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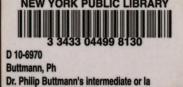
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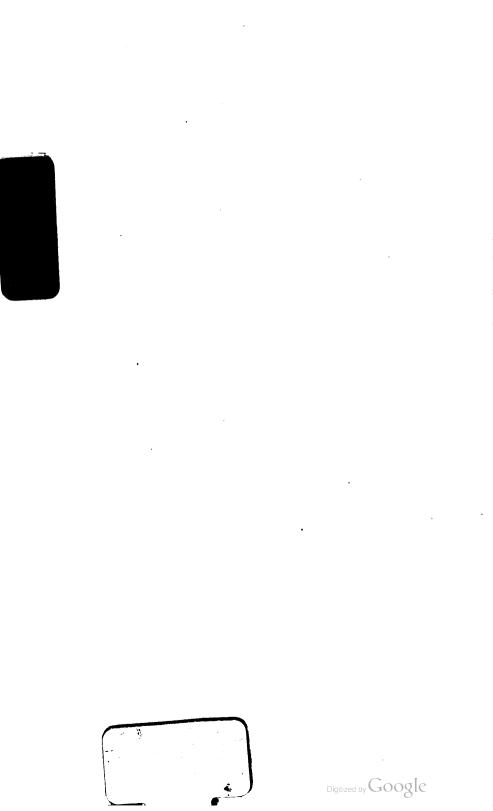
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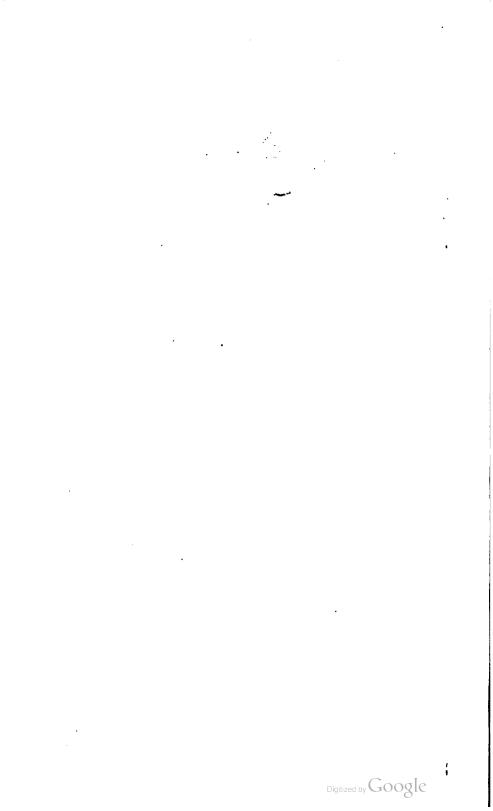
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DR. PHILIP BUTTMANN'S

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INTERMEDIATE OR LARGER

GREEK GRAMMAR,

TRANSLATED FROM THE GERMAN

BY

D. BOILEAU, Esq.

WITH

A BIOGRAPHICAL NOTICE OF THE AUTHOR:

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RDITED, WITH A FEW NOTES,

BY

E. H. BARKER, Esq.

Of Thetford, Norfolk, and formerly of Trinity College, Cambridge.

LONDON:

PRINTED FOR THE EDITOR,

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2, TAVISTOCK STREET.

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MDCCCXXXIII.



LONDON: PRINTED BY WILLIAM CLOWES, Stamford Street. то тне

Rev. Dr. KEATE,

HEAD-MASTER OF ETON-SCHOOL,

THE FOLLOWING

GRAMMAR,

NOW FIRST TRANSLATED INTO ENGLISH,

IS DEDICATED

BY HIS FAITHFUL AND RESPECTFUL SERVANT,

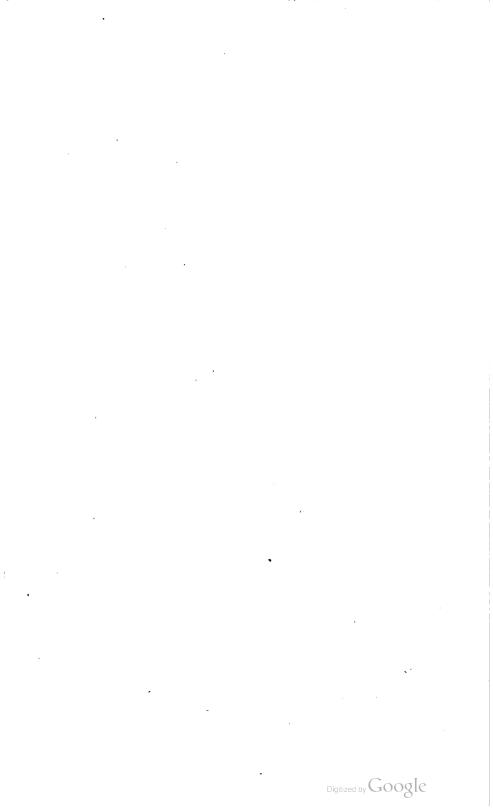
THE EDITOR.

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PREFACE OF THE ENGLISH EDITOR,

1. IF "it cannot be denied that the author of a Grammar, which contains not only sound practical rules, but the grounds and reasons of those rules, has treated his subject *philosophically*," DR. PHILIP BUTTMANN, of whose Intermediate or Larger Greek Grammar, a Translation into ENGLISH is now first offered to the public, is well entitled to that praise, whether we regard his School-Grammar, his Intermediate or Larger Grammar, or his Complete Grammar.

2. The AMERICAN PROFESSOR EVERETT, who published a *Translation* of the *School-Grammar*, at CAMBRIDGE in the UNITED STATES,¹ in 1822, of which a *second* edition appeared in 1826, pp. 336. thus attests the merits of BUTTMANN :—

"The TRANSLATOR has been led, not less by his own reflection, than by the advice of judicious friends, to prepare a *Translation* of the most approved of the *Greek Grammars* in use in GERMANY. It is well known that the GERMANS have paid a greater attention to philological pursuits than any other people of the present day, and that among themselves the study of the GREEK has been carried much farther than that of the LATIN. In consequence of the zeal, with which every department of GREEK literature has been pursued in that country, that of *Grammar* has been enriched with many very valuable elementary works. It will be sufficient to quote the names of HERMANN, BUTTMANN, MATTHIE, and THIERSCH.² BUTTMANN and MATTHIE have particularly dis-

¹ An abridgment of the Larger or Intermediate Greek Grammar has also been published in AMERICA:—A Greek Grammar, Principally Abridged from that of BUTTMANN, for the Use of Schools, Boston, U. S., 1824. pp. 112.

² The Greek Grammar of FREDERICK THIERSCH, Translated from the GER-MAN, with Brief Remarks, by SIR D. K. SANDFORD, M. A. of CHBIST-CHURCH,

tinguished themselves as the authors of the Greek Grammars in most extensive use. Considered as an historical analysis of the language, the Grammar of PROFESSOR THIERSCH may be thought to deserve the preference. It is, however, as its title indicates, a Grummar not so much of the classical language, as it appears in the mass of the Writers, as of that earlier form of it, which is called the ELDER, the HOMERIC OF EPIC DIALECT, (GRIECHISCHE Grammatik Vorzüglich des HOMERISCHEN Dialects, 2d Ed. 1818.) While it needs but a slight inspection of this Grammar to feel the necessity of studying HOMER almost as a work of another language, this fact itself equally suggests the conclusion, that a Grammar, particularly founded on this more ancient form of the. language, is not well adapted to be a guide to the CLASSICAL Writers at large. The Larger Greek Grammar of MATTHIE was translated into ENGLISH by the late MR. BLOMFIELD, and is thought to have made a great accession to the stores of grammatical criticism accessible to the English student. As a philosophical and practical grammarian, however, PROFESSOR BUTT-MANN, of the UNIVERSITY of BERLIN, is allowed by his countrymen to hold the first rank. Three Greek Grammars, drawn up by him, are now before the public; they are his Greek Grammar for Schools, the Larger Greek Grammar, and the Complete Greek Grammar.³ The latter work, as the title suggests, is intended to contain a complete Grammatical Index of the GREER Language, in which all the facts furnished by the study of all the Authors should be referred to their systematic place, so far as they establish principles, or exceptions to principles. The first Volume of this work was published in 1819, and not till the Larger Greek Grammar of the Author had attained its eighth edition. This Larger Grammar is a work of more than 600. for the most part, finely printed pages, and is that, by which its learned Author attained, in the public estimation, the place



OXFORD, and PROFESSOR OF GREEK in the UNIVERSITY of GLASGOW, 1830. Fol. i. pp. 528. Appendix pp. i.—xxxvi. Remarks pp. 1—25. But the second volume, destined to contain the Syntax, has not yet been published by the Translator. E. H. B.

⁸ MR. KEIGHTLEY has undertaken to translate this work into ENGLISH, and I shall hail its publication with the greatest satisfaction.—E. H. B.

he is now allowed to fill as a GREEK philologian. The superiority of this work, not only for *philosophical* investigation, but *learned* criticism, can scarcely fail to be apparent to all, who are able to judge of it.'

3. This School-Grammar, translated and published in AMERICA by PROFESSOR EVERETT in 1822, and re-published in 1826, was reprinted, from the first edition, in ENGLAND by R. PRIESTLEY in 1824, pp. 292, at the press of MR. VALPY, with the *Preface*, but without the mention of PROFESSOR EVERETT'S name, and without any intimation that the word CAMBRIDGE, subjoined to the *Pre*face, referred to CAMBRIDGE in AMERICA.

4. The Translation of the Intermediate or Larger Grammar of BUTTMANN, now for the first time published, was made from the 13th GERMAN edition by DANIEL BOILEAU, ESQ., and I trust that it will be found to be equally correct and terse. The fact that the work has reached a 13th edition in a country abounding with intellect and learning, proves of itself the value, which his countrymen set on the grammatical labors of BUTTMANN.

5. The following testimony to his merits is borne by Augustus **MATTHIX** in the *Preface* to the *first* edition of his *Greek Grammar*, dated *Altenburg*, May 26, 1807:---

"We have not indeed of late years been deficient in Greek Grammars, but they are chiefly employed in treating of the elementary parts. More especially, since the method of LENNEF has found followers in GERMANY, and every one has laid claim to the praise of a philosophical genius, in proportion as he deviated from the old method, and attached himself to the new one, the department of Syntax has been neglected, and confined entirely to the common rules. Even the Grammar of BUTTMANN, which undoubtedly claims the first rank among those, which have appeared more recently, is but meagre in the department of Syntax; and although it contains many excellent observations upon the common rules, and many philosophical views, yet it embraces too small a proportion of those philological remarks, which are necessary to a grammatical acquaintance even with the authors, who are commonly read in schools." And in the new edition, dated Altenburg, May 1825, MATTHIE adds :---

" I did not receive the second part of BUTTMANN'S Larger Grammar till the greater part of my own was already printed off. I have availed myself of it as far as I could, without encroaching on the property of another, in the correction of the proofs, but still more in the Additions and Corrections."

But BUTTMANN has in the editions, which have appeared since the dates of MATTHIE'S Prefaces in 1807, and 1825, greatly improved his Intermediate or Larger Grammar.

6. MESSRS. J. FR. GAIL and E. P. M. LONGUEVILLE have, in their Translation of MATTHIE'S Grammar, (Grammaire Raisonnée de la Langue GRECQUE par AUG. MATTHIE, Traduite en FRAN-ÇAIS sur la Seconde Edition, Premiere Partie, Paris, 1831,) thus noticed BUTTMANN, p. viii. :--

" Le perfectionnement de la Grammaire Grecque a été lent; et, grâce à l'esprit d'analyse et de critique modernes, appliqué aux détails grammaticaux, les notions se sont enfin complétées, modifiées, après avoir été débattues, et il en est résulté entre les mains d'un érudit, doué d'un esprit excellent, ce livre que nos aïeux ne sont point coupables de n'avoir pas fait, mais qu'il serait fâcheux de ne pas répandre chez nous, maintenant qu'il existe. On accorde sans doute une juste estime aux Grammaires de MM. BUTTMANN, THIERSCH, et de quelques autres savants étran-Celle de M. BUTTMANN, en particulier, n'a pas peu congers. tribué au perfectionnement de l'ouvrage de M. MATTHIE; mais elle n'a pas été terminée; et, d'ailleurs, ce dernier PROFESSEUR a le mérite d'avoir réuni et classé avec le plus d'ordre, de clarté, et d'équilibre, les faits isolés, les notions éparses dans une infinité d'écrits, et les doctrines lentement élaborées par les autres savants. Il devait donc fixer notre choix."

But, while the FRENCH Translators here represent MATTHIE to have profited largely by the *Complete Greek Grammar* of BUTTMANN, though its learned author died before it was finished, they hold a very different, and the true, language in their note on MATTHIE'S *Preface*, p. xxy. :--

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"M. MATTHIE ne parle ici sans doute que de la Grammaire Abrégée, dont la dixième édit. a paru en 1822. BUTTMANN s'était occupé de rédiger une syntaxe plus développée et proportionée à la première partie de sa Grammaire Gr. Raisonnée. Il se proposait de reprendre ce travail, s'il recouvrait la santé, ainsi qu'il nous l'apprend dans un Avertissement mis en tête de la deuxième et dernière Section de son ouvrage, qui a paru en 1827. BUTT-MANN est mort en 1830."

It should seem that MATTHIE has used only the Intermediate or Larger Grammar, but not the Complete Grammar, of which the first Volume appeared in 1819.

The FRENCH Translators have inserted in the text of MATTHIE the Corrections and Additions, of which he speaks; and in the Introduction, p. 3, where MATTHIE writes thus :---

"The love of vivid representation produced the extraordinary facility, which the GREEK language has, of expressing those fine shades of meaning, which cannot be fully rendered in any other, and can even be apprehended only by a feeling formed by diligent reading. Hence the pleonasms, which are found even in THUCY-DIDES, the most concise of all GREEK Writers, and the opposite quality of compression or brachylogia, where, though the expression may seem imperfect, the condensation of thought produces a stronger impression on the sense than completeness could have done : hence finally those anacolutha, and frequent mingling of different forms of speech, which, sometimes bordering on pleonasm, sometimes on brachylogia and ellipsis, by their pregnant sense make the fancy feel more than the words seem to imply:"—

The FRENCH Translators, p. 4., give this note as from MATTHIE, which does not appear in the recent edition, (the 5th ENGL. ed.) published by the Rev. JOHN KENRICK, 1832 :---

"Ceci et ce qui suit, est ce que BUTTMANN Grammaire Raisonnée p. 2 Remarq. 2. appelle individualité et nationalité, mais qu'il réduit aux seuls ATTIQUES, ce que j'attribue aux GRECS en général, quoique dans des proportions différentes."

Hence I infer that the latest GERMAN edition of MATTHIE contains other matter, of which the learned Editor, MR. KENRICK, has taken no notice. The only other passage, which I shall extract from the FRENCH Translators, p. xxiv., is the following :---

"La FRANCE, pendant la lutte terrible de près de quarante ans, qu'elle eut à soutenir pour sa réforme politique et sociale, fut bien forcée d'abandonner l'étude des mots pour s'occuper tout entière des questions de faits, qui intéressaient si essentiellement son existence. Cependant, comme la somme de progrès marquants, que doit l'érudition GRECQUE aux Philologues de chaque nation, se rattache toujours à un petit nombre de noms saillants, tels que ceux de HEYNE, HERMANN, SCHÆFER, BUTTMANN, BŒCHH en Allemagne, de WYTTENBACH, HEMSTERHUYS, VALCHENAER, en HOLLANDE, de PORSON et ELMSLEY, en ANGLETERRE, le nom seul de BRUNCK peut avoir quelque poids dans la balance pour la période, qui vient de s'écouler, et mettait notre pays à l'abri de ce silence plus que rigoureux."

The pardonable, but amusing anxiety of these gentlemen to rescue their country from the odium of having contributed so little, within the contemplated period, to grammatical science, and the lucky recollection of BRUNCK as the ornament and pride of critical learning, and the pillar of national glory, remind me of my venerable friend, DR. PARR's conversational attacks on the ÆDE-CHRISTIANS, as he called the men of CHRIST-CHURCH. He once encountered a clumsy specimen of ÆDE-CHRISTIAN erudition in the shape of a student, who was more proud of the past glory of his COLLEGE, than emulous to exemplify in his own person its living fame. The Doctor, after some smart displays of his pretended antipathies to the College, good-humoredly and playfully allowed the Student ten minutes to name any very clever man, who belonged to the Sociery; the youth modestly ventured to name one such person, but the DOCTOR, to the great diversion of. the company, and the woful confusion of his pigmy antagonist, replied that the scholar named found the impossibility of thriving within the walls of that foundation on the nutriment sparingly supplied there, and so was transferred to ORIEL COLLEGE, of which he was then a FELLOW! On another occasion an ÆDE-CHRISTIAN reposed, with great and conscious satisfaction, on the

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name of DR. CYRLL JACKSON' as a 'tower of strength,' and was silenced by the inexorable DR. PARR's remark, that he was a *rush-light*, with no body of flame, but glimmering feebly amidst surrounding darkness!

In a work more censured than read, a contributor has told the ebullitions of fancy, in which he indulged his wit at the expense. if not of truth, at least of his more sober judgment. Hence it was that under a similar mood, and to indulge this peculiarity of character, he would give vent to his prejudices and partialities about different' Colleges. It was at a dinner-party at DR. E.'s that he said to the REV. THOS. P., son of my venerable instructor, the late HEAD-MASTER of the S. in B. :--- 'MR. P., give me leave to ask of what College at Oxford you were a member?' 'Of CHRIST-CHURCH, Sir.' (Now I have no doubt that PARR knew this, but, he must have his joke.) 'Of CHRIST-CHURCH!' (His eye-brows were lifted up, and displayed the ferocious indignity of an offended lion.) ' Then, Sir, let me tell you that I make a point of persecuting that COLLEGE, and all its members, with the most unceasing and the most unrelenting asperity:' still fastening his eyes upon him. I could not but look at him; I saw it was all play. Poor MR. P. was in speechless terror. When he had had his joke, and it was time to relax, he said :--- ' But come, Sir, notwithstanding this, I will drink a glass of wine with you; not, you dog, because you are of CHRIST-CHURCH, but because you are the son of that good man, your father, and he was of MAGDALEN.' This was his favorite College, of which his friend Routh is PRESIDENT." PARRIANA, or Notices of the REV. S. PARR, Edited by E. H. B. 1828. V.I. p. 321.

I know not that any apology is necessary for relieving the dryness of grammatical discussions by stepping aside to tell a few pleasant stories. If the authority of a *philosopher* be required, I

¹ "Although a superficial acquaintance with the productions of THE PORT is no rare attainment, there is little reason to doubt the correctness, with which the eminent DEAN CYRLL JACKSON, in a Letter to PROFESSOR DALEEL, speaks of 'the few men, who understand HOMER.'"

SIR D. K. SANDFORD'S Translation of THERSCH'S Gr. Gr., Preface.

would quote the following passage from JAMES HARRIS'S Philological Inquiries, (Works 1801. V. 2. p. 462. 4to.,) which is not without its interest in our own times :--

"I shall quit the GREEKS, after I have related a short narrative, —a narrative so far curious as it helps to prove that even among the present GREEKS in the day of servitude the remembrance of their ancient glory is not yet totally extinct. When the late MR. ANSON, (LORD ANSON'S brother,) was upon his travels into the EAST, he hired a vessel to visit the ISLE OF TENEDOS. His pilot, an old GREEK, as they were sailing along, said with some satisfaction, 'There it was our fleet lay.' MR. ANSON demanded 'what fleet?' 'What fleet !' replied the old man, (a little piqued at the question,) 'why, our GRECIAN fleet at the Siege of TROY!' This story was told the author by MR. ANSON himself."

7. The REV. E. V. BLOMFIELD, whom death snatched too soon from his useful and promising labors, conferred a great service on the scholars of ENGLAND by preparing a Translation of MAT-THLE's Greek Grammar, which it was reserved for his brother, the present learned BISHOP OF LONDON, to publish. The work has now passed into a *fifth* edition under the careful revision of the REV. JOHN KENRICK, who holds a very distinguished place among those Dissenters, who have aspired to CLASSICAL knowledge. The public have marked their sense of the excellence and the utility of the work in a way not to be misunderstood; but yet with all its just fame, and its Author's merited celebrity, I am not willing to concede to it the palm of decided superiority over BUTTMANN'S Larger and over his Complete Grammar, except in the copiousness of syntactical matter; but even here it may be doubtful whether BUTTMANN does not in the particular points of comparison, i. e. in those instances where there is a coincidence of subject, write with more accuracy and precision, and with a more philosophical and satisfactory spirit of investigation. His reasonings, throughout his work, convince our judgment, recommended by their unsophisticated simplicity; you pause not, as you read, to consider whether his explanations are correct, but push

forward simultaneously with his own mind, free from doubt and difficulty ; he never overlays his subject with a mass of authorities, but is often content with a solitary, because striking example; you are never arrested by fanciful theories, which may amuse idle curiosity, and exercise youthful ingenuity; the table spread before you exhibits a great variety of solid food for men, but yet with nutritious dainties for tender stomachs; there is no ambitious display of learning in a multitude of references, but so much is given, as each topic seems naturally to demand from an intelligent pen, and even in cases, where he delivers his opinions without the sanction of recorded criticism,-the mere results of his own individual observation, and unaided research,-you feel yourself in the presence of a master, to whose authority you are ready to bow, because the reasons, on which he founds his opinions, are such as could have occurred only to one, who is well qualified to decide on grammatical questions by the extent of his acquirements, the profoundness of his views, the niceness of his taste, the acuteness of his remarks, the soundness of his judgment, the candor and impartiality, which pervade his mind, and the love of truth, by which he is everywhere actuated without contending for the palm of victory in ingenuity, or the triumph of argumentation in discussion.

E. H. BARKER.

Thetford, Sept. 8, 1832.

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P. S. In concluding the *Preface*, the EDITOR would direct attention to the following quotations :---

1. HIATUS.

"The hiatus is avoided in every language. In GREEK the insertion of n removes the difficulty; in LATIN it is remedied by the insertion of d in the middle, or at the end of words; thus redeo for reeo, med for me. In FRENCH t is added: thus, a-t-ilfor a-il, aime-t-il for aime-il;—thus also si-l'on for si-on. The vulgar in this country, on the same principle, however inelegantly and barbarously, insert r;—thus for Maria is come, they say Maria-r is come,—for I have no idea of it, they say I have no idea-r of it. So abhorrent is the FRENCH language from the hiatus, that in order to avoid it, it admits a solecism;—thus, instead of ma ame, it says mon ame,—for sa ennemie, son ennemie. So in ENGLISH, mine eyes for my eyes."

CORRECTOR, in the Metropolitan Magazine, May, 1832. p. 26.

II. INCHOATIVES, INCEPTIVES;

'Equatina, Desideratives, Meditatives.

"We pass from aorists to the inceptive tenses. These may be found in part supplied, (like many other tenses.) by verbs auxiliar: $\mu i \lambda \lambda \omega' \gamma \rho a \phi_{siv}$, scripturus sum, 'I am going to write.' But the LATINE go farther, and have a species of verbs derived from others, which do the duty of these tenses, and are themselves for that reason called inchoatives or inceptives. Thus from caleo, 'I am warm,' comes calesco, 'I begin to grow warm;' from tumeo, 'I swell,' comes tumesco, 'I begin to swell.' These inchoative verbs are so peculiarly appropriated to the beginnings of time, that they are defective as to all tenses, which denote it in its completion, and therefore have neither perfectum, plusquam-perfectum, nor perfect future.

"There is likewise a species of verbs, called in Greek ion trica, in Latin desiderativa, the 'desideratives' or 'meditatives,' which, if they are not strictly inceptives, yet both in GREEK and LATIN have a near affinity with them : such are πολεμησείω, bellaturio, 'I have a desire 'to 'make war,' βρωσείω, esurio, 'I long to eat.' As all beginnings have reference to what is future, hence we see how properly these verbs are formed, the GREEK ones from a future verb, the LATIN from a future participle. From πολεμήσω and βρώσω come πολεμησείω and βρωσείω: from bellaturus and esurus come bellaturio and esurio. See MACROBIUS, p. 691. ed. Var.-PLATO Phæd. Οὐ πάνυ γέ με νῦν δὴ γελασείοντα ἐποίησαs γελάσαι." J. HARRIS'S Hermes, (Works, 1801. 4to. V. I. p. 284.)

III. INTENSIVE " $A\lambda \phi \alpha$.

DR. LUD. DOEDERLEIN has published a tract on this subject, which I have had no opportunity of inspecting, or it would have been noticed in the proper place, Commentatio de "A $\lambda \varphi \alpha$ Intensivo Sermonis GRECI, ERLANGE, 1830. .

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THE AUTHOR'S PREFACE

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THIRTEENTH EDITION, published in 1829, at BERLIN, in his lifetime.

THIS my Intermediate GREEK Grammar is calculated for the instruction of the more advanced Student. Whatever requires a deeper critical inquiry into the GREEK language will be found in my Complete GREEK Grammar, which contains at length the observations and arguments, which lead to the results stated here; but the Syntax of the Intermediate Grammar has been particularly attended to and considerably enlarged in this thirteenth Edition, because the Complete Grammar has, as yet, no Syntax.

Several Grammatical points, which demand a more complete elucidation, than is compatible with any Elementary Treatise, are more fully elucidated in my Lexilogus or Contributions (Helps) towards explaining GREEK Expressions, and chiefly those used by HOMER and HESIOD, 1st and 2nd vol., to which Work the Student is referred on several occasions.

PHILIP BUTTMANN.

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BIOGRAPHICAL MEMOIR

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DR. PHILIP BUTTMANN,

WITH REMARKS ON HIS WRITINGS.

DOCTOR PHILIP BUTTMANN Was born at FRANCFORT ON THE MAIN, on the 5th of December, 1764. He was christened PHILIP CHARLES, and thus calls himself on the titles of some of his early writings; but latterly called himself only PHILIP. His father, JACOB BUTTMANN, a wholesale stationer at FRANCFORT, was descended from FRENCH PROTESTANT REFUGEES, who settled there during the persecutions of Louis XIV, and whose FRENCH name of BOUDEMONT was gradually changed by their GERMAN fellow citizens into that of BUTTMANN. He received his first education in the Grammar-School of his native city, which was under the direction of the learned PURMANN, but the rest of the Teachers were greatly inferior to the Rector, and little calculated to inspire their pupils with the love of learning. Young BUTTMANN's predilection for the study of languages manifested itself, however, at an early period. Independently of the FRENCH, DANISH, ENGLISH, and ITALIAN languages, he also applied himself to the study of the HEBREW. This premature, and of course superficial acquaintance with seven or eight widely different languages afforded to him the opportunity of observations and comparisons, in which he was fond of indulging. In the spring of 1782, BUTTMANN repaired to GOETTINGEN to study Philology under In 1786, he returned to FRANCFORT, and went the same HBYNE. year to visit his brother-in-law, DR. EHRMANN, an eminent b 2

Physician at STRASBOURG in ALSACE, through whom he was introduced to the learned SCHWEIGHEUSER. His intercourse with this celebrated man was of incalculable service to BUTTMANN. SCHWEIGHÆUSER was at that time editing his Polybius, and availed himself of BUTTMANN's assistance. His university-friend, HUGO, afterwards PROFESSOR at GŒTTINGEN, had just then been appointed Tutor to the HEREDITARY PRINCE OF ANHALT DESSAU. It was at his recommendation that BUTTMANN left STRASBOURG to teach Geography and Statistics to the PRINCE. A residence of eight months at DESSAU introduced BUTTMANN to several men of merit, and familiarised him still more to the manners of the polite world. He employed his leisure-hours in reading the ancients with the most particular attention, being constantly guided by his favorite motto, Multum, non multa. He never left any classical difficulty unresolved, but when he had thoroughly convinced himself of the impossibility of solving it to his complete satisfaction. On quitting DESSAU, BUTTMANN in the spring of the year 1788, took a journey to BERLIN, where he formed the most interesting connections with men like TELLER, BIESTER, GEDICKE, NICOLAI, and GEORGE SPALDING. His stay at BERLIN had been so very agreeable, that after having again passed ten or twelve months with his family at FRANCFORT, he gladly returned to that city, having accepted the situation of an Extraordinary Assistant Librarian to the ROYAL LIBRARY; but, as his remuneration was rather scanty, he saw himself forced to secure his subsistence by private teaching, and by writing some of his first Essays. It was in 1792, that he published his short Greek Grammar on the plan of GEDICKE'S Latin and French School-Grammars, which is at its twenty-sixth edition in GERMANY, and which has been translated into ENGLISH in AMERICA by PRO-FESSOR ANTHON. He now ardently devoted himself to the study of the GREEK language and literature. He read the Greek Authors over again in company with GEORGE SPALDING, the lamented University-friend of the ENGLISH TRANSLATOR of BUTTMANN'S Intermediate GREEK Grammar, which we are offering to the English public. In 1796, BUTTMANN was appointed

Secretary to the ROYAL LIBRARY at BEBLIN, and in 1800, accepted the additional appointment of a Professor at the principal Grammar-School of that city, called the Joachimthalsche-Gymnasium. He contributed several Essays to the BERLIN Literary Journal, edited by BIESTER, entitled BERLINISCHE Monaths Schrift. As a Fellow of the then existing Philomathic Society at BERLIN, he was induced to write his short Mythological Essays. His Biography of himself was inserted, in the year 1806, in the third No. of a periodical work, edited by I. Löwe, entitled Portraits of the now Living Learned Men of BERLIN, with their Lives written by themselves. In the same year, 1806, BUTTMANN became a Member of the Royal Academy of Sciences at BERLIN, and was shortly after appointed Secretary to its Historico-Philological Class. From 1803, to 1811, he was the Editor of the BERLIN-Gazette, published by HAUDE and SPENER. As a member of the Royal Academy, he was one of the first Professors of the new BERLIN-UNIVERSITY; he had resigned the Professorship of the Joachimthalsche Grammar-School in 1808. It was also about this time that he was selected to instruct the PRINCE ROYAL OF PRUSSIA in the GREEK and LATIN languages. In 1821, he was appointed Librarian to the ROYAL LIBRARY, and was successively elected a Member of the Academies of Munich, Naples, and Moscow; and in 1824, the KING OF PRUSSIA conferred on him the distinction of a KNIGHT of the Prussian Red Eagle of the third Class.

BUTTMANN had married at BERLIN in 1800, the eldest daughter of the PRIVY COUNSELLOR SELLE, *Physician* to the KING. His ardent attachment to ancient GREECE induced him to give GREEK names to his children. One of his daughters was called HELEN, and HECTOR and ACHILLES were the names of his sons. The loss of a beloved grown-up daughter in 1820, gave the first shock to his constitution, which had been uncommonly healthy and robust till that unfortunate moment. Repeated strokes of apoplexy, with which he began to be afflicted in 1824, undermined it gradually, and he died early in the morning of the 21st of June, 1829, in his sixty-fifth year. DR. SCHLEIERMACHER pronounced a Funeral Oration over his grave on the 23d of the same month.

BUTTMANN is one of the most distinguished PHILOLOGISTS of modern times. With the most extensive reading he combined the utmost sagacity, clearness, and conciseness. His Grammatical writings are in the hands of all scholars, and have been introduced into all those schools, which are really anxious to adopt the best methods of teaching the ancient languages. The GRBEEK School-Grammar, which BUTTMANN first published in 1792, having been continually improved, assumed at last the form of an Intermediate Grammar for the more advanced scholar. This Intermediate Grammar had already reached the eighth edition in 1818, and the thirteenth in 1829. It is from the latter edition that the present ENGLISH Translation is made. The GERMAN original is indebted for the constant and general approbation, with which it has met, to the circumstance that it traces the elements of the GREEK language historically, clears them up with great sagacity, and reduces them to a beautiful philosophical order, as far as this can be accomplished with regard to a language spoken by so many different tribes, and improved at periods widely distant from each other.

When BUTTMANN found his Grammatical observations accumulated to an extent beyond that, which he thought calculated for the more advanced student, he resolved to embody them in a more elaborate work, which he entitled Λ Complete Greek Grammar, (Ausf ührliche GRIECHISCHE Sprachlehre.) The first Volume was published at BERLIN in 1819; the first Part of the Second Volume in 1825, and the second Part of the same Volume in 1827. Had his life been spared a few years longer, he would have added a copious Syntax to his historical researches, and critical explanations of the most important Grammatical points. It was with the same view that he published what he thought exceeding the limits of school-books in his Lexilogus or Contributions to the Explanation of GREEK Expressions chiefly in HOMER and HESIOD, 1 vol., BERLIN, 1818, 1824; 2nd. vol. 1825.

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The learned world is also indebted to BUTTMANN for

1.) A new edition (1811,) of *Four Dialogues of* PLATO, originally published by BIESTER;

2.) The Fourth Volume of the edition (1816) of Quintilian's Institutions, edited by the late GEORGE SPALDING, which had been interrupted by SPALDING'S premature death in 1811;

3.) The enlarged and much improved reprint (1821,) of the Scholia of the Odyssea discovered by $M_{\Lambda 10}$;

4.) Several of the best Essays in WOLF's Museum of Archaeology, (1st vol., No. 1., 1807,) and in WOLF's Museum Antiquitatis, (vol. 1. Fasc. 1., 1808. Fasc. 2., 1811.)

Of BUTTMANN's smaller writings, which were mostly produced by his being a Member of the BERLIN ROYAL ACADEMY OF SCIENCES, we will only mention:

5.) The most Ancient Geography of the East, a Biblico-Philological Essay, with a Map, BERLIN, 1803,

6.) The two first Narratives (Mythen) of the Mosaïc History, 1804,

7.) The Fable (Mythus) of HERACLES, 1810,

8.) The Narrative (Mythus) of the Deluge, 1812, 2nd edition, 1819.

9.) The Fable of CYDIPPE, 1815,

10.) The Mythical Period from CAIN to the Deluge, 1811,

11.) The Necessity of the Warlike Constitution of Europe, 1805.

An hypothesis of the celebrated HIRT, concerning the Historian QUINTUS CURTIUS, induced BUTTMANN, in 1820, to publish a short Essay on the Life of QUINTUS CURTIUS RUFUS.

The sagacious views, and elegant urbanity, which distinguish all these writings, are striking proofs that *Grammatical* and *Archæological* studies are not destructive of genius, and perfectly compatible with native wit. It is true that BUTTMANN combined the most opposite talents. His conception was slow; but this very circumstance induced him never to relinquish any subject, which he was investigating, before he had considered it in all its bearings, and mastered it to his entire satisfaction; and his uncommon sagacity made him discover in whatever was the object of his study, something which had not been discovered before. In all the relations of life he was most amiable; and though his ready wit would frequently betray him into sarcastic remarks, his sarcasms never proved offensive; they were always tempered by his extreme good-nature, and indulgent disposition. His last literary labor was the editing of a *Complete Collection of his Mythological Essays* in 2 vols., under the title of BUTTMANN'S *Mythologus*.

D. BOILEAU.

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GREEK GRAMMAR.

A

§ I.—Of the Greek Language, and its Dialects in general.

1. The Greek Language, $(\varphi w \eta \hat{E} \lambda \lambda \eta v u \hat{\eta})$ was anciently spoken, not only in Greece, but also in a considerable part of Asia Minor, the south of Italy, Sicily, and the Greek colonies of other countries. Like all languages, it had several dialects, $(\delta i a \lambda \varepsilon x \tau o_i)$ reducible, however, to two principal ones, the Doric, $(\dot{\eta} \Delta \omega \rho u \hat{\eta}, \Delta \omega \rho \hat{s})$ and the Ionic, $(\dot{\eta} \hat{I} \omega v u \hat{\eta}, \hat{I} \hat{a} \hat{s})$ spoken by the two chief Greek tribes, the Dorians and Ionians.

2. The Dorians were the most considerable tribe, and founded the greatest number of colonies; hence the Doric dialect prevailed in the whole interior of Greece, in Italy, and Sicily. It was harsh; the long α , which was prominent in it, (see § 27. Obs. 5.) made on the ear an impression called by the Greeks $\pi\lambda\alpha\tau\epsilon\iota\alpha\sigma\mu\delta\sigma$, (broad pronunciation;) and the Doric dialect was, on the whole, the least improved. The Æolic dialect, (\dot{n} Alolux \dot{n} , Alolis,) a collateral branch of the Doric, early attained in the Æolian colonies of Asia Minor, and the neighbouring islands, (Lesbos, &c.) a considerable degree of refinement, which probably was confined to poetry.

3. The Ionians resided in earlier times chiefly in Attica, whence they sent colonies to the coasts of Asia Minor. As these were in many respects highly civilised prior to the parent tribe, nay even sooner than all the other Greeks, the denomination of *Ionians* and *Ionic* applied principally, and at length exclusively to these colonies and their idiom : and the original Ionians in Attica itself were called *Attics*, *Athenians*. The Ionic dialect, owing to the accumulation of vowels, is the softest of all. But the Attic dialect, $(\dot{\gamma} A \tau \tau u \dot{\gamma}, A \tau \Im is,)$ which was of later improvement, soon

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excelled in refinement all the other Greek dialects, by avoiding, with Attic ingenuity, both the Doric harshness, and the Ionic softness. But though the Athenians really are the parent tribe, the Ionic dialect of the Asiatic colonies is yet considered as the parent of the Attic dialect, because it was improved at a period, when it had least deviated from the primitive Ionic dialect, the common parent of both.

Obs. 1. The ingenuity of the Attic dialect is most apparent in syntax, with regard to which it distinguishes itself, not only from all the other Greek dialects, but also from any other language, by an appropriate conciseness, a highly effective co-ordination of the principal thoughts, and a certain moderation in asserting and discussing, which had passed from the refined tone of the social intercourse of Athens into the language itself.

Obs. 2. Of other collateral branches of the mentioned dialects, as the Bœotic, the Laconic, and the Thessalic, &c., we have only solitary words and grammatical forms in scattered fragments, inscriptions, &c.

4. We must admit, as the parent of all the Greek dialects, an ancient primitive Greek language, of which philosophical grammatical inquiries alone may discover or rather conjecture some traces. Each dialect had naturally retained more or less of this ancient language, and each must also undoubtedly have preserved something, which had gradually been lost in the other dialects. This circumstance obviously accounts for grammarians tracing Dorisms, Æolisms, and even Atticisms in the old Ionian Homer. Whatever was of habitual or frequent occurrence in one dialect, was exclusively ascribed to this dialect, and designated accordingly, even if it likewise occurred, though less frequently, in other dialects. It is thus, for instance, that we must understand what are called *Dorisms* in Attic writers, and *Atticisms* in writers, who are not Attics¹.

5. Most poetical forms and licences spring from this ancient language. The poet, it is true, improves his idiom, and through him only it becomes a polished language, forming a harmonious, expressive, and copious whole. Yet the poet never originates the changes and innovations, which he finds necessary; this would be the surest way to displease. The oldest Greek bards selected, out of the manifold extant forms of speech, those which best suited them. Several of these forms became antiquated in prac-

¹ Ex. gr. the Doric fut. rouna, zouna, the Attic declension as, the Attic Ebr for ein, &c.

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tice; but the later poet, having these predecessors before him, would not be debarred from such treasures, and thus what had been originally a real dialect, and is justly considered as such, became a poetical peculiarity, or what is called a poetical licence³.

6. In all civilised nations one of their dialects generally becomes the foundation of their common written language, and the language of polished society. This was not immediately the case with the Greeks. They became civilised, when they still formed distinct locally and politically separated states. Nearly up to the time of Alexander, the Greeks wrote in the dialect, in which they had been brought up, or to which they were most partial; and thus arose Ionic, \mathcal{E} olic, Doric, and Attic poets and prose-writers, whose works are more or less extant.

Obs. 3. Only great works, which attracted general attention, as epic and dramatic poems, formed an exception. Their authors unquestionably wrote in the dialect of their country; but an imitation of them in another dialect, which, besides, would have required an almost equal creative talent, would not have been well received, because all the tribes of Greeks were already familiarised to the language proper for this species of composition, and could not separate one from the other. The dialect, in which the first masterpieces of any species of writing were composed, continued to be the dialect of that species. (See the Text, 10. 11.)

Obs. 4. The most ancient poets, Homer, Hesiod, Theognis, and others, wrote in the Ionic dialect; but their language is rather that apparently mixed one, which comes nearer to the oldest language, and afterwards continued to be the poetical dialect used in most species of poetry. The real, but more modern Ionic dialect is to be found in the prose-writers, of whom Herodotus and Hippocrates are the most conspicuous, though both Dorians by origin. The Ionic dialect, owing to its peculiar softness and early improvement, had already become pretty general, even in prose, especially in Asia Minor.

Obs. 5. The lyrics are the only poets of that time, who wrote in all the dialects. But the oldest and most celebrated of them were Æolians; at their head are Sappho and Alcæus, of whom some few scanty remains have been handed down to us in fragments. Anacreo, (of whom we have also but a few, partly crippled, and partly questionable, remains,) wrote in the Ionic dialect. Most of the other lyric poets wrote in the Doric dialect; out of the manifold forms of this widely diffused dialect, they selected those which suited them, and created, as it were, each his own

³ But this must not be understood, as if every expression of the ancient poets had actually been once in common use. The privilege which, even in the most copious language, a modern poet enjoys of forming new words, and giving new inflections to the existing ones, must have been still more largely allowed to the ancient poets, at a time when the language was poor. The materials, however, out of which, and the form according to which, he models his expressions, are not of the poet's creation, but derived from the stock, and conformable to the analogy of the language. Neither can a slight polishing of the usual forms, practised in common life even by ordinary men, be denied to him, to whom harmony is a duty, and rhythmical metre a chain.

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language. Pindar is the only one of these latter, of whom we have some entire poems.

Obs. 6. The few prose-writings, which we have in the Doric dialect, are mostly on mathematical and philosophical subjects. With regard to Attic writers, see the following Observations.

7. In the mean time Athens rose to such a political height, that it maintained for a while a kind of supremacy over all Greece, and became the centre of all scientific culture. The democratic constitution, nowhere so unmixed, introduced to the Attic forum, and the Attic stage, that freedom of speech, which, in connection with other advantages, was alone sufficient to raise, not only these branches of literature, but also those congenial ones, history and philosophy, to the highest pitch, and impart to the Attic idiom a perfection and capaciousness, which no other dialect attained.

Obs. 7. The most distinguished prose-writers of Greece, (we treat separately of its poets,) of this golden age of Attic literature, are Thucydides, Xenopho, Plato, Lysias, Isocrates, Demosthenes, and the other orators.

8. Greeks of all tribes repaired to Athens for improvement; and Attic masterpieces served as models in the most extensive fields of literature. The consequence was that the Attic dialect, which maintained its pre-eminence over all others, became soon after, when Greece acquired a complete political unity under the Macedonian monarchs, the court-language and the general language of books, in which the prose-writers of all the Greek tribes and countries composed almost exclusively. This language was now taught in schools, and grammarians pronounced, according to these Attic models, on what was genuine, or not genuine Attic. The central point of this later Greek literature was under the Ptolemies at Alexandria in Egypt.

9. But in proportion as the Attic dialect became general, it naturally also began gradually to degenerate, partly because authors indulged in an admixture of their own provincial dialects, and partly because they substituted for anomalies and apparently affected expressions peculiar to the Athenians, more regular and natural ones, or introduced, instead of a simple term more or less obsolete in common life, a derivative one, which was now more generally used^{*}. Grammarians, however, (this class of them are called *Atticists*,) often endeavoured, with much pedantry and

⁸ Ex. gr. mxis as for mir, ' to swim ;' deoreiqr for deour, ' to plough.'

exaggeration, to prevent this, and in their schoolbooks contrasted the expressions of the old Attic writers with those, which they criticised as faulty or less elegant. Thus arose the practice of calling *Attic* only the language found in the old Attic writers, and, in a more restricted sense, the peculiarities of those authors; the usual language of persons of education, which was an offspring of the Attic, was now called xown, the general language, or $E\lambda\lambda$ nvuxn, (the Greek, *i. e.*, the common Greek;) even the writers of later times were denominated of xown, or of $E\lambda\lambda$ nves, in contradistinction to the genuine Attics. But this never can be considered as a particular dialect; for the xown dialexros continued in the main to be Attic, and hence Atticism is the principal object of every Greek Grammar.

Obs. 8. It may easily be conceived that in these circumstances the denomination *nonics*, *nonics*, was considered as imputing something faulty, and though it properly denotes 'the language common to all Greeks, not excluding genuine Attics,' it rather denoted, with grammarians, 'a language which was not genuine Attics.' On the other hand, all which is called *Attic*, is not on that account exclusively of Attic form, not even in genuine Attic writers. Many an Attic locution was not in constant general use, even at Athens, but alternated with other forms, (*ex. gr. \$\otherwide{other}\$*, which *\$\otherwide{other}\$*, *\$\otherwide{otherwide}\$*, *\$\otherwide{oth*

Obs. 9. To make an accurate and proper division, we must commence the more modern period, or the zorobs, with the first non-Athenian, who wrote Attic. Of this class are Aristotle, Theophrastus, Polybius, Diodorus, Plutarch, and the other later authors, many of whom endeavoured, however, to excel, as much as possible, in the old Attic language. This is especially the case with Lucian, Ælian, and Arrian.

Obs. 10. Of the provincial dialects, which crept into the later Greek language, the Macedonian is the principal. The Macedonians were a kindred nation of the Greeks, accounted themselves Dorians, and carried as conquerors Greek civilisation into the barbarian countries, over which tney ruled. In these countries Greek was now spoken and written, but not witdowt an admixture of peculiarities, which the grammarians style Macedonian forms; and as the seat of this later Greek culture was chieffy in Egypt, at Alexandria, its capital, the same forms are likewise denominated the Alexandrian dialect. But the inhabitants of these countries, who were not Greeks, now also began to speak Greek, $(E\lambda\lambda m/i(m))$ and an Asiatic, Syrian, &c., who spoke Greek, was called $E\lambda\lambda m/imi$. Thus originated the practice of denominating Hellemistic the language, which is mixed with several forms not Greek, and contains turns of expression peculiar to the East. This language is chiefly met with in the written Jewish and Christian monuments of that period, especially in the Greek translation of the Old Testament by the LXX. translators, and in the New Testament, whence it passed more or less into the works of the Fathers of the Church. New barbarisms of all kinds crept into this language in the middle age, when Constantinople, the ancient Byzantium, was the seat of the Greek empire, and the centre of the literature of that time; hence arose the language of the Byzanine writers, and lastly the Modern Greek.

10. But the Attic dialect was not general with regard to poetry; the Athenians were models only in one species, the dramatic; and as dramatic poetry from its nature merely is, even in tragedy, the ennobled language of real life, no other dialect reigned on the Athenian stage than the Attic, which was in the sequel retained by all the other Greek theatres⁴. In the dialogued part of the drama, and especially in that which consisted of Trimetries or Senaries, poets, though indulging in the frequent use of the apostrophus, and of contractions, allowed themselves but few poetical licences and changes of forms.

• Ods. 11. These licences least indulged in were, as may be supposed, by comic writers; but many a Homeric form would suit the tragic Senary. Of the Greek dramatists none have been handed down to us but genuine and old Attic writers, vis. the tragic poets, Æschylus, Sophocles, Euripides, and the comic poet Aristophanes.

11. Homer and the other ancient Ionic poets, whose works were read in schools, continued uninterruptedly to be models for all other species of poems, especially those composed in hexametres, the epic, didactic, and elegiac; and through these poems the old Ionic or Homeric idiom was preserved with all its peculiarities, and antiquated forms. It thus became what the Attic was for prose-writers, the prevailing dialect or general language for epic, didactic, and elegiac poetry in the Alexandrian period and at a later time, when it was no longer readily intelligible to the common people, and required a learned education to be completely understood and relished. This language may be denominated the *Epic* idiom, as it was derived entirely from epic poetry.

Obs. 12. The most eminent poets of this class in the Alexandrian period, are Apollonius, Callimachus, Aratus; and later, Nicander, Oppian, Quintus, and others.

12. But the Doric dialect was by no means excluded from poetry even in later times. It maintained itself in light and especially rural and jocose poetry, partly because there were predecessors in this line, and probably also because several of these poems describe the manners and expressions of country-

4 See Obs. 3.



people and of the lower ranks, whose language, owing to the almost general dispersion of the Dorians, was nearly everywhere the Doric —(Compare above 2.)

Obs. 13. Hence the Doric dialect prevails in the Bucolic writers, Theocritus, Moschus, and Bio, whose more modern Dorism is, however, greatly different from that of Pindar. The old epigrams were partly in the Ionic, and partly in the Doric dialect; but the Dorism in this species of poetry was far simpler and nobler, and confined to a small number of characteristic Doric forms, which were familiar to the well-informed poets of every tribe.

13. The idiom, which prevails in the lyric parts of the drama, *i. e.*, in choruses and pathetic speeches, is also usually called *Doric*, but this Dorism consisted almost entirely in the prevalence of the α long, especially in lieu of n, which was peculiar to the old language in general, and, on account of its gravity, maintained itself in solemn hymns, whilst the Dorians alone retained it in common life⁵. But this lyric language also approximated to the epic in several respects.

⁵ See par. 2. There are, however, no Dorisms properly so called in the theatrical choruses, as infin. ending in s and m, accus. pl. in *ws* and *s*, &c.

FIRST PART.

GRAMMATICAL FORMS.

WRITING AND PRONUNCIATION.

§ 2.—Alphabetical Letters.

THE Greeks received most of their letters from the Phenicians; this is evident from the oriental names, by which they are called. They are the following :---

y are the thiowing					
	PB	ONOUNCED	NAMED		
Α	a	a, aw	*Αλφα	alpha	
В	βζ	b,	Βήτα	beta	
Г	γſ	g,	Γάμμα	gamma	
Δ	8 ·	d,	Δ έλτα	delta	
E	Ę	e, a short	*Ε ψιλόν	epsilon ¹	
Z	ζ	ds,	Zñra	zeta	
н	n	e, a long	*HTa	eta	
Θ	э, ө	th,	Θñτa	theta	
Ι	ł	i, ee	'I ã ta	iota, (not jota,)	
K	x	k,	Κάππα	cappa	
Λ	λ	1,	Λάμβδα	lambda	
Μ	μ	m,	Mũ	my	
N	Y	n,	Nũ	ny	
e	ξ	x,	E 7	xi	
Ο	0	o short	*Ο μικρόν	omicron, (short o,)	
Π	• <i>π</i> , -	р	Πĩ	pi	
P	g, p	r, rh	٢₽ŵ	rho	
Σ, C	σ, s	s,	Σίγμα	sigma	
Т	т, I	t,	Ταΰ	tau	
r	U	u, 00	³ Υ ψιλόν	ypsilon ¹	
Φ	φ	f,	Φ ĩ	phi	
X	x	ch,	Xĩ	chi	
¥	$\mathbf{\psi}$	ps,	Ψĩ	psi	
Ω	ω	o long	🔊 Ω μέγα	omega, (long o.)	

¹ "E $\psi_i \lambda \partial v$ and "T $\psi_i \lambda \partial v$ take the additional $\psi_i \lambda \partial v$, that is *lene*, not aspirate, because in ancient Greek writings the figure s was at the same time one of the marks of the Obs. 1. The double way of writing some letters, is used indiscriminately, except the small σ and s: σ stands only in the beginning and in the middle of a word, and s is employed merely at the end⁸: this s must not be confounded with σ , see the following Obs.

Obs. 2. These letters have given rise to a number of abbreviations and flourishes, many of which occupy more space than the common character, which they are to supply. Hence they have been rarely employed of late, and there is little difficulty to be encountered in modern editions, in remembering that

s stands for ou	G for os	s ⁸ for sr
of for s	x for ox	ng for rai.

In some the letters are but little altered, as α_i , x_j , for α_i , $x\alpha_i$, λ_i for $\lambda\lambda$, &c.

Obs. 3. The Greeks employed their alphabetical letters also as numerals; but to have a sufficiency of them, inserted after the s the s, after the s the β , and after the s the \hat{J}^{4} . All letters when used as numerals, are distinguished by a stroke at the top in this manner: $\alpha' 1$, $\beta' 2$, $\varsigma' 6$, i' 10, $i\alpha' 11$, x' 20, $\kappa \sigma' 26$, $\epsilon' 100$, $\sigma' 200$, $\sigma\lambda\beta' 232$, &c. The thousands begin again with α , but with a stroke underneath, $\alpha 1000$, β , &cc., $\beta\sigma\lambda\beta' 2232$.

§ 3.—Pronunciation.

1. The ancient pronunciation can no longer be accurately ascertained. Of the modern ways of pronouncing the Greek, the two principal are those of Reuchlin and Erasmus. We follow the latter, which not only is becoming more general every day, but also has most internal grounds in its favor, and is greatly confirmed by the way in which Greek names and words are written by the Latins, and Latin ones by the Greeks. Reuchlin's pronunciation agrees chiefly with the pronunciation of the modern Greeks, who persist in defending it as the true and ancient way of pronouncing the Greek.

Obs. 1. The manner of writing Greek with Latin characters may be seen in the names of the letters, which we have given above in Latin characters, and may be learned from what is stated in this section, and in § 5 and 6. According to Reuchlin's pronunciation, the n is sounded like *i*, *ee*, the diphthong α /like α , and the sounds u, u, v, and v are not distinguished from r: the v in all diphthongs, (except sv_{i}) is pronunciation the main on ancient pronunciation; but never can have been the pronunciation of the prevailing dialect. This is unquestionably evident from the manner, in which the Greeks wrote Latin words and names: $\Theta_{n}c_{n}$, Thebe, Pom-

spiritus asper, (h.) and v represented also the Digamma, (or Latin V, see § 6. Obs. 3.) The epithet $\psi_{i,\lambda i}$, was intended to distinguish them, when they were mere vowels, from the signs of aspiration.

⁸ With some moderns also at the end of syllables: this practice, when it goes beyond the usual compounds, cum encliticis, and with $\pi_{c}\delta_{c}$, s_{is} , i_{s} , and perhaps δ_{vs} , offers great difficulties.

⁸ This character or flourish is called *sti*, and sometimes also *stigma*.

⁴ These three numerical characters, of which the first r agrees only accidentally with the modern abbreviation r, were originally letters of an antiquated alphabet.

pejus, Ποματάϊος, Claudius, Κλαύδιος. Were the modern way of pronouncing the oulike ι correct, the Latins could not have made Pæas of Ποίας, or the Greeks Κλοιλία of Claila; and even Καικίλιος, Καΐσας, for Cæcilius, Cæsar, &c., is not decisive in behalf of æ for αι, as we have no positive information respecting the pronunciation of the Latin diphthongs. As this method of pronouncing assimilates so many sounds to that of the iota, it is called iotacismus, (or, from its for ets.) its cismus; that of Erasmus is called etscismus.

2. With regard to some letters, it may be observed that-

- y before another γ, and before the other dentals, (x, χ, ξ,) is pronounced like ng, ex. gr. ἐγγὺs, eng-gus, (or like the Latin angustus,) σύγκρισιs, syncrisis; 'Aγχίσης, Anchises; Σφἰγξ, Sphinx¹.
- ζ must not be pronounced like *ts*, but like *ds*, or the French *z*, *dz*. In the ancient language it was sounded *sd*^{*}.
- n is by some constantly pronounced like α . It is barely possible that it was pronounced as α or ϵ according as it was derived from α or ϵ .
- \Im is generally not distinguished from τ : but among the ancients it belonged to the aspirate, and is still pronounced lisping by the modern Greeks, like the English *th*.
- is merely the *i* vowel, not the *j* consonant; and *iaµβos*, 'Iavia' must therefore be pronounced i-ambos, I-onia. Yet the Greeks employed it in foreign names for the *j*: for instance 'Ioύλιοs, Julius; Πομπήπος, Pompejus.
- x is always expressed in Latin even before e and i by a c, and the Latin c is constantly a x in the Greek; for instance Kίμων, Cimo, Cicero, Κιχέρων, because the Romans pronounced the c before all vowels like a x.
- v. See its pronunciation at the end of words, § 25, Obs. 4.
- g. See about its aspiration β (rh,) § 6, 3.
- σ in general may be pronounced like the French c_i with e_i , cédille, or like a sharp s_i .
- τ before i with another vowel must not be pronounced like a z as in Latin. Say Γαλατία, Galatia, not Galazia. Κριτίας, Critias, Τεξέντιος, Terentius.
- v was in modern times long pronounced like i, but it is well ascertained that the Greeks and the Latins, who made it a y, pronounced it like the French u. In Latin names it fre-

¹ In all these cases the Latin n has the pronunciation of ng: from an inveterate mistake we say *An-chiese* instead of *Ang-chiese*.

² This sound with the progress of time became much softer, resembling the French z_i the modern Greeks still pronounce it in this way.

quently supplies the short u, which was wanting in Greek; for instance $P_{\omega\mu\nu\lambda\sigma\sigma}$, Romulus. Compare § 4. Obs. 3.

 φ and χ , their exact pronunciation is still uncertain. Though the Greeks always used their φ for the Latin f, (as $\Phi d\beta_{los}$, Fabius,) yet the Latins never used their f for Greek words with a φ , but always wrote ph. Hence it is evident that we are ignorant of the exact pronunciation either of the Latin f, or the Greek φ , ph, and the case is the same with χ , ch. (Compare the following §.)

§ 4.—Division of the Letters.

1. The letters, are divided into *Vowels* and *Consonants*; the former are again subdivided according to their quantity. See $\S7$.

2. We must first detach from the consonants the three double letters, ψ , ξ , ζ , each of which represents two letters, for which there is but one sign or character in writing. See about them § 22.; and about ζ , § 3.

3. Simple Consonants are divided—

a) according to the organs, with which they are pronounced;

λ, μ, ν, ρ.

 β , π , ϕ , μ , are labials,

 $\delta, \tau, \vartheta, \nu, \lambda, \rho, \sigma, linguals,$

 γ , x, χ , palatals :

b) according to their properties 1-

1.) Semivowels, viz.

liquids . .

the simple hissing sound $\cdot \sigma$.

2.) Mutes, viz.

aspiratæ, aspirates. φ, χ, ϑ .mediæ, medials.. β, γ, ϑ .tenues, softs.. π, χ, τ .

Hence it appears that each organ has the three mutes, and that these nine consonants placed in this way—

¹ In this division, as well as in other grammatical matters, it is proper to adhere to the Latin denominations, which are, as it were, proper names. The ancients found in the humming and hissing of the letters l, m, n, r, s, a transition to the vowels, and therefore called them *semi-vowels*; and the first four Were named *liquids* on account of their mobility and easily combining with other letters. They denominated all the other consonants *mutes* in contradistinction to the *vowels*. Of these *mutes*, those which are attended with an aspiration, appeared to have a kind of thickness or roughness, (∂_{arci}) , which was not perceivable in three of them ; which on that account were called thin, soft, or smooth, $(\psi_i \lambda \lambda, tenues)$ and the three *medias*, medials, certainly stand in the middle between the two former.

correspond to each other in both directions, horizontal and perpendicular.

3. Of the liquid consonants, μ , ν , are nasal sounds belonging to the two first organs; the γ before another palatal consonant being attended with a nasal sound, is the same for the third organ, (§ 3, 2.) as may be seen on comparing syllabic combinations like $i\mu\pi\alpha - i\gamma\pi\alpha - i\gamma\pi\alpha$.

There are thus in each organ four letters, which correspond one to another; the lingual organ alone, owing to the greater mobility of the foretongue, and to the operation of the teeth, has a few sounds more; in Greek λ , ρ , σ .

4. No genuine Greek word can end in any consonant but one of the three semivowels, σ , ν , ρ , for ξ and ψ belong to the σ . Only $\xi \nu$ and $\sigma \nu \nu$ constitute an exception; but they can be used in this form merely before other words, with which they coalesce in pronunciation. (See § 26.)

§ 5.—Diphthongs.

1. The ancient pronunciation of the Greek diphthongs is far from having been ascertained; hence we pronounce most of them separately or distinctly but in one syllable. The manner, in which they were rendered by the Latins, will appear from the following examples :---

αι	pronounced	lai,	Φαίδρος, Faidros, Phædrus.
13	- ,,	ei,	Neilos, Neilos, Nilus; Auxeiov, Lukeion,
			Lycéum.
01	>>	oi,	Bouwria, Boiotia, Bæotia.
บเ	"	ui,	(like the French ui or uy in lui, tuyau.)
			Eileithuia, Ilithyia.
αυ	,,	au,	Γλαύκος, Glaukos, Glaucus,
εU	2		Elgos, Euros, Eurus 1.
ทบ	5	eu	Ečęos, Euros, <i>Eurus</i> ¹ . ' nčžov, (from ačža,) euxon.
ou	,,,	u,	(00) Movoa, Musa, Musa. (long u.)
ωυ	is merely I	onic,	for instance wirds, outos.

¹ Whenever a vowel follows ω and ω_0 , it is now usually written in Latin with a v, as Eiz, Evan, 'Ayzún, Agave, and pronounced accordingly. This evidently is a remnant of Reuchlin's pronunciation; but is incorrect. We ought to write and pronounce in Latin Agave and Evan.

Obs. 1. But the Latins are not steady in their manner of writing the diphthong u, as is proved by their writing 'Ιφιγίνιω, Iphigenia, Múdua, Medea, 'Ηφάπλικτο, Heraclitus, Πολύπλικτος, Polycletus. Some few words in and, undergo no change in Latin, excepting that the i vowel is changed into the j consonant : Mala, 'Aχalar Teola, Maja, Ackaja, Troja.

2. The improper diphthongs are written with an iota, (iota subscriptum,) underneath the three following vowels:

φ, η, ψ.

This changes nothing in their pronunciation, and merely serves to point at the etymology of the word, in which they occur; but originally it influenced the pronunciation. The ancients also wrote it in the line, and this is still done with capital letters : as, THI $\Sigma O\Phi IAI$, $\tau \tilde{\eta} \sigma o \varphi i \varphi$, $\tau \tilde{\psi}^{"} A_i \partial \eta$ or $\check{g} \partial \eta$.

Obs. 2. The old national Greek grammarians likewise rank nv, ωv , and v, among the improper diphthongs, of which they say, that one of their vowels is long, and the other short, whilst all the others contain but two rapidly pronounced short vowels. Hence it appears that in order to distinguish nv from vv, the ℓ must be sounded stronger, and the same ought to be observed with regard to ωv and vv. It is likewise very evident that the case must have been the same with φ , η , φ , at the time, when the *i* was sounded with them, which must have been the usual pronunciation in the strictly classical times, as is proved by the Latins writing tragoedus, comoedus, for $\tau_{ex}\gamma \psi \partial \delta_{i}$, $\kappa \omega \mu \psi \partial \delta_{i}$. But it is also equally manifest from the words adopted at a later period, as prosodia, ode, for $\pi_{eer}\psi \delta (\alpha, \psi \partial n)$, that φ was then no longer distinguished from ω . We now adhere thoroughly to this equally genuine pronunciation; and as an improper diphthong can only be a diphthong, in which the two vowels are not sounded, the far more practical division, which we have adopted above, is fully justified.

Obs. 3. The sv, indeed, sounds only as one vowel, and therefore is no real diphthong; but we leave it in its old place, because it also differs essentially from the three others, in which there is only one of the two written vowels sounded, whilst in sv there is, as it were, a third mixed sound of s and v, just as x has a sound between a and e. The short v was also in the oldest language, and remained in the Æolic dialect, and in Latin, as the idiom most nearly related to that dialect. It was expressed by the kindred letters s and v, and in later times probably by the u, a compound of both letters. The Homeric $\beta i \lambda s \sigma \lambda s$ is of this description. See Verb. Asom, v. $\beta s i \lambda s \mu a \mu$.

§ 6.—Spiritus, Breathing.

1. The Greek letters have 2 signs or marks:

' Spiritus lenis, (πνεῦμα ψιλον, the slight aspirate,)

' Spiritus asper, (πνεῦμα δασὺ, the strong aspirate.)

The Spir. asper is the h aspirate: the lenis is used when other languages begin the word simply with the vowel, as, $i\gamma \omega$, ego: "Oµnpos, Homerus. But in Prosody and Grammar both kinds of words are considered as beginning merely with a vowel: thus with regard to the apostrophus, (§ 30.) and to the moveable v, $(v \, i \varphi \epsilon \lambda \kappa u s i \kappa \delta v, \S 26.)$

2. When the Spiritus falls on a diphthong, it is placed, like the accents, on the second letter: as, Εὐριπίδης, οἴος. But this is not done with the improper diphthongs: as "Aιδης, (ἄδης.)

3. The Spiritus asper is attached to ρ in the beginning of a word; and two ρ in the middle are marked $\rho \delta$. This is derived from a peculiarity of the ancient language, hence the Latins never neglect it in Greek words : as,

pήτωρ, rhetor, Πυρροs, Pyrrhus.

Obs. 1. Both spiritus are distinct letters in other languages; the lenis is the alef or elif of the orientals. Neither is this an idle sign. Every vowel uttered without a consonant, and consequently every vowel which is to be pronounced distinctly and separately from the preceding letter¹, is actually introduced by a slight audible aspiration, which the ancients had greater occasion to mark in their writing, as they did not separate their words.

Obs. 2. The spir. asper was frequently neglected by the Æolians, and sometimes by the Ionians: hence we meet in epics with $\ddot{\nu}\mu\mu\nu$ for $\dot{\nu}\mu\ddot{\nu}$, $d\lambda\tau$, from $d\lambda\lambda\rho\mu\mu\nu$, $\dot{\eta}\dot{\lambda}\lambda\rho$, for $\ddot{\eta}\lambda\rho$, &c.

Obs. 3. The most ancient Greek language had along with these two spiritus an additional aspiration, which maintained itself the longest among the Æolians. It is usually called digamma, a double r, from the figure of its sign, F, and properly was a consonant pronounced like the Latin V, and applied to several words, which, in the better known dialects, have either the spir. asper or the lenis. But whatever relates to the digamma, is still involved in great obscurity, owing to the want of monuments. The Homeric digamma, so much discussed of late, rests on the following remarkable circumstance :-- A certain number of words beginning with a vowel, the principal of which are the pronouns of, of, i, and the words of an inverse, simily, ärat, "Ilios, oiros, oizos, ieyor, isos, inasos, and their derivatives, so frequently have the hiatus in Homer, (see § 28.) before them, that on omitting them, the hiatus, now so frequent in Homer, seldom occurs, and is then easily accounted for in the few instances which remain. These very words, comparatively with others, have rarely an apostrophus before them, and the long vowels and diphthongs, which are immediately preceding, are much less frequently shortened than before other words, (see § 7. Obs.) so that we must conclude that there was something in the beginning of those words, by which both, (the apostrophus and the shortening of the vowels,) was prevented, and the hiatus removed. And as short vowels with a consonant, (for instance, or, or,) often become long in these words, even exclusively of the casura, as if there were a position, it has been ingeniously conjectured in modern times, that all these words had in Homer's mouth this aspiration, (V,) with the power of a consonant before them, but had lost it at the far later period, when Homer's poems were written down. But as these poems are known to have undergone so many changes and additions before that time, and even after, the instances, where the traces of the digamma in Homer have disappeared, are very obviously explained. We must also remember that the disappearance or gradual vanishing of the digamma may possibly have commenced in Homer's time, and that many a word may have been pronounced sometimes with, and sometimes without it.

¹ For instance, when we correctly pronounce Ab-origines instead of A-borigines.

§ 7.—Prosody.

1. Prosody, according to the modern acceptation of the word, is the theory of the quantity of syllables, that is to say, their length, (*productio*,) or their shortness, (*correptio*.)¹

2. Every word and grammatical form had for each syllable, with very few exceptions, a fixed quantity, which regulated the pronunciation of the Greeks in their common intercourse, and must therefore be known to pronounce the Greek correctly.

Obs. 1. Hence it is evident how greatly they err, who detach Prosody from Grammar, and consider it merely as a theory necessary for the understanding of poetry. The error proceeds from the circumstance, that hearing no longer the common pronunciation of the ancients, we learn the quantity of syllables from the works of the poets, who indulged in peculiarities and licences. Thus we have in many instances, along with the fixed quantity, a poetical quantity, of which the most important points are stated in the Observations.

3. Grammar notes the quantity of syllables with the following two marks over the vowel, (⁻) long, (^{*}) short; for instance,

 $\check{\alpha}$ short α , $\bar{\alpha}$ long α .

 $\tilde{\bar{\alpha}}$ doubtful or fluctuating.

4. Any syllable, the length of which is not distinctly ascertained, is presumed to be short.

5. A syllable is long either 1. by the *nature* of the vowel, or 2. by *position*.

6. A syllable is 1. long by *nature*, when its vowel is a long one, as, for instance, the middle syllable of *amare*, *docere*, in Latin. This is denoted in Greek partly by the characters themselves; of the simple vowels

n and ω are always long,

s and o always short.

They therefore require no comment. But the three others,

are, like all Latin vowels, both long and short, and hence are called doubtful or fluctuating, in Latin *ancipites*.

Obs. 2. But this must not be understood as if there were in the nature of the sounds α , i, o, something fluctuating between length and shortness. All vowels are fixedly, (positively,) long in some words, and fixedly short in others; but it is only for e and o that the Greeks have particular characters in either case. The quantity of α , i, v, is learned in the same way as we learn it, in Latin, of all the five vowels. But if one of the three vowels be actually fluctuating in some Greek words, ex. gr.

¹ But the ancient Greek grammarians comprise in π_{ℓ} or γ_{ℓ} is 'whatever affects the sound of a syllable,' and consequently also 'both accents and spiritus.'

the α in $x\alpha\lambda\delta_{f}$, the i in dx/α , the case is the same with e and o being written in two ways in the same words, as in $\tau_{eo}\chi$ dis and $\tau_{eo}\chi$ dis, $\sigma\bar{\omega}s$; and $\sigma\delta s$, $r\bar{\eta}\alpha s$ and $ri\alpha s$, which cannot be distinguished in the most ancient writing.

7. With respect to the length by nature, it is a general rule that two vowels, giving but one sound, constitute a long syllable. Hence

1.) All diphthongs, without exception, are long; ex. gr. the penultima in $\beta \alpha \sigma i \lambda \epsilon_{1000}$, $\epsilon \pi \alpha \delta \omega$.

2.) All contractions are long, and in this instance the fluctuating vowels are constantly long, ex. gr. the α in $\dot{\alpha}x\omega v$ for $\dot{\alpha}\dot{\epsilon}x\omega v$, the ι in $i\rho\dot{\nu}s$ for $i\epsilon\rho\dot{\epsilon}s$, the v in the accus. $\beta\dot{\epsilon}\tau\rho\nu s$ for $\beta\dot{\epsilon}\tau\rho\nu\alpha s$. See § 28.

Obs. 3. But elisions, (ex. gr. $\& \pi a \gamma \omega$ for $\& \pi \sigma - a \gamma \omega$,) must be carefully distinguished from contractions, as is stated in §§ 28-30.

8. A syllable is long 2. even with a short vowel by position, that is to say when it is followed by two or more consonants, or a double letter; ex. gr. the penultima in $\lambda \epsilon \gamma \epsilon \sigma \Im \alpha i$, $\mu \epsilon \gamma i \sigma \tau \sigma s$, $\pi \alpha \Im \epsilon \lambda \kappa \omega$, $\beta \epsilon \lambda \epsilon \mu \nu \sigma \nu$, $\tilde{\alpha} \downarrow o \tilde{\rho} \tilde{\rho} \sigma s$, $\kappa \alpha \Im \epsilon \tilde{\lambda} \kappa \omega$,

Obs. 4. There is frequently a long vowel along with the position. In this case it is a very customary fault to be satisfied with the length by position without lengthening the vowel in pronunciation. It ought, however, to be lengthened not only in $\Lambda \tilde{n}\mu ros$, (pronounce Lehannos,) $\tilde{v}_{\ell} \sigma \pi \tilde{\xi}$, $Xa \rho \omega r \delta s$, &c., not only where there is a circumflex, (§ 11. i.) as in $\mu \tilde{\alpha} \lambda \lambda s$, $\pi \rho \tilde{\alpha} \tilde{\xi} s$, but also in $\pi \rho \delta \pi \tau s$, $\pi \rho \delta \tilde{\xi} s$, the length of whose α is obvious from the kindred forms, which have the circumflex, ($\pi \rho \tilde{\alpha} \tilde{\xi} s$, $\pi \rho \tilde{\alpha} \gamma \mu \alpha$,) whilst the α in $\tau \delta \tau \tau s$, $\pi \delta \tilde{\xi} s$, is short as in $\tau \delta \tilde{\zeta} s$. And just as we distinguish the final syllables of $K \delta \kappa \lambda s \psi$ and $K \delta \kappa \rho s \psi$, we must observe the same distinction in $S \omega \rho a \tilde{\xi}$, were the first syllable is long, (gen. $S \delta \rho \tilde{a} \kappa s s$,) and in $\alpha \delta \lambda a \tilde{\xi}$, where it is short, (gen. $\alpha \delta \lambda \tilde{\alpha} \kappa s s$.) The length and shortness of the fluctuating vowels before a position, to obtain a correct pronunciation, must be learned by attending to the accents according to Obs. 11, and by consulting the kindred forms of the word in the way, which we have just stated.

9. Muta cum liquida, $(\S 4.)$ in general does not make a position; hence the penultima in $a_{\tau \epsilon \times \nu os}$, $\delta i \delta \rho a \chi \mu os$, $\gamma \epsilon \nu \epsilon \Im \lambda n$, $\delta i \sigma \pi \sigma \tau \mu os$, &c. is short. Only poets sometimes also use these syllables as long, whence the common assertion that muta cum liquida makes a doubtful syllable.

Obs. 5. Hence beginners ought to be extremely careful to ascertain whether the vowel in such a word be not possibly long by nature, for in that case it remains long of course, as, for instance, in *sisrashes*, which comes from $\lambda Shes$, (a contraction of $\delta t Shes$,) and consequently has a long α . It is the same with $\psi v \chi e^{\delta s}$, the v of which is long, because it comes from $\psi' \chi w$, (see Obs. 8.) Learners are very apt to fancy that muta cum liquida has the power of rendering the syllable doubtful.

10. The mediæ, medials, (β, γ, δ) when before the three liquids λ, μ, ν , form, however, an exception to the preceding rule, and

ļĮ

make a true position. The penultima in the following words, for instance, is long, (only the vowel must not be lengthened in pronunciation,) πέπλεγμαι, τετράβιβλος, εὕοδμος: but in the following, it is short, χαράδρα, Μελέαγρος, μολοβρός.

11. All syllables, the quantity of which is not determined by the preceding rules, which can be the case only with syllables with the vowels α , i, v, without a position, are regulated merely by usage; and as this is most safely ascertained in the works of the poets, and confirmed by passages of the same, this is called determining the quantity *ex auctoritate*, and in doubtful cases the authority of the Attic poets is decisive. The quantity of the radical syllable of words must be learned from Dictionaries, and private observations; we shall only notice the most important, and the quantity of syllables, used in the formation and inflection of words, will be noticed in the Grammar in their proper place.

Obs. 6. But with regard to the formation and inflection of syllables, we shall in general, (under the supposition of Text 4.) state only those, in which the doubtful vowels are long. Every syllable, therefore, of which nothing is observed, and the contrary of which is not apparent from the general rules, is to be presumed short; ex. gr. the penultima in $\pi_e \alpha_{\gamma\mu}\alpha_{\tauos}$, $i\sigma_v \downarrow \alpha_{\mu n \tau}$, and in the terminations employed in the formation of words, as $\xi_i \lambda_{iros}$, $\delta_{i\pi\alpha_i\sigma\sigma'_in}$, &c. We thus have only to notice radical syllables, and a few derivatives, which are not easily comprised in the rules of grammar.

Obs. 7. It is chiefly only the penultima in words of three or more syllables, which is rendered sensible in modern pronunciation; and yet it is of great importance to be accustomed to pronounce such words correctly before the reading of poets is attempted. We, therefore, give the principal of such only, in which the penultima is long :---

φλύαges, s, futile talk.	xóβaλos, rogue.
araeos, sad.	äzzaros, pure, unmixed.
Tiáza, liara.	vsævis, young girl.
ózados, attendant.	oivanı, mustard.
aigáðns, proud.	siaywr, n, jaw.

with the words in ayos, derived from ayo and ayrupu, as Loxayos, captain ; ravayos, one who has been shipworecked.

nápuvos, n. stove.	resobirns, old man.
Xalivos, b, rein.	finu Dos, i, white lead.
ostinor, parsley.	xizupos, rò, husk.
xúµıver, cumin.	pariva, rosia.
ouxápinos, the fruit of the sycamore tree.	öμιλos, b, multitude.
zuzláµivov, a plant.	στεόβιλος, b, cone of a pine-tree.
during, gift.	πίδιλον, shoe.
azinn, axe.	χελιδών, ό, swallow.
surlyn, a bottle having a covering of	IpiDos, one who lators for hire.
wicker-work.	azeiBns, exact.
zirdures, é, danger.	anoviror, aconite, wolf's-bane.
Bigures, i, cavity.	τάειχος, τό, dried or salt-fish.
sigin, scrutiny.	rárues, n, papyrus.
	C

 λάφυχον, spoil, booty,
 φίφυχον, bridge.

 πίσυχον, bran.
 δλυχα, spelt.

 μ΄χυχα, anchor.
 κολλύχα, small loaf of bread.

 and also iσχυχις, strong, (from iσχών, to be powerful ;) but in iχυχis and iχυχis, fortified, fast, (from iχω, to have, hold,) and in the other adjectives in υχος, the v is short.

 It is likewise safer to pronounce
 μυχίπη, the shrub tamarisk.

 κλημμυχis, flood, tide.
 σεχύνη, (adle, skimmet, [trowel.]

 long, though they also occur short.
 The following proper names are long :

> Στόμφαλος, Φάρταλος, Πρίαπος, "Αρατος, Δημάρατος, 'Αχάτης, Διυπάτης, Εύφράτης, Νιφάτης, Θιανώ, 'Ιάτων, "Αματις, Σάραπις, (Serapie.⁹)

Εδριπος, 'Ενιπτιδς, Σίριφος, Γράνικος, Κάϊκος, "Οσιρις, Βούσιρις, 'Αγχίσης, Αϊγινα, Καμάρινα, 'Αφροδίτη, 'Αμφισρίτη. Διόνυσος, 'Αμφρυσδς, Καμβύσης, 'Αρχύτας, Κωκυσδς, Βαρυσδς,

*Αβυδος, Βιθυνός, Πάχυνον, Κίεχυεα, (Corcyra.)

See in the Appendix to the third declension, a list of words of that declension, which have the penultima long in the gen. (and in the rest of their cases.)

Obs. 8. But those words must also be treasured in the memory, the first syllable of which frequently becomes long through interchange and composition. The following ought to be particularly remembered on that account :---

ψιλòs, bald.	TIMA, honor.
XILis, i, food.	vinn, victory.
Lupis, i, hunger.	zhirn, bed, couch.
pivos, n, skin.	divn, whirlpool.
Lurds, small.	Euros, common, mutual.
Duµds, b, mind.	nuqòs, crooked, bent.
pupis, i, pole of a carriage.	Yuzn, soul.
xupis, i, juice, sap.	outh, tribe, troop.
xuzde, é, juice.	52n, forest, materials.
sugos, à, cheese.	λύπη, grief.
wveds3, 5, wheat.	suyn, buttocks.
zeveds, d, gold.	pearme, member of the same tribe.
žen, harm, ruin.	openyis, n, seal.
δαλòs, ó, firebrand.	reaxis, rough.
unois little small in stature	• • • •

In the verbs, which end simply with an ω annexed to the radical word, the i and v are constantly long, (ex. gr. $e_{\ell}(\beta\omega)$, $e^{i}(\omega)$, $\psi^{i}(\chi\omega)$,) excepting $\gamma\lambda\,\psi^{i}(\omega)$, to carve, engrave. But the ω , (cx. gr. in $\tilde{\omega}\gamma\omega$, $\gamma_{\ell}\tilde{\omega}\phi\omega$,) is short. See the quantity of the final syllable of the Present Tense of the Verbs in $\omega_{\ell}\omega$, $\omega_{\ell}\omega$, $\psi^{i}(\chi\omega)$, $\psi^{i}(\chi\omega)$, $\psi^{i}(\chi\omega)$. Of the verbs liable to contraction we particularly notice as having the first syllable long :--

zivia, to set in motion.	Siqán, to dive, search.
piyiw, to shudder.	συλάω, to plunder.
piyon, to shiver.	ovrán, to blow, brenthe.
riyún, to be silent.	-

The knowledge of these words is useful not only for usual compounds, as $\frac{\delta}{4}$ (μ_{eq} , $\frac{\delta}{4}$) ψ_{χ} os, ($\frac{1}{2}\pi e^{i\beta_{eq}}$,) $\frac{1}{2}m_{eq}$ ($\frac{1}{2}m_{eq}$), $\frac{1}{2}m_{eq}$ ($\frac{1}{2}m_{eq}$),

⁸ There is likewise some assistance to be derived from the Ionic dialect for the quantity of the α , as that dialect frequently changes α into n, es. gr. $2ri\mu\phi\eta\lambda s$, $\Pi_{\ell(n\pi)s}$.

But sies, the gen. of sie, si, fire.

PROSODY.

Obs. 9. The Nouns Substantive and Adjective derived from verbs, and retaining their characteristic, may be assumed to be of the same quantity with these verbs, until the contrary be perfectly ascertained; for some of these nouns have not the long vowel of the Present Tense, but the short one of the Aor. 2. This is the case :

- a. with some substantives in λ, τείβλ, λατείβλ, άναψυχλ, παεαψυχή. But ψυχλ, (soul.)
- b. with some adjectives in hs, gen. ios, sureirits, areights, matureifets, &c., and the substantive madore/Bns.

Obs. 10.—The rule that a vowel before another vowel is short, which is unsafe in Latin, is still less to be depended on in Greek. A long vowel before a vowel is, however, more rare than before a simple consonant, and especially the many nouns in us, us, and us, are always short, except

andid, nest, aixía, indignity, avía, sorrow, zevía, dust ;

and the two last occur also as short in the Epic poets. Vowel before vowel was probably in many cases doubtful even in the common language, and poets, and more particularly the Epics, enjoyed a great latitude in this respect ⁴. Hence, as we learn the quantity of syllables from poets only, we are left in uncertainty in many instances, especially respecting the final syllable of the Present Tense of the verbs in $\delta \omega$ and $\delta \omega$, most of which we are forced to leave to individual observation. Many of thoses which have a long vowel in the Future, are also constantly used as long in the Present Tense in the Senarius, viz. $\delta \pi z \phi \omega$, $\mu n v \delta \omega$, $\delta \lambda \omega$, $\delta \delta \omega$, $\delta \delta \omega$, $\delta \delta \omega$, $\delta \delta \omega$, $\delta \omega$, $\delta \omega$, $\delta \omega$, $\delta \omega$, $\pi e_i \omega$, $\chi_e \delta \omega$. But several of them are fluctuating in other species of poetry. The a deserves to be remembered as long, particularly in—

Lads, d, nation ;

mais, i, temple.

xáw, (for nalw,) to burn.

RAAW, (for RARIN,) to weep.

Long are also the penultima in 'Evue, Bellona, and all those words in inv and day, which take an o in the gen.; consequently all comparatives, (ex. gr. Birrier,) and many proper names, va. gr. 'Auflion, 'Twierium, Maxdwn, 'AuvSdwn, gen. oros: but the o is short in Auvanium, formion, gen. oros. That proper names compounded with hais, are long, is a matter of course; but remember that—

'Augiágaos is long, Oivónaos short.

See about the particular cases, in which long vowels are employed as short in verses, Obs. 19.

Obs. 11.—Much of what regards the prosody of the ancients, concerns us only in the reciting of verses or what is called Scansion; and a great deal, as we observed before, depends on the peculiarities and licences of the poets, which we shall denominate poetical usage, observing only that the various kinds of poetry and verses have a vast influence on Greek prosody, the laws of which differ considerably in the Hexametre of the Ionic epic poem, and the Iambic Trimetre or Senarius, the principal verse of the Attic drama, to which the Iambic and Trochaic verses of this kind of poetry conform. Attic poets indulged in but few poetical licences, and conformed themselves in the main to the actual pronunciation of the people of Athens; whilst the Hexametre, grounded on the ancient pronunciation of the Ionians, allowed great freedom to the poet in particular instances. The other species of poetry lay between these two; hence the parts of the drama itself, wherein an increasing emotion forsakes the common language, and above all the Lyric passages and choruses, admitted more or less the freedom of Epic poetry along with its forms. Even the Senarius of tragedy differed in this respect from the

⁴ They might lengthen the , for the sake of the metre, even in 'Ασκλησιοῦ, 'Ιλ/ου, ἀσιμίη, &c. See Obs. 15. Senarius of comedy, the language of which came nearer to that of common life.— Compare § 1. 10. 11.

Obs. 12.—The difference is particularly sensible with regard to position. The meeting of *muta cum liquida* was rather harsh in the soft Ionic dialect; hence it generally makes a true position in the Epic poets, and especially in the ancient ones. But with the Attics the instances of short syllables stated above, (Text 9. 10.) are always observed as short in the Senarius of comedy, whilst Tragic poets frequently conform to the Epic usage.

Obs. 13.—Position has also its effects in two words following close one on the other. This is without exception whenever the two consonants are divided between the two words, as $\varphi(\lambda \sigma \tau \tau \sigma \sigma s)$. But when the second word begins with the two consonants, the position is indeed justifiable, ex. gr. Homer, "Er9x | $\sigma \rho \sigma \sigma \sigma \sigma \sigma - \chi \sigma \sigma \tau$ | $\xi_{0}^{TT} - Jl$. ξ . 73, $\alpha \nu \tau i$ | $T_{\ell} \omega s$, yet of rare occurrence, unless the *lctus* comes to its assistance.—See Obs. 16. In the Attics it is more particularly attended to; but in this case muta cum liquida commonly makes no position, ex. gr. Eur. Iph. Taur. 1317, $\Pi \tilde{\omega} s \phi_{\pi} s$; $\tau i \pi \tau \tilde{\omega} - \mu \alpha$.

Obs. 14.—It is another peculiarity of the Hexametre, that it also varies with respect to quantity by nature, (Text 6.7.) The words

nalos, beautiful, Toos, equal,

constantly short with the Attic poets, are long with the Epics, who therefore write *leves*. There are several other words, the quantity of which is fluctuating with the Epics, especially

arne, man, "Aens, Mars,

of which the first syllable else generally is short. In the exclamation "Aets, "Aets, which frequently occurs in Homer, the two words, though placed together, differ in quantity.

Ob. 15.—In other instances it is clearly seen that a word had its fixed and usual quantity, and that the deviation is caused merely by the exigency of the rhythmus. But the licence of the old Epic poets must not be supposed to have been unbounded ; this would have destroyed the charm of their masterly compositions. Their own feelings confined them within proper bounds, so that it was only with regard to certain words and forms, or to particular cases, that they indulged in this freedom. They resorted to it especially,

- in proper names: 'Απόλλωνος, with a long α, 'Ελιυσπίδαο, with the first s short, (Hymn. Cer. 105. cf. 95.)
- 2.) in words with over-many short syllables, as in *àxoriso Sas*, *àSáraros*, the first syllable of which was made long; hence this rhythmus of *àSáraros* was afterwards steadily adopted by all poets.
- in the beginning of an hexametre: Homer has even 'Eπει | δη—and φίλε zz- | σίγνη- | τε-.

Obs. 16. Another rhythmical lengthening was occasioned by the casura. Metrical science teaches us that Arsis is that part of the foot, on which the emphasis of the rhythmus or the *lotus* falls; the remainder is called the *Thesis*. In the hexametre the Arsis always is at the beginning of the foot, where this kind of verse requires a long syllable, which never can be resolved into two short ones. Whenever the last syllable of a word falls in this part, (the masculine casura,) this syllable alone must fill the Arsis. But the Epic rhythmus allows a short syllable in this part to be lengthened by the mere power of the rhythmus, ex. gr., 1l. a. 359,—

⁶ Observe also, that ded, Epic, ded, imprecation, is short with the Attic poets, and long with the Epics : whilst ded, misery to be deprecated, is likewise short with the latter.

ACCENTS.

φίλε za- | σίγνη- | σε zόμι- | σαι, α. 51,-βί- | λος iχι- | στιυχίς i- | Φιιίς. This lengthening, however, does not frequently occur in so glaring a manner as in the quoted examples, except when it is supported by the position, which, as we observed before, (Obs. 13.) neither is of frequent occurrence, without this ictus, ex. gr. or ba Sym**вхота**с беато.

Obs. 17. Another support is afforded to this productio by the following word beginning with a liquida, which may easily be doubled in pronunciation ; ex. gr., 1. s. 748, "Hen | di uá- | siyi-, d. 274, dua | di vigos | sistiro-, pronounce demmastige-dennephos. The e in particular is so easily doubled in pronunciation in this case, that even the Attic poets commonly employ a short vowel as long before the e in both Thesis and Arsis, (ex. gr. in the Arsis of the senarius, --- TOU | TOOT | TOU TE | jann, Aristoph. Phut. 1065, and in the Thesis of a spondæus among anapæsts .-auras-di ji- | vas ixou- | ou, Nub. 343,) and even avoid the , wherever a short syllable is required.

Obs. 18. The productio of a short syllable in the casura was likewise favored by the short vowel being immediately followed by one of the words, which, according to § 6. Obs. 3., were sounded with the Digamma, the breathing of which also was easily strengthened. Hence verses in Homer end so frequently with the pron. possessive of from I in this manner : Suyari- | ca fu,--- xios- | i .

Obs. 19. It is a general rule with dactylic and anapæstic verses, especially in hexametres, that the long final vowel or diphthong is made short before a following vowel: ex. gr. inter a- | erros, --irritar | atyos, -- ro- | porten | attwr. But whenever this occurs in the Arsis, the syllable retains its quantity : out of it very rarely. excepting cases of the Digamma, as has been observed, § 6. Obs. 3. The Attic senarius, on the contrary, did not admit this shortening of long syllables: the case did not occur as a hiatus. There are likewise instances of a long vowel or diphthong being shortened before a vowel in the middle of the word, but only in certain words and forms, which must have had something conducive to it in their pronunciation : as in mossion, (which is frequently written mossion,) moses and its correlatives and others. Such a vowel or diphthong is constantly shortened before the demonstrativum, (§ 80.) , Ju kno 2.42 er. gr. in rourout, abrait, abrait, &c., and in the Epic isrin for isridn. 62,172,315,2

§ 8.—Of the Accents.

1. Independently of the quantity of syllables, (the province of Prosody,) the Greek language also marks the tone, or what is called the accents; this expression, however, according to our habits and conceptions, still offers many difficulties. The Greek accent falling as frequently on a short syllable as on a long one, must necessarily impair the quantity, when expressed in our habitual way: as rignmi, Sunparns.

2. But this accentuation is proved to be as old as the language itself' by clear historical facts, and unquestionable testimonies of the ancients. Attentive grammarians began to note it, when a false intonation was more and more invading the language of

¹ That is to say, on the whole, for in individual practice accentuation, like any other part of the language, was exposed to fluctuations. The adopted accentuation is chiefly that of the flourishing Attic period.

common life, and it was undoubtedly at a far later period that these signs, which were now taught in the Greek schools, were generally used. They thus transmitted to us, at least, the theory of Greek accentuation.

3. Reflection and practice have already enabled us to remove in part the contradiction, which appeared to prevail between quantity and accent; and it is worthy of the exertions of the learned to endeavour to restore this essential ingredient of the melody of the Greek language : but this cannot be effected without an intimate acquaintance with the present system of Greek accentuation.

4. But, independently of these considerations, the Greek accents are not without great practical utility. They frequently enable us by their position to ascertain the quantity of syllables; serve to distinguish many homonymous words, and forms of speech; and even where they are of no immediate import, familiarise us to the laws of accentuation, without which we could be no judges of the instances, where they are of practical service.

Obs. Nothing can be more prejudical than the habit of applying the accents in reading in a way, which perverts the actual quantity of syllables, (see the Obs. to the following §.) If learners cannot remedy this fault by study, and attend to both quantity and accents, they ought to attach themselves principally to quantity, which is of still higher importance in reading.

§ 9.

1. Every Greek word, generally speaking, has the accent on one of its vowels; and this properly is but of one kind, viz. the acute, $\delta\xi_{\epsilon i\alpha}$, (sc. $\pi \rho o \sigma \omega \delta i \alpha$, accent,) that is to say, the sharp or clear tone, of which the mark is '.

2. The theory of the ancients respecting any sound, which, in our way of speaking, has not the accent, gives to it the grave, or falling tone, $\beta_{\alpha\rho\epsilon\tilde{i}\alpha}$, (Lat. gravis,) and grammarians had for it a mark', which, however, is not used in common writing.

3. A long vowel may also have the circumflex, $\pi \epsilon \rho i \sigma \pi \omega \mu \delta \tau m$, the lengthened tone, which is marked ". Grammarians state that a thus accented long vowel is to be considered as two combined short vowels, of which the first has the acute, and the other the grave accent: thus $\delta \partial_i$, for instance, gives $\tilde{\omega}$. But when the first vowel has the grave, and the other the acute accent, thus $\delta \delta_i$, and they are converted into ω , this long vowel then takes only the acute accent ω' .

5. 5. ...

ACCENTS.

Obs. The audible utterance of this difference in pronunciation has some difficulties. We barely warn against the two principal faults. Every accented long vowel, ($\tilde{\omega}$ or $\tilde{\omega}$,) must be carefully distinguished from the unaccented one, (grave ω ,) for instance, in $\tilde{\omega}$, Spars, without, however, making it short (ω .)⁸ But the opposite fault of lengthening accented short vowels, must equally be guarded against : $\tilde{\omega}re$, for instance, must not be pronounced like $\tilde{\omega}re^{3}$.

§ 10,

1. The acute accent and the circumflex can fall only on one of the three last syllables; the acute accent, indeed, may fall on any of the three, but the circumflex can take place only on the last syllable, or on the penultimate.

The 2d Obs. of § 14. shews that $\delta \tau init and such words constitute but a seeming exception.$

2. It is the nature of the last syllable in particular, which gives to the whole word its grammatical denomination with regard to the accent. According as this last syllable has 1. the acute accent, 2. the circumflex, or 3. no accent, (viz. according to § viii. 2. when it has the grave accent,) the word is called

Oxytonon, as for instance, $\Im_{\varepsilon \delta s}$, δs , $\tau \varepsilon \tau \upsilon \varphi \omega s$.

Perispomenon φιλώ, νοῦς.

Barytonon τύπτω, πράγμα, πράγματα.

3. Again, any dissyllabic or polysyllabic barytonon, according as it has 1. the acute accent on the penultimate syllable, or 2. on the antepenultimate, or 3. the circumflex on the penultimate, is called

Paroxytŏnon, .	•	•	τύπτω, τετυμμένος.
Proparoxytŏnon	•	•	τυπτόμενος, ἄνθρωπος.
Properispomenon	•		κράγμα, φιλούσα.

See about the seeming barytona, as $\delta e \gamma h$, $\tau \epsilon \tau v \varphi \omega s$, etc., and about the atona or unaccented words, § 19.

² The first syllable of *ängeway* may be accented, and yet the second syllable lengthened, as is done with *Almighty*.

⁸ The attempt to give the tone to a short vowel has the same effect with us as dombling the following consonant, which creates a great difficulty, since it must obviously be supposed that the ancients distinguished $\tilde{s}r_i$ from $\tilde{s}r_i$, and $\beta d\lambda s$ from $\beta d\lambda \lambda s$. But in the first place this alteration of the sound is neither so frequent, nor so offensive, as when $\tilde{s}r_s$, $\beta (\lambda a_s)$, for instance, are pronounced $\tilde{s}r_s$, $\beta \tilde{s} \lambda s_i$, and, in the second place, perservering application may certainly succeed at least in lessening the difficulty. To pronotince $Z_{aragdras}$ compare this word with three similar German menosyllables, $\tilde{s} h di \tilde{e}r$, 'so has he,' the middle one of which is short, and may yet be accented. These words obviously differ from so i hat $\tilde{e}r$, 'so did he,' and are nearly like so hatt' $\tilde{s}r$, 'so had he,' Td promounce soph without lengthening the i, appears address accented ; it merely requires some little practice to pronotice a short accented syllable immediately before another years!

29

The place of the accent in words is best learned through attention and practice, and at first from the Dictionary. The following general rules may, however, be attended to :

1. The circumflex requires a syllable long by nature, (viz. by its vowel, and not by mere position :) (§ 7.8.) ex. gr.

κήδος, Φῶς, τεῖχος, ούτος, σμήγμα,

and

דוגמדב, אנוזא, אטף,

because the uncertain vowels, (§ 7.6.) α , ι , υ , are long in these words. Hence a short vowel, when accented, can only take the acute accent : as $\bar{\epsilon}\tau\epsilon\rho\sigma$, $\mu\epsilon\nu\sigma$, $\bar{\nu}\alpha$, $\pi\rho\delta\sigma$, $\pi\sigma\lambda\delta$, $\pi\lambda\epsilon\gamma\mu\alpha$.

Obs. 1. Zµnyµm has the circumflex only on account of the n, not because of the position $\gamma\mu$. And as, for instance, $\pi e^{i\alpha}\gamma\mu\alpha$, $\mu\tilde{\alpha}\lambda\lambda\sigma$, have the circumflex, it shews that α is here long by itself, not on account of $\gamma\mu$ and $\lambda\lambda$: pronounce praghma, mahllon.

2. But the acute accent may also stand on a long vowel : as σοφώτερος, δεύτερος, φεύγω, τιμή, βασιλεύς, φώρ.

3. Whenever the last syllable, being naturally long, is to have the accent, it may be the circumflex; and in case of a CONTRAC-TION, as in $d\lambda n \Im to s$, $d\lambda n \Im v v s$, $\pi o \iota \omega$, $\pi o \iota \omega$, it almost always is the circumflex, for the reasons stated below, § 28. Obs., but else it is not often the case. Several MONOSYLLABIC WORDS, as $\pi \tilde{v}\rho$, $\beta \tilde{v} v s$, $\pi \tilde{a} s$, $d\tilde{v} v$, $v \tilde{v} v$, have the circumflex. But in polysyllabic words, excepting the contraction, whenever the final syllable is accented, the circumflex is placed only on

a.) the adverbial termination ωs . See § 115.

b.) the terminations of the gen. and dat. See § 33. Obs. 9.
c.) the terminations εῦ and οῦ of the vocat. See § 45.

4. If the penultimate syllable, being naturally long, is to be accented, it must be the circumflex, whenever the last syllable is short, or long only by position; as

ρημα, οίνος, ψύχος, βώλαξ, gen. axos.

Obs. 2. This rule does not apply to words joined together with ENCLITICS; hence we write is, over, worre, Hris, robody, &c. (See § 14. Obs. 2.) The particles side and ration, (not range), which are but is and rad lengthened, are the only exceptions.

5. But whenever the last syllable is naturally long, the penultimate cannot take the circumflex; we write

ρήτωρ, οίνη, ψύχω, θώραξ, gen. āxos.

6. According to § 10. 1. the antepenultimate can take only the acute accent. But when the last syllable is long, whether it be by nature or position, the antepenultimate cannot be accented at all; we write

Σωχράτης, συλλέγω, ἐριβῶλαξ. Δ.16.

7. The final syllables αi and αi , though long, have only the influence of a short syllable, with regard to the two immediately preceding rules: we write

τρίαιναι, προφήται, πώλοι, ἄνθρωποι, plurals of τρίαινα, προφήτης, πώλος, άνθρωπος. τύπτομαι, τύπτεται, τύπτεσθαι, τέτυψαι, passive forms of the verb. ποιήσαι, στήσαι, θείναι, infinitives.

ποίησαι, στήσαι, imperatives of the middle.

Obs. 3. We except, however,

1. The third person of the opt. in or and ar : as privyor, moriforar.

2. The adv. olzos, at home; (but the pl. olzos, houses.)

3. Words joined together (§ 13.) with ENCLITICS; as of mos, wore is me, Aros, both when it comes from 4, certainly, and from 4, or.

8. Even the ω in the terminations of the cases in the Attic declension, takes the accent on the antepenultimate syllable, as $\varpi \delta \lambda \epsilon \omega s$, $\varpi \delta \lambda \epsilon \omega s$, $(\S 51.)$ and (nom. and accus. sing. and gen. pl.) $\dot{\alpha} \nu \dot{\omega} \gamma \epsilon \omega \nu$, $(\S 37.)$

Obs. 4. Likewise the w in the Ionic gen. in tw of the first declension : as distriction for distriction, § 34. Obs.

Obs. 5. It is obvious that a beginner, who uses correct editions, may learn the . quantity of many words by their accents :---

1. The circumflex shews that the syllable, on which it stands, is long.

- The acute accent on such words as *καρκίνος*, βάθρον, &c., shews that the penultimate syllable is short. (This follows from No. 4. of the Text.)
- 3. The accent of such words as *suga*, *žeovea*, shews that the last syllable is short. (Text 4.6.) and
- The acute accent on χώεα, Δήδα, shews that the last syllable is long, (Text 4.5.)

Even words and forms, the accent of which indicates nothing, may yet serve to remind those, who have read much with attention, of forms, whose accent is decisive. They will pronounce \breve{a}_{siros} long, and $\Im_{i\delta\varphi_i\lambda_{sf}}$ short, because $\sigma\bar{i}\sigma\sigma_i$ has the circumflex, and $\underline{\phi}_{i\lambda_{sf}}$ the acute accent. Thus will the *i* in $\Im_{i\times n}$, $\breve{a}\Im_{i\times\sigma_i}$, be known to be short, because the pl. $\Im_{i\times n}$ appears so frequently, that the attentive reader may recollect that he never saw it with the circumflex, (Text 7.) But the circumflex of monosyllables decides nothing with regard to the quantity of their lengthened cases, the monosyllable nominatives of the third declension being always long, (§ 41. *Obs.* 3. and § 42. *Obs.* 3.) for instance, $\pi\bar{v}_{e}, \mu\bar{v}_{s}, gen. \pi\bar{v}_{e}\dot{s}, \mu\bar{v}s$.

Sec. p. 73

11

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\$ 12.

When a word is changed by its declension or conjugation, or in any other way, this change influences its accentuation in many cases :---

1.) It has a necessary influence, when the word undergoes such a change, as to prevent the accent being continued the same as it is on the principal form of the word, conformably to the rules stated above; in that case

The circumflex is converted into the acute accent, as olvos, gen. οίνου, (§ 11.5.) βήμα, gen. βήματος, (§ 10.1.) { ,

The acute into the circumflex; as right, gen. rights, (§ 11. 3. 6.) φεύγω, imper. φεύγε, (§ 11. 4.)

Or the accent passes from the antepenultimate to the penultimate syllable; as avgramos, gen. avgramou, apouga, gen. agoupas, (11. 6.)

2.) But even when it is not necessary in conformity with the above rules, the accent, though never changed, is yet sometimes transposed;

a.) The accent is removed backwards chiefly, 1.) when the word has before it an augment of any kind, as risro, risre-

word has Delore it an guginous -- analdeuros : 2.) when the reason, ετυπτε, δδός, -- σύνοδος, παιδευτός, -- άπαίδευτος : 2.) when the reason, which attached the accent in the principal form to the penultimate syllable, (§ 11. 6.) disappears ; as waideuw, imper. naideue. More precise information and exceptions will be stated in the b. The obs. sub 1. to § 103. and in the Theory of Compounds, § 121.

b.) The accent is only moved forward chiefly, when the word receives one of the terminations, which either always are accented. as the partic. perf. in ws: reruga, partic. rerugws, 4 or which take the accent under peculiar circumstances, as Inp, Supos, b_{1} by according to § 43. Obs. 4.

Obs. With regard to the transposition of the accent, see in the anastrophe, § 117. (3, 2.; with the apostrophus, § 30. Obs.; and on casting off the augment, Obs. 1. to **§ 103.**

§ 19.

1. Hitherto we have considered the accent merely as it is regulated in itself by every word and form ; but it is also influenced by the connection of words, but in a grammatical respect only in

⁴ To these must be added some common terminations in the formation of words : as, for instance, the verbal substantives in µds, (Loyusµds,) the adjectives in xds, vds, iſ Tos, Tios, and some others.

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ACCENTS.

two principal cases. It is modified through the dependence of a word on the following or preceding parts of speech; which is expressed as, I. Inclination of the Accent towards the following word; 1.) by moderating the acute accent; 2.) by casting the accent off. II. Inclination towards the preceding word or *Inclinatio*. We treat (I.) of the Inclination towards the following word,

2. Whenever an *oxytonon*, (§ 10. 2.) stands before other words in connection, the effect of the acute accent is moderated and approximates more or less to the grave accent. In that case the sign or mark of the acute is converted into the sign of the grave accent', which is used only on such occasions, (§ 9. 2.) But at the end of a period, viz. before a full stop or colon³, the acute accent remains unchanged; as,

Οργή δε πολλά δράν άναγκάζει κακά.

Obs. 1. We must guard against considering as *barytona* words which end with '. They are rather called *oxytona*, because their acute accent is merely at rest, and grammar, in looking at connected words, considers each word separately.

Obs. 2. The interrogative pronoun $\sigma l_{f_1} \neq i_1$ (§ 77.) is the only exception to this rule. With regard to the acute accent on terminations before enalities, see § 14.

3. The following monosyllablic works, which all begin with a vowel.

où, (oùx, oùx,) not, ŵs, as, el, if, èv, in, els, (ès,) into, èž, (èx,) out,

and these nominatives of the articulus præpositivus, (§ 75.)

δ, ή, οί, αί,

appear commonly unaccented in speech, because they coalesce with the subsequent word, and are on that account called *atona*, unaccented words, *ex. gr*.

ό νοῦς. ἦλθεν ἐξ 'Ασίας' ὡς ἐν παρόδω. οὐ γὰρ ϖαρήν.

4. But as soon as such words are unconnected with the subsequent one, standing either alone, or at the end, or after the words, which they govern, they obtain their accent; ex. gr. od, no. $\pi \vec{w} s \ \gamma a c o d$; why not? Seds $\hat{w} s \ \dot{e} \tau i e r o$, (as a god,) odde $xax \vec{w} v \ \dot{\xi}$, (instead of $\dot{e} x \ xax \vec{w} v$.)

Obs. 3. As these words stand with regard to the accent nearly in the same predicament to the subsequent word as ensitives to the preceding word, they are now frequently called proclitics after Hermann. See Buttmann's Complete Greek Grammar, § 13.

⁹ It is owing to the old principle being misunderstood that most moderns place the acute accent before every comma. lt

§ 14. Enclitics.

1. A number of monosyllabic and dissyllabic words, owing to their signification and pronunciation, may be so closely joined with the preceding word, as to throw the accent on that word. And as these words in that case lean or incline, as it were, $(i\gamma \varkappa \lambda i \varkappa \sigma \theta \alpha_i,)$ on the preceding word, they are called *Enclitics*; whilst every word, which is accented by itself, and every enclitic, when it retains its accent, is called *Orthotonon*, $(i\rho \Im \sigma \tau \sigma \nu \sigma i \mu \varepsilon \nu \sigma \nu, a word, as it were,$ with upright accent.)

2. Such enclitics are :---

- 1.) the indefinite Pronoun τis , τi , through all its cases, with $\tau o \tilde{v}$, $\tau \tilde{\phi}$, as belonging to it. (§ 77.)
- The Indicative Present of εiμi and φημi, excepting the monosyllabic second pers. sing. (§ 108. IV. § 109. I.)
- The indefinite adverbs ωωs, πη, ωοί, πού, ποθί, ποθέν, ωστέ, which differ from the similar interrogatives, (πωs; πότε, &c.) merely by their enclitical accents, (§ 116.)
- 5.) The particles $\pi \dot{\omega}$, $\tau \dot{\epsilon}$, $\tau o \dot{i}$, $\Im \dot{n} v$, $\gamma \dot{\epsilon}$, $\varkappa \dot{\epsilon} v$ or $\varkappa \dot{\epsilon}$, $\nu \dot{\nu} v$ or $\nu \dot{\nu}^{1}$, $\varpi \dot{\epsilon} \rho$, $\dot{\rho} \dot{\alpha}$, with the inseparable $\delta \epsilon$.—(See Obs. 2.)

3. When the word before the enclitic, (compare below, 7.) is a proparoxytonon, $(a_N \Im \rho \omega \pi \sigma s_n)$ or a properispomenon, $(\sigma \tilde{\omega} \mu \alpha_n)$ the enclitic throws its accent, which always is the acute accent, on the final syllable of that word, as,

άνθρωπός έστι, σῶμά μου,

and when it is preceded by an unaccented word, as for instance ϵi , it throws its accent on this word : $\dot{\epsilon} i \tau i s$.

4. But if the preceding word has already of itself an accent on its final syllable, or the acute accent on the penultimate, the same accent likewise serves for the enclitic, and the acute accent of such a final syllable does not in that case dwindle into the grave accent; § 13. 2. ex. gr.

avnp TIS xai oo!

Φιλώ σε· γυναικών τινων· άνδρα τε· λέγεις τι .

¹ This particle, (*igitur*,) contradistinguishes itself by this accent from the adverb of time νῦν, (*nunc*, 'now.')
 ² The accentuation of γυναικών τινων and ώντινων, and some other cases, which appear

² The accentuation of *yuraxiii* rnew and *intrnew*, and some other cases, which appear opposed to the general rules of accentuation, is not considered by modern grammarians as *enclutic*. See Buttmann's *Complete Greek Grammar*.

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PUNCTUATION.

5. When one enclitic follows immediately after another enclitic, the first generally takes the accent of the following enclitic, and throws its own accent on the preceding word, and so on, if there be several enclitics, up to the last, which alone remains unaccented; as for instance, $\epsilon i \neq is \tau i x i \phi \eta \sigma i \mu \omega i waq \epsilon i vai$.

6. Enclitics retain their own accent : (become ortothona. See 1.) whenever the inclination is obstructed : viz.,

- when a Paroxytonon has a dissyllabic enclitic after it; ex. gr. λόγος σοτέ έχωζει· έναντίος σφίσιν.
- when the syllable, on which the accent of the enclitic should be thrown, is removed by an apostrophus; as πολλοί δ'εἰσίν.

7. Otherwise enclitics in general become orthotona, only when there is a kind of emphasis, particularly when it is grounded on an antithesis, resting on them, and when they begin the sentence. But many of these words, (especially those under 2. and 5.) can from their nature never be in that predicament, and therefore always occur as enclitics.

Obs. 1. See more details on the inclination and right accentuation of the personal pronouns, and of $\mu\nu\bar{\nu}$ and $i\mu\nu\bar{\mu}$; &c. in § 72. Obs. 2. 3., and also about $i\bar{\mu}\mu$; igin, and $i_{\pi}\mu$; § 108. iv. 3.

Obs. 2. As such a word through inclination coalesces almost into one with the preceding word, many words, commonly combined with an enclitic for a peculiar meaning, are also written close together: as, for instance, $\delta erse$, $\delta vrese$, δv

Obs. 4. The demonstrative pronouns, which are strengthened by δι (§§ 79. and f 116. 6.) remove, in every occurring case, their own accent on their final syllable, for instance, rises, ruise ruiside, ruiside, πηλίχος-πηλικίσδε τηνα-instide ruise - ποισίδε; and as this is the accent of the principal word, the genitives and datives, conformably to § 33. Obs., retain likewise their circumflex on the long vowel, as russide, russide, russide, whilst the nom. and acc. are russide, ποιούσδε.

§ 15.—Punctuation.

1. The Greek has the *full stop* and *comma* in common with our modern languages. Our semi-colon is comprised in the Greek colon, marked by a dot over the line, (as our $\hbar \Im \Im \vartheta v \dot{\pi} \lambda \Im v \dot{a} \lambda \dot{a} -)$ The Greek note of interrogation is (;).

Obs. Modern editors have begun to introduce the note of exclamation (!)

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2. The diastole or hypodiastole (,) must not be confounded with the comma; it serves merely to distinguish little words enclitically connected from other similar ones; as for instance $\delta_{,\tau_i}$, (Epic $\delta_{,\tau\tau_i}$), the neuter of $\delta_{\sigma\tau_i}$ and τ_{δ,τ_i} , (and this,) from the particles δ_{τ_i} , (Epic $\delta_{\tau\tau_i}$), and $\tau_{\delta\tau_i}$.

3. The Greek has farther marks referring to letters and syllables, viz.

' the apostrophus. (§ 30.)

' the coronis or the sign of the crasis. (§ 29.)

" the diæresis, (the trema of the French,) over a vowel, which does not make a diphthong with the vowel, which precedes; as öïs, (o-is,) weaves, (pra-us).

See about the iota subscriptum 1, (α, η, ω) § 5.

INTERCHANGE OF LETTERS.

§ 16.—Consonants.

1. The formation of words and grammatical forms is attended with so many changes in the letters, chiefly for the sake of euphony and pronunciation, that the radical word is frequently so altered, as not to be known again. But this alteration generally rests on acknowledged fundamental laws.

2. With respect to the Greek consonants, we may observe that letters belonging to the same organ, or which have the same property, $(\S 4. 3.)$ though of different organs, are most apt to interchange, whenever there is an alteration in the word.

3. This is likewise the foundation of the difference of the dialects, as may be seen in the following Observations.

Obs. 1. The dialects of the Greek language most frequently interchange

a.) the aspiratæ; for instance, for 92 ar, to bruise, Attice \$2 ar.

Thus the denomination ϕhe , a centaur, is merely an antiquated form of $\Im he$, beast, ' a man-beast :' sens has generally senses in the gen., Dorice senzes.

b.) the media; for instance, for γλήχων, pennyroyal, Attice βλήχων, for γñ, ancient Doric da, for δβελδε, spit, Dorice δδιλόε.

d.) the liquids; thus instead of πλθον, βίλτιτος, φίλτατος, the Doric dialect has ardor, βίντιτος, φίντατος: the Ionic, instead of πνιόμων, lungs, has πλιύμων: the Attic for πλίβωνος, ουσμ, πρίβωνος: see about μiv and viv, the pronouns, § 72. Obs.

e.) the letters of the same organ: the Attic prefers graquids, fuller, to anaquids, ráxus, tapestry, and dáxus were both used indifferently; and the Ionic dialect sometimes converted the aspirata into tenues, as discours for dizouri, to take, advis for addis, again; the Attic dopázaros is Jonice domázaros. f_{i} the r especially with the other linguals

with -for où, Alnoiov, near, Horsidar, the Doric has ru, Alatior, Horsidar.

- " 9 throughout in the Laconic dialect, as for 9105, 9105-5105, 5105.
- ,, v-the termination μιν is Dorice μις, (as τύπτομιν, τύπτομις.)
- ,, p-thus many Doric tribes ended the words in as, ns, os, ws, with ag, nz, og, wg.

g.) the double consonants with the kindred simple ones, especially δ with ζ , as $\zeta_i \xi_i^c$ for $\delta_i \xi_i^c$, roebuck, $\mu \dot{\alpha} \delta d a$ Dorice for $\mu \dot{\alpha} \zeta_a$, dough, &c. The old Greek and *Bolic dialect, instead of* ζ and ψ , transposed the two simple consonants; as exises, exalls, for $\zeta_i s_i s_i$, stranger, $\psi \alpha \lambda i_s$, shears. The Doric dialect in particular, commonly has, instead of ζ in the middle, od, as, evolved for evolve, $\mu \dot{s} \delta a \sigma$ for $\mu \dot{s} \zeta_{a \sigma}$ or $\mu \dot{s} \zeta_{a \sigma}$, &c. (Compare above § 3.)

Obs. 2. The conversion of letters into those, which are not of a kin to them, is of rare occurrence, and must be especially remembered; as $\mu \delta \gamma s$, for $\mu \delta \lambda s$, hardly, sour, Ionics for sets, to medicate, zilands, ziland, postically for $\mu \delta \lambda s$, $\mu \delta \lambda s$, $\mu \delta \lambda s$, λs ,

Obs. 3. Most of the above-mentioned interchanges are stated by ancient and modern grammarians in general terms, as ' the Attic dialect changes 9 into φ , the Ionic π into π ,' and so on. But this must not lead us to suppose that such a conversion is constant in such a dialect. The examples quoted are very often the only ones, in which that conversion occurs, and it is but in some cases that this or that dialect inclines to some particular change, which merely serves to bring the cases, which may occur, under their proper analogy.

Obs. 4. Two conversions founded on what we stated above, are, however, so free quent, that they deserve a particular notice, viz. :

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The former takes place in most of the words, in which these letters occur, and the latter in a great many of them : $\sigma \sigma$ and β are chiefly peculiar to the Attic dialect, and $\sigma \sigma$ and $e \sigma$ to the Ionic; as, for instance,

Att. Ion.	Ait. Ion.
чáчты »— чásosu, to arrange.	äļģnv—ägonv, male, masculine.
γλώττα—γλώσσα, longue.	zoppn-zógon, cheek.

But the Ionic forms are also met with in the best Attic writers, and particularly in the most ancient authors. (See above, § 1. Obs. 8.)

§ 17.—Of the Aspirata.

1. Each aspirata (§4.) must be considered as proceeding from its kindred *tenuis* combined with the *spiritus asper*. Hence the Latin writing of ph, th, ch.

2. When, therefore, a *tenuis* meets in its combination with a *spiritus asper*, it becomes an *aspirata*; as, for instance, the words $i \pi \lambda$, $\delta i \kappa \alpha$, $\alpha i \sigma \lambda s$, when they throw off their terminations to be combined with $\hbar \mu i \epsilon \alpha$, make

έφήμερος, δεχήμερος, αύθήμερος.

¹ See about these and similar instances, Buttmann's Lexilogue, II. 109.

3. The same takes place in distinct words; as $(o\partial x) o\partial \chi$ bolows, and with the addition of the apostrophus, (§ 30.)

Obs. 1. The Ionic dialect retains the tenues in both cases : as is vor, eix is, isára:-ustisárai, xatátte for xaSátte, (from xaS' ätte.) Compare § 16. Obs. 1. e.

Obs. 2. A remarkable change of the tenuis takes place, when there is another letter between it and the spiritus, as in rilgeranov, four-horse carriage, from rirger and iaros: it occurs also in some Attic contractions, Somairier for ro imárier, (see § 29. Obs. 4.) peoides from med and idds².

§ 18.

1. There is in the Greek language a law, by which one of two successive syllables beginning each with an *aspirata*, and generally the first, is converted into the *tenuis* of the same organ. This takes place without exception in all *reduplications*: as

πεφίληχα, χεχώρηχα, τίθημι, instead of φεφ, χεχ, θίθ.

But this law is observed only in few instances of inflections and derivations, and the termination ϑ , of the *imper*. has this peculiarity, that it has no effect on the preceding syllable, but is itself converted into τ_i , as for instance $\tau_i \phi \vartheta n \tau_i$, *imper*. Aor. 1. pass.

2. Some few words had already two *aspiratæ* in their root, the first of which was consequently converted into a *tenuis*. Whenever the second is altered by some other law of formation, the first re-appears as an *aspirata*; for instance,

Root $\Theta PE\Phi$: present τρέ $\varphi\omega$, I nourish; fut. $\Im p \models \psi\omega$; derivatives τροφή, $\Im p \models \pi τ ηριον$, $\Im p \models μμα$.

But such a law of formation may already have occurred in the principal form, (nomin. or pres.) stated in the Lexicons, and not in some of the derivative forms; whence arises a seemingly opposite case, $(\tau \rho i \varphi \omega, \Im \rho i \xi, \tau \rho \chi \delta s,)$ which is, however, essentially the same:

Root ΘPIX : nom. βρίξ, hair ; gen. τριχός, dat. pl. βριξίν, derivative τριχόω.

There are but a few verbs, (see in the list of Anomalous Verbs Sáπτω, $\Theta A \Phi$ —, Sρύπτω, τρέχω, τύφω,) and the adjective ταχύs, on account of its comparative Sáσσων, (§ 67.) which belong to these two cases.

Obs. 1. In some words the Ionic dialect changes the first aspirata, and the Attic the second, and versa vice; as, ziràn, Ion. ziSàn, irriñsin, irrañsa, Ion., irStörin, irSañra.

⁸ But the form φ_εοίμισν, (for π_εσοίμισν,) from π_εδ and σίμη, compared with Seárros, a contraction of παεάστω, shews that even without a spiritus asper before the ε, the tenues readily became aspirata.

ACCUMULATION OF CONSONANTS.

Obs. 2. The passive termination 9nv, and what is derived from it, operates only on the preceding 9 of the verbs 9iun, to sacrifice, 9uvn, to place, $i\pi i9nv$, $i\pi i9nv$, π_i9uv , There is no change in any other verb; for instance, $i\chi i9nv$, ieg9ig9nv, (from ieg9inv, 9ueg9ids, i9eieg9nv, $id\chi i_{\chi}9nv$.—The aor. 1. of the imper. pass. is the only certain instance with regard to the termination 9v of the imper. See below the verb $\pi i9nuv$, i9nvv, i9ieg9nv, $id\chi i_{\chi}9nv$.—The aor. 1. of the imper. See below the verb $\pi i9nuv$, i9107. Obs. 1. 5. The imper. eig9i from enuvi, and the Homeric $\pi i9nv03v$, (see $9nvvex_{\chi}$,) are deviations.—All other terminations afford no examples for this rule; for we find 9ie9v, Kaeu9i9i, $\pi uvra \chi i9vex_{\chi}$, &c.

Obs: 3. In compound words the rule is followed only in $i_{X,X}i_{\ell}i_{\ell}a$, armistice, from $i_{X,U}$ and $\chi u_{\ell}i_{\ell}a\mu \pi i_{X}\omega$, see the anomalous verb $i_{X,\omega}$, $i_{\pi}a\rho \lambda_i$, $i_{\pi}c\rho \lambda_i$, where the requisite aspiration, (according to § 17. 2.) the π before the spiritus asper, ($\dot{a}\rho \lambda_i$, $i\rho S \lambda_i$,) is omitted. There is no change in any other compound ; $i\rho u\rho \pi i \mu \omega_i \chi u S \lambda_i$, $\dot{a} N S - \rho \dot{e}_{\ell}e_{\ell}$, &c.

Obs. 4. This law extended also to the spiritus asper, which it converted into a *lenis*, as may be clearly seen in the following verb:

Root 'EX, present izw, I have, fut. izw, deriv. izvizés. But the spiritus generally remains unchanged ; as, àpà, ùpaine, yzi, i3:v.

ACCUMULATION OF CONSONANTS.

§ 19.

1. The immediate meeting of consonants produces a kind of harshness, which the Greek language avoids.

2. Three consonants, or one consonant and a double letter, cannot, (except in compounds, as $\delta i\sigma \varphi \Im \rho \sigma \sigma \sigma$, $\epsilon \pi \pi \omega \sigma \sigma \sigma$, $\epsilon \chi \psi \sigma \chi \omega$.) stand together, unless the first or last be a liquid, or unless there be a γ before a palatal letter; as for instance $\pi \epsilon \mu \varphi \Im \epsilon \delta \sigma$, $\sigma \lambda \pi \rho \delta \sigma$, $\tau \epsilon \gamma \xi \omega$. In other cases Greek writers either strive to avoid this accumulation, or one of the consonants must give way; see instances below about the perf. of the pass. voice; ex. gr. $\epsilon \sigma \varphi \alpha \lambda - \sigma \Im \alpha \iota$, $\epsilon \sigma \varphi \alpha \lambda \Im \alpha \iota$.

3. But even the meeting of two consonants only may produce a harshness, and there are some fixed rules to avoid it, stated in the following \S .

Obs. 1. The introduction even of a third consonant facilitates the pronunciation in some rarely occurring instances. When through the omission of a vowel the liquid μ or , comes to stand immediately before the liquid λ or e, the media (β, δ_i) which is of a kin to the first, is introduced; as from $\hbar\mu ie\alpha$ comes $\mu isn\mu\beta ei\alpha$, midday; from $\mu i \mu i \lambda \eta \pi a$ arose the Epic $\mu i \mu \beta \lambda s \pi a$: $\dot{a} \pi b$ has gen. $\dot{a} \pi \delta \dot{e} \dot{e}$.

Obs. 2. Transposition sometimes, but equally rarely, puts a consonant in a more convenient place. Thus the nomin. $\pi \nu \lambda_{z}^{2}$ comes from the root IITKN, retained in the formation of the cases $\pi \nu x \nu \lambda_{z}^{2}$, $\pi \nu x \nu \lambda_{z}^{2}$ (see the Anomalous Declensions.) But transpositions not suggested by euphony, especially in the pronunciation of liquids, will sometimes occur in all idioms, some of which the polished language does not scruple to use, as in the formation of the aor. 2., $\pi i_{z} \beta \omega_{z}$, $i \pi e_{z} \beta \omega_{z}$, or for the sake of the metre, $x_{ex} \delta i_{x}$ for $x_{ex} \delta i_{x}$ and also versa vice; $\delta \pi x_{ex} \pi \delta s$ for $\delta x_{ex} \delta i_{x}$, $\beta \delta e_{z} \delta s s$ for $\delta e_{z} \delta s s$, etc.

Obs. 3. The meeting of two consonants was still more frequent in the old language; one of them was subsequently dropped, but poets often retained such a consonant for the sake of the metre, or to strengthen the sound of a word, as $\pi \tau \delta \lambda \epsilon \mu \sigma s$, $\pi \tau \delta \lambda \epsilon \lambda s$, and their compounds, instead of $\pi \delta \lambda \epsilon \mu \sigma s$, This also serves to explain how $\chi \alpha \mu m \delta$, on the ground, and $\chi \beta \alpha \mu \alpha \lambda \delta s$, low, are connected.

Obs. 4. The σ, on the contrary, frequently creeps in before other consonants; as for instance the Ionic-Attic σμικεδε for μικεδε, and thus arose the forms σμίλαξ, σκιδάω, μίσγω, ὄπισθυ, and many others, from the more ancient μίλαξ, κιδάω, ΜΙΓΩ, (whence μυγιδε, &c.) ὅπιθυ, &c.

§ 20.

1. Two mutac of different organs can meet, in Greek only, when the second is a lingual. Hence the steady rule :

A tenuis can stand only before a tenuis, an aspirata only before an aspirata, and a media before a media.

ex. gr. έπτά, νυχτός, άχθος, Φθίνω, βδελυρός.

2. Hence when two heterogeneous consonants meet in the formation of a word, the first generally must assume the property of the second. For instance, the addition of the syllables τos , $\delta n\nu$, ϑ_{ess} , makes

of γράφω, I write, —γραπτός, γράβδην,

of $\pi\lambda i \star \omega$, I plait, $-\pi\lambda \epsilon \chi \Im \epsilon i s$.

3. In case of two combined homogeneous consonants, no change is undergone by one alone, but always by both. Thus $i\pi\tau a$, $i\pi\tau a$, give $\sharp\beta\delta \partial\mu os$, $\delta\gamma\delta \partial\sigma s$, and when of two *tenues*, the second, owing to the *spir. asp.* (§ 17.2.3.) is changed into an *aspirata*, the first undergoes the same change; as

έπτα, ήμέρα------ έφθήμερος, lasting seven days.

νύκτα-----νύχθ' όλην, the whole night.

4. Only the prep. ἐκ remains unchanged before all consonants; as ἐκθείναι, ἐκδούναι, ἐκβάλλειν, ἐκγενέσθαι, ἐκφεύγειν. See § 26. 6.

§ 21.

1. The reduplication of a consonant is not so frequent in the Greek, as for instance in the Germ. language, and beside the semivowels λ , μ , ν , ρ , and σ , it is the τ , which is most frequently doubled.

2. Whenever there is a simple vowel placed before the ρ in the formation or composition of a word, the beginning ρ of the word, from which it is derived, is always doubled; as

ἔρδεπον, ἀβδεπης,—from δέπω with è and ἀ περίδροος—from περί and δέω. See § 82. and 120. 6. But this is not the case with diphthongs; as εὖρωστος, (from εὖ and ῥώννυμι.)

3. The aspirat α are never doubled, but take the kindred *tenuis* before; as

Σαπφώ, Βάκχος, Πιτθεύς.

Obs. 1. The non-Attic poets frequently double the consonant for the sake of the metre; for instance, *örror*, *örri*, *örriri*, *insta*, for *öror*, &c.; and *öxXos*, *oxiropos*, for *öxos*, *oxiopos*. This, however, is not done arbitrarily, but frequently in some words, and never in others, (as *iri*, *irigos*, *äux*, *äuxos*,) yet mostly with semi-vowels. (See also about these reduplications, § 27. Obs. 14.)

Obs. 2. Sometimes, but much less frequently, they employ a simple consonant, where the usual language has a double one; as ' $\Lambda_{\chi'\lambda\lambda\dot{\nu}\dot{\nu}}$, 'Odurriùs, (for ' $\Lambda_{\chi'\lambda\lambda\dot{\nu}\dot{\nu}}$, 'Odurriùs,) and hence they also neglect doubling the e_i as $i_{\ell_i}\xi_i$ from $i_i\zeta_{\omega_i}$.

§ 22.

1. When the letters β , π , φ , and γ , \varkappa , χ stand before an σ , they are converted along with this σ into the kindred double letters ψ or ξ , ex. gr. the termination of $\sigma\omega$ of the fut. makes of

λείπω λείψω, γράφω γράψω,

λέγω λέξω, σείχω σείξω,

and the termination oi, oiv, of the dat. pl., makes of

*Αραβες Αραψι, κόρακες κόραξιν.

2. But here the prep. ix is likewise excepted : for instance $ix \sigma \omega' \zeta \omega$. See § 26, 6.

Obs. 1. It must not be supposed that the ψ , when it proceeds from $\beta\sigma$ and $\phi\sigma$, and the ξ , when it proceeds from $\gamma\sigma$ and $\chi\sigma$, were always pronounced like bs or fs, gsor *chs*. If that were the case, the double letters would have been a useless invention. The fact is, that before the σ the letters γ and χ are changed into π , and β and ϕ into π , and are then written together in the form of ξ and ψ . This is clearly proved by a comparison with the Latin series.

Obs. 2. Though the ζ is likewise a double letter proceeding from $\sigma \delta_1$ (§ 3.) yet in the formation and inflection of words it never occurs as proceeding from these letters, except in some adverbs of place formed with the addition of the syllable δ_i , as 'AS#ra ζ_i for —as δ_i (§ 116.)

§ 23.

1. Labials before an μ in the middle of a word, are constantly changed into μ , as (in the perf. of the pass. voice, and in the formation of words.)

λείσω λέλειμ-μάι, τρίβω τείμ-μα,

γεάφω γεαμ-μή.

2. The palatals and linguals are likewise frequently changed before μ , viz. κ and χ into γ , as

ωλέχω πλέγ-μα, τεύχω τέτυγ-μαι,

D 2

and δ , ϑ , τ , ζ , into σ , as

άδω άσ-μα, πείθω πέπεισ-μαι, ψηφίζω ψήφισ-μα.

Obs. But in the general formation of words, the palatal and lingual consonants are frequently left unchanged before μ , as $\delta x \mu \eta$, $\tilde{x} \mu \mu$, $\tilde{d} \mu \mu \eta$, $\pi \iota v \beta \mu \delta \eta$, $\pi i \sigma \mu \mu \eta$; there are also other instances peculiar to some dialects; as $\delta \zeta \omega$, (OAO,) gives *Ionice id* $\mu \eta$, and usually $\delta \sigma \mu \eta$.

§ 24.

1. The linguals δ , ϑ , τ , ζ , can stand only before liquids, only before μ they are frequently converted into σ , according to the preceding §.

Obs. With regard to the changes of r in the abbreviations of rard, see § 117. Obs.

§ 25.

1. The consonant ν usually remains unchanged only before δ , ϑ , and τ . Before labials it is converted into μ , and before palatal letters it is changed into γ , which is pronounced like *ng*. Thus, for instance, the compounds of $\sigma \partial \nu$ and $\delta \nu$ become

συμπάσχω, ἐμβαίνω, συμφέρω, ἔμψυχος, ἐγκαλῶ, συγγενὴς, ἐγχειρίζω, ἐγχέω.

Obs. 1. The addition of an enclitic, (§ 14. Obs. 2.) constitutes an exception for the sake of distinctness, but only in writing; as ring.

 Before liquids the ν is changed into the same liquid, as συλλέγω, ἐλλείσω, ἐμμένω, συβράπτω,

but the prep. is generally remains unchanged before e, iseaurw.

3. Before σ and ζ the ν is partly retained in compounds, partly converted into σ , and partly thrown off, (see Obs. 2.) but in inflections the ν generally disappears before σ , for instance in the dat. pl.

δαίμον-ες, δαίμο-σι· μπν-ες, μη-σίν.

4. If in addition to the v, a δ , ϑ , or τ , (according to § 24.) has been rejected along with it, the short vowel becomes a long one; as

שמיד-בי, משביסוי דיילמידבי, דיילשסו, (§ 46.)



for which purpose, (according to § 27.2.) ε is changed into $\varepsilon\iota$, and o into ov, as

σπένδ-ω, fut. σπεί-σω· έκόντ-ες, dat. έκοῦ-σιν.

Obs. 2. The exceptions to these rules, as πίφανσαι (2. perf. pass. of φαίνω,) πίπανσις, ίλμος, are but very few and easily remembered by practice.

Obs. 3. 'Er remains constantly unchanged before σ and ζ , (as $irst(\omega.) - \Sigma ir$ and $\pi \Delta \lambda r$ convert their , before a single σ also into σ , (surration, $\pi \alpha \lambda / \sigma \sigma v \sigma s$,) but if there be another consonant following and before ζ , sir rejects it altogether, (substitution, su- $\sigma x_i \Delta \zeta \omega$, $\sigma v \zeta v \gamma (\alpha)$, but $\pi \Delta \lambda r$ commonly retains it, ($\pi \alpha \lambda / v \sigma x v \sigma s$, $m \gamma \sigma r \gamma \sigma \tau$ off the ,, wherever there is no reduplication, (as $\delta \gamma \delta r v \phi \sigma s$, $\delta \gamma \sigma \sigma \beta v \eta \sigma s$, $\delta \gamma \delta \pi \lambda v \sigma s$.

Obs. 4. The ancients also pronounced the r at the end of a word, when the next word began with a consonant, according to the principles of this §, particularly in the articles and prepositions. They would, for instance, pronounce $\tau ir \beta \omega \mu \partial r$, is $\pi v \rho \partial_r \sigma ir \pi a \rho \pi \sigma \mu \beta \omega \mu \partial r$, $i \mu \pi v \rho \partial_r \sigma \nu \tau \pi a \rho \pi \sigma \sigma$. In ancient monuments, where the words are not separated, we frequently find them written thus.

§ 26.—Moveable final Letters.

1. Some words and terminations have a *double form*, with and without a consonant at the end; the former is commonly employed before a vowel, the latter before a consonant.

2. Of this nature is especially the moveable v, or $v \,\epsilon \phi \epsilon \lambda x \upsilon s i x \delta v^{1}$, which may either be thrown off or retained by the dat. pl. in $\sigma i v$, and in verbs by all the third pers. ending in ϵv and i v, as

> - σα̃σιν εἶπεν αὐτὸ, ϖᾶσι γὰς εἶπε τοῦτο, ἔτυψεν ἐμὲ, ἔτυψε σέ, λέγουσιν αὐτὸ, λέγουσι τοῦτο, τίθησιν ῦπὸ—, τίθησι κατὰ—.

3. The following words and forms have the $y \,i \phi \epsilon \lambda x u \sin 2 \vartheta v$, viz. the $\sigma_{1}v$, which denotes locality, (from the dat. pl.) as 'O $\lambda u \mu \pi i \sigma_{1}v$, (§ 116.) the Epic end-syllable $\phi_{1}v$, (§ 56. Obs. 9.) the numeral $\epsilon i x \sigma_{1}v$, but which may also be used without the v before a vowel, the adverbs $\pi i \epsilon_{0}v \sigma_{1}v$, the enclitic particles x i v and $v \partial v$, (§ 14.) and sometimes the demonstr. i, (§ 80. Obs.)

4. The case is exactly the same with the s in $\delta \tau \omega s \delta \sigma \tau \omega$, and in $\mu \epsilon \chi_{\varrho s}$, $\delta \chi_{\varrho s}$: but the latter two are also frequently found without the s before a vowel.

Obs. 1. The Ionians cast off the , even before a vowel. Poets, on the contrary, nse it before a consonant to effect a position; and even in Attic prose it was frequently employed for the sake of intensity. It is besides met with in correct edi-

¹ So called, because it was considered as not properly belonging to the termination, and as being annexed to the final vowel merely to avoid the hiatus. See Obs. 2. tions, conformably to ancient MSS. and inscriptions, without any regard to the word which follows, at the end of sections and books; in short, wherever the word is not closely connected with the subsequent one.¹

Obs. 2. This last circumstance clearly shows that this v is not, as is commonly taught, a mere contrivance for euphony's sake; but this v, as well as the other final letters of the same kind, really is an ancient grammatical form, which was dropped before consonants, when the language was polished. Hence there are also other forms, which cast off their final letter in the Ionic dialect, or for the metre's sake, as the adverbial terminations \Im_{V} and \varkappa_{ij} : for instance, $\varkappa\lambda\lambda\delta\mathcal{H}_i$ of $\varkappa\lambda\lambda\delta\mathcal{H}_i$, $\pi\delta\lambda\lambda\dot{\varkappa}\omega_i$ for $\pi\delta\lambda\lambda\dot{\varkappa}\omega_i$, $\dot{\pi}\epsilon_i \mu\omega_i$ and $\dot{\kappa}\epsilon_i \mu\omega_i$. The v in compounds with the *alpha privativum* is exactly of the same nature with the v is $i\beta\lambda\lambda\nu\nu\epsilon_i\lambda\delta\nu$, as for instance, $\dot{\kappa}\kappa\epsilon_i\epsilon_{ij}$. (See below, § 120.)

5. The particle où, not, no, takes a \times before consonants, and consequently a χ before the *spiritus asper*, ex. gr.

ου σαρέςιν, ουκ ένεςιν, ουχ υπεςιν.

But when it closes a sentence, the x is dropped; ex. gr. rovro d' ov, but this not. Ov, array—No: but if—

6. The prep. ξ , out, has this form merely before vowels, and at the close of a sentence, ex. qr.

έξ έμου, έξίστου, κακών έξ:

but the σ , which sticks in the ξ , is dropped before all consonants, and it remains a x, hence

έκ τούτου, έκ θαλάσσης, έκ γής.

And this \varkappa continues unchanged, at least in writing, even in compounds, in which it constitutes the exceptions stated, § 20. 4. and § 22. 2.

Obs. 3. That the two words obx and ix end in a x, is no real exception to the rule of § 4. 4. for both, being unaccented, belong to those little words, which are so closely combined with the next, that they form a separate word only for the mind, not for the ear. Hence one throws off its x at the end of a sentence, and the other employs in that case the fuller form in §.

§ 27.—Of the Interchange of the Vowels.

1. Vowels are mutable in Greek as in other languages, without being subject to any steady law. The change is made through either inflection, or derivation; as $\tau \rho \epsilon \pi \omega$, I turn, $\epsilon \tau \rho \alpha \pi \omega$, I turned, $\tau \rho \delta \pi \sigma s$, a turn, mode.

2. This mutability comprises also the shortening and lengthening of a vowel, commonly attended with some other change. Thus when ε and \circ are lengthened for some reason or other, they are

¹ Metrical motives induce modern critics to place this s also at the end of most kinds of verses, though the following verse begins with a consonant.

seldom converted into η and ω , but ε commonly becomes ε , and σ ov. Compare § 25. 4.

1. The Ionic dialect in particular lengthens the ι and ι of other dialects in this manner, but chiefly only when there is a semi-vowel following, as ξ_{ι} , v_{ι} , v_{ι} , v_{ι} , for ξ_{ι} , v_{ι}

2. When a and s before a vowel are lengthened in the Ionic dialect, they become w and a, as asrès, cagle, au, aboays, Ionice aurès, au, win, gress, Ionice muin-

3. In other instances the Dorians, Ionians, and poets do the reverse: they say, for example, Taigs for Toigs, (from diarry,), $\mu(\zeta w, x_{\ell}(srw, \chi_{\ell}))$; (gen. of $\chi_{\ell}(\ell_{\ell})$, for $\mu(\zeta w, \xi c.;$ the ancient language has $\beta(\lambda s \sigma \beta)$ instead of $\beta(\lambda s \sigma \beta)$; (see § 4. Obs. 3.) and instead of the accus. in so, the Dorians have s. (See the second Declements.)

4. Instead of a and ou the Doric and Ionic dialect frequently has a, and before an σ even a for so, as suppose for sizes, or sources, boy, duits for doutes, slave, dr, (also Ionic,) for our, Mara and Mara for Meara, assire for assire, (from assire.)

5. The *n* mostly proceeded from *n*, which prevailed in the ancient language, and continued the characteristic sound of the Dorians, who generally employ the long **n** for *n*, as *dulen* for *halps*, *dulu* for *halps*, *since* for *since*: and this likewise takes place in the solemn poetry of the choruses. (See § 1, 2, and 13.)

6. But when the Ionians, (in a few solitary instances,) change the n into s, the s is short, as in άςἄςυῖα for άςmęυῖα, «ιθάλυῖα, etc.: hence the s must not be pronounced long as in the Doric in such Ionic forms as λίλασμαι, (from λήθω,) μισαμβεία for μεσαμβεία.

7. The Ionians else prefer the n, and commonly use it for the long a, at inion, sofin, for -a, inte, higes, for inters, interes, Swient, for interes, physician, Swient, armour, (gen. Swienzes,) networe, north networe, network, network, main the dat. pl. -ne, not, of the first declension.

8. The Ionic dialect has the n instead of ι only in some inflections, (as βασιλήα,) and in the diphthong ι, which the Ionians frequently resolve into ni, as πλη²s for πλελs, άγγήμα for άγγρῶσ, βασιλη⁴n for βασιλία, (§ 28. Obs. 3.) The Dorians have, before vowels, n instead of ι, as σαμήσι for σημιώσι.

9. The Ionians are also apt to change the α before a liquid or vowel into :, as rissies for rissaess, four, leans for ägens, masculine, διλos for ünles, glass, wim for μπάπ, and in the verbs in άω, (see § 105. Obs.) In other instances they have α for i, as πράπω, τάμιω, for πρίπω, τίμιω, μίγαθος for μίγιθος.

10. It is a peculiarity of the Ionic-Attic dialect, when a long α stands before s, to change the former into s, and the latter into ω : as, for instance, $\lambda \bar{\alpha} \delta_s$, nation, $\nu \bar{\alpha} \delta_s$, temple, are Attice $\lambda \iota \delta_s$, $\nu \delta_s$, $\lambda \epsilon_s$, $\mu \delta_s$, $\lambda \epsilon_s$, $\mu \delta_s$, $\lambda \epsilon_s$, $\lambda \epsilon$

11. In the compounds of airis, and the words Sauna, wonder, (Sauna'a, &c.) and reauna, wound, the Ionians change the av into av, (not av,) insurity, insurity,

² This change also takes place in the adj. (ALMS, WY, for iLass, ov, in the gen. reds for rads, from rads, and in several names in dos, as Marilans, 'Apapidgans, or sous, but not in those in Mar, as Obriganos.

· · .

(see § 74. 3.) Suñµκ, σρωῦμκ., The simple αὐτὸς is unchanged by genuine Ionic writers; and ωὐτὸς is used merely for ἐ αὐτός. (See § 29. Obs. 5.)

12. Instances of other changes are: π άρδαλις, Dorice πόςδαλις,—δνομα, Ævlice δνυμα,—isía, Ionice isín, hearth.

Observations on the lengthening of Syllables in general, (to § 21, and 27.)

13. The mere poetical lengthening of s and s is commonly effected in the Ionic way, by changing them into u and sv. (*Obs.* 1.) The s is very seldom converted into sv, as $\delta use, \Delta use very seldom converted into$ <math>sv, as $\delta use, \Delta use very seldom converted into$ <math>sv, as $\delta use, \Delta use very seldom converted into$ <math>sv, as $\delta use, \Delta use very seldom converted into$ <math>sv, as $\delta use, \Delta use very seldom converted into$ <math>sv, as $\delta use, \Delta use very seldom converted into$ <math>sv, as $\delta use, \Delta use very seldom converted into$ <math>sv, and some others,) it is not apparent in writing, except sometimes through the accent, as in less for less.

14. But in the most ancient writing they had no means to denote the lengthening of a syllable, the letters s and s serving at the same time for n and s, and for sand s, and the consonants, (according to § 21. Obs. 1.) not being written double. The writing continued uncertain until the grammarians settled it at least for the language in common use.

15. The grammarians also introduced into the ancient poets signs to denote syllables metrically lengthened by reduplication, or long vowels and diphthonga. But the practice was never perfectly settled. Such words were frequently written in the common way, and the correct metrical pronunciation was left to the learned reader⁸. There are many traces of this in the poetical works handed down to us as $i\lambda \delta n$, (*R. a.* 342. χ . 5.) with a long syllable in the middle, and $\delta u \mu ought to be sounded double, and to be written double, as in <math>i \mu \mu \alpha 3 \sigma s$. And when we find in *Homer* the first syllable of $\lambda \pi \delta \lambda \lambda \delta \sigma s$, $\delta \sigma$

16. In modern times it has frequently been proposed to restore the ancient custom so far as not to double the consonants ; which proposal has indeed been partly adopted, but in a very wavering and uncertain way. Beginners ought to be informed of this circumstance, that they may not be misled on finding sometimes $\& \pi \sigma \lambda \lambda \dot{\eta} \gamma u \sigma$, and sometimes $\& \pi \sigma \lambda \dot{\eta} \gamma u \sigma$ with the same quantity, and seeing in the same editions the reduplication observed in some words, and not in others.

But there is also frequently a double consonant close to a long vowel; as $\mu \tilde{a}\lambda \lambda \sigma$, *form*, *form*, *Kussoi*, *Tuntri*, *\lambdaiúsem*, *zeisem*, *zeisem*. This is likewise the case with *zeisem*, (Ion. *zeisem*). *Haevassis*, (Ion. *Haevassis*,) Knøises, in which the vowel must be lengthened. Several editors prefer the ancient orthography in proper names, and write *Kussis*, *Haevasis*, *Knøwis*, *&c.* The proper names of places in *voirem* come from *-sisem*: *Zusovoirem*, *HLSnusversi*, *Aeynoirem*, *&c.* But *Zueisevem voires*, with *Zuezzisus* short, were already in use among the ancients.—(See Buttmann's *Complete Greek Grammar*, § 21. Obs. 9.)

§ 28. Contraction.

1. A vowel, before which is another vowel in the same word, is called *vocalis pura*, because it sounds *pure*, that is to say, without being introduced by a consonant; and especially the end-syllables beginning with a vowel, as α , o_5 , ω , &c. are called *pure*, when they are preceded by another vowel, as in $\sigma o \rho i \alpha$, $\delta i \pi \lambda \delta o_5$, $\phi i \lambda \delta \omega$.

³ The same was done in the opposite case, when long vowels were to be shortened. See § 7. Obs.

2. The characteristic difference between the Ionic and Attic dialect, is that the former is in most instances fond of the meeting of vowels, and the latter mostly avoids it. (See, however, Obs. 1. and 5.)

3. The usual remedies are-

- 1.) the elision, when one vowel is rejected, and the other remains unchanged. This is chiefly done, when single words meet together, and in compound words; see § 29. and 120.
- 2.) the contraction, when several vowels are combined together in a long syllable. This is done conformably to the following main principles :---
- a. Two vowels form a diphthong of themselves; thus arises
- ει and οι from ει and οι, as, τείχει τείχει, αιδοι αιδοι, (§ 49.) The other proper diphthongs are generally not formed in this manner, but the improper always,

b. Two vowels are converted into a long kindred sound; and we generally find

n from $\varepsilon \alpha - \tau \varepsilon i \chi \varepsilon \alpha \tau \varepsilon i \chi n$, $\chi \varepsilon \alpha \varphi \chi n \rho$, (heart,) εi from $\varepsilon \varepsilon - \pi \circ i \varepsilon \varepsilon \pi \circ i \varepsilon i$, $\dot{\rho} \dot{\varepsilon} \varepsilon \partial \rho \circ \gamma \dot{\rho} \varepsilon i \partial \rho \circ \gamma$, (stream,) ω from $\begin{cases} \alpha - \text{and } \alpha \circ \upsilon - \tau i \mu \dot{\alpha} \circ \mu \varepsilon \gamma \\ & \tau i \mu \dot{\alpha} \circ \upsilon \tau i \mu \ddot{\omega} \\ \circ \alpha - \text{and } \alpha \circ \upsilon - \tau i \mu \dot{\alpha} \circ \mu \varepsilon \gamma \\ & \tau i \mu \dot{\alpha} \circ \upsilon \tau i \mu \ddot{\omega} \\ \circ \alpha - \text{and } \alpha \circ \upsilon - \tau i \mu \dot{\alpha} \circ \mu \varepsilon \gamma \\ \circ \alpha - \text{and } \alpha \circ \upsilon - \tau i \mu \dot{\alpha} \circ \sigma \dot{\omega} \\ \circ \alpha - \text{and } \alpha \circ \upsilon - \tau i \mu \dot{\alpha} \circ \sigma \dot{\omega} \\ \circ \alpha - \text{and } \alpha \circ \upsilon - \tau i \mu \dot{\alpha} \circ \sigma \dot{\omega} \\ \circ \sigma - \sigma \lambda \dot{\sigma} \circ \sigma \lambda \circ \dot{\sigma} \circ \sigma \dot{\omega} \\ \circ \sigma - \sigma \lambda \dot{\sigma} \circ \sigma \dot{\sigma} \circ \dot{\sigma} \dot{\sigma} \\ \omega \circ \sigma \circ \sigma \dot{\sigma} \circ \sigma \dot{\sigma} \circ \sigma \dot{\sigma} \\ \omega \circ \sigma \circ \sigma \circ \sigma \dot{\sigma} \circ \sigma \dot{\sigma} \circ \sigma \dot{\sigma} \\ \varepsilon \circ - \sigma \circ \sigma \circ \sigma \dot{\sigma} \circ \sigma \dot{\sigma} \circ \sigma \dot{\sigma} \\ \varepsilon \circ - \sigma \circ \dot{\sigma} \circ \sigma \dot{\sigma} \circ \sigma \dot{\sigma} \\ \varepsilon \circ - \sigma \circ \sigma \circ \sigma \circ \dot{\sigma} \circ \sigma \dot{\sigma} \\ \varepsilon \circ - \sigma \circ \sigma \circ \sigma \circ \dot{\sigma} \circ \sigma \dot{\sigma} \\ \varepsilon \circ - \sigma \circ \sigma \circ \sigma \circ \dot{\sigma} \circ \sigma \dot{\sigma} \\ \varepsilon \circ - \sigma \circ \sigma \circ \sigma \circ \dot{\sigma} \circ \sigma \dot{\sigma} \\ \varepsilon \circ - \sigma \circ \sigma \circ \sigma \circ \sigma \circ \sigma \circ \sigma \circ \sigma \dot{\sigma}$

c. The doubtful vowels, (α, ι, υ,) absorb, when short, the following vowel, and thus become long; as, ἄεθλος, contest, (short α, Ion.) ἄθλος, (Att.) τίμαε τίμα

Xitos Xios, (native of Xios,)" Iqu "Iqt, (dat.)

 $i\chi \Im \dot{\upsilon} \varepsilon s$ and αs , (short v,) $i\chi \Im \ddot{\upsilon} s$, (from the sing. $i\chi \Im \dot{\upsilon} s$.)

d. A long syllable absorbs a vowel without any other change : this occurs especially with

before and after every kindred long syllable, and before the ω , as for instance,

φιλέω φιλώ, τιμήεντος τιμήντος, τιμάω τιμώ, Ποσειδάων, (long α,) Ποσειδών, λαας λας, (stone,) μισθόουσι μισθούσι, ωλόοι ωλοί.

4. Whenever any diphthong, the improper included, formed with an *i*, is to undergo a contraction with a preceding vowel, the two first vowels are treated according to the laws above stated, and the *i* either becomes an *iota subscriptum*, as in

> τύπτ-εαι τύπτ-η, (Obs. II. to § 103.) ἀεί-δω ἄ-δω, ἀοι-δὴ ῷ-δὴ, τιμ-άει and τιμ-άη τιμ-ᾶ,

or it is thrown out, if the iota subscriptum be not admissible, as in μισθ-όειν μισθ-οῦν, 'Οπόεις 'Οποῦς, (§ 41. Obs.)

Obs. 1. These principles apply only to the regular and analogical contraction. Several exceptions and peculiarities will be found below in the Declensions and Conjugations; and with regard to the crasis or contraction of two words, see the following §. But the Attic writers have not the contraction in every instance, in which it might take place conformably to the above laws, as may be seen farther on, and by attentive reading.

Obs. 2. The Ionians, on the contrary, as has already been observed above, commonly neglect the contraction, and frequently resolve a long syllable into its individual parts, though long ago disused by the other Greek tribes; as, for instance, the second pers. sing. of the pres. indic. in the pass. voice $\tau i \pi \tau \tau_{i}$ instead of $\tau i \pi \tau_{i}$, even $\rho_{i\lambda}i_{i\alpha\sigma_{i}}$ is maxima, &c., instead of $\rho_{i\lambda}\tilde{\rho}$, which commonly is again contracted into $\rho_{i\lambda}\tilde{\tau}$: (Attice $\tau i \pi \tau_{i}$, $\rho_{i\lambda}\tilde{u}$, according to Obs. 3. to § 103. The Doric dialect has also many resolved forms in common with the Ionic.

Obs. 3. It is likewise owing to this propensity of the Ionians that we so frequently find in the Epic poets diphthongs separated in some words, as πάις for παις, δίω, ἰὐτιοχος, and ἀγγήῶν for ἀγγῶν, &c.; vowels extended, as φάανθεν, κρήπνεν, for φάνθεν, κρῆνον, and the Ionic introduction of an s, as ήì for #, ήίλιος for #λιος, ἰείκοσι for είκοσι, ἀδιλφιὸς, τουτίου, &c¹.

Obs. 4. Sometimes the Ionians favor the meeting of vowels by throwing out a consonant, as rigars for rigares, (see § 49.) Compare also riveres, &c. in Obs. 3 to § 103.

Obs. 5. There are, however, instances, where the Ionic dialect has the contraction, and the Attic has it not; as logis with a long *i*, lon. for isois. The Ionians have also, in common with the Dorians, a peculiar contraction of *is* into *is*, as, where for $\pi\lambda isons, \pi o - i \omega \mu uses from - i \omega \mu uses, for which we commonly have - o \omega \mu uses. But the$ Ionic dialect in the ancient Epic poets makes a much more frequent use of the contraction than the later Ionian prose-writers.

Obs. 6. The ancients frequently expressed all the vewela in writing, and left the contraction to the speaker, which is called symmetries. This custom has been retained

in many instances in the works of the aucient poets, especially the Epics, ex. gr. II. A. 282. Appear & styles, where the terminations pear and Sza must be pronounced as one syllable, appear & style: β . 490. $\chi a \lambda xier di \mu i i tree inin, (pronounce <math>\chi a \lambda xier)$. In the Attics we have frequently in this way Sie, Sie, which else never occurs as a contraction, and some proper names as New styles. See about identa, ight in the list of Anomalous Verbs; and about a synizes between two words, § 29. the last Obs.

Obs. 7. That kind of contraction stated under d. $(\phi_i\lambda_i\omega, \dot{\phi}_i\lambda_i\omega)$, and such like,) might be considered as an existion, (viz. the dropping of the s,) but it is more correct to give that name only to those cases, in which one vowel is merely thrown off without intending a mixed sound. This, (excepting such compounds as $i\pi\dot{\alpha}\gamma\omega$ for $i\pi\cdot\dot{\alpha}\gamma\omega$,) occurs in the middle of words chiefly only in some Ionic abbreviations, as $\phi_0\delta_i$ for $\phi_0\delta_i\omega$, (see § 105. Obs.) But in the first-mentioned instances the language evidently intended a mixed sound,—as is shown by the analogy of the other cases, and the circumflex where it takes place, (Obs. 9.)—and the already existing one long vowel was retained for that purpose.

Accent and Quantity.

Obs. B. When neither of the two syllables, which are to be contracted, is accented, the mixed sound generally is also not accented; as πιείπλους, iπίμαση, contr. πιείπλους, iriμων.

Obs. 9. But if one of the two original syllables has the accent, the mixed sound also takes this accent, which, if it be the penultimate or antepen. syllable, is regulated by the general rule, (§ 10. and 11.) If it be on the last syllable, it takes the circumflex, (vior voir, $\phi(\lambda)$ in $\phi(\lambda)$, &c.) unless the original form had the acute accent on the last syllable, which, however, is seldom the case, and then the acute accent is retained, as $\lambda \lambda - \frac{1}{2} v$, $\lambda \sigma \sigma \lambda_{3} - \frac{1}{2} \sigma \sigma \lambda_{3}$. Both is grounded on the theory stated in § 9. 3. and in the Obs., and exceptions in either instance are rare, (see, for instance, the accus. in λ , § 49.)

Obs. 10. In some few contractions the accent is transposed; as žugyos-żeyds, (§ 120. Obs. 6.) diliaros-dilnros, &c. (§ 41. Obs. 7.) χρύσιος-χρυσοῦς, &c. (§ 60. 6.) See also the other cases of πιρίπλους, &c., § 36. Obs.

Obs. 11. Though every mixed sound is essentially long, yet the pronunciation in some declensions, which have a contracted α or i, has again obscured this sound, so that it is sometimes short. This is the case with the neuter pl. in α , as $\tau \dot{\alpha} \gamma i \rho \alpha$, (see § 54. Obs.) and a few datives, as $K\lambda i \rho \beta_i$ from $K\lambda i \rho \beta_{i5}$, ι_{05} , (in Herod.) to which must be added $\partial \alpha i$, (i) and a few similar Epic forms, (see § 56. Obs. 5.) But some of these instances at least may also be considered as elisions of the first vowel, as may be seen in the Obs. to § 53.

§ 29.—Hiatus—Crasis.

1. When of two words immediately following each other, the first ends with a vowel, and the second begins with a vowel, the *spiritus*, which is heard between them, be it the *asper* or the *lenis*, produces an effect called a *hiatus*, still more disagreeable to the ear of the Greeks, and especially the Athenians, than the accumulation of vowels in the middle of a word.

This *hiatus* was not much tolerated in poetry, and hardly ever suffered in Attic poetry. But even in prose, (excepting the Ionic,) its frequent recurrence was not liked. 1.

Obs. 1. The Attic verse allowed the hiatus only after the interrogative τ'_i , after the particles $\delta \tau_i$ and $\pi \iota_i$, and in the expressions $\iota_i \delta \iota_i$, $\mu \eta \delta \iota_i$, $(\S 70. 1.)$ $\iota_i \delta \delta \delta \alpha$, &c. &c.

2. The natural remedy against the *hiatus* is the coalition of two syllables into one¹; which is of two kinds: 1.) when one of the vowels is entirely removed, it is an elision by an apostrophus, § 30. 2.) when both are blended together into one sound or syllable, it is a *crasis*. The latter, especially in prose, applies only to a limited number of cases, which will be stated in the Obs. to this \S .

Obs. 2. With regard to the crasis, there are first three circumstances to be noticed:—

a.) Every crasis renders the syllable long, $(\S 7.7.:)$ this distinguishes several of its instances from the elision through the apostrophus, ex. gr. $\tau \vec{\alpha} \lambda \eta \vartheta i_S$, $x \vec{a} \epsilon_{\ell} \tau \vartheta$, (for $\tau \vartheta \dot{\alpha} \lambda$. xai $\dot{\alpha} \epsilon_{\ell}$ with a short a.) Hence such as $\tau \dot{\alpha} \vartheta \dot{\alpha} \dot{\beta} \dot{\beta} s$ must be lengthened in pronunciation, and $\tau \vec{\alpha} \lambda \lambda \alpha$, (for $\tau \dot{\alpha} \vec{\alpha} \lambda \lambda \alpha$,) must be marked with the circumflex, which some grammarians will not allow, though they accent $\tau \vec{\alpha} \lambda \lambda \alpha$. But other cases, like $\tau \alpha \dot{\nu} \tau \dot{\alpha}$, (for $\tau \vartheta \alpha \dot{\nu} \tau \dot{\alpha}$, $\tau \dot{\alpha} \dot{\omega} \tau \dot{\alpha}$,) must be treated in the same way for the sake of uniformity. (Compare § 28. Obs. 7.)

b.) The iota subscriptum takes place only when the i is the last of the vowels, which are to be contracted; therefore it is used in $x_{\alpha}^{2}\pi \alpha$ from x_{α}^{2} , $x_{\alpha}^{2}\pi \alpha$, but not in $x_{\alpha}^{2}\pi$ from x_{α}^{2} , x_{α}^{2} .

c.) There is commonly a ' over the crasis, which sign is called a coronis.

Obs. 3. The crasis is most used with the article ; as

oùz, oùn; for ó iz, ó in; robuntion, robus, for rò inantion, rò into; robuntion, robus, ràuà, ràn; for rà iuà, rà in; ràya9à, rāllas, for rà àya9à, rà älla, sàln9is, räduon, for rò àl. äð. santarön, sinhe, for s à drairön, ó ànhe³,

with which the less frequent crasis of the artic. postpositiv. or pronoun relative neuter agrees : as

adoge for & idoge, dy for & dy, &c.

Obs. 4. A crass is not easily recognized, when diphthongs are absorbed: as ούμο), for of iμο),

มสลงรถึงรรร, for of สสลงรถึงรรร,

rårdeds, rårdei, for rou årdeds, ra årded, (see Obs. 2. a.) and

radrow, radra, (§ 74.) ard radrouárov, and such like,

or when 9 is used on account of the spir. asp. (§ 17. Obs. 2.) as for instance,

¹ That the *v* lockworked cannot be considered as a remedy against the *hialus*, may be seen § 26. Obs. 2.

³ This rule, through a needless striving for distinctness, is frequently deviated from, and the writing of z#z, z#zurz, and such like, adopted.

³ It is unquestionable, that, at least in the most obvious instances, as arme, arrow, abachair, the only usual contraction of the Attic dialect is that of 5 with a into a long a, as arme, (pronounce haner.) and wherever we find merely write and the meaning requires the article, it ought to be arme, and is mostly written thus in all new editions. This practice, however, is not safe, the article being also frequently omitted before arme, arges. See Heind, ad Plat. Phapdom. 108.



Οδιμάτιον, pl. Οδιμάτια, for τὸ ἰμ. τὰ ἰμ. Οπμετίεου, for τοῦ ἡμετίεου.

Obs. 5. The vowels of the article are generally contracted into a with irrees, which comes from the ancient Doric form arrees, (short a,) for irrees: thus,

מדופסה, מדופטו, for à l'rieos, oi l'rieos,

Sarieou, Saries, Sáriea, for rou, ro, rà ir.

Obs. 6. The crasis is even known to the Ionic dialect, but this always contracts on into w, as Tayalua, Talays, Tairo Toirov, for To ard Toirov, and at the same time alters the spir. asper into the lenis, as

dersos, for & dersos, - allos, for of allos.

The same with wirds, rwird, for & aurds, rd aurd, (raurd.)

Obs. 7. Kal also frequently makes a crasis, ex. gr.

xåv for xaliv,---xäv, for xaläv, and xaliáv.

xăxura, zăzuros, zăyà, for zai ixura, &c. (see Obs. 2. b.)

प्रदेगव, for sal tire,

प्रबंहारने, प्रोंतन्ड, for प्रको बेहारने, प्रको ॉलन्ड,

xores, xorzia, for zai oires, eizia,

xáriços, for zai iriços—xi, for zai i-

Other long syllables remain unchanged :

sei, zoù, zeù, for zai ei, où, eù : zeïzor, for zai eïzor.

The Ionians and Dorians use n for ā: as xnn, xnaura.

Obs. 8. The particles τολ, μίντοι, ήτοι, make likewise a long *u* with the particles žy and žeu, and should therefore be written as crases, τžι, τἔξα, μιντä»: but we commonly find τ' žν, τ' čçu, or τ' čçu, &c., in which case τολ must not be confounded with τί.

Obs. 9. Of many other crases, which we leave to the observation of the student, we only notice

iyounan, iyouda, for iyo oinan, oida.

μούς το, μούδωχιν, &cc. for μοί έςιν, ίδωχιν,

πεούεγου, πεούλίγου, for πεό έεγου, όλίγου.

Obs. 10. We must also consider as crases all instances, in which the first vowel of a word is only absorbed by the preceding long syllable: as

ovvixa, for of ivixa,

όθούνεza, for ότου ένεza, (compare Obs. 4.)

still often erroneously written 39' ourse,

שישרנה שיור, שימצ, for ש מישרנה מיור, מימצ.

For distinctness most of these words are, however, noted as elisions with the apostrophus: as

δ' γαθί, (ἀγαθί,)—τῆ ἐημία, (ἰξημία,)
 ποῦ 'ςıν, (ἰςιν,)—ἰγώ 'ν τοῖς, (ἰν.)⁴

Obs. 11. Many other contractions were never noted in writing, but left to pronunciation, as a synizesis, (compare § 28. Obs.) which, however, is not easily ascertained; ex. gr. insi où as an iambus, (Soph. Philoct. 446.) μh où in Attic poetry always as one syllable. And in Homer h sicons as a dactylus, (11. s. 446.)— $\dot{a}\sigma\beta i = [\sigma\pi u, où où vi =]$ or, 11. g. 89.

⁴ That there really is a crasis in these instances, just as $\varphi_i \lambda_{i\omega}$, $\varphi_i \lambda_{i\omega}^{\omega}$, is a real contraction, is proved by the analogy of many known crases like dde_i , τde_i , $\langle \tau_i^{\omega} | \tau_i \langle \varphi_i \rangle$, and by the fact that such an elision never takes place after a short vowel. To write a crasis distinctly, is often attended with some difficulty, especially when the absorbed syllable had the accent, which in that case is frequently marked over the empty space; as $ii \mu d^* \chi_{oi\mu}$, $\langle I_{\chi oi\mu}, ... \rangle$ Such instances, and those stated above, must be considered as if they were written $\mu_i^{\omega} \chi_{oi\mu}$, $\tau_i e_{\pi_i} \phi_i^{\omega}$, δc .

A GREEK GRAMMAR.

§ 30.—Of the Apostrophus,

1. In the Greek, as in other languages, a *short vowel* at the end of a word before another vowel, is thrown out by *elision*, and the apostrophus' is placed as a mark or sign over the empty space; for instance,

in' ipov for ini ipov :

and if the subsequent word has the spir. asper, the eventually preceding *tenuis*, (according to § 17.3.) is aspirated; as

ảφ' oῦ, for ảπò oῦ.

2. In prose, some words of frequent recurrence, most commonly are attended with an elision, especially $a\lambda\lambda a$, $a\rho a$, and $a\rho a$, $a\nu a$, $\delta\iota a$, $xa\tau a$, $\mu\epsilon\tau a$, $\pi a\rho a$, $a\pi b$, $i\pi b$, $i\pi c$, $a\nu\tau i$, $i\pi i$, $\delta\epsilon$, $\tau\epsilon$, $\gamma\epsilon$: or frequent combinations, as $\nu h \Delta i a$, $(\nu h \Delta i^{\prime})$, $\pi a\nu \tau^{\prime}$, $a\nu$, (for $\pi a\nu \tau a$, $a\nu$,) and such like. The elision occurs less frequently in other words, and most seldom in Ionic prose. Poets, on the contrary, avail themselves of this licence with almost all short vowels; only the short ν , the monosyllables in α , ι , o, (excepting the Epic $\hat{\rho}a$,) and the prep. $\pi\epsilon\rho i$ never admit the elision.

Obs. 1. If the rejected vowel had the accent, this accent is always dropped in prepositions and conjunctions; as $d\pi'$ from $d\pi\partial_i$, $d\lambda\lambda'$ from $d\lambda\lambda\partial_i$, $d\partial\partial'$ from $d\partial\dot{d}i$. In all other words the accent is always thrown on the preceding syllable, and constantly as an acute accent: for instance,

(xazà,) záz' inn, (deivà,) deiv inagor, (onul,) onu' iyè,

(דמֹץמשׁת) דמֹץמֹש׳ מטֹנְנִדמו, (וֹאדת) זֹאד׳ זֹרמי.

Obs. 2. To determine when the elision is used in prose, and when not, is attended with great difficulty, because even \mathfrak{N} , \mathfrak{ard} , and such like, are often found without an apostrophus. This difficulty is increased by its being proved that the ancients frequently did actually write down the vowel, which is to be dropped in speaking,

Obs. 3. In the Attic dialect the dat. sing. in i and the particle $5\pi i$ never undergo an elision, and in Epic poetry chiefly only when there is no possibility of confounding them with the usually apostrophed accus. in α and the particle $5\pi i$, as is $\partial \alpha (\pi^2 - ,$ $\partial \sigma \tau i e^2 \delta \pi u e n \tilde{\eta}, - \gamma_i \gamma_i \delta \sigma \omega \tau, \delta \tau' \delta \pi \omega \lambda z_{i} z_{i}$.

Obs. 4. Third persons taking the mutable v_i may likewise be apostrophed by poets in case of need, and the same may be done with the dat. pl.; only the terminations $\alpha_{i\sigma_i}, \sigma_{\sigma_i}, \sigma_{i\sigma_i}, \sigma_{i\sigma_i}$

Obs. 5. Poets also apply the elision, (though less frequently,) to the diphth. αι, but only in the passive terminations μαι, σαι, σαι, σαι, αθαι, as βούλισθ' ίφη, ἔχωμ' ἶχων¹.

¹ There are also instances of *elision* quoted of the inf. aor. 1. act. in *a*, yet none where the diphthong dropping before a short vowel leaves the syllable a short one; the metre everywhere requires or allows a long syllable in that case. All such instances

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That the datives $\mu\omega$, $\sigma\omega$, were elided, is still very questionable. See Buttmann's Complete Greek Grammar. Whatever else is stated as long syllables, which have undergone an elision, especially $s\omega$ and $\tau\omega$, (§ 29. Obs. 7. 8.) belongs to Crasis, and so does the seeming elision of $\tau\omega$, $\tau\lambda$, (§ 29. Obs. 2. a.) and that of initial vowels (in the same §, Obs. 10.)

With regard to the apocope in Le, whe, instead of isid,) before a consonant, see below § 117. Obs.

§ 31.—Of the Parts of Speech.

1. There are, strictly speaking, but three principal parts of speech. For every word, which names or denotes an object, is a NOUN; the word, by which something is predicated of an object, is called a VERB; and all the words, by which the speech thus formed is particularised, connected, and animated, are comprised under the name of PARTICLES.

2. But these three principal parts of speech are generally subdivided, so as to form eight parts of speech in the languages, with which we are best acquainted. 1.) The NOUN, which is either substantive or adjective, gives 2.) the PRONOUN, which also includes the article¹, and 3.) the PARTICIPLE, which with regard to syntax is part of the verb. 4.) The VERB remains undivided; the Particles are 5.) the ADVERB, 6.) the PREPOSITION, 7.) the CONJUNCTION, and 8.) the INTERJECTION; but Greek grammarians commonly rank the latter among the adverbs.

OF THE NOUN AND ITS DECLENSIONS.

§ 32.—Of the Gender.

1. The masc. and neut. GENDER of the noun is mostly shown by the terminations, and will be noticed in each decl. It is indicated in the grammar by the article, δ , (he_{2}) , \hat{n} , (she_{2}) , $\tau \delta$, (it.) See its declension, § 75.

2. Personal denominations, (man, woman, god, goddess, &c.) always agree with the natural sex, be the termination what it may: for instance ή δυγάτηρ, daughter, ή νυδς, the daughter-in-law. The diminutives in or are, however, excepted, being always of the neuter gender; as τὸ γύναιον, little woman, from γυνή, womany, τὸ μειράχιον, little youth, from μεῖραξ, youth.

¹ See the reason in the Note to § 75.



are, therefore, to be considered as crases, conformably to the rules laid down in the preceding §; but, (if the syllable is not written in full as a synizesis,) the apostrophus must be used for the sake of distinctness; in one case thus, $\gamma \tilde{w} \sigma' \dot{\nu} \mu \tilde{a}_{s}$, for $\gamma \tilde{w} \sigma \omega' \dot{\nu} \mu \tilde{a}_{s}$, $(\log v_{s})$ in the other thus, $\gamma \tilde{n} \mu \sigma \omega' \dot{\sigma} \tilde{n}_{s}$.)

A GREEK GRAMMAR.

Obs. 1. In the class of diminutives must also be ranked $r \delta rizer, or r \delta rizer, child, and the pl. <math>r \delta rander \delta r$, used instead of the sing. to denote darling. All words, however, which are not in immediate contact with such personal neuters, are always construed in reference to the real sex and number. Homer even says rizer $\phi(\lambda s)$. The word $r \delta \delta r \delta e \delta r \delta e \delta r \delta s$, slave, is scarcely to be mentioned here, because this denomination denotes the slave as a thing, and not as a person.

Obs. 2. Hence every personal denomination, common to both sexes, is also generic communisin grammar: for instance, instead of $\delta \ddot{a} + \Im e_{\omega \pi \sigma s}$, (hic homo,) a woman is called $\dot{n} \ddot{a} + \Im e_{\omega \pi \sigma s}$, (hac famina.) It is the same with \dot{s} and $\dot{n} \Im e_{\delta}$, god and goddess, \dot{s} and $\dot{n} \tau e_{\delta} \varphi \dot{s}$, tutor and nurse, \dot{s} and $\dot{n} \varphi \dot{\omega} \lambda \ddot{a}$, male and female keeper or guard, &c., though several of these words have also their own peculiar feminine appellations, as $\dot{n} \Im \dot{\omega}$, goddess, which are not so readily used by Attic writers.

Obs. 3. Several names of animals are likewise generis communis, as, for instance, i and $\dot{\eta} \beta \omega \tilde{v}_s$, $(ox, cow,) \dot{s}$ and $\dot{\eta} \ low \pi \sigma s$, (horse.) With regard to most animals, one and the same gender serves for both sexes; and this gender, when it is masc.or fem., is called genus epicanum, (as for instance $\dot{s} \ \lambda \dot{v} x s$, wolf; $\dot{\eta} \ \dot{x} \ \lambda \dot{v} \pi \kappa s$, fox.) But even in those, which are generic communis, one of the two genders applies to the species; as $\dot{s} \ \eta \pi \sigma s$ is # horse in general and in an indefinite way, but $\omega i \ \omega l v s$ applies to the whole species. The fem. is mostly preferred; thus $\omega i, \ \beta \delta s s$, (but only in the pl.) most commonly denotes horned cattle in general. "Agaros, bear, and $\varkappa \dot{\omega} \mu \eta \lambda s s$, camel, when the sex is of no particular importance, are always employed as of the fem. gender, ($\dot{\pi} \ \omega v s s s, \ \dot{\pi} \ \omega \mu \lambda s s$, even in speaking of the male; and this is also frequently the case with $\dot{l} \lambda \omega \phi s$, stag, and $\varkappa \dot{\omega} m$, dog. The fem. $\dot{m} \ \eta \ \pi \sigma s$ signifies likewise horse, cavalry.

3. The names of trees, as ή φηγος, beech-tree, ή πίτυς, pine; and of towns and countries, as ή Κόρινθος, ή Αίγυπτος, ή Λακεδαίμων, are of the fem. gender, with very few exceptions.

Obs. 4. Of trees, $\delta \phi_0/n\xi$, palm-tree; $\delta x_1 \phi_{asos}$, cherry-tree; $\delta x_1 \phi_{asos}$, wild fig-tree; $\delta x_0 \phi_{asos}$, wild olive-tree, are of the masc. gender; and of the names of towns in σ_s , 'Ogxometries, wild olive-tree, are of the masc. gender; and of the names of towns in σ_s , 'Ogxometries, constantly is masc., $\Pi \omega \lambda \sigma_s$, 'Exidences, 'Alagerie,'Oyxmetries, are commonly so, and some others are sometimes masc.: the plurals in σ_s , like $\Phi(\lambda,\sigma,\pi,\sigma_s)$, and owing to the constantly masc. termination of ωs_s , $\delta \sigma_s$, gen. $\delta \sigma_s \sigma_s$, gen. $\alpha \sigma_s \sigma_s$, and owing to the constantly masc. termination of ωs_s , $\delta \sigma_s$, gen. $\delta \sigma_s \sigma_s$, gen. $\alpha \sigma_s \sigma_s$, and owing to the constantly masc. termination of ωs_s , $\delta \sigma_s$, gen. $\delta \sigma_s \sigma_s$, gender; but perhaps in ancient authors only in poetry, (Pindarus makes 'Oxisus for 'Oxisus, and 'Axgá yas always masc.) else only in later writers, as Strabo, &c. The names in ωs are uncertain, but those most known are fem. : Ba $\beta \omega \lambda \delta \sigma$ is always so, and $\Sigma \alpha \omega \delta \sigma_s$ commonly. Names of towns ending in ω and ωs_s gen. ωs_s , also remain of the neuter gender; as $\pi \delta \Delta \omega \lambda \lambda'_{X} \omega \gamma$, $\pi \delta^* A \varepsilon_{2} \sigma_s$.

§ 33.—Declension.

1. The Greek declension has the five known cases of other languages, without any particular form for the *Latin ablative*, which is supplied partly by the gen., and partly by the dat.

2. There is an additional *number* in both the Greek declensions and conjugations, viz. the *dual*, when the question is of two. Yet it is not always used; many authors do not employ it at all. It is mostly employed by the Attic writers. 3. The dual has only two terminations, one for the nomin., acc., and vocat.; the other for the gen. and dat.

4. The Greek grammar has three declensions, which correspond to the three first Latin declensions, and the terminations of which are stated jointly in the following table :---

	-	-	
Sing.	1st Decl.	2d Decl.	3d Decl.
Nom.	m, a ms, ās	os, Neuter ov	— .
Gen.	ns-ās ou	QU	os (ws)
Dat.	n — a	φ	1
Acc.	ην — αν	νο	α or ν , Neuter like
Voc.	η — α	E, Neuter by	— the Nomin.
Dual.			
N.A.V.	α	ω	E
G.D.	αίν	OLY	017
Pl.			
Nom.	·αι	οι, Neuter α	εs, Neuter α
Gen. `	ῶv	ων	ων
Dat.	ais	015	oiv or oi
Acc.	ās	ous, Neuter a	ăs, Neuter α
Voc.	αι	oi, Neuter a	es, Neuter æ

See about what is called the second Attic decl. § 37. It is omitted here for the sake of simplicity.

5. When these terminations are *pure*, and admit the contraction, (§ 28.) the contracted declension takes place, as it is stated below with regard to the three declensions. The words, which admit this contraction in all cases and numbers, are called $\delta \lambda o \pi \alpha \Im \tilde{\eta}$, (completely suffering.) This is always the case with the contracted first and second decl., but properly never with the third. (See § 48. Obs. 2.)

Obs. 1. The gen. pl. is an in all the three declensions.

Obs. 2. The dat. sing. is , in all the three declensions; in the two first it is the iota subscriptum.

Obs. 4. The vocat. generally is like the nom. Even where it has a separate form, the nom. is often used instead of it, especially by the Attic writers.

Obs. 5. The neuters have as in Latin three cases alike, (nom. acc. voc.) and their pl. is in a.

Obs. 6. The three Greek declensions are very much like the three first Latin decl.; the Greek os is in Latin us, or (in the gen.) is; or and or is in Latin um, and the Greek , in general is in Latin m.

Obs. 7. In the two first declensions the nomin. has a particular termination, which is changed in the other cases. But in the third decl. the terminations of the

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other cases are annexed to the last syllable of the nomin., and commonly with some alterations. These cases have, therefore, one syllable more than the nomin.; hence the third declension is also called $\pi_{iei}\pi_{ioi}\lambda_{\lambda\alpha\beta\sigma_i}$, and the other two isosvi $\lambda_{\lambda\alpha\beta\sigma_i}$.

Obs. 8. The Dual properly is only an old abbreviated form of the pl, which custom afterwards confined to the number 2. This is proved by the conformity of the $pl. \, \ddot{a}\mu\mu\iota$, $\ddot{\nu}\mu\mu\iota$, $\ddot{\nu}\mu\mu\iota$, (see § 72. Obs. 6, 10.) with the dual of the third decl. Hence we find especially in Epic poets unquestioned instances of the dual instead of the pl. They are, however, chiefly in verbs. (See below, § 87. Obs. 6.) and in participles, (II. s. 487. Hymn. in Apoll. 487, &c.)

Obs. 9. With regard to accents, a general rule is, that the terminations of the gen. and dat., when long and accented, always take the circumflex, but the nomin., accus. and vocat. take the acute accent. Let it only be remembered that in the third decl. the termination of the nomin. and vocat. sing. is not the termination of a case, according to § 39.

§ 34.—First Declension.

1. The words in m and αs are all masculine, and those in n and α feminine.

2. The words in α have in the gen. as, and retain their α in all the terminations of the sing., when there is a vowel before it, (α purum, § 28. 1.) as $\sigma \circ \varphi(\alpha)$, or an φ , as $\eta \mu \xi \varphi \alpha$. The contracted nouns also retain it, as $\mu \gamma \tilde{\alpha}$, (see Obs. I.) also $\dot{\alpha} \lambda \alpha \lambda \dot{\alpha}$, gen. $\tilde{\alpha} s$, (war-shout,) and some proper names : $\Lambda \eta \delta \alpha$, ' $\Lambda \nu \delta \varphi \circ \mu \dot{\epsilon} \delta \alpha$, $\Phi \iota \lambda \circ \mu \eta \lambda \alpha$, $\Gamma \dot{\epsilon} \lambda \alpha$, $\Delta \iota \circ \tau \dot{\iota} \mu \alpha$, which likewise have a long α in the nomin.

3. All the other words in α have ns in the gen., η in the dat., but they resume their α in the acc. and voc. (See Movoa.)

4. The four terminations agree in the pl. and dual. See the following examples, in which the changes, which the accent undergoes according to the general rules, have been attended to.

-774+	Sing.	n, (ho nor,)	n,(wisdom,)	ή, (Muse,)	d,(citizen)	٥,(young man,)
	Nom.	τιμή	σοφία	Μοῦσα	πολίτης	veavias
	Gen.	τιμής	σοφίας	Μούσης	πολίτου	νεανίου
	Dat.	τιμη	σοΦία	Μούση	πολίτη	veavia
	Acc.	τιμήν	σοΦίαν	Μοῦσαν	πολίτην	νεανίαν
	Voc.	τιμή	σοφία	Moura	πολιτά	veavia
	Dual		1			· ·
	N.A.V.	τιμά	σοφία	Μούσα	πολίτα	νεανία
	G.D.	τιμαῖν	σοφίαιν	Μούσαιν	πολίταιν	veaviau
/	Plur.					
	Nom.	τιμαί	σοφίαι	Μοῦσαι	πολιται	v Eavíai
	Gen.	τιμῶν	σοφιῶν	Μουσών	πολιτών	νεανιῶν
	Dat.	τιμαισ	σοφίαις	Μούσαις	πολίταις	νεανίαις
	Acc.	TILLÀS	σοΦίας	Μούσας	πολίτας	veavias
	Voc.	τιμαί	σοφίαι	Μοῦσαι	πολιται	veaviai .

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FIRST DECLENSION.

Sing.	n,(right,)	ń,(opinion,)	n,(trident,)	n, (knife,)	δ,(Atrides,)
Nom.	δίκη	γνώμη	τρίαινα	μάχαιρα	Ατρείδης
Gen.	Sixns	yvauns.	τειαίνης	<i>μ</i> axaipas	Ατεείδου
Dat.	δίκη	γνώμη	τειαίνη	μaxalog	Ατρείδη
Acc.	δίχην	yvaunv	τείαιναν	μάχαιραν	Άτρείδην
Voc.	δίκη	γνώμη	τείαινα	μάχαιρα	'Ατςείδη
Dual			-		
N.A.V.	Sina	yraina	τειαίνα	<i>µa</i> xalpa	'Ατρείδα
G.D.	δίκαιν	γνώμαιν	τειαίναιν	µaxalga 1	Argeidain
Plur.			-		,
Nom.	- δίκαι	γνῶμαι	τείαιναι	μάχαιραι	'Ατρείδαι
Gen.	δικῶν	γνωμῶν	τειαινῶν	μαχαιρών	'Ατζειδῶν
Dat.	δίχαις	γνώμαις	τειαίναις	μαχαίραις	'Ατςείδαις
Acc.	δίκας	γνώμαs	τςιαίνας	<i>µa</i> xaipas	'Ατρείδας
Voc.	δίπαι	γνῶμαι	τείαιναι	μάχαιραι	'Ατρεϊδαι.

Examples for practice will be found in the Appendix.

5. Of the words of the masc. gender ending in ns, the vocat. is a in those ending in τns , and in several compound verbal nouns, which simply add ns to the consonant of the verb, as $\gamma \epsilon \omega \mu \epsilon \tau \rho ns$, $\mu \nu \rho \sigma \pi \omega \lambda ns$, $\pi \alpha i \delta \sigma \tau \rho i \beta ns$, and also in national names, $\Pi \epsilon \rho \sigma ns$, $\Sigma \kappa \upsilon \Im ns$. The others, which are the least in number by far, have n in the vocat., especially patronymics in δns , (see above 'A $\tau \rho \epsilon \delta ns$.)

OBSERVATIONS.

I. The contracted nouns of this declension are all $i\lambda \sigma \pi \alpha S \tilde{n}$, (§ 31.5.) They all contract the *nomin*. into one of the usual terminations, and are then declined regularly; only those contracted into α , being originally *pure*, retain this vowel unchanged, and those in $\tilde{\alpha}_s$ take the Doric gen. in α_s (Obs. IV. 4.) They are all known by the circumflex on the end-syllable. The resolved form is generally disused, or has maintained itself in the Ionic dialect with some alteration, as for instance,

λεοντία-λεοντή, gen. ής, &c. pl. nom. λεονταί, acc. λεοντάς,

(Ionice Leortin, Leortsin,) lion's skin.

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'Equías—'Equñs, gen. ov, pl. 'Equai, &c., (Epic, 'Equías,)

μνάα-μνα, gen. μνας, pl. μναϊ, &c. (Ion. μνία,)

βοςίας—also βοβίζες, gen. βοβίζε, &c. (The reduplication of the ε is here merely an accidental peculiarity.)

It is the same with 'A $\Im n\tilde{\alpha}$, (originally— $\alpha \alpha$, Ion. 'A $\Im n\alpha in$) $\gamma \tilde{n}$, (from FAA, Ion. $\gamma \alpha \tilde{a}$, rarely $\gamma i\alpha$,) earth.—See about the contracted feminines of adjectives, § 60.

II. Quantity. 1. The nom. in a, which has ns in the gen., is always short.

2. The nom. in α, which has α_s in the gen., is mostly long, but also short in several words. The accent is here a safe guide, as (according to § 11. 4. 5.) not only all proparoxytona and properispomena, (as μάχαιρα, μοῖρα,) have of course a short α, and it is an invariable rule in this decl. that all oxytona and paroxytona, which have α_s in the gen., are long in the nom., as sid, χαιρά, πίτεα, όμίρα, σοφία, & c., excepting only the numeral μία, and the proper names Πύμβα, Κύμβα.

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3. But as to accent a word correctly, the quantity of the end-syllable must be known, and as this cannot be reduced to plain rules, it will be sufficient at first to attend to the two following points:

a.) Dissyllabic words in use have the final $\alpha \log_{\alpha} (\chi_{\ell}(\alpha_{n})$ but the polysyllabic have the final α short: $\alpha \lambda \pi/3 \beta_{\ell}(\alpha_{n})$ (from $\alpha \lambda \pi/3 \beta_{\ell}(\beta_{n})$) Midsuz, $\gamma \lambda \nu x \omega_{\ell}(\beta_{n})$ (fem. of $\gamma \lambda \nu x \partial \beta_{\ell}(\beta_{n})$) except the abstract substantives from verbs in sim, as doultise from doulting, $\beta \alpha \sigma_{\ell}(\lambda_{\ell}(\alpha_{n}))$, (royal authority.) from $\beta \alpha \sigma_{\ell}(\lambda_{\ell}(\omega_{n}))$ but $\beta \alpha \sigma_{\ell}(\lambda_{\ell}(\omega_{n}))$, from $\beta \alpha \sigma_{\ell}(\lambda_{\ell}(\omega_{n}))$. See § 119. Obs. 6.

b.) Substantives of three and more syllables, which are female denominations, have the final α short: $\sqrt{\alpha} \lambda \tau_{ela}$, $\sqrt{\delta} \delta \tau_{uea}$, $\mathcal{O} \mu \pi \nu \alpha$, &c., and the adjective $\pi \delta \tau_{uea}$ is short, though all other adjectives fem. of this kind have the final α long, as $x \nu_{elas}$, $x \nu_{elas}$, &c.

4. The vocat. α of the masculines in n_5 , is short; of those in α_5 , long.—The final α of the dual is always long.

5. The termination α_5 is long through the whole of this decl., and the acc. pl. distinguishes itself thereby from the third decl., in which it is short. The Dorians alone make the acc. pl. of the first decl. short.

6. The acc. sing. in an conforms itself to the quantity of the nomin.

III. Accent. 1. It is the characteristic of this decl. that the gen. pl. always has the accent on the end-syllable, let the word have the accent, where it may, in the other cases : Μοῦσα Μουσῶν, ἄχανβα ἀχανβῶν. This is owing to this gen. being contracted from the ancient form in ἀων, (see Obs. IV. 3.) Except, however, a.) the feminines of adjectives and participles, which are barylona in os, as ξίνα, ξίνα-ξίναν, alīvus, alīva-alīvav, τυπτόμινω, n-τυπτομίνων: b.) the substantives χεήσης, usurer, oi irnoías, monsoons, and àquin, sort of fish.

2. Substantives of this decl. retain the accent, whenever the general rules allow it, on the same syllable, which has the accent in the nomin. sing. (as for instance, nomin. pl. σεφίαι, voc. πολίτα.) Only the voc. δίσποτα, (from δεστότης, master,) is excepted; for the Homeric forms, μητίντα, &c. are accented in the same way in the nom. in Obs. IV. 2.—The feminines of the adjectives in of throw the accent again, whenever the end-syllable allows it, where the masculine has it, as άξιος, fem. άξία, pl. άξιαι.

3. All accented genitives and datives, (see $\tau_1\mu\lambda_1$) have the circumflex. See § 33. Obs. 9.

IV. Dialects. The Doric has in all terminations a long α instead of n, $(\tau \mu \lambda, \tilde{\alpha}_s, \tilde{\alpha}_s, \dot{\alpha}_s)$ the lonic commonly has n instead of the long α , $(\sigma \circ \phi in, ns, \eta, nv, \mu \dot{\alpha} \chi \alpha \iota \alpha_s, \eta, \eta, \dot{\alpha}_s, \dot{\alpha}_s, \dot{\alpha}_s)$, is verviues, &c.) excepting the acc. pl. But Epic poets retain the α in Sub, Subs, Subs, dc. and in some proper names in α_s , Ainias. One of their peculiarities is the n instead of the short α in $xvi\sigma\sigma n$, $\Sigma x vi \lambda n$, commonly $xv v \sigma \sigma \alpha$, $\Sigma x v \lambda \lambda \alpha$; and the reverse in the Homeric vocative $v v \mu \phi \tilde{\alpha}$ for $v v \mu \phi \eta$.

2. The ancient language had likewise masculines in \check{a} , which continued in some dialects, (and consequently also in the Latin.) Homer, and the other Epic poets, have still frequently *irréva* in the nomin. instead of *irrévas*, and $\mu nrínz$, &c.

3. The oldest form of the gen. sing. masc. is \bar{a}_0 , and of the gen. pl. of all terminations $\bar{a}_{N'}$. Hence we find in the Epic poets, 'Aretidae, Mourdan, &c.

4. The Dorians contracted these genitives into ā, as τοῦ ᾿Ατζείδā, τῶν Μουσῶν, (for Μουσῶν,) τῶν ᾿Ατζειδῶν. This Doric gen has continued in use in the sing. of a few words, especially of proper names; as

'Αννίβας, (Annibal,) τοῦ 'Αννίβα, τοῦ δενιβοβήεα, fowler.

¹ [This is an adj. converted into a subst., being contracted from ψαλτήρως, iα.... E. H. B.]

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5. The Ionians on the contrary made of \bar{a}_{σ} -iw, (see § 27. Obs. 10.) but the w has no influence on the accent: $\pi \sigma \lambda' \sigma \iota \omega_{\gamma}$ (§ 12. Obs. 4.) and of $\dot{a} \omega \tau - \dot{\iota} \omega_{\gamma}$, $\mu \sigma \upsilon \sigma' \omega_{\tau}$. Hence the common language has retained this gen. sing. in the names of a few Ionians, as $\Theta \omega \lambda_{i\omega}$, $\Lambda i \sigma_{\chi' i\omega}$. When these terminations are preceded by a vowel, the s may be dropped in verses; as for instance, $i \ddot{\nu} \mu \mu \iota \lambda' \omega_{\gamma}$ from $i \ddot{\nu} \mu \mu \iota \lambda' ns$, Begiw from Bogins.

6. Not only the ancient dialects, but also the Attic poets, and sometimes even the ancient Attic prose, (as in Plato,) have the old form of the dat. pl. auer, α_{uerr} , (§ 53. Obs. 3.) as *repaire*, Movie even, &c. (and the same in the second decl. sure, sure.)—The *Ionic* dialect has *yerr*, *yer*, and *ys*. But poets vary with the shorter form as and *ys*. These Ionic forms are employed at times by the Attic dramatists.

7. The Ionic accus. disrária, sas, are heteroclites. § 56, Obs. 4.

§ 35.—The Second Declension.

All the words in ov are of the neuter gender; those in os commonly are of the masc. There are, however, many feminine in os, independent of the names of persons, animals, trees, and towns, stated in § 32. See below a list of them in the Appendix. There are besides several substantives of the fem. gender in os, which properly are adjectives, the substantive being omitted, as $\hbar \delta_i \alpha \lambda_{EXTOS}$, dialect, (sc. $\varphi \omega v n$), $\hbar \delta_i \alpha \mu_{ETGOS}$, diameter, (sc. $\gamma \varphi \alpha \mu \mu n$), $\hbar \alpha \tau \tau \rho \omega s$, atom, (sc. $\omega \delta \sigma (\alpha)$, $\hbar \alpha \nu \sigma \delta \sigma s$, desert, $\hbar \chi \delta \varphi \sigma s$, and $\hbar \pi \pi \epsilon \varphi \sigma s$, continent, (sc. $\chi \omega \varphi \alpha$,) $\hbar \sigma \omega \gamma \chi \lambda \eta \tau \sigma s$, (sc. $\beta \sigma \upsilon \lambda n$), senate; and several others.

Sing.	۵,(discourse,)	'n,(beech,)	δ,(people,)	ð, (man,)	τò, (fig,)
Nom.	λόγος	Onyos	อิทีนอร	άνθεωπος	ธบีหอง
Gen.	λόγου	φηγοῦ	δήμου	άνθεώπου	σύκου
Dat.	λόγω	Φηγῶ	δήμφ	ανθεώπω	σύχω
Acc.	λόγον	Φηγόν	δήμον	άνθεωπον	ธบีหอง
Voc.	λόγε	Φηγέ	δήμε	άνθζωπε	ธบีหอง
Dual		• •			
N.A.V.	λόγω	φηγώ	δήμω	<i>α້</i> νລີຍູພ່າ ແພ	σύχω
G.D.	λόγοιν	φηγοϊν	δήμοιν	άνθεώποι	σύκοιν
Plur.		•			
Nom.	λόγοι	φηγοί	ຽກົμοι	άνθεωποι	ธบีหล
Gen.	λόγων	φηγῶν	δήμων	άνθεώπων	σύχων
Dat.	Loyois	φηγοιs	δήμοις	άνθεώποις	· σύχοις
Acc.	λόγους	φηγούς	δήμους	av Sew mous	σῦχα
Voc.	λόγοι	φηγοί	δήμοι	άνθεωποι	ດບົກແ

Examples for practice will be found in the Appendix.

1. For the neuters in o like $\tilde{a}\lambda\lambda o$, $\tilde{e}x\epsilon\tilde{i}vo$, &c. which conform entirely with this declension, see the *Pronouns*, § 74.

2. The vocative is sometimes like the nomin. partly for the sake of euphony, as in $\Im_{e\delta s}$, and partly without any such reason, especially in the Attic writers, as $\mathring{a} \varphi i \lambda \sigma s$, (Aristoph. Nub. 1167.)

3. Quantity and accent require no particular notice; the final α is short as in Latin; the circumflex on the gen. and dat., (see $\varphi_{n\gamma}$ is,) has been mentioned, §33. Obs. 9.

4. Dialects. a.) In the oldest language the gen. ω was probably resolved into ω , whence what is called the *Thessalian gen*. in ω in Epic and Lyric poets : $\lambda \delta \gamma \omega \omega$, $\varphi n \gamma \omega \omega$.

b.) The Doric dialect has in the gen. ω , and in the acc. pl. ωs , as $\delta v \delta \mu o s$ —gen. $\tau \tilde{\omega} v \delta \mu \omega$, acc. pl. $\tau \tilde{\omega} s v \delta \mu \omega s$: less frequently os in the acc. pl. Theocr. makes of $\delta \lambda \delta x \delta s \lambda \delta x \delta s$, instead of $\tau \delta \delta \lambda \delta x \delta s$.

c.) The neut. pl. in α appears to have had the gen. in $\alpha\omega\nu$ in the oldest language. See Hesiod, Sc. 7. Hence the Homeric $\dot{\epsilon}\dot{\alpha}\omega\nu$ from $\tau\dot{\alpha}$ EA, goods, possessions. (See the Anom. $\dot{\epsilon}\dot{\nu}s$.)

d.) See about the dat. pl. in our, ourse, ($\lambda \circ \gamma \circ \sigma \circ \sigma$, $\varphi \circ \eta \circ \sigma \circ \sigma \circ \sigma$,) § 34. Obs. IV. 6.—The Epic poets lengthen the gen. and dat. of the dual on to our, as for instance impous.

§ 36.—Contracted Nouns of the Second Declension.

Several words in \cos and \cos , \cos and \cos , are generally contracted, (as $\delta\lambda \circ \pi \alpha \Im \tilde{n}$, § 33. 5.) according to the rules stated § 28. except that the α of the *neut*. gender absorbs the preceding ε or \circ in the contraction, and becomes long: $\delta s \varepsilon \alpha$, $\delta \pi \lambda \delta \alpha$ $\delta \pi \lambda \tilde{\alpha}$. (Compare below the adjectives in § 59.)

•	ة, (navi	gation,)	τò, (b	one,)	
		Plur.	Sing.	Plur.	
Nom.	π λόος, πλούς	πλόοι, πλοΐ	อระ่อง, อ้รอบีง	dséa, dsã	
Gen.	πλόου, πλού	πλόων, πλῶν	อระ่อย, อรอบี	οςέων, οςῶν	
Dat.	πλόφ, πλῷ	πλόοις, πλοις	osta, osm	oséois, osoïs	
Acc.	πλόον, πλούν	πλόους, πλούς	35602, 35002	oséa, osã	
Voc.	πλόε, πλου ¹	πλόοι, πλοϊ	อระ่อง, อรอบีง	òséa, òsã	
Dual.					
N.A.	πλόω,	πλώ	i osew,	อ้ร <i>พี</i> *	
G . D.		πλοίν	οσέοιν	, อรอถึง.	

¹ This regular vocat. is stated here for the sake of some proper names, as Πάνθους, vocat. Πάνθου. The vocat. of δορυζόςς, oïς, is in Aristophanes with the elision of the o, δορυζί. (Compare Note⁸, p. 55.) Else the vocat. of a proper name is of rare occurrence.

* See Buttmann's Complete Greek Grammar.

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ATTIC SECOND DECLENSION.

F Obs. Compounds of the monosyllables $\pi\lambda s \tilde{v}_s$, $s \tilde{v}_s$, &c., have the accent in their resolved form, according to the general rule, (§ 13. 2. a.) on the preceding syllable, as $\pi v_{\ell}(\pi\lambda s v_s)$, $\pi v_{\ell}(\pi\lambda s v_s)$; and they retain it on that syllable even in all those cases, in which it is moved forward in the resolved form, as $\pi v_{\ell}(\pi\lambda s v_s)$, (resolved $\pi v_{\ell}(\pi\lambda s v_s)$) contrary to the general rule, (§ 28. Obs. 8.) and this syllable, when it is naturally long, takes the circumflex before the contracted s_i , as for instance $v_{\ell}(s v_s)$, (resolved $v_{\ell}(s v_s)$, $v_{\ell}(s v_s)$, $v_{\ell}(s v_s)$, $v_{\ell}(s v_s)$, $v_{\ell}(s v_s)$, but the accent cannot be removed back to the antepenultimate syllable; hence we have $\pi v_{\ell}(\pi\lambda s, x \pi s v_s)$, (from $\pi a \pi s v_s v_s$, $e w_s m s v_s v_s$).

§ 37.—Attic Second Declension.

The decl. of several words in ωs , (masc. and fem.) and ωv , (neuter,) is usually appended to the second decl. by the name of the Attic second decl. It has in all its cases an ω instead of the vowels and diphthongs of the common second decl. and an iota subscriptum, where this declension has ω or ω . The vocat. is constantly like the nomin.

1	ة, (temple,)		τ ò, (upper room,)			
	Sing.	Dual	Ílur .	Sing.	Dual.	Plur.
Nom.	νεώς	νεω	νεώ	ανώγεων	ἀνώγεω	ανώγεω
Gen.	νεώ	งะผิง	งะผึง	άνώγεω	ἀνώγεψν	άνώγεων
Dat.	ง ะผื		งะผีร	ανώγεω		ἀνώγεως
Acc.	ນ ະພື້ນ		งะผิร	άνώγεων		ανώγεω
Voc.	νεὼς		νεώ	ανώγεων		άνώγεω.

Obs. 1. The expression Attic decl. must not be understood as if the Attics had rusually declined the words in σ_i in this manner. It is rather a peculiar ancient decl. of a very limited number of words, a few of which follow likewise the common second decl., but with many variations; as $\lambda \ \lambda \sigma_i$, $(pcople.) \ sois, --\lambda \iota \sigma_i$, since, $\lambda \ \lambda \sigma_i \sigma_i$, (hare.) Ion. $\delta \ \lambda \sigma_i \sigma_i$ and $\lambda \sigma_i \sigma_i$. Others also follow the third decl. (as Minus, gen. Minus, and Minus;) others agree only in some parts now with this, and now with that decl. See about all these points § 56. Obs. 6. It is called the Attic decl. merely because, when there are two forms of this decl., that of which we treat here, is generally peculiar to the Attics.

Obs. 2. The words of this decl. have also a peculiar

Accus. in w,

sometimes in addition to the regular one, (as $\tau \partial r \lambda a \gamma \partial r$, and $\lambda a \gamma \partial r$) less frequently indeed in some instances, but exclusively (or nearly so,) in others. This is the case with the names of towns, $K \tilde{a}_{s}$, $K l \omega_{s}$, $T l \omega_{s}$, "Adws, and with $\dot{\eta} \tilde{l} \omega_{s}$, (aurora, accus. $\tau \partial r \tilde{l} \omega_{s}$) which is the Attic form of the Ionic $\dot{\eta} \omega_{s}$, (of the contracted third decl.) The neuter (nomin. and accus.) of some adjectives is likewise in ω , particularly $\dot{a} \gamma \dot{n} \epsilon \omega_{s}$, (not subject to old age.) neut. $\dot{a} \gamma \dot{n} \epsilon \omega_{s}$.

Obs. 3. The gen. in so of this decl. corresponds with the Epic gen. in so, as reries, gen. review, (Homer.)

³ In common life the contractions in our degenerated almost all into abbreviations in os. Hence the proper names in rous have also the forms of ros, which, however, constantly lengthen the preceding syllable, as for instance Εὐδύνους and Εὐδύνος, 'Aeχύσως and 'Aeχῖνος, Κελλῖνος properly Καλλίνος. See Ruhnken, Hist. Orat. Gr. p. zlii.

Obs. 4. See about the anomalous accent of this decl. § 12.8. Another deviation from the rule is that the gen. sing., whenever the end-syllable is accented, is an oxytonon, $(\pi v \tilde{v} v \dot{\omega})$ contrary to § 33. Obs. 9.

§ 38.—Third Declension—Gender.

1. The terminations of the words belonging to this decl. are too various to allow of any rule, and must be remembered individually. There are, however, a few, which are pretty steady. See the Obs.

2. The final s, on the whole, is more the characteristic of the masc. and fem. and a short vowel in the end-syllable is generally the characteristic of the *neut*. gender. There are no neuters whatever in ξ and ψ .

Obs. We will now state the terminations, which may in some degree be depended on for the gender. No regard is had in the exceptions to personal denominations like $\dot{n} \mu \eta \sigma ne, mother, \dot{n} \partial \mu \mu e, wife, the gender of which is a matter of course, (§ 32.$ 2.) But where we say ' without exception,' there are no personal denominations ofa different gender.

Of the Masculine Gender are

The words in sus, as & desis, mule, &µ quesis, amphora, without exception.

- The substantives, which have rros in the gen., δ river, erros, tendon, δ idebs, órros, tooth, δ iµès, ávros, leather-strap; except the names of a few towns, § 30. b. Obs. 4. Those in ne, as ζωστής, except the fem. ή γαστής, belly, ή xhe, fate, and with poets
 - also & and h ailing, and the contracted neuters, which see below.

Of the Feminine Gender are

The words in a, as ixà, without exception.

Those in as, which have ados in the gen., as h λαμπὰs, torch, with the exception of a few adjectives generis communia, as λογὰs, σποξὰs, § 58. 5.

- Those in 15, as h πόλις, h χάρις, except the masc. δφις, scrpent, iχ15, viper, xόρις, bug, δεχ15, testicle, μάρις, a measure of liquids, (gen. sως.) xis, wood-worm, λis, lion, (ιδς.) δελφis, (ivos :) and δ, h, δερις, (305,) h, δ πίγρις, (105,) h, δ 3is, (1vis,) heap, shore.
- Abstract substantives in rns, (Latin tas,) as in puncierns, 'littleness,' parvitas, without exception.

Of the Neuter Gender are

- The words in α, n, ι, υ, as τὸ σῶμα, body, záęn, head, μίλι, honey, ἄστυ, city, without exception.
- Those, which have a short end-syllable with s and s, without exception, as rd reixes, rd free, and the neuter adjectives in se, sv, sv.
- Those in aç, as to hrac, to hrac, with those contracted from -tag into ng, as to haq, ng, spring, to xiag, xng, heart, to stiag, start, suct, fat. Only i the, starting, is excepted.
- The words in ω_ℓ, which are not personal denominations, as τ∂ ΰδω_ℓ, τ∂ τίπμω_ℓ, &c., except δ iχώ_ℓ, (gore, matter, water of the blood,) and δ àχώ_ℓ, (running soreness of the head.)
- Those in as gen. aros and ass, as rd rleas, aros, prodigy, rd disras, ass, goblet ; except i Lass, lass, stone, and i or rd KPAZ, neards, head.
- There are no other neuters of this decl. beside $\tau \delta \pi \tilde{v}_{\ell}$, fire, $\tau \delta \phi \tilde{\omega}_{\delta}$, light, $\tau \delta \delta \delta_{\delta}$, ear, $\tau \delta \sigma \pi \omega \delta_{\delta}$, dough.
- The words in as are generally masc., when the gen. is arros-fem. when it is adosand neut., when it is aros and aos.

THIRD DECLENSION,

§ 39.—Inflection of the Third Declension.

1. We must distinguish in any declinable word the *root* and the *termination* of the case. The *nom. sing.* in both the first decl. has itself a particular termination; but in the third it is added only in the following cases, as

Second decl. λόγ-ος, λόγ-ου, λόγ-ω,

Third decl. Inp, Ingos, Ingi.

2. But even in the third decl. the nomin. seldom is an absolutely unaltered root like $\theta n\rho$: in most instances the end-syllable of the root is changed, either by an addition,

gen. Borpu-os, (root Borpu,) nom. Borgus,

or by a subtraction,

gen. σώματ-os, (root σωματ,) nom. σώμα, or by a change,

gen. xavóv-os, (root xavov,) nom. xaváv¹.

Obs. To be enabled to decline a word of the third decl. correctly, it is absolutely necessary to know the nomin. and one of the other cases, which commonly is the gen. But it is far easier to trace the nomin. in the gen. than versa vice, because the root, which here is of essential importance, generally is unaltered in the gen., whilst the nomin. seldom is unaltered. On consulting a dictionary, the gen ought always to be carefully remembered along with the nomin. We far more frequently hit, in reading, on the gen. dat., &c., of an unknown word ; and to find this in the dictionary, we must be able to discover the nomin. in the gen. &c. Some directions for this purpose will be given.

§ 40.

1. The most general alterations, which a root undergoes in the nomin.³, are

1.) The addition of an s, (as βότευs, βότευ-οs, αλs, άλ-όs.)

In words of the masc. and fem. the change of the ε and ο of the root into n and ω in the nomin., (as εἰκών, εἰκών-os, ἀληθήs, ἀληθέ-os.)

¹ The root of a word with regard to its *inflection* very frequently differs from its etymological root. To him, who does not carefully attend to this, it may appear more natural, for instance, to consider σ_{MP} as the root, and α , α_{TOS} , as terminations. But part of this termination, the α at least, belongs to the formation of the word, and not to the decl., which here is the main point. It is true that in the two first decl. the original formation of the word and its declinable desincnces often run one into the other, (as $\lambda \delta_{T-OS}$, $\lambda \delta_{T-OS}$), and cannot be distinctly and methodically separated. But in the third decl., as the word \Im_{MP} shews, the terminations of the other cases are distinct from the root, which is the point to be alone attended to here.

³ With regard to all the following examples the learner must be informed that the statement $\beta \delta \tau e v \sigma s$, for instance, means that 'the root $\beta \sigma \tau e v$, which results from the gen. $\beta \delta \tau e v \sigma s$, becomes $\beta \delta \tau e v s$ in the nomin.'

2. To apply this correctly, we must distinguish two principal cases, viz. whether there be before the termination of the casus either, 1. a consonant, or, 2. a vowel.

§ 41.

1. Whenever the termination of the casus is preceded by a consonant, and the nomin. takes the s, it first follows of course from the general rule, that this s coalesces with the letters γ , \varkappa , χ , and β , π , φ , and becomes ξ and ψ , as

κόραξ κόρακ-os, ὄνυξ ὄνυχ-os,

ώψ, ωπ-ός, χάλυψ χάλυβ-ος.

2. These nomin. in ξ and ψ never alter the ε and o of the root, ($\varphi\lambda \xi\psi \varphi\lambda \varepsilon\beta\delta s$, $\varphi\lambda\delta \xi \varphi\lambda\delta s$, $Ai\theta i\delta\psi Ai\theta i\delta\sigma s$,) excepting only π $a\lambda\omega\pi\eta\xi$, $a\lambda\omega\pi\varepsilon\kappa\delta s$.

3. But when the letter immediately before the termination is δ or τ or ϑ , it disappears, according to the general rule, before the s, as

λαμπάς λαμπάδος, Δωςὶς Δωςίδος, xnλis xnλĩδος, ὄςνις ὄςνιθος, xόςυς xόςῦθος, ἡ Πάρνης Πάρνηθος, τέςας τέςατος, χάρις χάςῖτος.

4. The letters ν and $\nu \tau$ also disappear before the *s*, but the short vowel is then lengthened in the way stated § 25. 4. (with $\nu \tau$ it is constantly the case, with ν generally,) as

γίγας γίγαντος, χαρίεις χαρίεντος, όδοὺς όδόντος, δελφὶς, (long 1,) δελφῖνος¹, Φόρχῦς Φόρχῦνος, μέλας μέλανος, πτεὶς πτενός٩.

5. But when the nomin. does not take the s, it is only ν or ρ of all the consonants, which is left with the nomin., ($\Im n \rho \Im n \rho$ -ds, aiw $\alpha i \tilde{\omega} \nu$ -os,) the others must be cast off, but τ is the only instance⁸, as

σῶμα σώματ-ος, Ξενοφῶν Ξενοφῶντ-ος.

In both instances ε and o in the masc. and fem. are constantly changed into n and ω :

λιμήν λιμέν-os, βήτωρ βήτορ-os, γέρων γέροντος.

6. A few neuters, which have aros in the gen., take an e instead of s in the nomin. : as Imag Imar-os. (Compare § 16. Obs. 1. f.)

¹ Dictionaries and grammars also state the nom. of those, which have ness in the gen. as being n, but in the most ancient writers we always find δελφίε, duris, fis, &cc.
² There is only is to be added, which see below, δ 70.

³ There is only i_5 to be added, which see below, § 70. ³ Yet $\gamma \delta \lambda x \gamma \delta \lambda x \tau \sigma_5$, (see the Anom.) may thus be accounted for. All other letters take in the nomin. the s_1 (ξ_1 , ψ_1) but there is no termination of a case in this decl. preceded by μ and s_1 or by an λ_1 except in the sole instance of $\delta \lambda_5$, $\delta \lambda s_6$.

7. The usual instances, where the termination of the casus is preceded by a consonant, are accordingly the following : the gen. in $\{\gamma^{\alpha s}, \chi^{\alpha s}, \chi^{\alpha s}\}$ of the nomin. in $\{\xi \ (\varphi \lambda) \xi, \&c.\}$ $\psi \ (\hat{\omega} \psi, \&c.)$, dos, ros, Jos of the nomin. in s, as haunas, hau-. 55 mádos, &cc. but especially atos of the nomin. in $\begin{cases} a & (s \tilde{\omega} \mu a, a \tau o s) \\ a s & (\tau \epsilon \rho a s, a \tau o s) \\ a \rho & (\tilde{n} \pi a \rho, a \tau o s) \end{cases}$ vos of the nomin. in $\begin{cases} v (\Pi \dot{\alpha} v, \dot{\Pi} \alpha v \dot{o} s,) \\ s (\dot{\rho} \dot{s} s, \dot{\rho} v \dot{o} s :) \end{cases}$ 7 but especially ,, Evos and ovos of the nomin. in nv and wv, (λιμήν λιμένος, είχων είχόνος:) as, eis, ous, us, vros of the nomin. in (φὰs φάντος, Ξεἰς Ξέντος,) (δοὺς δόντος, φὺς φύντος,) ων, (γέςων, οντος:) £ 33 pos of the nomin. in e, (Ine, Ineos, &c. :) but especially ϵ_{eos} and o_{eos} of the nomin. in n_e and ω_e , " (αίθης αίθέςος, βήτως βήτορος,) and of two neuters in op, aoe, (sword,) and hroe, (breast.) 8. The following isolated instances are better remembered each separately :

δ, ή, ἂλς άλδς, salt, sea. Τὸ μέλι μέλιτος, honey; Τὸ xágn xágnτος, head. ή νὺξ νυπτὸς, night; ὁ ἄναξ ἄναπτος, king. ή δάμας δάμαςτος, wife. δ ποῦς ποδὸς, foot.

and some others stated in the list of Anomalous words, § 58. especially γάλα, θέμις, μάρτυς, οὖς, χείρ.

Obs. 1. The quantity of the penultimate syllable of the gen., whenever, owing to α , i, v, it is not easily discovered, can be determined only by authorities, as is that of the nominatives of other words; see the list of the words, where it is long in the Appendix, p. 458. But it may be laid down as a rule that the said syllable is long in all the substantives, which have in the gen.

æros, 1905, Uras,

as for instance Πλν Πανδς, παιλν παιανος, βίς, βίνδς, διλφίς διλφίνος, μόσυν μόσυνος. Obs. 2. The end-syllables of the nomin., the quantity of which is not determined

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above, generally are like the penultimate of the gen. Hence, (with a few exceptions in poets,) devis i Pos, anals, (long 1,) idos, maiar, (long a,) avos. And in similar instances the length must be observed in pronunciation before ξ , ψ : the accent frequently shews it, as, Sweat azos, (Ion. Swont nzos,) in point izos, zneut uzos, (with later writers point, zneut:) on the contrary addat azos, &c.

Obs. 3. All monosyllabic nomin., excepting the pronoun ris, are long; hence च्चण्ट जण्मः

Obs. 4. The few words, which have soss in the gen., throw off only the 9 before the , of the nomin., and retain, contrary to the usual practice of the Greek language, the v, as il µivs, il µiv Sos, (earth-worm,) Tieurs Tieur Sos.

Obs. 5. If there be an n or o before the termination sis, sures, the contraction generally takes place; as suppress suppress, contracted suppress, persons, persons interess contr. μελιτούς ούντος, It is the same with the names of towns in ous, ourres, as 'Or ous, &c.

Obs. 6. The contractions, which take place in the participles of the contracted conjugation, (φιλών φιλούντος, τιμών τιμώντος, &c.) are best learned in the paradigms of this conjugation. We only observe that such proper names as Europer, error, originate in this contraction.

Obs. 7. Another contraction takes place, when the termination at is preceded by t. as xiap zne, (heart,) gen. ziagos zneos, and also iag ne, (spring,) of which word we have in prose the resolved form in the nomin., and in the gen. and dat. the contracted form, (i.e., h_{eos} .) The same contraction occurs in some, which have a τ in the gen., but in these the accent does not conform to the rules of contraction, and takes a more convenient place, thus : στίας στίατος, contracted στης στητός, (suet,) peiae peiaros ponros, (well.) dissae, yen. desiaros disnros, (bait, decoy.) Compare § 28. Obs. 9. 10. with § 43. Obs. 4.

§ 42.

1. Those words, which have a vowel before the termination of the casus, (or according to § 28. 1., os purum in the gen.,) take almost all an s in the nomin., excepting only a few neuters in , and v, and feminines in ω .

2. And as, according to § 38. Obs., neuters only can end in syllables, which are short through ε and o, the masc. and fem. make of the ε and o of their other casus their nominatives in η or ευ, ω or ου.

3. Thus arises in particular

the gen. in aos of the neuters in as, (oéhas oéhaos,)

,, ios and vos of the nomin. in is, i, and us, v, ,,

(xis xiòs, dáxeu, vos,)

,, ,, was of the nomin. in ws, (9ws, 9wds,) ,,

,, ,, oos of $\begin{cases} \text{the nomin. in ous, (Boüs, Boos,)} \\ \text{the fem. in } \omega \text{ and } \omega s, \\ (\vec{n}\chi\tilde{\omega}, \delta os, \alpha i\delta\tilde{\omega}s, \delta os,) \end{cases}$

4 Il. 1. 605. according to Wolf's reading, which is alone correct.

the gen. in εος (εως) of the nomin. in ns and ες, (ἀληθής, neut. ἀληθές, gen. έος,) the masc. in ευς, (ἱππεὐς ἱππέως,)

and as an isolated instance,

n yeaus yeads, old woman.

With regard to vaus, see the Anom.

4. But the gen. in

Eos and Ews

proceed also from the change of the vowel

- 1.) in the numerous neuters in os, as reixes reixes,
- 2.) in most of the nomin. in ι_s and ι_s and some in υ_s and υ_s as πόλις πόλεως, αςυ αςεος.

Obs. 1. A more detailed account of this and of the gen. in we will be found in the contracted Declension, to which all these end-syllables are more or less subject.

Obs. 2. The gen. in not belongs to the dialects; see below about the words in aus and sus, and about πόλις, § 50-52. See also Anom. "Aens, ius, πείσβυς, vios, and a few contracted ones. § 53. Obs. 5.

Obs. 3. In all these words, (except only years,) the vowels a, 1, v, before the end-. syllable of the gen. are short ; hence the polysyllabic nominatives in ss, 15, 15, are likewise short. But the monosyllabic nominatives, adhering to the rule of the preceding §, are constantly long; as $\mu \tilde{\nu}_{s} \mu \tilde{\nu}_{s}$.

§ 43.

The following examples may serve in the main for all instances of the usual decl.

	ه, (wild	δ, (age,)	٥, ٣, (good or	5, (lion,)	δ, (giant,)
Sing.	beast,)		evil spirit,)		
Nom,	9 mp	αιών	δαίμων	λέων	ylyas
Gen.	Inpòs	al พีงos	δαίμονος	λέοντος	<i>γίγαντ</i> 05
Dat.	Inpi	αໄພັນເ	δαίμονι	λέοντι	γίγαντι
Acc.	Эñpa	ແ່ພັນແ	δαίμονα	λέοντα	γίγαντα
Voc.	2 mp	αἰών	δαΐμον	λέον	yiyav
Dual	•	1			
N.A.V.	ว ทีpe	ດເພັ່ນຮ	δαίμονε	λέοντε	γίγαντε
G.D.	Э троїх	αιώνοιν	δαιμόνοιν	λεόντοιν	γιγάντοιν
Plur.					- •
Nom.	Э ฑีp∈s	aiwves	<i>Saimoves</i>	λέοντες	γίγαντες
Gen.	Inpav	αιώνων	δαιμόνων	λέόντων	γιγάντων
Dat.	Inpoi, (v,)	aiῶσι, (v,)	δαίμοσι, (ν,)	λέουσι, (ν,)	γίγασι, (ν,)
Acc.	Inpas	ลเ้ผีงสร	Sainovas	λέοντας	γίγαντας
Voc.	ว ที่pes	ลเ้ฒิงธร	δαίμονες	λέοντες	γίγαντες

	b,(raven,)	$\delta, \dot{n}, (child,)$	5,(jackal,)	5, (wood-	τ ò, (thing.)
Sing.				worm,)	
Nom.	xópæž	mais	Dùs	xis	πεάγμα
Gen.	nópanos	παιδός	Juòs	xiòs 👘	πράγματος
Dat.	κόεαχι	παιδί	ຽພາ	אול	πράγματι
Acc.	κόρακα	παίδα	Эãа	xlv	πράγμα
Voc.	χόραξ	παĩ	'Dŵs	xis	πρᾶγμα
Dual	• •				•
N.A.V.	κόρακε	παίδε	วิฉีย	xíe	πράγματε
G. D.	κοράκοιν	παιδοίν	20011	XIOIN	πραγμάτοιν
Plur.	•				• • •
Nom.	πόραπεs	παίδες	วิพีธร	xies	πράγματα
Gen.	roeanwr	παίδων	2 ώων	หเผีง	πραγμάτων
Dat.	κό ξαξι,(ν,)	παισί, (ν,)	θωσί, (ν,)	живі, (v,)	πράγμασι, (ν,)
Acc.	nóganas	maidas	Swas	xias	πεάγματα
Voc.	κόζακες	παϊδες	าพียร	níes	πςάγματα.

Examples for practice will be found in the Appendix.

1. These examples are abundantly sufficient; for as soon as the nomin. and gen. of a word are known from the preceding $\xi \xi_{\star}$ and the dictionary, a little reflection readily shews, for instance, how all the words in ξ and ψ are declined after *xopa* ξ ,—those which have dos, Sos, and ros, in the gen. after mais maidos,-and χιών χιόνος, ποιμήν ποιμένος, after δαίμων δαίμονος,-but όδους όδόντος, and even Seis Serros, after Lewy Leorros, and lastly Swap Swaros after $\pi \rho \tilde{\alpha} \gamma \mu \alpha$, $\alpha \tau \sigma s$. But there are still some directions requisite concerning the accus. and voc. sing. and the dat. pl.; see the following §§, and about the gen. in ω_s , § 51, 52.

2. Dialects. Independently of what will be stated in the following \S , we merely observe here, 1.) that the end-syllable on of the dual is lengthened by Epic poets, just as in the second decl., as modoiiv for modoiv: 2.) that the Ionic dialect sometimes lengthens the gen. pl., when it has the circumflex, by adding an E, as for instance, Herod. xnvéwy for xnvev, from xnv xnvos.

3. Quantity. The terminations of casus in i, α , and α s, are constantly short in the third decl., (compare Obs. II. 5. to the first decl., and below in § 52. the exceptions to the words in $\varepsilon vs.$)---With regard to the quantity of the final syllable of the nomin. and of the penultimate of the gen., see the Obs. to the preceding §§.

4. Accent. The principal rules in this respect, are, that :

1.) in dissyllabic and polysyllabic words the accent continues, as

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b. 1 / long as its nature allows it, on the same syllable where it is in the signomin. (See above, xopat, sider.)

2.) Monosyllabic words throw the accent in the gen. and dat. of the three numbers on the termination of the casus. On the termination ωv it becomes, conformably to § 33. Obs. 9. a circumflex. (See above, $\Im_{0, x}(s.)$)

3.) The nomin. accus. and vocat. on the contrary, never have $\int G_{i} f \dot{\tau}$ the accent on the termination of a casus¹.

From the second rule are excepted,

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- a.) the participles, as Seis Sevros, we ovros, &c.
 - b.) the *pl*. of the adj. πãs, πãν, (παντὸs, παντὶ,) gen. *pl*. πάντων, dat. πãσιν:
 - c.) some which are become monosyllables by contractions, λāas λās, gen. λāos, (see below the Anom.) ἔaρ ἦρ, xiap xňρ, gen. ἦροs, xňpos: but not all, see above § 41. Obs. 7., and below ois, § 50. Obs. 6.
 - d.) the gen. pl. and dual of the following nine words: παῖs, Sùs, δ δµῶs, (slave,) δ Tpῶs, (Trojan,) τὸ φῶs, (light,) ň φῷs, (burn,) ň δậs, (torch.) τὸ KPAΣ, (head.) and of the anomalous τὸ οὖs, (ear.) δ σ'ns, (moth:) hence παίδων, Súων, δµώων, Tpώων, φώτων, φώδων, δάδων, ×ράτων, ὦτων, σἑων, and in the dual παίδοιν, &c.^{*}
 - e.) the lengthened Epic dat. pl. in Eo1, Eo01, § 46. Obs.

§ 44.—Of the Accusative Singular.

1. The principal termination of the accus. in this decl. is α : but the words in ι_s , υ_s , $\alpha\upsilon_s$, $\alpha\upsilon_s$, have

the accus. in v,

changing simply the s of the nomin. into v, as in the other declensions, and retaining the quantity. This is the only form in those words, which have a vowel before the termination of the casus, as $\beta o \tilde{v}s$, (gen. $\beta o \tilde{v}s$, $\delta \varrho \tilde{v}s$, ($\delta \varrho \tilde{v} \delta s$,)— $\delta \varrho \tilde{v}v$, and the same with $i\chi \Im \dot{v}v$, $\pi \delta \lambda iv$, $\gamma \rho a \tilde{v}v$, &c.

2. But those, which have an additional consonant in the gen.,

¹ It ought, however, to be remembered that in this decl. the final syllable of the word, $(\sigma \omega \tau \cdot \dot{n}_{e_1})$ is constantly different from the final syllable of the casus, $(\sigma \omega \tau \ddot{n}_{e_1} \alpha_1)$ § 39.1.

^{§ 39. 1.} ² The accentuation of several of these words is still a vestige of a contraction from the older forms, wais, quis, dais, KPAAZ, ours: in the others it proceeds from the wish to distinguish them from the gen. of the words, ai Tewal, duwal, Swa, (penalty,) i quis, (man,) which have the same sound.

have always α , when the last syllable of the nomin. is accented. (as $i\lambda\pi is$, $i\delta os$ — $i\lambda\pi i\delta a$, $\pi o \bar{v}s$, $\pi o \delta \delta s$ — $\pi o \delta a$.) When the last syllable of the nomin. is unaccented, they generally take v, but frequently also a, as Epis, idos-Epiv and Epida, xopus, udos-xopuv and κόρυθα, εὔελπις, ιδος-εὔελπιν and εὐέλπιδα, πολύπους. οδος-πολύπουν and πολύποδα.

Obs. 1. Añes, contr. añs, (stone,) gen. (ades,) añes, has also añes, contr. añs, in the accus. See likewise the Anom. xxis, and § 49. Obs. 7. to the words in w and ws.

Obs. 2. Poets, but not Attic poets, have also retained of the ancient language Bin for Bour, siein for sieur, &cc.

§ 45.—Of the Vocative.

1. It frequently occurs in this third decl. that a word might have a distinct vocat., but commonly, and with Attic writers in particular, its vocat. is the same with the nomin. We shall state the rules, by which some end-syllables may form a distinct vocat., and leave it to the student to notice the words, in which it really is distinct.

2. The end-syllables EUS, 15, US, and the words stais, ypaus, Bous, throw their s off, and those in εvs take the circumflex, (§ 11.3.) 88 βασιλεύς, vocat. & βασιλεύ-Πάρι, Δωρί, Τήθυ, ήδύ, &c.-παϊ, γεαῦ, βοῦ.

3. Those in αs and εs , before whose s an v has been dropped, do the same; but then they commonly resume the ν , as for instance τάλας ανος, ω τάλαν,-Αίας, αντος, ω Αίαν,-χαρίεις, εντος, a xacier. Yet several names in as, arros, barely take the long a, as "Athas, avtos.

4. The words, of which the nomin. ends in n or ω , merely shorten this vowel in the vocat.; but in general only when the other casus also have ε or o, see above $\delta \alpha i \mu \omega \nu$ and $\lambda \epsilon \omega \nu$: it is the same with μήτης, έρος, ὦ μήτερ,—βήτωρ, ορος, ὦ βήτος,—Σωχεάτης, εος, ὦ Σώκρατες.

5. The feminines in $\hat{\omega}$ and $\hat{\omega}s$ make the vocat. in or, (§ 11. 3.) as Σαπφώ, ὤ Σαπφοῖ,—'Hω's, ὤ 'Hoĩ.

Obs. 1. From the rule 4. are excepted those, which have the accent on the endsyllable ; as south, iros, & south, (shepherd ;) but only substantives, not adjectives, (as for instance, & zılamqís.) These three sárie, arie, daie, from sarde, arde, dade, (husband's brother,) gen. ies, also follow the general rule, but remove the accent. Obs. 2. The words, which retain the long vowel in the other cases, continue unchanged in the vocat. : hence & Πλάτων, (gen. wros,) & Hiroquiv, (wirtos,) & intrie, (ñeos,) & Keians (nros.) There are but three among them, which shorten the vowel in the vocat. : 'Απόλλων, ωνος,-Ποσιδών, ώνος,-σωτής, ñgos, (deliverer,) vocat, ώ "Απολ-Nor, Horidor, rorrie, and they likewise throw the accent back.

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Obs. 3. When the accent is in the nomin. on the penultimate syllable, it may be moved farther back in the vocat. (§ 12. 2. a.) on shortening the final syllable; but this is done only in some words, ($\Sigma inequarks$, "Axollor,) not in others, as for instance, $\chi a e in$, daigeor, Halaipeor.

Obs. 4. It may easily be supposed that the names of objects, which usually are not apostrophised, when once the case occurs, retain preferably the form of the nomin., as $\tilde{\omega} \pi \omega \tilde{\omega}_s$, $\tilde{\omega} \pi i \lambda \omega_s$, and such like. But this is also frequently done, especially by Attic writers, with such words and names, as Keiw, Aïas, $\pi i \lambda \omega_s$, $\sigma w \pi n_e$, and such like.

Obs. 5. The word žvaž, (king.) has, on petitioning a divinity, a peculiar vocat. ž žva, (crasis, šva.) else it is ž žvaž, (švaž.)

§ 46.—Of the Dative Plural.

1. When the termination $\sigma_{i\nu}$, σ_i , of the dat. pl. is preceded by a consonant, the same general rules are observed, (§ 41.) as with the s of the nomin. See above $x \delta \rho a \xi$, $\pi a \tilde{i} s$, $a \tilde{i} \omega \nu$, likewise $A \rho a \psi$ "A $\rho a \beta o s$ -" A $\rho a \psi \nu \nu$, $5\pi a \rho$ $5\pi a \tau o s$ - $5\pi a \sigma i \nu$, &c.

2. If in these instances the vowel of the oblique casus differs from the vowel of the nomin., it continues so in the dat. pl. $(\delta a i - \mu \omega v, ovos, \delta a i \mu o \sigma i, -\pi o \tilde{v} s, \pi o \delta \delta s, \pi o \sigma i v, - a \lambda \omega' \pi \pi \tilde{z}, \epsilon \kappa o s, a \lambda \omega' \pi \epsilon \tilde{z} v.)$ But, if $v\tau$ is dropped, the vowel is, according to § 25. 4. necessarily lengthened; see above $\lambda \epsilon \omega v, \gamma i \gamma \alpha s$: hence also $\delta \delta o \tilde{v} s, \delta v \tau \sigma s,$ $\delta \delta \delta \tilde{v} \sigma i, -\tau v \pi \epsilon \tilde{s}, \epsilon v \tau \sigma s, \tau v \pi \epsilon \tilde{s} \sigma v.$ But when the v alone is dropped, the vowel remains short, $\kappa \tau \epsilon v \delta s, \kappa \tau \epsilon \sigma i v.$

Obs. 1. The adjectives, (not the participles,) in us, 19705, have merely 1, as partius, 19705, parties.

3. When there is a vowel immediately before the endsyllable $\sigma_{i\nu}$, σ_i , consequently when there is os purum in the gen., the vowel remains unchanged as in the other oblique casus, $(a\lambda_n \Im n)s$, ϵ_{os} , $a\lambda_n \Im \epsilon_{\sigma_i}$, $-\tau_{\epsilon \tilde{i}}\chi_{cs}$, ϵ_{os} , $\tau_{\epsilon i}\chi_{\epsilon \sigma_i}$, $-\delta_{\rho \tilde{v} s}$, $\delta_{\rho \tilde{v} \sigma_i}$.) But when the nomin. sing. has a diphthong, the dat. pl. likewise has the diphthong ; as

> Βασιλεὺς, ἐως, βασιλεῦσι γςαῦς, γςαὸς, γςαυσὶ βοῦς, βοὸς, βουσίν.

Obs. 2. The old and Epic language has in all words instead of $\sigma_{ij}(r_i)$ -1004, (r_i) more rarely -101, (r_i) and as this termination begins with a vowel, it is appended exactly like that of the other casus, as $i_X \Im^{i}$ -1001, $x_{ij} a_{ij} a_{ij} a_{ij}$, $\beta_{ij} a_{ij} a_{ij}$, $\beta_{ij} a_{ij} a_{ij}$, $\beta_{ij} a_{ij} a_{ij} a_{ij}$, $\beta_{ij} a_{ij} a_{ij}$

§ 47.--Syncope of some words in ne.

1. Some words in $n\rho$, gen. $\epsilon \rho \sigma s$, drop the ϵ in the gen, and dat. sing, and in the dat. pl., and introduce an α after the ρ instead of the ϵ in the dat. pl. only, as marne, (father.)

> Gen. (πατέρος,) πατζός, dat. (πατέρι,) πατζί, accus, πατέρα, vocat. πάτερ,

Pl. naripes, gen. naripor, dat. narpio, accus. narieas.

2. The following, (with some anomalies in the accent,) are declined in the same way:

untrag, (untegos,) untrods, (mother,)

m yastyle, (yasties,) yasteis, (belly, stomach,)

Juyarno, (Juyarigos,) Juyarobs, (daughter,)

 $\Delta \eta \mu \eta \tau \eta e, (\Delta \eta \mu \eta \tau \epsilon \rho os,) \Delta \eta \mu \eta \tau e \rho os, (Ceres:)$

the last of which also makes its accus. $\Delta n \mu n \tau \rho a$ according to this rule. See about avit the Anom.

Obs. 1. Poets sometimes neglest this space, and say, for instance, warfers, Superferent, and sometimes employ it where it usually does not occur, as Superfers, Superferent, &c., warfer, (Homer.)

Obs. 2. The accent of these forms is very anomalous : 1.) in the full form, (excepting the compound Auguines,) it always is on the s, and hance is removed on it in μέτας, Sugara, 2.) after the s has been thrown out of most of the gen. and dat, the accent goes over to the termination, (μητείς, Sugara, Sugara, Sugara,) which else occurs only in words with a monesyllabic nomin.; 3.) Δημήτης on the contrary draws the accent back in all syncopated forms Δάματος, έτς., hut Sugara, Suga

Obs. 3. Farthe has in the dat. pl. yasreadow and yasreneors. Even dorthe, ieos, (star,) which else is not syncopated, has yet doredow.

§ 48.—Contracted Declension.

1. There are but few of the words, which have os purum in the gen., which are not contracted in some of their forms, though it is by no means the case in all the forms, to which the contraction might apply in conformity to the general rules.

2. Their contraction indeed differs in some respects from the general rules; a deviation of this kind is stated in the following rule:—

The contracted *accus*. *pl*. of the third decl. is constantly like the contracted *nomin*, *pl*.

Obs. 1. Thus, for instance, $\lambda \lambda n \delta is$, $\beta \delta is$, are regularly contracted $\lambda \lambda n \delta is$, $\beta \delta is$, and the contraction of the accus. $\lambda \lambda n \delta is$, $\beta \delta as$, is, contrary to the general rules, exactly the same, even in words, which commonly are not contracted in the nomin. pl. See the only exception from this rule § 53.2. Ois. 2. There can be, properly speaking, no *iteratii* (§ 33.5.) in this decl., because the *nomin*. has no particular end-syllable like the other casus. But the termination of the *nomin*. may be pure of itself, and therefore subject to contraction. This must then be considered as occurring in the root, and not in the decl. (*sig xãg*, 'Orvis, 'Orvis,) and when the gen., which is contracted in the same way, is known, (*zãg xãg*, 'Orvis, *iõrves*,) the rest of the decl. proceeds as usual. Hence this contraction has already been noticed above, § 41. Obs. 5-7. It is only when both the terminations of the word and the oasus are pure, and afford a double espability of being contracted, that is cannot be separated from the usual contraction; see below, § 53.8.

Examples for the practice of the following principal instances of contraction, are given in the Appendix.

§ 49.

The words in ns and ϵs , gen. ϵos , (which properly are all adjectives,) the neuters in os, gen. ϵos , and the fem. in ω and ωs , gen. $\cos s$, are contracted in all the casus, in which two vowels meet.

Sing.	জ, (a trireme,)	τò, (a wall,)	శ్, (an echo,)
Nom.	τριήρης	TEIXOS	ήχω
Gen.	τριήρεος, τριήρους	τείχεος, τείχους	ที่Xoos, ที่Xoบีร
Dat.	τριήρει, τριήρει	τείχεϊ, τείχει	ກໍ່χູດ່ເ, ກໍ່χູດເ
Acc.	τειήεεα, τειήρη	TEIXOS	nχόα, nχώ × p. 43.
Voc.	TPINGES	TEIXOS	nzoi
Dual.			
N.A.V.	τριήχεε, τριήρη	τείχεε, τείχη	ňχώ
G. D.	τριπρέοιν, τριπροϊν	τειχέοιν, τειχοίν	Second decl.
Plur.			
Nom.	τριήρεες, τριήρεις	τείχεα, τείχη	ήχοὶ
Gen.	τριηρέων, τριηρών	τειχέων, τειχών	Second decl.
Dat.	τριήσεσι, (ν,)	τείχεσι, (ν,)	
Acc.	τριήρεας, τριήρεις	τείχεα, τείχη	
Voc.	τςιήρεες, τριήςεις	τείχεα, τείχη	

The neuter adj. in ε_s , excepting this termination, are declined exactly like the neuters in o_s : thus (from $d\lambda n \Im n \Im s$,) neut. $d\lambda n \Im i_s$, pl. $r \dot{a} \lambda n \Im i_a$.

Obs. 1. The feminines in $\dot{\omega}$ and $\dot{\omega}_s$ are used merely in the sizg. The dual and pl. when needed, follow the second decl. See about the mass. $\frac{3}{4}e\omega_s$ the Anom.

Obs. 2. The dual in a, for instance, Aristoph. Thesen. 282. δ superstand to equations deviates from the general rule, as it is a contraction from us, (see § 28, 8.) The Attics also employed the resolved form; as $\tau \approx \gamma i \tau u$, Plato Polit.

Obs. 3. The Attic writers never neglect the contraction in these words, except in the gen. pl. We generally find in several of those writers & Sian, sugliar, species, &c. and in the gen. of "Acns, (Mars.) "Acus. The resolved forms of the words in & and &s are no longer met with even in the Ionic dialect.

Obs. 4. Several compound adj. paroxylens in w, derived from ADer, continue also

F 2

paroxylona in the gen. pl.; as συνήθης, τῶν συνήθων, (resolved συνηθίων,) abráezns, abráezaw, &c. Compare the adverbs in ως, § 115. Obs. 1. Even the gen. pl. τειπεῶν, which is accented above according to the rule, is commonly accented reineur, as coming from the adj. reineus.

Obs. 5. With regard to the deviating contractions of the words, which have an additional vowel before the usual contraction, see below, § 53.

Obs. 6. The Dorians and Epic poets contract the gen. us into us, according to §28. Obs. 5., as the first from the gives.

Obs. 7. The accent of the accus. of the words in $\dot{\omega}_{1}$ ($\tau \dot{\gamma}_{1} \dot{\sigma}_{2} \dot{\omega}_{2}$) is contrary to the rule of § 28. Obs. 9. Those in $\dot{\omega}_{5}$, however, (and there are but two, $\dot{\sigma}\omega_{5}$ and $\alpha i \partial \dot{\omega}_{5}$,) are correctly accented $\tau \dot{\gamma}_{1} \dot{\sigma} \dot{\omega}_{5}$. The Ionic dialect frequently has the accus. of both in $\delta \tilde{\omega}_{7}$, $\dot{\alpha}' \dot{\omega}' \dot{\omega}' \dot{\omega}'$.

§ 50.

1. All other words admit the contraction only in the nom. accus. vocat. pl. and partly in the dat. sing. We first notice those in vs, gen. vos, as $\delta l_X \Im vs$, (fish.)

Sing. nom. $i\chi \Im is$, gen. $i\chi \Im ios$, dat. $i\chi \Im i$, accus. $i\chi \Im i v$, pl. nom. $i\chi \Im i \varepsilon_s$, contr. $i\chi \Im i v_s$, gen. $i\chi \Im i \omega v$, dat. $i\chi \Im i \sigma_i v$. accus. $i\chi \Im i \omega s$, $i\chi \Im i s$.

Obs. 1. Epic poets also contract the dat. vi : iz 9vi, (vizus, vizui,) vizui.

2. The words in 15, when in the Ionic and Doric dialect they have 105 in the gen., are declined in the same way; thus for instance, in *Herod.* $\pi \delta \lambda 15$, gen. 105, pl. $\pi \delta \lambda 155$ and $\pi \delta \lambda 125$, contr. $\pi \delta \lambda 15$. They then have likewise in the dat. sing. $(\pi \delta \lambda 11)$, contr. $\pi \delta \lambda 15$. See Obs. 5. and about the abbreviated dat. $(K \lambda \delta \delta 11)$ § 28. Obs. 11.

3. Of the same decl. is βοῦς, (ox, cow,) gen. βοὸς, dat. βοἰ, accus. βοῦν, voc. βοῦ, pl. βόες, contr. βοῦς, gen. βοῶν, dat. Couriv, accus. βόας, contr. βοῦς.

Obs. 2. The Dorians said βῶς, βῶν. This word has this accus. in Homer, (*I. n.* 238.) when it is employed in the fem. gender for an ox-hide, shield : compare *II. μ.* 105. βόισειν.

4. Of the same decl. is farther γραῦs, (old woman,) gen. γραὸs, dat. γgaἰ, accus. γραῦν, vocat. γgaῦ, pl. γρᾶεs, contr. γgaῦs, gen. γραῶν, dat. γραῦsιν, accus. (γgãas,) contr. γgaῦs. The contraction of γgães into γgaῦs deserves notice, as uncommon. (The Ion. dialect has γρηῦs, γgnòs, &c., without any contraction.) See about γαῦs, which partly conforms to this, the Anom.

Obs. 3. The Attic writers frequently neglect the contraction in the words belonging to this δ_i , mostly in the nomin. pl., and habitually in monosyllables, as xiss, $\mu \omega_{is}$, $\delta e^{\omega_{is}}$, $\gamma e^{\omega_{is}}$, $\delta \delta s :$ often also $i\chi \beta \delta s s$.

Obs. 4. Through this contraction the pl. becomes again like the nomin. sing. ;

which is very remarkable. And even when the quantity is different, the accent at least does not always inform us of it; as i βότεὕς, and τοὺς βότρῦς.

Obs. 5. Besides *nis*, none retain, in common language, the formation in *15*, *165*, but a few isolated forms of $\tau_{1}\gamma_{\ell}$, *tiger*, $\pi_{\ell}\epsilon_{2}$, *heifer*, $\pi_{0}\delta_{2}$, *husband*, $\frac{1}{2}\mu_{1}n_{1}$, wrath, $\frac{1}{2}\sigma_{\ell}\epsilon_{2}\delta_{3}$, *keel*, (which also partly take a δ in the gen., see § 56. Obs. 5.) farther a few proper names like ⁷ 1915, and the adjectives in *15* and *1*, (see § 63. 1.) The larger number of the remaining words in *15*, which do not take a consonant, are declined entirely according to the following §.

Obs. 6. The word δi_{5} , (sheep.) also follows the above decl. (Text 2.) and consequently has the gen. δi_{5} , nom. and accus. pl. δi_{5} , (long ::) but the nom. sing. generally is contracted, $\dot{\eta} \delta J_5$. The decl. then, is gen. $\delta \partial \delta_5$, dat. δi_1 , accus. δv_2 , pl. δu_{5} , δu_{5} , contr. δJ_5 , (likewise $\dot{\eta}$, ωi_1 , and $\tau \partial \delta_5 \delta J_5$.) Homer has, however, in the dat. pl. $\delta u_{5}\sigma v_2$, viz. instead of δu_{5} according to the following δ .

Obs. 7. Most words in ous follow the second contracted decl. like $\pi\lambda \delta \tilde{v}_s$, $\tilde{\rho} \delta \tilde{v}_s$, $n\tilde{v}_s$. There are only two words declined like $\beta \delta \tilde{v}_s$, viz. $\chi \delta \tilde{v}_s$, (see the Anom.) and $\tilde{\rho} \delta \tilde{v}_s$, when it signifies sumach, yet both without any contraction.

§ 51.

1. Most words in ι_s and ι_s and a few in υ_s and υ_s retain the vowel of the *nomin*. in common language only in the *nomin*. *accus*. and *vocat*. sing.; in all the other cases they change it into ε_s and then the *dat*. ε_i becomes ε_i , and the *pl*. $\varepsilon\varepsilon_s$ and $\varepsilon\alpha_s$ become ε_{is} , and the neuter $\varepsilon\alpha$ becomes n: but there is no other contraction.

2. The substantives in 1s and vs besides have what is called

the Attic Gen.

by making the gen. sing. ωs , (instead of ωv ,) and in the dual φv^{1} , (instead of ωv ,) and accenting the three gen., as if the last syllable were short. (See § 11.5. and 8.)

3. Neuters in v and i have the usual gen. ἄστυ ἄστεος, ἀστέων: πέπερι πεπέρεος.

4. Hence arises for substantives the following usual decl. :---

Sing.	h,(a city,)	b,(an ell)	τ ò, (a town,)		Plural	1
Nom.					πήχεις	ล้รท
Gen.	πόλεως	πήχεως		πόλεων		ασέων
Dat.	πόλει	πήχει	ἄστει	πόλεσι(ν)	πήχεσι (ν)	ắςεσι (v)
	πόλιν	πήχυν	άστυ	πόλεις	πήχεις	<i>äs</i> n
Voc.	πόλι	πήχυ	ă στυ	πόλεις	πήχεις	ắsn
	Dual	N.A. G.D.	σούλεε σούλεφν	πήχεε πήχεων	άςεε αςέοιν	

¹ Grammarians state it as Attic; but in our Attic works we have yureforr and zingeforr, &c.

5. Adjectives in vs, v, have the usual gen., and do not contract the neut. pl. ex. gr.

κόδυς, neut. κόδω, gen. κόδέος, dat. κόδω, pl. κόδως, neut. κόδία, gen. κόδέων.

Obs. 1. Most words in v_s are declined according to the preceding §. There is only $\pi i \lambda_{sxvs}$, and partly $i_{\gamma\chi}:\lambda_{vs}$ and $\pi_{c}i\sigma\beta v_{s}$, (see the Anom.) which follow the decl. of $\pi \tilde{\eta}_{\chi vs}$. Besides $\pi \tilde{\omega} \tilde{v}$, (which, however, is nowhere found contracted,) there is a considerable number of names of plants and minerals in i, as $\sigma'_{iva\pi i}$, $\pi_{iva} \hat{\mu}_{\beta u_{c}}$, &c. which are declined like $\check{\pi} \sigma v$.

Obs. 2. Attic poets have also the gen. Zeries for the sake of the metre, and later writers employ it likewise in prose.

Obs. 3. Ionic writers make always 105 of those in 15, $(\pi \delta \lambda 105, \&c.)$ according to the preceding article. There is also a gen. 105, but only in Attic poets; they shorten the gen. 105 for the sake of the metre; $\pi \delta \lambda 105$, δL_{0105} , &c. Epics have the Ionic formation; only in the dat. they use 17 to avoid the cacophony of 11, for instance, $\pi \delta \sigma 15$, $\pi \delta \sigma 15$. Hence, when they contract this dat., they often make it 11, $(\pi \delta \lambda 105)$, instead of 1, which is peculiar to lonic and Doric prose, $(\pi \delta \lambda 1.)$ But the Ionic form of the words in 15 of this decl., excepting $i\gamma \chi 105$, $i_1 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_1 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_1 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_1 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_1 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_1 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_1 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_1 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_1 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_1 \approx 10^{-10}$, $i_2 \approx 10^{-10}$, $i_3 \approx 10^{-10}$, $i_3 \approx 10^{-10}$, $i_3 \approx 10^{-10}$, $i_3 \approx 10^{-10}$, $i_4 \approx 10^{-10}$, $i_5 \approx 10^{$

Qbs. 4. Hans is the only word, which, with Epice, has wilnos in the gen. and then the accus. is wilne.

Obs. 3. Contractions like πηχῶν, and (of the adj. neuter ημισυ.) gen. ημίσους, pl. τὰ αμίση, belong to the time, when the Attic writers were sinking.

§ 52.

The words in εvs have also the Attic gen., but merely the gen. sing. in ωs without any peculiarity in the accent, because the accent in the nomin. always is on εvs , and must according to § 43. Obs. 4. 1. remain on the penultimate syllable. The contraction in these words too extends barely to the dat. sing. and nom. and ' accus. pl., in which latter case εas , however, is more usual.

	[, (king,)]	Dual.	Plural.
Nom.	βασιλεύς	βασιλέε	βασιλεϊς
Gen.	βασιλέως	βασιλέοιν	βασιλέων
Dat.	βασιλεϊ		βασιλεῦσι, (ν,)
Acc.	βασιλέα		βασιλέας, βασιλεϊς
Voc.	βασιλεΰ		βασιλεϊς.

Obs. 1. The long x in the accus. sing. and pl is an Attic peculiarity. Writers, not Attics, or what are called *zonol*, (§ 1.9.) employ the accus. \tilde{us} . But poets, even the Attics, sometimes contract the accus. sing. ux into $\tilde{\eta}$, (II. o. 339. Aristoph. Acharm. 1151.

Obs. 2. The old Attics, (Thuc., Aristoph.) contract the nomin. pl. into \tilde{n}_5 , as si intrins, of Marrinis, which termination is erroneously written with the iota subscriptum, since it comes from the old \tilde{n}_{15} , (see the following Obs.)

Obs. 3. The Ionic dialect constantly has βασιλήσε, βασιλήζ, ήἄ, ήἄ, ηκ, &c. The form in, ii, occurs rarely, and is only peculiar to the poets. See about the dat. pl. βασιλίωσε, and, (from iππειος,) iππήεσει, § 46. Obs. 2.

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1. There are some deviations in the Attic contraction of the third decl., when there is a vowel either before or after an ε . The termination $\varepsilon \alpha$ then is not contracted into n, but into α , as $\delta \gamma_i n \delta s$, (sound,) accus. sing. and neut. pl. $\delta \gamma_i \varepsilon \alpha$; contr. $\delta \gamma_i \tilde{\alpha}$, (and the same with $\varepsilon \delta \varphi \upsilon \tilde{\alpha}$, $\varepsilon \delta \varepsilon \tilde{\alpha}$, $\lambda \lambda \varepsilon \sigma$, pl. $\lambda \lambda \varepsilon \varepsilon \sigma$, $\lambda \lambda \varepsilon \alpha$.

3. This produces in proper names ending $\ln \varkappa \lambda ins$, contr. $\varkappa \lambda \tilde{n}s$, a double contraction, but commonly merely in the dat., as

Nom. Περικλέης-Περικλής

Gen. Περικλέεος, contr. Περικλέους

Dat. Περικλέει — Περικλέει — Περικλεί

Αcc. Περικλέες-Περικλέα

Voc. Περικλέεα-Περίκλεις

Decline in the same way 'Heanhis, (Hercules,) and others.

Obs. 1. The doubly contracted accus. occurs seldom; for instance, 'Heanlä. That we also meet with 'Heanlä', (but only in later writers,) may be accounted for from what is stated, δ 56. Obs. 4.

Obs. 2. Sometimes there is, instead of a contraction, an elision of one of the vowels, for instance, vocal. "Hearlis, (by way of exclamation in the later prosewriters,) and in the poets the gen. Zoqozlos, dal. 'Hearli, Homer insedia, (instead of sa,) for insedia from -sis, exists for exists.

Obs. 3. This elision may also serve to account for the unaccented termination α_s ex. gr. in $\tau \approx \pi \lambda i \alpha$, which, because of the contraction, should be long, being short in the Epic poets. Compare § 28. Obs. 11.

Obs. 4. The learner must carefully notice which words, and which terminations of each word, have the usual form, or this peculiar contraction. We constantly find $\dot{\alpha}\lambda_i\alpha_s$, $\dot{\alpha}\lambda_i\alpha_s$, (from $\dot{\alpha}\lambda_i\dot{\omega}_s$), but of $\dot{\nu}_j\dot{\omega}_s$ the accus. pl. $\dot{\nu}_j\mu_is$, never $-\tilde{\alpha}_s$.

Obs. 5. The Ionic dialect always has ὑγάα, 'Heazlisa, isdiis, &c. and the ancient poets contract the two first : into u or n: for instance, from zlios, orfies, we find the gen. zluos, pl. zluia, dat. or ū and orfi, farther 'Heazlios, ñ, ña. See the Anom. about zeios, zeios.

1. Of the neuters in αs these two, $\varkappa \epsilon \rho \alpha s$, horn, and $\tau \epsilon \rho \alpha s$, prodigy, have $\alpha \tau \sigma s$ in the gen., but cast off the τ in the Ion. dialect ;

néparos, népaos, réparos, répaos,

and the three following, yñpas, old age, yéças, honor, xgéas, flesh, constantly have merely ass.

2. This produces the following contraction :--

Sing.	Dual.	Plural.
N. A. V. xégas Gen. xégaos, xégas Dat. xégaï, xéga	χέςαε, χέςά χεράοιν, χερῷν	κέραα, κέςā κεράων, κερῶν κέςασι, (ν.)

Obs. 1. The word right admits the contraction only in the *pl.* (right, right,) the Attics use solely right in the sing.; and of right also the form areas has continued in use along with the contraction. The three others commonly occur only contracted; as is in all writers a mere Ionic form.

3. The remaining neuters in αs , $\alpha o s$, take only the forms φ and α , for instance, $\sigma \epsilon \lambda \alpha s$, (light,) $\delta \epsilon \pi \alpha s$, (goblet,) $\tau \tilde{\varphi} \sigma \epsilon \lambda \varphi$, $\delta \epsilon \pi \varphi$, pl. $\tau \tilde{\alpha} \sigma \epsilon \lambda \alpha$, $\delta \epsilon \pi \alpha$. It is the same with $\delta \epsilon \rho \alpha s$, $\sigma \varphi \epsilon \lambda \alpha s$, and others.

Obs. 2. The middle syllable ex is originally long in xiexs, (xieāra, Anacr. 2. Eurip. Bacch. 919.) Hence the lengthened xieáara and rieáara of the (fater) Epics.

Obs. 3. But the end-syllable, for instance, of $rac \gamma' \epsilon \alpha$, $x \epsilon' \alpha$, is also used as short, (see § 28. Obs. 11., and more particularly, Buttm. Complete Gr. Gr.) In Homer $x \epsilon' \alpha$ is likewise a monosyllable, (see § 28. Obs. 6.)

Obs. 4. The α of these words is often changed in the decl. into an ϵ by the Ionians, as if the nomin. were in o_5 : for instance, xiesos, $\tau \lambda$ yipu, xeisoon, and others. Some old words have barely this form, see the Anom. Beiras, oldes, and partly xripas.

§ 55.

1. The comparatives in ωv , neut. ov, gen. ovos, (§ 67. 68.) drop the v in the accus. sing. and in the nomin. accus. and vocat. pl. and contract the two vowels, but without this contraction the v never is dropped, not even by the Ionians; ex. gr.

Sing.	Plur.
Nom. μείζων, (greater,)	μείζονες, contr. μείζους
Gen. μείζονος	μειζόνων
Dat. μείζονι	μείζοσι, (ν,)
Acc. μείζονα, contr. μείζω	μείζονας, contr. μείζους
Voc. μείζον	μείζονες, contr. μείζους

Neut. pl. $\tau \dot{\alpha}$ $\mu \epsilon i \zeta \circ \nu \alpha$, contr. $\mu \epsilon i \zeta \omega$. Dual unchanged.

The Attics are as fond of the forms $\mu \epsilon i \zeta o \nu \alpha$ and $\mu \epsilon i \zeta o \nu \alpha s$, as of the contracted forms; but $\mu \epsilon i \zeta o \nu \epsilon s$ occurs rarely.

2. The Attics contract in the same way, though it is rather

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harsh, the accus. of the two names 'Απόλλων, ωνος, and Ποσειδών, ώνος, (Neptune.)

Accus. 'Απόλλωνα 'Απύλλω, Ποσειδώνα Ποσειδώ.

 Obs. The poets also have xuxιών, (drink of various ingredients,) xuxίωνα—xuxιώ, (Epic, xuxιώ.)—Compare about this construction, and some similar ones, εἰκών, ἀκόών, the following §. Obs. 6. d. Obs. 7.

§ 56.—Anomalous Declension.

1. There is an anomaly in a decl., when one or more cases of a noun are declined in a particular way different from the nomin.; see, for instance, drng, xύων, γάλα, in the list of Anomalous or Irregular Nouns.

Obs. 1. Among these mere deviations of the decl. must also be ranked the decl. of foreign and later Greek names in with a long vowel, as

Філя́, gen. Філя́, dat. Філя́, accus. Філя́, vocat. Філя́, 'Іпеоо;, gen. 'Іпеоо, accus. 'Іпеоо, vocat. 'Іпеоо.

2. But most deviations from the regular formation consist in what is called an interchange of forms. In the Greek language one and the same word, especially in the old Greek, frequently had more than one form of inflection, though its signification did not vary. It is true that in the polished language there was but one of these forms in use; yet the other often maintained itself, sometimes for the sake of euphony, and sometimes by mere chance, especially in poetry; for instance, $\Delta n\mu \dot{n} \tau n\rho$ and $\Delta \dot{n} \mu n \tau \rho \alpha$, (Ceres;) $\delta \dot{\alpha} \kappa \rho \nu \sigma$, anciently $\delta \dot{\alpha} \kappa \rho \nu$, $\nu \sigma \sigma$, (tear.)

Obs. 2. Under this head must also be ranked when a masc. in o_5 is at the same time a neuter in o_5 of the third decl., as, δ and $\tau \delta \sigma x \delta \tau \sigma_5$, darkness, $\sigma x \delta \phi \sigma_5$, a drinking vessel, $\delta \chi \sigma_5$, chariot; farther prolongations of the fem. endings of the first decl., as $\sigma x \Lambda \eta \sigma_5$, $\delta x \sigma_7 x \sigma_7$, $\delta x \sigma_7 x \sigma_7 x \sigma_7$, $\delta x \sigma_7 x \sigma_7$

3. As such double forms originated at a time, when people had no idea of grammar, but every form and termination was always alone before their eyes without any regard to the others, it naturally followed that of two inflections, especially in declensions, they used in one case one, and in another the other, and thus the noun in use became a true *anomalon*; for instance yord should follow the first decl., but makes γυναικόs in the gen. from the unused nomin. ΓΥΝΑΙΞ: ναῦs has in the accus. ναῦν, but in the dat. νni, (from the form νnῦs, which is merely Ionic.) See these words below in the list, and compare Ζεψs, ὕδωρ, γόνυ, δένδρον, ϖῦρ.

4. But frequently these double forms were used, more or less, together in one casus, as vios, gen. viov, and, (after a nomin. of the third decl.) views: see this word in the list, and compare also $\Im_{\ell\mu\iota s}$, xouvaries, jours, xovs. Such a word is called in Latin abundans.¹

5. When such double forms presuppose but one nomin., from which they differ in their decl., the word is called a

. Heterocliton :

for instance Oidinous, gen. Oidinodos, and after the contracted second decl. Oidinou. But when one casus presupposes an obsolete nomin., it is called a

Metaplasmus :

for instance, dévôpov, ou, dat. pl. dévôpois, and (as from $\tau \circ \Delta EN-\Delta PO\Sigma$,) dévôpeoiv.

6. It is likewise a metaplasm, when neuters pl. in α are made of masc. in os, which is done in prose-especially with

τὰ δεσμὰ, σταδμὰ, σῖτα.

These forms are used in some particular connections instead of of decuol, &c.

¹ Obs. 3. The greatest part of the common and poetical anomalous nouns consists of *Heteroclites* and *Metaplasms*, or is a mixture of both. Those, which must be noticed separately, are stated in alphabetical order in § 58. but we will previously, bring several classes, to which many belong, under one point of view.

Obs. 4. Heteroclites are the words in n_5 , which are declined after the first and third decl., some throughout, as $\mu i \pi n_5$, mushroom, gen. ov and $n\tau o_5$: especially proper names, as $\Delta \Delta e_{n_5}$, gen. ov and $n\tau o_5$: (see Anom. $\Theta \approx \lambda n_5$:) others in part. All compound proper names in particular, which have so_5 in the gen., form the acc. in n and n_7 : Zuneérns, gen. (to_5 ,) ous, acc. Zuneérn, (Plato,) and Zuneérny, (Xenopho.)—And the Ionians form versa vice, the acc. sing. and pl. of the words in n_5 of the first decl. after the third, as,

τόν δισπότια, pl. τοδς δισπότιας, from δισπότης, ου, Μιλτιάδια from Μιλτιάδης, ου.

Obs. 5. Some words in 15, which partly take a ∂ in the inflection, and partly not, constitute another kind of *Heleroclites*; for instance, $\mu \bar{n}_{12}$, (wrath,) $\mu \bar{n}_{120}$, and

¹ Many, however, can only be said to be (*abundantia*,) abounding for us in the grammar, since we are under the necessity of noticing at once in the aggregate, what was the practice at different periods, in different dialects, or of different writers; for instance, the various inflections of $\Im(\mu u)$.

⁸ Names formed like patronymics, as MiAridons, Elecations, and most of those which are not compounds, like Xangearns, &co, as Alexinns, Elecations, right-with the exception of this Ionism, constantly follow in Greek the first decl., though they are declined in Latin entirely after the third, (gen. Milliadis, Xerxis, &c.)

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μήνιδος, and several proper names, as 'Aιάχαισι, idos, (Aristotle,) and use, (Plutarch,) and the feminines in 15, idos, as πανήγυειι, μῆτιι, 'Iσιι, Θίπιι, άτο, commonly have 105 in the Doric and Ionic dialect.—Under this head must also be reckoned some Epic datives with the shortened 1, (according to § 28. Obs. 11.) as det for data.

Obs. 6. The mominatives ending in we, we, occasion likewise several changes, in some of which it is, however, doubtful whether one of the forms ought not rather to be considered as a contraction. Of this kind are

- a.) Nom. ως and ος. Even içως, ωτας, (desire, love,) which clearly is of the third decl., has a poetical double form, içeç, acc. içev. It, therefore, cannot surprise us, if some words of the Attic second decl. have cases of the common second decl.; for instance, ταώς, momin., pl. ταώ and ταοί. See also Anom. κάλως, and γίλως.
- b.) ως, gen. ω and ωος. Thus Μίνως, πάτεως, μήτεως, yet in the pl. commonly φάτεωις, &co. See Anom. uáλως, and compare ñews.
- c.) ως, gen. ωτος. These words sometimes drop the σ: 5 thews, (sweat,) idewirg, idewirg, has an Attic double form τῷ ideŵ, τὸν ideŵ, considered as a contraction, (like nieur, nieu,) but agrees likewise with the forms of the Attig second decl., just as χεωτ, χεῷ, (Anom. χεώς.) See a more obvious transition to the Attic second decl. in the Anom. γίλως, and some adjectives (iveúnsews, &c.) § 63. Obs. 5.
- d.) Nom. ως and ων. Here the change partly takes place already in the nomin. i ταώς, gen. ω, and ταών, gen. ῶνως, (peacock.) i τυφώς, ω and τυφών, ῶνος, (whirkwind.) i äλως, (thrashing-floor.) gen. ω and ωος, also äλων, ωνως. The forms of the third decl. are more usual with all of them in the pl.) The accus. ᾿Απύλλω, Ποσιδῶ, χυνιῶ, § 55. may be compared with them.
- e.) The forms ix de, des, (water of the blood,) acc. ix dea, and (Homer) ix d³ likewise point to a nomin, in we and we.

Obs. 7. Some feminines in an have a collateral form in a, gen. ous: 2247, an aver, (pennyroyal,)-212, aver, ous, fogyar, éres, in old authors Fogyar, ous. Thus it is an counted for, when

of sizer, fres, (image,) we find also gen. sizers, acc. size, acc. pl. sizers,

of andar, iros, (nightingale,)-gen. andors,

of xilidar, ores, (maallow,)-voc. xilidai,

though we might also assume a contraction in the manner of $\mu i \langle \omega v, \& c$.

Obs. 8. Lastly we find in Epic and Lyric poets, instead of the usual terminations in the cases of some words, others of a shorter or simpler form, the analogous some source of which is wanting; especially forms of the third decl. with the terminations or, s₂ so, se, set, instead of the usual ones after the first and second decl.; for instance,

instead of alxy, (of h alxh, strength,)-alxi of AAE

- , , zeozhr, (of zeozh, woof in weaving,)-zeóza of KPOS

••		ະໄດ້ໃຜ.	(of §	x X á doc.	twia.	-x2ad).	pl.	κλάδισι	of	KAAZ	
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,, ,, dedeantdown, (of ro devoexnodor, slave,)--- devoexnodoror as if of ANAPAy HOTZ

⁸ All these appearances are cleared up, when we have correct notions of the uniformity of all the decl., and perceive that the first and second decl., with their double forms, are properly nothing but old contractions and mutilations of the third. Thus the acc. ω of the Attic second decl. is connected with the contracted acc. ω of the third; that in , of the third with the first and second; the lon. durations appears less irregular, &c. See Buttm. Complete Gr. Gram. § 33. Obs. 3. instead of veµirn, (of n veµirn, battle,)-veµirı of YEMIE

and some others. Of this kind are likewise

ai sáyıs, for sayóns, drops.

Sieune, Sieunis for Sieanorre, is, uttendant.

μάςΙ, μάςιν, (of MAΣTIΣ,) for μάςιγι, a, of & μάςιζ, scourge.

Some of these forms cannot even conveniently be considered as known metaplasms, but barely as isolated casus of old words; for instance,

την νίφα, (snow,) of NIY:

for the usual name of snow is Xiw, and not has a derivative meaning, (snow falling in large flakes.) Farther the casus

This sixis, pl. sixis, as if of ZTIE,

cannot be traced to the prosaic $\delta s_{i\chi o s}$, (line,) on account of the difference of the gender.

Obs. 9. A very particular anomalous decl. is effected in Epic poetry by the very frequent use of

the termination φ_{i} , or φ_{i} ,

employed instead of the *dat*. or gen. sing. and pl. and is appended chiefly according to the following analogy : as

- opin to nouns of the second decl.; for instance,

seards, searóφιν :

- non to those of the first decl.; for instance,

πεφαλή, πεφαλήφι, βία, βίηφιν: *

- soon to the neuters in os, gen. sos, for instance,

öxos, รที่มีos--- อีxเอตุเ, รท์มีเอตุเง.

Peculiarities and deviations, (as $\varkappa_{\ell}\acute{a}\tau_{\ell}\sigma_{\ell}$ of KPAZ, $\varkappa_{\ell}\alpha\tau_{\delta_{\ell}}$) must be left to individual observation. It may, besides, safely be admitted that this form originally had a mere adverbial, and chiefly local signification, exactly like the similar terminations S_{ℓ} , S_{ℓ} : hence $\delta_{\ell}\iota\sigma\phi_{\ell}$, (in the mountains,) $\varkappa_{\ell}\phi\lambda\lambda\lambda\phi_{\ell}$ ($\lambda\alpha\beta\lambda\lambda\nu$,) at the head, $S\dot{\nu}_{\ell}\phi\phi_{\ell}$, out of theors; and the meaning was frequently determined by the addition of a prep., as $i\sigma'i\kappa_{\ell}i\delta\phi_{\ell}$, on the deck of a ship, $\delta_{\ell}\dot{\sigma}'\beta\iota\sigma\phi_{\ell}$, through the breast, and thus originated the habit of adding this form to all prepositions, which else govern the dat. or gen. in lieu of these casus. This continued to be its most frequent use by far, and it is but in few instances that we meet with this form without a prep., instead of a casus, for instance, $\dot{\alpha}_{\ell}\lambda\lambda\lambda\lambda\eta\phi_{\ell}$ is a $\delta_{\ell}i\delta\phi_{\ell}N\delta\lambda_{\ell}$, ahcap of bones. But this form also assimilates to the real casus, as it often is grammatically connected with it, as $\dot{\alpha}\pi\dot{\alpha}\pi\lambda\sigma\tau$ which, however, is also done with the undisputed local syllable δ_{k} in $\delta_{\ell}\delta$ is $\delta_{\ell}i\sigma\phi_{\ell}$.

§ 57.—Defectives and Indeclinables.

1. Defectives are chiefly such words as owing to their nature occur but in one number, as $\alpha i \Im \eta \rho$, and the following plurals, $\tau \dot{\alpha}$ $\varkappa \gamma \kappa \alpha \tau \alpha$, (third decl.) entrails, of $\dot{\epsilon} \tau n \sigma (\alpha)$, monsoons, $\alpha i \delta v \sigma \mu \alpha i$, setting of the sun, west; and the names of festivals, as $\tau \dot{\alpha} \Delta \omega - \gamma v \sigma \alpha$, &c.

⁴ As grammarians assume that this syllable is a mere appendage to the requisite casus they place the *iota subscriptum* under the *n*, when it is the *dat.*, in order to distinguish it from the *gen*. This is evidently incorrect.

2. Words, which are in common use only in particular connections, the principal of which are

- the neuters ὄνας, (dream, vision,) and ὕπαρ, (true apparitions,) merely as nomin. and acc.
- το ὄφελοs and το ກδοs, (use, utility,) merely as nomin., for instance, τί αν ήμιν ὄφελοs είπs; of what use wouldst thou be to us?
- μάλη, (the ancient form instead of μασχάλη, shoulder,) in the expression ὑπὸ μάλης, (under the arm.)

See also $\delta \mu \epsilon \lambda \epsilon$ and $\delta \tau \alpha \nu$, in the list. Of this kind are likewise several, which from original nouns are become perfect adverbs, as the accus. $\epsilon \pi i \kappa \lambda n \nu$, $\epsilon \xi \alpha i \phi \nu n s$, properly $\epsilon \xi \alpha i \phi \nu n s$, and the like, § 115. Obs. 3, 4. Lastly those, which want some cases, see the Anom. $\alpha \rho \nu \delta s$, $\pi \rho \epsilon \sigma \beta \nu s$, $\delta \sigma \sigma \epsilon$.

3. Indeclinables are only some foreign words, (as $r \circ \pi a \sigma \chi a$,) the letters of the alphabet $a \lambda \varphi a$, $\mu \tilde{v}$, &c., and, of genuine Greek words, most cardinal numbers, (§ 70.) The participium neutrum $r \circ \chi \rho \epsilon \omega v$ of the impers. $\chi \rho n$, is also in some respect indeclinable. See about $r \circ \tilde{v} \chi \rho \epsilon \omega v$, Buttm. Complete Gr. Gr. § 57. Obs. 4.

['] Obs. 1. The name of the letter $\sigma'_{\gamma\mu\alpha}$ is found declined $\tau a \sigma'_{\gamma\mu\alpha\tau\alpha}$, &c. This might easily be accounted for from its having completely assumed the form of a Greek word; but the correctness of the reading is questionable.

Obs. 2. It is not proper to rank among the defectives several old and poetical words, which occur but seldom in the oldest poets, and have by mere accident maintained themselves in some casus, or other, as $i/\phi\alpha$ mentioned in § 56. Obs. 8. (See also the Anom. $\lambda \alpha \eta$, $\eta \lambda \lambda$), and among the *indeclinables* those of the same kind, which have accidentally maintained themselves merely in the nom. (or neuters in the nom. and acc.) as $i/\partial \omega s$, gift, $\tau \partial \delta \mu \alpha s$, body. There may be many words among the latter, which the ancients never used in the gen. or dat., as $\partial i \mu \alpha s$ in particular; in that case they are defectives; they would be *indeclinables* only, if for instance they occurred in the gen. without changing their form, as $\tau \delta \nu \alpha \kappa \sigma \chi \alpha$. See the list about $\lambda / \pi \alpha$.

Obs. 3. Some such short collateral forms of known words, as we have seen § 56. Obs. 8. in other cases are also met with in the *nomin*. only, and therefore improperly pass for being indeclinable. And it is still more incorrect to consider them as arbitrarily abbreviated from forms in use by the ancient poets, since they rather are remnants of the old language before it was analogically polished; more perfect forms have subsequently been adopted in lieu of them. Such are:

- τὸ δῶ,¹ perfect form, τὸ δῶμα, house.
- τὸ κρĩ, (bariey.) perf. ň κριθή, of which the former cannot be an abbreviation, since the gender is different.
- ελφι, (barley-flour,) perf. άλφιτον. The former simple form was probably declined like μίλι, ιτος.

¹ Hesiod has it as a pl. (Th. 933. χεύσια dω̃,) but, (like the pl. κάξα,) it may be considered as a contraction.

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ri γλάφυ, (oave,) evidently the neuter of an adj. ΓΛΛΦΥΣ, instead of which γλαφυείς, (excavaled,) was afterwards used.

See also the Anom. zágen, zágn, which is considered as an abbreviation of zágnag or zágnag, and some adjectives, § 64. Obs. 3. 4.

§ 58.—List of Irregular Nouns.

Prefatory Remark.—With regard to the arrangement and use of this list, compare below the prefatory remarks to the List of Anomalous Verbs. What is there observed about obsolete themes, applies likewise here to obsolete nomin.; they are distinguished in both places by capital letters. Whatever relates to common prose, is printed in a larger type, or partly so; whatever is of rare occurrence and poetical, is printed in a small type.

٠.	'Andir, § 56. Obs. 7.	ži dos, &c. § 56. Obs. 8.
	άλει, § 56. Obs. 8.	#λφι, § 57. Obs. 3.
	ສັນພs and ສັນພາ, § 56. Obs. 6. a. d.	äμφω, § 78. 4.
:	äva, voc. § 45. Obs. 5.	Ludgarodiori, \$ 56. Obs. 8.

ävng, (a man,) belongs to words like πατής, (§ 47.) but admits the syncope in all the cases, which have a lengthened termination, and inserts a d, (§ 19. Obs. 1.:) therefore, dvdpos, dvdgi, ävdpa, å äveg, pl. ävdpes, dvdgwv, dvdgasva.

In the Epic poets also regularly arless, &c. and in the dat. pl. also arderer. Aπολλων, acc. § 55. 2. voc. § 45. Obs. 2.

Leviros, 1, Epic abbrev. instead of the gen. Leviros, dat. Art, from Levis, (white.)

*Apps, (Mars,) gen. *Apeos, does not contract this gen. but it does the dat.*Apei-acc.*App and *Appy. § 56. Obs. 4.

In Epics "Agnes, "Agn", "Agna. We also meet with the gen. "Agens. See Buttm. Complete Gr. Gr.

άρνδε, (τοῦ, τῆς, of the lamb,) ἀçνὶ, ἄςνα, pl. ἄςνες, dat. ἀςνάσι. The nomin. sing. is supplied by ἀμνός.

These are the cases of an obsolete nomin. APHN or APPHN, gen. sue, whence by syncope device, &c. like the similar cases of drife.

åreår, § 47. Obs. 3.

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Bárros has the metaplast. gen. of the first decl. Bárrow in Herod.

Beirus; (ro, an image,) gen. Beirsos, pl. Beirn, (see § 54. Obs. 4.)

Bar, acc. § 50. Obs. 2.

- yάλα, (rò, milk,) makes γάλακτος, γάλακτι, (compare § 41. 5. with the note.)
- γάλως, (sister-in-law,) gen. γάλω, Ion, nom. γαλίως, gen. γαλώ.

yasthe, § 47. 2. and Obs. 3.

yilues, (i, laughter,) gen. wres, acc. yilwrw, and, (according to the Attic second deel.) yilwr, (§ 56. Obs. 6. c.)

Homer has also the dat. yily, and in Od. v. 346. the soc. yllor, but with the various reading yily, (§ 37. Obs. 2. and § 56. Obs. 6. a.)

γλάφυ, § 57. Obs. 3. γλήχων, § 56. Obs. 7.

yon, (rò, the knee,) gen. yovaros, &c. dat. pl. yovaros, (as if of ΓΟΝΑΣ:) compare δόρυ, δόgaros.

Ion. yourners, &c. and with poets yours, yours, pl. yourne, yourner. Compare days.

Fee your, \$ 56. Obs. 7.

γυνή, (wife,) γυναικός, γυναικί, γυναϊκα, & γύναι, pl. γυναϊκες, as, γυναιχών, γυναικός, (of ΓΥΝΑΙΕ.)

Compare the voc. yuras with and, § 45, Obs, 5. The accent in yrounds is an exception from § 43, Obs. 4.

dat, § 56. Obs. 5. diiva, § 73.

δένδρον, (το, tree,) has the dat. pl. commonly δένδρεσι of το δένδgos, which occurs in Ionic writers: compare zeivov.

The pl. dirdeux, dirdeius, comes from another Ionic form, and occurs likewise in common prose.

δόςυ, (τό, spear,) gen. δόρατος, &c. dat. pl. δόρασι, (of ΔΟΡΑΣ:) compare γόνα, γόνατος.

Ion. defeares, &a. The (rather poetical) cases bees, dee), Ion. deves, dougle, dougle, dougle, dougen, dougen, dougen, dougen, come from a still simpler form. Compare genu.

δοςυζί, vos. see § 61, note.	j di, § 57. Obs. 3	٠
Ine, iles, see § 41. Obs. 7.	ián, 800 sốc.	

ἐγχελυς, (ή, eel,) υος, has in the pl. Ion. ἐγχέλυες, &c. Att. ἐγχέλεις, ἐγχέλεων, (§ 51. Obs. 1.)

ios, (good,) an Epic word, of which there is only the gen. iju, 1, aoc. id. Also, dus, acc. dus, neut. id. The Epic gen. pl. idus, (see § 33. a. Obs, 4. c.) comes from another form, EOL, u, u and its neut. pl. cd EA, (goods.)

Los, § 37. Obs. 2.

Zεύs, (Jupiter,) gen. Διόs, dat. Διὶ, acc. Δία, (as if from ΔΙΣ,) and a still less frequent form, Ζηνόs, Ζηνὶ, Ζῆνα, (from ZHN,) voc. Ζεῦ.

¹ The ges. in, in Homer was formerly distinguished from it by the spiritus, where the sected sected to require the pron. possessive tAy; for instance, wards ine, of thy son. It was then considered as the gen. of an old form 'EYB for its, his, which, like other forms of the third pers. (see the Syntax, § 127, Obs. 5.) was used for the pron. poss. of the second pers. But ine is the only correct reading. The pronoun here is not expressed, and the adjective its supplies it in some degree; just as is λis , (excellent,) is sometimes very ingeniously employed where the pron. poss. might be used; for instance, 11. a. 469. π . 573. Compare especially Od. y. 379. with 11. w. 422. See Buttm. Lexilogue, 1. 23. 11

 $[\]Delta i \delta s, \Delta i t, see Zeús.$

sinar, § 56. Obs. 7.

22, 8 64. Obs. 2.

- ήλὶ, Il. o. 128. φείνας ήλὶ, (madman !) a vocat. abbreviated from the equally rare ήλεὸς, (Od. β. 243. φείνας ήλιί.)
- Lea, a defective accus, in the Epic poets, (love, assistance.)
- Hews, (hero,) gen. wos, contracts in the Attics the accus. Hewa, Hewas, into Hew, Hews.

The short vowel is also absorbed in the other terminations for the sake of the metre, dat. new, nom. pl. of news. Compare § 56. Obs. 6. b.

- hus, see ins.
- $\Theta_{\alpha\lambda\eta}$ s. gen. $\Theta_{\alpha\lambda\epsilon\omega}$, dat. $\Theta_{\alpha\lambda\eta}$, acc. $\Theta_{\alpha\lambda\eta}$. We find this name in the oldest and best writers with the accent removed only in the gen., and with the Ion. gen. (Herod. Plato, &c.) The gen. Θαλού, and the form Θάλης, Θάλητος, ητι, ητα, are later. To accent the first syllable of the casus after the first decl., excepting $\Theta_{\alpha\lambda\epsilon\omega}$, is incorrect.
- Simis, (i, right, Themis,) has in the old and Epic writers Simises, Dor. Simires, in common language Oimidos, Ion. Oimos. Even the goddess, with Plato, is in the gen. Oimatos.

- Seit, (n, hair,) gen. reixis, &c. dat. pl. Seit, after § 18.
- ideas, § 56. Obs. 6. c. I 'Invois, § 56. Obs. 1.
- ix we, & 56. Obs. 6. d.)
- xάλωs, (b, cable,) gen. ω, acc. ων, pl. also xάλωεs and xάλοι, acc. xάλουs, (from KAΛO Σ :) see § 56. Obs. 6. a. b.
- záçā, Att. záça, Ion. (rò, head.) Of the first form, though so frequent in Attic poets, there are no other casus met with in them but the dat. záeq. We have stated above, § 41.8., that the cases záenros, ri, belong to záen, but there is besides a more perfect form in the Epic poets, sagiatos, from a more rare nomin. xágnap. Compare § 41. Obs. 7. We have in the Hymn to Ceres, (v. 12.) the pl. xápā, (for -au or -na.)

To these must be added the poetical forms KPAAZ and KPAZ, the nom. sing. of which is not to be met with. The first is Epic, and neut. pl. zeánra ; the other zeards, ri, is common to all the poets, and generally masc. acc. sing. zeãra, Homer. There is a third form peculiar to Sophocles, nom. and acc. sing. vo zeãva, (Philoct. 1457.)

xiens, § 54.

x Ladi, § 56. Obs. 8.

- ł xheis, (n, key,) xheidos, has in the acc. xheidz, commonly xheiv, and in the pl. xheides, xheidas, contr. xheis.
- zriøas, (darkness,) prefers in the gen. the form -cos, (zriøous, Aristoph. Ecol. 290.) and in the dat. aï, a, (§ 54. Obs. 4.)
- nonuvos, (partner,) Xenopho has, instead of its regular pl. nonverse and us. Compare § 56. Obs. 8.
- KPAAE, KPAE, see zága.

nei, § 57. Obs. 3.

L reiver, (rd, lily,) has a collateral form in the pl. rà reiver, (Herod.) reiver, as if of KPINOZ. Compare divdeor.

Sieana, Sieanis, § 56. Obs. 8.

xpías, § 54.

IRREGULAR NOUNS.

πεέπα, § 56. Obs. 8. | πυπιών, § 55. Obs. πύων, (dog.) πυνός, πυνί, πύνα, ὦ πύον, pl. πύνες, πυνῶν, πυσί, πύνας. πῶας, (τὸ, Reece.) gen. πώιος, pl. πώια, (§ 54. Obs. 4.)

- λãas, contr. λãs, (i, stone,) gen. λãos, dat. λãï, (i, 43. Obs. 4.) acc. λãav, λãv, (i, 44. Obs. 1.) dat. pl. λάισσιν. But we meet also with the gen. λάου after the first decl. (as from λάāş.)
- λ/πα, an old subst. neuter, (oil, grease, fat, Hippocrates,) for which we also find λίπας. The dat. λίπαϊ, λίπα was shortened in pronunciation, and sounded again like λίπα, particularly in the expression λίπα ἀλιίφισθαι, to anoint one's self with oil. Hither belongs also Homer's λ/π' ἰλαίφ, which may be considered as the dat. of λίπα ἴλαισ, (olive-oil.)

 $\lambda \tilde{i}s$, $(\tilde{b}, lion$,) acc. $\lambda \tilde{i}v$. No other casus occurs in the ancient authors.

λis, adj. see § 64. Obs. 3. 5.

λιτι, λίτα, dat. and acc. of a nom., which is wanting, (fine linen.) μάλη, § 57. 2.

μάςτυς, (witness,) makes μάρτυρος, &c. acc. μάρτυςα and μάςτυρ, dat. pl. μάςτυσιν.

μάστι, 11, § 56. Obs. 8. μίγας, see below, § 64.

mis, is the Ionic nomin. of min, (i, month,) gen. mnuis, &c.

 μ ild, a vocat. which occurs only in familiar conversation, $\omega \mu$ ild, and is addressed to both sexes³.

μήτεωs and Miros, § 56. Obs. 6. b.

vaus, (n, ship,) the Attic decl. of which is,

Sing.—nom. vaus, gen. vews, dat. vni, acc. vzuv,

pl.-nom. vnes, gen. vewv, dat. vauoi, acc. vaus.

The old and Doric form is gen. $v\bar{a}\delta_f$, (whence $n\omega_f$, according to § 27. Obs. 10.) &c., the Ionic $vn\bar{v}s$, $vn\delta_s$, &c. acc. $v\bar{n}a$ and $vn\bar{v}v$. This gives a second Ionic decl. gen. $v\delta_s$, acc. via, pl. viss, vias. Thucydides has $vs\bar{v}v$ for the dat. of the dual.

ríøz, § 56. Obs. 8.

Oidínous, gen. Oidínodos and Oidínou, dat. -odi, acc. -oda and -ouv, voc. -ou.

There is an Epic and Lyric collateral form, (as if of the nom. Oidirádas.) viz. gen. Oidirádas, Dorice, -ā, Ionice, -1ω, dat. -n, acc. -nv, voc. Oidiráda.

öïs, ols, § 50. Obs. 6.

δνειρον, (dream,) makes as a neuter δνείρατος, &c. pl. δνείρατα, (comp. πρόσωπον.) There is also δ ὄνειρος, ου.

δρνιs, (δ, ή, bird,) ὄρνιθος, has in the pl. a collateral form, (after πόλις,) ὄρνεις, ὄρνεων: compare § 56. Obs. 5.

We also meet in the Attic poets with the acc. pl. opris, (§ 50. 2., § 56.

² This is considered, (like $\hbar\lambda$ above,) as an abbreviation, instead of $\mu i\lambda ss$ from $\mu i\lambda ss$, unfortunate. But it also frequently occurs in a good and flattering sense, (Plato Theat. 90. Schol.) It may be considered as the expression, 'my friend,' which is used in both senses.

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Obs. 5.) The Dorians said $\delta_{evi\chi es}$, $\delta_{evi\chi e}$, &c. (§ 16. Obs. 1. a) without making the nomin. in ξ .

öres, nom. and acc. (cycs,) is a dual only; it makes the gen. and dal. merely after the second decl. in a pl. form: örews, örevs, örever.

οῦδας, (τὸ, ground,) οῦδιος, οῦδιϊ, (§ 54. Obs. 4.)

- očs, (τὸ, ear,) gen. ởτὸs, &c. gen. pl. ởτων, (§ 43. Obs. 4.) dat. pl. ởσἰν, contr. from očas, aros, Doric nom. ãs.
- παϊς, (child, boy,) wasdo's, has in the dissyllable Epic form waïs, παϊν in the accus.
- πάτεως, § 56. Obs. 6. b. [Πυραιώς, yen. § 53.

πλέεs, § 68. 6.

πνὺξ, (ή, the place where the people hold their assemblies,) made anciently συκνός, συκνί, σύκνα; afterwards also σνυκός, &c.

srozùs, § 64.

Ποσειδών, ώνος, acc. Ποσειδώ, voc. Πόσειδον, (§ 45. Obs. 2. § 55. 2.) The oldest form is, Ποσιιδάων, ονος, Dor. Ποσιιδάν or Πόσειδάν, αίνος, Ion. Ποσισ δίων, ώνος.

- storis, § 50. Obs. 5. and § 51. Obs. 3.
- Reãos, Reads, § 64.2.

πεέσβυς, (δ,) when it signifies old man, has only the acc. ωεέσβυν, νος. ωρέσβυ. As ambassador, it is used only in the pl. (οι ωεέσβεις, dat. ωρέσβεισι.) Its deficiencies are supplied by πρεσβύτης, old man, and πρεσβευτής, ambassador.

Isolated and poetical instances, as *meissibus, of the ambassador*, Aristoph. Acharn. 93. *meissions, old men, Scut. Herc.* 245. prove nothing against the common use.

πρόσωπον, (τὸ, face,) pl. Epic προσώπατα, προσώπασιν. Compare övergov.

πεόχους, (ή, ewer,) Attic πεόχους, gen. ωρόχου, (§ 36. Obs.) passes over to the third decl. in the pl. : dat. pl. ωρόχουσι, (Aristoph. Nub. 272. Eurip. Ion. 434.) like βοῦς, βουσίν.

wiρ, (το, fire,) makes its plural after the second decl. τὰ wugà, dat. wugoĩs, (Xen. Anab. 7, 2.)

oáos, cũs, § 64. 3.

ode, (i, moth.) gen. sude, pl. site, star, gen. dião, § 43. Obe: 4. In later times, surde, surde, (rd, ordure.) gen. suarde, &c. (800 Uday.)

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σμῶδιζ, (ή, weal,) makes σμώδιγγος, &c.

erixòs, (gen.) erixis, § 56. Obs. 8.

orios, § 53. Obs. 2, and 5.

eráyıs, § 56. Obs. 8.

oríae, orñe, gèn. orneds, § 41. Obe. 7.

ourne, voc. § 45. Obs. 2.

eñs, § 64. 3.

Tay, & Tay, (a salutation in common life, O thou!" rarely O ye!)

* The reading & 'ray rests on the absurd derivation from Irns; friend; & Ira.

raws, § 56. Obs. 6. a. d.

supies, § 56. Obs. 6. b. d.

reixòs, &c. 800 Seit.

υδωρ, (τό, water,) gen. υδατος, &c., dat. pl. υδασιν.

See above, or we or a vis. The old nomin. is "TAAZ: its interchange with Idos, (compare § 54. Obs. 4.) accounts for the Epic dat. Idu.

υίδς, (son,) is regular, but very frequently, and especially in the Attics, also has the following casus, after the third decl., gen viéos, dat. viεĩ, (acc. viέα,) dual, viέε, viέων, pl. viεĩs, viέων, viέσιν, viέας, (viεĩs.)

Of these the gen. and the whole pl. are mostly used, even preferably to the regular form. The acc. via is rejected, as well as the reading of the gen. vines. The Ionians make the gen. vines, &c. All this is a mere lengthening of the casus, derived from the simplest old form 'TI2, used by the Epic poets, and the accent of which in the gen. and dat. sing. points to a contraction of \tilde{v} ; gen. vies, dat. vi., acc. viz, pl. vis, dat. view, with the α inserted, (like $\max_{ac}p_{dar}, a_{c}p_{ac} a_{c})$, because the diphthong v_{i} is not used before a consonant.

ข้อนถึง, § 56. Obs. 8.

φάρυγξ, (n, throat,) υγγος, poetically φάζυγος, &c.

peize, gen. peizros and zros, contr. penros, &c. See § 41. Obs. 7.

χείρ, (ή, hand,) has in the gen. and dat. of the dual χεςοῦν, and in the dat. pl. χερσ, (with poets also χερο̈s, χερὶ, and χεςοῦν.)

χελιδών, see § 56. Obs. 7. χίζηϊ, &c. and χίζεια, § 68. 2.

χοῦς, (ὑ, 'a measure of liquids,' CONGIUS,) is partly regular, (after βοῦς,) χοὺς, χοἱ, χοῦν, pl. χόες, χόας, but as it properly is a contraction of χοεὺς, (Hippocr.) the better Attic forms, gen. χοῶς, acc. χοᾶ, acc. pl. χοᾶς ⁴ come from this according to § 53. 2. But χοῦς, ὑ, (earth heaped up,) has merely gen. χοὺς, acc. χοῦν, &c. See πρόχους.

xpian, § 57. 3.

- χρέως, (τὸ, debt;) is an Ionic-Attic form for χρέος, (gen. χρέους,) has again χρέως, pl. χρέα, (§ 53. Obs. 2.) &c. The dat. is wanting in both numbers. The Epic poets have χρείος and χρείως in the nomin.
- χρώς, (δ, skin,) gen. χρωτός, &c. Ionic χροὸς, χροὶ, χρόα. The Attic dat. χρῷ is used merely in the expression ἐν χρῷ, (§ 56. Obs. 6. c.)

3 TRY, BEE TAY.

*ытд*з, 800 обз.

4 Which must not be confounded with xbais, from al xoal, librations in honor of the dead.

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^b Hitherto χ_{ℓ} frequently occurred in our editions as nomin. and accus.; it has now been restored also as a gen. from MSS., for instance Demosth. c. Timoth. 1189, 25. 1203, 16. The form itself may be explained by the verb χ_{ℓ} and . The oldest form of the substantive was XPAO2, gen. XPAO72, and from this arose the nomins and gen. χ_{ℓ} is a hard and have made have. Xelos is the abbreviation.

A GREEK GRAMMAR.

§ 59.—Of the Adjectives.

1. The Greek language, by its distinction of genders, (motio,) has several adjectives of three and two terminations, in the last of which the masc. and fem. have a common form; (they are, as in Latin, communis generis.)

2. The *fem.* of adjectives of three terminations always follows the first decl.

3. The *neuter* always has in the *nomin.*, and consequently in the three similar casus, (§ 33. Obs. 5.) a particular form, but which in the other casus is declined like the *masculine*.

Obs. To decline adjectives correctly, we need only to know the gen. masc. beside the nomin.

§ 60.—Adjectives in -os.

1. The adjectives in -os are the most numerous; they correspond to the Latin adjectives in us, and either are, like them, of three terminations,

Masc. os, fem. n or \bar{a} , neuter ov : or of two terminations.

common os, neuter ov.

See the few, which have the *neuter* in o, among the pronouns, § 74. 2. Most adjectives are of three terminations; whenever there is a vowel or e before the final syllable, they have in the *fem*. \overline{a} , gen. as, else always n. Thus, for instance,

> χοῦφος, χούφη, χοῦφον, (light,) φίλος, φίλη, φίλον, (dear, friendly,) δεινος, δεινή, δεινόν, (dreadful,)

but

véos, vé α , véov, (young,) φίλιος, φιλία, φίλιον, (benevolent,) ελεύθερος, -έρα, -ερον, (free,) πυβρός, -à, -òy, (red.)

3. The following adjectives in os are partly always, and partly usually, of two terminations, viz. δ and ή βάρβαρος, ον, ήσυχος,

ADJECTIVES.

τιθασός, ἄρτιος, xaiguos, τάτριος, βασίλειος, γνώριμος, ώφέλιμος, &c., and with the Attics and poets many more, which commonly have the three terminations, as ελεύθερος, χόσμιος, &c.

4. Compound adjectives in os in particular are of two terminations; as δ , \hbar $\beta \alpha \theta \dot{\nu} \alpha \lambda \pi \sigma s$, $\epsilon \ddot{\nu} \phi \omega \nu \sigma s$, $\dot{\alpha} \lambda \rho \gamma \sigma s$, $(\text{for } \check{\alpha} \epsilon \rho \gamma \sigma s$,) $(\alpha + \beta + \epsilon \rho \gamma \sigma s)$, $\dot{\alpha} \pi \dot{\sigma} \lambda \pi \rho \sigma s$, $\dot{\epsilon} \gamma \kappa \dot{\nu} \lambda \lambda \iota \sigma s$, $\delta \iota \dot{\alpha} \lambda \epsilon \upsilon \kappa \sigma s$, (though the primitive is $\lambda \epsilon \upsilon \kappa \delta s$, \dot{n} , $\dot{\sigma} \sigma s$,) $\pi \sigma \lambda \upsilon \gamma \rho \dot{\alpha} \phi \sigma s$: also those derived from compound verbs, as $\delta \iota \dot{\alpha} \phi \rho \rho \sigma s$, $\dot{\sigma} \pi \dot{n} \kappa \sigma \sigma s$, $\dot{\epsilon} \xi \alpha \dot{\epsilon} \rho \epsilon \tau \sigma s$. Those, however, which in their derivation add the syllable $\kappa \delta s$, have always the three terminations, as $\dot{\epsilon} \pi \iota \delta \epsilon \iota \kappa \tau \upsilon \kappa \delta s$, \dot{n} , $\dot{\sigma} \nu$, (from the verb $\dot{\epsilon} \pi \iota \delta \epsilon \iota \kappa \tau \upsilon \mu \iota$,) $\epsilon \dot{\upsilon} \delta \alpha \iota \mu \sigma \nu \kappa \delta s$, \dot{n} , $\dot{\sigma} \nu$, (from $\epsilon \dot{\upsilon} \delta \alpha \iota \mu \omega \nu$.)

Obs. 2. All adjectives in or, which having their final syllables in

xos, Los, vos, gos, Tos, and sos,

clearly added, as a mark of their derivation from other words, for instance, μαντικός, διιλός, δικός, φανιεός, πλιατός, χεύσιος, have generally, at least in prose, the three terminations. But among those ending in

plos, 105, 1105, alos,

there are several communis generis. Poets only sometimes allowed themselves, for the sake of the verse, i raumpès, queres, arounds, and the like.

Obs. 3. It is also a pretty general rule, that the adjectives in os, which in making their fem. in n or a would render it similar to the abstract subst., have it partly always, and partly frequently in os, ex. gr. survieus, ilsu Sieus, Basilsues, because of \dot{n} surveiu, ilsu Sieia, Basilsues : thus $\phi(\lambda los, M)$ that the fem. $\phi(\lambda los, M)$ has also $\dot{n} \phi(\lambda los, M)$ because of the subst. $\dot{n} \phi(\lambda los, M)$

Obs. 4. Comparatives and superlatives communis generis are very rare, and never in the Attics, except sometimes those, whose positive is communis generis, as Thuc. 3, 101. δυσισβολώτατος ή Λοπείς. But Homer has also δλοώτατος όδμή.

Obs. 5. The poets, on the contrary, employ also compound adjectives, which generally are communis generic, with the fem. form.; as $d\Im and \pi n$, $d\mu\phi n\lambda \delta n$, Homer, $d\partial_{\mu}n\pi n$, Sophocles. And several of the adjectives in 105, (a105, &c.) when they are compounded with the *alpha privativum*, have, even in prose, the fem. termination as \dot{n} $\dot{a}na\xi(a.$

Examples for the practice of the adjectives in os are given in the Appendix.

5. Some adjectives in oos are contracted, viz.:

- a.) The communia, like εὄνους, εὄνουν, well-disposed, gen. εὄνου, &c. They all are compounds of contracted words of the second decl., as νοῦς, ϖλοῦς, &c., and conform also in the neuter to the rules given respecting their accents. The neuter pl. in oz remains unchanged : τὰ ἄνοz of ἄνους, senseless.
- b.) The multiple numerals άπλόος, διπλόος, η, ον, &c. (simple, twofold.) They have this peculiarity that they all contract on and oa into n and ā: hence διπλοῦς, διπλη, διπλοῦν, pl. διπλοῖ, διπλαῖ, διπλαῖ.

¹ These numerals must not be confounded with the compounds of πλοῦς, (navigation,) which are communis generis, as i, h ἔπλους, sῦπλους, &c. neut. our, neut. pl. oa.

6. Some adjectives in eos, denoting a material, are contracted and transpose the accent; as $\chi_{\varrho \dot{\sigma} \sigma c \sigma s}$, $(golden,) \chi_{\rho u \sigma \dot{e} \alpha}$, $\chi_{\varrho \dot{\sigma} \sigma c \sigma s}$, contr. $\chi_{\rho u \sigma \sigma \ddot{v} s}$, $\chi_{\rho u \sigma \ddot{v}}$, $\chi_{\varrho u \sigma \sigma \ddot{v} v}$, $gen. a \ddot{v}$, $\ddot{\pi} s$, $a \ddot{v}$, $\delta c c$. If there be another vowel or e preceding the final syllable, the fem. is not contracted into \ddot{v} , but into \ddot{a} , as $i_{\varrho \dot{c} c \sigma s}$, (woallen,) contr. $i_{\rho c \sigma \ddot{v} s}$, $i_{\rho c \sigma \ddot{v} v}$: $i_{\varrho v \dot{u} \rho c \sigma s}$, (made of silver,) contr. $i_{\rho v u \rho \sigma \ddot{v}}$, $i_{\rho v u \rho \sigma \ddot{v}}$, $i_{\rho c \sigma \tau \dot{e} a}$, $i_{\sigma \tau \ddot{e} a}$, $i_{\sigma c \tau c}$

§ 61.—Adjectives in ws.

Adjectives in ωs after the Attic second decl. (see § 37.) are generally communis generis, as δ and \dot{n} $\lambda \epsilon \omega s$, $\tau \delta$ $\lambda \epsilon \omega v$, (propitious,) and partly have the neut. ω , as dynamics, neut. dynamics and dynamics (See § 37. Obs. 2.)

Obs. About those in -712ws and -ziews, see § 63. Obs. 5. The simple $\pi\lambda i \omega s$, (full,) $\pi\lambda i \omega s$, $\pi u i u i u i \omega s$, has the three terminations, but its compounds conform to the above rule. See about $\sigma \tilde{\omega} s$, § 64. 3.

§ 62.

The remaining adjectives of three terminations are-

 us, εια, ν, as γλυκύs, γλυκεῖα, γλυκύ, şweet, (gen. εos, decl. § 51.) gen. (masc. and neut.) γλυκίοs. Sňλυs, Sήλεια, Sňλυ, female, fem. gen. Sήλεος,

Examples : βαρὺς, heavy, βραδὺς, slow, βραχὺς, short, εἰρὺς, , broad, ήδὺς, pleasant, šἔὺς, sharp, ἀκὺς, swift.

 ειs, εσσα, εν, as χαρίεις, χαρίεσσα, χαρίεν, graceful, (gen. εντος, decl. § 43. gen. χαρίεντος, Obs. 1. and § 46. Obs. 1.)

Examples : aiµaro'eis, bloody, vhises, woody, quivieis, vocal.

3. as, awa, av, as µέλas, µέλawa, µέλav, black.

(gen. ανος,) gen. μέλανος.

There is but takas, miserable, like µέλas.

4. The following isolated ones,

τέρην, τέgεινα, τέρεν,	gen.	Evos, (tender,)
έκων, έκοῦσα, έκὸν,	gen.	όντος, (spontaneous,)
αãs, αãσα, αãν,	gen.	marros, (the whole, all,)
articiples of an estima	f	(00 0

and all participles of an active form, \S 88. 8.

Obs. 1. The adjectives in us are also communis generis with poets : as hous durph, Hom., Shous restair, Theorr. The Ionians have instead of the fem. ing-in and in as exis, Bafin, (Homer.) Of "mores, (half.) the older Attics also made inicial instead of inician. See the note to Plato Meno. 17. and Buttm. Complete Gr. Gr.

Obs. 2. There is a compound of izων, άίχων, (involuntary.) which is contracted äxων, ουσα, äxου. The neuk. πῶν is long, merely because it is a monosyllable; but in its compounds it is, conformably to analogy, short, äπῶς, ἄπῶσα, äπῶν, (all taken together.) With regard to the accent of πάντων, πῶσι, see § 43. Obs. 4.

Obs. 3. The adjectives in us give rise to contracted adjectives ; nus, nusea, nus, arg contracted into ns, nora, nu-and sus, suscess, sus, into sus, susea, sus, for instance,

รานทีร, รานที่รระ, รานที่ง, gen. รานที่งรรร—from รานท์แร, honored.

μιλιτούς, μιλιτούσσα, μιλιτούν, gen. μιλιτούντος—from μιλιτόικ, full of honey. See about them § 41. Obs. 5.

§ 63.—Adjectives of one and two terminations.

1. Adjectives of two terminations all follow the third decl. They are—

1. ns, neut. es—as sapàs, sapès, clear,

(gen. sos, contr. cus,) gen. σαφούs.

Examples: ἀληθής, true, ἀγεννής, ignoble, ἀχειζής, accurate, αὐθάδης, (long α,) proud, Ͽηριώδης, brutal, πλήρης, full, άλής, amassed, ψευδής, false, ϖρηνής, bending forward. ύγιής, see § 53.

 ων, neuter ον — as πέπων, πέπον, ripe. (gen. ovos.) gen. πέπονος.
 Examples: ἀμύμων, (long υ,) blameless, ἀπςάγμων, idle, εἰγνώμων, well-meaning.

3. is, neuter i — as ideis, idei, knowing, gen. ideis, (gen. ios.) has very few examples.

4. The following isolated one : ἄβρην or ἄρσην, neut. ἄβρεν, ἄζσεν, masculine,

gen. ""ppevos, ""goevos.

2. But beside these, there are adjectives compounded with subst., of which they retain the final syllable and declension, as far as it is possible, as is best seen from the examples. They all are communis generis, and have a neut. gender, when it can be formed agreeably to analogy; for instance,

εὔχαρις, εὔχαρι, graceful, gen. ιτος, from ή χάρις, ιτος,

adangus, adanpu, tearless, gen. vos, from to danpu, vos.

Sometimes the conversion of n into ω , and ε into o, takes place in the final syllable; for instance,

from warne, épos, comes anárwp, op, fatherless, gen. ogos,

from φρήν, φεενός, comes σώφεων, ov, wise, gen. ovos.

3. If no analogous neut. gender can be formed, the adjective

has but one termination, which, however, is only communis generis, (not, as in Latin, omnis generis,) ex. gr. 5 and $\hbar \ \ddot{a}\pi a_{15}$, δo_5 , childless; 5 and $\hbar \ \mu \alpha x \rho \delta \chi \epsilon_{1\rho}$, longimanus, 'having long hands.'

4. There are some adjectives communis generis of one termination, in ns, ntos ($\hbar\mu_i \Im v \eta s$,) in ωs , $\omega \tau o s$ ($\dot{\alpha} \gamma v \dot{\omega} s$,) and in ξ and ψ , ($\eta \lambda_i \xi$, xos, $\mu v \tilde{\omega} v v \xi$, xos, $\dot{\alpha} i \gamma i \lambda_i \psi$, $\omega o s$.)

5. Common ones of this kind are also several adjectives in αs , gen. $\alpha \delta os$, as $\lambda oy \dot{\alpha} s$, (select.) $\varphi vy \dot{\alpha} s$, $v \omega \mu \dot{\alpha} s$, $\sigma \pi o \varphi \dot{\alpha} s$, and some in ιs and vs, gen. $\iota \delta os$, $v \delta os$, ($\ddot{\alpha} v \alpha \lambda \varkappa \iota s$, $\ddot{\epsilon} \pi m \lambda v s$, $\sigma \dot{v} \gamma \varkappa \lambda v s$.) But generally those in αs and ιs are only of the fem. gender, and on omitting a subst. become subst. of the fem. gender; for instance $\dot{\eta} \mu \alpha \iota \nu \dot{\alpha} s$, ($\gamma v v \dot{\eta}$.) a bacchant, $\dot{\eta} \pi \alpha \tau \varrho i s$ ($\gamma \pi$,) native country.

6. Several adjectives of one termination are only of the masc. gender, especially γέρων, οντος, (old,) πρέσδυς, (old,) πένης, ητος, (poor,) and after the first decl. έθελοντής, (voluntary,) γεννάδας, (noble,) and several in 1ας, (as τροπίας, μυνίας.) See also Obs. 7.

Obs. 1. Some common adjectives of this kind have collateral fem. forms, but are mostly confined to poetry, as pouroyirsus, idvirus, from the masc. in ns. See also § 64. Obs. 3.

Obs. 2. As (according to § 58. 3.) the neut. always is declined like the masc., the gen. and dat. of words, which have no neuter gender in the nomin., may be employed as being of the neuter gender, and such casus then actually are omnis generis; but this is done only by poets, as Eurip. Or. 834. $\delta_{eo\mu}$ is $\beta_{\lambda i} \varphi_{deois}$, Nicander Ther. 631. $\delta_{eo\mu}$ is $\beta_{\lambda i} \varphi_{deois}$.

Obs. 3. Else the neuter, which is wanting, is supplied, in case of need, by a derivative form in or, as βλακικόν, άρπακτικόν, μόνυχον, for βλάξ, άρπαξ, μῶνυξ.

Obs. 4. Those compounded with $\pi \tilde{v} \tilde{v}_s$, $\pi o \delta \delta s$, (foot,) are regularly declined like their subst., as $\delta i \pi o v s$, $o \delta o s$: but in the neuter they take o v s, (as i v o v s, i v o v s, of the contracted second decl.) and yet decline this neuter according to the general rule, § 58. 3. like the masc. $\pi \delta \delta i \pi v v s$, $\pi v \tilde{v} \delta i \pi o \delta s$.

Obs. 5. Adjectives coming from $\gamma i \lambda \omega_5$, $\omega \tau \sigma_5$, (laughter,) commonly forsake the decl. of their subst. and follow the Attic second decl. (see § 61.;) those made of $\pi i \langle \alpha \sigma_5, (horn,) \rangle$ change the α into ω , and follow the same decl.; but both have also the gen. $\omega \tau \sigma_5$, and the neut. $\omega \tau$ then has the same anomaly as the adjectives compounded with $\pi \sigma \tilde{\sigma}_5$: for instance, $\varphi i \lambda \delta \gamma i \lambda \omega_5$, $\delta \pi \epsilon \omega \sigma_5$, meut. $\omega \tau$, gen. ω and $\omega \tau \sigma_5$. Those compounded with $\tilde{\epsilon} \omega \sigma_5$ retain nothing of the Attic second decl., but the accent in the nomin., as $\delta \omega \tau \epsilon \omega \tau \sigma_5$.

Obs. 6. The compounds of πόλις take a d in their declension, ex. gr. φιλόπολις, 1, gen. idog.

Obs. 7. But adjectives and substantives in Greek run so much one into the other, both in form and connection, that not only many of the abovementioned adjectives, (as $\pi \epsilon' \sigma \beta \omega_s$, $\pi' i \eta s_s$) may be considered as subst., but also several real subst. (in ηs_s , $\tau \omega_{\ell}$, ω_s , as for instance, $i \pi \nu i \sigma \eta s_s$, $i e \tau \sigma s_s$) may be looked on as adjectives, and become communis generies with poets, even when they are of the masc. gender; see § 123. Obs.

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ADJECTIVES.

§ 64.—Adjectiva Anomala and Defectiva.

1. The two adjectives $\mu \dot{\epsilon}\gamma \alpha s$, great, and $\pi \alpha \lambda \dot{\nu} s$, much, derive only the nom. and acc. sing. masc. and the neuter from this simple form : $\mu \dot{\epsilon}\gamma \alpha s$, $\mu \dot{\epsilon}\gamma \alpha v$, $\pi \alpha \lambda \dot{\nu} s$, $\pi \delta \lambda \dot{\nu}$, $\mu \dot{\epsilon}\gamma \alpha$, $\pi \delta \lambda \upsilon$: all the rest and the whole fem. comes from the obsolete MEFAAOS, n, ON, and $\pi \alpha \lambda \lambda \delta s$, \dot{n} , $\dot{\nu} v$, thus :

	Sing. M.	F.	<i>N</i> .	М.	F .	N.
Nom.	μέγας,	μεγάλη,	μέγα,	πολὺς,	πολλή,	πολὺ,
Gen.	μεγάλου,	μεγάλης,	μεγάλου,	πολλου,	πολλής,	πολλου
		μεγάλη,		πολλῷ,	πολλη,	πολλῶ,
Acc.	μέγαν,	μεγάλην,	μέγα.	πολύν,	πολλήν,	πολύ.

The dual and pl. are regular like those of adjectives in os : μεγάλω, α, ω, μεγάλοι, αι, α, πολλοί, αἰ, ὰ, &c.

Obs. 1. The forms πολλός, πολλόν, are Ionic, and the regular forms of πολύς are found in Epic poets; for instance, πολίος, πολίος, ώς, &c. They have also πουλύς, πουλύ, and employ the masc. likewise as fem. (ex. gr. II. z. 27.)

2. $\Pi_{\varrho\bar{\varrho}\sigma\sigmas}$, mild, is employed in this form only in the masc. and neuter sing.: the whole fem. and neut. pl. are borrowed from dialects, as $\pi\rho\alpha\dot{v}s$, (Ion. $\pi\rho\eta\dot{v}s$,) fem. $\pi\varrho\alpha\epsilon\tilde{\iota}\alpha$, neut. pl. $\varpi\rho\alpha\epsilon\dot{a}a$. We also find the masc. pl. nomin. $\pi\varrho\tilde{\rho}o\iota$ and $\pi\varrho\alpha\epsilon\tilde{\iota}s$, gen. merely $\pi\rho\alpha\dot{\epsilon}\omega\nu$, dat. $\pi\varrho\dot{\rho}o\iota s$, and $\pi\rho\alpha\dot{\epsilon}\sigma\nu$.

3. $\Sigma \tilde{\omega}s$, (safe,) contr. from $\Sigma AO\Sigma$, has of this form only $\sigma \tilde{\omega}s$, (communis generis,) acc. and neuter $\sigma \tilde{\omega}v$, acc. pl. $\sigma \tilde{\omega}s$. Rarely fem. sing. and neut. pl. $\sigma \tilde{\alpha}$. All the rest is of $\sigma \tilde{\omega}os$, α , ov, (Ion. $\sigma \tilde{o}os$.)

Obs. 2. The acc. pl. $\sigma \tilde{\omega}_5$ is easily accounted for as coming from $\Sigma AOT\Sigma$. But the nomin. pl. $\sigma \tilde{\omega}_5$, which also occurs, points to the third decl. $\sigma \tilde{\omega}_5$, $\sigma \tilde{\omega}_5$; just as $\Sigma AO\Sigma$ produced $\sigma \tilde{\omega}_5$, ZAO Σ produced the Homeric $\zeta \tilde{\omega}_5$, whence the common $\zeta \omega \delta_5$. (Compare the verbs $\sigma \omega \delta \omega$, $\sigma \delta \omega$, $\tilde{\omega} \omega \delta$, $\tilde{\omega} \omega \delta \delta$.)

4. The principal defective adjectives are—

- a.) αλλήλων, § 74.
- b.) ἄμφω, § 78.
- c.) φρούδοs, gone, evanescent, which is used merely in the nomin. of all genders and numbers, (see § 151.)

Obs. 3. We notice also a few rare and poetical occurrences, as

- 1. πότνια, in the Epic poets πότνα, (venerable, mistress,) only fem.
- μάκας, (blessed.) is communis generis, but has also μάκαιςα in the fem. The neuter does not occur.
- A few adjectives masc. have a less frequent derivative form for the fem. πίνηστα of πίνης, πείσβωςα of πείσβως.

- Some common ones have a similar collateral form, (see above—us for those in η₅:) πίωρα of i, ή πίων, (fat,) πεόφρασσα of i, ή πρόφεων, (kind.)
- 5. There are also older poetical simple forms, such as we have noticed of substantives, (and which are likewise erroneously considered as abbreviations,) πείσβα for πείσβαιρα, λίς for λισση, (smooth.)
- 6. About ivs and ivs, see the list of Anomalous Nouns.
- 7. The facility, with which, (according to § 63. 2. &c.) adjectives may be formed of substantives, induced poets to make them as often as it suited their convenience, and to use them with isolated casus, of which the nomin. sing. frequently cannot even be presupposed, conformably to any correct analogy: as ieveraeures inner, (from žeum, ares,) πολύπει Θυίστη, from the gen. žeuis,) and the like.

§ 65.—Of the Degrees of Comparison. (GRADUS COMPARATIONIS.)

1. The Greek language has, like the Latin and English, positive, (long,) comparative, (longer,) and superlative, (longest,) each of which is formed in the same way for the three genders, and differs only in the terminations of the genders.

- 2. The most usual forms of comparison are the terminations
 - -regos, a, ov, for the compar. and
 - -ratos, n, or, for the superl.

3. Adjectives in os reject the s before these terminations, and retain the o unchanged, if they be preceded by a long syllable; as βέβαιος, βεβαιότεgos, ίσχυς στεςος, πιστότατος: and also after a muta cum liquida, for instance, σφοδεός σφοδεότατος, πυκνός πυχνότεgos, (see Buttm. Complete Greek Grammar, § 65. Obs. 2.)

4. But when these terminations are preceded by a short syllable, o is changed into ω, ex. gr. σοφός σοφώτεgos, χαίgιος χαιριώτατος, εχυρώτερος, χαθαρώτατος, &c.

Obs. 1. There are, however, exceptions for the sake of the metre: the ω occurs in Epic poetry after a long syllable, as $\delta i \zeta \bar{c} \varphi \omega \pi \sigma \tau \sigma_s$, $\pi \pi \sigma_s \zeta_{us} \omega \tau_{us} \sigma_s$, Homer, and in the Attic poets after muta cum liquida, as $\delta v \sigma \pi \sigma \tau \omega \omega \tau \sigma \sigma_s$, Eurip.

Obs. 2. In some adjectives in s_5 there is more commonly α_1 or s_5 or s_5 inserted instead of this s or ω_2 , especially by the Attics; for instance, $\mu i \sigma s_2$ $\mu s \sigma a i \pi a \tau s_5$, $i j j \omega - \mu i \sigma s_2$ $\mu s \sigma a i \pi a \tau s_5$, $i j j \omega - \mu i \sigma s_2$ $\mu s \sigma a i \sigma s_5$, $\lambda a \lambda l \sigma \tau s_5 \sigma s_5$. The first form is peculiar to the Attics, the second to the Ionians, the third is the least frequent; but the common form is also in use along with them.

Obs. 3. Some adjectives in also, viz. yearis, old, ralais, ancient, szolais, elow, generally drop the s of the termination : yearses, ralairaros.

Obs. 4. Φίλος, (dear.) commonly does the same, or introduces al: φίλτιες, φίλτατος, or φιλαίτεςος, φιλαίτατος. For the Doric φίντιεος, see § 16. Obs. 1. d.

Obs. 5. Contracted adjectives in 105-005 change 100 into 0, for instance, πυςφυειώτατος, πυςφυεώτατος, but those in 005-005 according to Obs. 2. take 15 in the resolved form άπλόος, άπλοίστατος: hence the contraction is άπλοῦς, ἀπλούστατος. Abs. 6. That the degrees of comparison in se are sometimes communis generic, has been noticed above, § 60. Obs. 4.

§ 66.

1. Adjectives in us barely drop the s: eugus, eugurepos, euguraros.

2. Those in as, gen. anos, do the same, but resuming the v, which has been rejected before the s: as $\mu \epsilon \lambda \alpha s$, (gen. $\mu \epsilon \lambda \alpha v o s$,)— $\mu \epsilon \lambda \alpha' v - \tau \epsilon \rho o s$.

3. Adjectives in as and sis convert those terminations into es, for instance another, (gen. éos.) andéoraros, révus, (gen. nros.) revéoraros, xapíeis, xapiéoraros.

4. All other adjectives take the form $\epsilon\sigma\tau\epsilon\rho\sigmas$, less frequently $i\sigma\tau\epsilon\rho\sigmas$, and undergo the same change as before the final syllables of the cases; for instance, $\check{a}\phi\rho\omega\nu$, $(\check{a}\phi\rho\sigma\nu\sigmas,) \dot{a}\phi\rho\sigma\nu-\epsilon\sigma\tau\epsilon\rho\sigmas$, $\check{a}\rho\pi\alpha\xi$ ($\check{a}\rho\pi\alpha\gamma\sigmas$,) $\dot{a}\rho\pi\alpha\gamma-i\sigma\tau\alpha\tau\sigmas^{1}$.

Obs. 1. The end-syllable no of the first decl. heing, as we have seen above, (§ 63. Obs. 7.) frequently an adjective termination, allows a comparison, which always is -israros, as xlowrieraros from xliwrns, (thief.) Only iberris, (insulter,) has for euphony's sake ibergristees.

Obs. 2. Yuddis, ies, (false,) also has irrees, and according to the doctrine of grammarians the case is the same with azetis, (immoderate,) because azetisrees is the compar. of azetisre, (pure.) But in our editions, at least, we also meet with azetisrees from the former word, (ex. gr. Xenoph. Mem. 1, 2, 12.) just as we have irreexisticrees from irreexis, (moderate.)

Obs. 3. The simplest form is in µáxae µaxáeraros, äxaeıs àxaeíorseos.

§ 67.

-10TOS, n, ov, for the superl.

See above in § 55. the decl. of this compar.

2. This form of comparison is used in—

- 1.) Some adjectives in us, in this way, hous, holaw, holoros :
- Some in pos, dropping the ρ, as αἰσχρὸs, αἰσχίων, αἰσχιστος:

3. In some compar. of this form the preceding consonant along with the i is changed into σg , or $\tau \tau$, see Obs. 7. The adjective

¹ In Xenoph. Mem. we twice meet with $\beta \lambda \alpha x \dot{\omega} \tau s \rho s$, (3, 13, 4. and 4, 2, 20.) from $\beta \lambda d\xi$. This is unquestionably wrong, because of the ω , since the α in $\beta \lambda d\xi$, $\beta \lambda \alpha x \partial s$, is long. The correct reading unquestionably is $\beta \lambda \alpha x i \omega \tau i \rho s$, $\tau \alpha \tau o s$; for whenever a word did not readily admit the degrees of comparison, they were generally made of the derivative form $i \kappa \delta s$. Compare § 63. Obs. 3.

ταχύς, (swift,) superl. τάχιστος, is written with a 9 in the compar. Jάσσων, neuter βασσον, Attice βάττων, βάττον.

whence it appears that the τ in $\tau \alpha \chi \dot{\nu} s$ arose from a ϑ , according to δ 18.2.

Obs. 1. This form of comparison always has the accent on the antepenultima, when the quantity of the last syllable allows it : hence, ήδύς, ήδίων, neut. ήδιων, ήδωντος.

Obs. 2. The, of this compar. is also used as short by poets, especially by Epic poets.

Obs. 3. Of the adjectives in us, none but hows and razis commonly have this form; most of them have the regular form of *irigos* and *iraros*, and but few also take the other form, particularly with poets.

Obs. 4. Of the adjectives ending in ges the following have this form of comparison, viz.

aloxeos, ix Seos, olxreos, xudeos,

and they also use the other collateral form more or less, but sizze's never has the compar. in iar. The form iar, 10705, appears to be derived from some old positives in v_5 . (See § 69. Obs. 1.)

Obs. 5. We must also notice under this head μαχρός, (long,) because of its compar. μάσσων, (for μαχίων,) μήχιστος. This change of the vowel in the super!. is likewise found in the subst. το μῆχος, (length,) and other derivatives. But here too μαχρότιξος, μαχρότατος, are more usual.

Obs. 6. A few more comparatives of this form may be seen among the Anomalous Adjectives of the following sections. Some are used only by poets, as $\phi_{i\lambda}$ for $\phi_{i\lambda\sigma}$, $\phi_{i\lambda\sigma}$, from $\phi_{i\lambda\sigma}$.

Obs. 7. The compar. in -oraw, -row, except Sássaw and a few mentioned in the following sections, occurs but seldom, and is poetical, as *mássaw*, (Homer,) from $\pi \alpha \chi \partial s$, Bássaw from $\beta \alpha S \partial s$, &c. &c.

§ 68.

Several adjectives have an anomalous form of comparison. This anomaly mostly consists in forming their degrees from obsolete *positives*, and when there are more forms derived from one *positive*, (see $dya \Im \delta s$, and $xax \delta s$,) each generally has one of the more particular meanings of that *positive*, or at least is preferred in some connections. This must be left to the individual notice of the learner.

Comparative, Superlative, 1. ἀγαθός, (good,) ἀμείνων, ἄμεινον, (better,) ἄριστος, (best,) βελτίων, βέλτιστος, χρείσσων, οτ χρείττων, χράτιστος, λωΐων, commonly λώων, λώϊστος, commonly λῷστος. We find in old poets the real compar. of ἄριστος, viz. ἀρείων¹, and

the main of the form the four company of approximation and

¹ "Aens, the God of War, probably identical with it, and the abstract subst. detry, are still evidences of the positive.

of xparioros even the positive xparis. The Ionians have xpéggay instead of $x_{\rho \in i\sigma\sigma\omega \nu}$, the Dorians $x_{\alpha \rho \rho\omega \nu}$, (for KAP $\Sigma\Omega N$.) from another form of the positive, whence comes also the adv. xaora, (very much,) and the poetical superl. xaprioros. The Epics have βέλτερος, λωΐτερος, instead of $β_{\delta}λ_{\tau}$ ίων, λωΐων. (See § 16. Obs. 1. d. about the Doric Berrioros.)

2. xaxòs, (bad,) xaxíwv, χάχιστος, χείρων, χείριστος, הססשי. Or הדדשי, האוסדסג.

The regular form xaxwrepos is used by poets. Instead of xelowy the Ionians have xepsiar, and the Dorians xeenar. We find in the Epic poets the dat. xépni, acc. xégna, pl. xépnes, tà xépeia employed instead of the compar., though they are properly the casus of an old positive^s.

The comparative hosowy, (Ion. Essawy,) only signifies worse, inferior, weaker, and is everywhere the opposite of xeeloowy. The superl. seldom occurs as an adjective; the neut. pl. huora occurs very frequently, but simply as an adverb. § 115. 7^{*}.

3.	μέγαs, (great,)	μείζων, (Ion. μέζων,)	μέγιστο,
4.	µıxçòs, (small,)	∫ἐλάσσων, ττων,	ẻλάχιστοs,
5.	δλίγοs, (little,)	μείων,	δλίγιστος.

As these two ideas are so nearly related, the forms endoow, endoχιστοs, and μείων, serve alike to express the notions of smallness and fewness. The old positive itaxis is still found in poets ; mixeóreeos, raros, is likewise used; and poets have also the compar. ολίζων, and superl. μεΐστος.

6. *πολύς*, (*much*,) *πλείων* or

ωλέων, (more,) (most.)

ωλείστος.

The Attics have also where instead of the neut. where, but only in such a combination, as πλεῖν η μύριοι. The Ionians and Dorians make the contraction wheor, wheve, wheores, wheves. Homer has also whites, which in the plural, the positive instead of the compar 4.

² They commonly are considered as syncopated forms of the compar. (the same as soliss,) but a comparison with the old German basz, (whence the Germ. besser,

as $\pi\lambda_{iis,j}$ but a comparison with the old German basz, (when be the Germ. besser, the Engl. better,) which was used not merely as a positive, but also as a compar., authorises our view of the subject. (See Luther's German Bible, Gen. 12, 13, 19, 9.) ⁸ It is as an adjective in $II. \psi$. 531. according to the only correct reading. See Buttm. Lexilogue, I. 4. This form of comparison stood formerly very improperly under $\mu_{IRg}\delta_s$ in Greek Grammars, merely because the adverbial form may be trans-lated into Latin minus, minime. Kazòr is the only positive of $\pi\sigma res$. ⁴ Compare the note to χ_{leni} , &c. for $\pi\lambda_{iss}$ is obviously an abbreviation of $\pi\circ\lambda_{iss}$, as the compar. $\pi\lambda_{iouv}$ itself is derived from this abbreviation of $\pi\circ\lambda_{iss}$.

7. хахо̀s (beautiful,)	καλλίων,	xdlliotosi	
8. pádios, (easy.)	ρφων,	ρ́στοs.	
The Ionians, with whom	the positive	is philos, have	pntain,

phioros, the Epics pairegos, raros, all from PAÏE, PHÏE: and from its neut. pl. PHÏA came the adv. peix, pea, (easily.)

9. άλγεινός, (grievous,) άλγίων, άλγιστος.

But the regular form ary subtrepos, raros, is more usual in the masc. and fem.

10.		wertairepos;	ωεπαίτατος.
	τίων. (fat.)	ωιότερος.	widraros.

Obs. The old supert. in ares is peculiar to poets, ploares, (middlemott,) from ploes, and of vies, (new,) viares, viares, (last,) of which the contracted fem. with denotes, in prose, the lowest, (with us the highest,) string of a musical instrument.

§ 69.

1. There are also defective degrees of comparison without any positive, (see the Obs.) and several of the above anomalous forms like $\pi\tau \pi \nu$, $\kappa \rho i \tau \tau \omega \nu$, $\kappa \rho i \tau \omega \nu$,

2. Under this head must also be ranked those, which are derived from particles, and those which denote a sequence : for instance, $\varpi\lambda\pi\sigma\iotaa(\tau\epsilon\varrhoos, \tau\alpha\tau\sigmas, \text{ from } \varpi\lambda\pi\sigma\iotaos, (near, like the Latin prope, propior, proximus;) — <math>\varpi\varrho\circ\tau\epsilon\varrhoos$, who is before, prior, $\varpi\rho\tilde{\omega}\tau\sigmas$, the first, from $\varpi\rho$ ò, (before;) — $\delta\pi\ell\varrho\tau\epsilon\rhoos$, $\tau\alpha\tau\sigmas$, and $\delta\pi\alpha\tau\sigmas$, higher, highest, from $\delta\pi\epsilon\rho$, (over, above;) — $\ell\sigma\chi\alpha\tau\sigmas$, extreme, outermost, from $\ell\xi$, (out of;) — $\delta\sigma\tau\epsilon\varrhoos$, $\tau\alpha\tau\sigmas$, (later, last,) and others¹.

3. Sometimes degrees of comparison are given to substantives, which may be taken in an adjective sense; for instance εταῖρος, (friend,) makes εταιgότατος, κλέπτης, (thief,) κλεπτίστατος. (See § 66. Obs. 1.)

Obs. 1. Some old grammarians erroneously ranked among compar. and superl., made of substantives, some defective ones in us and users, of which there is a kindred abstract subst. in os, as juyiar, (more horrible;) xielistor, (most crafty;) thurs; (most high;) substantives, $\tau \delta \tilde{\mu} \gamma \sigma_s$; (shuddering.) xielistor, (most crafty;) thurs; (most high;) substantives, $\tau \delta \tilde{\mu} \gamma \sigma_s$; (shuddering.) xielistor, (most crafty;) thurs; (most high;) substantives, $\tau \delta \tilde{\mu} \gamma \sigma_s$; (shuddering.) xielistor, (most crafty;) thurs; (most high;) substantives, $\tau \delta \tilde{\mu} \gamma \sigma_s$; (shuddering.) xielistor, (most crafty;) thurs, some of the above-mentioned deviations are explained in the same way; for instance, $\tilde{\mu}_{X}$ form $\tau \delta \tilde{\mu}_{X} \gamma \sigma_s$; (haired,) $\mu \tilde{\mu} \pi \sigma \sigma_s$; (length,) xielistores from xielistor, (beauty.) &c. But it is unquestionable that these subst. and those compar. and superl. rather presuppose a corresponding positive, and this is so much the more certain, since the positive of some few of them may actually be found in the old poets; ex. gr. xearbs; from which comes xeárcors; and rò xeáros; $i\lambda \tau \gamma \chi \sigma_s$; (shameful,) $i\lambda \gamma \chi \sigma \sigma_s$, and $\tau \delta \tilde{\lambda} s \gamma \chi \sigma_s$. Compare § 119.3. e. and 10. d.

ⁱ We frequently meet with compar. and superi. of ā_{νω}, i'dov, &c. at ἀνώτιους, i'doqueros, &c. but they are in many places obvious corruptions of the adverbial form δ ἀνωτίεω. See § 115; and 125.

NUMBRALS.

Obs. 2. The poets, especially the Epics, have several of those degrees of comparison belonging to this section; for instance, øierseos, øieraros, and øieroros, (braver, most excellent,) which may be considered as belonging to ayaSós:—nórrees, (more impudent,) from xúwy, xuvds, βασιλιύτεος, (more pówerful), from βασιλιός, πύματος, μύχατος, öπλότερος, and others, which are sufficiently explained in dictionaries.

Obs. 3. We meet, but very rarely; with compar. and super!. made of a word, which already expresses a degree of comparison; they give greater intensity to its signification; for instance, iσχατώτατος, πεώτιστες. Expressions of this kind are found in later writers, not Attics. When Epic poets at times combine both forms of a compar. as χωρίτιες, μιώτες, lt is done for the sake of the metre, and not to strengthen the expression.

OF NUMERALS.

§ 70.—Cardinal Numbers.

1. Els, µla, Ev, gen. Evos, µlas, Evos, ' one.'

There is an anomalous change of accent in μία, μιας, μια, μίαν. Epic poets have also instead of this fem. ĩα, gen. ins.

From the composition of this word with the negations out and unde arise the negative adjectives,

ouseis, ousepia, ousev, and

undeis, undeplia, under, no one, none.

They retain in their decl. the accent of els: oddevos, oddemias, &c.

The separation of $old \hat{e} \in \tilde{s}$, $\mu n d\hat{e} \hat{e}_{\nu}$, &c., in writing, gives intensity to the negative signification, not even one, not the least. Several Greek writers, mostly later ones, have also $olde\hat{e}_{\nu}$, neut. \hat{e}_{ν} , but the fem. as usual.

2. Soo, (nomin. acc.) Svoiv, (gen. dat.) two.

The Attics have $\delta \upsilon \varepsilon \widetilde{\imath}$, but merely in the gen.: they also use $\delta \upsilon \sigma$ as indeclinable in the gen. and dat. Un-Attic are \widetilde{N} . A. $\delta \upsilon \omega$, G. $\delta \upsilon \widetilde{\omega} \nu$, D. $\delta \upsilon \sigma \widetilde{\imath}$, $\delta \upsilon \sigma \widetilde{\imath} \nu$: Ion. $\delta \upsilon \sigma \widetilde{\imath} \upsilon \nu$: Epic $\delta \sigma \omega$ and $\delta \sigma \sigma \widetilde{\imath}$, which is completely declined. The word $\widetilde{a} \mu \varphi \omega$, (both.) is noticed below, § 78.

3. τρεις, (comm.) τρία, (neut.) three, gen. τριών, dat. τρισί, (ν.) acc. like the nom.

4. τέσσαρες or τέτταgές, four, neut. a, gen. ων, dat. τέσσαρσι, τέτταροι, (poet. τέτρασι,) acc. as, a.

Ion. résseges, Dor. rérropes, réropes, old and Æol. wisspes. The remaining simple numbers up to ten; and the decimal ones up to a hundred, are not declined at all.

<i> <i> σέντε</i></i>	5	δέκα 10	έξήχοντα 60
睃	6	είχοσι or σιν 20	έσδομήχοντα 70
		τριάποντα 30	όγδοήκοντα 80
ỏ <i>кт</i> ш̀		τεσσαράκοντα 40	· · · · · · · · · · · · · · · · · · ·
έννέα	9	πεντήκοντα 50	έκατὸν100

Not only the long α in τριάκοντα, but also the short one in τεσσαgάκοντα, is converted by the Ionians into n: τριήκοντα, τεσσερήκοντα. Other Ionic and Epic forms are ἐείκοσι, ὀγδώκοντα, ἐννήκοντα, Doric ϖέμπε, 5, εἴκατι, 20.

The compounds with ten commonly are-

ёхбеха 11	τεσσαρεσκαίδεκα 14	έπτακαίδεκα 17
δώδεκα 12	<i>течтека</i> ібека 15	όκτωκαίδεκα 18
трібнаібена 13	ёх яаібека 16	έννεακαίδεκα 19

Δεκατζεῖς, δεκαπέντε, &c., occur, but seldom. Τρεῖς and τέσσαρες are also declined in these compositions; for instance, τέσσαζακαίδεκα, τεσσαζοικαίδεκα, δεκατζιῶν, &c.

 $\Delta v \omega \delta \epsilon \times \alpha$ and $\delta v o \times \alpha i \delta \epsilon \times \alpha$ are Ionic and poetical. The forms $\tau \varrho_{i} \sigma \times \alpha i \delta \epsilon \times \alpha$, $\delta \epsilon \times \alpha i \delta \epsilon \times \alpha$, shew that the rest of the numbers combined by $\kappa \alpha i$ up to 19, must not be written separate. $T \epsilon \sigma \sigma \epsilon \rho \epsilon \sigma - \kappa \alpha i \delta \epsilon \times \alpha$ is indeclinable in Ionic, (ex. gr. Herod. 1, 86. has it twice.)

The rest of the compound numbers are usually written separate, and when the small number precedes, the two are joined by xai: if it comes last, the conjunction generally is omitted; for instance, $\pi i v \tau \epsilon xai \epsilon i x co \sigma v \sigma \epsilon v \tau \epsilon$.

The round numbers after 100 are regularly declined :

διακόσιοι, αι, α	200	óxtäxósioi	800
τριαχόσιοι	300	ένναχόσιοι (without ε, not	900
тетрахосног	400	έννέα)	900
πενταχόσιοι	500		
έξαχόσιοι	600	χίλιοι, δισχίλιοι, τεισχί- λιοι, τετρακισχίλιοι,	\$1000
έπταχόσιοι	700		
μύριοι ¹ , δισμύριοι, &cc	., 10, 0	00(Compare § 71. 2.)	

The α in δια and τριαχόσιοι is long: Ionice διηχόσιοι, &c., ἐννέαχιλοι, δεκάχιλοι are old forms in Homer. These large numbers may be used as collectiva in the sing.: διαχοσία ΐππος, (ή ΐππος, cavalry.)

Obs. 1. Instead of the numbers compounded with 8 and 9, a frequent use is made of a circumlocution; for instance, instead of 49, we find iso's distroy, (or μiks distory,) πιντήποντα, viz. 50 less one, or wanting one, dusiv distroy πιντήποντα, 48, and also iso's or dusiv distrist, the verb div signifying both to be in want of and to want.

¹ Mugia, many, numberless, is contradistinguished from it by the accent.

NUMERALS.

Obs. 2. When other words are compounded with these numbers, the Greek has for the unit woro-(woros, single,) for 2 di-for 3 rei-and for 4 river, as woroniews, δίχερως, δισύλλαβος, διετής, (έτος,) διώβολον, (όβολος,) τρίπους, τετράπους, &c.ª The rest of the numbers are generally joined with a and o, as surrá-usroos, izá-youros, sinerásdeos, πεντηχοντό-yuos, ixarorra-uvaios, χιλιο-τάλαντος. Yet we also find πεντεναία, inariu-sulos, insuzus, (12,) and the like. The Ionians make of inia sinasuzus, &c. In these combinations the α sometimes remains before a vowel, and sometimes not ; the o is always dropped or contracted in the compounds with irros, $(year_j)$ hence we have inraisens, (of seven years,) better intiens, relazortaisens or relazortourns, (for eisms.") Observe likewise invairns, (of nine years, nine years old.) and invitues, (for or during nine days.)

§ 71.—Ordinal Numbers and other derived ones.

1. The two first ordinal numbers are two defective forms of comparison : πρώτος, first, primus, or in speaking of two, πρότερος, prior; and devirepos, second'. The others are : roiros, rérapros, πέμπτος, ἕκτος, ἕδδομος, ὄγδοος, ἔννατος, δέκατος, ἑνδέκατος, δωδέκατος, τρισκαιδέκατος, τεσσαρακαιδέκατος, &c. είκοστος, (20,) τριακοστος, (30,) τεσσαρακοστός, έκατοστός, (100,) διακοσιοστός, &c. χιλιοστός, μυριοστός. In compositions the small number with xal again precedes, or it is placed last commonly without xai, (TPIAX00TOS TPETOS, or πρώτος καί τριακοστός.) The interrogative πόστος, quotus? is answered by an ordinal number ⁸.

Térparos is used instead of rérapros for the sake of the metre; the Ionians have elvaros instead of Evvaros, Evaros: the Epics have roiraros, ¿Cooparos, dydoaros: the Dorians πρατοs for πρωτος.

2. The numeral adverbs answering the question, How many times? are: anaž, (once,) dis, reis, rereanis, merranis, duranis, έννεάκις Or έννάκις, έκατοντάκις, χιλιάκις, &cc. (poet.-κι.) Interrogative, moodxis.

3. Multiples answering the question, how manifold? are anlos, contr. aπλουs, (simple,) διπλουs, τριπλουs, τετραπλουs, &c. (see § 60.) or also διπλάσιος, &cc.

4. Numbers as subst. all end in às, gen. abos, as: h wovas,

H

² The composition with dis-, rest-, is used only when the meaning of dis, rest, twice, thrice, must be expressed, as in dis Savits, (Homer,) discussed, disciples, restances, the second discrete the second discrete dis

and the like. • These words have sos, ous, in the gen. and are generis communis; but they also have a fem. in 15, veraxorobirilis sarodai. ¹ The superi. divraros, (last.) made of it, is merely poetical.

² Farther wollowis, one of many, iliyestis, one of few. Hence to wollowin wiges, one of many parts, viz. a very small part.

A GREEK GRAMMAR.

(unity.) δυάς, τριάς, τετράς, πεντάς, (also πεμπτάς and πεμπάς.) έξάς, έδομμας, δηδοάς, έννεας, δεκάς, &c. είκας, (20,) τριαπάς, (30,) τεσσαρακοντάς, &c. έκατοντάς, χιλιάς, μυριάς.—(Articles, see § 75.)

PRONOUNS.

§ 72.—Pronouns Substantive and Possessive.

1. The pronouns substantive or personal of the first and second persons, are $\frac{1}{2}y\omega$, I; $\frac{1}{2}y\omega$, we, σv , thou, $\delta \mu \epsilon \tilde{s}$, (long v,) you.

2. The pronoun of the third person has no longer its nom. sing., like i^{1} , the Latin se, with which it also corresponds in the Attic language in its reflective signification. In the *plural* it has a particular form for the *neuter*, which, however, occurs but rarely.

Obs. 1. This pronous is altogether not frequent in the Attic writers; for even in its reflective signification they prefer the compound issues, (§ 74. 3.) and in the direct sense of him, her, it, they employ the oblique cases of the promoun avers, § 74. 2. It occurs more frequently in the Ionic and Epic writers, who use it indiscriminately for him, her, and it, and for the Latin se. (See the Syntax, § 127. about this reflective pronous.)

3. These pronouns are declined thus :---

Sing. Nom. Gen. Dat. Acc.	I, έγω έμοῦ, and μοῦ, ἐμοὶ, and μοἰ, ἐμοὶ, and μοἰ,	thou, ơờ ơợ ơợ ơợ ơà	the Latin SE : oð oi t
Dual, N. A. G. D.	We both, νῶῖ, νὼ, νῶῖν, νῷν,	you two, σφῶϊ, σφὼ, σφῶϊν, σφῷν,	વર્ણઅકે, વર્ણઅનેપ્ર,
Pl. Nom. Gen. Dat. Acc.	We, ทินะเร ทินอีง ทินอีง กินฉีร	y0u, ปีเ ธ ะเรีร เวณีข ปีเธริห -ปีเวณีรร	οφεϊς, neut. σφέα σφῶν σφίαι, (v.) σφᾶς, neut. σφέα.

Obs. 2. The oblique cases of the second and third person are enditical, yet, accarding to the principles of § 14. Obs. 7. they may also be orthotoned. It is only the monosyllabic form of the cases of $i_{\gamma\dot{w}}$, which is enclitic; the disyllabic form must be used, when orthotoned. Of the forms beginning with e_{γ} , only the oblique cases of the third person, and the forms of dialects noticed in the sixth Observation, are enclitic; yet $e_{\gamma\ddot{w}}$, with the circumflex, are excepted, but in their memory form, (equar, equar, Obs. 6. 8.) and when $e_{\gamma\dot{a}s}$ is made short by Poets, they also are enclitic.

¹ See about this very rare nomin. and its actual occurrence in Attic writers, Buttm. Complete Gr. Gr.

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Obs. 3. When one of these pronount has a preposition prefixed, it generally continues orthotomed, as such soil, is soil, such a spirit, and consequently, (of $i_{\gamma\delta}$,)—xar' $i_{\mu\lambda}$, if $i_{\mu\delta\nu}$.

Obs. 4. The particle γl, (§ 150. 2.) is often appended to these pronouns for the sake of emphasis, in which case iyώ, iμω), and iμi throw the accent back : ĭγωγı, (equidem.) Iμωψι, ïμιψι, σύγι, &c.

Obs. 5. The oblique cases $\hbar\mu u\bar{v}_s$ and $\delta\mu u\bar{v}_s$ are, according to grammarians, equally capable of being inclined, and, in every instance, when they are enclitics, instead of throwing their accent on the preceding word, they remove it: $\hbar\mu uv$, $\hbar\mu uv$, $\delta\mu uv$, $\delta\mu uv$, δc . which rule, however, is not generally observed in our editions.

Obs. 6. Dialects.

- 1. The Dorians and Epics have an old form iver for ive.
- 3. In the dat, the Dorians and Ionians have rol for rol, but only when it is enclitic.
- 4. The gen. ou of these pronouns comes from so, hence the Epic poets have

ipio, rio, lo,

or iµiõ, sõ, võ, whence the Ionians and Dorians have iµiõ, µiõ, sõ, (see § 28. Obs. 5.) and the Dorians instead of si also si and si s. The gen. sion for sis, suõ, 1. 9. 37. is quite anomalous.

5. The Poets make use of a *peculiar gen*. formed by the appendage of, (compare § 116.) the syllable Su::

Ipiger, oiger, iger,

whereof iSe, in its direct meaning, (Obs. 1.) is enclitical, for instance, *N. a.* 114.

- [']Eμλη, τλη, or τελη, [†]η, (with the sp. lenis,) are orthotoned, (§ 14.) Doric datives for luch, sol, δ. (Yet τλη sometimes is also acc. Theorer. 11.)
- The old Ionism of the Epics lengthens the pronoun of the third person with an s, gen. isio, dat. isi, acc. id. This form, (like iµoi), always is orthotoned.
- The Ionians resolve the contraction of the pl. and say hpies, opies, gen. hpian, &c. (Epice, hpian, &c.) acc. hpias, &c.
- Poets shorten the end-syllables n and αs ημin, ύμin, ήμας, όμας, σφάς. If enclitic (Obs. 5.) they are written ημη, &co.
- 10. The final syllable of the nomin. &µis, iµis, is also shortened by the Dorians, and in the acc. they take the (dual) termination (--μμ), iµi, for iµũs, iµũs, all with the α and ν long. This change of pronunciation and accent gives the following old Æolic form, which the Epic poets have retained:

Nom. äpps, öpps,

Dat. משחוז, לעשוי, Or משחו, לשחו,

Асс. аннь, оннь.

If άμὶ or ἄμμι also occurs instead of ἰμὶ, (Theorr. 11, 42.) it is the same figure by means of which ήμῶς often is used for iyώ. Compare Obs. 7. 2.
 11. There is a similar abbreviation of the pl. of the third person,

Dat. soì or soìr,

Acc. opt,

² Some grammarians excepted only πεός μι, and it really occurs mostly thus in the Attic writers. See Buttm. Complete Gr. Gr. and Jacob's Præf. ad Anthol. p. **XXX**ii.

both enclitic. The Attic poets also make use of the acc. op), but in all numbers, (for abriv, iv, d, and abrobs, às, á.) 201v is very rarely used for the sing. See Buttm. Lexilogus, I. 17. 14.

12. Lastly there is another enclitic acc. of the third person,

Ion. µiv, Dor. and Att. viv,

which also is used for all genders and numbers, but only in the direct meaning, (Obs. 1.) of him, her, it, pl. them. The Attics make use of their where we merely in poetry.

4. The pronouns possessive derived from these personal pronouns are regular adjectives of three terminations. They are generally formed from the gen. sing. in this manner:

gen. $\dot{\epsilon}\mu \circ \bar{\upsilon}$ gives $\dot{\epsilon}\mu \delta s$, $\dot{\epsilon}\mu \dot{n}$, $\dot{\epsilon}\mu \delta v$, my, gen. $\sigma \circ \bar{\upsilon}$,, $\sigma \delta s$, $\sigma \dot{n}$, $\sigma \delta v$, thy, gen. $\delta \delta$,, δs , ϑ , δv , his, (of the fem.) her.

And from the nomin. thus :

ήμεῖs gives ήμέτεςος, α, ον, our. ύμεῖς ,, ύμέτερος, α, ον, your. σφεῖς ,, σφέτεςος, α, ον, their.

Obs. 7. Dialects :

- The Dorians and Ionians have instead of σός—στός, ἀ, (Ϟ), ὀν, and for öς, iòς, ἀ, (Ϟ), όν.—With regard to the pretended form iños, see above the Anom. iöς, with the note.
- 2.) There is an old shorter form for the possessive pl.,

άμος, ή, όν, ύμος, ή, όν, σφος, ή, όν,

used by the Dorians and Epic poets, but the latter pronounce the first person with the sp. lenis,

āµds, 'n, ór:

the Attic poets do the same, yet only in the meaning of the sing. (for μμs compare Obs. 6. 10.) for instance, Eurip. Electr. 555. Soph. Electr. 588.
Obs. 8. Poets also make of the dual of the first and second person

vai-vairsees both our, of us both,

opai-opatries both your, of you both.

We must also rank among the pronouns personal,

b, $\dot{\eta}$, $\tau \dot{o}$ deiva, a certain person, some one, such and such a one, (the French un tel :) it is declined

nom. and acc. δείνα, gen. δείνος, dat. δείνι,

pl. of deives, &c.

Obs. It is sometimes, though very rarely, indeclinable : for instance, τον δώνα, τον τοῦ δώνα (νόν,) Aristoph. Thesm. 622. **PRONOUNS.**

1. The following four pronomina adjectiva are regularly declined, except that they have o in the neuter:

aðrös, aðrö, aðrö, himself, herself, itself; exeïvos, ixeivn, exeïvo, this, that, yon; $a\lambda\lambda os$, $a\lambda\lambda n$, $a\lambda\lambda o$, other; δs , n, δ , see § 75.

Obs. 1. The Ionians are fond of introducing an s in some forms of airis, as abrin, airis. (§ 28. Obs. 3.)

Obs. 2. Εχτίνος comes from izu, yonder, in that place. The Ionic form is xives, n, e, and the Doric τήνος, α, e. The Æolic was zήνος.—See § 29. Obs. 6. about Σλλοι for ei äλλοι.

2. The pronoun adròs has three significations: 1.) self; 2.) in the oblique cases him, her, it; 3.) with the article the same. See the Syntax. We merely observe that in the last signification it frequently coalesces with the article, (according to § 29. Obs. 4.) radrow, radr ϕ , radr ϕ , for row adrow, &c., and in this instance the neuter is both in do and d:

ταὐτὸ and τάὐτὸν, for τὸ αὐτό.

The forms $\tau \alpha \vartheta \tau \tilde{\gamma}$ and $\tau \alpha \vartheta \tau \tilde{\alpha}$, especially when the coronis ' is wanting, must not be confounded with $\tau \alpha \vartheta \tau \eta$ and $\tau \alpha \vartheta \tau \alpha$ from odros. § 76.—See about the Ionisms $\omega \vartheta \tau \delta s$, $\tau \omega \upsilon \tau \delta$, § 29. Obs. 6.

3. It is with $\alpha \dot{\upsilon} \tau \dot{\upsilon} s$ that is formed

the pronoun reflective,

which being compounded with the acc. of the pronouns personal $(\dot{\epsilon}\mu\dot{\epsilon}, \sigma\dot{\epsilon}, \dot{\epsilon})$ is declined thus in the oblique cases :

gen. ἐμαυτοῦ, ἐμαυτῆs, dat. ἐμαυτῷ, ῆ, acc. ἐμαυτὸν, ἡν, of myself, to myself, myself.

gen. σεαυτού, or σαυτού, &c. of thyself, to thyself, thyself. gen. εαυτού or αύτου, &c. of himself, or herself, &c.

The pronoun of the third person has also an acc. neut. $\dot{\epsilon}$ auto, auto, and is declined in the plural: $\dot{\epsilon}$ autor, $\dot{\epsilon}$ autous, &c. The two words are written separately in the pl. of the pronouns of the two first persons: $\dot{\eta}\mu\omega\nu$ and $\dot{\upsilon}\mu\omega\nu$ autor, &c.

Obs. 3. Originally the sing. was also naturally written separate. Homer still has $\sigma \partial a \dot{\nu} \tau \tilde{\gamma}$, $\delta \tilde{\lambda} a \dot{\nu} \tau \tilde{\gamma}$. We likewise find separately in his works, $\hat{\lambda} a \dot{\nu} \tau \tilde{\gamma}$, $\hat{\mu}^{\prime} a \dot{\nu} \tau \tilde{\lambda}$, &c. IL a. 271. ξ . 162. ζ . 490.; and Od. ξ . 185. $\tau \dot{\alpha} \sigma^{\prime} a \dot{\nu} \tau \tilde{\nu}$, $(\text{or sabto}\tilde{\nu}, \tilde{\eta}_{f})$ is considered as an elision of $\tau \dot{\alpha} \sigma \dot{\alpha}$.

Obs. 4. In these compositions the Ionians have we instead of av. (§ 27. Obs. 1. 11.) and commonly do not elide the in the first person. They say immurie, summing, immerie, &c. Obs. 1.

But it is with *ä*λλοs that is formed the reciprocal pronoun

in the strictest sense :1

gen. $d\lambda\lambda\eta\lambda\omega\nu$, dat. $d\lambda\lambda\eta\lambda$ ois, ais, acc. $d\lambda\lambda\eta\lambda$ ous, as, a, dual, $d\lambda\lambda\eta\lambda\omega$, a, oiv, aiv,² one another.

§ 75.—The Articles.

1. The Greek grammarians give the name of articles, $(\tau \dot{e} \, \ddot{a}_{f} \Im \rho e \dot{a}_{i})$ to the two simplest adjective-like designations of subst., which in a proposition have a reference to each other in two connected sentences. One of these designations is called in modern languages the definite article, (the,) the other the pronoun relative, (who, which¹.)

2. Of these two articles one is

Articulus præpositivus,

δ, 'n, τò, the,

which is declined like the pronomina adjectiva, § 74, except that

1.) the nomin. sing. and pl. of the masc. and fem. gender are unaccented, (§ 10. 4.) and have the spiritus asper; in all the other cases a τ is prefixed.

¹ It is thus called, because it is used when the action of the verb falls on the subject. The distinction between *reflective* and *reciprocal* is sufficiently clear in English, the *reflective* verb being construed with *self*, and the *reciprocal* with *one qnother*, *each other*. The word *reciprocal* comprises in some degree both cases; hence some grammarians call *reciprocal*, what we call *reflective*.

³ This dual serves for an action, which is reciprocal between two individuals; but the plural may equally well be used in such cases. ¹ The following is a proposition, in which the two Greek articles occur: 'This

¹ The following is a proposition, in which the two Greek stricles occur: 'This is the man, who will save us,' virs is us i sing, is over it is the man, who will save us,' virs is us i sing, is of the greeks the Greeks called them riske articulations, and join two sentences like joints of timbs, the Greeks called them riske articulations, and join two sentences like joints of timbs, the Greeks called them riske articulations, and join two sentences like joints of timbs, the Greeks called them riske articulations. But that the first of these two articles is, is, riske (the), often stands alone in an unconnected sentence, and strictly speaking acts no longer as a joint, is owing to the circumstance, that in a great variety of such instances we keep the reference in our minds, for instance, the man was here, i. e. the man whom yow know, the man of whom we spoke before, or something of that sort. Hence language gradually annexed the articulus propositivus, 'the,' to any object, which was considered as sufficiently designated by a previous observation, or by circumstances. The grammars of modern languages retained the denomination of article for this articulus propositivus without attending to its origin; but gave to the articulus postpositivus, very properly on considering it by itself, the name of the pronous relative. And as in modern languages, another pronoun $A_{A} AN$, which in fact is nothing but a feebler rls, rl, quidam, designates indetermined objects, just as THE designates determined ones, the latter, (THE,) was called the definite, and the former (A, AN,) the indefinite article, though these words have nothing of the nature of articulations or joints. In a Greek grammar we ought to abide by the old Greek danominations, since they are so well-founded. But articulas pronoming adjectiva.

ARTICLES.

2.) not only the neuter, as in the adj. pronouns, but also the masc. in the nom. sing. ends in o, (δ.)

The other is the

Articulus postpositivus,

Ss, A, S, who, which.

This is declined exactly like the pronomina adjectiva, § 74. 1.

Articulus præpositivus, the,				Articulus postpositivus, who, which,		
Nom.	· 5,	ກ໌,	τò,	Ôs,	ກົ,	ô,
Gen.	του,	Ŧńs,	τοῦ,	ంర్,	75,	o ,
Dat.	τῷ,	τņ,	τ <i>ῶ</i> ,	<i>φ</i> , δν,	Я,	ώ, 8,
Acc.	τον,	דיאי,	To.	δν,	<i>ື</i> ກγ,	ð,
Dual,						
N. A.		τα,	τὼ,	ŵ,	â,	ΰ,
G . D .		ταῖν,	тоїч,	oł̃v,	alir,	oły,
Plur.						
Nom.	oi,	αί,	τà,	οΐ,	αî,	à,
Gen.	τῶν,	τῶν,	τ <i>ῶ</i> ν,	ών,	ພ້າ,	<i>مَّ</i> ٧,
Dat.	rois,	ταĩs,	roïs,	ols,	als,	ołs,
Acc.	τούς,	tàs,	τά.	oΰs,	âs,	ä.

⁶⁷ Obs. 1. The deviations in the dialects are the same as in the end-syllables of the first and second decl.; for instance, $\tau \circ i \circ$ for $\tau \circ i$, $\dot{\alpha}$ for $\dot{\eta}$, $\sigma \ddot{\alpha}$; for $\tau \ddot{\eta}$, δcc . Homer has, though but rarely, $\delta \omega$ for the gen. ω of the articulus postpositivus.

Obs. 2. Both articles were alike in form in the old language, and were only distinguished by their position and accent, as is still the case with ϑ , ϑ , ε' . The Epie poets have also ϑ , (incorrectly ϑ ,) for ϑ_2 , and all the forms of the *art. prop.*, which begin with τ , are likewise used by the Ionians and Dorians for the corresponding forms of the postpositivus,

The Dorians also have rol, ral, for both oi, ai, and ol, al.

Obs. 3. The two articles are in fact nothing but the old simple pronoun demonstrative, (this,) and are frequently employed for it in the works of the ancients in many contexts even in prose, as is shown in the Syntax. See the usual pronouns demonstrative derived from it in the following Section.

3. The articulus postp., or simple pronoun relative, is strengthened in several combinations partly by the enclitic particle $\pi \epsilon_{\rho}$, $(\delta\sigma\pi\epsilon_{\rho}, \bar{\psi}\pi\epsilon_{\rho}, \bar{\pi}\pi\epsilon_{\rho}, \&cc.)$ partly by being compounded with the pronoun ris, ($\delta\sigma\tau\iota_{s}, \&cc.$) See § 77. 3.

Obs. 4. With regard to the enclisic rd, which in Epic poetry is appended to 3, as is rs or iers for is, irrs or rives for in, see § 149. under ri.

§ 76.

1. The Greek has a double form for the general pronoun demonstrative, 'this.' One is made by appending the enclitic δ_{ε} , (§ 14. Obs. 3.) to the articulus præp.:

όδε, Άδε, τόδε, gen. τοῦδε, τῆσδε, &c. plur. οἶδε, αίδε, τάδε, τούσδε, &c.

2. The other form οδτος comes from the same article, and conforms itself entirely to it in its very anomalous decl. Where-ever the article has the spiritus asper or the τ, the pronoun has i, the same, and where the article has o or ω, the pronoun has in the first syllable ou, but where the article has n or α, the pronoun has aυ: for instance, δ--ούτος, οί-ούτοι, τῶν-τούτων, ἡ--αὕτη, τὰ--ταῦτα, &c.

	Sing.				Plur.			
Nom. Gen. Dat. Acc.	ούτος, τούτου,	αύτη, ταύτης,	τούτο, τούτου,	Masc. ούτοι, τούτων, τούτοις, τούτους,	αὗται, τούτων,	τάῦτα, τούτων,		
D	ual, N. A G. I			m. Να τα, τού ταιν, τού				

Obs. 1. As the articulus prop. was the only pronoun demonstrative in the oldest language, (§ 126.) but gradually lost this meaning, it is obvious that both these forms only give to it more intensity, and that $e\delta res$ in particular is in some degree the superi. of δ .—See the still greater intensity given to both by annexing i, § 80.

Obs. 2. The dialects offer no peculiarity, but the Ionic s in revriev, raurins, &c. and the very anomalous Epic form

of the dat. roisdiss, roisdiss for roisdi.

Obs. 3. The nom. ofres, after, is likewise used as a kind of vocative or exclamation in the sense of the Latin heus ! ho ! you yonder ! hark !

§ 77.

1. The simple Pronoun Interrogative

τίς, neut. τί, gen. τίνος; who or which, what? quis, quæ, quid?

always has the accent on the i, ($\tau i\nu \epsilon s$, dat. pl. $\tau i\sigma i$, &c.) and distinguishes itself by that circumstance, and by its nomin. constantly having the acute accent, from the simple pronoun indefinite,

τίs, neut. τὶ, gen. τινὸs, any one, some one, something, aliquis, aliqua, aliquid, **PRONOUNS.**

which besides is mostly enclitic, and written without an accent. They are both regularly declined after the third decl., and the *i* is everywhere short.

Obs. 1. In those rare instances, in which σ_i s or σ_i gets the acute accent, because it is followed by other enclitics, the connection or the accent of the preceding word must distinguish it from the pronoun interrogative : as, $drie \sigma_i$ s wort.

Obs. 2. Poets, and also the Attic Comic writers, employ instead of the interrogative τ' the emphatic $\tau t'$, what then, why then, why so ?

2. The following forms are often used instead of the gen. and dat. of both pronouns:

τοῦ, τῷ, (in the three genders,) orthotoned for τίνος, τίνι, and enclitic for τινὸς, τινὶ, as τῷ τεκμαίρει τοῦτο; how dost thou prove that?—γυναικός του, of a certain woman, χρήσθαί τω to use something:

and for the neut. pl. of the pronoun indefinite ărra, Ion. ăssa, for rivà, but always orthotoned, as,

δεινά άττα, for δεινά τινα, Od. τ. 218. όπποι άσσα.

3. The compound pronoun relative borns, (who, which,) an intensive of δs , has a double decl.

Nom. boris, nris, b,ri, (see § 15.2.)

Gen. ออีรเพอร, ที่อรเพอร, dat. อีรเพ, ที่รเพ, &c.

It also admits one of those collateral forms of τis , which we have just mentioned (2):

ότου, ότφ,—for οὐτινος, ῷτινι, (but not for the fem.) άττα, Ion. ἄσσα—for ἅτινα.

Obs. 3. The collateral form $\tau v \tilde{v}$, $\tau \tilde{\varphi}$, must not be confounded with the article, from which it is totally different, as is shewn by the triple gender and the dialects. The $\tau v \tilde{v}$ of the article is resolved by the Epics into $\tau v \tilde{v}$, but the $\tau v \tilde{v}$ for $\tau t v v s$, $\tau v v s$, into $\tau v s$, whence lon. and Dor. $\tau v \tilde{v}$.—dat. Ion. $\tau t \varphi$.—The same in the compound pronoun relative $\delta \tau v s$, $\delta \tau \tau v s$, $\delta \tau v s$.

Obs. 4. The Ionians have this collateral form also in the gen. and dat. plural, riws, riws, for πιών, πισίν, and the Attics even have, though rarely, in the compound pronoun relative, öπων, öποισι, Xen. Anab. 7, 6, 24. Œcon. 3, 2. (see Schn.) Soph. Œd. T. 414. Aristoph. Eq. 758.) Ionice öπιων, όπίσσιν, and also in the fem. όπίμου.

Obs. 5. Epics also have the compound pronoun relative with the first syllable unchanged in all the cases— $\delta \tau_{15}$, $\delta \tau_{192}$, (for $\delta \tau_{77192}$ and $\delta \tau_{1922}$), $\delta \tau_{1922}$. Whenever they use the double τ , they write the neuter thus : $\delta_{1}\tau_{71}$.

(See § 80. about is risour, ir wour, &c.)

4. The compounded with of and μn gives the negative pronouns of τ_{15} , $\mu n \tau_{15}$, η , no one, none, which are declined like τ_{15} , (§ 78. 2.) § 78.—Pronomina and Adjectiva¹ Correlativa.

1. Correlativa are words, several of which stand in such a connection with each other, that one contains a certain question, and the corresponding ones express the simplest relations, which answer that question. The general correlatives have already been stated above, viz. :

the pronoun interrogative ris, who? the demonstrative 5, 55e, obros, this:

the indefinite τ 's, any one, some one:

the pronoun relative os, compound vorus, which :

the negative overs, untris, (§ 77. 4.) or ovdeis, undels, (§ 70. 1.) no one, none, each, of course, with its fem. and neut.

2. When these expressions are expressly confined to two objects, or two parts,

the interrogative is πότερος, α, ον, which of the two? the demonstrative the same with the above ¹. the indefinite δ έτερος, (ή έτέρα, &c.) one of the two. the relative δπότερος, which of the two. the negative οὐδέτερος, μηδέτερος, neither.

Obs. 1. 'O irrees is exactly the Latin alter, and when one of two is already named, 5 irrees becomes definite, and must be translated the other, (4.) See about the crass Zrees, Surfees, &c. § 29. Obs. 5.

3. The answer to τ is and $\varpi \circ \tau \varepsilon \rho \circ \sigma$ may also be each. This has in Greek the form of a compar. and superl.

Exartegos, a, ov, each of the two,

Exactos, n, ov, each or every one (of several.)

4. Other general answers may be given to τ is, as

*ά*λλοs, another, (§ 74. 1.)

αãs, ωάντες, all, (§ 62. 4.)

The question worepos may be answered by

S stregos in the sense of the other, (see Obs. 1.

αμφότερος, α, ον, αμφότεροι, αι, α, both.

and in some connections instead of augórepos simply the dual,

N. A. $\ddot{a}\mu\varphi\omega$, G. D. $\dot{a}\mu\varphi\sigma\bar{v}$ with the accent removed, which is used for the three genders.

Qis. 2. In Poets žµφw is sometimes indeclinable, and used for the gen and dat. See about žλλo; and ἕτιçes, § 127. 4.

¹ Pronouns cannot be so precisely defined in theory, as not to admit many words, which may also be considered as *adjectives*.

§ 79.

1. Independently of these general correlatives, there are also some definite or particularising ones, referring to the properties and relative circumstances of the object, (of what nature? in what place?) These are formed in Greek after a very distinct analogy; but as they are partly adjectives, and partly adverbs, we shall treat of the latter separately, § 116.

3. Each series of correlatives has a common root and inflection; but distinguishes itself by the initial letter. The interrogative begins with a ϖ , for instance, $\varpi \delta \sigma \sigma s$, quantus? how great? how much? The same form, but usually with a change in the accent, serves for the indefinite, $\varpi \sigma \sigma \delta s$, aliquantus, of a certain size or number. When there is a τ instead of the initial ϖ , it is the demonstrative, $\tau \delta \sigma \sigma s$, tantus, so great, so much; but if the initial consonant is dropped, and the word begins with the spiritus asper, it is the relative, $\delta \sigma \sigma s$, quantus, as great as, as much as. There is in common language no negative to answer to these questions.

4. Beside the simple relative, there is also a compound one, which in some circumstances is generally preferred. It answers to the correlative Sorie, Srow, and is formed by prefixing an o to the interrogative,

wors, relative boos and bross, (poet. brados.)

5. The simple pronoun demonstrative, ($\tau \circ \sigma \sigma s$,) is mostly used as a perfect demonstrative by Poets only; but in prose sometimes merely in the restricted instances, when there is no particular stress on the relations of quantity, (or quality, in $\tau \circ \tilde{\sigma} s$,) ex. gr. $\delta \sigma \phi \beta \epsilon \lambda \tau i \omega v \epsilon \sigma \tau$, $\tau \circ \sigma \phi \mu \tilde{\alpha} \lambda \lambda \sigma \phi \nu \lambda \dot{\alpha} \tau \tau \epsilon \tau \alpha s$, (Xen. Cyrop. 1, 6, 26.) $\tau \circ \sigma \sigma s \kappa \alpha i \tau \circ \sigma \sigma s$. Hence we generally find a more emphatic form used, and just as the article δ , (the old and weaker demonstrative,) is strengthened either by the enclitic δs , ($\delta \delta s$,) or by being changed into o rar, the same is done here; -es in the second instance is changed into - $\sigma \tilde{v} \tau \sigma s$, as—

The former is declined in the middle of the word-

τοσόσδε, τοσήδε, τοσόνδε, gen. τοσούδε, &c.

(see about the accent, § 14. Obs. 3.) The latter conforms entirely to obres respecting the diphthongs or and are, but has in the neuter both or and o_2 , thusτοσούτος, τοσαύτη, τοσούτον and τοσούτα gen. τοσούτου, τοσαύτης, &C. pl. τοσούτοι, τοσαύται, τοσαύτα, &C.

The following are the three completest series of this kind :---

Interrog.	Indef.	Demonstr.	Rel.
wócos;	woods,	τόσος,	500s,
how great? how much? quantus?		τοσόσδε, τοσοῦτος,	οπόσο,
ສວກວ່;	woids,	toïos,	olos,
of what kind?		τοιόσδε,	ónoïos,
of what nature ? qualis?		τοιοῦτος,	
ωηλίχος ;	ωηλίκος,	τηλίκος,	ήλixos,
how old ?		τηλικόσδε,	omnlinos.
how great?		τηλικούτος,	1

See about the Ionic forms xoros, xoros, oxoros, &c. § 16. Obs. 1. c.

Obs. 1. There are also a few incomplete correlatives, which, (like as resos, 3 as for every state of the preceding Section,) have only the compound relative beside the interrogative; of this kind are especially addands, is donados, (where born, of what country, of what place,) the derivatives of as of sides, like as fores, as oraxis, as analytication, -is or origination, the demonstrative rives, supervises, (tiny, so very small, tantillus,) is also a correlative.

Obs. 2. This class of words derive their correlative power from the initial letters π , σ , &c. but some of them denote also other relations, when compounded, especially with the general correlatives, $3\pi e_{0.5}$, $3\lambda \lambda_{0.5}$, $\pi \tilde{x}_{5}$, (§ 78.) for instance, the interrogative $\pi e_{0.5}$ is also answered by $i\pi e_{0.05}$, $\lambda \lambda \lambda_{0.5}$, $\sigma \tilde{x}_{5}$, (§ 78.) for instance, the interrogative $\pi e_{0.5}$, of all sorts, of every kind. It is the same with ($\pi e_{0.5}$, $\eta which gives <math>\lambda \lambda e_{0.5}$, $\pi e_{0.5}$, $\eta which gives <math>\lambda \lambda e_{0.5}$, $\pi e_{0.5}$, $\eta which gives <math>\lambda \lambda e_{0.5}$, $\pi e_{0.5}$, $\eta which gives <math>\lambda e_{0.5}$, $\eta which gives \theta which gi$

Obs. 3. To consider $\tau \sigma \sigma \sigma \tilde{\sigma} \tau \sigma s$, &c. as a compound of $\sigma \tilde{\sigma} \tau \sigma s$ is improper. The final syllable $\sigma \tilde{\sigma} \sigma \sigma s$ here, and in the word $\sigma \tilde{\sigma} \sigma \sigma s$ by itself, is nothing but the super!. of $\tilde{\sigma} s$, as will be clearly shown below, in treating of the particles, $(i \tau \sigma \sigma \tilde{\sigma} \sigma s, i \tau \sigma \sigma \tilde{\sigma} s, s)$ 116.)

§ 80.—Appendages.

1. The compound and strengthened pronouns relative like δστις, δτου, δσπερ, δπόσος, &c. annex to all their cases the little word ούν, which retains the accent, and in this composition exactly answers to the Latin cunque, denoting the completeness of the relation; as δστις, who, δστισούν, quicunque, whosoever, ήτισούν, δτιούν, δτωούν, acc. δντιναούν or δντινούν, &c.—δσωεςούν, δποσοσούν, δπηλικουούν, &c.

Obs. 1. The form directs imparts still greater force to this signification; as isredirect lown, whosever it may be, isodifreet, but it is frequently written separate.

2. In the language of familiar intercourse, the Attics, to give

VERBS.

greater intensity to the pronoun demonstrative, annex to all its forms the

l demonstrativum,

which likewise draws the accent on itself, is always long, and absorbs all short final vowels; for instance,

οδτος—ούτοςì, this here, (Latin hicce, French celui-ci,) αύτπὶ, (from αὕτη,) τουτὶ, (from τοῦτο,) ἐχεινοςὶ, (celui-là,) ἐχεινονὶ, &c. τοσουτονὶ, τοσονδὶ, (viz. so much, so great as you see there,) &c.

See about long vowels and diphthongs being made short before this i, § 7. Obs. 19.

Obs. 2. Whenever the enclitic γ is annexed to the pronouns demonstrative, the i takes the place of the 1, as $\tau o \tilde{v} \tau \delta \gamma 1$, $\tau o v \tau o \gamma l$.

Obs. 3. If there be an σ before this *i*, it is sometimes found with the moveable *i*, as sirroriv, revreve's. (The case is the same with the adverb sirroriv from sirros.)

§ 81.—Of the Verb.

1. The essential forms of the Greek verb, as moods, tenses, &c. may be supposed to be known from other languages; but the Greek is more copious than the Latin, English, or German verb, especially with regard to having a middle voice distinct from the active and passive voice, the optative as a particular mood distinct from the conjunctive, the aorist as a particular tense, the dual as a particular number, and a greater variety of moods and participles for the several tenses. It must not be imagined, however, that every form is perfect and in constant use in every verb, though Greek grammars necessarily state all the forms complete in one verb.

2. It also happens much more frequently in the Greek than in other languages, that a form, which according to a strong analogy should be confined to one signification, has the opposite signification; for instance, the *passive* voice often has the signification of the *active*. Hence we must first be acquainted with the forms themselves, remembering at the same time what their principal destination is conformably to analogy.

3. But these significations can be thoroughly developed in the Syntax only, and what is absolutely necessary for their intelligence may be supposed to be known from other languages, as for instance the notions of the passive voice, the conjunctive and *imperative* of the present, &c. There are, however, a few previous remarks stated respecting the optative in § 88. 2. and respecting the *middle* voice in § 89. We now proceed to treat more particularly of the *tenses* of the Greek verb.

4. The most satisfactory division of the tenses is according to their reference to the *present*, *past*, and *future*. But the *past*, in common language, is susceptible of a greater variety than the two other. The tenses referring to time *past* are known by the general name of *præterites*; there is, however, this essential difference, that, in one of their forms, the thought is confined to the present time, and facts or circumstances are *mentioned* simply as having occurred; this is the *perfect*: in the other forms the thought is transferred to the past, and facts and circumstances are *narrated* as they occurred at that particular time¹. This narrative species of the *præterite* introduces new subdivisions, and gives, in Latin, German, and English, the *imperfect* and the *plusquamperfectum*, and in Greek an additional tense the *aorist*, of which the import is stated in the Syntax, § 138.

5. None of the known languages distinguishes the two species of *præterites* by forms so strongly marked as the Greek. The *perfect* adheres in the main to the analogy of the *present* and of the *future*, whilst the narrative species of the *præterite* has its own distinct analogy, on which the Greek grammar builds a second division of the tenses, and calls

Principal Tenses

the present, perfect, and future, and Historical Tenses

the imperfect, plusquamperfectum, and aorist.

6. There is a double distinction in the form. 1.) The tenses of the Greek verb are distinguished one from the other by their terminations; and 2.) the præterites by an additional prefix, called the *augment*. The *historical* tenses again distinguish themselves from the other tenses, and consequently also from the perfect by a peculiar augment, and particular inflections of the terminations of their numbers and persons⁴. We proceed to the augment, and shall treat of the inflections and conjugation in § 87.

² Even in a lively narrative this transfer of the thought to the particular time past, frequently betrays the narrator into the use of the present tense, (especially in the French language.)

³ That our classification of the Greek tenses by augments and terminations is, as it were, firmly rooted in the language, and, of course, essentially important, is very obvious. A present tense, praterile, and (perhaps periphrastic) future, are the three most indispensable tenses, with which the scanty old language msy be

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§ 82.—Of the Augment.

1. The augment is an alteration in the beginning of the word, which in most instances consists of a real addition, and when this is not the case, is yet derived from an original addition.

2. The augment is different according as the Greek verb begins with a consonant or vowel. When the verb begins with a consonant, the augment makes a syllable of itself, and is then called the syllabic augment. But when the verb begins with a vowel, this vowel, when short, generally becomes long. This is called the augmentum temporale, (aužnois xpovixn), the word xpovos referring likewise to the quantity of syllables.

3. But there is again in every verb a double augment of the perfect and historical tenses. We first state both with respect to the syllabic augment, because this is, as will be seen, the foundation of the other¹.

4. The augment of the perfect, when the verb begins with a consonant, consists in prefixing the initial letter of the verb with the vowel a, as

τύπτω, perf. τέ-τυφα:

hence this augment is also called the reduplicative augment, or simply reduplication. If the verb begins with an aspirata, it follows from § 18. that the corresponding tenuis is prefixed, for instance,

Φιλέω-πε-Οίληκα, θύω-τέ-θυκα.

The fut. 3. which comprises the meaning of the perfect, retains this avanent, § 99.

5. But the historical tenses barely prefix the ε , as,

τύπτω, imperf. έ-τυπτοι, aor. έ-τυψα,

supposed to have been satisfied. They, therefore, are justly called principal tenses. This praterite unquestionably served for the purposes of narration; it is, indeed, to the need of narrating or relating, (the oldest want of men,) that we trace the origin of all language; yet this prosterite was at the same time a mere perfect, just as we hear even now in several parts of Germany the uneducated class deliver their nar-ratives exclusively in the beavy German perfect. It was only in proportion as the language was cultivated, that it gradually separated from the prosterite the historical tenses, with their modifications, and left the old praterite to keep its station, as a pure perfect, among the principal tenses. To observe the analogy, which in the Greek so clearly distinguishes the principal and historical tenses, is highly interest-fing. The learner must, therefore, direct his particular attention to the syllable summent, and the tension of the tenses particularised in § 87.3. We combine the theory of the reduplication of the perfect with that of the simple augment, of which the former is the foundation, because this combination best shews wherein the two augments arree. and essentially differ. of all language; yet this prosterite was at the same time a mere perfect, just as we

best shews wherein the two augments agree, and essentially differ.

and the *plusquamperfectum*, which adds the *historical* meaning to the signification of the *perfect*, puts this ε before the *reduplication* of the *perfect* ; as

τύπτω, perf. τέ-τυφα, plusq. ε-τετύφειν.

6. There are augments in the active, passive, and middle voice. But with regard to moods and participles, as the indicative alone has the imperfect and plusquamp., we consider here none of the historical tenses but the aorist, and in this respect have the following rule :

The augment of the perfect is retained in all moods and participles; but the augment of the aorist takes place only in the *indicative*.

Thus of τύπτω,

the PERF. is τέτυφα, inf. τετυφέναι, part. τετυφώς, AOR. $\xi \tau v \psi a - \tau v \psi a$ and the fut. 3. is like the perfect. (See 4.)

Obs. The rule may be expressed still more accurately. Any reduplication, or whatever supplies its place, continues through all moods, (hence the irregular reduplication of the aor. Lila 900, part. Lila 900, and the like § 83. Obs. 7.) but any simple augment takes place merely in the indicative, (hence the irregular aor. #yayor drops merely the augmentum temporale in the infin., &c. ayayin, § 85. Obs. 2.) See about any founded or unfounded exceptions, the Anom. äyrops and sires.

§ 83.

1. The preceding Section stated the syllabic augment in its proper capacity and regularity; the present will shew its deviations and peculiarities.

2. Whenever a verb begins with an ρ , this ρ is doubled after the ε, as—

βάπτω, imperf. ἔββαπτον.

(See § 21. 2. and the exceptions ibidem, Obs. 2.) and the perfect and plusquamp. have only the same augment without the reduplication_

Perf. čộpaφa, plusquamp. čộpaφειν.

3. When a verb begins with a double letter, it takes merely the ε instead of the *reduplication*, which ε then remains unchanged in the plusquamp. ex. gr. ψάλλω, perf. έψαλκα, plusq. έψάλκειν: ζητέω, ξέω, perf. pass. έζήτημαι, έξεσμαι. And this is done in most instances, where the verb begins with two consonants, ex. gr. perf. έφθορα of φθείρω, perf. pass. έσπαρμαι of σπείρω, έκπισμαι of κτίζω, ἔπτυγμαι Of ωτύσσω.

Obs. 1. From this last rule are excepted, and consequently subject to the principal rule

- a.) Two consonants, of which the first is a mute, the other a liquid, (*muta cum liquida*,) for instance, γεάφω γί·γεαφα, χί-χλιμαι, πί-πνυκα, τί-θλακα, &c. But γr takes merely the 1, and γλ, βλ, are fluctuating; ex. gr. γνωείζω ίγνώεισμαι, κατ-ιγλωττισμίνος, δι·ίγλυπται and δια-γίγλυπται, βλάπτω βίβλαμμαι, βλαςάνω ἰβλάςπαι¹.
- b.) The perfects μίμνημαι and χίπτημαι of μνάω and χτάομαι. The Ionians, however, (and even the Attics sometimes, es. gr. Plato, Meno. 39.) have Ϊχτημαι. All other verbs beginning with μν and ετ, take simply the s, ex. gr. ἰμνημόνιυχα, ἰ χτιάτισμαι, ἴπτονα.
- c.) The perfects πίπταμαι, πίπτηκα, πίπτηκα, πιπτηώς, (see the Anom. πιτάννυμι, πίτομαι, πίπτω, πτήσοω,) all of which rather are syncopated verbs of the root ΠΕΤΩ. Any perfect immediately and regularly derived from πτ, has merely i, as the usual perfect of πτήσοω ἴπτηχα, and ἰπτόημαι, ἶπτισμαι.

Obs. 2. The same kind of augment, peculiar to verbs beginning with e, may have taken place in the old language with other semivowels; hence the two perfects *μμωερα* and *δοσυμαι*, see the Anom. μιίεομαι and σιύα.—The Epics double all liquids for the sake of the metre, but only in the imperf. and aor. *λλαβιν*, *μμαθι*.—See the Anom. δισαι about *iddues*.

Obs. 3. A few verbs of the common language beginning with liquids, have, instead of the reduplication, the syllable *i* or *i*, ex. gr. $i\lambda n\phi a$. See the Anom. $\lambda \alpha \mu \beta \dot{\alpha} m \lambda \dot{\alpha} \gamma \chi \dot{\alpha} m \lambda \dot{\gamma} \omega$, $\mu si (e \mu \alpha i)$, and PEO under $si \pi i \tilde{r}$.

Obs. 4. Homer's prevauping is the only instance of a reduplication before e.

Obs. 5. In the three verbs βούλομαι, (to be willing,) δύναμαι, (to be able,) and μίλλω, (to be about to do, intend to do,) the Attics commonly strengthen the syllabic augment by the addition of the temporal one; ex. gr. ήδυνάμην instead of ίδυνάμην, the same in άπολαύω, see § 86. Obs. 2.—See about the syllabic augment before a vowel, § 84. Obs. 5. etc.

Obs. 6. Non-Attic poets often omit the augment in the historical tenses; ex. gr. βάλι for ἔβαλι, βñ for ἴβη, γίνοντο for ἰγίνοντο, &c.³ Compare about the accent, Obs. 1. 2. to § 103.—This omission in the plusquamp. is also very common in prose : τιτύφισαν, τίτυστο, for ἰτιτύφισαν, ἰτίτυπτο, διδίαι, (Plato, Phædr. 251.) for ἰδεδίαι, and the like. But the omission of the real reduplication is very rare and doubtful. See about ἰδίατο and the like § 110. 8. and about the Epic redupl. δαι, instead of δα, the Anom. δισαι and διίανυμα.

Obs. 7. The aor.2. (of the active and middle voice,) has also frequently the redupl. in Epic poets, and this redupl. continues through all the moods, (see § 82. 6. with the Note,) ex. gr. $\pi(\pi\lambda\eta\gamma\sigma)$, $\lambda_1\lambda_2\beta_2\sigma$, $\pi(\pi)\beta_2\sigma$, $\lambda_1\lambda_2\beta_2\sigma\beta_2\sigma$, &c. In some few verbs the simple augment is added in the indic. $\phi_2\sigma'_2\sigma'$ information, (see the Anom. and compare $\pi(\lambda_2\mu\sigma)$ and $\Phi EN\Omega$.)—The present and the full active have this redupl. only in some mostly poetical forms derived from reduplicated tenses; see § 111.

¹ Observe that γ_{ν} , γ_{λ} , β_{λ} , belong to those instances of muta cum liquida, which are also excepted from the rule of the others in prosody, (see § 7.10.) The other exceptions stated in that Section do not occur in a way, which applies here; for $\delta i \delta_{\mu\mu} \alpha_{\mu}$ is a syncope. See the Anom. $\delta i \mu_{\mu}$.

² With Attics for the sake of the metre but seldom; see Herm. on Eurip. Hec. p. xxxii. In prose, never, not even in Ionic prose. The sole exception is χεñν. See the Anom. χεάω, χεή.

A GREEK GRAMMAR.

§ 84.—The Temporal Augment.

1. When the verb begins with a vowel, whether it has the sp. asper or lenis, the augment coalesces with the initial vowel into a long vowel, and this kind of augment, called the temporal augment, (see § 82. 1.) continues unchanged in all the præterites. A or ε generally becomes η , and $0-\omega$, ex. gr.

ἀνύω, imperf. ἄνυον, perf. ἄνυκα, plusq. ἀνύκειν, ἐλπίζω, imperf. ἄλπιζον, perf. ἄλπικα, plusq. ἀλπίκειν, δμιλέω, imperf. ὡμίλεον, perf. ὡμίληκα, plusq. ὡμιλήκειν.

2. The following verbs $\xi_{X}\omega$, I have, $\dot{\epsilon}\dot{\alpha}\omega$, I let, $\xi_{\lambda}\kappa\omega$, I drug, (see the Anom.) $\xi_{\rho\pi\omega}$ and $\xi_{\rho\pi\dot{\nu}\chi\omega}$, I creep, $\dot{\epsilon}\beta\dot{\epsilon}\chi\omega$, I accustom, $\dot{\epsilon}\lambda\dot{\epsilon}\sigma\omega$, I wind, $\xi_{51\dot{\alpha}\omega}$, I give a feast, $\xi_{\pi\omega}$, (see the Anom.) and $\xi_{\pi\sigma\mu\alpha\imath}$, I follow, $\dot{\epsilon}_{\rho\gamma\dot{\alpha}\chi\mu\alpha\imath}$, I work, do not change the ϵ into n, but into ϵ_i , for instance, imperf. $\dot{\epsilon}\dot{\epsilon}_{\chi}\sigma\nu$, perf. $\dot{\epsilon}\dot{\epsilon}_{\gamma\alpha\sigma\mu\alpha\imath}$, &c. (See Obs. 4.)

Obs. 1. See also iter, it is, in the Anom. with i is the Anom. if we and the verbs belonging to the root 'EQ, § 108.¹

3. The vowels i and v can only be augmented, when they are short, and they then become long through the augment; ex. gr. $i_{xe\tau\tau\epsilon\nu\omega}$, (Eurip. Med. 971.) aor. $i_{xe\tau\epsilon\nu\sigma\alpha}$, (338.) and even when the syllable is already long by position, the augment must be rendered sensible in pronunciation, ex. gr. $i\sigma_{\chi\nu\omega}$, $i_{\sigma\chi\nu\sigma\nu}$, $v_{\mu\nu\epsilon\omega}$, $i_{\mu\nu\nu\nu\nu}$.

4. Of the vowels long in themselves, \bar{a} (according to Text 1.) commonly becomes n, the others n, ω , i, \bar{v} , are not susceptible of the augment, ex. gr. $n\tau \pi \omega_{\mu} \omega_{\mu}$,

imperf. httaunu, perf. httnuau, plusq. httnunu, except by the removal of the accent. See Obs. 4.

5. A diphthong may be *augmented*, when its first vowel can be changed in the way mentioned above, and if the second vowel be an *i*, it is subscribed, thus :

αὐλέω—nὔλουν, εὖχομαι—nὐχὀμην, αἰτέω—ἦτουν, ἄδω—ἦδον, οἰ**κέω—**ῷχουν.

But many verbs neglect this *augment*, (Obs. 2.) and it never takes place with ov, $(o\dot{v}\tau\dot{a}\zeta\omega-o\ddot{v}\tau\dot{a}\zeta ov.)$

¹ The following are improperly considered as belonging hither, viz. ΐαω and ἰζίω. See the Anom. siπτιν--ΐζω about sίσα. See § 108. 2.— ἰζίω and ἰζωτάω, about sίζυσα, siζώτων, which forms belong, however, to the Ionic siζίω, siζωτάω.

Obs. 2. Those verbs, in which the augment would produce a cacophony or indistinctness, remain in general unchanged, especially a few beginning with a, av, et, followed by another vowel, air, andi, andi(oura, aiaino, siari(o, sido, and some others; only that the short a, for instance in aiw, is lengthened : imperf. aiw, (long a,) avainero, oláziζir, &c. But żildo makes findor according to the general rule. Neither do some other verbs beginning with si, take the augment, sivila, sizevein, sigela, or those beginning with u, (as size, sizer, sign,) with the solitary exception of sizzice, which, however, is only augmented by the Attics, and that but rarely, inage, income opas, Att. "nasa, "nasqual.-In the verbs beginning with so the augment no is Attic. and the usage is fluctuating, nozówny and sozówny, sopigny, very seldom noeigny. See about compound verbs with 15, § 86. 3.

Obs. 3. But the Ionians and non-Attic poets frequently neglect this augment as well as the syllabic one in any verb, ex. gr. autifuro for mutifuro, inv for iin, (of ian,) &c. even in the perf. and plusg. pass. ex. gr. äupan, olanpan, (of ärte, olaie,) Herod. The Dorians, instead of changing those beginning with a into n, merely alter the quantity, ā.

Obs. 4. The temporal augment arose unquestionably from the contraction of the syllabic augment : with the vowel of the verb, ex. gr. aya i-ayor hyor : the contraction of ss into a, and so into a, is, however, a deviation from the general custom, (§ 28. 3. b.) but that of is into y, and is into is, (ire, i-ire, ilyon,) agrees exactly with it.-Hence the accent of some compound verbs is accounted for. As the accent, (according to Obs. I. 1. to § 103.) always rests, as far as possible, on the antepenul-1 criper tima, driver of drante, for instance, has the circumflex on the penultima, because of the contraction. And thus the augment sometimes is to be known only by the accent, ex. gr. secontum, (from #xw.) imperf. spoot xov, asign is the imperative of ansleye, and ansieve the third person of the imperf.

Obs. 5. But the syllabic augment has actually been retained in some instances before a vowel. Beside several Epic forms, the following three verbs of the common language, which by the rule are not susceptible of the temporal augment, have the syllabic one :

aิSín, ล่งเอนสเ, อบอุเก, imperf. in Sour, involume, tobeour.

The case is the same with the verb Arn, (see Anom. Zyruph) I break, aor. Inza, &c. to distinguish it from Eye, I lead.

Obs. 6. The temporal augment arose from the even in the perfect. For as the usual redupl. (§ 82.) consisted in the repetition of the first consonant with an 1, this s alone could be prefixed, when the verb began with a vowel, and is formed the temporal augment along with this vowel. The s is still found unchanged in the first mentioned verbs, (as laya, luopas, intrpas, internal, internal, internal, internal, and besides in loiza, lodza, lopya,

from inter, itre, iero. The o in these perfects comes from the change of the vowel in the root, (of which below,) and s is redupl. : Leve I-vera, like diene dideene.

Obs. 7. This augment retains the sp. asper of the verbs, which have it, ex. gr. έάλων, ἱάλωκα, from ʿΑΛΟΩ. See Anom. ἀλίστομαι, also ἀνδάνω, ἔννυμι.

Obs. 8. Just as we have seen above, (§83. Obs. 5.) the syllabic augment increased by the temporal one, the latter is commonly increased in the verb ising, (I see,) by the syllabic one, and retains the spiritus : imperf. income. See about the perfect inguna, igáo, and also siyo, aniyo, among the Anomalous Verbs. The Epic poets do this likewise with other verbs, ex. gr. igrozósi of olvozoía, invdave of avdáva.

Obs. 9. When a verb begins with so, it is the second vowel, which takes the augment. This occurs in the verb isera (as, isera (as, and the perfects of Obe. 6. in the plusq. in zur, in zaru, ine yur.

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A GREEK GRAMMAR.

§ 85.—Attic Reduplication.

1. There is no redupl. like that of the syllabic augment in verbs, which have the temporal augment. But several of them, all radical verbs, have in the perfect a peculiar redupl. called the Attic redupl., which, however, is not exclusively peculiar to the Attics; most verbs, which have it, disdaining the above simpler form. It consists in the repetition of the two first letters of the verb with the vowel unchanged before the usual temporal augment in the perfect; for instance,

> ἀγείρω, (ἤγερκα,) ἀγ-ἡγερκα, ἀγἡγεϱμαι, ἐμέω, (ἤμεκα,) ἐμ-ἡμεκα, ὀϱὐττω, (ἄϱυχα,) ὀρ-ώρυχα, ὀρώρυγμαι, ὄζω, (ὦδα,) ὅδ-ωδα.

2. This form is fond of a short vowel in the third syllable, and on that account makes long vowels short, as for instance, in $a\lambda \epsilon i \varphi \omega$ perf. $a\lambda \eta \lambda i \varphi a$, $a\lambda \eta \lambda i \mu \mu a i$, $a\lambda o i \omega$, perf. $a\lambda \eta \lambda i \varphi a$.

Obs. 1. This shortening of the vowel enabled Homer to make ieneidaras even of iesida, which commonly gives ienes is see Obs. 4. to § 103.—That by this means the short radical vowel becomes prominent, is obvious, according to § 92. 4. 9. Even the temporal augment of the second syllable is sometimes neglected by the Epic poets for the sake of the metre, ex. gr. ieieuxro, àeăevia, of ieixau, "APO.—See about other peculiarities of this redupt. the Anom. aieiu, iyiipu, iyuu, ixu, oixouas.

3. The plusquamp. sometimes adds a new temporal augment, most commonly in axtraca drankdew: but it is omitted in the generality of instances, (compare § 83. Obs. 6.)

Obs. 2. The aor. 2. of some verbs among those, which belong to this \S , (as \S 83. Obs. 7.) has in the poets a *redupl*. corresponding to that of the *perfect*, yet so as to give precedence to the *temporal augment*; ex. gr.

APO, perf. Zenez, aor. Hpagor.

The case is the same with #ππχον, ώφοριν, and some other forms, (see the Note below.) The verb πχω, (see Anom.) has this aor. #γπγον in the common language. This redupl. continues also in the other moods, which only reject the temporal augment : ἀφάρη, ἀπαχιῖν, ἀγπγῶν, (see § 82. Obs.)¹

Obs. 3. A very extraordinary redupl. of the aor. at the end of the word is found in the Epic poets in

ięύκω, aor. hεύκακον, ięυκακίων, (for—ūν,) and also in iνίπτω, hνίπατι. See the Anom.

¹ Grammarians formerly used to explain the Epic forms #μαμι, Δμοφι, as perfects made by transposition of Ženga, δμωμα: but #μάμα or other perfects of this kind are nowhere to be met with in the genuine old Poets. These third persons have everywhere the signification of the aor., and there are in Homer and other Poets other aorists as 3 pl. Žengev for #μαμον, part. Δμαμών. The other similar aorists do also agree with them, as Δμαγιϊν, Δκαχιϊν, Δκαχιϊν, Δκαμῶιν, Δλαλκῶν, and ἐισμκῶν, (for which see the Anon.) and also those beginning with a consonant, as πετιθυϊν, λιλαθυΐν, & δ 83. Obs. 7.

§ 86.—Of the Augment in compound Verbs.

1. With regard to compound verbs, the principal rule is this: when the verb is compounded with a prep., the prep. stands before the *augment* in the *augmented* tenses, *ex. gr*.

προσΦέρω, προσ-έΦερον, ἀποδύω, ἀπ-έδυσα, ἀπο-δέδυκα, συλλέγω, συν-έλεγον, ἀπαλλάττω, ἀπ-ήλλατον,

but in most of the other compound verbs the augment stands first, ex. gr.

μελοποιέω, ἐμελοποίουν, μεμελοποίηκα, πλημμελέω, πεπλημμέληκα, ἀΦρονέω, ἦΦρόνουν, οἰκοδομέω, ὠκοδόμησα.

Obs. 1. The prep. πρό frequently makes a crasis with the syllabic augment, πχοίπεμψα, πχούπεμψα : see § 120. Obs. 7.

Obs. 2. Some compound verbs, which frequently occur in the language of familiar intercourse, and of which the primitives are to be found only in the dialects or poets, take the *augment* before the prep.; as $ix \& \Im v \& \Im v$, $ix \& \Im v$, $h \& \psi v$ (of $\& \varphi (n \mu u, v)$) yet we find also ex. gr. $x \& \Im v \& \Im v$ for in most authors, and $\& \pi v \land x \& u$ always gives $\& \pi i \land x \& u v \land y$ and sometimes, (according to § 83. Obs. 5.) with the double *augment* $\& \pi i \land x \& u$, and though there is no primitive verb to it. See also $\& \mu \pi i \chi w$ in the Anom. $i \chi w$, and $\& \mu \varphi (i \pi v \mu u, \S 108. 3$. About $i \mu \pi v \land x \& u$, see Obs. 5.

Obs. 3. Verbs, which are not compounded with another word, but derived from a compound word, have the *augment* in the beginning; as δunoxalion, idunoxalion, from δunoxalion, idunoxalion, idunoxalion, and the second part should be perfectly similar to the primitive verbs, as μελοχοιίω, άφερτίω, &c.

Obs. 4. In conformity to this principle some verbs compounded with prep., also take the *augment* in the beginning, as *irarτιούμαι irarτιούμαν*, *irτιβολω^{*}*, *irτιβόλουν*, the former coming from *irartío*s merely as a compound, and having no primitive simple verb.

Obs. 5. Yet even in such verbs the augment most usually is after the prep. Homer has ἀντιβόλησι¹. The Attics generally have ἰζιελησίασαν, ἰνικωμίαζον, προιφήτιυσα, συνήργουν, ἰπιτιτήδιυπα, ἰνιχιίρουν, and many more, though there are no simple primi-

¹ See Buttm. Lexilogue, 63, 13.

tives of all these verbs, ($ixx\lambda noid \zeta w$, $i\gamma x \omega \mu i d \zeta w$, $\pi e_{0} \eta \pi t i \omega$, $\sigma u n e \gamma i w$, $i\pi r n \delta t i \omega$, $i\gamma \chi u e i \omega$, which are derived from $ix x \lambda n \sigma i a$, $i\gamma x \omega \mu u \delta \gamma$, $\sigma v n e \gamma \delta s$, $i\pi r i \pi \delta s$, and from iv and $\chi t i e$. Karny e i v, (to accuse,) comes from x a the second of the accuser.) for there is no simple verb hypeiw, yet we do not say ix a the second of the accuser, perf. x a the second of the sugment has entirely vanished, because the n belongs to the word. 'Eurolä, (to trade, from $i\mu \pi \circ \lambda$, merchandise.) has indeed commonly $\eta \mu \pi \delta \lambda n \sigma a$ -max, but Lucian has $i\mu \pi v \pi \delta \lambda n x a$ - Even verbs compounded with substantives, have the redupt. in the middle, having no augment in the beginning, as $i\pi \pi \sigma r r e \delta \eta \pi a$ for $i\pi \pi \sigma r e \delta \mu \omega$.

Obs. 6. The following verbs commonly take the angment in both places together: \dot{a} rogSóa \dot{n} rácSour, \dot{r} roz λ ía \dot{n} ráz λ noz, \dot{a} rí χ oµan \dot{n} ruz \dot{r} oµnr, magorrúr πιπαςώγηπα. The anomaly is still greater in the verbs \dot{d} razoriñ, \dot{d} rairão, \dot{d} dinnónna, zaridnýπnoz, since they come from \dot{d} rázoros, \dot{d} raira, in which the α does not belong to another word. Common practice has been betrayed into this irregularity by the mere similarity of the composition.

CONJUGATION.

§ 87.—Numbers and Persons.

1. All the terminations of the Greek verb in its tenses, numbers, and persons may be divided into two very distinct principal classes, one for the *active*, the other for the *passive* voice. Hence, though the import deviates in some tenses, one class is called the *active conjugation*, the other the *passive* one.

2. The principal tenses of either conform in some respects to a particular analogy, by which they are distinguished from the *historical* tenses.

3. This appears more distinctly from the following table, which shews the terminations of the three persons and numbers in the different tenses and their conjugation. But it refers merely to the *indicative*; the way, in which it is to be applied to the conjunctive and optative, will appear from the following §.

	Acti	ve,	4	Passiv)e,	
	1 Person, 2	Person,	3 Person,	1 Person, 2	Person, 3	Person,
Sing. Dual, Plur.	wanting µey	S Тоу Те	τον σιν, σι	μαι μεθον μεθα	(σαι) σθον σ θε	таі σЭоч утаі.
		ł	Historical T	enses,		
Sing. Dual, Plu r .	wanting $\mu_{\varepsilon y}$	5 TMV TE	την ν ΟΓ σαν	ναμ μεθου μεθα	(00) 0307 03E	το σθην ντο.

Principal Tenses,

Thus, for instance, λύομαι, λέλυμαι, λύσομαι, λυθήσομαι, are all first persons of the principal tenses of the passive voice of the

verb $\lambda \delta \omega$, and the syllable or syllables between the termination $\mu \alpha i$ and the root λv , is the particular mark of the terminations of the tenses, of which we shall treat more at large hereafter.

Obs. 1. The terminations in this table begin at the consonant, from which backwards the rest of the verb is alike in the same tense. Some of the verbal forms annex this consonant immediately to the root of the tense, (see below the perfect of the passive and the conjugation of the verbs in μ_i :) but by far the greater part admits another vowel between the connecting vowel, $(\lambda \dot{\nu} - \rho_{\mu i}, \lambda \dot{\nu} - t_{i-f}, \lambda \dot{\nu} - t_{i-f})$. But as this vowel is variable, the particulars of the annection of the terminations must be learned from perfect examples, and this table is only calculated to bring under one point of view that, in which the different kinds of tenses agree.

Obs. 2. The terminations of the first and third person singular of the active are not given in this table, because in most instances they have no consonant, but only the connecting vowel, and generally alone, which connecting vowel¹ is, however, very different in different tenses. Compare, for instance, $1. \lambda - \omega$, $3. \lambda - \omega$, with $\lambda - \omega - \omega$, $3. \lambda - \omega$, with $\lambda - \omega - \omega$. But in most historical tenses the first person has a steady v, $(\lambda - \omega - v, \lambda + \lambda - \omega - \omega)$ and the third person, when its vowel is an s, the mutable v, $(\lambda - \omega - v, \lambda + \lambda - \omega)$ In the less frequent conjugation of verbs in μ_i , both persons have a very peculiar termination in the present, viz. μ_i , σ_i . See § 106.

Obs. 3. The third person pl. of the principal tenses of the active is given here as it is in use in the common language. But it is proper to observe that in the Doric dialect it ends in rti, and that the vowel of the σι of the common form is always long, because there has been a r dropped; τόπτουτι, Dor. τύπτοντι, --τιτύφῶσι, Dor. σιτύφωντι. See the Obs. V. 4. to § 103.

Obs. 4. The terminations σz_i and σ_0 of the second pers. pass. are only to be noticed as a foundation or basis, since they have remained unchanged but in very few instances. The manner, in which they coalesce with the preceding letters, so as not to be recognised, is explained below in the Observations III. to § 103.

Obs. 5. With regard to the peculiarities, which distinguish the *historical* from the *principal* tenses, the following points must be carefully attended to in the above table³:

- a.) A characteristic, which runs through the whole active and passive form, is, that the third pers. dual, which in the principal tenses is always the same with the second, (as act. τύπτισυ, τύπτισυ, pass. τύπτισθου, τύπτισθου,) constantly ends in nv in the historical tenses, ex. gr. imperf. act. 2. iτύπτιτον, 3. iτυπτίσην, pass. 2. iτύπτισθου, 3. iτύπτισθην.
- b.) The third pers. pl. of the active affords also a steady distinction; it always ends in si with the mutable v, (ouris, asis, or si, in the principal tenses, but in the historical tenses constantly with a steady v, (ov, av, usar, near.)
- c. (In the passive form the two kinds of tenses are completely different throughout the singular, and in all the third persons. The termination μαι in the principal tenses is always μur in the historical ones, and ται, (sing. and pl.) always becomes το. The difference of the terminations coming from σαι and σο is equally steady. (See Obs. 4.)

¹ Though in this instance it has nothing more to connect, it is yet identical with it, and is consequently dropped in any formation, which has no connecting vowel. Compare, for instance, $i\pi/\Im_n$ with $i\pi/\Im_{n-n}$, and $i\pi/\Im_{n-\mu(n)}$, where i or n belongs to the root.

² All these differences are of particular use in reading the Epic poets, where they frequently are the only means of recognising the tenses, when the *augment* is dropped. (See above the Obs. to § 83. 84.)

Obs. 6. The first person is wanting through the whole active in the dual; that is to say, it does not differ from the pl. That the dual, as an old pl. especially in verbs, has sometimes the signification of the pl with Poets, has been remarked above, § 33. Obs. 8. See particularly, Od. 9. 49. Hymn. Apoll. 487. 501.

§ 88.—Moods and Participles.

1. The imperfect and plusquamp. exist only in the indic. Other moods and participles may be formed of the other tenses. The future, however, has neither conjunctive nor imper., and the perfect seldom has a conjunctive, optative, and imper. See below, \S 137. Obs. 11.

2. The opt. derives its name from serving to express a wish, but is also frequently used in a variety of other connections, as will be seen in the Syntax. We only observe here that its signification corresponds almost thoroughly to that of the Latin *imperfect* of the conjunctive, which is wanting in Greek.

3. This observation is closely connected with the following principal rule concerning the conjugation of the conj. and opt. :---

The conjugation of the *conj*. of all tenses has constantly for its basis that of the principal tenses, while that of the *optative* is always grounded in the conjugation of the *historical* tenses¹.

The table of the preceding Section thus contains in its upper series the terminations of all conjunctives, and the lower one those of all optatives. The peculiarity of each mood thus lies in the modifications of the connecting vowel, or where there is none, of the radical vowel.

4. The conj. in particular combines throughout the vowels ω and n with the terminations of the *principal* tenses instead of the final vowels of the tenses of the *indic*. The conj. of the *present* (act. and pass.) of the usual conjugation, (see $\tau \dot{\upsilon} \pi \tau \omega$,) may therefore be learned from the following rule :---

Wherever the *indic*. has, o, ov, ω , the conj. has ω :

Where the *indic.* has ε , ε_i , η , the conj. has n or η .

Hence Ind. τύπτω, ομεν, ουσιν, ομαι, &c. Conj. τύπτω, ωμεν, ωσιν, ωμαι, &c. Ind. τύπτετε, εται, &c. Conj. τύπτητε, ηται, &c.

¹ Thus, for instance, the opt. even of principal tenses always has n_{v} in the third person of the dual, and in the passive constantly r_{v} in the third person sing. and pl. (§ 87. Obs. 5.)

Ind. runreis, EI, n, &c. Conj. τύπτεις, η, η, &c.

The conjunctives of the different tenses and conjugations are all without exception analogous to the conjunctive of the present of the usual conjugation.

5. The characteristic letter of the optative is 1: it coalesces into a diphthong with the preceding vowel, (whether radical or connective,) which diphthong continues the same through all numbers and persons. The termination of the first person in the active is either µ1 or nv, (as τύπτοιμι, τιθείην,) and in the last instance this η continues along with the diphthong in all the other terminations : oifi, ois, oi, &c.- Einv, Eins, Ein, Einsav, &c. In the passive the diphthong is immediately before the historical termination, (τυπτοί-μην, τιθει-το, &c.)

6. The imper. has a second and third person in all the numbers; its terminations in all tenses are-

2. 3. 2. 3. 3. 2. dual, τον, των, pl. τε, τωυω, '-'-Δου. σθων, pl. σθε, σθωσαν ΟΓ σθων. Act. sing. ... τω, pass. sing. (σ_0, σ_0) , $\sigma_0 \omega$, dual, $\sigma_0 \omega_0$, $\sigma_0 \omega_0$, 7. The infin. has the following terminations :---

act. EIV, Or al. pass. ogai.

8. All participles are adjectives of three terminations, and the fem. of course, (according to \S 58. 2.) always follows the first decl. The masc. of the active has in the gen. yros, which gives s or v for the nom. and oa for the fem., thus-

ων or ous, ousa, ov,	ās, āca, ăv,
gen. ovros,	gen. avros.
εις, εισα, εν,	ūs, ūσα, ĭv,
gen. Evros,	gen. vvros.

The participle of the perfect active deviates from this; it always has

ws, via, òs,

gen. oros.

The participles of the passive voice all end in

MEVOS, n, OV.

Obs. These terminations experience some modifications in their application ; they undergo a contraction not only in the contracted verbs, (§ 105.) but also in some parts of the usual conjugation, which are grounded in contraction. See § 95. 7. and Obs. I. 3. to § 103.

A GREEK GRAMMAR.

§ 89.—Active, Passive, and Middle Voice.

1. The idea of a passive includes also the case, when the action, which I suffer, is inflicted or done by myself. It may therefore be expressed by the passive form, as versor in Latin does not merely signify 'I am turned about,' but also 'I turn myself about.' This meaning of the passive is called the reflective'; but the Greek goes still farther, and employs the passive voice in connections, where the verb has only a collateral relation to the subject, (for instance, 'I prepare a dwelling for myself.') All these cases, which will be more fully explained in the Syntax, give the significatio media, and the passive, when it has this signification, is called medium, 'the middle voice.'

2. With regard to their form we have already shewn the difference between the *passive* and *active* voice, § 87. Each *active* tense is accordingly changed into its natural *passive* in the way, which we are going to point out here for the *first persons* of the *indic.* of all tenses.

	Active,	Passive.	Ac	tive,	Passive.
Present,	ω,	opai	Imperf.	٥٧,	όμην
Perf.	a, xa,	μai	Plusq.	ειν, χειν,	trun
Fut.	∫ σω,	σομαι	Aor.	σα,	σάμην
1 av.	λ <i>ω</i> ,	oũµai		07,	όμην

3. The four following tenses of this natural passive, viz.

the pres. and the imperf.

the perf. and the plusquamp.

comprise the medial signification in all cases, where that medial signification occurs, so that through the connection or context alone we can discover whether they are of the passive or middle voice. But in the aor. and fut. the above natural passive is generally only a medium, or middle voice: the passive has a particular form for both these tenses, which have this peculiarity, that the aor., notwithstanding its passive signification, assumes the active form in its conjugation, whilst the future, formed from this aor., goes again over to the passive form.

Aor. pass.
$$\begin{cases} \Im_{nv}, & Fut. pass. \\ & & nv, \end{cases}$$

In contradistinction to these forms, the above natural passive of the *fut*. and *aor*. is called in grammar *fut*. and *aor*. medii :

¹ Compare above the Note to § 74. 4.

Aor. med. { saunv, Fut. med. { σομαι,

But the four first tenses, which have only the natural passive form for both significations, and consequently should be called *passivomedia*, are simply denominated *passiva* in the theory of grammatical forms, and can only take the name of *media*, when they have the *medial* signification in the context, that is to say in the Syntax.

Obs. The medial or middle form of the aor. is omitted in all verbs, which have not such a medial signification; it is the aor. pass. in $\Im nv$ or nv, which assumes this signification in several verbs, (§ 136.) and therefore the medial form occurs only in a limited, though considerable, number of verbs. We begin, however, by considering every Greek verb as perfect, and shall notice, farther on, which tenses are actually in use in each verb.

4. The old Greek grammarians have in their grammars a complete medium, or middle voice, in which the present and imperf. of the passive are given at length as tenses of the medium; but instead of letting them be followed by the perf. and plusq. pass., which also have the double signification, they have a separate

Perf. and plusq. medii,

the import of which is the following.

5. The perf. act. has two different forms, each of which ends in α in the first person. The common form, as will be seen below. either aspirates the radical consonant, or introduces a x_1 ($\lambda s_{\gamma \omega}$ λέλεχα, φύω ωέφυκα,) the uncommon one does neither, (φεύγω wέφευγα, δαίω δέδηα.) In most instances the latter form, which differs so little from the other, really is the true practical perfect belonging to the regular pres. of the act., from which it is derived; and in but few instances the present has a transitive, and this perfect an intrans. signification. (See \S 113.) This anomaly of a small number of verbs ought not to have had any influence on the theory of the Greek verb in general; yet because the intrans. signification is in some instances the same with the reflective signification of the medium, (as for instance, ' I have frightened myself,' or ' I am frightened,') and because both forms of the perf. exist together in a few verbs, the old grammarians placed this perf. with its dependent plusy. in the conjugation of the medium, though in every instance, where a verb has a medium, it is only

the perf. and plusq. pass., which have the true medial signification along with the passive one. (See § 136.) 6. Modern grammarians have, therefore, abandoned this misleading method, and as the double formation of other tenses is marked by numbers in the theory of the Greek conjugation, § 90. 1. they now call this more uncommon *perf.* and *plusq*.

Perf. and plusq. secundum,

but it occurs only in the active voice. The perfect of the passive is always made in a uniform way from both forms of the perfect of the active.

§ 90.—Tenses.

1. The Greek tenses partly have a double form, marked in grammar by the first and second, though this does not establish a difference in the signification. The *perf*. has a double form only in the *act*. voice, (§ 89. 6.) but the *futures* and *aorists* have double forms in the *active*, *passive*, and *middle* voice.

2. The passive has besides a peculiar fut. 3, or what is called paulopostfut., which takes the reduplication of the perfect, (§ 99.) See Syntax, § 138.

3. All the tenses of the Greek verb are distributed or classed in the following table under the head of what is more correctly called the *active*, *passive*, and *middle* voice.

This table notices the *augments* and *terminations* of the first person. The strong line is the space left for the root of the verb, the small one in front for the initial letter repeated in the *augment*. The *sp. asper* over the termination denotes the aspiration of the preceding consonant.

	Act.	Pass.	Med.
Pres.	ω	- ομαι	as in the pass.
Imperf.	è υν	έ — όμην	-
Perf. 1.	-E à Or xa	-e — µai	
	é-e — ÉIV OF XEIV	έ-ε — μπν	
Perf. 2.	ε — α		
Plusq. 2.	è-e — Ely		
Fut. 1.	σω	— θήσομαι	- σομαι
Aor. 1.	έ — σα	è — θην	è — σάμην
Fut. 2.	— ũ	<u> </u>	οῦμαι
Aor. 2.	ě — ov	è 71V	έ όμην
Fut. 3.	wanting	-ε σομαι	wanting.

4. The manner of combining these terminations of the tenses with the root of different verbs requires a particular explanation,

called the theory of the *formation of the tenses*, previous to which we have to state what is called in grammar the *characteristic of the* verb, and the *theme of the verb*.

§ 91.—Characteristic of the Verb.

1. The letter, immediately preceding the principal vowel of the termination of a tense, is called the *characteristic*, (distinctive mark,) of that tense. Thus, for instance, in the above table σ is the *characteristic* of the *fut*. 1. and of the *aor*. 1. in the *act*. and *med*.

2. But that letter, which remains at the end of the root of the verb, after having rejected all which serves merely for the terminations of the inflections, is more particularly the *characteristic* of the verb. On rejecting, for instance, the ω of the present, we find that the letter, or two letters, which precede the ω , constitute the *characteristic* of that verb, ex. gr. in $\lambda \dot{\epsilon} \gamma - \omega$ the γ , in $\varphi_{0} v \epsilon \dot{\nu} - \omega$ the ϵv .

Obs. The question is not here about the etymological root of the verb, which in φ ornúw is the syllabic φ or, but about the radical letters of the verb, (compare the Note to § 39.) to which ω belongs. Thus in φ *i*(ω , τ_{i}) μ ω , it is ε and α , not λ and μ , which are the true characteristics. Verbs, of which the characteristic is a vowel, are called verba pura. See § 27. 1.

§ 92.—Double Themes.

1. In Greek, as in Latin, the *present* is considered as the *principal* tense, that is to say, the tense, which serves for the formation of all the other tenses. This process is easy in most verbs, since, on rejecting the ω , we find the root and characteristic of the verb, which are the basis, on which all the other forms of the verb are built.

2. But in many verbs, that which remains after rejecting the ω of the *present*, is not to be immediately taken for the pure root of the verb; for on stripping other tenses of the same verb of their peculiar *terminations* and *augments*, we find a root left, which is more or less different from the root of the *present*, so that we must discriminate which form of root is the primitive one.

3. This difference consists in one part of these verbs merely in the vowel, and chiefly in the alteration of the three short vowels ε , $\breve{\alpha}$, o. As there is nothing in simple vowels why one should be considered as the radical vowel preferably to the other, the vowel of the *present* tense is, for uniformity's sake, considered as the radical vowel, as, for instance, in $\tau \rho \epsilon \phi \omega$, $\epsilon \tau \rho \sigma \phi \pi$, $\tau \epsilon \tau \rho \sigma \phi \alpha$, exactly like cleave, clave, cloven, in English.

4. But the root of the verb in the present tense is in many verbs of a lengthened and fuller form, partly through a long vowel, or through a diphthong, whilst the other tenses have a short vowel, and partly through a greater number and variety of consonants; ex. gr. $\lambda\epsilon i \pi \omega \epsilon \lambda i \pi \sigma v$, $\tau \eta \kappa \omega \epsilon \tau \alpha \pi n v$, $\beta \alpha \lambda \lambda \omega \epsilon \beta \alpha \lambda \sigma v$, $\tau \upsilon \pi \tau \omega$ $\epsilon \tau \upsilon \pi n v$, $\tau \alpha \sigma \sigma \omega \epsilon \tau \alpha \gamma n v$. There is even a considerable number of verbs, of which the present offers a still greater variety, and sometimes an additional syllable, as $\lambda \alpha \mu \beta \alpha v \omega$, where the root is $\lambda \alpha \mu \beta \alpha v$, whilst other tenses $\epsilon \lambda \alpha \beta \sigma v$, $\lambda \eta \psi \sigma \mu \omega \omega$, make the root $\lambda \alpha \beta$, $\lambda \eta \beta$. This is the principle, on which the present tense of a verb frequently appears in a fuller form than other tenses of the same verb.

5. It is, no doubt, more natural and easier to adopt the simple root rather than the fundamental one, but as it would disturb the uniformity of the grammatical process, if the present of such verbs were derived from other tenses, grammarians have introduced the following theory. As there are verbs with double forms of the present, one simple and the other fuller, for instance, $\lambda \epsilon i \pi \omega$ and $\lambda \mu \pi \alpha i \omega$, $\delta \omega$ and $\epsilon \sigma \Im i \omega$, one of which generally is less used or even obsolete, we assume for tenses not analogous with the present, another disused verbal form, and give to it the form of a present tense for grammatical purposes; for instance, $\delta \lambda \alpha \beta \omega$ is considered as coming from a disused pres. $\lambda \alpha \beta \omega$ or $\lambda n \beta \omega$, and such imaginary or supplementary forms of presents are printed in grammars in capital or initial letters and without any accent, $\Lambda AB\Omega$, to point them out as not being in use. (See the second prefatory remark to the List of Anomalous Verbs.)

6. Any present tense, whether in use or obsolete, which serves for the formation of other parts of the verb, is called a *theme*, $\Im \ell \mu \alpha$, and any verb, which requires a supplementary verbal form along with its real present tense, is said to have a *double theme*. The characteristic of the simple theme in contradistinction to other forms, where it is not easily recognised, is called *the pure characteristic of the verb*; as γ in the theme TAF Ω in contradistinction to the $\sigma\sigma$ in $\tau \alpha' \sigma \sigma \omega'$.

7. This plurality of forms in one and the same verb is properly an anomaly; hence the annexed *List of Anomalous Verbs*

¹ To avoid too great an accumulation of such themes, this Grammar, instead of poticing disused themes in Ω , simply states the root, TTH, TAF, &c.

mostly contains verbs of that kind. But when the difference between the usual theme, and obsolete or imaginary one, is not very great, or common to several verbs, which have the same characteristic in the usual *present* tense, it is considered merely as a variety of the usual conjugation, that the anomalous one may not be needlessly increased.

8. We reckon here chiefly verbs, of which the pure characteristic in their usual *present* tense is disfigured by the introduction or change of a letter. They are of three sorts :---

1.) In verbs with the characteristic $\varpi \tau$, the τ is a strengthening addition; their pure characteristic is one of the labials β , ϖ , φ , (compare § 20.) ex. gr.

κεύπτω,	τύπτω,	ράπτω,
ΚΡΥΒΩ,	ΤΥΠΩ,	ΡΑΦΩ.

2.) Most verbs with $\sigma\sigma$ or $\tau\tau$ have as pure characteristic one of the palatal letters γ , x, χ : for instance—

చ్యాడికరండి,	φρίσσω,	βήσσω,
ΠΡΑΓΩ,	ΦΡΙΚΩ,	ΒΗΧΩ,

- in some few it is also a lingual letter. See Obs. 2-4.
- 3.) Most verbs with ζ , (*Dor.* $\sigma\delta$,) have δ for their pure characteristic; as—

 $\varphi_{\rho\alpha}(\omega) = \Phi PA \Delta \Omega, \delta(\omega) = O \Delta \Omega,$

but several have also γ , as—

πράζω,-ΚΡΑΓΩ.

All these verbs retain the fuller form and impure characteristic only in the present and imperf. of the act. and pass. voice; the rest of the tenses are derived from the simpler theme. But for the sake of brevity and uniformity we grammatically treat the two themes as one conjugation, and consider the matter, as if, for instance in $\tau \upsilon \psi \omega$, $\tau \upsilon \pi \varepsilon is$, and the like, the τ of the pres. $\tau \upsilon \pi \tau \omega$ had been rejected, or as if ζ , and not the pure characteristic δ , had been dropped before the σ in $\varphi \rho \omega \sigma \omega$, (fut. of $\varphi \rho \omega \zeta \omega$.)

9. To these verbs must be added those, which in the present tense barely differ in quantity, the pure characteristic being doubled in the present, which in common language is done only with the λ , as $\beta a \lambda \lambda \omega \ \epsilon \beta a \lambda \alpha$, $\sigma \tau \epsilon \lambda \lambda \omega \ \sigma \tau \epsilon \lambda \tilde{\omega} \ \epsilon \sigma \tau a \lambda n \nu$, or the pres. tense having, instead of the short vowel of the other tenses, a diphthong or long vowel; as $\lambda \epsilon i \pi \omega \lambda \epsilon i \sqrt{\omega} \ \epsilon \lambda i \pi \sigma \nu$, $\tau n \lambda \omega \tau n \lambda \omega \epsilon i \alpha \lambda n \nu$, $\varphi a i \omega \varphi a \nu \tilde{\omega} \ \pi \epsilon \varphi a \gamma \kappa a$, $\varphi \epsilon i \gamma \omega \varphi \epsilon i \lambda \omega \ \epsilon \varphi u \gamma o \nu$. They, too, have a simple theme, as BAA Ω , AIII Ω , $\varphi T \Gamma \Omega$, (Lat. fugio,) etc.: but such trifling differences are not sufficient to throw these verbs out of the usual grammatical method, which considers the *present* tense as a basis; hence they are stated below, among the regular conjugations, as mere abbreviations of the root of their *present* tense.

Obs. 1. Verbs in ζ , with the simple characteristic δ , exceed the others in number less by their primitives, as $\chi \acute{a} \zeta \omega$, $\chi \acute{i} \zeta \omega$, $\tilde{i} \zeta \omega \mu \omega$, $\sigma \chi \acute{i} \zeta \omega$, than by the multitude of derivatives in $i \zeta \omega$ and $\acute{a} \zeta \omega$, which follow the same conjugation. To the characteristic γ belong all verbs denoting a call or sound, as $x e \acute{a} \zeta \omega$, $\sigma riv \acute{a} \zeta \omega$, $s e \acute{i} \zeta \omega$, $s i \mu \acute{\omega} \zeta \omega$, &c. with a few others, of which we meet in prose with

στάζω, στίζω, στηρίζω, σφύζω, μαστίζω,

and some, which are fluctuating between the two formations; see the Anom. ἀρπάζω, παίζω, βαστάζω, νυστάζω¹. We even find in some other verbs the pure characteristic to be γγ. See the Anom. πλάζω, κλάζω, σαλπίζω, fut. πλάγξω, &c.

Obs. 2. The simple characteristic of some verbs in $\sigma\sigma$ or $\tau\tau$ is not one of the palatals, but linguals, and hence follows the analogy of those with ζ , as

πλάσσω, πάσσω, πτίσσω, βλίστω, βράσσω, χνάσσω, λιύσσω, ἰμάσσω, ἰρίσσω, χορύσσω, λίσσομαι, νίσσομαι,

(fut. #Lásw, &c.) and two are fluctuating : see the Anom. & overw, vásew.

Obs. 3. Some verbs have the present tense indifferently with ξ or στ, but follow only one of these double presents in the rest of their tenses; as in particular, σφάτω or σφάζω, (to kill, elay,) fut. σφάζω, &c. and ἀξμώζω or ἀξμώστω, (to join, fit,) fut. ἀξμώσω, &c.

Obs. 4. It will be stated, § 95. Obs. 2. that the Doric dialect has a palatal letter in some tenses of the verbs, of which the characteristic is a lingual.

Obs. 5. We have remarked above, in general, that the characteristic $\pi\tau$ always contains one of the three mutes of the labial organ, and $\sigma\sigma$, $\tau\tau$, either a palatal, or (according to Obs. 2.) a lingual. But which letter it be, is generally indifferent: we shall see below that most verbs are used only in those tenses, (fut. 1. aor. 1. perf. 1.) which must also change this pure characteristic according to the general rules, (§ 16. &c.) and the three mutes constantly in the same way. For instance, the fut. $\beta_{n\ell}\omega$ merely shews that the pure characteristic of the verb $\beta_{n\ell}\sigma\sigma\omega$ is a palatal letter, but does not indicate which palatal it is. This may indeed be inferred in these instances from other kindred words⁶, but as it is of no importance with regard to inflection, all those verbs, of which the pure characteristic does not appear from the conjugation itself, may be considered, if they be with $\pi\tau$, as having the characteristic γ , or (those

¹ It is obvious that in most of these verbs we cannot suppose the real original characteristic to have been γ , but that the anxiety to avoid the meeting of σ , $(\sigma\tau_{I}-\sigma_{I})_{i}$, $\beta\alpha\sigma\tau\alpha\sigma\delta i_{i}$,) caused many verbs in $i\zeta \omega$, $\dot{\alpha} \zeta \omega$, to assume the other form. See Obs. 6.

² Thus in the above example $\beta_{h\sigma\sigma\sigma\omega}$, (to cough.) the radical letter has been asserted to be χ from the subst. $\beta_h \xi$, (cough.) gen. $\beta_h \chi_{\delta s}$. Again in $\pi \lambda \acute{a}\sigma\sigma\omega$, (to form, fushion.) the radical β may be inferred from such subst. as $i\sigma_h\sigma\pi\lambda$, $\delta \eta_{ss}$, (maker of overse.) But the inference is not always safe, because the radical letter in such derivations frequently is different without any apparent cause; for instance, aor. pass. $i\kappa e^{i\beta} \eta_{rn}$, adv. $\kappa e^{i\beta} \eta_{ss}$, dj. $\kappa e^{i\beta} \eta_{ss}$. This and similar instances shew, what was indeed to be expected, that the radical letter is not always steady, but frequently fluctuating, as in English, to weave and webster, in German, decken, 'to cover,' and ein dach, 'roof.' Yet in most cases there is a correspondence between the verbal and nominal forms, and in doubtful cases the grammarian is warranted in considering the simple vowel of a verb as its radical letter, or pure characteristic.

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of Obs. 2.) the characteristic δ , which is grounded in the kindred termination ζ . We therefore have only to notice the few verbs, which really shew, in any of their tenses, another letter than any of those, which we have mentioned, as their pure characteristic. They are

a.) With mr,

βλάπτω, zęύπτω, pure characteristic β,

βάπτω, βάπτω, Βάπτω, σχάπτω, βίπτω, Βεύπτω,--Φ.

b.) With so, rr, only the Anom. opisson x, Anom. Lissona, -r: and zogisson -9, (§ 98. Obs. 5.)

Obs. 6. But we cannot repeat too often that in all this we do not mean to assert etymological truth, but grammatical analogy. Though such formations as $\pi e^{i \pi \sigma \omega}$ $\pi i \pi e \alpha \gamma \omega$, $\varkappa \lambda \dot{\alpha} \gamma \gamma \omega \varkappa \lambda \dot{\alpha} \gamma \dot{\omega}$, can hardly be accounted for otherwise than by assuming an older form, it would yet be absurd to pretend that derivative verbs like $\dot{\varkappa} \lambda \dot{\lambda} \dot{\sigma} \sigma \omega$, $\chi \omega e^{i \xi} \omega$, came from an old form in $\gamma \omega$ and $\dot{\omega}$: the former, however, really has an aor. 2. pass. $\dot{\varkappa} \lambda \varkappa \alpha \gamma \gamma \omega \omega$, and the other the Ionic 3 pers. pl. of the perf. pass. $\varkappa \varkappa \omega e^{i \xi} \omega \omega \omega$. It is rather evident that other verbs have been formed after the analogy of those, which previously existed in the language. But to draw the line is impossible; at least it would needlessly complicate the statement of grammatical principles. It is far better to bring all the verbs, which agree in that kind of formation, under one point of view; and it may be supposed that several of the simple themes have actually been formerly in existence, (this supposition is, indeed, confirmed by verbs of that kind occurring in the old poets, such as $\beta \lambda \dot{\alpha} \beta \omega$, $\lambda i \sigma \omega \omega$, $\lambda \dot{e} \phi \omega$, for $\lambda e^{i \varphi} \omega$ for $\dot{e}^{i \varphi} \omega \sigma \omega$, and others,) and that in the progress of the language other verbs were formed on the analogy of similar roots.

Obs. 7. The modes of strengthening the present tense, not comprised in this Section, especially the lengthening of some present tenses with -iw and -iw, are reviewed below in § 112. as belonging to the anomaly of the verb.

§ 93.—Formation of the Tenses.

1. The annection of the terminations of the tenses, as stated in § 90, is not always a straightforward operation, but frequently influenced by euphony, and when the characteristic of the verb does not harmonise with those terminations, it necessitates changes and differences, besides other peculiarities in the usual language.

2. It is, therefore, of importance to know which tenses are derived one from the other, or agreeing with each other. Some tenses, connected in signification, are evidently derived one from the other; ex. gr. the *imperf*. from the *pres*. tense, and *plusquamp*. and *fut*. 3. from the *perf*.

3. Of other tenses it cannot be properly affirmed that they are derived one from the other; but as they agree more or less in their derivation from the common root of the verb, grammar considers them, for the convenience of the learner, partly as derived from each other, (ex. gr. the aor. 1. in $\sigma \alpha$ from the fut. in $\sigma \omega$,) and partly as exhibiting an example, which serves to point

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out once for all in one tense what else would require to be repeated in each tense.

4. The tenses are accordingly classed in the following three series, in the order in which they are derived from each other in the generality of verbs, or stated in the grammar :---

- I. Pres. and imperf. act. and pass.
- II. Fut. and aor. 1 act. and med. Perf. and plusq. 1. along with perf. and plusq. pass. and fut. 3.
 - Aor. and fut. 1. pass.
- III. Fut. and aor. 2. act. and med. Aor. and fut. 2. pass. Perf. and plusg. 2.

And though one of these tenses may not be used in a verb, yet grammar states it to serve as a uniform basis for others actually in use.

5. Any change, which the verb undergoes in one tense of the first series, applies also to the following tenses, unless there be particular rules and exceptions.

Obs. That, in which the tenses of each of the three series agree, chiefly consists in this :---

- The tenses of the first series never change the real root of the real present tense of the act. voice; and if, (according to the preceding §,) that present tense is of a lengthened or full form, that form takes place in the whole series, whilst the second series in most instances, and the third in all, is derived from the simple or imaginary form.
- The second series comprises all the terminations, by which the characteristic of the verb is in most instances changed, especially through the addition of a consonant in the termination.
- But the third series constantly retains the characteristic of the verb unchanged, and only alters the root at times. This series alone shews the pure characteristic of the verb, if there be a lengthened or full form in the first, whilst in the second series, when it is, for instance, a palatal letter, we can only recognise one of the palatals, but cannot know which it is.

§ 94.

1. The formation of the tenses, and their differences among themselves, are pointed out for each tense in only one of its forms, which always is the *first person* of the *indic*. All the other personal and modal forms are conjugated alike in all verbs, as soon as that *first person* is known, as will be seen below in the *pa*radigms, (compared with §§ 87.88.) Obs. Only the perf. pass. is of such a nature, that its formation must be studied in its several modal and personal terminations; see § 98.

2. Several tenses are formed in a manner so simple and constantly uniform, that they are easily known from the examples below. We will only previously state those of the usual conjugation in ω :—

- I.) The present ω gives the imperf. or-τύπτω, έτυπτον.
- Every tense in ω is in the pass. ομαι. Thus the pres. ω gives the pres. of the pass. τύπτω, τύπτομαι : and the fut. the fut. med. τύψω, τύψομαι. The § 95. 7. shews that the fut. 2. or circumflexum in ῶ, med. -οῦμαι, is comprised in this rule.
- 3.) Every tense in ov is in the pass. όμην. Thus the imperf. ov gives the imperf. pass. έτυπτον, έτυπτόμην : and the aor. 2. the aor. 2. med. έτυπον, έτυπόμην.
- The aor. 1. med. annexes merely the syllable μην to the aor. 1. ἔτυψα, ἐτυψάμην.
- 5.) The perf. always gives the plusquamp. in the act. voice by changing α into ειν—τέτυφα, ἐτετύφειν : and in the pass. by changing μαι into μην—τέτυμμαι, ἐτετύμμην. See about the other persons of the plusquamp. pass. in particular § 98.
- 6.) Both forms of the aor. pass. give the fut. pass. by changing nv into hooμaι—ἐτύφθην and ἐτύπην—τυφθήσομαι, τυπήσομαι.

The rest of the tenses require particular rules.

§ 95.—Futurum Activi.

1. The principal form of the *fut*. in Greek is the termination *ew*. It occurs in by far the greatest number of verbs, and is on that account called *fut*. 1., *ex. gr*.

- waiw, fut. waisw.

2. When the characteristic of the verb is a consonant, it causes the changes usually connected with σ , ex. gr.

λέγω,	σλέ χω,	τεύχω,	fut.	λέξω,	αλέξ ω,	τεύζω,
θλίβω,	λείπω,	γράφω,		$\Im(\psi \omega)$	λείψω,	γράψω,
οπεύδω,	ωείθω,	τέρθω,		σπεύσω,	ω είσω,	τέρ σα.

Obs. 1. When the characteristic of the verb is a lingual letter preceded by τ , a change takes place before the σ of the *fut*. according to § 25. 4. But the case is of rare occurrence; it is most distinct in *wirdw*, *fut*. *excise*. See also the Anore. $\pi \delta \sigma \chi \omega$, $\chi \approx \partial \delta \omega$.

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3. The verbs in $\pi\tau$, $\sigma\sigma$, or $\tau\tau$, and ζ , having the pure characteristic, (according to § 92.) change $\pi\tau$ into ψ , $\sigma\sigma$ ($\tau\tau$) into ξ , and ζ into σ , ex. gr.

τύπτω, (ΤΥΠΩ,)	τύψω,
ράπτω, (ΡΑΦΩ,).	þάψω,
τάσσω, (ΤΑΓΩ,)	τάξω,
φεάζω, (ΦΡΑΔΩ,)	φράσω,

and in rarer instances (§ 92. with the Obs.) ζ is changed into ξ , and $\sigma\sigma$ ($\tau\tau$) into σ , ex. gr.

πράζω, (ΚΡΑΓΩ,) πράξω, πλάσσω, (ΠΛΑΘΩ,) σλάσω.

4. When the characteristic of the verb is a vowel, (verba pura, § 91. Obs.) the syllable, which precedes the termination $\sigma\omega$, is generally long, let its quantity in the present tense be what it may¹, ex. gr.

δακςύω, (ū,)	δακεύσω, (ū,)
τίω, (ĭ,) ²	τloω, (ī,)
and consequently e and o become	n and ω , ex. gr.
φιλέω, δηλόω,	φιλήσω, δηλώσω.

See the exceptions in the Obs. 3. 4.

5. The characteristic α is changed into η in the fut. except when the vowels ε , ι , or an ρ precede, in which cases the α in the fut, is long *, ex. gr.

τιμάω, ἀπατάω,	าเ μท่σω, ฉิสฉาท่σω,		
βοάω, ἐγγυάω,	βοήσω, έγγυήσω,		
ἐάω, μειδιάω,	ἐάσω, μειδιάσω, (ā,)		
δράω, Φωράω,	δεάσω, Φωράσω, (ā,)		

See the exceptions in the Obs. 6. 7.

6. But the penultima of futures in asw, isw, is always short, when they come from verbs in ζ, or σσ, ττ, ex. gr. in φράσω, δικάσω, νομίσω, κλύσω, coming from φεάζω, δικάζω, νομίζω, κλύζω: and in ωλάσω, ωτίσω, from ωλάσσω, ωτίσσω 4.

Obs. 2. The Doric dialect has ξ instead of r, (in the fut. and aor. 1.) not only in most verbs with ζ , ex. gr. zouizo, dirážo, from zouizo, dirážo, but also in verbs, which

¹ The probable reason of it is stated in the Obs. 15.

³ Tiw is taken here in its usual quantity, though Homer uses it also as long.

⁸ Compare the analogous rules of the first decl. § 34. 2. and of the fem. in adjec-

tives, § 60. 2. ⁴ The vowel in all these verbs is short by itself, and not lengthened in the fut; ⁵ the vowel in all these verbs is short by itself, and not lengthened in the fut; were it long by itself, it would continue so in the fut., as it does in xentow, xentow. Whether verbs like xrierow, vierowas or vierowas, actually made zview, vierowas, in the fut, as is generally assumed, is not absolutely decided. See Buttm. Complete Gr. Gr.

have a vowel before the ω in the present tense, but chiefly, only when the vowel in the usual first. is short; ex. gr. i γ ($\lambda \alpha \xi_1$. (See Obs. 3.) The Dorians have, however, the common form along with this, and use both indifferently in verses according to the exigency of the metre⁵.

Obs. 3. Several verbs, of which the characteristic is a short vowel, keep this vowel unchanged in the *fut*. especially,

γιλάω, χαλάω, θλάω, αλάω, (to break,) σπάω, fut. γιλάσω, &c.

άλίω, ἀγτίω, ἰμίω, καλίω, τιλίω, ζίω, ξίω, τρίω, αἰδίομαι, ἀκίομαι,

fut. artien, aidisepan, &cc.

àcéa, fut. àcéra,

άνύω, άρύω⁶, έλεύω, μεθύω, πτύω, fut. άνύσω, &c.

and some poetical verbs, $(x \circ \tau i \omega, \tau \iota x i \omega, i \epsilon i \omega, \tau \alpha \tau i \omega)$ as well as a few rare and obsolete themes, from which the tenses of some anomalous verbs are derived, as $x \epsilon \epsilon i \omega$, $x \epsilon \iota \mu \dot{\alpha} \sigma \omega$, $\dot{\alpha} \dot{\alpha} \sigma \omega$, &c. The quantity of the pres. tense of the verbs in $\dot{\omega}$ belonging to this class, is yet unfixed, though on the whole it may be assumed to be short; all the other verbs, which have $\tilde{\nu} \sigma \omega$ in the *fut.*, are partly long, partly undetermined in the present tense: see § 7. Obs. 10.

Obs. 4. Some verbs are fluctuating between the two formations, partly in the *fut*. itself, and partly in the tenses derived from it, (according to § 93. 4.) which are the following:

สม่าม, (to praise.) fut. สม่ารอง, aor. รุ้ทเธส, perf. pass. รุ้ทกµสง, aor. 1. p. รุ้ทเป็ทง, (Epic, สมห์รอง, รุ้ทกรส.)

wolles, (to desire,) fut. roliew and how, perf. rivionza, pass. nuai, aor. 1. p. iroliedne.

dia, (to tie, bind,) fut. dhea, perf. didiza, pass. inal, aor. 1. p. idi9n.

aieiw, (to take,) fut. aienow, perf. pass. Senual, aor. 1. p. spiSnv.

See also the Anom. yauin, origin, ideioxn, viun, and PEO under iirin. To these must be added some disyllabic verbs in in, view, which shorten the v again in the perf. and aor. 1. pass., though with the Attics even the v of the present tense is long:

perf. pass. ailum, aor. 1. pass. iligno, idigno, irigno, with a short u,

perf. act. λίλϋκα, τίθϋκα, or δίδυκα⁷.

Obs. 5. All verbs, which retain the short vowel in the *fut.*, may in non-Attic poetry double the *σ* in both the *fut.* and the *aor.*: as *σιλίσσω*, *ixόμωσει*, *dixáσσω*, *iyó-*λ*ασσε*, *xαλισσάμενος*, *άνύσσας*⁸.

Obs. 6. The verb ἀχεοάομαι, (to hear.) has ἀχεοῶσομαι contrary to the analogy of βοάω, ἀλοάω, fut. ήσω, and χεάω χεαόμαι, has χεήσω, &c. contrary to the analogy of δεάω, άσω.

Obs. 7. That the Ionians have in verbs, which usually make their tenses with a

⁵ The instances are more rare, when this form, 1. takes place also with the long vowel, as $u_{\mathcal{X}} \dot{z}_{\mathcal{Y}}$, and, 2. passes over to other tenses, as $i\lambda v_{\mathcal{Y}} \dot{z}_{\mathcal{Y}} \partial n_{\mathcal{Y}}$ (for -is $\Im n_{\mathcal{Y}}$ from $\lambda v_{\mathcal{Y}} \dot{z}_{\mathcal{Y}}$) in Theorr. It is, however, evident that this Dorism was a partial practice, which gradually went over from the verbs, in which the radical letter is a palatal, into other verbs by a specious analogy. We have in *Obs.* 8. a perfectly similar and unquestionable instance with the Doric α .

⁶ The verbs ἀνύω, (to accomplish.) and ἀεύω, (to draw up water.) have in the pres. tense an Attic collateral form ἀνύτω, ἀεύτω.

⁷ Compare also some verbal nouns of the disyllabic verbs in 14 and 144, as φύσις, τίσις, ἄτύτος, φύσής. See below, § 119. Obs. 2. 5. 7.

⁸ That in some of our editions, (especially in the old ones,) verbs, which never have a short vowel, are written with a double σ , to shew their quantity, offends against correctness. Yet there are verbs, in which the point has always been disputed, and still is partly so; as in igique, (to preserve,) in particente, &0. long ω , an u instead of this long u, (as 9:*sirequat*, signed), and the Dorians, on the contrary, instead of the u in verbs in ωu always \bar{u} , ($\tau \mu \omega \sigma u$, $|\beta i \bar{u} \sigma u$,) follows of course from the general principles stated § 27. Obs. 5. 7. Only $i \bar{\omega} u$ has in all the dialects $i \bar{\omega} \sigma u$.

Obs. 8. But the Dorians also frequently introduced \bar{a} in the conjugation of verbs in i..., as $\varphi_{i\lambda}\dot{a}\sigma as$, $\delta\dot{a}\sigma as$, irrow $\delta\eta$, from $\varphi_{i\lambda}i\omega$, $\delta\dot{i}\omega$, review. It is particularly frequent in the later Doric writers.

Obs. 9. The following six verbs,

πλίω, I navigate, πνίω, I blow, νίω, I swim, Síω, I run, βίω, I flow, χίω, I pour,

have in the *fut*., or at least in its derivatives 10⁹, es. gr. whiteren, isressen, xeima, &c. and the two following,

zalω, I burn, κλαίω, I weep, the primitive form of which, peculiarly retained by the Attics, is κάω, κλάω, with ö, have au: καύσω, ϊκλαυσα, &c. See the Aπom.

Obs. 10. That several verbs in a have new in the fut., is noticed below in § 112. 8.

7. The trisyllabic and polysyllabic *futures*, which have a short vowel before the final syllable $\sigma\omega$, viz., $\check{\alpha}$, ε , \check{i} , are susceptible of a collateral form, which, rather peculiar to the Attics, is usually called

Futurum Atticum.

The instances of this kind are all agreed in this, that the σ is dropped, and that the final syllable becomes a circumflexed or contracted termination. This is effected in two ways.

8. In the verbs, of which the *future* ends in $\dot{a}\sigma\omega$ or $\dot{\epsilon}\sigma\omega$, the two vowels $\dot{a}\omega$ or $\dot{\epsilon}\omega$, after having dropped the σ , are contracted, and the same contraction takes place in the other persons, according to the general laws of contraction, so that these *futures* are conjugated exactly like the *present* tense of the contracted verbs in $\dot{a}\omega$ and $\dot{\epsilon}\omega$, as will be seen hereafter. But here, too, the Ionians leave the form $\dot{\epsilon}\omega$, $\dot{\epsilon}\epsilon\iota s$, uncontracted; *ex. gr.*

βιβάζω, f. βιβάσω, (βιβάω, βιβάεις, &c. not in use,) fut. Att. βιβώ, φς, φ, pl. ωμεν, ατε, ωσι, (ν,)

τελέω, f. τελέσω, Ion. again τελέω, τελέεις, fut. Att. τελώ, είς, εί, pl. ούμεν, είτε, ούσι, (ν,)

with which the *fut. med.* likewise agrees, $\tilde{\omega}\mu\alpha_i, \tilde{\varphi}, \&c. \tilde{\upsilon}\mu\alpha_i, \tilde{\epsilon}i$, &c. Compare the *present* tense of the verba contracta in the active and passive voice, § 105. with the Obs.

9. No contraction of the vowels can take place in the fut in issue after the σ has been dropped, but the second vowel ω alone

⁹ It is remarkable that all the six verbs denote a flowing current-like motion. See them all in the list of *Anom. Verbs*, especially on account of the non-Attic conjugation of ji_{0} , and the quite unusual one of χ_{i0} with w.

takes the circumflex, and they are then conjugated like the contracted verbs in ω , ω , ex. gr.

χομίζω, f. χομίσω, (-ίω,) fut. Att. χομιώ, ιεϊς, ιεϊ,

pl. เอบีนะข, เะเีระ, เอบีฮเ, (v,) med. xouloounai, เะเี, เะเีรai, &c.

Obs. 11. This fut. Alt. thus has its first foundation in the Ionic dialect, to which the dropping of the σ between the two vowels is peculiar. See above, § 28. Obs. 4. and compare Obs. III.2. to § 103. The Attic dialect afterwards contracted the two vowels, whenever it could be done, and something analogous was remarked in the verbs in *icon*.

Obs. 12. We have instances of a fut. in is in this resolved form : rikis, Il. 9. 415, zopísis, v. 831, for zopíssis. See the Anom. zopísvuju. But the form $\tilde{\omega}$, $\tilde{\alpha}_{\tilde{s}}$, like the corresponding pres. tense of the verba contracta, is not resolved by the Ionians, (Herod. dizār, izār, izār,) but the Epics have the lengthened form, (Homer, zesuion, iláq, regáq, like the present tenses of § 105. Obs. 10. The instances, however, of both the resolved and contracted form are not frequent. The most uncommon are those verbs, in which the usual present itself ends in is and do: TELLO, TELO, fut. relies, (Homer,) relei, (Plato Protag. 331.) καλέω, καλώ, fut. καλείσθε, (Demosth. Lept. 5.) zalourras, (Xenoph. Hell. 6, 3, 2.) for zalioorras. See likewise the Anom. χ iw. No change can take place in most instances, that is to say, either when the fut. σω comes from a pres. in άζω, (ex. gr. δικαν for δικάσειν, of δικάζω, βιβα, Plato Phædr. 7. for Bibaru, &c.) or when the simple present tense in is and an is obsolete, (ex. gr. audia, audiiit, for audiiaa, &c. of AMPIEO:) see below invuli, § 96., and roeisis above ; orioà for orioadoi, see the Anom. orioanous and others. To this Obs. belongs also the fut, of some verbs in $i\omega$, which is like the pres. See the Anom. ξεύω, ταιύω.

Obs. 13. The long vowel, especially the ω in the futures in $\omega \sigma \omega$, is very seldom shortened so as to admit this contraction; ex. gr. ignuevous for ignuevous, eixenverse, for issumptions, thuc. 3, 58. 6, 23. (See about this and some doubtful similar instances, Buttm. Complete Gr. Gr., § 95. Obs. 16. with the Note.)

Obs. 14. In the verbs in $i\zeta \omega$ the fut. in $i\omega$, really is more in use than the regular form in $i\sigma\omega$: it also occurs with the Ionians, but never in the resolved form, ex. gr. $a\gamma\lambda\alpha$ isir $\sigma\beta\alpha$ s, $\beta_{1}\sigma\sigma\sigma_{1}s$, $\sigma_{1}\omega\sigma_{2}\omega$, &c. in Herod. and Hippocr.

10. The tense, which is called in grammar Futurum Secundum,

after having shortened the radical syllable, annexes in the Ionic dialect the termination $i\omega$ to the pure characteristic of the verb, and in the common language contracts it into $\tilde{\omega}$, conjugating it in both the *act*. and the *medial* voice according to the rules of contracted verbs.

11. This fut. occurs only in verbs, whose characteristic is λ, μ, ν, ρ and which in general have not the future in $\sigma\omega$. We shall treat of them in particular in § 101. Grammarians formerly assumed a fut. 2. in all verbs even in those, in which it never was used, for the bare purpose of deriving from it the *aor*. 2., of which the formation will be shown in the following §. The fut. 2. pass. stands in a very different predicament; for, as it is

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derived, not only in grammar, but in the regular process of the language, from the *aor*. 2. *pass*. (see § 89. 3.) it really occurs in every verb, which has this *aor*., about which see below, § 100.

Obs. 15. To bring all this under an analogous point of view, we take the termination $\sigma\omega$, (fut. 1.) for the basis. To this was prefixed i, either with or without any connecting vowel; but the short form was preferred in common use, and iso was also abbreviated into $i\omega$, $\tilde{\omega}$, (fut. 2.) chiefly in the verbs, of which the characteristic is λ , μ , ν , e. Whenever a short vowel of the root of the verb was placed before ison, the two vowels coalesced, and the word was lengthened, Text, 4. 5. ($\phi_i\lambda\eta\sigma\omega$, $\tau \sigma\omega$.) But when such a short vowel was prefixed to $\sigma\omega$, ($\tau i\lambda i \sigma\omega$, $\tau i \omega \omega$), these forms remained unchanged, or the same purpose, which originated the fut. 2., produced in this instance the several forms of the fut. Att.

Obs. 16. There are in the verbs with λ , μ , ν , ρ , a few exceptions respecting the *fut*. 1. in $\sigma\omega$, which will be stated below, and also instances, where the form of the *fut*. 2. occurs without the characteristic λ , μ , ν , ρ^{10} . The instances are all of the *middle* voice, viz.

μαχούμαι, and along with it the fuller form, μαχίσομαι, which has maintained itself, see Anom. μάχομαι¹¹,

Збобран, хаЭзбобран, see Anom. « Zopan,

πιοῦμαι, a form censured by the ancient critics, instead of the still more anomalous πίομαι, (see Obs. 18.) from ΠΙΩ, see Anom. πίνω,

and there are a few poetical instances: $\pi i \pi i \sigma \beta \omega_i$, Hom. Hymn. Ven. 127. from TEKA, (Anom. $\pi i \pi \tau \omega_i$) $\mu \alpha \beta i \tilde{\nu} \mu \omega_i$, (Dor. for $- \tilde{\nu} \tilde{\mu} \alpha_i$,) Theor. 2, 60. from MH6A, (Anom. $\mu \alpha \tau$ - $\beta \delta \tau \omega_i$.—The note to $\delta n \omega$ in the Anom. ΔA , shews in what respect the Epic forms $\pi i \omega_i$, $\delta n \omega_i$, belong hither.

Obs. 17. The Dorians use iv instead of ov in all circumflexed futures, and in the contraction in general; which contraction they have according to § 28. Obs. 5. in common with the Ionians, whenever the latter use any: ex. gr. $\beta \alpha \lambda \lambda \omega$, fut. $\beta \alpha \lambda \tilde{\omega}$, pl. $\beta \alpha \lambda i \delta \mu i v$, $\beta \alpha \lambda i \tilde{\nu} \mu i v$, compare § 105. Obs. 13. But the Dorians also circumflex the common fut. 1. in $\sigma \omega$, and conjugate it as if it were a contraction of $i\omega$, ex. gr. $\tau v \psi \tilde{\omega}$, $\tau v \psi \tilde{v} \mu i v$, (for $-\delta \tilde{\nu} \mu i v$, (for $-\delta \tilde{\nu} \mu i v$, (for $-\delta \tilde{\nu} \mu i v$, if more or less used in some verbs by Attic and other writers by the name of

the Futurum Doricum,

but merely as a fut. of the middle voice, (compare § 100.4.) and always with the Attic contraction ov, ex. gr. $\varphi_{10'}\gamma_{20}$, fut. usual $\varphi_{10}\zeta_{0}\tilde{\gamma}_{12}\omega_{2}$. See also among the Anom. $\pi \alpha_{10}\zeta_{0}$, $\chi_{1}\zeta_{0}$, $\pi\lambda_{10'}$, $\pi\lambda_{10'}$, $\lambda_{10'}$, $\lambda_{$

Obs. 18. We meet with a very deviating form of a fut. in π_{iopent} , I will drink, and $\frac{33_{opent}}{1000}$, I will eat, which have the exact form of the pres. tense of the pass. voice of the simple themes, to which they belong, and about which see the Anom. π_{inv} and $i\sigma_{inv}$.

¹⁰ Exactly as in other verbs the *aorists* $i_{\mathcal{K}}$ is, is we determined to those in λ , μ , ν , e, $(i\pi\omega\lambda a, i\phi_{mu}a.)$ It is very probable that just as this form of the *aorist* became more general in the Alexandrian dialect, (see the Note to § 96. Obs. 1.) futures of that kind got into use in some dialects without being admitted into the more polished ones. Hence the old method of stating a fut. 2. $\sigma \nu \pi \tilde{\nu}$ in the paradigm of $\sigma \nu \pi \mu \nu$.

¹¹ These two futures, as being the regular and Attic one, might be derived from the pres. tense $\mu \alpha \chi(i \rho \mu \alpha)$, which was really in use among the Ionians, but it is more conformable to analogy to suppose that this Ionic present tense was introduced by the very forms, which have the appearance of coming from it. That it was the same with xatio, will be shown in § 110. 11. 2., but as this present tense is alone in use, grammar must derive the fut. xation from it.

§ 96.—Aor. 1. and 2. Act.

1. The aor. in α is called aor. 1. It ends either in $\sigma\alpha$, or simply in α . Whenever the *fut*. ends in $\sigma\omega$, that is everywhere except in the verbs in λ , μ , ν , ρ , the termination of the aor. 1. is $\sigma\alpha$, and it undergoes the same changes as we observed respecting $\sigma\omega$, for instance,

τύπτω,	τύψω, —	ĕτυψα,
χομίζω,	χ ομίσω, —	ἐχόμισα,
φιλέω,	φιλήσω, —	ἐφίλησα,
πνέω,	πνεύσω, —	έπνευσα, (see § 95. Obs. 9.)

But in the verbs λ , μ , ν , ρ , where the termination of the *fut*. is not $\sigma\omega$, but $\tilde{\omega}$, the *aor*. 1. likewise does not end in $\sigma\alpha$, but merely in α : the rules will be stated on treating of those verbs in § 101.

Obs. 1. A few anomalous verbs, though not verbs in λ , μ , r, ρ , make their aor. 1. in ω instead of $\sigma \omega$, for instance, $\chi i \omega$, $i \chi_{1\omega}$. See also the Anom. $z \omega i \omega$, $i \pi i \tilde{\nu}, \sigma i \tilde{\omega},$ $\delta \lambda i \omega \mu \omega$, $\delta \sigma r i \omega \mu \omega$, and $\tilde{\pi} r i \chi z \omega$ under $\varphi i \omega^{-1}$.—With regard to the aor. 1. in $z \omega$ of some verbs in μu , (ex. gr. idwax,) see below the verbs in μu .

2. The aor. in ν is called aor. 2. In the common conjugation it is the termination $o\nu$, which is added to the characteristic of the verb in the following manner:

- i.) the *aor.* 2. is always made from the simple theme and pure characteristic of the verb, whenever, (according to \S 92.) the latter has a lengthened form in its *pres.* tense;
- ii.) it generally renders short the penultima of the present;
- iii.) it partly changes the ε of the radical syllable into α .

3. By these changes alone the *aor*. 2. distinguishes itself from the *imperf*., and all verbs, in which none of these changes can take place, (as $d_{\xi}\omega\omega$, $\gamma\rho d\varphi\omega$, and the like,) or in which the bare quantity of the vowel would constitute the difference, have no *aor*. 2. *act.* whatever³.

4. Moreover it does not occur in any derivative verb, formed from other words with fixed terminations, as $\dot{\alpha}\zeta\omega$, $\dot{\zeta}\omega$, $\alpha\dot{\imath}\nu\omega$, $\dot{\imath}\nu\omega$, $\varepsilon\dot{\imath}\omega$, $\dot{\omega}\omega$, $\dot{\varepsilon}\omega$.

¹ The Alexandrian dialect, (§ 1. Obs. 10.) formed of several verbs, which commonly have only the aor. 2. in o_{2} , an aor. in a_{2} , ex. gr. ida for idor, it area 3. pl. for it area, and the like. See the Note to Obs. 9.—Hence also some medial forms of the aor. 2. are found in non-Attic writers fluctuating between o and a_{2} for instance, signore.

³ But they may form an aor. 2. pass. ; for instance, iyeáon. See below § 100.

5. Most verbs have the *aor*. 1., and but few, comparatively speaking, the *aor*. 2. In the grammar, however, the latter is set down in many verbs, which in reality have it not, because many verbs, though destitute of the *aor*. 2. *act.*, yet form the *aor*. 2. *pass*. on the same principles; hence this formation is preferably shown once for all in the *aor*. 2. *act.*, and the *aor*. 2. *pass*. is derived from it ^s.

6. The changes and abbreviations of the characteristic and radical vowel of the *pres.* tense into the characteristic and vowel of the *aor.* 2., mentioned above 2.) are effected in their several instances in the following manner:

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Charac	torns	the
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	•••••					•
Pres.	λλ	Aor.	2. λ	,,	,,	βάλλω, ἔβαλον
•	πτ		(77	"	,,	τύπτω, *έτυπον
,,	ПT	,,	{β	"	,,	κεύπτω, *ἕκρυβον
			lφ	,,	39	ράπτω, *έρραφον
, , ,	σσ, ττ	,,	γt	2 1	,,	τάσσω, *ἔταγον
e	Y		68	31		φράζω, *ἔφραδον
"	5	"	ĺγ	,,	,,	κράζω, ἕκραγον
• • •	σσ <u>,</u> ττ ζ a Vowe	l	•			
"	<i>a</i> ı	,,	ă	,,	92	πταίρω, ἔπταρον
9 3.	n	,,	ă	**	"	λήθω, έλαθον
. •			(ĭ	••		λείπω, έλιπον
	13	"	{ e or ă	in th treat	e verb § 90.	λείπω, έλιπου os λ, μ , ν , ρ , of which we
21	ευ	,,	ับ	,,	,,	φεύγω, έφυγον
,,	8	"	ă	,,	,,	τρέπω, έτεαπον.

Obs. 2. The form of the *aor*. 2. bears the same relation to the simple theme as the *fmperf*. to the *pres*. tense in use; but distinguishes itself from the *imperf*. partly by its *aoristic* signification, (of which we treat in the *Syntax*.) and partly by having its own moods and *participles*, made after the form of the *present*. And there is this constant analogy, that the real *imperf*. of a verb always conforms itself exactly to its usual *pres*. tense, and that consequently a true *aor*. in the *indic*. differs from the usual *imperf*., and that in the other moods it differs from the usual *pres*. tense. Hence, for instance, $i\gamma_{exeqver}$ necessarily is the *imperf*, and $\gamma_{exeqver}$ the conjunctive present, &cc.

³ With regard to the aorists stated Text 6. as examples, the learner must be informed that the forms *irvaros*, *iscubos*, *iifaaqos*, *iraqos*, never occur at all, or at least only in a very few passages, which on that account are suspected of being corrupted, (they should be *irv4a*, *iraga*, *dc.*) they are stated here merely on account of the aor. 2. pass. (as *irvarus*, *isqu6m*,) which is really in use.

⁴ Of the verbs, which in their $\sigma\sigma$ conceal another radical letter than γ_1 (§ 83.) which must of course re-appear in the *aor*. 2., there is none but the poetical λ is $\sigma\sigma\mu\mu\mu$, λ , $\sigma\sigma\mu\mu\nu$, (see Anom.) which has an *aerist* of that kind.

Obe. 8. Some imperfects seem to form an exception to this general rule, and to be sorisis at the same time; but on examining them more closely, we find that they all are, at least in practice, mere sorisis. Such are ifour, (see § 109. $\phi_{N,k,l}$) and $i\pi_{\ell_1\ell_k}m_\ell$, $h_{\ell_1\ell_k}m_\ell$ (from if $a_{\ell_1\ell_k}m_{\ell_1}$) is presented as the set of the metre; but it would be very improper to consider as imperf. it which the present ensures nowhere, and which of course are employed only as sorists. That $\pi_{\pi \alpha \alpha \sigma \sigma}$, $\pi_{\lambda \alpha \lambda \lambda z \sigma}$, and the like, are still more improperly considered as imperfects, appears from § 85. Obs. 2. with the Note⁵.

Obs. 4. The same analogy respecting the distinction of the aor. 2. from the imperf. ebtains also in those verbs with double themes, which on account of their more considerable deviations can only be noticed in the list of Anomalous Verbs, as $\lambda a\mu$ - $\beta drow$, $d\mu aproxime$, &c. For in them too the aor. 2. is constantly the imperf. of the obsolete form, $i\lambda a\beta or$, $i\mu agrow$, from $\Lambda AB\Omega$, ($\Lambda HB\Omega$,) 'AMAPTO.

Obs. 5. Hither belongs also the *aor*. of some verbs in $i\omega$ and $d\omega$. These terminations are not derivative in some verbs, but mere lengthened forms of the primitive simple one, (§ 92. Obs. 7. and below, § 112. 8.) of which the *aor*. 2. as *xrowing inverse*, *yeaw iyeer*, (from KTTHO, FOG,)⁶ has maintained itself as other tenses have maintained themselves in some verbs. (Compare the perf. 2. § 97. Obs. 4. and the *aor*. 1. in the Anom. *yapiw*.)

Obs. 6. The abbreviation of the penultima, $(\lambda n \Im \omega i \lambda x \Im \omega$, $\varphi i \omega \gamma \omega i \varphi v \gamma \omega$,) may also be justly considered as a return to the old form of the verb, which frequently, (as we have seen above, § 92.) had been lengthened only in the pres. tense. And even the change of s into ω may be considered in that light, since we likewise find this ω in the Ionic dialect in the pres. tense of some of these verbs, as $\tau e \delta \pi \omega$, $\tau \delta \mu \omega \omega$. But

⁵ The separation of the aor. 2. from the imperf. might be historically accounted for in this way. The Greek language originally made no distinction between the signification of the aorist, and that of the imperf, and both historical proterites in , and a, (irurer or irurer, and irute,) were probably formed for that mixed signification without any distinction, just as the German and English languages have imperf. of one syllable and imperf. in ED, (I find, found; I print, printed.) Hence the import of the aor. and imperf is not fully distinguished one from the other in the oldest writers, (§ 137. Obs. 3.) But when the Greek language began to observe a marked difference between the signification of the aor., and that of the imperf., the latter gradually assumed the fixed form , but the aor. did not on that account immediately confine itself to the form a. This form in many verbs was probably as unusual to the Greeks as I seed, falled, runned, is to an Englishman instead of I saw, fell, ran. When, owing to the great variety of the Greek verbal forms, the præterite in or also acquired a double form, it may have been derived in a different manner from the same pres tense, $(\lambda_{\lambda_i\sigma\sigma\sigma})$, $(\lambda_{\sigma\sigma\sigma})$, or from an already existing double theme of the verb, $(\lambda_{\lambda_i\sigma\rho\sigma})$, $\lambda_{\lambda_i\sigma\rho\sigma\sigma})$, or from an already would naturally be gradually attached to one of them; but the inclination to attend to analogy would have the effect of confining the aor. to that form in , which was farthest removed from the usual pres. tense; and when later wants required the separation of the moods and participles, which originally had probably a common form with the pres, and præterite, they were made partly for the aor. conformably to analogy, (from the form in o,) and partly (for the form in or,) recourse was had to the moods and the participles of the unusual pres. tense, which was likewise the basis of the indic., yet with some deviations in the accent, which the ear required in the infin. and participle, (Listin, Lististan, Listin,) because they generally denote the past, and their terminations, siv, so 9ai, wy, remind us too distinctly of the present.

⁶ See also the anomalous πιστίω, στυχίω, τορίω, μηπάφμαι, μυπάφμαι, and compare, ληπίω and θορίω in λάσπω, θρώσπω. as, notwithstanding the probability of some instances, we never can arrive at an absolute certainty on the whole, the kindred words, ex. gr. $\varphi_{\nu\gamma}$ and the Latin fugio, may, just as well as $i\varphi_{\nu\gamma\sigma\tau}$, have been abbreviated from $\varphi_{i\sigma\gamma\sigma}$: the Ionic $\tau_{\tau}\epsilon_{\sigma\sigma\sigma}$ may, just as well as $i\varphi_{\nu\gamma\sigma\tau}$, have been derived from $\tau_{\tau}\epsilon_{\sigma\sigma}$ through a change of the vowel; and as there are, besides, so many verbs, which change nothing but their vowel, it is better not to increase the number of verbs of double forms or anomalous verbs, particularly as changes of the vowel in *praterites* are also frequent in other languages. At the same time it is very probable, that in part of these verbs the primitive short radical syllable of the *present* tense was lengthened and strengthened, whilst in another part the originally long radical syllable was actually made short in the *aor*. and other forms⁷.

Obs. 7. In some verbs, however, the syllable, which precedes the termination, is long in the aor. 2., and offers no difference but a simpler form, or the change of the vowel into a, ex. gr. εδεσν, έβλαστον, έπαςδον: (see the Anom. εδείσχω, βλαςάνω, πίςδω, and others.)—The length by position is destroyed, in some few poetical forms, by a transposition, ex. gr. δίεχω ίδεαχον: see also the Anom. π/εβω, δαεβάνω, πίεχω.

Obs. 8. With regard to the aor. 2. in nv, ωv , vv, and the syncopated aorists of the act. and pass. voice, see below the verbs in ωi and § 110.—about the ω instead of o in some medial forms, (ex. gr. $iv_{i}\omega_{i}nv_{i}$) in non-Attic writers, the Note above to Obs. 1. —and about some anomalous verbs, which impart a neutral signification to the aor. 2., whilst their aor. 1. has the transitive meaning, § 113.

Obs. 9. We have just seen in the first Obs. to this Section, that some verbs form the aor. 1. with the characteristic of the aor. 2.; but we also meet with the opposite case, viz. the aor. in or with the characteristic σ , of which we have a most complete instance in the aor. of the verb $\pi'(\pi\tau\omega)$: this is commonly derived from HETO, and makes income a scale, and to this may be added the Epic if on itera, idénsion. See the Anom. izriouan, bains, dow, and some imper. : of sc compared with the fut. of so, see the Anom. of e_{0} , and the Epic äfort from $\Xi\gamma\omega$, λ_{1} is of some, (see the Anom. $\lambda_{1}\gamma\omega$, $\delta_{0}\sigma_{10}$, $\delta_{0}\sigma$

§ 97.—Perfectum 1. and 2. Activi.

1. The perf. act. has the same terminations, $(\alpha, \alpha s, \epsilon v, \text{ or } \epsilon, \&c.)$ in its different forms, but varies in its characteristic. The perf. 1. has its own characteristic, but the perf. 2. always has the unchanged characteristic of the verb.

2. But the perf. 1. also varies its own characteristic.

⁷ That most, if not all analogy in language originates in this way, is an incontestable truth. It was natural that, as the narrative form (of the *præterite*) became more frequent, the plastic form (the *pres.*) was made more prominent by a stress laid on the principal syllable; but it was equally natural to endeavour, by way of contrast with the *pres.*, to accent the distinctive syllables of the *præterite*, and thus obscure the principal syllable of the verb, which the vivacity of narration would, moreover, cause to be pronounced with greater rapidity.

⁶ The custom formerly was to consider all these as forms derived from the *fut.*, contrary to the analogy of the language. The above statement makes it sufficiently obvious that, as the language had formed the two acrists in or and α without σ , sizer and sizer, (see Obs. 1. with the Note,) it might likewise form both in ore and ex with σ , fixers, (see existra,) and farers, idordurn, and idordury. The acrists in ex and ore were, however, generally preferred; yet there are remnants of the formation in α and or. See Buttm. Complete Gr. Gr. § 96. Obs. 10.

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a.) When β , π , ϕ , or γ , \varkappa , χ , is the characteristic of the verb, this characteristic becomes (or continues) aspirate, and an α is annexed; for instance,

τρίβω, λέπω, γεάφω,—τέτριφα, λέλεφα, γέγεαφα,

λέγω, πλέχω, τεύχω, — λέλεχα, πέπλεχα, τέτευχα.

If this characteristic of the verb be changed in the *pres.* tense, (§ 83.) it may be known from the *fut.*, and as the same letters, which give an ξ or ψ to the *fut.*, are here changed into χ or φ , we need only convert those double letters into aspirate ones; for instance,

τάσσω, (τάξω,)—τέταχα, τύπτω, (τύψω,)—τέτυφα.

b.) The termination of the *perf.* 1. in all other instances is $-\varkappa \alpha$. This in the verbs, which have $-\sigma \omega$ in the *fut.*, is annexed in the same way, and with the same changes of the vowel and characteristic as the $\sigma \omega$ of the future, for instance,

τίω, (τίσω, ϊ,)	τέτικα,
φιλέω, (φιλήσω,)	πεφίληκα,
τιμάω, (τιμήσω,)	τετίμηχα,
έςυθριάω, (ερυθριάσω, α,)	ήρυθρίāκα,
σπάω, (σπάσω, α,)	ёстаха,
πνέω, (πνεύσω,)	πέπνευχα,
the lingual latters are dr	annad

and the lingual letters are dropped πείθω, (πείσω,) πέπεικα, κομίζω, (κομίσω,) κεκόμικα,

but the liquids are retained. See below the verbs in λ , μ , ν , ρ , § 101.

3. The perf. 2. (formerly called *perf. medii*, see § 89. 4-6.) annexes the same terminations to the characteristic of the verb without any change, for instance,

λήθω λέληθα, σήπω σέσηπα, φεύγω ωέφευγα.

4. But three circumstances must be attended to:

a.) When the characteristic is impure in the pres. (§ 92. 6.) the simple root and the pure characteristic appear as in the *aor*. 2. for instance,

ωλήσσω, (ΠΛΗΓΩ,) — ωέπληγα, φρίσσω, (ΦΡΙΚΩ,) — ωέφρικα, ὄζω, (ΟΔΩ,) — ὅδωδα.

b.) This form is, on the whole, fond of a long vowel in the

root, even when it is short in the tenses, which have the simple radical vowel. Hence the pres is again lengthened in the above instances.

The n is assumed in the *perf*. only when the strengthening of the *present* tense consists of a diphthong, or of a length by position,

1. ex. gr. δαίω, (aor. 2. έδασν,) — δέδηα¹,

2. $\vartheta \alpha \lambda \lambda \omega$, (fut. $\vartheta \alpha \lambda \tilde{\omega}$,) — $\tau \dot{\epsilon} \vartheta n \lambda \alpha$,

But after ρ and after vowels, we have $\hat{\alpha}$ instead of n, as for instance,

κράζω, (ἕκράγον,)—κέκράγα,

έαγα, έαδα, in Anom. άγνυμι, άνδάνω.

c.) But this perf is also particularly fond of the vowel o, and consequently this alone not only remains unchanged in κόπτω, (ΚΟΠΩ,) κέκοπα, (Homer,) but is also used as a change for ε, as

φέεβω; — σέφορβα,

ΤΕΚΩ, — τέτοχα, (see the Anom. τίχτω.)

This has a different effect on the diphthong ε_i of the pres. according as ε or i is the radical, which may be discovered in the tenses, which shorten the vowel. When the radical vowel is ε_i (which, however, occurs only in the verbs λ , μ_2 , ν_2 , ρ_2) ε_i is changed into o_i , but when i is the radical vowel, ε_i is changed into o_i , for instance,

σπείρω, (fut. στσερώ,) --- ἔσπορα,

λείπω, (aor. 2. έλιπον,) - λέλοιτα.

5. The perf. 2. like the aor. 2. (§ 96. 4.) occurs only in primitive verbs; and the greatest number of verbs, especially the derivatives, have also the perf. 1. It may also be observed that the perf. 2. prefers the intransitive signification. See Obs. 5.

Obs. 1. Some perf. 1. have likewise the change of the vowel into e, as πίμπω, (to tend,) πίπομφα, πλίπτω, (to steal,) πίπλοφα⁹, τείπω, (to turn,) and τείφα, (to nourish,)

³ The usual aor. 2. pass, internet shows that the pure characteristic is not ϕ , (in which case sinter might as well be the perf. 2.)

¹ It is not correct to write $\delta i \delta \eta \omega$, and $\pi i \phi \eta m \sigma$, $\sigma i \sigma \eta \eta \omega$, &c. neither here nor in the corresponding instance of the aor. 1. of λ , μ , η , q. The perf. 2. always has the simple or abbreviated root of the verb, (here ΔA , ΦAN , &c.) for its basis, and lengthens its vowel. According to the analogy of $\phi i \delta \eta \omega$, $\pi i \phi i \omega \eta \omega$, it might indeed resume the ω of the pres.; but there is no motive for its further change into η .

riseops³. See also $\lambda i_{2}\omega_{1}$, evilage, among the Anom., and the change of u into a in diduce of $\Delta EI\Omega$, see the Anom. direct.

Obs. 2. With this conversion of i into o corresponds the change of n into w in the perf. of the Anom. intropy (PHFR.) intervals, and related to both are the w and s intercalated in some perf., which else would be disyllables; the o according to the Attic reduplication: for instance, iSw, (siSw.), iwSw., ixw., ixw., ixw., ixfore. See also in the list of Anomalous Verbs, idniona under isSim, infore. where <math>figure, ixfore. in a Note to infore. 108. 1⁵.

Obs. 3. That according to the Attic redupl. the vowel is shortened in ἀπείω ἀπήπου, ἀλιίφω ἀλήλίφα, ἘΔΕΤΘΩ ἰλήλῦ9π, has been noticed, § 85. Epic poets were allowed for the sake of the metre to rechange the n of this perf. into a short ǎ in the participles fem. as στοπουῖα, σιθπλυῖπ, ἀςαφυῖπ.

Obs. 4. The case is the same with the few instances of the perf. 2. in verbs in im, and im, like jīγim ijjīya, μῦχάομαι, (αοr. ἰμῦχον.) μίμῦχα, as with the aor. 2. in § 96. Obs. 5. They point to simple forms ΡΙΓΩ, ΜΥΚΩ. See also the Anom. γηθίω, δουπίω, μηχάομαι.

Obs. 5. That the number of perf. 2. taking even those into the account, which occur only in poets, is but very limited, has already been noticed in Text 5. We will just fuention in particular ⁶ among those belonging to transitive verbs, $\dot{\alpha}x\dot{n}xoa$, $\lambdai\lambda ueaa,$ rivess, ixtora, xirovaa, oida, iorooga, ioroogaa, ioroogaa, idogaa, and among the intransitive, <math>xixgayaa, $\lambdai\lambda axaa$, rivpiyaa, xigayaa, ioxaa, xia aa, iidaa, idaa, idhuwaa,rivesa, <math>xixgayaa, $\lambdai\lambda axaa$, rivpiyaa, xigayaa, iidogaa, iidaa, idaa, idhuwaa,rives, <math>xixgayaa, $\lambdai\lambda axaa$, rivpiyaa, xigayaa, $iigaa, iidaa, idhuwaa, <math>i\lambda huwaa$, $iiongaa, riinaaa, riinaaa, xigawaa, yiyoona, xigadaa, xixooda, <math>\mui\mu uuxaa (\muuuxaa \muua)$ along with some, which properly are intransitive, and only become transitive in particular connections, as $\lambdai\lambda n3a$, \piiquuyaa , \lambdaidua . To these may be added from § 113. Obs. 3. 4. those belonging to verbs, which are partly transitive, and partly intransitive in some of their tenses, and in which the perf. 2. in particular has the intransitive signification.

Obs. 6. But as the perf. is not so much needed in the copious Greek language as in other languages, the perf. act. does not occur, or occurs but very rarely, in many verbs, which have no perf. 2. and of which the perf. 1. would sound harsh or strange; it is supplied by the *aor*. or by a circumlocution with the perf. pass. (See below, § 134. Obs. 17.)

See about the perf. of the conj., opt., and imper., § 137. Obs. 11.

Obs. 7. The s of the perf. 1. in zs is sometimes dropped by the Ionians, when it

⁸ Tirgeque, as coming from τ_{pique} , (when it may also be considered as perf. 2.) occurs but seldom; in Od. 4. 237. it is intransitive, in Soph. CEd. C. 186. it is transitive. As perf. of r_{claw} we find it without any various readings in the old writers, Soph. Track. 1009. We meet in later writers, (Matthiæ's Gr. Gr., Engl. transl. § 183. 3. p. 228.) with $\tau_{logedpa}$.

Compare sisteraza in the Anom. sister.

⁵ See, in Buttm. Lexilogus I., towards the end, a more detailed explanation of these forms.

⁶ We merely state here the *perf*. themselves, and observe that, though they all are formed from their themes according to the above rules, they mostly belong to *Anomalous Verbs* stated below in the list, with which the learner must already be familiarly acquainted to trace every one of the *perf*. mentioned here to its right verb.

⁷ It was a general rule with the Greeks that, if any form of a verb sounded disagreeably or strange, or was attended with obscurity and equivocation, it was disused, though it might appear of great grammatical importance; another turn of expression was preferably resorted to. Little attention, however, can be paid to this circumstance in the theory of grammatical forms, which notices what analogy requires, and leaves practice to individual observation. is in verbs pure, whereby the perf. 1. becomes the perf. 2. Hither belong the Homeric participles.

xezaquois, rerinois, reranois, and others, for -nxois.

The same is done in Epic poetry, on making the vowel short, in the 3 pers. pland in the participle of some verbs, as-

βιζάπει, βιζαώς, for βιζήπαει, βιζηπώς, from ΒΑΩ, (Anom. βαίνω,) πιφύαει, πιφυώς, for πιφύπαει, πιφυπώς, from Φύω,

and there are some old perf., of which these forms only and none whatever in an occur; as, $\mu i\mu \dot{\alpha} asi, \mu i\mu \dot{\alpha} asi, \dot{\beta} i \dot{\delta} asi, \dot{\delta} i \dot{\delta} asi, (see the Anom. MAO, AAO) But the$ Anom. AEIO, dirai, has both didena, and diden, which are used alike, and conjugatedthroughout. Hence the 1 pers. sing. is also assumed for the above forms, though $it occurs nowhere: rique, <math>\mu i\mu an$, $\dot{\delta} dan$, $\beta i Gan$, and likewise ieran, (for ierann or ierann, see below ierapit,) yiyan, ridian, risian, (see the Anom. yiyapun, diran, $r \dot{\delta} iran,$) whence some syncopated forms like $\beta i Gamer, ridian,$ (for $\beta i Gamer, ridian).$ See § 110.

§ 98.—Perfectum Passivi.

1. The perf. pass. annexes the terminations $\mu \alpha i$, $\sigma \alpha i$, $\tau \alpha i$, &c. and the plusq. $\mu n \nu$, σo , τo , &c. not as is done in the other pass. forms, by means of the connecting vowel, (§ 79. Obs. 1. $o\mu\alpha i$, $\varepsilon \tau \alpha i$, &c.) but immediately to the characteristic of the verb, as it stands before the termination α or $\varkappa \alpha$ of the regular perf. 1. conformably to which the perf. pass. is generally formed for the sake of uniformity.

Obs. 1. Hence when there is no perf. in use in any verb, grammar presupposes one, as in $\lambda \iota (\pi \omega, (\lambda \iota \lambda \omega \pi \alpha,))$ the perf. 1. $\lambda \iota \lambda \iota \omega \varphi \alpha$ is supplied, and the perf. pass. ($\lambda \iota \lambda \iota \omega \mu \omega \alpha$.) is formed after it.

2. When the perf. 1. has φ or χ , these letters are changed before μ , σ , τ , according to the general rules, § 20. 22. 23. Thus, for instance, $\tau \epsilon \tau \nu \varphi \alpha$ and $\varpi \epsilon \varpi \lambda \epsilon \chi \alpha$ give

τέτυ-μμαι, τέτυ-ψαι, τέτυ-πται, for -φμαι, φσαι, φται

σέπλε-γμαι, σέπλε-ξαι, σέπλε-κται, -χμαι, χσαι, χται,

and to prevent the meeting of three consonants, (§ 19. 2.) the σ must in the farther conjugation of this *perf*. and of the *plusq*. be dropped before the terminations $\sigma \Im_{\varepsilon}$, $\sigma \Im_{\alpha i}$, $\sigma \Im_{\alpha}$, &c. for instance,

2 pers. pl. $\tau \not\in \tau \upsilon - \varphi \Im_{\varepsilon}$, for $-\varphi_{\sigma} \Im_{\varepsilon}$ or $-\psi \Im_{\varepsilon}$,

infin. ωεπλέχθαι, -χσθαι or -ξθαι,

but instead of the 3 pers. pl. $\nu \tau \alpha_i$, $\nu \tau_0$, there is generally a circumlocution used with the verb $\epsilon i \nu \alpha_i$, to be, $\tau \epsilon \tau \nu \mu \mu \epsilon \nu_0$, (α_i ,) $\epsilon i \sigma i \nu$, and in the plusq. $J_{\sigma \alpha \nu}$.

Obs. 2. The Ionians, however, have no occasion for this circumlocution, because instead of -real -rea, they may use -areal -are, which the Attic writers sometimes imitate in these tenses. See more detailed remarks about this in Obs. IV. 3. § 103.

3. But, secondly, whenever the *perf*. 1. ends in $x\alpha$, this termination is merely changed into $\mu\alpha i$, &c. and

a.) When the characteristic of the verb is a vowel, the conversion generally is effected without any other change; for instance,

ωοιέω, ωεποίηκα, — ωεποίημαι, σαι, ται, &c.

(νέω, νεύσω,) νένευχα,---νένευμαι,

and then there are no further difficulties in the rest of the conjugation, (the conj. and opt. excepted, see below, 4.)

b.) But when a lingual letter has been dropped before xa, (just as before the termination $\sigma\omega$ of the *fut.*,) σ is put in its stead before the terminations of the *perf. pass.*, beginning with μ and τ , as

ωείθω , (ωέπεικα,) —	🛛 σέσεισμαι, σμεθα, σέπεισται,
ἄδω, (ἄσω, ἡκα,) —	
a 14 / 1 a	- 1.

φεάζω, (σέφρακα,) — σέφεασμαι, σται.

Yet this σ is again rejected before another σ , as 2 sing. wither- σ_{α} , 2 pl. wither σ_{β} ; the 3 pl. as above.

c.) See about the verbs $\lambda \mu \nu \rho$, § 101.

Obs. 3. The change of : into o does 'not take place in the pass. voice ; ex. gr. πλίπτω, (πίπλοφα,) πίπλιμμαι. But the three verbs τείπω, (to turn about,) τείφω, (to nourish,) and στείφω, (to turn,) have the a in the perf. pass. τίτεαμμαι, τίτεαψαι, &cc. τίθεαμμαι, (from τείφω, θείψω,) Ιστεαμμαι.

Obs. 4. Some verbs change the diphthong w, (which they have in the pres., or take only in the fut. into v in the perf. pass.; ex. gr. $\tau_{10}\chi_{20}$, ($\tau_{17}w\chi_{20}$,) $\tau_{17}w\gamma\mu_{21}$. The same with $\varphi_{10}\gamma_{20}$, and $\pi_{10}\omega$, ($\pi_{10}\omega\omega$, $\pi_{17}w\nu_{20}\omega$.) $\pi_{17}\omega_{20}\omega\omega$. In $\chi_{10}\omega$, ($\chi_{10}\omega\omega$,) this is already done in the perf. act. $x_1\chi_{12}\omega\omega$, $x_1\chi_{12}\omega\omega$. See § 95. Obs. 4. about the altered quantity of some verbs in $i\omega$ and $i\omega\omega$.

Obs. 5. The σ in the perf. pass. is properly (§ 23.) the changed lingual letter of the root itself before the μ , which lingual letter has maintained itself unchanged in some few forms in Epic poetry, zizzd μ zı, $\pi i \phi e z d \mu z u$, from KAAO, (see Anom. zzive μ zu,) $\phi e z z \omega$, zizz $\phi u \Im \mu z u$, from KOPTOO^{*}, zee $v \sigma \omega$.

Obs. 6. The σ_i however, is also adopted by several verbs, of which the characteristic is a vowel, and not a lingual letter; as,

άπούω ήπουσμαι, πελεύω πεπέλευσμαι.

The same with $\pi_{\ell}(\omega)$, χ $\ell(\omega)$, $\pi \alpha \lambda \alpha(\omega)$, $\pi \pi \alpha(\omega)$, $\delta_{\ell}(\omega)$, $\delta_{\ell}(\omega)$, $\delta_{\ell}(\omega)$, $\delta_{\ell}(\omega)$, and $\chi_{\ell}(\omega)$ sand generally with all verbs, which do not change their short vowel; ex. gr. $\tau(\lambda)(\omega)$, ($\tau(\lambda)(\sigma(\omega)$,) $\tau(\tau)(\lambda)(\sigma(\omega))$, as well as $\xi(\omega)$, $\dot{\alpha}(\omega)(\sigma(\omega))$, $\delta_{\ell}(\omega)$, $\dot{\alpha}(\omega)$. See the Anom. $\pi \lambda(\omega)$, $\tau(\omega)$.

Obs. 7. In case two $\gamma\gamma$ should be requisite before μ , one is dropped, as $i\lambda i\gamma\chi\omega$,

¹ Homer's πίπυσεαι is only a poetical or metrical redupl. instead of πίπυσαι, (Plato Protag. 310.)

² This radical 9 is confirmed by the subst. xόρυς, υθος. Else it might be considered, according to the old fashion, as an intercalated 9 in lieu of σ, (πλαυθμός, ἀξχηθμός, § 119. Obs. 3.)

L

perf. iλήλιγχα, pass. iλάλιγμαι, εφίγγω čεφιγμαι³: the rest of the terminations generally remain, iλήλιγζαι, γχαα, &c. čεφιγζαι, &c.

Obs. 8. In the same way, when the perf. pass. requires two $\mu\mu$ and the root has a third μ , one of them is dropped of course : $z \dot{a} \mu \pi \pi \omega \dots \pi i z \alpha \mu \mu \alpha_i$, $z \dot{i} z \alpha \mu \mu \alpha_i$, &c.

4. It is partly on account of the difficulty of their formation, and partly because they are seldom wanted, that the *conj*. and *opt*. generally are not formed at all, but a circumlocution with $\varepsilon i v \alpha \iota$ is resorted to, $\tau \varepsilon \tau \upsilon \mu \mu \varepsilon i v \sigma_s$, (η, σ_v) , $\breve{\omega}$ and $\varepsilon i \eta v$.

Obs. 9. These moods can be formed only when there is a vowel before the termination, which easily emerges into the terminations of the conj. and is readily combined with the characteristic i of the opt.; for instance $\pi \tau \alpha_{0} \mu \alpha_{i}$, $\pi (\pi \tau \eta \mu \alpha_{i})$

сопј. аватиран, у, учан, &с.

opt. ninrýmu, zíntye, zíntyro, &c.

There are but few isolated forms of trisyllabical perf., which all are anomalous. Thus Plato has the conj. $ix\tau i\tau \mu n\sigma \ell \sigma i, (\tau i \mu n \sigma i \tau \mu n \mu a,)$ Andocides the conj. $\delta u\beta (\delta \lambda n \ell s, (\beta \delta \lambda \lambda u, \beta \delta (\lambda n \mu a,))$ See also $x i x \lambda n \mu a;$ and $\mu i \mu r n \mu a;$ under $x a \lambda i \omega$ and $\mu i \mu r n \sigma r \infty$. Even when the radical vowel is , or v, the opt, may be formed by absorbing the additional s, which renders the vowel long, but Homer's $\lambda i \lambda \sigma \sigma$. ($\lambda i \omega \lambda i \lambda \sigma \mu a;$, § 95. Obs. 4.) is probably the only instance, which occurs⁴.

§ 99,-Futurum 3.

The third fut. or paulo-post-fut. pass. derives its signification (§ 138.) and its form from the perf. pass., of which it retains the augment, substituting $\sigma_{0\mu\alpha\nu}$ for the termination of the perf.; hence we need only compare the 2 pers. of the perf. in $\sigma_{\alpha\nu}$, $(\psi_{\alpha\nu}, \xi_{\alpha\nu})$ and change α_{ν} into $\sigma_{\mu\alpha\nu}$, for instance,

τέτυμμαι, (τετυψαι,)	 τετύψομαι
τέτραμμαι, (τέτραψαι,)	 τετράψομαι
ωεφίλημαι, (ωεφίλησαι,)	 πεφιλήσομαι
ซร์สะเงนนเ, (ซร์สะเงนเ,)	ωεπείσομαι.

Obs. 1. Whenever the vowel of the fut. 1. is shortened in the perf. pass., the fut. 3. takes again the long vowel: διδήσομαι, λελύσομαι, (see § 95. Obs. 4¹.)

Obs. 2. There is no 3 fut. to be met with of the verbs $\lambda \mu r_{\ell}$, and there are but few of those, which have the temporal augment.

* There is no doubt that this γ by itself is then the nasal sound ng; compare § 4.8.

⁴ Others insist on κεκτῆναι, λιλῦνο, &c. but I have adopted the accentuation of some MSS. as alone conformable to analogy; for χίκτομαι and χίκτητο must stand in the same relation to χίκτημαι, and λίλῦνο to λίλυμαι, as τύπτομαι and τύπτοιτο to τύπτομαι. See Buttm. Complete Gr. Gr. and about the opt. forms χεκτῷνο, μεμενίφτο, see the list of Anomalous Verbs.
¹ But it must not be supposed on that account that the 3 fut. is formed from the

¹ But it must not be supposed on that account that the 3 fut, is formed from the 1 fut, of the middle voice with the redupl.; for I do not know whether the above exercise occurs anywhere, but βιελήσομα, κικλήσομα, which actually occur, clearly confine us to the perf. (See the Anom. βάλλο, καλίω.)

§ 100.—Aoristus 1. and 2. Pass.

1. All Greek verbs have the *aor*. pass. either in $\Im_{n\nu}$, or merely in $n\nu$, and several have both kinds at once; the former is called *aor*. 1., the latter *aor*. 2. (See § 89.3.)

2. The aor. 1. pass. annexes $\Im_{n\nu}$ to the characteristic of the verb, for instance,

παιδεύω, ---- ἐσαιδεύθην, στέφω, ---- ἐστέφθην.

It follows of course from § 20, that, when the characteristic of the verb is a *tenuis* or *media*, it is changed into an *aspirata*, for instance,

-	έλείφθην, ήμείφθην,
	έλέχθην, έπλέχθην,
,	έτύφລາາ,
	éraix Inv.

3. With regard to the other changes of the radical word, which occur in the *fut*. 1. (§ 93. 4.) the *aor*. 1. *pass*. chiefly follows the *perf. pass.*, taking σ in the same cases, for instance,

ωείθω, (ωέπεισμαι,)		enelogny,
κομίζω, (κεκόμισμαι,)		έχομίσθην,
τελέω, (τετέλεσμαι,)		อ้ระโอ่งสีทา,

and mostly changing the vowel of the preceding syllable in the same way as the *perf. pass.*, for instance,

ໝຸດເຊັ່ພ, (ສະສວໄກµαι,)		รัฐอเท่าทาง,
τιμάω, (τετίμημαι,)	,	e้ระเนท่องงง,
τεύχω, (τέτυγμαι,)		έτύχ. ີາາາ.

Obs. 1. A few verbs, which have a vowel for their characteristic, take the σ in the aor, 1. pass, without having it in the perf. pass.; for instance, $\pi \varphi i \omega$, $\pi i \pi \alpha \nu \mu \alpha i$, aor. 1. $i \pi \alpha i \Im n$ and $i \pi \alpha i \Im \eta n$, $\mu \nu i \alpha \mu \alpha \mu \alpha i$, $\mu \mu \nu n \mu \alpha i$, $i \mu \nu n \sigma \Im n$: see also the Anom. $\pi \nu i \omega$, $\chi e d \omega$, $\pi i \pi \pi i \nu n \mu \alpha$. That $i \sigma \delta \Im n$, which comes from $\sigma \omega \zeta \omega$, has not the σ , is owing to this verb having a double form. See the list of Anomalous Verbs.

Obs. 2. See about the verbs in (ω) , which have n in the perf. pass. and s again in the aor. 1. pass. § 95. Obs. 4.

Obs. 3. Those which, without being verbs in $\lambda \mu * e$, change their s into α in the perf. pass. (§ 98. Obs. 3.) retain their s here : $\sigma reion$, ($i\sigma reamma n$,) $i\sigma reion n$, reion i sector i sect

4. The aor. 2. pass, annexes nv to the pure characteristic of the verb, and follows the rules given for the formation of the aor. 2. act. Hence we need only form that tense, whether it be in use or not, and change ov into nv, for instance,

τύπτω, ἕτυπον---ἐτύπην, τςέπω, ἔτραπον,---ἐτςάπην. L 2

A GREEK GRAMMAR.

Obs. 4. The aor. 2. pass. is after all nothing but a softer form of the aor. 1. Hence it commonly exists along with the aor. 1., but chiefly in primitive verbs only; and in most verbs, which make their aor. 1. in $\chi \Im m$ and $\varphi \Im m$, it is preferred, this aor. 1. being used only by poets, when they want a long syllable, or by tragic writers, who prefer full and antiquated forms. Yet even in prose both were used indifferently, and the choice was probably determined by euphony.

Obs. 5. Though the formation of the aor. 2. pass. agrees so perfectly with that of the aor. 2. act. that it follows the latter in grammar, it is yet absolutely independent of it; for in almost all the verbs, which have the aor. 2. pass., the aor. 2. act. is not in use, as in inlangt, from $\pi liquid_{nn}$, $irgid_{nn}$, $idlight, liquid_{nn}$, $idlight, liquid_{nn}$, from zligrow, $\pi igrow, \beta light are, liquid_n, from <math>\pi piqw$. Only the verb $\pi pigwo prefers the aor. 2.$ as it is stated above, in both the act. and the pass.

Obs. 6. As there is no such interchange in the pass. as in the act. between the aor. 2. and the *imperf.*, some verbs, which, according to § 96. 3. cannot form an aor. 2. act., form an aor. 2. pass. It may in such a case be made after the *imperf.* instead of the aor. 2. act.; only the rule that the long vowel becomes short in the aor. 2., holds out here also, for instance,

γεάφω, (imperf. ἴγεαφον,) — ἰγεάφην, τείδω, (imperf. ἴτειΐου,) — ἰτείδην, (ĭ.)

Obs. 7. On that account some verbs, of which the radical vowel is i, form an aor. 2. pass. without changing the i into α : for instance, $\rho\lambda_i\gamma\omega$ — $i\rho\lambda_i\gamma n$, and $\beta\lambda_i\pi\omega$ and $\lambda_i\gamma\omega$, (see the Anom.) See also about the unchanged long vowel in $i\pi\lambda_i\gamma n$ the Anom. $\pi\lambda_i$

Obs. 8. The verb ψύχω commonly takes a γ in the aor. 2. pass. ἐψύγπ. See Buttm. Complete Gr. Gr.

Obs. 9. The characteristic λ , ϑ , τ , does not take place in the *aor.* 2. pass., and instances with a vowel before the termination are hardly to be met with, except izán from zaím, and these three idán, ijiún, iqún. (See the Anom. ΔA , jím, qúm.) which have the signification of the *act*. The rest of the verbs in *w* purum and contractum, and those in ∂w , ϑw , and ζw , have only the *aor*. 1. pass.

Obs. 10. There is a striking agreement of the two aor. pass., in point of form and conjugation, with the act. of the verbs in μ . Compare the aor. pass. in the paradigm of rivers with the imperf. and the collateral moods of the pres. tense of riSnu.

§ 101.—Verbs in λ , μ , ν , ϱ .

1. The verbs, of which the characteristic is one of the letters λ , μ , ν , ρ , deviate so much in the formation of their tenses, that it is necessary to bring them under a particular point of view.

2. All these verbs are generally without the fut. 1. or fut. in $\sigma\omega$, but they always have the fut. 2. (§ 95.7.8.) Thus

νέμω, fut. Ion. νεμέω, commonly νεμώ,

μένω.

μενέω, commonly μενώ,

of which the conjugation, $v \in \mu \tilde{\omega}$, $\varepsilon \tilde{i}$, $\varepsilon \tilde{i}$, $\delta \tilde{i} \mu \varepsilon v$, $\varepsilon \tilde{i} \tau \varepsilon$, $\delta \tilde{v} \sigma v$, med. $\delta \tilde{v} \mu \alpha s$, $\varepsilon \tilde{i}$, $\varepsilon \tilde{i} \tau \alpha s$, &c. may be seen in the paradigm of $d\gamma \gamma \epsilon \lambda \lambda \omega$, and be compared with the pres. of the verba contracta in $\epsilon \omega$, § 105.

3. If the syllable, which precedes the termination, be long in the *pres.*, it is always made short in this *fut*. without any exception; for instance,

ψάλλω, στέλλω,	F . ψ alä, stelä,
κρίνω, ἀμύνω,	κρϊνῶ, ἀμῦνῶ.
· · · · · · ·	• • • •

For this purpose the diphthong αi is converted into $\check{\alpha}$, and εi into ε , for instance,

σαίρω, κτείνω, F. σαρῶ, κτενῶ¹.

4. These verbs also form the *aor*. 1. without σ , merely in α . They retain the characteristic as it is in the *fut*., but make the syllable before the termination long again; yet independently of the *pres.*, for either they barely lengthen the vowel of the *future*, *ex. gr.*

τίλλω, (τιλῶ,) —ἔτιλα, κρίνω, (κεἴνῶ,) —ἔκεἶνα, ἀμύνω, (ἀμῦνῶ,)—ἤμῦνα,

or they commonly change the ε of the *fut*. into ε_i , and α into n, for instance,

μένω, ςέλλω, τείνω, (μενῶ, ςελῶ, τενῶ,)—ἔμεινα, ἔςειλα, ἔτεινα, ↓άλλω, φαίνω, (↓αλῶ, φανῶ,)—ἔψηλα, ἔφηνα.

Several verbs, however, having α_i in the *pres.*, take $\bar{\alpha}$ in the *aor.*]. for instance,

περαίνω, περανώ,—επέρανα, inf. περάναι.

Obs. 2 The ž is taken by the verbs in -eairs and -iairs, ex. gr. idopeārai, $\mu a \not\in a rai,$ stairs, stārai, except strefirai and $\mu i firai$. Most of the others in airs and aigs are always found with n in the Attic writers, ex. gr. snpairs snpairs, $\chi \alpha \lambda i s firai, \lambda u \mu firai$ $s Sai, & ... - i <math>\chi Sai \in S$ i $\chi S fi e a - \pi \alpha S fie a i$, & .. excepting, however, $xo \lambda \delta x a$, $\lambda u x \delta x a i$, star sai, $x i e \delta \delta x a i$, $\delta e \gamma \delta x a i$. Later writers, or what are called zonoi, (see § 1.9.) make also many other verbs with \tilde{a} , (as $sn \mu a i rs, \mu a i rs, \delta x a i s \delta x$

¹ Other verbs requiring the short vowel, as those in ξ , ν , ω , $\lambda\mu\omega$, $\sigma\mu\omega$, or with the vowels ν , $\nu\omega$, and the like, do not occur at all in common language; and the old poetical verbs, of which we have the forms intervo. Signato, and the like, are defective; similar ones in the common language, $\delta\alpha$, τ , τ , ω , ω , ω , β , $\delta\omega$, $\rho\mu\omega$, are anomalous.

³ The learner must here be put on his guard against two errors: 1. nothing is more common than to find $\frac{\pi}{2}ex$, $\frac{\pi}{2}exi$, $\frac{1}{4}e^{\pi}nx$, &c. with the *iota subscriptum*, which is to be condemned for the same reasons, as above with regard to the *perf*. 2. (see § 97. 4. the *Note.*); 2. in editions, which on the whole may be considered as good, the accentuation often is still $\pi i \pi a^{\pi} a_{\pi}$, $\sigma n \mu a^{\pi} x_{\pi}$, and the like; its incorrectness, however, is sufficiently obvious from what we have observed here, and in § 11.

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Obs. 3. The oldest language and the Æolian dialect also made the fut. and the aor. 1. of these verbs with σ : Homer, *iziera*, Theorr. *iriera*, from ziéw, riéw, and this formation alone continued to be used in common language with respect to some verbs, like xiaa, (*I tand.*) *ixiara*, *qúya*, (*I knead.*), *qúyera*. See also the Anom. *àçagioxa*, *xuyia*, *iquua*.

5. The *aor*. 2. retains the vowel exactly as it is in the *fut*.; for instance,

βάλλω, (βαλώ,)—ἔβαλον, φαίνω, (φανώ,) —aor. 2. pass. ἐφάνην, κλίνω, (κλινώ,) —aor.2. pass. ἐκλίνην, (ι,)

except that in disyllabic verbs the ε of the *fut*. is changed into α , (compare § 96.) for instance,

6. The perf. 2. is completely comprised in the rules given above in § 88. a. 2.3.: hence

θάλλω,—τέθηλα, Φαίνω, —πέφηνα.

There is this peculiarity, that the diphthong ε_i , having arisen in these verbs not from the radical vowel *i*, but from ε_i , as appears from the *fut*., is not changed into o_i in the *perf*. 2. but merely into o_i for instance,

7. The perf. 1., the perf. pass., and the aor. 1. pass., also follow the general rules; they annex the terminations xa, μau , &cc. Snv to the characteristic, and retain the changes of the fut., for instance,

φαίνω, (φανῶ,) —πέφαγκα, ἐφάνθην, αἴρω, (ἀφῶ,) — ňφκα, ňρμαι, part. ἀρμένος, ňρθην, part. ἀgθείς. The perf. pass. (§ 98. 2.) also rejects the σ of the terminations οθαι, σθε, &c.; for instance,

* The case is the same with $\delta\gamma\gamma(\lambda\lambda\omega)$, of which the *aor. 2. act.* is even questioned, it is only required an i or λ to be omitted by the transcribers to produce it. See in Buttm. Complete Gr. Gr. the list of Verbs.

έσφαλμαι, 2 pl. έσφαλθε,

φύρω, πέφυςμαι, inf. πεφύςθαι.

But there are other additional peculiarities to be attended to.

8. When the fut. has an ε , the disyllables also take in these tenses the α in its stead; for instance,

9. The following verbs in iva, siva, iva,

κρίνω, κλίνω, τείνω, κτείνω, πλύνω,

reject the v in these tenses, and take the short vowel of the *fut.*, but those in $\epsilon i v \omega$ still change the ϵ into α according to the preceding rule,

κρίνω, (κρϊνῶ,) — κέκρικα, κέκριμαι, ἐκριθην, τείνω, (τενῶ,) — τετᾶκα, τέτᾶμαι, ἐτᾶθην ⁴, πλύνω, (πλὕνῶ,)— πέπλῦκα, πέπλῦμαι, ἐπλῦθην.

Obs. 6. But the , of the aor. 1. pass. is often retained in verses for the sake of position, ex. gr. zranduls, duazendils, induced, induced, induced and in prose.

Obs. 7. The retaining of the , is attended with some difficulty in the perf. pass. ; yet it is retained unchanged

a.) in the 2 sing., where it even remains before o, for instance, quine-riquiran,

- b.) in the terminations beginning with σ9, in which, however, (according to text 7.) the σ gives way to the s, ex. gr. inf. πιφάνθαι, τραχύνω, inf. πιστεχύνθαι,
- c.) in the 3 sing. ex. gr. riqueral, (he appeared,) requireral, (he was exasperaled.)
- Whether the 3 pl. was formed in this manner, (ex. gr. singavral, Eurip. Hipp. 1255. of zeairal, from which of course one , has been dropped, (compare the following Obs.) is questionable.

Obs. 8. Three things are to be attended to with regard to the , before terminations beginning with μ :

a.) the v regularly becomes μ , ex. gr.

ήσχυμμαι, Homer 11. σ. 180. from αἰσχύνο, ξήσμμμαι, Athen. 3. p. 80. d. from ξηραίνο,

- b.) σ is most commonly substituted for the v, ex. gr. φαίνω, μιαίνω, (φανῶ, μιανῶ,)
 —πίφασμαι, μιμίασμαι,
- c.) when the , is rejected altogether, which is very rare, the vowel remains long, ex. gr. sistex vuives, Aristot. H. A. 4, 9³.

⁴ Compare also the Anom. $\Phi E N \Omega$, $\pi i \phi \alpha \mu \alpha i$. There is no occasion to recur to the old themes TAR, KTA Ω , $\Phi A \Omega$.

⁵ Even the perf. 1. act. fluctuates between the two formations, and as it was reldom wanted, (§ 88. a. Obs. 5.) the Greek writers probably consulted their ear for the most part of time. We meet, but not in the old writers, with $\pi i \phi \alpha \gamma \pi \alpha$, $\mu i \mu i \alpha \gamma \pi \alpha$, and $i \beta i \beta c a dix i$. See also the Anom. $\pi i \phi \alpha i \alpha$. The two last ways may also be explained as owing to the terminations *airs* and *irse* having been originally lengthened from *ise* and *ise*.

Obs. 9. About the few verbs in $\mu\omega$, which, as well as $\mu\nu\omega$, take, for euphony's sake, (§ 99. 2.) the forms of i ω , (inumiSnn, $\mu\mu\mu$ inna,) see the Anom.

§ 102.—Verbal Adjectives in ress and ros.

1. After having stated the formation of the tenses, we pass to the formation of the two kinds of verbal adjectives in $\tau \dot{\epsilon} os$ and $\tau \dot{o}s$, which in their signification and use approximate to the participles. (See Obs. 2.)

2. Both kinds constantly have the accent on the termination, annexed immediately to the characteristic of the verb; this undergoes the changes prescribed by the general rules, and in several instances the vowel, which precedes the termination, is likewise changed. These changes agree in every respect with those of the *aor*. 1. pass. only that where the *aor*. has $\varphi \vartheta$, $\chi \vartheta$, the verbals take $\pi \tau$, $x\tau$. They therefore may always be compared with the 3 pers. sing. of the perf. pass., which also has a τ . But this 3 pers. deviates in several verbs from the *aor*. 1. and from these verbals, with regard to the radical syllable.

3. Verbals are formed thus:

πλέχω,	(πέπλεκται, ἐπλέχθην,)	πλεκτέος,
		πλεκτός,
λέγω,	(λέλεκται, έλέχθην,)	λεκτός,
γεάΦω,	(γέγεαπται, έγράφθην,)	γραπτὸς,
	(espantai, esgéodny,)	spentos,
φωράω,	(πεφώραται, έφωράθην,)	φωρατέος,
φιλέω,	(πεφίληται, έφιλήθην,)	φιλητέος,
αἱρέω,	(ກຼັຍກາαເ, ກຼໍຄະອີກາ,)	αίρετòs,
παύω,	(πέπαυται, ἐπαύσθην,)	πavoréos,
sέλλω,	(ἔςαλται, ἐςάλθην,)	ςαλτέος,
τείνω,	(דלדמדמו, לדמטיי,)	τατέos,
χέω,	(κέχυται, ἐχύθην,)	χυτός,
πνέω,	(สะสงบาวเ, ะัสงะบ่อวิทง,)	πνευστός.

Obs. 1. The σ is sometimes dropped before the termination of several verbals in δs in the Ionic dialect, and by the old Attic writers, especially in compounds, like $\delta \delta \delta \mu a \tau s$, $\pi \delta \gamma \pi \lambda a \nu \tau s$, and Poets even allowed themselves to say, $\Im a \nu \mu a \tau \delta s$ from $\Im a \nu \mu \delta \zeta \omega$.

Obs. 2. See in the Syntax, § 134. 8. the peculiarities in the use and import of these verbal adj. ex. gr. squards, twisted, and which can be twisted, squards, which must be twisted; and the neut. squards corresponding to the Latin vertendum est.

§ 103.— Verbum Barytonon.

1. We are now going to give the conjugation of a barytone verb, $(\tau i \pi \tau \omega,)$ to which we subjoin various examples, to shew

the difference of the use in some verbs, and lastly the conjugation of one of the verbs in $\lambda \mu \nu \rho$, $(\alpha \gamma \gamma \epsilon \lambda \lambda \omega)$

2. A barytone verb is, (according to § 10. 2.) a verb in its natural form, in which the termination of the *pres.* always is unaccented; in contradistinction to those verbs, which contract the two last syllables, and therefore take the circumflex. The latter are called *verba contracta* or *perispomena*; they are particularly stated in their proper place.

Prefatory Remarks to the Paradigma Tuntu.

1. The verb $\tau i \pi \tau \omega$, which we too select for a *paradigm*, is not so improper for it, as some suppose. Since it is necessary to shew first the whole foundation of the Greek conjugation in one verb, there is scarcely one more convenient than $\tau i \pi \tau \omega$ to be hit on; for it is only in a verb, which has like this a perfect form in its *pres. tense*, that the exact nature of the *aor*. 2., as stated above, § 96. 2., can be fully explained.

2. The learner must, however, be reminded that $\tau i \pi \tau \omega$ is here a bare *paradigm*, that is to say, an example, in which a complete view is given of all the tenses, which may occur in verbs of this kind, though neither $\tau i \pi \tau \omega$, nor any single verb, has all the tenses, or employs all the tenses, which are set down here. See § 104¹.

3. But we have only stated in the *paradigm* those tenses, which are warranted by the analogy of similar verbs, as *aor.* 2. *act.* and *perf.* 2. The old grammars had also

the fut. 2. act. and med.;

but as this belongs to the verbs in $\lambda \mu \nu \varrho$, we omit it here, and conjugate this *future* completely in the *paradigm* of those verbs $(\dot{\alpha}\gamma\gamma\dot{\epsilon}\lambda\lambda\omega.)$

4. To give a view of the whole, we annex a Table containing the first pers. of the flexible moods, the second pers. of the imper., the infin., and the masc. of the participle of all the tenses of the act., pass., and middle voice. And this Table is immediately followed by the paradigm of $\tau i \pi \tau \omega$ conjugated once more at length.

5. Observations on the accentuation of verbs, and peculiarities of the different dialects, are given after all the *paradigms*.

¹ These tenses of τύπτω are those, which really are in use. See below the list of *Anomalous Verbs*, to which τύπτω also belongs on account of the Attic formation of the fut. τυπτήσω.

:

Verbum

Acti-

	Indic.	Conj.
Pres.		τύπτω,
Imperf.	ἔτυπτον,	
Perf. 1.	τέτυΦα,	τετύφω,
Plusq. 1.	έτετύΦειν,	•
Perf. 2.	τέτυπα,	τετύπω,
Plusg. 2.	ຮ້າຍ ເບິ່ນ ເບິ່ນ ເບິ່ງ ເບິ່	
Fut. 1.	τύψω,	
Aor. 1.	ěτυψα,	τύψω,
Fut. 2.	(See in the	paradigm ἀγγέλλω,)
Aor. 2.	ëtutor,	τύπω,
····	<u> </u>	•
·		Passi
Pres.	τύπτομαι,	τύπτωμαι,
Imperf.	ετυπτόμην,	
Perf.	τέτυμμαι,	*
Plusq.	έτετύμμπν,	
Fut. 1.	TUQ Inoopan	
Aor. 1.	έτύφθην,	τυ β3ώ,
Fut. 2.	TURNGOMAN,]
Aor. 2.	ຂໍ້ ເບິ່ສານ,	รบส ผี,
Fut. 3.	τετύφομαι,	
		Med
For the Pres., I	mperf., Perf. and Plus	q. see the Pass. Voice.
Fut. 1.	Terfours,	-]
Aor. 1.	ETU Launy,	τύψωμαι,
Fut. 2.	(See in the	paradigm ἀγγέλλω,)
Aor. 2.	έτυπόμην,	τύπωμαι,

This conj. and opt. can be formed only in very few verbs. See § 96. Obs. 9.—
 the verb siµí: τετυμμίνος, (η, ον,)

.

ΒΑRΥΤΟΝΟΝ, τύπτω.

.

vum.

Opt.	Imper.	Infin.	Part.	
τύπτοιμι,	τύπτε,	τύπτειν,	τύπτων,	
τετύφοιμι,	τέτυφε,	τετυφέναι,	τετυφώs,	
τετύποιμι,	דבֿדטעב,	τετυπέναι,	τετυπώς, τύψων, ζ εκικ τύψας, ζ	¢ '
			÷	a line "
τύψοιμι,		τύψειν,	TUYON, Lear	, *
τύταιμι,	τύψον,	τύψαι,	TUYas, J	
τύποιμι,	τύπε,	τυπείν,	τυπών.	
υυm . τυπτοίμην,	<i>รบ่ส</i> รงบ,	τύπτεσθαι,	τυπτόμενος	
*	τέτυψο,	τετύ φθαι,	τετυμμένος,	
τυφθησοίμην,		τυφθήσεσθαι,	τυφθησόμενος,	
τυφθείην,	τύφθητι,	τυφθήναι,	τυφθείς,	
τυπησοίμην,		τυπήσεσ θαι,	τυπησόμενος,	
τυπείην,	$\tau i \pi \eta \Im_{i},$	τυπήναι,	τυπείς,	
τετυψοίμην,	-	τετύψεσθαι,	TETULÓMENOS.	
ium.				
		· · · · 1		
τυψοίμην,		τύψεσθαι,	τυψόμενος,	
τυψαίμην,	τύψαι,	τύψασθαι,	τυψάμενος,	
τυποίμην,	τυπ οΰ,	τυπέσθαι,	τυπόμενος.	

In most instances they are supplied by a circumlocution with the conj. and opt. of ω , and inv. See § 108. IV.

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Indic.Conj.Pres. Sing. $\tau \dot{\upsilon} \pi \tau \omega$, I strike, $\tau \dot{\upsilon} \pi \tau \omega$, I strike,Dual, $ \tau \dot{\upsilon} \pi \tau \sigma$, $\tau \dot{\upsilon} \pi \tau \tau \sigma$, you two strike, $\tau \dot{\upsilon} \pi \tau \sigma \tau \sigma$, $\tau \dot{\upsilon} \pi \tau \sigma \sigma$, $T u \pi \tau \tau \sigma \sigma \omega$, they both strike, $\tau \dot{\upsilon} \pi \tau \sigma \sigma$, $\tau \dot{\upsilon} \pi \tau \sigma \sigma$, $T u \pi \tau \tau \sigma \omega$, $u e strike$, $\tau \dot{\upsilon} \pi \tau \sigma \sigma$, $T u \pi \tau \tau \sigma$, $T u \pi \tau \sigma \sigma$, $\tau \dot{\upsilon} \pi \tau \sigma \sigma$, $T u \pi \tau \tau \sigma$, $T u \pi \tau \sigma \sigma$, $\tau \dot{\upsilon} \pi \tau \sigma \sigma$, $T u \pi \tau \tau \sigma$, $T u \pi \tau \sigma \sigma$, $\tau \dot{\tau} \tau \sigma \pi \sigma \sigma$, $T u \pi \tau \sigma \sigma$, $T u \pi \tau \sigma \sigma$, $\tau \dot{\tau} \tau \sigma \pi \sigma \sigma$, $T u \pi \tau \sigma$, $t u \sigma \sigma \sigma$, $\tau \dot{\tau} \tau \sigma \pi \sigma \sigma$, $T u \sigma \tau \sigma \sigma$, $T u \sigma \sigma \sigma$, $\tau \dot{\tau} \tau \sigma \sigma \sigma$, $T u \sigma \tau \sigma \sigma$, $T u \sigma \sigma \sigma \sigma$, $T u \sigma \sigma \sigma$,<			
$\begin{array}{c ccccccccccccccccccccccccccccccccccc$		Indic.	Conj.
$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	Pres. Sing.	τύπτω, I strike,	
$\begin{array}{c c} Dual, & \tau \ddot{v} \pi \tau \varepsilon_i, he, she, it, strikes, & \tau \ddot{v} \pi \tau \eta, \\ & \tau \ddot{v} \pi \tau \varepsilon_i v, you two strike, \\ & \tau \ddot{v} \pi \tau \varepsilon_i v, they both strike, \\ & \tau \ddot{v} \pi \tau \varepsilon_i v, we strike, \\ & \tau \ddot{v} \pi \tau \varepsilon_i v, we strike, \\ & \tau \ddot{v} \pi \tau \varepsilon_i v, you strike, \\ & \tau \ddot{v} \pi \tau \varepsilon_i v, you strike, \\ & \tau \ddot{v} \pi \tau \varepsilon_i v, you strike, \\ & \tau \ddot{v} \pi \tau \varepsilon_i v, you strike, \\ & \tau \ddot{v} \pi \tau \varepsilon_i v, you strike, \\ & \tau \ddot{v} \pi \tau \varepsilon_i v, you strike, \\ & \tau \ddot{v} \pi \tau \varepsilon_i v, you strike, \\ & \tau \ddot{v} \pi \tau \varepsilon_i v, you strike, \\ & \tau \ddot{v} \pi \tau \varepsilon_i v, you strike, \\ & \tau \dot{v} \pi \tau \varepsilon_i v, you strike, \\ & \tau \dot{v} \pi \tau \varepsilon_i v, you strike, \\ & \tilde{v} \tau \pi \tau \varepsilon_i v, you strike, \\ & \tilde{v} \tau \pi \tau \varepsilon_i v, you strike, \\ & \tilde{v} \tau \tau \varepsilon_i v \phi_{a,i} I have struck, & \& c. \\ & \tau \dot{\varepsilon} \tau v \phi_{a,i} I have struck, & \& c. \\ & \tau \dot{\varepsilon} \tau v \phi_{a,i} v, y \\ & Dual, \\ & - & - \\ & \tau \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \tau \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \dot{v} \phi_{a,i} v, y, \\ & T \varepsilon \dot{v} \phi_{a,i} v, y, \\ & \delta \tau \dot{v} \phi_{a,i} v, \\ & \delta \tau \dot{v} \phi_{$		τύπτεις, thou strikest,	
$T i d \pi \tau = \tau o v, you two strike, \tau i d \pi \tau = \tau o v, they both strike, \tau i d \pi \tau = v o v, they strike, \tau i d \pi \tau = v o v, you strike, \tau i d \pi \tau = v o v, v, they strike, \tau i d \pi \tau = v o v, v o v, v = v d \pi = v o v, v = v d \pi = v o v, v = v d \pi = v o v, v = v d \pi = v o v, v = v d \pi = v o v, v = v d \pi = v o v, v = v d \pi = v o v, v = v d \pi = v o v, v = v d \pi = v o v, v = v d \pi = v o v, v = v d \pi = v o v, v = v d \pi = v o v, v = v d \pi = v o v, v = v d \pi = v o v, v = v d \pi = v o v, v = v d \pi = v o v, v = v d \pi = v d \pi = v o v, v = v d \pi = v d \pi = v o v, v = v d \pi $		τύπτει, he, she, it, strikes,	
Plur.τύπτετον, they both strike, τύπτομεν, we strike, τύπτου, τύπτου, (ν,) they strike, τύπτου, (ν,) they strike, τύπτου, (ν,)τύπτον, τύπτου, τύπτου, τύπτου, (ν,)Imperf. Sing. έτυπτον, έτυπτες, έτυπτες, τύπτοτον,Dual,— Ετύπτετον, έτύπτετον, έτυπτες, έτυπτες, έτυπτες, έτυπτες, έτυπτες, έτυπτες, έτυπτες, τέτυφας, τέτυφας, τετύφατον, τετύφαιον, έτετύφειτον, έτετύφεισον, έτετύφεισον, έτετύφεισον, έτετύφεις, έτετυφεί τετύφεισον, bret tertoψει, έτετυφείτην, bret tertoψείοαν,Plur. έτετύφειον, έτετψεινον, έτετψεινον, έτετψεινον, έτετψεισον, bret tertoψεισον, bret tertoψει, tertoψει, brow, bret tertoψει, έτου, tertoψει, tertoψει, brow, br	Dual,		
Plur.τύπτομεν, we strike, τύπτετε, you strike, τύπτουοι, (ν,) they strike,τύπτωμεν, τύπτωτ, τύπτωτ, τύπτωτ, (ν,)Imperf. Sing. $ετυπτον$, ετυπτες, ετυπτες, έτυπτες, έτυπτες, έτυπτες, έτυπτενον, έτυπτενον, έτυπτετον, έτυπτες, έτυπτες, έτυπτες, έτυπτες, έτυπτενον, έτυπτες, έτυπτενον, έτυπτες, έτυπτες, έτυπτες, έτυπτενον, έτυπτες, έτυπτενον, έτυπτες, έτυπτενον, έτυπτες, έτυπτες, έτυπτες, τέτυφας, τέτυφας, τετύφατον, τετύφαιον, έτετύφεισον, έτετύφεισον, έτετύψεις, έτετύψεισον, έτετύψεισον, έτετύψεισον, έτετύψεισον, έτετύψεισον, έτετύψεισον, έτετύψεισον, έτετύψεισον, έτετύψεισον, έτετύψεισον, έτετύψεισον, έτετύψεισον, έτετύψεισον, έτετύψεισον, έτετύψεις, έτετυψείτην, έτουμας, ίτομας, έτομας, έτυμας,<			
τύπτετε, you strike, τύπτουσι, (v,) they strike,τύπτητε, τύπτωσι, (v,)Imperf. Sing. έτυπτον, έτυπτες, έτυπτες, έτυπτες, έτυπτες, έτυπτετον, έτύπτετον, έτύπτεταν, έτυπτετε, έτυπτετε, έτυπτετον, έτυπτετε, έτυπτετον, έτυπτετε, έτυπτετον, έτυπτετε, έτυπτετον, έτυπτετε, έτυπτετον, έτυπτετε, έτυπτετε, έτυπτεν, έτυπτεν, έτυπτεν, έτυπτεν, έτυπτεν, έτυπτεν, έτυπτεν, έτυπτεν, έτυπτον,Plur. έτύπτως, έτύπτετε, έτύπτετε, έτυπτεν, έτυπτον, έτυπτον,Perf. 1. Sing.τέτυφα, I have struck, &c. τέτυφας, τέτυφας, τέτυφας, τέτυφας, τετύφατον, τετύφατον, τετύφατον, τετύφατον, τετύφατον, τετύφατον, τετύφαις, τετύφαις, (ν,)τετύφω, like the pres.Plus.réτυφε, (ν,)Plur. έτετύφειμεν, έτετύφεις, έτετύφει, έτετυφείτην, έτετύφεισαν, έτετύφεισαν,Plus.sing.έτυττα, through all the moods like the perf. 1. Plusq. 2. έτυψας, ίτυψας, ίτυψας, [ike the plusy. 1.Fut. 1. Sing.τύψω, I shall or will strike, ετυψας, έτυψας, ετυψας, έτυψας, έτυψας, έτυψας, έτυψας, έτυψας, έτυψας, έτυψας, έτυψας, έτυψας, έτυψας, έτυψαν	DI		
τύπτουσι, (v,) they strike,τύπτωσι, (v,)Imperf. Sing. Στυπτον, Στυπτες, Στυπτες, Στυπτες, Στυπτες, Στυπτες, Στυπτεγον, Στυπτεγον, Στυπτεγον, Τέτυφας, I have struck, &c. τέτυφω, like the pres.Plur. ἐτύπτων, ἐτύπτετε, ἐτύπτετε, ἐτυπτον,Perf. 1. Sing.τέτυφας, I have struck, &c. τέτυφας, τέτυφας, τέτυφας, τέτυφας, τέτυφας, τέτυφας, τέτύφως, (v,)τετύφωνον, τετύφω, like the pres.Dual,— Τέτυφας, τέτύφως, τετύφωτον, τετύφωτον, τετύφωτον, τετύφως, τετύφως, έτετύφεις, ἐτετύφειτον, ἐτετύφεις, ἐτετύφεισον, ἐτετύφεισον, Ετετύφεισον, Ετετύφεισον, Ετετύφεισον, ΝPlur. ἐτετύφειμεν, ἐτετύφεισον, ἐτετύφεισον, ἐτετύφεισον, ἐτετύφεισον, ἐτετύφεισον, ΝPlusq. Sing.ἐτετύφει, ἐτετύφει, ἐτετυφείτην, ἐτετύφεις, ἐτετύφεις, ἐτετύφεις, ἐτετύφεις, ἐτετύφεις, ἐτετύφεις, ἐτετύφεις, ἐτετύφεις, ἐτετύφεις, ἐτετύφεις, ἐτετύφεις, ἐτετύφεις, ἐτετύφεις, ἐτετύφεις, ἐτετύφεις, ἐτετύφεις, ίτεις μαι,Plur. ἐτετύφειμεν, ἐτετύφεισον, ΝPlusq. 1. Sing.τύψω, I shall or will strike, ετυψως, ετυψας, [šτυψας, (v,)]τύψω, Ιike the pres.Aor. 1. Sing.ξτυψα, I struck, or I have ἕτυψας, ετυψαν, ετυψαν, ετυψαν, ετυψαν, ετυψαν, ετυψαν, ετυψαν, ετυψαν, ετυψαν, ετυψαν, ετυψαν, ετυψαν, ετυψαν, ετυψαν, ετυψαν, ετυψαν, ετυψαν, ετυψαν,τύπω,	Plur.		
Imperf. Sing. $\overleftarrow{\epsilon}\tau \upsilon \pi \tau \circ v$, $\overleftarrow{\epsilon}\tau \upsilon \pi \tau \epsilon s$, $\overleftarrow{\epsilon}\tau \upsilon \pi \tau \epsilon s$, $\overleftarrow{\epsilon}\tau \upsilon \pi \tau \tau \circ v$, $\overleftarrow{\epsilon}\tau \upsilon \pi \tau \tau \circ v$, $\overleftarrow{\epsilon}\tau \upsilon \pi \tau \tau \circ v$, $\overleftarrow{\epsilon}\tau \upsilon \pi \tau \sigma v$, $\overleftarrow{\epsilon}\tau \upsilon \pi \tau \circ v$, $\overrightarrow{\epsilon}\tau \upsilon \varphi a s$, $\tau \overleftarrow{\epsilon}\tau \upsilon \varphi a \sigma v$, $\tau \overleftarrow{\epsilon}\tau \upsilon \varphi a \sigma v$, $\tau \overleftarrow{\epsilon}\tau \upsilon \varphi a \sigma v$, $\tau \overleftarrow{\epsilon}\tau \overleftarrow{\tau} \varphi a \sigma v$, $T \overleftarrow{\epsilon} \tau \overleftarrow{\tau} \varphi a \sigma v$, $P erf. 2. \tau \overleftarrow{\epsilon} \tau \upsilon \pi a, through all the moods like the perf. 1.Plusq. 2. \overleftarrow{\epsilon} \tau \overleftarrow{\tau} \overleftarrow{\tau} v, like the plusy. 1.T is sing.\overleftarrow{\tau} \tau \overleftarrow{\tau} a s, [struck, or I have\overleftarrow{\epsilon} \tau \overleftarrow{\tau} \overleftarrow{\tau} a \sigma v,\overleftarrow{\epsilon} \tau \overleftarrow{\tau} a \tau v,\overleftarrow{\epsilon} \tau \overleftarrow{\tau} a v,\overleftarrow{\epsilon} \tau \overleftarrow{\tau} a \tau v,\overleftarrow{\epsilon} \tau \overleftarrow{\tau} a v,\overleftarrow{\epsilon} \tau \overleftarrow$			
$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	T A CI		
$\frac{i}{\epsilon}\tau v \pi \tau \epsilon, (v_3) \dot{\epsilon}\tau v \pi \tau \dot{\epsilon}\tau n n, \dot{\epsilon}\tau v \pi \tau v,$ $Perf. 1. Sing. \qquad \tau \dot{\epsilon}\tau v \varphi a, I have struck, \&c. \qquad \tau \epsilon \tau \dot{v} \varphi \omega, like the pres. \\ \tau \dot{\epsilon}\tau v \varphi a, \tau \dot{\epsilon}\tau v \varphi a, r \dot{\epsilon}\tau v \dot{\epsilon}\tau v \dot{\epsilon}, (v,)$ $Plur. \qquad \tau \epsilon \tau \dot{v} \varphi a v \dot{\epsilon}, r \dot{\epsilon}\tau v \dot{\varphi} a, r \dot{\epsilon}\tau v \dot{\epsilon} r \dot{\epsilon} r \dot{\epsilon} v \dot{\epsilon} r $		έτυπτον, Dual, —	Flur. Étimtopley,
Perf. 1. Sing. $\tau \not\in \tau \upsilon \varphi a$, I have struck, &c. $\tau \not\in \tau \upsilon \varphi a$ s, $\tau \not\in \tau \upsilon \varphi a$, $\tau \not\in \tau \upsilon \varphi a$ s, $\tau \not\in \tau \upsilon \varphi a$, $\tau \not\in \tau \not= $			
$\begin{array}{c ccccccccccccccccccccccccccccccccccc$			
$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	Perf. 1. Sing.		τετύφω, like the pres.
$\begin{array}{c c c c c c c c c c c c c c c c c c c $			
$\begin{array}{c c c c c c c c c c c c c c c c c c c $	Dual	τετυψε, (ν,)	
Plur. $\tau \epsilon \tau i \phi a \tau o v,$ $\tau \epsilon \tau i \phi a \mu \epsilon v,$ $\tau \epsilon \tau i \phi a \sigma i, (v,)$ Plur. $r \epsilon \tau i \phi a \mu \epsilon v,$ $\tau \epsilon \tau i \phi a \sigma i, (v,)$ Plusq. Sing. $\dot{\epsilon} \tau \epsilon \tau i \phi \epsilon i v,$ $\dot{\epsilon} \tau \epsilon i \phi \epsilon i v,$ $\dot{\epsilon} \tau i \phi \epsilon i v,$ $Plur.\dot{\epsilon} \tau i \phi \epsilon i \phi \epsilon i v,\dot{\epsilon} \tau i \phi \epsilon i v,\dot{\epsilon} \tau i \phi \epsilon i v,\dot{\epsilon} \tau i \phi \epsilon i v,\tau i \phi \epsilon i \phi \epsilon i \phi \epsilon i v,\dot{\epsilon} \tau i \phi \epsilon i v,\tau i v \phi v,\dot{\epsilon} \tau i \phi \epsilon i v,\tau i v \phi v,Aor. 2.\check{\epsilon} \tau v \pi v,\tau v \pi v,$	D'uui,	TETUDATON	
Plur.τετύφαμεν, τετύφασι, (ν,)Plusq. Sing. ἐτετύφειν, ἐτετύφεις, ἐτετύφεις, ἐτετύφειν, ἐτετύφεινν, ἐτετύφεινν, ἐτετύφεινν, ἐτετύφεισον,Plur. ἐτετύφειμεν, ἐτετύφειτον, ἐτετύφεισον, ἐτετύφεισον,Perf. 2. τέτυπα, through all the moods like the perf. 1. Plusq. 2. ἐτετύπειν, like the plusq. 1.Erertiφεισαν, ετετύφεισαν,Fut. 1. Sing.τύψω, I shall or will strike, ετυψας, ετυψας, ετυψας, ετυψας, ετυψας, ετυψας, ετυψας, ετυψας, ετυψας, ετυψας, ετυψαν, ετυψαν, ετυψαν, ετυψαν,τύψω, ετυψω, ετυψω, ετυψαν, ετυψαν, ετυψαν, ετυψαν,Aor. 2.ἕτυπον, ετυπον,τύπω,		1 . ·	
$\begin{array}{ c c c c c c c c c c c c c c c c c c c$	Plur.	τετύΦαμεν,	
Plusq. Sing. $\dot{\epsilon}\tau\epsilon\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau\epsilon\tau i \phi \epsilon i s$, $\dot{\epsilon}\tau\epsilon\tau i \phi \epsilon i s$, $\dot{\epsilon}\tau\epsilon\tau i \phi \epsilon i s$, $\dot{\epsilon}\tau\epsilon\tau i \phi \epsilon i r v$, $\dot{\epsilon}\tau\epsilon\tau i \phi \epsilon i s$, $\dot{\epsilon}\tau\epsilon\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau\epsilon\tau i \phi \epsilon i s$, $\dot{\epsilon}\tau\epsilon\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau\epsilon\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau\epsilon\tau i \phi \epsilon i s$, $\dot{\epsilon}\tau\epsilon\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau\epsilon\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau\epsilon i \phi \epsilon i v$, $\dot{\epsilon}\tau i \phi \epsilon i v$, $Dual,$ $\dot{\epsilon}\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau i \phi \epsilon i \phi e i v$, $\dot{\epsilon}\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau i \phi \epsilon i \phi e i v$, $\dot{\epsilon}\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau i \phi \epsilon i \phi e i v$, $\dot{\epsilon}\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau i \phi \epsilon i \phi e i v$, $\dot{\epsilon}\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau i \phi \epsilon i \phi e i v$, $\dot{\epsilon}\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau i \phi \epsilon i v$, $\dot{\epsilon}\tau i \phi i \phi e i \phi e i v$, $\dot{\epsilon}\tau i \phi i \phi e i v$, $\dot{\epsilon}\tau i \phi i \phi i \phi e i v$, $\dot{\epsilon}\tau i \phi i \phi e i v$, $\dot{\epsilon}\tau i \phi i \phi e i v$, $\dot{\epsilon} i \phi i \phi e i v$, $\dot{\epsilon} i \phi i \phi e i v$, $\tau i \phi e i \phi e i \phi e i i \phi e i \phi e i \phi e i \phi e i i \phi e $		τετύφατε,	
$\begin{array}{c ccccccccccccccccccccccccccccccccccc$		τετύφασι, (ν,)	
$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	Plusg. Sing.	έτετύΦειν, Dual, —	Plur. ἐτετύΦειμεν,
Perf. 2. $\tau \not\in \tau \upsilon \pi a$, through all the moods like the perf. 1.Plusq. 2. $\dot{\varepsilon} \tau \varepsilon \tau \upsilon \pi a$, like the plusy. 1.Fut. 1. Sing. $\tau \dot{\upsilon} \downarrow \omega$, I shall or will strike, like the pres.conj. is wanting,Aor. 1. Sing. $\ddot{\varepsilon} \tau \upsilon \downarrow a$, I struck, or I have $\ddot{\varepsilon} \tau \upsilon \downarrow a s$, $\ddot{\varepsilon} \tau \upsilon \downarrow \varepsilon$, (v,) $\tau \dot{\upsilon} \downarrow \omega$, like the pres.Dual, $\ddot{\varepsilon} \tau \upsilon \downarrow a \tau \upsilon \upsilon$, $\ddot{\varepsilon} \tau \upsilon \downarrow a \tau \upsilon$, $\dot{\varepsilon} \tau \upsilon \downarrow a \tau \upsilon$, $\tau \dot{\upsilon} \pi \omega$,Aor. 2. $\breve{\varepsilon} \tau \upsilon \pi \upsilon$, $\tau \dot{\upsilon} \pi \omega$,		ἐτετύφεις, ἐτετύφεις	
Plusq. 2. ἐτετύπειν, like the plusy. 1.Fut. 1. Sing.τύψω, I shall or will strike, like the pres.conj. is wanting,Aor. 1. Sing.ἔτυψα, I struck, or I have ἔτυψαs, ἔτυψε, (ν,)τύψω, like the pres.Dual,–ἐτύψατον, ἐτύψατον, ἐτύψατε, ἔτυψαν,–Aor. 2.ἔτυπον, ἐτύψαν,		ἐτετύφει, ἐτετυφεί	την, ετετύφεισαν,
like the pres.Aor. 1. Sing. $\breve{\epsilon}\tau\upsilon\psi\alpha$, I struck, or I have $\breve{\epsilon}\tau\upsilon\psi\alpha$ s, [struck, &c. $\tau\dot{\upsilon}\psi\omega$, like the pres.Dual, $ \breve{\epsilon}\tau\upsilon\psi\epsilon$, (v,) $-$ Dual, $ \breve{\epsilon}\tau\upsilon\psi\alpha\taunv$, $\breve{\epsilon}\tau\upsilon\psi\alpha\taunv,$ $\breve{\epsilon}\tau\upsilon\psi\alphau,$ $-$ Plur. $\breve{\epsilon}\tau\dot{\upsilon}\psi\alpha\mu\epsilonv$, $\breve{\epsilon}\tau\upsilon\psi\alphav,$ Aor. 2. $\breve{\epsilon}\tau\upsilon\piov$, $\breve{\epsilon}\tau\upsilon\piov,$	Perf. 2. Plusg. 2.	τέτυπα, through all the moo έτετύπειν, like the plusy. 1.	ds like the perf. 1.
$\begin{array}{c c} & & \underbrace{\breve{\varepsilon}\tau\upsilon\psi as,}_{\varepsilon\tau\upsilon\psi \varepsilon, (v,)} [struck, \&c.] \\ Dual, & \underbrace{\breve{\varepsilon}\tau\upsilon\psi \varepsilon, (v,)}_{\varepsilon\tau\upsilon\psi \varepsilon, (v,)} \\ & & - \\ & & \vdots \\ & & & - \\ & & & \vdots \\ & & & & & \\ & & & & & \\ & & & &$	Fut. 1. Sing.		conj. is wanting,
$\begin{array}{c c} & & \underbrace{\breve{\varepsilon}\tau\upsilon\psi as,}_{\varepsilon\tau\upsilon\psi \varepsilon, (v,)} [struck, \&c.] \\ Dual, & \underbrace{\breve{\varepsilon}\tau\upsilon\psi \varepsilon, (v,)}_{\varepsilon\tau\upsilon\psi \varepsilon, (v,)} \\ & & - \\ & & \vdots \\ & & & - \\ & & & \vdots \\ & & & & & \\ & & & & & \\ & & & &$	Aor. 1. Sing.	čτυψα, I struck, or I have	τύψω,
$Dual, \begin{bmatrix} \overleftarrow{\epsilon}\tau \upsilon \psi \epsilon, (v,) \\ - & - \\ \overleftarrow{\epsilon}\tau \upsilon \psi a \tau \circ v, \\ \overleftarrow{\epsilon}\tau \upsilon \psi a \tau r v, \\ \overleftarrow{\epsilon}\tau \upsilon \psi a \mu \epsilon v, \\ \overleftarrow{\epsilon}\tau \upsilon \psi a \tau \epsilon, \\ \overleftarrow{\epsilon}\tau \upsilon \psi a v, \end{bmatrix}$ $Aor. 2. \overleftarrow{\epsilon}\tau \upsilon \pi o v, \qquad \tau \upsilon \pi \omega,$	-		
ετύψατον, ετυψάτην, ετύψαμεν, ετύψατε, ετυψαν, Λοr. 2. ετυπον, ετύπον,			-
$Plur. \begin{cases} \dot{\epsilon}\tau \upsilon \psi \dot{a}\tau nv, \\ \dot{\epsilon}\tau \dot{\upsilon} \psi a \mu \epsilon v, \\ \dot{\epsilon}\tau \dot{\upsilon} \psi a \tau \epsilon, \\ \dot{\epsilon}\tau \upsilon \psi a v, \end{cases}$ $Aor. 2. \end{cases} \begin{cases} \dot{\epsilon}\tau \upsilon \pi ov, \\ \dot{\epsilon}\tau \upsilon \pi ov, \end{cases} \qquad \tau \dot{\upsilon} \pi \omega,$	Dual,		
Plur. ἐτύψαμεν, ἐτύψατε, ἐτύψατε, ἐτυψαν, Aor. 2. ἔτυπον, τύπω, Τ			
έτύψατε, ἔτυψαν, Λοτ. 2. ἔτυπον, τύπω,			
ἔτυψαν, Λοτ. 2. ἔτυπον, τύπω,	Plur.		
Aor. 2. έτυπον, τύπω,			
	Aor. 2.		τύπω,
		like the <i>imperf</i> .	

* See below,

`

vum.

Opt.	Imper.	Infin.	Part.
τύπτοιμι, I might strike,		τύπτειν,	τύπτων,
were I to strike,		to strike,	τύπτουσα,
τύπτοις,	τύπτε, strike,		τύπτον,
τύπτοι,	τυπτέτω, let h		
			gen. τύπτοντο
τύπτοιτον,	τύπτετον, strik		
דטאדטוֹדאא,	τυπτέτων, they	(both)may	ı or must strike
τύπτοιμεν,			
τύπτοιτε,	τύπτετε, strik		[must strike]
τύπτοιεν,	τυπτέτωσαν Or	τυπτόντων	, they may or
-			τετυφόs, gen.τετυφότο
I had struck, &c	•		
τύψοιμι, like the pres.	<i>imperf.</i> is wanting,	τύψειν,	τύψων, like the pre
τύψαιμι,	- deline atriba	•τύψαι,	τύψας,
τύψαις or τύψειας,*	τύψον, strike,		τύτασα,
τύψαι or τύψειε, (ν,)*	τυψάτω,		τύψαν,
	··· + •·•• ,		gen. τύψ

τύψαι οτ τύψειε, (ν,)*	τυψάτω,		τύψαν,
τύψαιτον, τυψαίτην, τύψαιμεν,	τύψατον, τυψάτων,		gen. τύψαντος,
τύψαιτε, τύψαιεν ΟΓ τύψειαν,	τυψάτωσαν or	΄ τυψάντων,	
τύποιμι, pres.	τύπε, like the pres.	<i>דטת</i> εוֿא,	τυπών, οῦσα, ὀν, gen. όντος,

Obs. II. 4.

A GREEK GRAMMAR.

Passi-(To be

		(1000	
	Indic.	Conj.	
Pres, Sing.	τύπτομαι, τύπτη, οr ει, (see below, Obs. τύπτεται, [111.3.)	τύπτωμαι, τύπτη, τύπτηται,	
Dual,	τυπτόμεθον, τύπτεσθον,	τυπτώμελον, τύπτησθον,	
Plur.	τύπτεσθον, τυπτόμεθα, τύπτεσθε, τύπτονται,	τύπτησΔον, τυπτώμεΔα, τύπτησΔε, τύπτωνται,	
Imperf. Sing.	έτυπτόμην, Dual, έτυπτόμεθον,	Plur. ἐτυπτόμεζα,	
	ἐτύπτου, ἐτύπτεσθον, ἐτύπτετο, ἐτυπτέσθην,	ἐτύπτεσθε, ἐτύπτοντο,	
Perf. Sing.	τέτυμμαι, τέτυψαι,	See the Note to	
Dual,	τέτυπται, τετύμμεθον, τέτυφθον, τέτυφθον,		
Plur.	τετύμμεθα, τέτυφθε, 3 pers. wanting, in its stoad,		
Diver Sing	τετυμμένοι, (αι,) εἰσὶν,	Plur. ἐτετύμμεθα,	
	ἐτετύμμην, Dual, ἐτετύμμεθον, ἐτέτυψο, ἐτέτυφθον, ἐτέτυπτο, ἐτετύφθην,	, Γ tur. ετετυμμεσα, ετέτυφθε, 3 pers. wanting,	
Fut. 1,	τυφθήσομαι, τυφθήση, or ει, and so on like the pres.	conj. is wanting,	
Aor. 1. Sing.	ἐτύφϿην, ἐτύφϿης, ἐτύφϿη,	τυφઝે <i>ῶ,</i> τυφઝ ῆs, τυφઝેશ,	
Dual,	έτύφθητον,		
Plur.	ἐτυφθήτην, ἐτύφθημφν, Ε ἐτύφθητε, ἐτύφθησαν,	τυφθήτον, τυφθώμεγ, τυφθήτε, τυφθώσι, (ν,)	
	τυπήσομαι, through all the mod	ods like the Fut. 1.	
	Aor. 2. έτύπην, through all the moods like the Aor. 1.		
Fut. 3.	τετύψομαι, through all the mod	ods like the Fut. 1.	

* The abbreviated form is most generally employed in

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vum.

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Opt.	Imper.	Infin.	Part.
τυπτοίμην,		τύπτεσθαι,	τυπτόμενος
τύπτοιο,	τύπτου,		η, ον,
τύπτοιτο,	τυπτέσθω,		
τυπτοίμεθον,			
τύπτοισθον,	τύπτεσθον,		
τυπτοίσθην,	τυπτέσθων,		
τυπτοίμεθα,			
τυπτοίσθε,	τύπτεσθε,		
τύπτοιντο,	τυπτέσθωσαν,		4
	οι τυπτέσθων,		
the Table, p. 146.	ΟΓ τυπτέσθων, τέτυψο, τετύφθω, τέτυφθον, τετύφθων,	τετύφθαι,	τετυμμένο η, ον,

in its stead τετυμμένοι, (αι,) ἦσαν,

τυφθησοίμην, τυφθήσοιο, and so on like the pres.	<i>imper</i> . is wanting,	τυφθήσεσθαι,	τυφθησόμενο η, ον,
τυφθείην, τυφθείης, τυφθείη,	τύφθητι, τυφθήτω,	τυφθήναι,	τυφθείς, τυφθείσα, τυφθέν, gen.
τυφθείητον, τυφθειήτην, τυφθείημεν, τυφθεῖμεν,	τύφθητον, τυφθήτων,		ι τυφθέντος.
τυφθείητε, τυφθεϊτε, (τυφθείησαν,) τυφθεϊεν *,	τύφθητε, τυφθήτωσαν,		

the first and second pers., and almost always in the third.

Med-

(To strike

The pres. and imperf., perf. and

<i>Fut.</i> 1.	Indic. τύψομαι, like the prov	Conj. wanting,
Aor. 1. Sing.	like the pres. ἐτυψάμην, ἐτύψω,	 τύψωμαι, τύψη,
Dual,	ἐτύψατο, ἑτυψάμεθον, ἐτύψασθον,	τύψηται, τυψώμεθον, τύψησθον,
Plur.	ἐτυ↓άσθην, ἐτυ↓άμεθα, ἐτύ↓ασθε, ἐτύ↓αντο,	τύ↓ησθον, τυ↓ώμεθα, τύ↓ησθε, τύ↓ωνται,
Aor. 2.	έτυπόμην, like the imperf. pass.	τύπωμαι, these two moods as
•	· ·	
		Verbal Adjectives, (§

* See Herod.



ium. one's self*.)

plusq. are the same as in the pass.

Opt.	Imper.	Infin.	Part.
τυψοίμην, / like the pres. pass.	wanting,	τύψεσθαι,	τυψόμενος, η, ον,
τυψαίμην, τύψαιο, τύψαιτο, τυψαίμεθον, τυψαίσθον, τυψαίσθην, τυψαίμεθα, τύψαισθε, τύψαιντο,	τύψαι, τυψάσθω, τύψασθον, τυψάσθων, τύψασθε, τυψάσθωσαν, ΟΓ τυψάσθων,	τύψασθαι,	τυψάμενος, η, ον,
τυποίμην, the pres. pass.	τυποῦ, τυπἐσῶω, τὐπεσῦον, τυπέσῶν, τύπεσῦε, τυπέσῶωσαν, ΟΥ τυπέσῶων,	τυπέσθαι,	τυπόμενος, η, ον.
102.) τυπτέος, τυπ	rós.	. <u>14</u>	

2, 40.

M

EXAMPLES OF OTHER BARYTONE VERBS, AS THEY ARE IN USE.

παιδεύω, (to educate.) MED. (to cause to be educated.)

Activum.

Pres. Ind. παιδεύω, παιδεύεις, παιδεύει, &c.	Conj. παιδεύω, παιδεύης, παιδεύη, &cc. Infin.	Opt. παιδεύοιμι, παιδεύοις, παιδεύοι, &cc Part.	
	ગ્ર		
Imperf. έπαίδευον, ες, ε,	, (v,) &c.		
Perf. Ind. πεπαίδευκα, as, ε, (ν,) &cc.	2.0,000	Part	Imper. , not in use, maidevxàs, vĩa, ds,
Plusq. ἐπεπαιδεύχειν, ι	eis, ei, &cc.		

Fut. παιδεύσω,	Opt. παιδεύσοιμι,	Infin. παιδεύσειν,	Part. παιδεύσων,
Aor. έπαίδευσα, ας, ε, (γ,) &cc.	Conj. παιδεύσω, ης, η, &c.	Opt. παιδεύσαιμι, παιδεύσαις ¹ , παιδεύσαι, & C	
	Infin. παιδε	παι	δεύσας, δεύσασ α, δεύσαν.

¹ The three forms, *waidibutus*, *in*, *im*, are understood here of course, as well as in the following paradigms.

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	Pa	รรเบบฑ.		
Pres. Ind. παιδεύομαι, παιδεύη ΟΓ ει, παιδεύεται, &c.	Conj. παιδεύωμαι, παιδεύη, παιδεύηται, &c.	παιδεύοι	0, Taid 170, &	ຍບຮ່ອສີພ,
	Infin.		Part.	
	παιδ	δεύεσθαι,	παιδευόμενο	s, n, ov,
Imperf. ἐπαιδευόμην, ἐ	สลเอียบ่อบ, อัสลเอีย	úero, &c.		
Perf. India			Plur.	
πεπαίδευ		αδεύμεθον,	πεπαιδεύμ	
πεπαίδευ		αδευσθον,		
πεπαίδευ	ται, πεπα	ιίδευσθον,	<i>พ</i> รพ <i>ล</i> เอียบงา	ται,
	Conj. and C	Opt. are wan	ting,	
Imper.	Infin.		Part.	
πεπαίδευσο,		เอ้ะบังวิลเ,	πεπαιδευμ	évos,
πεπαιδεύσθω,	&c.			
Plusq	Dual,		Plur.	
<i>ธิ</i> สธิสินเงิยเ	່ມກາ, ເກັດກ	αιδεύμεθον,	έπεπαιδεύ	μεθα,
èmenaider	150, Ė N ET	αίδευσθον,	ล้สรสสเอียบ	
ริส ะส <i>ต</i> ์เอียบ		αιδεύσθην,		ντο,
Fut. Ind.	Opt.	Infin.	Part.	
παιδευθήσομαι,	παιδευθησοίμη			πσόμενα
Aor. Ind.	Conj.	Opt.	Imper.	
ลสลเอียบ์วิทง,	παιδευΩώ,	ົ παιδευθ	είην, παιδι	ບໍ່ລີກະເ,
	Infin.		Part.	
	παιδ	ີ ເບລີ ກິ ນ ລເ ,	παιδευθε	ìs,
Fut. 3. Ind.	Opt.	Infin.	Part.	
πεπαιδεύσομαι,			readay memoria	โรมสถุ่นเรงเ

Passivum.

παιδευσοίμην,	παιδεύσεσθαι,	παιδευσόμενος.
παιδεύσωμαι,	παιδευσαίμην,	Imper. παίδευσαι, παιδευσάσθω, &c.
Infin.	Par	
	Conj. παιδεύσωμαι, η, ηται, &c. Infin.	Conj. Opt. παιδεύσωμαι, παιδευσαίμην, η, ηται, &C. αιο, αιτο, &C. Infin. Pan

Verbal Adjectives, παιδευτέος, παιδευτός. M 2

•

$\Sigma_{\varepsilon i\omega}$, (to shake,) Med. (to be agitated.)

Activum.

Pres. σείω, conj. σείω, opt. σείοιμι, σείοις, σείοι, &c. imper. σείε, σειέτω, &c. infin. σείειν, part. σείων, σείουσα, σείον, imperf. ἔσειον, perf. σέσεικα, plusq. ἐσεσείκειν, fut. σείσω.

aor. έσεισα, conj. σείσω, opt. σείσαιμι, σείσαις, σείσαι, &c. imper. σείσον, άτω, &c. infin. σείσαι, part. σείσας, σείσασα, σείσαν.

Passivum.

Pres. ociomai, imperf. iociómy, perf. oéoeiopai, dual, oeoeiopegov, plur. oeoeiopega, σέσεισαι. σέσεισθον. σέσεισθε. 3 pers. wanting, σέσεισθον, σέσεισται. conj. and opt. wanting, imper. σέσεισο, σεσείσθω, &c. infin. oeseisdai, part. seseisµevos, plusg. ioeoeiounv, dual, ioeoeiouegov, plur. ioeoeiouega, έσέσεισο. ຂໍດຂໍດຂະດຽວນ. έσέσεισθε. ร้อรอรเอวิทง. 3 pers. wanting, έσέσειστο. fut. σεισθήσομαι, aor. έσείσθην, fut. 3. σεσείσομαι.

Medium.

Fut. σείσομαι, aor. ἐσεισάμην, (imper. σείσαι.) Verbal adjectives σειστέος, σειστός.

 $\Lambda_{\varepsilon i \pi \omega}$, (to leave,) Med. poetical.

Activum.

Pres. λείπω, conj. λείπω, opt. λείποιμι, λείποις, λείποι, &c. imper. λείπε, infin. λείπειν, part. λείπων,
imperf. έλειπον,
perf. (2.) λέλοιπα, plusq. ἐλελοίπειν,
fut. λείψω,
aor. (2.) ἕλιπον, conj. λίπω, opt. λίποιμι, imper. λίπε,
infin. λιπεῖν, part. λιπων, οῦσα, όν.

Passivum.

Pres. λείπομαι,	imperf. έλειπόμην,
perf. λέλειμμαι,	conj. and opt. wanting,
λέλειψαι,	imper. λέλειψο, λελείφθω, &c.
λέλειπται, &C.	infin. λελεϊφθαι, part. λελειμμένος,
plusq. ελελείμμην, ψο, πτο, &c.	aor. έλείφθην,
fut. λειφθήσομαι,	· · ·
fut. 3. λελείψομαι,	

Medium.

Fut. λείψομαι, aor. '(2.) ἐλιπόμην, conj. λίπωμαι, opt. λιποίμην, imper. λιποῦ, &c. pl. λίπεσθε, &c. infin. λιπέσθαι, part. λιπόμενος. Verbal adjectives, λειπτέος, λειπτός.

 $\Gamma_{\rho \dot{a} \phi \omega}$, (to write,) Med. (to accuse.)

Activum.

Pres. γράφω,	imperf.	ἔγραφον,
perf. γέγραφα,	plusq.	έγεγράφειν,
fut. ypá tw,		
aor. ἔγραψα, conj. γ	ράψω, op	t. γράψαιμι, γράψαις, γράψαι, &c.
imper.	γεάψον, ά	rω, &c. infin. γράψαι, part. γράψας.

Passivum.

Pres. γράφομαι, imperf. ἐγραφόμην, perf. γέγςαμμαι, γέγραψαι, γέγςαπται, &c. plusq. ἐγεγράμμην, ψο, ωτο, &c. fut. 1. and aor. 1. (ἐγράφθην,) seldom used, fut. 2. γραφήσομαι, aor. 2. ἐγςάφην, fut. 3. γεγράψομαι.

Medium.

Fut. γράψομαι, aor. ἐγραψάμην, (imper.) γεάψαι. Verbal adjectives, γραπτέος, γραπτός. $\check{a}_{e\chi\omega}$, (to take the lead, rule over,) Med. (to begin.)

Activum.

Pres. ἄ $q\chi\omega$, imperf. $\check{n}_{\rho\chi\delta\nu}$, perf. ($\check{n}_{\rho\chi\alpha}$,) and plusq. hardly ever occur, fut. $\check{a}_{q}\xi\omega$, aor. $\check{n}_{q}\xi\alpha$, conj. $\check{a}_{q}\xi\omega$, opt. $\check{a}_{\rho}\xi\alpha$ ιμι, $\check{a}_{\rho}\xi\alpha$ ιs, $\check{a}_{\rho}\xi\alpha$ ι, &c. imper. $\check{a}_{\rho}\xi\alpha$ ι, part. $\check{a}_{q}\xi\alpha$ s.

Passivum.

Pres. ἄρχομαι, imperf. ἀρχόμην, perf. noyuai, dual, noyuedov, pl. noyueda, nex Joy, ἦρξαι, ήρχθε, nρχθον, ที่อหาสเ, 3 pers. wanting, conj. and opt. wanting, imper. neto, nex Sw, &c. infin. nox Jai, part. noy utvos, plusq. ήργμην, dual, ήργμεθον, pl. ήργμεθα, nox Jov, *πρ*ξο, ἦρχθε, ท้องเริ่าง, *ήρ*κτο, 3 pers. wanting, fut. apx Inoopar, aor. ήρχ 9ην, conj. ἀρχ 9ω, opt. ἀρχ θείην, imper. ἄρχ 9ητι, infin. apx Inval, part. apx Jais,

fut. 3. wanting, (see § 88. c. Obs. 2.)

Medium.

Fut. ἄςξομαι, aor. ἀρξάμην, conj. ἄςξωμαι, opt. ἀρξαίμην, imper. ἄςξαι, άσθω, &c. infin. ἄρξασθαι, part. ἀρξάμενος. Verbal adjectives, (in the tense of the active and middle voice,) ἀρχτέος, ἀρχτός.

Σκευάζω, (to equip.)

Activum.

Pres. σκεύάζω, imperf. έσχεύαζον, perf. έσκεύακα, conj. έσχευάκω, opt. έσχευάκοιμι, imper. not used,

plusq. ἐσκευάκειν, infin. ἐσκευακέναι, part. ἐσκευακώς, fut. σκευάσω, aor. ἐσκεύασα, conj. σκευάσω, opt. σκευάσαιμι, aις, σκευάσαι, &c. imper. σκεύασον, infin. σκευάσαι, part. σκευάσας.

Passivum.

Pres. σκευάζομαι, imperf. ἐσκευαζόμην, perf. ἐσκεύασμαι, dual, ἐσκευάσμεθον, pl. ἐσκευάσμεθα, ἐσκεύασαι ἐσκεύασθον, ἐσκεύασθε, ἐσκεύασται, ἐσκεύασθον, 3 pers. wanting, conj. and opt. wanting, imper. ἐσκεύασο, ἐσκευάσθω, &c. infin. ἐσκευάσθαι, part. ἐσκευασμένος,

plusq. ἐσκευάσμην, ασο, αστο, &C. fut. σκευασθήσομαι, aor. ἐσκευάσθην, fut. 3. (ἐσκευάσομαι,) does not occur.

Medium.

Fut. σκευάσομαι, aor. ἐσκευασάμην, conj. σκευάσωμαι, opt. σκευασαίμην, imper. σκεύασαι, σκευασάσθω, &c. infin. σκευάσασθαι, part. σκευασάμενος. Verbal adjectives, σκευαστέος, σκευαστός.

Koμίζω, (to bring,) Med. (to receive.)

Activum.

Pres. πομίζω,	imperf. ἐχόμιζο	٧,
perf. χεχόμικα,	plusq. ixexopix	ειν,
fut. xoµíow,		<i>`</i>
fut. Att. xopuã, di	ual, —— pl	. પ્રગમાર્ગ્યમદય,
xoµıeĩs,	хоµлеїточ,	хорлеїте,
xopleĩ,	χομιεῖτον,	หอุนเอบีธเ, (พ,)
opt. x	оциоїци, оїг, &сс.	infin. xomeiv,
part.	хорлыйх, อบีฮа, อบีх,	gen. ouvros,
aor. exóµıca, conj.	xoµíow, opt. xoµ	ίσαιμι, κομίσαις, κομίσαι, &c.
imp	er. xopusor, infin.	nomíoza, part. xomioas.

Passivum.

Pres. xouizouar, imperf. exouitounv, perf. xexόμισμαι, (compare ἐσχεύασμαι,) conj. and opt. wanting, imper. xexóµ100, io9w, &c. infin. xexoplio Jai, part. xexoplopetos, plusy. exexoproproy, fut. xourognoopar, aor. exopio Inv,

fut. 3. (xexopisopar,) does not occur.

Medium.

Fut. xouisouai. fut. Att. χομιούμαι, dual, χομιούμεθον, pl. χομιούμεθα, χομιεĩ ¹, χομιείσθον, xomieroge. хорлегодоч, χομιεῖται, χομιούνται, opt. xomioimny, xomioio, &c. infin: xomeioJai, part. xomoumeros, aor. ἐχομισάμην, conj. χομίσωμαι, opt. χομισαίμην, imper. χόμισαι, infin. χομίσασθαι, part. χομισάμενος. Verbal adjectives, xomorteos, xomortos.

φυλάσσω, (to guard,) Med. (to be on one's guard.)

Act.

Pres.	φυλάσσω,]	imperf.	φύλασσον,]
	φυλάττω,		φύλαττον,
perf.	πεφύλαχα,	plusq.	έπεφυλάχειν
fut.	φυλάξω,	aor.	εφύλαξα.

Pass.

Pres. φυλάσσομαι,	imperf. ἐφυλασ	σούμην,
φυλάττομαι,	έφυλατ	τόμην,
perf. πεφύλαγμαι, dual,	, πεφυλάγμε θον, p	Ι. πεφύλάγμεθα,
πεφύλαξαι,	πεφύλαχθον, ¯	πεφύλαχ. θε,
πεφύλακται,	πεφύλαχθον,	3 pers. wanting,
conj. and opt. wanting; imper. πεφύλαξο, πεφυλάχ θω, &c.		
infin. πεφυλάχθ	αι, part. πεφυλαγ	µévos,

¹ See below, the Note to Obs. III. 3.

plusq. ἐπεφυλάγμην, dual	, ἐπεφυλάγμεθον, p	l. ἐπεφυλάγμεθα,
επεφύλαξο,	έπεφύλαχθον,	έπεφύλαχ θε,
έπεφύλαχτο,	έπεφυλάχ. Αην,	3 pers. wanting,
fut. φυλαχθήσομαι,		• ·
aor. έφυλάχθην,	· •	
fast 3 metric for		

jut. 3. πεφυλάξομαι.

Med.

Fut. φυλάξομαι, aor. ἐφυλαξάμην. Verbal adjectives, φυλακτέος, φυλακτός.

ορύσσω, (to dig.)

Act.

Pres. δρύσσω, δεύττω, imperf. ἄρυσσον, ἄευττον, perf. δρώευχα, conj. δρωρύχω, opt. δεωρύχοιμι, imper. not in use, infin. δεωρυχέναι, part. δεωευχώς,

plusq. δρωεύχειν, fut. δρύξω, aor. ὤευξα, conj. δεύξω, opt. δεύξαιμι, δρύξαις, δεύξαι, &cc. imper. ὄρυξον, infin. δρύξαι, part. δεύξας.

Passivum.

Pres. δεύσσομαι, imperf. ώρυσσόμην,	
δεύττομαι, άρυττόμην,	
perf. ¿guguyuai, conj. and opt. wanting, imper. ¿gugužo, ¿puguxu, &c.	•
infin. ogwężyz Jai, part. opwęzyy i kros,	
plusq. δρωρύγμην,	
fut. 1. δευχθήσομαι, fut. 2. δρυγήσομαι,	
aor. 1. ωεύχθην, aor. 2. ωεύγην,	

όςυχ, πναι, &c. όςυγ πναι, &c.

fut. 3. wanting, (see § 88. c. Obs. 2.)

Med.

Fut. δρύξομαι,

aor. ἀρυξάμην, conj. ὀξύξωμαι, opt. ὀρυξαίμην, imper. ὄρυξαι, infin. ᠔ςύξασθαι, part. ὀςυξάμενος. Verbal adjectives, ὀρυκτέος, ὀρυκτός.

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EXAMPLES OF THE VERBS IN A M y e.

'Αγγέλλω, (to announce.)

Pres. ind. ἀγγέλλω,		νγέλλοιμι, imper. ἄγγελλε, ειν, part. ἀγγέλλων.
imper. Άγγελλον.		
perf. ind. ἤγγελκα,	conj. ἀγγέλχω, opt. ἀγγέλχοιμι, imper. not in use infin. ἀγγελχέναι, part. ἀγγελχώς,	
plusq. જેગુજુદંત્ર પ્રદાગ,		
fut. (2.) indic.		
ἀγγελῶ,	Dual, —	pl. arrehoumer,
άγγελεϊς,	άγγελεϊτον,	άγγελεϊτ ε,
άγγελεϊ,	άγγελεϊτον,	άγγελοῦσι, (ν,)
opt.	D	
sing. ἀγγελοῖμ		pl. ἀγγελοῖμεν,
αγγελοις	, ἀγγελοϊτον, ἀγγελοίτην,	άγγελοϊτε, άρχιολοϊτε,
ayyeron	, <i>ayyeronini</i> ,	άγγελοΐεν,
	oins, oin,—oinτον, oin'tnv, II. 3. to τύπτω,	οίημεν, οίητε, οίησαν,
part. ἀγγελῶν, ἀ	γγελοῦσα, ἀγγελοῦν, gen.	άγγελούντος,
aor. 1. ind. ἤγγειλα,	dyn dyn	reilauu, imper. örrysildör, reilaus, silau, Scc. part. ärrysilas,
aor. 2. ind. ἤγγελον ¹ ,	conj. ἀγγέλω, opt. ἀγγέ infin. ἀγγελεῖ	λοιμι, imper. ἄγγελε, ν, part. άγγελών.

Act.

¹ See about the use of this tense in this verb the Note to § 101. Obs. 4.

2

Pass.

(to	be	announced.)
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Pres. ind. ἀγγέλλομαι,	conj. ἀγγέλλωμαι, opt. ἀγγι nfin. ἀγγέλλεσθαι, part. ο	ελλοίμην, imper. ἀγγέλλου, ἐγγελλόμενος,
imperf. ἀγγελλόμην,		·
perf. ind. ἤγγελμαι, ἤγγελσα ἤγγελτα	α, ήγγελθον,	h9a, &c.
Plusq. ηγγέλμην, ήγγελσο πγγελτο	, ήγγελθον,	pl. ἀγγέλμεθα, ἄγγελθε, 3 pers. wanting,
fut. 1. άγγελθήσο aor. 1. ind. α ήγγέλθην, ί	conj. żryeldű, opt. żryeld	einv, imper. dyyéhInti,
fut. 2. άγγελήσομ	nfin. dryredIñrai, part. dr ai, &c.	<i>JENNEDS</i> ,
aor. 2. ind. c	onj. ἀγγελῶ, opt. ἀγγελείη infin. ἀγγελῆναι, part.	ν, imper. ἀγγέληθι, ἀγγελείς,
fut. 3. wanti	ng, (see § 99. Obs. 2	2.)
	Med.	
Fut. indic. άγγελοῦμα άγγελῆ, άγγελεῖ	or ei, מאיצאבוסטי,	• •

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Opt. Sing. ἀγγελοίμην, Dual, ἀγγελοίμεθον, pl. ἀγγελοίμεθα, ἀγγελοῖο, ἀγγελοῖσθον, ἀγγελοῖσθε, ἀγγελοῖτο, ἀγγελοίσθην, ἀγγελοῦντο, infin. ἀγγελεῖσθαι, part. ἀγγελούμενος, η, ον,

aor. 1. ind. ἀγγειλάμην,	conj. ἀγγέλλωμαι, opt. ἀγγειλαίμην, ἀγγείλαιο, &c. imper. ἄγγειλαι, ἀτω, &c. infin. ἀγγείλασθαι, part. ἀγγειλάμενος,
aor. ind. ἀγγελόμην,	conj. ἀγγέλωμαι, opt. ἀγγελοίμην, έλοιο, &c. imper. ἀγγελοῦ, infin. ἀγγελέσθαι, part. ἀγγελόμενοs.

Verbal Adjectives ayyELTEOS, ayyELTOS.

See in the Appendix an alphabetical list of Barytone Verbs, partly for practice, and partly stating the particular use of each.

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OBSERVATIONS TO ALL THE PARADIGMS.

I. Accent.

1. The basis of the theory of accents in verbs is that the accent stands as far back as possible; consequently in disyllables always on the first syllable,

דטאדש, דטאדו, אנושש, אנושו,

and in trisyllables and polysyllables, whenever the nature of the final syllable allows it, on the antepenultima,

τύπτομεν, τύπτουσι, τετύφασι, τύπτομαι,

ίτυπτι, ίτυψα, Ιπαίδιυον, ἰφύλαξα,

and the imper.

φύλαττε, φύλαξον, φύλαξαι,

(but παιδεύω, φυλάττιν, &c. because of the long final syllable.) Hence disyllable compounds throw the accent on the preposition, whenever the end-syllable allows it, for instance—

φίει, λείπι,-πεόσφιει, απόλειπι.

2. When an accented augment is dropped, the accent in simple verbs always falls on the next syllable, ex. gr. $iCa\lambda_i$, $i\varphi_{iu}\gamma_i$, $-\beta \delta \lambda_i$, $\varphi_{iu}\gamma_i$: but in compounds, on the prep., ex. gr. isiGa\lambda_i, $\pi \rho o iGn \lambda_i$, $\pi \rho o iGn \lambda_i$. And in the former instance, monosyllables, the vowel of which is long, always take the circumflex, ex. gr. $iGn \beta \tilde{n}$.

3. There are seeming exceptions to this fundamental rule in instances grounded on a contraction; hence independently of the verba contracta in the following tenses of the usual conjugation:

1.) The fut. 2. and fut. Att. of all kinds, (§ 95. 7-11.)

2.) The conj. of the aor. pass. supSu, susui, 1. c.

¹ These conjunctives, as well as those of the conjugation in μι, are actual contractions, since the n of the *indic*. first became ίω, ίης, &c. and this again ω, ης. See below, Obs. V. 14. compared with § 107. Obs. III. 2.

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3.) The temporal augment in trisyllabic compounds, (ex. gr. anárro, anírro,) see 4 + 5

4. But the following are real exceptions :---

- 1.) The aor. 2. (to distinguish it more clearly from the pres. tense, see § 96. the Note to Obs. 3.) throws the accent in the following instances on the termination :
 - a. In the infin. and part. act. and infin. med. always Towning, Turker, Turker.
 - TURIN, TURIN, TURIN, TURIO Jan.
 - b. In the sing. of the imper. aor. 2. med. usually ex. gr. 21000, 22900, but in the pl. ying 1, 2291091.
 - c. In the sing. of the imper. aor. 2. act. merely in the following verbs: sint, 12.91, sigh, and according to the correct Attic pronunciation also 2.661, ibi.

The compound imper. follow again the general rule, initáSou, anitAs, iloide.

2.) The infin. and part. of the perf. pass. are distinct from the rest of the pass. conjugation even by their accent, which they always have on the penultima,

τιτύφθαι, **πι**ποιῆσθαι,

τετυμμένος, πεποιημένος.

- 3.) All infin. in rat, (except the dialectic form μεναι, Obs. V. 9.) have the accent on the penultima, συσφύναι, συφθήναι, συσώναι. See also the infin. of the conjugation in μι.
- 4.) The infin. aor. 1. act. in a and the 3 pers. of the opt. act. in a and a always keep the accent on the penultima, even when they are poly-syllables, ex. gr.

infin. φυλάξαι, παιδιῦσαι,

3 pers. opt. φυλάττοι, φυλάξαι, παιδιύσαι⁸.

- 5.) All participles in ws and us have the acute accent on the last syllable, everyodis, rugdils, rugdils, rugdils, and in the conjugation in µ1 those in sus, as, out, vs.
- 6.) Wherever the main of a part. has the accent, the other genders have it also, without any regard but to the nature of the syllables, φυλάττων, φυλάττουσα, φυλάττον, τιμήσων, τιμήσουσα, τιμήσου, τιτυφώς, τιτυφώς.
- 7.) In compounds the accent never can go farther back than the augment. The few instances, in which there is only a short syllable after the augment, keep the accent on the augment, when compounded, ἀνίσχεν, ἀνίσχων, But if the augment be dropped, the rule is as stated in Obs. 1. (πείσβη.)

II.—Some particular Ionisms and Atticisms.

1. The Ionians make of the *imperf*. and of the two aor.

iteratives in -oxov, pass. form -oxounv,

⁵ The *infin. aor.* 2. *act.* might be classed among the seeming exceptions (2.) because the Ionians form it like the *fut.* 2. in *iuv, ex. gr. \lambda \alpha \delta iuv for \lambda \alpha \delta u \tilde{\nu}, But the case unquestionably is here the reverse. The accent was thrown on u \tilde{\nu} from the same motive as on \dot{\omega}r and i\sigma \beta \omega_i, and the Ionians, who were fond of vowels, let this accentuation dwindle into a lengthened termination.*

³ It is by this and the *third pers.* (§ 12. Obs. 3.) of the opt. never taking the circumflex on the penultima, that the three similar forms of the aor. 1. are distinguished, ex. gr.

infin. act.	3. opt. act.	imper. med.
Aaidsvea,	Taidevoai,	παίδευσαι.
	liter an all a second of all	

But as the number of syllables, or the nature of the penultima, seldom allows this accentuation, we generally can distinguish only two of these forms, and in such verbs as $\tau \circ \pi \tau \omega$ we cannot even distinguish any of the three. See, for instance, below in $\pi i \omega$, $x = \omega \omega$.

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for the purpose of denoting the repetition of an action. They are used only in the *indic.*, and commonly do not take the *augment*. In the verb *riverw* they would look thus,

) τόπτισκον, συπτισκόμαν, from Ισυπτον, όμην. τλαβεσκον from Γλαβον τόψασκον, συμπισκόμαν, from Ισυπτον, όμην. Ησοδ: Melbon: C. 130. × τύπισκον, συπισκόμαν, from Ισυπον, όμαν.

> See also the Obs. to the contracted verbs, and to those in pt. There are some remarkable Epic forms of this kind, which combine the vowel a of the aor. 1. with the characteristic of the pres. and imperf., jiarnersen, ngiwrmens, jailanses, avasociasse, (Hymn. Apoll. 403.) See Buttm. Complete Gr. Gr. § 94. 4.

> 2. The plusy. (1. and 2.) act. in us with the Ionians made the first pers. us and the third us or us, (irstique, irstique, or -us.) Hence the Attle contracted form of the first pers. in n (from us.) ex. gr.,

iststiven for istates,

which form appears to have been the usual one among the old Attles. But the second person n_{0} (from use,) and the third u_{0} (from u_{0}) before a vowel, for instance sisteristic for instance (from use,) and the third u_{0} (from u_{0}) before a vowel, for instance sisteristic for instance), Aristoph. Nub. 1347. is fattin, II. ψ . 691. (compare below the third p. imperf. n_{0} and v_{0} (box. 3.) were perhaps less common with the Attics; whatever has been stated about these forms, and about a third person n (for u_{0})—beside the place n_{0} with (see below side, § 109.111.) rests solely on a few isolated passages, and vague remarks of the ancient grammarians. See Buttm. Complete Gr. Gr. § 17. Obs. 14.

3. There was instead of the opt. act. in ωμω a collateral form in ωίπη, ωίπη, ωίπη, μ. pl. είπμων, ωίπτα, ωίπσαν, called the Attic form; but it chiefly occurs only in contracted verbs, (§ 105.) and consequently also in the *fut.* circumfl. ex. gr. lewin for iew, of the *fut.* iew, Cyrop. 3, 1, 11. φανωίπη, Soph. Aj. 313. In barytone verbs it occurs merely in the perf.; ex. gr. πυθωυγωίπη, iληλυβοίηη⁴.

4. Instead of the opt. aor. 1. act. in sum, the Æolians had a form in sus, $(\tau i \psi_{iss}, u_{iss}, u_{iss}, \delta c.)$ of which we have given in the paradigm three terminations,

sing. second pers. rúfsias, third rúfsis, (v,) for -ais -ai,

pl. third pers. ruyuar, for -aus,

which are far more usual than the regular ones.

5. The form of the third pers. pl. of the imper. in .vriv, pass. -sSur, is called the Attic, because most usual with the Attics, though it occurs in other dialects. In the act. form it always is like the gen. pl. of the part. of the same tense, excepting the perf. (surseSirawar or surseSiraw, part. surseSiraw.)

III.-Second Pers. Sing. Pass.

1. The primitive termination of the second pers. of the pass. form σ_{ai} and σ_{o} (see § 87. the Table.) has maintained itself in the usual conjugation only in the perf. and plusg., and in the verbs in μ_{i} , (§ 106. Obs. 2.) It is merely in the less polished dialects that we find the second persons riveries, informer, riveries, aor. 1. med. lrives,—conj. riveries, &c.³

2. The Ionians rejected the σ of this old form, and thus made it ω_i , ω_i , ω_i , ω_i , which the common language again contracted into y_i , ω_i , ω_i , for instance,

⁴ Except these instances, it is only the anomalous *aor*. $i\sigma_{\mathcal{X}}\sigma_{\mathcal{X}}$ from $i_{\mathcal{X}}\omega_{\mathcal{X}}$, which always has $\sigma_{\mathcal{X}}o_{\mathcal{X}}\sigma_{\mathcal{X}}$ in the *opt*.

⁸ The second pers. pres. pass. of the contracted verbs appears to have been of frequent occurrence in the popular language; we find, for instance, in the New Testament, xuvxäscai for xuvxäscai, commonly xuvxä, the contraction of xuvxäs, (see below sunday.)

and consiste

	Ion.,	common,	Ion.,	co mmon ,
2.	Pres. ind. ruarias,	र<i>ú</i>बरम ,	imper. τόπτι ο,	49 4 4.00,
	- conj. rúsrnal,	<i>τύπτη</i> ,	2. imperf. itinatio,	irúarrou,
	2. aor. 1. med. 1	lon. irúfas,	common trifu.	

Thus the opt. are was made an, which continued to be the common form, not being susceptible of contraction.—But the σ is never dropped in the perf. and plusg. excepting large. See the Anom. $\sigma i \omega$.

3. The Attice had also this peculiarity, that they contracted the η , which came from su into u. This form, which has on that account been added everywhere in the paradigm, was unquestionably the usual one in genuine Attic writers, excepting the tragic poets, as well as in the popular language, and in the verbs β_{out} , δ_{out} , δ_{out} , and fut. δ_{v} , (see the Anom. iciaw.) the second pers.

Bourney other, or the

thus remained alone in common use, so that β oddy and dy can only be conjunctives.

4. The Doris and Ionis dialects have w instead of us or ou, (irviewes, imper. reference) see § 28. Obs. 5.—and the Epic poets may lengthen the s of the imper., and make is u, but it occurs seldom, ex. gr. igus for igus, from igenus, (11. λ. 611.)

> IV.—Ionic form of the third pers. pl. pass. in area, are.

1. In the third pers. pl. of both the indic. and opt. pass., but never in the compl., the Ionians changed the , into s, and consequently had, for instance,

opt. ruaroiare for ruarente.

perf. สเสลเอิเบลรลเ for สเสลเอิเบรรลเ,

- RIRLIATAL FOR REALISTAL

which form was sometimes imitated by the Attic poets, for the sake of the metre. See also below the verbs in is and is.

2. The Ionians sometimes do the same with the termination erro, changing the s into s, ex. gr.

Bouliage for Bouleves.

But orrai, (rúnrerai, rúferrai, &c.) and the termination of the conj. errai, always remain unchanged.

3. The third pers. pl. perf. and plusq. pass. may by means of this Ionism be thus formed, (and even Attic prose-writers, as Thuc. and Plato, do it sometimes,) when the characteristic of the verb is a consonant, (see § 98. 2. with Obs. 2.) for instance,

τιτύφαται,	for prain
iterázato,	-2150,
ίστάλαται,	λ ντα ι,

from τύπτυ, τάττυ, στίλλυ, and the like.—In ἀπίπαται, (Ion. for ἀφίπαται, see the Anom. iπύωμαι,) the characteristic of the verb is retained unchanged instead of χ.

4. The lingual letters appear again in lieu of the σ , which is dropped before $\pi\sigma\omega$, we for instance of $\pi\omega$, $\pi\omega$, $\pi\omega$,

3 pers. pl. sisifarai for sisurai,

and of ieride, ieneurpan,

ieneidaras, (Hom.) for ienessras,

(where the diphthong is made short on account of the Attic *redupl*: § 85.2.) and with the δ , which is concealed in the ζ , being restored, (§ 92.8.)

Ισπινάδαται, πιχωείδαται, from σπινάζω, χωείζω.

5. We find in editions of Homer verbs formed in this manner, which have neither λ nor ζ in the pres. 'Ejjálarau, (from jaínu, ijjacpan, § 101. Obs. 8. b.) may, however, be derived from a collateral form PAZO, from which jússars occurs in Homer. The others cannot be safely relied on in grammar⁶.

V .- Miscellaneous Remarks.

1. Some unpolished dialects, and especially the Alexandrian, (§ 1. Obs. 10.) gave to the third pers. pl., in the historical tenses, and the opt., the termination out thence we frequently meet, particularly in the Greek translation of the Old Testament, with forms like imains, improve λ improves, λ improves the termination of the Old Testament, with forms like improves, improves, λ improves, λ improves, λ improves, λ improves the termination of the Old Testament, with forms like improvements of the termination of the termination of the termination of the termination of termination of the termination of terminatin of termination of termination of termination of terminatin

2. The Dorians and the Poets, on the contrary, have in some cases a bare v, with a short vowel instead of ease, the termination of the *third pers. pl.* This occurs especially in the *aor*.

third pers. pl. IrupSsy, Irunsy, for -near.

(but never nv, for with respect to Homer's $\mu_{ndv}Snv$ see $\mu_{ndv}\omega$ in the list of Anom. Verbs.) The other instances belong to the conjugation in μ_{n} .

3. The same unpolished dialects (1) by a still stronger anomaly gave to the third pers. pl. of the perf. ār: the (historical) termination ar: hence in the New Testament Symmer and signax, in the Batrachom. 178. Sograr. See about the interchange with the third pers. of the dual in a narrative, ex. gr. II. x. 364. duins rev, instead of -w, § 87. Obs. 5.

4. The third pl. of the principal tenses has commonly we instead of σ_{i} or σ_{i} in the Doric dialect, as we remarked § 87. Obs. 3. explaining by it the long vowel before the σ in the usual form : thus,

τύπτοντι, τετύφαντι, for τύπτουσι, τετύφασιν, conj. τύπτωντι, for τύπτωσιν,

fut. 2. μενέοντι, μενεύντι, for (μενέουσι,) μενούσιν.

> τύπτοισα, for τύπτουσα, aor. 2. λαξοϊσα ⁷, for λαξοῦσα, τύψαις τύψαισα, for τύψας, **α**σα.

6. The Epic poets allow themselves to make the accented s long in the oblique cases of the part. perf. : for instance, rerevoires for -bras. See about the Doric part. perf. in an, oura, § 111.

7. The Dorians also introduced their æinto the terminations Ισυπτόμαν, Ισυπτόμμαν συπτόμαν, &c. for -μην, and, (though less frequently, and only in the later Dorisms,) into the termination of the aor. pass., ex. gr. Ισύπαν, (Theor. 4, 53.)

 The first pers. pl. act. in μιν is in the Doric dialect μις, (τύπτομις, ἰτύψαμις,) and the first pers. dual and pl. pass.μιβα, μιθον, is with the Dorians and Poets μισθα, μισθον, with an σ inserted :

τυπτόμισθα, τυπτόμισθον.

9. The infin. in us and sai had, in the old language and the dialects, the form of μ ussa and μ us, thus,

τυπτίμιναι, τυπτίμιν, for τύπτιν, τιτυφίμιναι, τισυφίμιν, for τιτυφίναι, τυπήμιναι, τηπήμιν, for τυπήμαι,

⁶ II. e. 637. ἀκηχίδαται from ἀκήχιμαι, (see Anom. ἀκαχίζω,) and Od. n. 86. ἰληλάδατο from ἰλάω, ἰλήλαμαι, both with doubtful various readings. See Buttm. Complete Gr. Gr. § 98. Obs. 13.

⁷ Not LaGives, because there is here no contraction. See § 18. Obt. 13. Note.

and sometimes they were syncopated, $i \partial \mu_{13} \alpha_{1.}$ —(See also below the Contracted Verbs and the Verbs in $\mu_{1.}$)

10. But the Dorians in particular make the infn., instead of un-tr or nr, without either removing the acute accent backwards, or changing it; for instance, μιείσδιν, ιöδιν, åιδιν, for μιείζειν, ιöδιιν, åιδιιν, aor. 2. άγαγλν for άγαγισ-χαίεην for χαίειν, (not χαίεην.)

11. We also sometimes find in Doric writers the second pers. pres. act. ss instead of sis, likewise without any change in the accent; ex. gr. $\dot{a}\mu i\lambda\gamma is$ for $\dot{a}\mu i\lambda\gamma is$, Theorer.

12. The old language had in the second pers. act. instead of s,

the final syllable $r\Im \alpha$,

which in Homer and other Poets is frequently annexed to the conjunctive, and less frequently to the opt.; ex. gr. $i\Im(\lambda\eta\sigma\Im\alpha$ for $i\Im(\lambda\eta\sigma$, $\lambda\lambda\alpha)$ for $\lambda\lambda\alpha$ for $\lambda\alpha$ by the set of the common language only in a few anomalous verbs, (see below, § 108. 109. $i\mu\mu$, $i\mu\mu$, $i\mu\mu$, $i\mu\mu$, λ .)

13. The three terminations, which are considered as peculiarities of the conjugation in μ_i : 1 sing. μ_i , 3 sing. σ_i , imper. \Im_i , probably belonged to the verb itself in the most ancient language. Hence the imper. \Im_i not only in the aor. pass., but also in the syncopated perf. (§ 110.) The first pers. μ_i has maintained itself in the usual conjugation only in the opt., but the oldest Epic poets had it also in the conjunctive, ex. gr.

ϊχωμι, άγάγωμι, for ϊχω, άγάγω.

Lastly, the third pers. sing. of or on is also very usual in Epic poetry in the conj., ex. gr. avarnen, ixno, for avarn, ixn.

(See about the indic. not instead of the usual form, § 106. Obs. 10.)

14. The circumflexed forms are either resolved or lengthened by the Ionians, viz. the infin. aor. 2. act. $i\tilde{v}$ is ism, as $\varphi v\gamma im$ for $\varphi v\gamma m$ from $i\varphi v\gamma m$, (see the Note to Obs. I. 4.) and the conj. of the two aor. pass. $\tilde{\omega}$ is $i\omega$, Epic $i\omega$, (see the Note to Obs. I. 3.) thus:

conj. aor. 1. pass. sies Siw, for sies Sw, (from siei 9nv,)

conj. aor. 2. pass. ruría, Epic rursía, for rurã.

In the persons of this conj., which end in ν , the Epics sometimes lengthen the preceding s in this manner, and sometimes double it, (nn,) for instance, $(ida \mu n\nu, da \mu \tilde{\omega})$, $da \mu s(\mu_s)$, $da \mu s(\eta_s)$, $II. \gamma$. 436. χ . 246. (is dann, scar $\tilde{\omega}$, scars(ω_s)) scars(η_s , τ . 27. Compare below, the dialect forms of the verbs in μi , which must be here considered as a basis⁸.

15. The conj. in Epic poetry sometimes loses its long vowel, and takes o and i for w and n, ex. gr. ⁱoµin, let us go, (see below ⁱµi, conj. ⁱw), iyiioµin, for -wµin, (II. β. 440.)
 igύσσοµin for conj. aor. 1. igύσωµin, (α. 141.) iµiipirai for πται, (Od. α. 41.) ναυτίλλιται,
 (δ. 672.) See also ildoµin under ilda, (§ 109. III. 6.) It occurs most frequently in the conj. aor. pass., for instance daµiloµin, daµiirs⁹.

⁸ There is a third reading in the quoted passages, (11. γ . 436. χ . 246.) and others, where it clearly is the conj., viz. damins, damins, damin, without the iota subscriptum. See about it, the Note to § 107. Obs. IV. 9.

⁹ This has been attempted to be considered a mere deviation from syntax, as if it were the *indic*. instead of the *conj*. But as this interchange occurs only where the metre does not allow the *conj*, it is obvious that, whilst the language was not settled, pronunciation came to the assistance of the metre. And this view of the matter is placed beyond all contradiction by instances, where there is no *indic*: similar to the abbreviated *conj*. This is the case with *ilouus*, Stiours, (for Simus,) *iquis*, and all conjunctives of the *aor*. pass. We cannot presuppose in Homer an *indic*. *ilow*, I know, Stiw, I put, *iw*, I go, for else these forms would as readily occur as real *indic*., and be met with also in the other persons, (*ilow*, *iloura*, *dc*, with the signification to know,) which, however, is not the fact.

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§ 104.

1. The rules, which we have just given, shew merely the manner, in which the different tenses are formed. But no language affords fixed rules to know which formation each particular verb follows, when there is a diversity of formations possible. A great part of this is matter of memory, and just as we are obliged in Latin to remember the *perf.* and *supinum* of every verb, especially of the third conjugation, we must in Greek remember in each verb every one of the tenses, of which we have been hitherto treating in particular Sections.

2. It is of the most material importance to know whether the *aor*. 2. *act.*, the *perf.* 2., and the *aor*. 2. *pass.* of a given verb are in use. These tenses are certainly related to each other in form; but it does not follow, (as has frequently been observed,) that a verb, which has one of these tenses, has also the others. On the contrary we have seen that the *aor*. 2. *act.* and *pass.* seldom occur together in one verb. The Lexicon, or the lists in the *Appendix*, must be diligently consulted. Actual instances must have been met with of each of these tenses, which is a very uncommon occurrence, or it may safely be assumed that the verb barely has the other tenses, viz. the *aor.* 1. *act.*, *perf.* 1., and *aor.* 1. *pass*¹.

3. It may be considered as an invariable rule that all trisyllabic and polysyllabic derivative verbs, which end in

άζω, ίζω, αίνω, ύνω, εύω, όω, άω, έω,

σκεύαζω from σημαίνω from παιδεύω from τιμάω from	σκευή, σήμα, παῖς, τιμή,	νομίζω εΰθύνω δουλόω Φιλέω	from from	δοῦλος,
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have only

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the aor. 1. act., perf. 1. (in xa,) and aor. 1. pass.

Obs. 1. Some of these terminations, however, are not derivative in some verbs, that is to say, not derived from a *noun subst.*, or *adj.*, but mere lengthened forms of a

¹ Exactly as in English the greatest number of verbs by far have ed, in the imperf. and part. past, (I love, loved, have loved,) and the smallest number have the monosyllabic imperf. and a part. past differing from it, (I see, saw, have seen.) And in German most verbs have the imperf. te, and the part. past t, ('ich sage, ich sage, ich sage, ich sage, ich sage, ich trage, ich trug, ich habe getragen';) the first form alone is used in German for derivative verbs, which in Greek have also merely the aor. 1. &c.

VERB5:

simple radical pres. tense, and thereby rendered anomalous. (See § 92.) These verbs may make a second aor. from this simple form, ex. gr. $d\lambda v \pi a' n \omega$ from $\Lambda \Lambda IT\Omega$ filter, divide from $\Delta EM\Omega$ iddupy: they are all stated in the list of Anomalous Verbs.

Obs. 2: Hither belong also those derivative verbs, which, according to § 119. 4. end in σrw, πτώ, λλω, &c. and are derived from nominatives. The verb ἀλλάσσω is the only one of these verbs, which has an aor. 2. pass. (ἡλλάγm.)

§ 105.—Conjugation of Verbs contracted.

1. The Greek verbs in ω , $\omega \omega$, and $\delta \omega$, conform in the main to the rules stated and examples given, and in the Section on the formation of the tenses we have attended to their peculiarities. But in the pres. tense and imperf., act., and pass., when the vowels α , ε , and o happen to stand immediately before the vowels of the termination, (and partly remain unchanged in the Ionic dialect, see below, Obs. 1.) they undergo in both the Attic and the common language a contraction.

2. This contraction follows the general rules of § 28. excepting some terminations in the verbs in $\delta\omega$. Instead of contracting ori into $\delta\omega$, and $\delta\mu$ into ω , according to the general rule, the *i* of the second and third person predominates, and the final syllables oris and ops are contracted into $\delta\omega$, and $\delta\omega$ and $\delta\eta$ into $\delta\omega$. Thus—

Second pers. indic. act. μισθόεις, ,, conj. μισθόης, contr. μισθοϊς, Third pers. indic. act. μισθόει, ,, conj. μισθόει, ,, conj. μισθόη, contr. μισθοϊ, and in the same way

Second pers. indic. and

conj. pass. μισθόη, contr. μισθοΐ,

and as ooi is likewise contracted into oi, three moods, viz. the indic., conj., and opt. of the act. voice become perfectly like in these two persons. The infin. $\delta \epsilon_{iv}$ is correctly contracted: $\mu_{i\sigma}S\delta \epsilon_{iv}$, contr. $\mu_{i\sigma}S\delta \delta v$.

3. The whole *indic*. and *conj. act*. and *pass*. of the verbs in $d\omega$, are also perfectly similar, being contracted according to the general rule, viz. $\alpha \varepsilon$ and αn into α , $\alpha \varepsilon_i$ and αn into μ , and $\alpha \sigma$ as well as $\alpha \circ v$ and $\alpha \omega$ into ω .

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Indic.			1 T CESCHS.			
	(to do, make,)	make,)	(to he	(to honor,)	(to let out	for hire,)
Sing.		Troid's	TILLED,	મામહે.	עודציט, עודציש,	urodã,
	TOIÉEIS,	TOIEIS,	tipuders,	דועקב,	LUGBOELS,	puredois 1.
1	Troiéei,	TOLEI,	TILLAEI,	דוµני,	µ1020E1,	puedoï,
Dual,	I	1	Ĩ	I	1	1
	Troiée TOV,	TOIETTON,	TIJLZE TOY,	TILETOV,	μισθόετον,	usoSourov,
i	TTOIÉETOV,	TOLETTON,	TILLZETOY,	riµärov,	Lugdóerov,	uioQoũrov,
Plur.	TOIÉOLEY,	TOIOULEY,	TILLZOLEY,	TILEN,	urozóouer,	usto Sources.
	TOLÉETE,	TOLETTE,	riµáete,	TILATE,	LUGSOFTE,	uiogoüre,
	ποιέουσι, (ν,)	TOLOUGI, (1,)	т <i>ци</i> а́оиы, (v,)	тіμйві, (У,)	μισθόουσι, (ν,)	uuo20001, (v.)
Infin.						
	TT OLĖEIV,	. 2016IV,	riµáeiv,	רוניקאי,	Luggóery,	עוםשיטיי,
Part.						
	Troiéwy, Éoura, Éou,		тицаму, а́онта, а́оч,	ćov,	purstian, sooura, soor,	, 2óov,
contr.	gen. a roiäv, oüoz, oüv, gen. r	roléovtos, oloŭvtos,	gen.	TILLÄOVTOS, TILLÄVTOS,	gen. 410300050 4103004 Sovas, Sovy, gen. 4103007505.	gen. μισΞόοντος, ίσα, Δοΐν, gen. μισθοΐντος.
			¹ See p. 179.			

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Præsens.

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Conj.						
Sing.	Troiéai,	T 014,	TILLÓW,	7140°2,	· µioSów,	puodă,
	stroiens,	stroi ijs,	súpriz	דוµקֿיי,	puradons,	Lucdoïs",
	stoié n.	27 či ň,	TILIAN,	r14 2°2,	puestin,	priozoi,
Dùal,	ĺ	· 1	1	Í		
	Toiéntoy,	Tain Toy,	TILLENTOV,	THERTON,	puescontor,	purchäron,
	Toléntov,	Toin Toy,	TILLENTON,	rituätov,	pustion ter,	undürov.
Plur.	Toiéwirev,	stolüµey,	TILLOWLEY,	דוגמעובי,	uioSowuer,	uodüper,
	Toiénte,	rointe,	ripánte,	<i>TILÄTE</i> ,	pussionre,	puodüre,
	ποιέωσι, (ν,)	я сыйси, (v,)	τιμάωσι, (ν,)	TILL üol, (v,)	μισθόωσι, (ν,)	µ103201, (v.)
Opt.			•		•	,
Sing.	moiéoiui.	muoipu,	rinzoini,	רואיטיוד.	urasionu.	pusto Sounds
)	stroiteors,	77010ïs,	tipidos,	THURS,	Lug Sous,	puedois.
	Trotéot,	50001°	TI/Laol,	ระเนตั.	uia Soor,	unadoï.
Dual,	1	1		- 1	.	, .
	Troiéoi t'on,	Troiol TON,	TILICOLTON,	דווננטים,	unstoorrov,	undorroy.
	TTOLEOLTMY,	TOLOLTTYY,	TILL COLTYN,	דוגטידאוץ,	LIG Sooi TNY,	us Boirny.
Plur.	TOIÉOILLEV.	TOIOTHEY,	TIPLEOUPLEY,	דווגטוונגין.	uis Souper,	µ10 Souper,
	Troiéoute,	32 010ĨTE,	TILLAOITE,	ราน ผู้ระ,	LIGSOUTE,	puradoïte,
	stoiéoiev,	STOLOLEY,	TILLZOIEN,	TILLÖEN,	LLIG SOOLEN,	puedoïer, "
	or A	or Attic,	or Attic,	ttic,	or Attic,	ic,
	rowiny, oins, oin,	s, oin,	דוגטיאור, שאור, שאו,	, chu,	uio doiny, oins, oin,	, oín, '
	-01420	v, ointinv,	- white	, when,	-ointov, ointny,	oun ⁱ Env,
	οίημεν, οίητε, (οίησαν.)	'E, (oinoav.)		ε, (ψησαν.)	-oinuer, ointe, (oincar.)	, (oincar.)
		See bel	See below, Obr. 4. about this Attic form.	Attio form.		•
• • • •	Г	^s See p. 179. 3.			³ See p. 179.	179.

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İmper.		• •				
Sing.	Tolee,	m oie1,	ripae,	ripea,	uistoe,	. mia Sou,
	TOLEÉTO,	soueira,	riuaéra,	ructa,	uioSoérw,	LAISTONTON,
Dual,	TTOLÉELTOV,	motel roy,	rinderoy,	T142704,	prio Soeron,	puroDourov,
	TOLEÉTAN,	* TOLEITWY,	TILLattory,	thatan,	us Soltwy.	urogovrav.
Plur.	TOLÉETE,	"TOLETTE,	ryudere,	TILLäTE,	uroSoere,	plig oute,
	moisérwaay, Or	Dr sousissonay, Or	ripzérasav, Or	ripráravav, or	ucoduiranay, or	puro Iniranazy, Or
,	TOROTAN,	· mounter,	ידועבמטרדשוי,	TILLENTEN,	uiddobrwy,	uradovrav,
Imperf.		-		-		-
Sing.	ègioleov,	èntoiouv,	erijuaon.	eripun,	ėuioZoon,	epric Sours.
	êmolees,	ê Troieis.	erinaes,	erinas.	euio Poes,	euio Sous,
,	Entoise,	èrroiet,	èripas,	èrina,	e prio 206,	ėµio Jou,
Dual,	1	ì	. 1	. 1		1
	èreoléston,	ETCOLETTON,	eripatroy,	erunaron,	ėpus de tox,	elato Saŭzay,
	emoleé t'n',	èπоιεí ти,	erinaerny,	ἐrιμάτην,	ėµuoZoérnv,	eusodoúrny,
Plur.	èrroicoprev,	èrroioüµev,	ἐriμάομεν,	ביועשׁעויד	eurozóopen,	ะ้น เช3อบีนะ ง ,
	êmorésre,	êmoieïre,	eriudere,	ėriuäre,	ėµuo2oste,	èuwGoŭre,
	èmoleou,	êmoioon,	ἐτίμαον ,	eriµay,	euio3000,	euiodow.
		The following four tenses are monitorized like the same tenses in <i>miscan</i> .	s: are noningated 1	ike the same tens	PS in miscan.	
:			non and and and a second			
Renf.	nenohna,	Infin. nenomkévai, Part vir &r	·τετίμηκα, Infl Da	Infin. rerupnxévai, Dartkrc	ILELIODAXA, Infin. LELERDAXEVAI, Part — whe Re	ΐη. μεμποθωχέναι, μτέ — μπλο βιο
Plusq.	¢rij		CEIV,		וב וענטלטאצוע, ניושאשלטאנוע,	
Fut. 1.	Tornow, ÈTOINGA,		Trichow, ÈTILMOA,	· .	i fuioSuoa. ÈpioSuoa.	
•		-	•	•		

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Indic.			Presens.			
Sing.	antéologu,	aro100/1401,	straderal,	torights,	unagoonai,	Hug Souluar,
	Truen, Or EEL,	worn, or ei,	ripan,	THAG,	ituation,	LLIG 201 4,
1	goiceral,	WOIETTAI,	Thude Tal,	ryuäraı,	puesoerai,	us Sourais
Dual,	WOLSOLAS OV,	wo oojue204,	TIMZÓMEZOV,	THUNHAE DON,	unstoopuestor,	us Boundary,
	vero Lée o Lov,	TOLETO DOY,	THURED ON,	ryuão Jov,	uradosador,	uis Sove Sov.
	wolese Soy,	TOLEIG Sev,	ryudedov,	THIZAGOV,	un Boeador,	. Mic Dovo Der,
Plar.	moisopue Za,	ποιούμεθα,	TILLaopesa,	τιμώμεθα,	HIGGOOPLEDA,	μισθούμεθα,
• <u>•</u> ••	sroiéeade,	TOLEIOSE,	THLAEGGE,	THLEGGE,	purostosase,	us Sovese,
	Trotéov zál,	\$0102V7al,	shraontai.	.zihärtai,	, HIOS CONTRI,	us Sourzes.
Infin.						
	moiéeogai,	moieïodai,	Tipaiso Jai,	riužožai,	uroSóeoBai,	une Sourday,
Part.	TTOLÉOLLEVOS,	TOIOÚLEVOS,	TILLAOLEVOS,	sonartion .	und Dobuevos,	uce Sovietveros,
Conj.						
Sing	Toiéwirai,	T 012421,	TILLENLAI,	דועטעמו",	puroZowpan,	עובשקשנטיאן
	arotén,	.anury,	·thorne.	דוונקי,	uusdon,	uradoi 4
	aı,	Tointal,	THLANTAI,	דוגומדמו,	us Sontau,	.นเธริณีสตเ,
Dual,	×,	storwise Soy,	THLAWLEDON,	THLONILE SOV,	uro Soupe Sov,	uradainedor,
		roing 200,	ryuáno Jov,	THREGDON,	usedonedor,	puedeoso,
	stretenozov,	scothe Dor,	Tipucino Boy,	ritião dov,	pure 2 on Sov,	uroduodon,
Plur.	TOLEALLE DE,	montega,	Tipawineda,	Typedue Sa,	urodowneda,	urodapueda,
	aroiéna Be,	ระ อเทีย2E,	THLANODE,	τιμᾶσθε,	us done de,	uroduode,
	TOIÉWYTCI,	STOLAN TAIS	Thuáwrai,	THUGWTCL,	uis Jourral,	Huddavra.
·		* See p. 179.		^{. 5} See p. 179. 3.	79. 3.	-

Passivum.

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Opt.				•		
Sing.	TOLEOLUNY,	Totoliuny,	Tipacipuny,	רואר מא מא מא ש	· Miczoolumy,	uwsoium,
	Troiéoto,	statoio,	TIMZ010,	T14.60,	1110 Sous, .	puradoio,
	Traiéor To,	жоюї то,	TILLEOLTO,	בועפֿדי,	puestionro,	urodoïro,
Dual,	Trateoile & Son;	matoi he Sor;	riuzoiue Sov;	ringhedon,	us Sooine Sor.	madol hedor.
	molene Joy,	Towned on;	riveous Sov.	rings 20v,	uig Soor Son,	us Soid Sor,
	moieolo 2mv,	moiologmy,	TIMADÍODNY.	rikwogny.	uto Sooi o Snv.	puradoiadmy,
Plur.	TOLEOLLEZZ,	moiolueSa,	riuzoineda,	TIMONESa,	uro Sooi ue Sa.	uiadoineda, .
	maiéoro De,	moioïoSe,	TILLZOIODE,	รานผู้ธริ ย,	uro Sooro Se,	uradoïade,
	Taiéoiyto,	710 10[v70,	TIMGOIVTO,	รเผติงรอ,	Luo Soonto,	uuodoivro,
Imper.				•		
Sing.	Troiéou,	70100,	TILLEOU,	דוגנט,	unstov,	u10200,
,	ποιεέσθω,	moieic Sw,	riuzioSw,	TIME'SW,		μισθούσθω,
Dual,	moiéeo Sov,	TTOLETOSOV,	rindes Dov,	riužožov,		41020204,
	n oiséoSwy,	ποιείσ3ων,	rinaéoSwy,	ryudodwy,		uisdoveday.
Plur.	ToiéeaZe,	TOLEIGSE,	riµaéoSe,	דועמטצי,		uioLoũoSe,
	TOLEEGSWORY, Or	ποιείσθωσαν,	ryuzéoSwozy, or	τιμάσθωσαν,	5	uistovetweav,
	ποιεέσθων;	TOLEIG SWY,	ryuzedywy,	ryuaogwy,	uia Soeday,	μισθούσθων,
Imperf.		-	_		_	
Sing.	Eroieouny.	έæοιούμην, ·	έτιμαόμην,	εtiμώμην, ·		ะี่นเธรือบ่นทุง,
,	èrrotéou,	ຂໍສາ 0ເດບິ,	בדוμ ביטט,	בדוגם,		èµı020Ü,
	ėmokėto,	ÈTCOLETTO,	ётци́а́ето,	etinăro,		èmo20070,
Dual,	èmoreopue Bon,	ETTOIOÚMEDON,	ἐτιμαόμεθον,	erinane Sov,		èusovue200,
	èroiéeo Sov,	Erroieïo Doy,	èтциáeodov,	èтциão Зov,	èruszoesor,	ຂຸ່ມ ເອຊີວບັດຊີວນ ,
;	èrroieéoInv,	èroieíoInv,	êriµaéoInv,	erinaogny,		èrio Lovo Inv,
Plur.	èrroueopue За,	ÈTOIOÚLEZA,	êriµaóµe3a,	êriµwµe3a,	έμισ2οόμε3 α ,	èusovineda,
	ἐποιέεσθε,	èmoieïoЗе,	ётицеоде,	ě riµãoЗe,	ėµı020E0SE,	ะ้น เจ2ิ่อบัช2ีย,
	ÊTOLÉOVTO,	êr 0.00 v r 0.	ἐτιμάοντο,	ธ้ тนเนิง ร าง.	ėµus Zoovro,	รุ้นเชปิอบีงรอ.

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The rest of the tenses suffer no contraction. We give, however, the complete conjugation of the *perf.* and *plusq. pass.* to render the analogy with the same tenses of $\pi \alpha i \delta \epsilon i \omega$ more evident.

Perf.					
Indic. Sing.	πεποίημαι,	τετίμημαι, 📊	μεμίσθωμαι,		
-	memoinoal,	τετίμησαι,	μεμίσθωσαι,		
	πεποίηται,	τετίμηται,	μεμίσθωται,		
Dual,	πεποιήμεθον,	τετιμήμεθον,	μεμισθώμεθον,		
	πεποίησθον,	τετίμησθον,	μεμίσθωσθον,		
	πεποίησθον,	τετίμησθον,	μεμίσθωσθον,		
Plur.	πεποιήμεθα,	τετιμήμεθα,	μεμισθώμεθα,		
	สะสอเทธปิะ,	τετίμησθε,	μεμίσθωσθε,		
1	πεποίηνται,	τετίμηνται,	μεμίσθωνται,		
Infin.	สะส อเทียวิล่เ,	τετιμποθαι,	μεμισθῶσθαι,		
Part.	πεποιημένος,	τετιμημένος,			
		ee the few verbs,			
			which can form		
them, § 88. 6. Obs. 9.					
Imper. sing.	πεποίησο,	τετίμησο,	μεμίσθωσο,		
]	πεποιήσθω, &c.	τετιμήσθω, &c.	μεμισθώσθω, &c.		
Plusq.					
Sing.	ริสรสอเท่นทาง,	เร้าระวงแก่นทาง,	ຂໍ້ມະມາດສີພໍ່ມານ,		
	êmemoinoo,	ἐτετίμησο,	έμεμίσθωσο,		
	êmemointo,	ἐτετίμητο, .	έμεμίσθωτο,		
Dual,	ຂໍສະສວເກ່µະລວນ,	ล้тетเµท่µεЭоч,	ลุ่นอนเอริพ์นอริงง,		
	รัสรสองทธริงง,	ἐτετίμησθον,	έμεμίσθωσθον,		
	ล้สะสอเท่งวิทง,	ล้ระระแก่งวิทุง,	ຂໍ້ມະຍຸເເວລີຜ່ວວີກາ,		
Plur.	έπεποιήμεθα,	ἐτετιμήμεθα,	દેમદમાંગ્રે બેમદીa,		
	êmemoinode,	έτετίμησθε,	έμεμίσθωσθε,		
	ἐπεποίηντο,	ἐτετίμηντο,	ἐμεμίσθωντο,		
Fut. 1.	ποιηθήσομαι,	τιμηθήσομαι,	μισθωθήσομαι,		
Aor. 1.	ล้สอเท่วิทา,	ຂໍ້ τιμກ່ອີກາ,	έμισຊώຊην,		
Fut. 3.	πεποιήσομαι,	τετιμήσομαι,	μεμισθώσομαι.		
Medium ^s .					
Fut. 1.	ποιήσομαι,	τιμήσομαι,	μισθώσομαι,		
	ἐποιησάμην,	ἐτιμησάμην,	έμισθωσάμην.		
	Verbal	Adjectives.			
	mointéos,	τιμητέος,	μισθωτέos,		
	mointòs,	τιμητός,	μισθωτόs.		
			1		

* routeday, to make for one's self; rutarday, to honor, (like the act.) purbourday, to hire, take to hire.

Obs. 1. If was laid down in ancient Grammars without any limitation, that the resolved form of contracted verbs was Ionic. This conjugation may more correctly be styled the old or fundamental form, but can only with respect to the verbs in two be strictly called Ionic, that is to say, that form of conjugation, which was employed by all Ionic writers, and by the later Ionic prose-writers exclusively. Epic poets, on the contrary, often made use of the contracted form, and sometimes only preferred the lengthened the two inters, ex. gr. invite, which, sumifiers, &c.—The resolved form of the verbs in two is of ar be called Ionic, as Epic poets made use of it on but few occasions, ex. gr. is the entrationer, we retain our contracted or lengthened in a way peculiar to the Epic poets, (see below.) The verbs in two never are used in Ionic prose, but either contracted, as in Herod. $vix \phi_i$, ix

Obs. 2. In the Attic and common language none of the contractions of this conjugation were ever neglected, not even in Attic poetry, (that is to say, in the dramatic senary.) Little words in 100, of which the pres. act. is disyllabic in the resolved form like reio, are alone excepted. They only admit the contraction 11, ex. gr. reio, ireu, sruir: they are resolved in all their other forms, ex. gr. ilen, Xiouan, reious, sriour, sruir, &c. excepting however, dur, (to tie.) ex. gr. ri doir, ri doir, ri doir, Plato Crat. (i) drador, Aristoph. Plut. 589, dradorman, &c. But dur, (to lack,) makes ri dior, doman, &c⁷.

Obs. 3. The third pers. sing. imperf. takes the moveable r in the resolved form, (Homer, *ijjss, itsu,*) but not in the contracted one. Yet Homer once has *isrue* of *isrue*. (Compare the plusg. Obs. II. 2. to § 103.)

Obs. 4. The form known by the name of the *Attic opt.*, peculiar to contracted verbs, (see Obs. II. 3. to § 103.) has been given at length in the *paradigm*, p. 181. that its analogy may be thoroughly understood. It must, however, not be forgotten that the Attic language, guided merely by euphony and clearness, employed parts of both forms; especially

- the pl. of the Att. opt. was little used, (particularly of the verbs in iω and iω,) because of its length. The third pers. pl. in oinσαν, φησαν, was much less used. The Attics always said ποιοῦν, τιμῷιν, μισθοῦν.
- but the opt. in sinv of the verbs in is and is was much more in use in the sing. than the other.
- 3.) In the verbs in *άω* the Attic opt. (τιμώνν, &c.) is used in the sing. almost exclusively, and also much more employed in the pl. (the third pers. excepted.) than the other two.

Obs. 5. Some verbs in $\Delta \omega$ take after their contraction n for α_1 as in the Doric dialect, (see below Obs. 15.) This is particularly known of the following four verbs,

ζην, (to live,) χρησθαι, (to use,)

πιιτήν, (to be hungry,) διψήν, (to be thirsty,)

from ζάν. χεάν, (see both among the Anom.) πινάν, διψάν, (ζῆς, ζῆ, ἴζη, χεῆπαι, &c.) But the following three verbs, which approximate much in their signification,

xνάω, (to rub,) σμάω, (to wipe,) ψάω, (to cleanse,) were contracted in the same way, at least by correct Attic writers.

⁷ See, however, the Anom. dis.—The third pers. sing. aor. 1. ixis of the verb xis, (see the Anom.) must not be confounded with the third pers. sing. imperf. : the latter is contracted, (ixis, ixis,) the former not, ex.gr. Aristoph. Nuc. 75. xarixis. Qbs. fi. The yerb hyden, (to be cold,) deviates in its contraction; it has a and g instead of a and so ex. gr. infin. hyden, but it is not constantly observed, at least not in our editions. The Ionians have the same deviation in a verb of the opposite meaning, Refue, (to perspire,) gives Refuers, R. d. 27. Refue, Hippoer. de Acr. Ag. Loc. 17.

Dialects.

Obs. 7. As the Ianians form the second pers. page, in their usual conjugation in set and so, they have in the verbs in is an accumulation of vowels, which the Ianic prose writers retain in the pres. ($\pi o_i(i,\mu)$, $i\pi a_{\mu}n_i(i,\mu)$, &c.) The Epic pages sometimes contract the two first vowels, ex. gr. $\mu u \Im i \mu_i$, (just as $\mu u \Im i \pi a_{\mu_i}$.) Sometimes one s is elided, that of is always is; ex. gr. $\mu u \Im i \mu_i$, ($\mu u \Im i \rho_{\mu_i}$.) Od. B. 202. $\rho_0 B_i o_i$, ($\rho_0 B_i o_{\mu_i}$.) Herod. 9, 120. airis, $i \Xi n_i n_i$, &c. The forms of this second pers. in is, π_{μ_i} , in the analogy, do not occur anywhere.

Obs. 8. The Ionians, as we have seen, do not commonly resolve the verbs in d_{H} into their proper vowels, yet frequently change the x into t, ex. gr.

ielu, içiquır, for içáu, içáoµır, Qurinrus, for Quráorrıs, Zelıraı, µzzaríur3aı, for ãraı, ãr3aı,

and the like. Sometimes they change as into see, (§ 27. Obs. 1. 19.) se. gr. unxeviewscai, xeiwwai, &c.

Obs. 9. In the third pers. pl., where the Ionians, (according to Obs. 4. to § 103.) change the s into s. (isro for erro.) they sometimes use this termination for ierro. (eliding one .) but probably only of verbs in *άψ*, as impraviate for -*áerro*, ierro usually impravore.—In the perf. and plug, they not only change neral and wreal into *haral*, *óaral*, (ex. gr. πιποτήπται, πιχολώμτο, Hom.) but commonly use s instead of s. ex. gr.

eixiaraı, iririyiare, for ğanvraı, iririµnvre.

Obs. 10. The old Ionian Epic poets employ the contraction at times, and at others not. The verbs in $\alpha\omega$, however, were seldom resolved, (Obs. 1.) but the Poets were at liberty to lengthen again the contracted vowels by placing a similar short or long wowel before ; thus they made of ω in

	(šę á s. v. ,) š ę ž v.	6e á a y 8,
	(ἐσχαλάιι,) ἐσχαλῷ,	—àexadáa,
	2 pers. pass. (µráŋ,) µrą,	- uráq,
	ayogão Ss, unão Sai,	- ayogáas Se, práas Sa,
and o	foorwin	
• •	(فوهم) فوت	
	imper. pass. (Ladov,) ale,	
	(Bogours) Bower,	- Bosonory
	opt. (aitianto,) aitigto,	-airiegre
	(deaours,) dewos,	-δεώωσι,
	part. fem. (hBáousa) BBãsa	1, n Bénera
Such	lengthened syllables seldom	

Such lengthened syllables seldom occur in Ion. prose, Herod. 6, 11. hyseiwers, 4, 191, syliwer.—Sometimes the s is put last, ex. gr.

ກໍດີພ໌ອາຈາຣ, ກໍດີພ໌ອາມາ, for ກໍດີພັງຈາຣ, ກໍດີພຸ້ມາ, (from - ແອງຈາຣ, ແອງມາ ?.)

* See about the iota subscriptum the Note to Obs. 15.

• This lengthening by means of the w produced in some verbs a peculiar formation - Sw, Sus, Si. See the Anom. Zaw, µZw, and µraw (in µµrnoxw.) Thus Poets could use instead of ytheres either ytherres or ytheres according to the exigency of the metre.—Homer's part. fem. range for — dour or bar is a peculiar anomaly.

Obs. 11. All the forms lengthened with $\omega \omega$ are also common to the verbs in $\delta \omega$, though they cannot originate in them either by resolution or lengthening; for instance,

(debours,) deover, Epic debours,

(dnilovro, dnilousy,) dniouvro, dnioisy, Epic dni devro, dnilowsy.)

Obs. 12. The Ionians make a less frequent use in these verbs of the imperf. iterative in ones, (Obs. II. 1. to § 103.) ex. gr. $\varphi_i\lambda$ is sometimes in Herod. Boundaisses in Homer. This form is never contracted, but sometimes syncopated by the old Poets, (by dropping the s.) ex. gr. $\Re_{\mathcal{K}}$ is so, (for $\Re_{\mathcal{K}}$ is sometimes in $\Re_{\mathcal{K}}$ is some from ide, and lengthened substances from valuation.

Obs. 13. That the Dorians instead of contracting so into sv, commonly make it sv, and that this contraction is also used by the Ionians, has already been noticed above, §28. Obs. 5. Thus they make of $\pi suise$

אסונטעני, אסונטעמו, אסונטידנג, לאסונטי.

But also of the verbs in $\delta \omega$ we frequently find in Herod. and others, instead of ω contracted into ω , the contraction $\hat{\iota} \nu$, which is contrary to analogy, for instance,

idizaisur, idizaisu, πληρεύντες, from dizaida, πληρόω,

and by the interchange of α and ι , (Obs. 8.) the same contraction occurs also in the verbs in $\delta \omega$,

siewrsur, ayarsurres, from siewraw, ayaraw.

Lastly su is not only used for sou, and consequently for dou, but also for sou, ex. gr.

ποιεῦσι, Φιλεῦσα ¹⁰, for ποιέουσι, οῦσι, Φιλέουσα, οῦσα,

γελεῦσα, for γελάουσα, ῶσα,

Sinaisver, for dinaidover, over.

Attentive reading will shew which of these different forms occurs most frequently in either of these two dialects. But it follows of course that the *third pers. pl. ποιιδει,* γιλιδεί, can only be Ionic, since the Dorians have ποιιδετι, γιλιδετι, (compare Obs. V. 4. to § 103.)

Obs. 14. There is another more Æolic than Doric contraction, which causes the s to be absorbed by a preceding a, which thus becomes long, ex. gr. quoãres for quoáores, third pers. pl. xuñores or xuñores.

Obs. 15. If the Ionians change the contracted α or α into n and n, ex. gr. $\delta e \bar{n} n$, $\varphi our \bar{\eta} n$, $\bar{\eta} n \Im a$, and the like, it agrees with the nature of their dialect, but it is done only by some of their writers, for instance, Hippocr.: Herod. has $\delta e \bar{\alpha} n$, $n \kappa \bar{\alpha} n$, and even $\chi e \bar{\alpha} \sigma \Im \alpha n$, $\chi e \bar{\eta}$, &c. The Dorians, on the contrary, who generally use $\bar{\alpha}$ instead of n, prefer the n in these contractions, omitting, however, the *iota subscriptum* in the contraction of αu^{11} , (compare Obs. V. 10. to § 103.) for instance, $\delta e \bar{\eta} n$, $i e \bar{\eta}$ for $i e \bar{\alpha}$, $\tau \circ \lambda \mu \bar{n} \tau s$ for $\tau \circ \lambda \mu \bar{\alpha} \tau s$, and the like, whilst in conjugating they yet say $\tau \circ \lambda \mu \bar{\alpha} \tau s$, and so on. They have the same contraction in the *infin*. of the verbs in *i.e.*, cx. gr. ze- $\sigma \mu \bar{\eta} \tau$ for zormin.

Obs. 16. The Epic Poets have likewise the 7 as a contraction, but only in some

¹⁰ The Doric issue becomes through contraction issue, not size, which occurs only in the part. aor. 2. $(\lambda \alpha \beta size)$, where there is no contraction; see Obs. V. 5. to § 103.

¹¹ The omission of the *iola subscriptum* was formerly general in the *infin*. of verbs in *áw*, *ex. gr. \tau \mu \tilde{a} \nu, \beta \sigma \tilde{a} \nu, \zeta \tilde{n} \nu. It is but lately that the correct orthography has again been generally adopted. See Buttm. <i>Complete Gr. Gr. §* 105. *Obs.* 17.— Some grammarians always omitted this *iota subscriptum* in lengthened syllables; *iquar*, *iquar*.

forms of both *έω* and *iω*, and chiefly in the *dual* την, ex. gr. πεοσαυδήτην, όμαετήτην, (from αὐδάω, όμαετίω,) and in the lengthened *infin*. in ῆναι, ήμιναι, instead of ιῖν and *ῆν*, ex. gr. φοεῆναι, (from φοείω,) φιλήμιναι, γοήμιναι (for γοᾶν ¹³.)

Obs. 17. The Epic deduussas for deviv is the only instance of this in verbs in on.

See a list of Contracted Verbs in the Appendix.

IRREGULAR CONJUGATION.

§ 106.—Verbs in μ_{i} .

1. We begin the anomaly of the Greek verbs with what, from the termination of the *first pers. pres. indic.*, is called the conjugation in μi . This does not include a great many verbs, like the two preceding conjugations, but only a small number of verbs, and parts of verbs, which in some essential points deviate from the numerous other verbs, though connected by a common analogy.

Obs. 1. The verbs, which are conjugated in Grammars as examples of this conjugation, are pretty nearly the only ones, which adopt this formation in all the parts, where it is applicable; whatever else belongs hither, consists merely in isolated parts of some anomalous or defective verbs, or of Epic forms. But even the verbs in μ , which are in use, do not all agree among themselves in all their parts; each verb must, on account of its peculiarities, be stated completely as an anomalous verb.

2. All verbs in μ_i have a root, which according to the usual formation, would end in ω purum, (§ 28. 1.) and chiefly in $\epsilon\omega$, $\dot{\omega}\omega$, $\dot{\omega}\omega$. Hence it is usual in grammar to refer that more uncommon formation to this more usual one, and to say, for instance, that the verb $\tau_i \Im_{\mu\mu}$ comes from a simpler form $\Theta E \Omega$.

3. The peculiarity of the conjugation in $\mu \iota$ is confined to these three tenses,

the pres., imperf., and aor. 2.

and consists chiefly in this, that the terminations of the inflection, ex. gr. $\mu \in v$, $\tau \in$, v, $\mu \alpha i$, are not appended by means of the connecting vowel, ($o\mu \in v$, $\varepsilon \tau \in$, ov, $o\mu \alpha i$,) but immediately to the radical vowel of the verb itself, for instance,

¹³ Consequently $\delta e \tilde{n} \omega_i$ mentioned in a Note to the last Obs. in § 106. and $\Im \tilde{n} \sigma \Im \omega_i$, (see the Anom. $\Im \omega_i$) belongs hither. Compare also $i \Im n \tilde{n} \tau o$ in the Anom. $\Im \omega_i \omega_i$. Both kinds of contraction, (that into n, and that into u and $\tilde{\omega}_i$) which became peculiar to some dialects, when the language was polished, were unquestionably, like many other peculiarities, in general, but fluctuating use in the oldest language. The form n even continued in common use in some instances, (as $\zeta \tilde{n} n$, &c.) Need we then wonder at meeting in Epic poetry with many other forms, which were retained for the sake of euphony?

דושב-עבי, ובמ-עמו, לולס-דב, בלבוגיט-דב, בשח-י.

See Obs. 6. 7.

4. To this peculiarity must be added some peculiar final syllables

> μι—, first pers. sing. pres. σι or σιν,—third pers. sing. of the same tense, Sι —, second pers. sing. imper.

But in the *imper.* of the aor. 2. act. some verbs have, instead of \Im_1 , a simple s, \Im_{ss} , δS_s , \S_s , (see $\tau(\Im_n \mu_i)$, $\delta(\eth_n \mu_i)$, $\imath_n \mu_i$, and compare $\sigma_X \S_s$ and $\varphi_{\varrho} \S_s$ in the Anom. $\S_X \omega$ and $\varphi_{\varrho} \S_\omega$.) Moreover the *infin.* of those tenses always ends in $v \Im_1$, and the *nomin.* masc. of the part., not in v, but always in s, dropping the v, which lengthens the fadical vowel in the usual way, \Im_s , ε_{1s} , ous, \overline{vs} , (gen. $v \tau os$,) and this termination constantly has the accent, which is the acute.

5. The conj. and opt. make a contraction of the radical vowel of the verb with their own termination, which contraction always has the accent. It is in the conjunctive, when the radical vowel was ε or α , ω and n,

when the radical vowel was σ_i it constantly is ω_i ,

ῶ, ῷς, ῷ, ῶμεν, ῶτε, ῶσι, (ν.)

In the opt. it is a diphthong with i, to which nv is always joined in the act.

τιθ-είην, ίστ-αίην, διδ-οίην.

See § 107. Obs. 3. 2. etc.—The verbs in $\nu\mu\mu$ most commonly form these two moods according to the usual conjugation in $-\nu\omega$.

6. Several short radical forms combine a *redupl*. with them, repeating the first consonant with an additional i before the radical verb, *ex. gr*.

ΔΟΩ δίδωμι, ΘΕΩ τίθημι.

But when the radical verb begins with $\sigma\tau$, $\pi\tau$, or an aspirated vowel, the *i* alone is prefixed with the *spir*. *asper* :

ΣΤΑΩ ίςημι, ΠΤΑΩ ίπταμαι, ΈΩ ίημι.

It is this which renders the *aor*. 2. possible in this conjugation, as it distinguishes itself from the *imperf*. and from the *pres*. tenses of the other moods chiefly by omitting this *redupl*. (See § 96. Obs. 2.), ex. gr.

тוֹשחוו, imperf. בדוֹשחי, aor. בשחי.

7. The tadical vowel in its combination with the terminations of this conjugation always becomes long in the sing. indic. act. of

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the three tenses; α and ε always become \ddot{n} , (indic. pres. $\ddot{n}\mu\mu$,) o becomes ω , (indic. pres. $\omega\mu\mu$,) and v becomes \overline{v} , (indic. pr. $\overline{v}\mu\mu$.) In the rest of the terminations it most usually occurs in its original short form, ε , $\check{\alpha}$, v, \check{v} , \check{ex} . \check{gr} . $\tau(\Im n\mu\mu, -\tau(\Im \varepsilon \mu\varepsilon v, \check{\varepsilon} \Im \varepsilon \sigma v, \tau(\Im \varepsilon \dot{v}\dot{\alpha}),$ $\tau(\Im \varepsilon \tau i, \tau(\Im \varepsilon \mu\alpha i, \& c.$ with some exceptions, which are best learned in every verb separately, from the paradigms, or from the list of Anom. (as $\varkappa \varkappa \varkappa \varkappa \varkappa \varkappa \varkappa \iota$, $\delta(\check{\zeta} \varkappa \mu \alpha i.)$)

Obs. 2. The termination of the second pers. pass. in the common conjugation, (y, ov,) being derived from som, som, (see Obs. III. 1. 2. to § 103.) and the connecting vowel being omitted in the conjugation in μ_i , it is simply one, so, in the verbs in μ_i , (exactly like the perf. and plusq. pass. of the common conjugation,) τ_i 95-som, i τ_i 95-som, i τ_{x-som} , &c. But here, too, the contraction with the radical vowel is more or less used in some verbs,

rign, irigov, (15a,) 15w for 15asau, 15aso. See the Note to p.

and as the Ionians, after rejecting the σ , change the radical vowel α into ϵ , (see below, § 107. Obs. 4.) they make of $i_{\mathcal{F} \alpha \sigma \alpha i}$, $(i_{\mathcal{F} \epsilon \alpha \sigma i}), i_{\mathcal{F} \eta}$. The contracted form $(i_{\mathcal{F} \sigma \nu}, i_{\partial \nu}, k_{\mathcal{C}})$ is probably the only one in use in the *aor*. 2.

8. All the other tenses are formed according to the common conjugation from the radical verb without any redupl.; ex. gr. $\tau(\Im\eta\mu\iota, (\Theta E\Omega_{.}))$ fut. $\Im\eta\omega$. Some anomalous verbs of this kind have, however, peculiarities in these tenses, which must be kept distinct from the conjugation in $\mu\iota$. We shall first review the peculiarities common to several verbs.

9. The two verbs $i_{5n\mu i}$ and $\delta i \delta \omega \mu i$ shorten the vowel also in those tenses of the *pass*. voice, which belong to the common conjugation :

ACT. show, perf. Esnua, PASS. perf. Esamai, aor. Esanny,

, δώσω, ,, δέδωκα, ,, ,, δέδομαι, ,, εδόθην.

Both $\tau i \Im n \mu i$ and $\tilde{i} n \mu i$, (§ 108. I.) do the same merely in the *aor*. *pass.* and in the *fut.*, which is dependent on it :

 $\epsilon \tau \epsilon \Im n \nu$, (for $\epsilon \Im \epsilon \Im n \nu$, from $\Theta E \Omega$,)

έθει's, part. aor. 1 pass. (from 'EΩ.)

They both change the radical vowel into e_i in the perf. act. and pass.

τέθεικα, τέθειμαι, είκα, είμαι.

10. The three verbs $\tau(\Im n\mu i, \Im n\mu i, \Im (\Im n\mu i, have a peculiar form for the$ *aor*. 1. in <math>xa,

צאחאם, אאם, צלטאם,

which must be carefully distinguished from the *perf*.

Obs. 3. There are no verbs in $\eta \mu_i$ and $\omega \mu_i$ of three or more syllables without the redupl. in any of the principal dialects, excepting perhaps $\delta \eta \mu_i$, and some_deponents in $\eta \mu_{\alpha_i}$, (for $\eta \mu_{\alpha_i}$, η_{α_i} , and η_{α_i} , (from $\delta \omega_i$) which must be looked for among the Anomalous Verbs, ex. gr. $\delta_i^2 \gamma_i \mu_{\alpha_i}$, $\delta_i \nu_i \mu_{\alpha_i}$.

Obs. 4. The verbs in $\nu\mu_i$ are also anomalous as far as they belong to a class of verbs derived from different themes. The termination $\nu\mu_i$ or $\nu\nu\mu_i$, &c. is only a strengthening syllable of the pres. and imperf. The other tenses are formed of the simpler radical verb, in which this ν or ν_i is also wanting, ex. gr. $\delta_i(x,\nu\mu_i)$ of $\Delta E1K\Omega$, $\sigma_i(x,\nu\mu_i)$ of $\Delta EE\Omega$, and are therefore stated here as defective verbs. See § 112.14. There are but a few parts of a few anomalous verbs, which conform, beside these, to the conjugation in $\nu\mu_i$. To know instantly when the ν is long or short, we need only to compare $i\sigma\tau\mu_i$. $\delta_i(x,\nu\mu_i)$ is long like $i\sigma\tau\mu_{\mu_i}$, $\delta_i(x,\nu\mu_i)$ short like $i\sigma\tau\mu_{\mu_i}$, a_i .

Obs. 5. All verbs in μ_i increase their anomaly by having in the pres. and imperf. persons and moods, which desert the conjugation in μ_i , and follow, as contracted, the conjugation of $i\omega$, $i\omega$, $i\omega$, $i\omega$, retaining, however, the redupl. (as if the verb, for instance, were TIOEΩ.) and those in ν_{μ_i} , as if of $i\omega$. In the meantime they must be conjugated entirely in μ_i to have a distinct idea of their analogy, and the Notes will point out where the simple form predominates in the common language. Wherever this is not done, it may be assumed that the formation from TIOEΩ occurs little or not at all, as is the case with the first pers. sing. pres. $\tilde{\omega}$. The conjugation in μ_i belongs, on the whole, to the strictest Atticism.

Obs. 6. We subjoin a few general remarks. There are in many languages two terminations in the conjugation of verbs, one with a connecting vowel, the other without it; for instance, in German du lebest, du lebst, in English thou drinkest, drinkst. There is no absolutely general principle, by which it can be ascertained which of the two ways is the oldest; but it is more natural, if there be no preponderating analogy for the contrary, to consider the longer form grammatically as the basis, and the short one as a syncopated form of the long one. In this sense the conjugation in μ by virtue of the peculiarity stated above (3.) is unquestionably a syncope of the common conjugation, and we have no right to assume that the fuller form had anciently prevailed and been abbreviated.

Obs. 7. The syncopated form is the most natural when else two vowels would meet in pronunciation. Whilst the fuller form was preferred in Greek in the most considerable number of verbs, and became gradually contracted, $(\phi_{\lambda} \lambda_{\sigma} \mu_{is}, \phi_{i\lambda} \delta_{\mu} \mu_{is})$ the syncopated form maintained itself in some others, $(\Im_{i-\mu_{is}})$. This syncope, however, could not have taken place in those terminations of the common conjugation, which consist of only one vowel, $(\Im_{i-\nu}, \Im_{i-\nu_{is}}, \Im_{i-\nu_{is}})$ and it is exactly in these instances that another form of terminations μ_{i} , σ_{i} , \Im_{i} , maintained itself, by which a consonant was now immediately appended to the radical vowel. To this was added the lengthening of this vowel, and thus arose, for instance, out of the root \Im_{i} —the forms $\Im_{i-\mu_{i}}$, $\Im_{i-\nu_{i}}$, $\Im_{i-\Im_{i}}$, $\Im_{i-\Im_{i}}$, &. The *redupl*, probably served only to strengthen such short verbs in the pres. ; and thus originated, (according to § 96. Obs. 2. and 4.) a simpler form, (i \Im_{i} ,) for the *aor*, and a longer one for the pres. and *imperf.* (*rifnui*, *isi\Im_{i}*). See an anomalous *redupl*. in the *Amam. bisinput*.

Obs. 8. Hence it appears that the formation of the essential particulars of the verbs in μ might just as well have taken place in parts of any other verb, and it is therefore quite superfluous to assume a peculiar first pers. pres. in μ for every tense or form, in which that kind of inflection is found. We shall see below, § 110. 10. perfects, of which the plural is formed in that manner, and (ibid. 6.) aor. 2. of this kind in verbs, which have either the usual form in the pres. (β_{400} , δ_{400} , $-\alpha$ or. 2. $i\beta_{400}$, $i\delta_{400}$, $-\alpha$ or. 2. $i\beta_{400}$, $i\delta_{400}$, $-\alpha$ or. 2. $i\beta_{400}$, $i\delta_{400}$, $-\alpha$ or most of the anomalous forms of this kind, to which we shall occasionally refer.

Obs. 9. The deviating moods and participles of this conjugation will yet be found

on examination to correspond to the analogous ones of the common conjugation, with the requisite modifications. Hence there is no occasion, when similar moods occur, to presuppose old pres. tenses in μ_i , as about the aor. pass. (irú ϕ Snv, $\tau u\phi$ Ssínv, $\tau u\phi$ Sñva, &c. see above § 100. Obs. 10.) and isolated Epic forms, like $\phi e \phi \tilde{v} \pi u$, $\phi i \lambda \hat{n} - \mu u \pi u$, (§ 105. Obs. 16.)

Obs. 10. Some Doric dialects, however, really had the first pers. pres. of many verbs in μ_i instead of ω_i ex. gr. $\delta_{en}\mu_{i}$, $\phi(\lambda_n\mu_i)$, for $\delta_{ed}\omega_i$, $\phi_i\lambda_i\omega_i$, and the third pers. sing. σ_i , ex. gr. $z_{el}^{i}m\sigma_i$ for $z_{el}^{i}mi_i$. Hesiod has $\alpha_{l}^{i}m\mu_i$, and grammarians also rank in this class some Homeric forms, especially the third pers. $n\sigma_i$, ex. gr. II. s. 6. $\pi \alpha \mu \rho \alpha_i n \sigma_i$, s. 323. $\pi_{e} \phi \phi_{e} \sigma_i \sigma_i$, and the second pers. pass. $\delta_{e} \sigma \alpha_i$, (Od. ξ . 343.) as of $\delta_{e} \eta \mu_{ai}$ (for - $\phi \mu_{ai}$.) of $\delta_{ed}\omega_i$, η_{μ_i} ³.

§ 107.—Paradigms of the Conjugation in μ_i .

Indic

Sing.	τίθημι,	รีรทุนเ,	δίδωμι,	δείκνυμι,
	τíIns,	ĩsms,	δίδως,	δείχνυς,
_	τίθησι, (ν,)	เรท ธเ , (v,)	δίδωσι, (ν,)	δείχνῦσι, (ν,)
Dual,		-	—	
	τίθετον,	isator,	δίδοτον,	δείκνυτον,
	τίθετον,	ίςατον,	δίδοτον,	δείκνυτον,
Plur.	τίθεμεν,	ίςαμεν,	δίδομεν,	δείκνυμεν,
	τίθετε,	ίςατε,	δίδοτε,	δείκνυτε,
	τιθέασι, (ν,)	isãoi, (v,)	διδόāσι, (ν,)	δειχνύασι, (ν,)
	or rideioi,		or διδούσι,	or อะเพงบีงเ.

Observation I.

1. The third pers. pl. in -act, (v,) is the only one employed by the best Attic writers; in old Grammars it is called Ionic, merely because it was erroneously considered as a resolved form; far from being Ionic, we find the circumflexed form alone in Herod. *ridulation, didoven, duavien*, and this creeped into the common language, but in later times.

2. The contracted form rifis, ior ze, &c. (§ 106. Obs. 5.) is the least used in the pres. by the Attics. Herod. has the third pers. doin, from diduct.

¹ But this form occurs in Homer only after a pronoun relative, (ort, os, &c.:) hence we ought to write $\eta \sigma_i$, (as is now done in most of the passages,) and consider it as a free use of the conjunctive.

² Some only of the old grammarians accent the word in this way, δεπαι: others write δρñαι, and then it is nothing but δεά και contracted according to § 105. Obs. 15. into n for α, which is preferred here for the sake of euphony, Homer having every-where else the regular δε αται,
¹ See about the anomalous signification of this verb the Obs. II.

Infin. Infin. Part. TIJEis, (ÉVTOS,) isas, (avTOS,) didova1, delwydydi, TIJEis, (ÉVTOS,) isas, (avTOS,) didovs, (ovTQS,) delwydy(yvTGS,) TIJEisa, isas, didovs, (ovTQS,) delwydy(yvTGS,) TIJEisa, isas, didovs, didov, delwydy, Conj. Sing. TIJÄ, isä, isä, isä, didä, TIJÄ, isä, isä, sisä, didä, TIJÄ, isä, isä, didä, TIJÄ, isä, isä, didä, TIJÄ, isä, isä, didä, TIJÄ, isä, isä, isä, didä, TIJÄ, isä, isä, isä, didä, TIJÄ, isä, isä, didä, TIJÄ, isä, isä, didä, TIJÄ, isä, isä, isä, didä, didä, TIJÄ, isä, isä, isä, didä, didä, TIJÄ, isä, isä, isä, didä, didä, didä, TIJÄ, isä, isä, isä, didä, di

See below, Obs. III. about these conj.

Opt.
Sing.
$$\tau_{i} \exists_{\epsilon inv}$$
, i_{sainv} , $\vartheta_{i} \vartheta_{o} \vartheta_{inv}$,
 $\tau_{i} \exists_{\epsilon ins}$, i_{sains} , $\vartheta_{i} \vartheta_{o} \vartheta_{ins}$,
 $\tau_{i} \exists_{\epsilon in}$, i_{sain} , $\vartheta_{i} \vartheta_{o} \vartheta_{ins}$,
Dual, $-$, $\tau_{i} \exists_{\epsilon in} \tau_{ov}$, $\vartheta_{i} \vartheta_{o} \vartheta_{inv}$,
 $\tau_{i} \exists_{\epsilon in} \tau_{ov}$, $i_{sain} \tau_{ov}$, $\vartheta_{i} \vartheta_{o} \vartheta_{inv}$,
 $plur.$ $\tau_{i} \exists_{\epsilon inv}$, $i_{sain} \tau_{ev}$, $\vartheta_{i} \vartheta_{o} \vartheta_{inv}$,
 $\tau_{i} \exists_{\epsilon inv}$, $i_{sain} \tau_{es}$, $\vartheta_{i} \vartheta_{o} \vartheta_{inv}$,
 $\tau_{i} \exists_{\epsilon inv}$, $i_{sain} \tau_{es}$, $\vartheta_{i} \vartheta_{o} \vartheta_{inv}$,
 $\tau_{i} \exists_{\epsilon inv}$, $i_{sain} \tau_{es}$, $\vartheta_{i} \vartheta_{o} \vartheta_{inv}$,
 $(\tau_{i} \vartheta_{e} \vartheta_{inv})$, $(i_{sain} \sigma_{av})$, $(\vartheta_{i} \vartheta_{o} \vartheta_{inv})$,

3. We also meet with didyny, but this is an incorrect spelling of the later writers as well as in the aor. 2. dyny.

4. This is the peculiar opt. of the verbs in μ_i , to which the *aor. pass.* of the common conjugation corresponds, and this, too, has a very usual abbreviated form for the *dual* and *pl.*, which is used almost exclusively for the *third pers.* only.

Dual,	דושבודסע,	isaitor,	διδοίτον,
	TIJELTMY,	isairny,	διδοίτην,
Plur.	τιθείμεν,	isαĩμεν,	Bidoimer,
	τιθείτε,	isaire,	διδοίτε.
	דושבובע,	isaiev,	Siboiev.

Imper.

١

	דושבדו,	IsăIi, comm.	518091,	δείχνυθι, comm.
3 pl.	έτω, &cc. τιθέτωσαν, or τιθέντων,	ίςτη, άτω, &c. ίςάτωσαν, or ίςάντων,		δείχνυ, ὔτω, &C. δειχνύτωσαν, ΟΓ δειχνύντων.

5. See about $\pi(3)$ in stead of -3., § 17.6.4. The second pers. sing. in 3 is not much used; the abbreviated form with lengthened vowel is preferred,

ร/วิน	โงรท	31300	διίκηυ.
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VBBB8,

Sing.	Erlony,	โรทง,	<i>δίδωγ</i> ,	\$ b e i x v v v v ,
•	etlons,	รีรทร,	\$δίδως,	¢deixvus,
	ition,	157,	έ δίδω,	edeixvū,
Dual,	— [′]	-		
	êtibeçov,	isatoy,	έδίδοτον,	έδείχνυτον,
	eriJernv,	isarny,	έδιδότην,	ເອີ້ຣເກນບໍ່ການ,
Plur.	erigener,	ίςαμεν,	έδίδομεν,	อริธาหงบุนอง,
	eridere,	ïsate,	έδίδοτε,	έδείχνυτε,
	בדושבתבע,	îsącau,	έδίδοσαν,	έδείχνυσαν.

 Excepting ⁱστημι, the sing. of this tense is most usually after the contracted conjugation and the form -vw:

itigour, sis, si, ididour, ous, ou, idiixvuor, ss, s, (v.)

PERF. rédeixa, Plusq. étedeixeiv,	έστηκα, έστήκειν, Or είστήκειν,	δέδωκα, ἐδεδώκειν,	of $\Delta EIK\Omega$.
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- 7. With respect to Ternus we must notice in this perf. and plusq.
 - 1.) The augment, contrary to the other verbs, (see § 76. 5.) the i, which is here instead of the redupl., has the spiritus asper, and the plusg. frequently has its augment increased by the temporal augment u.
 - The more usual abbreviated forms iσταμες, &c. instead of the regular conjugation, (see below, Obs. II.)
 - 8.) The deviating signification, (ibid.)

FUT.	Inow,	snow,	δώσω,	of $\Delta EIK\Omega$.
Fut. Ло <u>в</u> . 1.	້ອີກະດຸ	ësnoa,	δώσω, ἔδωκα,	OF DETRAS.

8. This irregular aor. in zz is chiefly used by good writers in the sing.: the Attics generally preferred the aor. 2. for the first and second pers. pl. There are neither moods nor participles made of the form in zz, except the part. of the middle voice, which with its indic. is, however, confined to the dialects. See below the Medium.

Indic.	. Aor. 2.				
Sing.	ະອີກາ, like the	້ ເອກາ, ເຮົາກາ,	<pre> åδων, like the imperf. </pre>	wanting.	
Dųąļ,	imperf.	έςη, έςητον,	imperj.		
Plur.		รัฐที่ราทาง, รัฐทณะอง, รัฐทศะ,			
		έςησαν,			

9. The aor. 2. *iorn*, deviates from the analogy of the *imperf*. and of the verbs in *u* in general, (§ 106. 7.) by its long vowel in the *dual* and *pl*. The 3 pers. pl. *iornax*, is exactly like in sound with the 3 pers. pl. aor. 1. so that the sense must be determined from the context. (See below, Obs. II.)

10. The sing. indic. act. aor. 2. i9m and ider has not continued in use. But in the other parts of the verb it is used either exclusively or preferably. (Obs. I.8.)

11. Compare the aor. 2. of some anomalous verbs below § 110. 6.

A GREEK GRAMMAR.

Inf. Ξείναι, Part. Ξείς, Ξείσα, Conj. Ξώ, Ξής, & Opt. Ξείην,		δοῦναι, δοὺς, δοῦσα, δὸν, δῶ, δῷς, δῷ, &c. δοίην.
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The conj. and opt. are conjugated like the pres.

 Imper.
 (Jέτι,) Δès,
 sňJi,
 (δόJi,) δòs,

 Jέτω,
 sήτω,
 δότω,

 Jέτον, ων,
 sňτον, των,
 δότον, των,

 Jέτε, τωσαν, Or
 sňτε, τωσαν, Or
 δότε, τωσαν, Or

 Jέντων,
 sάντων,
 δότε, τωσαν, Or

12. The case is the same with the *conj*. and *opt*. as what we remarked of these moods in the *pres*.

13. The monosyllabic imper. 9is, dois, (106. 4.) does not throw the accent farther back in composition than on the penultima; ex. gr. sig(91s, àxidos.

14. The imper. $\sigma \tau \tilde{\eta} \vartheta_1$ is sometimes abbreviated in compounds in this manner : $\pi \alpha_e \acute{\alpha} \sigma \tau \tilde{\sigma}$. The same is done with $\beta \tilde{\eta} \vartheta_1$. (See the Anom. $\beta \alpha \acute{\eta} \alpha$.)

Indic.	e. Pass.—Pres.			
Sing.	τίθεμαι,	ίςαμαι,	δίδομαι,	δείχνυμαι,
v	τίθεσαι, poet. τίθη ⁸ ,	ї <i>ѕа</i> баі, Or Ї <i>ѕ</i> д,	δίδοσαι,	δείχνυσαι,
	τίθεται,	ίςαται,	δίδοται,	δείχνυται,
Dual,	τιθέμεθον,	isaple Dov,	διδόμεθον,	δειχνύμεθον,
,	τίθεσθον,	iszogov,	δίδοσθον,	δείχνυσθον,
	τίθεσθον,	isaogov,	δίδοσθον,	δείχνυσθον,
Plur.	τιθέμεθα,	ίςάμεθα,	διδόμεθα,	δειχνύμεθα,
	τίθεσθε,	ίςασθε,	δίδοσθε,	δείκνυσθε,
	τίθενται,	ίςανται,	δίδονται,	δείχνυνται,
Infin.	} τίθεσθαι,	"isaodai,	δίδοσθαι,	δείχνυσθαι,
	τιθέμενος,	ίςάμενος,	διδόμενος,	δειχνύμενος,
Conj.		•		•
Sing.	τιθώμαι,	ίςωμαι,	διδώμαι,	of
•	דושאָ,	โรที,	S130,	δεικνύω.
	דושחדמו,	ίς ήται,	διδώται,	
Dual,	τιθώμεθον,	ίςώμεθον,	διδώμεθον,	
•	รเมิทีอมิอง,	โรทีอวิอง,	διδώσθον,	
	τιθήσθον,	เรทีอวิอง,	διδώσθον,	
Plur.	τιθώμεθα,	ίςώμεθα,	διδώμεθα,	
	าเวิที่งวิย,	โรที่งวิย,	διδώσθε,	
	τιθώνται,	ίςῶνται,	διδῶνται,	
~		'TTT 1	1'. 1. * 4*	

See below the Obs. III. about the deviating accentuation of this conj.

² The abbreviations of the forms in -1021, -2022, into -3,--2, are partly questionable, partly poetical. See Buttm. Complete Gr. Gr. § 107. 8.

Opt.				
Sing.	τιθείμην,	isaiµnv,	διδοίμην,	i of
v	דושבוס,	isaïo,	διδοΐο,	δειχνύω.
	τιθείτο,	ίςαῖτο,	διδοίτο,	
Dual,	τιθείμεθον,	isaimedor,	διδοίμεθον,	
	τιθεῖσθον,	ίςαῖσθον,	διδοΐσθον,	
•	τιθείσθην,	isaioInv,	διδοίσθην,	
Plur.	τιθείμεθα,	ίςαίμεθα,	διδοίμεθα,	
	τιθεῖσθε,	isaïode,	διδοΐσθε,	
	тเ ปิยเ๊มто,	ίςαῖντο,	διδοΐντο,	

See below Obs. III. about the Attic opt. rigoiro, isairo, didoiro, &c.

Imper.

			δείκνυσο,
τίθου,	Ϊςω,	δίδου,	δεικνύσθω, &c.
τισεσσω, &c.	isαστω, &cc.	διδόστω, &cc.	δεικνύσθω, &cc.

Imperf.

Sing.	erigeuny,	isaµnv,	ຂີ່ວ່າວວ່າມານ,	
_	ἐτίθεσο, Or ἐτίθου,	, isaso, or isw,	έδίδοσο, Or έδίδου,	έδείχνυσο,
	ετίθετο,	ĩ5ato,	έδίδοτο,	έδείχνυτο,
Dual,	etiseppeson,	isduegor,	έδιδόμεθον,	έδειχνύμεθον,
	erideodov,	isao Jov,	έδίδοσθον,	έδείχνυσθον,
	ຂ້າເລີ່ຂອງກາ,	isáoInv,	ຂ້ວີເວີວ່ອລີກາ,	ຂໍ δειχνύστην,
Plur.	erisépesz,	ίςάμεθα,	έδιδόμεθα,	έδειχνύμεθα
	בדושבסשב, י	ïsaode,	ເວັ້ເວັດອີະ,	ร้อระเหงบุธระ,
ł	έτίθεντο,	ίςαντο,	έδίδοντο,	έδείκνυντο,
PERF.	τέθειμαι,	ësapai,	δέδομαι,	
_	τέθεισαι, &c,			of $\Delta EIK\Omega$.
PLUSQ.	èreIeiµnv,	ἑςάμην,	έδεδόμιην,	

15. The following moods of the perf. are easily formed, viz. infin. s.9.1709at, didorSat, part. s.9.1709at, inper. isaso, &c. but the conj. and opt. are never met with.

	รฉาท่องแลเ, เรรสาทง,	δοθήσομαι, εδόθην,	of $\Delta EIK\Omega$.
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16. The syllable π_i in $i\pi_i \Im_{\pi_i}$, $\pi_i \Im_{\pi_i} \Im_{\pi_i}$, must not be mistaken for a *reduplicative* augment; it is the radical syllable \Im_i , which is changed, because of the \Im in the termination, according to § 18. These words stand for $i\Im_i \Im_{\pi_i}$, $\Im_i \Im_{\pi_i} \Im_{\pi_i}$.

Fut. 2. and 3, and Aor. 2. are wanting^{*},

³ The aor. 2. and fut. 2. pass. are not possible in this formation, (except that some verbs in νυμι can form them of the radical verb, Anom. ζιώγνυμι,) and there is no fut. 3. of these verbs occurring; yet the anomalous fut. iστήζομαι, (Obs. II. 4.) may be considered as such.

Medium,

Fut. 1.	Αήσομαι,	shooµai,	δώσομαι,	6Γ ΔΕΙΚΩ.
Aor. 1.	έθηκάμην,	έςπσάμην,	έδωκάμην,	of LEIKab.

17. The aor. ignadiant idendum, and their part are known only to the Ionic and Doric dialects; the other moods do not occur. Attic prose employs merely the aor. 2. of the middle voice of these verbs. Compare the Obs. to the aor. act. But the aor. 1. isrticaum is much in use. See below Obs. II.

4. 0

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In	dic

<i>c</i> .	A0	r. z.	
έθέμην, (έθεσο,) έ θου,	*isáµmv,	έδόμσην, (έδοσο,) έδου,	wanting,
and so on,		and so on,	
is con	• •	r the imperf. pass	•
T 1 0.	N 1	<u></u>	· • • • • • • • • • • • • • • • • • • •

INF.	Séo Sai;	*5å09a1,	5009äi,
PART.	Sépteros,	*sapaeros,	Sourevos,
CONJ.	Japizi;	* 50 jzai;	Saytaı,
Opt.	Deiunv,	*saiµnv,	Soimny,
Imperf.	(9 too,) 900.	*ςάσο, ςῶ.	(δόσο,) δου.

18. All these are conjugated after the pres. pass. See below, Obs. III. about the Attic forms of the opi. and conj. (πείσθωτα, πείσθωμαι, &c.)

19. The infin. keeps the accent even in composition, & stilleda, & soldeda. The imper. retains the accent in the sing. only when the preposition is but of one syllable; ex. gr. secondor, kood, kood, of infu:) when the prep. has two syllables, the Scient is removed on it, ex. gr. siglifier, & siglifier, & solded. In the pl. the accent always is on the prep. is flored, second. a ford.

20. The aor. 2. med. of Formul does not occur: it is stated here for the sake of analogy for other verbs, ex. gr. israum of israum, (Anom. sirfual.)

Verbal Adjectives.

Jeréos,	satéos,	δοτέος,	of AEIKA.
Jeròs,	satòs,	δοτός,	

II.-Observations to Ternus.

1. The verb lorman is divided between the transitive signif. to plate, and the intrans. to stand, (§ 113. 2.) In the act. voice, the tenses, which denote to place, are, the pres. and imperf. lorman, fut. ornew,

aor. Tornea :

those, which denote to stand, are,

the perf. and plusy. Tornza, tornzav, aor. Tornz.

The pass. throughout means to be placed; but the pres. and imperf. We apart, as middle voice along with the fut. med. orthoopan, signify sometimes to place one's welf, and sometimes to put up; (to erect, for instance, a monument.) The avr. 1: med. always has the latter signif.

2. The perf. aci. from its signif. is here not a perf., but a pres. tense, and the plusq. of course an imperf. (§ 113. Obs. 11.)

lornzá, I stand; lornžůs, I stand; lornžůs, standiný; &c.⁴

* But in some compounds, of which the middle voice has the intrans; signif; the

VBRBB

8. In this dust and pl. and in the collateral mode, there is generally an abbreviated form of the perf., and place, which becomes the pros. tense in μ : this form being also peculiar to other verbs, is explained § 110., and it stated here merely to complete the verb lorgan.

Perf. plur. Irränis, Irräni, İrräni, (i,) daul, Irränis, Irräni, İrräni, (i,) plusy. plur. Irranis, Irräni, İrränn, dual, Irräni, Irränn, conj. Irrän, ij, 80. opt. Irrains, imper. Irrän; Irräna, 2001 infla: Irräna;

part. (lorads.) lords, lords, lords, so gen. lorders, Ion. lords, wres, so that this perf. and pfuse. have assumed in most of their forms the formation and signif. of both the pres. and the imperf.

4. It is on account of this signif. of the pres. (and because the fut. or now means I shall place, schwarzan, shall place myself.) that is ranks, I stand, has produced a peculiar anomalous

fut. isthes or isthespan, I shall stand,

with which you may compare a similar fut. in the Anom. Sofeno.

5. But there is also for the transitive signif. a

perf. Triaxa, I have placed,

which belongs, however, to a later period. The old Attics use, in both significations, instead of the *perf*. the two *dor*. or a circumlocution. (See § 97. Obs. 6.)

6: There is in some editions of Homer the syncopated form of the plusq. 3 pers. pl. iστασαν in both the transitive and the intrans. signif. ; but the correct reading seems to be iστασαν as usual in the sense of the imperf. they were standing, and israres abbreviated for iστησαν, (of the nor. 1. iστησαι) as aor. they placed, (Od. σ. 307.) Which, like other aor., might be used in the sense of the plusq. they had placed, (II. μ. 56.) Compare a similar abbreviation impers in the Anom. πίμπεημι.

7. There is also a Homeric abbreviation formet, you stand, (R. d. 243.246.) for istantic of istart.

III.-Obs. on the Conj. and Opt.

1. The conj. and opt. of the verbs in μ_i have always in their regular formation the accent on the termination, whilst these moods in the common conjugation constantly throw the accent, whenever the termination allows it, on the preceding syllable, ($\tau i \pi \tau_{0} \pi_{1}$, $\tau i \pi \tau_{0} \mu_{1}$, $\tau i \pi \tau_{0$

2. This accent arises from the circumstance that the syncope, which is essential in the verbs in μ_i , cannot well take place in these moods; for their characteristic is not in the terminations μ_{ii} , τ_i , μ_{ai} , &c. which they have in common with the *indic.*, but precisely in the vowel, which precedes these terminations. This they cannot reject, but combine it with the vowel of the radical verb, and thus make it a long vowel, which, in conformity to the rule, takes the accentuation of the contraction. (§ 28. Obs. 9.)

perf. act. may be conceived as a real perf. in English, ex. gr. Aviernue, I raise up, Everapues, I rise, stand up, eviernze, I have risen, stand. The corrupt Greek formed from this perf. denoting the pres. time a peculiar pres. tense; hence 1 CorintA. 16. 18. stratistics, stand.

18. ordairs, stand. ⁵ Bee about the irregular contraction of the nemter toris, in Buttm. Complete Gr. Gr. the verb format in the List of Verbo, 3-13

3. This combination differs, however, from the usual contraction of the same moods in the verbs in $\Delta\omega$, ω , $\delta\omega$. The difference of the opt. in the two conjugations is obvious. In the conjunctive of contracted verbs the vowels ω , ω , ω , ω , ω , coalesce in various ways; the conjunctive of the conjugation in μ is more simple. Verbs having n in the indic. $(\pi/\delta n\mu, 3\sigma n\mu)$ retain also throughout this n and the n of the common conjunctive; but those in $\omega\mu$ have ω and φ instead of n and n, (see the paradigms.) The conjunctive is $\tau \tilde{e} \tau,$

4. The accentuation of the conjugation in $\mu \iota$ does not differ from that of the usual barytone verbs, but the wish to make these moods conformable to analogy with regard to the accent, occasioned deviations in the pass. voice, which were more or less used in some verbs, and this induced us to state the regular form for uniformity's sake, and to render the deviations more sensible. In the two verbs $r/de_{\mu}\iota$ and $7_{\mu}\mu_{\iota}$ (§ 108.) the Attics drop the radical vowel, and take the terminations of these two moods from the common conjugation, throwing the accent back, wherever it can be done, so that these forms look exactly as if they were made of the indic. in equat. The difference in the conjunctive is simply in the accent :

รเวิษแล่ for รเวิษีแล่,

aor. 2. med. meés Intai, meóntai, &cc.

but the opt. has the additional diphthong oi, ex. gr.

דושטודם, אופושטודם, אפלסורשג.

(Compare below zádnuzs in Suzs, and usurnuzs in usurnoza.)

5. It is only the opt. of *israpa*, which, preserving the regular diphthongs, takes this accentuation in all Greek writers,

истан, истанто, истановь, истаното,

but the conj. always is is is request, surgeriferal, &c. These two moods in disput are, however, sometimes met with accented in the following way, which passes for an Atticism,

conj. didural, opt. & xidolivro 6.

In all the other verbs, which are conjugated like israpan and didopan, these two moods always are proparoxytona, ex. gr. didopan, dirate, isate, isisternean, from dirapan, drivapan, isistanan, (see the Anom.) doore, from the anomalous dopan, (with the radical s.) We also find in the verbs in apan, as in ridopan, instances of their going over to the form of up, see the Anom. page and zeipapan.

6. The verbs in υμι usually form these two moods from ύω, (διιχνύης, διιχνύημι:) yet there are instances, shewing that they also followed the analogy of the others by taking merely \bar{v} instead of the double vowel : opt. δαίνῦτο, II. ω. 665. πήγνῦτο, Plato Phad. extr., conj. 3 pers. sing. exidenvũoι, (according to the old form τύπτησι, τιβήσι, ibid. p. 77. d. 7)

IV.-Dialects.

1. Much of what has been stated respecting the different dialects in the common conjugation, is also applicable here; ex. gr. the *iteratives* in ever, which always have the radical vowel short before this termination, ex. gr.

⁶ Fischer on *Weller*, 2, 469. 470. 472. 484. 485. has collected instances even of Ionic writers, but they are far from being sufficient, and this Atticism is in general so fluctuating, that there is yet much room for farther inquiries.

⁷ See below § 110. 6. (φύην) and compare *ibid.* 7. φβiμnn. The accentuation, which we have adopted above for the pass. form δαίνῦτο, πάγτῦτο, is grounded on the analogy of the instances stated in the preceding Obs. Compare above $\lambda(\lambda \bar{\nu} \tau \sigma, \S 98. Obs. 9.$

imperf. ribernon, didoornen, delanvernen, aor. 2. ortárnen, diornen,

and the infin. ribium, isráum, isráuma, (for ribina, isrána,) Sium, Siuma, doina, doina,) sinna, for srína, &c.; and farther the Ionic termination of the 3 pers. pl. in ara, are, ex. gr. ribiaras for ríbirras, ididiare, &c. That the Dorians have ā instead of n in verbs, whose radical is a, is a matter of course, "srāu, srāna.

2. Epic Poets for the sake of the metre use the infin. ribhuras, part. pass. ribhurss, and didiovas for didivas, or retain the redupl. where it is not usual, ex. gr. didies.

3. In the verbs in nµ1 of áw the Ionians are fond of changing the a before vowels into i, ex. gr. ioríae1, (for ioráae1, commonly iorãe1.) Compare above § 105. Obs. 8. Hence they say in the 3 pers. pl. pass. ioríara1, (instead of ioráara1,) for iorara1, Obs. 1.

4. The Ionic omission of the σ in the terminations σαι and σο, (Obs. III. to § 103.) occurs somewhat less frequently here : Herod. iπίστιαι, (for -ααι,) from iπίσταμαι, iπίστασαι, Hom. Sio for Siσo, μάρταο for μάρτασο, δαίνυο for iδαίνυσο.

5. The Dorians instead of e have τ_i , in the sing. $\tau_i \delta n \tau_i$ for $\tau_i \delta n \sigma_i$, and in the pl. restoring the r_i (compare Obs. V. 4. to § 103.) $\tau_i \delta n \tau_i$, is $\tau \alpha r_i$, dideri, for -i.e., $\tilde{\alpha} e_i$, even.

6. The Dorians and Epic Poets cut off a syllable of the 3 pers. pl. of the *imperf*. and aor. 2. act. in $\sigma \alpha r$, and use merely the r with a short or shortened radical vowel before it; consequently instead of $\sigma \alpha r r r r$, ex. gr.

instead of aray, near-ar, ex. gr.

ϊφάν for ïφασαν, (see φημλ,) ΐστάν, βάν, for ἴστησαν, ἴβησαν,

instead of orar, vrar, — or, vr, ex. gr.

idor, idur, for idorar, idurar.

7. The Ionians have instead of iridan—iridax for the 1 pers. sing. of the imperf.
8. As the conjunctive of this conjugation (according to Obs. III. 2. 3.) is formed by a kind of contraction, it is resolved in the Ionic dialect into the accented radical vowel prefixed to the usual termination of the conjunctive in the following manner:

 a.) Verbs with the radical vowel i and a use alike the i as radical vowel, (Obs. 3.) thus,

for ribi, 15, &cc. õpai, &c. — ribin, ribins, ribins, ribinei, ribinei, kc. and for bö, bös, &c.—bin, bins, binnau,

for ίστῶ, στῶ, στῆς, &c.-iστίω, ίστίης, στίω, στίης, στίωμιν, &c.

9. The Epic Poets also resolve like the Ionians; but can do it in two different ways according to the exigency of the metre:

a.) They lengthen the s. This, according to the general principles, should be done only by u, and thus they have διίω, διίης, διίωμων, & o for δῶ, &c. and στιίω for στῶ. But where the vowel is n, they may either lengthen or double it, (§ 28. Obs. 3.) so that there is again an n instead of s. This is commonly done in verbs with the radical vowel α : hence they have for στῶ, στῆς, στῆ, &c. στίω, στήης, στήη, but with respect to the radical vowel s the usage is fluctuating, and we meet with both διίης, διίητ, διίητ, διήη⁸.

⁶ The old grammarians do not agree on this point; hence we meet with both readings in the best editions, and also with a third one, which omits the iota subscriptum in the 2 and 3 pers. $(\theta_{i}/n_{i}, \theta_{i}/n_{j})$ and thus completely assimilates them to

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b.) They shorten the characteristic vowel of the confinative (according to § 103. Obs. V. 15.) but in general only when they lengthen the radical vowel; thus,

> διίομαι, στείομεν, for θωμαι, στίωμεν, στήετον, for (στήτον,) στήητον, δώομεν, for δώωμεν.

10. As the Epic Poets make the 3 pers. sing. of all conjunctives in δ_1 , (see above, § 103. Obs. V. 13.) there arise here forms, which must carefully be distinguished partly from the indic., and partly from the 3 pers. pl., δt . gr. is first for is δ_1 , δ_2 , for δ_2 .

-11. The opt. is not resolved, except that the Ionians say bolum for blum, as if of $\Theta E \Omega$.

§ 108.-Verbe in µ from 'EQ, 'EQ, 'IQ.

There are among the rest of the Anomalous Verbs in μ s some little verbs, of which the root is partly $E\Omega$, partly $E\Omega$, and $I\Omega$, and which consequently may easily be mistaken one for the other, especially in compounds, when the spiritus is lost in part; ex. gr. $\varpi q o \pi \epsilon i \nu \alpha \iota$ may come from $\epsilon i \nu \alpha \iota$ and $\epsilon i \nu \alpha \iota$, whilst in $\dot{\alpha} \phi \epsilon i \nu \alpha \iota$ and $\dot{\alpha} \pi \epsilon i \nu \alpha \iota$ the spiritus may be recognised, but not in Ionic writers, who do not aspirate the consonant in these cases. The radical form $E\Omega$ has three principal significations: 1.) to send, 2.) place, and 3.) clothe, put on ; $E\Omega$ signifies to be; and $I\Omega$ to go.

I. "Inμ, ' to send, throw,' from 'EΩ.

1. This verb may throughout be compared with $\tau i\partial \eta \mu i$, from which it differs but little. The *i* (according to § 106.6.) supplies the *redupl.*; in the Attic language it is long. Whenever the short radical vowel ε is the initial, it may take the *augment*, being changed into ε_i , (§ 84.2.)

Remark.—The comparison with $\tau i \delta \eta \mu_i$ being presupposed, we barely state what tenses occur of this verb; it is rather uncommon as a simple primitive, and most of the forms mentioned here appear only in its compounds.

Act. Pres. inμι, ins, &c. 3 pers. pl. iãoi, (v,) or iεioi, (v,) the former a contr. of iέασι, comp. τιθέασι.

Inf. iévai, part. ieis, conj. iῶ, opt. iεinv, imper. (ἴεθι,) commonly ĩει of ἹΕΩ, as τίθει of ΤΙΘΕΩ.

the opt. But this reading does not appear well founded, and seems to rest only on the opinion that the thad passed over to the preceding vowel, $(\delta_{in}, \delta_{inn})$ See Obs. V. 14. to § 103. and connect with the contents of the Obs. 8. 9. what has been there stated respecting the conj. aor. pass.

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▼当我当号;

Imperf: Tay, and (of 'IEA,) loois COMPOUND aplous or Aplous, (see § 86. Obs. 2.) 3 pers. pl. Apledas.

Perf. eizz¹, plusq. eizen.

Fut. Now, aor. 1. Nxa; (§ 106. 10.) Ion. thxa.

Abr. 2. ^Aν, &c. (not used in the sing., it is supplied by the aor. 1.) pl. ^ξμέν, ^ξτε, ^ξσαν, commonly with the augment : είμεν, εἶτε, εἶσαν, (χαθείμεν, ἀνείτε, ἀφείσαν.)

Inf. Elvai, part. Els, conj. 5.

Opt. einv, pl. elicev, elice, elev, for einicev, &c.

Imper: Es.

Conjugate in the same way particularly the compounds; ex. gr. ἀφεῖναι, ἀφῶ, ἄφες, ઉκο, opt. pl. ἀνεῖμεν for ἀνείημεν, δεc.

Pass: and Medium; compare rionus; for instance,

Pres. Tettai, perf. eluai, medeinai, nedeiodai, nedeioda, &c.

Mor: 1. pass. Eons, commonly with the augment eiden, ex. yr. doeideny, part: doebeis, &c.

- Abr. 1. Met. Axaμin, (more in use than the same aor. of τίθημι; yet only in the indic.)
- Abr. 2. Med. Epinv, commonly with the augment elpinv, ex. gr. dosiro, edesivo³,
 - from which έσθαι, εμένος, (προέσθαι, άφεμενος,) conj. δμαι,

Imper. ού, (ἀφού, προού, πρόεσθε, &c.) See p. 186. Verbal Adjectives, Ιτέος, Ιτός, (ἀφετος, &c.)

2. Compare the Obs. III. and IV. to the preceding § about the Attic conj. and opt. tx. gr. $\pi \rho \delta \omega \mu \alpha i$, $\pi \rho \delta n \tau \alpha i$, $\delta n \tau \alpha$, $\delta \phi \delta n \tau \alpha$, $\pi \rho \delta n \sigma \theta \epsilon$, and about the dialects ex. gr. $\delta \phi \epsilon \omega$, $\delta \phi \epsilon \omega$, for the conj. $\delta \phi \omega$, $\delta \sigma i$ for the 3 pers. sing. conj. δ .

3. There is, however, a peculiar Ionic-Attic form of the imperf. in -ειν instead of -nν in the compounds : προΐειν, Od. x. 100. ήφίειν, Plato Euthyd. 51. See Buttm. Complete Greek Grammar.

4. We must also notice the Homerie fut. and aor. avécei, avécaupu, &c. according to another more regular formation, but which occur only in the compound with ava, and, as it appears, merely when this prep. signifies back, again.

¹ Like viéuxa. There is a more uncommon forin, iwas, with the intercalated ω, according to § 97. Obs. 2. of which the pass. ἀφίωνται occurs in the New Testametit. See Buttm. Leadogue, I: p. 256:

^{*} The accent is not drawn back, Bestitie of the my ments and \$ 64: 950. 4;

5. There is a primitive verb 'I Ω assumed as theme, especially the compounds ANI Ω , ME Θ I Ω . But the forms, which belong hither, and are chiefly Ionic and poetical, rest mostly on the accent⁸. We may, however, rank more safely among these forms Homer's $\xi i \nu_{i0\nu}$, and the Ionic $\mu_{\epsilon\mu\epsilon\tau i\mu\epsilon\nu}$ of METI Ω , (*imperf.* $\mu\epsilon\tau i\epsilon\tau_0$ or $\epsilon \mu\epsilon\tau i\epsilon\tau_0$,) Ion. for ME Θ I Ω , commonly $\mu\epsilon\theta in\mu\mu$, $\mu\epsilon\theta i\epsilon\tau_0$, $\mu\epsilon\theta\epsilon\mu\epsilon\nu_0$ s.

II. Elsa, I placed, and muan, I sit.

1. A defective verb, of which the following forms occur in its *transitive* signification, but only in particular fixed meanings, to erect a building, lay an ambush,

Aor. 1. Eloa, med. Eloauny,

where the diphthong properly is the augment; whence the part. $\vec{z}\sigma as$, (Od. ξ . 280.) and for the sake of the metre infin. $\vec{z}\sigma\sigma ai$, $(\dot{\epsilon}\phi\dot{\epsilon}\sigma\sigma ai)$, $\ddot{\epsilon}\sigma\sigma a\tau o$, and with the syllabic augment $\dot{\epsilon}\dot{\epsilon}\sigma\sigma a\tau o$, (Od. ξ . 295.) which forms are liable to be mistaken for the similar ones of $\vec{z}\nu\nu\nu\mu$:—but the diphthong ϵi served also to strengthen the other forms, imper. $\epsilon\vec{i}\sigma\sigma\nu$, part. $\epsilon\vec{i}\sigma\sigma as$, $\epsilon\vec{i}\sigma\dot{a}\mu\epsilon\nu\sigma s$. The fut. med. $\epsilon\vec{i}\sigma\sigma\mu\alpha i$ occurs but rarely. Whatever is wanting, is supplied by $i\delta\rho\nu\omega$.

2. But the *perf. pass.*, which mostly has the power of an intransitive *pres.* tense, is

πμαι, I sit.

Pres. Янан, Ясан, Ястан, &c. 3 pers. pl. Янтан, (Ion. Еатан, Epic єїатан,)

Imperf. (прину, поо, пото, &c. 3 pers. pl. путо, (Ion. бато, Epic бато,)

Infin. Asbai, part. Huevos, imper. Aso, Hoba, &c.

3. The compound $\varkappa \alpha \theta \eta \mu \alpha i$ is, however, more in use. This does not take the σ in the 3 pers. except when it has not the syllabic augment in the imperf.; thus

κάθημαι, 3 pers. κάθηται,

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έκαθήμην or καθήμην, 3 pers. ἐκάθητο or καθήστο,

Infin. xabnobait, part. xabnuevos, imper. xabnoo,

Conj. κάθωμαι, η, ηται, &c. opt. καθοίμην, 3 pers. κάθοιτο, (compare § 107. Obs. III. 4.)

³ If we write, for instance, the 2 pers. sing. pres. μιθιώς, it belongs to IEΩ, but μιθιώς to IΩ.

⁴ Be careful to observe in the compounds the difference in the accentuation of *xátnum*, and *xatūrtan*, just as in x*iūm*, (§ 109. II.)

Later writers employ also for the 2 pers. the form xabn, and in the imper. xátov for xátnoas, xátnoo. The Ionians have in their usual way a r-xárnµaı, 3 pers. pl. xaréaraı, &c.

4. Whatever is wanting, is supplied by EZEOBAL or IZEOBAL, and its compound with xara.

III. "Εννυμι, (Ion. είνυμι,) I clothe, put on, follows the conjugation of $\delta \epsilon i x \nu \mu \mu$, and has its deficiencies supplied by the theme 'EQ. See § 112. 14.

When not compounded, this verb is merely poetical, and we find the

Fut. Eow, Eoow, aor. Eoox, infin. Eoxi, Eooxi, med. Eoox/unv, perf. pass. Eluar, Eloar, Eloar, &c. whence the 3 pers. pl.

Plusq. Elaro, (Il. o. 596.)-and of the form Equal, plusq. 2 pers. "5000, 3 pers. "5070,

and with the syllabic augment aor. Eéssaro, plusg. EEsro.

The compound $d\mu \varphi_i \epsilon_{\nu\nu} \varphi_{\mu\nu}$ is used in prose :

Fut. auquéow, Attic auqué, aor. 1. nuquéoa, auquéoa,

Perf. pass. ἡμφίεσμαι, ἡμφίεσαι, ἡμφίεσται, &c. infin, ἡμφιέσθαι. The compound with ini, commonly without eliding the ,, is likewise used; ex. gr. aor. 1. med. ἐπιέσασθαι.

IV. $\epsilon i \mu i$, I am, of EQ.

1. The usual conjugation of this verb is the following : eis, commonly ei, είμὶ, PRES, Sing. έστιν, έστι, Dual. ---έστον. έστον. Pl. èσμèν, έστè, eioiv, eioi, 15.63. Infin. είναι, part. ων, (gen. όντος,) ούσα, όν, Conj. w, n's, n, ntov, wuev, nte, woi, (v,) Opt. είny, είns, είn, είnτον, είnτην, είnμεν, seldom είμεν, είnτε, seldom eire, einoav, commonly eiev⁵. Imper. ἴσθι⁶, ἔστω⁷, Dual, ἔστον, ἔστων, pl. ἔστε, ἔστωσαν, or ἔστων, Imperf. sing. nv, $\vec{n}s$, commonly $\vec{n}\sigma\theta a^8$, $\vec{n}v$, Dual. ήτον, or ήστον, ที่ราง, OF ที่งราง, Pl. ήμεν, ήτε, οι ήστε, **ਔ**σαν.

⁵ The particle sity, well ! be it so ! appears to have arisen from the 3 pers. sing. sin,

for it requires the sing. whether you supply τώντο or ταῦτα. ⁶ This must not be confounded with *loth, know*! See in the following § siða. 1 Plato, Rep. 2. p. 361. has a singular form #τω.

⁸ With later writers hs, Compare § 103. Obs. V. 12.

The fut, is formed as med. ;

čeroμαι, 2 pers. čer or česi, 3 pers. česται, commonly čerai, infin. čozabai, &c.

Verbal adj. (neuter) tartav, (ausortav, &c.)

2. There is, moreover, of the med.

1 pers. sing. imperf. nunv,

the same with the act., but of less frequent occurrence in the old writers. See about a pretended 3 pers. pl. elaro for muro, Od. v. 106. Buttm. Complete Gr. Gr. The 2 pers. sing. of the imper. ico, is found in Doric and Epic writings.

¿στι μοι δοῦλος. It is also always in this form ἐστιν after the unaccented particles ώς, οὐκ, εἰ, and after τοῦτρ and ἀλλὰ, when these words have the apostrophus, οἰκ ἔστι, τοῦτ ἔστιν. Else, when the encliticality is barely prevented, (see § 14. 5.) the accent is on the final syllable; ετ. gτ. λόγος ἐστὶ, ἐγαθὸς δ' ἐστίν. The 2 pers. εἴ or εἰς never is enclitic, but the dialectic form ἐστὶ is so (4.)

4. There is no verb, in which the dialects differ more than in this. We simply mention those particulars, which do not follow of course from what was stated in this respect in the Obs. to § 103.

PRES. Doric sing. έμμι, ἐσσὶ, ἐντὶ, which also serves for the 3 pers. pl. εἰσί:—Ionic 2 pers. sing. also ἐσσὶ, 1 pl., εἰμὲν, 3 pl. ἔασι, (ν:)—there is likewise a poetical form ἐμὲν for ἐσμέν.

IMPERF. Ionic sometimes žα and žα, 2 pers. žας, 3 pers. žε or žεν, 2 pers. pl. čατε, &c. and sometimes žον, (the 1 pers. in Homer,) of the primitive form 'EΩ, and čσκον. The Attic form of

the 1 pers. A for Av,

comes from the form $\xi \alpha$. Instead of the 3 pers. sing. $\tilde{\eta}_{\nu}$, Epic Poets have likewise the lengthened $\tilde{\eta}_{n\nu}$ and $\xi_{n\nu}^{2}$. By a singular anomaly the Dorians have $\tilde{\eta}_{\varepsilon}$ for the same 3 pers. The 3 pers. pl. is Ion. $\tilde{\eta}_{\sigma\alpha\nu}$ and Doric $\xi_{\sigma\alpha\nu}^{10}$.

⁹ U. 2. 762. has in for the 1 pers., which is doubtful. See Buttmann's Complete Gr. Gr. p. 551. Note.

¹⁰ That h is also quoted for new, rests on a few passages of Poets, where h is

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Infin. ald and Ionis they, theyai, theye, they they Doric muer and mues 11,

Lastly, the Ionians make of the primitive form 'E Ω part. $\dot{\epsilon}\omega$ (with the accent on the final syllable,) conj. $\dot{\epsilon}\omega$, opt. žouu.

5. In the compounds of this verb the prep. takes the accent, whenever it is not contrary to the general rules; (see Obs. I. to § 103.) for instance πάρειμι, 2 pers. πάρει, but παρήν, (because of the augment,) magéorai, (because of the syncope,) mageivai, (ibid. Obs. I. 4. 3.) conj. παρώ, ηs, η, &c. and the opt. 3 pl. παρείεν, because of the formation in μn . The part. too keeps the accent; (See below § 117. about πάρα, ένι, &cc. for πάρεςι, ex. gr. πaguv. &c.)

V. eiu, I go, of 'I Ω .

1. The radical vowel of this verb is i, which lengthened becomes si, and is attended with many an anomaly in form and signification. The conjugation of what is in use, is as follows:

PRES.	Sing. elµı,	els, commonly el,	ะโฮเ, (v,)	
	Dual, —	ίτον,	їточ,	
	Plur. ไμεν,	ite,	ἴασι, (v,)	

Infin. lévai,

Part. lwv, always with the accent on the final syllable, like the *part. aor.* in other verbs.

Conj. iw, opt. iou or iolny,

Imper. 19, (in compounds ei, as neosei, &c.) irw, &c.

3 pers. pl. "Twoav, or iovtwv,

IMPERF. sing. heiv, commonly hia, or ha,

ที่ยเร, or ที่ยเฮริส,

Plur. heinev, or hinev,

ที่ธงลง, (Ion. ที่เงลง, Homer ที่งลง.)

The dual according to the analogy of the 2 pers. pl.

construed with a plural, but preceding it, as she dir seeis sequard, Heniod, 0. 321. in which case it is a peculiarity of syntax. See below, § 129. Obs. 2. ¹¹ Both Doric forms are also the 1 pers. pl. imperf.

12 Chiefly only before vowals,

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MED. (with the signif. to hasten, hasten on,) or away, is used only in the pres. and imperf.

ίεμαι, *ίέμην*, and is conjugated like leman, (of inpu.) Verbal adj. itéos, itòs, or itntéos, itntós.

2. The compounds take the accent in the same way as those of simi, ex. gr. mapeum, mape, and thus agree with the same persons in that verb, as does the 3 sing. πάρεισι with the 3 pl. in είμί.

3. This verb is the only instance of a verb in μ_i having i for its radical vowel¹⁸. As the verbs with the radical vowel & keep this yowel in the pl., but change it into η in the sing., so does $\epsilon l \mu l$ lengthen the i into ϵ_i , ($\epsilon_i \mu_i$, $\epsilon_i \sigma_i$, $i \mu \epsilon_v$, $i \tau \epsilon$, like $\tau i \theta \eta \mu_i$, $\eta \sigma_i$, $\epsilon \mu \epsilon_v$, $\epsilon \tau \epsilon$.) In the infin. isval, and in the med. is a mere intercalation; it should properly be ival, imal, (as $\tau i\theta - \eta \mu i$, - $\epsilon \nu \alpha i$, - $\epsilon \mu \alpha i$,) and the old and Epic infin. "μεν, "μεναι, (like τιθέμεν or τιθέναι,) agree with this analogy. The Homeric opt. einv, (Il. ω . 139. Od. ξ . 496.) is perfectly analogous with ε instead of τ , according to the analogy of $\varphi \overline{v} n v$: see § 107. Obs. III. 6. with the Note. Tradition has also admitted one instance of the opt. isiny, like ribsiny in Il. r. 209. according to the literal analogy of ieval, (ribeval.) Homer has eloba instead of els or el.

4. No tenses, but those stated above, are in use in the common language; this verb is really a defective one. The active forms, which we have mentioned, belong to the mixed anomalous verb έρχομαι, ήλθον, (see the Anomalous Verbs,) and supply some of its less usual forms.

5. There is a singular anomaly in this verb in point of signification; the pres. Elus conveys the meaning of the fut. I shall or will go, without any genuine exception, but in Epic poets and later writers. This sim thus supplies the fut. insuran, (see the Anom. Epxopan,) which, owing to its heaviness, particularly in compounds, is less used¹⁴.

6. The other moods of $\epsilon l \mu l$, whose nature allows it, may also convey the meaning of the fut., though this does not imme-

¹⁸ The pl. of $\delta i\delta_{ide}$, and the aor. 2. med. $i\phi \delta i\mu n_i$, (see the Anom. $\delta i\delta_{ide}$, $\phi \delta in_i$) are isolated syncopated forms, which follow the same analogy, (compare § 106. Obs. 8.) ¹⁴ This is by no means confined to the Attics; see, for instance, Herod. 3, 72. ($\pi \delta c \mu u_i$), Hom. II. x. 450. Only that in Homer there are also instances of its being the pres., (ex. gr. Od. z. 191.) but there are no genuine instances of this in the Attics, at least in prose; for those are not genuine, which may be expressed in English by a pres., though the sense unquestionably points to the *fut.*; for instance, I am now going home, instead of I will, shall go home, am on the point of going home.

diately appear in accessary or dependent sentences, in which they generally are employed 15. It is most distinctly seen in the part., ex. gr. παρεσκευάζετο ώς απιών, he equipped himself as one who will go away ¹⁶. But in the generality of instances all the other moods and the part. have the signif. of the pres. and are thus used for the same moods of *lexoua*, to which they are commonly preferred, as being less heavy.

7. The anomalous accent of iw must not mislead the learner to mistake this participle for an *aorist*. The same anomaly takes place in the Ionic iw of simi and in xiwy. See the Anom. xiw 17.

8. Instead of the imperf., which we have given above, ancient grammarians have another, eiv, eis, ei, iuev, ite, isav, and along with it an aor. 2. You, Yes, &c. to which they erroneously annex the part. iw, merely for the sake of its accent. Whatever occurs of these forms, is barely Epic, and fluctuates like other old præterites between the signif. of the imperf. and of the aor.; but we never meet with any except the 3 pers.

ίε or ίεν, ίτην, ίσαν 18.

Grammarians alone supplied thus the two other forms according to analogy ¹⁹.

9. Out of these two simple præterites arose in common use two more complete forms, viz. from iov, with the Epics niov or nov, and from eiv, in common language, the *mentioned* above. This last form at the same time became $\frac{\pi}{2}\alpha$ or $\frac{\pi}{2}\alpha$, which is the Ion., just as in rignui, erigny gave the Ion. erigea, and in eiui, $(I am_{2})$ $\vec{n}\nu$ became the Ion. $\vec{n}\alpha$, with this difference, that this nia, na, continued also in use in the Attic language, along with new. Very incorrectly the old grammarians stated this nia, na, as a perf., and her as a pluse, derived from it, though the signi-

¹⁵ Ex. gr. Thuc. 5, 7. Ἐκόμιζιν ἀπίναι ἀπόταν βούληται, he thought he should be able to go away, when he liked, where we also could say in English, he hoped to go away. -Again, after function, marie we also could say in English, he hoped to go away. See also Plato Phoil. 103.

¹⁶ It is plainly the fut. in Xenoph. K. A. 2, 3. extr. "He ouorswardusses, is anatom

¹⁷ The part. in March 1 ar is a solution of the solution of th

Anom. ieχομαι.) ¹³ If απιμεν, πρόσισαν, and the like, be found as imperf. in the editions of prosewriters, they are either false readings, (ex. gr. Juss for Juss,) or the incorrect language of later writers.

19 sir, namely, bears the same relation to simi and loar, as iting to tight and irigirar.

fication militated against it, and there are no other characteristic forms of a perf. $\ddot{n}i\alpha$, (in $-\alpha \sigma_i$, $-\dot{\epsilon}v\alpha_i$, part. $-\dot{\omega}s$,) occurring anywhere ²⁰. This *imperf.* $\ddot{\eta}\alpha$, $\ddot{\eta}\epsilon_{iss}$, &c. has chiefly continued in use to supply the place of the *imperf.* $\dot{\eta}\alpha\chi\delta\mu\eta\nu$ of $\ddot{\epsilon}\rho\chi\delta\mu\alpha_i$, which because of its equivocal meaning, $\ddot{\alpha}e\chi\delta\mu\alpha_i$ having the same *im*perf., was seldom employed ²¹.

10. We must further notice in the Epic language another *medial* form : but without including the accessary idea of *haste* :

Fut. and aor. 1. Eloapai, Eloapny,

which are both liable to be mistaken for the similar forms of $i\delta\omega$, especially since Homer also has *ieloaro* without eliding the vowel of the *prep.*, *xaraeloaro*, *went down*.

³¹ It will be proper to give some examples of $\frac{1}{2}$ as *imperf*. Plato Rep. 5. *init*., where Socrates relates a conversation, and after having stated the question of the interlocutor, ' what kinds of malice he meant,' continues, Kai iyà giv $\frac{1}{2}$ a $\frac{1}{2}$ if $\frac{1}{2}$

⁵ Compare with this \sharp_{uv} and \sharp_{uv} as a lengthening of \imath_v and \imath_v , the form $\dot{\imath}_u \imath_u$ for $\ddot{\imath}_{uv}$ or \imath_{uv} in the following Section, under $\imath_v \imath_u$. For the reading \sharp_{uv} with the *iota subscriptum* has unquestionably been introduced by grammarians merely for the sake of this derivation from $\#_{uv}$, and the lengthening itself is owing to the wish of applying the *augment* without preventing the syllable u being recognised. But the forms $\#_{uuv}$, $\#_{uvu}$, $\#_{uvu}$, which really occur, have undoubtedly been introduced solely by the seeming analogy of the plus, since in the beginning $\#_{uvu}$, $\#_{uvu}$, $\#_{uvu}$, $\#_{uvu}$, were alone used; hence the latter form $(\#_{uvuv})$ has really continued in the Ionic dialect.

§ 109.

The following verbs must likewise be stated here :

I. $\Phi_{n\mu\lambda}$, I say, of $\Phi A \Omega$.						
PRES. sing.	Ønµi,	Øn s,	φησί, (ν,)			
Dual,		φατόν,	φατόν,			
Pl .	φαμὲν,	Φατὲ,	φāσὶ, (ν,)			
INFIN, (Φάναι,]	PART. Qàs,				
Conj.	pā, (DPT. Qainv,	Imper. Øå91,			
Imperf. sing. ἔφην, ἔφης, commonly ἔφησθα, ἔφη,						
Dual, — έφατον,			έφάτην,			
Pl. ž q	βαμεν, έ	Φατε,	έφασαν, (poetically έφαν,)			
Fut. qnow,		aor. 1. έφησα				

The med. φάσθαι, ἐφάμην, (imper. φάο for φάσο in Homer,) is used as well as a few perfects of the pass. voice, like πεφάσθω, (be it said,) πεφασμένος.

Verbal adjectives, φατέος, φατός.

1. The pres. indic. with the exception of $\varphi \eta$'s, is enclitic according to § 14. The compounds are accented $\sigma \vartheta \mu \varphi \eta \mu$, $\sigma \upsilon \mu \varphi \eta$'s, $d \nu \tau i \varphi \eta \mu i$, $d \nu \tau i \varphi \eta \tau i$ s.

2. With respect to the signif. of this verb, we must distinguish 1.) the general one to say, 2.) the more particular ones to affirm, assert, pretend, concede, and the like. The pres. $\varphi \eta \mu i$ includes both; but in the first signification it is chiefly the pres. and imperf. act. with all their moods, which are in common use, the rest is supplied by the Anom. $\epsilon i \pi \epsilon i \nu$, &c. which see. The fut. and aor. $\varphi \eta \sigma \omega$, $\check{\epsilon} \varphi \eta \sigma \omega$, have preferably the more particular significations, which in the imperf., infin., and part. pres. to avoid ambiguity, are more usually expressed either by $\varphi \acute{\alpha} \sigma \varkappa \epsilon i \nu$, which else is not used in prose, or by the middle voice ¹.

3. We have arranged and denominated the forms of this verb, as their formation requires; but with respect to its use, we notice further that the *imperf*. $\xi \phi_{n\nu}$ commonly is likewise *aor.*, and may be interchanged with $\xi \delta \pi_{n\nu}$ as perfectly synonymous. To this $\xi \phi_{n\nu}$ must be joined the *infin*. $\phi \delta \pi_{n\nu}$, which in a narrative is always used in the sense of the *præterite*. If in the affirmative we say, for instance, $\xi \phi_n \delta \prod_{k \in u \times \lambda \tilde{n}s}$, *Pericles said*, we say in *sermone*

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¹ For instance, ion σπουδάζειν, he said that he was in haste, iourse σπουδάζειν, he pretended to be in haste, φάσκων, pretending, asserting; où φάμεινο, denying, (for où onu is exactly the contrary of onu), I affirm, assert, see § 148. Obs. 2.)

obliquo, φάναι τον Περικλέα, Pericles (is reported) to have said. Whenever the *infin. pres.* is required, λέγειν or φάσχειν, which we mentioned before, must be employed.

4. In the language of daily intercourse an *aphæresis*, (subtracting from the beginning of a word,) has given rise to the following forms,

nµì, say I, ('inquam,') the French dis-je,

on repeating one's self in a lively speech; and the same in the imperf. ñν, ň, for ἔφην, ἔφη, (φñν, φñ,) merely in such locutions, as ñν δ' ἐγω, said I.

λ δ' ôs, said he,

in relating a conversation; and to this must be added the Epic $\ddot{\eta}$, (he or she said it and,)

after having related a speech by way of a transition to the continuance of a narrative.

II. xeiµaı, I lie, of KEI Ω , KE Ω .

PRES. xeioai, xeitai, &c. 3 pers. pl. xeivtai,

Infin. xeïoJai, part. xeiµevos, imper. xeïoo, &c.

Conj. xéwuai, xén, &c. opt. xeoluny,

Imperf. excipny, Exciso, Excito, &c.

Fut. xeisopai.

Compounds xaráxeiµai, xaráxeiso, &c. but the infin. xaraxeis Jai.

1. The Ionians also have of the radical verb KEΩ, κέεται, κέονται, κέεσθαι, besides other forms as κείαται, κέαται, for κεῖνται, and the *iterative* κέσκετο.

2. The act. form $x \in \omega$, $x \in \omega$, in Homer, conveys the meaning of the fut. I will lie down. See below the Note to $\delta n \omega$ in the Anom. ΔA .

3. This verb, according to some grammarians, had no conjunctive mood; hence we find here and there $x \in i \mu \alpha i$, $x \in i \tau \alpha i$, in the sense of the conjunctive, ex. gr. $\delta i \Delta x \in i \mu \alpha i$, Plato Phæd. S4. and $x \in i \tau \alpha i$ in Homer, where other critics read $x = \pi \tau \alpha i$.

4. Along with its simple meaning, κείμαι is also considered as a perf. pass. of τίθημι: hence all its compounds correspond in their signification to the compounds of τίθημι, ex. gr. ἀνατίθημι, I consecrate, ἀνάκειμαι, I am consecrated³.

⁸ The difference between this and the real perf. pass. of $\tau/9\eta\mu_i$ is simply, that it denotes the continued passive state, and hence has not as generally as the other the

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III. Olda, I know, of είδω.

1. The old verb $\epsilon i \delta \omega$ properly signifies to see, a few of its tenses only signify to know. None of the forms of one signification occur in the other; and as the forms, which mean to know, have many other anomalies, it is of great practical use to learn them here separately. Look for it in the sense of to see in the list of Anomalous Verbs under $\epsilon i \delta \omega$ and $\delta e d \omega$.

2. Of $\delta \alpha$ is properly the perf. 2. of $\varepsilon i \delta \omega$, like $\varepsilon o i \kappa \alpha$, Ionic of $\kappa \alpha$ of $\varepsilon i \kappa \omega$, (*I have seen, perceived*,) but has the power of a pres. tense in the signification of to know, and the plusq. has, of course, that of the imperf. (see below, § 100. Obs. 1.) The 2 pers. of $\delta \alpha$ and the whole pl. of $\delta \alpha \mu \varepsilon \nu$, of $\delta \alpha \tau \varepsilon$, of $\delta \alpha \sigma i$, are of very rare occurrence in the Attics as the regular conjugation of of $\delta \alpha$, which is supplied by syncopated forms; as,

PRES. sing. olda,	olo3a8,	olde, (v,)				
Dual, —	ίστον,	ίστον,				
Pl. "σμεν,	ίστε,	ĭoāsı, (v,)				
Infin. eidévai, part. eidws, vía, ds,						
Conj. είδώ,	opt. eideinv,	×				
Imper. "σ9ι", "στω, &c.						
IMPERF. sing. Act. Att. Aon, I did know,						
ήδεις, commonly ήδεισθα, Att. ήδησθα,						
notes, Att. Toesy, and non,						
Pl. ήδειμεν, or ήσμεν,						
ที่ deire, Or ที่งาะ,						
ที่อิะฮ	av, or noav,					
Fut. ecopai, mor	e rarely είδήσω,	I shall know or learn.				
Verbal adj. (neuter,) iséov.						

The aor. and the true perf. are supplied from γιγνώσκω. See the list of Anomalous Verbs.

3. The Ionians and Dorians have δμεν for δσμεν: the Epics δμεναι and δμεν for είδέναι, and instead of the plusq. ηδειν, they also have a lengthened form, for instance, 2 pers. δείδεις, δείδης, 3 pers. δείδει, δείδη, (Il. χ. 280. Od. 1. 206. Apoll. Rh. 2, 822.)

subject of the act. with ord or red connected with it, for instance surfishus, I put together, compose, surfishuran or abrow, it has been put together, composed by him, surgannan, it is composed, consists of.

³ A syncopated form instead of oider 9a, oid-or9a. See Obs. V. 12. to § 103.—There is an evidently incorrect, yet old and Attic form of 9as, see Pierson ad Mar. 283. 4 Which much the surfam data with 7.9 from the

and Herod. (1, 45.) has with a shortened termination $\tilde{\eta}_{\varepsilon i} \delta_{\varepsilon}$, see the Note to page 201.—Homer has instead of $\tilde{\eta}_{\sigma \alpha \nu}$ —ioav with the first syllable shortened, (Od. 8. 772.)

4. Formerly grammarians used to mention here a particular verb,

ἴσημι,

to which they gave all the above forms beginning with ι , and these were considered as syncopated; the forms olda, elderal, were merely stated in the list of Anomalous Verbs under elderal. The Doric dialect has indeed a verb $loam \iota$, $loam \iota$, $loam \iota$, but supposing even that all those forms are derived from it, usage has most certainly intermixed them, and the popular language of both old and later times has constantly employed in the sing. olda, and in the *pl. lomer*. The above mixed conjugation is, therefore, best calculated for a Grammar, which is to teach the practice of the language.

5. But on looking a little more narrowly into the anomalies of the Greek language, we soon perceive that those forms actually belong to olda or elda. It is obvious that the Ionic ld μ ev did not come from ioner: the latter, conformably to general analogy, (see § 23.) rather came from the former, and $\delta \mu_{ev}$ as well as the infin. idueval evidently belong to eida, and not to ionul. Add to this the striking analogy, not only of the language in general, which so readily transfers the forms of the perf. by means of a syncope to the conjugation in μ_{i} , (see § 110.9.) but also the analogy of this verb itself, as no one can deny that the forms of the plusy. nouse, nore, differ from no fuerner, no eine, barely by this syncope. Now ionev, iore, stand exactly in the same relation to olda $\mu \epsilon \nu$, olda $\tau \epsilon$, for the difference of the very changeable vowel in this and similar verbs is of no weight whatever. The imper. io9. was submitted, exactly like xexpax 91, avax 91, to similar abbreviations, (§ 110.9.) as well as the 3 pers. pl. lozo, , from which the collateral form "ionus appears to be derived.

6. The syllable ϵ_i instead of o_i in the other moods of oida has in

passed from the first verb into the Ionic dialect, and the second into the common

⁵ The point is completely decided by some striking analogies, especially $i\pi(\pi_i)\mu_{iii}$ and $i\pi\pi_{iii}$, which are compared below, § 110.9. But it will not be amiss to review here the analogy of all the forms proceeding from i_{iiii} and $i\partial a$. Just as $\pi_i \beta_{iii}$ makes $\pi(\pi_i)\beta_{iii}$, so do $i\pi_{iii}$ and $i\partial a$ make i_{iiii} , and properly also $i_{iii}\partial a$, the *i* supplying the place of the *redupl*. (§ 84. *Obs.* 6.) A shortened form

its favor the analogy of iouxa, (Ion. oixa,) eixws, (Anom. eixw.) See the Note below.-Here too we plainly see the transition to the conjugation in μ_i : for, whilst the part. eides continues in the usual analogy, the conj. and opt. take the terminations of that conjugation, sida, (circumflexed,) sidsinv. But the Epic Poets may shorten the long vowel of this conjunctive, and neglect its accent as readily as in other conjunctives : "va elouev for elouvev. -The radical vowel, was also shortened, conj. idéw, part. iduïa, (Homer⁶.)

A GENERAL VIEW OF THE ANOMALY OF VERBS. § 110.—Syncope and Metathesis.

1. It is true that, whatever deviates in language from the larger mass of what is regular, still follows some analogy even in this deviation; but this, especially in a dead language, is not always apparent, a variety of instances of the usage in common life, and of the different dialects not having gone over to the language of

language. But the complete form inna, inda, by changing of into 1, and by contraction (as it were of size, side,) produced

the part. sizas, sidas, and

the moods side, sideine, stated above, 6. The written language itself furnishes the proof, that practice retains sometimes several forms at once, and sometimes a single one : the part. of louza occurs in the three forms, louza's, siza's, oiza's, but that of olda occurs only in one, its is . The pluse, required a new argment: is a commonly took it according to the analogy of $i_{eq} \pi a \zeta_{w}$ is intra contains but there was likewise a regular pluse, with the syllable of shortened. This appears from the pass. form (of the perf. iiyuai, plusq. niyunv,)

3 perts plusg. first, without the augment lixts. In the same way arose from isda,

plusq. (niber,) nosi.

To this was added the syncope, which, as we shall see below, produced out of iona, (altering the vowel,)

the 1 pers. pl. of the perf. insputs, 3 dual of the plusq.

itarny, and out of olda, (with the same alteration,) the forms (old-roda,) of oda, المانة and أدهنه، أومنه،

but in the plusq. out of #Jun

אָסְעָנָש, אָסדנ, אָסָמַא.

Homer's isras, (instead of 73-sas,) differs from this four, (instead of 53-sas,) merely in the omission of the augment.—The accent, moreover, shews that isras, did not come from longue, since the 3 pers. pl. of longue must necessarily be lower, (see longue,) and this is confirmed by the additional analogy of the verb long,

loiza, —(oi into i, itz-sasiv,) ilζasiv, olda, —(oi into i, lo sasiv,) leasiv.

Both are Attic forms instead of the regular ioinase, eldase, which establishes the common anomaly of the termination sass, instead of the generally prevailing final syllable an of the perf.

⁶ To facilitate the use of most Dictionaries and Indexes, we observe that all the above statements must be looked for in the pres. tenses of side, sidies, and isnus, and in their compounds.

books. Such isolated instances, which can only be learned and remembered singly, constitute anomaly in its strictest meaning; but deviations, which occur in several instances, are consequently smaller analogies, which ought properly to be added in particular rules and conjugations to the more general ones. This, however, would be rather inconvenient; those smaller anomalies, and isolated instances are, therefore, investigated separately, and considered as the anomaly of the language, which in the Greek verb in particular is very considerable.

2. Part of this anomaly has already been stated as exceptions; the rest is arranged in an *Alphabetical List*. But to promote individual observation, and guard against a mere *mechanismus*, not only the smaller analogies, to which these deviations conform, are mentioned under the head of each verb in the *List*, but we previously review some classes, which comprise a greater variety of instances.

3. A main class of deviations is produced by syncope. The conjugation in μa , being, as we have seen above, a kind of syncopated form, those parts of a common verb, which agree with that conjugation, must be ranked in this class of anomaly.

4. Some verbs drop the vowel out of their root, ex. gr. πέλω, 3 pl. imperf. ἕπελε or ἕπλε, πελάω, aor. 1. pass. ἐπλάθην, πέτομαι, fut. πτήσομαι¹. There are two things principally to be attended to here:

- a.) In some verbs the aor. 2. is formed merely in this way, πέτομαι, (imperf. ἐπετόμην,) aor. 2. ἐπτόμην, ἐγείρω ἐγείρομαι, aor. 2. ἀργόμην, (I woke,) ἀγείρω, part. aor. 2. med. ἀγρόμενος, (assembled; but part. pass. ἀγειρόμενοι, who are assembling.) Farther ἔσχον and ἕσπον, (see ἔχω and ἕπω,) and ἤλυθον, ἦλθον, (see ἔχχομαι.)
- b.) This syncope is most natural after a redupl.: hence $\pi_{i\pi\rho\dot{\alpha}\sigma\kappa\omega}$ from $\pi_{\epsilon\rho\dot{\alpha}\omega}$, $\pi_{i\pi\tau\omega}$ from $\Pi ET\Omega$, $\mu_{i\mu\nu\omega}$ from MEN Ω , and in the perf. as $\delta_{i\mu\omega}$, perf. ($\delta_{\epsilon}\delta_{i\mu\eta\kappa\alpha}$,) $\delta_{\epsilon}^{\epsilon}$ - $\delta_{\mu\eta\kappa\alpha}$, (see, however, other similar forms at 11. under Metathesis,) $\pi_{i\pi\tau\alpha\mu\alpha}$ from $\Pi ETA\Omega$, see $\pi_{\epsilon\tau\dot{\alpha}\nu\nu\nu\mu}$. See also $\mu_{i\mu\beta\lambda\epsilon\tau\alpha}$ in $\mu_{i\lambda\omega}$. Hither belong also the aor. $i\kappa_{\epsilon\kappa\lambda\dot{\alpha}\mu\eta\nu}$ and $i\pi_{\epsilon}\varphi_{\nu\nu\nu}$ from $\kappa_{i\lambda\mu\alpha}$ and $\Phi EN\Omega$ with a double augment according to § 83. Obs. 7.

¹ Many instances, which seemingly belong to this syncope, are more properly ranked under a metathesis. See below, 11. 2.

5. The most usual syncope is that of the connecting vowel^{*}, of which the principal instances will be investigated, viz. under A the pres. and imperf., under B the aor., and under C the perf.

A) In the pres. and imperf. (when this continues to be the imperf.) the syncope takes place in oiµai, äµnv, for oioµai, &oµnv, and in the Epic buogai, epuogai, epuro, for buegai, epuero, (see ἐρύω,) compare also below in the List σεύω, and ἔδμεναι from έδω. Hither belongs likewise the Epic στεῦται, στεῦτο, (to strive, threaten,) and (according to § 106. Obs. 6.) all the verbs in μ_{i} .

6. Several verbs have (B) an *aor*. with this syncope, which must be compared with the aor. 2. or considered as such. In the 1 pers. act. nothing remains as termination but the v, and as this can take place only with a vowel preceding, it produces a form, which mostly agrees with the aor. 2. of the conjugation in µ in all its moods and part. And the vowel of these aor., whether long or short, whether α or n, conforms generally to the perf. 1. of the same verb, and remains unchanged in all its persons and moods, except that η and ω are commonly changed in the opt. into ε_1 , α_1 , o_1 , and in the part. into ε_1 , $\overline{\alpha}$, o_2 . Thus,

σβέννυμι, ΣΒΕΩ, ἔσβηχα,—ἔσβην, ἔσβημεν, σβήναι, σβείην. βαίνω, ΒΑΩ, βέβηχα,—ἔβην, ἔβημεν, βήναι, βαίην, βήθι. διδράσκω, δέδρακα,— ἔδραν, ἔδραμεν, δραναι, δραίην, δράs³. κτείνω, ἕκτἄκα,—ἕκτάν, ἔκτάμεν, κτάναι, κταίην, κτάς. γιγνώσκω, έγνωκα,—έγνων, έγνωμεν, γνῶναι, γνοίην, γνούς. βιόω, βεβίωκα,-έβίων, εβίωμεν, βιώναι, βιώην, βιούς. φύω, πέφυκα,—έφυν, έφυμεν, φυναι, φυην * for φυίην, φύς.

See the more complete aor. of this kind in alionoman, Bibewoxw, δύω, πέτομαι, σκέλλω, τληναι, φθάνω, and isolated and uncommon forms in βάλλω, γηράσκω, κλάω, οὐτάω, πλέω, πτήσσω.

Obs. 1. The aor, inter, from niew, (for niew,) is the only one, which coming from πλώω, (not πλόω,) retains the ω even in the part. πλώς, (iπιπλώς, II. ζ. 291.) which undoubtedly had wirros, (for ous, orros,) in the gen.

³ That we call this a syncopated formation, merely because the usual connecting

Yowel does not appear, without intending to assert that it had been the total connecting tively and dropped, follows already from what we stated, § 106. Obs. 6. 7. ³ The length of the α appears from instances like the close of an anapæstic verse of Aristoph. (ap. Herodian. Piersoni, p. 465.) $\delta \tilde{u} \mid \varrho \circ \delta^* dx \circ \delta u \mid dx i \delta \varrho \alpha - \mid \mu v,$ and from the Ionismus $i \delta \rho \eta v$. Compare with it particularly $\gamma \eta \tilde{\alpha} x \alpha i$, in the Anom. $\gamma \eta \tilde{\alpha} - x \omega$. We see that the ϱ , which everywhere preferably has \tilde{a} after it, also prevails here here.

⁴ Theorr. 15, 94. where formerly the reading was incorrectly quij. Compare above § 107, Obs. III. 6.

Obs. 2. As we have seen above, § 106. 107. that the termination \Im_1 of the imperbelongs likewise to the syncopated formation, since it has an immediate connection with the root, the imper. of the above forms, as far as it occurs, is formed in the same way; ex. gr. $\beta \pi \Im_1$, $\delta e \Xi \Im_1$, $\gamma r \varpi \Im_1$, $\delta \tilde{\sigma} \Im_1$, $(pl. \beta \pi \sigma_1, \delta \tilde{\sigma} \sigma_1, \delta \sigma_1, \delta \tilde{\sigma} \sigma_1, \delta \tilde{\sigma} \sigma_1, \delta \tilde{\sigma} \sigma_1, \delta \tilde{\sigma} \sigma_1, \delta \tilde{\sigma} \sigma_1, \delta \tilde{\sigma} \sigma_1, \delta \tilde{\sigma} \sigma_1, \delta \tilde{\sigma} \sigma_1, \delta$

न्याँ91, مرتقاب مرتقاب مرتقاب مرتقاب مرتقاب مرتقاب مرتقاب مرتقاب مرتقاب مرتقاب مرتقا مرت مرتقا مرتبا مرتقا مرتقا مرتما مرتما مرتما مرتما مرتما مرتقا مرتا مرما مرتا مرتقا مرتا مرتا مرتقا مرتقا مرتق

7. To these *aor. act.* must be added a corresponding *pass. aor.* in $\mu n\nu$, σ_0 , τ_0 , &c. which thus corresponds to the *aor.* 2. *med.* of the regular conjugations. But it must be remembered, 1.) that most instances have not the *medial*, but the *perf. pass.* signif. 2.) that with regard to the vowel they conform to the *perf. pass.*, and 3.) that they are exclusively confined to the most ancient Poets. Some of them actually belong to one of the mentioned *aor. act.* as *pass.* viz.

έβλήμην, opt. βλείμην,—of ἔβλην, (ξυμβλήτην,) see βάλλω, ἐκτάμην, κτάσθαι, κτάμενος,—from ἔκταν, see κτείνω.

See also in the *List* in the proper place the forms

συγγνοϊτο, οὐτάμενος, and in reference to the mentioned κλῦθι, the old part. κλύμενος.

Whence it follows that those, which follow the same analogy without any *act*. form occurring, must be considered in the same light; *ex. gr*.

πνέω, πέπνῦμαι, — (ἐπνύμην,) ἄμπνῦτο, λύω, λέλῦμαι, — (ἐλῦμην,) λύτο, φθίω, ἔφθἴμαι, — ἐφθἴμην, φθίμενος, opt. φθῖμην.

See the List. See also ἐπλήμην in πίμπλημι, ἕνασθε in ναίω, ἐσσύμην in σεύω, ἐχύμην in χέω, and the part. κτίμενος, πτάμενος, (in πετάννυμι,) θύμενος, ἁρπάμενος.

8. Neither must the syncopated *aor. pass.*, having a consonant before their termination, $(\check{\epsilon}\lambda\epsilon\kappa\tau\sigma, \delta\dot{\epsilon}\chi\Im\alpha, \&c.)$ be separated from them. They are derived from the simple theme of the verb, and when this simple theme is at the same time the usual one, they distinguish themselves from the *imperf.* and the moods of the pres. tense barely by this syncope, on account of which they also agree exactly, like the preceding, with their perf. and plusq. pass. without a redupl., with which tenses they may be compared, but with which they must not be confounded. In their act. and pass. and medial signif., they all follow the pres. in μz_i , and they too belong exclusively to the most ancient poetry.

δέχομαι, έδεδέγμην, έδέδεξο, &c. δεδέχθαι,—aor. syncope, (ἐδέγμην,) ἔδεξο, ἔδεκτο, infin. δέχθαι, imper. δέξο. μίγνυμι, (ΜΙΓΩ.)—(ἐμίγμην,) μίκτο. λέξασθαι,—(ἐλέγμην,) λέξο, λέκτο, λέχθαι. πάλλω,—(ἐπάλμην,) πάλτο, &c. δρνυμι, (ΟΡΩ.)—imper. δοσο, ὤρμην, ὦοτο, infin. δοθαι, part. ὅρμενος, and some others like ἔγεντο for ἐγένετο, εὖκτο, (see εὖχομαι,) ἆλτο, (see ἅλλομαι,) ἐλέλικτο, (see

έλελίζω,) ἵχμενος, ἄρμενος.

Obs. 3. That the σ is dropped in terminations beginning with σ 9, is understood of course here as in the perf. paus. Hence $\delta_{i_{\mathcal{X}}} \Im_{\alpha_i}$, $\delta_{\epsilon} \Im_{\alpha_i}$. Hither belong also the dual $\mu_i \alpha_i \Im_{\alpha_i}$, (see below, $\mu_i \alpha_i \alpha_{\omega_i}$) and dropping two consonants, $\pi_i \varepsilon \Im_{\alpha_i}$, (see below, $\pi_i \varepsilon \Im_{\omega_i} \Im_{\omega_i}$)

Obs. 4. When the indic. of these pass. aor. retains its augment in any verb, of which the redupt. is the simple augment, it cannot be distinguished from the plusq. in point of form : δεμην, ἰκτάμην, ἰφθίμην, ἰστύμην.

9. Lastly (C) in the *perf* and *plusq*. lengthened forms are sometimes shortened by this syncope, and when such *perf*. have, as we shall see in § 113. the signif. of the *pres.*, they have a 2 *pers*. *imper.* with the termination \Im , (§ 106. with the Obs. 8.) This is the case with

κέκραγα,—κέκραγμεν, έκέκραγμεν, imper. κέκραχθι, (see κράζω,) ἄνωγα, (see the List.)—ἄνωγμεν, imper. ἄνωχθι.

εἰλήλουθα,—εἰλήλουθμεν, Epic forms for ἐλήλυθα, (see ἔρχομαι.) The syllable οι from ει generally becomes ι through this syncope, πέποιθα, from πείθω,—ἐπέπιθμεν, (Homer,)

čoixa, from εἴχω,—ἔοιγμεν, 3 pers. dual,

- Perf. žintov, plusq. Eletnov, all poetical forms, and this proves the correctness of our afore-stated derivation from isquev, &c. viz.
- οίδα, (from είδω,)—ίδμεν or ἴσμεν, ἴστε, 3 pers. plusq. Epic ἴσαν, imper. ἴσβι,
 - Infin. Epic iδμέναι for εἰδέμεναι, (commonly εἰδέναι,) with the Att. plusq. ἦσμεν, ἦστε, ἦσαν, for ἦδειμεν, ἦδειτε, ἦδεσαν. See about the forms from ἔοικα and οἶδα, the Note to § 109. III. 5.

⁵ These considerations will enable us to appreciate the merit of the usual statement, that not only $\lambda_{1\pi\tau\sigma}$, $\delta_{1\chi}\mathcal{D}a_{1\chi}$, &c. but also $\beta\lambda_{1\sigma}^{2}\mathcal{D}a_{1\chi}$, $\pi\tau_{1\mu\nu\sigma\sigma}$, $\delta_{1\mu\nu\sigma\sigma}$, $\delta_{1\mu}$, $\delta_{1\mu\sigma}^{2}\mathcal{D}a_{1\chi}$, $\pi\tau_{1\mu\nu\sigma\sigma}$, and these again with $\beta\lambda_{1\sigma}^{2}\mathcal{D}a_{1\chi}$, $\pi\tau_{1\mu\nu\sigma\sigma}^{2}$, But to separate the latter from the act. $\beta\lambda_{1\tau\sigma\sigma}^{2}$, $\delta_{1\nu\sigma\sigma}^{2}\mathcal{D}a_{1\chi}$, $\pi\tau_{1\mu}^{2}$, $\delta_{1\mu\sigma}^{2}\mathcal{D}a_{1\chi}$, $\delta_{1\mu}^{2}\mathcal{D}a_{1\chi}$, $\delta_{$ Obs. 5. When through this syncope the consonant of the radical form comes before a τ in the termination, this τ , because of the similarity of sound with the terminations of the pass. ($\tau i \tau \nu \phi \Im i, i \phi \Im a \xi \Im i, and the like,$) sometimes becomes a \Im . Thus the rest of the persons of the imper. $\ddot{z} \nu \chi \Im i$ become instead of

άνώγιτι, άνωγίτω, -- άνωχ 9ι, άνώχ 9ω, and of the perf.

λγεήγοεα, έγεηγόεατι,-έγεήγοεθι,

(see iγι(εω,) and this accounts most naturally for the Epic πίποσθι, (see below, πάσχω,)

πίποιθα, πιπόνθατι,- πίποσθι,

that is to say, as soon as the 9 came before the τ , it was changed into τ , (as ideau, irrs.) and the , was dropped, ($\pi i \pi \circ \sigma \tau s$.) which was erroneously made a pass. $\pi i \pi \circ \sigma S s$.

10. This syncope is more natural, whenever the characteristic of the verb is a vowel. But, as we have seen in § 97. 7. it is but in a very few verbs, that this vowel is pure before the termination α of the *perf.*, *ex. gr.* in

δέδια, (see δείσαι in the List,) whence perf. pl. δέδιμεν, δέδιτε, for δεδίαμεν, τε,

Plusq. εδεδιμεν, εδεδιτε, εδέδισαν, for εδεδίειμεν, τε, εδεδίεσαν, Imper. δεδιθι,

and as some of the perf. in nxa, when shortened by the Epic Poets, have their radical vowel (a) before the termination, $\beta i \beta n \kappa a$, $(\beta i \beta a \alpha,) \beta \epsilon \beta a \alpha \sigma_i$, $\beta \epsilon \beta a \alpha \sigma_i$, $\beta \epsilon \beta a \alpha \sigma_i$, this ancient form, and this syncope jointly serve to account for such perf. in the Attic and common language in the dual and pl. of the *indic*. and in the *infin.*, ex. gr. of $\tau i \tau \lambda n \kappa a$, (see the Anom. $\tau \lambda n \kappa a$.) TETAAA— $\tau i \tau \lambda n \kappa a$, *infin.* $\tau \epsilon \tau \lambda a \kappa a$. (for $\tau \epsilon \tau \lambda a - i \kappa a$.) This agrees perfectly with the pres. of the conjugation in μ_i , $n \sigma \tau a \mu \epsilon \nu$, $i \sigma \tau a \sigma a$: hence most of the other parts of the conjugation in μ_i adopt this form of the perf. thus,

Perf. τέτλαμεν, τέτλατε, τετλασι, (ν,) Dual, τέτλατον, Plusq. pl. ἐτέτλαμεν, ἐτέτλατε, ἐτέτλασαν, Dual, ἐτέτλατον, ἐτετλάτην, Infin. τετλάναι, (short α,) Imper. τέτλαθι, τετλάτω, &c.

Opt. TETLainv.

The conjunctive of this verb is not used in this form; we give that of $\beta i \beta n x \alpha$, $\beta i \beta \alpha \mu \varepsilon v$, &c.

Conj. βεβώ, ήs, ή, &c.

The part. alone does not follow the conjugation in μ_i , but is contracted of $\alpha \dot{\omega}_s - \dot{\omega}_s$, so that the masc. and neut. become homonymous, ($\alpha \dot{\omega}_s$ and $\alpha \dot{\delta}_s$, gen. $\alpha \dot{\delta}_{\tau \circ s}$, contracted $\dot{\omega}_s$, $\tilde{\omega}_{\tau \circ s}$,) and this con-

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tracted form has a peculiar fem. in $\tilde{\omega}\sigma \alpha$, ex. gr. of $\beta \in \beta n \times \alpha$, part. $\beta \in \beta n \times \omega \delta$, $\nu i \alpha$, δs ,

> βεβώς, βεβώσα, βεβώς, gen. βεβώτος.

Of these perf. there is none in common use, but the sing. indic. of the perf. and plusq. ($\tau \epsilon \tau \lambda \eta \varkappa \alpha$, αs , ϵ ,— $\epsilon \tau \epsilon \tau \lambda \eta \varkappa \epsilon \iota v$, $\epsilon \iota s$, $\epsilon \iota$:) all the other parts have the above collateral forms, which mostly are more in use than the regular ones. See in the List, besides $\tau \lambda \eta \varkappa \alpha$ and $\beta \alpha \iota \varkappa \alpha$, $\vartheta \nu \eta \sigma \varkappa \alpha$, $\tau \epsilon \vartheta \nu \eta \varkappa \alpha$, and above in $\iota \sigma \tau \eta \mu \iota$, (§ 107. Obs. II. 2. 3.) the perf. $\epsilon \sigma \tau \eta \varkappa \alpha$.

- Obs. 6. We observe farther,
 - a. that except the 3 pers. pl. of the perf. (τιτλῶσι, τιθτῶσιν, ἱστῶσιν, &c.) the α is short in all the other forms, the short vowel of the termination having been removed by syncope, not contracted with the radical vowel; and that consequently we ought not to write τιτλῶraι, τιθτῶraι, ἱστῶraι⁶.
 - b. that it is only the contracted part., which has the fem. ex: the Epics employed it regularly in vix in the resolved form, ex. gr. βιβαώς, βιβαύζα, βιβαύζα, βιβασα.
 - c. that the termination αώς, neuter αώς, of the part. (§ 27. 10.) becomes ιώς in the Ionic dialect, (see ⁱστημι, § 107. Obs. II. 3.) which is the usual Attic form in τιδιώς, of διήσκω, (see the List, and compare farther πιπτώς, πιπτιώς, in the Anom. πίπτω.)

11. Sometimes a *metathesis* of the vowel with a liquid, (§ 19. Obs. 2.) changes the radical verb, chiefly, in two cases:

- In the aor. 2. see § 96. Obs. 7. and compare also the Anom. άμαρτάνω and τέρπω.
- 2.) In several verbs, of which the simple theme has a liquid for its characteristic, ex. gr. in the root ΘAN , aor. $\xi \Im \alpha \nu \sigma \nu$, fut. $\Im \alpha \nu \sigma \widetilde{\nu} \mu \alpha \nu$, a transposition of the vowel ΘNA takes place to facilitate the conjugation; hence $\tau i \Im \nu \eta \kappa \alpha$, $\tau i \Im \nu \alpha - \mu \epsilon \nu$, &c. and this transposition in some verbs produces the new usual pres., in this instance $\Im \nu \eta \sigma \kappa \omega$. The same is done with the root MOA. But owing to the difficult pronunciation of $\mu\lambda$, a β is inserted between these letters in the middle of the word, according to § 19. Obs. 1. $\mu \epsilon \mu \beta \lambda \omega \kappa \alpha$ for $\mu \epsilon \mu \lambda \omega \kappa \alpha$, and the μ itself is changed in the beginning of the word into a β , $\beta \lambda \omega \sigma \kappa \omega^{T}$. This supposi-

⁶ The quantity in comedy, ex. gr. τιδιάναι, Aristoph. Ran. 1012. shews that the short a was in common use. But this did not prevent Poets, particularly an old one like Æschylus, from employing in the *infin*. for the sake of the metre, the contracted form τιδιάναι, (Agam. 550.) The Epic infin. τιδιάμιναι, τιδιάμινα, are explained on comparing them with § 107. Obs. IV. 1.

¹ Exactly in the same relation are βλάζ to μελακός, βλίστω, (I squeeze oul,) to

tion renders the analogy of the three following verbs evident and complete,

θνήσκω. θανούμαι, έθανον, τέθνηχα, $(\Theta AN, \Theta NA.)$ θορούμαι, έθορον, $(\Theta OP, \Theta PO,)$ θρώσκω. βλώσκω, μολούμαι, έμολον, μέμβλωκα, (ΜΟΛ, ΜΛΟ,) which see in the List; and the defective forms $\xi_{\pi opov}, \pi \xi_{\pi}$ πρωται, (see below πορείν,) belong together in the same way⁸.

· Under this metathesis can be ranked with perfect certainty only those verbs, in which the transposed vowel is recognised in some forms, as the α in $\tau_{\varepsilon} \Im v \dot{\alpha} v \alpha_i$, $\tau_{\varepsilon} \Im v \dot{\alpha} i \eta \gamma$, and the o in $\mu \dot{\varepsilon} \mu \beta \lambda \omega \kappa \alpha$. But where there is merely an n, it may appear doubtful whether we are to call it a metathesis, or simply a syncope; ex. gr. whether it be $\delta \epsilon \mu \omega$, (ΔEM , ΔME ,) $\delta \epsilon \delta \mu \eta \pi \alpha$, or (like $\nu \epsilon \mu \omega$, $\nu \epsilon \nu \epsilon \mu \eta \pi \alpha$,) $\delta \in \mu \omega$, ($\delta \in \delta \in \mu \eta \times \alpha$,) $\delta \in \delta \mu \eta \times \alpha$. Hither belong with a differently formed pres.

> τέμνω, fut. τεμώ, aor. έτεμον, perf. τέτμηκα, κάμνω, fut. καμούμαι, aor. έκαμον, perf. κέκμηκα.

Yet a more distinct analogy appears to class these verbs in the category of a metathesis, (TEM, TME, KAM, KMA,) and this is still more certain with respect to the verb xaléw, though the succession xaléw, xaléow, xéxlmxa, seems to point to a bare syncope. The fut. $x\alpha\lambda\omega\omega$, or with the best Attic writers, $x\alpha\lambda\omega$, is unquestionably the *fut*. of the primitive KAA Ω , (compare § 95. Obs. 12.) but the usual pres. xalé ω comes only from the fut. as the Ionic pres. µaxioµaı does from the fut. µaxiooµaı,-ovµaı, (see § 95. the second Note to Obs. 16.) The radical form $KA\Lambda\Omega$ gave *kéklyka* by the same transposition, (KAA, KAA,) as the above perf.: hence the poets have also, corresponding to the form Synoxa from OAN Ω, a pres. xix hoxa. Thus

καλέω, κικλήσκω, fut. καλ $\tilde{\omega}$, perf. κέκληκα, (KAA, KAA.) See in the List βάλλω βέβληκα, σκέλλω ἔσκληκα, and also $\pi \epsilon \lambda \dot{a} \omega$, στορέννυμι, περάω, and the Note to κεράννυμι.

μίλι: see Buttm. Lexilogus, II. 108. And a still stronger analogy for μολιϊν, μίμ-βλωκα, βλώσχω, is afforded by the following two instances, μόχος, (death.) φθισίμβροτός, άμαρτιν, άμβροτιν, άβροτάζι». ⁸ The corresponding radical form of βιβρώσχω has been preserved only in the

verbal subst. Bopá.

§ 111.—New Themes derived from the Tenses.

1. There is another, but not very common species of anomaly, when any other than the *pres.* becomes a new theme, partly because it could be taken in the sense of the *pres.*, and partly because it was more familiar to the ear than the *pres.* This occurs only with the *perf.* and the *aor.* 2. *act.* and *pass.*; for we have assigned their proper place in § 96. Obs. 9. to those forms, which by an irregular assumption of the characteristic s, used to be derived from the *fut.*

2. A. The *perf*. having frequently the signif. of the *pres.*, (as we shall see in § 113.) it sometimes actually forms a new *pres.*, but chiefly only in the Doric dialect, or with Epic Poets.

Thus we read in Theorr. (15, 58.) $\delta\epsilon\delta\delta\deltai\kappa\omega$ for $\delta\epsilon\delta\delta\epsilon\kappaa$, I fear, (Anom. $\delta\epsilon\delta\delta\epsilona$,) and in Homer $\kappa\epsilon\kappa\lambda$ hyportes, (Anom. $\kappa\lambda\delta\zeta\omega$) Hence the imperf. in outderived from perf.; ex. gr. Hesiod, $\epsilon\pi\epsilon\phi\nu\kappa\sigma\nu$, (as if from $\Pi E\Phi\Upsilon K\Omega$,) from $\pi\epsilon\phi\nu\kappa\alpha$, to which also belong the 3 pers. like $\gamma\epsilon\gamma\omega\nu\epsilon$, $\delta\nu\eta\nu\sigma\delta\epsilon$, $\delta\kappa\omega\gamma\epsilon$, which in Homer are not only perf. (that is to say pres. tenses,) but frequently also imperf. (or aor.) Hither belong likewise the fut. $\epsilon\sigma\tau\eta\delta\omega$, (see § 107. Obs. II. 4.) and $\tau\epsilon\beta\nu\eta\delta\omega$, (Anom. $\beta\nu\eta\sigma\kappa\omega$.)

Obs. 2. The accent of some Epic part. and infin. points likewise to a perf. pass. having assumed the form of a pres.; ex. gr. & xηχίμινος and & xαχήμινος, & xάχησθας, under ἀxαχίζω, ἰληλάμινος under ἰλαύνω.

3. B. The *aor.* 2. produces in some verbs a new formation as if from $i\omega$, and the *aor.* 2. *act.* in particular, because of the *infin.* in $i\omega$.

It cannot be presupposed that there have been verbs εδρέω, τυχέω, &c. but the aor. εδρον εδρεϊν, έτυχον τυχεΐν, gave birth to the formation εδgήσω, εδρηκα, τετύχηκα, &c. which produced, but later, a pres., see εδρίσκω, τυγχάνω, and similar forms in μανθάνω, βλαστάνω, γύγνομαι, &c.

In some other verbs, of which the aor. 2. pass., as deponens, has

an act. signif., there was a *perf*. in $n \times \alpha$ formed of $n \times n$ in the same way:

ἐβρίνηκα, from ἐβρίνην, (I flowed,) see ρέω, κεχάρνηκα and κεχάρημαι, from ἐχάρνην, (I rejoiced,) see χαίρω, δεδάνηκα and δεδάνημαι from ἐδάνν, (I learned,) see ΔΑ.

§ 112.—Anomalous Mutability of the Root.

1. By far the greatest part of the anomalies of the Greek verbs consists in the intermixture of forms derived from different themes, so that several derivative tenses conjugated regularly presuppose another *pres.* than the usual one. Some instances of this kind have been treated of above, § 92. separately for practical purposes, and as belonging to the usual conjugation. We shall now review those, which either deviate too much, or offer little uniformity in their class of verbs.

2. The different way, in which the root of a verb is conjugated, constitutes the diversity of themes; and these different radical forms very frequently co-exist together through the whole verb, or some of its parts, especially in the *pres.* The relationship of some letters, love of euphony, anxiety of the old Poets to have a variety of forms of words for their verses, and lastly also some less important motives, which to us have the appearance of mere chance, occasioned the formation and combination of such collateral forms. The language of daily intercourse generally adopted either one or the other of such forms. But it was also very natural that, considering the great number of parts of a verb, the differences arising from the different radical forms were necessarily intermixed. This is the anomaly, which actually is so frequent in the Greek verb.

3. We must remember here what is evident from § 92. that the regular process of the verb is by no means the primitive and natural one, and in particular that it did not proceed from the *pres.*, but that in the most essential verbs expressive of natural wants, the most ancient and true root lies in other tenses, and most readily in the *aor*. 2. when there is one; and that the *pres.* is merely a derivative form, in which the root is enlarged and made fuller and more sonorous; *ex. gr.* from $\Lambda HB\Omega$ or $\Lambda AB\Omega$, $-\lambda \alpha \mu \beta \dot{\alpha} \omega$. But this radical form generally does not extend beyond the pres. and imperf., so that this alone already renders such a verb anomalous, when the whole is considered as conformable to method; ex. gr. $\lambda \alpha \mu \beta \dot{\alpha} \nu \omega$, $\dot{\epsilon} \lambda \dot{\alpha} \mu \beta \alpha \nu \nu$, $-\lambda \dot{\eta} \psi \circ \mu \alpha i$, $\dot{\epsilon} \lambda \alpha \beta \sigma \nu$, &c.

4. The circumstance that there is a double form of a pres. in actual use, occurs even in common prose; and many double forms, like $\lambda \epsilon i \pi \omega$ and $\lambda i \mu \pi \dot{\alpha} v \omega$, $\kappa \tau \epsilon i v \omega$ and $\kappa \tau i v v \upsilon \mu i$, are found in the best prose-writers. But one of the forms frequently belongs to a certain dialect, as, for instance, $\dot{\alpha} v v \epsilon \omega$ for $\dot{\alpha} v \omega$, $\phi \upsilon v \gamma v \dot{\alpha} v \omega$ for $\phi \epsilon \dot{\nu} \gamma \omega$, were more familiar to the Ionians. Poets of all times were particularly fond of such collateral forms, as were handed down to them from days of yore. Frequently also such a fuller collateral form became most current in popular language, and was completely conjugated with *aor*. &c., whilst the equally complete radical form receded from the language of daily intercourse, as $\pi \dot{\epsilon} \rho \omega \dot{\epsilon} \pi \epsilon \rho \sigma a$, gave way to $\pi o \rho \theta \dot{\epsilon} \omega \dot{\epsilon} \pi \delta \rho \theta n \sigma a$.

Obs. 1. Such modifications of the radical form were frequently attended with differences in the signif. Instances of this kind belong to Dictionaries, or to the Section on the Formation of Words. But here, too, it is impossible to draw a strict line of demarcation. The idea of duration, which in those fuller forms was to be rendered more sensible as a stronger contrast to the idea of the aor., gave rise to the modifications of repetition, (iterative,) of frequency, (frequentative,) and of habit, (habitual, usual.) Thus it was very natural that of two co-existing forms of the pres. one adopted such a modification preferably to the other. For instance, the verb poetia made of pipe, which is formed perfectly analogous to the above-mentioned meetin, and to several other correct collateral forms, has, however, generally some more restricted peculiar meanings, as ' to wear a coat,' 'put it on usually.' But there is no fixed rule to be established on that head, and no Writer, no Poet in particular, considered himself bound by it. Without attending to any particular shade of meaning, the fuller form was frequently preferred, whenever euphony, the convenience of the metre, or stress to be laid on the thought, required it; and oppin, for instance, was often employed for \$\$\phi_{iew}\$. But all this can only be hinted at here.

Obs. 2. Whenever there was, along with the usual regular form of the verb, another rather deviating one in the pres., this also produced, it is true, an anomaly in the language; for the same writer being obliged to render the thought, for which he used, for instance, $\lambda_{\mu}\pi\dot{\alpha}s\omega$ in the pres., by $\lambda_{ii}\langle\psi\omega$ in the fut., it may be said that the fut. of $\lambda_{\mu}\pi\dot{\alpha}s\omega$ is $\lambda_{ii}\langle\psi\omega$. Yet as in this case it is not two defective verbs, which constitute an anomalous whole as in the former, but there merely is along with a regular perfect verb, $(\lambda_{ii}\pi\omega, \lambda_{ii}\langle\psi\omega, \&c.)$ a defective one, $(\lambda_{\mu}\pi\dot{\alpha}s\omega,)$ which Poets and Orators use for their own purposes, all such defective collateral forms must be left to Dictionaries. The grammarian can only direct the attention of the learner to the analogy, according to which the lengthened forms resemble each other in many instances, as will be seen in the following §§.

5. But it does not follow that all the themes, which are or appear to be the basis, on which some tenses were formed, have Q

therefore existed. It is, indeed, possible that the simple radical form, which is in the other tenses, may have existed formerly in a pres. (compare § 83. Obs. 6.) but on the whole it is not probable; and it often would happen that the habit of seeing various formations combined in one verb, led to the preference of an easier conjugation, or introduction of some change, neither of which circumstances necessitates the supposition of a corresponding pres. of a similar theme. Of this nature is, beside the instances mentioned in the two preceding §§. the transition of the verbs in ω to the formation $(i\omega_n)$ $i\sigma\omega_n$ &c. (see 8.)

6. There are frequently several of these circumstances concurring, so that the conjugation of a verb is mixed up with that of three or more forms. Thus we have of the primitive form $\Pi H \Theta \Omega$ or $\Pi A \Theta \Omega$, barely the *aor. \epsilon \pi a \theta ov:* another form, strengthened with v by position $\Pi E N \Theta \Omega$, maintained itself in the *perf.* $\pi \epsilon \pi a \sigma v \theta a$, &c. but both were forced to give way in the *pres.* and *imperf.* to the form $\pi a \sigma \chi \omega$, which now gives its name to the whole verb. From $\Pi E T A \Omega$ comes $\pi \epsilon r a \sigma \omega$, &c. in the *perf. pass.* through the syncope $\pi \epsilon \pi \pi \pi \mu \alpha u$, whilst the lengthened form $\pi \epsilon r a' \nu \nu \mu u$ is alone in use in the *pres.* and *imperf.* &c.

7. Some of the derivative forms of verbs are of such a nature, that there are scarcely any instances remaining in the language of a similar change of the radical verb; ex. gr. in $dy_{11}/d\omega$ from dy_{10} , $\pi d\sigma_{X}\omega$ from $\Pi A \Theta \Omega$, $\delta\sigma \theta i\omega$ from $\delta \lambda \omega$, $\delta\lambda a d \nu \omega$ from $\delta \lambda d \omega$, &c. Most of them, however, conform with others to the same obvious analogy, which must be comprised under one point of view, the better to commit to memory the anomalies of their conjugation, and the numerous collateral forms of the whole verb, or its *pres.* tense, which occur especially in the Greek Poets.

Remember that, when in the following examples two forms are combined by AND, they are both in use; —where FROM is mentioned, the latter verb either is quite obsolete, and to be recognised only in the tenses derived from it, or is found merely in the old Poets; —and when FOR is mentioned, the first form is peculiar to the Poets. Verbs belonging to the first and third category are not stated again in the list of *Anomalous Verbs*, unless there be some particular reason for it.

8. One of the readiest changes was

ω-into έω, more rarely άω, contr. ω:

ριπτω and ριπτέω, κτυπέω from ΚΤΥΠΩ, (whence έκτυπον,) γαμέω

from $\Gamma AM\Omega$, (whence $\xi_{\gamma \alpha \mu \alpha}$,) $\mu \nu x \alpha_{0 \mu \alpha}$ from MYK Ω ,

(whence $i\mu\nu\nu\nu\nu$) $\delta\alpha\mu\dot{\alpha}\omega$ from $\Delta EM\Omega$, (whence $i\delta\dot{\alpha}\mu\eta\nu$.) Whenever the regular inflection of a verb was attended with any difficulty, or might be productive of cacophony and indistinctness, it was conjugated as if the *pres.* ended in $i\omega$. (See above, 5.)

Obs. 4. Though both kinds of future do not presuppose, or at least do not necessarily presuppose a pres. tense in is, yet such a pres. tense often was formed, sooner or later, in consequence of these fut. Thus undoubtedly originated, already in the oldest language, xalis from xaliss, (see the List,) and probably also $\beta_{1377}(s)$ $\beta_{1377}(s)$, which was much in use, from $\beta_{1377}(s)$. But the proof of this is rather difficult; we are, therefore, perfectly warranted in deriving every fut. in issue and new from a pres. tense in is, if there be such a one in use.

Obs. 5. We must, however, remark, that the Ionians in particular are fond of forming single parts of the pres. or imperf. as if of in, without the whole pres. tense occurring; ex. gr. $\delta\phi\lambda$ ii, $i\psi$ ii, $\sigma\nu\mu\beta\alpha\lambda\lambda$ ioµiros, π iiζiúµiros, Herod. π iíζiur, for i π iíζor, Homer, &c.

9. Several disyllabic barytone verbs, of which the first syllable has an ε , give collateral forms by changing this ε into o, and taking the termination $\varepsilon \omega$,

φέςω and φορέω, τρέμω and τρομέω, δέμω and δομέω, πέςθω and πορθέω. Hither belong, therefore, the forms δεδοκημένοs for δεδεγμένος, ἐκτόνηκα, μεμόςηται, ἐόλητο, (see δέχομαι, κτείνω, μείρομαι, εἶλω,)

or the radical syllable has ω with the termination $\dot{\alpha}\omega$,

τρωχάω, δωμάω, and also βρωμάω, νωμάω, τρωπάω, στεωφάω, for βρέμω, νέμω, τρέπω, στρέφω.

The verb πέτομαι alone has, beside the collateral forms ποτέομαι and πωτάομαι, another ποτάομαι.

10. Verbs in ω purum sometimes take the termination $-\sigma x \omega$, retaining their radical vowel,

γηςάω and γηράσκω, ίλάομαι and ίλάσκομαι, φάσκω from ΦΑΩ, (whence φήσω, see § 109. Ι. 2.) ρύομαι and ρύσκομαι, and

lengthening the radical vowel yiyywoxw from $\Gamma NO\Omega$.

But those in $\epsilon \omega$ most commonly become $-i\sigma x \omega$,

κυέω,—κυΐσκω, στερέω,—στερίσκω,

and as the infin. aor. 2. terminates in εiv , this sometimes occar Q 2 sioned a new formation in ω , (see § 111. 3.) out of it, and a pres. tense in $lox \omega$,

from EYPΩ aor. εύρον, εύρεῖν,—εύρίσκω,—fut. εύρήσω : see also ἀμπλακίσκω, ἀπαφίσκω, ἐπαυρίσκομαι.

Obs. 6. This form may be compared with the Latin verbs inchoalize, since several of these verbs denote a beginning, increase, growing; but they seldom distinguish themselves by this signification from the simple form, as the Latin rubescere, for instance, does from rubere. We have, however, an instance of this kind in $\frac{1}{2}\beta_{div}$, I am arrived at puberty, $\frac{1}{2}\beta_{dir}\sigma_{xo}$, I am growing up to puberty. Commonly the simple form had the same signif., or was quite obsolete. But verbs in σ_{xo} sometimes have a causative or transitive sense, (see § 113.2. to cause or get another to be in the state, or to perform the action, of the simple verb.) ex. gr. $\mu_{i0}\delta_{ion}$, if an drunk, $\mu_{i0}\delta_{ion}$, intoxicate, (see the List;) $\pi(\sigma_{xon}, I \text{ give to drink}, from \pi(m, \pi(\sigma_{xon}, See below find motion)). The learner has been cautioned already, (in the Obs. to § 103. II. 1. Note,) carefully to distinguish the Ionic imperf. and aor. in over from these verbs.$

Obs. 7. The z in the termination szw is, however, sometimes radical, and the s a mere strengthening addition; ex. gr. $\lambda éssue$ from AAKO, *liszue*, (to liken, compare,) from *ilzue*, (to be like, resemble,) surveze for survey. The case is different with $\lambda \lambda verse$, $\lambda d \delta szw$.

11. Some verbs have Attic and Poetical collateral forms in $\Im\omega$, with different vowels preceding,

φλεγέθω for φλέγω, νεμέθω for νέμω, φθινύθω for φθίνω.

Hither belongs also the lengthening by means of the letters $\alpha \Im$ before the termination, which occurs even in Attic prose, but is found only as a *præterite*, *imperf.*, or *aor*. in $-\alpha \partial \sigma v$,—and in the dependent *moods*. Those, which occur of this kind, are,

διωκάθειν, εδιώκαθον, from διώκω, εἰκάθειν, εἰκάθοιμι, from εἶκω, αμυνάθειν, αμυναθοίμην, from αμύνω, εἰργάθειν from εἴογω, and the Epic μετεκίαθον from κίω.

Compare with them the forms introduced at a later period instead of $v \not\in \omega$, (I spin,) $d\lambda \not\in \omega$, $x v \nota \omega$, $v \not\eta \theta \omega$, $d\lambda \not\eta \theta \omega$, $x v \dot{\eta} \theta \omega$: see also $\pi \lambda \dot{\eta} \theta \omega$ and $\pi \rho \dot{\eta} \theta \omega$, in $\pi \not(\mu \pi \lambda \eta \mu)$ and $\pi \not(\mu \pi \rho \eta \mu)$.

12. Sometimes a y is inserted before the termination,

δάχνω from $\Delta AK\Omega$, (whence έδαχον,) see also below, τέμνω, χάμνω.

Hence iw and iw become-ivw and ivw,

πίνω from ΠΙΩ, τίω and τίνω, θύω and θύνω, ἐντύω and ἐντύνω, see also φθίω, δύω, ίδρύω,

and aw becomes -aivw, seldom avw,

βαίνω from BAΩ, φθάνω from $\Phi \Theta A \Omega$.

13. The trisyllabic and polysyllabic verbs in $\dot{\alpha}v\omega$, and some in $\alpha iv\omega$, have, however, a theme in ω for their radical form, which,

(coming from the *aor*. 2., see § 111. 3.) produces some tenses, as if of $i\omega$:

αὔξω and αὐξάνω, βλαστάνω from ΒΛΑΣΤΩ, aor. 2. ἔβλαστον, fut. βλαστήσω, ἀπέχθομαι and ἀπεχθάνομαι, see also below ἁμαςτάνω, αἰσθάνομαι, &c.—όλισθάνω and ὀλισθαίνω, aor. 2. ὥλισθον, fut. ὀλισθήσω.

The verbs in $\Delta v \omega$ usually insert a nasal sound in the radical syllable of the verb, and shorten the radical vowel, when it is long, in this manner,

λείπω and λιμπάνω, φεύγω and φυγγάνω, ἐρεύγω and ἐςυγγάνω, λήθω and λανθάνω. See also below, ἀνδάνω, θιγγάνω, λαμβάνω, λαγχάνω, μανθάνω, πυνθάνομαι, τυγχάνω.

Obs. 8. With respect to the quantity of the doubtful vowels before the final syllable row, it may be remarked in general that ino and ino are long, ex. gr. zeino, deino, Beadino, but ano short. However, if we follow the Epics,

φθάνω, ικάνω, κιχάνω,

are long: but the Attics are so far deviating, that they not only make

τίνω, φθίνω, short, but also include again

φθάνω, κιχάνω¹, in the analogy of the other verbs in άνω, and make them also short.

14. A very frequent change is that of

ω into vūμι, (see § 106. Obs. 4.)

οἴγω and οἴγνυμι, δείχνυμι from ΔΕΙΚΩ; (whence δείζω, &c.) see below, ἄγνυμι, ὄρνυμι, ὀμόργνυμι, ζεύγνυμι, &c. and also πταίρω and πτάgνυμαι, (primitive form ΠΤΑΡΩ, compare above § 92. 9.)

When a vowel precedes the termination, the v is commonly doubled, and o becomes ω ,

χρεμάω and χρεμάννυμι, see below, χεράννυμι, πετάννυμι, σχεδάννυμι, ζέω and ζέννυμι, see below, χορέννυμι, σβέννυμι, στορέννυμι, τίω and τίννυμι, χόω and χώννυμι. See below ζώννυμι, δώννυμι, στρώννυμι, χρώννυμι.

15. A change, which is rather confined to Poets, is the insertion of a v before the termination $d\omega$, thus,

άω into νάω, νημι,

δαμάω and δαμνάω, δάμνημι, περνάω, πέρνημι, from περάω, and changing ε into ι, κιρνάω, κίρνημι, from κεράω, (κεράννυμι,) and also πίλνημι, πίτνημι, σκίδνημι, from πελάω, ΠΕΤΑΩ, ΣΚΕΔΑΩ.

¹ In this word the Attics made the syllable z_i long, which else as a *redupl*, is short, and actually is so in $z_i \chi_{\tilde{n}'\alpha i}$, &c. See in the *List* the quantity of the other forms belonging to $\varphi \ell_{i'\alpha}$ and $\varphi \ell_{i'\alpha}$.

16. Several verbs, not only those in $\mu\mu$, but many others, take the *redupl*. in the *pres*.

γιγνώσκω from ΓΝΟΩ, whence γνώσομαι, μιμνήσκω, πιπεάσκω, &c. and μένω and μίμνω, πίμπτω³ from ΠΕΤΩ, γίγνομαι from ΓΕΝΩ.

17. Lastly, some verbs form single tenses from very different radical verbs, exactly as in Latin *fero*, *tuli*, *latum*. And the very same verb is an instance of it in Greek,

φέρω, fut. οίσω, aor. ήνεγκον.

The other most decisive examples may be seen in the List, under αἰρέω, εἰπεῖν, ἔρχομαι, ἐσθίω, ὑράω, τρέχω. Compare also the additional remarks to ἀλίσχομαι, ἐρέσθαι, ζάω, θέω, πλήσσω, τλήναι, ἀνέομαι.

§ 113.—Anomaly of Signification.

1. Whatever relates to the signif, of verbal forms, is properly the province of Syntax, since it cannot be separated from the theory of the construction of the language. The most general points, without which the subject of conjugation could not have been understood, have already been stated; and the deviations of meaning, as far as they are more or less firmly established in some verbs, cannot be kept distinct from the anomaly of the formation of verbs, exactly as in Latin, ex. gr. odi, hortor, audeo, ausus sum; but the instances in Greek are at once more various and frequent.

2. We must, however, previously elucidate a subject, (which, on the whole, concerns only the Dictionary,) because it enters in various ways into the anomaly of the Greek verb, viz. the IM-MEDIATIVE and CAUSATIVE signif. of verbs. The former denotes the action or situation as belonging directly or *immediately* to the subject; the latter denotes the action or situation as being caused or effected in another. There is in the regular way a particular verb for each of these signif., though the CAUSATIVE verb may be derived from the IMMEDIATIVE. Thus in English fall, lie, awake, are IMMEDIATIVE, and from them are derived the CAUSATIVEs to fell, lay, awaken, which cause the falling, lying, awaking of another object. But it is an anomaly, when, as is the

² The *i* in $\pi/\pi\tau\omega$ is long according to the *Elym. M.*, and the first syllable of $\varkappa_{\mathcal{X}\mathcal{X}\mathcal{A}\mathcal{A}\mathcal{O}}, \exists \eta\omega$, is acknowledged to be long. The inferences to be drawn from this with regard to *redupl*. in general, are stated in Buttm. *Compl. Gr. Gr.*

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case in all languages, one and the same verb combines both signif.¹ in Greek, for instance, $i\lambda a i v \epsilon i v$, IMMED. to ride in a coach, move hastily towards a place; CAUS. to drive, $xa \theta i \zeta \epsilon i v$, to sit and to set. This appears to have been the case with many more verbs in the old language, and this accounts for the circumstance, that in several verbs, which for that very reason belong to the anomalous verbs, the IMMEDIATIVE signif. has been retained in some tenses, and the CAUSATIVE in others, as we have seen above in the verb $i\sigma\tau m\mu i$.

Obs. 1. The causatives are by their nature transitives, and as the immediatives are also intransitives in most cases, it has given rise to the very general, but incorrect and misleading practice of treating this subject as an intermixture of a trans. and intrans. signif. But independently of this denomination being much too broad, (since verbs may be trans. and intrans. without changing their meaning, ex. gr. the transitive to see, may also serve to denote the situation of one, who has his eyesight; the intrans. $\varphi_{ii}\varphi_{iui}$, to flee, is likewise transitive, $\varphi_{ii}\varphi_{iui}$ and to avoid one, which cases very frequently approximate without being identical, ex. gr. when $\sigma_{xi}\partial_{xii}$ to hasten, becomes transitive, $\sigma_{xi}\partial_{xii}$ and hasten something, but never $\sigma_{xi}\partial_{xii}$ and to cause one to hasten;—however, in all cases where causativum and immediativum actually bear the same distinction as transitives and intransitivum, we may employ the latter denominations equally well, when the causative relation has been previously fixed, or may be supposed to be well known.

Obs. 2. The pass. or med. form is also employed in several verbs to express what is here called the immediative signif., because any immediative idea, whenever the mind supplies a causativum, may be considered as the pass. or med. of this causativum, ex. gr. to lie, as to be laid or to lay one's self. Hence of xabizer, to set, the signif. to sit, or more accurately, to set one's self down, belongs properly to the medium natifier elas, yet the act. sall (so was as readily employed in the same sense. And many of these verbs of double meaning have undoubtedly creeped into most languages by the pronoun se in Latin, or the Greek invriv, having been added, omitted, or understood; of this kind are almost all the Latin verbs of this class, ex. gr. abstinere, (scilicet,) se, to abstain from. See also § 130. Obs. 2. The particular cases, where a verb combines both signif., are stated in Dictionaries; Grammar, besides stating the general view of the matter, attends only to those instances, where assigning the two signif. to different forms of the same verb renders that verb anomalous. Thus the aor. 2. and perf. of some primitive verbs are the tenses, which particularly assume the immediative signif.; see beside, "ornus, acapioza, Baiva, dúa, igeiza, igeiza, öprups, «βίννυμι, σχίλλω, φύω, in the List, and the following Obs.

Obs. 3. That the perf. 2., as we remarked, § 97. 5. Obs. 5., especially belongs to the intrans. signif., is seen in particular in verbs, in which the two signif. are intermixed. Πεάττω is one of these, where the pres. act. has the two meanings, and its two perf. at least in the most current prose⁹, actually have the two different signif. : πεάττω, I do, make, perf. πίπεῶχω, πεάττω, I find myself, (ss. gr. maλῶt,) perf. πίτ

¹ Ex. gr. in English to burn, IMMED. to be on fire, CAUS. to set fire to, the Latin suppeditare, IMMED. to be at hand, CAUS. to cause something to be at hand, to supply; the French sortir, IMMED. to go out, CAUS. to take out, drop; IMMED. to fall, CAUS. to let fall.

* See in Buttm. Compl. Gr. Gr. the List of Verbs.

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πεξέγα. This appears to have been originally the case with all such verbs as OAA, IHHΓΩ, σήπω, τήπω, &c.: they all had both meanings, and that of the perf. 2. was the intrans. one. But the pass. or med. of most of those verbs had the intrans. signif. (compare § 135. 4.) and as the perf. 2. has the same, the perf. 2. of the following verbs, (which also ought to be seen in the list of Anom.,) appears to belong to the med. or pass. voice, to which, however, it belongs as little as the perf. 1. πίφυπω, ίστηπω, which is exactly in the same predicament :

> ἄγνυμι, — ἄγνυμαι, I break, intrans.; perf. ἴαγα, I am broken: δαίω, — δαίωμαι and δίδηα, I burn, intrans.: ἰγιίψω, — ἰγιίψωμαι, I awake, ἰγψήγοψα, I watch: ἰλπω, (I cause to hope,) ἴλπομαι and ἰδλπα, I hope: κήδω, (I afflict.) κήδομαι and κίκηδα, I am anxious about any thing: μαίνω, (ἰκμαίνω, I drive mad.) μαίνομαι and μίμηνα, I am mad: οἴγω, ἀνοίγω, ἀνίωχα, — ἀνοίγομαι, I get open, ἀνίωγνα, I stand open: ὅλλυμι, δλώλεκα, — ὅλλυμαι, I go to ruin, ὅλωλα, I am undone: πιίθω, πίπεικα, — πίθομαι, I go to ruin, ὅλωλα, I am undone: πινθω, πίπεικα, — πίθομαι, I go to ruin, ὅλωλα, I trust: πήγνυμι, πήγνυμαι, I become fixed, πίπηνα, I am fixed: ὅήννωι, ἡήγνυμαι, I rend, intrans., ἔμμωγα, I am rent: σήπω, (I make putrid,) σήπομαι, I become putrid, σίσηπα, I am putrid: τήπω, (I melt, trans.) τήκομαι, I melt, intrans., perf. τίτηκα: φαίνω, (I shew,)—φαίνομαι, I shine, perf. πίψηνα.

See about $\varphi S_{i/e^{\omega}}$ the following Obs. The perf. of some deponents, like $\gamma_{i}\gamma_{i}\gamma_{i}\rho_{i}$, $\gamma_{i}\gamma_{i}\gamma_{i}\sigma_{i}\sigma_{i}$, are explained in the same way.

Obs. 4. Every transitive may be considered as the causative of its pass., and this, of course, may be looked on as an immediative. Sometimes the language really gives the act. form to a pass. idea, as in Latin vapulo, which thus becomes an intrans. immediative, of which ferio is the causative. It is thus that the few instances in Greek, where particular tenses of a verb, though of act. form, have yet a pass. signif, are accounted for; especially some perf. 2. like *lifewya*, *law boken*, forced asunder. The Homeric resurds, (see the Anom. $\tau_{ib\chi a}$) and the perf. 1. ialwan, (see alisewan,) are still more exact instances. Fluctuating ones, between the trans. and this neutropass. signif. are, of ϕ_{bigen} , *I spoid*, (*lrans.*) $\delta_{i\phi}\phi_{\delta en}$, *I have spoiled*, and am spoiled; $\pi i \pi \lambda n \gamma a$, *I have struck*, with some Writers *I have been struck*, and rireeqa, see the Anom. $\tau_{e}i \phi_{an}$.

3. It is likewise an anomaly of signif, when the act. med. or pass. meaning of the verb does not correspond to it in all its forms. That the act. voice should have a pass. signif., is of most uncommon occurrence: see the preceding Obs. But it is frequently the case with the deponens, a verb which combines an act. signif. with a pass. or med. form. This anomaly is uncommonly frequent in the Greek language. Whenever the act. form is quite wanting in a pass. verb, which has an act. signif., it constitutes a real or defective deponens, which, according as the aor. is taken from the pass. or med., is (§ 89. 3.) a deponens pass. or deponens medium: ex. gr. Súvaµaı, iSovriSnv, to be able, axioµau, nxioµau, iSovriSnv, to heal, murSavoµau, imusou, to learn, hear.

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Obs. 5. The frequency and variety of verba deponentia in Greek comes from the intermixture of the med. voice, which partly partakes so much of the pass. both in signif. and form, and partly implies so often the complete, or almost complete meaning of the act. Any principles bearing on this point in general belong to Syntax, (see § 135. Obs. 4. and 8.) and their application to particular verbs is the province of Dictionaries, which must be consulted about the very numerous defective verba deponentia.

Obs. 6. But the Greeks often allow themselves to form tenses with a pass. signif. from a deponent. This is done 1.) in the perf., where the construction immediately shews whether it is to be understood in the pass. sense; ex. gr. Plato de LL. 710. Πάντα ἀπιίγγαται τῷ 9ιῷ, (from ἀπιφγάζομαι, I make, perform,) where the dat. must be rendered by the English by, All has been made, completed by the Divinity.
2.) In the aor. pass., when the deponents as such has an aor. med., ex. gr. βιάζομαι, I force, ἰβιάσ 9nv, I was forced; διξάμινος, who has taken, διχθιὶς, accepted. Compare § 136. Obs. 2.

4. It frequently happens that the *fut. act.* of *act.* verbs is little or not at all used, and the

Fut. Medii

has the trans. or intrans. signif. connected with the act., when the rest of the med. with its peculiar meaning does not occur of such a verb. This is the case with a number of the most familiar verbs, ex. gr. axoiva, I hear, axoivouran, (never axoivou), I shall or will hear.

Obs. 7. We subjoin some fut. of this kind: $\lambda \gamma v \delta r \sigma \mu \alpha i$, $\delta \sigma \sigma \mu \alpha i$, (from $\delta \delta \omega$,) $\lambda \sigma \alpha \alpha \tau \sigma \delta \alpha \delta \sigma \sigma \mu \alpha i$, $\beta \alpha \delta \sigma \delta \sigma \mu \alpha i$, $\beta \sigma \delta \sigma \sigma \mu \alpha i$, $\gamma t \delta \sigma \sigma \mu \alpha i$, $\delta \sigma \sigma \delta \alpha i \sigma \sigma \mu \alpha i$, $\beta \alpha \delta \sigma \delta \sigma \mu \alpha i$, $\beta \sigma \delta \sigma \sigma \mu \alpha i$, $\gamma t \delta \sigma \sigma \mu \alpha i$, $\delta \sigma \sigma \delta \alpha i \sigma \sigma \mu \alpha i$, $\beta \alpha \delta \sigma \sigma \delta \sigma \mu \alpha i$, $\beta \sigma \delta \sigma \sigma \mu \alpha i$, $\gamma \sigma \delta \sigma \sigma \mu \alpha i$, $\gamma \sigma \delta \sigma \sigma \mu \alpha i$, $\gamma \sigma \delta \sigma \sigma \mu \alpha i$, $\gamma \sigma \delta \sigma \sigma \mu \alpha i$, $\gamma \sigma \delta \sigma \sigma \mu \alpha i$, $\gamma \sigma \delta \sigma \sigma \mu \alpha i$, $\gamma \sigma \delta \sigma \sigma \mu \alpha i$, $\gamma \sigma \delta \sigma \sigma \mu \alpha i$, $\gamma \sigma \delta \sigma \sigma \mu \alpha i$, $\gamma \sigma \delta \sigma \sigma \mu \alpha i$, $\gamma \sigma \delta \sigma \sigma \mu \alpha i$, $\sigma \sigma \delta \sigma \sigma \mu \alpha i$, $\sigma \sigma \delta \sigma \sigma \mu \alpha i$, $\sigma \sigma \delta \sigma \sigma \mu \alpha i$, $\sigma \sigma \delta \sigma \sigma \mu \alpha i$, $\sigma \sigma \delta \sigma \sigma \mu \alpha i$, $\sigma \sigma \delta \sigma \sigma \mu \alpha i$, $\sigma \sigma \delta \sigma \sigma \mu \alpha i$, $\sigma \sigma \delta \sigma \sigma \mu \alpha i$, $\sigma \sigma \delta \sigma \sigma \mu \alpha i$, $\sigma \sigma \delta \sigma \sigma \mu \alpha i$, $\sigma \sigma \delta \sigma \sigma \mu \alpha i$, $\sigma \sigma \delta \sigma \mu \alpha i$, $\gamma \sigma \delta \sigma \sigma \sigma \mu \alpha i$, $\sigma \sigma \delta \sigma \mu \alpha i$, $\sigma \sigma \sigma i$, σi , $\sigma \sigma i$, σi

5. But the *fut. med.* was also employed as *pass.*: yet this usage was not so steady in particular verbs as the preceding; it depended chiefly on the exigencies of euphony, and consequently, with Poets, of the metre. In polysyllabic verbs the still longer

³ Nothing, for instance, is more easy or common than to mistake the Attic form of the 2 pers. med. in u_i (for η_i) for that of the act. in u_i . Hence in several pas sages, where we have $\varphi_{ii}\zeta_{iu_i}$, for instance, we ought to read $\varphi_{ii}\zeta_{iu_i}$, which form of the 2 pers. was not so familiar to transcribers.

⁴ The learner must be careful not to mistake the conj. aor. 1. for the fut.; ex. gr. in Nör ἀχούσω αξθις, § 139. Obs. 7.

fut. pass. was thus avoided; ex. gr. ώφελησονται for ώφεληθήσονται, περιέψεσθαι, (Herod. 7, 149.) for περιεφθήσεσθαι, and the same in άμφισβητεϊν, δμολογεΐν, άπαλλάττειν, φυλάττειν, γυμνάζειν, άδιχεϊν, ζημιοῦν. There are, however, instances also of shorter verbs as βλάψεται, θρέψεται, οἴσεται.

Obs. 8. It may easily be supposed that this was rather uncommon in verbs, of which the med. voice had a signif., which corresponded too closely to the *transitive* act. one; but it occurred still less, and perhaps not at all in these verbs, of which the *fut. med.*, according to Text 4., steadily had the signif. of the act.

Obs. 9. There are very few instances, and these few chiefly in Epic poetry, where the our. med. too cocurs as pass. Yet some compounds of σ_{χ} is S_{M} , are also used passively by the Attics, as narray is S_{M} , δ_{M} , δ_{M} , Eurip. Hipp. 27. Plato Pheedr. 49. $\sigma_{UT}\chi_{\delta_{M}}$, $\sigma_{UT}\chi_{\delta_{M}}$, $\sigma_{UT}\chi_{\delta_{M}}$, δ_{M}

6. We rank among the instances of an anomalous signif. of the tenses, those in which the *perf*. has the signif. of the *pres*. tense. We shall easily conceive this transition from the former tense to the latter, when we consider that in using the *perf*. we generally think less of the action, which is past, than of the state, which resulted from it. Thus $\tau \notin \Im rnxa$ properly signifies I have died, but on thinking of the state, which resulted from it, as still continuing, it means I am dead; and in this sense it is a *pres*. tense. In other verbs the original *perf*. was still more lost sight of, ex. gr. $x\tau \dot{a} \circ \mu a_i$, I acquire, consequently $x \dot{e} x\tau n \mu a_i$, I have acquired. But the consequence of acquisition is possession; hence $x \dot{e} x\tau n \mu a_i$ was taken to denote I possess, without thinking any longer of any previous acquisition. In all these cases it follows of course that the *plusq*. becomes the *imperf*.

Obs. 10. Thus it is not exact to assign to the verb sile in the pres. tense both significations I see and know; sile meant I see, perceive, and the perf. ide, I have perceived, and consequently know.

Obs. 11. But when ideas were nearly related, the pres. tense itself might easily take the meaning of the new derivative pres. expressed by the perf., or verse vice. Thus it happened, especially in poetry, that the pres. and perf. frequently had the same signif.; ex. gr. $\mu i \lambda u$, properly it goes to the heart, it concerns, $\mu i \mu u \lambda u$, it went to the heart, hence both signify it grieves; discus, I perceive, didena, I have perceived, hence both mean I see.

Obs. 12. The application of these principles to occurring instances, of which the most familiar are noticed in the list of Anomalous Verbs, must be left to individual notice, as the same case may often be viewed in different lights. But we must particularly notice some instances, where in Epic poetry the plusq. supplies the place of the aor., or of the imperf., though the perf. of that verb does not occur as a pres. tense.

Obs. 13. The case of the perf. becoming the pres. tense, is particularly frequent in verbs denoting a sounding and raising of the voice: πίπεαγα, I cry out; and farther, λίλαπα, γίγωνα, άνωγα, βίβευχα, μίμυπα, μίμηπα, πίπλαγγα, τίτειγα.

§ 114.—List of Anomalous or Irregular Verbs.

PREFATORY REMARKS.

1. The following *List* comprises the anomalous verbs, which occur in common prose, in the most familiar dialects, and in poetry. Whenever such a verb is not of frequent occurrence, or when it is Poetical, it is printed in small type; the same is the case with verbs in use, stated merely on account of some anomaly, with which they are attended in Poets. Whatever refers in all other verbs to their use in prose, is printed in a larger type.

2. Forms, which are completely obsolete, and merely presupposed for the purpose of explanation, are printed in the *List* and in the whole work in capital or initial letters, that the eye may not accustom itself by the usual print to a number of useless imaginary verbs, and thus become less able to detect barbarisms. But every theme, which really occurs, were it but once, in the ancient Poets, is printed in the usual type; yet it does not follow that the 1 pers. of the pres. tense must occur on that account. Any form of the pres., and even *imperf.*, may in most instances serve as a proof or evidence of the whole pres.

3. The imaginary obsolete themes, (which, however, have not been stated in every place, as the more advanced scholar may supply them of himself,) are grammatically formed after the analogy of other existing verbs, but their existence is by no means historically proved; whence it happens that the same form is often derived from different themes in different Grammars, according as one grammatian judges of the origin of a form differently from the other.

4. In addition to the anomalous part of each verb stated in the List, its use, as far as it is not understood of itself, is fully explained; but always, (according to § 104. 2.) under the supposition that the usual fut., the aor. 1. and perf. 1. are the tenses in use of any verb, of which the fut., aor., and perf. are not expressly mentioned. Whenever there is an aor. 2. or perf. 2., or when the fut. med. supplies the fut. act., these forms are fully stated. The numbers 1 and 2 are seldom annexed to these tenses, because they are known of themselves. If, for instance, $\dot{\alpha}\mu\alpha\rho\tau\dot{\alpha}\nu\omega$ is solely attended with aor. $\eta\mu\alpha\rho\tau\sigma\nu$, it shews that this verb barely has this *aor*. 2. and no *aor*. 1.—When MED. is found alone, it denotes that the *med*. or *middle* voice occurs.

5. The verbal forms to be met with in Greek Writers are generally indicated simply by the 1 pers. indic. of the tense employed, but sometimes single forms are stated, as a pers. of the pl., a conjunctive, &c. This is done for safety, because in some more uncommon Epic and other forms we cannot always conclude that the 1 pers. indic. belonging to them must have been in use.

6. The same signif., be it act., pass., med., or intrans., which the pres. has, is likewise that of every tense, to which there is no particular signif. subjoined. Thus, for instance, if with $\beta out \lambda out at$ the fut. med. $\beta out \lambda n'source$, and the aor. pass. $\dot{\epsilon}\beta out \lambda n' \vartheta n v$ are noticed, it shews that only these two forms occur in the sense of the pres. tense, $\beta out \lambda out a$, and that consequently there is neither an aor. $\dot{\epsilon}\beta out \lambda ns \dot{a}\mu n v$, nor a fut. $\beta out \lambda n \vartheta n \sigma a u occurring.$

7. To facilitate the consulting of the List, obsolete and imaginary forms have been inserted in alphabetical order, wherever it was thought necessary, and not only those, of which the supposition is calculated for elucidation, but also many specious ones, when a change not grounded in the regular conjugation, (by syncope, for instance,) is referred to a fictitious theme. Supposing, therefore, that the student knows, on reading the inflections, which occur, how to form a regular theme according to the general rules, he will find the radical form in its proper place along with the needful information of what is actually in use; thus, for instance, for impaingments, he will find ΠPA ,—see $\pi i \pi e a source a$

8. The List, moreover, is so complete, that nothing occurs in known Prose-writers and Poets, which does not find its explanation here. Whatever is met with in Authors of less note, or in less familiar dialects, has been noticed here, and in the whole course of this *Grammar*, only as far as it explains the connection between the grammatical forms and the dialects, or tends to elucidate one particular dialect.

9. With regard to Epic poetry, the student must bear in mind that the later Epics of the Alexandrian and subsequent periods, like *Callimachus*, *Apollonius*, were mere learned Poets, who did not by any means derive all the forms, which they employed, from the actual stock of the language, but copied or imitated them from Homer and other ancient Poets. Nothing but what is found in Homer and Hesiod, and in some fragments of those old times, can safely be looked on as belonging to the general analogy of the language. The peculiarities of later Writers may also belong to it, since they had older Authors, lost to us, before their eyes, but *historical certainty* is wanting. Whenever we have been able fully to trace the formation and use of a verb in the old Writers, we have had no regard to the peculiarities of the later ones, or it is only in very important instances that we have referred to them by name.—It also follows from § 1. 11. that whatever is noted as Homeric, (especially with the mentiou of Homer,) does not exactly occur exclusively in Homer's *Poems*, but is likewise to be met with in the subsequent Epic Poets, to whom Homer served as a model.

10. And lastly we observe that we have generally omitted those collateral forms, which, though perfectly synonymous with a form more in use, do not create any difficulty, being either a *pres.* tense, or easily reducible to a *pres.* tense, and consequently readily found in the Dictionary. All which Grammar can do with respect to the formation of such collateral forms, is to direct the attention of the learner to some general analogies; and this has been done in the preceding *Sections.*

A. '

^{*}Aάω, (I hurt,) Homer has of this theme, the 3 pres. pass. ἀãται, aor. 1. act. ἄασα, contr. ἄσα, (Od. λ. 61.) pass. and med. ἀάσθην, ἀασάμην¹. Both α are sometimes long, sometimes short; the case is the same with the verbal adj. ἀατὸs, whence with the α priv. ἀάατος, (° Ξ °) invincible, which cannot be hurt, inviolable, Hom. It is from this old form that came the subst. ἅτη, (ā,) and thence shortening the α the new verbal form ἀτάω used by the Attic Poets.

Compare also än, I satiate.

ἄγάμαι, (I admire,) pres. and imperf. like ໂຣαμαι, fut. ἀγάσομαι, aor. ἡγάσθην.

The Epic pres. tenses à y dopai, à y aíopai, occur with the collateral meanings of to envy, to be angry.

¹ An might also be assumed as the radical theme, from which the other forms were derived by lengthening. But the lengthening of a long vowel, which did not originate in contraction, $(\tilde{a}\omega, \tilde{a}\sigma\omega)$, would be contrary to analogy: $\tilde{a}\tilde{a}\tau\omega$, on the contrary, really belongs to $\tilde{a}\omega$, I satiate. The Homeric verbal adjectives $\tilde{a}\tilde{a}\pi\sigma$ and $\tilde{a}\tau\sigma$ s are, moreover, best explained in this way. See Buttm. Lexilogues, I. 56.

- kysien, (I assemble,) perf. pass. kynyseum, aor. 2. med. infin. Epic kyseir San. part. 2 you stor. See & 110. 4.
- äyyvuu, (I break,) fut. äžω, (§ 112. 14.) The præterites have the syllabic augment, (§ 84. Obs. 5.) aor. čaža, (Hom. žža,) aor. pass. ė́aynv, (ā.) The perf. 2. čaya, (Ion. čnya,) has the pass. signif. I am broken, forced asunder, (§ 113. Obs. 4.)

The aor. 2. pass. idyn was also shortened in the Epic metre. Compare is λήγην and κατισλάγην.

This augment is found even in forms, which from their nature ought not to have any ; ex. gr. particip. compos. zartáčarris, Lysias p. 158. Reiske³ .--The sava East of Hesiod stands for xara East, (opt. aor.8)

kyonium. 800 simir. ayeousves 800 aysiew.

άγω, (I lead, bring,) has in aor. 2. a redupl., ἤγαγον, ἀγαγεῖν, &c. § 85. Obs. 2. perf. nxa and aynoxa, (§ 97. Obs. 2.) perf. pass. hypan.-MED.

The aor. 1. hea, atas, atas 9as, occurs also, but seldom in the Attics. See § 96. Obs. 9. about the Homeric imper. aliers.

'A Δ —The forms assume that the satisfiest of the second state of this root, may be seen below in $d\omega$, but the following belong hither, viz. admoan, admxévan, (to be satiated, weary of a thing,) as if from $A \Delta E \Omega$, which in Homer are commonly written abbnoai, &c'.

άδειν, &c. see άνδάνω.

asien, see alen.

'AEO, see änus and an.

änµı, (I blow, breathe, see äw.) keeps its n everywhere, infin. annaı, pass. änµaı, commonly with the act. signif., but also to be blown, Od. 7. 131.

alvia, see § 95. Obs. 4.

⁵ See Heind. ad Plat. Gorg. 56. and *Phæd.* 79. The endeavour to distinguish this verb from *maráym* has probably produced this striking anomaly, which was favored by the circumstance, that this *augment* is irregular even in its proper place.

⁸ This singular form is satisfactorily explained by the digumma. The verb äγω, äγνυμι, is one of the words, in which we trace in Homer the vestiges of the digamma men-tioned in § 6. Obs. 3. This verb was originally FAFG, and this F was a consonant (V.) On being compounded with zerà, it became of course KAFFAΓΩ, just as Βάλλω became zaββάλλω, &c. (§ 117. Obs. 2.) No wonder that this double spiritus, chained as it were by the metre, was retained here, whilst the *digamma* vanished every-where else. Considering the intimate relation, or rather what may be termed in some respects the identity of the sounds T and F, U and V, (see the Note to p. 8.) it was very natural that it became a v. Compare below suador in ardarw.

* We must guard against mistaking for this aor. that of the Attic verb ärra for

ktown, which sometimes approximates to it in signification⁴. ⁵ This spelling has been introduced by grammarians, because some kindred words, (as *ädos*, satiety.) are short, and yet Homer employs the first syllable of the verb always as long.—See Buttm. Lexilogus, II. 16.

[* "Arra or ärra as a contraction for dirra or dirra, should have the iola sub scriptum, grew or grew.-E. H. B.]

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aiętw, (I take,) aiphow,— ήςtonv, (§ 95. Obs. 4.) aor. act., είλον, ελείν, &c. from ΕΛΩ.—MED.

It has a fut., which very seldom occurs, viz. it $\tilde{\omega}$, ex. gr. Aristoph. Eq. 290. Non-Attic writers formed the aor. 2. med. in $-\dot{\alpha}\mu w$, ($\dot{\alpha}\phi_{0}i\lambda\alpha\tau_{0}$, instead of -100. See § 96. Obs. 8.) The Ionians had a particular redupl. in the perf. $\dot{\alpha}_{e}\alpha_{e}(\rho_{e}n\varkappa_{0},$ $\dot{\alpha}_{e}\alpha_{e}(\rho_{\mu}\alpha_{u})$, with the spiritus lenis. In the sense of to take, catch, lay hold of, $\dot{\alpha}\lambda_{e}(\sigma_{\mu}\rho_{u})$ may be considered as its real pass. : see below.

- algen, contr. of &ilen, (I lift up.) is regular. Observe only, 1.) that the Attic Poets use the unaugmented moods of the aor. 2. med. (ex. gr. ἀ_celµnν, Soph. El. 34.) when they want a short syllable, instead of using the usual aor. 1., of which the a is long according to § 101. Obs. 2. ;--2.) that Homer in the same case also uses the indic. aor. 2. med. without the augment, (ἀ_ciµnν,) but else generally in the indic. the aor. 1. and in the other moods only the aor. 2. (n_cáunν,-- ἀ_ciσ₂ω_n, ἀ_coiµnν, &c. :--3.) that the Epics⁶ use as imperf. (floated, was hoisted, hung.) the plusger instead of her or ñiero, see § 97. Obs. 2.:-4.) that the Attic Poets also make the a of the fut. & ew long is if it were a contraction of <code>& sew.</code> See Buttm. Compl. Gr. Gr. See also <code>& grupus</code>.
- aiσθάνομαι, (I perceive, am sensible of,) fut. aiσθήσομαι, &c.—aor. βοθόμην, (§ 112. 13.) from the more uncommon pres. aἴσθομαι.
- *άχαχίζω*, (I grieve.) derives from the theme AXΩ, which takes an s in the conjugation, the following forms, aor. *άχαχον*, *άχαχύν*, *fut. ἀχαχήσω*, aor. 1. *ἀχάχησα*, § 111. 2.—MED. *ἄχομαι* or *άχνυμαι*, (I afflict myself.) aor. *ἀχαχήσω*, aor. 1. *ἀχάχησα*, grieved.) *ἀχάχιμαι*, and without any augment *ἀχάχημαι*. See about *ἀχαχίδαται* the Note to Obs. IV. 5. to § 103., and about the accentuation of *ἀχαχήμινος*, (II. 6. 29.) *ἀχαχήμινος*, *ἀχάχησα*, § 111. Obs. 2. The part. pres. act. *ἀχίων*, -ευσα, (afflicted, grieving, sighing.) has the same intransitive signif.
- axaxµévos, (sharp-pointed,) part. perf. pass. of a verb AKΩ, (from which are derived the subst. axn and axaxn, a point, ~ edge,) with the Attic redupl., but no temporal augment, and retaining x before µ, (compare § 98. 2. with § 23. Obs.)
- αλάομαι, (I stray,) has according to § 111. Obs. 2. a perf. αλάλημαι, αλάλησθαι, αλαλήμενος, which becomes the pres. tense, and is synonymous with it.
- άλέξω, (I ward off.) fut. άλεξήσω, (§ 112.8.) and (from ΑΛΕΚΩ.) aor. med. άλέξασθαι, see § 96. Obs. 9.

This root ΑΛΕΚΩ, ΑΛΚΩ, gives also the Poetical aur. πλαλκον, (πλαλκον,) αλαλκιν, αλαλκών, &c, with the redupl. according to § 85. Obs. 2.

- άλίομαι, (I avoid,) aor. 1. άλίασθαι and ἀλινάμην, ἀλινάσθαι, (§ 96. Obs. 1.) conj. aor. 1. άλιύνται for -ηται, (Homer.)
- aλέω, (I grind or pound into powder, Lat. molo.) fut. aλέσω, (aλώ,) perf. pass. aλήλεσμαι: aλήθω, (§ 112. 11.) was another form of the pres.
- άλήναι or άλήμεναι, indic. ἐάλην, see είλω.

άλίσκομαι, (I am taken,) forms its tenses from 'ΑΛΟΩ, hence fut. άλώσομαι, and (with the act. form, but pass. signif.) the syncopated aor. (§ 110. 6.) ήλων, better ἑάλων, pl. ἑάλωμεν, with long α, but the unaugmented forms with short α, infin. ἀλῶναι, conj. ἁλῶ, ῷs, &c. opt. ἀλοίην, (Ion. ἁλψην,) part. ἁλοὺs, perf. (likewise with pass. signif.) ήλωκα and ἑάλωκα with ă.

Homer also has alders with long a, Il. s. 487.: algen was used for the act. of this verb; alierowar is its pass., but only in its strict sense. See avalience.

άλιταίνω, (I transgress, sin,) fut. ἀλιτήσω, aor. ἤλιτον, (§ 112. 13.) The act. and med. have the same signif. The adj. part. ἐλισήμινος, (sinner,) Od. δ. 807. may be explained by the perf. according to § 111. Obs. 2.

 $A\Lambda K$, — $a\lambda a\lambda x \in iv$, see $a\lambda \in z\omega$.

άλλομαι, (I leap,) is regular, άλούμαι, &c.

Practice is wavering in the aor. between aor. 1. $\hbar \lambda dumn, \lambda \lambda ar Sai, (\tilde{a}, \S 101. Obs. 2.)$ and aor. 2. $\hbar \lambda \lambda umn, \lambda \lambda ar Sai, (\tilde{a}.)$ Homer merely has the syncopated aor. (§ 110. 8.) which takes the spiritus lenis, and of which there is the 2 and 3 pers. $\lambda \lambda ro, \lambda \lambda ro, part. \lambda \lambda u uros, i \pi \lambda \lambda u uros⁶$. The conj. is also commonly, but erroneously found with the lenis $\lambda \lambda n rai,$ and shortened $\lambda \lambda r rai, (Obs. V. 15. to § 103.)$

ΑΛΟ,-see άλίσχομαι and αναλίσχω.

ἀλύσκω, (I shun, escape,) fut. ἀλύξω ⁷, &c. It is different from ἀλύω or ἀλύσσω, Hom. (I am beside myself.)

άμαςτάνω, (I err,) fut. άμαρτήσομαι, perf. ήμάρτηκα, aor. ήμαρτον, (§ 112. 13.)

Instead of *humagers* Homer has $\frac{\lambda}{\mu}\beta_{\theta}\sigma\sigma\sigma$ with the *lenis*, (compare $\frac{\lambda}{\lambda}\rho\mu\sigma\sigma$,) with a transposition, (§ 96. Obs. 7.) and with the insertion of β according to § 18. Obs. 1. and compare § 110. 11. 2. Note.

ἀμβλίσκω, (I render abortive, miscarry,) fut. ἀμβλώσω, &c. from ἀμβλόω, of which the pres. occurs only as a compound ἐξαμβλοῦν, &c.

αμπέχω and αμπισχνούμαι, see έχω.

άμπλακίσχω, (I commit a fault, err,) fut. ἀμπλακήσω, aor. ήμπλαχον, ἀμπλακεῖν, (§ 112. 10.) also ἀμβλακίσχω, and with a short initial syllable ἀπλακεῖν, ἀμφιέννυμι, ΑΜΦΙΕΩ, see above ἕννυμι, § 108. III.

avaivoµaı, (I refuse, deny,) aor. norvaµnv, avnvaσθαι.

This verb is not a compound, (see Buttm. Lexilogus, I. 63. 10.) The aor. is perfectly regular, like $i\lambda\nu\mu\eta\nu\dot{a}\mu\eta\nu$, and the like. But there is no other tense to be met with.

⁶ See about the lenis, § 6. Obs. 2. and compare ἀμαρτάνω. The length of the α denoted by the circumflex is an anomalous augment; whence iπαλτο, not iπαλτο.

⁷ This verb evidently is derived from αλιόσμαι, the σ is not intercalated in the pres. (after the analogy of § 112. Obs. 7.) but omitted in the fut. Compare διδάσπα.

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ἀνāλίστω, (Î consume, expend,) forms its tenses from ἀyāλόω, imperf. ἀνάλουν. Both ἀνήλωσα and ἀνάλωσα were used, and as a double compound κατηνάλωσα, and the same in the perf.

This verb differs from $\&\lambda$ is requal in the quantity of the α , and the regularity of the signif. There is no aor. 2.

årðáru, (I please.) imperf. Hrðaror, iárðaror, ińrðaror, ful. åðhσu, aor. läðor, äðor, perf. läða, (Dor. läða.) see § 112. 13.

This Ionic and Poetical verb must be considered as perfectly identical with the regular $\#\delta\omega$, (*I delight*,) $\#\delta\phi\mu\omega a$, (*I am delighted*,) which only differs in construction. Compare $\lambda\omega\gamma\delta\omega$ and $\lambda\gamma\delta\omega$, and the like.—Homer has also $u\delta\omega\delta\sigma^{\circ}$ for $\#\delta\sigma$ in the *aor*.

åríssi, årísaiµi, see § 108. I. 4.

άνήνοβα, a perf. with the signif. of the pres., I pierce, penetrate through, from a theme ANOΩ or ANEOΩ, whence comes äνθος, flower, and ἀνθίω, I bloom, see § 97. Obs. 2. and compare below ἰνήνοβα.

ανοίγω or ανοίγνυμι, see οἴγω.

äνωγα, (Lorder, command,) is an old perf. 1 pers. pl. ἄνωγμεν, imper. ἄνωχθι, άνωγέτω, άνώγετε, or irregular άνώχθω, άνωχθε, (§ 110. Obs. 5.) plusq. as imperf. (ἠνώγειν,) Ion. ἠνώγεα.

This perf. having the signif. of the pres. originated the corresponding form, (Herod. 7, 104.) 3 pers. pres. awayu, imperf. inwyon, fut. awaya, aor. inwiga...The perf. iwaya itself never has the augment.

àraveás, see ATP.

ἐπαφίσκω, (I deceive,) aor. ňπαφον, ἀπαφών, &c. is an aor. redupl. (§ 85. Obs. 2.) of 'AΦΩ, (whence ἀφὴ and ἕπτομαι,) properly I touch, feel, stroke, Lat. palpo, from which the new pres. has been formed, according to § 112. 10.; fut. ἀπαφήσω.— The middle volce has the same signif. as the act.

άπολαύω, augment, see § 86. 2. άπούχας, see ATP.

- ³aşásμaı, Att. 'ǎçásμaı, depon. med. (I supplicate, imprecate.) We find only once, (Od. χ. 322.) the infin. act. ἀξήμιναι, perhaps aor. 2. pass. of APOMAI, see Buttm. Compl. Gr. Gr.—The Homèric part. 'ǎξημίνος has a different signif.; it means injured, worn down.
- Δραφίσχω, (I fit, adapt.) The radical theme APΩ gives the fut. ἄρσω, aor. 1. ዥρσα, ἄρσαι, &c. (§ 101. Obs. 3.) aor. 2. ἤραφον, (see § 85. Obs. 2.) from which came the new pres. (according to § 112. 10.) imperf. ἀράφισχι, Od. ξ. 23.—But the theme APΩ combines with the causative signif. to fit, the immediative or intrans. one to be adapted, quadrate with, (see § 113. 2.) The perf. 2. ἄρᾶφα, Ion. ἄρηφα⁹, as a pres. tense has only this latter intrans. meaning, (part. fem. Epic ἀρᾶφυῖα :)

⁸ This form too, (like $z a v a \xi a s$, above under $z \gamma v v \mu$.) is explained by the Epic digamma, for the verb $\dot{a} v d \dot{a} v u$ is one of the words alluded to in § 6. Obs. 3. From FAAO comes the syllabic augment in z a v, and this s v a v v u, which is derived from the double F after the *augment*, (EFFAAEN. like $z \lambda a \beta s v$:) the digamma here made a position, and could, therefore, not be dropped entirely, as almost everywhere else. The seeming importance of this uv, (as if it were meant for the adverb *well*.) may have favored the retention of this form.

* "Agnes, transitive, Od. s. 248. is incorrect instead of agarcer.

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the aor. feaser, though less frequent, is likewise intrane. The perf. pars. defenante, formed after the analogy of the fut. defew, agrees in meaning with denna. This ful. itself, with other forms derived from it, (see acloum,) has obtained the particular signif. to adapt one's self to, conciliate, which some of the above forms also have sometimes, (II. a. 136. Soph. El. 147.)-"Aquisos, (fitting,) is the syncopated aor. (§ 110.8.)

άρέσκω, (I satisfy, please, conciliate,) fut. ἀρέσω, perf. pass. η ρεσμαι. -MED.

It is derived from APO, of which deires, (according to § 95. Obs. 15.) is the old fut., which exclusively assumed this particular signif., and produced the rest of the tenses along with the new pres. tense.

- άρνυμαι, (belonging to aleω, as πτάρνυμαι does to πταίεω,) is used instead of allound in a particular sense, (to get, obtain, as the reward of exertion, or as booty.) The rest of the tenses, except the pres. and imperf. are derived from the radical form¹¹.
- åεπάζω, (I plunder,) has with the Attics åεπάσω, (åεπάσομαι,) heπona, hemás 9m, &co. with the later writers, (xowo),) agrazo, herayn, &c. Homer has both formations, (see § 92. Obs. 1.)¹⁸

- wile and aitane, (I increase,) fut. aitnew, (§ 112. 13.)-The pass. with the fut. of the middle voice, I grow.
- ATP, to this root with its principal meaning to take, belong the following two compounds18:
 - 1.) araveau, (I take away,) of this verb we find in Poets only the imperf. (in the sense of the aor.) annueve, and aor. 1. med. annueduny, (from ATPO.) To these tenses must be added the part. aor. 1. act. anoinas, and med. (with pass. signif.) arouganess with a particular change of vowel. These forms are strictly related to the former in point of meaning.
 - 2.) inaveloropai, (I reap the fruits of, enjoy,) fut. inavenous, aor. innvelum. iraveio Sai, and in un-Attic writers, iraveur Sai.-(See § 96. 8.)

The old Poets have also the act., and chiefly the aor. Inauger, Pind. Pyth. 3, 65. conj. iravew, infin. iravew or iraveius. The pres. iraveiu, which is made from it, is in Hesiod.

άφύσσω, (I draw from, as water from a river,) fut. ἀφύξω, aor. ηφύσα, § 92. Obs. 2.

At-see idogy, and dradione.

ἄχθομαι, (I am angry,) ἀχθέσομαι, ἀχθέσθην, (§ 112.3.)

AXO, see draxile.

¹⁹ In Apollonius, where the reading appearures is incorrect. Compare axázture and in Compare II. 7. 446. with . 121. and 2. 160. with . 124.

¹⁹ [Agradu has derson in the fut, but the fut, dersdu comes from dersdrow of derson, which is a Dorio and dialectic form. E. H. B.]

¹⁸ See about both, Buttm. Lexilogus, I. 22.

APO, see deneioza.

Le, this theme occurs with four different signif.

1.) to blow, imperf. dor, (Apoll.) commonly anui, (see above.)

2.) to sleep, aor. asa, and (§ 112. Obs. 3.) ässa, Hom.

3.) to satiate, fut. ăru, aor. ăra, whence in the pres. pass. ăru, and lengthened ătru, (Hesiod, A. 101. as a fut. according to § 95. Obs. 12.) infin. act. ăμιναι, (Hom.) contr. from άίμιναι. Verbal adjective àris: hence with the priv. a, ăaros, (Hesiod,) ăros, (Hom.) insatiable. Compare above 'AΔ—and the Note to àdo.

4.) to hurt, in which sense it is stated above as a contr. of daw.

äners, 800 alen.

B. '

 βαίνω, (I go,) fut. βήσομαι, perf. βέβηκα, aor. 2. ἕβην, after ἔsην: thus, ἔβημεν, βήναι, βήθι¹⁴, βήτω, βαίην, βῶ.—Some of its compounds have also a pass. voice, for instance, παραβάίνω, (I go beyond, transgress,) perf. pass. παραβέβăμαι, aor. pass. παρεβάθην. Verbal adj. βατός.

All these forms are derived from BAΩ, and are conjugated like " $i = m_{\mu\nu}$, excepting the pres. tense; but Homer has even this with the redupl., part. $\beta_{\mu}\beta_{\lambda}s$, and $\beta_{\mu}\beta_{\lambda'}$.—The plusq. $i\beta_{\beta}\beta_{\lambda}s_{\mu\nu}$ has in Epic poetry the signif. of the imperf. or aor., ex. gr. H. ζ. 405. '513. Compare $\beta_{\lambda}\lambda_{\lambda'}$ i $\beta_{\beta}\beta_{\lambda'}n_{\mu\nu}$. See about β_{im} , β_{im} , β_{im} , the similar conj. of $i_{\beta \nu \nu}$, § 107. Obs. 4. The shortened forms of the perf. (ex. gr. $\beta_{\beta}\beta_{\alpha}\sigma_{\mu}$, $\beta_{\beta}\beta_{\alpha}\sigma_{\mu}$, $\beta_{\beta}\beta_{\alpha'}$, $\beta_{\beta'}\beta_{\alpha'}$, $\beta_{\beta}\beta_{\alpha'}$, $\beta_{\beta'}\beta_{\alpha'}$, $\beta_{\beta'}\beta_{\alpha'}$, $\beta_{\beta'}\beta_{\alpha'}$, $\beta_{\beta'}\beta_{\alpha'}\beta_{\alpha'}$, $\beta_{\beta'}\beta_{\alpha'}\beta_{\alpha'}$, $\beta_{\beta'}\beta_{\alpha'}\beta_{\alpha'}\beta_{\alpha'}$, $\beta_{\beta'}\beta_{\alpha'$

This verb has likewise the causative signif. (§ 113. 2.) to cause to g_0 , but only in the Ionic dialect, and in Poets. The fut. act. Bhow, and the dor. 1. ibnow have only this signif.

βάλλω, (I throw,) fut. βαλῶ, sometimes also βαλλήσω, (§ 112. 8.) aor. ἕβαλον, perf. βέβληκα, pass. βέβλημαι, (conj., see § 98. Obs. 9.) aor. 1. pass. ἐβλήθην.—MED.

There are a few Epic forms derived from a syncopated aor. ($i\beta\lambda m$, see § 110. 6. 7.) aor. $\xi \nu \mu \beta \lambda \dot{n} \pi m$, (3 dual,) pass. $i\beta\lambda n \pi o$, $\beta\lambda \tilde{n}\sigma \beta \alpha i$, opt. $\beta\lambda i \mu n n$, $\beta\lambda i \tilde{n} \sigma$, &c. conj. $\beta\lambda \dot{n} \pi \pi \alpha i$, (for $\beta\lambda \dot{n} \pi \alpha i$,) and from this again a fut. $\sigma \nu \mu \beta\lambda \dot{n} \sigma \rho \mu \alpha i$... The Epics also make the perf. pass. $\beta i \beta \dot{n} \mu \alpha i^{15}$, (as if from BOAEA.)—The plusq. $i\beta i \beta \lambda \dot{n} \pi u n$ has with Epic Poets the signif. of the aor. (hit,) ex. gr. II. e. 66. 73. compare $\beta \alpha i m i \beta_i \beta \dot{n} \pi u n$.

βαστάζω, (I carry.) fut. βαστάσω, &c. takes the other formation in the pass. ex. gr. έβαστάχ. 9πν, (§ 92. Obs. 1.)

BA-βίβημι, see βαίνω.

14 It may be shortened, when contracted; for instance, χατάβā as in "snµ.

¹⁵ The old radical theme of this verb had an s, (compare $\tau_{i\mu m}$, $\tau_{i\mu m}$, $\tau_{i\mu m}$, $\tau_{i\mu m}$, $\tau_{i\mu m}$, $\tau_{i\mu m}$, $\tau_{i\mu m}$, $\tau_{i\mu m}$, $\tau_{i\mu m}$, and below $r_{ni\lambda \lambda m}$.) This is evident from the derivative $\beta_{i\lambda i \tau}$, and especially from the verbal $\beta_{i\lambda i \tau}$, in izatus $\beta_{i\lambda i \tau}$, whence BOAEQ, (see § 112.9.) and likewise through the metathesis BEA, BAE, the forms $\beta_{i\beta\lambda n \pi a}$, $\beta_{\lambda i i \mu n}$, &c. (§ 110.11.)

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βίομαι or βιίομαι, a Homeric fut. I shall live, which may be considered either as a real irregular fut. (like πίομαι, or like χίω, χιίω,) or as a conj. used like a fut. instead of βίωμαι, (see § 139. Obs. 8.) Neither do we attempt to decide whether it belongs to an old verb BEIΩ, (whence, perhaps, βίος, βιόω,) or whether the pass. form of the verb βαίνω took the collateral meaning of wandering through life, that is to say, living, in which case βιίομαι would correspond to the act. form βιίω, conj. for βῶ.

βιβρώσχω, (I eat,) from BPOΩ.

The part. perf. βιβεωκώς sometimes undergoes a contraction like that of § 110. 10. whence Soph. Antig. 1010. βιβεώτις. See about the Epic aor. ίβεων, § 110. 6. The Homeric βιβεώθως belongs to a particular verb, the intensive βιβεώθω, I devour.

βιόω, (Ilive,) fut. βιώσομαί, aor. ἐβίωσα, and (aor. 2.) ἐβίων, βιῶναι, part. βιοὺs, conj. βιῶ, ῶs, &c. opt. βιώην, (§ 110. 6.)

[The forms βιώσχομαι, and ἀχαβιώσχομαι, have both the intrans. signif. (to start into life, revive, Plato Phæd. 72.) and the transitive one, (to restore to life, Crit. 9.) It is merely in the latter sense that it has the aor. 1. ἰβιωσάμην, (Od. 9. 468. Plato Phæd. 89.) in the former the act. ἀχαβιώναι is used.

ΒΛ, see βάλλω.

βλαστάνω, (I sprout out, bud,) βλαστήσω, ἔβλαστον, (§ 112. 13.)

- βλώσκω, (Igo,) has, as if from MOAΩ, aor. ἔμολον, μολεῖν, μολῶν, fut. μολοῦμαι, perf. μέμβλωκα, (according to § 19. Obs. 1. for μέμλωκα,) as if it were MAOΩ, whence came the pres. tense βλώσκω. See § 110. 11. The pres. μολέω is suspicious.
- βοάω, (I cry, or call out,) always contracts on into ω¹⁶ in the Ionic dialect, fut. βώσομαι, it then draws the accent back, aor. ἴβωσα, and takes σ in the aor. pass. ἰβώσξην.

BOA, see βάλλω and βούλομαι.

BOORN, (I lead to pasture,) fut. BOORNOON, &c. (§ 112.8.)-MED.

βούλομαι, (I will.) fut. βουλήσομαι, perf. βεβούλημαι, aor. έβουλήθην, ήβουλήθην. (See about the augment, § 83. Obs. 5.) Homer has also a perf. 2. βίβουλα, (πεοβίβουλα, I prefer.) The first syllable was likewise short in Homer, and the old language in general, in which case it is written with an s. βόλιεθι, (§ 5. Obs. 3)

BO, see βιάω.

BPO, see BiBeworw.

- βεαχών, iβεαχον, an Epic aor. to make a noise ; different from βείχων, to wet, βείχωσθαι, βειχθήναι, and βεαχήναι, to be wet.
- βευχάσμαι, I roar, bellow, dep. pass. The perf. act. has with Poets the signif. of the pres. Compare μηχάσμαι and μυχάσμαι.—See about the perf. βίβεὕχα, Buttm. Lexilogus, II. 85.

¹⁶ This becomes evident on comparing the verb βωθών for βοηθών, to aid. Compare below rolw.

γαμέω, (I marry,) from ΓΑΜΩ, fut. again γαμέω, γαμώ, aor. ἔγημα, γήμαι, &c. perf. γεγάμηκα, &c.—MED. I marry, take a husband. The form ἐγαμήθην, (whence Theocr. has γαμεθείσα,) is a pure pass.

ΓA, see ΓΕΝΩ.

- γίγωνα, a perf. with the signif. of the pres., I call aloud, proclaim. But most of the other forms are made as of a pres. in ω or ιω derived from this perf.; infin. γιγωνιῶ, imperf. ἰγιγώνιυν, (for -ιον,) 3 pers. ἰγιγώνιι, but also (ἰγίγωνι,) γίγωνι, which form consequently occurs as pres., imperf., and aor. See § 111. 2.
- **FEN.** This root, which corresponds to the Latin verb gigno, genui, has two principal signif.; the causative, to beget, and the immediative or intrans. to be born, The forms are anomalously intermixed. Of the act. one there is none in use but the perf. ($\gamma i\gamma en\alpha$:) all the rest in both signif. belongs to the medio-passive form. The whole may, according to custom, be assigned to two different prestenses:
 - γιίνομαι has merely the meaning of being born; in the pres. it is Poetical, to be begotten, and to beget; in the aor. iγινάμη merely transitive, to beget, in both prose and poetry. Else the regular verb γιντάω is used in this last signif.
 - 2.) γίγνομαι, (old and Attic, later γίνομαι,) fut. γινήσομαι, aor. ἰγινόμην, perf. γιγίνημαι, or (in act. form) γίγονα: un-Attic forms ἰγινήθην, γινηθήσομαι. All these forms are absolutely intransitive not only in the proper signif. of being born, but also and even more frequently in the mere sense of becoming, growing, the Lat. feri. To this must be added the signif. to be, since ἰγινόμην and γίγονα serve at the same time as præterites of the verb ivai. But whenever γίγονα can be translated by the pres. tense I am, it always conveys this particular meaning, I am by birth, or have become.

There is for $\gamma i\gamma ena a$ Poetical form, $(\gamma i\gamma a\alpha)$, $pl. \gamma i\gamma a\alpha en, \gamma i\gamma a\alpha en, infin. <math>\gamma i\gamma \alpha i \alpha end$, $(for - i \alpha end)$, $part. \gamma i\gamma \alpha i \alpha ends, Attic \gamma i \gamma \alpha i s$, (see § 110. 10.) It appears to come from FAR, from which is also derived the older form $\gamma i \gamma \alpha i \alpha ends$, $(for \gamma i \gamma n x i n ends)$, $from which is also derived the older form <math>\gamma i \gamma \alpha i n ends$, for $\gamma i \gamma n x i n ends$, $\gamma i \gamma n ends$,

- yirre, (he took, seized.) an old verb in Homer, of which no other tense occurs. In other Poets it also stands for iyinre, iyinre, from the preceding verb.
- γກອέω, (I am glad,) γກອກ່ວω, &c.; perf. γέγກອα, is the same with the pres. and more used.
- γηφάω or γηφάσκω, (I grow old,) fut. γηφάσομαι, is regular after the first form, yet the Attics prefer the form γηφαναι to the infin. aor. γηφασαι.

This yngava, is the infin. of the more ancient aor. iyngav, (see Buttm. Compl. Gr. Gr.) to which belongs also the Poetical part. ynga's, (U. e. 197. ynga'resour, Hesiod, E. 188.) to which the aor. idgav, from didga'oxav, exactly corresponds. See § 110. 6.

¹⁷ The anomalous form γιγάāτι, (Batrach. 143. Hom. Epigr. ult.) may be explained from the perf. γίγαα, (-άατι for āτι,) having become the pres. tense, (see, however, Buttm. Lexilogus, I. Note to Art. 2, 1.) whence also izγιγάσιται, Hymm. Ven. 198.; the latter through a new anomaly as a jui. γίγνομαι, γίνομαι, see ΓΕΝ.

γιγνώσχω, (old and Attic, commonly γινώσχω, I know, Lat. nosco,) from ΓΝΟΩ, fut. γνώσομαι, aor. ἔγνων, pl. ἔγνωμεν, &c. infin. γνῶναι, imper. γνῶθι, γνώτω, &c. opt. γνοίην, part. γνοὺς, (§ 110. 6.) perf. ἔγνωχα, pass. ἔγνωσμαι.

In the causative signif. (§ 113.2.) to persuade, which the compound anayoyriorzw has, particularly with the Ionians, it forms the aor. 1. arignmen.

yoán, (I bewail.) aor. 2. iyoor, Il. ζ. 500. (§ 96. Obs. 5.) yenyogin, see iyilen.

ΓΩΝ, see γίγωνα.

Δ.

- ΔA , $-\delta_{\alpha i \omega}$. The forms belonging to these themes have four principal signif. : to divide, give to eat, burn, teach.
 - δαίω, (I divide, particularly with a sharp instrument, I distribute,) in this
 form and signif. has merely the pres. and imperf. and is only Poetical;
 but the ful. δάσομαι, aor. ίδασάμαν, as depon. med. have the same meaning,
 and are also employed in prose; the perf. δίδασμαι has the pass. sense,
 (I am divided, distributed,) and its third pers. pl. διδαίαται adheres again
 to the root δαίω for the sake of euphony. Compare μαίομαι μασάμην,
 ναίω ινασάμην. The pres. δατίομαι, (which see below,) bears the same
 relation to these forms as σατίομαι to πάσασβαι.
 - δαίνυμι, (I give to eat, treat, feast,) med. δαίνυμαι, (I consume, revel,) 2 pers. δαίνυσ, (see § 107. Obs. 4. 4.) according to the analogy of verbs in νυμι makes its tenses from δαίω, which, however, never has this signif. in the pres. tense, δαίσω, δαίσομαι, &c.
 - δαίω in the pres. tense signifies also to burn, kindle¹⁸. In the perf. δίδακ, (§ 97.4.) it has the intrans. sense of the med. δαίομαι, (I burn, am on fire,) aor. 2. (ίδαύμπν,) 3 conj. δάπσαι.
 - 4. ΔAΩ combines the causative sense to teach, with the immediative one to learn. In the first we have only the aor. 2. idass or didass, (§ 83. Obs. 7.) to which belongs also the Homeric didat, but in the sense of learning, perf. (didat,) didátor, didatos, aor. pass. idány, (properly was taught, i. e. learned.) whence the new perf. didánza, (§ 111. 3.) or didánza., fut. duároza.: didata as a pres. tense, gives (didãt Sau,) didáta Sui, to get to know, to investigate, experience, Homer. This verb is merely Poetical, and has no pres. tense in either sense, but the usual didátora (below) comes from it.

The Epic δh_{us} , δh_{us} , &c. an anomalous fut. with the steady meaning I shall find, also belongs to this root¹⁹.

δάχνω, (I bite,) from ΔΗΚΩ, fut. δήξομαι, perf. δέδηχα, aor. έδαχον, § 112. 12.

δαμάω, see δίμω.

¹⁸ It is from misunderstanding the passage *U. s.* 4. 7. that the *intrans.* signif. is given to this form. Compare *U. s.* 206. 227.

¹⁹ Compare *zείω* in *zυμαι*. Both are old *fut*. from ΔΑΩ, ΚΕΩ, in the form of the *fut*. 2. instead of daíω, *zείω*, with the contr. of the two first vowels, as in the *gcn*. *zλũος*, (from *zλίους*,) for *zλίους*. See § 53. Obs. 5.

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δαεβάνω, (I skeep,) fut. δαεβτάσομαι, perf. δεδάρθηκα, αυτ. έδαεβον, § 112. 13.

Poets use iles Ser for idae Ser, (§ 96. Obs. 7.) and the compound with xara sometimes takes in the aor., the form of the aor. pass. xeridae Sur, zeradae Stis, (fallen asleep.) which form may be considered as aor. 1. for iddee Sur, (compare xizae Ser for -o Sau, and rie Sau in rie So.) or as a solitary instance of an aor. 2, pass. with S. (see § 100. Obs. 9.)

darienas, (see daín 1.) aor. 1. infin. dariar9as, Hesiod, Ε. 795. See § 96. Obs. 1. ΔΑΩ, see daín.

diaray, see doaras. dei, see die. deide, see deigas.

δείχνυμι, (I shew,) fut. δείζω, § 107. and 112. 14.)-MED.

The Ionians make the fut. difw, idiga, didigual, ($d\pi$ odidig. 9a., see § 27. Obs. 3.)

The med. διίπνυμαι has in the Epics (U. 1. 196. Hymn. Apoll. 11.) the sense of greeting, welcoming, pledging to drink, and therefore the perf. also belongs hither with a similar signif. to that of the pres. διίδιγμαι, (for δίδιιγμαι,) 3 pl. διιδίχαται, 3 sing. plusg. as imperf. διίδιχτο:—διιπανάυμαι, διιδίσχομαι, and διδίσχυμαι³⁰ are collateral forms, which all have the same signif.

duïou, to fear, iduou, fut. duíoquan. The perf. didouxa, (§ 97. Obs. 1.) and didua (i,) have the power of the pres. (I fear;) their alternate use was regulated by suphony. Syncopated forms are made from didux: diduus, didust, 3 pl. plusq. ididuse, and an imper. did.9., (§ 110. 10.)

The Epics also used distance, distance, compare the preceding distance,) and distance, &c. and still more shortened (in Apoll.) part. distance. Hence came a new pres. distance, which occurs only in these Poets, but from which all the above tenses were formerly derived.

We find the *aor*, always written *illura* in Homer; this is the only instance of a *muta*²¹ doubled in the *augment*.

The Epic $\delta_{i\omega}$ includes also the idea of flying from, escaping, (II. χ . 251.) of which the causative is to frighten, (§ 113. 2.) But it is very singular that Homer renders this exclusively by the pass. voice, ($\delta_{ii\sigma}\Im_{\alpha i}$, conj. $\delta_{i\omega\mu\alpha i}$, &c.) The sot. of another form $\delta_{in\mu\nu}$, on the contrary, signifies to hunt, chace, (indicens, II. c. 584.) and the pass. is to fly from, run, ($\delta_{ii\sigma}\Im_{\alpha i}$, II. ψ . 475.) The infin. $\delta_{ii\sigma}\Im_{\alpha i}$ may belong to both forms, and has both meanings, (II. μ . 276. 304.)

AEK, see deizeves and dixoual.

δίμω, (I build,) aor. Τδιμω, perf. δίδμηκα, &c. (§ 110. 4. and 11.) The form διίμομεν in Homer is the shortened conj. aor. See Obs. V. 15. § 103.—MED.

The same theme gives likewise the tenses to $\delta \alpha \mu \dot{\alpha} \omega$, (*I tame, subdue,*) perf. $\delta i \partial \mu n z \alpha$, aor. pass. $i \partial \dot{\alpha} \mu n \gamma$, $i \partial \mu \mu \dot{\gamma} \partial m$, $- \delta \alpha \mu \dot{\alpha} \dot{\alpha}$ and $\delta \alpha \mu \dot{\alpha} \dot{\alpha}$ are both pres. and fut. In prose we find in this sense $\delta \alpha \mu \dot{\alpha} \dot{\zeta} \omega$, which is regular.

²⁰ Several grammarians place the form $\delta_i \delta_{i \times \tau \sigma}$ under $\delta'_{i \times \sigma \mu \alpha i}$, because they fancy that the signif. to receive, welcome, is more readily derived from it. But the fundamental meaning unquestionably is to reach the hand, and $\delta_{i \times \sigma \mu \alpha i}$, is grifted in the origin simply I stretch out the hand, from which $\delta_{i \times \sigma \mu \alpha i}$, $\delta_{i \times \sigma \mu \alpha i}$, is very naturally derived. Compare $\delta_i \delta_{i \times \alpha}$, $\delta_i \delta_{i \times \alpha}$, which also have the redupl. δ_{ii} , because the radical syllable is likewise δ_{ii} .

^{\$1} That the true cause of the lengthened syllable, which occasions this reading here and in $i\pi oddificara$, dddiis, is to be sought for in a hitherto undiscovered digamma after the δ_1 (dw.) has been shown by Dawes, Misc. 168.

- dignoune or didegene, (I see, behold,) aor. idganos, (see § 96. Obs. 7.) also idganos and idignous, all act.
- δέχομαι, (I take,) is in Ionic δέχομαι, and hither belongs also, according to § 112. 9. the Epic δεδοχημένος, (waiting, being on the watch, Il. o. 730. :) δεδεγμένος is used in the same sense, (Il. δ. 107. &c.) also 3 pl. δέχαται and plusq. as imperf. έδέγμην. Yet likewise έδεχτο, δέχθαι, as syncopated aor. in the sense of taking.—See δείδεγμαι in δείχνυμι.
- δέω, (I tie, bind.) see § 105. Obs. 2. and § 95. Obs. 4.—the fut. 3. δεδήσομαι, (§ 99. Obs. 1.) supplies the un-Attic fut. 1. δεθήσομαι.—MED.
- δέω, (I want, lack,) fut. δεήσω, &c. is commonly impersonal : δεῖ, (it behoves, is necessary, French il faut,) conj. δέη, opt. δέοι, infin. δεῖν, part. δέον, fut. δεήσει, &c. The pass. δέομαι, δέη, or δέει, δεῖται, &c. is always personal, (I want, need,) δεήσομαι, ἐδεήθην.

The contr. 11 was sometimes resolved in this verb, even by the Attics, to distinguish it from the preceding verb; as Isocr. Busir. 2. resource dius, and in Xenopho frequently disras, disr9as. But Homer has the aor. disres, (II. e. 100.) and a peculiar form diverse, diverges.

δίαται, see δόαται. ΔΗΚ, see δάχνω. δήω, see ΔΑ.

διδάσκω, (I teach.) loses the σ in the formation : διδάξω, δεδίδαχα, &c.; with Poets also διδασκήσω.—MED.

Comes from $\Delta A\Omega$. Compare the Note to aligna.

διδράσκω, (I run away,) occurs only in compounds, (ἀποδιδράσκω, διαδιδράσκω,) from ΔΡΑΩ, fut. δράσομαι, perf. δέδρακα—aor. έδοχαν, ās, ā, āμεν, έδοχατε, 3 pl. έδρασαν and έδραν, (§ 107. Obs. 1V. 6.) conj. δοχώ, äs, ä, &c. opt. δραίην, imper. δραθι, infin. δραναι, part. δράs. See § 110. 6. with the Note.

The Ionians have everywhere n, didenses, denseum, idenn, &c. This verb must not be confounded with the regular deau (I do.) which has fut. act. deau, and aor. 1. ideara : dideara is common to both.

- $\delta i \zeta n \mu \alpha_i$, (I seek, inquire,) is a form of μ_i , which retains the n in the pass., § 106. Obs. 3.
- δικείν, (to throw,) έδικον, is a defective aor.

διψήν, see p. 177. δίω, see διϊσαι. ΔΜΕ, see διμω.

- δοάται or δέαται, (it appears,) aor. δοάσσατο, conj. δοάσσεται, (-ηται,) Homer.
- δοκέω, (I seem, think.) from ΔΟΚΩ, fut. δόζω, &c. The perf. from the pass. δέδογμαι, (I have seemed.) The regular for mation δοκήσω, &c. is Poetical.

See the Epic didoxnuiros in dixoual.

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Josaín, (to give a hollow sound, make a noise in falling.) perf. Idoure. (§ 97. Obs. 4.) aor. idoúrnez and iydoúrnez from a form ΓΔΟΥΠ, which bears the same relation to dourín, as zrurín to rúrru.

Δ0, see δίδωμι, § 107.

δεπμιν, δίδεομα, 800 τρίχω. ΔΡΑ, 800 διδεάταω.

δύναμαι, (I can, am able, have power,) pres. and imperf. like ισταμαι, 2 pers. pres. δύνασαι, Poetically δύνη. See about the conj. and opt. § 107. Obs. III. 5. and § 83. Obs. 5. about the augment. Fut. δυνήσομαι, aor. ήδυνήθην, (also ἐδυνάσθην,) perf. δεδύνημαι.

Verbal adjective, Suvatos, possible.

In Homer this verb is a depon. med. durnsaro for idurnian.

δύω, this verb originally combined the immediative signif. to go in, enter, with the causative one, to wrap up in, inclose, (§ 113. 2.)

The pres. act. $\delta \delta \omega$ has only the latter, (to wrap in, sink.) and retains it in the fut. and aor. 1. act. $\delta \delta \sigma \omega$, $\delta \delta \sigma \sigma \omega$, $\delta \delta \sigma \sigma \omega$, $\delta \delta \sigma \sigma \omega$, $\delta \delta \sigma \sigma \omega$, $\delta \delta \sigma \sigma \omega$, $\delta \delta \sigma \sigma \omega$, $\delta \delta \sigma \sigma \omega$, $\delta \delta \sigma \sigma \omega$, $\delta \delta \sigma \sigma \omega$, $\delta \delta \sigma \sigma \omega$, $\delta \delta \sigma \sigma \omega$, $\delta \delta \sigma \sigma \omega$, $\delta \omega$, $\delta \omega$,

This is the basis of the general practice; the modifications arising from the different shades of meaning, especially in the compounds, must be left to dictionaries and individual study. The *aor. med. Workum* has with Epics a collateral form, *idúrsto, idúrsto, imper. dúrsto,* see § 96. Obs. 9. Hither belongs also the *part. duréµuros* with the signif. of the *pres.* in Od. a. 24. Hesiod, E. 382. Herod, makes of *dúrst duréwort*, (§ 112. Obs. 5.)

E.

iáφ9n, a Homeric form, either from απτικ, (to bind.) compare iáγn, iáλen, or from παμαι, (see below.) for i'φ9n, commonly "σπιτο. See Buttm. Lexilogue, II. 87.

ἐγείρω, (I awaken, or rouse from sleep,) is regular in the act. perf. ἐγήγερχα, ἐγήγερμαι.

The med. has the signif. of awaking from sleep, being wakeful, watching, and its aor. is ήγείμην, (§ 110. 4²⁸.) The perf. 2. iγεήγοεα, (of which the anomalous redupl. was probably caused by ήγείμην,) has also the immediate signif. like other perf. 2. (see § 113. Obs. 3.) but acquires a new pres. signif., i. e. becomes a new pres. tense; properly, I have been awakened, i. e. am awake, watch; the plusg. with the force of an imperf., iγεηγόειν. Pres. tenses

²² Compare § 107. Obs. III. 6. Hence izδυμιν for izδύημιν, (like Ξυμιν for Ξιήμιν.) See Buttm. Lexilogus, I. 17. 10.

Bee about the infin. iyeso Sai, (instead of iyeis Sai,) Buttm. Complete Gr. Gr.

derived from by from in the same sense are, in respective in Homer; in supervised in the later prose; and respective in the New Testament. From in respective arises the Homeric form in frequence of (§ 110. Obs. 5.) and from this again with new anomalies the 3 pers. pl. in geny Section.

ion, see iσδίω. | iδυῦμαι, see iζομαι. iζομαι, καθέζομαι, (I sit down.) fut. καθεδοῦμαι. (§ 95. Obs. 16.) imperf., ἐκαθεζόμην, used as aor.

See, for instance, Plato Meno. 26. p. 89. Xen. Anab. 5, 8, 14. This renders the pres. $x\alpha \Im_{i}^{2} \varphi_{i} \mu \alpha_{i}$ suspicious even in later writers. Compare below, $7\omega_{i}$, and above, § 108. II. size and $\tilde{\eta} \mu \alpha_{i}$, which forms properly all belong to one root. See in Buttm. Complete Gr. Gr., in the List of Verbs, $7\omega_{i}$. Later writers also used the pass, form $ix\alpha \Im_{i}^{2} \Im_{i}^{2}$ instead of $ix\alpha \Im_{i}^{2} \zeta_{i} \mu n_{i}$.

έθέλω and θέλω, (I will, wish,) fut. εθελήσω, θελήσω, &c. (§ 112. 8.) perf. ήθέληκα.

Edw, (I am wont,) perf. είωθα, (§ 97, Obs. 2.) Ion. έωθα, is alone used instead of this pres. tense.

There is nothing left of the pres. but the Homeric part. 19wr, accustomed.

- ide, (I see,) an old verb, of which there remains nothing in this tense but ider, ider, idersa, &c. as aor. of the verb δχάω, (which see.) But in the Epics there is also ide in the same sense, (which as pres. of the indic. occurs only in later Poets,) the pass. form idequal, idea(unv, (isoá(unv, isoá(uvos,)) for to be seen, and to seem, Lat. videri. See about the signif. of this verb, § 113. Obs. 10. and about the special forms used in the sense of knowing, (olda, jduv, idea(ua, &c.) § 109. III.
- είχω, perf. ἔοικα, (I resemble, appear,) used as a pres. part. ἐοικώς, Attte εἰκώς, especially in the neuter εἰκὸς, see the last Note to § 108. (Ion. οἶκα, οἰκώς, οἰκὸς,) plusų. ἐψκειν. (§ 84. Obs. 9.) fut. εἰζω. (The verb I give way, is altogether regular.) Like εἰκώς, εἶκα and εἰκέναι occur now and then in Attic Poets for the sake of the metre.

The pres. it zw occurs nowhere, and the imperf. it z, (for ident,) merely *II.e.* 520. The Epic forms it zrow, it zrow, and fixero, it zrow, have been more properly ranked (in the Note just mentioned, and § 110.9.) along with the Attic isoquer, (Soph. Eurip.) among the syncopated forms of the perf. and plusg. See the same Note about the remarkable form signer instead of isinger, which occurs in the Attic prose-writers.

είλω, (I crowd, press together,) more commonly είλέω or είλέω, fut. ήσω, &c. aor. 1. infin. ἕλσαι, ἐέλσαι, part. ἔλσας, perf. pass. ἕελμαι, aor. pass. ἐάλην, infin. ἀλῆναι or ἀλήμεναι, part. ἀλείς, (which forms are also fluctuating in our editions between the spiritus asper, and the spiritus lenis.)

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Compare isrálno, srulňou, from sríllo: from the same root EAAQ, in the sense of pushing, pressing, comes also ilaúno, (see below,) in the particular signif. of which to beat, strike, the aor. ilsau, (ex. gr. Od. 1. 132.) occurs in Homer. Hither belongs also, according to § 112. 9. the plusq. idlore, was crowded, pressed, Apoll. 3, 471. See Buttm. Lexilogus, II. 88. and 76.7. sumeral, see MEIPOMAL. | simi and simi, see § 108. IV. 5. είπειν, (to say.) an aor. 2. indic. είπον, (Epic čειπον.) imper. είπε.

(comp. $\pi \rho \delta \epsilon i \pi \epsilon$, see Obs. I. 4. 1. to § 103.) more usual than the rather *Ionic aor.* 1. $\epsilon i \pi \alpha$, (§ 96. Obs. 1.) imper. $i \pi \sigma \nu$, (erroneously $\epsilon i \pi \delta \nu$, see *Exc. I. ad Plat. Menon.*) The Attics, however, use $\epsilon i \pi \alpha s$ as well as $\epsilon i \pi \epsilon s$, and preferably $\epsilon i \pi \alpha \tau \epsilon$, $\epsilon i \pi \alpha \tau \omega$, &c²⁴.

With this aor. are intimately connected the fut. iew, (Ion. iew,) from item, which Poets use as the pres. tense—and of PER the perf. itenza, (§ 83. Obs. 3.) perf. pass. itenza, aor. pass. iffern and iffirm, (un-Attic sienon, siefons,) fnones, fut. 3. as usual, fut. pass. sieforenes²⁰. Verbal adjective, fordes, parts.

Φημ) is used as the pres. tense of this verb, (as we remarked above, § 108. I. 2.) on some occasions ἀγοριύων, which properly signifies to speak in public, for instance, κακῶς ἀγοριύων τυὰ, κακῶς ἐἶπον :—ἀγοριύων is always used in most of the compounds, ex. gr. ἀπαγοριώω, I forbid, ἀπῶπον, I forbade ; in some λίγω, for instance, ἀντιλίγω, ἀντῶπον.

The Poetical imper. ἴσπισι comes from a collateral form with an intercalated σ. Compare λάσχω, ἰἶσχω, μίσχω.

The Poetical isiaw or issiant is also very anomalous; it is identical with simily, of which (*instar*) instars is to be considered as the asr., since we meet with no pres. indic. isiams³⁰, and the infin. is circumflexed, (instair, Od. γ . 93.) fut. instance or isi ψ_0 ³⁷.

εἴργω, (I exclude, shut out,) fut. εἴρξω, &c.

sloγνυμι, with the spiritus asper, I confine, shut up, fut. εἴρξω, &c. The ancient and Epic language has for both signif. ἶεγω, whence 3 pl. perf. ἰίεχωται, and without the augment, ἴεχωται, they are shut up.

εἶρω, see εἰπεῖν and ἔρεσθαι. But in the sense of connecting in order it is a particular verb aor. 1. εἶρα, (Herod. 3, 87. ἐξείρας, exserens,) perf. ἕερμαι, part. ἐεςμένος, (Hom.) ἐρμένος, (Herod, 4, 190.)

³⁴ To assume the theme EII Ω , as is usually done, is needlessly adopting the anomaly, which the *augment* u continues through all the moods. A theme EIII Ω agrees perfectly well with a radical form EII—(whence $i\pi\sigma_5$.)

³⁵ Grammarians increase the number of the themes of this verb, without any reason, by admitting $i_0(\omega)$, which absolutely is either the regular fut. of $i_0(\omega)$, or the pres. tense in the sense of asking, (see below.) It is assumed as a theme here on account of $i_0(n,\omega)$, and merely for this $i_0(\omega)$ is ranked among the verbs, which take the temporal augment u. But as PEQ unquestionably is one of the tenses of this verb on account of $i_0(n,\omega)$, $i_0(\omega)$,

³⁸ Il. λ. 839. and elsewhere iviora is conj. aor.

²⁷ Just as $\delta i \delta \delta \sigma \pi \omega$ and $\delta \lambda i \sigma \pi \omega$ omit the σ in the fut, so does $i \pi i \sigma \pi \omega$. This fut, is, therefore, no argument to class $i \pi \sigma \omega$ here, (though from its form it certainly might belong hither.) and as the pres. $i \pi \sigma \sigma \omega$, and its kindred forms $\pi i \pi \sigma \sigma \sigma \sigma$ and $i \pi \sigma \sigma \sigma \omega$, when they stand alone in Homer, never signify to say, but to scold, they must be removed from the radical form $i \pi \pi \sigma \sigma$, and be stated separately below, (see $i \pi \sigma \sigma \omega$), though there is also a pres. $i \pi \sigma \sigma \sigma \sigma \sigma \sigma \omega$ and there is also a pres. See a more detailed account of both verbs in Buttm. Lexilogue, I, 63. p. 279. 10 9a, see 190.

έλαύνω, (I drive,) fut. έλάσω, (ă,) &c. perf. έλήλακα, pass. perf. έλήλαμαι, aor. ήλάθην. Verbal adjective έλατος, (with later writers έλήλασμαι, ήλάσθην, έλαστός.)

The theme itan seldom occurs in the pres. tense, but itan, itan, itan, itan, &c. infin. ilär, is in prose the Attic fut. (§ 95. Obs. 12.) See also silar, ilrar, and about ianaádaro, see p. 176. the Note, and about ianaáusos, (proparox. ex. gr. Arat. 176.) § 111. Obs. 2.

- ЕЛЕТӨ-, ЕЛӨ-, see iexopai.
- έλχω, Idrag, augment ει, § 84. 2. fut. ελξω and ελκύσω, aor. είλξα and είλκύσα, pass. merely είλκυσμαι, είλκύσθην, from ΕΛΚΥΩ. -MED.
- έλπω, (I give hopes, I cause to hope,) έλπομαι, (I expect, I hope,) perf. čolna the same with člnopai, plusg. as imperf. čalativ, (§ 84. Obs. 6. and 9.)

ENETK-, ENEIK, &c. see dies.

1 ไท่เสพ. see เมสเกง.

- irnrosa, an old perf. which presupposes a theme ENEOD, ENOD: irsinioos, xarinro9s, (is, sits, lies on something,) Hom. See § 97. Obs. 2. and compare above arnno Da.
- in Sir, Av Sor, see ip xopar.
- ivigrae, (I scold 28,) has two forms for the aor. in Homer, either ivivigrae, more correctly iniwator, (see Buttm. Lexilogue, I. 63. p. 282. and compare above § 85. Obs. 2.) or according to § 85. Obs. 3. with the redupl. at the end (3 pers.) ท่งเสลรเง.
- לזורידם, לאינדם, 200 נואנוי.

Ĩννυμι, see § 108. 3. iraupiir, iraugirzopai, &c. see ATP.

- ióλητο, see «λω. 'EII-, see circir.
- επίσταμαι, (I know, understand,) 2 pers. επίστασαι, Poetically eniora or eniorn, (see the Note to Soph. Philoct. 798.) imperf. nationaluny, (so far it goes after iorapai, conj. and opt. see § 107. Obs. III 5.) fut. Existingoual, asr. Anistignv. Verbal adj. insorntos.
- έωω, (I am busy, or occupied, about something, see Schneider's Gr. Dict.)

This old verb, of which some compounds, (especially diam) have been retained in prose, has the augment es, (deciror,) and an aor. isro, ortin, erin, (informer, internetiv, percander, but all this rather Poetical.) To avoid mistakes, compare issues and ivine in sizer.

inopas, (I follow, attend,) sinopan, ifopas, this middle voice, which is much used, has an aor. corresponding to that of the act. Ine, excepting that it has the spiritus asper in the indic.: is wiphy, sais Sau, saou, (sais, sau, Hom.) which latter forms occur chiefly in the compounds, inferrov, &c.

28 See, about the difference of the forms ivine and the fut. ivive, the preceding Note.

^{&#}x27;EA-, see siλω. 'EA-, see aigia.

The old Poets have the i also in the other moods of the aor. Texaput, is at oSal, is a to pres. Texaput, Od. J. 826. is a false reading for Textra: see especially idorn above.

ἐράω, (I love,) Poetically ἔραμαι, (after ἴσταμαι,) takes its tenses only from the pass. form, aor. ἀράσθην, (Poetically ἀρἄσάμην.) The pres. tense ἐρῶμαι, ἐρῶσθαι, ἐρώμενος, is a real pass.

Another regular içáw is used merely in compounds, ičiçãeai, to pour out, zarijãeai, &c.

EPro and içdu, see $i\zeta \omega := i \gamma \omega$, see also in $i \gamma \omega$.

- έρείκω, to tear to pieces in the transitive sense, but in the aor. 2. *ἤ*εικον it is intrans. (§ 113. 2.)
- ἐρείπω, (I throw down, overthrow,) has this causative (§ 113. 2.) signif. in the fut. aor. 1. &c.; ἐξέξιπτο, plusq. pass. Epic, instead of ἐρήριπτο, § 85. Obs. 1. but the aor. 2. and perf. 2. ἤριπον, ἐρήξιπα, have the immediative signif. to fall down— Epic med. ἀνηρειψάμην, he carried off on high, carried away.

iein, see simir and igio Sal.

έgiζω, (I strive, contend,) is regular, perf. pass. ἐρήρισμαι with a strengthened signif. of the pres.

There is another form ieidaine, and (according to § 112. 13.) ieidnows \mathcal{P}_{ai} , *II.* ψ . 792. where the *i* is long for the sake of the metre.

- ἔξεσθαι, (to ask.) ἡζόμπν, ἔρωμαι, imper. ἐζοῦ, an aor. fut. ἐρήσομαι. The Ionians in their prose have also a pres. tense, ιἴζόμαι, but use the imperf. εἰζόμπι, with ιἴζεισθαι, thus accented, and this is likewise aor. in the other moods, fut. εἰζάσμαι. The Epics have also ἴζεισθαι as pres. tense with the signif. of ιἴζομαι, and farther the form ἰζίω in both the act. and med., which must carefully be distinguished from the fut. ἰζιώ, (see εἰπτῦ :) conj. ἰζείωμιν, Epic for ἰζίωμιν. Whatever is wanting, is supplied in prose by ἰζωπάω.
- ijiw, (I go away,) ijińσω, ňijnσα, § 112. 2.
 - The Homeric & mission is derived from this verb in its causative sense, to sweep away. See Buttm.
- ieuSaíne, (I redden, make red.) fut. ieuSníou, &c. (§ 112. 13) Homer has also the radical form ieuíSu, ieuíou, &c.
- levza, (I restrain, keep off.) aor. nevzazov, infin. ipuzazisuv, see § 85. Obs. 3.
- içύω, or εἰρύω, ö, (I draw, drug, pull.) is regular through the whole conjugation, fut. again ἰρύω, med. ἰρύωμαι, II. λ. 454. See § 95. Obs. 17. Hesiod, (E. 816.) has also the infin. εἰρύμαται of a form in μι (short.) The MED. ἰρύωμαι takes in

⁹⁹ On comparing the forms *isrse*, $\sigma\pi i\sigma \Im a_i$, and $i\sigma\chi o_r$, $\sigma\chi ir$, (from $i\chi\omega$,) with $i\pi\lambda i_r$, *isr* isrs, *isrsigne*, $\pi\tau i\sigma \Im a_i$, &c. (see § 110. 4.) it becomes obvious that the former have been produced by the same syncope. The *spiritus asper* in *isw* and EXR, (*i* $\xi\omega$,) was changed into an σ , which immediately took its station before the following consonant, thus—*i-sxov*, *i-sxov*. The aspirated *s* in *isrsignt* is an anomaly.

Epics the signif. to save, preserve ; in this sense some editors write the u with one σ , (slower,) when the syllable ought to be long, just as if the v had been originally long; and in the sense to draw, they spell it with a double o, (ievocare,) as if the v had been originally short. But as the v is also found short in the first sense, (ex. gr. II. δ . 186. χ . 351.) and as the signif. frequently run one into the other, it is more correct to denote the lengthening of the v by two v, without any distinction. The collateral form pour Sal, which simply means to save, liberate, has, on the contrary, a long s in the Attics, ifferers, but with the Epics this, too, is short, juráun, U. o. 29. and should therefore also be lengthened ijjuraro, pursare, which, however, is generally neglected. Lastly, there is a syncopated collateral form, (§ 110. 5.) Leve Sas, Lever Sas, and pur Sas, commonly with long . Ϊρῦτο, (yet once ἔρὕτο in Hesiod, Θ. 304.) sἴρῦτο, sἰρύαται, βύατο, &c. almost exclusively in the sense of saving, watching over, (except Od. x. 90. dpure, dragged, pulled,) which must not be mistaken for the perf. and plusy. of the radical form slevpas, I have been dragged.-See Buttm. Lexilogue, I. 18. with the Additions in vol. ii.

ἔρχομαι, (I go,) from ΕΛΕΥΘΩ, fut. ἐλεύσομαι, aor. ἤλυθον, commonly ἤλθον, (§ 110. 4.) ἐλθεῖν, imper. ἐλθὲ, (see Obs. I. 4. 1. to § 103.) &c. perf. ἐλήλυθα. Verbal adj. ἐλευστέον.

The perf. with the Epics is ελήλου βα-1 pere. pl. with the syncope ελλήλου βμεν.

The Doric is Avyor, in Seiv, see § 16. Obs. 1.

It has already been stated above, § 108. V. that instead of the other moods of the pres. from $i_{\ell\chi,o\mu\alpha}$, which more seldom occur, especially in compounds, we meet much more frequently with those of $i_{\mu\nu}$, and that instead of $h_{\ell\chi,o\mu\mu}$ we more generally find the *imperf.* $h_{\mu\nu}$ or h_{α} , and the pres. $i_{\mu\nu}$ instead of the *fut.* $i\lambda_{i}i_{\sigma\rho\mu\alpha}$.

έσθημένος, (clothed.) Ion. noθημένος, Att. a defective part. perf.

is Siw, (I eat.) from idw, (Hom.) fut. idoux, (§ 95. Ohs. 18.) perf. idodoxa, perf. pass. ididseµaı, aor. pass. idio Suv — aor. act. iqayov, (from ΦΑΓΩ.) — Verbal adj. idiorós. Part of the forms of idw come from the old formation, fut. idiow, &c. (§ 112. Obs. 3.) where the ι in the perf. act. was changed into s, (compare § 97. Obs. 1. 2.) which in Homer remains also in the pass. ididoual, idiora. Homer has also the perf. idnda, and the infin. pres. iduuxi, (§ 110. 5.) for idux, idiuxa.

ໂεπιτι, ໂεπον, ἱσπόμην, see ιἰπιῖν and ἴπω.

ર્ણેન્નવેર, see નંગવેલંગ્સ.

södu, xa βιύδu, (I sleep.) fut. sööneu, xa βιυδήσω, augm. xa βηῦδον, xa βιῦδον, and ἰxá βιυδον. söçiexu, (I find.) from 'ETPΩ, aor. sõçen, imperf. söçi, fut. söçneu, &c. (§ 112. 10.) aor. pass. söçi βην, (§ 95. Obs. 4.) Verbal adj. söçurös.—Augm. § 84. Obs. 2.—MED.

Un-Attic writers form the aor. med. like the aor. 1. εδιζάμην, instead of εδιζόμην, (§ 96. Note to Obs. 1.)

έχθω, (I hate.) only in the pres. tense, and Poetical, whence a MED. (ἐχθάνομαι,) ἀπεχθάνομαι, (I incur hatred.) fut. ἀπεχθήσομαι, &c. aor. ἀχθόμην, ἀωηχθόμην⁸⁰, perf. ἀπήχθημαι, I am hated. See § 112. 13.

³⁰ The infin., notwithstanding its *aoristical* signif., is always found accented, $z \pi i_X \Im \omega \Im \omega$, but there is no prest tense $i_X \Im \omega \omega$ in the ancient writers. See Buttm. Complete Gr. Gr. έχω, (I have,) imperf. είχον, fut. ἕξω, (with the spiritus asper, see § 18. Obs. 4.)—aor. (as if it were from ΣΧΩ,) ἔσχον, σχεῖν, conj. σχῶ, σχῆs, &c. (compounds παράσχω, παράσχης,) opt. σχοίην, (see the Note to Obs. II. 3. to § 103.) imper. σχέs, (§ 110. 6.) but in the compounds also πάφασχε, med. ἐσχύμην, imper. σχοῦ, (παράσχου,)—whence a new fut. σχήσω, perf. ἔσχηκα, &c.—aor. pass. ἐσχέθην.—Verbal adj. ἑκτờs and σχετόs.

The aor. σ_{χ} iv has produced a collateral form of the pres. $i\sigma_{\chi}\omega$, which is preferred in some particular signif. (to hold, occupy, &c.) to which of course the fut. σ_{χ} from more properly belongs³¹. There is an old perf. of $i_{\chi}\omega$, $i_{\chi}\omega_{x}\omega_{x}$, (I. β . 218. $\sigma_{U}\sigma_{\chi}\omega_{\chi}v\sigma_{\pi}^{38}$.)

We must also notice the following anomalous compounds of $i_{\chi w}$:

خەنترى . This verb, when it merely signifies to endure, bear, in the middle voice خەنترى has the double augm. in the imperf. and and in income in income in income in income in its form. (§ 86. Obs. 6.)

άμπίχω, (Iwrap round, environ,) imperf. άμπιζου, fut. ἀμφίζω, aor. ἡμπισχου, ἀμπισχιῖν³⁸, MED. ἀμπίχομαι or ἀμπισχυοῦμαι, (I clothe mysolf in, wear,) ἀμφίζομαι, aor. ἡμπισχόμην.

ύντσχνούμαι, (I promise,) Ion. όνίσχομαι, (Hom. Herod.) fut. όνοσχήσομαι, 2011. ύντοχόμην, imper. δινόσχου, perf. όνίσχημαι.

[ψω, (I boil, cook,) fut. iψnew, &c. (Herod. 1, 48. has the imperf. iψu.) Verbal adj iψnrios, iψnrios, or iφSts.

'EO and 'EO, see § 96.

z.

ζάω, (I live,) has (according to § 105. Obs. 5.) ζώ, ζής, ζή, &c. imperf. ⁸ζων, ⁸ζης, &c. infin. ζήν.—imper. ζή.

We also meet, (as if from a form in μ_i) the 1 pers. imperf. i(η_i , and imper. $\zeta \tilde{\eta} \vartheta_i$, to which, however, the preceding forms were preferred. This verb is used by the classic Attic Writers as a defective verb along with the more perfect verb $\beta_i \delta_{\omega}$. The lenses $\zeta \eta_{\sigma \sigma \omega}$ or $\zeta \eta_{\sigma \sigma \mu \sigma i}$, $\zeta \eta_{\pi \sigma \sigma}$, $\delta \zeta \eta_{\pi \sigma}$, $\delta \zeta \eta$

^{b1} See about the origin of $i\sigma\chi\sigma$, $\sigma\chi\iota\sigma$, from $i\chi\omega$, the Note to $i\pi\omega$. The *i* in the pres. tense $i\sigma\chi\omega$ supplies the place of a *redupl*. as that in $\mu_i\mu\nu\omega$, $\pi_i\pi\tau\omega$, exactly like the *i* in $i\sigma\tau\mu\mu$, only that in $i\sigma_{\chi\omega}$ the spiritus asper was converted into a *lenis* on account of the χ_1 (which was done much more frequently in the old language.)

³³ This is erroneously derived from OXOR, and so is $\delta_{\chi_{\otimes Z,\alpha}}$, (see $\delta_{\chi_{\otimes Z,\alpha}}$,) from OIXOR. Its true derivation becomes obvious from the comparison with the subst. $\delta_{Z_{\otimes Z,\alpha}}$. The simplest perf. of $\delta_{\chi_{\otimes}}$ is $\delta_{\chi_{\alpha}}$, and with the augm. $\delta_{\chi_{\alpha}}$; thus that of OIXO is $\delta_{\chi_{\otimes Z,\alpha}}$. Both were in the usual way with the Attic redupl. $\delta_{Z_{\otimes Z,\alpha}}$, $\delta_{Z_{\otimes Z,\alpha}}$, (for the *i* of $\delta_{\chi_{\otimes Z,\alpha}}$, naturally occurs but once, as in $\delta_i \delta_{\delta_{Z_{\otimes Z,\alpha}}}$, were both used, and this form was retained for the sake of distinctness.

⁸⁸ This form is not #μπ-ισχον, ἀμπ-ισχῶν, hut #μπι-σχον, ἀμπι-σχῶν. It should properly be ἀμπ-ίσχον (like ἀμπ-ιῦχον,) but in the aor. the augm. went over from the verb to the prep. #μπι-σχον.

A GREEK GRAMMAR.

ζεύγνυμι, (I join,) fut. ζεύζω, &c. (§ 112. 14.) aor. 2. pass. ἐζύγην. ζώγνυμι, (I gird,) fut. ζώσω, &c. perf. pass. ἕζωσμαι, (§ 112. 14.) MED.

H.

ήμί, ñr, see φημί, § 109. Ι.

θίλω, see iθίλω.

μμών, (I sink.) The Homeric ὑπιμινήμυπι, (Π. χ. 491.) is most correctly derived
 from this verb. It may be assumed that, whenever a verb began with a long
 vowel, this vowel was shortened by the redupl.: thus ἰμήμυπα. The metre
 required a doubling of the first μ, instead of which the Poets used μr, as is
 done in other words; ex. gr. ἀπάλαμνος from παλάμη, νώνυμνος for νώνυμος.

Θ.

OAN-, see Smexe.

Jun, see § 108. II.

- Sáoµa, (I admire, behold,) this is the oldest principal theme, of which isolated forms have maintained themselves in Homer and the Doric writers, (SáoSi, SáoacSai, Dor. SácacSai,) which have given rise to a double change: 1.) Saíoµai, Dor. Sníoµai, Ion. 2.) the usual Stáoµai, (fut. Stácoµai, Ion. Stácoµai,) Herod. has the form iSnñro, (see § 105. Note to Obs. 16.) though commonly with the various reading iSnířo. With respect to the signif. of this verb, Homer uses it only in the sense of admiring, and never has StãoSai: later writers use all its forms in the sense of beholding, contemplating. This verb must not be confounded with OAΩ, (to nurse, suck,) which see below.
- θάπτω, (I bury,) aor. 2. pass. ἐτάφην, (§ 17.6.) perf. pass. τέθαμμαι, τεθάφθαι.
- ΘΑΦ—perf. as pres. rilnaw, (I am astonished,) where the second aspirata is changed, whilst in the aor. iraqos the first is changed, (see § 18. 1. and 4.)
- ΘAΩ, an Epic defective verb, of which there occurs the aor. 1. act. Эňσαι, (to nurse, suck.) and the med. Эňσαι, (see § 105. Obs. 5. and 16.) Эńσασ9αι, to suck, milk. See Sáoµαι.

Ssáoµaı, 800 Sáoµaı.

Sέρομαι, (I warm myself,) is a defective verb, of which nothing occurs in prose but the pres. and imper.; but Homer has also the fut. Ξέρσομαι, and the conj. aor. pass. (ἐθέρην,) Ξερέω.

- Sέσσασθαι, (to obtain by prayers,) Sέσσαντο, &c. a defective aor. Verbal adj. Ξεστός, (πολύθεστυς, &c.)
- θέω, (I run,) fut. \exists εύσομαι or \exists ευσοῦμαι, (§ 95. Obs. 17.)—no other tense occurs; see τρέχω.
- Sηίομαι, see βάομαι: Sño Sai, see ΘΑΩ. ΘΗΠ-, see ΘΑΦ.

Siryana, (I touch,) formed of Sira 34, fut. Sizouar, aor. Esirov.

Svήσχω, (I die,) from ΘΑΝΩ, aor. έθανον, ἀπέθανον, fut. θανοῦμαι,

³⁴ The forms Sigur, Sigur, which occur, ought probably to be accented like the aor.

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άποθανούμαι, perf. τέθνηκα, (as if it were from ΘΝΑΩ, see §110. 11.) whence the following shortened forms, (according to § 110. 10.) in common use, τέθναμεν, ατε, τεθνασιν, ἐτέθνασαν, τεθνάναι, (τεθνα̈ναι, see ibid. the Note to Obs. 6.) τεθναίην, τέθναθι, part. τεθνηκώς, (Ion. τεθνηώς,) commonly masc. and neut. τεθνεώς, (Hom. τεθνειώς,) gen. ώτος, fem. τεθνεῶσα, (see ibid. Obs. 6. c.)

There is an Attic collateral form of the fut. derived from ribraza, ribráža, or ribrážouzu. Verbal adj. Sentos, mortal.

Dogsiv, 8	ee ઝેર્વ્યન્થય.				θεάσσω, see σαξάσσω.	
ӨРЕФ-	-, see reiqu.				I	ΘΡΕΧ—, see τζίχω.
• •	/ - 1			•	•	· · · · · · · ·

θρύπτω, (I break in pieces,) aor. 2. pass. ετεύφην, (§ 18. 1.)

αρώσκω, (I leap, skip,) made of ΘΟΡΩ, aor. έθορον, fut. θορούμαι, Ion. θορέσμαι, see § 110. 11.

ΘΥΦ-, see τύφω. [Ξύω, see § 18.0bs. 2. and § 95. Obs. 4.

I.

Dein, see § 105. Obs. 6.

- idgives, (Iset, place,) has in Homer and in the later zerol the aor. 1. pass. idgiv9nv, as if it were from 'IΔΡΥΝΩ³⁵.
- ζω, καθίζω, (I seat, sit down, Med. I sit myself down,) fut. καθιώ, (for καθίσω, according to § 95. 9.) MED. καθιζήσομαι, aor. ἐκάθισα, compare ἕζομαι.
- invéouxi, (I come,) more commonly ἀφικνέοuxi, fut. iξοuxi, aor. ixouniv, perf. iγuxi, ἀφίγuxi, infin. ἀφίχθαι.

The Epics use in the pres. and imperf. the radical form 'zw with the aor. Ifor, (§ 96. 9.) This pres. 'zw has a long *i*, hence in the Epic all the forms belonging to the act., which are merely the pres. and imperf., always occur as long only. The nor. 2. isóun, properly has a short *i*, which is long in the indic. simply through the augment; hence in the Epics, who may neglect the augment, it is sometimes short, and sometimes long, but in the collateral moods, (ixiofan, ixoiunn, &cc.) it is constantly short. The derivative form 'zźow has a short *i* in the pres. tense. See about drinzera the Obs. IV. 3. to§ 103.

λάσκομαι, (I conciliate, propitiate,) fut. iλάσομαι, (ž,) from the more uncommon ដλάμαι, for which Homer also has iλάομαι. The act. had the intrans. signif. to be propitious, whence Poets have the imper. ίληθι and ίλάθι, conj. and opt. perf. (as a pres. tense,) iλήκω, iλήκοιμι.

Тятаµал, see яв́тоµал, 📔 Топµл, see § 109. III.

³⁵ Compare § 112. 12. and ἀμανύτθη under ανίω, and the Epic superl. iθύντατα from iθύς, § 115. Obs. 6.

S.

Tornes, see \$ 107. Obs. II.-istorayas, see in E.

10, see in, § 108. V.

K.

- KAA-, 1.) xixaquan, xixaduan, see xairouan, 2.) xexadeir, fut. nour, &c. see under and χάζω.
- xa9ilouai, xalivdos, xálnuai, xalilos, see ilouai, sidos, nuas, ilo.
- rainunal, (I am of distinction, excel,) to this verb belongs the perf. zizaspan, Dor. rizaduar", which has the same signif.

xaiw, (I burn, set fire to,) is transitive, Attic xaw, (ā and without contr.) fut. xaiow, &c. (§ 95. Obs. 9.) pass. aor. 1. exai9nv, and aor. 2. exany, (a.) Verbal udj. xauortios, xauoros, xauros. The Epics have an aor. 1. without the r, "zna, (§ 96. Obs. 1.;) whence arises, through shortening the , into , the part. size in Attic Poets, (Rech. Agam. 858. Eurip. Rhes. 97.) With the Epics this . is again changed into si, (compare orsian, Brian, &c. § 107. Obs. 4.) imper. zsion, med. zsianro, and the conj. xsiousy, (for xnousy, see Obs. V. 15. to § 103.) which is in the II. n. 333. instead of the fut. (see § 139. Obs. 8.) The pres. tense xnow, xiw, and infin. zarazuius, (Il. n. 408.) are doubtful.

- καλέω, (I call,) fut. καλέσω, Attic καλῶ, ἐκάλεσα, κέκληκα, ἐκλήθην, &c. (§ 110. 11.) perf. pass. xexinplan, (I am called, named,). opt. xεxλήμην, xέxληο, &c. § 98. Obs. 9.-MED.
- xauvw, (I grow weary,) from KAMΩ, (§ 112. 12.) aor. Exapor. fut. xamouman, perf. xixmxa, (as if it were of KMA Ω , § 110. 11. Epic part. xexµnws, gen. oros and wros.
- zacáčau, 100 Xyrupi.

Rifual, 108 § 109. II.

- x'e hopai, (I exhort, command,) fut. xehnoopai, &c. aor. exexhopny, (§ 110. 4. 6.) As for exten, see xlew.
- xevtia, (I prick, sting,) is regular, but Homer has $\Pi \downarrow .337$. the infin. aor. 1. xévoai from the radical form KENTΩ, (whence κοντồs, a long pole.)
- χεράννυμι, (I mix,) or κιρνάω, ημι, old; κεράω, (§ 112.14.15.) fut. xspaow, aor. ixipaoa: there is a syncope, or rather a metathesis³⁷, with a long α in the perf. xix $\rho \alpha x \alpha$, pass. xix $\rho \alpha \mu \alpha \mu$, έκράθην, Ion. κέκρημαι. But κεκέρασμαι, έκεράσθην, were also used.

Homer has the aor. 1. act. seven, Od. v. 164. Observe also the accent on the Homeric conj. sigures, (Il.). 260.38)

Ĩσχω, **60**8 Ĩχω.

¹⁶ The signif. of these forms, and the analogy of pairs, parsars, ippadaras, shew that they belong together.

³⁷ The s not being omitted, but rather coalesced with the *a*, whence it became *n*, but ā with the Attics, (as usual after the ε.) Compare § 110. 11. ³⁸ This points to a form πί*εαμαι*, after the analogy of § 107. Obs. III. 5. Com-

pare zerpárrupi, zelpapai, conj. zerpapai.

xερδαίνω, (I gain, earn.) is regular in the Attics, (aor. xερδάναι.) with the Ionians and several later Writers xερδήσομαι, ἐκέρδησα, &c. perf. κεκέgδακα, (§ 101. Obs. 8. Note.) and -ηκα.

zie, see zsipar, and zaie.

- xήδω, (I afflict, grieve,) xήδομαι and χέκηδα, (I take care, care for,) whence the Homeric fut. κεκαδήσομαι, (Π. 9. 353.) shortened, (as τέθηλα, τεθαλυΐα,) imper. aor. med. κήδεσα for -ησαι.
- xi $\chi a'v\omega$ and xi $\chi a'vo\mu ai$, (I reach, attain,) xi $\chi n'\sigma o\mu ai$, $\epsilon xi\chi n \sigma a'\mu nv$, aor. 2. $\epsilon xi\chi ov$, as if of KIX Ω . It has a collateral form of the imperf. and the dependent moods of the pres. from KIXHMI, which, in most cases, keeps its n unchanged: $\epsilon xi\chi n\mu \epsilon v$, $\epsilon xi\chi n' \tau nv$,— $\kappa i\chi n' v ai$, ($\kappa i\chi \omega$,) $\kappa i\chi \epsilon i\omega$, $\kappa i\chi \epsilon inv$, $\kappa i\chi \epsilon is$, $\kappa i\chi n' \mu \epsilon vos$, &c. fut. $\kappa i\chi n' \sigma o\mu ai$, aor. 1. $\epsilon \kappa i\chi n \sigma a'\mu nv$, aor. 2. $\epsilon \kappa i\chi ov$, $\kappa i\chi \omega v$, (as if from KIX Ω .)—See about the quantity, § 112. Obs. 8.

είχεημι, 800 χεάω.

- sim, (I go.) occurs little in the indic. pres., but we meet so much the more frequently in Poets with the imperf. iswn, and the dependent moods, ex. gr. ziwu, part. zwn, which has the accent on the final syllable without being an aor., exactly like iwr of ifu,, of which verb in general these forms are to be considered as collateral, (IO, KIO.)
- κλάζω, (I clang, shout,) fut. κλάγξω, &c. (§ 92. Obs. 1.) perf.
 κέκλαγγα, identical with the pres. (§ 113. Obs. 14.) whence
 fut. κεκλάγξομαι. Poets have also without the nasal sound
 aor. ἕκλαγον, perf. κέκληγα, part. κεκλήγοντες. See § 111. 2.
 See ἕκλαξα in κλείω.
- κλαίω, (I weep,) Attic κλάω, (ā and without contr.) fut. κλαύσομαι or κλαυσούμαι, aor. ἔκλαυσα, (§ 95. Obs. 9.) The fut. κλαιήσω or κλαήσω is more uncommon.—Verbal adj. κλαυστέος, κλαυστός, κλαυτός.—MED.
- xλάω, (I break,) xλάσω, (ἄ,) &c. the pass takes the σ, part. aor. 2. Poet. xλàs, (ἀποκλàs,) § 110. 6.
- xλείω, (I close, shut,) is regular, perf. pass. xέxλειμαι and xέxλεισμαι.

There is an Ionic collateral form κληΐω, κληΐου, ΑΙΙ. κλήω, whence κίκλημαι. The Doric κλάξω, (properly κλάξω,) ἴκλαξα, comes from the fut. κληΐου.

κλέω, κλείω, (I celebrate, sing,) κλέομαι, (I am celebrated,) ἐκλέο, 2 imperf. for ἐκλέεο, (§ 105. Obs. 7.)—But κέκληκα belongs to καλέω, and κέκλετο to κέλομαι.

S 2

χλύω, (I hear.) a Poetic verb, whose imperf. Ικλυον has the signif. of the aor. (§ 96. Obs. 3.) imper. κλύι, κλύιτι, and κλύβι, κλύτι, (§ 110. 6.) or with the redupl. (§ 83. Obs. 7.) κίκλύβι, κίκλύτι, part. pass. κλύμινος, (renowned.) § 110. 8.

KMA-, see záµva. | zráa, see § 105. Obs. 5.

κορέννυμι, (I satiate,) fut. κοςέσω, &c. (§ 112. 14.) perf. pass. κεκόςεσμαι, Ion. κεκόςημαι, Epic part. κεκοςηώς, (§ 97. Obs. 7.) with the signif. of the pass.—κοςέω, έεις, is the Ion. fut. This verb must not be confounded with κογίω, ήσω, I sweep.

κράζω, commonly κέκξāγα, (I bawl out,) see § 113. Obs. 14. κέκζαγμεν, κέκραχθι, &c. (§ 110. 9.) fut. κεκράζομαι, aor. ἔκζαγον.

 κραίνω, (I fulfil, accomplish,) admits in the Epics a lengthening in all its parts, ex. gr. ἐκραίαινεν, κοηήναι, (aor. 1.) κεκράανται.
 KPA-, see κιράνηυμι.

κρεμάννυμι, (I hang up, suspend,) pass. κρεμάννυμαι, (I am suspended, hung from,) and as med. (I hang myself;) κgέμαμαι, (after ισταμαι,) I hang, intrans. and its conj. κρέμωμαι, opt. κgεμαίμην, and also κgεμοίμην³⁹, fut. act. κgεμάσω, (ă,) Att. κgεμῶ, ὅs, ὅ, &c. The aor. pass. ἐκρεμάσθην is common to the pass. and middle voice, and intrans., but the fut. pass. κgεμασθήσομαι belongs merely to κgεμάννυμαι: there is a particular fut. intrans. κgεμήσομαι, (I shall hang loose, wave to and fro.)

This repartition of forms and significations is, on the whole, confirmed by the Attic writers; but it must not be expected that authors never deviated from this analogy ⁴⁰. Keimán as a pres. tense occurs only in later writers.— Keňmmu is an Attic collateral form in the pres. and imperf.

πρύπτω, χεύπτασχον, see Obs. II. 1. to § 103.

- xτάομαι, (I acquire,) perf. as pres. κέκτημαι, (I possess,) and ἔκτημαι, (§ 83. Obs. 1.) conj. and opt. see § 98. Obs. 9.; and about the opt. κεκτώμην, see Buttm. Complete Gr. Gr. § 98. Obs. 17.
- κτείνω, (I kill, slay,) fut. κτενῶ, see § 101. Good writers use merely ἔκτονα as perf. Homer has a fut. κτανέω, (see Buttm. Complete Gr. Gr.) and its medium as pass. Il. ξ. 481. κατακτανέεσθε.

There is also a Poetical aor. "zrav, a, a, 3 pers. pl. "zrav, (for -asan,) conj. zriw, (for zrw, see § 107. Obs. IV. 8.) infin. zráµuv, zráµuva, (for zrána,)

8º Aristoph. Vesp. 298. zejuor9:, see § 107. Obs. III. 5. and compare uzerojuny.

⁴⁰ In German the same happens with hangen and hüngen, erhüngte and erhing ; and in English with hung and hanged. part. xràs, pass. izráµn, zráµsvos, zrác9as. See about all these forms. § 110. 6. 7. Homer has also the aor. pass. 41 izra 9nv, and izra v9nv, (§ 101. Obs. 6.) Independently of the very un-Attic perf. inrana, there is another form intórnaa, (§ 112. 9.) of which the Atticism is doubtful.

zaimeros, see § 110.7. xrunia, § 96. Obs. 5.

πυνέω, (I kiss, from $K\Upsilon\Omega$,) πύσω, έπυσα, (\breve{v} .)

The compound reversion, (I prostrate myself, worship,) is commonly regular; but in the Poets we also meet with resornions, &c. See particularly another xúw.

 $x u \rho i \omega$, (I light on, meet with.) is regular, but has a collateral form χύρω. Deponens, χύρομαι, imperf. ἔχυρον, fut. χύροω, aor. ἕχυρσα.

xύω or xυέω, (to be pregnant, to conceive.) Κυΐσκω or -ομαι, I impregnate, is regular in the second form xviw, but the Poets have also an aor. 1. med. exvoauny 42. Compare xuvéw.

٨.

 $\lambda \alpha \gamma \chi \dot{\alpha} \nu \omega$, (I obtain by lot or fate,) from $\Lambda H X \Omega$, (§ 112.13.) fut. λήξομαι, aor. έλαχον, perf. είληχα, (§ 83. Obs. 3.) or λέλογχα, (as if from $\Lambda E \Gamma X \Omega$.)

The Ionians said in the fut. λάζομαι, (see § 27. Obs. 6.) The Homeric aor. λιλαχιĩ has the causative signif. to impart.

- ΛΑΚ-, see λάσχω.
- λαμβάνω, (I take,) from ΛΗΒΩ, (§ 112. 13.) fut. $\lambda \dot{n}$ ψομαι, aor. έλαβον, imper. λάβε and λαβέ, (Obs. I. 4. to § 103.) perf. είληφα, (§ 83. Obs. 3.)-MED.

The Ionians have λιλάβηκα, (§ 111. 3.) and (from ΛΑΜΒΩ,) λάμψομαι, ελάμφθην, λίλαμμαι, λαμπτίος.

λανθάνω, more rarely λήθω, (I am hidden,) λήσω, έλαθον, λέληθα. -Med. λανθάνομαι, more rarely λήθομαι, (I forget,) λήσομαι, έλαθόμην, λέλησμαι.

Homer has in the aor. Lila 9iiv, Lila 9io 9ai, but the former merely as a causative of the middle voice, to cause to forget, make one forget, in which sense he uses the pres. AnSáro. The Ionic dialect has in the perf. pass. ž, λίλασμαι, (§ 27. Obs. 6.)

λάσχω, (I emit a sound, speak, Ion. ληχέω, Dor. λαχέω,) from ΛΑΚΩ; aor. 2. έλăκον, and as med. λελακόμην, (Hymn. Merc. 145.) whence, (according to § 111. 3.) fut. λακήσυμαι,

⁴¹ This tense in common language was not used from this verb; they had, instead of it, i9aror, ἀπίθανον, in a pass. sense, (ἀπίθανιν ὑπ' αὐποῦ.) ⁴² The usual reading πυσσαμίνη rests barely on the seeming relation to ἔπῦσα from

πυνίω.

A GREEK GRAMMAR.

aor. 1. ἐλάκησα⁴³, perf. (as pres., see § 113. Obs. 14.) λέλακα, Ion. λέληκα: as an Epic shortening, λελάκυῖα.

λάω, see λῶ. [ΛΕΓΧ-, see λωγχάνω. λέγω, to say, has no perf. act. whatever, and the perf. pass. is λέλεγμαι, ἐλέχθην. But in the sense of to collect, in which it has some compounds, the perf. act. is εἰλοχα, (συνείλοχα,) and the perf. pass. most commonly is εἰλεγμαι, (§ 83. Obs. 3.) aor. ἐλέγην, (ex. gr. κατελέγησαν.)—MED. διαλέγομαι, (I converse.) has διείλεγμαι, but in the aor. διελέχθην.

Homer has likewise the syncopated aor. $1\lambda i\gamma \mu nr$, Od. 1. 335. joined, $\lambda i \pi r_0$, Od. 3. 451. counted.

- λελειχμότες, (moving the tongue, licking, lapping,) a defective part. perf. in Hesiod. See Buttm. Lexilogus, I. 1. p. 7. Note.
- λιλίημαι, (I am bent on, hasten, strive,) an Epic perf., which seems to belong to ΛΙΑΩ, but squares with none of the signif. of this radical form. Hence the explanation is very probable that it stands for λιλλημίνος for the sake of euphony, omitting the last λ, from λιλάω, λιλαίωμαι, (I desire ardently, strive for ⁴⁴.) See Buttm. Lexilogue, I. 21.

L

AHB-, s	ee λa	μβά νω .
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Anzia, 500 Aúrza.

AIA-, 800 λελίημαι.

λίσσομαι, seldom λίτομαι, (I implore, supplicate,) fut. λίσομαι, aor. ελισάμην and ελιτόμην.

λούω, (I wash.)

In this verb the Attics have, instead of the pres. forms with the short connecting final vowel, shortened forms, ex. gr. 3 pers. imperf. i. w, pl. 12.0000000, pass. 2000 pass. 2000 pass. MED.

λήθω, see λανθάνω.

AHX- see Layzina.

The lengthened forms are a contraction of the old λ_{olse} , (Hom. λ_{olser} , λ_{olser} , $\sigma_{ac,j}$) but the shortened ones did not originate in a syncope, (λ_{oller} , like $\delta_{\mu_{ac,j}}$, according to § 110.5.:) the accentuation λ_{oller} , λ_{oller} , (not i λ_{oupus} , i λ_{ourse} , like $\delta_{\mu_{ac,j}}$, λ_{ourse} , like $\delta_{\mu_{ac,j}}$, λ_{ourse} , like $\delta_{\mu_{ac,j}}$, $\delta_{\mu_{ac,$

⁴⁸ The α in these forms is short, ex. gr. Aristoph. Pac. 382. The passage in Aristoph. Nub. 410. (διαλπαήσασα,) is a deviation.

⁴⁴ Such sacrifices of analogy to pronunciation are not uncommon in a language, which is just beginning to be polished. We have a similar instance in the Poetical word *inwayles*, (*dread/ul*,) which is admitted to be derived from *inwlayimu*, not by a transposition, but with the termination $\lambda \omega_s$, (§ 119. 13.) instead of *inwlayles*.— Exactly in the same way we have $\pi \omega_{\lambda} \omega_s$ for $\pi \lambda \omega_{\lambda} \omega_s$ from $\pi \lambda \omega_s$, $\pi \lambda \omega_s \omega_s$.

- λύω, see § 95. Obs. 4. and about λύτο § 110. 7. opt. perf. λέλυτο § 98. Obs. 9.
- λω, (I wish, long for,) λής, λή, 3 pers. pl. λωντι, a Doric defective verb.

M.

- μαίνομαι, (I am mad,) fut. μανοῦμαι, aor. ἐμάνην, perf. (with the same signif. as the pres. tense,) μέμηνα. But the aor. act. ἕμηνα, (Aristoph. Thesm. 561.) has the causative meaning, to make mad, in which sense the compound ἐχμαίνω is, however, more usual, (§ 135. Obs. 2.)
 - Theocr. (10, 31.) has μιμάτημαι, (§ 111. 3.) with the signif. of the pres. tense like μαίτομαι.

μαίομαι, see MAΩ. | MAK_, see μηπάομαι.

μανθάνω, (I learn.) from ΜΗΘΩ, aor. ἔμαθον, fut. μαθήσομαι, perf. μεμάθηκα, (§ 112. 13. and 111. 3.)

The fut. μα θεῦμαι, see § 95. Obs. 16.

- paríso, see µágaro.
- μάρναμαι, (I fight, combat,) after ισταμαι, has merely a pres. and imperf., imper. μάρναο, (§ 107. Obs. IV. 4.) opt. μαρνοίμην, (§ 107. Obs. III. 5.)
- μάςπτω, (I catch, seize,) μάρψω, &c. part. perf. μεμαρπώs, aor. 2. (ἕμαρπον,) μέμαςπον, and abbreviated ἕμαπον, μαπέθιν, 3 pers. pl. opt. μεμάποιεν, (for μάποιεν.)
- μάχομαι, (I fight,) fut. μαχέσομαι, commonly μαχούμαι, (§ 95. Obs. 15. 16.) aor. εμαχεσάμην, perf. μεμάχημαι. Verbal adj. μαχετέος and μαχητέος.
 - The fut. produced the Ion. pres. tense maxiques, and Homer has not only maximums, but even maxisumes, both as pres. tenses.
 - Epic Poets use, for the sake of the metre, the ful. µaziropan, but the asr. ipaziroano⁴⁵.

MAG, an old verb, which occurs chiefly in three signif. and forms :

- Perf. as pres. (μίμακ.) μιμάκει, μιμαώς, (gen. μιμαῶνος.) and with the syncope μίμαμιν, μίμανι, 3 pers. pl. plusq. μίμαναν, (§ 110. 10.) to strive, desire ardently.
- Pres. med. μῶμωι, (I long for, seek or search for,) μώμινος, conir. of μάθμωι, but the ω prevailed : hence, for instance, infn. μῶσθαι, and imper. μώιο, (like μνώιο from μνάθμαι, μνῶμαι,) see § 105. Obs. 10. Note.
- Fut. and aor. med. μάσομαι, ἰμασάμην, belong to μαίομαι, (Istir myself, seek,) especially in compounds: thus in Homer the imperf. ἐπιμαίισο, Od. 1. 441. corresponds exactly to the aor. ἐπιμασσάμινος, ibid. 446. Compare δαίω δάσασβαι, ναίω νάσασβαι.

⁴ Some critics write also $i\mu a \chi hears$, &c. for the sake of uniformity, contrary to the text, which has been handed down to us.

μεθύω, (I am intoxicated,) takes its tenses from the pass. (ἐμεθύσθην, etc. :) the other act. tenses, except the imperf., belong to μεθύσκω, (I intoxicate, make drunk,) ἐμέθὕσα, (§ 112. Obs. 6.)

μείεομαι, (I obtain,) aor. ἔμμορον, perf. ἔμμορα 16, (§ 83. Obs. 2.)

From the cauative sense, (§ 113. 2.) of the act. MEIPO, to apportion, allot, (whence µieos, a part, portion,) comes the perf. pass. as an impersonal verb, and with the syllable 11 instead of the redupl. (§ 83.0bs. 3.) ilµaera, it has been ordained by fate, part. siµaeµivos. We also meet with µsµienvas and µsµoeµivos.

μέλλω, (I intend, am about to do.) fut. μελλήσω, &c. See about the augment, § 83. Obs. 5.

μέλω, (I am concerned about, take to heart,) is in its act. form, mostly used in the 3 pers. μέλει, μέλουσι, fut. μελήσει, &c.; pass. μέλομαι, (I have the care of,) more usually ἐπιμέλομαι, μελήσομαι, ἐμελήθην.

Poets employ the pass. indifferently for the act.; instead of $\mu(\lambda u)$ they have $\mu(\lambda u \sigma u)$, and the perf. in the sense of the pres. act. $\mu(\mu n\lambda u)$, and pass. $\mu(\mu \beta \lambda v \sigma u)$ (Hom. Hesiod.) which came from $\mu u \mu(\lambda n \sigma u)$, according to § 19. Obs. 1. and by shortening, compare $\mu(\mu u)$ and $\lambda e' \eta e \mu u$.

μένω, (I remain.) has in the perf. μεμένηκα, § 101. Obs. 9.— Verbal adj. μενετέος.

From another MENO, (whence µívos,) which does not occur in the pres. tense, comes the Ionic and Poet. perf. µíµora, (I resolve, intend, compare µívaívo.) This µíµora is related to µíµaa, compare γíγora, γίγαα⁴⁷.

METIΩ, μεμετιμένος, see § 108. I. 5.

μηκάομαι, (I bleat.)

The old Poet. forms of this verb are part. aor. μακών, perf. μίμηκα, whence the Homeric shortened μεμάκυῦα, (§ 97. Obs. 3.) and of which, as it has the signif. of the pres., there is again an imperf. μίμηκον, (§ 111. 2.)

μιαίνω, (I polluic.) The aor. takes the n. The Homeric μιάνθην, Ν. δ. 146. is explained as the 3 pl., for μιάνθησαν, μίανθιν: it is, more probably, the 3 dual of the syncopated aor. (sing. iμίαν-το,) dual iμιάν-σθην, iμιάνθην, § 110. Obs. 3.

μίγνυμι, and μίσγω, (I mix,) fut. μίζω, &c. (§ 112. 14.)

μιμνήσχω, (I remind,) from MNAΩ, fut. μνήσω, &c.; pass. μιμνήσχομαι, (I remember, recollect, it occurs to me, I mention,) εμνήσθην, μνησθήσομαι, μνηστός. The perf. μέμνημαι becomes the pres. (I recollect, still remember,) conj. μέμνωμαι, η, ηται, &c. (see § 98. Obs. 9.) opt. μεμνήμην, Attic μεμνοίμην, or

⁴⁶ We meet only with the 3 pers. *ϊμμοςι* in the old Epic Poets, and in most passages as a distinct perf., like xίxτηται, ex. gr. Od. s. 335. Only in the *II.* a. 278. it is a distinct aor.

⁴⁷ The Lyric passage in Eurip. *Iphig. Aug.* 1495., where $\mu_{\mu\nu\sigma\nu}$ is the perf. of the usual verb $\mu_{\nu\sigma}$, cannot, as a solitary instance, be of any avail against the general usage, not only of the Attic Poets, but even of Herod. in his prose, (6, 84.) and the two verbs must be carefully distinguished, though they may be supposed to be etymologically connected.

μεμνώμην, μεμνώτο, a contr. of the Ionic μεμνεώμην, μεμνέωτο, ($Π. \downarrow. 361^{48}.$) To this perf. belongs the fut. 3. μεμνήσομαι, (I shall remember.)

Abbreviations occur in Homer's μίμη, (μίμπαι.) for μίμπαι, and in Herod.'s imper. μίμπιο for μίμπο. Compare above μίμβλισαι.

The simple form, (μνάσμαι,) μνῶμαι, is barely Ionic in the above sense, and μνιώμινος, μνώσιτο, μνώσιο, &c. (see § 105. Obs. 10. Note,) are Ionic lengthenings. But in the sense of to sue for in marriage, to woo, we also meet with μνῶσται in the common language.

μολών, see βλώσχω.

μῦχἀομαι, (I roar, bellow,) from ΜΥΚΩ, must be noticed on account of its Epic forms ἔμῦχον, μέμῦχα. Compare μηχάομαι.

N.

- vaίω, (I dwell,) takes its tenses from the pass. and med. from NAΩ, with short a, fut. νάσομαι, aor. ἐνάσθην or ἐνασάμην, perf. (with later Writers,) νένασμαι. The act. ἕνασα, (ἕνασσα,) has the causative signif. to cause to inhabit, to settle.
- νάσσω, (I stuff.) νάζω, &c.—νένχσμαι, ναστός, (§ 92. Obs. 2.)
- νέμω, (I distribute, apportion,) fut. νεμώ and νεμήσω, aor. ένειμα, perf. νενέμηχα, &c. aor. pass. ένεμήθην and ένεμέθην.—MED.
- ríw, 1.) I heap up, occurs chiefly in the pres. and imperf. only with the Ionic and Epic lengthenings τήω, τηίω, τητίω, ful. τήσω, aor. Ϊτησα, Ιon. ἰτήσσα, &c.

2.) I opin, is regular, viou, &c. The contractions o, ou in the pres. tense are not in ou, but, contrary to analogy, in a: vior, vivros, &c. The new pres. is view.

3.) I swim, fut. riveopas and riveopas, (§ 95. Obs. 17.) irivea, &c.

4.) The Poet. verb risofas, (to go away, return,) has commonly the signif. of the fut. in the indic. pres. rioµas, or riõµas, 2 pers. riõus, (§ 105. Obs. 7.)

 $vi\zeta\omega$, (*I wash*,) takes its tenses from the verb $vi\pi\tau\omega$, which is less used in the pres. $vi\psi\omega$, &c.—MED.

νοέω in the Ionic dialect contracts the on as in βοάω, ex. gr. νώσω, ἕνωσα, ἐνένωτο.

νυστάζω, (I nod the head with drowsiness, I sleep,) νυστάσω and νυστάζω, &c. (§ 92. Obs. 1.)

О.

δζω, (I smell, viz. emit a smell,) fut. δζήσω, (Ion. δζέσω,) &c.: the perf. δδωδα has the power of the pres. tense.

οίγω or οίγνυμι, (I open.)

⁴⁸ See about all these forms, Buttm. Complete Gr. Gr. § 98. Obs. 15-17.

The Epics separate the diphthong in the augmented forms, signares, size. The following compound is most used :

άνοίγω or άνοίγνυμι, (I open,) has the augment in the anomalous way stated in § 84. Obs. 8. imperf. ἀνίωγου, aor. ἀνίφξα, infin. ἀνώξαι, perf. 1. ἀνίφχα. The perf. 2. ἀνίωγω has the signif. of a newter verb, I stand open. The forms ήνοξα, ἡνοίγην, belong to later Writers.

Ma, see § 109. III.

očoμαι, (I am of opinion, mean,) imperf. φόμην, the 1 pers. sing. is also οἶμαι, imperf. αμην⁴⁹, fut. οἰήσομαι, aor. φήθην, οἰηθήναι.

The Epics make also use of the act. form, and resolve the diphthong : in, itouan, (i,) whence distant, distan, &c.

o"χομαι, (I go away, am off.) οιχήσομαι, perf. ³⁴/₂χημαι or οι³χωχα, (see the Note to ²₅χω, ⁵₂χωχα.)

Homer has also #2,720, sace \$2,720, Il. a. 252, See about this verb Buttm. Complete Gr. Gr.

OI -, see otopa and figu.

- δλισθάνω, commonly -αίνω, (I slide, slip,) όλισθήσω, ὤλισθον, (§ 112. 13.)
- ὅλλυμι, (I ruin, destroy,) from ΟΛΩ, fut. δλώ, aor. ῶλεσα, perf. δλώλεκα.—MED. ὅλλυμαι, (I am undone, perish,) fut. δλοῦμαι, aor. ὦλόμην, to which belongs perf. 2. ὅλωλα.

The Poet. part. δλόμινος, ούλόμινος, becomes an adj. with act. signif. rainous, pernicious: the collateral Epic form δλίπω came from the perf.—Compare § 111. 2.

ομνυμι, (I swear,) fut. δμούμαι, εῖ, εἶται, &c. δμεῖσθαι from ΟΜΩ, (§ 112. 14.) aor. ἀμοσα, perf. δμώμοχα, perf. pass. δμώμοσμαι, but the rest with the aor. more usually without σ, δμώμοται,

ώμόθην, as if from OMOΩ.—MED.

δμόργνυμι, (I wipe off.) fut. δμόρξω, &c. § 112. 14.-MED.

ο'νίνημι ⁵⁰, (I benefit, am of advantage to,) after ἴστημι, it has no imperf. active, (for which ὡφέλουν is used;) it makes from ONAΩ, ὄνήσω, ἕνησα.—MED. ὄνίναμαι, (I am benefited, derive advantage from,) aor. 2. ὦνήμην, (ησο, ητο,) or ὦνάμην, opf. ὄναίμην, infin. ὄνασβαι.

The indic. wraµn, is used by later Writers, and in Homer belongs to inquas.

⁵⁰ This is derived from ΟΝΑΩ through a *redupl*. with *ι*, (which, as in *lorgui*, &c. does not take place in the *aor*. 2.) whereby the *redupl*. of *verbs* beginning with a consonant, (*δίδωμι*,) is imitated in the same way as the *redupl*. of the *perf*. by what is called the *Aitic redupl*. Compare *Αγιτάλλα*, and *δπιστιύα*, from *Ασαλά* and ΟΠΤΩ.

⁴⁹ The old grammarians observe that the forms, *since*,

δνομαι, (I insult.) radical form ONOΩ, whence the pres. and imperf. after δίδομαι, the 2 pers. sing. ὄνοσαι, imper. ὄνοσο, fut. ὀνόσομαι, aor. ἀνόσθην and ἀνοσάμην.

Homer has from the still simpler form ONΩ the 2 pers. pl. pres. evenes, aor.

ÔΠ-, see igán.

δοράω, (I see,) imperf. Ion. ὤρων, commonly ἑώςων, (§ 84. Obs. 8.) perf. ἑώςāxa³¹, aor. είδον, ἰδεῖν, ἰδων, Att. ἰδὲ, &c. Med. εἰδόμην, ἰδέσθαι, ἰδοῦ, (and as an interjection ἰδοὺ, lo !), see above είδω, fut. ὅψομαι, (I shall see,) from ΟΠΤΩ.—PASS. perf. ἑώρāμαι, or ὤμμαι, ὤψαι, ὤπται, &c. ὦφθαι, aor. ὤφθην, ὀφθήναι, (in later Writers also ὅραθήναι.) Verbal adj. ὅρατέος, ὅρατός, ὅπτός.

The antiquated iπώψομαι, aor. iπιωψάμην, selected, must be carefully distinguished from iπύψομαι.

δρνυμι, (I rouse, excite,) from OPΩ, fut. ὅρσω, aor. 1. ὡζσα, (§ 101. Obs. 3.)—Med. ὅζνυμαι, (I rise,) aor. ὡρόμην, 3 pers. sing. ὡζετο and ὡρτο, (see § 110. 8.) infin. ὅζθαι, part. ὅζμενος, (for ὀζείσθαι, ὀρόμενος,) imper. ὅζσο, and according to § 96. Obs. 9. ὅρσεο.

The perf. 2. *žęwęa* belongs to this intrans. or immediative signif. (§ 113. 2.) I am risen; but *šęcęss*, (see § 85. Obs. 2.) is aor. (ex. gr. Od. r. 201.) like *žęcęns*, and most generally has, like it, the transitive or causative signif. (he excited.) The passive-like form *žęćęsras* agrees in sense with the perf. *žęcęst*. Compare above *žęnęa*, *żęćęsµas*. Lastly, Homer has likewise the pres. and imperf. of *öęcµas* and *żęćoµus*, I hasten, move about, (Od. ξ . 104. II. β . 398.) but they are attended with some difficulty : see Buttm. Complete Gr. Gr.

δοφεαίνομαι, (I smell, trans.) δοφρήσομαι, aor. Δοφρόμην, § 112. 13. Ion. δοφεάμην, (Herod. 1. 80, 26.) according to § 96. Obs. 1. with the Note.

ອບໍ່λόμενος, 800 ວັ້λλυμι. ວບັ້ນຮອສະ, 800 ວັ້ນອຸມລາ.

- οἰρέω, (I make water, stale,) has the syllabic augm. ἐούζουν, &c. § 84. Obs. 5.
- οὐτάω, (I wound,) οὐτήσω, &c. aor. syncope, (οὖταν, § 110.6.7.) 3 sing. οὖτα, infin. οὐτάμεν, (for οὐτάναι,) part. pass. οὐτάμενοs: οὖτασε, οὐτασμένοs, belong to οὐτάζω, a collateral form.
- φιίλω, 1. (I owe, ex. gr. money.) 2. (Iought, am to.) fut. δφιιλήσω, &c.

The form softhor, ss, s, (commonly softhor,) occurs merely as a wish.-See

⁹ In Attic poetry it was either pronounced as a synizesis in the Ionic way Seaza, or written and pronounced ideaxa.—See Buttm. Complete Gr. Gr. § 84. Obs. 11.

the Syntax, § 150. Homer has also $i\phi(\lambda\lambda\omega)$, (*U.* τ . 200.) for $i\phi(i\lambda\omega)$, and for $i\phi(i\lambda\omega)$ for the sake of the metre $i\phi(i\lambda\lambda\omega)$, (*U.* ζ . 350.) which forms must not be mistaken for $i\phi(i\lambda\lambda\omega)$, to increase, magnify. Homer also uses this verb in an anomalous way in the opt. aor. 1. $i\phi(i\lambda\lambda\omega)$, 3 pers. sing. (*U.* π . 651. Od. β . 334.)

δφλισκάνω, (I am guilty, condemned,) fut. δφλήσω, perf. ἄφληχα, aor. δφλογ.

П.

παίζω, (I sport, joke,) fut. παίξομαι, παιξούμαι.

In later Writers we also find after this formation iracia, riracyuan, &c. but the correct Attics always have irace, riraceua, notwithstanding the similarity of the tenses of the following verb:

παίω, (I strike, beat,) fut. παίσω and παιήσω, but the rest of the tenses are ἔπαισα, πέπαικα, ἐπαίσθην.—MED.

TAP-, #IFagir, see in mogsiv.

- πάσασθαι, (to acquire,) ἐπασάμην, perf. πέπαμαι, I possess, different from ἐπασάμην, πέπασμαι, see πατέομαι.
- πάσχω, (I suffer,) from ΠΗΘΩ, aor. ἔπαθον, from ΠΕΝΘΩ, perf. πέπονθα, fut. πείσομαι, (according to the rule, § 25. 4.) Verbal adj. παθητός.

From ΠΗΘΩ are also derived the less frequent forms πήσομαι, iππεu, and the perf. (πίππεα,) whence the Homeric πιπαθυΐα.—See about πίποσει for πιπόμεματι, § 110. Obs. 9.

RATÁSSN, 300 ALÁSSN.

πατέομαι, (I taste, eat,) ἐπἄσάμην, πέπασμαι, compare δατέομαι, δάσασθαι in δαίω.

πείθω, I prevail on, PASS. I believe, obey, to which belong πείσομαι, πέπεισμᾶι, but the perf. 2. πέποιθα, I confide.

The Poetical forms are, inínidus, plusq. belonging to nínoda, aor. 2. inder, inídeus, nínide, &c. There is a new form nidhow, iníden, in the sense of obeying, following, confiding.

πείχω, I shear, comb, fut. πέζω, &c.-MED.

πεινήν, see § 105. Obs. 5. πείσομαι, see πάσχω and πείδω.

- πελάζω, anciently πελάω, (*I approach*, and in the old language cause to approach.) has with Poets the aor. ἐπλάθην, (long α, incorrectly ἐπλάσθην.) and ἐπλήμην, both in the sense of approaching, formed by the metathesis of § 110. 11. 2. (πελα, πλεα.)
- πίλω or πίλομαι, (I am.) This Doric and Poetical verb suffers a syncope, when it takes the augment : 3 pers. imperf. iπλι or iπλισο, 2d. iπλιο, iπλιω. There is no other tense occurring. This verb has also this peculiarity, that the imperf. of the middle voice very commonly has the signif. of the pres. (iπλιω, thou

art, &c.) To the same verb in its more ancient meaning of *I turn*, drive, move about, (the Latin versor,) belong with the same syncope the compound Epic part. ἐπιπλόμινος, πιειπλόμινος.

ΠΕΝΘ-, see πάσχω.

สเสนอเกีร, สเสออูเกีร, สร์สอูผานา, 800 สออุเกีร.

สา์สาม, see สา์เรรม.

πιξάω, (I go over,) regular, πιξάσω with ā, (Ion. πιξήσω,) but the Epic πιξάσω with ă, belongs to πιπξάσπω, (I sell,) which see below.

πέρδω, commonly πέρδομαι, aor. ἔπαςδον, fut. παςδήσομαι, perf. πέπορδα.

πέρθω, (I lay waste, ravage,) aor. ἔπραθον, (§ 96. Obs. 7.)

Homer has also a syncopated passive-like aor. in the infin. stephen of istephen, properly stephen, (or stephen,) like dix-dar, § 110. 8.

אוטווי, 800 אומדט.

πέσσω, πέττω, (I cook,) fut. πέψω, &c. from πέπτω, which occurs only in later Writers in the pres. tense.

- жετάννυμι, (I spread out,) fut. πετάσω, (Att. πετώ,) &c. (§ 112. 14.) perf. pass. πέπταμαι, (§ 110. 4.) but the aor. pass. is again ἐπετάσθην.
- πέτομαι, (I fly with wings:) from this radical form arises by a syncope an aor. ἐπτόμην, πτέσθαι, &c. (§ 110. 4.) fut. πετήσομαι, commonly πτήσομαι. There is a collateral form in μι, ἵπταμαι, aor. ἐπτάμην, πτάσθαι, &c.

To this must be added from the act. form, which is never used in the pres. tense, a synonymous third aor. ἴπτην, πτῆνωι, πτὰς, &c.

The pres. πίταμαι and πιτάομαι with the aor. ἰπιτάσθην, (ex. gr. Anacr. 40. 6.) belong to the Poets and the later prose; πιπότημαι alone appears to have been used as perf. Poets employed also the pres. ποτάομαι, πωτάομαι. (See § 112. 9.)

TIET, see สเสรน.

] πεύθομαι, see πυνθάνομαι.

πέφνον, ἔπεφνον, (killed.) is the reduplicated, and at the same time syncopated aor. (§ 110. 4.) of ΦΕΝΩ. (whence φόνος.)

The part. of this aor. has the accent, contrary to analogy, on the first syllable, $\pi i \varphi_{NOV}^{33}$. Pass. perf. $\pi i \varphi a \mu a_i$, fut. $\pi i \varphi n \sigma \rho a \mu a_i$: compare $\pi i n \sigma n \sigma \mu a_i$, § 101. 9. and about $\pi i \varphi n \sigma \rho \mu a_i$, § 99. Obs. 1. See also below ΦA .

πήγνυμι, (I fasten,) with later Writers also πήσσω, πήττω, fut. πήζω, &c. (§ 112. 14.) aor. pass. ἐπάγην, perf. 2. πέπηγα, intrans. I am fixed, fast, (§ 113. Obs. 3.)—MED.

πίμπλημι, (I fill,) πιμπλάναι goes in the pres. and imperf. after Ιςημι, fut. πλήσω, &c. perf. pass. πέπλησμαι, aor. pass.

²⁶ That πίφτων is a real *aor.*, is obviously evident from the context in the two passages, *I*. π. 827. ε. 539.

 $i = \lambda \eta \sigma S \eta v$, from $\Pi \Lambda \Lambda \Omega$ or $\pi \lambda \eta S \omega$, of which the latter, however, has only the *intrans*. signif. to be full, in the pres. tense.

If in compounds μ immediately precedes the first π , it is omitted in the reduplication, $i\mu\pi/\pi\lambda\mu\mu\mu$, but replaced again, whenever the augment comes between, $i\nu\pi/\mu\pi\lambda\mu\sigma\mu\nu$.

Poets for the sake of the metre employ both forms with or without the μ , contrary to this rule.—The form in $i\omega$, $(\pi i\mu\pi\lambda\tilde{q}\nu, i\mu\pi\nu\pi\lambda\tilde{q}\nu)$ is un-Attic, except in the same instances as in $i\pi m\mu$.

With respect to the passive-like aor. $i\pi\lambda n/\mu nn$, opt. $\pi\lambda s/\mu nn$ ⁵⁸, imper. $\pi\lambda n/\mu ends$, see § 110.7., it was not unknown to the Attices. (Aristoph. $i\mu\pi\lambda n/\mu ends$, $i\mu\pi\lambda s/\mu nn$.)

The intrans. shifts has also a Poetical perf. sistands in the same sense, (I am full.)

πίμπεημι, (I burn, trans.) πιμπράναι, follows ¹5ημι in the pres. and imperf.; the rest comes from ΠΡΑΩ or πεήθω, (Hom.) ex. gr. ἐπρήσθην.

With respect to imaintenue, instination, it is the same as with aimstand, and also with regard to the form in de.

Hesiod (0.856.) has a remarkable abbreviation income for income: the analogy of infunctant would lead us to expect an a.

πίνω, (I drink,) from ΠΙΩ, <u>fut. πίομαι</u>, (§ 95. Obs. 18.) aor.
 ἔπιον, πιεῖν, &c. imper. commonly πῖθι, (§ 110. 6.)—The rest comes from ΠΟΩ, perf. πέπωκα, perf. pass. πέπομαι, aor. pass. ἐπόθην. Verbal adj. ποτέος, ποτός.

The i in πlouas is usually long, (Athen. 10. p. 446.) but in laws, &c. short. -The fut. πυσμαι belongs to the later Writers, (§ 95. Obs. 16.)

The forms wires, ince, have the causative signif. to give drink, cause to drink. Their pres. tense is wareas.

TITE and aor. are wanting.

The forms in use are, singener, singener, ingener, surgeoren, which fut. 3. is used instead of the un-Attic fut. 1. scattering, and even the perf. surgeore is frequently used in lieu of the aor. scatter. The Ionians have all these tenses with n.

The common language supplied the tenses, which are wanting, by down doreans, devident: the old and Epic language had the fut. wedges, &, whence the contractions weigh, weight, cor. infector from weight, which we have seen above in a cognate signif., and with ā in its conjugation. This weight afterwards gave the remaining forms through the metathesis, which has been stated above in § 110, 11, 2, and in the Note to metathesis.

#ίπτω, (I fall, i, whence the imper. πίπτε,) made from ΠΕΤΩ, (see § 112. 16.) fut. (in the Doric way,) πεσούμαι, (Ion) πεσέομαι, aor. ἔπεσον, (§ 96. 9.) perf. πέπτωκα.

³⁰ The reading $\pi\lambda_{\eta\mu\eta\nu}$ appears to rest on a false analogy. But even in lieu of u the diphthong α_i might have been expected, since the form $\pi_{i\mu}\pi\lambda\dot{\alpha}_{i\mu}$ presupposes a radical verb IIAAO. Yet χ_{i} , which comes from χ_{i} , (see below,) has likewise χ_{i} in the opt.

Poetical abbreviations of the part. perf. are Attie marries, (compare \beta_i\beta_{\ell}\omega_{TIS} from $\beta_i\beta_{\ell}\omega_{RA}$, and $\pi_{1}\pi_{TI}\omega_{S}$.) The latter points to the original form $\pi^{i}\pi_{TRR}$, (from HETO, like didunza from $\delta_{i}\mu\omega_{s}$,) whence came $\pi^{i}\pi_{TRR}$ by changing the vowel. See Buttm. Lexilogue, I. 63; p. 295.

We also meet with the regular *aor*. of HETA, *aor.* 1. *invan*, Eurip. *Tread*, 291. *Alc.* 465. *aor.* 2. *invar* in the Doric dialect, (Pind.)

πιτγέω, (I fall.) aor. ἔπιτγον, (§ 96. Obs. 5.) But πιτγάω, πίτγημι, is the same with πετάγγυμι.

πλάζω, (I chase about, pass. I rove, wander,) fut. πλάγξω, &c. (§ 93. Obs. 1.)

ΠΛ-, see πίλω. | ΠΛΑ-, πλήθω, see πιλάζω and πίμπλημι.

πλέω, (I navigate,) fut. πλεύσομαι, πλευσοῦμαι,—ἔπλευσα, &c. pass. πέπλευσμαι, ἐπλεύσθην. Verbal adj. πλευσέος.

The Ionic dialect has πλών, πίπλωκα, &c.; whence the verbal adj. πλωτός, and the Epic syncopated aor. ἴπλων, ως, ω, ωμιν, &c. part. πλώς, see § 110. 6. with Obs. 1.

πλήσσω, πλήττω, (I strike, πλήγνυμι is a more uncommon form,) in the aor. 2. pass. it retains the n, ἐπλήγην, except in those compounds, which denote a striking with dismay, ἐξεπλάγην, κατεπλάγην.

The Attics do not use the act. of this verb, in the sense of striking, but πατάσσω, which they never employ in the pass. The perf. 2. πίπληγα has, with later Writers a pass. signif. (§ 113. Obs. 4.)

Homer has also the aor. 2. act. and med., but with the redupl. sistanyor, wistanyoun.

พาย์เพ, (I blow,) fut. สายบ์รอนสเ, สายบรอบีนสเ, -- ใสายบรล, &c. aor. past. เสาะบ์รวิทา.

The perf. pass. πίπνῦμαι, (§ 98. Obs. 4.) is merely Poetical in a particularsense, (to be spirited, wise;) and according to the same analogy, the syncopated aor. ἄμπνῦτο, (Homer, for ἀνίπνυτο, § 110. 7.) and ἀμπνύνθη, (for ἀνιπνύθη, compare δρύω, δρύνθην,) and the imper. ἄμπνυ.

πορείν, (Hesych.) ἔπορον, (gave, supplied,) part. πορών, a defective aor. with Poets.

The same theme in the sense of supplying has produced, according to the principles of metathesis, (§ 110. 11.) the perf. pass. xixewras, (it is decreed by . fate,) part. xixewines.

Pind. Pyth. 2, 105. has an infin. πισπαριῶν or πιστοριῶν in the sense of shewing, exhibiting, which ought rather to be derived from a different radical form, and written πισπαριῶν. See Boeckh.

ПО-, вее яйны :-явялода, вее яйохы.

IIPA-, renge, see ringarn and riungnui.

πρίασθαι, (to buy,) a defective verb, of which the forms are used only as aor. of ωνείσθαι, viz. ἐπριάμην, conj. πρίωμαι, opt. πριαίμην, imper. πρίασο, πρίω, infin. πρίασθαι, part. πριάμενος. The pres. ind. πρίαμαι, stated in Dictionaries, is not met with anywhere;

mogin, see § 95. Obs. 4.

laquámn must therefore be considered as a defective aor. 2. med. after the analogy of iarráμan, (see πίπεμαι.)

IIPO-, see weever.

IITA-IITO-, see sistervuu, sistemai, stieren, and sister.

- πτήσσω, (I crouch.) is regular, but has with Poets some forms as if from ΠΤΑΩ, part. perf. πεπτηώs, and 3 pers. dual aor. 2. πτήτην, (§ 110.6.)
- πυνθάνομαι, (I learn by inquiry, hear,) from πεύθομαι, (Poet.) fut. πεύσομαι, aor. ἐπυθόμην, perf. πέπυσμαι. Verbal adjective πευστέος, πευστός.

P.

- paivo, (I sprinkle,) see about passaré and épéadaras, Obs. 4. 5. to § 103.
- μέω, (I flow,) fut. μεύσομαι, aor. ἔμμευσα. We find, however, in the same act. sense, only the aor. 2. pass. ἐμμύνην with the fut. μυήσομαι, and a new perf. formed from this aor. ἐμμύνηκα, (§ 111. 2.)

*PE-, see circir.

- βήγνυμι, (I rend, trans.) fut. βήζω, (§ 112. 14.) aor. pass. ἐββάγην, perf. 2. ἔββωγα, (§ 97. Obs. 2.) with the intrans. signif. I am rent. See § 113. Obs. 4.
- βιγέω, (I shudder,) perf. ἔββῦγα, (§ 97. Obs. 4.) identical with the pres. tense.

jeryin, see § 105. Obs. 6.

βίπτω and βιπτέω, (I throw,) both forms are in use in the pres. and imperf.: the rest of the tenses are derived from the first only, βίψω, &c. long ι, whence βίπτε, βίψαι, aor. pass. ἐββίφην. —See about βίπτασχον Obs. II. 1. to § 103.

ροίζασχε, see Obs. II. 1. to § 103.

PT-, see μίω:--μύομαι, see igúw. | ΡΩΓ-, see μήγουμι.

ρώννυμι, (I strengthen,) ρώσω, &c. (§ 112.14.) perf. pass. ἔρρωμαι, imper. ἔρρωσο, (farewell!) aor. pass. ἔρρώσθην.

Σ.

σαλπίζω, (I sound a trumpet,) fut. σαλπίγξω, &c. (§ 92. Obs. 1.) σαλπίσω is a later form.

raín, see rúζn.

- σάω, an old form for σήθω, (I sift,) whence we find (in Herod. 1, 200.) σῶσι.
- σβέννυμι, (I extinguish,) σβέσω, &c. ἔσβεσμαι, ἐσβέσθην.—The perf. ἔσβηκα, (with the n,) and the aor. 2. ἔσβην, pl. ἔσβημεν, infin. σβῆναι, have the intrans. signif. to be extinguished, which else is expressed by the pass. σβέννυμαι.

osía, anarosíaous, see Obs. II. 1. to § 103.

- σεύω, (I push on,) has most commonly the augment in the same way as the verbs beginning with e_{1} (§ 83. Obs. 2.) and takes no o in the aor. 1. Eoseva, Eosevauny, perf. pass. Eosupai, (I rush forth, I strive, I require,) part. Ecoupevos, (proparox., see § 111. Obs. 2.) plusq. isosium, which form is at the same time a syncopated aor. (§ 110. 7. with Obs. 4.) whence ouro, σύμενος, 2 pers. pl. έσσυο, (for έσσυσο, see Obs. III. 2. to \S 103.) aor. pass. (of the same signif.) ioguigny, (Sophocles.)-The forms with a single σ, (ex. gr. ἐσύθην, ἐξεσύθη,) are less frequent, and those without any augment, (σεῦα, σύτο,) belong to the Ionic Epic dialect.-We also meet with a syncopated pres. pass. (§ 110. 5.) ex. gr. σεῦται, (Soph. Trach. 645.) but more commonly with the change of the vowel into ov, σούμαι, (I hasten, run,) imper. σούσο, σούσθω, σούσθε, (calls or exhortations, used in common life.)-Hither belongs lastly. that Laconic anisorova, (he is gone,) known from Xenoph. Hell. 1, 1, 23. which is explained as aor. 2. pass. (for isosim.)
- σκεδάννυμι, (I scatter,) fut. σκεδάσω, σκεδώ, &c. perf. pass. ἐσκέδασμαι, (§ 112. 14.)
- σχέλλω or σχελέω, (I dry, desiccate,) pass. (I am dried up.) To, this immediative sense of the pass. belong the act. forms aor. ἔσχλην, σχλήναι, σχλαίην, (§ 110. 6.) perf. ἔσχληκα, I have been dried up, and the fut. σχλήσομαι.

The Homeric σκήλιι, (aor. 1. ἴσκηλα,) points to σκάλλω, (which has the widely different signif. to dig, scratch,) whence come, through the metathesis ΣΚΛΑ, stated § 110. 11. the forms σκλῆναι, σκλαίην, &c.

σμάω, (I wipe,) σμής, &c. see § 105. Obs. 5. fut. σμήσω, &c. ; but the aor. pass. always is ἐσμήχθην from the non-Attic pres. σμήχω. Verbal adj. σμηκτός.

2TA-, see "[5nµ].

στήπετε, see p. 199. Note.

στεφέω, and στερίσχω, (I deprive of,) the first is regular, fut. στε-T

รงบีนลง, &cc. see ระบ่ผ. | รระบัง, รรร์เรวิลง, see รัฐษ.

σπένδω, (I pour out,) σπείσω, έσπεισμαι, (§ 25. 4.)-MED.

pinow: in the pass, the simple form signal in the sense of I and deprived of, robbed.

Homer has it with 1, original, and Poets have, instead of orign file, an gor. 2. pass. origis.

oriven, oriver, orives, see § 110.5.

στορέννυμι, στόρνυμι, and στρώννυμι, (I spread as a bed,) give both sopέσω, ἐςόρεσα, and ςρώσω, ἔςρωσα, perf. pass. ἔςςωμαι, aor. 1. pass. ἐςορέσθην. Verbal adj. scωτός.

There is an obvious metathesis, (§ 110. 11.) in the forms score, score, score,

στυγέω, (I dread, hate,) is regular; but has in Homer also the aor. 2. έςυγον, (§ 96. Obs. 5.) and in a causative sense to cause to be dreaded, the aor. 1. έςυξα, which later Poets, however, employ again in the first sense.

extin, to xon, &c. see ixa.

σώζω, (Î save,) has in the old Writers in the perf. pass. beside σέσωσμαι, also σέσωμαι, and in the aor. 1. pass. always ἐσώθην from the primitive form σαόω, ἐσαώθην.—MED.

Т.

TAT-, see TAO.

| walde, see TAAR.

- **ravia**, I stretch, bend as a bow. The pass. takes σ: the v is short in the conjugation; the *fut* is again τανίω, Od. φ. 174. See § 95. Obs. 12. The pass. with the Epics is likewise τάνυμαι.
- ταράσοω, ττω, (I disturb.) has a contracted collateral form:
 1.) with the Attics the pres. tense θράττω, where the τ becomes a θ, and the vowel is lengthened; hence the part. neut. το θράττον:
 2.) with the Epics the perf., but with an intrans. signif. τέτρηχα, (I am full of trouble, in a commotion.) where the Ionic η supplies the place of ā⁵⁴.—MED.

αμφιν and ταφήναι, see θάπτω and ΘΑΦ---TA--the seeming radical form of τιίνω, τίταχα, &c. (§ 101.) To a similar root in

⁵⁴ This long vowel is produced by a metathesis like that mentioned § 110. 11. 2., in which the first a passes over and coalesces with the second to form a long syllable, exactly as in $\mu \equiv \lambda \equiv \lambda_{\beta}, --\beta \lambda \geq \beta, \beta \equiv \pi = 0$. The change of τ into 9 is effected by the aspiration, which so readily combines with the ϵ : yet it is an anomaly, since it does not take place in other instances. (See the Note to p. 30.)—From this verb is derived the a(j). $\tau_{\ell} \equiv \chi \geq s$, for $\tau_{\ell} = \chi \geq s$.)



the sense of seising, taking, belongs the imper. *vi*, (take,) to which is related (from TAΓΩ,) the Epic part. aor. 2. redupt, virugid), (seizing.) See Buttm. Lexilogue, I. 41, p. 162.

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- τέμνω, (I cut.) fut. τεμώ, aor. έτεμον, (§ 112. 6.) perf. τέτμηχα, pass. τέτμημαι, aor. 1. έτμήθην, (§ 110. 11.) See about the conj. perf. pass. § 98. Obs. 9.
 - The aor. iταμο, is more uncommon. The Ionians say also τώμαν in the pres.; and Homer has the radical form τίμω, (11. ν. 707. τίμυ, Buttm. Compl. Gr. Gr. § 92. Obs. 13.)—There is an Epic form τμήγω, aor. Ιτμηζα, and Ιτμαγον, pass. ιτμάγην.
- slews, I desight, has in its pass. form σίεπομαι, (I am desighted,) three different aor. in the Epic language, iσlephn or iσάεφθην,—iσdenn, whence with a transposition (§ 96. Obs. 7.) the conj. σεμπτίω for στεπώ,—and aor. med. (iσαεπόμην,) σισαεπόμην, conj. σαρπόμιβα.
- eleropau, (I get dry, dry up, intrans.) infin. cor. 2. pass. recommendation and recommensation. recommendation of the second state of the second second second second second second second second second second
- rituor, itstuor, (I met by chance,) a defective aor.

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riύχω. Two kindred verbs must carefully be distinguished, viz.:

- τιύχω, (I make, fabricate.) a Poetical regular verd, τιύζω, Ιτιυξα, τίτυγμαι, iτύχθην, τυπτός οι τιυπτός.
- 2.) τυγχάνω, (I kappen to, hit the mark.) fut. τιζεμαν., aer. Γσυχα, (Epio, iτύχησα.) perf. τινύχυκα, (§ 112. 13. and 111. 3.) The signif. of συγχάνω arose from that of the pass. of τιύχω, whence the Epics have the pass. forms τίτυγμαι, ιτύχ 9πν, which nearly agree with τυγχάνω, Ισυχον, and the perf. τίτυχω, of which the part. has in Homer the pass. signif. of τιύχιν, (Od. μ. 423. see § 113. Obs. 4.) takes altogether the signif. of the pres. τυγχάνω in Herod. (3, 14.) and in the zavol.

The perf. τίτυγμαι has also the diphthong 10, whence in Homer 3 pl. τιτιύχαται, and the ful. 3. merely τιτιύζομαι.

To rivza belongs, with the Ionic change of the aspirata, (§ 16. Obs. 1. e.) the aor. 2. struzin, struzio Sau, (to get ready, prepare.)—See especially rivran for ruzin.

- TIE-, revinue, (I am ead.) The part is revenuing and in the act. form revenue, (§ 97. Obs. 7.)
- τίκτω, (I bring forth,) from ΤΕΚΩ, fut. τέζω, commonly τέξομαι, aor. ἔτεκον, (Poetically ἐτεκόμην,) perf. τέτοκα.

We also meet with risroymen and irig Sup in the later Writers. See about the fut. restin Sup. 1 95. Obs. 16.

Tive, see tim

τιτράω, (I perforate, bore,) from TPAΩ, τρήσω, &c.

The Attics, however, make more use of the collateral form *risealum*, isirenue. The perf. always is, from the radical form, *riseana*, *riseana*.

τιτρώσκω, (I wound,) τρώσω, &c. (§ 112. 10. 16.)

The simple row in the more general sense of *hurting*, damaging, is in Homer. Both are connected with row in through the metathesis TOP, TPO, see § 110, 11.

T 2

τίω, (I honor,) is in this sense merely Poet. and regular, part. perf. pass. πισιμένω.

- In the sense of *explaing*, it is merely Epic in the *pres.* and *imperf.*, but lends in prose the rest of its tenses to the following form :
 - τίνω, (I expiate,) fut. τίσω, perf. τίτικα, perf. pass. τίτισμαι, aor. 1. pass. iτίσ9ην. The Med. τίνομαι, (τίσομαι, iτισάμην, ἀπιτισάμην,) has the signif. to punish, avenge. The Ionic pres. is τίννυμι, τίννυμαι, (§ 112. 14.)
 - The *i* in $\tau/i\omega$ is with the Epics long, with the Attics short, §112. Obs. 8.⁵⁵ Attic Poets also shorten the first syllable of $\tau/i\omega\mu\omega$. See Buttm. Compl. Gr. Gr. § 112. Obs. 19.
- τλήναι, (to endure, bear,) ἔτλην, τλήναι, τλαίην, τλήθι, (§ 110. 6.) fut. τλήσομαι, perf. τέτληκα.

From this perf. are again made, according to § 110. 10. the forms πίσλαμιν, &c. σισλάναι, opt. σισλαίην, imper. σίσλαθι, and the Ionic part. σισληώς, but all of them only in Poets and in the pres. tense.—There is an Epic collateral form aor. 1. δτάλασα: the pres. tense was supplied by ἀνίχομαι, or ὑπομίνω.

TM-, see time and titue. They see there.

- τοξίω, (I pierce,) Ισορον, (§ 96. Obs. 5.) a defective aor., compare συσρώσχω.—In the kindred sense of penetrating, having a clear loud sound, we meet with the fut, συσφήσω, and the pres. σοριώω in Aristoph.
- τόσσαι, an aor. the same with συχιῦν, of which Pind. Pyth. 3, 48. 4, 43. 10, 52. has the part. σόσσας, and the compounds is forest, is reference.

reancia, see rlena.

τρέφω, (I nourish.) fut. θρέψω, (§ 18. 2.) perf. τέτροφα, perf. pass. τέθραμμαι, τεθράφθαι, (τετράφθαι is incorrect.) aor. pass. ἐτράφην, more rarely ἐθρέφθην. Verbal adj. θρεπτός. —MED.

In the old language τ_{ℓ}/ϕ_{μ} had also the immediative (§ 113. 2.) signif. to grow thick, strong, tall, and the pass. has the same meaning; hence the aor. 2. acl. and the aor. 2. pass. are used in Homer indifferently one for the other, ex. gr. ireasis the same with $i\tau_{\ell}a\phi\eta$, and $\tau_{\ell}a\phi\delta\mu_{\mu}$, $(\tau_{\ell}a\phi\delta\bar{\eta}r)$, the same with the usual $\tau_{\ell}a\phi\bar{\eta}ra$, see Buttm. Compl. Gr. Gr.: $\tau_{\ell}\tau_{\ell}a\phia$ has both signif., (see the Note to § 97. p. 161.)

τείχω, (I run,) less commonly takes its tenses from itself: 9είζομαι, i9είζα, (§ 18. 2.) more generally from ΔΡΕΜΩ, aor. iδεαμοι, fut. δεαμοῦμαι, perf. διδεάμηκα, (see § 111. 3.) Epic δίδεομα.

TPT-, see θεύπτω.

τρύχω, (I rub to pieces, consume,) forms its tenses from the less common τρυχόω, ἐτρύχωσα, τετρυχωμένος, &c.

τρώγω, (I eat,) fut. τρώζομαι, aor. ἔτραγον, (from ΤΡΗΓΩ.) συγχάνω, σισυχιΐν, see σιύχω.

τύπτω, (I strike,) has with the Attics commonly τυπτήσω, τετύπτημάι, τυπτητέοs, aor. pass. ἐτύπην-MED.

⁵⁵ The statement that the *i* in the conjugation of $\tau_{i\sigma\omega}$, is short in $i\tau_{i\sigma\omega}$ from $\tau_{i\omega}$, proceeds from ignorance of the Comic fletre in Aristoph. Eccl. 45. Vesp. 1424. where the *i* makes an anapæst.

relaw, (I turn,) see, about rireoqu and rireaqu, § 97. p. 161.

τύφω, (I raise a smoke, set on fire,) fut. $\Im \psi \psi \omega$, &c. (§ 18. 2.) aor. pass. ἐτύφην.

Y.

varexvioual, 800 120.

Φ.

₽AΓ-, see io 9ío.

φαίνω, intrans. I shine, trans. I shew, aor. ἰφηνα, perf. 1. πίφαγχα, pass. φαίνομαι with aor. 1. ἰφάνθην, I am shown.—MED. The pass. φαίνομαι also signifies I shine, appear, aor. 2. ἰφάνην, fut. φανοῦμαι, and with perf. 2. πίφηνα, (see § 113. Obs. 3.) The Homeric iterative φάνισχει, (shone, appeared,) is rather anomalously formed from the pass. ἰφάνην. Homer has also φάανθεν for ἰφάνθησαν, in the sense of shining: compare zealvo.

ΦΛ—, φάσχω, see φημί, (§ 109. 1.) φαίνω and ΦΕΝΩ. Homer's πιφήσομαι belongs sometimes to φαίνω, and sometimes to ΦΕΝΩ, I shall shine or be killed.

ΦΕΝΩ, see πίφνον.

φέρω, (I carry, bear,) has its tenses from quite different roots, fut. οἴσω, and an aoristic imper. οἶσε, about which see § 96. 9. —farther aor. 1. ἤνεγκα, aor. 2. ἤνεγκον: from the former are used especially the indic., and those terminations of the imper., which have the α, and from the latter chiefly the infin. and part. perf. ἐνήνοχα, (compare § 97. Obs. 1. 2.) perf. pass. ἐνήνεγμαι, aor. pass. ἀνέχθην, fut. pass. ἐνεχθήσομαι or οἰσθήσομαι. Verbal adj. οἰςἑος, οἰστὸς, (Poetically φερτός.)—MED.

The Ionians have aor. ÄNINA, iNINA, PASS. ÄNI $(\chi\delta\eta n)$. The theme inixa occurs as a pres. in Hesiod, A. 440. (SUNNISTAL.) 'ENIYALIN' is erroneously considered as a compound with n: it is like Äyayon, $\lambda\lambda\lambda\lambda\lambda\lambda\lambda$. &c. (§ 85. Obs. 2.) a redupl. of EFKO, of which again ENEKO, ENEIKO, are lengthenings, (like AAKO, AAEKO.)—See Buttm. Lexilogus, I. 63. 23. Homer has in the imper. $pl. \, \varphi_{left}$.—See about φ_{oelin} , § 112. 9., and about $\varphi_{oelinal}$, § 105. Obs. 16. There are a few other rare forms derived from $\delta \sigma \omega_{i}$ viz. infin. aor. 1. $\delta m \tilde{\varphi} \sigma \omega_{i}$ and the verbal adj. $\delta m \tilde{\omega} \tilde{\omega} \sigma \tilde{\omega}$ in Herod. (1, 157. 6, 66.) where the ω is not grammatically correct; and the perf. Revolution in Lucian Paras. 2. of which the diphthong ω_{i} unchanged by the augment, rests on § 84. Obs. 2. $\varphi_{i}\omega_{i}$, see particularly below.

φεύγω, (I flee, escape,) fut. φεύζομαι and φευζούμαι, aor. έφυγον, perf. πέφευγα. Verbal adj. φευχτέος, φευχτός, (φυχτός, Hom.) Homer has also the part. perf. pass. πιθυγμίνος in an act. sense, escaped; and a part. perf. πιθυζότις, (compare φύζα, flight,) fugitives.

φθάνω, (I do, previously to another, anticipate,) see about the quantity of the α, § 112. Obs. 8. aor 1. ἔφθάσα and aor. 2. ἔφθην, φθῶ, φθήναι, φθὰs, § 110. 6. fut. φθήσομαι, perf. ἔφθάχα.

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There is II. a. 346. sugenplainer, an uncommon form of the opt. for sain, Buttm. Complete Gr. Gr. I. 537. Note.

φθείρω, I spoil, trans. is regular; but the perf. 2. ἔφθορα, διέφθορα, has, with the Ionians and the later Writers, the signif. I am spoiled, Attic have spoiled, the same with ἔφθαρπα.

Homer has the fut. obierow: fut. 2. med. diaplaciouan, intrans. with the Ionians.

φίω, in this form is merely a Homeric verb with transitive and intrans. signif. to waste, destroy, (*R. σ.* 466.) perish, (Od. β. 368.) The other forms are more in use, yet, on the whole, more Poetical. φίισω and ἴφίισω are merely transitive. But the derivative

Pres. tense øliva

is commonly intrans., and takes its tenses from the middle voice of $\phi \ell \omega$, viz. fut. $\phi \ell \sigma \sigma \omega \omega$, perf. i $\phi \ell \mu \omega \omega$, plusq. i $\phi \ell \ell \mu m$, which latter form is at the same time a syncopated are. (§ 110.7.) and has therefore its own moods: opt. $\phi \ell \ell \mu m$, is, irs, (Od. z. 51. λ . 830. See the Note to § 107. Obs. III. 6.) infin. $\phi \ell \ell \sigma \ell \omega$, part. $\phi \ell \ell \omega r \omega$; sortened $\phi \ell \ell \omega \mu \omega$, $\phi \ell \ell \sigma r \omega$.

The i in both $\phi \ell i \sigma \omega$, &c. and the pres. $\phi \ell i \sigma \omega$, (§ 112. Obs. 8.) is always long with the Ionians, and short with the Attics : $i \phi \ell i \mu \omega i$, &c. is constantly short.

- $\varphi_i\lambda_{i\omega}$, (*I love*,) instead of the regular *aor*. of this verb Homer has also, with a long *i*, the *medial* forms $i\varphi_i\lambda_{\alpha\tau\sigma}$, *imper*. $\varphi_i\lambda_{\alpha i}$, (*deponens* of the simple form $\Phi I \Lambda \Omega$,) in which the *i* is long, in consequence of the nature of the *aor*. See § 101. 4.
- φράζω, (I say, point out.) has in the old Poets an aor. πέφραδον, έπέφραδον, infin. πεφραδέειν, and a perf. pass. πέφραδμαι.
- φρέω, used only in compounds, ἐκφρεῖν, εἰσφρεῖν, δικφρεῖν, (to let in, out, through,) φρήσω, &c. imper. εἴσφρες, (§ 110. 6.)-MED.
- φρίσσω, φρίττω, (I shudder,) fut. φρίζω, &c. perf. πέφριχα, from ΦΡΙΚΩ, (whence also the subst. φρίχη, &c.) see § 92. 8. 2. TZ—. see φιύχω.
- φύρω, (Imix, knead.) fut. old φύροω, έφυρσα, commonly φυράσω, &c. Ion. φυρήσω, perf. pass. πέφυρμαι and πεφύραμαι.
- φύω, (I produce,) φύσω, έφυσα. But the perf. πέφυκα, and the aor. 2. έφυν, φύναι, conj. φῦω, part. φὺς, (§ 110. 6.) have a pass. or intrans. signif. to be produced, to arise, for which there is in the pres. and fut. φύομαι, φύσομαι.

Un-Attic Writers use instead of quivai, quis, &c. an aor. pass. quivai, quis, &c.—See about the Homeric forms πεφύασει, πεquis, § 97. Obs. 7. and about the opt. quin, § 110. p. 242.

X.

χάζω, commonly χάζομαι, (I give way,) is regular, but has in Homer an aor. 2. with the redupl. and the change of χ into x, nexadéoda. The act. nexadeïv, (nexadwv,) with a particular fut. nexadviow, has in Homer a peculiar transitive signif. to deprive of, bereave.—(Soe nexadvisourar in nvidw, and žxadov in xavdávw.)

χαίνω, 800 χάσχω.

χαίρω, (I rejoice,) fut. χαιρήσω, aor. (from the pass.) ἐχάρην, and from this again a perf. with a more intensive signif. of the pres. κεχάρηκα or κεχάρημαι, (§ 111. 3.)

Poets have also of the regular formation zixaquai, aor. 1. med. ixnedunn, and aor. 2. with the redupl. zixaquun. The fut. xaquouai belongs to the later Writers; Homer has zixaquun.

- χανδάνω, (I contain, hold.) aor. ἔχαδον, (§ 112. 13.) perf. κέχανδα, (the same with the pres.) fut. χείσομαι, (Od. σ. 17.) as if from XEN $\Delta\Omega$, (compare σπένδω σπείσω, and πέπουθα πείσομαι.)
- χάσχω, (I gape wide, yawn,) forms of the pres. tense χαίνω, which is not used by ancient Writers, the aor. ἕχανον, fut. χανοῦμαι, perf. κέχηνα, I am open, yawning.

χίζω, ful. χεσοῦμαι, aor. ἄχισα and ἔχισον, perf. xίχοδα, (§ 97.4.a.c.) χιίσομαι, 808 χανδάνω.

 χέω, (I pour,) fut. again χέω, χεῖs, χεῖ, fut. med. χέωμαι, (see Buttm. Compl. Gr. Gr., and above § 95. Obs. 8.) aor. 1.
 ἔχεα, (§ 96. Obs. 1.) ἔχεας, ἔχεε, (ν,) infin. χέαι, imper. χέον, χεάτω, &cc. perf. κέχῦκα, perf. pass. κέχῦμαι, aor. pass. ἐχύθην, (§ 98. Obs. 4.)—MED.

The forms $\chi_{i}\omega_{\sigma\alpha}$, $i\chi_{i}\omega_{\sigma\alpha}$, are unusual, though they were the primitive ones, as appears from the subst. $\chi_{i}\tilde{\nu}\mu_{\alpha}$, and the forms $i\chi_{i}\ell_{n\nu}$, $i\chi_{i}\omega_{\alpha}$, &c.—See § 95. Obs. 12. Note.

The Epics have the aor. i_{χ} wa, (of which the conj. χ we becomes a fut., Od. β , 222. see § 139. Obs. 8.) syncopated aor. pass. i_{χ} ways, &c. (§ 110. 7.)

- χραισμεῖν, (to aid, help,) ἔχραισμον, a defective aor., whence came again χραισμήσω, ἐχραίσμησα, (§ 111. 3.)
- χράω. There are of this verb five different formations with different signif.; all of them with the contraction commonly n, *Ionic* (contrary to analogy) $\bar{\alpha}$.

 χεάω, (I deliver oracles,) is regular, χεήσω, &c. pass. xiχεησμαι, iχεήσθην. -See the contraction into n in Soph. El. 35. C. d. C. 87.

2.) κίχρημι, (I lend,) goes after ϊστημι, χεήσω, ἔχρησα, &c. MED. κίχραμαι, (I borrow,) χρήσομαι.

3.) χράσμα, (I am in need of, employ.) χεή (2 sing.) χεήται, χεήται, & the rest is regular, aor. i χεησάμην, perf. κίχεημαι⁵³. Verbal adj. χεηστίου, χεηστός.

³⁶ This perf. is used by the Epics in the sense of I want.

See § 105. Obs. 8. and 15. about the Ionic forms of the pres. and imperf. being sometimes with a, and sometimes with a.

4.) χεή, (it is necessary, Lat. oportet.) is impersonal, and conforms partly to the verbs in μι, infin. χεήναι, opt. χειίη, conj. χεή, part. (τέ) χειών ⁵⁹, imperf. ἰχεήν ⁵⁸, or χεήν, (never ἔχεη.) fut. χεήται.

5.) ἀπόχεη, (it is sufficient,) un-Attic ἀποχεῷ, pl. ἀποχρῶσιν, infin. ἀποχεῷν, part. ἀποχεῶν, ῶσα, ῶν, imperf. ἀπίχεη, fut. ἀποχεήσιι, &cc.

χρώννυμι, (I dye, color,) fut. χρώσω, &c. (§ 112. 14.) perf. pass. κέχρωσμαι.

χώννυμι, (I heap up earth, make a bank or mole, § 112. 14.) is regular in the old Writers: χόω, infin. χοῦν, χώσω, &c. perf. pass. xέχωσμαι.

This verb must not be mistaken for the Epic Xúouan, (I am angry.) ixweaun.

Ψ.

ψάω, see § 105. Obs. 5. ψύχω—ἰψύγην, see § 100. Obs. 8.

Ω.

- ωθέω, (I push,) has the syllabic augment according to § 84. Obs.
 5. (ἐώθουν,) fut. ἀθήσω, and (from ΩΘΩ,) ἄσω—ἔωσα, ἄσαι, ἔωσμαι, &c.
- wrέωμαι, (I buy,) has likewise the syllabic augm. ἐωνούμην, &c. But instead of employing its own aor. (ἐωνησάμην, ἀνησάμην,) Attic Writers used the forms ἐπειάμην, πείασθαι, &c. which see above.

§ 115.—Of the Particles.

1. The particles are called in Latin *inflexibles*, because they admit neither declension, nor conjugation. Whatever regards their formation and derivation, belongs to the chapter on the Formation of Words. There are, however, some particulars intimately connected with the inflection of other parts of speech, or pointing at some reciprocal bearings among the particles themselves, (as comparison and correlativeness,) or little variations occasioned by construction and euphony, which are better

⁹⁷ See about this part. § 57.3. As this impersonal verb evidently comes from $\chi_{\ell^{d_{\omega}}}$, this part is explained by the Ionic conversion of α_0 into ω_0 (§ 27. Obs. 10.) but the accentuation must be noticed as very anomalous; and since the Ionians changed in general the verbs in α_0 into ω_0 , this accounts for the ε in $\chi_{\ell^{d_{\omega}}}(n)$, (compare $\pi^{\ell_{\omega}} \times \Lambda_{\mu^{d_{\omega}}}$)

⁵³ This anomalous accentuation instead of $i_{\mathcal{K}\xi^{\eta\eta}}$, (§ 12. 2. a. and Obs. 1. to § 103.) rests on ancient custom.

treated separately, being in some degree analogous to what is called inflection in general. They are therefore brought here under a distinct point of view.

2. We first separate from the *particles* in general the *preposi*tions, viz. the following eighteen :---

άμφὶ, ἀνὰ, ἀντὶ, ἀπὸ, διὰ, εἰs, ἐν, ἐξ, ἐπὶ, κατὰ, μετὰ, παρὰ, περὶ, πρὸ, πρὸs, σὺν, ὑπὲρ, ὑπὸ,

which have always been especially considered as the prepositions of the Greek language, and which we shall denominate the old prep. They alone form compound verbs in a simple and regular manner, which is not the case with other particles, which are also prep., as \ddot{a}_{VEU} , \ddot{e}_{VEXZ} , \dot{e}_{YYUS} , $\dot{\omega}_S$, (at_s) &c. Whatever concerns these old prep. with regard to form, will be stated along with the other particles; but their combination with the casus is elucidated in the Syntax, § 147.

3. The most general adverbial form in Greek is the termination ωs , which may be considered as a part of the inflection of adjectives; for it occurs only in adj. and participles, and there are very few adj., from which this form could not be derived. It is perfectly tantamount to the termination of the cases, and we need only change the final os of either nomin. or gen. into ωs , observing at the same time that, whenever the end-syllable os of the nomin. has the accent, the termination ωs of the adv. retains the accent, which becomes a circumflex. For instance,

φίλος φίλως, σοφός σοφώς,

σώφεων, (σώφρονος,) σωφρόνως, χαρίεις, εντος, χαριέντως, εὐθὺς, έος, εὐθέως, part. λυσιτελών, (serviceable,) οῦντος, λυσιτελούντως,

άληθήs, éos, contr. oüs, άληθέωs, contr. άληθώs.

Obs. 1. All adv. derived from adj. in n_5 , sos, should properly have a circumflex on the syllable ω_5 as being a contraction of $i\omega_5$ into ω_5 . Some, however, are paroxytona, and formed from the nomin., which has the same accent without any contraction, e.s. gr. $i\dot{\nu}n_{35}$, $i\dot{\nu}n_{5\omega_5}$, compare § 121. 9. 1. and above § 49. Obs. 4. Adverbs made of adj. in -roos -roos, have the accent after the same analogy, as the adj. in their declension, (§ 36. Obs.) thus from $s\ddot{\nu}roos - s\dot{\nu}r\dot{\omega}s$, but agreeably to the following Obs. better $s\dot{\nu}ro\ddot{\nu}s\ddot{\omega}s$.

Obs. 2. Adj. of one termination, which, as it were, waver between subst. and adj., take first the usual termination of adj. to form their adv. in ws, ex. gr. roμαδικώς, βλακικώς. Compare § 63. Obs. 3. and the Note to § 66.

4. Particular cases and forms of nouns frequently supply, by virtue of a power to be explained in the Syntax, and by an ellipsis

the place of *particles*, and when such a form occurs rather freuuently, it passes altogether for an *adv*.; ex. gr. the *dat*.

xouidri, properly with care, hence very much;

απουδή, — with diligence, difficulty, hence hardly, scarcely,

beside a number of adj. feminine, where originally the dat. δδώ from ή δδδs, the way or manner, was understood; ex. gr.

> πεζή, on foet, καινή, jointly, idig, PRIVATIM, privately, δημιοσία, PUBLICE, publicly; and the like. Compare in the following §, Obs. 7. άλλη, and the like.

-the Accus.

άρχην and την άρχην, properly, in the beginning, outset, hence wholly,

zeeina, GRATIS, without compensation, (from zeeit, a gift,) μαχεάν, (δδον,) far, far off.

See also Obs. 3.—The neuter of an adj. is also an adverbial accus., when in the sing. pl. it supplies the place of an adverb. But excepting the compar. and superl., of which we shall treat presently, this is chiefly peculiar to Poets, (see § 128. Obs. 4.) and there are also a few adj., which are used adverbially in the neut. gender in prose; such are, for instance, raxb, quickly, μ approv or μ unpa, little.

Obs. 3. There are many particles, which originated in this manner, whose radical noun is not in use, or used only by Poets. Datives of this kind are written without the *i* subscript; ex. gr. sixã, in vain, $\partial_{i\chi}$ ã, doubly, compare the following §. Of this kind are also the gen. iξãs, in order, $\dot{a}_{\gamma\chi}$ oũ, near, \dot{b}_{uu} õ, dogether, $(adj. \dot{b}_{uu})$ s with the Epics;) the neuters almoin, near, $(adj. \pi \lambda noins with Poets,) orduies, inday, adjent in$ $marrow; and especially veveral in <math>\kappa$, like pála, rágera, greatig, $\partial_{i\chi}$ a, separately, váxa, quickly, perhaps; and many more.

Obs. 4. If beside the neuters why and is , we also meet with why and is , as adverbs, (see § 117. 2.) it is only accidentally that the latter form is identical with the some. mase of the adj., and in these words as well as in $i\gamma\gamma\delta_s$, the s is as much a part of the adverbial form, as it is in daph; from daph, $pi\chi_{es}$ for $pi\chi_{e}$, dreipas for degina.

Obs. 5. Some are cases of nouns preceded by a prep.; ex. gr.

srage xenne, immediately, on the spot, (properly at the thing itself,)

rada and radiese, (for rad &, rad Erse,) as,

διό, (δι' δ,) wherefore; but διότι, (δι' δ, τι,) because, comes from διά τοῦτο, ὅτι-

προύργου, (for πρό ἄργου,) literally for the benefit of the thing, (see § 147. πρό.) that is, for the purpose.

and among these too there are some, of which the noun is not in use by itself, ex. gr. iZaiques, suddenly. Slight differences are to be observed in the spelling and accentuation of some compound expressions of this kind; ex. gr. ixrodow, out of the way, ande, (for ix rodow,) iurodow, in the way, a hindrance, (this is at the same time contrary to syntax, instead of is sooir,) is write b, (for -\$, from a noun, or zeeds,) in order, successively.

5. With respect to the *degrees of comparison*, it almost generally is the case, that

the neut. sing. of the compar., and

the neut. pl. of the superl.

serve at the same time as degrees of comparison for the adv.; ex. gr. coordinates where is, thou doest more wisely, alorgisa distinction he lived most shamefully. The degrees of comparison of the adv. are very seldom formed by annexing ω_s to the degree of comparison of the adj., and when it is done, it is to heighten the expression; ex. gr. xallion is not merely more beautifully, but in a much more beautiful way; hence μ_{ey} alws, magnificently, can have no other comparative than μ_{ex} cons.

6. There is an old adverbial termination ω instead of ωs , whence overwas and overway, (§ 26. 4.) This termination is peculiar to adverbs derived from adj., which are not in use, as $\check{\alpha}\varphi\nu\omega$, suddenly; $\check{\sigma}\pi/\sigma\omega$, behind, backwards; and also to some adverbs formed from prep. as $\check{\epsilon}\xi\omega$, without, outwards, $\check{\epsilon}\sigma\omega$ or $\check{\epsilon}'\sigma\omega$, $\check{\alpha}\nu\omega$; $\varkappa\dot{\alpha}\tau\omega$, $\pi\varphi\dot{\sigma}\sigma\omega$ and $\pi\dot{\sigma}\dot{\rho}\dot{\rho}\omega^{1}$. These form their degrees of comparison in the same manner, $\dot{\alpha}\nu\omega\tau\dot{\epsilon}\rho\omega$, $\dot{\alpha}\nu\omega\tau\dot{\alpha}\tau\omega$. And degrees of comparison are similarly formed in some other particles; ex. gr. $\check{\alpha}\pi\sigma$, (far from, § 117. Obs. 3.) $\dot{\alpha}\pi\omega\tau\dot{\alpha}\tau\omega$, (very far off, most remote,) $\check{\epsilon}\nu\delta\sigma\nu$, (within,) $\dot{\epsilon}\nu\delta\sigma\sigma\dot{\alpha}\tau\omega$, $\dot{\epsilon}\kappa\dot{\alpha}s$, (afar,) $\dot{\epsilon}\kappa\alpha\sigma\tau\dot{\epsilon}\varphi\omega$, $\dot{\alpha}\gamma\chi\sigma\sigma$, (near,) $\dot{\alpha}\gamma\chi\sigma\tau\dot{\alpha}\tau\omega$, $\mu\alpha\kappa\rho\sigma\tau$, (far off,) $\mu\alpha\kappa\rho\sigma\tau\dot{\epsilon}\rho\omega$.

7. The analogy of adj. in the formation of the degrees of comparison is strictly followed in all particles, which are susceptible of degrees of comparison without being derived from any adj. in use; ex. gr. $i\gamma\gamma\dot{v}s$, (near,) $i\gamma\gamma\prime\prime\tau\dot{e}\rho\sigma$ or $i\gamma\gamma\prime\prime\tau\dot{e}\rho\sigma$, &c.—or $i\gamma\gamma\prime\prime\sigma\sigma$, $i\gamma\gamma\prime\sigma\sigma$, and they are liable to the same peculiarities and deviations, which we have just noticed. (See Obs. 6.)—Compare in particular with the forms of § 67. 3. and § 68.

ἄγχι, (near,) ἐσσον, ἄγχιςα,

μάλα, (greatly,) μάλλον, μάλισα,

and the following adverbial form of the compar. form, (§ 68. 2.) viz.

nosov, nortov, (less,) nusa, (the least.)

Obs. 6. We must also notice the peculiarities of the degrees of comparison in

· ¹ These two particles and the intermediate Doric πόροω are properly of the same signif., but in common use πρόσω means before, in front, and πόρρω, (πόροω,) at a distance, far.

πίεα, (§ 117. 1.) πιεαιτίρω Or πιεαίτιεου, πλησίου, πλησιαίτιεου, and -ίςτεου, υύστως, υυατιαίτιεου, πεούεγου, πεουεγιαίτιεου,

and from iSv, (straight-forward,) comes the Homeric iSvirara (instead of iSvirara, see § 114. p. 286. Note.)—That some of these adverts, on taking the degrees of comparison, become real adj., has already been noticed above, § 69. 2. and the Note.

Obs. 7. Some verbal forms, by being in constant use in the popular language, were also converted into particles, and chieffy became interjections. We have already mentioned is p. 205. Note: — $\delta \varphi_i \lambda \sigma_i$, see the Anomalous $\delta \varphi_i \lambda \omega_i$, (and below § 150, among the particular locutions:) — $\tau \tilde{\eta}$, see the Anomalous TA: — $i\partial \omega_i$, lo ! see the Anomalous $\delta \varrho d \omega$: — there is an old imper. of similar signif. $\dot{\eta}_i \partial s_i$, abbreviated $\dot{\eta}_i$ and $\ddot{\eta}_i$: — $\ddot{\alpha}_{\gamma i}$, $\dot{\varphi}_i \varrho_i$, $\ddot{\alpha}_{\gamma \ell u}$, signify all four, come on, well !— See also $\dot{\alpha}_{\mu} \dot{\lambda}_{\lambda i}$, § 150. All these imper. generally retain the sing. form, even when addressed to many individuals, except is and $\dot{\alpha}_{\gamma \ell i} \tau_i$.

Obs. 8. The adv. differ, is also employed as an imper for come hither, in which case it has a pl., when addressed to many: $\partial i \tilde{v} \tau_i$, which is explained as an abbreviation of $\partial i \tilde{v}_i^{\prime}$ (τ_i , which occurs in full, ex. gr. in Aristoph. Eccl. 882.

§ 116.—Particulæ Correlativæ.

(Compare § 79. the Adjectives.)

1. Some *localities* are expressed by means of annexed syllables: on the question

whence? by $\Im_{\varepsilon \nu}$, ex. gr. $\"{a}\lambda\lambda \Im_{\varepsilon \nu}$, from another place, whither? σ_{ε} , — $\ddddot{a}\lambda\lambda \Im_{\varepsilon}$, to another place, where? \Im_{ι} , — $\ddddot{a}\lambda\lambda \Im_{\iota}$, in another place.

There are some differences in the vowel, which precedes these terminations; they are best learned by practical observation; ex. gr. 'ASn'vnSev, odeavoSev, dypoSi, in the fields, country; mortépaSi, on which of the two sides? mortéease, to which of the two sides? \sharp tréeasi, on the other side. Most of them keep the accent, where the radical word has it, or as near as possible. Only those in oSev are generally paroxytona; ex. gr. movros movroSev.

Obs. 1. But these derivatives of οἶκος, πῶς, ἄλλος, ἔνδον, ἐκτός, as οἶκο Su, πάντοσε, ἄλλο9ι, ἔκτο9ιν, follow the general rule.

2. The question whither ? also admits the

enclitic SE

to be annexed to the word, and always close to the unaltered accus., ex. gr. ouparoivde, into heaven; $\ddot{a}\lambda \dot{a} \delta \epsilon$, (from $\ddot{a}\lambda s$,) into the sea; $\check{e}_{F} \beta \dot{o} \delta \delta \epsilon$, from $\tau \dot{o} \check{e}_{F} \beta \sigma s$, &c.

Obs. 2. In sizads, homeward, to the house, and $\varphi i \gamma \alpha \delta_s$, to flight, $(\varphi v \gamma \eta_s)$ the α comes from accus. of metaplastic forms of the 3 decl., as those in § 56. Obs. 8., and in 'AStrage, $\Theta \eta \beta \alpha \zeta_s$, the 3 along with the σ of the accus. pl. is become a ζ , (according to § 22. Obs. 2.) There are, however, a few words, which take the ζ without being in the pl., as Súga ζ_{ϵ} , 'Oluptia ζ_{ϵ} .

Obs. 3. Homer sometimes subjoins an adj. to the accus. in this form, ex. gr. Kówrð siðratoµúrnv, (II. ξ . 255.) and even repeats this local termination, as if it were the termination of a case in örðs dóµorðs, (to his house,) from ös dóµos.—But when the same Poet appends this do to the gen. in äidórðs, it is because this gen. generally is elliptical : sis äidos, viz. dóµor, (ξ 112. Obs. 9.)

3. On the question where? the termination σ_{ii} or σ_i is annexed to several names of cities, viz. $n\sigma_i$ when there is a consonant preceding, and $\bar{\alpha}\sigma_i$ in case of a vowel, and retaining the accent of the radical word, ex. qr.

'Αθήνησι, Πλαταιάσιν, 'Ολυμπίασι,

(from 'A \Im nvai, Π haraiai, 'Ohu $\mu\pi$ ia'.)—A few other words take the termination or,

Ίσθμοϊ, Πυθοϊ, Μεγαροϊ,

from $I_{\sigma}\vartheta_{\mu}\delta_{\sigma}$, $\Pi_{\nu}\vartheta_{\omega}$, $\tau \dot{\alpha}$ Méyapa. This termination always has the circumflex, except in olivor, at home ².

4. The following three *interrogatives* refer to the three *localities* stated above, viz :

πόθεν; whence? ποĩ; whither? ποῦ; where? of which the first only agrees in form with the terminations stated at 1, (with Poets also πόθι and πόσε, see Obs. 4.) But these and some other *interrogatives*, of which the most usual are

πότε and πηνίκα; when?

πῶs; how?

 $\pi\tilde{\eta}$; in what direction, in what manner?

stand with their immediate correlatives, (indefinitum, demonstrativum, relativum,) again in the same analogy, which we observed above § 79. with regard to the correlative adj.

¹ The termination not is very generally spelled with the *isubscript*, and 'AS*hings* is considered as the Ionic dat.; but the termination $\alpha \sigma$ shews that this way of spelling is incorrect. Yet these terminations certainly come originally from datives pl, only that the form was altered for this special purpose in pronunciation, and applied also, (like the termination $\alpha\zeta_5$,) to nouns in the sing. See the reverse of this in the following Note.—'Ouperaider with a short α belongs to $\dot{\eta}$ 'Ouperaider.

² This termination is in $\Pi \nu \Im \omega$ the real dat.; in the other words it is the somewhat altered dat. of the 2 decl., which was also applied to names in the *pl.* (Miyegen,) and even to other words, as *ivraw Soi* from *ivraw Soa*, (see Text 6.) These forms must, however, not be mistaken for correlatives of the following $\pi \sigma_i$, whither, though this very *ivraw Soi* sometimes actually answers the question whither; ex. gr. in Aristoph. Lys. 568. Plut. 608.; and we must recollect that in the common language the correlatives of the different questions in general are easily confounded one with the other. See the Note to Soph. Philoct. 481. and about *ivraw Soi*, Buttm. Compl. Gr. Gr. § 116. Obs. 28.

10

Interrog.	Indef.	Demonstr.	Relat.
•	all enclitics	1	simpl. compos.
πότε;	morè,	τότε,	ότε,όπότε,
ระการ	που,	-	ov, — อี <i>π</i> ου,
9701;	moi,	-	οί,όποι,
Ser ;	modèr,	τόθεν,	ອ້ອີຣາ, ອິກເອີຣາ,
Mũs;	mùs,	Tais,	ώs,āzws,
หที;	જાળે,	τ η ,	ກູ້,ບໍ່ ສາ ⁸ ,
πηνίκα;		τηνίκα,	

Their signif. are supplied by the analogy of § 79.; for instance, norè, once, no ϑev , from any place whatever, &c.—And in the same way as the artic. postpos. ϑs , independently of $\vartheta \sigma \tau s$, is also strengthened by $\pi \epsilon \rho$, ($\vartheta \sigma \pi \epsilon \rho$, &c.) Several relatives of this kind add $\pi \epsilon \rho$ for the like purpose: $\vartheta \sigma \pi \epsilon \rho$, $\vartheta \pi \epsilon \rho$, $\vartheta \pi \epsilon \rho$.

Obs. 4. Of the Poetical forms we will only just mention (for $\pi e \tilde{v}_{r}$ &c.)

πόθι, ποθί, τόθι, όθι, and όπόθι, and (for ποι and δποι,)—πόσι, όπόσι, which forms are analogous to their particular correlatives, (Text 1.)

5. The demonstratives in this table are the primitive simple ones, like δ , $\dot{\eta}$, $\tau \delta$, among the *adjectives*; but $\tau \delta \tau \epsilon$, then, at that time, is the only one in common use; the others occur merely in some particular locutions, or in poetry. Sometimes we also meet with δs as a more uncommon demonstrative instead of $\tau \omega s$: it then takes the acute accent to distinguish it from the relative ωs .

6. But there are some other *demonstratives*, which, instead of τ , have a very different root, and particular meaning:

έκεῖ, (Poetically ἐκεῖϿι,) there, ἐκεῖϿεν, thence, ἐκεῖσε, thither, answering the interrogatives ποῦ, πόθεν, and ποῖ,

(Ion. and Poetical; also xei31, xei3ev, xeioe:)

δεύgo, hither, answering the interr. ποι;

νῦν, now, answering the interr. πότε;

To which must be added the following two,

iv 9a, here, there, iv 9ev, thence,

which are at the same time relatives synonymous with of and 89ev, and commonly used in prose.

7. Of the demonstrative adverbial forms, which we have mentioned, there are five susceptible of being strengthened in the way stated above in § 79. 5. whence are derived the demonstratives generally used in prose, in the following manner, (compare § I4. Obs. 3. with regard to their accentuation,)

⁸ See about the *subscript* in these instances, Obs. 8.

rnvixa,	тячихабе,	<i>สพงเหล</i> บิร <i>น</i> ,
ἔνθα,	'v Jade 4,	ένθαῦτα, Ion. ἐνταῦθα, Att.
รังวิยง,	ຂ້າວຂ່າວຂຸ	ergeuter, Iom erteuger, Att.
τ <i>ñ</i> ,	тที่อื่อ,	raúrn,
ŵs,	ፚ δε,	oðrws, Or o <u>ö</u> rw.

See about the two last series Obs. 7.

8. Part of these demonstrative adverbial forms take moreover the *i* demonstrativum, (§ 80. Obs. 3.)

for instance,

ούνωσι, (from ούνωσιν, see § 80. Obs. 3.) έντευθενι, ένθαδι, ώδι, δευρί from δεϋρο, νυνί from νΰν.

However $i v \tau a v \Im a$, in this respect, forms, besides $i v \tau a v \Im i$, more commonly $i v \tau a v \Im o \tilde{i}$, see the Note to § 116. p. 315.

8. The relative adverbial forms, (like the adj., § 80.) to generalise their signif. more intensely, annex

our and Snaore,

for instance, δπουούν, wheresoever, wherever, δπωσούν, (and with the insertion of τι, δπωστιούν,) δπουδήποτε, &c.

άλλαχοῦ, elsewhere, πανταχοῦ, πολλαχοῦ, in all, in many places,

izasaχόθιν, from every side, ἀλλαχῆ, &c.

Obs. 6. There are likewise negatives made of most of these forms: from size, so, and τ_{i_f} , by a mere juxtaposition,

ourors, whrors, never, ouros, whros, in no way, by no means.

These last forms in Homer throw the σ off before a consonant, ($\delta^{ij}\pi\omega$, $\mu^{ij}\pi\omega$, $ll. \gamma$. 306. g. 422.) and must, in that case, not be confounded with the particle of time $\pi\omega$, ($\delta^{ij}\pi\omega$, $\mu^{ij}\pi\omega$, not yet.) But the negatives are more generally derived from the old **edj**. δ^{ij} , δ^{ij} , μ^{ij} , μ^{ij} , none,

oùdaµws, by no means, not at all, oùdaµñ, oùdaµov, oùdaµó9w, &c.

Obs. 7. The simple demonstrative and relative forms are obviously derived from the artic. præpos. and postpos., of which they partly are real cases, $\tau \eta$, ϑ , $o \vartheta$, and $o \vartheta$ for φ , (compare the 2d Note to ϑ 116. p. 315.) but the others are adverbial derivations from them for just as ω_{θ} , ω_{θ} , and $\tau \omega_{\theta}$, are adverbe of quality derived from ϑ_{θ} , ϑ_{τ} , ϑ_{τ} , so are

⁴ This demonstrative δ_i must not be confounded with the δ_i , which answers the question whither, (see above 2.) though the ancient Authors themselves have sometimes been guilty of this confusion even in the very word inSadi. See the Note to Soph. Philoct. 481.

3910, $\delta \tau s$, formed from them with other terminations⁵. The forms $\tau \omega \omega \tau \eta$, $\tau \eta \delta t$, $\delta \upsilon \tau \omega s$, $\delta \lambda \lambda \eta$, $\delta \lambda \lambda \omega s$, derived directly from other pronouns, and $\delta \upsilon \tau \omega$, $\delta \delta t$, (from $\delta \delta t$,) have the adverbial form ω for ωs . To answer the interrogatives $\pi \eta$ and $\pi \omega s$, ix $\omega v s$, gives intriviant is the forms $\pi \delta u$, $\pi \eta$, $\pi \sigma s$, δc . and others, of which there is no nomin. occurring, as $\pi \delta \tau \tau \eta$, $\pi \pi \tau \pi \chi \delta \tilde{v}$, δc . follow the analogy of the others.

Obs. 8. The iota subscript should properly not be placed under n_1 according to § 115. Obs. 3. in those forms, of which there is no real nomin. as the radical word; therefore it should be $\pi \tilde{n}_1 \tilde{s} \pi n_1 \pi \acute{a} r \pi n_1 \acute{a} \lambda a \chi \tilde{n}_1$, but $\tilde{s}_1 \pi \tilde{\eta}_1 \pi \acute{a} \delta \eta_1$. The former, however, are frequently written like the latter for the sake of uniformity.

Obs. 10. Dialects. a.) The Epics double the π for the sake of the metre in $\delta\pi\pi\omega_s$, $\delta\pi\pi\delta r_s$, &c.

- b.) the Ionians substitute a x in all the above forms for the x, for instance, xῶς, xοῦ, ὅxως, ἱxώς, ἰxὡς see § 16. Obs. 1. c.
- c.) the Dorians have for sirs, Srs, &c.-siza, Sza, &c.-ibid.
- d.) the Poets have the shortened form 9s, ex. gr. ällo9s, izros9s.
- e.) instead of $\frac{3}{2}$ there is an Epic form $\frac{5}{2}\chi_i$ or $\frac{5}{2}\chi_i$.

§ 117.—Mutability of some other Particles.

A. In the Letters.

1. There are some steady rules for varying $o\dot{v}$, $o\dot{v}_X$ and $\dot{\epsilon}_X$, 'x, according to § 26. for euphony's sake; and some particles end for the same reason in a moveable v or s. This is sometimes attended with a difference in the signif. Of this kind are

- πέραν, (trans.) beyond, chiefly of rivers and waters ;—but πέgα, (ultra,) over, across, farther, where the object is considered as a limit or boundary. Both are preposition and adverb: see Buttm. Lexilogus, II. 69.
- äντικοῦ and äντικρυs, (with a different accent.) Homer uses the first form in all signif. indiscriminately; but with respect to the Attics the grammarians state it as a rule that åντικοῦ is employed only in the physical sense overagainst, straight-forward, but äντικουs in the figurative sense, straight-forward, without any ceremony, &c. But there are numbers of contrary examples each way. See Buttm. Compl. Gr. Gr.
- εὐθὺs and εὐθὺ, (see § 115. Obs. 5.) as adverb of time, (immediately,) εὐθὺs alone is used; but as adverb of place, (straight-forward, directly to,) it is commonly εὐθὺ, (ex. gr.

⁵ Compare the gen. of the same terminations in some pronouns with the termination Sor: see § 72. Obs. 6. 5. ະບໍ່ອີບໍ Auxelou, ເປີອີບໍ 'Eqtisou,) but before a vowel rarely ຂ່າວອີບໍຣ, (Eurip. Hipp. 1197.) The Ionic forms ເອີບໍຣ, ເອີບໍ, are used indifferently, and barely as adverbs of place.

2. The following varieties take place, without any difference in the signif.; they belong to the Attic Poets, or are used by them, though Ionic forms :---

tav, n, av, if, (see § 139. 8. :) av is never long in the Tragic Poets.

onμεçov, Att. τημεçov, to-duy, χθès and έχθès, yesterday. ouv anciently Euv, with. εis, Ion. ès, in.

iv, Ion. ivi, in, see below, 4.

asi, Ion. and Poet. aisi and aisy, always,

Ενεκα, or Ενεκεν, (the latter even before a consonant, ex. gr. Xen. Hier. 3, 4. 5, 1.) Ion. Είνεκα, Είνεκεν, on account of,

έπειτα, Ion. έπειτεν, afterwards,

- örı, in the popular language, (Aristoph.) and brin, because, compare § 77. Obs. 2.
- instead of ov, not, no, and vai, yes, the Attics emphatically use ovxi, (Ion. ovxi), vaixi, § 11. Obs. 2.

Obs. 1. There are some other varieties in the dialects :

- for reds, (to, at,) anciently reord, Dor. sort, for pirte, (with, &c.) Aol. ride, for our, (therefore,) Dor. and Ion. In.
 - for avys, (again,) Ion. avers,
 - for zi, ziv, (an enclitic particle used by Poets instead of av, § 139.) Dor. za,
 - for yi, (at least,) Dor. yă,
 - for si, (if;) Dor. ai, which the Epics also use, but only in al zs, ai yae, and all s.
 - There are besides some Epic forms it for i, (or, than,)—isuit for isuidi, (as, since,)—is, isi, for is or is!.
 - A few prepositions, especially παξὰ and ὑπὶ, take, in the old Poets, the termination αι instead of α and ο, παξαὶ, ὑπαί.

See some other dialectic varieties in the preceding Section.

Obs. 2. The conjunction $\tilde{a}_{\ell a}$, and the prepositions $\pi a_{\ell \dot{a}}$ and $\dot{a}_{\ell \dot{a}}$ with the Dorians and Epics frequently throw off the vowel even before a consonant, \ddot{a}_{ℓ} , $\pi \dot{a}_{\ell}$, \ddot{a}_{ν} , (or \dot{a}_{ν} ,) ex. gr.

When in this case z_v comes before a labial letter, the old practice is to write, instead of $z_v \pi(\lambda a \gamma o_v)$, $z_v \mu(\gamma a, \text{ and the like})$

ἀμπίλαγος, ἀμμίγα:

see § 25. Obs. 4. The same apocope takes place with the prep. sarà, but as no word can end with a σ , this prep. is closely joined to the following word, and constantly converts the σ into the following consonant, which consequently is doubled, or if it be an aspirata, (according to § 21. 3.) with the kindred *tenuis* before, thus,

καττèr, καδδὶ, καμμὲr, καγγόνυ ¹, καπφάλαρα,

for χατὰ τὸν, χατὰ δὶ, χατὰ μὶν, χατὰ γόνυ, χατὰ φάλαξα, &c.

¹ It follows of course, that, in this single instance, $\gamma\gamma$ is not pronounced like πg , but like gg.

The Doris word, (for weig) does the same, but merely before another o, es. gr. sorris for word vir³. All these changes also take place in the compounds, as :

न्नae्9iµs>01, नaesãoa,

άντάντες, άννείμη, άλλέξαι, άγξηςαίνω,

παττανύσαι, κατθανιϊν, καββάς, κακκιίοντις, κάλλιπου,

παμμύω, καντίσας, χάππισι, χαζίζω, καιχιῦαι, and on account of the meet ing of three consonants χάχτανι, χάσχιθι, for χάχατανι, χάσσχιθι,

and the prep. $d\pi \partial$ and $d\pi \partial$ are abbreviated in the same manner in compounds, but only rarely and merely before kindred consonants, $d\pi \pi i \mu \pi i \mu$, $\delta \beta \beta \delta \lambda \lambda i \pi$.

B.-Mutability of the Accent.

4. Several disyllabic prep., which have the accent on the final syllable, as $\pi \alpha_{\varrho} \dot{\alpha}$, $\dot{\alpha} \pi \dot{\alpha}$, $\pi \epsilon_{\varrho} \dot{i}$, &c. draw the accent back in the following two instances :—

1.) When in the

Anastrophe[•],

they stand behind the noun, which they govern, ex. gr.

τούτου πέρι, for σερί τούτου,

θεών άπο, for από θεών,

the prep. aµ\$, avti, Sia, and ava are, however, excepted;

2.) When they are employed instead of compounds with the verb eivan, or rather, when this verb being omitted, they stand alone as adverbs, in which case the common language also has the Ionic ivi instead of iv, ex. qr.

ενώ πάρα for ωάρειμι,

รัสเ, รังเ, ยีสง, for รัสธงรเง, &c.

to which belongs also ava for avastrn 91, up! up!

Obs. 3. Strict critics accent the prep. in the same way, even when they come in poetry after the verb ; ex. gr. $\lambda \omega \omega \eta$, $\tilde{\alpha} \pi \omega$ for $\dot{\alpha} \pi \sigma \lambda \omega \omega \eta$, and when they attend the verb as an adverb, ex. gr. $\pi i e_i$, very, pre-eminently. We likewise write $\tilde{\alpha} \pi \sigma$, when this prep. does not merely signify from, but severed from, at a distance from, (compare § 115. 6.) There is, however, as yet no uniformity in our editions in this respect, or with regard to the exceptions stated above. Another rule is that, when in the anastrophe the prep. is elided, it is not to have any accent whatever; $\Im \omega \omega^{*} -$ not $\Im \omega \pi^{*} -$ but not in the second instance, ex. gr. $\omega \gamma \partial e_i \pi^{*} \Delta \omega h_i$ (for $i\pi e_{\pi \pi \sigma}$, $m \sigma$). See the mutability of the accent in monosyllabic prep. § 147. Obs. 14. and about ig and ig, ω_f and ω_f , and the like, § 13. 4.

³ Many modern Editors write separately μ_μ πίλαγος, κλ∂ δὶ, κὰμ μἰν, κὰν γύνν, πὸτ τὸν, and so on; whereby writing separates what pronunciation combines. If we wish for consistency, we must, since we part the EMIITPI of the ancients into is πυςὶ, write also åν πίλαγος. But then κὰτ δὶ follows of course, and this is objectionable. It is therefore better to write καδ∂ὶ, καττὸν, and the like, as we write Soiµάτων, οὐπὶ, ἰγόδα, and the like.
⁵ This denomination was already equivocal among the ancients, since it was used

⁸ This denomination was already equivocal among the ancients, since it was used for the withdrawing of the accent in both the instances stated. See Buttm. Compl. Gr. Gr. Obs. 4. The interjection \mathcal{Z} has likewise a double accent, the circumflex only in the sense of a call or exhortation, consequently before the vocative, but in the sense of an ejaculation, that is to say before any other case, the acute or grave accent; ex. gr. Soph. Aj. 372. \mathcal{Z} dispess, \mathcal{S}_{pui} with \mathcal{S}_{pxz} , (oh, how unhappy I am!) \mathcal{Z} the dispession \mathcal{S}_{pxz} , (oh, how unhappy I am!) \mathcal{Z} the dispession \mathcal{S}_{pxz} , (oh, what impudence!) \mathcal{S}_{pyz} , (wore is me!) and the same in the Epic exclamation \mathcal{Z} winn. But it is with this rule as with the proceeding ones: see Butten. Compl. Gr. Gr.

§ 118.—Of the Formation of Words.

1. The formation of words, in the full sense of the expression, is not within the compass of grammar. The analogies of the primitive stock of any language are generally so obscured and disjointed by time, and the intermixture of tribes,—they are combated by such a variety of contradictory opinions, and so difficult to be cleared up with any reasonable degree of certainty, that they require extensive and deep philological researches, which are necessarily kept distinct from the theory of grammatical forms. Grammar presupposes the existence of a number of words to be found in dictionaries, and leaves the investigation of their relative bearings and analogy to individual observation.

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2. There is, however, a kind of derivations, (which on that account may be considered as more recent,) so complete and steady, that they may be brought under one point of view; this facilitates and accelerates so much the knowledge of the language, that grammar cannot refuse to them a place, especially as the analogies of this kind of formation of words are mostly grounded in the analogy of inflections, and may even be regarded as a continuation of the inflections ¹.

3. This Section, however, is necessarily confined to verbs, substantives, adjectives, and adverbs; the other parts of speech belong to the primitive stock of the language, and have already been partly investigated in other Sections. Derivation itself regards either, 1.) the terminations of words; or 2.) their composition.

§ 119.—Derivation by Terminations.

1. The annection of terminations was regulated in Greek by two principles; the endeavour to give similar terminations to similar signif, and the wish to adapt that termination to the

¹ We only give a general outline; the filling up is left to individual study and observation. Several distinct, but less extensive analogies have purposely been omitted, that the review of the main points might not be too much encumbered.

radical word in the best manner possible. But the collision of these principles tended to confuse the analogy in two ways :— 1.) The same signif. is frequently allotted to several different forms; 2.) Terminations confined at first to particular forms of radical words, (ex. gr. verbs in $\dot{z}\omega$ from α ,— $\dot{z}\omega$ from os, ov,) passed also over to other radical words, whose form did no longer square with them, (as $\dot{z}\omega$ from os,— $\dot{z}\omega$ from α , &c.) whenever a certain fixed signif. had been attached to several words of the same termination.

I.-Verbs.

2. Our attention here is chiefly directed to verbs derived from nouns, (substantive and adjective.) This derivation is most commonly effected by the terminations,

άω, έω, όω, εύω, άζω, ίζω, αίνω, ύνω.

These terminations take the place of the final syllable of the nomin., when the radical noun is of the first or second declension, and, if the noun be of the third declension, whenever its nomin. ends in a vowel, or a s preceded by a vowel, ex. gr. $\tau_{1\mu}\dot{n}$ $\tau_{1\mu}\dot{a}\omega$, $\pi\tau\epsilon_{\xi}\dot{\rho}v$ $\pi\tau\epsilon_{\xi}\dot{\rho}\omega$, $\vartheta a\ddot{\nu}\mu a$ $\vartheta a\nu\mu\dot{a}\zeta\omega$, $\dot{a}\lambda n\vartheta n\dot{s}$ $\dot{a}\lambda n\vartheta\epsilon\dot{\nu}\omega$: in other words of the third declension the verbal terminations take the place of the os of the gen.; ex. gr. $\varkappa\dot{\lambda}a\xi$ $\varkappa\dot{\lambda}ax\epsilon\dot{\nu}\omega$, $\pi\ddot{\nu}e$ ($\pi\ddot{\nu}e\dot{\rho}s$) $\pi\ddot{\nu}e\dot{\rho}\omega$.

Obs. 1. The nomin. of the third declension in α , α_s , and u_s , which take a consonant in the gen., can only pass over into kindred verbal terminations, (α and α_s into $\dot{\alpha}\zeta\omega$, $\alpha'\nu\omega$ — u_s into $\dot{i}\zeta\omega$,) ex. gr. Saũµ α Sauµ $\dot{\alpha}\zeta\omega$ and Sauµ $\alpha'\nu\omega$, $i\lambda\pi's$ $i\lambda\pi'\zeta\omega$: any other termination, which is not congenial to that of the noun, is appended to the consonant of the gen., ex. gr. $\varphi u\gamma\dot{\alpha}\dot{s}$, $\varphi u\gamma\dot{\alpha}\dot{s}\dot{\omega}$, $\chi e\eta\mu\alpha\pi'\zeta\omega$.

3. With respect to the signif. of these terminations, we can only refer to the common use of the language, and notice the fundamental meanings of the majority of the verbs of each given termination.

a.—έω and εύω: these verbs are derived from almost all terminations, and denote chiefly the situation or the action of him, whom the radical noun designates, ex. gr. χοίζανος, a ruler, χοιζανέω, to rule; χοινωνός, a partner, χοινωνέω, to take a part, to share in; δοῦλος, a slave, δουλεύω, to be a slave, to serve; χόλαξ, a flatterer, χολαχεύω, to flatter; ἀληθής, true, ἀληθεύω, to be true, speak the truth; βασιλεύς, βασιλεύω, &c. most commonly they are intrans., but sometimes also trans. as φίλος, a friend, φιλέω, I love.

These two terminations are in general the most frequent derivatives, and denote besides a great many relations,

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which also are partly expressed by the following terminations, especially the practice of what the radical noun denotes, ex. gr. $\pi o\lambda \epsilon \mu \epsilon \tilde{\nu} v$, $\dot{\alpha} \Im \lambda \epsilon \tilde{\nu}$, $\pi o \mu \pi \epsilon \dot{\nu} \epsilon i v$, $\chi o \rho \epsilon \dot{\nu} \epsilon i v$, $\varphi o \nu \epsilon \dot{\nu} \epsilon i v$, or what is most usually done with the object, which the noun designates, ex. gr. $a \vartheta \lambda \delta s$, a flute, $a \vartheta \lambda \epsilon \tilde{\nu} v$, to play on the flute; $\dot{\alpha} \gamma o \rho \dot{\alpha}$, a public assembly, $\dot{\alpha} \gamma o \rho \epsilon \dot{\nu} \epsilon v$, to address an assembly; $i \pi \pi \epsilon \dot{\nu} \epsilon i v$, to ride on horseback, &c. The termination $\dot{\epsilon} \omega$, as the easiest of all, is mostly used in compound derivations, as $\epsilon \vartheta \tau v \chi \dot{\epsilon} \omega$, $\dot{\epsilon} \pi i \chi \epsilon \rho \dot{\epsilon} \omega$, $o \dot{i} x o \delta o \mu \dot{\epsilon} \omega$, $\dot{\epsilon} \rho \gamma o \lambda \alpha \beta \dot{\epsilon} \omega$, $\mu \nu n \sigma i x \alpha x \dot{\epsilon} \omega$, &c.; and most verbs in $\dot{\epsilon} \omega$ are generally intrans.

- b.—άω: These verbs come most naturally from nouns of the first declension in α and n, but pass also to others, and express chiefly having a thing or quality, and performing an action; ex. gr. xόμn, hair of the head, χολη, bile,— xομαν, to let the hair grow long; χολαν, to be bilious, or irascible; λίπος, fatness, fat, λιπαν, to be fat; βοη, a clamor, γόος, grief, mourning,—βοαν, γοαν, τόλμα, boldness, τολμαν, to be bold. Hence, when any of these verbs is or performing such an action on another; τιμη, honor, trans., it denotes the applying of such a thing to another, τιμαν τινα, to honor any one¹.—See also below the verbs denoting diseases, 5. 1.
- c.—όω, mostly from nouns of the second declension. These verbs denote, 1.) making the object, to which they are applied, the thing expressed by the radical word, δουλόω, to make one a slave, δηλόω, to make known, (from δήλος, known;) 2.) converting into what the radical noun expresses, or imparting the qualities of that noun, by labor: χρυσόω, I gild; μιλτόω, I stain, or color with red, (μίλτος, red-lead;) πυρόω, I set on fire; τοινόω, I turn with a lathe; 3.) providing with the thing expressed by the

¹ It may be a matter of surprise here, and in similar instances, that the abstract noun should be the parent of the verb; but this frequently is the case, when the subst., as is very usual in all languages, is derived from an old simple verb, and then forms a new verb, which renders the old one obsolete. This is evidently the case with $\tau_{i\alpha}$, $\tau_{\mu\nu\lambda}$, $\tau_{i\mu\lambda}$. We may therefore presuppose it in others, as $\beta_{\alpha\lambda}$, $\nu_{i\pi\lambda}$. Analogy, at all events, requires us to derive, if there be no other reason, the fuller termination from the lighter one; though it may occasionally happen that such a word as $\beta_{\alpha\lambda}$ existed before, and that the simple word $\beta_{\alpha\lambda}$ was derived from it according to the analogy of others, which were exactly the reverse.

noun; στεφανώ»; I orown; πτεςώ», I furnish with wings, (πτερόν,) σταυςώω, I crucify, &c.

- d. $-d\zeta\omega$ and $i\zeta\omega$ —the first termination is most naturally used with words in α , n, αs , &c.; but for the sake of euphony also with other terminations. Both terminations comprise so many meanings, that they cannot be reduced to particular classes, (ex. gr. $\delta x d\zeta\omega$, $\chi \varepsilon_1 \mu d\zeta\omega$, $\delta \varrho (\zeta\omega, \mu \epsilon \lambda) (\zeta\omega,$ $\delta \varepsilon_1 \rho (\zeta\omega, \lambda \alpha \pi \tau i \zeta\omega, \&c.)$ It may, however, be noticed that, when these terminations serve to make verbs of the proper names of individuals and nations, they denote adopting the manners, party, and language of those persons or nations; for instance, Mndigen, to have the sentiments and opinions of a Mede, $\sum \lambda n n i \zeta \varepsilon_1 n$, to speak Greek; $\Delta \omega \varrho i d\zeta \varepsilon_1 n$, to speak in the Doric dialeet, $\Phi i \lambda_1 \pi \pi i \zeta \varepsilon_1 n$, to be of the party of Philippus: see also 5. 2.
- e.—aívæ and úvæ :—this last termination always is derived from adjectives, and denotes imparting the quality of the adj., ex. gr. hdövew, to sweeten, $\sigma \epsilon \mu \nu v \dot{\nu} \epsilon \nu$, to make venerable, revere. The adj., whose degrees of comparison in $i\omega \nu$, $i\sigma \tau \sigma s$, seem to presuppose an old positive in νs , form their derivative verbs after this positive, ex. gr. $a i\sigma \chi \rho \delta s$, $(a i\sigma \chi i \omega \nu,$ from AIXXYS,)— $a i\sigma \chi \dot{\nu} \nu \omega$, and $\mu a x \rho \delta s$, $x a \lambda \delta s$,— $\mu n x \dot{\nu} \nu \omega$, $x a \lambda \lambda \dot{\nu} \nu \omega$, &c. The verbs in $a i \nu \omega$ frequently have the same signif., $\lambda \epsilon \nu x a i \nu \epsilon \nu r s$ are also neuter : $\chi a \lambda \epsilon \pi a i \nu \epsilon \nu \epsilon r s$ are also neuter : $\chi a \lambda \epsilon \pi a i \nu \epsilon \nu \epsilon r s$ from subst., especially from those in $\mu \alpha$, $(\sigma \eta \mu \alpha \sigma \eta \mu a i \nu \omega, \delta \epsilon \tilde{\mu} \mu a i \nu \omega$, with various signif.

4. There is another peculiar way of making verbs of nouns, by merely changing the terminations of the latter into ω , in which case the preceding syllable is, according to its consonant, strengthened in the manner, in which we have seen *pres*. tenses strengthened above § 92.

Thus ποικίλος gives ποικίλλω, ἄγγελος ἀγγέλλω, καθαρός καθαίρω, μαλακός μαλάσσω, φάςμακον φαρμάσσω, μείλιχος μειλίσσω, πυζετός πυζέσσω, χαλεπός χαλέπτω, &c. The signif. is constantly derived from the most general signif. of the radical noun.

5. To these must be added the following more limited classes of derivative verbal forms :---

1.) Desideratives, verbs expressive of a desire or longing

for ; they are most commonly formed by changing the fut. (of the verb, the purport of which is desired,) sw-into a pres. tense, σείω, γελασείω, I long to have a laugh, should like to laugh, πολεμησείω, I wish for war, long to fight, &c.

There is another form of desideratives in $d\omega$ or $id\omega$, which properly comes from substantives, ex. gr. $\Im ava \tau \vec{a} v$, to wish for death, desire to die; $\sigma \tau e a \tau n \gamma v \vec{a} v$, to wish for a military command, desire to command an army. But they are also made of verbs, which are previously converted into subst., ex. gr. $dv \in i\sigma \Im a$, $(dv n \tau n \delta,) - dv n \tau i \vec{a} v$, to desire to buy, long to become a buyer; $x \lambda a i \omega$, $(x \lambda a \vec{v} \sigma i s,)$ $- x \lambda a v \sigma i \vec{a} v$, to wish to weep.

- This form of verbs very naturally passed into a kind of imitatives, ex. gr. τυράννιζαν, to play the tyrant; but it is very improper to rank verbs, denoting diseases, in the same class, as δφθαλμιζαν, ύδεριζαν, ψωράν, &c. which rather belong above to 3. b.
- Frequentatives in ζω, ex. gr. διπτάζειν, (from δίπτειν,) to toss about, MED. to toss one's self about, be uneasy; στενάζειν, (from στένειν,) to groan very much; aiτειν, to ask earnestly, aiτίζειν, to beg alms; ἕεπειν, to creep, ἑεπύζειν, to crawl slowly.

3.) Inchoatives in $\sigma_{X\omega}$, § 112. 10. Obs. 6.

II.—Substantives.

6. We begin by those substantives

A. which are directly derived from verbs. We must, however, previously observe in general,

I.) That the terminations and inflections, especially those beginning with a σ , conform themselves to the analogy of the fut. 1.; those with μ and τ to that of the perf. pass.; and those with a vowel to the analogy of the perf. 2. but that this conformity is a necessary one, only in instances grounded in the fundamental rules of the language, ex. gr. of the subst. in σ_{15} with the fut. in $\sigma\omega$, in $\frac{1}{2}\xi \epsilon \tau \dot{a}\zeta \omega - \dot{a}\sigma\omega - \alpha\sigma_{15}$, $\tau e_i\beta\omega$, $\tau e_i\psi\omega \tau \rho_i\psi_{15}$, of those in $\mu\delta_5$, $\mu\alpha$, $\mu\eta$, with the 1 pers. perf. pass. in $\pi\lambda\dot{\epsilon}\kappa\omega$, $\pi\dot{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha$, $\pi\dot{\kappa}\dot{\epsilon}\kappa$. In all the others, where the rules are less steady, there is a frequent, but not necessary conformity between the terminations of verbs and of subst. derived from them, of which the principal varieties are stated in this Section. 2.) That the terminations beginning with a vowel, (as n, os, εvs ,) are formed from verbs contracted in $\varepsilon \omega$ and $\omega \omega$ in such a manner, that the ε and α are dropped ², excepting, however, the smaller verbs, which cannot lose their vowel, since it belongs to the root, but can only change it, ($\dot{\rho}\varepsilon\omega$, $\dot{\rho}on$.)

Obs. 2. A σ is inserted before σ and μ in the perf. and aor. 1 pass. in words derived from verbs, whose characteristic letter is a lingual, excepting a few Poetical forms, (§ 102. Obs. 1. $\Im av\mu a \tau \delta s$.) But those derived from what are called verba pura, sometimes insert the σ , and sometimes not, without any regard to the inflection of the verb. When there is no σ inserted, we may on the whole conform in all terminations to the analogy of the fut., ex. gr. in $\Im ar \delta s$, $\Im \mu a$,

7. The following terminations chiefly denote the action, or effect of the verb,

μos, μn, μa, σιs, σιa, n or a, os masc., os neut.

a.— μ òs, μ n or μ n, $\mu\alpha$, gen. τ òs. These terminations may be compared with the perf. pass., but those in $\mu \partial s$, when there is a vowel preceding in the radical word, take generally the σ , whilst the other two do not always take it, even when the perf. pass. has the σ , and those, which do not take the σ , retain the long vowel of the *fut.*, even when it is shortened in the perf. pass. (yet so that some are fluctuating between n and ϵ ,) ex. gr. τ i $\Im n\mu i$, ($\tau i \Im \epsilon i \mu a i$,) - θεσμός, θέμα or θήμα, δέω, (δέδεμαι,)-δεσμός, δέμα, διάδημα, γιγνώσκω, (ἔγνωσμαι,)—γνώμη, λύω, (λέλὔμαι,)— $\lambda \bar{\nu} \mu \alpha$. With respect to signif., the nouns in $\mu \delta s$ properly denote the real abstractum, ex. gr. mallw maluos, the act of brandishing; οδύεομαι οδυεμός, the act of wailing; οἰχτείρω οἰχτιρμος, commiscration; λύζω, (λύξω,) λυγμος, sobbing; σείω, σεισμός, trembling. The termination μα, on the contrary, rather denotes the effect of the verb as a concretum, and even the object itself, so that it corresponds

⁸ It follows from the Note to p. 293, that there must be some reason for supposing that the fuller sounding verb was in existence before the subst. It is moreover obvious that, when the fuller verbal form is merely a lengthened old form, it is perfectly indifferent whether we say, for instance, that KTTHO comes from $\pi\tau \sigma \pi \sigma$, and $\pi\tau \sigma \pi \sigma$ again from the latter, or whether, for brevity's sake, we rather consider in all such cases the usual verbal form as a radical form.

most to the neut. part. perf. pass., ex. gr. $\pi \rho \tilde{\alpha} \gamma \mu \alpha$, what has been done, deed, business; $\mu i \mu n \mu \alpha$, imitation, that is resemblance; $\sigma \pi \epsilon i \rho \omega$, $\sigma \pi \epsilon \rho \mu \alpha$, what has been sown, seed, &c. The termination μn fluctuates between both; ex. gr. $\mu \nu n \mu \alpha$, memory, $\epsilon \pi i \sigma \tau n \mu n$, knowledge, $\tau i \mu n$, honor— $\sigma \tau i \gamma \mu n$, a point, $\gamma \epsilon \alpha \mu \mu n$, a line, which differ only in collateral meanings from $\sigma \tau i \gamma \mu \alpha$, mark, $\gamma \epsilon \alpha \mu \mu \alpha$, a written character, a writing.

Obs. 3. Some words in μ is of the primitive language have merely the vowel before the μ without the σ , ex. gr. disposed for λ_{eq} , μ_{eq}
Obs. 4. The above differences in point of signif. must be noticed as a basis; but always remembering, that not only in Poetry, but also in popular language, the meanings of words in the abstract and concrete frequently run one into the other. Thus for instance, $\lambda \alpha \chi \mu \partial s$, (compare § 23. Obs.) $\chi ene\mu \partial s$, do not signify casting lots, delivering oracles, but lot, oracle, whilst $\varphi_{c} \delta m \mu \alpha$ signifies mind, intelligence, inclination.

b.—σις σια denote the real abstractum of the verb with very little deviation; ex. gr. μίμησις, act of imitating; πραξις, acting, action; σχήψις, &c.; δοχιμασία, trial, examination; Sυσία, sacrifice; ἐξοπλισία, &c. In some compositions σια denotes the action rather as a permanent property; ex. gr. όζυβλεψία, καχεξία, which forms imperceptibly pass into similar ones derived from nouns, which see below at 10. 4.

Obs. 5. Some forms, which belong hither, deviate from the analogy of the *fut*. in point of quantity, as *algebras*, γ *inters*, γ *inters*, γ *inters*, λ *iors*, ϕ *iors*, δ *iors*, δ *iors*, β *oria*. See Obs. 2. Compare the verbs in the list of *Anomalous Verbs*, respecting the short syllable in τ *loss* and ϕ *Siors*.

The following have not such a distinctly marked signif., but the idea of an abstract generally predominates in them :---

c.—n and a, mostly oxytona, ex. gr. $\epsilon\dot{\nu}\chi\dot{n}$, prayer or petition, from $\epsilon\ddot{\nu}\chi\sigma\mu\alpha$,— $\sigma\phi\alpha\gamma\dot{n}$, slaying, slaughtering, from $\sigma\phi\dot{\alpha}\tau\tau\omega$,— $\delta\imath\partial\alpha\chi\dot{n}$, teaching, doctrine, from $\delta\imath\partial\dot{\alpha}\sigma\kappa\omega$ — $\dot{\alpha}\ddot{z}\omega$,— $\chi\alpha\varrho\dot{\alpha}$, joy, from $\chi\alpha\ell\rho\omega$,—and with a change of the vowel into o, (in the way of the perf. 2.) $\tau\sigma\mu\dot{n}$ from $\tau\ell\mu\nu\omega$, $\phi\vartheta\sigma\dot{\rho}\dot{\alpha}$ from $\phi\vartheta\epsilon\ell\rho\omega$, $\dot{\alpha}o\imath\partial\dot{n}$ from $\dot{\alpha}\epsilon\ell\omega$, &c. Some of them take a redupl. corresponding to the Attic redupl. of the perf. and

⁸ Compare also the derivations from 1Ω, i⁷μι—⁷θμα, step, pace, and iσθμός, (properly walk, way, hence) narrow neck of land between two scas, isthmus; and from au, to breathe, asfyua, difficulty of breathing, asthma.

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constantly having an ω in the second syllable, ex. gr. $\dot{\alpha}\gamma\omega\gamma\dot{\eta}$ from $\ddot{\alpha}\gamma\omega$, $\dot{\epsilon}\partial\omega\dot{\partial}\dot{\eta}$ from $\ddot{\epsilon}\partial\omega$, ($\ddot{\epsilon}\partial\eta\partial\alpha$,) $\dot{\epsilon}\chi\omega\chi\dot{\eta}$ from $\ddot{\epsilon}\chi\omega$, compare the Note to p. 242.

Some are paroxytona, as $\beta\lambda\dot{\alpha}\betan$, damage, from $\beta\lambda\dot{\alpha}\pi\tau\omega$, $\beta\lambda\dot{\alpha}\beta\omega$, $\mu\dot{\alpha}\chi n$, battle, from $\mu\dot{\alpha}\chi_{0}\mu\alpha_{1}$, vixn, victory, from vix $\dot{\alpha}\omega$. To this class belong also the words in -*\vec{\vec{e}}\vec{a}*, which are formed only from verbs in $\vec{\vec{e}}\omega$ by changing $\vec{s}\nu$ into $\vec{\vec{e}}$, ex. gr. $\pi\alpha_{1}\partial_{\dot{e}}\dot{\alpha}$ from $\pi\alpha_{1}\partial_{\dot{e}}\dot{\omega}\omega$. They always have α , and consequently the acute accent on $\vec{s}\nu$.

Obs. 6. With respect to the accentuation of all nouns in us, compare first § 34. Obs. II.3. and keep to the following rule:

The fem. of oxytone adj. in bs, ex. gr. hobs, hours, are properispomena.

 The abstracta of adj. in ns, ex. gr. ἀλήθυα, (see 10. a.) βοήθυα from βοηθές, and 2.) The fem. of nouns masc. in ws, ex. gr. lique, priestess, (see § 12. 3. d.) are proparoxytona; and the just-mentioned abstracta of verbs in www are paroxytona.

d.—os masc. By far the greatest number of these words have in the principal syllable an o, either naturally or changed from an ε, ex. gr. κρότος, clapping of the hands, from κροτέω; φθόνος, envy, from φθονέω, λόγος, speech, from λέγω, ρόος, (ροῦς,) from ρέω,—yet also ἕλεγχως, refutation, from ἐλέγχω, τύπος from τύπτω, πάλος from πάλλω, &c.

To these may be added the subst. in τos , which commonly are oxytona, ex. gr. $d\mu n\tau \delta s$, harvest-time, $\kappa \omega \kappa \upsilon \tau \delta s$, wailing, partly with some little alteration as $\delta \epsilon \tau \delta s$, rain, from $\forall \omega$, $\pi \alpha \gamma \epsilon \tau \delta s$, ice, from $\pi \eta \gamma \upsilon \mu \mu$. The accent is drawn back, for instance, in $\beta i \circ \tau os$, life; $\pi \circ \tau \sigma s$, drink, (from $\pi i \nu \omega$, $\pi \epsilon \pi \circ \mu \alpha \mu$.)

- e.—os, neut. ex. gr. το xñdos, care, from xndω, λάχοs, lot, from λαγχάνω, ωςãyos the same as πρãγμα, &c. These verbal nouns never have an o in the principal syllable; hence το γένος, offepring, but δ γόνος, generation.
- 8. The subject of the verb, as man, is denoted by the terminations
 - a.—της, (gen. ov.) της, τωρ. The termination της after the first decl. is the most common, and the words are in part oxytona, and in part paroxytona, ex. gr. άθλητης, athlete, wrestler, from άθλέω: μαθητης, disciple, scholar, from μαθείν, θεατής, spectator, from θεάομαι, δικαστής from δικάζω, κριτής from κείνω, &c. but χυβέρνήτης, pilot, from χυβερνάω, πλάστης (from πλάττω, ωέπλασμαι,) δυνάστης, ψάλτης, &c.
 - $-\tau ng$ and $\tau \omega g$ are more uncommon forms, which frequently

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occur in the dialects and in poetry along with τns , but are also in use in several words of the popular language, ex. gr. $\sigma\omega\tau n\rho$, deliverer, $\dot{\rho}n\tau\omega\rho$, orator, (from $\sigma\alpha\dot{\sigma}\omega$ and $PE\Omega$,) $\dot{\epsilon}\sigma\tau i\dot{\alpha}\tau\omega\rho$, &c.

Obs. 7. Some shorten the vowel before the termination, (Obs. 2. b.) ex. gr. irsydörns, Sörne, Sirns, aigirns, particularly derivatives compounded with subst. and hyiopan, as idnyirns, Movenyirns or Moveavirns.

b.—Eùs, ex. gr. ypaqEùs, writer, qBopEùs, destroyer, seducer.

Obs. 8. The terminations under a and b have also been partly given to things, which may be considered as agents or subjects of an action; ex. gr. ἀήσπs, a gale of wind, insodórns, upper tunic, πεμοστής, storm, ζωστής, girdle, iµβολιòs, dibble, bolt, piston. The use of masc. forms in connection with fem. ones, is a syntactic licence, see § 123. Note.

- c.—os, mostly in compounds only, ex. gr. ζωγςάφοs, painter, warçoxτόνos, parricide, &c.; but τροφόs, (δ, ή.) one who educates, ἀοιδόs, singer, and some old words like ἀςχόs, leader, (Hom.)
- d.—ns and as, gen. ov, only in a few compounds, as μυςοπώλης, τειηεάεχης, (and -os,) δενιθοθήεας.

9. The names of tools and other implements, necessary to the performance of an action or operation, are derived from the preceding denominations of subjects or agents, or at least presuppose them in point of form; especially

- -- τήριον, τρον, and τρα, from the termination της, ex. gr. λουτήςιον, bathing-tub, λοῦτρον, water for bathing, a bath, ἀκεροατήςιον, hall of audience, lecturer's room, ξύστζα, currycomb, ὀρχήστρα, place for dancing.
- -είον, from the termination εὐs, ex. gr. ×ουζείον, barber's shop, from ×ουζεὺs, barber, and this from ×είρειν, to shear, shave, $\tau_{\rho o} \phi_{είov}$, recompense for educating, from $\tau_{\rho o} \phi_{ε ios}$.
- 10. Another principal species of subst. are
 - B. Those derived from *adj*. and *attributes*, and chiefly for the mere purpose of expressing the *abstractum* of the *adj*. Of this kind are the terminations
 - a.—ia, constantly with \bar{a} , (Ion. n,) ex. gr. σοφόs, wise, σοφία, wisdom, and κακία, δειλία, &c. Also βλακία from βλάξ, εὐδαιμονία from εὐδαίμων, ονος, ἀνδρία⁴, from ἀνὴρ, ἀνδρός, ϖενία from πένης, ητος, ἀμαθία from ἀμαθής, έος. The adj. in ns

⁴ The reading $\dot{a}_{i}\dot{b}_{i}/a$, though frequently occurring in our editions, is incorrect, as appears from the above analogy,

commonly make their subst. in Ela, as will be seen presently.

Compound *adj*. in τος very generally change the τ into σ in the subst. ex. gr. αθάνατος αθανασία, δύσπεπτος δυσ- $\varpi \epsilon \psi i \alpha$.

From the termination ia come the subst. in

EIA and oIA

through contraction; but the α then becomes short, and the accent is transferred to the antepenultima, $\epsilon_{i\alpha}$ from *adj*. in *ns*, ϵ_{0s} , for instance $a\lambda_n \vartheta_{\epsilon_{i\alpha}}$ from $a\lambda_n \vartheta_{ns}$, $o_{i\alpha}$ from *adj*. in ous, as *ävoia* from *ävous*.

Obs. 9. The abstracta of some adj. are also merely in n or a, (yet always paroxytona,) ex. gr. from xaxòs, (fem. xaxà,) n xáxn for xaxía, from ix 9eòs, (fem. ix 9eà,) n ix 9ea, enmity. Hence from the adj. in 105, ex. gr. östos, äžsos, airos, subst. n òsta, law, duty, àžía, worthiness, airía, cause, blame, which forms happen not to differ from the fem. of the adj.

- b.—της, gen. τητος, fem. ex. gr. isotης, equality, from isos, παχύτης from ωαχύς. They are all paroxytona with very few exceptions, as ταχυτής, δηϊστής, gen. ήτος.
- c.— $\sigma \dot{\nu} \nu \eta$, ex. gr. dixalocium, doulcouvn, mostly from adj. in $\omega \nu$, ovos, ex. gr. $\sigma \omega \phi \rho \sigma \sigma \dot{\nu} \nu \eta$ from $\sigma \dot{\omega} \phi \rho \omega \nu$, ovos. Those which have a short vowel in the fourth syllable backwards, take, as is the case with the comparatives in $\tau \epsilon \rho \sigma s$, an ω in the antepenultima, but excepting $i \epsilon \rho \omega \sigma \dot{\nu} \eta$, priesthood, there are only a very few words of this kind of the later language in Demosthenes; see Fischer ad Weller. 2, 40.
- d.—os, neuter, especially from adj. in vs, ex. gr. βάθοs, depth, from βαθύs, τάχοs from ταχύς: hence also from those adj., whose degrees of comparison seem to presuppose such an old positive, ex. gr. τὸ κάλλος, αἶσχος, μῆκος, from καλὸς, (καλλίων,) αἰσχρὸς, (αἴσχιστος,) μακρὸς, (μήκιστος.)
- 11. With respect to subst.

C. derived from other subst.

we must first notice some terminations formed after the analogy of verbal nouns, thus

 The masc. in της, (of which those in iτης all have i,) often denote an individual, simply relatively to his occupation, which is expressed by the radical word; ex. gr. πολίτης, citizen, from πόλις, city; ὑπλίτης, armed soldier, from ὅπλον: ὑππότης, horseman, from ὅππος, γενειήτης,

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DERIVATIONS.

bearded young man, from yévesov, $\varphi v \lambda é \tau ns$, one of the same tribe, from $\varphi v \lambda n$: and (according to § 63. Obs. 7.) they are even used as adj.

- 2.) Those in εùs have the same signif., ex. gr. iερεùs, priest, from iεgòv, temple, (or from τὰ iεgà, sacred things, victims,) γειπεὺs, ἁλιεὺs, fisherman, from γεῖπος, net, ἃλς, sea, γεαμματεὺs, &c.
- 12. The rest may be stated under the following classifications :
 - 1.) Those, which denote a place consecrated to a divinity, with the terminations 104, 2104, ε104, ex. gr. Διονύσιον, 'Αφgoδίσιον, "Ηραιον, Μουσεΐον, 'Ηράχλειον*.
 - 2.) Those, which denote a place, where certain objects are in great numbers, are terminated in ων, gen. ωνος, (masc.) and ωνιά, ex. gr. ἀμπελων, vineyard, βοδωνιά, rose-shrubbery, ἀνδεών, the men's apartment, μελετών, a place of study, or practice.
 - 3.) Female, or feminine denominations,
 - a.—τειρα, τρια, and τρίs, gen. τρίδος, properly from masc. in της and τωρ, but also from some in της, ex. gr. σώτειρα, female deliverer, ο'ρχήστρια, female dancer, αὐλητρίς, female player on the flute, (ο'εχηστής, αὐλητής.)
 - b.—.is, gen. idos, is the most common termination for derivatives from masc. in ns and as of the first declension; for instance, δεοπότηs, master, δεοπότιs, mistress, ixέτηs ixέτιs, Σχύθης Σχύθις, μυζοπώλης μυζοπώλις, (female perfumer.)
 - c.—αινα, chiefly from masc. in ων, ex. gr. Ξεράπων, (οντος,) Ξεράπαινα, maid-servant, λέων, (οντος,) λέαινα, lioness, τέκτων, (ονος,) τέκταινα, workwoman, Λάκων, (ωνος,) Λάκαινα, likewise from some in os, ex. gr. Ξεδς Ξέαινα.
 - d.—ειά from two masc. in ε*ùs*, ex. gr. iégειa, priestess, from iερεὺs, βασίλεια, queen.
 - e.— $\sigma\sigma\sigma$ from several terminations of the third declension, ex. gr. $\beta\alpha\sigma\lambda\sigma\sigma\alpha$ from $-\epsilon \partial s$, $\pi \epsilon \nu n \sigma \sigma \alpha$ from -ns, $\delta\nu\alpha\sigma\sigma\alpha$ from $\delta\nu\alpha\xi$, $K \lambda\sigma\sigma\alpha$, $\Theta_{\epsilon \eta}\sigma\sigma\alpha$, $(Att. \Theta_{\epsilon \tau \tau \alpha})$ from $K \lambda \xi$ and $\Theta_{\epsilon \eta}\xi$ or $\Theta_{\rho}\alpha\xi$.

[* Where the forms in use and ise seem to be convertible, we are to understand that the paragogic form in use is Attic, and the hypocoristic form in ise is Hellenistic, the former more ancient, the latter more recent; but Attic Poets, guided by metrical considerations, often in this instance, and in instances of *fem. nouns* in use, use the hypocoristic forms in ise and ise.—E.H.B.] 4.) Gentilia, denominations derived from one's native country. These are A. masc. B. fem. and C. possessive (adj.)

A. MASC. or for Males.

- - nvòs, āvòs, īvos, used only of towns and countries out of Greece, ex. gr. Kuζικηνòs, Σαςδιανòs, Ion. Σαρδιηνòs, from Σάρδεις, 'Ασιανòs, Ταςαντῖνος.
 - irns, hrns, iārns⁵, iώrns, ex. gr. 'Aβδηρίτης, Xεβρουησίτης, Aiyuntrns from Aiyuna, Πισάτης, Σωαρτιάτης, (Ion. — intrns,) Σικελιώτης, or in
 - εὐs, ex. gr. Αἰολεὐs, Φωκεὺs, (inhabitant of Phocis,) Δωριεὐs, Μεγαρεὺs from Μέγαρα, Μαντινεὺs from Μαντίνεια, Πλαταιεὺs from Πλαταιαὶ, Φωκαιεὺs, better Φωκαεὺs, (Phocœan,) from Φώκαια, Εὐβοεὺs from Εὕβοια.
 - B. FEMININE, or for Females.—Besides the usual conversion of the termination os into n and a, ex. gr. 'Asiavn, 'Annula, they either merely change, (according to 3. b.) the ns of the masc. termination into is, ex. gr. $\Sigma \pi \alpha \varrho \tau i \pi \tau is$, $\Sigma \nu \beta \alpha \varrho \tau \tau is$, &c. or they annex is and as, according to euphony, to the radical name itself, ex. gr. Aioris, $\Delta \omega \rho is$, Meyagis, $\Phi \omega \pi a$'s, $\Delta n \lambda i a$ s, (from $\Delta \tilde{n} \lambda \sigma s$,) and all these names may be applied to a female or the country, supplying either yound or $\gamma \tilde{n}$.
 - C. POSSESSIVE gentilia, (κτητικά,) is the denomination of adj. immediately derived from the gentilia, denoting only a reference to them, but chiefly possession. They almost all end in κòs, see below 13. c., ex. gr. Συβαριτικòs, Κορινθιακὸs, Λακεδαιμονικόs.

⁶ The rule that the α in the *gentilia* in $4\pi m_s$ is long, must therefore not be extended to instances, in which there is no derivation from any radical word, as in *Zaquásns*, Sarmatian, (Lat. Sarmata.), 5.) Patronymics, expressing the name of a family, or descent (origin) of an individual.

A. for males. The terminations

- ions, aons, iaons, gen. ou, are the most usual forms, and ions may be considered as the principal, being applicable to most final syllables, whilst adms is used only for names of the first declension in as and ns. ex. gr. Kéxpot Kexponiδης, Κρόνος Κρονίδης, Άλκαΐος Άλκαΐδης, Βορέας Βορεάδης, 'Ιππότης 'Ιπποτάδης. The names in 105 probably gave rise to the termination idons for euphony's sake, ex. gr. Mevoi-TIOS MEVOITIAOns But the pleasing rhythm of these terminations, (-00-) and especially their fitness for the hexametre, caused this form to be used for a variety of names, which had a long syllable before the patronymic termination, ex. gr. Φερητιάδης from Φέρης, ητος, Τελαμωνιάδης, 'ABavriaons, &c. The dramatic iambus on the other hand preferred the common form, which is likewise applied to such names, ex. gr. Παλλαντίδης, 'Αλκμαιωνίδης, Πελοπίδης, Ounpions.

- ιων, gen. ωνος, (seldom ονος,) is a more uncommon collateral form, but barely with Poets, ex. gr. Κ_ξονίων, 'Ακτορίων. The quantity of the *ι* is regulated by the metre.

Obs. 10. The patronymics of names in $i\delta s$ and $\pi\lambda \tilde{n}s$ have originally $i\delta ns$, and hence in the common language by contraction $i\delta ns$, ex. gr. $\Pi\pi\lambda i\delta ns$, $\tau \partial \delta i\delta ns$, 'Heanhildns, from $\Pi\pi\lambda i\delta s$, $\tau \partial \delta i\delta s$, 'Heanhild's : and it is the same with the termination δm , ex. gr. $\Pi\pi\lambda i\delta m$. The Dorians retained the resolved form, ex. gr. Kpn Stids Ken Stidas. The Ionic declension $i\delta s$, gen. nos, gives the Epic form $\Pi\pi\lambda n i\delta \delta ns$, &c.

Obs. 11. The o is contracted in the same way with the in Πανθοίδης, Αητοίδης, from Πάνθους, (Πάνθους,) Αητώ, όος, (Latona.)

Obs. 12. It frequently happens that the very name of an individual bears a patronymic form; ex. gr. Midriddy, $\Sigma \mu \omega \gamma \delta \eta s$, $\Delta \omega x z \lambda \delta \omega \gamma$, and sometimes the same name has a double form, as Educros and Educrów. This induced the Epic Poets to presuppose such a form, even of names, which commonly do not end in ωv , that they might derive from them a patronymic suited to the metre, ex. gr. from 'Azefories-'Azefories-'Azeforiesiddys, from 'lantos-'Iantosofdys. But from the same motive they likewise omitted the ωr in the patronymics of names, which actually had this syllable, ex. gr. $\Delta \omega x z \lambda \omega x z - \lambda \omega x z \lambda \delta \eta s$.

B. for females. The patronymics of females correspond on the whole to those of males; idns and adns give for females is and as, ex. gr. Tarrahis, 'Athartis, Θ essiás: eidns gives nis, ex. gr. Nn-pnis, and iwn—iwn and ivn, ex. gr. 'Axpisiwn,'Adqustion.

6.) Diminutives, of which

a. - 10v, (rò,) is the principal termination, ex. gr. maidiov, little

boy, σωμάτιον, little body, βάχιον from τὸ βάχιος, &c. To render the diminutive still less, this termination often takes an additional syllable, particularly in the following way: ίδιον, άριον, ύλλιον, ύδριον, ύφιον, ex. gr. πιναχίδιον from πίναξ, παιδάριον from παιζ, μειραχύλλιον from μείραξ, μελύδριον from τὸ μέλος, ζωύφιον from ζῶον.

Obs. 13. Of these diminutives, all those, which have four or more syllables, (to which contracted words, like $\beta_{ai}\delta_{av}$ for $\beta_{ai}\delta_{av}$, also belong,) and most trisyllabics with three short syllables, are proparoxyiona; the other trisyllabics, which make a dactyl, are paroxyiona, with but few exceptions.

Obs. 14. The termination idear is contracted with several vowels, as $\beta_0i\partial \omega_r$, $\gamma h \partial \omega_r$, properly $\gamma h \partial \omega_r$: with ν and with ι it becomes $\bar{\nu}$ and $\bar{\iota}$, ex. gr. $i_{\mathcal{X}} \ni i \partial \omega_r$, $\beta \partial \omega_r$, from $i_{\mathcal{X}} \ni \partial \omega_r$, $\tilde{\nu}_s$, $i\mu\alpha\tau i \partial \omega_r$ from $i\mu\alpha\tau\omega_r$. Hence the first ι of radical words in ι_s , gen. ι_{ω_s} , is long; ex. gr. instidoor, (from $i h \sigma \omega_r$), for the reading $i \partial \omega_r$ or $i \partial \omega_r$ in several of such words is doubtful. The α in the termination $\alpha \omega_r$ is always short.

Obs. 15. Many words in 100 have completely lost the power of a diminutive; ex. gr. Sneles, animal, from δ Sne, $\beta_1\beta_1$ (as, book, from $\frac{1}{2}\beta_1\beta_2$).

- b. —ίσκος, ίσκη, ex. gr. στεφανίσκος, παιδίσκη.
- c. is. gen. idos and idos, ex. gr. θεραπαινίς, (from θεράπαινα,) πινακίς, (from δ πίναξ,) σχοινίς, idos, from σχοϊνος, &c. The termination idiov above is the *intensive* of it.
- d. illos, (rather Doric,) ex. gr. Eputilos from "Epus.
- e. ideòs, merely of the young ones of animals : derideòs from deros.

Some peculiar diminutives, like πολίχνη from πόλις, πιβάκνη from πίβος, must be learned by practice.

III.—Adjectives.

13. Most *adj.*, which clearly bear the stamp of an analogous derivation, end in os, but the letter preceding this termination must be carefully attended to.

a. — 105 is one of the most general terminations, which is directly derived from mostly primitive nouns, and denotes what belongs to the object, concerns it, comes from it, &c. ex. gr. οδεάνιος, ϖοτάμιος, ξένιος, φόνιος, ἑσπέειος, &c. This termination is also particularly used, when a new adj. is derived from an adj. in os, ex. gr. ἐλεύθερος, free, ἐλευθέριος, liberal, becoming a free man; καθαερός, clean, καθάριος, cleanly.

Obs. 16. When the termination 105 is appended to a word having a τ , this is sometimes changed into σ , ex. gr. inautos, year, inausoios, annual, indu, orros—institutes. See also above, 12.4. A. By connecting the 1 of 105 with a preceding vowel, it gives the terminations

aios, Elos, Olos, wos,

ex. gr. àyopaïos from àyopà, 'Annaïos from 'Annai, aidoios, nööos, from aidàis, bos, nàis, bos, onovdeïos from onovdn, (instead of onovdnios.) Practice, however, sometimes gave to one of these terminations a peculiar and more expressive meaning, ex. gr. wárpios, what concerns one's forefathers, ancestors, or country in general; warpõos decidedly what concerns the father, paternal, to which latter form $\mu n p õos, wannõos, were made to correspond. But the$ termination - eios is particularly used in adj. derived fromwords denoting particular species or individuals of living $beings, ex. gr. àvdeúneios, human, <math>\lambda úxeios$, of or belonging to a wolf, àvdeeïos, numerios, &c.; it is especially the most usual form for adj. derived from personal names, whenever the last syllable of the latter admits of it, ex. gr. 'Oµnneios, 'Enixoúpeios, Πυθαγόgeios, Edpinideios, &c.

- b. EOS denotes chiefly the material, of which something is made; it is contracted into ovs, see above, § 60. 6.
- c. κὸς has the same latitude of meaning as ιος, and extends also to verbs, (ex. gr. γεαφικὸς, ἀεχικὸς, belonging to, skilled in painting, qualified to govern.) The most usual form is — ικὸς, and when αι comes before, it generally becomes — αϊκὸς, ex. gr. τροχαϊκὸς from τροχαΐος. Words in υς give — υκὸς, ex. gr. Ͽηλυκὸς, but terminations, which have an ι before, give — ακὸς, ex. gr. ἘΟλυματία, Ιλιος, — ἘΟλυματιακὸς, Ἱλιακὸς, σπονδεΐος σπονδειακός. This termination — ιακὸς, on account of its more sonorous rhythm, is frequently preferred to the simple termination — ικὸς, though it properly is a double derivation, ex. gr. Κόρινθος — Κορίνθιος, a Corinthian, Κορινθιακὸς, (in Latin Corinthiacus.) Compare above the termination — ικὸης.
- d. —vos, an old pass. termination, (like τέος, τος,) whence δεινός, terrible, dreadful, σεμινός, (from σέβομαι,) venerable, στυγνός, hateful, &c.
- ivos as a proparox. almost constantly denotes a material, ex. gr. ζύλινος, wooden, made of wood, λίθινος, &c. There is one exception in ανθρώπινος, which has the same latitude

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of meaning as and constraints. As oxytonon, it gives adj. of time, ex. gr. muequos, Xdeouvos, (of yesterday, from Xder',) wedivos and the words in envis denote abundance, completeness, wedivos, (viz. all a plain even field,) quite level, dopenvos, mountainous, eidienvos, quite serene, &c.

-iros, avos, nuòs, are only gentilia, see above 12. 4. A.

- e.—λos, an old act. termination, whence δειλόs, afraid, who fears, (timid,) ἔκπαγλοs, (see §. 114. Note on λελίημαι,) who frightens others, (formidable.) But the lengthened terminations ηλόs and ωλόs are the most usual; they denote habit and custom, ἀπατηλόs, deceitful, ἁμαρτωλόs, one addicted to evil, &c.
- f. —ιμοs. Adj. of this termination are almost all verbal ones denoting act. and pass. properties, qualities, or fitness; the termination is annexed according to different analogies, ex. gr. χρήσιμοs from χράσιμαι, useful, τρόφιμοs, nutritious, nourishing, θανάσιμοs, deadly, ωότιμοs, potable. This termination is also sometimes lengthened: αῖοs, ex. gr. ὑπο-βολιμαῖος.
- g. çòs, ερòs, npòs, denote mostly, filled with, ex. gr. οἰκτρòs, mournful, φθονεçòs, envious, νοσηρòs and νοσεçòs, sickly.
- h. aλέos has pretty nearly the same signif., ex. gr. θαβραλέος (from θάβρος.) δωμαλέος, δειμαλέος, ψωραλέος, &cc.
- i. — τ fos and τ ds, see § 102.

14. The remaining terminations of adj. are :

a. —ειs. εντος, with ι, η, or o preceding, denote fulness, plenty;
 χαρίεις, graceful, ύλήεις, woody, shaded with woods, wupbers, fiery, full of fire.

That those in *ites* and *bes* admit of a contraction, has been stated above, § 41. Obs. 5. and § 62. Obs. 3.

 b. —ns, εs, gen. ous, —acts as a derivative only in compounds, (§ 121.) and produces the singular termination —ώδηs, üdes, gen. ous—with changed accent from —oείδηs, (from είδοs, form, shape, kind,) ex. gr. σφηκώδηs, wasp-like, γυναικώδηs, woman-like, effeminate. But they usually denote quantity, abundance, and frequently in a sneering, criti-

¹ With respect to quantity, there are but few instances in poetry, where are is employed as long, as *invents* is in Homer.

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cising sense, ex. gr. Yaµµwidns, aiµarwidns, ihuwidns, full of sand, blood, mud; sandy, bloody, muddy.

c. —μων, gen. ovos. Verbal adj. after the analogy of the subst. in μα and derived from the latter, mostly denote the act. property belonging to the verb, ex. gr. νοήμων from νοεῖν, intelligent, sensible, woλυπράγμων from woλùs and wpãγμα or wpάττειν, engaging in a variety of affairs; ἐπιλήσμων, forgetful.

Lastly, there is a great number of *adj*. obtained merely by composition, as we shall state in the following Sections:-----

IV.—Adverbs.

15. Independently of the simple way of forming adverbs by changing the declinable final syllable of adj. into ωs , as stated § 115. there are the following terminations of adverbs :----

- a. $-\delta nv$. These are all verbals, denoting the manner of the action of the verb, from which they come; the termination is annexed partly in the same way as $\tau i os$, $\tau i s$, yet with a necessary change of the characteristic of the verb, and never with a σ , ex. gr. $\sigma v \lambda \lambda n \beta \delta nv$, taking all together, viz. summarily, on the whole; $xei\beta\delta nv$, secretly, $\beta a\delta nv$, step by step, $dv i \delta nv$, licentiously, without restraint, (from $dv i n\mu u$, $dv e \tau os$:) partly in the shape of $a\delta nv$ appended to the radical word with the change of the vowel; ex. gr. $\sigma \pi o \rho a \delta nv$, scattered, $\pi \rho o \tau \rho \sigma \pi a \delta nv$, ($\phi e \dot{v} \gamma \epsilon v$), to flee with backs turned to the enemy, without looking back, &cc.
- b. —δὸν, nösv, mostly come from subst. and refer chiefly to the manner and outward shape; ex. gr. ἀγεληδὸν, by herds or flocks, βοτευδὸν, in bunches like grapes, ϖλινϿηδὸν, (from ϖλίνϿος,) laid in the form of tiles, κυνηδὸν, like a dog. When they are verbals, their import is the same as of the adverbs in δην, ex. gr. ἀναφανδὸν, openly, manifestly, in sight of the people.
- c. -i or ϵi^3 . These denote a circumstance connected with the action mentioned in the sentence or proposition. The *verbals* in particular end in

³ This double pronunciation was regulated by euphony, and in poetry perhaps also by the metre, since *i* may likewise be used as short. In our editions it is regulated by the MSS, or influenced by the number of examples.

τì or τεὶ, which are appended in the same manner as τὸs, ex. gr. ὀνομαστὶ, by name, (ex. gr. to call one up by name,) ἐγρηγορτὶ, watchfully, especially when compounded with a negation and other meanings, ex. gr. ἀγελαστὶ, without laughing, ἀνιδρωτὶ, without sweat, labor, ἀμαχητεὶ, without fighting, ἀκηρυκτεὶ or τὶ, without a proclamation by a herald. It is hence and from what has been stated above, 3. d. of the verbs in ίζω, that adverbs in —ιστὶ denote the ways, manners, and language of a nation, class of people, or an individual, ex. gr. Ἑλληνιστὶ, in the Greek fashion, in Greek, γυναικιστὶ, in the manner of women; and ἀνδρα-ποδιστὶ, βοιστὶ, &c.

Adverbs made of subst. have merely i or ϵ i in the place of the declinable termination; thus in $\epsilon \times ov\tau$ i, voluntarily, $dva\tau\epsilon$ i, without injury, from $d\tau n$, the τ belongs to the radical noun. Most adverbs of this kind are compounds, ex. $gr. \pi av\delta n\mu\epsilon$ i, as if it were as a whole nation, altogether, in a body, $av\sigma vov\chi\epsilon$ i, (from an old declension, $v\delta\xi$, $\chi\delta s$,) that very night, $d\mu a\chi\epsilon$ i, without a contest, $av\tau o\chi\epsilon \mu$ i, with one's own hands, $d\mu \omega \delta$ i, gratis, without compensation, $vn\pi ov\lambda$, (from the negation vn, § 120. Obs. 12.) with impunity, &c.

d. — ξ, an uncommon form, which generally attaches itself to palatals, and takes an adverbial signif.; ex. gr. ἀναμὶξ, promiscuously, confusedly, παξαλλάξ, alternately, ὀκλάξ, (from ὀκλάζω,) with bent knees, squatting, ᠔δάξ, with the teeth, (from ᠔δούς.)

§ 120.—Derivation by Composition.

1. The first part of any compound word is a noun, verb, or indeclinable word.

2. When the first word is a noun, its declinable termination is generally changed into an o, which, however, is usually elided, whenever the second word begins with a vowel; ex. gr.

λογοποιὸς, παιδοτείβης, σωματοφύλαξ, ἰχθυοπώλης, (from ἰχθὺς, ὑος,) δικογεάφος, (from δίκη,)

νομάρχης, (from νόμος and ἄρχω,) παιδαγωγός, (from ἄγω άγωγή,) καχεξία, (from κακός, ἕξις.)

But in most instances, where the *noun* ends in either v or i, there is no o assumed; for instance,

εύθύδικος, πολυφάγος, πολίπορθος, (from εύθύς, πολύς, πόλις,)

the same after ov and av, ex. gr.

βουφορβòs, ναυμαχία, (from βοῦs, ναῦs,)

and frequently also after v, ex. gr.

μελαγχολία, μελάμπεπλος, (from μέλας, ανος,) παμφάγος, (from πᾶς, παντός.)

Obs. 2. The ω comes from the Attic, or the contracted declensions; ex. gr. νιωχόρος, (from νιώς,) δριωχόμος, (from δριός, gen. δρίως,) χριωφάγος, (from χρίας, gen. αος, ως.) In all the compounds of γñ, earth, it becomes γιω, ex. gr. γιωγράφος, instead of γαοfrom the old form ΓΑΑ, (see § 27. Obs. 10.)

Obs. 3. Some primitive nouns in μα, gen. ατος, frequently simply change their a into s, or drop it altogether ; ex. gr. αίμοςαγλς, στομαλγία, from αίμα, στόμα.

Obs. 4. In some compositions, especially in Poetical ones, the form of the dat. sing. or dat. pl., is taken into the compound word ; ex. gr. πυείπτους, τυπτιπόςος, γαςείμας γος, δεικόμος, (from δεος, εος.) ταυσιπόςος, ίγχισίμως os.—This latter form is frequently shortened into 15, (from os, gen. 105,) ex. gr. τιλισφόςος, σαπισπάλος, from το τίλος, σάπος.

Obs. 5. There are some other peculiarities, which must be left to individual notice; cx. gr. μισαιπόλιος from μίσος, όδοιπόρος from όδος, ἀεγίπους from ἀεγκς or ἀεγκς, ποδανιπτής from ποῦς ποδὸς, ἀκεάχολος from ἄκεος, Θηβαγινής, μοιεηγινής, ἰλαφηβόλος, λαμπαδηφόςος, Θήζη, μοῖςα, from ἴλαφος, λαμπὰς,—and the os of the nomin. seemingly retained in 9ιόσδοτος, λαοσσόος¹.

3. When the first word is a verb, its termination is generally made either in ε with the unaltered characteristic of the verb before it, or in σ_i , ex. gr.

άρχέκακος from άρχειν, δακέθυμος from δάκνω, έδακον,

λυσίπονος from λύω, τρεψίχρως from τρέπω, εγερσίχορος from έγείρω.

Here too the vowel is elided, ex. gr.

φέρασπις, ρίψασπις.

Obs. 6. The instances are less frequent, where the *i* is without the σ , as in $\tau_{i\varphi\pi_i}$ zi_{quenos}, and in several compounds of $\check{a}_{\xi\chi_i u_i}$, ex. gr. $\check{a}_{\xi\chi_i} \Im_{i\omega\varphi\sigma_i}$, or where the verb also takes the σ , as in almost all compounds with $\lambda_{ii\pi\omega}$, ex. gr. $\lambda_{ii\pi\sigma\tau\dot{\alpha}\dot{\xi}_{i\sigma}}$.—We must also notice the form $\tau \alpha_{\mu i\sigma'} \Im_{\xi\omega_i}$, (from $\tau (\mu_{i\omega}, \check{i} \tau \alpha_{\mu \sigma'})$, $\lambda_{i\pi i\sigma' \hbar \omega_i}$, (from $\lambda_{ii\pi\omega}, \check{i} \lambda_{i\pi \sigma_i}$) and the shortened one in $\varphi_{i\varrho}(\sigma \beta_{i\sigma_i})$, (for $\varphi_{i\varrho i\sigma'}(\beta_{i\sigma_i})$.)

4. Indeclinable words remain unaltered in composition, excepting the changes effected according to the general rules, and in

¹ It is important to remember that there are neither datives nor nomin. to be looked for in the above compounds. Vowels and the letter σ are the natural connecting medium. Distinctness and euphony determined the selection. In both $\tau_{1\lambda \varepsilon}\sigma_{\delta_{2}\sigma_{3}}$ and $3i_{\delta_{2}\sigma_{3}}$ the σ is only a strengthening sound; $i\gamma_{\lambda}isi\mu_{2}\sigma_{3}$ has a sonorous fulness, &c. prep. by elision; ex. gr. $d\gamma\chi(a\lambda os, (\text{from ~} d\gamma\chi), \text{ and ~} \lambda s,)$ walain; yevn's from $\pi d\lambda ai$, $d\nu a\beta ai\nu \omega$, $d\nu e g\chi o \mu ai$, from $d\nu a$, $d\xi e g\chi o \mu ai$, $d\nu a\beta ai\nu \omega$, from $d\xi$, $\pi \rho o d\gamma \omega$, $\pi e \rho i d\gamma \omega$. (§ 30. 2.)—With respect to the ν in; compounds with $d\nu$, $\sigma \nu \nu$, $\pi d\lambda \nu$, and $d\gamma a\nu$, see § 25.; and about δi - and $\delta i s$ -, $\tau e i$ - and $\tau \rho i s$ —see § 70. Obs. 2. with the Note.

Obs. 7. The prep. $\pi_{\xi \delta}$ sometimes makes a crasis; ex. gr. $\pi_{\xi \delta} \omega_{\chi \omega_1}$ $\pi_{\xi \delta} \omega_{\pi \omega_2} \omega_{\chi \omega_3}$, $\pi_{\xi \delta} \omega_{\pi \omega_3} \omega_{\chi \omega_3}$, for $\pi_{\xi \delta} \omega_{\chi \omega_3} \omega_{\chi \omega_3}$, $\pi_{\xi \delta} \omega_{\chi \omega_3} \omega_{\chi \omega_3}$, $\pi_{\xi \delta} \omega_{\chi \omega_3} \omega_{\chi \omega_3}$, and the like § 17.—and about the abbreviated forms $\pi_{\omega_2} \omega_{\chi \omega_3} \omega_{\chi \omega_3} \omega_{\chi \omega_3} \omega_{\chi \omega_3} \omega_{\chi \omega_3}$, and the like, § 119. Obs. 2.

Obs. 8. That π_{12} does not lose the *i* in composition, follows of course from § 30. 2. But $\lambda\mu\phi$ too, frequently retains it, ex. gr. in $\lambda\mu\phi(i\pi\lambda\sigma_i)$, $\lambda\mu\phi(i\pi\tau\sigma_i)$, from $\lambda\lambda_i$, it is. The rest of the prep. particularly in Ionic Epic poetry, retain the vowel in some compounds, which originally had the digamma before the second word; but with the Attics only in $i\pi(i\pi\sigma\sigma_i)$, $i\pi(i\pi\sigma_i)$, (§ 108. 3.) and $i\pi(i\pi\sigma_i)$.

Obs. 9. With respect to the separation of syllables, the rule is that, when the prep. ends in a consonant, the latter always continues with the first syllable, as sigiground, reso-árow, ir-vdeos, if-iground. But when the consonant in the prep. begins the second syllable, it begins this syllable even when the vowel is elided in the compound; ex. gr. w-agarow, à-wartiv.

5. The principal inseparable particles are $\delta u\sigma$ -, which denotes difficulty, contrariety, and the like, (ex. gr. $\delta v\sigma\beta a \tau \sigma s$, of difficult approach, inaccessible, $\delta u\sigma\delta a \mu \sigma v a$, a contrary fate, misfortune,) and what is called the

α privative,

which has the power of a direct negation like the Latin in and the English un, in, and less, ex. gr. äbaros, impassable, äwais, childless. This a generally takes a v before a vowel, ex. gr. dvairuos, (innovent, guiltless,) from airia.

Obs. 10. Several words beginning with a vowal, especially those mentioned in § 6. Obs. 3. as having originally begun with the digamma, take, however, merely the å, ex. gr. $\dot{a}_{1777755}$, \ddot{a}_{24075} , \ddot{a}_{01955} , &c. : hence it is liable to contraction, as in \ddot{a}_{24075} (unwilling,) for \dot{a}_{12407} , $\dot{a}_{27}\dot{o}_{55}$, (idle,) with altered accent, (§ 121. Obs. 6.) from \ddot{a}_{29955} . But the *s* remains before a consonant in $\dot{a}_{27}\dot{a}_{2505}$, $\dot{a}_{44}\phi_{475}a_{17}$, (from \dot{a} and ϕ_{7144} .)

Obs. 11. When we find it stated that this α has also other meanings, and even a magnifying power, this must not be understood as if we were in all instances at liberty to explain it as such. It has these signif. barely in some old compounds, which must be remembered singly; we will therefore notice the most important, and leave the rest to Dictionaries. The $\dot{\alpha}$ has the magnifying power in $\dot{\alpha}$ such, (intensely fixed, speaking of the eyes,) from τ_i in struct, distend; $\ddot{\alpha}$ because, $\dot{\alpha}$ such as $(1 + \alpha)^2$, $(1 + \alpha)^2$

^{[* &}quot;In p. 10. of the *Thesiaurus* they detail nearly the whole of that long Digressio a Theocriteis on the intensive power of α_{1} whereas all that was necessary, was to give a simple list of the words, in which a seems to exert this power, with a reference to Valckenaer's Dissertation; more particularly since it is after all very doubtful whether the vis intensiva $\pi \circ \tilde{v} \alpha$ be not a fietion of the Grammarians:—that it is so, seems to be the opinion of the acute and learned Porphyry, in his Questionan Homerica, and Mr. Kidd has, in our opinion, successfully explained away the inv

bination or joining into one in kyalanes, (foster-brothers and sisters,) hyderue, add-Gis, Augres, Arabarros, literally of the same weight, viz. equal ; Theres, (from \$15,00,)

stances, which Valck. has adduced."- The Quarterly Review, No. 44. p. 340. See Wassenbergh's Selecta e Schol. Valck. in N. T. 1, 141. 311. Schafer, ad Dianye. H. de C. VV. 203. New Greek Thes. 8393. d. 8401. c.

"The Editors have not at present access to Porphyry's Homeric Questions, which are to be found in the Preface to Barnes's Homer. Mr. Kidd's opinion would certainly have been noticed by them, had they been acquainted with it at the time, when the article in the Thesaurus was written. They suppose the Reviewer to allude to this passage in Mr. Kidd's Review of the Grenville-Homer :-

' Much as we revere the erudition of Valck., we cannot assent to the result of his investigation of what is denominated the intensive power of a. Xupa 262ngenn denotes a hand not formed to sustain the assaults of war ; rizia &Ginzea, U. J. 178. walls unfit to withstand the impetuosity of Hector, and Savaros achanges, Od. 2. 134. the dissolution of a person not experiencing the agonising pains of premature departure, but ripe in years and virtue, dropping into the grave like a shock of corn in his season, ' animam senilem mollis explvens sopor s' see particularly Cic. de Sen. 19. Schol. A. ad Il. d. 178.

> So would I live such gradual death to find, Like timely fruit, not shaken by the wind,

But ripely dropping from the sapless bough, And dying, nothing to myself would owe. - DRYDEN.

In Soph. Tr. 106. adaxe from denotes increasently streaming with tears, and Antig. 88. πότμον άδάπευτον, a fate exciting tears never to be exhausted ; II. λ. 155. 'Αξύλφ ύλης ao' ns evous igulieure, Schol. A.; Callim. H. in Cer. 26.

Τίν δ' κύτῷ καλόν άλσος Ιποιήσαντο Πελασγοί

مَنْعَمَّوْنَ مَنْ الْمَعْمَةِ عَلَيْهُمْ اللَّهُ مَنْ الْمَعْمَةُ عَلَيْهُ مَنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّ Ovid. Met. 8, 418. ' quod nulla ceciderat ætas,' Eurip. Hipp. 75.

"Erd ours איושאי מצומי לופלנוי נסדא,

Oud Ande son alongos.

The Critical Review for June, 1803. p. 128.

This opinion deserves attention, but the Editors are not at present prepared to assent to it,"

BARKER'S Aristarchus Anti-Blomfieldianus, Lond. 1820. p. 43.

The opinion of Porphyry, referred to above, is given in Villoison's Scholia Veneta ad II. A. 155. : 'H diran, moos an agudar, das mohdas indoxas ioxnuss of us yag an לפטשטח מהסלולטאמסוי וו לו, דחי הטעלטאטי לואדוטי לו מעי אי טעלווג ולטאוסמדס, של שרוסלפג,

דעאר אמר בצואות במדודעלודה אתאות ואשי

אבטאסי הסאטבטאס, בעי אז טטלנוג ובטאוסעדם, זיע האחלםג זעטו בטאשה, אעו זע העאמוטט דעיולנורע, ξηροτατη και προς καυσιν έπισηδια. 'Αλλος, Πορφυριου' άξυλον ύλην, οἱ μιν την πολυξυλον άποδιδακασικ, [οἱ δε άξυλου,] οἱ δε την έμοξυλον δηλοι γαρ, Φασι, το α και το όμου, Δς έπο વાર વેમ્ટાગામેટર દ્વારા તે કેમ્ટામાં છે. માં કેમ્ટા સ્ટા વેર્ટિંગમાં વિશે છે. માં તે સ્ટામ સ્ટામ સ્ટામ કેમ્ટ્ર કેમ્ટ્રેગમાં સ્ટામ સ્ટામ સ્ટામ સ્ટામ સ્ટામ સ્ટામ સ્ટામ સ્ટામ સ્ટામ સ્ટામ સ્ટામ સ્ટામ સ્ટામ સ્ટામ સ્ટામ સ્ટામ સ્ટ δοχιι άξυλον λίγιις, οὐ χατα στιρμοις του ξυλου, (ἐσαγιι γας, οἱ δι τι βαμνοι προρείζαι στ-πτουσιν,) άλλα χατα στιρησιν του ζυλισασβαι, ίνα ή άξυλος ὑλη, ἰζ ής οὐδιις σω ἰζυλιυκατο, τουτιστιν ἀφ' ής ξυλον οὐδιις ἐχοψε' χαι ή άχοιτις δι χαι ή άλοχος, ὡς ἐμοι δοχιι, χυριως Φ אמפלוזאת אוץיודמו, אמףמ דים אוציטיג לדופטו עיז עודמרצטור עולג בטודוה, אמפים אמו אוץיון ורטופולות אופלוזאת אוץיודמו, אמףמ דים אוציטיג לדופטו עיז ערדמרצטור עולג אופט איז אמדמצפאריו אוו זאי דיטי מאאטיו אנדאיא איז שראופ אופושי די אאולאראו די שאינ דשי אאטאשו לנאלווא, או זיו זעף 'צאדער, AAA' ina per Tener adoxens nas main Tinna

Перефенных рионов. לסואים לו לי בתדת בחסנו אואים איז דטי אשסטי טעעעת בווי. בתו דם מולאלט לו אים, טע לסיג לסיג το μεγαλοδηλον, άλλα το άδηλοποιον, έξ ού σημαινει το άφανιστικον ούτως γουν έφη, συ δε πσεινεις ἀιδηλως, ἀφανιζων και ἀδηλους ποων οὐ κακως δε και Σέξτος ἀιδηλον ἀποδιδωκεν, σο Ἐ ἀδηλου ἰμπτοσο. Η παραξολη οὐν προς την συνεχειαν των πιπτοντων σι δ ἰξυτερον ἡ εὐκι-Interest stupes ; B. The Homeric Questions are appended to 'Quineou' Egynthis, Homeri Interpres, Argentorati 1539. 12mo. and in p. 49, I find the article in question with certain corruptions and variations : xal dio xvoi dua lazo-bubler toos-bid to singer-Tàs ällas-Confirai. E. H. B.]

ἀχόλουθος, (from χίλιυθος,) ἄπιδος, (level, even,) ἀβολῶν, (to meet,) and in all these instances it probably comes from the aspirated ἁ in ἀπλοῦς and ἕπας. But there are still some cases, in which the ἀ is superfluous, or of doubtful use and signif., as ἀάσχιτος, ἄβληχεος, ἄβιος, ἄπτιεος, and others.

Obs. 12. There is another negation less common than the & privativum, viz. the inseparable particle *in*, ex. gr. invariant unpunished, inoris, fasting (from *in*—and *ide*.) vorupes, (from *in* and *in*,)

Obs. 13. The inseparable particles, $\dot{z}_{\ell i}$, $\dot{z}_{\ell i}$ and ζz , have each of them the magnifying power; ex. gr. $\dot{z}_{\ell i} \pi_{\ell i} \pi_{\ell i}$, very distinguished, $\dot{z}_{\ell} \beta_{\ell 0 \mu \ell \ell}$, loudly roaring, sounding, $\zeta z_{\mu \mu n}$, very mettlesome.

6. When the second word in any compound begins with *q* preceded by a short vowel, this *q* according to § 21.2, is generally doubled; *ex. gr. isoppennis* from *isos* and *penne, wepippew*, *anoppennis*, *approx*

§ 121.

1. The form of the latter part of a compound word determines the whole word, which accordingly is either a verb, or a noun, or a particle.

Obs. 1. It is only in ancient poetry that some verbs, especially participles compounded with a particle expressive of a peculiar distinct meaning, are written as one word: ex. gr. αύξυσαν for αδ ζευσαν, they bent backwards (the neck of the victim,) παλιμπλαγχθίντας, and the like, and even the accus., which is the government of the verb, ex. gr. δαερυχίων. See F. A. Wolf's Præf. ad II. noviss. LXI.

Obs. 2. It is precisely because the usual composition with *prepositions* is to be viewed in this light, that such compounds in poetry are liable to what is called a *imesis*; see § 147. Obs. 11.

3. But a real composition, by which one word coalesces with the other, and is closely joined to it in an altered shape, as well as compositions with inseparable *particles*, can take place only in *verbs* changing their form so as to beget a new compound *verbal* form, with a derivative termination, which most commonly is $\epsilon\omega$: and such a composition is, as we shall see below, (4,) generally grounded in a compound subst. : for instance, $\epsilon\rho\gamma\sigma\nu$ and $\lambda\alpha\mu\beta\dot{\alpha}\nu\omega$ give $\epsilon\rho\gamma\sigma\lambda\dot{\alpha}\beta\sigma\sigma$, whence $\epsilon\rho\gamma\sigma\lambda\alpha\beta\epsilon\bar{\alpha}\nu$, $\epsilon\bar{\nu}$ and $\epsilon\rho\sigma\nu$, (EPT Ω ,) give $\epsilon\bar{\nu}\epsilon\rho\gamma\epsilon\tau ns$, (a benefactor,) whence $\epsilon\bar{\nu}\epsilon\rho\gamma\epsilon\tau\epsilon\bar{\nu}\nu$, (to practise beneficence,) δvs and $\dot{\alpha}\rho\epsilon\sigma\nu\omega$ gives $\delta v\sigma\dot{\alpha}\rho\epsilon\sigma\tau\sigma\sigma\sigma$, (morose,) whence $\delta v\sigma\alpha\rho\epsilon <math>\sigma\tau\epsilon\bar{\nu}\nu$, (to be displeased,) and when instead of $\phi\epsilon\delta\sigma\sigma\sigma\alpha$, (to spare,) the negative idea not to spare, to disregard, is to be expressed with the $\dot{\alpha}$ priv., the adj. $\dot{\alpha}\phi\epsilon\delta\sigma\dot{\gamma}s$ gives $\dot{\alpha}\phi\epsilon\delta\sigma\sigma\sigma$. There are, however, compositions with prep. also formed in this way; ex. gr. $\dot{\alpha}\nu\tau\nu\beta\sigma\lambda\epsilon\bar{\nu}\nu$ from $\dot{\alpha}\nu\tau\nu\beta\sigma\lambda\dot{\alpha}$, from $\dot{\alpha}\nu\tau\dot{\nu}$ and $\beta\dot{\alpha}\lambda\lambda\omega$, $\dot{v}\pi\epsilon\rho\mu\alpha\chi\epsilon\bar{\nu}\nu$, (from $\dot{v}\pi\dot{\epsilon}\rho\mu\alpha\chi\sigma\sigma$,) from $\dot{v}\pi\dot{\epsilon}\rho$ and $\mu\dot{\alpha}\chi\sigma\mu\alpha\iota$.

Obs. 3. When the verb remains unaltered in such compositions, it is owing to an accidental agreement of the derivative termination with that of the radical verb, ex. gr. $\pi \omega l \omega$, $I \max c$, $\mu i \lambda \sigma \pi \omega i \omega$, $\mu i \lambda \sigma \pi \omega i \omega$, $(I \ compose \ songs$, write poetry :) thus $\mu \nu e \sigma \pi \omega \lambda i \omega$ does not come from $\mu \nu e \sigma$ and $\pi \omega \lambda i \omega$, but from $\mu \nu e \sigma \pi \omega \lambda i \omega$, but from $\pi \rho \omega \sigma$, &c. neither is $\delta \pi i \mu \omega \omega$, but merely a collateral form of $\delta \pi i \mu \omega \omega$.

4. Only in compound subst. a proper coalition takes place, . though the second part frequently is the unaltered noun. But even when the two words are unchanged, they always are considered as a single word, and never separated by a tmesis; and it seldom is the case in such compounds, that the last word conveys the principal idea modified by the first word. This mostly happens only in compounds with prep. : ex. gr. Eivos, host, quest, weiževos, public quest; δδοs, way, coming, σύνοδος, meeting; δμό-Sours, fellow-slave. Adj. only are commonly modified in their signif., when compounded in this manner; ex. gr. worthy of belief, anioros, unworthy of belief; Qiros, dear, cherished, ύπέρφιλος, doated on. But when, for instance, an abstract subst. like $\tau_{i\mu}$, honor, is to be negatived by the α priv. (dishonor,) there is first an adj. armos made, and from it a new subst. armia. In this kind of compositions the adj. in *vs* generally take the termination ns, ex. gr. nous, pleasant, andns, unpleasant, Bagus, olvoßaphs, and the like.

5. But in most compound *nouns* the second part does not convey the principal meaning, or the subject of the proposition, on which it is founded, but merely its object, though this second part frequently is the unaltered denomination, and this is the case whenever the *noun* itself has a termination, which is not in contradiction to the gender of the new *noun* to be formed. Thus άπαιχος, δεισιδαίμων, is not an οἶχος or δαίμων modified by the first part of the denomination, but the former is one who is ἄπο τοῦ οἶκου, distant from his house, the latter one who δείσας τοὺς δαίμονας, fears the gods. Thus ἄπαις, one who has no child, childless; μαχούχεις, one who has a long arm; ἔνθεος, inspired by a divinity; ἐπιχαιgέκαχος, one who ἐπιχαίρει τοῦς καχοῖς, delights in the misery of others, &c.

But when the termination of the noun does not correspond to the intended denomination, the noun takes the most congenial final syllable of a declension, viz. either a bare σ , or the terminations os, ωs , gen. ω , ns, gen. ωs , is, gen. δos , or ωv or $\omega \rho$ produced by the change of vowel stated in § 63. 2. ex. gr.

άδακρυς, (from δάκου,) tearless; τρεχέδειπνος, (from τρέχω and δεϊπνον,) one who hunts after dinners; εδθύδικος, who practises strict (δίκη) justice, an upright judge; άτιμος, stripped of (τιμή,) honor, dishonored; φιλοχεήματος, who loves (χρήμα, χρήματα,) money; εὔγεως, of a good soil, (γΰ, γεω-) fertile; λειπόνεως, who quits his ship, (ναῦς νεως,) κακοήθης, of a wicked disposition, (ήθος,) ἄναλκις, (δος,) cowardly, (άλκή,) σώφεων, of sound understanding, (φεήν,) εὐπάτωρ, born of a noble father, (ωατήρ,) noble.

Compare § 63. with all these forms. This is the origin of a great number of compound *adj.*, or attributive subst.

6. Generally when a compound noun is to be formed with the help of a verb, the verb comes last, and takes the termination of a noun, and the first word contains either the purpose or the object of the action of the verb ; ex. gr. $\epsilon \rho \gamma o\lambda \dot{\alpha}\beta os$, who undertakes a work; invorgiopos, who feeds horses. The simple termination as is the most common in compounds of this kind, and for subst. the terminations ns and as after the first declension, (see the examples, § 119. 8. d.) but for adj, ns after the third declension, (ex. gr. $\epsilon i \mu \alpha \Im \dot{\beta} n$, neut. $\dot{\epsilon}s$, apt to learn, who learns easily j) and, also the other terminations of nouns, (stated in § 119. 8.) ex. gr. voµoSérns from vóµos and $\tau(\Im n\mu n$, &c.

7. Other derivative words are again formed from such primitive compounds, as desoidasporta, vouodessia, vouodersixds, &c. and from the compound verbs, stated sub 3. as immorpoopéas from immorpoopos, esimadéas from esmaddis, &c.

8. The most remarkable of the alterations, which sometimes occur in the second word, is that words beginning with a short

 α , or with ε and ε , commonly take an n or ω , but this never is the case with verbs compounded in the manner described, sub 2. with prep., though it is done with attributive nouns derived from them, and with the compound verbs of the second kind, (see above, 3.) ex. gr.

ύπήχοος, obedient, from ύπαχούω, στρατηγός, military commander, from στζατός and ἄγω¹, χατήγορος, χατηγορέω, (from χατά and ἀγορὰ, ἀγορεύω,) an accuser, to accuse; εὐήνεμος from ἄνεμος, δυσήλατος from ἐλαύνω, ἀνώμοτος from ὄμνυμι, &c.

and the compounds of ovoper change moreover the second o into o, dvolvopos, evolvopos, &c.

9. With respect to the accent, the general rule is, that the accent of the simple word is, (according to the analogy stated above, § 12.2. a.) in composition, drawn as far back as the nature of the accent will allow. Thus, for instance, $\varphi_{i\lambda}$ drexvos, $\varphi_{i\lambda}$ dress, come from rexvor, $\vartheta_{e\delta s}$, solved of from $\delta d\delta s$, arass araidos, from $\varpi a i s$ maides, arises from $\tau_{i\mu}$, $\varphi_{i\lambda}$ traiges, $\varepsilon d\pi a \beta$ drevos, from $\varepsilon \tau a i g$ or $\varepsilon d s$, $\delta d s$, $\delta \sigma s$,

 The termination of adj. in ns. εs, has also commonly the accent in compounds on the final syllable; ex. gr. φιλομειδήs, ωροσφιλήs, ἀπαθήs. But several of them, and especially the compounds with ³/₂Oos, μήπιοs, τείχος, ἀρχέω, draw the accent back: εὐήθηs, εὕηθεs, αὐτάρκηs, &c. Those in -ώδηs do the same. § 119. 14. See Buttm. Complete Gr. Gr.

þ.30b

2.) Verbal nouns in n, à, ns, np, εὐs, and εὐs, which, as simple in words, have the accent on the final syllable, keep it there, when compounds; ex. gr. ἐπιτομπ, συμφορά, οἰκαδομη, συν-δικαστης, συγγραφεὐς, ἐπιτιμητέοs. Subst. in μὸs, as διασυρ-μὸs, ϖαροξυσμὸs, &c. with the exception of the compounds of δεσμὸs, as συνδεσμῶs, &c. do the same. Compound adj. in τοs, (compare § 60.) most generally have τοs, τον, with 1, the accent drawn back, rarely τὸs, τὴ, τὸν: no rule can the relied on in this respect, ex. gr. ἀπόβλητος, ἐξαίρετος, Τέν.
&c. but καθεκτὸs, τὴ, τὸν, &c. Τις σόμ και τές.

¹ The words derived in this manner from *ἄγψ* and *ἄγψψμ*, have also in the com s mon language, partly an *ā*, ex. gr. λοχαγλς, ναυαγός. X

3. Words, not compounds, but derived from compounds, (*wapasúvθετα*,) follow in their accentuation the general analogy of their terminations; ex. gr. the abstract verbals in n and a, as συλλογη, *wgosφoga*, from συλλέγω, *wgosφέρω*, adixntixos from *ädixos*, adixeñv, *wagažusµ*os, from *wapožúvω*, *wgosdoxntos* from *wposdoxãv*. (See, however, Obs. 7.) But when such words receive an addition in their composition, they again draw the accent back, ex. gr. amposdóxntos.

4.) Those compound words, of which the first part is a noun or adverb, and the second a transitive verb, with the simple termination os, (not τos , vos, or the like,) have in general, when their signif is an act. one, and the penultima short, the accent on this syllable, but when their meaning is pass., the accent is on the antepenultima; ex. gr.

λιθοβόλοs, throwing stones, λιθόβολοs, pelted with stones.

Orestes is $\mu n \tau \rho \circ \tau \tau \circ v \circ s$, but Medea's children $\mu n \tau \rho \circ \pi \tau \circ v \circ s$, $\delta i x \circ v \rho a \phi \circ s$, one who writes indictments, $\lambda \in \pi \tau \circ v \rho a \phi \circ s$, finely written; and so on generally, even when there is no other than the act. meaning possible, as in $\circ i x \circ v \circ \mu o \circ s$, $\tau \circ v \times \omega \rho \circ v \circ s$, from $\delta \rho \circ \sigma \circ s$, $a \delta n \phi a \circ v \circ s$ from $a \delta n v$ and $\phi a v \in i v$, and the like. But the accent passes over to the final syllable, whenever the penultima is long; ex. gr. $\psi v \times \sigma \circ \mu - \pi \circ s$, $\sigma x v \tau \circ \delta \in \psi \circ s$, $i \pi \pi \circ \beta \circ \sigma x \circ s$, $\lambda \cdot \beta \circ v \lambda \times \delta s$, (from $i \lambda \times w$) $\mu \in \lambda \circ \pi \circ i \delta s$, $\delta \in v \otimes \pi \circ s$, (from $O \Pi T \Omega$,) $\delta \delta n \gamma \circ s$, $\pi a \circ \delta a \gamma \omega \gamma \circ s$, $a \rho v v \rho a \mu \circ \iota \beta \circ s$.

Obs. 4. There are no compounds of this kind proparoxylona, contrary to these rules, except a few Epic epithets, $(i\pi\pi\delta\partial\alpha\mu_0s, \sigma\alpha\chii\sigma\pi\lambda_0s, \pi\tauo\lambdai\pi\sigma_0So_5)$ and the derivatives of a few verbs beginning with a vowel, as $i\pi\delta\sigma\chi_0s$, (from $i\pi\delta\sigma$ $i\chi\omega_0$) $vaiae\chi\sigma_5$, and this is likewise the principal accentuation of the perispomena, as $d_{\sigma}\delta\sigma\chi_{\sigma}s$, (from $d\tilde{\sigma}da\ i\chi\omega_0$) $xaxo\tilde{e}_{\gamma}\sigma_5$, $\pi\alpha\sigma\sigma\tilde{e}_{\gamma}\sigma_5$, from EPr Ω : the other similar derivatives of this last verb follow the rule, $\dot{a}\gamma\alpha$ Sue $\gamma\delta_5$, λ Sue $\gamma\delta_5$, &c.

Obs. 5. When the verb has an intransitive signif., it adheres steadily to the general rule. Hence we have αὐτοκτόνος (from ἰμαυτὸν κτιίνως) but αὐτόμολος (from αὐτὸς ἔμολογ,) and also ἰσόμροπος, δαφύβεομος, and αἰμόμρος, αἰμόμρους, πυρίπτους, and the like, κρητικ because the verbs μίν, πνιῖν, are intransitive in these words, and the nouns are only of dulives.

(γ) Obs. 6. Some compounds are become oxytona, contrary to the general rule, because their derivation has been lost sight of, ex. gr. άτζαπός, ἀδελφός, βουλυτός, ἀξγός. See above, §. 120.

Obs. 7. Practice must point out the few isolated instances, in which words compounded with prep. do not draw the accent back, or in which the mere derivative of a compound does yet draw the accent back, as is the case in particular with several words in ros, ex. gr. izaíeros, inixantros, incomposes, succipioros, incomparce, in Solar Tos

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§ 122.

1. SYNTAX teaches the use of the forms, whose formation has been treated of in the first part of the *Grammar*. It follows for that purpose the grand division of the parts of speech, as stated above, \S 31.

2. We therefore shall treat: 1.) of the noun in itself and other nominal forms; 2.) of the noun in combination; 3.) of the verb; 4.) of the particles; 5.) of several particular constructions and phrases.

§ 123.—Of the Noun.

1. Whatever is joined to a noun. subst. adjectively, (adjective, participle, pronoun, article,) must agree with it in gender, number, and case.

Obs. 1. Poets sometimes allow themselves to construe attributive subst., which are masc. barely in form, (§ 119. 8.) with nouns fem.; ex. gr. Μοῦσαι ἴστορις φἰδῆς, Ἐξρινύςς λωβητῆρις, παμβώτορα γαῖαν, φίλων διαφθοριῦ to a female, Eurip. Hipp. 682. (see Valck.)

The intermixture of forms in the *dual* and *pl.*, chiefly takes place only on connecting the subject and the predicate. See \S 129. 5.

3. But the *adj*. may also stand without a *subst*. not only in reference to a *subst*. in the same context, but very frequently also without any *subst*. whatever: the *subst*. then either is actually omitted, or the idea of a *subst*. (as a man, woman, thing.) is kept

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in the mind. Such an adj. acquires in that case all the properties of a subst., ex. gr. δ σοφος, wise (man,) ή ἄνυδρος, viz. γή, desert, (earth destitute of water,) ή δεθή, viz. δδος, straight, (road,) of πολλοί, the many, multitude, people, τὰ ἐμαὰ, my things; and also the pronouns ούτος, ἐχεῖνος, τὸς, &c.

Obs. 2. In this last way most subst have originated in all languages; hence in Greek many personal denominations denoting trade, condition, office, (as a shepkerd, judge,) are still used, as it were, as adj, with the addition of the word and, when they apply to one individual only. Thus, for instance, $\pi_{0in}n_i$, (shepherd,) stands alone only in reference to his flock; but and words, where we commonly say merely a shepherd, when the strict sense is, a man who is a shepherd; and again, and récerves, a man who is a shepherd; and again, and récerves; a man who belongs to the family of a ruler, of a sovereign, (as Hipparchus, brother to Hippias, the actual ruler, tyrant, of Athens.) See also and $\phi(\lambda_{05}, \S 132.4.2.a.$ When directed to several individuals, it is a respectful address, ex. gr. and streams, ye judges !

Obs. 3. The adj. may sometimes supply the place of the adv., and some adj. in Greek are almost always employed only in that way. Of this kind are, i9ιλοντής, voluntary, (i9ιλοντής ἀπήιι, he went away voluntarily,) ἄσμινος, willing, (ἀσμίνη ἰδίξατο, she accepted it very willingly; and several adj. denoting time, as σειταῖοι ἀφίποντο, they arrived at the end of three days; σποταῖος ἥλθιν, he came in the dark.

4. Whenever a compar. refers to another quality, the latter, as in Latin, is not in the positive, but likewise in the compar., ex. gr. Eurip. Med. 490. ωρόθυμος μαλλον ή σοφωτέρα.

§ 124.—Of the Articulus Præpositivus.

1. Whenever a noun subst. is to denote a definite object, it generally is construed with the art. δ , ϑ , $\tau \delta$, which corresponds exactly to the German *der*, *die*, *das*, and with the English THE, for the three genders.

2. The indefinite art. of modern languages is never expressed in Greek, but when an indefinite object is distinctly to be denoted as an individual object, in which case the pronoun τ 's, τ ', supplies our article indefinite, ex. gr. $i\pi\pi\sigma$ s $\xi\tau \in \chi \in \lambda \alpha\gamma \omega \nu$, a mare brought forth a hare; $\gamma \nu \nu \eta$ τ is $\delta \rho \nu \nu \varepsilon \delta \chi \in \nu$, a woman had a hen; $\dot{\eta} \times \delta \varepsilon \eta$ $\dot{\varepsilon} \gamma \cdot \nu \varepsilon \delta \sigma \chi \delta s$, the girl became a leather-bottle.

3. Even proper names commonly have the art. ex. gr. $\delta \sum \omega x_{g'a}$. rns, ai 'A $\Im \tilde{\eta}_{\nu \alpha i}$. But it is frequently omitted, and never used, when there is a qualification following with the art. ex. gr. $\sum \omega - x_{g'a} \tau rns \delta \phi_{i\lambda} \delta \sigma_{i\delta} \sigma_{os}$.

Obs. 1. Languages differ in the use of the article definite. The Greek in particular has it before several pronouns, where the English and German languages omit it, or even use the article indefinite. For instance, after a general description, the Greek says, b russives and sin as most deferme: this expression then includes all such,

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Obs. 3. The Greek prose-writers frequently omit the article, where we should use it, especially in expressing general ideas, ex. gr. Plato de LL. 5. Θύον γλε άγαθόν σου τιμλ, Honor however is a divine good, Charmid. 18. Ούκ άξα σωφερούνα άν in αίδώς ; Theæt. 23. Αίσθησις φής ίσισήμη. See also Schæf. Melet. p. 4. And the art. was very often omitted in the common language before the words θιός, βιοί, βασιλιός or μίγας βασιλιός, (both denoting the king of Persia.) See Heind. ad Plat. Euthyd. 8. Phæd. 17. 108.

Obs. 4. Attic poetry has a greater freedom respecting the omission of the *art*. than the Attic prose, but not so much by far as the other species of poetry, which generally may use or omit the *art*. as they like; and there is not even an *art*. properly speaking in Homer, as we shall see below § 127. Obs. 7.

§ 125.

1. The art. is frequently separated from its subst., not only through the adj. ($\delta \times \alpha \lambda \delta s \pi \alpha \tilde{s}, -\delta \delta \pi d \epsilon \chi \delta \nu \tau \epsilon s \nu \delta \mu \omega \epsilon$, the existing laws,) but also through other more particular modifications of the subst., ex. gr. $i\mu \ell \mu \nu \pi \tau \sigma \tau \tilde{\pi} s \ell \nu \mu \alpha \nu \epsilon \chi \delta \pi \tau \epsilon \mu \delta \tilde{\pi} s$, he remembered the time spent in madness, in which case a participle as $\gamma \epsilon \nu \omega \ell \nu \pi \sigma \tau \sigma s \mu \delta \mu \tau \epsilon \tau \sigma s$, in which case a participle as $\gamma \epsilon \nu \omega \ell \nu \pi \sigma \tau \sigma s \mu \delta \tau \sigma s$, in which case a participle as $\gamma \epsilon \nu \omega \ell \nu \pi \sigma \tau \sigma s$, in which case a participle as $\gamma \epsilon \nu \omega \ell \nu \pi \sigma \tau \sigma s \tau \sigma s$, in which case a participle as $\gamma \epsilon \nu \omega \ell \nu \pi \sigma \tau \sigma s \tau \sigma s$, in which case a participle as $\gamma \epsilon \nu \omega \ell \nu \pi \sigma \sigma \sigma s \tau \sigma s$, in the like may often be mentally supplied; ex. gr. $\delta \pi \sigma \rho \delta \tau \sigma s \tau \sigma s \tau \sigma s$, the battle against the Gauls; $\delta \pi \sigma \rho \delta \tau \sigma s \tau \sigma s \sigma \sigma \sigma \sigma s$, the virtue which he shewed before he reigned, (Xen. Ages. 1, 5.)

Obs. 1. The Ionians even insert the pronoun ris between the gen. dependent on it and its art., ex. gr. rwn rus issian instead of rwn issian rus.

¹ See Wolf. ad Reiz. de Accent. 76. Heind. ad Plat. Charm. 7.

³ In the passage, which is quoted, Plato *Phædr. 4. 75 vorciver*. ought, I think, to be actually taken in a definite sense, as Socrates is clearly meaning himself.

2. If the intercalated modification begins with the art., there may be two or three articles one after the other, provided this produces no cacophony, ex. gr. $\tau \delta \tau \tilde{n}s \, \alpha \rho \epsilon \tau \tilde{n}s \, x \alpha \lambda \lambda \delta s$, the beauty of virtue, $\delta \tau \alpha \, \tau \tilde{n}s \, \pi \delta \lambda \epsilon \omega s \, \pi \rho \alpha \gamma \mu \alpha \tau \alpha \, \pi \rho \alpha \tau \tau \omega v$, he who manages the affairs of the state, $\tau \delta v \, \tau \delta \, \tau \tilde{n}s \, 'A \Im n v \tilde{a}s \, \alpha' \gamma \alpha \lambda \mu \alpha \, \epsilon \rho \gamma \alpha \sigma \alpha' \mu \epsilon v \delta \gamma \sigma \sigma s \, \epsilon s \omega \, \tau \tilde{\omega} \, \tau \tilde{\omega} \, \epsilon \epsilon \omega \, \tau \tilde{\omega} \, \tau \tilde{\omega} \, \epsilon \delta \tau \omega \, \epsilon \delta \sigma \omega \, \delta \sigma \omega \, \epsilon \delta$

3. But the modifications of the subst. may also come after for emphasis, or distinctness, in which case the art. must be repeated; ex. gr. τον παίδα τον σον, thy son, δχιλίαρχος δ τας αγγελίας είσχομίζων, the military tribune who has to bring in the reports. It may, however, be omitted in the first place, ex. gr. σύνειμι ανθρώποις τοῦς ἀγαθοῖς.

Obs. 2. The repetition of the article is necessary with the part., because the proposition would else constitute that particular construction of the part., which is so usual in the Greek language, and of which we treat below § 144.—The article is very seldom repeated before the next following gen., δ and δ and δ and δ and δ .

Obs. 3. When the *adj.* without an *art.* stands close to a subst., which has the *art.*, without, however, coming between the two, the object is not distinguished from others, but from itself with different modifications, *ex. gr.* $\#\delta_{1070}$ is $\pi \delta_{1070}$ The mountains, where they were, or, as far as they were wealthy; is $\pi \delta_{1070}$ subst., on the mountains, where they are the highest, i. e. on the top of the mountains; $\delta \lambda_{1070}$ substant, the whole night; χ_{1070} substant δ_{1070}
4. When the subst. is understood from the context, it is commonly omitted, and the art. stands alone before the modifications, ex. gr. δ έμος πατήρ και δ τοῦ φίλου, (my father and THAT of my friend.)

6. As any indeclinable modification may be declined with the help of the article, adverbs are converted into adj. by the mere addition of the art., ex. gr., $\mu \epsilon \tau a \xi \dot{\nu}$, between, $\dot{\delta} \ \mu \epsilon \tau a \xi \dot{\nu} \ \tau \dot{\sigma} \pi \sigma s$, the intermediate place, the place situated between; $\pi \epsilon \lambda a s$, near, ai $\pi \epsilon \lambda a s \ x \ddot{\omega} \mu a$, the neighbouring villages, of $\tau \dot{\sigma} \tau \epsilon \ x \sigma \rho \omega \pi \sigma s$, of $\pi a \lambda a s$

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οοφοί ανδρες, ή ανω πολις, the upper town, είς τὸν ἀνωτάτω τόπον, (see § 115. 6.) ή ἐξαίφνης μετάςασις, the sudden removal, &c.¹ Under this head comes also ή οὐ διάλυσις, and the like, see below § 148. Obs. 3. Or the adverb comes after, and the art. is repeated: Οταν ἐγείρησθε ἐκ τῆς ἀμελείας ταύτης τῆς ἄγαν, when you awake from this excessive remissness.

7. If the subst. being sufficiently known from the context or idea itself, be altogether omitted, the adv. assumes the appearance of a subst., ex. gr. auguro, to-morrow, omitting the word hutper, day, gives h auguro, the morrow; h Audish, the Lydian music, ($\hat{a}\rho\mu\sigma\nu_i x$ being understood,) of rore, the men of that time; is rourisw, (for ro orioisticw, with the probable omission of $\mu \epsilon \rho os$,) backwards, towards the hind part; Anacreo has, To shuegov $\mu \epsilon h \epsilon i$, I care only for to-day, i. e. for what is to-day, what occurs to-day; for it is not always possible to supply a definite subst., when the art. is neut., nor is there any occasion to supply a subst.

8. The instances, in which different forms, and whole sentences have the appearance of a noun subst. merely through the remaining article of a subst., which is omitted, are perfectly distinct from the following two instances, in which such words and sentences become actual subst. by means of an article belonging to them :

- Infinitives, ex. gr. τὸ πεάττειν, the acting, being engaged in business, τὸ κακῶς λέγειν, the evil-speaking, back-biting, ὅδομαι τῷ περιπατεῖν, I find pleasure in walking. The use of the infin. as a subst. is very extensive in Greek, as will be seen § 140.
- 2.) Any word or phrase, considered in itself as an object, ex. gr. το λέγω, i. e. the word λέγω.—Plato Protag. 345. Περί ἑαυτοῦ λέγει τοῦτο τὸ ἑκῶν, Phædr. 129. Καταχεήσαοθαι δεῖ αὐτὸν τὸ, Πῶς δ' ἀν ἐγῶ τοιὅσδε τοιῷδε ἐπεχείρησα, he must make use of this speech, how could I have attacked such a one !

Obs. 5. There is, however, another peculiarity to be attended to. The article τ with its accompaniment, omitting any connection, becomes adverbial, ex. gr. τό τιλιυταΐο, finally, ταιῦν, (properly τὰ νῦν,) now, τὸ ἀπὸ τοῦδι, henceforth, (compare below

¹ The Latin language not having any art., must resort to a kind of juxtaposition to use such expressions, and that only in Comedy, heri semper lenitas, Terentius.

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the accus. § 131. 8.—See about itsas row refers, the Note to § 132. 4. 2. c., and about some other expressions with the art. rd or rd, below the adj. news. § 128. and the accus. § 131.

Obs. 6. In an elliptical sentence the article sometimes stands even before a pronoun relative, es. gr. Tò issue Si π_{ξ} is is is compared, where issue might have been used instead of rí: Oidiv rör öra air zínn is? oficerra; (Herod. 3, 134.:) Tois öiss hair zatarà à dauca arta, to men like us. (compare below § 143.6.) a democracy is prejudicial, (Xen. Hist. Gr. 2, 3, 17.:) This (sursue is) Sur à quantation and the same before other words connected with a subsequent proposition, ex. gr. Tò ris dui throw other is proper to speak ; Iterally, the when one ought to speak teach me, i. e. teach me when it is proper to speak ; Es is risultations, the main subsequent proposition, ex. gr. Tà rise di arto speak ; Es is this rate, rô h w sicous buzzt, i. e. a case still remains, this, namely, if we could persuade you, (Plato Rep. 1, p. 387.)

§ 126.- 5, n, rd, as Pronoun Demonstr. and ds, n, 8.

1. Both the artic. præpos. δ , δ , $\tau \delta$, and the artic. postpos. δs , δ , δ , were demonstrative pronouns in the primitive language instead of $o\delta \tau os$ or $\delta x \in \tilde{v} os$. When the language was polished, and became more copious, their use was more confined, but even in common prose both retained in several definite instances the power of a real demonstrative pronoun.

2. They were most frequently used in this sense on making a division and distinction; in that case b µer comes first, and then 8 Sè follows once or several times, properly only in speaking of definite objects, this-that-; but also of indefinite ones-the one-the other-one more, and so through all genders and numbers; ex. gr. Toy wer eriwa, roy de oo, this (man) he esteemed, that not; To use yap avontor, to de marinor, one is a silly trick, the other a mad one; Των πολεμίων, (or of πολέμιοι,) of μεν έθαύμαζον τα γιγνόμενα, οί δ' έβόων, οί δε συνεσκευάζοντο, some of the enemies were astonished at what happened, others screamed, others prepared for their retreat : Two Low ra us free robas, ra d' erriv anola :---Κρεϊσσον καλώς πένεσθαι ή κακώς πλουτείν το μέν γαρ έλεον, το δ' έπιτίμησιν Φέρει:---Isocrates says of the Athenians, who had sent out colonies, because their country was over-peopled, that in this way they, "Εσωσαν ἀμφοτέρους, καὶ τοὺς ἀκολουθήσαντας καὶ τοὺς ὑπομείναντας· τοις μέν γάρ ίκανην την οίκοι χώραν κατέλιπον, τοις δε πλείω This istagy over intopicay .---- We find in the same manner, of which αὐτῶν—οί δὲ, some of them—others—. See about ὁ μὲν, ὁ δ' οῦ, § 149. in µέν.

3. The genuine Attics seldom use the artic. postpos. in this way, $(\delta s \ \mu \epsilon \nu$, $\delta s \ \delta \epsilon$, &c.— $\hat{a} \ \mu \epsilon \nu$, $\hat{a} \ \delta \epsilon$, &c.) but later Writers, like Plutarch, very frequently.

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Ocs. 1. There is an instance in Demosth. pro Cor. 248. Reiske, Πόλιις Έλληνίδας, & μιν Διαιρών, sis & di τους φυγάδας κατάγων, destroying some Greek cities, bringing the exiles back to othere.

4. In a narrative δ , $\dot{\eta}$, $\tau \partial$, frequently stands but once with $\delta \dot{\epsilon}$ in reference to an object already named, ex. gr. $\delta \delta \dot{\epsilon} \epsilon \tilde{l} \pi \epsilon$, but this one said; $\tau \dot{\eta}_{\nu} \delta \dot{\epsilon} \dot{\epsilon} \pi \sigma \chi \omega \rho \tilde{\eta} \sigma a$, (the accus. with the infin.) that this (female) then went away.

5. When the question is of persons as subjects or agents, such a proposition may also be connected with xai, in which case the nomin. always has the form of the artic. postpos. δs , ϑ , δi , a i: but the accus. (with the infin.) takes the form of the artic. præpos. $\tau \delta v$, &c. ex. gr. Kai δs , $dxo \delta \sigma as \tau a \tilde{v} \tau a$, $\tilde{e}\omega \sigma \epsilon v$ ad $\tau \delta v$ is $\tau a \tilde{z} \epsilon \omega s$, the other, having heard this, pushed him out of the rank, Kai of $\delta \iota a \lambda \upsilon \vartheta \epsilon \tau \tau s$, $\tilde{e} \sigma \epsilon \beta a \iota v \sigma v$ is $\tau a \tilde{s} \tau \sigma s$, $\theta \sigma v \kappa \epsilon \lambda \epsilon \tilde{v} \sigma a$ and the other ordered it to be given to him.

Obs. 2. Hither belong also she expressions used in relating a conversation: 373_5 , said he, (see § 109. p. 231.) and the elliptic said 3_5 (viz. 10_{70}) on which the other said.

Obs. 3. When there is a prep. in the sentence, μl, and d frequently come immediately after it, ex. gr. 'E μl, rois συμφωνούμιν, is d rois of, on some points we agree, on others not; Isocr. Paneg. 41. Eis μly rois ύβείζοντις, rois di doudscorris. See Reiz. de Accent. 13. 69.

Obs. 4. The distinctions, however, are not always so marked and so corresponding as in the preceding examples; ex. gr. oi μ iv is frequently followed in the next proposition by πnis ii, inou ii, or by a name or any other designation, as the learner will observe in his readings; and sometimes of μ iv is not expressed, bat mentally supplied and presupposed on account of oi ii, and the like, following.

Obs. 5. From the ancient signif. of the art. the expressions riv and riv, riv and riv, and the like, are derived; they correspond with the English this and that, and are particularly frequent in Demosth.

Obs. 6. The ancient signif. of the art. accounts likewise for the Poetical dat. $\tau \tilde{\varphi}$ adverbially used, therefore, on that account, II. s. 815. Fignedraw os, Sud, $-T\tilde{\varphi}$ res regequives igin itses, therefore I will candidly tell you, which may also be expressed by the accus. (compare below § 131. 7.) II. γ . 176. 'Allà $\tau \alpha \gamma$ ' obs. iginoro, $\tau \delta$ sal slatova signum, therefore an I melting in tears.

Obs. 7. But the use of both articles as demonstrative pronouns is far more general in poetry, especially in Epic poetry, and δ , $\dot{\eta}$, $\tau \partial$, in Homer, (excepting the instances, in which $\tau \partial$, $\tau \partial \tau$, &c. stand for δ , δ_{τ} , &c. according to § 75. Obs. 2.) are almost everywhere to be taken in this sense. To be convinced of this, we need only to look at the following passages, *II. a.* 340. λ 3399. ι . 715. ζ . 407. Od. ι . 106., which read superficially appear to have the usual prosaic art.; but the attentive reader, who does not know of any such art. in Homer, very soon perceives from the context that in all these passages, and many similar, it is the demonstrative pronoun; the demonstrattive power of which, however, may be dispensed with here, and is therefore weakened. In but few passages this little word denotes an object merely as well known and distinguished, or as very much present to the mind of the Poet, or where the demonstrative power really is so weakened, that its dwindling into the true Attic *art.* becomes obvious, (*II. a.* 167. η . 413. μ . 289.)—But we must be particularly en

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our guard against taking this form for the art., when it is separated from the subst. by the verb and the whole proposition, as, 'H $\mu ir \ddot{a} \xi' \ddot{b} s i dravor' \dot{a} \pi i \dot{b} a \pi i \dot{a} s \dot{a} \dot{a} \dot{a} s$ for here \dot{n} as a demonstrative pronoun is to be rendered by she, whose name is mentioned after in the Poetical way, thus she spoke, and departed, the swift-footed Iris. This is proved by those passages, in which the real pronoun s_{i} , (to him.) is followed in the same way by the subst., ex. gr. Od. r. 106.—Thus even in Homer this subst. nature of i, \dot{n} , $\tau \dot{a}$, apparently raises an adj. to a noun subst., ex. gr. II. e. 80. $\tau \dot{a}$ departs, the bravest, a. 33. i $\gamma i e w$, the old (man.) and frequently $s \ddot{a} \lambda \lambda a_{i}$. Thal these instances i, \dot{n} , $\tau \dot{a}$ as subst. has its adj. along with it, and the sense properly is, him the bravest, he the old (man.) those, the others, that, the other. But here too the pronoun demonstrative, as it may be dispensed with, is often weakened, and its dwindling into the usual article very evident.

1. The pronouns demonstrative obros and $\delta\delta\epsilon$ are sometimes employed instead of adverbs of place; ex. gr. Plato Rep. 1. (in the beginning.) $H_{\xi}\delta\mu n\nu \delta\pi o\nu \epsilon n$, $\delta\pi o\delta\tau os \epsilon \eta$, $\delta\pi o\sigma\delta\epsilon\nu \pi \rho os \epsilon \rho \chi \epsilon \tau a$, I asked where he was; there he comes, said the other, behind you. The demonstrative $\delta\delta\epsilon$ is chiefly used in this manner by Poets, (Od. α . 185. χ . 367.) and in particular very frequently by Tragic Poets, (Schaef. Meletem. 77.)

2. The three principal signif. of the pronoun autros, (§ 75. 2.) must be carefully discriminated.

I. It signifies self,

- a. when it belongs to another noun, so as to be in apposition with it, that is to say either behind it, or even before the article, ex. gr. Μᾶλλον τοῦτο φοβοῦμαι ἢ τὸν θάνατον αὐτὸν, I fear this more than death itself; Αὐτὸν τὸν βασιλέα ἀποκτεῖναι ἐβούλετο, he wanted to put to death the king himself.
 - b. when, the pronoun personal being omitted as sufficiently known from the context, it stands for I myself, he himself. In that case it is chiefly in the nomin., ex. gr. aυτόs έφη, he himself said it; παξεγενώμην αυτόs, I myself got there;
 —it is used in the oblique cases only, when the sentence begins with them, ex. gr. αυτόν γὰρ είδον, for I saw him myself.

^r II. It is employed instead of the pronoun personal of the 3 pers., but merely in the oblique cases, as in English him, her, it, to him, &c. (in Latin eum, &c.) In this sense it can come only after other words of the sentence or proposition, ex. gr. έδωκεν αὐτοῖs τὸ πῦς, he gave fire to them; oὐχ ἑώρακας αὐτόν; have you not seen HIM? Τὸ δέρας Aἰήτη ἔδωκεν, ἐκεῖνος δε αὐτὸ

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xaInhwsev, he gave the skin to Zëtes, but the latter nailed in up. -See also 7.

III. It means the same, when it is immediately preceded by the article; ex. gr. δ aὐτὸs ἀνὴς, the same man; ἐxέλευσε τὸ aὐτὸ (or ταὐτὸ) ποιεῖν, he ordered him to do the same. (See its construction with the dat. below § 133.2.)

t Obs. 1. Hence it follows that the nomin. αὐτός, &c. never signifies he alone, &c. But under the second head must also be ranked those instances, in which the subject, according to the Greek construction, is stated in an oblique case, especially in the gen. absolute, and with an infin. in the accus.; the oblique cases of αὐτός must then be rendered by he, she, it, ex. gr. iππυμίνων δ'αὐτῶν, but as THEY rushed in ; μιτὰ ταῦτα ἀπιλθῶν αὐτὰ, that after this HE departed; Soph. Philoct. 777. (pray) μή σοι γινίσθαι πολύπονα αὐτὰ, (viz. τὰ τόζα, the bow.) that IT be not troublesome to you.

Obs. 2. The Epic Poets also employ αὐτὸς without the article, for ἐ αὐτός: and sometimes it is used even in prose for μόνος, alone, ex. gr. αὐτοὶ γάε ἰσμιν, for we are alone; the English we are by ourselves, αὐτὰ τὰ πεὸ τῶν ποδῶν ὁϩặν, to observe only what is before your feet, Xenoph. Laced. 3, 5.

3. The pronoun airòs loses its emphasis in the reflective pronouns èµauròv, σεαυròv, &c. (§ 75. 3.:) airòv σè means thyself, but σεαυr'v simply thee as a reflective pronoun, (which, however, in English is expressed with self,) ex. gr. ĔSiζε σαυròv, (in French barely accoutume-toi, but in English accustom thyself.) Thus the pronoun reflective of the 3 pers. answers to the Latin se, and like this, it is also used when it refers to the first subject of two connected propositions, where we still say him in English; ex. gr. Noµiζει τοùs πολίταs ὑπηξετεῖν ἑαυτῷ, he thinks his fellow citizens are subject to HIM. But in this last case it may also be simply air'v or \hat{z} , (oð, &c. σφεῖs, σφᾶs, &c.) In the good Attic prose the latter pronoun used in this way is altogether confined to the reflective signif. (see § 72. Obs. 1.) The choice between the three, (ἑαυτὸν, ἀυτὸν, ἑ), was regulated, as in many other instances, by distinctness, emphasis, and euphony.

Obs. 3. The Attics use 1, &c. in this combination chieffy 1.) when there is no emphasis, and when it would be the enclitic μ in the 1 pers., Plato Rep. 1. (init:) Karidov $\eta\mu\tilde{a}_{5}$ is Πολίμαςχος ixίλιυσι δεμόντα τον παίδα πιρμιϊκά i κιλιῦσαι, he bid the slave tell us to wait for him; in the same way we have δ_{5} Xen. Anab. 3, 1, 5. Plato Phædo. p. 117. Protag. 316. σφίσυ, Xenoph. Hell. 5, 4, 11. &c. But 2.) when, in a speech alluded to in sermone obliquo, the speaker himself is mentioned, this pronoun is frequently used in opposite propositions and the like, entirely as $i\mu\ell$. See, for instance, Plato Rep. 10. p. 617. where $\sigma\tilde{a}_{5}$, $\sigma\tilde{b}$, δ_{1} occur in this way.—The sing. of this form is altogether very rare with the Attic Writers, but the pl. was familiar to them both ways; they have even the nomin. $\sigma\phi\tilde{a}_{5}$, when in a quoted speech or opinion, the speakers, or those who give their opinion, are themselves the subject, ex. gr. Xen. Anab. 7, 5, 5. Λίγιν ixίλιυσι, δει σύδι žν διτον σφūξι άγάγοι την εξατιάν, they bid them say that they would lead the army on equally well. In this case airwit

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might be used, but it would rather signify they themselves; in the sing., however, nothing but airds can be used in this case both for he and he himself. See about the nomin. 7 the Note to § 72. 3.

Obs. 4. Examples of invoir or aυσόν thus employed are found in Isocr. Paneg. 12. Of alv (of Staral) fras Theor role & Shara's invoir Trike ποιούντας, where invoir refers to the spectators, to which corresponds exactly in the next following sentence, Qi & (of άβληται) όταν is SuparSion, ότι πάντις ind the combatants: again in Eurip. Hipp. (formed of the simple i, optis,) which refers to the combatants: again in Eurip. Hipp. 977. Xenoph. Mem. 1, 2, 52. Plato Phadr. 259. But in many instances of this kind abriv may also be used, in which case the proposition is stated by the writer as his own view of the subject. See Exc. X. ad Demosth. Mid.

Obs. 5. The reflective pronouns of the 3 pers. have sometimes the power of a general reflective pronoun, which stands also for the 1 and 2 pers., as iauroũ, aὐroũ, for iµauroũ and cauroũ. This has been perfectly ascertained and is acknowledged by the ancient grammarians, (see Timæus with the Note of Ruhnken, p. 92.) and extends likewise to prose; but the passages occurring in prose-writers are still open to critical examination. The Attic senarius is an instance in point, ex. gr. Soph. (Ed. T. 138.

'Υπὶς γὰς οὐχὶ τῶν ἀπωτίςω Φίλων, 'Αλλ' αὐτὸς αὐτοῦ, τοῦτ' ἀποτκιδῶ μύσος,

for the sake of myself, for my sake. Other Poets go still farther; not only use equreces without any distinction of pers. or number in the sense of one's own, but also 1, if, ids, Apoll. partly (like the Latin se) for the pl., and partly as a pronoun reflective of the 1 and 2 pers. (see Wolf. Proleg. ad Hom. 247.)

4. The pronoun indefinite τ 's is also used for the German man, French on, English one, they, people, ex. gr. *Av $\exists \rho \omega \pi ov dvaldes \epsilon e ov$ oùr dv τ is $\epsilon \ddot{v} \rho oi$, one cannot find a more impudent man; even when it refers to a whole assembly, ex. gr. *Hdn τ is $\epsilon \pi i \delta \epsilon i x v v \tau \omega$ now one must distinguish one's self, (every one of you must distinguish himself.) See about the neut. τ , § 150. The pronoun interrog. τ is, τ i, is also used as in English for an indirect interrogation: $\eta \omega \tau \omega \tau \omega$ is $\epsilon \eta v$, he asked me who I was.

Obs. 6. Hence τίς, τί, is likewise employed with some verbs denoting merely inquiry or investigation, instead of δστις, ό τι, Xen. Anab. 3, 3, 18. "Ην οδν Ιπισκιψώμεθα, τίνες αὐτῶν πίπανται σφενδόνας, if we now inquire or examine which of them have adings.]

5, "Allos without any article is the Latin alius, ' another;' "repos without the article is the same, but denotes a stronger difference, but δ "repos always makes a distinction only between two objects; it is the Latin alter, ' the other,' see § 78.4. In the pl. "allow means others, and of "allow the others, ' ceteri;' of "repos supposes a more distinct separation into two parts, the other party. The sing. δ "allow denotes a whole exclusively and in opposition to a definite part: \dot{n} "allow $\chi \omega \rho a$, the whole remaining country, the rest of the country, all the other parts of the country.

6. Most pronouns and the adj. πãs and ἄπαs come either before the article or behind the subst., ex. gr. τούτων τῶν ἀνδξῶν, of these men; ὁ ἀνὴς οὅτος, this man; δίκην ἔτινε ταὐτην, he suffered this punishment; πάντες οἱ Ελληνες, all the Greeks; τῷ δήμο ἄπαντι, to the whole people. But seldom and rather emphatically mãs is between the article and subst. οἱ πάντες, βόες τε καὶ ὅπποι, Plato. When πãs is without an article in the sing., it is commonly used for ἕκαστος, ex. gr. πãs ἀνὴρ, (the French tout homme,) every man.

7. The pronouns possessive of the 3 pers. (os, opiregos,) are seldom employed; the genitives of the pronoun abros are preferred, ex. gr. tà xenuara autou, autos, autov, his, her, their fortune. The gen, is also frequently used instead of the pronoun possessive of the other two persons, but in the sing. merely the enclitic one, ex. gr. & vios mov. If there be any stress in the idea. the possessive pronoun must be used; but if there be a strong emphasis, iµautov, &c. may be employed. (§ 124. Obs. 1.) See. for instance, Demosth. Mid. 36. where it occurs twice. Sometimes a gen. is added to the pronoun possessive, as an apposition, er. gr. διαρπάζουσι τὰ έμὰ, τοῦ κακοδαίμονος, they plunder my effects, (the effects) of an ill-fated man. But with words expressive of constantly relative ideas, as a son, father, friend, master, the hand, foot, &c. the pronoun possessive never is used, but supplied by the article alone.

See about the premised enclitic gen. μov , σov , § 133. Obs. 4.

§ 128.—Of the Neuter Adjective.

1. The neuter of all kinds of adj. is used alone without a subst. or even as a subst. for any indefinite or vague object, and in many instances it is, as in Latin, in the pl. when we should use the sing.: $\epsilon i \pi \epsilon \tau a \ddot{\nu} \tau a$, he said this; $\tau \dot{\alpha} \times a \lambda \dot{\alpha}$, (the beauty, the beautiful, viz. all which is beautiful;) odde $\tau \dot{\alpha} dv a \gamma x a \ddot{\alpha} d\dot{\nu} a \nu \tau a \upsilon \phi a \dot{\zeta} \epsilon \iota \nu$, they cannot even procure the needful, (the necessary things.) Hence, $\tau \dot{\alpha} \dot{\epsilon} \mu \dot{\alpha}$, for instance, signifies not only my effects, but also more indefinitely whatever concerns myself.

2. The neuter in the sing. rather denotes the abstract idea of objects, ex. gr. $\tau \delta$ xalor, the beauty, (the beautiful abstractedly considered in itself;) $\tau \delta \theta \epsilon \tilde{i} \delta v$, the divinity, (any divine nature, of which we have but an obscure notion;) $\tau \delta \tau \tilde{n} s$ yuranois $\delta \delta \tilde{v} \lambda \delta v$ xal

Segareverties, the slavish and submissive condition of women. Whence also the neuter of a part. is employed as an abstractum, ex. gr. $\tau \circ$ oughter $\chi \omega_{\text{gnk}} \circ s$, the yielding, i. e. an indulgent, yielding disposition.

Obs. 1. The neuter of the article alone with the gen. is still more indefinite; it denotes a more reference, derivation, and the like: To di των χεημάτων μάλισα ποθιστι άκουσαι, πόσα και πύθιν is an, with respect to the money, you are particularly anxious to hear how much it is, and whence it is to come; Demosth. Tà τῶν βιῶν φίειν du, we must bear what comes from the Gods.

Obs. 2. Hence comes a particular circumlocution peculiar to the Attics, that of both $\tau \delta$ and $\tau \lambda$ with the gen, which will best appear from examples. Thus they often say $\tau \lambda$ $\tau \pi_s$ $\tau \nu_{\chi \pi_s}$, when we should simply say fortune; Demosth. Ol. 1. Tapártu abrov $\tau \lambda$ $\tau \pi v$ $\Theta v \tau \sigma \lambda \tilde{\sigma} v$, the Thessalians, (whom he distrusts.) fill him with care; $\tau \lambda$ $\tau \tilde{\sigma} v \beta \alpha \rho \beta \delta \omega v$ is v $\pi \sigma v \sigma \omega \sigma v$, the Thessalians are naturally distrustful; $\tau \delta$ $\tau \pi s$ $\tau \delta \lambda \sigma \delta \sigma v$ $\gamma \sigma \sigma \sigma \delta \alpha \rho \delta \omega v$ is v, the nature of the state is something noble and free, Plato Menex. 17.; and on describing a beautiful place, $\pi \delta \tau \sigma v \delta \lambda \sigma \omega \sqrt{\delta \tau \sigma \sigma v}$ $\tau \delta \tau \pi s \sigma \delta \pi s$, but the most beautiful of all is the grass, Plato Phædr.—Hence the neuter of the pronoun possessive often serves in this manner for the pronoun personal: $\tau \delta \mu \delta v$ for ${}^{8}\gamma \omega$, properly what concerns me, my person.

Obs. 3. The Greeks can also use πάντα, (like the French their tout, in tout court, tout fuit,) for every one; ex. gr. Eurip. Τῶν βαεβάεων γὰε δοῦλα πάντα πλη ivès, among the barbarians all are slaves, (in French tout est esclave,) except one, i. e. τὰ τῶν βαεβάεων πάντα, for oi βάεβαεοι πάντις.

Obs. 4. The neut. of the adj. instead of the adv. is seldom used in prose excepting the compar. and superl. (§ 115. 4.) but it occurs frequently in poetry, ex. gr. durds $\beta \circ \bar{q}$, to cry out dread/ully, $\bar{t} \propto \pi \propto \gamma \lambda \propto \phi i\lambda in$, to love excessively.—The adverbial signif. of pronouns and similar general adj., as $\tau \delta \pi \bar{\alpha}$, entirely, totally; $\tau \lambda \propto \sigma \lambda \lambda \lambda \propto \Delta \beta \psi \delta u$, he is mostly, (the greatest part of time,) asleep, &c. is easily understood. We may also notice $\tau \circ \delta \tau \sigma \mu i_{1}$ — $\tau \circ \delta \tau \delta$, on one hand, on the other hand; $\tau \alpha \mu i_{2}$ — $\tau \star \delta d$, partly, partly; both forms being perfectly adverbial : ex. gr. Demosth. Lept. 474. Xenoph. Mem. 1, 3. init.

§ 129—Of the Noun in connection.—Subject and Predicate.

The nomin. neut. pl. commonly has in Greek the verb in the sing.; τὰ ζῶα τρέχει, the animals run; ταῦτά ἐστιν ἀγαθὰ, this is good; 'Aθηναίων ηὕξετο] τὰ ϖράγματα, —ἔστι ταῦτα, this is, i. e. that is true; τῶν ὄντων τὰ μέν ἐστιν ἐφ' ἡμῖν, τὰ δ' οὐx ἐφ' ἡμῖν, (in our power.)

Obs. 1. But whenever the subject stands at some distance from its verb, and denotes animated objects, the pl. is again preferred, (Xenoph. Ages. 1, 21. παιδάξωα,) and even without this there are numerous instances of the natural construction, especially in Poets.

2. Whenever a verb has for its subject several individually named objects, which come after, the verb frequently is in the sing., ex. gr. "Εστι καὶ ἐν ταῖs ἄλλαιs ϖόλεσιν ἄρχοντές τε, καὶ δῆμος: Full of maintain

if approves stood alone, the construction would necessarily require είσί :- Ίνα γίγνηται αὐτῆ ἀρχαί τε, καὶ γάμοι, καὶ ὅσαπερ, κ. τ. λ.-Plato Rep. 3. p. 363.

Obs. 2. One instance, where the verb comes after, occurs in Il. e. 386. Fourará τι, χνημαί τι, πόδις τι-Xιῖείς τ', ὀφθαλμοί τι παλάσσιτο.

Obs. 3. Some dialects allow themselves to construe the verb in the sing. also with the pl. of nouns masc. and fem. denoting things, which peculiarity, as it is much used by Pindar, is generally called schema Pindaricum. This construction is a little more natural, yet still uncommon, when the verb comes first, as in vis d' hv veis zioudai, mentioned above in the Note to § 108. and in such a construction we even meet with the proper names of persons. See in this respect Lesbon. 184. Herm. ad Pind. 01. 8, 10. 11, 5. Valck. ad Herod. 5, 12. Hither belongs also the usual expression irn ou, &c. See § 150.

2. Nouns collective, viz. subst. in the sing. including the idea of several subjects, have often the verb in the pl., ex. gr. ŵs Qácav n whngus, (Hom.) thus spoke the multitude; τὸ στρατόπεδον ἀνεχώgouv, (Thuc. 5, 60.) the army fell back 1.

3. A single person sometimes speaks in Greek of himself in the pl., the same as in Latin, and particularly often in Greek Tragedies; but when a female speaks, the predicate always is in the pl. See in this respect Herm. ad Viger. n. 50. masc.

5. As the *dual* is not a necessary grammatical form, (\S 33. 2.) any proposition about two objects may be expressed in the pl., and when the subject is expressed in the dual, the verb may yet be in the pl., and versa vice, and the different predicates and references to the subject may again interchange the two forms according to the exigency of euphony.

Obs. 4. Nouns strictly belonging together require the uniformity of § 123., except that 1.) the numerals die and augue are sometimes construed with the pl. (duin hut-) and 2.) the construction with the part. shares the licence of the verb, ex. gr. Aristoph. Ran. 573. và-diíoasas ariandísaus, Eurip. Alc. 903. dús yuxas suriszer έμοῦ-διαβάντε. (The uncommon instances of a dual instead of the requisite pl. are stated § 33. Obs. 8. and § 87. Obs. 6.)

6. When the *adj*. as a predicate is separated from the *subst*., it often is in the neuter, though the subst. be either masc. or fem., and in the sing. though the subst. be in the pl. The object is then considered in the aggregate as a whole, as one thing; hence we may always mentally supply the idea of a thing or something, ex. gr. ń destń żotiv żnaivstóv, virtue is praiseworthy; odx dyadóv ωολυκοιρανίη, Hom.; είθ' ήδὺ, εἴτ' ἀνιαρὸν παιδες γίγνονται, ἀγνοεί,--yalenov aupoarn's activeros, where we could say in English more

¹ Even as genitives absolute, τοῦ στόλου-πλιόττων, in a deposition (evidence) in Demosth. Mid. § 45.

fully, a stupid hearer is a disagreeable thing,—Aristoph. Eccl. 236. Xęήματα ωορίζειν εύπορώτατον γυνή. It is most usually done when the adj. refers to several separate objects, which have been named before, and which are all, or the greatest part of them, things: Τον αύχένα και την κεφαλην φαίνει κεχρυσωμένα, Herod. : 'Ανήρ Καρμάνιος και κύων άμφότερα άγριώτατα, Ælian H. A. 3, 2.

7. The subject, as in Latin, commonly is not expressed, whenever the termination of the verb and the context sufficiently shew it, and when there is no particular stress on it, whilst in such a case we always use the pronouns personal, I, thou, he, she, it, &c.

Obs. 5. Yet something may be added to the pronoun, which is omitted by way of apposition, e.s. gr. 'O & Maias The AALANTOS Diazonouna abtois, And I the son of Maja, daughter of Atlas, wait on them, Lucian.

8. The noun of the subject is likewise omitted, when the verb denotes the usual occupation or profession of a definite individual known by this occupation, ex. gr. $\sigma \alpha \lambda \pi i \zeta \epsilon_i$ or $\sigma n \mu \alpha i \nu \epsilon_i$, the trumpeter gives the signal with the trumpet. Thus Demosth. says, avaryvaborrai $\delta \mu i \nu$, he shall read to you, (speaking of the usual appointed reader,) and Herod. in speaking of usual occupations at sacrifices, the chace, &c. (2, 47. 70.) Compare below, Obs. 6.

9. The same is done, where we say it, meaning some effect of nature, or the result of circumstances, ex. gr. $\ddot{v}_{\varepsilon i}$, it rains, (where we must not understand Zeds, although the Greeks often said $\delta Z_{\varepsilon \delta s}$ $\ddot{v}_{\varepsilon i}$, and the like :) spoon maives, it announces itself, (ex. gr. in the atmosphere ;) $\dot{\varepsilon} \delta \eta \lambda \omega \sigma s \delta \dot{s}$, and so it shewed itself, (Xenoph. Mem. 1, 2, 32.)

10. Impersonal verbs, that is to say, verbs which have no reference to any person or subject, are of a very different nature; the subject with them is not a kind of mystery, or left in the dark, but the action, to which they refer, whether it be expressed by an *infin*. or any dependent proposition, is the real subject of such verbs, of which verbs the peculiarity consists simply in their subject not being expressed by a noun or *infin*., with an article, sup plying the place of a noun : ex. gr. $\xi_{\xi \circ \tau i} \mu_{0i} \, \epsilon_{\pi i \notin \pi i}$, i. e. $\tau \circ \epsilon_{\pi i \notin \pi i}$ $\xi_{\xi \circ \tau i} \mu_{0i}$, (to go away is permitted to me,) it is permitted to me to go away, (I am at liberty to go.) Of this kind are $\delta \epsilon i$, $\chi e n$, $\epsilon_{\pi i} \chi_{i} \chi_{i}$, $\delta \sigma \kappa \epsilon i$, (look for all these above among the Anomalous,) we fare:, it becomes, $\epsilon v \delta \epsilon \chi \epsilon \tau \alpha i$, it is possible, and others, of which some also admit of personal constructions, which are easily understood; hence complete phrases, like $\xi_{\chi \epsilon i} \lambda \delta \sigma v \sigma$, (consentaneum est,) are to be considered as impersonals of this kind.

11. The French on is most commonly rendered, (according to § 127.4.) by the pronoun τ is, in some cases also by the 2 pers., ex. gr. φ ains \hat{z}_{γ} , (on diroit,) ' you would say ;' or, as in Latin, by the 3 pers. pl., or by the pass., chiefly in the expressions φ asi, $\lambda \dot{z}_{\gamma} z \tau a$, but also in other expressions, (Thuc. 7, 69.) 'Oxeg $\pi \dot{z}_{\gamma}$

Obs. 6. The word ris may also be omitted, and consequently the 3 pers. sing. used alone, if by the French general pronoun on, the Eng. one, we understand either 1.) the person who performs the action, (compare 8.) ex. gr. Tèr λαμπτῆςα πζοσινιγκάτω, (qu'on apporte la lanterne,) "let the lantern be brought," Xenoph. Symp. 5, 2.; or 3.) the indefinite subject of a preceding verb, ex. gr. Oùn ïςιν ἰςδῶς ἡγιῖσβαι, iàν μὴ φείνιμοs ξ, it is impossible to be a good commander in chief, if one be not prudent, Plato Meno. 38.

12. But when the nomin is without a verb, we generally must supply the verb είναι, ex. gr. Ελλην έγω, I am a Greek,—τὰ τών φίλων κοινὰ,—Σιμωνίδη οὐ βάδιον άπιστεῖν,—σοφός γὰρ καὶ θεῖος ὁ ἀνήρ.

Obs. 7. Some words are seldom construed otherwise, than in this elliptic manner, as especially isomos, ex. gr. xàyà xáxxur śruðr iromos, tàr mà raữS' obras ixp, Demosth. and even without iyà, Lucian Catapl. 10. Kai màr iryyonràs ùn' iromos xaçaxxirSat, Soma. 6. see Heind. ad Plat. Phædr. 69. Valok. ad Phæn. 976. Homer has in the same way irodarhs, wanting, destitute, ex. gr. 11. s. 481. 1. 225. See also opeñdes, § 150. The nomin. Xeiàr and àráyan, necessity, Sims, right, are used in the same manner as impersonals, omitting iri,—it is necessary, it is right: ed xai roữro àráyan; is not this also needful? See Heind. ad Plat. Gorg. 68. The verbal adj. neut. rise is used in the same way in the nomin., ex. gr. wention, "faciendum est," one must do, it must be done. See § 134. 10.

The nomin. absolute is different ; stated below § 145. Obs.

§ 130.—Object.—Oblique Cases.

1. The person or thing, on which an action is performed, or to which that action refers—the object—is always in one of these three cases, gen., dat., accus., which on that account are called dependent, oblique cases.

2. The proximate object, or necessary relation of the transitive verb, without which this verb cannot be conceived, commonly is in the accus., $\lambda \alpha \mu \beta \dot{\alpha} \nu \omega \tau \dot{n} \nu \dot{\alpha} \sigma \pi i \delta \alpha$, I take or seize the shield; but the remote object named along with the accus. and with intrans. verbs, is connected by a prep., $\lambda \alpha \mu \beta \dot{\alpha} \nu \omega \tau \dot{n} \nu \dot{\alpha} \sigma \pi i \delta \alpha \dot{\alpha} \dot{\sigma} \tau \sigma \ddot{\nu} \sigma \alpha \sigma \sigma \dot{\alpha} \lambda \sigma \nu$, I take the shield from the nail; Eornxa èv $\tau \tilde{\rho}$ èdá $\phi \epsilon_i$, I stand on the ground.

3. The relations of more remote objects, which return most frequently, are generally expressed by a mere *casus*, which in the European languages, which have cases, is chiefly the *gen*. and dat., ex. gr. I give the money TO the man, he assured me or his benevolence.

4. But languages differ greatly in this respect; what is expressed in one by one case, is rendered in another language by another case; and very frequently one language employs a *prep.*, where the other simply uses a case, or some may use either the *prep*. or the *casus*: *ex. gr.* in English, *I gave the letter to him*, or *I gave to him the letter*.

Obs. 1. This must be steadily kept in view to form a correct judgment of the nstances, where a relation is expressed in Greek by a case, which in the English and other languages requires a prep. These instances are commonly explained, as if there were a prep. omitted, which formerly governed that case. This may often explain such a sentence, but it is by no means necessary that such a prep. should always have been actually employed in that connection, and that it was omitted only for brevity's sake; and very often it is not even possible to specify the exact Greek prep., which in that instance governed precisely that case. It will, therefore, suffice to bear such a prep. in the mind, and to assume that it is comprised in the form of the casus. All the three oblique casus are used in Greek in the way stated in the following Sections.

5. Nothing, however, is more common in the ancient languages, (and it may be considered as one of their fundamental principles,) than that, whenever the object has already been named, and the reference to it is abundantly apparent from the verb itself, they do not express either of the two objects, (just as in other instances they do not express the subject and the pronoun possessive,) and thus avoid that multiplicity of pronouns, which greatly obstructs our modern languages. It will be sufficient to direct the attention of the learner to this particular nature of the ancient languages with the addition of a) few examples: 'Ev 3 δ' αν των φυλων ωλείστοι ώσιν ανδριχώτατοι, επαινούσιν οί ωολίται, (here we must mentally supply rairny before imaivouous, Xenoph. Hell. 3, 4, 3.) Ἐπαγγειλαμένου τοῦ ᾿Αγησιλάου τῆν στρατείαν, (when Agesilaus offered himself to command the army,) διδόασιν οί Λακεδαιμόνιοι (viz. αὐτῷ) δοαπερ ήτησεν : - Athen. 339. *Ον ήν ἴδη, τὰs xeieas our apézeras (viz. auroi.) But in this, as in all other instances, where it produces an emphasis, or harmonious fulness, the pronouns may be equally well used.

Obs. 2. Another kind of omission of the object is that of the reflective iavriv, iµavriv, &c. which may take place or be understood, whenever a verb, which else is altogether transitive, becomes intrans. in particular combinations, as, for instance, several compounds of äµuv, to lead, where the intrans. idea of going is the fundamental meaning, commonly, however, with the accessary idea of going with pomp, or in a crowd, ex. gr. Exizient ris idei, newsigned yours rei rugarnov, he went out of the road, when

BYNTAX.

the tyrant approached, (as if it were, moved lowards him.) Such cases belong to Dictionaries, and we must remember 1.) not to be too ready with this explanation, and not to adopt it in prose-writers in particular, but when we are fully convinced that the phrase in question is really customary; nor 2.) ought we to consider the omission of *lawriv* as necessary in every instance, since in a great many verbs the assumption of their primitive, immediative, and causative signif. (according to § 113. 2.) is the most philosophically correct, ex. gr. in $\delta e \mu \tilde{\mu} v$, to rush forth, excite.

Obs. 3. Properly it is only the part. of a verb, which can be construed with the same case, as that verb governs. Subst. and adj. derived from a verb, convert the case of the latter into the gen., or necessitate a circumlocution. But we frequently find in the Attic Writers the accus. as well as dat. of the verb joined to the noun with a peculiar energy and precision, ex. gr. $\dot{a}xo\lambda coSnrucés \tauin, prone to, \dot{n}$ ix $\dot{a}x\phi$ duriunce, the action of distributing to each, $x cost, \dot{a}xo\lambda coSnrucés \tauin, prone to, \dot{n}$ ix $\dot{a}x\phi$ duriunce, the action of distributing to each, $x cost, \dot{a}xo\lambda coSnrucés \tauin, prone to, \dot{n}$ ix $\dot{a}x\phi$ duriunce, the action of distributing to each, $x cost, \dot{a}xo\lambda coSnrucés \tauin, prone to, \dot{n}$ ix $\dot{a}x\phi$ duriunce, the action of distributing to each, $x cost, \dot{a}xo\lambda coSnrucés \tauin, prone to, \dot{n}$ ix $\dot{a}x\phi$ duriunce, the action of distributing to each, $x cost, \dot{a}xo\lambda coSnrucés \tauin, prone to, \dot{n}$ ix $\dot{a}x\phi$ duriunce, the action of distributing to each, $x cost, \dot{a}x cost, for a display to strangers g$ $<math>-\tau \dot{a} \mu vise a \phi corres dots, one who meditates on superhuman things, Plato Mool. 2. from$ $<math>\phi corride on georetic dots, which had occurred, Plato Alcib, II. 7. (usually <math>\dot{a}rhxoost, \dot{a}ras' ross.)$ The adj. if across is always construed in this manner, and hence combined with the verb subst., it signifies to deny, and, (like $\dot{a}cost, \sigma su, \dot{a}ros, \dot{a}ros \lambda irost, is and rows, \dot{a}rost, \dot{a}rost, \dot{a}rost, ex. gr. draws \mu draws iros drow \lambda irost, for us drows \lambda irost, for a display to state the devices are actions and the accus, ex. gr. draws \mu draws iros drow \lambda irost, for us and the accus, ex. gr. draws have a vise drow \lambda iros, hour also the accus, ex. gr. draws have a vise iros drow hiros, heat for a draws have a vise a vise a vise a vise drive draws, for a vise a vise a vise of the draws and the cordinates and the vise subst. It also the accus, ex. gr. draws for a vise iros draw hiros draws iros draws iros draws are accus, ex. gr. draws iros draws iros dra$

Obs. 4. Many verbs may be construed either with an object, or in its stead with another sentence or proposition by means of a conjunction. Sometimes both constructions are found together with one verb, Plato Gorg. 77. Kai χεήματα παρασχινώζονται καὶ φίλους, καὶ ὅπως ἐν ῶσιν ὡς πιθανώτατοι λίγιιν, Rep. 6. p. 496. Τῶν πολλῶν ἱπανῶς, ἰδόντις τὴν μανίαν, καὶ ὅτι οὐδιὶς αὐτῶν οὐδιν ὑγιὸς πράττικ

§ 131.—Accusative.

1. The most natural use of the *accus*. to denote the proximate or immediate object of the *verb*, (§ 130. 2.) requires no further explanation. We will merely state the instances, in which the Greek deviates in this respect from other languages.

Obs. 1. Individual instances, where the object is in the accus. in one language as proximate to the verb, and in the other as more remote in the gen. or dat., or construed with a prep., can be learned only by practice, and from Dictionaries; as, for instance, to imitate a person requires in German (nachahmen) the dat., while in Greek, Latin, French, and English, it governs the accus., ex. gr. $\mu\mu\mu\bar{u}\tau$ eu $\tau\dot{v}$ 'Heanlie, imitatur Herculem; or when we say in English, he suore by the Gods, the Greek has $\tau\dot{v}s$ Subje $\tilde{\omega}\mu\sigma\sigma v$. The following are a few of those Greek verbs, of which the government differs from that of the same verbs in German: $z_0\lambda aziuin$, to flatter, $\lambda az Savin (\tau n \dot{a}_1)$ to be concealed from, $\dot{a}duziv$, to do injustice to, $\dot{\omega}\phi t\lambda iv$ to be useful to, $\beta\lambda a\tau \tau iv$, to hart, $\dot{a}\tau s\dot{d}u\dot{d}e\dot{a}zzin (\tau n \dot{a}_1)$ to run away from; all of which govern the accus. in Greek.

2. Verbs, which properly have no transitive signif., (verba neutra, intransitiva,) may sometimes be taken in a transitive sense, and then govern the accus., ex. gr. of $\beta \in \tilde{i}v$, to flow, you may say in Greek, as $\pi \eta \gamma a$ $\beta \in \eta \circ \eta \circ \eta$ $\gamma a \lambda a \chi a \lambda \mu \in \lambda i$, while we should say,

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the fountains overflow with milk and honey. There is no difficulty in such cases, which belong to the Dictionaries.

Obs. 2. Even the predicate with the verb inc. sometimes has such an additional kindred accus., ex. gr. $\Delta u \bar{\nu} \lambda i \bar{\rho}$ is: $\tau \partial s$ $\mu u \gamma i \sigma s$; $\Delta u \bar{\nu} \lambda i \sigma s$. The excellence of such expressions becomes eminently conspicuous by the fruitless attempt to render them as energetically in other languages. In verbs, which actually are trans., this construction mostly is contrary to logic, but by no means obscure or difficult to be understood, as $\dot{u}\gamma vour \ddot{u}\gamma vour a i z \chi i \sigma m$.

4. The Greeks also use the accus. in several phrases for the more remote object; for instance, the proximate object of $\varpi_{0i\epsilon\bar{i}\nu}$ is the action, of $\lambda \dot{\epsilon}\gamma_{\epsilon i\nu}$ it is the words; the more remote object of both is the person, to whom something is done or said: nevertheless the Greeks always say $xax\bar{\omega}s \ \varpi_{0i\epsilon\bar{i}\nu} \ \tau_{i\nu}a$, to do harm to any one, $xax\bar{\omega}s \ \lambda \dot{\epsilon}\gamma_{\epsilon i\nu} \ \tau_{i\nu}a$, to speak ill of one. But there are also many verbs, which may be conceived as having two different relations, both as proximate objects, and consequently both in the accus.; ex. gr. to wrap, I wrap the child (up in a cloak,) and the cloak (round the child.)

5. These two cases explain the peculiarity, that all such verbs in Greek often have the two relations at once in the same sentence in the accus., or to use a shorter expression, that they govern two accus., of which one in most instances denotes the person, and the other the thing, to which the action refers; ex. gr. τi woinfow wiróv; what shall I do to him? wolld dyada the other is the shall I do to him? wolld dyada the other set of the same is observed with artem :---) $\Theta n\beta a ious \chi enumera non the same is observed with$ $the verbs ' to clothe,' and to ' take away:' ivduein tiva to <math>\chi_i \tau a van$ indefinition of the same is observed with $the verbs ' to clothe,' and to ' take away:' ivduein tiva to <math>\chi_i \tau a van$ indefinition of the same is observed with $the verbs ' to clothe,' and to ' take away:' ivduein tiva to <math>\chi_i \tau a van$ indefinition of the same is observed with $the verbs ' to clothe,' and to ' take away:' ivduein tiva to <math>\chi_i \tau a van$ indefinition of the same is of the same is observed with $the verbs ' to clothe,' and to ' take away:' ivduein tiva to <math>\chi_i \tau a van$ indefinition of the same is observed with $the verbs ' to clothe,' and to ' take away:' ivduein tiva to <math>\chi_i \tau a van$ indefinition of the same of the same is observed with $the verbs ' to clothe,' and to ' take away:' ivduein tiva to <math>\chi_i \tau a van in the same is observed with the verbs ' to clothe,' and to ' take away:' induces on one;) iv the$ $induces <math>\chi_i \tau a van a$

areoregninaues: — and routo un avayuage $\mu \in :$ — or anough un as equivalent to units of the second desire, and the second contents of the second contents.

6. The accus. is a still more remote object, when, as is frequently the case in Greek, it denotes only a part, circumstance, or more definite object, to which a general assertion is limited, ex. gr. xalos eori to supa, (he is handsome in his body.) he is of a fine figure ; wolds ands, swift-footed ; woven the body.) he is of a fine figure ; wolds ands, swift-footed ; woven the legs ; alyw tas yrddows :- Daumastry ta oxin, to feel pains in the legs ; alyw tas yrddows :- Daumastry ta oxin, to feel was a Syrian by birth, (by his country.) Sungarns towne, Socrates by name. The names of fights and games are also construed in the accus. with the verbs referring to them, as deament to oradion, ying 'Olimana, eorequiredant fights.

Obs. 3. This is the well-known Greek construction so frequently imitated by the Latin Poets; ex. gr. ' os humerosque Deo similis.' In English this often requires a prep. like by, &c. and even in Greek the prep. xarà is frequently used in such cases with the accus.: hence the Commentators often supply xarà in such instances, as if it had been omitted. But it is better for the learner to accustom himself to consider the accus. by itself as the case of the more remote object in Greek : see § 130. Obs. 1. (See the same construction in the pass. § 134. Obs. 2.)

7. But even verbs, which never have subst. of this kind in the accus., take this case, whenever there is, instead of the definite object, a pronoun, or any other general expression, ex. gr. τi $\chi \rho \tilde{\omega} \mu \alpha i \, \alpha \dot{\sigma} \tau \tilde{\varphi}$; what use shall I put it to? où oida, $\delta \tau i \sigma oi \chi \rho \tilde{\omega} \mu \alpha i$, properly, I do not know what use I shall put you to, i. e. what I am to do with you; $\varpi \dot{\alpha} v \tau \alpha \varepsilon \dot{\sigma} \dot{\alpha} \iota \mu o v \varepsilon \ddot{v}$, to prosper in everything, and the like.

Obs. 4. This also (viz. Text 6. and 7.) explains the two accus. in those cases, where not the person, but the thing, is the more remote object, as, for instance, in phrases like, The in MagaSan $\mu d\chi_{MP}$ role $\beta ag\beta dgeos isizers: -- viz <math>\mu i_{MP}$ is a $\delta \rho i_{MP} \delta_{MP}$ is $\pi i_{MP} \delta_{MP}$ is $\pi i_{MP} \delta_{MP}$ is the singured me in many things. In some of the verbs mentioned above (5.) as $\delta_{1}\delta_{MP} \delta_{MP}$, is δ_{0} in many appear doubtful whether the person or thing is to be considered as the more remote object; the most natural supposition, however, is that both objects were primitively considered as equally proximate.—See about the accus. with the pass. and middle voice, § 134. 135.

8. Hither belongs also the accus., which, as in Latin and German, expresses the duration of time ; ex. gr. πολύν χρόνον παρέμεινεν, he stayed away a long time with him ; καθήντο ἐν Μακεδονία τρείς

¹ But this does not mean that all such verbs, or that the above verbs are always constructed in this manner. We only direct the attention of the learner to constructions, which are general, or attended with some peculiarity. The use of any verb in particular must be learned from individual study, and from consulting good Dictionaries.

öλους μñyas, they tarried three whole months in Macedonia; (τὰ πολλὰ καθεύδει, and the like, are stated above, § 128. Obs. 4.) The measure of a distance is likewise stated in the accus., ex. gr. ἀπέχει δέκα σταδίους, it is at the distance of ten stadiums.

Obs. 5. The accus is sometimes added to a proposition as an apposition, when its meaning is tantamount to which is or will be, ex. gr. R. w. 735. \vec{n} ris ' $\Lambda_{\mathcal{K}audov}$ 'Pi ψ_{su} (abrov) and nucleon and nucleon and the state of the

§ 132.—Genitive.

1. The proper use of the *gen*. with another *subst*. is shared by the Greek with other languages. We shall, therefore, state only its accessary significations, and especially when it is joined to *adj*., *verbs*, and *adverbs*.

2. The fundamental idea of a gen. is that of derivation, proceeding from; it has the import of the prep. of or from and out of.

Obs. 1. This principle is of the utmost latitude with Poets; hardly any combination, requiring in common language and or if, may not be rendered by Poets in the gen. only, Arat. 185. of a line, model: is model within, from one fuoi to the other.

3. But, though the Greek language uses merely the gen. in many instances, in which other languages require a prep., it does not follow that this same prep. always is omitted, or understood in Greek. On the contrary, when we occasionally meet with such a prep., it ought to be considered as having been added only for the sake of distinctness.

4. The gen. then is employed in Greek,

1.) with most verbs denoting freeing, keeping off, desisting, deviating; ex. gr. ἀπαλλάττειν τινὰ νόσου, to free one from a disease; εἴργειν τινὰ τῆs ᢒαλάσσηs, to keep one off from the sea; ϖαύειν τινὰ ϖόνων, (properly to make one cease having pains or troubles,) to put an end to one's troubles, (to give him repose,) λήγειν τῆs ᢒήgas, (to have done with wild beasts,)

² The accus. ἀμφότιεα is very different. See § 150.

to leave off the chace; $\dot{\alpha}\mu\alpha\rho\tau\epsilon\bar{i}\nu$ odoü, (to miss one's way;) $\deltai\alpha\phi\epsilon_{\rho\epsilon\nu\nu} \tau \tilde{\omega}\nu \tilde{\alpha}\lambda\lambda\omega\nu$, to differ from the others; $\ddot{\alpha}\rho\chi\omega\nu \dot{\alpha}\gamma\alpha\partial\sigma$ ouder $\deltai\alpha\phi\epsilon_{\rho\epsilon\nu} = \pi\alpha\tau\rho\delta s$ dyadoü, (see about this ouder § 131. 7.)

2.) With expressions denoting selection or choice, exception, and in general portion or part of a whole, consequently,

a.) with adj. and pronouns, when they serve to separate or distinguish an object from others; ex. gr. $\mu \dot{\phi} vos$ $\dot{a}v \partial_{\xi} \dot{\omega} \pi \omega v$, the only one of all men; $\dot{o} \dot{c} \delta \dot{c} \dot{s}$ ' Ellipsi to one of the Greeks; \dot{o} of $\varphi \dot{\phi} vi \mu oi$ $\tau \tilde{\omega} v$ $\dot{a} v \partial_{\xi} \dot{\omega} \pi \omega v$, properly the sensible part of mankind, i. e. barely sensible people; $\tau \tilde{\omega} v$ $\dot{a}v \partial_{\rho} \tilde{\omega} v$ $\tau \sigma \tilde{s} \times \alpha \lambda \sigma \sigma \tilde{s} \times \dot{a} v \sigma \partial_{\sigma} \tilde{s}$ $\dot{s} \sigma v \sigma \tilde{v} \tilde{v}$ $\dot{s} v \partial_{\rho} \tilde{\omega} v$ $\tau \sigma \tilde{s} \times \alpha \lambda \sigma \tilde{s} \times \dot{a} v \sigma \partial_{\sigma} \tilde{s}$ $\dot{s} \sigma v \sigma \tilde{v}$ $\dot{s} v \partial_{\rho} \tilde{\omega} v$, \dot{m} $\dot{s} \sigma v \sigma v$ $\dot{s} v \partial_{\sigma} \tilde{v}$, in which of the (different) tribes, i. e. in which tribe.

Hither belong also naturally all superlatives; ex. gr. ή μεγίστη τῶν νόσων ἀναίδεια:----κτημάτων ϖάντων τιμιώτατόν ἐστιν ἀνὴρ Φίλος συνετός τε καὶ εὖνους.

Obs. 2. Just as in the proposition expressed in the pl. of φεδημω των άνθεώπων, the genders agree, so they do in the sing., when part of a whole likewise in the sing. is to be expressed. This part, then, is not in the neut. gender, but in the gender of the word expressive of the whole in the gen., ex. gr. ή πολλή της Πελοποντήσου, most part or the greatest part of the Peloponnesus; δ ήμωσυς τοῦ χρόνου, half of the time; and also with superlatives, ex. gr. ή δεθοτάτη της σχύψως, the most correct investigation, Plato Crat. 18.

Obs. 3. The phrase dustratos sautoŭ ho9a, you were superior to yourself, is likewise conformable to this rule.

b.) with adverbs of time, and adverbs of place, considered as parts of a more extensive time or place, ex. gr. τρίs της ήμέρας, three times a day; δπότε τοῦ ἔτους, at what time of the year? ∞οῦ γῆς ἀφικόμην; whither on earth have I got? (like the Latin ubi terrarum?) ϖανταχοῦ τῆς ἀγορᾶς, everywhere in the market; ϖόββω τῆς ήλικίας, far advanced in years.

Obs. 4. Hither belongs also the expression, Eis τοῦτο ἀναισχυντίας πεοβίβηπι, to this degree of impudence :---περὸς τοῦτο χαιροῦ πάριςι τὰ πράγματα, to this crisis are matters arrived, and the like.

c.) with a limitation to a part or portion, $\mu \in \tau = \sigma \tau i$ µou $\tau \vec{\omega} v = \sigma \alpha \gamma \mu \dot{\alpha} \tau \omega v$, I have a share in the affairs of the state, am a partner in the business; and hence in all expressions, where the idea of a part or share is understood, or can be supplied, ex. gr. $\xi \delta \omega x \dot{\alpha}$ ou $\tau \tilde{\omega} v \chi \rho \eta \mu \dot{\alpha} \tau \omega v$, I have given to you of my money, (viz. some or part of my money,) and xartava vis xeqaxis; (properly I am broken in part of my head,) i. e. I have a fracture in the head '.

d.) in verbs denoting eating, drinking, and enjoying in general, or deriving a benefit from, whenever the thing enjoyed is mentioned; ex. gr. is dienv $x \rho \in i$, to eat meat, wiven üdaros, to drink water, (is dienv $\pi a x \rho \in a$, would signify to eat the meat up, and wiven ödap might mean ' to drink water habitually,' ' to be a water-drinker;') is oradient tivos, to enjoy something, (French jauïr de,) orivas dai rivos, to derive benefit from.

3.) The gen. is further used to denote the material or stuff of which something consists, ex. gr. στέφανος δαχίνθων, a garland of hyacinths, or made of hyacinths; ex. gr. ενός λίθου ωᾶν πεποίηται, the whole is made of one stone.

4.) The circumstances or peculiarities, on which things are, as it were, dependent, are expressed in the gen. déviger $\varpi o \lambda \lambda \tilde{\omega} v$ $\tilde{\epsilon} \tau \tilde{\omega} v$, a tree of many years (standing;) by yar aziwharos $\mu \epsilon \gamma a \lambda o v$, for he was of great distinction, of high rank.

5.) The following kinds of words are generally construed with the gen.:

1.) Adjectives derived from verbs, have the object of the verb in the gen., ex. gr. from ἐπίσταθαί τι, to understand something, comes ἐπισήμων τινδς, experienced in a thing; from ἐξετάζειν τι, to investigate something, comes ἐξεταστικός τινος, skilled in investigating any thing; οἱ πρακτικοἱ τῶν δικαίων, (from τὰ δίκαια.)

The exceptions, when the adj retains the case of the verb, are stated above § 130. Obs. 3.

2.) All words denoting plenty or want, worthiness or unworthiness, ex, gr. μες δς βορύβου, filled with troubles, full of tumult; μες δν έςι το ζην φροντίδων:—δεῖσθαι χρημάτων, to be in want of money; μέζιος τιμής, worthy of honor.

Owing to the idea of wanting, needing, deïodai in the sense

¹ We may in this way understand many instances of gen., by which a verb refers rather. indefinitely to an object, (Herm. ad Viger. 881.) especially the Homeric Sixin stilling, as if it were to run through part of the plain. Thus also the expression time row science, to go forwards, onwards, as if it were to go part of the farthermost road, Xen. Anab. 1, 3, 1. Soph. A: 731. with Lobeck's Note.—But it would be rather overstraining to explain the Homeric expressions, ex. gr. $\lambda sing \partial a_i \approx s_i \alpha_{ij} \alpha_{ij}$ were, as a part or portion, and it is probably more accurate to say of these, and other similar Poetical expressions, that the gen. in the old language denoted any general relation, whenever the proximate one was obvious of itself, pretty nearly as is the **smap** with the prep. sark and the accus.

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of requiring, asking, intreating, is construed with a gen. of the person; we are in need of the person, whom we implore.

3.) Several other verbs, especially those denoting

reminiscence and forgetfulness, μέμνημαι τοῦ χρόνου, τής αλκής ἐπιλανθάνεται,

oare, contempt, admiration, as ἐπιμελεῖσθαι,' xήδεσθαί τινος, to take care of one, όλιγωρεῖν, καταφρονεῖν, θαυμάζειν, &c. sparing, φείδεσθαί τινος,

desiring, mailevoras iniguneis.

ruling over, excelling, ἀνθρώπων ἄρχειν, ἡδονής κρατείν, περιείναι τοῦ ἐχθροῦ,

indicting, condemning, xarnyopeiv, xarayiyvaoxeiv,

but not without many exceptions and limitations; for several of these verbs may also be construed with the accus., partly in the same sense.

The gen. is likewise construed with most of the verbs, which have a relation to the senses, excepting the sight; ὄζειν μύρων, to smell of perfumes, νεκοοῦ μη ἄπτεσθαι, not to touch a dead body; roùs δούλους ἔγευσε τῆς ἐλευθερίας:—ἀκούω παιδίου κλαίοντος, I hear a child crying^{*}.

4) But it is especially

the Comparative,

which always has the object, with which the comparison is made, in the gen., ex. gr. $\mu\epsilon i \zeta \omega \nu \epsilon \mu o \tilde{\nu}$, taller than I, $\sigma \omega \phi \omega \tau \epsilon \rho \delta s \epsilon s$, $\tau o \tilde{\nu}$. didaoxalov, he is wiser than his master, $x a \lambda lov \epsilon \mu o \tilde{\nu} a \delta \epsilon s$, you sing better than I do; $a g \epsilon \tau \tilde{\eta} s \circ b \delta \epsilon \nu x \tau \tilde{\eta} \mu a \epsilon s s \epsilon \mu \nu \delta \tau \epsilon \rho o \nu$.

Obs. 6. The words älles and iriges sometimes imitate the compar.; ex. gr. älles i poũ, another than I, iriga τούτων, different from this.

² Hither belongs also the verb ie ξν τινός, to love in the sense of desiring, seeking after ; whilst φιλικ τινά is to love in the sense of having an affection for.

^{*} Answers most commonly governs the accuse of the sound, and the gen of him, who produces it ; there are, however, exceptions in both instances. See Steph. Thes.

6. In the following and similar more distant relations, a little consideration soon shews that the construction with the gen. is easily accounted for from the gen. itself, though it is a more ready explanation in grammar to assume that there is a word, and commonly a prep. omitted or understood.

1.) The more precise sense of a general expression, where we say with regard to, with respect to, Erryúrara aúr $\tilde{\psi} \,\varepsilon i\mu \tilde{\lambda}$ révous, I am very nearly related to him, (with respect to family, with regard to origin, descent,) Herod.; änaus àfférour naídar, childless with respect to male descendants; naçdéros ápaía ráµou, (ripe with respect to marriage,) marriageable; daoùs dérdeur. Hither belong also the expressions, where $\tilde{\epsilon}vexa$, on account of, because of, is usually supplied, $\tilde{\epsilon}vdau-\muovi\zeta\omega$ of rov rebrow, I account you happy, because of your disposition; oixreigw of rov nadous. Compare the infin. § 140. Obs. 1.

2. The relation of value; when the value itself, or the price may be in the gen. (genitivus pretii,) $\delta \rho \alpha \chi \mu \ddot{n}s \dot{a} \gamma o \varrho \dot{a} \zeta \epsilon w$ τ_i , to buy something for a drachm; $\pi \lambda \epsilon i sov \tau o \ddot{v} \tau o \tau \mu \ddot{\omega} \mu \alpha_i$, I esteem this of the greatest value; and the merchandise or article purchased may equally be construed in the gen. (genitivus mercis.) $\tau \varrho \epsilon \ddot{i} s \mu \nu \ddot{a} s \kappa \alpha \tau \ell \Im n \kappa \epsilon \tau o \ddot{v} \vec{n} \pi \sigma v$, he paid three minas for the horse; $\chi \rho \dot{n} \mu \alpha \tau \alpha \tau \sigma \dot{v} \tau \omega \nu \pi \rho \dot{\alpha} \tau \tau \epsilon \tau \alpha_i$, (he stipulates money for it.) he gets paid for it: see ad Plat. Meno. 28.

3.) In verbs like to seize, take, the relation to the part, by which a whole is seized, is put in the gen., $\lambda \alpha \beta \epsilon i \nu$, more commonly $\lambda \alpha \beta \epsilon \sigma \Im \alpha i$, $\tau i \nu \alpha \varpi \sigma \delta \delta s$, $\chi \epsilon i \varrho \delta s$, to seize, or take one by the foot, hand; $\tau \pi s \chi \epsilon i \rho \delta s \varkappa \gamma \epsilon$, lead him, take him by the hand, (by his hand;) $\tau \delta \nu \lambda \iota \kappa \sigma \nu \tau \pi \nu \varkappa \varkappa \kappa \rho \alpha \tau \pi \omega$, I hold the wolf fast by the ears. But $\lambda \alpha \beta \epsilon i \nu \tau i \nu \alpha \chi \epsilon i \varrho i$ means to seize one, lay hold of him with the hand.

4.) To the question when ? but only of an indefinite time of some duration, (compare § 133. 3. 4.) νυκτύς, ήμέρας ποιείν τι, to do something by night, in the day-time; πολλῶν ήμερῶν οὐ μεμελέτηκά, I have not practised for several days; ἐκείσε οὐκ ἀφικνεῖται ἐτῶν μυρίων, he will not get thither within 10,000 years, Plato Phædr. 248.

Obs. 7. In this sense the prep. $\pi_{1\ell}$, of, (Lat. de,) is sometimes omitted; Od. A. 173. Eiri di usu mareés π_1 rai vilos, where the gen. may be explained, 'this concerning my father,' for the THIS never needs to be expressed, when the thing itself follows. See the Note to Soph. Philoct. 439.

Obs. 8. Sometimes the omission of the word, to which the gen. refers, is very plain to the understanding, and easily supplied; ex. gr. in the following expressions : τοῦτο οὐχ ἴςιν ἀνδεός σοφοῦ, (exactly the French, Cela n'est pas d'un homme sage,) this is not the part, the act of a wise man; —οὐ παντὸς ἶναι, not to be every man's business, (i. e. not to be so easily done;) τῶν ἀδικῶν ἰςἰν, it is one of the unjust things, (i. e. simply, it is an injustice.) Hither belong also the instances above, 4. 2. c. d.

Obs. 9. The word σιχος, house, is most commonly omitted on putting the name of the owner or tenant in the gen.; ex. gr. sloäjus sis 'Αλxιβιάδου, we went to Alcibiades's (house.) Hence the expression is ädou, sis ädou, properly in or to the house of Hades, (i. e. in or to the shades below.)—The instances, where the article of the word omitted, (wids, χώρα, &c.) is retained, are stated above, § 125. 5.

Obs. 10. The omission is not so evident with exclamations of astonishment or sorrow, sometimes with an interjection, ex. gr. δίμοι τῶν κακῶν, alas, what misfortunes! Ξ Ζεῦ, τῆς παιουεγίας, O Jupiter, what cunning ! and sometimes without, τῆς τύχης, O fate ! (O wretched fate !) τῆς παχύτητος, O what stupidity !

See about the gen. usi, osi, &c. before their subst. instead of the dativus commodi, § 133. Obs. 4.

§ 133.—The Dative.

1. The dat. properly is the opposite of the gen., since it denotes an approximation. It is pretty nearly the same in Greek as in English, and comprises like this several relations, which are more distinctly expressed by the prep. for, towards, to, &c. and require no explanation, as douvai tive, to give to one; $i_X \Re_{go's}$ tive, hostile to one; $\pi \epsilon i \Re_{eo} \Re_{ai}$ to so volution, and the like.

2. But the *dat*. is used in Greek

1.) with verbs denoting coming together, meeting, $\delta \mu_{\mu} \lambda_{\epsilon} \tilde{i} \nu_{\tau}$ rivi, to have intercourse with one; $\mu \dot{\alpha} \chi_{\epsilon\sigma} \Im \alpha i$ rivi, to fight with one.

2.) with words, which signify equality, similarity; ex. gr. δμοιόs τινι, like one. Hence the dat. is put with

b durds, the same:

over's estive of aver's excluy, this is the same as that, similar to that.

Obs. 1. Just as we have seen above that with compar. even the indirect object of the comparison is in the gen., δ αὐτὸς also takes the dat., when this pronoun simply refers to a common third object; ex. gr. τὰ αὐτὰ πάσχω σοὶ, I experience the same as you; πίνειν ἀπὸ Ͽηλῆς, κατὰ ταὐτὰ, (for τὰ αὐτὰ,) τοῦς βείφισιν, to suck the breast as infants; Θησιὸς κατὰ τὸν αὐτὸν χρόνον Ἡρακλῶ γινόμινος, Theseus, who lived at the same time as Hercules. But here too ambiguities may arise, as τὰ αὐτὰ λίγω ἐκείνφ, I say th esame to him, or the same as he says.

3.) with words denoting any action, which has a tendency to be useful or hurtful, (dativus commodi et incommodi,) see Obs. 2. 3.

3. The dat. further denotes

1.) the tool or instrument⁴ used. The Greeks say in general χφήσθαί τινι, (to make use of;) and in particular, ex. gr. πατάσσειν βάβδφ, to beat with a stick ; σμίλη πεποιημένον, made with a chisel ; τιτρώσχεται βέλει is τον ώμον. Add to this that, wherein or whereby one is or does something ; ex. gr. τή μèν έξουσία τυςαννεί, ταΐs δ' εθεργεσίαιs δημαγωγεί, by his power he is a ruler, but by his kind acts a leader of the people ; πασι τοΐs τοιούτοιs, (the virtues of the Lacedemonians having previously been enumerated,) παΐδα ἂν ήγήσαιο σαυτόν, Plato Alcib I. 38.

2.) the manner, Ταῦτα ἐγένετο τῷδε τῷ τρόπῳ, this happened in this manner; δρόμῷ παρῆλθεν, he came up running; μεγάλῃ σπουδῆ πάντα ἐπράττετο.

3.) the cause, φόβφ ἔπραττον, I did it from fear; χάμνειν νόσφ τινὶ, to be afflicted with sickness; ἀλ.γεῖν τινὶ, to be in pain, grieve about something; τέθνηχεν ἀποπληξία:—οὐ γὰρ ἀγροικία πράττω τοῦτο.

4.) a fixed definite time, Παξήν τη τείτη ήμέζε, he came on the third day; τη ύστεχαίε την βουλην έκάλουν, on the following day they assembled the senate.

Obs. 2. The dativus commodi et incommodi comprises that relation, which is expressed by the dat. of almost all languages, such as it is, for instance, in Homer's ärea of zarà KhūSis-yineulis ingen (zar-ingen) what the fates spun for him, (good or bad,) at his birth; Musslaw rords alour irilaus, Soph. for the sake of Menelaus we proceeded on this voyage. On this basis rests also the lighter dat. commodi et incommodi, which is added in relation to the design or will of a person, ex. gr. 'Esudar rázira abrois of saidis rà heropena Evicori, as soon as her children would have been sufficient here, but the abtois refers to the expectation of the parents. The dat. likewise refers to the feeling or sentiment, which an action excites in one, Plato Lys. 'H μήτης iq or rowin o, to av Bourn, is abon parketos is, here that thou mayest be happy ! was enough for the understanding, but the worn is superadded for the feetings : and it is the same on speaking of a prejudice, Plato Sophist. Of marifes robs sing maganu-Sourrai, örar aurois izamagráras, where we must not seek in the aurois the precise direction of the trespass (against them, to their prejudice,) but merely a collateral relation to the feelings of the fathers. It is from such passages, that we must learn correctly to understand others, where the dat. uoi, sol, &c. is inserted, in a manner particularly familiar to the Greeks, merely to interest the feelings. There is a striking instance of this apparently useless dat. in Od. 3. 569. where Menelaus is told that the Gods (564.) would send him to Elysium, Ouris' izers' Exirny, zai chin γαμβεός Διός έσσι.

Obs. 3. It is also owing to this dativus commodi that the Greeks add the dat. to

⁴ The Latins in this instance use their ablative, and thence call ablativus instrumenti what in Greek must be called dativus instrumenti, (or dativus rei intervientis.)

synthe.

§ 134.—Of the Verb.—The Passive Voice.

1. The influence of the verb in its primitive and simple form, that is to say in the *act. voice*, having been sufficiently shown in what has been observed of the construction of the *noun*, we have now only to notice the *pass*. and the *middle voice*.

2. The pass. from its nature has as subject in the nomin., whatever is as object in the accus. with the active voice. The subject or nomin. of the act. now becomes the object, by which I suffer, and when this is mentioned with the pass. in Greek, it is generally done by the help of the prep. ύπο with the gen.; δ 'Aχιλλέωs κτείνει τον "Εκτογα, is in the pass. δ "Εκτως κτείνεται ύπο τοῦ 'Aχιλλέωs, Hector is killed by Achilles.

3. Instead of $\delta \pi \delta$ the prep. $\pi \rho \delta s$ likewise with the gen., is frequently used; $\pi \rho \delta s \delta \pi d \nu \tau \omega \nu$ $\Im \epsilon \rho a \pi \epsilon \nu \epsilon \sigma \Im a$, to be respected by all jand sometimes $\pi \bar{\alpha} \rho \lambda$, Plato Symp. 175. Oinar $\gamma d \rho \mu \epsilon \pi a \rho \lambda$ so so $\varphi i a s \pi \lambda \eta \rho \omega \Im \eta \sigma \epsilon \sigma \Im a$, and if especially by the Ionians, Herod. Ei $\tau i \sigma o i \pi \epsilon \chi a \rho i \sigma \ell \nu \circ \nu \delta \lambda \rho \eta \Im \eta$, when something agreeable has been given to you by me; ibid. To $\pi o i \eta \Im \rho \delta v$.

4. But very often the pass. is construed with the dat. only, without any prep.; Demosth. Où γàp εἰs πειωνσίαν ἐπράττετο αὐτῶs τὰ τῆs πόλεωs, the affairs of the state were transacted by themi not to their own advantage :-- Μάτην ἡμῶν πάντα πονεῖτάι.-- This construction is most usual with the perf. pass. Καλῶs λέλεντα τω, it has been beautifully said by you, i. e. you have beautifully said.

Obs. 1. The Greeks make a very frequent use of this pass. construction to supply the perf. act., which in many verbs occurs little or not at all, as just new $\lambda (\lambda) = 0$ which would have been required in the above expression; see § 97. Obs. 6.—That this construction is liable to frequent ambiguities, is unquestionable, (where $\delta =$ AiAursu, you have said all-? all has been said to you?)-but a careful attention to the context easily removes the ambiguity.

5. According to the general rule it is only the nearest object, in the accus. with the act. voice, which can become the subject of the pass., and this rule is strictly observed by the German, Latin, and other languages. But as many an object, which in Greek stands with the act. in the gen. or dat., actually is from its nature its nearest object, or at least can readily be understood as such, $d\mu\epsilon\lambda\epsilon$ iv rivos, to be neglectful of one, $\pi_{15}\epsilon \omega\epsilon_{11}$ riv), to give credit to one, the Greeks allow themselves to say likewise in the pass. τd rourow $\pi p d \gamma \mu a \tau a d \mu \epsilon \lambda \epsilon$ iral with $\gamma \delta \epsilon w \gamma$. (are neglected by the Gods.) $\delta \psi \epsilon \omega \sigma n \gamma$ statistic of the liar is not credited.) whilst in German we must say, to the liar no credit is given, &c.

6. The pass. in Greek may also be construed with an accus. Whenever the act. (according to § 131.5.) has two accus., and the accus. of the person becomes the subject of the pass., the accus. of the thing continues to be used for the object of the pass.; ex. gr. of maides didárxovrai $\sigma\omega\varphi\varphi\sigma\sigma\nu\eta\nu$, the boys are taught modesty; aqaigedels the accus the has had the command taken from him.

Obs. 2. In some instances belonging to No. 6. the construction of the accus. with the pass. may also be considered in the way described in § 131. 6. where wark is usually supplied; $\pi\lambda\pi\tau\tau\mu\mu\mu$ in the supplied; $\pi\lambda\pi\tau\tau\mu\mu$ is inpuly, I am beaten on the head.—In others the verb, (like the act. according to § 131. 3.) governs even as pass. an accus., which contains the import of the verb as subst., to add an additional determination adjectively; evert supplied; $\pi\lambda\eta\gamma\lambda$; $\pi\lambda\lambda\lambda$;, he is struck many strokes.—Lastly the aor. pass. too frequently governs the accus. in its medial signif. : see § 136. 2.

8. The verbal adjectives in $\tau \not\in os$ and τos are pass. by their nature, and correspond to the part. pass. The verbal adj in $\tau \not\in os$ conveys the idea of necessity, and corresponds to the Latin part.

in dus: $\varphi_{i}\lambda\pi\tau\dot{e}\sigma_{s}$, amandus, one whom one must love, who is to be loved. The verbal adj. in $\tau\dot{\sigma}s$ corresponds in meaning and form to the Latin part. in tus, and has also the same signif., but not the same construction; for with regard to the latter it is a mere adj.; ex. gr. $\pi\lambda\epsilon\kappa\tau\dot{\sigma}s$, plaited, $s_{\rho\epsilon}\pi\tau\dot{\sigma}s$, twisted, $\pi\sigma\sigma\tau\dot{\sigma}s$, made (by labor,) $\kappa\alpha\tau\alpha\sigma\kappa\epsilon\sigma\sigma\dot{s}s$, prepared. But it generally conveys the idea of possibility or ability, like the Latin adj. in -ilis, in German bar:—for instance, $s_{\rho\epsilon}\pi\tau\dot{\sigma}s$, versatilis, (drehbar,) 'flexible,' $\delta\rho\alpha\tau\dot{\sigma}s$, visibilis, (sichtbar,) 'visible,' $\dot{\alpha}x\sigma\sigma\dot{s}s$, audibilis, (hörbar,) 'audible.'

9. Precisely on account of this their pass. nature, (the verbal adj. $\tau \delta s$, however, merely in its second signif.,) they refer in their connection to the subject of the act., which is in the dat. in the way mentioned above, at 4. ex. gr. Touro où partor èsi µou, this is not to be spoken by me, i. e. I dare not say it, 'H $\pi \delta \lambda u s$ departed oi èsu, the state must be assisted by you, i. e. you must be useful to the state. But frequently this relation, as being of a more general nature, is omitted, when the sense is, one must, one can; $\Lambda u \tau \delta s$ to to vous vous sal où set subjects a vous be abolished, and not permitted to be valid.

10. The neut. $\tau i \circ v$ in this way, with or without $i \varsigma i v$, corresponds to the Latin nomin. neut. in dum, $\lambda \epsilon \pi \tau i \circ v i \varsigma i v$, or merely $\lambda \epsilon \pi \tau i \circ v$, it must be said, one must say; it then assumes all the relations and connections of the verb, ex. gr. $d \rho \epsilon \tau n v i \epsilon \rho a \tau i \circ v \sigma v$, one must endeavour to be virtuous; $\tau \sigma i s \lambda \delta \gamma \sigma i s \pi \rho \sigma \sigma \epsilon \tau i \circ v \sigma v v \sigma v$, one must apply the mind to the speeches; $\tau a v \tau a \pi a v \tau a \pi \sigma i n \tau i \circ v \sigma i v$, all this must be done by me, I have all this to do. The corresponding use of the neut. $\tau \delta v$, (but without any such verbal connections,) is, ex. gr. $\beta i \omega \tau i \circ v i \in can live$; $\tau \sigma i s \sigma i x \epsilon i \epsilon v i \circ v \delta i s i$, who cannot go out, Hesiod. Θ . 732.

Obs. 3. The Attics employ the verbal ries in the same sense in the pl.: βαδιτία, it is necessary to go; συνικποτί iτ] την τρύγα, the less must be drunk along with it. See Anom. πίνω. (Compare also § 129. 1.)

Obs. 4. Another Attic peculiarity is the verbal adj. in σίαν, which, as it were by virtue of its intrinsic meaning διι, sometimes has the subject of the act. in the accus. instead of the dat., Plato Gorg. 507. Τὸν βουλόμινον εἰδαίμονα εἶναι σωφορούνην διωκτίον καὶ ἀσκητίον, (Heind. ad Plat. Phædr. 128.)

Obs. 5. Verba deponentia (§ 113.) being also employed passively in some of their forms, also give verbal adj. in the same sense, as if they came from regular actives; ieyáζoµaı, Iwork, ieyasin, what can be worked or is worked, ieyasin, one must work, the work must be done. Even in some verbs, whose pass. or med. assumes a signif., which may be considered as a new simple meaning, and as active, the verbal adj., in some current or familiar connections, also has both meanings, that which proceeds from the real active, and that which proceeds from the pass of med, ; viering, one must convince, from milow; and one must obey, from miloua.—But it is very remarkable that in reinouan, (I turn to, go to,) the aor. 2. pass. ireánn forms a particular verbal adj. in this sense reannior.

§ 35.- The Middle Voice.

1. Before we enter on the use of the *middle voice*, we must first distinguish its signif. from its form, because the particular meanings of the *pass* and *middle voice* are not regularly distributed even among those tenses, which have a double form, and the **MIDDLE VOICE** does not always immediately convey a distinct idea of its form and signif. But with regard to syntax, the Greek verb called medium or middle voice is a verb, which along with a pass form, has a medial signif.

Obs. 1. Hence the aor. pais., which, is we shall presently see, has in many verbs the medial signif., is in all such instances comprised in the middle voice. For, though its form, according to the most general analogy, is not a pass., but an act. one, yet it is completely removed from the act. by its use, and ought to be considered as a real aor. pass., which, like other tenses of the pass., is again susceptible of the medial signif.

2. We have seen above \S 89. 1. that the main signif. of the medium is reflective, and that this very naturally proceeds from the pass. A verb has a complete reflective signif., whenever the subject of that verb is at the same time its nearest object, which in the act. stands in the accus. Thus, for instance, of *house rive*. I wash any one, the pass is $\lambda o \tilde{v} \mu \alpha_i$, I am washed, and this as medium means I wash myself or bathe. Again andry yeir, andry East rivà, to strangle, hang one, medium andyxeo Sai, andyžao Sai, to hang one's self ; -- anizerv, anoryeiv, to keep off, medium anizer San; to keep one's self off, abstain from. But it must be remembered that this first and proper meaning, though apparently the basis of the use of the middle voice, constitutes a real medium in a very limited number of such verbs only, as commonly occur in this reflective sense, viz. besides the above-mentioned verbs, chiefly those which denote an usual operation on one's own body, like clothing, cleaning, shaving, brushing, crowning, &c. When the same relation is to be expressed in any other verb, it can be done only by means of the reflective pronoun imaurior, Eaurier, &c.,

3. The reflective sense may very often easily be conceived an a new simple meaning, that is to say, as not reflected on the subject; στέλλειν, to send, στέλλεσθαι properly to send one's self to some place, i.e. to travel, and thus the medium in several verbs.

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becomes a real intrans. ; $\pi a \delta \varepsilon_{1} v$, to set at rest, $\pi a \delta \varepsilon_{2} \partial a_{1}$, (to set one's self at rest,) to cease, desist; $\pi \lambda \dot{a} \zeta_{\varepsilon_{1}} v$, to cause to wander, $\pi \lambda \dot{a} \zeta_{\varepsilon_{2}} \partial a_{1}$, to wander; $\varepsilon \dot{a} \omega \chi \varepsilon \tilde{i} v$, to regale, $\varepsilon \dot{a} \omega \chi \varepsilon \tilde{i} \partial a_{1}$, to feast, &c.

Obs. 2. These media bear the same relation to their act. verbs as the immediative verbs do to the causatives; hence there are some passivo-media, which having such a simple signif., appear exactly like deponents, as γιύσμαι, I taste, σήπομαι, I rot, iλαμμαι, I hope, of which the actives, which soldom occur, can be expressed only by a circumlocution with causing to : γιύω, I cause to taste, give to taste; σήπω, I cause to rot, make putrid; iλπω, I cause to hope, give hopes. See also μαίνομαι in the Anom.

4. But the medium also becomes a trans. just as easily. For exactly as the pass. frequently has, (according to \S 134. 6.) an accus. as object with it, so has the medium. This is most readily the case, when, as in the pass., one of the objects of the active continues with the medium ; evolution Tive XITENA. to put a coat on one, med. evoloardai yitava, to put a coat on one's self. But the medium may also have an object of its own, when a new meaning, as we have just seen, arises from the reflective action of the verb, which is conceived as transitive; περαιούν τινά, to carry over, (across a river,) med. περαιούσθαι, (properly to carry one's self over.) to cross over, pass ; hence it then has the river in the accus., περαιούσθαι τον Τίγριν, to cross the Tigris :--- Φοβείν τινά, to frighten any one, OoBeioSau, (properly to frighten one's self.) to fear, likewise possistar rows deous, to fear the gods; rither, to pluck, rinherday, to pluck one's self, pull out one's own hair ; and as this is an action, by which one mourns over a person, rinher Sai Tive, to mourn over any one (by pulling out one's own hair.)

5. In all the instances mentioned, the medium arises from the usual trans. construction of the act. with the accus. ($\phi \circ \beta \circ \tilde{\upsilon} \mu \alpha i$, for $i\gamma \omega \phi \circ \beta \delta \tilde{\upsilon} \mu \epsilon$.) But just as, (according to § 134. 5. 7.) the pass. proceeds sometimes from the construction with the more remote object, namely the dat., so does the medium; and the other object, which was in the accus. with the act., is put in the accus. also with the medium, ex. gr. $\pi g \circ \sigma \sigma \delta \tilde{\upsilon} \sigma \sigma i$, is put in the accus. also with the medium, ex. gr. $\pi g \circ \sigma \sigma \delta \tilde{\upsilon} \sigma \sigma i$, to acquire something for any one, (ex. gr. a country for a state,) $\pi g \circ \sigma \sigma \sigma \delta \sigma \delta \sigma i$ τ_i , to acquire for one's self, appropriate to one's self; $\lambda \dot{\upsilon} \sigma \sigma \sigma \delta a i \tau n$ $\zeta \dot{\omega} \nu n$, to lossen one's girdle, $\lambda \circ \dot{\upsilon} \sigma \sigma \sigma \sigma a i \tau n \nu se \phi \alpha \lambda n$, to wash one's own head.—And of the middle voices of this kind, there are several, which, for us at least, have a new simple trans. signif.; $\pi \circ \rho i \zeta \varepsilon \sigma \sigma a i$ τ_i , to procure something for one's self, i.e. to acquire something.

Obs. 8. Hither belongs the difference between Silva vous, to impose laws, (properly said only of a deepotic ruler, who is not subject to the laws,) and SioSa vous, to propose laws, (said of a state, which gives to itself its own laws, or of a ruler who submits to his own laws.) This difference, however, is not always strictly observed by the Greek Writers.

6. Thus the most common signif. of the medium is that of the act., with the addition that the action is for the speaker or agent himself. And a verb, which has two accus. in the act., may retain both in the middle voice; αἰτῶ σε τοῦτο, I ask this of you, (leaving it undetermined whether it be for me, or for another person,) but αἰτοῦμαί σε τοῦτο, (positively,) I request this of you for myself.

7. In general any distant reference of the action of the verb to the subject may be expressed by the medium; $i \pi o \chi \in \tau \in i \omega$, I conduct the water up by means of pipes, $i \pi o \chi \in \tau \in i \omega$, I draw to myself; $\chi \lambda a i \in v \tau a \pi a \Im n \tau i v o s$, to be wail the sufferings of any one, $i \chi \lambda a v \sigma a \mu n$, I be wailed my sufferings; $\sigma v \mu \mu a \chi o v \pi o i \in i \sigma a$ $\tau i v a$, to make an ally or confederate of any one, and the like; $\chi a \tau a \sigma \tau n \sigma \sigma \sigma a i \phi v \lambda a \pi a s$, to place guards over one's own effects; $a i \in v \tau i$, to lift something up, $a i \in \sigma \Im a i \tau i$, to lift up something with the view to keep it; $\epsilon v \in i \sigma \kappa \omega$, I find, $\epsilon v \in i \sigma \kappa \omega a$, I find for my own use, i. e. I get, (' nanciscor.')

8. Another kind of reflective action is when something is done to me or for me by my orders, which is expressed in English by the verb ' to get,' ' to get a thing done.' Thus xeipoplas signifies I shave myself, but also I get myself shaved, the pass. xapñvai refers only to a state of passiveness, ' to be shorn,' like a sheep. Here too the more remote relation occurs ; mapari deplan rpame av, I get a table set before me ; μισθόω, I let out for hire, μισθούμαί τι, I hire for myself ; διδάξασθαι υίον, to get one's son taught ; καταδιxásai Tivà, to condemn one, xaredixasáµnv autov, as it were, I have got him condemned to my advantage, i. e. I had him cast. I won a law-suit against him. But we also meet with a medium of this kind even without any reference to the subject, when it ought to be rendered simply by the infin. act. with the verb ' to cause' or ' to get;' Cyrop. 1, 4, 18. where it is said that the young Cyrus took the arms, & 6 nannos inenoinro, which his grandfather had got made. Hence πρεσβεύω, I go as ambassador, πρεσβεύομαι, I send ambassadors.

Obs. 4. The above instances are sufficient to give a general idea of the *reflective* power of the *middle voice*, and to shew that the nature of the relation to the subject always is determined by the nature of the *verb*, and by the context, which must be learned by practice and comparison. But it must be observed that the relation to the subject frequently is very remote and weak, so that its designation might be omitted without impairing the sense, especially when it is pointed out by the nature

of the verb itself; and in some verbs and individual instances, the relation has completely vanished; ex. gr. idin and the Poetical idioSan are exactly the same, and so are in prose inspandium and inspandium feel, prove; $\pi ap(\chi_{10})$ and $\pi aq(\chi_{10}) San$, to afford. The medium is also often used to express some shades of meaning, or in combination with collateral signif., as in algeiv, to take, algeirSan, to select: $\lambda \alpha \beta i n$ and $\lambda \alpha \beta i n$, and others. But these instances must be particularly treasured in the memory, like other peculiarities and anomalies of the language; this requires a careful attention, because a relation may be imperceptible to us, which was instantly perceived by the Greeks.

Obs. 5. But it must not be supposed that there actually is a middle voice for every verb, which from its nature and signif. is susceptible of one. The best Dictionaries must be consulted whether a verb has a medium, and whether this medium has a particular signif.

Obs. 6. When the more remote relation to the subject is, for the sake of distinctness or emphasis, expressed by a pronoun, (like iµavvoi, iµic, &c.) the medium, if there be any, is still employed, though it is not requisite in that case. Thus Demosth. for instance (in Mid.) says, riyeaµµas iµavvo ravra, I have noted that down.

Obs. 7. The reflective signif. comprises also the reciprocal. Thus βουλιύων signifies to advise, plan, βουλιύασαι, to consult together, (but likewise, as usual in the middle voice, ' to follow one's own counsel,' ' come to a resolution,') διαλύων, to reconcile others, make pcace, διαλύωσαι, to get reconciled.

Obs. 8. But those mediums, of which there is no active verb, must be considered simply as deponents of the old pass. form, as δίχομαι, (I take,) ἰδιζάμπν, ais βάτομαι, (I am sensible of,) ἡσβόμπν.

§ 136.

1. We have seen above, § 89. that the tenses, which commonly constitute a real medium, are, the pres., imperf., perf., and plusq. pass.; and the fut. and aor. with a particular medial form.

2. With respect to this medial form, it must be observed that it has nothing whatever to do with the pass. voice in point of signif. But the aor. pass. has at the same time the signif. of the med. in many verbs; κατακλίνεσθαι, to lie down, κατεκλίθην,—ἀπαλλάττεσθαι, to get away, ἀπηλλάγην,—ἀσκηθήναι, πλαγχθήναι, (from πλάζεσθαι,) εὐωχηθήναι, περαιωθήναι, φοβηθήναι, πεισθήναι, έναντιωθήναι, κοιμηθήναι, ὀξεχθήναι, καταπλαγήναι, and others : ex. gr. Λύσας τήν πολιορκίαν ἀπηλλάγη, he raised the siege, and marched off,—κοιμήθητι, go to sleep,—ήσκήθην τέχνην, I exercised myself in that art,—κατεπλάγη τὸν Φίλιππον, he was afraid of Philippus.

Obs. 1. The medial form of the aor. in such verbs is obsolete or antiquated; in some it has a peculiar signif. : στίλλισθαι, to travel, σταληναι:—στίλλισθαι, to clothe one's self, and also to send for, στιίλασθαι.

Obs. 2. Several of these verbs, of which the signif. is rather pass., as $\phi \circ \beta \tilde{u} \sigma \Im n$, xaranhirrio Sai, might be considered as pass. verbs with an accus. (§ 134. 6.) But such passives always have a third object in the accus., while those, of which we speak, have the subject of the act. in the accus., ex. gr. 'O $\Phi i \lambda i \pi \pi \sigma s$ xarin $\lambda m \tau \tau \tau$ (frightened) adviv; if xariatáyav, in the sense of he was frightened, afraid, were a real pass., it would in this instance be, Kariatáyn dad and Alaraou,

Obs. 3. When the aor. med. is in use, the aor. pass. may also be used as the pers. of a peculiar signif. of the med.; yeapile, written, from yeapur, but also accused, from yeapurdan, yeapurdan, to accuse.

Obs. 4. The use of the fut. med., and even in some few cases of the aor. med. instead of that of the pass., has been stated above, § 113. 5.

3. That the perf. and plusq. pass. exactly like the pres. are the real perf. and plusq. med., is unquestionable from a great many examples, of which we had two in the preceding Section, 8. $i \pi \epsilon \pi o (n \tau o, and Obs. 6. \gamma \epsilon \gamma e \gamma e \mu \mu a: Cyrop. 7, 3, 14. Auvann <math>\pi a \lambda a \iota \pi a \varphi \epsilon \sigma x \epsilon u a \sigma \phi a \tau \tau \epsilon \iota \delta a u \tau a v, having long before provided herself with a sword, she killed herself, 7, 2, 12. <math>\delta \iota a \pi \epsilon \pi e \varphi a \mu a \iota, I have obtained, accomplished, Isocr. i \pi \delta \epsilon \delta \epsilon \iota \gamma \mu i v \sigma v n e i a specimen of his malice, Xenoph. Symp. 8, 25. <math>\mu \epsilon \mu \iota \sigma \delta \mu \epsilon \gamma \sigma \sigma \phi$, one who has taken a piece of land in farm, &c. See § 113. Obs. 3. and 4. compared with § 97, 5. and Obs. 5. about the perf. 2. commonly called perf. med.

§ 137.—Of the Tenses.

1. As the pres., imperf., perf., plusq., and the fut. of the Greek verb, agree in the main with the same tenses in other languages, we shall only elucidate the *aor*. and the *fut*. 3. of the *pass*.

¹ It will always be found that the pure perf., such as it has particularly maintained itself in Greek, is used only when the consequences of the performed action, or even of its ceasing, are still connected with the present time. He who says, I have known it, says at the same time, I do not know it any longer. He who says, oliver φικοδώμηκα, conveys the idea of the house being still slanding; but if he says, φικοδώμηκα, he leaves it at least undecided, and he uses the same expression, when he posilively knows that the house is no longer slanding.

positively knows that the house is no longer standing. * Thus the Greek aor. alone expresses by itself what less copious languages express by one of the other præterites, the Latin by the perf., the English by the imperf.

by which the thing, which happened, was attended, when it happened; this is done hy means of the *imperf.*, 'Orlyans de vortegov $\delta\mu$ where $\delta\mu$ is a so by means of the *imperf.*, 'Orlyans de vortegov $\delta\mu$ is again *aor.*) and so on; and if that, which was also already past, or had already happened at that time, is connected with the narrative, it is done by means of the *plusq.*

3. Thus the three other præterites presuppose some fixed time: the perf. the pres. time, and the imperf. and plusg, the time when the related occurrence took place. The gar, narrates what has occurred without any presupposition or reference. But if this be sufficiently apparent from the context, the gor. may also be used instead of the perf., and in the narrative instead of the plusa. Hence it is used most frequently instead of the perf.; Xen. Memor. 1, 6, 14. Socrates says, Tous Insaupous Tay Takas sofar, ούς έχεινοι χατέλιπον έν βιβλίοις γράψαντες, διέρχομαι, where the sense abviously requires the perf., which they have left behind in books. In every discourse, in which there is much mention made of the past, and always in such a way, that the mind connects it with the pres., the Greeks most generally use the aor. instead of the perf., which is generally used alone in our modern languages; and it is only when the speaker lays a particular stress on the time of an occurrence, that the Greek employs the perf., and in a narrative the plusq.: all this is, however, greatly influenced by euphony. The uncertainty, or indefinite notion, from which the aor. derives its name, is properly limited to the time past.

Obs. 1. The aor. is used instead of the plusq., Cyrop. 5, 1. her husband was ambassador in Bactria, ^{*}Επιμιβι δι αὐτδι δ 'Ασσύξιος πιβ συμμαχίας, had sent him, Thuo. Oi 'Αθηναξιι ιὐθὸς ἰστιδλ ἀνιχώρησαν-ζύμμαχοι ἰγίνιντο. Poets use this aor. far more frequently than the plusq. itself.

4. The time, in which the narrator states an occurrence to have taken place, must necessarily have some duration, (all were asleep, when a scream was heard,) for even when an occurrence is quite momentary, (I was just opening my mouth to call him, when he entered,) it cannot be conceived in the mind otherwise than as having commenced a moment before. Thus the idea of duration is of itself connected with the imperf., but with the aor. it is the idea of what is momentary. Hence arose a second usage in the Greek; and the imperf. was employed in the progress of a narration not as marking the same time with the aor., but as alternating with it, whenever the related occurrence is to be described as having some duration; Anab. 5, 4, 24. Toùs uèv ou mehraoràs èdéžavro oi $\beta \acute{a} \varrho \beta a \rho oi$, (they received them, MOMENTARY,) xai èuáxovro, (and were fighting with them, A DURATION,) èrei d' èvris ñoav oi $\delta \pi \lambda i \tau ai$, (as they approached, NATURAL IMPERF.,) èrpárovro, (they took to flight, MOMENTARY,) xai oi $\pi \epsilon \lambda \tau a \sigma \tau ai$ eùdùs eirovro, (pursued them, DURATION.) This often points to a difference in the sense, which is easily overlooked; for when it is said, for instance, 'O xúav èźédpaue, xai xadulártei aŭroùs, it necessarily conveys the idea of a continued barking; but if the expression be xadulártnot, it would be the barking of an instant, as momentary as the èźé- $\delta \rho a \mu \epsilon v$. The imperf. is thus constantly employed, when something, which was customary or done habitually or frequently, is related of a time, which is gone by; Milav o Kęoraviárns ñolie $\mu vás x \varrho c u v cincomentaria citoria did eat twenty minas of meat,$ i. e. used to eat.

5. The aor. is restricted, chiefly in a narration, to what was momentary at a time which is past, but of course this is not limited to what really occupied only a moment's time; it barely means that the narrator uses the aor., whenever his mind conceives the occurrence at the same time as completed, or when he wishes to describe something as momentary. But this difference between what is momentary, and what implies a duration, occurs also in the time present, and in the future. The language, however, has no double form for it in the indic., but in the dependent moods the Greek language can always make the distinction. These moods with regard to time may be considered in Greek under a double point of view: 1.) each mood has the particular time of its indic., but 2.) in the pres. tense and in the aor. the dependent moods do not mark any time whatever, (just as in English the pres. of the infin.,) and it is only when it is necessary, or as far as it is necessary, that their time is indicated by the indic., of which they are the dependents in the discourse, or the mind of the speaker or narrator. In this case there is a double form, which is perfectly indifferent with regard to time, $\tau \upsilon \pi \tau \varepsilon_{ij}$ or $\tau \upsilon \psi \omega_{ij}$, φιλής or φιλήσης, &c.; and the Greek Writers avail themselves of this double form, so as to employ chiefly the moods of the pres. tense to denote an action or occurrence of some duration, and the moods of the aor. for a momentary one. For instance, when Demosth. says, (Phil. I. p. 44.) Teinpeis nevThrovTa napaoneuáσασθαί Φημι δείν, είτ' αύτους ούτω τας γνώμας έχειν, he wants the

men of war to be immediately equipped, hence the momentary aor.; but the feeling or disposition, which he recommends by $\gamma\nu\omega\mu\alpha s$ $\xi\chi\epsilon\nu$, has some duration. Again, (p. 45.) "Iv" $\hat{\pi}$ dià tòv $\varphi\delta\beta\sigma\nu$ — $\hat{\pi}\sigma\nu\chi\alpha\nu$ $\xi\chi\eta$, $\hat{\pi}\pi\alpha\rho\lambda\omega\nu$ tauta $d\varphi\lambda\alpha\mu\tau\sigmas\lambda\eta\varphi\theta\eta$, it is obvious that here too $\xi\chi\eta$ has a duration, and $\lambda\eta\varphi\vartheta\eta$ is momentary. The case is the same with the imper. (p. 44. init.) 'Exeldar äxavta anobonte, $\kappa\rho\nu\alpha\tau\epsilon$, $\kappa\alpha\lambda\mu\eta$ $\pi\rho\delta\tau\epsilon\varphi\sigma\nu$ $\pi\rho\lambda\alpha\mu\betad\nu\epsilon\tau\epsilon$. Here the moment of $\kappa\varrho\nu\alpha\tau\epsilon$ is distinctly marked, but the forming of an opinion is something gradual, which the speaker did not conceive as momentary in his mind; hence $\pi\varrho\sigma\lambda\alpha\mu\betad\nu\epsilon\tau\epsilon$. See Herm. ad Viger., n. 165. b. But the distinction frequently depends altogether on the view of the speaker or writer, and in numberless passages it is perfectly indifferent whether we have $\lambda\epsilon\gamma\epsilon\nu\nu$ or $\lambda\epsilon\xi\alpha\iota$, $\lambda\epsilon\gamma\epsilon$ or $\lambda\epsilon\xi\sigma\nu$.

Obs. 2. Even an action of a long duration may be in the aor. in the dependent moods, whenever its completion is taken into the account, and considered as its final purpose; Plato Crit. 15. Τῶν παίδων ἴνιχα βούλω ζῆν, ἵνα αὐτοὺς ἰϫθείψης χαὶ παδιύσης.

6. The part. of the aor. constantly denotes time past, and becomes a complete part. perf.; $\dot{\alpha}\pi\sigma\beta\alpha\lambda\dot{\omega}\nu$, who has lost, and consequently possesses no longer at present,— $\mu\alpha\vartheta\dot{\omega}\nu$, who has learnt, and consequently knows,— $\vartheta\alpha\nu\dot{\omega}\nu$, who has died, dead—oi $\pi\epsilon\sigma\delta\nu\tau\epsilon\epsilon$, those who fell, the dead.

Obs. 3. Thus Demosth. (in Mid. 52. p. 576.) the true author of a speech full of merited reproaches, 'Ο παρισχηχώς τὰ ἔργα—οὐχ ὁ ἀσχιμμίνος οὐδ ὁ μιρμνήσας τὰ δίχαια λίγιι, i. e. is he who has provided the deeds for it, not he who has prepared himself, and taken care to say what is proper. Here we have μιρμνήσας quite parallel with the tenses of the perf., evidently for the purpose of avoiding the less pleasing sound of μιμιριμνηχώς.

Obs. 4. All, which has been observed of the *aor.*, refers chiefly to the Attic Writers. In Homer the distinction between the *tenses* is not yet so marked, and the *imperf.* in particular is still frequently confounded with the *aor.*, which was only, as it were, at its birth. We leave the examples of this assertion to the individual observation of the learner³. In Herod. too, (and perhaps in the Ionic dialect in general,) the *imperf.* is often used in a progressive narration as an *aor.*, that is to

³ We will, however, point out a few passages, where the *imperf* is connected with aor. without any difference in the action legitimating the distinction, *U. a.* 437.438. 465. β . 43-45. For it would be absurd to suppose that the landing of the sailors, cutting the meat, using the large mantle, had been conceived in the mind of the Poet as occurrences of some duration, while leading out a number of animals to be sacrificed, putting so many pieces of meat on the spits, girding on the sword, should have been thought momentary by the same mind; and $\lambda i m t$, β . 107. compare 106. is still more decisive. But it must be acknowledged on an attentive perusal of Homer that most of the decided *imperf*. mixed in the narration denote the *repetition* of actions, which are necessarily of some duration, and that we do not easily meet in Homer with aor, when there is a co-existence in the time, or where it is a repeated action.

2 A

say, for the relation of momentary occurrences, of which the existence with other events does not necessarily appear from the context, 3, 28. izálus, izílus, and frequently deóres, dusífaro, &c.

Obs. 5. Whenever any habitual occurrence, or any customary event, is mentioned, without its being an express narrative, the Greeks frequently have, instead of the pres., by which it is stated in other languages and even the Greek itself, the ear. (which then marks an indefinite time in the strictest sense,) Demosth. Olymik. 2. Mizeis πταϊσμα άνιχαίται και διάλυσι πάντα, a small mistake overthrows and destroys all again; Mid. 21. Ob γλε ή πληγή παείστησι την έργη, άλλ' ή Δετμία, obbl τἰ τόπτισθα. Isri dund, άλλα τὸ ἰψ ὅβριι, where isri shows how the preceding παείστησι is to be understood. Isocr. Paneg. 12. (speaking of the greet games and meetings of the Greeks contrasted with the continual concourse of people at Athens.) Ai μὸν ἄλλαι παπηγόρις διά πολλοῦ χεύου συλλιγιῦσαι ταχίως διαλύθησαν, ἡ δi x. τ. λ. See also Heind. ad Plat. Pheed. 49.

Obs. 6. There is another instance, where the nor. seems to be used instand of the pres., viz. the indic. aor. after the question $\pi i \ o \ddot{v}$; es. gt. $T i \ o \ddot{v} a$ invariantly, is the indic. aor. after the question $\pi i \ o \ddot{v}$; es. gt. $T i \ o \ddot{v} a$ invariantly, is the instantly. (See Heind. ad Plat. Gorg. 126.)

Obs. 7. The Greeks obtained a great latitude in the choice of tensors by introducing again the pres. in a narration, whenever the true time is evident from the context, and not only in whole passages, as is done in French, to add to the liveliness of the narrative, but in the midst of a proposition, nay even in the midst of ' the sentiments of another, which are obliquely introduced; viz. the pres. indic... Anab. 1, 3, 14. Efs di time..., organnyois iticsus is raisers, if un footstras $K\lambdaiagxes intexperiments$. The same Author, 1, 7, 16. relates that the army of Cyrus came to a ditch, and then he immediately adds, Tairar di riv raiges fasility µiyas sami Arri lejuares, isrudy wurdants. Kojes scentaviores. Any other language would necessarily have used the pluse.

Obs. 8. But some verbs have something in them, which seems to disturb the succession of the tenses. Especially $\#_{xw}$, I come, is constantly to be considered as a præterite, I am come, that is to say, I am here; Plato Criton. init. "Aqui $\#_{xw}$, $\#_{x$

Obs. 9. And just as there are in every language certain expressions introduced particularly in daily intercourse, which appear contrary to its general laws, because their natural origin has been obscured by time, there are in Greek expressions, which cannot be brought under the rules stated about the use of the *tenses*; they must be remembered without disturbing the rules derived from the agreement of the language in all the rest. Hither belong the $\frac{1}{2}n\frac{d}{d}e^{\alpha}$ instead of the pres. in argumentative observations. See Heind. ad Plat. Phæd.'35. originally probably, '*thus it* always toas, (and is still,)...and I observed it not,' and farther in conversation some isolated aor. 1 pers. instead of the usual pres. as $\frac{1}{2}n^2n_{11}$, $\frac{1}{2}n^2$, and Buttm.'s Note to Soph. Philoct. 1289. 1314. See also the Epic $\frac{1}{2}n^2$ in the Anom. wite.

Obs. 10. The circumstance, that the pres. and imperf. constantly denote a duration without completion, has given birth to the custom, by which several verbs, of which the action is only completed through the concurrence of another individual, as one's giving by another accepting, one's sending away by another going away, are used in those tenses merely of one part of the action, or as is said de conatu. (which expression, however, is neither sceurate, nor sufficient,) Herod. 7, 231. Auniles φαιηξε irr, (here tantamount to # according to Obe. 7.) του μάντιν άποπίμπων, "να μη συναπόλητας σφι, i δι άποπιμπόμινος αύτος μην ούα άπίλιπι, (forsook him not,) του δι παίδα—άπίπιμψι, where the last aor. forms the antithesis or contrast to the preceding pres. Thus Now, iδίδω, must frequently be rendered by affering ; millui is properly only sundet, net persuadet. Consult the examples stated in the Index to Demosth. Mid. sub voce Prasene.

Obs. 11. The perf. has also a conj. and opt., and the future has an optative, which are really used, whenever that kind of uncertainty or contingency, which is peculiar to these moods, (see § 139.) agrees with the time of these tenses. For instance, E79s i vide verinimes, - Oh that my som had conquered ! if ever sires nichabigous, if (by chance) some had entered, sins or the hules rein, he said that he should come the third day. But the moods of the pres. and of the aor. assisted by the context being sufficient in most of these instances, and the indic, being also very frequently employed in service oblique, (compare Obs. 7.) the former are used only for the sake of distinctness, and therefore require no particular elucidation here. And even then the periphrastic form, ex. gr. wight and i and inv is generally preferred to the conj. and opt. perfig ex. gr. wightands & and inn. The imper. perf. occurs in its principal 2 pers. chiefly in such verbs only, of which the perf. has the signif. of the pres., as zineux Si, zixiwrs, (see the Anom. zárna,) µíµmes: the 3 pers. especially of the perf. pass., marks a conclusive resolution, let it then be done ! and frequently supplies an energetic expression, ex. gr. Nur de rouro reroduér de sireir, be it dared, Aristoph. Vesp. 1129. #issiene Sw, be it attempted, i.e. attempt it.

With regard to some other peculiarities in the use of the aor., imperf., and fut., see below in the Moode.

§ 138.—Futurum 3.

1. The fut. 3. in both form and signif. is properly composed of the perf. and fut.; it transfers into futurity what is completely past and accomplished; Plato Rep. 6. H Tohitela TEhéas XENOσμήσεται, εαν δ τοιούτος αὐτὴν ἐπισκοπή Φύλαξ, the state will have been perfectly arranged, (not be arranged, Lat. adornata erit civitas, not adornabitur,) when it is superintended by such a governor. Aristoph. Nub. 1436. μάτην έμοι χεχλαύσεται, (compare § 121. 4.) then shall I have wept in vain. The perf. frequently denotes a situation which is still continuing, ex. gr. invit yezunai does not mean simply I have been inscribed, but also I am inscribed, am on the list. The case is the same with this fut., Aristoph. Eq. 1371. Οὐδείς κατὰ σπουδὰς μετεγγραφήσεται. 'Αλλ' ώσπερ δυ το σρῶτον, έγγεγράψεται, none shall for uny consideration be transferred from one list to another, but every one shall continue inscribed as he was at first.

2. Hence this is the proper fut. of such perf. as obtain a particular signif., which may be conceived as that of a pres.; λέλειπται, it is a remnant, λελείψεται, it will be a remnant, (λειφθήσεται, 2 A 2 it will be left behind, κέκτημαι, I possess, μέμνημαι, I remember, κεκτήσομαι, μεμνήσομαι.

3. The Attic Writers, moreover, employ the fut. 3. in the pass. voice of several verbs as a simple fut. pass. Independently of the verbs $\delta t \omega$ and $\pi i \pi \rho \dot{\alpha} \sigma \omega$, (see the Anom.) this is chiefly the case with $\pi \epsilon \pi \alpha \dot{\alpha} \sigma \rho \mu \alpha i$, $\kappa \epsilon \kappa \dot{\alpha} \dot{\gamma} \rho \mu \alpha i$, which ought never to be taken by a forced interpretation for the original fut. 3., nor ought this to be done with other verbs, in which this fut. (with Attic Writers) sometimes has the usual signif. of the fut. pass., as $\beta \epsilon \beta \lambda n' \sigma \rho \mu \alpha i$, $\lambda \epsilon \lambda \dot{\epsilon} \dot{\epsilon} \rho \mu \alpha i$, and others, which we leave to individual notice.

Obs. This fut. 3. has, however, a particular emphasis in some verbs, and denotes either 1.) it shall be, I will have it so, Soph. Aj. 1141. Menelaus' speech, "Er su bedraw, riv? ieri's obji Surriss-is answered, Zi & drausieu rover is risdytras, where the usual rapheress would not have been so energetic by far; or 2.) hastening, of Ex, and rapheress (Aristoph. Plut. 1026. cf. 200.) properly, speak and it shall be done, i. e. it shall be done instantly. And it is apparently from such passages, that the ancient denomination of this fut., paulo-post-futurum, was derived.

§ 139.—Moods.

1. The Greek language has seemingly an advantage over other languages in having the *opt. mood.* But on comparing its use with the remark stated in § 88. 3 that the conjugation of the *opt.* agrees with that of the *historical tenses*, and the conjugation of the *conj*. with that of the *principal tenses*, it will be found that the *opt.* is pretty nearly what the *conj*. of the *imperf.* and *plusq.* is in Latin, German, and English; for this *conj.* is actually wanting in Greek. To express a *wish*, Germans and Englishmen say, *Had I but !* though the *real* time is the *present*; and in a narrative we say in both languages, he inquired after everything, that he might know: the Greeks in these and similar instances use the *opt.* and the like.

2. Hence the opt. constantly accompanies the historical tenses, and the pronouns relative, as well as the particles, (except those compounded with dv, see below,) which connected with the pres. or fut. take the conj., whilst those connected with a narrative have the opt.; oùx ξ_{XW} or oùx oldo $\delta\pi$ on $\tau \rho d\pi \omega \mu x_1$, (' non habeo guo me vertam,') I know not which way I am to turn, oùx ϵl_{XOV} , oùx $\eta \delta \epsilon l_{VOV}$ $\delta\pi ol \tau \rho a \pi o (\mu n v)$, (' quo me verterem, non habebam,') I did not know which way I was to turn, $\pi d \rho \epsilon \mu \mu$, $l_{VA} = l_{OV}$, l a m here, that I may see; $\pi a \rho \tilde{n}_V$, l_{VA} idou, I was there, that I might see.

Give. 1. See the exceptions to this rule in Herm. ad Viger. **n**. 250. Heind. ad Plat, Protag. 29. But they cannot shake the rule. The same liveliness in narrating, which, as we have seen above, introduces the pres. tense into past occurrences, must also frequently betray the speaker into forgetting that his proposition depends on time past.

3. And it is for the same reason that the particles and pronouns, which in sermone recto are construed with the indic., generally have in sermone obliquo of a narration the opt.: "Heero ei outwos exon, he asked whether it were so; $\check{\epsilon}\lambda\epsilon\check{\epsilon}\check{\epsilon}\mu on$, $\check{\delta}\tau i$ \check{n} $\check{\delta}\check{\delta}$ s $\varphi\check{\epsilon}goi \epsilonis riny \pi\dot{\delta}\lambda in,$ $\check{n}n\epsilon\varrho$ $\check{\delta}\rho\dot{\omega}nn,$ &c. (See the exception in § 137. Obs. 7.)

4. The conjunction $\delta\pi\omega s$, when it refers to the fut., has either the conj. or the fut. indic. ¹, and retains them even in connection with time past, Thuc. 2, 3. $\exists uv \epsilon \lambda \dot{\epsilon} \gamma \sigma v \sigma = \delta \pi \omega s \mu \dot{n} \delta \dot{a} \dot{z} \tau \ddot{\omega} v \delta \delta \ddot{\omega} v$ $\varphi av \epsilon \rho \circ \dot{a} \sigma v \dot{v} \tau \dot{s} \sigma s$, 4. "Engasoria" of $\pi\omega s \tau \sigma s \dot{\sigma} \dot{n} \delta s \dot{z} \tau \ddot{\omega} v \delta \dot{\sigma} v$ managed so that assistance should arrive; 1, 65, $\exists uv \epsilon \beta \circ \dot{v} \lambda \epsilon u \varepsilon v \circ \ddot{v} \tau \omega$ noisiv, $\delta \pi \omega s \delta \sigma \sigma \tau \sigma s \dot{v} \tau \sigma \sigma \sigma \eta$, he advised to do this that the provisions might be sufficient. The case is the same with the strengthened negation où $\mu \dot{n}$ in every sense, (§ 148. Obs. 6.) ex. gr. in a request, Eurip. Med. 1151. où $\mu \dot{n} \delta u \sigma \mu \epsilon v \dot{n} s \dot{\varepsilon} \sigma \varepsilon \eta \dot{\sigma} \sigma \tau' \dot{\epsilon} \ddot{\xi}$ $\dot{\epsilon} \mu \sigma \ddot{v} \gamma \epsilon \mu \dot{n} \mu \dot{a} \delta \eta s \tau \dot{\delta} \epsilon$, you shall never learn that from me^{*}.

Obs. 2. The conj. may, however, become an opt. in a narration, as with isa, Xenoph. Laced. 2, 2. "Eduxis αὐτῷ μαστιγοφύςους, ὅπως τιμωςοίη (τοὐς παῖδας,) ὅτι δίω. See also the example below, Obs. 3.

5. An accurate knowledge of the two particles i and av is highly necessary for the proper use of the moods. These particles are variously employed, either singly or in compounds.

6. The conjunction ϵ has two principal meanings, if and whether. Correct Writers construe it in both signif. with the

¹ Compare the Note below to Obs. 8.

indic. and opt. only, not with the conj.; excepting, however, the Epics and the non-Attic Poets.

7. The particle $a\nu$, (instead of which the Epics also use the enclitic $xi\nu$ or xi, which has exactly the same signif.) may sometimes be rendered by the English by chance, but cannot be fully translated in any language. It gives to the proposition a shade of uncertainty and bare possibility, which partly modifies, and partly strengthens the conj. and opt., but influences likewise the *indic*. and other verbal forms, (except in most instances the pres. and perf.) This particle always comes after one or a few words, and thereby distinguishes itself from $a\nu$, the abbreviation of $ia\nu$, of which we are going to speak immediately.

8. The particle a_{ν} is annexed to all pronouns relative, and to certain particles, with some of which it forms but one word, as especially, $\delta \tau \epsilon - \delta \tau a_{\nu}$, $\epsilon \pi \epsilon_{\nu} \delta \eta - \epsilon \pi \epsilon_{\nu} \delta a_{\nu}$, and with ϵi it makes $\epsilon d a_{\nu}$, which is abbreviated into the perfectly synonymous η_{ν} or a_{ν} .⁸ The Epics combine the above words likewise with $x \epsilon_{\nu}$, $\delta \tau \epsilon x \epsilon_{\nu}$, &c., and instead of $\epsilon d a_{\nu}$ they have also $\epsilon i x \epsilon_{\nu}$, (or $a_{\nu} x \epsilon_{\nu}$.) The addition of a_{ν} to all these words, gives to them the idea of a bare possibility; they are generally construed with the conj., and the propositions, when connected with the time past, or an oblique speech, either remain unaltered, or the simple words, (ϵi , $\delta \tau \epsilon$, $\epsilon \pi \epsilon_{\nu} \delta \eta$, δs , $\delta \sigma \tau i s$, $\delta \sigma o s$, &c.) supply their place with the opt.; $\pi a \rho \epsilon \sigma \sigma \mu a_{\nu} \epsilon \delta \eta :- \epsilon \delta \eta \pi a \rho \epsilon \sigma \sigma \sigma a_{\nu} \epsilon \delta i$, instead of $\delta \tau a_{\nu} \delta \epsilon \eta$, which would be required in a direct speech.

Obs. 3. The Epics have also the conj. with i, and the opt. with the particles combined with \breve{s}_{1} or \imath , Od. n. 315. But there are instances in the Attic Writers, where particles and pronouns relative combined with \breve{s}_{1} have the opt. in a dependent sentence without throwing their \breve{s}_{1} off : Cyrop. 5, 5. init. 'Existrations above \breve{s}_{1} have, \breve{s}_{2} subsorts γ/γ orts, \breve{s}_{1} at doze's space, he sent word to him to come to advise what might appear to him proper to be done. See also Demosth. Mid. 5. sol. 2, and \breve{s}_{2} with the paid to see whether the opt. is not used in one of its peculiar senses, viz. 1. with the idea of the action of the past having been repeated, see below Obs. 6. for this sept. is not altered by \breve{s}_{1} , see the examples in Matthize's Greek Grammar, (§ 521. Obs. 1. p. 785. Engl. Transl. 4th ed.) 2. when the opt. with \breve{s}_{1} forms the full conditioned, (which we shall see below, text 13.) as in Plato Euthyd. 9. 'Thus, isr's are \breve{s}_{2} \breve{s}_{1} with \breve{s}_{1} and \breve{s}_{2} \breve{s}_{2} \breve{s}_{2} \breve{s}_{2} \breve{s}_{2} \breve{s}_{2} \breve{s}_{2} such that \breve{s}_{1} and \breve{s}_{2} and \breve{s}_{3} \breve{s}_{4} w with \breve{s}_{3} dore \breve{s}_{4} such as \breve{s}_{3} at \breve{s}_{4} we shall see below, text 13.) as in Plato Euthyd. 9. 'Thus, isr's are \breve{s}_{2} \breve{s}_{2}

9. The Greek has an uncommon variety of expression in hypo-

⁸ See § 117. 2. As this shortened as is generally placed like its at the head of a sentence, it prevents its being mistaken for the radical particle de.

thetical or conditional propositions. What is most important to be observed in this respect, is this :---in every conditional proposition the condition is either *possible* or *impossible*. The *possible* cases either express at the same time an uncertainty, or not, and if they be attended with uncertainty, the speaker either alludes to a future decision and determination, or not. This gives rise to the following cases :---

- Possibility without any mention of uncertainty, εi with the indic. Ei έβςόντησε, και ἤστραψεν, if it has thundered, it has also lightened; εĭ τι ἔχεις, δòs, if thou hast anything, give it :--
- 2.) Uncertainty with the prospect of a decision and determination⁴, έαν with the conj. Ἐάν τι ἔχωμεν, δώσομεν, if we should have anything, we will give it to you; Ἐάν τίς τινα τῶν ὅπαεχώντων νόμων μħ ×αλῶς ἔχειν ἡγῆται, γεαφέσθω, if any one should think any of the existing laws improper, he may propose a new law. (The idea here in the first part of the proposition is, and that will be seen, it will be seen whether there is any law, which is improper:—)
- 3.) Uncertainty without any such accessary or collateral idea, εi with the opt. and in the conclusion the opt. with *λν*, ex. gr. Ei τις ταῦτα πράττοι, μέγα μ' ἀν ἀφελήσειε, if any one should do this, he would render me a great service; Ei τις ταῦτα xaϑ aὐτὰ ἐξετάσειεν, εῦροι ἀν, if any one should examine the thing itself, he would find. (There is no accessary idea here in the mind of the speaker, except, perhaps, but I do not know whether any one will examine it :--)
- 4.) Impossibility or unbelief, or in general when the expression is to convey the idea, that the thing is not so. In this case the Attic Writers almost invariably use the imperf. for the present or indefinite time, and conclude with *α*_ν, Ei τι είχεν, ἐδίδου *α*_ν, if he had any thing, he would give it. (Here the idea in the mind of the speaker necessarily is, but he has nothing, &c.)

10. When in the fourth case the first part of the proposition and the conclusion are both in the *time past*, the *aor*. is necessarily used instead of the *imperf*., at least in the conclusion,

* See Herm.'s sagacious explanation, ad Viger. n. 312,

n. B

ei τι έσχεν, έδωχεν αν, if he had had any thing, he would have given it.

But the two sentences may refer to dissimilar times, Ei $i\pi\epsilon i\sigma \Im m$, oùx âv $\eta \rho \delta \omega \sigma \tau ouv$, had I obeyed, (complied with advice,) I should not (now) be ill.—It follows of course that a proposition, which, if not hypothetical, would be expressed in the perf., is rendered by the plusq., and the pres. by the imperf.; Ei vàp adrágan τa $\eta n \phi i \sigma \mu a \tau a$, oùx âv $\Phi i \lambda \lambda i \pi \sigma s$ $\tau \sigma \sigma \sigma \sigma \tau \tau v \delta \sigma \rho i x \epsilon$ when the conclusion (in 4.) refers to the past, but is at the same time to convey the idea of duration, it is rendered in the imperf. with âv, Herod. 7, 139. Kai oữ tw $i \pi a \mu \phi \sigma \tau \epsilon \rho a$ $i \lambda c \sigma \sigma \sigma \tau \sigma \tau \epsilon$.

11. All these cases are modified according to the principles stated above by the connection with the *præterite*, and must be explained accordingly; Kai, ei τ_1 $\check{\epsilon}_{XOI}$, $\check{\epsilon}_{x\ell\lambda\varepsilon\nu\sigma\varepsilon}$ doïvas, and if he had any thing, he ordered him to give it. Here $\check{\epsilon}_{x\ell\lambda\varepsilon\nu\sigma\varepsilon}$ does not belong to the conclusion, but to the preceding context; the opt. is used merely on account of the connection with the *præterite*, (according to 2. above,) and doïvas contains the conclusion.

12. When the particles and words combined with $\frac{1}{2}v$ are construed with the conj. of the aor., the latter constitutes a presupposed præterite, and consequently, if the context points to a time to come, it becomes a future præterite, (in Latin futurum exactum,) Xę'n δὲ ὅταν μὲν τίϑησθε τοὺς νόμους, ὅποῖοί τινές εἰσι, σχοπεῖν, ἐπειδαν δὲ ὅποθε, φυλάττειν κᾶὶ χρῆσθαι, (but when you have given them;) ἐπειδαν ἅπαντα ἀχούσητε, κρίνατε, when you shall have heard all, (then you may) judge; αὕτη ἡ παρασκευὴ διαμεῖναι δυνήσεται, ἕως ἂν περιγενώμεθα τῶν ἐχθρῶν, until we shall have overcome the enemy; διαφθερεῖ ὅ, τι ἂν λάβῃ. In this construction the idea of the future lies in the whole proposition, and the aor. has only its peculiar præterite.

13. The opt. construed with $\frac{1}{\alpha}v$ is (according to 9.3.) merely the conclusion of a supposition; when the latter is not expressed, the opt. is frequently used alone, and is therefore employed in any simple proposition, which is to be represented as barely possible, and which is rendered in English by can, could, may, might, &c.; Tò σωματοειδέs έστιν οῦ τις αν αψαιτο, the corporeal is what can be touched, (if it be requisite, if one chuses, and the like;) Γένοιτο δ' αν παν εν τῷ μακρῷ χρόνῳ, all may happen, may be done in time; ήδέως αν δεασαίμην ταῦτα, I gladly should see that, I could like to

see that; $i\lambda$ of i the inper. λ by the some one might say, ious $i\lambda$ of $i\lambda$ rives $i\lambda$ of $i\lambda$ been said.—Hence it comes that, owing to that modesty or moderation peculiar to the Attic Writers, this construction is used for the most positive assertions and predictions; Où $\gamma i a i \lambda$ for $\lambda e i \eta$ $\lambda e i \eta e i \eta$ independent of $\lambda e i \eta$ and $\lambda e i \eta$ independent of $\lambda e i \eta$ independen

14. Any conditional contingent, or uncertain expression, or any thought, which is expressed hypothetically, may, owing to its construction, be rendered in Greek by the infin. and the part. with the addition of av. This advantage of imparting the power of the opt. or conj. to the part. and infin. gives to the Greek a great superiority over all known languages; Olovras avapaxésas das av συμμάχουs προσλαβόντες, they think that they should repair their defeat, if they had allies, (avaµaxésawr' av, ei rábosev,)—Tárra σιωπώ, πόλλ' αν έχων είπειν, while I have yet much to say, whilst I could yet say a great deal more; Herod. 7, 139. Nur Se 'Agnvaious av ris Leyav, (one who might say,) owrneas yeveodai rns Ελλάδος ούκ αν έξαμάρτοι: Plato Criton. 9. Οι βαδιώς αποκτινvures xai avaBiwoxómeroi y' ay, e' oioi r' noav, who lightly put to death, and would probably restore again to life, if they but could, (ανεβιώσχοντ' αν.) This addition of αν often gives the sense of an infin. and past fut. ; Demosth. Phil. 1. Oux Eoriv Eva avdea av SunnInval nort anavra raura neazai, it is not to be supposed that any man should ever be able to perform all this, (Surn Snival more without an would allude to time past.) See also the example from Isocr. below § 144. 4. a. This is the usual way of expressing the fut. after οι εσθαι, ελπίζειν, and the like.

Obs. 4. The place of z_r in the sentence depends entirely on euphony, or also on the intention of rendering the uncertainty sensible either a little sooner, or a little later. This requires particular attention, that the z_r may always be referred to the word, to which it belongs according to the context; Plato Phadon. 116. Oincu z_r , z_r iyà $\lambda i_{y\omega}$, woors, here the z_r belongs to the opt. wours, thus, $\delta i_{x\omega}$, woors z_r , $\delta i_{y\omega}$ $\lambda i_{y\omega}$. The case is the same with, 'Eddau z_r havi hdias ware domwerds, where dr belongs to the infin, it appeared to us that he would gladly perform all, (duwredsur dr:) Demosth. Olynth. 1, 13. Ti δr z_r r_{ir} z_{irru} $ravra \lambda i_{yus}$, $harr <math>v_{irr}$, z_{irru} , $ravra \lambda . h$, r, where, if there were the requisite comma after δr , z_r would seem to be employed instead of $i\lambda$, which, however, cannot govern the opt.: Plato Time. p. 26. 6. Oda do all il donaímou decares is primy edin information whether I could, il duminum do, viz. if I were asked ; Demosth. c. Aristocr. 680, 'Ex course of informator zugesfirres do, ii un di fuzz, filiante ei factivit, i. e. ii ei if ifforma izugest, (without do, compare above 10.) ei factivit, filiante di factivit, i. e. ii ei ifforma izugest, (without do, compare above 10.) ei factivit, filiante di, (would be injured or wronged.) ei un di fuzz, (if it were not for us, see § 150.) In a complicated proposition do is often repeated two or three times without any additional strength to the sense, merely to render the limitation of the proposition more sensible, several parts of the assertion being affected by it at the same time. See Heind. ad Plat. Phaedr. 138. Herm. ad Viger. a. 283.

Obs. 5. The part. 2r frequently gives to the indic. the signif, of being habitual, customary; Demosth. pro Cor. 301. None of the ancient orators has been of such a various influence, αλλ' δ μιν γράφων ούκ αν ιπρίσβινιν, δ δι πρισβιύων ούκ αν ιγραφι, it was not usual for him, who proposed laws, to be an ambassador, and versa vice⁵.

' Obs. 6. Another particular use of the opt. is that of being employed in the first part of a proposition instead of the indic. of the past for something, which had happened several times; Oⁱs µi, idon wirk are saw for something, which had happened several times; Oⁱs µi, idon wirk are saw for as the saw any, to which the ind wideore mali wideore indicate the saw, i.e. as often as he saw any, to which the ind wideore main of the people he saw, i.e. as often as he saw any, to which the ind wideore individual of the people he saw, i.e. every man as often as he saw one; -integers & diffus wirk, he did whatever every time appeared proper to him;-Cyrop. 1,4,3. "Ora integering, tax' drinkelvare, he every time replied quickly to whatever he was asked; Antipho, 'Treewe if yet or if to form durefoot, he had an upper chamber, whenever (as often as) he stayed in town. See also above Obs. 3. The uncertainty of the opt. in such cases serves merely to prevent being understood as speaking positively; hence when the circumstance has still its duration in the present time, the conj. is used. See the two corresponding examples in Herm. ad Viger. p. 900.

Obs. 8. In Homer there is a still greater relationship between the conj. cor. and the fut.; he freely uses the conj. of the aor. for the real fut., 11. a. 262. Or γde we roises flow asigns, sidd flowman. In several cases of this kind these conj. may indeed be considered as doubtful fut. (I probably may not see any more.) and the origin of this usage may thus be explained. But this conj. is in many passages in the midst of the most decided fut., Od. μ. 383. dorowan is 'Atdas, xai is resussed patient. Hence also with the shortening of the long vowel, (see Obs. V. 15. to § 103.) which sometimes

A Compare also Soph. Philoct. 290-92. Aristoph. Pac. 640. Anab. 1, 5, 2. Sohn.

gives rise to B form corresponding to the indic. fut. and pres. 7 IL 9. 529-81.-422." #τοι ind round φυλαξομιν-, πρωτ δi-iγιίρομεν άξυν "Δρια6.

Obs. 9. There are some other peculiarities on this head, at which we merely hint, by remarking in general

- 1.) that the part. & is also frequently omitted, whereby a mood sometimes gets into a construction, to which it is a stranger, and the opt. in particular is used alone instead of the *fut. conditional*, and the *imperf.* instead of the *suppositious pres.* See Heind. ad Plat. Gorg. 37. Schwfer Melet. 55. Ind. in Plat. Mem. &c. v. &v.
- 2.) that in Homer and the Epic Poets the distinction between these moods is not yet so marked; they are frequently confounded one with the other in many of the above-mentioned expressions. The conj. often is construed with av instead of the opt. with Av for both the futures simple and conditional, (II. s. 184.)

§ 140.—Of the Infinitive.

1. The *infin*. is used in Greek in all the instances where it is used in Latin, and where we often have in German and Engl. the conjunction (*dasz*,) that, (expressed or understood,) or the particle (zu,) to, with the *infin*.

2. The Greek infin. is also frequently used, where the Latin language has ad with the gerund or participle in dus to denote a purpose, object, or destination; "Edward advide object, or destination; "Edward advide object, was advide object, or destination; "Edward advide object, manis born to love; it to a slave to carry; d'avgrand sequence of the standard of the gave it to a slave to carry; d'avgrand of the standard of the st

3. Allied to this is the infin., which is construed with an adj.

⁶ I take this opportunity to adopt Hermann's sagacions remark, that the Greek *future* rather comes from the *aor*. than the latter from the former, and I clearly trace this derivation in Homer's way of using these tenses. The usual Greek *fut.* is unquestionably nothing but the *conj*. of the *aor*, which it approximates in both forms. A doubting prediction, which is the most natural, gradually became a determined one, through which this *conj*. became an *indic*. There is, I think, a vestige of this primitive identity in the double construction of the *particles is and u* with the *conj* and *fut.*; and the Latin confirms this theory by the almost perfect agreement of the *fut* of the third conjugation with the *conjuncture*. But this remark ought not to do away with the grammatical derivation of the *aor*. from the *fut*, this has greater facility and uniformity in its favor, and all grammatical derivations, as we have frequently observed, are merely practical.

(or subst.) as a determination or modification; 'Eπιτήδειοs ποιείν rι, apt, able to do something; où δεινός έστι λέγειν, άλλ' άδύνατος σιγάν, he is not clever at speaking, but incapable of remaining silent;—Eurip. δειναί γυναϊκες εύςίσκειν τέχνας, women are apt to invent, (use stratagems.)—Or with a pass. meaning, (where the Latin has the supine in u,) βάδιος νοήσαι, easy to be observed, πόλις χαλεπή λαβεῖν:—ήδù ἀκούειν, delightful to hear, (suave auditu.) Homer βαύμα ἰδέσβαι¹, wonderful to be seen, (a wonder to the sight, "mirabile visu.") The infin. pass. is likewise used in such cases; βηλυφανής ὀφθήναι, of feminine appearance, (like Horace's niveus videri.)

5. The Greek infin. is moreover employed like the German as a subst. neut. (§ 125.8.) But the Greek language enjoys a still greater latitude in this respect than the German; the Greek gives the article not only to single infin., but also to entire propositions, and uses them in all constructions, of which the noun subst. is susceptible, to connect them with the rest of the discourse; To $\varphi v \lambda \dot{a} \dot{z} a_1 \tau \dot{a} \gamma a \vartheta \dot{a} \tau \sigma \tilde{v} \times \tau \dot{n} \sigma a \sigma \vartheta a_1 \chi a \lambda \epsilon \pi \dot{\omega} \tau \epsilon \varphi o, to keep a fortune is$ $more difficult than to acquire one; To <math>\mu \dot{e} v \sigma \dot{v} \dot{\epsilon} \pi i \sigma \rho x \sigma x a \lambda \epsilon \tilde{v} \tau v \dot{a} \dot{x} \epsilon \pi \varrho a \gamma \mu \dot{\epsilon} v a \delta \epsilon i x v \dot{v} a_1, \lambda \sigma i \delta \varrho \dot{a} \dot{\epsilon} \sigma \tau \dot{v}$, (Demosth.) to call one a perjured man without proving what he has done, is an insult; To $\lambda \dot{\epsilon} \gamma \epsilon v \tilde{\varphi} \chi \varrho \pi \sigma \vartheta a i \mu \tilde{a} \lambda \lambda \sigma v \dot{\pi} \dot{\epsilon} v \tau \tilde{\varphi} x \epsilon x \tau \pi \sigma \vartheta a$. The Greeks thus can employ a prep., where else a conj. would be required;

¹ This acrist of the *middle voice* is, according to the practice of the Epics, simply active, $(\S 135. Obs. 4.)$

'A Snvā ἔβριψε τοὺς αὐλοὺς διὰ τὸ τὴν ὄψιν αὐτῆς ποιεῖν ἄμορφον, Minerva threw the flute away (for its rendering her face ugly,) because it deformed her face.

6. They are besides at liberty to insert subordinate propositions between the article and its infin. ; To δè, ὅσα γ' ἡδέωs ἡ ψυχὴ δέχεται, ταῦτα ἱχανῶς ἐκπονεῖν ἐδοχίμαζε, but that as much as nature takes with pleasure, should be sufficiently worked out (by exercise,) that (is what) he approved of.

Obs. 1. The infin. with the article in the gen., sometimes, but generally only in whole propositions, denotes a molive, purpose; Οὐx ἀπῆλθι, τοῦ μῆ διχιῦν ἀμιλιῦν, (not to seem neglectful.) "Enza is commonly considered as omitted and understood. See Heind. ad Plat. Gorg. 30, and compare § 132. 6. 1.

Obs. 2. The infin. of some short interpolated expressions may be derived from the above-mentioned constructions; ex. gr. from Text 2. & with i_{i} , to be short. Thus if & down's, in my opinion, which infin., though without τ , supplies the place of an accus., (compare § 131. 6. and Obs. 6.)—& views, & with & views, a_{2} vantue, i_{i} , to hear it thus, it is excellent. These expressions may also be introduced more or less with &, u_{i} ,

§ 141.

1. Whenever the infin. has a subject of its own, the rule is that this subject is in the accus. This is the case with the infin. with το, Το άμαςτάνειν άνθρώπους ου θαυμαστον, that men do err, is not to be wondered at; Ουδέν ἐπράχθη, διὰ το ἐκεῖνον μη παςεῖναι, because the other was not present; Ουδέποτε ὅςθῶς ἔχει, (see § 150. ἔχειν,) το κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς, that when one has suffered wrongs, one be revenged by returning the evil.

2. The Greeks have, like the Latins, a peculiar construction of the accus. with the infin.

after verbs, on which another proposition is immediately dependent, especially after verbs denoting to say, believe, &c. they put the subject of the dependent proposition in the accus. and its own verb in the infin., whilst in German and Engl. we use the nomin. with the conj., or either conj. or indic. with the conjunction, (dasz.) that; Oi µuSoloyou quai, tor Oupavor Sovartevau Rewror tov marros, mythologists say that Uranus first ruled over the universe.

3. But very often the subject of the *infin*. is not mentioned, if it be already stated in any way with the first or preceding verb. This is done not only where other languages do the same, (the Germ. and Eng. at least, with zu, to, $\Delta i \phi \mu a i$ oou $\pi a ga \mu i v \epsilon v$, *I intreut* you to stay, $\Sigma v \epsilon i \pi \epsilon i v$ $\delta \mu o \lambda o \gamma \tilde{w}$, *I confess to have assented*.) but also in general, almost always when the preceding proposition has the same subject, *Eqn oncoddlew, he said that he was in a hurry, where even the Latins prefer repeating the word of the subject, dixit se festinare.

Obs. The Greeks likewise go farther than the Latins in the use of the infin., when they quote the words of another or in any dependent sentence, by more usually construing the relatives and the first part of a proposition in the same manner; Plate Alcid. 1, 40. "Eqn mager Si Xéges-Ar marin reds intragefour Zénny-'he said that he had passed by a country, which the inhabitants called the Zone'. Herod. ' $\Omega_{\rm S}$ diga µm scortines rower, which the inhabitants called the Zone'. Herod. ' $\Omega_{\rm S}$ diga µm scortines rower, which the inhabitants called the Zone'. Herod. ' $\Omega_{\rm S}$ diga µm scortines rower, interserved the name of Solo with heavy eight.-Plato Phuder, 64. Zonixonal on, (I implore with you), ifree durines raws' hav thus, rawer yignersan Xenoph. Mem. 1, 1, 13. Zongáras, i Saúµasur, 1 µh quarger abrois isri, ör: rawer yignersa duraris loris à different the first part of the proposition comes after with isrd, as is usual in such a connection, for the second part is contained in what goes before; this the author had stated directly in his own name; he now states the first in Socrates's speech, and declares it by the infin. used on quoting another's words. See also Plato Alcib. 1, 55. (Note 7.)

§ 142.

1. When other modifications or determinations than attributes or predicates are joined to the *infin*. in the shape of *subst*. or *adj.*, it follows of course that, if the subject be in the *accus.*, they also must be in the *accus.*; " $\Omega \mu n \nu \sigma \epsilon \pi \alpha \rho \epsilon \bar{\nu} \alpha \nu \nu \cdots \bar{\nu} A \pi \alpha \nu \tau \epsilon s \nu \rho \mu i \zeta - \mu \epsilon \nu \tau n \nu \gamma \bar{n} \nu \sigma \rho \alpha \bar{\nu} \alpha \alpha \nu$.

2. But when the subject of the *infin*, is not expressed, the Greeks have a very peculiar construction called

Attraction,

by means of which these additions are not in the accus., but in the same case, in which the object is expressed in the antecedent proposition; they are, as it were, attracted by the preceding verb, the word of the subject not being mentioned. There are, however, two cases to be distinguished,

1.) If the subject of the *infin.*, which is omitted, be at the same time subject, (nomin.) of the antecedent verbum finitum, on which the *infin.* is dependent, the additions to this *infin.* must also be in the nomin.

δ Άλέξανδρος έφασκεν είναι Διός υίος

(in Latin, dicebat, se esse Jovis filium,) which is likewise the case, when the subject is not expressed with the first verb,

έφασκες είναι δεσπότης,

έπεισα αὐτοὺς εἶναι Ξεὸς, I persuaded them that I was a God, Evopuil corro oid adroi ow Snoto Sai, they thought that they themselves could not be saved.

11. δ. 101. Εύχεο δ' Απόλλωνι, — ρέξειν έκατόμβην—Οίκαδε νοστήσας, Vow to Apollo to offer him a hecatomb, when returned home. Here νοςήσας as added to ρέξειν, is in the nomin. on account of the σù concealed in εύχεο.

2.) If the subject of the *infin*, which is omitted, be only the proximate or remote object of the antecedent verb, the additions of the *infin*. are in the same oblique case, in which their subject stands as object of the verb; thus, for instance, in the gen.

έδέοντο αὐτοῦ εἶναι προθύμου, they intreated him to be **zealous**;

or in the dat.

έξεςί μοι γενέσθαι εύδαίμονι,

(just as in Latin, licet illis esse beatis;) 'Απείπεν αὐτοῖς ναὐταις είναι, he forbade them to be mariners; Ταῖς πόλεσι τοῦτο μᾶλλον λυσιτελεῖ, ἡ δούλαις ὀφθήναι γιγνομέναις:

or lastly in the accus., in which case it comes again under the principal rule,

χελεύω σε είναι πρόθυμον.

See about this attraction § 151. 1.

3. The same attraction takes place, when the proposition with the infin. has the art. τ before it :— Π_{ξ} is τ out φ_{ξ} for ζ_{θ} is δ_{α} is φ_{λ} autors elvan, they live for their own interest, because they are selfish :— $\Delta \eta \mu o \sigma \delta_{\xi}$ is $\sigma \epsilon \mu \nu \dot{\nu} \nu \epsilon \tau a$ if $\gamma \rho a \phi_{\xi}$ is $\dot{\sigma} \sigma \phi_{\nu} \nu \epsilon_{\nu}$, Demosthenes boasts of having been acquitted of the charges brought against him :— Où yàp exating or colonists,) they are exported not to be slaves, but to be equal to those, who are left behind ; eq $\dot{\eta}_{\mu}$ is is $\tau \delta$ emission and depraved. But if the subject of the infin. be as accus. in the first part of the proposition, then the infin. is as usual construed with the accus.; 'Exton, then the infin. is as usual construed with the accus.; 'Extose $z \epsilon \tau a s \pi o \lambda \tau \epsilon \epsilon a s \rho o \epsilon \lambda o thers for being more$ righteous.

4. The infin. is likewise construed with the nomin. in the construction with ω₅, if the first part of the proposition requires it; Oύδειs τηλικούτος έ₅ω παρ' ύμιν, ώ₅ε τουs νόμους παραβάς μη δούναι δίκην, let none be so great among you as not to be punished, when he transgresses the laws. Obs. 1. From these statements, it is obviously incorrect to suppose that the subject of the *infin*. is a *nomin*, in expressions like, 'Tríoxiro abro's moménin. In all such instances the subject of the *infin*. is not expressed; what is in the *nomin*., is merely its modification or determination as here, abro's: the *noun* omitted is the subject, and can be supplied only by a *pronoun personal*, which is likewise wanting.

Obs. 2. Whenever the Writers think proper to add the pronoun personal itself, it stands, in spite of the nomin. belonging to the antecedent verb, in the accus. ; $O_{\mu\alpha_s}^{i}$ μ iv $\lambda_{\eta\in\tilde{u}^{r}}$ μ i, Plato Charm. 45. (Heind. ad Euthyd. 79.) but it is as seldom done in Greek, as in Latin. In general, however, it must be borne in remembrance that, whatever is stated here of the attraction of the infin. and of other peculiarities of the Greek language, is always subject to the exigencies of emphasis, euphony, and distinctness. Thus in the following proposition there is yet an accus. after a decided gen. merely for distinctness' sake: Isocr. $\Delta i \mu a i \dot{\mu} \mu \dot{\nu}$, $\dot{a} u \ddot{\nu} \mu a \delta i u, \mu a \beta \dot{\mu} u, u \beta \beta u i i \beta u i j u i \beta u i j u i \beta u i j u i \beta u i j u$

Obs. 3. On the other hand the attraction really is sometimes so strong, that the express pronoun personal is with the infin. in the nomin.; but I know of no other instances than where two infin. are dependent on one verb with different subjects, of which one only is the same with the subject of the first verb. Demosth. Mid. 55. (p. 579. Reiske,) 'Eµì dis9' dµï side(sur, dµiīs di suuīe9au, (here on construing the sentence dis9's must come first alone, which then has the same subject with the second infin. $s_{\mu}uis9a_{\mu}$) you think that I am ulways to contribute, and you always to consume f and farther on :—Noµi($u_{15} = h_{\mu}uis divery a_{\mu}uis divers divery a_{\mu}uis divers divery a_{\mu}uis divers dive$

Obs. 5. The infin. is sometimes used in a quite independent way instead of a wish, request, command, in the 3 pers. either with the subject in the accus. Il. 7. 285. Tewas —ixidowa, then are the Trojans—to give back, Hesiod, yupido oxtigut, yupido di famotion, where the subject is to be supposed an indefinite 3 person—ris—which is omitted, though Virgil has the same recommendation in the 2 pers. 'nudus ara, sere nudus,' or with the verb being impersonal, Herod. 5, 105. ' Ω Ziũ ixytris Sai yes' ASmaious risarSai, that I might be allowed. But we have still more frequently the

infin. instead of the imper.

of the 2 pers., and in this case the subject, and what belongs to it, if it be expressed, always is in the nomin. II. e. 692. 'Αλλά σύγ' α⁷ψ' 'Αχιλη⁷, 9ιῶν iπὶ νῆας 'Αχαιῶν, Εἰπιῖτ---Plato Soph. 218. 'Αι δ' ἄçα τι τῷ μήχει ποιῶν ἄχθη, μὴ ἰμὶ αἰπιᾶσθαι πούτων, (then do not impute it to me.) Verbs like διῖ, μίμνησο, &c. are usually supplied, but it is better to do without them. See Dorv. Vann. 341. Heind. ad Plat. Lys. 18. Matthiæ's Gr. Gr. 544. p. 824. Engl. Trans. 4th ed.

Obs. 6. The infin. with and without τ_i, sometimes serves as an exclamation expressive of surprise: Σι ταῦτα δεῶσαι, ' that thou couldst do such a thing !' Tè Δla

souldur, some radiations, ' that thou, being of such an age, canst still believe in Jupiter !' Aristoph. Nub. 816.

 $\S 143$.—Construction with the Pronoun Relative.

Obs. 1. The pronoun relative is not so frequently used in Greek, as in Latin, instead of the corresponding demonstrative, and of a connection with what went before, and probably always is expressive of some emotion, OI is described and described are given a legging $<math>\pi \tilde{g} \pi \delta \Lambda \iota$ sectors, Plato Apol. p. 35. and other examples quoted by Matthiæ, § 477. whilst passages like that of Apollod. 1, 1, 3. Keóros $\pi e \delta r m$ is 'Eríar xarísus, ilra $\Delta \eta unrear xal' Hear, \mu i S' ås II do trans xal Hostidora, where this form simply serves to$ vary the connection, belong to a period, when the Greek language had already lostits purity.—Instances, like the following, are somewhat different :—Teía rádara*Doware, dorare grávaro abriv*, here we should say being as much as he had requested ofhim.

2. The nature of the construction with the pronoun relative requires properly that there should be with the first verb a noun, and with the second the pronoun relative, which refers to it, and each in the casus, which the proposition demands, to which it belongs; Obros esus dayne, by eides: --Mertédanev nuiv mairraw, box magny: -- $\Phi(\lambda ov \ over \ e \chi \omega)$, $\tilde{\phi}_{TIVI}$ missival down $\tilde{\phi}_{UMN}$. But the subst. of the first verb is frequently omitted, and added to the second part of the proposition with the pronoun relative in the same casus:

ούτός έςιν, δν είδες άνδρα,

our Esw, notive our notes acxin, there is no magistracy but what he has exercised.

and the last sentence is very often put first for the sake of emphasis :

อง ะเีอีะร สังอิกส, อยังร่ะ ระเง.

3. Here too an

Attraction

takes place, similar to that of the construction with the *infin*. When the *pronoun relative* on account of its verb should be in the accus., but the noun, to which it refers, is in the gen. or dat. and is not attended with any pronoun demonstrative, (like our obs, excives,) the pronoun relative is attracted by it, and takes the same case instead of the accus.:

Mεταδίδως αυτῷ τοῦ σίτου, οῦπις αὐτὸς ἔχεις, thou givest to him of the bread, which thou hast (thyself,)

where obseq stands also in the gen. on account of sires, to which it refers, instead of being in the accus. Some, which the verb Exerv required; again

> Ei προσφέρεται τοῦς φίλοις, οἶς ἔχει, he conducts himself well towards the friends, which he has.

-Anab. 1, 3, 16. Τῷ ἡγεμόνι πισεύσομεν, ῷ ἀν Κῦρος δῷ, for ὃν ἀν K. δ.:- Ἐκράτησε μεγάλων χρημάτων, ῶν ὁ Γέλων ἐπετράπετο αὐτῷ. Even when the requisite accus. properly is that of the remote object, Demosth. Mid. 35. Δίκην ῶν ἀν ἀδικηθή τις λαμβάνειν, of the expression â ἀδικοῦμαι, by which I am injured.

Obs. 2. The ear being once accustomed to this construction, the pronoun relative was mostly put in the same case as the pronoun demonstrative, even when the latter was expressed in the first part of the proposition; Plato Gorg. 452. Of dry 1000 grd rours, or infrience is to encluiv routers?: Xenoph. CEC. 2. 'Tris ys routers, or of dereview and is ob and ional, which is at the same time an instance of the accus. (dereviews,) which is dependent on the second proposition, being also placed in the attraction.

4. In this instance too the noun frequently is removed from the first part of the proposition to the second, so that it remains along with the pronoun relative in the casus, which the word governs, on which it is dependent :

Μεταδίδως αὐτῷ, οῦπες αὐτὸς ἔχεις σίτου :---

Εύ προσφέρεται, οίς έχει φίλοις :---

άπολαύω, ພ້ν έχω ἀγαθῶν :—χρώμενοι οιs είπον προστάταις, εὐδαίμονες ೫σαν, (from χρήσθαι προστάτη, to have a leader, patron,) whilst they had the leaders, whom I mentioned, they were happy. This

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¹ This form of the proposition as the most perfect is usually considered as the fundamental one, but through my investigation of the attraction in general, I at least am arrived at the conviction that this is erroneous : (see § 151. I.) It was the omission of the pronoun demonstrative, which alone could be an inducement to construe the prenoun relative with the preceding word, and thus to round the whole expression. But when the Attic Writer, to whom this construction was familiar, still added the pronoun demonstrative for emphasis's sake, we can very easily concive that he had no occasion to recur on that account to his original combination.

construction appears still more strange to us, when the proposition is an inverted one;

Ois Exes pixors, so recorderant, towards the friends he has, he conducts himself well.

5. When the *noun* conveys no precise definite idea, or when it has been mentioned once before, it is frequently altogether omitted, so that the *pronoun relative* stands alone in a *casus*, to which it properly is a stranger;

Μεμνημένος ών έπεραξε,

for μεμνημένος τών πραγμάτων, ων έπραξεν, and this for & έπραζεν:— Δεινότερα έςιν, & μέλλω λέγειν, ων εἴρηκα, (for δεινότερα έκείνων, & εἰρηκα:---)Μετεπέμπετο ἄλλο ςράτευμα, προς '& πρόσθεν εἶχε, (for προς τῷ ςρατεύματι, δ π. ε.) And being inverted

οίς έχω, χεώμαι,

for & έχω, τούτοις χρώμαι.

6. There is one instance, in which the nomin. of the pronoun relative is likewise liable to this attraction, viz. when the nomin. of the pronoun relative of os ought to be construed with edvai in the complete proposition, $\Pi \dot{\alpha} vv \dot{\eta} \dot{\delta} \dot{\epsilon} \omega s \chi \alpha q i \zeta vrai \dot{\alpha} v \dot{\delta} \dot{q} \dot{\epsilon}$ rows $\dot{\tau} v, \dot{\sigma} \dot{\sigma} s \sigma \dot{v}$ if, they very gladly do an agreeable thing to such a man as you are, not only the pronoun demonstrative, but also the verb edvait is omitted, and the pronoun relative is so attracted by the principal proposition, that, along with all the nomin. eventually connected with it, it adopts the case of the noun, to which it refers, and is even intercalated before that noun, $\Pi \dot{\alpha} vv \dot{\eta} \dot{\delta} \dot{\epsilon} \omega s \chi \alpha \rho i \zeta vrai o \omega \sigma \dot{\eta} gov, uai o \omega y \dot{\epsilon} \mu \omega \dot{\epsilon} \dot{\pi} \sigma \rho v, difficult is what you ask, and to a (man) like me very perplexing. The instances, where the article of the noun omitted is left standing before such pronoun relatives, <math>\tau \sigma i s \sigma i \sigma v \delta \mu v$, have been stated above § 125. Obs. 6.

7. When the pronoun relative by means of a verb like to be, to be called, &c. requires another noun in the same case with itself, it usually agrees entirely with this in gender and number, and not with the first noun, to which it properly refers; $\Pi d\rho_{ESIV} \alpha \dot{\sigma} r \varphi$ $\varphi \delta \beta \sigma_S$, $\hat{\eta} v \alpha i \delta \tilde{\omega} x \alpha \lambda \sigma \tilde{\omega} \mu \varepsilon v$, a dread came on him, which we call shame, Plato Crat. 48. Tov $o \dot{\sigma} \rho \alpha v \delta v$, $o \hat{v} s \delta \hat{\eta} \pi \delta \lambda \sigma v s x \alpha \lambda \sigma \tilde{v} \sigma v$: or leaving out the first noun, Eisiv $\dot{v} \eta \mu \tilde{v}$, $\dot{\alpha} s \delta \lambda \pi \delta \delta s \delta v \sigma \mu d \zeta \sigma \mu \varepsilon v$, there are in us (emotions,) which we call hopes.

See below § 151. II. 4. an instance, where one pronoun relative refers to two propositions, which properly require two different cases.

A GREEK GRAMMAR.

§ 144.—Construction with the Participle.

1. A very considerable number of tenses being provided with participles in Greek, this language employs them much more frequently than any other language. This gives to it the immense advantage, that by connecting the construction of the part. with that of the pronoun relative, and that of the infin., the Greek can entwine several propositions, one with the other, without creating any confusion; 'Exeiva µόνον διεξήει, à τοὺs ἰδόνταs ἡγεῖτο τεθνηκέναι. Here à is the object of ἰδόνταs, which itself is again the subject of τεθνηκέναι, and this is dependent on ἡγεῖτο. We should be obliged to say, he related only that, of which he thought that those, who had seen it, were dead. Demosth. Tiµãτε αὐτῷ οὐx ἐλάσσονοs ἡ ὅσον xaτaθεἰs παύσεται τὴs ὕβρεωs, punish him with no less a fine than such as will, when he has paid it, abate his insolence.

2. And not only the verbs, which are connected with others by pronouns relative, but also almost any verb, which is subjoined by means of the particles 'as,' ' since,' ' after,' ' so that,' and the like, of which the subject has already been mentioned along with the preceding verb, may be changed into a part. without the incumbrance of any of these particles, and this participle then takes the case of the noun of the subject. This is done as often as it does not obscure the sense, which may be impaired by this construction ; 'Energentouny toy Etaipon vorouvia, which according to the context, may mean not only ' I visited a friend, who was sick,' but also ' when he was sick,' or ' because he was sick ;'---Τῷ μεγάλω βασιλει ου πάτριον έστιν ανδρός ακροασθαι μή προσκυνήoavros, the king of Persia is forbid by the manners of his country listening to any one, who does not prostrate himself before him, (or if he does not prostrate himself:-) Xenoph. Mem. 1, 4, 8. Τὸ σῶμα συνήεμοσταί σοι, μικρὸν μέρος λαβόντι έκάστου, your body is so put together, that you have got a small portion of each.

Obs. 1. The participles in the sense of after, or whilst, are frequently better placed in translating (from the Greek as well as Latin,) before the verb connected with them, and joined by the particle ' and ;' Demosth. Obra di ràs graums igno, is da din, $\pi \lambda$ veries sis rais vais abrois iußaun, here the pronoun personal duir, belonging to $\pi \lambda$ veries, is, as usual, omitted, for abrois here means ourselves, and belongs to the participle, and along with this to the duir, which is omitted: we must make up our minds to take to our ships, if necessary, and to sail.

3. The participle of the fut. is particularly employed in sentences, which we render by ' to,' ' in order to,' ' for to,' ' that ;'

Ταπτα μαθών ὁ Κῦçοs ἐπεμψε τὸν Γωβςὐαν ἐποψόμενον, Cyrus having learned this, sent Gobryas to see :- Τὸν ἀδιχοῦντα ϖαρὰ τοὺs διχαστὰς ἀγειν δεῖ δίχην δώσοντα, that he may suffer a punishment: - Demosth. Τοὺς συμμάχους δεῖ σώζειν, καὶ τοὺς τοῦτο ϖοιήσοντας στρατιώτας ἐχπέμπειν, here the article, according to § 124. Obs. 2. 1. stands with the indefinite object, and to send soldiers to do it.

4. Some verbs, of which the principal will be learned from the examples, govern in Greek a participle, where we introduce the proposition merely by using the conjunction that, or to, for, of. Such a part. considered as a verb, as in the other constructions of the participle, either has the same subject with the preceding verb, and consequently is in the nomin., or has a different subject, and is therefore along with this subject, as the proximate or remote object of the preceding verb, in one of the oblique cases.

- a.) Examples of the nomin.—(here the proper subject may, as usual, be wanting,) Aioxivopai ravra woiw, or woindoas, I am ashamed of doing this, or of having done this; (whilst aloxivopan woreiv means I am ashamed to do this, yet hesitating about doing it ;---) Méuvnoo avgewnos wv, remember being a man, that thou art a man :---Ov ouvisoav $\mu \acute{a}\tau n \nu = 0$ vouvres, they did not perceive that they labored in vain :- Herod. 3, 1. $\Delta_{i\alpha\beta\epsilon\beta\lambda\eta\mu\epsilon\nuos}$ où $\mu\alpha\nu\vartheta\alpha\nu\epsilon\iotas$; do you not understand that you are deceived? Demosth. Mid. 18. 'Εν ή γαρ αὐτὸς εὐδαίμων ήδει γεγονώς πολιτεία, in which state, (i. e. the state, in which,) he knew that he had been happy ;--- (olda yeyovws, I know that I am become :---) Isocr. Σκοπούμενος ευρισκον ούδαμως αν άλλως τούτο διαπραξάμενος, weighing it in my mind, I found that I could not accomplish it otherwise, (compare \S 139. 14.) Hence also in particular with passives, (arising from the following construction,) Έξελήλεγκται ήμας απατών, he has been convicted of imposing on us; annyying $\delta \Phi(\lambda)$ and την "Ολυνθον σολιορχών, it was reported that Philippus besieged Olynthus.
- b.) Examples of the accus.—Oi Πέρσαι διαμνημονεύουσι τὸν Κῦξον ἔχοντα φύσιν, the Persians relate that Cyrus had, literally, they remembered him as one who had, hence in the pass. O Κῦρος διαμνημογεύεται ἔχων, see the preceding construction :—Oiδα συνοῖσον τῷ τὰ βέλτιστα εἰπόντι, I know that it will be advantageous to him, who shall have given

the best counsel, from the impersonal expression $\sigma \nu \mu \varphi i_{\xi \in I}$, it is expedient, profitable.

c.) Examples of the genitive and dative,—'Hodoun airāv olouivar είναι σοφωτάτων, I perceived that they fancied themselves very wise, σοφωτάτων for -ous, because of the attraction according to § 142. 2. 2. :—Ουδέποτε μετεμέλησέ μοι σιγήσαντι, φθεγξαμένω δε πολλάκις, (from μεταμέλει μοι, I repent,) I never yet repented having been silent, but frequently that I had spoken, a saying of Simonides :— Plato de LL. 857. Ουδέν διαφίρει τῷ κλέπτοντι μέγα π σμικρον ύφελομένω, it is of no consequence, makes no difference to the thief, (viz. when he undergoes his punishment,) whether he has stolen much or little.

Obs. 2. With verbs construed with the pronoun reflective, as sinula inaury, I am conscious, this part. may stand in two different cases, Ziroida inaury expis in, Plato, and, Zavry evrifus adirevre, Demosth. :- Exercise oddis openary zarovę in (Grom.) might also have been xaroverer erra.

Obs. 3. There are other verbs, which, contrary to the usage of other languages, have the dependent verb in the part. in both the ways stated above; the verbs denoting ceasing, giving over, must be particularly noticed as greatly deviating from our construction; 'Exaderate addit squary-ourse, literally, you made him give over being a commander, i. e. you took the command from him; Oi Like Xaleen, I shall not cease rejoicing.

Obs. 4. The participles of verbs, on which a nomin. is dependent, as inal, zaλirosu, generally change this nomin. into the casus, in which they are themselves; 'Γμῶν δι δύσιν 'Αθηναίος ου πείπι, it does not become you, usto art Athenians:--'Εποςιών το δια τῶν Μιλινοφάγων zaλοομίουν Θημιῶν, (on resolving this sentence Θεζάμις is the subject of μαλιῶς Su.)

Obs. 5. The constructions of the part, become more complicated, when the proposition as an infin. is again dependent on a verb, so that the part. is altracted; Elenan abrois kakeras is badde Southerealtons, they have been summoned to meet here to deliberate, Aristoph. Lys. 13., here the dat. is used, on account of abrois, instead of the accus. before the infin. drawräw, but drawriwe Southours is to be explained by Text 3.—Xenoph. Mem. 1, 1, 9. (compare above § 142. Obs. 2.) "A rois driven draw Banar of Soil passoins danging, what the Gods permitted men to decide from their own Amoviedge. Here passion does not belong directly to drivens, but to duraginer: it is, however, in the dat., because of drivens.

Obs. 6. When the part. precedes the other verb, there is sometimes virus, istura, or ira, inserted between the two for the sake of emphasis; Demosth. Mid. 20. Extrin abriv, rd bra dvaliozerra, Sorte ira, obre ut describes rive virus, by expending his own (fortune) like me, he thus (i. e. by this expenditure,) must swatch the victory from me: --Xenoph. Hier. 7, 9. "Orev of ärgewau singystürden sets the victory from me: --Xenoph. Hier. 7, 9. "Orev of ärgewau singystürden sets the victory from one, afterwards, (i.e. in consequence of this conviction,) continually (have benefits from one, afterwards, (i.e. in consequence of this conviction,) continually (have him in their mouth praising,) load him with their praises :--Anab. 1, 2, 25. Où duránsou tiquir rès foois, ira arlasápuso drádoro, unable to find the read, they went astray and perished. See below § 140. about the particles istrer and ira.

Obs. 7. A relation of time properly is the basis of all constructions with the participle. Whatever may be the connection of the action of the participle with the other

action, it is almost always conceived as co-existing, or anterior or posterior, and stated accordingly in the requisite tense. But there is frequently another view of the matter possible than that, with which we are familiar, and thus it happens that we often find in books the part. aor., where we expected the part. pres. and versa vice. For instance in Homer's, "as sixer ergers pires and Super indered, we expect the pres. iver: for, whilst he is speaking thus, by his speeches the commander encourages his soldiers, but he must already have said something affecting, when they are affected. Hence we have also in Xenoph. Mem. 3, 6, 2. Touáds Ližas xarioxes aurór. -The part. pres. may be used, when both actions have a duration, and are continually repeated ; Xenoph. Mem. 1, 2, 61. (speaking of Socrates,) Bedrious yac receive τους συγγιγνομίνους απίπιμπιν. Here ποιήσας would refer to a thing, which happened but once, but the meaning is, he (constantly, every time,) rendered those more happy, actions necessarily connected and almost co-existing with the following action, as to go, run, lead, bring; Olzad' in Muguidóvsory avaros, Il. a. 179. go home and rule, sñ di Siw, II. e. 707. he ran and placed himself, ixxos isnos Osew roos ziona. Od. a. 127. he carried the spear and placed it against the pillar, Kai us xa9/Zu äyer, Plato Charm. 2. he leads and places me, Herod. 8, 118. Tois & woorneriornes inandisor, because prostrae tion is conceived as inseparable from leaving the king. Others, however, are real deviations, proceeding perhaps from negligence or some practical necessity, as rearnyńous, actus inoisi, i. e. as strategos, archon, while the part. pres. would, in this instance, denote the actual action of the verb. There are other deviations, which we leave to the individual observation of the learner. See AarSária in the following Obs.; and also especially the examples of the by no means uncommon anomaly of the participle of the aor. being superadded to the aor. in Herm. ad Viger. n. 224., and in the book itself, p. 343.

Obs. 8. Sometimes the principal serb is construed in a part., which is made dependent on another verb, and thus supplies the place of the adverb. See Greg. Cor. p. 35. § 36. Heind. ad Plat. Gorg. 86. The following in particular are such collateral verbs:

- Tυγχάνισ, and with Poets κυριν, (to happen, come to pass;) Ωs & hadon, iruzza armin, he just went away, when I came.
- λανθάνιη, (to be concealed.) Ταῦτα ποιήσας ἕλαθιν ὑπικφυγών, this done he escaped privately, or in reference to the subject itself. Tèr φονία λανθάνω βόσκων, he unconsciously supports his murderer, (he does not know that he is supporting;) "Ελαθι πισών, he fell unawares. According to a very common anomaly, the aor. of the part. is used merely because the verb itself is an aor.; thus we have also λάθι βιώσας, live unperceived.
- φθάτιπ, (to do any thing previous to another,) "Εφθην ἀφιλών, I took it away shortly before, (see also § 150.)
- duarehuin, (to continue, persevere.) Διαrehui παçώn, he is continually there. It is the same with διάχιη and διαχίηποθαι.
- xuígen, (to be delighted,) Xulgoven iranovres, they gladly praise, (take pleasure in praising.)

(Compare a similar case in iSiaw with the infin. § 150.)

§ 145.—Casus Absoluti.

1. In the instances hitherto enumerated, the part. was dependent on one of the nouns belonging to the principal verb, and was therefore construed in the same case as that noun. But if a new object is introduced as subject, it is construed in the same case with the *part.*, which *case* is independent of the principal verb; whence this construction is called *casus absoluti*.

2. The casus, in which such words stand, commonly is the gen., and these

genitivi absoluti

are the same as what are called in Latin ablativi consequentiæ. Their original signif. refers to time, the gen. denoting the time according to § 132. 6. 4. and just as vorto's means by night, so does, 'Eµoũ xa θεώδοντος ταῦτα ἐγένετο, this happened, when I slept, (at the time when I was sleeping :--) Πάντων οὖν σιωπώντων εἶπε τοιάδε :---Μετὰ ταῦτα χυμαίνοντος ἤδη τοῦ Πελοποννησιαχοῦ πολέμου ἔπεισε τὸν δῆμον, Κερχυραίοις ἀποστεῖλαι βοήθειαν. When this time is denoted by an historical person, the gen. often is attended by the prep. ἐπὶ, ex. gr. Ἐπὶ Κύρου βασιλεύοντος, (Cyro regnante,) in the reign of Cyrus. Hence ἐπὶ generally is considered as omitted, when the question is of time, (see Obs. 2.)

3. But this construction goes over to any other connection by means of when, as, because, whilst, &c. For instance, Existing way de two modeling the city, famine attacked the Romans; Tedynkoros tou basideus the city, famine attacked the Romans; Tedynkoros tou basideus the city, famine attacked the Romans; Tedynkoros tou basideus the city, famine attacked the king being dead, (as the king was dead,) he addressed himself to his son; Θ_{EOU} didortos, audder is totu of the addressed himself to his son; Θ_{EOU} didortos, audder is four of the addressed himself to his son; Θ_{EOU} didortos, audder is the king being dead, (as the king was dead,) he addressed himself to his son; Θ_{EOU} didortos, audder is the addressed himself to his son; Θ_{EOU} didortos, audder is the addressed himself to his son; Θ_{EOU} didortos, audder is the addressed himself to his son; Θ_{EOU} didortos, audder is the second the addressed to be be to wait.

5. Dativi absoluti are used, partly to denote time, Xenoph. Hell. 3, 2, 18—Перії от т т є́ вилит є́ та́ли фаінової фроврай в́т т т "Hain, the year drawing to its close, they again called out part of the army against Elis; partly in locutions derived from the dativus instrumenti, as, for instance, Xenoph. Ages. 1. «Ет хаї ийи тої προγόνοις δυομαζομένοις απομνημονεύεται όποστος αφ' Heaactivus eyéveto, naming his forefathers. 6. Lastly we have to notice the datives proceeding from the dativus commodi with the verb είναι or γίγνεσθαι in such expressions, as, Εἴ σοι ἡδομένω ἐστὶ, if it be a pleasure to you; εἴ σοι βου-λομένω ἐστὶ, if it be your wish, and the like.

Obs. 1. Strictly speaking, there are no casus absoluti but the nomin. absoluti; for, as the nomin. can only be the subject or predicate with respect to the verb, it follows that, when such nomin. are neither subject nor predicate to the verb, close to which they are, they must stand alone, (absolute,) for themselves. But this can happen barely through an interruption of the chain of thought, and all nomin. absoluti are, therefore, more or less belonging to the anacoluthons, (see § 151. II.) The practice in this respect is not steady, and isolated instances are easily explained, Xenoph. Hell. 2, 3, 54. 'Exilve di (ai îvdixa) sistidorus oùr rois interfered on account of the gen., which immediately follow.) Such constructions, bearing the stamp of unconstraint and energy, impart a peculiar charm to poetry, as in Homer, i d'aylaingu susuidos, 'Piuga i youra qigu ura ' idea aci you's 'ismon.

Obs. 2. The three other cases never can be cases absolution in this sense; in the instances quoted above, they rather are only remote objects and relations of the verb, to which they are annexed. We have seen above, § 130, that the oblique cases may in some combinations stand instead of prepositions with the case of the prep.; not that such a prep. be omitted, but the termination of the casus acts the part of a prep.; wurds, huigas. Now such gen. have the same relation in sentences like, Kúçeu $\beta asultionros$, $\mu o \tilde{v}$ magiors. And just as other forms denoting time were extended to express causal relations and others, these gen. were employed for any relation, which is expressed in English by as, when, whilet, &c. which properly are also adverbs of time. Hence it was very natural to add in some particular instances, when the relation of time was to be more strongly stated, the prep. $i\pi i$: 'Emi Kúçeu $\beta asultionros$.

Obs. 3. But the common character of all these constructions is that the participle is not a modification of the noun, but an essential constituent of the thought, and that the verb in this shape forms with its subject a complete proposition, which we express by the abstract noun of the verb, 'in the reign of Cyrus,'--'in my presence.' --The case is the same with the datives, which, though they should not be called casus absoluti, are yet agreeing in this essential respect with these gen. &cc. : Toöró lori on houring, does not mean that serves you, who are rejoiced, or when you are rejoiced, but that serves to rejoice, delight you, and stations invary not this happened in the year, when it ended, but at the end of the year.

Obs. 4. An additional modification or determination is sometimes expressed by absolute accus. or absolute nomin. Herod. 2, 41. Tois βοῦς Βάπτουσι, τὰ κίφατα ὑπιφίχοντα, (so that the horns project,) 133. "Iva of (to him) δυώδικα ἴστια ἀντὶ ἰξ ἰτίων γίνηται, αἱ νύκτις ἡμίφαι ποιιύμιναι, (the nights being converted into days.) On comparing such instances, we find that there is here properly a partial apposition ; for ἡμίφαι is in the nomin. on account of γίνηται, and κίφατα is to be considered as accus., because of Βάπτουσι.

Obs. 5. When a motive is presumed in another individual's mind, which influences him, it is generally done with the conjunction ω_s , (since,) or $\omega_{\sigma\pi\tau\varrho}$, (as if,) and with absolute accus. or absolute gen. To eath the right meaning of this short proposition, we must always insert a sentence in the translation; 'Ecuima, ω_s advites sidóras, or advites sidóras, he was silent since (he thought) all knew, &c.; Oi mariles sigrouss tobs visis dat our someway any contact of the translation of the set of the set of the set of the set of the size of the set of the

parents keep their children from wicked men, since (they are convineed) intercourse with them is destructive of virtue; Plato Phæd. 'Eπικιλιώι μουσικήν ποιών, ώς φιλοσοφίας μιγίστης ούσης μουσικής:—Xen. Mem. 2, 3, 3. Τῶν ἀδιλφῶν ἀμιλοῦσιν, ῶσπις ἰκ τοῦτων οὐ γιγνομίνους φίλους, as if no friends were to be made of them.

Obs. 6. Any real impersonal verb, i.e. of those, which have but a mysterious subject, (§ 129.9. 10.) becomes as casus absolutus the gen. sing. of the part.; Σαλπίζεντος, as (the trumpeter) sounded the trumpet, υσντος πολλῷ, (from ὕιι πολλῷ, viz. ὄμβεφ,) as it rained much, Xenoph.

Obs. 7. Those impersonal verbs, or impersonal constructions, where the proposition dependent on such a verb, (commonly an infin. or a sentence with $\delta \tau_i$, and the like,) properly is the actual subject of the verb, (§ 129. 11.) are treated as cases absoluti in two different ways:—

 When it is a mere relation of time, it is the gen. This happens chiefly with pass. verbs, denoting to say, announce, declare, and then is the gen. pl., (where rörds of ráds may be mentally supplied;) 'O Πεφιπλής σχετο iπ' Καύτου, Ισαγγελ Sirrar ör: Φοίνισσαι της iπταλίουσιο, as it had been announced, (iσηγγίλ Sn,) Thue. 1, 116.

2.) In any other combination we have the accus. next., Eignpiner abrois staginus, six insure, they do not come, though they have been told, (signras.) to be present, and this is the case with all verbs commonly called impersonal; Δια τί pinus, if a kanines, why do you stay, when you are at liberty, (it is allowed to you,) to go? (if strnt;) ättige akin, inive dowder, (viz. ini attige,) I shall go back, because it seems good to him, (dowsi). Plato Phæd. 28. Δis xai reis ra abra signras, bis so stave sister of the start plate and the second start of the second start of the second start sisters, is consequently also perhaps. Even the adj. downto, (with the part. to constitud,) is used thus, Plato Rep. 7. p. 519. Ποιάσριου χρίες ζim, downto, sister at they shall live worse, while they might have lived better. Herm. ad Viger. n. 214.

Of the Particles.- § 146.

1. Adverbs partly have, like the adj, which they resemble, the noun, to which they refer, in a particular case, $A\xi_{los} \hbar\mu\bar{w}\nu \pi\sigma\lambda\epsilon-\mu\hbar\sigma\mu\epsilon\nu$, (we will carry on the war in a manner worthy of ourselves.) They do the same in the compar. and superl.; Maliora $\pi a'\nu\tau \omega\nu$, most of all; Oi $\pi\epsilon'\nu\eta\tau\epsilons \tau\bar{\omega}\nu$ $\epsilon\delta\deltaa:\mu\delta\nu\omega\nu$ $\mu\bar{\omega}\lambda\lambda\sigma\nu$ $\delta\delta\nu\alpha\nu\tauas$ $\epsilon\sigma\deltai\epsiloni\nu$ $\tau\epsilon$ xai xa $\delta\epsilon\delta\deltai\epsilon\nu$, (better than the rich.) see § 132. 5. 4.

2. Prepositions properly are adv. having a constant reference to a noun, (while with adverbs, this is only partially the case,) and merely denoting a certain relation without any other power or energy. Thus we have particles, which sometimes are mere adverbs, and sometimes real prepositions. For instance, $\delta\mu\omega\bar{\nu}$ and $\ddot{a}\mu\alpha$ both signify together as adverbs; but they frequently are construed with the dative, (like the kindred prep. $\sigma i\nu$,) and they then, as prep., signify together with. Others, and especially the adverbs of time and place, govern the gen.; $\dot{e}\gamma\gamma\dot{\nu}s$, near, $\dot{e}\gamma\gamma\dot{\nu}s$ rivos, close by one; $\chi\omega\rho\dot{s}$, apart, separately, $\chi\omega\rho\dot{s}\tau$ rivos, except one; δίχα, doubly, apart, δίχα τινδs, apart from, i.e. without; ev3ù, straight-forward, ev3ύ τινοs, in the way to meet one, Lat. obviam. (see § 117. 1.) &c. There is a great difference between the particle ώs, 1.) when adverb and conjunction signifying that, as, &c. of which see § 136.; and 2.) when a prep. signifying to in answer to the question whither? but referring constantly to persons¹, Elonider w is èμè, he came in to me, avnx Insar ws τον βασιλέα, they went, (journeyed,) to the king.

3. There are adverbs referring to verbs and whole propositions, which serve to connect two sentences, especially the relative; $\Pi_{aq\acute{e}\sigma\mu\alphai} \delta\pi\delta\tau\epsilon \ x \in \lambda\epsilon\dot{v}\sigma\epsilon is, I shall be there, whenever you bid me.$ This is the origin of conjunctions; any connecting particle should properly be called a conjunction, especially when it has on the verb an influence similar to that of the preposition on the noun, and requires one of the dependent moods according to circumstances. Thus $\check{a}\chi_{qi}$ or $\mu \acute{e}\chi_{qi}$, $\check{e}\omega s$ and $\check{e}\sigma\tau\epsilon$, (both in the sense of until, and in that of so long as,) govern the conj. or opt., when there is any uncertainty, and when there is none, the indic. $\Pi_{\epsilon gi-}\mu\epsilon\nu\omega$, $\check{e}\omegas \,\check{a}\nu$ or $\mu\acute{e}\chi_{\rho is} \,\check{a}\nu \,\check{e}\lambda\delta\eta$, (until he comes ;) $\Pi oinoov \tauo \check{v}\tau o \,\check{e}\omega s$ $\check{e}\tau i \,\check{e}\xi\epsilon\sigma\tau$, do this so long as it is allowed; Ai $\tau oia \check{v}\tau ai \,\delta\acute{e}\sigma\sigma oiyai$ $ov <math>\sigma\tau\epsilon \,\lambda\eta\gamma ousiv aixi \zeta o \mu\epsilon\nuai \,\tau as \,\psi v \chi as \,\check{e}\sigma\tau' \,\check{a}\nu \,\check{a}\rho\chi \omega siv a v \,\check{u}\nu \omega$, Xen, *(Ec. I. extr.*)

Obs. 1. "A_X e_i and $\mu_i \chi_{e_i}$ properly signify at once, at a continuance, without interruption; in connection with a verb 'as far as, until,' in connection with a gen. ' continually up to,' or simply 'until.'—IIAM' means except, and may be connected with a proposition, $\pi \lambda M_{i}$ i, except if; but it also takes the gen.: IIAM' mánu $\partial \lambda' \gamma \omega n$, with the exception of very few.

Obs. 2. Strictly speaking, those particles only, which commonly are used alone, and without any reference, should be called *adverbs*; those, which usually are construed with a particular case of the noun, prepositions; and those, which generally connect whole propositions, conjunctions. Thus, for instance, žuu and žue, without, ivénue, before, (in later Authors,) and $\chi éque$, on account of, (the latter of which, like the Latin gratié, almost always comes after the gen., as well as $\tilde{u}uuu_i$) and others, are real prepositions governing the gen. It is true that $\chi éque$ properly is a subst.² as well as $\tilde{u}uu$, in the manner of, Lat. 'instar,' ($\tilde{u}uuv$ are average, and the like;) such words are not adverbial subst., but rather subst., which are become prep. Those mentioned above never occur without the case of a noun, and therefore are still more justly called prepositions, than some of the single words thus named, which sometimes are employed adverbially without governing any case, (§ 147. Obs. 8.)

¹ Modern critics make it evident that, whenever passages occur in good Writers, in which $\dot{\omega}_s$ does not refer to persons, they are probably corrupt; i_s is the correct reading in such instances. The particle $\dot{\omega}_s$, however, is not one of the old prep. strictly so called, which are stated in the following Section; it does not make any compound verb: see § 115.2.

² Hence Poets also say inh, on χάρι, (for my sake, your sake,) instead of iμοῦ, σοῦ χάριν.

4. Some adverbs serve at the same time as adj.; $\Pi\lambda\eta\sigma$ iov $\delta\sigma\tau$, $\sigma\tilde{v}\chi\delta$ $\delta\sigma\tau$, he is near, he is silent; Hom. $d\kappa\eta\nu$ $\delta\gamma\delta\nu\sigma\tau$, they were silent. That particles by being construed with the article become nouns, has been noticed above, § 125. 6. 7.

§ 147.—Of the Prepositions.

1. Besides those mentioned in the preceding Section, the following are the old *prep*. expressive of *locality* in general, with their cases :

ἀντὶ, ἀπὸ, ἐξ, (ἐx,) πρὸ, govern the gen.
ἐν, σὺν, the dat.
ἀνὰ, εἰs,¹ the accus.
διὰ, κατὰ, ὑπὲρ, the gen. and accus.
ἀμφὶ, ἐπὶ, μετὰ, παρὰ, περὶ, πρὸs, ὑπὸ, the gen. dative and accus.

2. Those, which govern different cases, generally have the accus. to the question whither? and the dat. to the question where? The gen. suits most significations, but chiefly conveys the idea of a removal, (from, off, out.)

Obs. 1. The most simple and easiest of the above prepositions, in point of signif. are

ånd, from, of, is, in, into, to the question whither, is, in, to the question where, npd, before, or, with,

for though they have many collateral meanings, these, with the exception of a few peculiarities, are easily deduced from the radical signif.: as when it denotes a cause, and may be rendered because of, is reverse, on that account, or when it merely denotes a succession of time, Nör ythömus is röw refersts dazetour: again when sis, like the Latin in, denotes towards, against, or when it simply means with respect to, Tor sis róhams interfuer isri: lastly when red is the Latin pro, for, (but only in the sense of protection or advantage, $\Delta azetoirus ved row gastling. Cyrop. 4, 5, 44.$ Our against red vantage. Compare resource, § 115. Obs. 4. See below Obs. 7. a very particular signif. of sis.

Obs. 2. The signif. of the following prepositions must be more particularly remembered :---

årà is originally up, (compare ärm, and the compounds,) and in this sense it is also construed with the dative by the Poets, (II. α. 15. Od. λ. 128.) But the most usual signif. in prose is in, on, through, both in point of time and place; 'Arà πũσαν την γην, all over the country; 'H φήμη $\tilde{\lambda}$ Au ανα την πόλη, the report spread through the city; oi arà το πιδίου, those in the open fields; 'Arà πũσαν την ήμίραν, the whole day through. But when there is no article, and mã; consequently is tantamount to 'ixaστα; (§ 127. 6.) it refers to a number of days, years, &c.: ἀrà πũσαν ήμίραν, daily, every day; Cyrop. 1, 2, 8. ἀrà mũ tros, every year. Herod. 5, 114.

¹ See about the prep. is, § 146. 2.

2rri as a single prep., has lost its original meaning of towards, against, (see Obs. 10. about compounds.) and most commonly signifies instead of, for, in the sense of exchanging, bartering, buying, valuing, &c.

duà τοῦ, through, in point of space and of ways and means ;—dià τὸν, on account of, Διὰ Λαπιδαμιονίους ἄφυγον, they were driven into exile on account of the Lacedemonians ; Διὰ τὰ ἦλθον, I came for your sake ; but also through as a cause, Διὰ τοὺς θιοὺς ιễ πράττω, through the Gods I am doing well, I am well off.

μιτά τον, after, Lat. post ; —μιτά τοῦ, with ; —μιτά τῷ, only with Poets among, Lat. inter.

άμφὶ and πιρὶ τὸν, about, to both questions where and whither, for the dat. to the question where is rather uncommon. Hence they denote any approximation; ᾿Αμφὶ τὰ ὄρη ἰγίνιτο, he was about the mountain; and ἀμφὶ or πιρί τι or ποὰ ἶχιν or sĩngu mean to belong to something, to be busy about something, &c. (§ 150. ἶχιν :--) πιρὶ τῷ conveys the idea of care, and is used with the verbs to fear, contend, to be easy, &c.: -- ἀμφὶ and πιρὶ τοῦ mean of, Lat. de, to talk about something; farther φοβιῖσβαι, φιλοτυαιῦ πιρί τους, and the like. But ἀμφὶ is less frequently used in this sense than πιρί.

inte ror, over, beyond, Lat. supra, ultra: — inte ros, over, above. Hence the latter also conveys the idea of for, chiefly in the sense of protection, defence, or care, &c. πράπτιν, είπων ύπλε του καινού, to act, speak for the public welfare; ἀποβανών ὑπλε του φίλευ, to die for one's friend.

Obs. 3. That the gen. preferably conveys the idea of proceeding from is particuharly evident from these three prep. $\pi a_i a_i$, $\pi_i a_i$, \dots With the accus and dat they retain their principal signif., but with the gen. they are mostly to be rendered of or from. The following particulars must be remembered about them, viz.

παρὰ τὸν, to, towards; but to the question where, near, close by. It is also the Latin præter, besides; "Εχιν ὄψον παρὰ τὸν ἄρτον, to have vegetables besides bread; "Ἐπόνιι παρὰ τοὺς ἄλλους, he performed more labor than the others; Ταῦνά ἰστι παρὰ τοὺς τῶν ᠫιῶν Ͽισμοὺς, that is against the divine laws, against the order of things establiched by the Gods; Παρὰ δόξαν, beyond expectation, (Lat. præter opinionem;—) Παρὰ τῷ is merely neur;—παρὰ τοῦ is from with the verbs ' to come, bring, receive, learn,' &c. and sometimes with the pass. (§ 134. 3.)

 $\pi_{\ell}\delta_{5}$, to, near, has preferably the accus. to the question whither, and the dat. to the question where : $\pi_{\ell}\delta_{5}$ rob is towards in both senses ;— $\pi_{\ell}\delta_{5}$ rob, from, by, with the verbs ' to hear, to be praised or blamed,' and frequently with the pass. (§ 134. 3.)—It is also used in the form of asseverations ; $\Pi_{\ell}\delta_{5}$ rob β_{5} , by the Gods !

 $i\pi \partial$ rds, under, (with motion; —) $i\pi \partial$ r $\tilde{\varphi}$, close under ; — $i\pi \partial$ r $\tilde{\sigma}$, from under, by, most commonly with pass. (§ 134. 2.) but likewise with act. having a pass. signif. as πάσχιι itself, and ex. gr. 9 αυιῖν $i\pi \delta$ roos, to meet one's death by one; —μαθιῖν $i\pi^2$ $i\pi \delta a \pi \delta a \chi_{uv}$ itself, and ex. gr. 9 αυιῖν $i\pi \delta$ roos, to meet one's death by one; —μαθιῖν $i\pi^2$ $i\pi \delta a \pi \delta a \chi_{uv}$, to be taught by necessity; Demosth. Cherson. 94. "As δ is $i\pi \delta$ a muµά arou µμ δυνώμιδα, prevented by the winds. Even actions can thus assume a pass. form; Exolores $r \delta v \sigma \delta$ dows, he did it out of fear; — $i\pi^2$, $i\alpha_{uv} \pi \pi_{uv}$ arous r, Herod. 8, "1. or if the pass. state of the object is uppermost in the mind, Soph. Philoct. 1117. $i\delta \delta i \gamma i \delta \lambda c \beta$ $i \sigma \chi'$ $i \sigma \lambda u_{u} \delta \lambda_{u}$ (the same with $\sigma i \gamma i \delta x \chi i \partial \pi \delta \delta \delta \lambda_{u}$)—And even with the gen. $i\pi \delta$ sometimes retains its principal signif. under, $i\pi \delta$ ad δm , Plato Protag. 321.

Obs. 4. The prep. ini and rank require the most careful attention :

ind chiefly signifies on, to the question where \hat{r} commonly with the gen., sometimes also with the dat., in "innov ixin San, and, Küess in "innov inconstruction: to the question whither, with the accus. 'End Differ and zaraquivyu, he flies on a hill. But at the same time its signif. becomes more general, and it may be used for near, into, and to the question whither, for to, towards, whenever the context suggests this meaning; and with the accus. in particular it denotes the direction to, and towards. Instances will occur to the learner in his readings. We will only observe that the

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gen. is also used to the question whither in the sense of to j 'Erastion's in Edition; 'Arigours, (they sailed,) is) vis Xisu :....'Arigours is' slave :....is) vi frequently fixes the time by some contemporary circumstance, and more especially by a contemporary person ; is' igain, in our time, (compare above § 145. 2.) is' vis igaining a contemporary person ; is' igain, in our time, (compare above § 145. 2.) is' vis igaining a contemporary person ; is' igain, in our time, (compare above § 145. 2.) is' vis igaining a contemporary person ; is' igaining denotes close by ; is' vi vi vis adapt, on the brink of the graye; Infegens is' vis average indifuse. Like weig it denotes to, in addition to, 'Es' adars vises, shapeds is' visio for something; 'Es' is also adver is visio is addition to, 'Es' adverse is is visio, on those conditions they made peace, (compare below § 150 is' is.) Lastly is' vis expresses power in such phrases as is' igairs, it rests with us. See examples § 129. 1. § 142. 3. The accus, too often denotes purpose, but mostly with this difference, id. Sin is' restry, to effect it, id.Sin is' rest of the to it.

Rará. The principal meaning of this prep., as appears from the comparison of sarw and its compounds, is motion from above downwards, with the gen., down from ; Karà röv stereöv firstuv sud, to throw one down from the rocks ; "Hiloss zarà soü stizous. It is also under in connections like àqui(ZeeSa; zarà să; Jaláesus, (to sink under,) Herod. 7, 6. Karà soü, however, occurs more frequently in the signif. of against, chiefly with the verbs ' to speak, think,' and the like ; sistür sò àlméis zará suns, to speak the truth against one, give a true evidence. It is less rarely used in the sense of praising, "Exavos zarà soü ösou, Plato Phædr. 260.

xard vid denotes any locality in general, when the particulars of the situation are not to be, or cannot be, attended to, or when they are sufficiently known; sard giv and xard Sálasrav, by land and by sea; of zard viv 'Ariav brid farilat övers, those who are in Asia under the king. Hence in general, time, place, and circumstances, which are obvious, are denoted by xard, Olavörs zard zówas, they dwell in villages, Lat. vicatim; 'Erniveu zard vikus, they were encamped in balife-array; hence zard dis, two by two; Tuöra wir lyiver ared viv vices, this happened during the illness; Kard ruörur vir diaquadr over Azzidzioniar view, this happened during the illness; Kard ruörur vir diaquadr over Azzidzioniar view view, this happened during the body; Kard ruörur vir diaquadr over Azzidzioniar vir view, this happened during the body; Kard ruörur vir diaquadr over Azzidzioniar vir view, this happened during the body; Kard ruörur vir diaquadr over Azzidzioniar vir view, and many other relations of this kind. Kard frequently is the Latin ' secundum,' according to, Kard view vir vir äµuvir lorn dia, according to this statement it is better thus; Kard Illáenva, according to Plato, i.e. as Plato suys: Kard vir zálven, perpendicularly; Illeview zard vir \$zard vir yezápara, I shall act according to the king's letter ; Asigua ubriv zard vir reéron, I want him every way, need his assistance in any way.

Obs. 5. The prep. is referring to persons, signifies to, but always meaning the persons dwelling, Hom. is 'Αγαμίμονα, to Agamemnon, to his tent; καλίω τί μα sis I Izzaros, every one invites him to his house; Lysias, Eirid Sor is ror surige ror ipin, coming to my father's house. Eis with the elliptical gen. (§ 132. Obs. 9.) means more generally, into the house of Alcibiades, &c.

Obs. 6. The prep. is is also used by the Dorians instead of sis, with the accus. (Pind. Pyth. 2, 21. 5, 50. See Greg. Cor. Dor. 159. with the Notes.)—See about ard employed seemingly for is, § 151. I. 8.

Obs. 7. We shall see below, § 151. III. 1. 6. that prep. are sometimes separated from their cases by an intercalation. Sometimes the object of a prep. seems to be wanting, when a reference has taken its place; Soph. Philoct. 469. we's ware's, we's if r' ou' irrer $\phi(\lambda or, where if r: (according to § 149. si))$ is used for i, r: and the requisite gen. to we's (ware's) is wanting, by thy father, (I implore thee) by—if any thing be dear to thee, i. e. by all which is dear to thee.

Obs. 8. And sometimes the object is not expressed, because it would be repeating what had gone before; most languages then make an adverb of the prep. (wherein, therein, &c.) and if the prep. itself is used, it is only adverbially. In prose this is done in Greek only with the prep. spis, es. gr. 2ad spis, spis 21, and bosides, &c. and by the Ionians and later Writers also with merei: mere is, but afterwards. But Poets have also suged, along with it, is, within, and the like, and the prep. sugl or sign, froquently is with the Epics an adverb : very much, very, (§ 117. Obs. 3.)

Obs. 9. All compounds with prep. originated in this manner. They all consist of the radical word with a prep. taken adverbially: dusation, I pass through, cross seer, and the like, § 121.2. The meaning of all such compounds is easily discovered from the signif. of the prep. We will only remark that the compounds with drev ohiefly convey the idea of opposition, against; drevederson, to oppose, drevidious, to contradict:—those with drd mean up, and those with zard down; dasheding, zarafairun, to go up, down. Of the collateral signif. or of such compounds, which are not clearly obvious through the meaning of the prep., we must particularly notice;

έμφὶ, when it means on both sides ; ἀμφίβολος, ambiguous, equivocal ;

and, frequently means back again ; draw Lin, to sail back ;

لله conveys the idea of the Lat. ' dis,' separation, taking apart, or aside ; diarrity, to pull asunder, dia (المراجع المراجع). Lat. ' disjungere,' to disjoin, separate ;

is, frequently answers the question whither ; iyzur, to pour into ;

xmrà, most commonly conveys the idea of accomplishing ; xmrareárrin, Lat. ' perficere;' to accomplish ; στρίφιn, to turn, xmrareçúφιn, to finish ; πιμπεάναι, to burn, xmraπιμπεάναι, to consume by fire. Hence the idea of ruin, destruction ; xmranuβιύιν την obvían, to lose one's fortune at dice. In both it corresponds to the Latin per, Germ. ver.

μιτά, denotes transposition, change, Lat. trans ; μιταβιβάζιο, to transfer, remove ; μιτανοΐν, to change one's mind ;

παρά, sometimes signifies, like the Lat. præter, the idea of missing, doing amiss, in some compounds, as παραβαίνων σοις νόμους, to transgress the laws; παρορᾶν, to see wrong, overlook; παράσποιδος, who violates a treaty, (σποιδαί.)

Obs. 10. It is because prep. are properly adverbs in compound words, that Poets frequently separate the prep. from their verbs by putting other words between, which is called a incris, dua as przao an interzers, for zad duapprizao Sau, and even in the Ionic prose, especially by ar instead of our, Herod. 2, 39. 'An' ar idorto, for deridente our. Homer in particular parts the prep. so completely from its verb and lets it follow after, that that prep. sometimes comes before a case or noun, on which it has no in-Avence ; πόλεμον περί πόνδι φυγόντες, for περιφυγόντες πόνδι πόν πόλεμον :- in Supir ilio Sal, correctly and, see § 117. Obs. 3.) for answerder inter, and the like. The reading of Homer becomes less difficult by assuming that he has no compound verbs, only simple ones with adverbial prep. more or less distant from the verb. Hence the Ionic prose, in the moving repetition, which we shall state below in § 150. under uly, merely repeats the prep. instead of the compound verb, Herod. 3, 126. 'O di xarà wir izreine Mirpoßarea-zara di ron Mirpoßares raida. Even in the Attic prose the intercalation of the limiting r), (somewhat, in some degree,) coming after the prep. into, (Lat. sub, a little,) which limits or diminishes the signif. of adj., belongs hither; ino re dessis, somewhat irreligious, in a some on and the like. Heind. ad Plat. Phedr. 43.

Obs. 11. But even in common prose there are some prep., which must be considered as separate and distinct, though in compounds. This is particularly the case with π_{ξ} is and $\sigma'\sigma$. Any verb, whether a compound or not, may receive the eddition of either of these prep. merely to shew that the thing happened in addition to something, (π_{ξ}, σ) or in connection with some one else, $(\sigma'\sigma \pi_{i}, \sigma)$, substantian τ_{i} , I go to war along with you; $\sum_{i=1}^{n} \sum_{i=1}^{n} \sum_{j=1}^{n} \sum_{j=1}^{n} \sum_{j=1}^{n} \sum_{i=1}^{n} \sum_{i$ bargain. Other prep. are less frequently used in this way; implained in this way; implained in this way; implained in this way; implained in this way; implained in this way; implained in the second interval of the second interval of the second interval of the second interval of the second interval of the second interval of the second interval of the second interval of the second interval of the second interval of the second interval of the second interval of the second of t

Obs. 12. And not only in the above-mentioned compound expressions, but also frequently in others the prep. governs, under certain combinations, its own proper casus, though compounded; initial crus, to be in or within something; deperdences to be separated or disjoined from something; densedences $\Sigma = 2 \exp^{2\pi i \omega_{12}}$, they described Socrates, and the like; —whilst in the higher styles of writing the prep. is repeated again before the case or noun. This occurs frequently in Homer, and confirms what we observed before, that each compound verb in Homer must be considered as separated, so that the prep. sometimes is merely an adverb, which it properly is, as we have seen above, and sometimes a real prep. $I. \downarrow 121$. Indust humon, they fastened (the wood,) so that it hung down from the mules.

Obs. 13. That the Greek prep., on changing their accents are sometimes placed behind their case or noun in the anastrophe, and sometimes used instead of compounds with $i_{1,\alpha i}$, has been already remarked above § 117. 4. To this must be added the inversion of monosyllabic prep., as $i\xi_1 \leq 13$. 4. Astimudi $\xi_{2,\alpha}$, Hom.

§ 148.—Of the Negative Particles.

1. There are in Greek two simple negative particles, our and $\mu\dot{\eta}$, with which all other more decided negations are compounded. Any proposition, in which one or more of these negations occur, negatives generally in the same manner as if the simple negative particle was used alone. Hence, whatever is observed about our, applies alike to oude, oudeis, ouderways, &c., and it is the same with $\mu\dot{\eta}$, $\mu\eta\delta\epsilon$ is, &c.

2. There is, however, a great difference in the use of oùe and $\mu \dot{\eta}$, and of their respective compounds, which requires an attentive study, and of which we can only give the general basis¹.

¹ Compare Hermann's view of this distinction, which he has ingeniously developed, as Viger. n. 267. He states it as a general principle that six always denies the thing, and μ 's only the representation, which is made of it, or that six denies objectively, and μ 's subjectively. I readily acknowledge that this theosy may comprise the greatest number of instances, where these negative particles are employed, and that nothing can be more useful, or more calculated to sharpen the intellect in grammatical investigations than soberly to pursue such a philosophical principle, and even to endeavour to find it confirmed. But at the same time I must confess that I have not yet succeeded in bending every occurring instance so completely to this rule, as to render it impossible not to bend others, which do not occur, equally to it. A comparison with my statements will shew that I have made use of Hermann's views. To devise a better basis was not in my power, yet I did not wish to force into it what in my opinion is not susceptible of admission. My collateral remarks may be studied with those of Hermann, or be thrown into the shade.

- a. Oix is a straightforward and absolute negation, which denies directly; oix έθέλω, oi φιλῶ, I will not, I do not love; oix ἀγαθόν ἐςιν, oiðδεἰς παρῆν, &c. In any independent proposition, in which there is something directly denied, μη, μηδείς, never can be used.—Yet a proposition with oi may also be uncertain, Oix ἀν βουλοίμην, I should not like; or interrogative, Tí γὰρ oi πάζεςι; why then is he not here?
- b. Mn is altogether a mere dependent negative. Hence it is used in all propositions, which state a negation not as a fact, but as something dependent on the conception or representation of any subject. Thus it is used in negative conditions and suppositions; Où λήψομαι, εἰ μη σὐ κελεύειs: —Eἴ τι τῶν τότε νῦν μη ἀξιόχρεων δοκεῖ εἶναι, ἐῶμεν, if any of these objects should now appear insignificant, we will let it alone. Thus μη is always joined with εἰ, if, ἐἀν, ἡν, ὅταν, ἐπειδαν, ἕως ἀν, &c. because all these speak of a thing not as a matter of fact, but as a supposition ; and it is joined with ὅτε, ὁπότε, &c. whenever they are in a similar predicament. But ἐπεις, ἐπειδη, (as, after.) take οὐ, because they always refer to facts, Il. φ. 95. Μή με κτεῖν', ἐπεὶ οὐχ ὁμογάστειοs «Εκτορόs εἰμι².

³ We meet with passages, in which *i* is construed with *i*. I am not inclined to lay any stress on a few Epic passages like *I*. o. 162. Od. β . 274., because I think them sufficiently accounted for by the observation, that the strict rules of grammar ware not completely settled at the time, when those passages were written. The case is widely different with regard to examples from the Attics. Hermann (*ad Viger. m.* 309. p. 890. ; and *ad Eurip. Med. p.* 344. 361.) explains the latter by observing that *ii* is not used by itself, but forms a compound or collective idea with the word which follows. I admit this explanation in passages like Soh. Ajoc. 1131. Ei rois Savierze; *iii j Sárvin raçin, forbiddeti*, Lysias *in Agorat.* 135. Ei µiv *iii woli facu, naSi linearen iii passage* of Athen. 3. p. 99. But I think this explanation admissible only in expressions, where the *negation* is, according to a long standing usage, employed, as here, to denote the contrary, so that they may be considered as a kind of compounds with *iiu.* This appears to have become the rule with *ii quar, ii quarter*, so that even *iix was joined* to *it.* See below, § 148. Obs. 2. In other cases, where the unconditional *iiu is* is used preferably to µm, this preference must have a sensible foundation in the context. Thus in the example taken from Andocides *de Myst.* p. 5. Ei *ii iiinocence, istee, as is well known to every body, I have not failed in any thing.* In Eurip. Med. 81. They all three belongs to the construction most positively to assert his innocence, *istee, as is well known to every body, I have not failed in any thing.* In Eurip. Med. 81. They all three belongs to the construction with µiv and *ii* stated cause *iving if winxa.* The case is different with the three examples in Herm. *ad Medeam*, p. 344. 361. They all three belong to the construction with µiv and *ii* stated below, the second half of which propositions constantly is the real object of the thought, while the first barely is its counterpart

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- c. As intention also has its foundation merely in the conception of the speaker, μλ is constantly used with the particles "να, ώς, ὅπως, ῶςε, whenever they really announce a purpose or design. It is also employed in any proposition, containing a wish, request, or prohibition. In all these instances it answers to the Latin ne, and begins the proposition like this, the idea of a wish being mentally understood, Mh γένωτο, may it not happen!
- d. Any thing, which is stated in sermons obliquo as the opinion, argument, or supposition of another, appears indeed to be a dependent proposition, but as it distinguishes itself only in form from a direct assertion, common usage prefers oox in most instances, and we meet with Noulizer oo xaddy elvar, --Oox editary quark, and the like. Min, however, may be used in many such instances; Xenoph. Hell. 3, 2, 19. 'Evolutory autordy un Booderdar uaddow in divardar, and the dependent or indirect question with si, whether, is commonly attended by und.
- e. To the conditions and suppositions mentioned at (b) belong likewise all pronouns relative, when they refer not to defined objects, but barely to the conceptions of the mind. We thus have, for instance, Ουδείs λήψεται χρήματα, ösis μη παρέςαι, no one shall receive money, who is not present; but, Οδτοί είσιν, οι ουδ' bτιοῦν τοὺς πολεμίους βλάπτουσι, Cyrop. 6, 1, 28. positively, these are those, who do not hurt the enemy in the least.

H dende de sin, el el pie intíner Equpane (a) doublia en abres ofoeres obs àrequien, apais di int en equecousses reds in Seeds and abres due offerdas, els des desautoeurs; The els here in the first proposition is necessary and natural, because the fact is

The obs here in the first proposition is necessary and natural, because the fact is motorious; but in the second proposition obs is indeed strange and extraordinary, the matter being actually considered as impossible, in which case μh appears as necessary as in the similar proposition below, § 149. ($Air_X constant = n\pi R$ rode $Air_X constant = n\pi R$). The case is the same with the two passages of two very different Writers quoted by Hermann, p. 361. which introduce similar double propositions with binois si, in the second of which si appears equally strange and extraordinary. There must be a general cause for it, which I consider to be this: the proposition buiss si, which expresses some astonishment, insensibly becomes, after the first half, an angry interrogative expressive of the utmost surprise, by means of sb. Hence the proposition in Thue, closes with the question, six äca barawforous; in Herod. 7, 9. with "EAAnnes bi-ob equation cis a; and in Andocides de Myst. 13. 'Es $b\mu \tilde{u}$ barto account for other similar cases, which are yet unexplained. In Herod. 6, 9. (ti-ob subforous.), the MSS, have μh . In Eurip. Cyclop. 428. sir' $sb \chi h Cyrit, si$ has the signif. of whether, which is susceptible of both constructions. See the Noie to Plato Meno. 23. and Herm. ad Eurip. Med. p. 344. where in the passage quoted from Plato Protag. 77. t_i sis air $\chi' sis are a is <math>\chi' sis$.

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- f. Hence all those short phrases, which may be considered as one of those dependent constructions, are always stated by un only. Thus in particular the articulus præpositivus as an abbreviation of the pronoun relative with the verb sival, ex. gr. τὰ μή xalà, i. e. ắτινα μή xalá isiv, whatever is not beautiful. Thus Anab. 4, 4, 15. it is said of a veracious man, that he always stated Ta un broa is our broa. Here Tà un orta is the abbreviation of the dependent proposition, aring un nr, what was not, untruth ; but our orra is the participle of the positive and direct negation, our Est: for, as a finite verb, it would necessarily be, τα μη όντα ούκ isiv, (what is not, is not.)—Again, the participles, even without an article, whenever they are an abbreviation of one of the above constructions; "Hoiov av exputume to 'Αλκιβιάδη μηδέν κεκτημένω, I should be better pleased with my intimacy with Alcibiades, if he were not wealthy, (si μηδέν έκέκτητο,) but οὐδέν κεκτημένω, who has no fortune.
- g.) Any negation governed by another verb, is also a dependent one: hence all infin. (except those mentioned at d. as being in sermone obliquo,) are most generally construed with $\mu \dot{n}$, of which the reason is already apparent in part from what we have stated above, since most infin. may be converted into such propositions; Tò $\mu \dot{n} \tau \mu \ddot{\mu} v \gamma \dot{e} \rho v \tau as$ $\dot{e} v \dot{e} \sigma \tau_i$, if one does not honor,—consequently it is a supposition. But even when the negation is positive, the infin. yet takes $\mu \dot{n}$, ex. gr. Tò $\mu \dot{n} \pi \epsilon_i \sigma \beta \eta v ai \pi i v \sigma ai \tau_i \dot{v} \sigma \sigma \tau \vec{u} v x \alpha x \vec{u} v$, (that thou didst not believe me.) Thus $\mu \dot{n}$ comes not only after $\delta \dot{e} \sigma \mu a_i$, $\kappa \epsilon \lambda \epsilon \dot{\omega} \omega$, $\delta \pi_i \sigma \chi v \dot{\upsilon} \mu a_i$, &c. but also after $\delta \epsilon i$, $\dot{a} v \dot{a} \gamma \kappa \eta$, and the like, even when these words do not denote any obligation or necessity dependent on the will of any individual, but bare physical necessity.
- h.) Most instances, respecting which some Grammarians pretend that où denies whole propositions, and μ'n only parts of a proposition, may be brought under this rule; Tis oùv τρόπος τοῦ καλῶς τε καὶ μὴ γgάφειν. Here indeed μὴ denies merely the καλῶς, but even alone the sentence would be, Tis oùv τρόπος τοῦ μὴ καλῶς γράφειν, and the μὴ is merely used in consequence of the dependence of the infin. γράφειν: complete it is, Tis οὐν τρόπος, εἴ τις βούλεται μὴ καλῶς γgάφειν. (See also similar pro-2 C 2

positions, § 151. IV. 3.) Thus in the question, 'Aqa $\delta \epsilon \tilde{i}$ $\mu \epsilon \pi a q a \gamma \epsilon \nu \epsilon \sigma \Im a i, ~ \tilde{\pi} \mu \pi i$; the latter means, 'or must I not?' the $\mu \tilde{n}$ then denies merely the *infin*. $\pi a \rho a \gamma \epsilon \nu \epsilon \sigma \Im a i$: the force of $\delta \epsilon \tilde{i}$ is not destroyed, but I am obliged not to be present; if the words were $\tilde{\pi} \delta \tilde{v}$, the $\delta \epsilon \tilde{i}$ would be denied, $\tilde{\pi} \delta v \delta \epsilon \tilde{i}$; or is it not necessary? Plato Phædr. 70. Tourous $\tilde{\epsilon} \tilde{\epsilon} \epsilon \sigma \tau_i$, $\tilde{\epsilon} \tilde{\epsilon} \epsilon \sigma \tau_i$, $\tilde{\delta} \tilde{\epsilon} \mu \eta J$.

Obs. 1. It is, however, frequently at the option of the speaker, whether for the sake of distinctness, distinction, or emphasis, he treats a negation, which in itself is dependent, as if it were a direct negation involved in the construction; and versa vice, many a positive negation implied in a construction with the part. may on that account be expressed with $\mu \eta$. We meet with an instance of the latter in Demosth. pro Cor. 276. "Hy di (¿ φίλιππος) อยีל is τη βαλάττη τότι πειίττων ύμων, ουτ' is την Arrings 12900 duratos márs Ostralos anolou Souras, márs Onsains diferens: the latter part means, as neither did the Thessalians follow him, nor the Thebans grant to him a passage. This comprises facts, and the negation is not dependent on any conception of the mind or anything else; in any other case the part. would have been construed with sore. But sore had gone before, and as in Greek, (as we shall see below, Text 6.) when, after a negation, the same negative particle is repeated, it always refers again to the first-mentioned circumstance, the meaning, if we had here sors instead of unrs, would necessarily be, Philip could not come to Attica, neither in case the Thessalians followed him, nor if a passage were granted to him by the Thebans. It is therefore merely by way of a distinction from the preceding sorres, that we have here unter in a negation, which, though not dependent, is yet subordinate.

Obs. 2. The particles obx and μ have in some expressions the power not only of denying, but even of asserting the contrary. Thus in particular ob $\pi dn \nu$ must not be rendered not quite, but by no means; of $\eta n \mu$ is not I do not say, but I say not, deny; Obx iquara isnal, they refused to go; Obx bring Source our during in they declined the invitation, Xenoph. Symp. 1. 7.; Obx bring Source, refused, Herod. 3, 50. That μh should have this property in a dependent proposition, appears to be the case only in later writers; Plut in Gryllo, 1. "Ar $h \mu h \phi \phi \sigma r$, instead of ids $\tau r - \mu h \phi \eta r$, so that even of itself comes after ids: (compare above, the Note to p. 385.) Lysias in Agor. 137. always had, 'Ear $\delta' ob \phi d \sigma r r$.

Obs. 3. Both $\delta \nu z$ and $\mu \eta$ are put immediately before subst. to render them negative, and make a kind of compound words, (compare the same case with other adverbs, above, § 125. 6.) For instance, $\dot{\eta}$ $\delta \nu z$ $\dot{z} \dot{z} \dot{\delta} \dot{z} \dot{z} \dot{z}$, $\dot{\eta}$ $\delta \dot{\nu} \dot{z} \dot{z} \dot{z} \dot{z}$, the non-species, $\dot{\eta}$ $\mu \eta$ ipstical stration, non-dissolution, non-destruction; $\tau \dot{z}$ $\mu \dot{\eta}$ idea, the non-species, $\dot{\eta}$ $\mu \dot{\eta}$ ipstical non-experience, in-experience. Both are abbreviations of propositions having either $\delta \dot{\nu} \alpha$ or $\mu \dot{\eta}$, ex. gr. $\dot{\eta}$ $\delta \dot{\nu} \dot{d} \dot{z} \dot{z} \tilde{\tau} \gamma \eta \phi \rho \tilde{\omega}$, the non-destruction of the bridges, the fact that the bridges were not destroyed, (a direct and real negation with $\delta \dot{\nu}$:) $\partial_{in} \dot{v}$ is rear $\dot{\mu} \mu \dot{\eta} \mu \pi i \rho \dot{\alpha}$, it is grievous to have no experience, it is a sad thing when one has no experience, (a mere assumption with $\mu \dot{\eta}$.)

3. We have just seen (2. c.) that $\mu \dot{\eta}$ is used in particular with the verbs ' to wish, request, command.' Whenever it is construed with a wish, it requires the opt.; Mig gévoiro— $\mu \dot{\eta}$ idous rouro, that

you may not get to see it! In a negative request or command it requires the present tense or the aor., according as the action, which is requested or commanded, is of some duration, or momentary, (which, however, is frequently optional,) according to § 137. 5. but always with this restriction, that

of the present it only takes the imper., and

of the aor. only the conj.

consequently, $\mu \dot{n} \mu \in \beta \dot{a} \lambda \lambda \in$ or $\mu \dot{n} \mu \in \beta \dot{a} \lambda \eta s$. To the very few exceptions from this rule belong some passages in Homer, (*Il.* δ . 410. Od. π . 301. ω . 248.)

4. The idea of apprehension or fear, which we express positively in German and English, I am afraid that some accident will happen to him, is introduced in Greek as in Latin, with a negative; $\Delta i \delta o x \alpha \mu \eta \pi w \alpha \vartheta \eta$, vereor ne quid illi accidat, which is also done in French, je crains qu'il ne lui arrive quelque chose de fáchcux. That this conj. becomes an opt. in connection with time past, and in a dependent proposition, appears from § 139. 2.

Obs. 4. Expressions of fear or precaution are likewise frequently construed with the fut., Plato Phileb. p. 13. Φοβούμαι μη εύξήσομεν, Aristoph. Eccl. 486. πεξισχοπουμίνη μη γενήσεται.

Obs. 5. In the sense of fear or apprehension μh sometimes makes a proposition by itself; Mh rowro $\lambda \lambda \mu_s$; $\lambda \mu_s$. Such expressions are readily explained by understanding mentally $\varphi_{0}\beta_{0}\omega\mu_{\alpha}$; or $\delta_{e\alpha}$, (look to it.) I am afraid it is otherwise, or look to it, it may be otherwise. This assumption, however, is sometimes awkward, and it may be stated at once that the Greek language forms through this μh with the conj. and a certain emphasis of utterance, sentences expressive of care or admonition, just as there are sentences expressive of a wish, request, and interrogation.

5. Mè frequently is merely an emphatic interrogative particle, of which the negation has vanished, and which mostly answers to the Latin num, somewhat stronger than $\mu \tilde{\omega} v_{,}$ —Mè doxei soi $\tau \tilde{\omega} \tau \sigma \tilde{\epsilon} v \alpha i \tilde{\epsilon} \tilde{\sigma} \eta \Im \varepsilon s$; does this by chance appear foolish to you? Où, on the contrary, is the negative question, by which the speaker gives to understand that he affirms, Où xai xalóv $\tilde{\epsilon} \sigma \tau \tau \tilde{c} dy \alpha \Im \delta v$; is not what is good also beautiful? This interrogation expects to be replied to by yes, whilst that with $\mu \tilde{n}$ commonly expects no.

6. When other relations or modifications of a general nature, as ever, any, any one, anywhere, &c. are to be added to a negative proposition, they are commonly compounded with the same negative particle used in the proposition itself; Oix ἐποίησε τοῦτο οὐδαμοῦ οὐδεἰs, no one ever did this anywhere, Plato Parmen. extr. Τǎλλα τῶν μὴ ὅντων οὐδενὶ οὐδαμῷ οὐδαμῶς οὐδεμίαν Χοινωνίαν ἔχει. And the negation of parts of a proposition is added in the same way to the negation of the whole; Ού δύναται οῦτ' εῦ λέγειν, οῦτ' εῦ ποιεῖν roùs φίλουs, where we should say in English he can neither---nor---. Accumulated negatives do not cancel one another, (as in Latin nonnunguam and the like,) but rather strengthen one another.

Obs. 6. The two distinct negative particles obx and μ) are joined in some phrases merely to strengthen the expression; viz.

- 1.) ob un in protestations or assertions relating to futurity, (whence the construction stated § 139. 4.) and in the confidential request arising from it. Both connected *particles* may also be separated by other words, and the compound *negatives*, (sidd, siddle, &co.) may be used instead of sim. See the instances in § 139.
- 2.) μη οὐ, but only in their simple form, and not separated; most commonly before infin. instead of μη alone; Ποῖον παξαμύθιον ποιήσεις αὐτῷ, μη οὐχὶ ἀπειπτῶ; what solace will you afford to him, that he may not despair ? αἰσχύνομαι μη οὐ ποιῶν τοῦνο, I am ashamed not to do this. Sometimes they are put before participles instead of εί μη with the verb. (Schæf. Melet. 108.)

Obs. 7. But in this respect, and with regard to the rule that two and more negations only strengthen one another, there are two principal exceptions; Greek negations actually cancel one another, as in Latin,

- a.) when μ has one of its particular meanings, (2. 0.) expressive of intention, fear, apprehension, &c. For instance, II. a. 28. where Chryses is ordered to go away and threatened, Mήνύτοι εὐ χεαίσμη σχῆπτεου καὶ στίμμα Suño, that the staff and the fillet of the God be not unavailing to you. It is frequently the same with the idea of fear; Φοβοῦμαι μη εὐ καλού ξ, (vereor ne non honestum sit.) Here μη retains its power, though we should render it like the Latin ne aimply by THAT expressed or understood, neglecting the following negation ε I am afraid it is not decent.
- b.) when the two negations belong to two different verbs, even when one of them is in the part., Hom. eiδ³ eiz iβίλοντα μάχισβαι, but commonly one of the negations is then for the sake of distinctness strengthened by μη ei, ex gr. Mù eiχì μισῦν aὐτὸν eἰx åν δυναίμην, not to hate him is not in my power, i. e. I must hate him.

Obs. 8. Hence the negations cancel each other in the expression, sidily forms signature of the negations cancel each other in the expression, sidily forms signature of the structure of the str

Obs. 9. But the Greeks being so accustomed to the idea that an additional negative merely serves to strengthen the other, a verb, in the signif. of which there is already a negation, is yet construed with an additional negative particle, 'Heard's abe public main maps rise view of posed him, i. e. I prevented his doing any thing con-

³ The omission of *örs* in this phrase in Xenoph. Symp. 1, 9. is doubtful; see Schneider's Obs. But it is unquestionable in the Oracle in Herod. 5, 56.

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trary to the lasss; Anab. 1, 8, 2. Mineir Espoys wir un zurnaurewSinds, he scarcely escaped the danger of being lapidated. See Ind. ad Plat. Meno. v. wh. Exc. XI. ad Demosth. Mid.

Obs. 10. The expression : i is us, but if not, should properly come after affirmative sentences; but it is so familiar as a complete contradiction to the preceding proposition, that it also stands after negative sentences, and consequently affirms in such cases; Anab. 4, 3, 6. See Heind. ad Plat. Hipp. 134.

See the following Section about sidi and µnd.

§ 149.—Of some other Particles.

1. The use of the Greek particles is so various, and in part attended with so many difficulties, that it will be proper to review the most important ones with particular attention.

is as a relative adverb has the following signif.:

1.) as, when; hence 2.) in speaking of time, is di hadow, of sacin, when I arrived, he was not there; 3.) it strengthens the superl. especially of adverbs, is raxisa, as quickly as possible, and also the positive of some, particularly is anguis, most truly, ws Ereews, very differently, and some other examples in Heind. ad Plat. Apol. S. 23. Præf. The instances, where it comes after an adverb, Saunasws ws. inter-Quüs ús, are explained below, § 151. I. 5. 4.) About, nearly, ώs πεντήχοντα, about fifty. 5.) To prep. answering the question whither, ini, els, neòs, en. gr. Enopevero ús ini rov norauby, it gives the signif. towards, 'versus,' (properly, in the direction as if he wanted to get to the river.)-Thuc. 6, 61. 'Απέπλεον μετά της Σαλαμινίας έκ της Σιχελίας ώς ές Άθήνας. This expression properly denotes merely the direction taken, and leaves it undecided whether the place was reached. Hence it may always be employed about a journey, which is not yet finished, Soph. Philoct. 58. nheis d'as meos oixoy, vou sail homewards.

As a conjunction, it means 1.) that, Πάντες δμολογοϋμεν, ώς ή άρετη χράτις ν έςι: 2.) in order that with the conj., opt. or fut. of the indic. 3.) so that with the infin. (more usually ώςτ,) see § 140. 4. 4.) since, (see § 145. Obs. 5.) hence also 5.) the Latin 'quippe,' for, Κράτιςον έςαι συγχωρήσαι, ώς σὐ δοχεῖς οὐχ ἀφήσειν με, it will be best to yield, for you seem not to intend to release me.

About the prep. ω_s , see § 147. Obs. 6.

Δs, (with the accent, § 116. 5.) for outrus, is very usual with Poets, especially the Ionians; but in prose it is chiefly used only in the expressions xai as, even thus, i. e. even in these circumstances, and its opposite oid as, not even thus, yet not.

- δπωs, as adverb, also signifies as, when, and as conjunction, in order that. We have seen its construction above, § 139. 4. and only notice here that it also supplies the place of an energetic imper., ὅπωs ἔσεσϑε, Anab. 1, 7, 3. be by all means, i. e. take care that you be.
- iva, as adverb, 'where,' as conjunction, (§ 139. 2.) likewise in order that ;—ïva τi; wherefore, why? (as it were, in order that something be done.)
- üsε, so that, commonly with the infin. (§ 140. 4. 142. 4.) with the indic. &c. it means even so, but may also be rendered therefore, Lat. ' itaque.'
- öri, that, instead of the Latin accus. with the infin. We must also notice the peculiarity, that it is used before the very words of another quoted, 'Απεκρίνατο δτι βασιλείαν ούκ αν δεξαίμην, he answered, I will, &c.
 - It also means because; elliptically for διὰ τοῦτο ὅτι, or its abbreviation διότι: (§ 115. Obs. 4.) but later Writers often have διότι for ὅτι, that.
 - It strengthens all superlatives, (compare ώs,) ex. gr. ὅτι μέγιςος, as great as possible, ὅτι μάλιςα, &c.
- rouvera, (barely in the Epic Poets,) on that account, therefore.
 - οῦνεκα 1.) wherefore; 2.) as conjunction, because, (for τοῦ ἕνεκα, οῦ ἕνεκα. But Poets also use οῦνεκα 1.) for ἕνεκα, for the sake of, 2.) for ὅτι, that.

όθούνεκα, (see § 29. Obs. 10.) in the Tragic Poets, as much as ούνεκα, because, that.

si, 1.) if; -2.) to the indirect question whether, see § 139. 5. and § 148. 2. b. When εi comes after βαυμάζω, and some other verbs expressive of feelings, it should be used of uncertain things, (ex. gr. if you are not sensible of it,) but the Attic custom, to avoid being positive in speaking, has caused this particle to be employed not only for very probable, but also for very certain things, consequently for öri, and the like. See the instance above, § 141. Obs.-Demosth. Mid. 29. Oix ήσχύνδη εί τοιοῦτο κακὸν ἐπάγει τψ, he has not been ashamed to bring such a misfortune on-Æsch. c. Ctes. (537. Reiske,) Oix ἀγαπῷ εἰ μὴ δίκην ἔδωκεν, he is not satisfied with being left unpunished.

- ----ei xal, with the indic., though. But xal ei, and xâv ei, if even, suppose even. The last is construed with the indic. in spite of ăv: see the Note to Demosth. Mid. 15. Heind. ad Plat. Soph. 69.
- -είτις, είτι, properly if any one, any thing; but this expression emphatically supplies the pronoun ösis, ex. gr. ^{*}Εφθειρον είτι χρήσιμον ἦν ἐν τῷ πεδίφ, whatever. Compare § 147. Obs. 8.
- -- $\epsilon i \gamma a \rho$ is also used to express a wish, O that ! else $\epsilon i \Im \epsilon$.

insi, after, 2.) since, Lat. quoniam, French puisque.

-before interrogatives and imper. it means for; Έπει πῶς ầy διαχρίνοιμεν αὐτό; for how else could we discriminate it? 'Επει Ξέασαι αὐτὸς, for look only yourself.

- Sxou, where, (there where,) 2.) as a conjunction, since, if indeed, Lat. siquidem.
- onore, is also often used for since, like the Lat. quandoquidem.
- av, (Poetically xè, xèv,) see above § 139. 7. etc.
- έαν, ήν, αν,-όταν, ἐπειδαν, see the same Section.
 - --έαν in particular has after verbs signifying to investigate, examine, see, the power of the Latin an, 'whether, if;' Σκόπει έαν iκανόν ή, look whether it be sufficient. But frequently the verb is wanting, and must be mentally supplied. Μηδε τοῦτο ἄβρητον ἕςω μοι, ἑάν σέ πως πείσω, neither will I leave this untold, (to see) if I can prevail with you. See Ind. ad Plat. Meno. &c. Schneid. ad Xenoph. Mem. 4, 4, 12.—Homer's αἴκε, (§ 139. 8.) Il. α. 420. is employed exactly in this way.
- n, or, which signif. it always retains even in questions, Oυτωs έςιν,
 n οὐx οἴει; so it is, or do you not think so? πόθεν ቫκει; n δῆλον
 öτι ἐξ ἀγορᾶs; whence comes he? or is it certain, (and then the question is unnecessary,) that he comes from the market-place? See Ind. ad Plat. Meno. in V.
 - —In comparisons it is than, Lat. quam; Σοι τοῦτό μᾶλλον ἀξέσχει, η ἐμοὶ, this pleases you better than it does me.—When the compar. refers to a proportion, we have η πξὸs— or η κατὰ, ex. gr. Μείζων η κατ' ἄνθξωπον, taller than a man usually is; 'Η δόξα ἐςὶν ἐλάττων η πρὸς τὸ κατόξθωμα, the glory is less than is due to the deed, (Lat. 'quam pro.')

Quite different is

- », which originally signifies truly, certainly; it is most commonly a mere interrogative particle, Lat. num?
- xai and re are exactly the Lat. et and que, and xai also signifies

also, even, &c. If τi comes before xai, it means not only, and xai then means but also; Autos τi tugarros interpoint rois staisi τny tugarrida xatilistic: in other instances these particles signify —as well—as. But this double connection is often used where we simply have once and.

 τ is very frequently redundant in Epic poetry. This arises from the circumstance, that in the old language this particle imparted to several words the connecting power, which these words retained in the more polished language without retaining the *particle* itself. Hence we frequently meet in the old Poets with mey re, de re, yap re, and even xai re, (also,) for µèv, dè, yào, and xai alone. But the particle ri most commonly comes after all kinds of relatives, because in the old language they all were merely forms of the pronoun demonstrative, which through this re obtained the connecting power, and thus became the relative, which. As soon, however, as these forms were exclusively allotted to the relative signif., the particle ri was dropped as superfluous. Hence we often find in Homer Ss TE. Boov TE, &cc. instead of Ss, Boov, and the like. The particles ase and are, and the expressions olds re and eq & $\tau \in (\S 150.)$ of the common language ' are a remnant from the ancient usage. (Respecting r' apa see roi.)

But xai alone in the sense of also is often introduced in familiar conversation, seemingly without any necessity; Plato Alcib. 1, 6. (I admit all your questions,) iva xai eidä, ö, ri xai ègeis, where we should use different particles, 'that I may know what you will say.'

Before μάλα and wave it has a peculiar energy; Τοῦτο yàc xaì μάλα ἀκριβῶs, I know this, and indeed very accurately.

 $x\alpha i - \delta i$, see after δi .

32, (but,) is far from having a constant adversative power; in most instances it is a mere transition and connection to announce

¹ This is, in my opinion, the best way of accounting for the above-mentioned Epic expressions. Yet I readily grant that there may be other suppositions to account for them. But I cannot agree with Hermann in explaining all this by an hypothesis of his own, that xa and ri, and the Latin ET and QUE, were originally different, and that ri signified the Latin forte.

something new, where we use either the copula AND, or no conjunction at all. The Greeks employed it, where they could not make use of any other particle, merely to avoid an asyndeton, i. e. a new proposition unconnected with what came before introduced in the midst of a speech such as good Writers never admit, unless it is to produce some rhetorical effect. In the old language δi also served for other conjunctions, especially $\gamma a \rho$, (Od. δ . 369. :) particular attention must, therefore, be paid to the context in Homer to be able to judge which of the three principal signif.

and, but, for,

it has in a given sentence. Homer also frequently uses $\delta \hat{\epsilon}$ merely for a limitation of *time*, which else is connected by δs , $\delta \tau \varepsilon$, &c. Od. β . 313.

Whenever $x\alpha i$ and δi are together in a proposition, $x\alpha i$ can only mean also, xai obros de maeny, but this also was there. But they likewise frequently signify and also. As xai xai cannot be used in Greek, de supplies the place of xal in such instances, Nov meet Juxav Tav Suerteau eoriv δ άγων, καί περί γυναικών δε και τέκνων. Were και- δε- to be rendered here literally, but also for your wives and children, it would give a false emphasis to the context. The meaning is simply this, now you have to fight for your own life and also, (and additionally,) for wives and chil-In common language, the expression can take dren. place only when the principal word, to which xai refers, comes before dè, but in Epic poetry xai dè constantly follow close on each other; Il. ε. 700. Καρπαλίμως πρό νεών έχέμεν λάον τε και ίππους 'Οτρύνων, και δ' αὐτὸς ἐνὶ προμά-YOIGI HayEGJai.

μέν and δè are two particles, which go together, and serve as δè alone. They connect like it is true—but—and are much more frequently employed, as they merely combine two different propositions, without denoting any contrast or opposition. Thus a Section, Chapter, or even part of a whole Work, often ends with, for instance, Kai ταῦτα μèν οῦτωs ἐγένετο, (things happened so,) when the next Chapter, Section, or Book, must necessarily begin with something like, Tỹ δ' ὑστεραία, (on the following day.) It is only when the context clearly requires it, that μèν is to be rendered, it is true, indeed.

Two propositions often are united by $\mu \hat{\epsilon} v$ and $\delta \hat{\epsilon}$, of which the second alone belongs to the context, the first being premised merely to give more effect to the second by its contrast; Demosth. Olynth. II. 'AAA' exeivo Sauμάζω, εἰ (that) Λακεδαιμονίοις μέν ποτε, δ άνδρες 'Aθηναΐοι. ύπερ των Ελληνικών δικαίων αντήρατε, καί, - ίνα οι άλλοι τύγωσι τῶν δικαίων, τὰ ύμέτερα αὐτῶν ἀνηλίσκετε εἰσθέροντες. -γυνί δ' όχνειτε έζιέναι, και μέλλετε (delay) είσθέρειν ύπερ τῶν ὑμετέρων αὐτῶν χτημάτων. Demosth. here is not surprised at the first proposition, that the Athenians once defended the rights of all the Greeks against the Lacedemonians, but at the second proposition, that they, who once acted thus, would not take proper measures for the protection of their own property. Aloxeo's Egriv, el eya μέν τούς πόνους, ύμεις δε μηδε τούς λόγους αυτών ανέξεσθε. pro Cor. 281: it is obvious that the first proposition here is praiseworthy, and the second alone shameful, not in itself, but in contrast with the first. The following example, which is misunderstood by most Interpreters, shews what attention it is necessary to pay to such connections, Eurip. Iph. T. 115.

> Ούτοι μαχρόν μεν ήλθομεν χώπη πόρον, Έχ τερμάτων δε νόστον άρουμεν πάλιν.

Here the negation properly belongs only to the second proposition, and the first as a contrast may come after, we will not, when we are at the goal, sail back again, after having performed such a long voyage. The connection of the two propositions is still more striking in this sense, it shall not be said of us, that we performed a long voyage, and went back again, when we had reached our destination. It is the same if we take the whole for a disapproving question. See Seidler².

This $\mu \hat{\epsilon} \nu - \delta \hat{\epsilon}$ affords an emphatic way of connecting two ideas belonging to the same proposition instead of the more usual $\tau \hat{\epsilon} - \kappa \alpha \hat{\epsilon}$ so that one word of the proposition is repeated; Xenoph. Mem. 2, 1, 32. $E_{\gamma} \hat{\omega} \delta \hat{\epsilon} \sigma \hat{\nu} \epsilon_{i\mu} \mu \hat{\epsilon} \nu$

² The same phrase is also used sometimes in Latin, but agreeably to the syntax of that language, without such particles: Horace, Sat. 1, 2, 84. Quod venale hubet, ostendit; nec, si quid honesti est,

Quod venale hubel, ostendit; nec, si quid honesti est, Jactat, habelque palam; quærit quo turpia celet.

Second second and the proposition, when the usual connecting form would require simply zai. See Soph. Philoct. 827. and about the repetition of the bare preposition of compound verbs in such a phrase, § 147. Obs. 11.

Strictly speaking $\mu i \nu$ never can be used without δi , or a *particle* of similar import, $(d\lambda\lambda\dot{a}, \mu i\nu\tau\sigma i)$ corresponding to it in the subsequent proposition. Yet 1.) from rhetorical motives the second proposition is sometimes omitted, or differently expressed; 2.) in some usual phrases, where the second proposition must be considered as having completely vanished, $\mu i \nu$ is used alone, (like the Latin quidem,) to isolate a person or thing, and remove any thing, which else might be expected; thus in particular $i\gamma\dot{\omega} \mu i \nu$, (equidem,) and the like. See Heind. ad Plat. Charm. 36. Theæt. 49. In Epic poetry $\mu i \nu$ also frequently occurs for $\mu n \nu$, which see below.

We have already seen above, (§ 126.) the expression δ μέν- δ δè- or δs μèv- δs δè- derived from μèv- δè-. The same particles afford similar distinctions for adverbs; and not only demonstrative and relative, but also indefinite forms are thus employed : nore µev-nore de- (sometimes—sometimes—; or at one time—at another time—;) it is the same with rore and bre-(see § 103. Obs. 9.) and τή μέν---τή δέ---or πη μέν----πη δέ---(in this way---in that $way_{,}$) $\xi_{\nu}\Im_{\alpha} \mu_{\epsilon\nu} - \xi_{\nu}\Im_{\alpha} \delta_{\epsilon}$, and others. In such distinctions it sometimes happens that, for instance, 5 µèv, 5 5' où are without a verb in reference to a preceding proposition, when μ_{ev} appears to have an *affirmative* signif. nearly like the English much, indeed, Πάντας φιλητέον, άλλ' οὐ τὸν μέν, τόν δ' od, we ought to love all, not one MUCH, and the other not at all; Παρήσαν ούχ ό μέν, ό δ' ου, άλλά πάντες, there were present, not one INDEED, and the other not, but all.

oute and unte.

ovèd and μήδε. Both forms serve to connect negative propositions, and correspond to the Latin ' neque,' neither—nor; with this difference, that οὔτε, μήτε, affect parts of propositions, or represent the negation as belonging to that, with which they connect it, whilst οἰδὲ, μηδὲ, rather serve to connect whole propositions, partly as a strong contrast, and partly as a transition. Over and units are more copulative, like xai, when it is not employed in a negative proposition; obdit and undit more disjunctive, like di. Whenever over o units is repeated, the negations generally refer one to the other, as in Latin ' neque'--- ' neque'--- neither---nor; but when oddit or undit is repeated, it only gives successive negations of the same kind as oddit alone.

Besides being connecting particles, ouble and $\mu m \delta \dot{\epsilon}$ also correspond to the particular signif. of *nai*, just as this signifies affirmatively 1.) also, 2.) even, so do these signify negatively 1.) neither, 2.) not even, and always have the latter signif., when they are in the middle of a proposition.

Originally oùbà and $\mu n\delta \lambda$ signified ' not however,' and must still often be understood thus in Epic poetry; they then are frequently written separate', où $\delta \lambda$, $\mu \eta$ $\delta \dot{\epsilon}$. In common language the coalition of $\delta \dot{\epsilon}$ with the negative particle was avoided, either by placing these words differently, or by employing $a\lambda\lambda \lambda \dot{\epsilon}$ or $a\tau a \dot{\epsilon}$.

 $d\lambda\lambda d$ has the *intensive* signif. of $\delta \hat{\epsilon}$, and is at the same time the English adversative *but*. It is, however, applied in various ways in a lively style, which are only learned by study. It is especially used abruptly at the beginning of a speech, or even of a whole work, when it often is intranslatable, and may but seldom be rendered *yes*, *truly*, *indeed*, or the like.

--- alla yae, see the Notes to Soph. Philoct. 81. 874.

yàę, for, always comes after other words, like the Lat. enim. It has a very varied elliptical use, especially in conversation, when it must be mentally prefaced by *I believe it*—no wondor, or the like ideas, which a careful attention to the context easily suggests. It is likewise used interrogatively.

> This particle often appears superfluous to us in a proposition, which has been announced by a preceding pronoun demonstrative; Xenoph. Mem. 1, 1, 6. 'Αλλά μην ἐωοίει καὶ τάδε πρὸς τοὺς ἐωιτηδείους, τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε weárτειν, and so on, here we should say simply, he also did this, (or what follows,) for his friends, he coun-

^{*} Even in Ionie prose, Herod. 5, 35. Πολλάς i_{X} ; iλπίδας μισήσισθαι, (to be dismissed,) iπ' θάλασταν, μη δι νιώστρόν τι πωιύσης της Μιλήτου, (but if Miletus did not attempt any thing grievous, i. e. a descrition,) ούδαμῷ, κ. τ. λ.

selled them what was necessary, &c. (See also Plato Lys. 14. Heind.) In these cases vàc only explains what has been stated before, as is sometimes done in German and English with namely.

ally, consequently, therefore, follows only after other words. See about the oly, which is annexed, as borroour, &c. § 80. 1. and 116. 9. From this are derived

> odxovv, ovxouv. The particles odx and odv used affirmatively, imply a conclusive negative, ' consequently not, therefore not.' Hence in familiar language they were applied in different ways, which appear from the context, and are partly denoted by the accentuation. 1.) When used interrogatively, the negative conveys the affirmative opinion of the speaker. Eurip. Orest. 1238. Ouxour dysion τάδε κλύων δύσει τέχνα: will you then, hearing these reproaches, not save your children? Plato Phædr. 258. Ούκουν, έαν μέν ούτος έμμένη, γεγηθώς άπερχεται έκ του θεάreou; does not he then, when this is abided by, go pleased from the theatre? This question, in consequence of being heard habitually as meaning the negative affirmatively, became itself 2.) an affirmation without interrogative. Soph. Antiq. 91. Odrov, Bray Sn un oderw, Rezausopan, I therefore shall give over, when I am no longer able. Plato Phædr. 274. Ouxous to per texns te xai atexvias Loyar will inaros intera, thus then we have said enough of skill, and want of skill in speeches. Very different from this is 3.) obrouv, when, without being conclusive, it merely is an intensive negation. Soph. Aj. 1336. 'ANN' autor Euras over' in toiovor poi Ouxour ariuasain' av, but though he behaved to me in this manner, I should not like to insult him by any means; Philoct. 872. Ouxour 'Argeidan rour' έτλησαν εύπόρως Oυτως ένεγχειν, ώγαθοι στρατηλάται, the Atridæ did not bear this easily, &c. The similarity of the accent in the first and second ouxouv, as contradistinguished from the third ouxour, has been traditionally handed down to us by the generality of editions; and the statement of the ancient Grammarians agrees with it. See Herm. ad Viger. n. 261. to which may be added Apollon. de Conjunctione p. 496. 9.-Phrynichus Bekkeri p. 57. All admit a different accentuation only for the conclusive,

and negative expression *. The accentuation of the affirmative and conclusive negation 'consequently not,' oŭxouv, is generally not different from the accentuation of the third form. But as it is customary to distinguish the unaltered signif. of compound particles by writing them separately, I think it is also proper in this case, and by no means repugnant to tradition : Plato Phædr. 275. (after having told Theuth that man would become forgetful through this security, Thamus continues,) Oŭxouv, (more correctly oùx oùv,) $\mu v n \mu ns$, $\alpha \lambda \lambda$ ' $\dot{\sigma} \pi o \mu v n \sigma \varepsilon \omega s \phi \dot{\varepsilon} \phi \varepsilon s$, then it is not for memory, but for recollection, that you have found a remedy ! Eurip. Orest. 1640.

ΜΕΝ. "Οστις δε τιμά μητέρ' Ο . Ευδαίμων έφυ.

MEN. Ourse, more correctly, (our our,) ourse, then you (do) not?

elra and exerca, signify both afterwards, thereupon, 2.) then, (see Herm. ad Viger, n. 239.) Both are often used to express reproaches in a scolding manner: 1,) stating the motive of anger or surprise first. Taura dn roluas leyew-eir' eyw oou Oxioopan; you dare to tell me this, and then (after all that, nevertheless, or yet) I am to spare you? 2.) beginning a speech in reference to what had been said by another, just as we say, you will then-shorter then, Lat. itane, Eira τολμήσεις τον υίον αποθνήσκοντα είσοραν; then you will take it on you to witness the death of your son?-Xenoph. Mem. 1, 4, 11. "Επειτ' ούκ οίει Φροντίζειν, (sc. τους θεους των ανθρώ- $\pi\omega v$;) οι $\pi c \tilde{\omega} \tau ov \mu \epsilon v$ —(viz. when they yet first, &c.) Both particles are also connected with participles in all these signif., as we have seen above § 144. Obs. 6. But the instances, in which $\epsilon i \tau \alpha$ and $\epsilon \pi \epsilon i \tau \alpha$ are considered as dependent on the subsequent participle, (see Herm. ad Viger. n. 219.) admit every one of them likewise a reference to the participle which preceded, which ought to be preferred as more natural. al, 1.) again, anew; 2.) on the other hand, contrariwise; 3.) farther, and also.

⁴ It is only in recent editions, that Hermann and others have begun to distinguish the conclusive interrogative by accenting it evenue, but I cannot approve of it. The first and second form have in the main the same affirmative signif.; the accent of the interrogative is an ethic accent, which is not marked in any language by a grammatical accent. Both kinds of tradition are against the practice, for there is no mention made by Grammarians, in any of the passages just quoted, of the interrogative signif. in this connection.

- weiv, before, is in point of signif. a compar., and takes, therefore, when it refers to another proposition, the particle n, commonly with the infin.; Πρίν n ἐλθεῖν ἐμὲ, before I came. But frequently n is omitted, and πρίν itself becomes a conjunction, πρίν ἐλθεῖν ἐμέ:—πρίν ἂν ἔλθω points to the future.
- viv Sn, now, at this time; and particularly with præterites, 'just now,' ' shortly before.'
- πω and πωποτε. The principal signif. of these particles is till now, hitherto; but they are never joined to affirmative propositions in this sense. Their use is confined to the following cases.

They are most commonly joined to a negation, and express yet, Lat. dum; $o\sigma\pi\omega$, $\mu\eta\pi\omega$, not yet, 'nondum,' but they must not be mistaken for the similar Epic forms, see § 116. Obs. 6. $\Pi \omega \pi \sigma \tau \epsilon$, however, is seldom annexed to the simple $o\sigma \sigma \mu \eta$: it is always $o\sigma\sigma\epsilon \sigma \tau \epsilon$, $\mu\eta\delta\epsilon\pi\omega\pi\sigma\tau\epsilon$, never yet. This is mostly used alone in reference to the past, so that the form without $\pi\omega - \sigma\sigma\delta\epsilon\pi\sigma\tau\epsilon$, never—is commonly employed only generally, or with respect to the fut. See Wolf ad Demosth. Lept. 76. and Lobeck ad Phryn. 458. Both $\pi\omega$ and $\pi\omega\pi\sigma\tau\epsilon$ may be separated from the negative particle by other words between.

These particles are also sometimes emphatically used with interrogatives, relatives, and participles, which shorten this latter construction, Thuc. 3, 45. $\tau is \pi \omega - ;$ Demosth. Phil. I. Osa $\pi \omega \pi o \tau \epsilon$ $\pi \lambda \pi i \sigma \epsilon \mu \epsilon v$, what we ever hoped for; Plato Phæd. 116. Approx $\tau \tilde{\omega} v \pi \omega \pi \sigma \tau \epsilon$ deve $\delta \epsilon \tilde{\nu} \rho c \delta \omega \rho \epsilon \delta \epsilon v \epsilon \omega r$.

πώμαλα, see the following Section.

- čτι, alone is yet, still, farther; and with a negation, οὐχέτι, μηχέτι, no more, no longer.
- $\mu \dot{\alpha}$ and $\nu \dot{n}$, are particles of protestation, which always have the object, by which we swear, in the accus.; ex. gr. $\nu \dot{n} \Delta i \alpha$, by Jove !—A protestation with $\nu \dot{n}$ is always affirmative; but $\mu \dot{\alpha}$ may take either an affirmative, or negative particle, ($\nu \alpha \dot{i} \mu \dot{\alpha} \Delta i \alpha$, and où $\mu \dot{\alpha} \Delta i \alpha$:) when $\mu \dot{\alpha}$, however, is alone, it is merely negative, $\mu \dot{\alpha} \Delta i \alpha$, no, truly not; no, by Jove ! far from it !

2. But these and other *particles* are put in Greek to a variety of uses, which must be studied with the utmost attention, as they

2 D

cannot be stated here. This is in particular the case with several particles, which formerly were called particulæ expletivæ, though their use alone can be called an usus expletivus, and this too must not be misunderstood. There are in all languages particles, which serve only to complete the sense of a proposition, or obtain a certain harmonious fulness or redundance, yet never without their proper import, though they might be omitted, since that, which they are to denote, is often understood of itself. Greek particles of this kind require still greater caution to be judged correctly. Their complete and primitive signif. generally has only been weakened, and merely gives to a proposition a slight shade of meaning, which can only be felt through an intimate acquaintance with the language, but which may be greatly assisted by the knowledge of their fundamental signif. This is as follows.

- re, (enclitic,) properly at least, (for which your is more generally used.) It is also commonly employed, whenever a single object, or a part is named relatively to the whole or greatest number. Hence it is so often annexed to eva, (Evave.) whereby one opposes one's self as it were to the rest of mankind : exactly, I for my part. Frequently it may be rendered certainly, indeed, Lat. certe.
- Lea, (in the Epics $d\rho$ and δda , the latter of which is enclitic,) always comes after other words," and signifies 1.) most commonly consequently, 2.) where it appears to have no power, conformably to nature or good manners, Lat. ex ordine, rite : hence it serves as a transition to a proposition, which was expected; 3.) after *i*, *i*av, and the like, by chance.

The interrogative particle Log, which always begins the sentence, is the Lat. num.6

roi, (enclitic,) is properly an old dat. instead of $\tau \tilde{\omega}$, and means therefore, certainly; but these signif. are forgotten, and roryale, roryaleror, roryaleouv, are strengthened expressions of roi :-- robur is used when an argument is continued, and so on, as if it were, I say farther, but now-Toi alone only serves to strengthen an affirmation.

⁵ If $\tilde{a}_{e\alpha}$ or $\tilde{a}_{e'}$ our here and there begins a proposition, it ought always to be converted into $\tilde{a}_{e\alpha}$ in prose, which in all such instances simply is a question supplying the place of an affirmation. See Heind. *ad Plat. Gorg.* 27. ⁶ Attic Poets, however, interchange the quantity, and use $\tilde{a}_{e\alpha}$ for therefore, and $\tilde{a}_{e\alpha}$ as an interrogative particle; but its place in the proposition is the same.

zaí rói, and certainly, and truly, 2.) and yet, 3.) although.

- utroi, to be sure⁷, hence 2.) but indeed, however; it is a more emphatic form for $\delta \epsilon$.
- τ ' $\delta \rho \alpha$, τ ' $\delta \rho$, (see § 29. Obs. 8.) with Poets $\delta \rho \alpha$ strengthened by $\tau o i$.
- dn), properly at present, now, (for which non is used;) hence it serves in various ways to enliven a speech ; are bn, come on then ; ri bn, what then ?- It also means forsooth, truly, and After the pronoun relatives. Boris di, orov di, " whosoever it may be, wherever it may be, &c.; or any one, I know not where.
- μην, (Doric μαν, Epic μέν and μαν,) is 1.) an affirmation, truly, indeed, 2.) but indeed, yet, Plato Soph. 1. Kai µor dones Seos μέν ούδαμώς είναι, θείος μήν.
- $\Gamma \hat{\epsilon} \mu \hat{n} v$, (Epic $\gamma \hat{\epsilon} \mu \hat{\epsilon} v$,) true, certainly; hence it is also a more powerful dè, see Exc. 1. ad Arat. Kai µm, Lat. immo, yes, by all means ! and opposed to a contradiction, it is the Latin atqui, and yet.

After interrogatives following an interlocutor's negation Tote univ, when then ? tis univ, who then ? (i. e. when, who else then?) whence $\tau i \mu n \gamma$ is as much as why not?

 $\frac{3}{2}\mu \dot{n}v$, (Ionic and Epic $\frac{3}{2}\mu \dot{e}v$,) is the common formule of asseverations and protestations, sometimes with the indic. A why in was sador touto, (I swear that I have suffered this,) sometimes with the infin. dependent on other verbs, 88 όμνυμι ή μην δώσειν, (I faithfully promise to give;) and also in the 3 pers. Tredezaro à univ un aropeir atrous reo-Ons, he took it on himself, faithfully promised that they should not want food.

où µm, 1.) yet not, 2.) a negative protestation, answering to the affirmative $\dot{\eta} \mu \eta v$: in a dependent proposition $\mu \eta \mu \eta v$. Shy, (enclitic, peculiar to the Ion. and Dor. Poets.) is also an affirmation, conveying pretty nearly the idea of I should think so; hence it is used especially in an ironical and sarcastical

sense : 3 9mu, où 9mu, even so, not so I should think.

riv, riv, short and enclitic, used only in the Ionic dialect and in poetry, 1.) properly the same with vvv, for which it is some-

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⁷ This particle is derived from µdr, (Epic µdr,) and rol, compare § 150. 1.

⁸ They are generally written separate, but whenever they receive the addition of the strengthening $\pi \circ \tau$, (see § 80. Obs. 1., and § 116. 7.) they are most usually written as a single word.

times used; 2.) for our, therefore, now; 3.) like the English too, $\Theta_{\nu n\tau \delta s} \delta \epsilon_{\nu \nu} \kappa \alpha i \sigma \nu \tau \epsilon \tau \nu \xi \alpha i$, thou too art born mortal, Π . π . 622.

- πέρ, (enclitic, and probably derived from πέρι in the sense of very, § 147. Obs. 9.) quite ;—hence ὥσπερ properly means entirely as—καίπερ, though ever so much, i. e. although, in which sense we also have πέ_ℓ, alone.
- ποτέ, (enclitic,) at any time; used interrogatively, it expresses surprise: Tis ποτέ έστιν ούτος; who can this be, who may this be?
- ποὺ, (enclitic,) 1.) somewhere, anywhere; 2.) by chance, perhaps;
 3.) in conversing on putting indirect questions to found an argument on the affirmative answer of the interlocutor. See Ind. in Plat. Menon. in v.

 Δ ກ່ສວບ is the same as ποὺ, but more emphatical, and if a little irony is used so as to hint that the opposite is impossible, it is δήπουθεν. Demosth. Mid. 26. 'Εστάναι γὰς ἐξέσται δήπουθεν αὐτῷ, for I should think that he will be allowed to stand there.

§ 150.—Of some particular Locutions.

ού μην άλλα, or ού μέντοι άλλα, (compare § 149. 2.) is properly yet no, but no ! rather - : but it commonly means merely yet, however; sometimes also rather.

> oux $\delta \tau_i$ and $\delta v_{\chi} \delta \pi \omega_s$. These two phrases are generally considered as identical, while they rather are antithetical: the verb $\lambda \epsilon \gamma \omega$, or some such verb, must be supplied in both. When the phrase with $\delta \tau i$ follows, the proposition is affirmative ; Xen. Memor. 2, 9, 8. Kai oux ori µovos & Kpirav έν ήσυχία ήν, άλλα και οι φίλοι αυτού, (where μόνοs belongs only to Κρίτων.) Theophr. Ουχ ότι ανέφυ αν, αλλά και έναυξεστέρας και καλλίους ἐποίησε, it would not only have blown, but also, &c. Dio Cass. 42. p. 285. Daves Zóμενος ούχ ότι παρά των ίδιωτων, άλλά και παρά των πόλεων, not only by private persons, but also by cities. When this phrase is to introduce a negation, the negative must lie already in the proposition itself, and may then be heightened by and oube, Demosth. c. Timocr. 702. Oux δτι τῶν ὄντων ἀπεστερήμεν αν, ἀλλ' οὐδ' αν ἔζην, Thuc. 2, 97. Taúrn dè, (Scytharum potentiæ,) adúvara izioovogai oux

ότι τὰ ἐν τῆ Εὐρώπη, ἀλλ' οὐδ' ἐν τῆ 'Aσία ἔθνος ἐν πρὸς ἐν υὐα ἔστιν, κ. τ. λ. Whenever the negative is to be expressed, οὐχ ὅπως is more usually employed, in which case ὅπως, how, as, means that not, Demosth. c. Polycl. 1225. 'Η δὲ γῆ οὐχ ὅπως τινὰ καρπὸν ἦνεγκεν, ἀλλὰ καὶ τὸ ὕδως—ἐκ τῶν Φρεάτων ἐπέλιπεν, not only the earth no fruit, &c. Xenoph. Hellen. 5, 4, 34. 'Εδίδασκον τὸν δῆμον, ὡς οἱ Λακεδαιμόνιοι οὐχ ὅπως τιμωρήσαιντο, ἀλλὰ καὶ ἐπαινέσαιεν τὸν Σφοδρίαν, that the Spartans not only would punish, &c. 2, 4, 14. Οὐχ ὅπως ἀδικοῦντες, αλλ' οὐδ' ἐπιδημοῦντες, ἐφυγαδευόμεθα, having not only done them no harm, but not having even entered their country, we were banished. Οὕχουν, (i.e. οὐκ οὖν, see above,) ὅπως μνηοθῆναι ἄν τις ἐτόλμησε—Φλαῦρόν τι, ἀλλ' ὡ ἐν ὀΦθαλμοῖς—βασιλέως—ἕκαστος διέκειτο⁹.

οὐχ ὅσον and οὐχ οἶον are, but less frequently, used in the same sense, the former for οὐχ ὅτι: Thuc., at least, has it with an additional second οὐ, 4, 62. for the negative, Oĩ μὲν οὐχ ὅσον οὐκ ἡμύναντο, ἀλλ' οὐδ' ἐσώδησαν. Οὐχ οἶον is used for οὐχ ὅπωs: Polyb. Οὐχ οῖον ὡφελεῖν δύναιτ' ἀν τοὺs φίλουs, ἀλλ' οὐδ' αὐτοὺs σώζειν.

Whenever $\delta \tau_i$ and $\delta \pi \omega_s$ are introduced with μn , $i \pi o \lambda d \beta n$ τis may be supplied, or they may be understood like the Latin ne dicam, and are thus stronger than the preceding expressions, but both in a negative sense. Cyrop. 1, 3, 10. Mn $\delta \pi \omega_s \delta_{e\chi} \epsilon_{10} \delta \sigma_{10} \delta$

When μη δτι follows, the expression is still more intensive, and is to be understood like the Latin 'nedum,' much less, much more. Plato Crat. 427. Δοχεϊ σοὶ βάδιον εἶναι οῦτω ταχὺ μαθεῖν ὅτιοῦν πρᾶγμα, μη ὅτι τοσοῦτον ὅ δη δοχεῖ ἐν τοῖς μεγίστοις μέγιστον εἶναι. Phædr. 240. 'Α χαὶ λόγω ἐστὶν ἀχούειν οἰχ ἐπιτερπὲς, μη ὅτι δη ἔργω. Xenoph. Hell.

⁹ The example quoted by Viger 7, 10, 5. without mentioning whence it is taken, $Oi\chi \delta \pi w_{5} \tau o \delta x_{5} \pi o \lambda 1 \mu \delta ovs_{5} x_{5} \tau \cdot \lambda$. where $oi\chi \delta \pi w_{5}$ is employed affirmatively for not only, unquestionably is not genuine; and the passage of Å thenzeus with the negative $oi\chi$ $\delta \tau t_{1}$ quoted by Budzus, p. 911. without specifying where it stands, $(Oi\chi \delta \tau t h \mu \tilde{w} \tau \tau r r \pi \tau e \sigma \beta \lambda 1 \pi \sigma \tau \tau s, \lambda \lambda 1 o i d \lambda 1 \pi \lambda 1 \sigma v s,)$ is of an unknown period.

2, 3, 35. Οὐδὲ πλεῖν, μὴ ὅτι ἀναιφεῖσθαι τοὺς ἄνδφας δυνατὸν ἦν :-Lucian has obχ ὅπως in the same sense, Dial. Mort. 27, 5. Οὐδ' ἐστάναι χαμαὶ οὐχ ὅπως βαδίζειν ἐδύνατο.

ov χ $\delta \tau_i$ sometimes serves to introduce a seeming objection, which is immediately after refuted, (commonly with $a\lambda\lambda \dot{a}$,) not that—but; when there is no refutation, ov χ $\delta \tau_i$ also signifies although: Heind. ad Plat. Lys. 37. Protag. 66.

 $\delta \tau_i \mu \dot{\eta}$ after negations means except.

τό δέ, an elliptical expression, not easily supplied, which introduces a proposition opposed to what has been stated before, nearly like the English as however, but as yet, Heind. ad Plat. Theact. 37. Buttm. ad Menon. 37.

τό μλ, more commonly τό μλ οὐ, with the infin. as much as \$bore\$ μλ, so that not, that not, Lat. quo minus, quin.' See Exc. 11. ad Demosth. Mid. 142. Compare also τοῦ μλ, § 148. Obs. 9.

x: frequently becomes a limiting or also generalising particle, 'in some degree,'—' in anything;' hence οὖτι, μήτι, nat at all; but these particles may be separated, οὖτε τι ἔργα, Π. α. 115. See about the tmesis with τὶ, (ὑπό τι,) § 147. Obs. 10.

μήτι yr, much less, Lat. nedum, probably derived from μή δτι.

- oi wegi, ex. gr. Oi wepi τοῦ τιμωρήσασθαι, ἀλλὰ καί—, to say nothing of revenge, (i.e. revenge is out of the question,) but we will even—, (Thuc. 4, 63.)
- **Soor of** or δσονού, (Lat. ' tantum non,') nearly, almost ; Tòν μέλλοντα καὶ δσονοὺ παρόντα πόλεμον, the war which is imminent and almost at hand, i.e. only just so much is wanting, that we are not actually at war.
- δσον alone is used elliptically with an infin. in the following manner, Διένειμεν ἐκάστφ ὅσον ἀποζῆν, he distributed to each as much as each could live on :- Thuc. 3, 49. 'Η προτέρα ναῦς ἔφθασε τοσοῦτον, ὅσον Πάχητα ἀνεγνωκέναι τὸ ψήφισμα, the first vessel arrived only a very little earlier, as Paches had already proclaimed the decree of the people.
- Soos, η, ον, in Θαυμαστόν δσον, and the like, is the Lat. 'mirum quantum,' wonderfully much, i.e. a very great deal. It is used in the same way before or after superl. of words expressive of a quantity; πλεϊστα δσα, δσα πλεϊστα, Lat, 'quamplurima,' a great many. See § 151. 1. 5.

SYNTAX.

- Soai ήμεραι, daily, (Plato Charm. 51. extr.) and also boos with any limitations of time. The former is also written close together, and contracted δοημέραι.
- and and an eccording to the rule of § 143. 5.) is used for anti-intervant and an example of an example of an example of a state of the example of a state of the example
- έφ' φ, is properly for έπι τούτφ, δ—, but commonly for έπι τούτφ δs—; and as έπι with the dat. conveys the idea of a condition, έφ' φ means on condition that; Λέξω σοι έφ' φ σιγήσεις, I will tell it to you on condition that you be silent.

έφ' ϕ τε is the same, (for ini τούτφ, bore,) but is more usually construed with the infin. ; ex. gr. 'HipéInoav έφ' ϕ τε συγγράψαι νόμουs, they were chosen on condition that they should make laws.

- čστε, (not čε τε, for it is used instead of ès öτε, Dor. čστε,) until, as long as—, § 146. 3.
- οໂοs, before an infin. means of such a nature that, such as; Oi πεώσθεν όδώντες πᾶσι ζώοις οໂοι τέμνειν εἰσὶν, οἱ δὲ γόμφιοι οໂοι παςὰ τούτων δεξάμενοι λεαίνειν, (of such a nature that they cut—that they receive of those and bruise,) or with a negative, Oi γὰρ ἦν οໂος ἀπὸ παντὸς χερδαίνειν, he was not one (not such a one) who is ready to do anything for the sake of gain.
- olós τε (οίόστε, οίόστε,) means, in speaking of persons, able,—of things, possible; Olós τέ ἐστι πάντ' ἀποδείζαι, he is able to do any thing; ἀλλ' οὐχ οίόν τε τοῦτο, but that is not possible. This phrase differs a little from the preceding one only in practice, for olos and olós τε are, properly speaking, the same. See in the preceding Section τέ.

ofor sixues, as may be imagined, as may be supposed.

oddiv oliov properly there is nothing like, (French, ' il n'y a rien de tel,') whence, for instance, Οιδίν ολον ακοῦσαι τῶν λόγων αὐτοῦ, i.e. the best thing we can do, is to hear him, there is nothing like hearing him.

> äλλο is used negatively or interrogatively to strengthon an affirmative proposition, in which case there generally is a verb omitted, Cyrop. 1, 4, 24. Ἐκεῖνος οἰδὲν ἄλλο ở τοὺς πεπτωκότας περιελαύνων ἐθεᾶτο, Memor. Soor. 2, 3, 17.

Ti γàç άλλο \hat{n} κινδυνεύσεις ἐπιδεϊζαι, σὺ μὲν χρηστὸς—εἶναι, κ. τ. λ. When άλλο is spelled with an apostrophus in this connection, it commonly loses its accent: Plato Apol. p. 20. Δι' οὐδὲν ἀλλ' \hat{n} διὰ σοφίαν τινὰ τοῦτο τὸ ὄνομα ἔσχηκα, Phædr. 231. «Ωστε οὐδὲν ὑπολείπεται ἀλλ' \hat{n} ποιεῖν πςοθύμως ὅ, τι ἀν, κ. τ. λ. Menon. 9. «Ότι οὐδὲν ἀλλ' \hat{n} ἐπιτάττεις, because you do nothing but command. Æschin. c. Tim. «Ωστε μηδὲν ἀλλ' \hat{n} τὰς αἰσχύνας αὐτῷ περιεῖναι. This accentuation gives to ἀλλ' the appearance of the abbreviated ἄλλα: hence it frequently is accented ἄλλ' in such instances.

To these phrases belongs also the interrogative expression $\lambda\lambda_0 \tau_i$: Plato Gorg. 81. Ei $\mu \delta \nu \gamma \lambda \rho \tau \nu \gamma \chi \Delta \nu \epsilon_i \tau a \tilde{\nu} \tau a$ $\lambda \eta \Im \tilde{\eta} \delta \nu \tau a$, $\tilde{\lambda} \lambda \epsilon \gamma \epsilon_i s$, $\lambda \lambda \delta \tau_i \tilde{\eta} \delta \mu \omega \nu \delta \beta \delta s \delta \nu a \tau \epsilon \tau \epsilon a \mu \mu \epsilon \nu \sigma s$ $\tilde{\alpha} \nu \epsilon n$; if this were true, would not our life be destroyed? The particle $\tilde{\eta}$ is also frequently omitted in this interrogative: Plato Rep. 369. "AAAo $\tau_i \gamma \epsilon \omega \rho \gamma \delta \mu \delta \nu \epsilon \delta s$, $\delta \delta \epsilon \delta \delta \delta - \mu \sigma s$; is not one a husbandman, and the other a builder?

These connections gave rise to $d\lambda\lambda'$ $\hat{\eta}$ being used for the Latin 'nisi,' unless, but except, Aristoph. Ran. 1105. Oùr $\dot{\eta}\pi i\sigma \tau a\nu\tau' d\lambda\lambda'$ $\hat{\eta}$ $\mu d\zeta a\nu$ καλέσαι καὶ $\dot{\rho}\nu\pi\pi\alpha\pi\alpha\dot{a}$ εἰπεῖν. But in most cases there is an abbreviation of the thought before this $d\lambda\lambda'$ $\hat{\eta}$, which it is impossible to supply by words; Isæus de Aristarch. Hered. 261. 'O νόμος οὐκ ἐῷ τῶν τῆς ἐπικλήρου κύςιον εἶναι, $d\lambda\lambda'$ $\hat{\eta}$ τοὺς παῖδας—κҫατεῖν τῶν χρημάτων. Plato Phædr. 89. Τίνος μὲν οὖν ἕνεκα κǎν τις, ὡς εἰπεῖν, ζώη, $d\lambda\lambda'$ $\hat{\eta}$ τῶν τοιούτων ἡδονῶν ἕνεκα; See also Aristoph. Acharn. 1112.¹⁰

τάλλα for τὰ άλλα, in other respects, otherwise, ex. gr. "Εστιν άπαις, τάλλα εὐδαιμονεῖ, he is childless, in other respects he is happy. Hence τὰ δε ἄλλα—and in the next proposition xaì, as in general—so in particular, Τά τε ἄλλα εὐδαιμονεῖ, xaì παῖδαs ἔχει xατηχόους αὐτῷ, (compare xaì and τὲ in the pre-

ί.

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¹⁰ This evidently shews the affinity between all the above-mentioned phrases. The according to general custom, should therefore remain unchanged on $\lambda\lambda\lambda$. But the expression $\lambda\lambda\lambda$, $\tilde{\pi}$ for mini is too abrupt, particularly as there are passages, in which the word $\tilde{\lambda}\lambda\lambda\sigma$, is already used once in what went before, so that the ellipsis before $d\lambda\lambda\lambda$, $\tilde{\pi}$ is not clear; Plato Apol. p. 34. Tive $d\lambda\lambda\sigma\lambda\sigma\lambda\delta\gamma\sigma$ if zero: $\beta\sigma\sigma\delta\sigma\sigma\sigma\sigma$; is already used once in what went before, so that the ellipsis before $d\lambda\lambda\lambda$, $\tilde{\pi}$ is not clear; Plato Apol. p. 34. Tive $d\lambda\lambda\sigma\lambda\delta\gamma\sigma$ if zero: $\beta\sigma\sigma\delta\sigma\sigma\sigma\sigma$; is already is derived this $d\lambda\lambda\lambda$, $\tilde{\pi}$ from $d\lambda\lambda\lambda\sigma$. As it here loses the accent, the latter is commonly also omitted in the other above-mentioned phrases, which are connected with it.

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ceding Section,) whence the elliptical phrase $\tau \dot{\alpha} \tau \epsilon \quad \dot{\alpha} \lambda \lambda \alpha \times \alpha \dot{\alpha}$ —properly among others, but it may always be rendered by in particular.

- $\tilde{\alpha} \lambda \lambda \omega s$ $\tau_{\varepsilon} \times \alpha i$, also in particular, especially; and has the same origin as the preceding.
- άμφότερον, used by Poets adverbially, (or elliptically,) and means both, as well—as, as—as; χώσατο δ' αινῶs 'Αμφότερον νίκης τε και ἔγχεος, δ ξυνέαξεν. In prose it is the same when the accus. ἀμφότερα unites two preceding modifications, expressed in a different case, Διαφέροντες ή σοφία ή κάλλει ή ἀμφότερα, (Heind. ad Plat. Charm. 3.) and also in another corresponding instance, βάτερα, Plato de LL. 6. p. 765. ^{*}Εστω πείθων γνήσιον πατής μάλιστα μεν υίέων και θυγατέρων, εί δε μή, θάτερα, if not yet one of the two.
- ταύτο τούτο, τούναντίον, το λεγόμενον, and similar intercalations, see § 131. Obs. 5.
- obros, abrn, as exclamation, see § 76. Obs. 3.
- xaì ταῦτα, and that too; Τηλιχαύτην παςθένον ἐν χεφαλῆ ἔθςε↓as, xaì ταῦτα ἔνοπλον, Such a virgin (Pallas) have you had in your head, and that too armed!
- τούτο μέν, τούτο δέ, is often used adverbially. See § 128.
- aὐτῷ, aὐτῷ, omitting σὺν, always is along with. Homer already has δύω ὅπποι αὐτοῖσιν ὅχεσφιν, two horses along with the chariot; and so have all the succeeding Poets and Prosewriters; ᾿Απώλοντο αί νῆες αὐτοῖς ἀνδεάσιν, along with the crew.
- airò deizes, airò onpaves, the thing will shew it, the deed will prove it.
- πεό τοῦ, better πεοτοῦ, formerly, ere this, (πρὸ τούτου or ἐκείνου τοῦ χρόνου,) see ad Plat. Alcib. 1, 14.
- τοϋ λοιποϋ, (sc. χρόνου,) hereafter, (compare § 132. 6. 4)—το λοιπον or merely λοιπον, henceforth.
- πολλοῦ δεῖ, impersonal, ' far from,' (French, il s'en faut de beaucoup;) personal, πολλοῦ δέω, I am far from, ex. gr. λέγειν τοῦτο, (see the Note to § 151. 1. 7.) Frequently it is in the infin. absolute, (§ 140. Obs. 2.) πολλοῦ δεῖν, very far from it, most certainly not; Τοῦτο γὰρ πολλοῦ δεῖν εἶποι τις αν, for most certainly no one would say so.

The contrary is μ_{inpoi} or $\delta \lambda i_{\gamma o \upsilon} \delta \varepsilon i$, $\delta \varepsilon \omega$, $\delta \varepsilon i \nu$, nearly, very near, Lat. 'non multum abest quin,' wanting but little, almost; $\delta \lambda i_{\gamma o \upsilon} \delta \varepsilon \omega \varepsilon i \pi \varepsilon i \nu$, I had almost said, was very near

saying. Frequently drivou or murper alone is used in this sense.

- περὶ πολλοῦ ἐστί μοι, or περὶ πολλοῦ ποιοῦμαι or ἡγοῦμαι, I make much of, value highly, it is of importance to me, I wish very much; περὶ πλείονος, περὶ πλείστου is the same, and περὶ μικροῦ, &cc. the contrary.
- $\mu \tilde{a} \lambda \lambda \sigma v \delta \tilde{e}$, when alone, is always to be rendered ' or rather.'
- μάλιστα μέν, (in reference to εί δε μή coming after,) it would be best, if possible, properly indeed; Καταγιγνώσκετε αὐτοῦ μάλιστα μέν θανατον, εί δε μή, ἀειφυγίαν, it would be best to condemn him to death, but if not, to a perpetual exile.

When μάλιστα is used interrogatively, requiring a more definite or precise answer, it has nearly the same meaning πόσοι μάλιστα; how many then exactly?—With numerals it denotes their probable upshot, ('Ev τεσσαράχοντα μάλιστα ήμέχαις,) affirmatively indeed, (most assuredly, certainly,) speaking from conviction, yet so as to give to understand that the matter is not absolutely, positively certain; hence

- **x**n, **x**où, and the like, are frequently added. See Ind. ad Plat. Menon. in v. Wessel. ad Herod. 8, 65.
- πώμαλα, originally, how so 2^{11} hence, by no means.
- άληθες, (accented in this way,) ironically, indeed ! is it so?—do you think so? Lat. itane? Brunck ad Aristoph. Ran. 840.

- ois 3a, do you know? when used by way of advice, or as a wish, it is construed with the imper. and the pronoun relative after it; Ois ' obv & δράσον; do you know now what you must do?

¹¹ It is far more natural to suppose this form derived from win with than to derive it with Grammarians from the rather uncommon Doris wi for sign.

- čorn, comes before pronouns relative of all kinds: čorn δre, Lat. 'est cum,' i.e. sometimes; čorn ôs, Lat. 'est qui,' i.e. some one. It is even used in this way before a pl.; Kai čorn of adráv črirpώσκοντο, and some of them were wounded; "Εστιν of soix of xours čdožev, to some it did not appear so, (but we may also say eigiv of,) Anab. 1, 5, 7. 'Hν dè τάν σταθμών, důs πάνυ μαχου's ήλαυτεν, he made some of these halting stations very long. This phrase was afterwards considered as a single word, and thus interwoven in the speech; Ei γàę δ τρόπδs čorn of source of the manner displeases some; xλéστειν δè èφηκενčorn à, but he allowed them to steal some things, (Xenoph. Laced. 2, 7.) Ούσπερ είδον čorn öxdu, which I have seen somewhere.—And as an interrogative, "Εστιν ούστιναs ἀνθρώπουs τεθαύμακαs ἐπὶ σοφία; have you ever admired any man for his wisdom? Xenoph. Mem. 1, 4, 2.
- gin έστιν δπως, it is impossible, inconceivable; 'Η φιλοπραγμοσύνη, όφ' δς ούκ έστιν δπως ήσυχίαν σχήσει, the great attention to business, which will not let him remain quiet. (Compare about όφ' δς, § 147. Obs. 3.
- šατιν, šξεστιν, ένεστι, πάφεστι πράττειν, (with the dat. of the person, or in general.) all signify, it is allowed, in one's power. But žνεστι alludes to physical power, it is possible, šξεστιν to the maral power, it is lawful; έστι is between the two, and means indefinitely it will do, it may be done; πάρεστιν the same, only that it conveys the additional idea of facility, 'it is at hand, may be done without ceremony, any difficulty.' Whenever šξεστιν and žνεστι are used one for the other, it is merely from rhetorical motives, just as we say by way of strengthening the expression, I cannot possibly do it, instead of dare not or may net do it; and I am allowed to do it, may do it.
- ώς ένι. In this expression ένι, (according to § 117. 4.) is used for ένεστι, it is possible; hence before superl. ώς ένι μάλιστα, as far as it is any way possible.
- we ever eigenv, so to speak, Heind. ad Plat. Hipp. Maj. 11.
- ώς συνελόντι (sc. λόγψ) είπεῖν, also without ώς, (compare § 140. Obs. 2.) and simply συνελόντι without είπεῖν, to be short.
- in rois. When these words come before a superl., they mean the Latin 'omnium,' of all; 'Eν τοϊς πρώτοι παράσαν οἱ 'ASuvaïoı,

the Athenians were there the first of all; Toüro èyà èv roïs $\beta aq virara àv èvéyaaµµ, I should be the greatest sufferer of all.$ —To resolve this expression we must supply after èv roïs aparticiple suggested by the sequel of the proposition, here inthe first instance èv roïs παqoũouv, in the second èv roïs βαρέωςφέρουσιν αὐτό. But when the superl. is an adverb as here inthe second instance, we must be careful not to construe thus,'Eyà roῦro àv èvéyaaµµ èv roïs βαqύτατα φέρουσιν αὐτὸ, whichwould weaken the idea, (I should be one of those, who sufferthe most,) and which is incorrect, as is evident from the instances, where this construction is inadmissible, as in èv roïsπρῶτοι.—This èv roïs is used even before nouns fem.; Thuc.'Ev roïs πλείσται vñεs παρ' αὐroïs ἐγένοντο, and, 'H στάσιs èv roïsπρώτη ἐγένετο.

- oi ἀμφὶ, or oi περὶ, with an accus. ; oi ἀμφὶ ^{*}Ανυτον, commonly means not only those who were about or with him, but, Anytus with his followers, party, &c.; oi ἀμφὶ Θαλῆν, Thales and other wise men of his time, (Plato Hipp. Maj. 2.) Attic Writers employ this indefinite expression, even when they chiefly allude to only one individual, leaving it at the same time for some reason undecided and in the dark, whether they mean that individual alone. Thus oi ἀμφὶ Eἰθύφęονα, (Plato Crat. 36.) means only Euthyphro, but hints at the same time that there may be others of his opinion and party: oi ἀμφὶ Θεμιστοκλέα, (Menon. towards the end,) like the French, ' les Thémistocle ;' again oi περὶ Κέκεοπα, (Xen. Memor. 3, 5, 10.) Cecrops only, but the obscurity of the old tradition seems to be hinted at.
- εἰ μη διὰ, with the accus., literally if not for, had it not been for; Kai ἀπέθανεν ἂν εἰ μη διὰ τὸν κύνα, he would have perished, had it not been for his dog. See also § 139. Obs. 4.
- μεταξύ, among, between. This particle commonly stands as adverb before a participle in this manner : μεταξύ περιπατῶν, while walking; μεταξύ δειπνοῦντα ἐφόνευσεν αὐτὸν, he killed him, while he was at supper; (Lat. inter ambulandum, inter cœnandum.)
- Ενεκα, often means as far as concerns; "Ανευ τοῦ ἡλίου, ἕνεκα τῶν ἐτέςων ἄστςων νύξ ἂν ἦν ἀεὶ, without the sun it would always be night, as far as the other constellations are concerned.

Hence apyugiou Evera, as far as money will do it; τούτου γε Evera, if it be nothing else, if it only depends on that, if that be all. (Heind. ad Plat. Charm. 14.)

- μα, and in the second part of the proposition, καὶ, as soon as;
 ^aΑμα ἀκηκόαμέν τι καὶ τριηξάξχους καθίσταμεν, as soon as we
 hear any thing (of the enemy,) we shall appoint the com manders of the ships. It is also employed like μεταξύ, ex.
 gr. ^aΑμα ταῦτ' εἰπῶν ἀνέστη, having said this he rose.
- πολλάκιs, after some particles like ei, μη, means the Latin ' forte,' by chance, as will happen. Heind. ad Plat. Phæd. 11. Ind. ad Plat. Menon. cet.
- δ ἀεί. When this expression comes before a participle, ἀεὶ always means every time; δ ἀεὶ ἀδιχημένος, who has every time, (whenever the opportunity occurred,) been wronged; δ ἀεὶ ἄeχων, the then Archon.¹³

opeovoos is construed as a verb, eivas being omitted, he is gone,

¹² [Æsch. c. Cles. Tob; Пиλαγάρα; rob; åi] Пиλαγορούντας, "who should at any time be deputed to execute these offices," LELAND; "'Pylagoræ quotquot in posterum futuri sunt; the Pylagoræ always for the time being." STOCK. "Ail has here a peculiar use; it does not signify perpetual time, but refers to the persons, who at certain times fill any office. Oi ail brantborrs, 'they who have the consulate, each at his own time." "HIRR. WOLF. Whoever happen to be in office. E. H. B.'s Select Orations of DEMOSTHENES, Lond. 1830. p. 112.

E. H. B's Select Orations of DEMOSTHENES, Lond. 1830. p. 112. The word never has this meaning of perpetual succession except when \$\'ali\$ is placed between the article and the participle, or between the article and the nonn, whether subst. or adj.; in other cases it has its ordinary signification of always, perpetually, except in cases like Cyrop. 6, 3, 6. 'O di axoiras rawra ixines pin ixiNues pinetally, except in cases like Cyrop. 6, 3, 6. 'O di axoiras rawra ixines pin ixiNues pinetally, except in cases of the sense of limited perpetuity, indicating something to be done always, but only so long as things remained in the state referred to." E. H. B.'s Cyropædia of XENOPHO, Lond. 1831. p. 204.

Ε. Η. Β.'s Cyropædia of XENOPHO, Lond. 1831. p. 204. Cyrop. 3, 3, 48. Οἱ ὅ ἰλιγον ὅσι ἰξιοίν σι ῦλο σὺν τοῖς ὅπλοις, καὶ παφατάτοι αὐτοἰς αὐτοἰς ὁ ἀσσιλιὺς ἰζω ῶν, καὶ παφαπιλιύοιτο μἰν ὅλη σῦς ἀιὶ ἰζω οὖοι πολλά τι καὶ ἰσχυρὰ, ὡς ἰζασαν λίγιν τοὺς ἀχούοντας. "'λιὶ est 'subinde,' 'de tems en tems,' et verba verti possunt, Ut quisque ex castris prodiitset et accessisset, ita regem eum hortari, ut ap. Thuc. 3, 77. Παφισκιυάζοντό τι ἰξήκοντα ναῦς, καὶ τὰς ἀιὰ πληφουμίνας ἰξίπιμπον πρός τοὺς ἐναντίους, Ut quaeque ornala et instructa erat, ita eam mittebant contra hostes."

J. F. FISCHER'S Comment. in XENOPH. Cyrop. Lypsiæ 1803. p. 230. "Quæ primus ex Oxoniensi Marmore publicaverat Jo. PRICZUS Notis in APUL. Apol. 63, sic exhibuit leviter emendata EDM. CHISHULL Antiq. Asiat. 131. 'Anayowersévers di vär orhar zar' inauror of vár átil xequérsis ir veiç vergésios. Paulo ante ré dexion, curia, fuerat ver vinauror of vér átil xequérsis ir veiç vergésios. Paulo ante ré dexion, curia, fuerat ver vinauror of vergésion, un publice formula fæderis, (insculpta columnæ), quotannis erat ab uno magistratuum legenda. PRICÆUS dederat si réxau male; CHISH. si và rà ti: scribi debuit, ut puto, si vérgé sà vergéoris, i. e. si réversion, cujus Inscriptionem luculentam grati Neapolitano debemus ecclesiastico, MAZOCHIO, v. 86. memorantur, Toi πολανόμωι τοι àtis i or i frues, i. e. si àti verge πόλις καὶ τοι πολανόμω. In Inser. Corcyrea, quam in Diario Italico, multo minus accurate, quam fuit Heracleënsi, esseriptam, vulgavit MontFAUCONIUS p. 413., et vanished away; Ogoudos yàp à trồg, for the man is gone, Opouda navra, it is all over: (compare § 129. Obs. 7.)

- ἀρξάμενος, ex. gr. ἀπὸ σοῦ ἀρξάμενος, and you above all. In this phrase the participle always joins the principal object in question; «Εστιν ὅστις Αδηναίων ἀπὸ σοῦ ἀρξάμενος, μᾶλλον δέξαιτ' ἂν δοῦλος γενέσδαι ἡ δεοπότης, is there any one among the Athenians, and you above all, who would rather be a slave than a master? πάντις όδτοι ἀπὸ τῶν ἡρώων ἀρξάμενοι οὐδεὶς πώποτε ἔψεξεν ἀδικίαν. See Ind. ad Menon. etc. in v. Heind. ad Plat. Gorg. 60.
- $\mu \in \lambda \in \mathcal{V}$, to be about to be. A Greek auxiliary verb, used with an infin., whereby the action of the verb is removed to a future time: thus uthat more in one who shall do it, it being left undetermined whether it will be my voluntary act, (I intend to do,) or not, (I am to do, I am appointed, commanded to do;) Huerrow magyery, I then had the prospect of suffering. The difference between the pres. tense or the aor. of the infin. employed with mathematical lies again in the duration or momentary performance of the action ; but the fut. of the infin. is also commonly used by a kind of pleonasm; Demosth. Mid. 21. and he did all this in the presence of people, οι αύτον έπαινέσεσθαι μετά ταυτα ήμελλον, (Lat. ' qui eum erant laudaturi,') where we should say more precisely, of whom he could foresee that they would praise him. Out of this natural signif. of *méhheuv* arise two other meanings, which must not be confounded, 1.) the supposititious conjectural mean-

alibi, dicuntur, Oi izaerazus lores degeores. Ubique in talibus au adhibestur, cujus vis sic in Romano Senatus-consulto exprimitur ap. LIVIUM 39, 19, 6. Consules prætoresque, qui nuno essent, quive postea futuri essent, curarent." L. C. VALCHENABR'S Digressio a Theocrifeis, p. 272.

L. C. VALCEENAR'S Digressio a Theocrifei, p. 272. Heracleënsis Tabula I. p. 210. Iloratori it query doss vois rationadaus vais sti iri) vär irisv irvaron, "adducent vero prædes polianomis ut quique (succedentibus) annis sunt, sive creati reperiuntur. Eadem enim particulte ski vis eet hoo loco, que Thucydidi familiaris est, queque per ut quisque commode exprimitur. Nam hic 1, 21. Ilul vär sui xapórror rà diorra máxiora virus, Rebus, uti queque in præsens urgerent; sive, ut queque inciderent, consentance logui ; valgo, Secondo che accadono. Sic etiam 3, 77. Tâs sui xaporinz (vais) lifarmaro, Naves uti singulæ instructæ erant, (vulgo, A misura che si trovasero arcedate,) emittebant in hostes. In hisco locutionibus và sci perpetuitatem successionis notat, tamquam si barbare dicoros, successive semper. Eadem plane locutio in hac ipsa Tabula reperitur vv. 62. 69. 107. 130."

A. S. MAZOCHIUS. The passage in LIVY suggests to us that the Greek phrase i dol is an elliptical expression, signifying those (who were THEN in affice, and) who would be FOR EVEN in office, (while the office existed,) i. e. they and their successors in affice ; somewhat like our English phrase, the then mayor, the mayor for the time being. E. H. B.]

STNTAX.

ing, Hom. obto row $\Delta i i \mu \epsilon \lambda \epsilon i \dots \phi \lambda \epsilon i \epsilon i \epsilon i \epsilon a, consequently it$ probably will please Jove; 2.) the meaning of to delay, $postpone, leave to futurity, <math>\tau i \delta'$ où $\mu \epsilon \lambda \epsilon i$; $\tau i \delta'$ où $\epsilon \mu \epsilon \lambda \lambda \epsilon$; why should he not? i. e. most certainly he will. But the meaning is the same without the negative, $\tau i \mu \epsilon \lambda \lambda \epsilon i$; why not? i. e. to be sure, by all means. Heind. ad Plat. Hipp. Maj. 17.

- έρχεσθαι, ἰέναι, with the participle of the fut. : to be going to, to be on the point to ; "Οπερ δα ἐρῶν, what I was going to say, (French, 'ce que j'allois dire.')
- idiλειν, (never θέλειν,) before an infin. must very often be considered as an adverb with a finite verb, 'spontaneously,' 'willingly;' δωρεϊσθαι έθέλουσι, they freely bestow gifts, (Xenoph. Hier. 7, 9.) Κύςω ισμεν έθελησαντας πείθεσθαι τοὺς μεν, Cyrop. 1, 1, 3 where the part. (according to § 144. 4. 6.) is used merely because of ίσμεν, 'Ισμεν ὅτι ήθέλησαν πείθεσθαι that they obeyed willingly. Compare a similar instance of the verbs τυγχάνω, &c. construed with the part. § 144. Obs. 8.
- φθάνειν, to come before, prevent, anticipate. This verb, independently of its proper signif., is used in three different senses.

1.) In a positive sense with the participle of the principal verb, (§ 144. Obs. 8.) it means to do a thing sooner than another, or before another occurrence can take place; έφθασα αὐτὸν παξελθῶν, I arrived before him, before he did arrive; ἔφθην ἀπιῶν, I had gone away before. Hence it is also used to express eelerity; Herod. 3, 78. Φθάνει τὰ τόξα κατελόμενος.

2.) In a negative sense also with the part., and connected with another proposition by xai, it means hardly, no sooner—than—Oux $\xi \varphi \Im n\mu \varepsilon v$ $\xi \lambda \Im \delta v \tau \varepsilon s$ xai vosois $\xi \lambda \Im \varphi \Im n\mu \varepsilon v$, (Isocr.) we were no sooner arrived than we were attacked by diseases; Oux $\xi \varphi \Im n\sigma av$ $\delta \mu \Xi s$ xaradoulwodu $\varepsilon v \sigma a$ $\pi \rho \omega \tau o v$ autou $\varphi v \gamma \vartheta v$ xaré $\gamma v \omega \sigma av$, (Isocr.) they no sooner had subjugated you than he was the first, whom they condemned to exile. Compare above $\exists \mu a$.

3. In the *negative* sense with the *part.*, (or the *part*. being mentally supplied from the context,) but without any necessary farther connection, it means to be ready, not

to fail, which imparts to the verb in the part. an idea of unavoidableness and rapidity. DSavery in this sense occurs only in the opt. with $\frac{1}{2}y^{18}$, and that a.) instead of the *im*per., oux av ogavous Lévan, do not tarry, hesitate telling to us, i. e. tell to us immediately, b.) as a sure foretelling, promise, &c. Oux av ogavouui, (the answer to a request,) I will not fail, am ready ; Oux av ogavos anogramow, he will not escape death, will not fail being killed, is sure to be killed : Εί ούν μη τιμωρήσεσθε τούτους, ούκ αν φθάνοι το πλήθος τούτοις τοις θηρίοις δουλεύον, if you do not punish them, the multitude will infallibly become the slaves of these brutes.-It is as obvious, as it is striking, that this negative sense is the same with the first positive or affirmative one. To explain this contradiction, we must assume that our av φθάνοις is properly an interrogative formula instead of a direct imper. (will you not immediately -?) and that it gradually lost its interrogative power in familiar inter-Hence the ov comes after in poetry; Eurip. course. Heracl. 721. ogávois d' av ou.-And as soon as oux av oSávois passed for a direct imper., it was very natural for the people to begin to say in the same sense, our av ogavoijui, and our av ofavoi. Thus the meaning was unquestionably altered in practice ; but all non-interrogative sentences beginning with our our are in the same predicament : for just as ouxouv an equi is the same with an equi ouv, so is ούx αν φθάνοιμι ποιών identical with φθάνοιμ' αν ποιών.

είναι. This infin. seems to be used redundantly by Attic Writers in some expressions, especially in ξκών είναι, (which probably was a complete phrase originally, so that I am free to act.) i. e. willingly, of one's own accord, &c.; Οὐκ ἀν ἑκών είναι ψευδοίμην, I will not intentionally tell an untruth.

> The sival in τi viv sival, for the present, is different : τi $\tau \eta \mu \varepsilon_{0} v$ sival $\chi \rho n \sigma i \mu \varepsilon \beta$ ' ai $\tau \phi$, to-day at least we will make use of him. (See about all the formulæ, belonging hither, Reiz ad Viger. n. 178. ed. Herm.)

<sup>
^eχειν, with an adverb, means to be circumstanced, but may generally be rendered to be; xaλῶs ἔχει, it is good, it is well; ὡs εἶχε, as he was, (ex. gr. undressed.) It is often used with
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¹⁸ The only instance, which Stephanus adduces without an *opt*. is the second above *sub* 2. garbled.

Sometimes $\xi_{\chi \in iV}$ makes an emphatical circumlocution with the part. of the præterite; $\Pi \dot{\alpha} \lambda \alpha i \exists \alpha \nu \mu \dot{\alpha} \sigma \alpha s \ \xi_{\chi \omega}$, (for $\exists \alpha \nu \mu \dot{\alpha} \zeta_{\omega}$,) I have long been wondering at, Soph. El. 590. $\tau o \dot{\nu} s \pi \alpha i \delta \alpha s \ \dot{\kappa} \beta \alpha \lambda o \ddot{\nu} \sigma' \ \xi_{\chi \in iS}$, you have rejected your children; Plato Alc. II. 5. $\delta i \in \lambda m \phi \dot{\sigma} \tau s \ \xi_{\chi o \nu \sigma i}$. See Valck. ad Phæn. 712. Herm. ad Viger. n. 183.

- ^έχων is added to some verbs like ληρεῖν, φλυαρεῖν, παίζειν, in the 2 pers. to make a good-humored observation; as, you are joking! (παίζεις ἔχων,) you trifle! (ληρεῖς ἔχων.) The origin of this expression may be traced to the interrogative, τί ἔχων διατρίβεις; what makes you loiter? Compare Ruhnk. ad Tim. 257. Brunck ad Aristoph. Thesm. 473. Herm. ad Viger. n. 228.
- ri madw and ri µadw, are both angry interpellations instead of the weaker τ i alone: why? why then? The former may be accounted for from Aristoph., where we have Obros, ri πάσχεις; you yonder, what befalls you, what is the matter with you? Again, Ti mada' iteudigous rumress; what business have you to strike free-men? The expression seems to have been originally directed to check ebullitions of passion, bordering on madness. The second expression, which is analogous to it, is more ironical: ri µada'y;-what have you learned? what has got into your head? where have you learned that? (See Wolf ad Demosth. Lept. 348.) And just as the positive $\xi_{\chi\omega\nu}$ comes from the interrogative $\tau i \xi_{\chi\omega\nu}$, so is $\mu\alpha \Im \partial \nu$ also used in positive sentences, but only with ότι, Plato Apol. 26. Τι άξιος είμι αποτισαι, ότι μαθών έν τῷ βιῷ οὐχ ἡσυχίαν εἶχον; here μαθών distinctly conveys the idea of determinate intention, What penalty am I deserving for having absolutely enjoyed no tranquillity in my life? If 2 E

the object, which is wanting with $\mu \alpha \Im \omega \nu$, were to be supplied, it might be, "Ori $\mu \alpha \Im \omega \nu$ our ofd' d, τ_i , $\eta_{\sigma \nu \chi}(\alpha \nu o \partial x e \chi \gamma \sigma \nu)$. Not that the complete idea of $\mu \alpha \Im \omega \nu$, such as we have just developed it, was in the mind of every speaker, who used the expression; this or something similar only gave rise to it, and $\delta \tau_i \ \mu \alpha \Im \omega \nu$ became a more passionate $\delta \tau_i$. Compare the remaining passages in Heind. ad Plat. Euthyd. 30. Compare also in Herod. 3, 119. Tiva $\xi_{\chi o \nu \sigma \alpha} \ \gamma \nu \omega \mu n \nu - \xi \tilde{i} \lambda \varepsilon \nu$, $x. \tau. \lambda$, which is nothing but a gentler $\tau i \ \mu \alpha \Im \tilde{v} \sigma \alpha$, how do you come to think so \mathfrak{P}^{14}

φέρων also appears redundant in some expressions, but always denotes a vehemence of purpose, not altogether free from blame; Υπέβαλεν ἑαυτὸν φέρων Θηβαίοις, he put himself (rashly) into the power of the Thebans, (Æschin. 482.;) Eis τοῦτο φέρων περιέςησε τὰ πράγματα, he has (irresistibly) brought affairs to that point, (474.) Compare Herm. ad Viger. n. 228. ¹⁵

¹⁴ As it is obvious that the three upbraiding expressions, $\tau i \chi_{\omega r}, \pi x \Im \omega r$, $\mu x \Im \omega r$, are essentially the same, and must be resolved in the same manner, the most natural explanation of $\delta \tau_1 \mu_x \Im \omega r$ is that, which, without stripping $\delta \tau_1$ of its connective nature, treats $\mu_x \Im \omega r$ is the considered alone, in the same way as $i\chi_{\omega r}$ alone. This is the reason why I cannot alter my statement, notwithstanding all which has been since said of this expression, and which I have duly weighed. Were I to make any alteration, it would be simply this, that I would no longer attempt to fill the chasm after $\delta \tau_1 \mu_x \Im \omega r$ just a should barely observe that in such phrases as $\tau i \chi_{\omega r} \delta a \tau r_2 \beta \omega r_1 \beta \omega r_2 \beta \omega r_2 \beta \omega r_2 \beta \omega r_2 \beta \omega r_2 \beta \omega r_3 \beta \omega r_4 \beta \omega r_5$, nothing was thought of but the moral power of the participle, and no particular regard paid to the grammatical connection, so that the same turn of expression was adopted in other combinations, in which it is not exactly grammatical, but to which the same energy was to be imparted, which distinguishes the same turn of expressions.

grammatical, but to which the same energy was to be imparted, which distinguishes those interrogative expressions. ¹⁵ ["Siew steinstrong. TAYLOB thinks that the participle ofiew in such cases implies a change of things to the contrary, effected by the contrivance of the speaker, and thus it may be translated contra. He refers to s. 45. The di xard off hyperian - dedn ofiew defension on a state of the speaker, and thus it may be translated contra. He refers to s. 45. The di xard off hyperian - dedn of the speaker, and the speaker of the speaker, and thus it may be translated contra. He refers to s. 45. The di xard off hyperian - deludit 46. Hearing off and the speaker of the speaker, at the speaker of the speaker of the speaker tis the lawrow of off, and 'Aduches, Statuts' developed, ballow is the particularly refers to LUCIAN Hermot. Znovers y ag huw, offers in others is only closeles offers as reducted in this passage of ASCHINES, but adds :-Ubi tamen notandum est participum illud, nescio quam verbo significationem addere, atoward voluntall, adiguando practificad offer and offer and the speakers. Insparticiple, as well as digu and 'Aw, are only so used with verbs signifying motion towards something; and when quives and reix of the speaker of movement is indicated. See the Notes on Vigen."

So VIRG. En. 8, 609.

E. H. B.'s Select Orations of DEMOSTHENES, p. 98.

A Venus othereos inter dea candida nimbos Dona FERENS ADERAT.

E. H. B.]

2

§ 151.—Some peculiar Constructions.

I. Attraction.

1. Though we have seen the two principal cases of attraction above, § 142. 143., it yet deserves to be considered here under one general point of view; for those two cases, and a few others in single instances, have evidently a common principle. An elegant conciseness was what Attic Writers chiefly aimed at; to this they frequently sacrificed the strictly logical correctness. They studied as much as possible, not only to state successively two connected propositions, but also to concentrate both into one. Hence their frequent use of participles even in cases, where the nature of the proposition seems to require a different construction. (See above § 144. 2. etc.)

2. But participles could not be introduced everywhere; it was equally necessary to resort to the construction with the pronoun relative, which consists of two successive propositions. To give to these the appearance of one proposition, the pronoun of the second was made a common pronoun by annexing it in form to the first, whilst it naturally belonged to the second proposition; $M_{\text{tradidus toil}}$ of site abros \vec{e}_{Xeis} , the gen. observe makes the whole second proposition a kind of adj. to site, and it is merely giving way to our habit, when we separate by a comma propositions, which the Greek Writers so visibly studied to combine into one.

4. When this principle of attraction is admitted, it will be found that there are many other phrases dependent on it, of which we will notice the most important, and first of all the instances, where the first coming word is attracted by the following pronoun relative; Xenoph. Ven. 1, 10. Merippos di the runds, is inage,

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Oavepai: the proposition here is, ai rupai, as M. ElaCe, Qavepai (eion,) but the premising of one subject, $(M, \delta \hat{\epsilon}_{i})$ which the contrast renders necessary, is the cause that the other subject, attracted by the pronoun relative as, is now put in the accus.-Plato Menon. 36. Έχεις είπειν άλλου ότουουν πράγματος, ου οι Φάσχοντες διδάσκαλοι είναι όμολογούνται ούκ επίςασθαι το πράγμα; here we should have, excus eineiv allo briouv neaving, ob, x. r. l. can you name any one thing, of which the professed teachers are generally acknowledged not to understand it? But the pronoun relative of converts all the preceding accus. along with it into gen. (See also ad Plat. Menon. 41. Heind. ad Plat. Lys. 40.) The ear of the Greeks had accustomed itself to this neglect of the true construction by instances, where it is merely a pronoun, or a general idea like ällos or Erepos, that comes before the pronoun relative, and where the attraction consequently is more sensibly felt, Xenoph. Hier. 7, 2. Ταύτα ποιούσι τυράννοις και άλλον δντινα τιμώσι, where instead of and we should have the dat.. And to every one else. Demosth. pro Cor. 230, Έτέρω δ' ότω κακόν τι δώσομεν ζητείν, i. e. Erepov de Unreiv, Srw.-These instances, it is true, might also be explained by a slight inversion, ζητεῖν, ὅτω ἑτέρω κακόν τι δώσομεν, -ποιούσι τυράννοις καί (έκαςω) δντινα άλλον τιμώσιν, but the analogy of the other instances makes us adhere to the attraction, especially those, in which $\pi \tilde{\alpha}s$ is the attracted word; Xenoph. Hell. 1, 4, 2. Λακεδαιμόνιοι πάντων ών δέονται πεπραγότες είσιν. This could not be explained by any inversion without producing the most unnatural harshness, and the attraction, Λ . $\pi \epsilon \pi \rho \alpha \gamma \delta \tau \epsilon s$ είσι πάντα ών δέονται, is perfectly clear.-To the same kind of attraction belongs also the expression, ouder Sty or, quoted above, § 148. Obs. 8.—Attraction likewise operates on adverbs by confounding the correlatives of the different series, (§ 116.) Plato Criton. 4. Πολλαχού μέν γάρ και άλλοσε όποι αν αφίκη, αγαπήσουσί σε, for πολλαχού --- άλλαχού, δποι---, or πολλαχού--- δποι άλλοσε αν àOixn.

5. Thus it is obvious that all phrases, in which an expression of surprise and exaltation seems strengthened by an appended pronoun relative can be explained only as attractions. When (according to § 150.) we find, $\Theta_{\alpha\nu\mu\alpha\sigma\delta\nu}$ of or $\pi_{\rho\nu\nu\chi}\omega_{\rho\sigma\sigma\epsilon\nu}$, this must be considered as if it were $\vartheta_{\alpha\nu\mu\alpha\sigma\delta\nu}$ ($\xi_{51\nu}$,) $\vartheta_{\sigma\delta\nu}$ $\pi_{\rho\nu\nu\chi}\omega_{\rho\sigma\epsilon\nu}$, it is astonishing how far he has advanced. But if the pronoun relative be in another form, the preceding word passes over to the

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same form; as, for instance, the neuter $\Im au\mu ason becomes fem., \\ \Theta au\mu ason on on <math>\pi qo\chi \omega \rho nois$ autow, and the proposition may be inverted, "Hu dè in $\pi qo\chi \omega \rho nois$ autow, and the proposition may be inverted, "Hu dè in $\pi qo\chi \omega \rho nois$ autow, and the proposition may be same form was adopted in other phrases, which are not so easily resolved, or are incapable of being resolved; 'AAA' in $\pi \epsilon \epsilon i$ autow ox λos interpreted in other phrases, which are not so easily resolved, or are incapable of being resolved; 'AAA' in $\pi \epsilon \epsilon i$ autow of $\chi \lambda os$ interpreted in other phrases, which are not so easily resolved, or are incapable of being resolved; 'AAA' in $\pi \epsilon \epsilon i$ autow of $\chi \lambda os$ interpreted in other phrases, which are not so easily resolved, or are incapable of being resolved; 'AAA' in $\pi \epsilon \epsilon i$ autow of $\chi \lambda os$ interpreted in other phrases, which are not so easily resolved, or are incapable of being resolved; 'AAA' in $\pi \epsilon \epsilon i$ autow of $\chi \lambda os$ interpreted in other phrases, which are not so easily resolved, or are incapable of being resolved; 'AAA' in $\pi \epsilon \epsilon i$ autow is a source the adverbal form; $\Theta au\mu a \delta i \delta v$ is the relative, the same adj. assume the adverbial form; $\Theta au\mu a \delta i \delta v$ ($\epsilon s u$,) is a $\Im \lambda \iota os$ $\gamma \delta \gamma ov \epsilon$, becomes $\Im au\mu a si as is a <math>\Im \lambda \iota os$ $\gamma \epsilon \gamma ov \epsilon v$, and in the same way $\Im \pi \epsilon \rho$ $\Psi u u s i s$, and the like. This is confirmed by the unaltered form really occurring, Herod. 3, 113. 'Amogei-Second is in the same variable.

6. There is another kind of attraction, when to such words as olda, axou, $\lambda \epsilon \gamma \omega$, if they be not followed by an accus, with the infin., the subject of the following verb is joined as object in the accus. Olda yñy, briorn esi, instead of olda, briorn esi yn, I know how great the earth is, Aristoph. Pac. 603. El Bourses' anovas าท่งชั". อีกแร สกผ่งอาง, for ส่งอบุรสเ, อีกแร ที่อิอ สกผ่งอาง: see also an instance above § 138. Obs. and ad Plat. Menon. 27.-This attraction is very different from those mentioned above, since there are actually two propositions, and we only have, instead of the casus of the one, which is in its natural connection, a new casus, which must be mentally supplied with the first word. Yet $\gamma \tilde{n}$ is evidently attracted by $\partial \delta \alpha$, and thus two propositions, which were merely in juxta-position, become as it were interwoven, so as to be nearly one proposition, especially when they are placed in the following order, The broom esive eideval, Xenoph. to know how great the earth is ; rourov oud' ei yeyover hour, Demosth. Mid. ' of him. I did not even know that he existed.'

7. It is likewise an attraction, when certain cdj with $i\sigma\tau iv$, instead of being in the neuter, also receive the subject of the following verb as their subject. This is most striking with $\delta ixaios$: for $\Delta ixaios is their subject$. This is most striking with $\delta ixaios$: for $\Delta ixaios is their subject$. This is most striking with $\delta ixaios$: for $\Delta ixaios is their subject$. This is most striking with $\delta ixaios$: for $\Delta ixaios is the doing this, for, it is just, it is right for me to$ $do so;) Demosth. pro Cor. Tourou thy airian out of is sort <math>\delta ixaios is \chi_{ivin}$, it is just that the blame should fall on him, Cyrop. 4, 1, 20.— $\Delta ixaios is i durix agi(2so an imin, it is just that you should do us a$ favor in turn. The case is the same with at you should do us afavor in turn. The case is the same with at you, (of a mishap $occasioned by imprudence,) drodawoai ri dyadov, to <math>\mu a \Im iv, x. \tau$. not we deserve, but žžióv żoru, it is proper¹. Adj. like dinos, *pavegos*, have in that case the following verb in the part., Demosth. Mid. 9. Eoru de ixeñvo oùn ädndos żpŵv, for oùn ädndor żoru, aurov żgeiv ixeñvo, it is evident that he will say what follows, or also with öru. See Sturz's Lex. Xenoph. in dindos, p. 660. b. extr. In order to form but one proposition in all these instances, the subject of the principal proposition attracts the common adj.

8. There is lastly an attraction, when a relation belonging to the noun, being attracted by the verb, becomes the relation of that verb: thus the relation answering the question where \mathcal{F} being drawn on by the verb, is made to answer the question where \mathcal{F} 'O ixei $\exists ev \pi \delta \lambda e \mu os, \delta e \tilde{\nu} \rho \sigma \tilde{\eta} \xi e_i$, the war there will come hither, Thuc. 5, 35. the Lacedemonians demand that the Athenians withdraw their partisans from Pylos, $\delta \sigma \pi e \rho$ xai airoi rois $d\pi \delta \Theta \rho d x ns$, as they will withdraw their troops from Thracia, Theophr. Char. 2, 4. "Apas ri $\tau \tilde{\omega} v d\pi \delta \tau \tilde{\eta} s \tau \rho a \pi \ell \zeta ns$. The same is done with the relation whither, Herod. 7, 33. 'Es $\tau \sigma \tilde{U} \Pi \rho \omega \tau \epsilon \sigma (\lambda e \omega \tau \delta i \rho \delta v, \tau \delta \dot{\epsilon} s'' E \lambda a i \sigma \tilde{U} \tau i,) a viveo \mu \ell vas. See Heind. ad Plat.$ Gorg. 61. et ad Phæd. 2. et 57. where there are other instances $of such constructions (with <math>\delta \pi \epsilon \rho, \pi \epsilon \rho i.)$

II. Anacoluthon.

1. An anacoluthon, (avaxohou90v,) is a construction, of which the close does not grammatically correspond to its beginning, though it has yet been intentionally used. But we must be careful not to be over-ready to apply this explanation to any passage, of which the construction is rather uncommon, or which has been corrupted by the transcribers. Any anacoluthon is suspicious, when its origin is not natural, and the proposition has not gained any thing in point of elegance, distinctness, emphasis, or conciseness.

2. The usual kind of anacoluthon is that of a Writer commencing a period in the way, which the process of his speech requires, but afterwards, and especially after some interpolations, which make the hearer forget the beginning of the construction, passing over to a new construction; (Plato Apol. p. 19.)—

¹ Exactly in the same way, Πολλοῦ διĩ iμ) πομῦν, (much is wanting that I do it, I am very far from doing it.) was the origin of the more customary, Πολλοῦ δω πομῦν.

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Τούτων εκαστος οδόστ' έστιν, ιών είς εκάστην των πολέων, τους νέους, οξς έξεστι των έχυτων πολιτών προϊκα ζυνείναι & αν βούλωνται, τούτους sei βουσι-σφίσι ζυνείναι. Here the τούτων in the beginning refers to some sophists named before, and both the process of the speech and its emphasis required the new period to commence with, Any one of them is capable of persuading young people, &c. The following proposition must then have had the infin. seiSeiv to correspond to ologr' egriv. But farther on, the mention of the young people being interpolated with circumstances rendered necessary to establish a contrast, (the young people, who are at liberty to have a gratuitous intercourse with any of their fellow citizens, whom they like,) the Writer forsakes his first construction, of which the grammatical junction is now obscured, and finds it more natural to refer with a second rourous to the vious. and to commence a new construction, rourous melSousi-i, e. those sophists persuade the young people, &c.

3. We will take another example from Plato Pheedr. 17.---(p. 207. Heind.) Τοιαύτα γάρ δ έρως έπιδείκνυται δυστυχούντας μέν ά μή λύπην τοις άλλοις παρέχει, άνιαρά ποιεί νομίζειν εύτυχούντας δέ καί τά μη ήδονης άξια παρ' εκείνων επαίνου άναγκάζει τυγχάνειν: such are the effects of love, it makes the unfortunate consider as sad, that which gives no displeasure to others-the Writer now wishing emphatically to establish the contrast, (it forcibly causes even indifferent things to be praised.) But the logical order in that case required the second proposition to begin with, Tag' EUTUXOUVTWY $\delta \dot{\epsilon}$ —this, however, would have destroyed the symmetry, $\Delta u\sigma \tau v$ χούντας μέν-παρ' εύτυχούντων δέ-the Writer, unwilling to sacrifice either symmetry or emphasis to logical order, retains the accus. Europoivras, which the analogy of the first proposition demanded, as an accus. absolute, and refers by means of map' exciwwy to the same object to be enabled to close energetically with έπαίνου αναγκάζει τυγχάνειν. It is only to us, who are not accustomed to such transitions from one construction to another, that such a double reference seems obscure.

5. A very common *unacoluthon* is that of a period beginning with the nomin. and passing afterwards over to another casus, Plato de LL. 3. p. 686. 'Αποβλέψας γάς πρός τουτον τον στόλον, ού πέρι διαλεγόμεθα, έδοξέ μοι πάγχαλος είναι. Here the speaker mentally considers himself as the subject, since he is thinking, I believe ; he therefore uses the nomin., but this does not prevent his employing afterwards the more adequate expression 20026 µ01, through which that nomin. now becomes a nomin. absolute, (compare \S 145. Obs. 1.) We see the reverse of this in the following example, Thuc. τοις Συραχουσίοις χατάπληξις ούχ όλίγη εγένετο, bewirtes. The nomin. absolute placed alone at the head of a proposition for the sake of emphasis is somewhat different; 'Exervos de, ou duow auto ouder, which must be rendered, but as for him, I shall give nothing to him. Lastly the instance, when a noun has no verb of its own, because it has been construed in the casus of the following relative, has been considered above under the head of *Attraction* (I. 4.)

6. The instance when a singular is immediately added to a plural to define the latter more precisely, can hardly be considered as an anacoluthia; Oi dè oùdeis air $\tilde{\varphi}$ mgoose $\tilde{\chi}$ cov, which is more emphatical than, $T\tilde{\omega}v$ dè oùdeis—mgoose $\tilde{\chi}\varepsilon$, of those, however, no one attended to him.

III. Inversion.

1. Inversions and involved constructions are on the whole far less common in Greek, even with Poets, than in Latin. In some instances, however, the inversions even in prose are more strained. This arises from the anxiety, peculiar to Attic Writers, to place together the words of one or two propositions, which resemble, oppose, or refer one to another. Thus, for instance, they would say, Πάντων γὰρ πᾶσι πάντες ἔχθιστοί εἰσι Καρχηδόνιοι Ῥωμαίοις, for πάντες Κ. πάντων ἔχθιστοί εἰσι πᾶσι °P.—Plato Phædr. § 141. Ποικίλη μὲν ποικίλους ψυχῆ καὶ παναρμονίους διδοὺς λόγους, ἁπλοῦς δὲ ἀπλῆ. To attain this, they even sever the article from its noun, Aiσχύνει πόλιν τὴν αὐτὸς aὐτοῦ—and prep. from their casus, ἐν ἄλλοτε ἄλλη, for ἅλλοτε ἐν ἄλλη: παξ οὐκ ἐθέλων ἐθελούση, Od. ε. 155.

3. Thus the emphasis sometimes removes the adverb, which should come after the relative, before it, Nũν δ'n à ἕλεγον, what I said before, Plato Euthyd. 288. which sometimes may cause ambiguity, Theorr. 10, 17. ἔχεις πάλαι ῶν ἐπεθύμεις, where πάλαι does not belong to ἔχεις, but to ἐπεθύμεις, (compare Spalding ad Demosth. Mid. § 30.)

4. In the following instance obscurity is avoided by the inversion, Demosth. Ol. III. towards the end, 'A $\xi_{l}\omega_{\omega}\omega_{\alpha}s-\mu$ ' $\pi a_{\ell}a_{\omega}\omega_{\ell}\varepsilon_{l}$ ' τns $\tau a' \xi_{\varepsilon}\omega_{s}$, n' $\omega_{\mu}\omega_{l}$ ' $\sigma s'$ $\pi c' \sigma s'$, $\eta' \omega_{\mu}\omega_{l}$ ' $\sigma s'$ $\pi c' \sigma s'$, $\eta' \omega_{\mu}\omega_{l}$ ' $\sigma s'$ $\pi c' \sigma s'$, $\eta' \omega_{\mu}\omega_{l}$ ' $\sigma s'$ $\pi c' \sigma s'$, $\eta' \omega_{\mu}\omega_{l}$ ' $\sigma s'$ $\pi c' \sigma s'$, $\eta' \omega_{\mu}\omega_{l}$ ' $\sigma s'$ $\pi c' \sigma s'$, $\eta' \omega_{\mu}\omega_{l}$ ' $\sigma s'$ $\pi c' \sigma s'$, $\eta' \omega_{\mu}\omega_{l}$ ' $\sigma s'$, η'

5. But it frequently happens that we perfectly feel that a proposition has gained by being inverted, though we cannot elucidate it by any of the above observations. Take for example that beautiful passage of Plato *Phædr*. 10. "Ωσπες γλες οἱ τὰ πεινώντα Spέμματα Ξαλλον ή τινα καφπον προσείοντες άγουσι, σὺ ἐμοὶ λόγους οῦτω προτείνων—φαίνει περιάζειν, &c. where oi is the article of προσείοντες, and τὰ πεινῶντα Spέμματα depend on ἄγουσιν ²: Cyrop. 6, 4, 8. "Ηξειν αὐτῶ σὲ πολὺ 'Agáσπου ἀνδρα καὶ πιστότερον καὶ ἀμείνονα, where πολὺ strengthens the compar., and the gen. 'Agáσπου depends on them; exactly as in Demosth. Mid. 49. Oi δὲ ἀτιμωμένοι διὰ πολλῷ τούτων εἰσιν ἐλάττω πράγματα, instead of ἀτιμωμένοι εἰσι διὰ πράγματα πολλῷ ἐλάττω τούτων.

6. In the forms of supplications $\pi \varrho \delta S \delta \omega v$, $\gamma \sigma v \dot{\alpha} \tau \omega v$, and the like, the emotion of the mind puts the personal pronoun of first, without placing it before the prep., because this orthotoned emphasis would announce a contrast, which does not occur. It is therefore inserted between the prep. and its casus: $\dot{\omega} \pi \rho \delta s \sigma \varepsilon$ $\gamma \sigma v \dot{\alpha} \tau \omega v$, $\pi \rho \delta s \sigma \varepsilon S \varepsilon \omega v$, (viz. in $\varepsilon \tau \varepsilon \omega \omega$, which mostly is omitted,) Soph. CEd. C. 1333. $\Pi \rho \delta s v \dot{v} v \sigma \varepsilon \times \rho n v \omega v$, $\pi \rho \delta s \delta \varepsilon \omega v \delta \mu \sigma \gamma v \omega \omega v$ Air ω $\pi v \delta \varepsilon \sigma \delta s \omega^3$.

IV. Ellipsis.

1. Ellipsis or omission opens a wide field in the Greek Syntax. We shall confine ourselves to a few general remarks. It is commonly used only in cases, where the words omitted are easily supplied from the nature of the proposition, or from the context, as in all phrases like χοιμάσθαι βαθύν (sc. θανον,) ωστέραν τραπήση (sc. δδον,) ἐτύπτετο πολλάs (sc. πληγάs,) and the like.

2. Those instances of ellipsis, where more or less words of the first half of a period are to be repeated in the second, are easily supplied, though the Greek indulges in a greater latitude in this respect than other languages; it frequently has only the particle or pronoun, which introduces the proposition. Thus we find $e^{i}\varpi e_{\rho}$ or $e^{i}\varpi e_{\rho}$ $\dot{a}_{e}\alpha$, (if by chance,) instead of, if it be so, or the like; in Plato Euthyd. 296. the supposition that something might mislead, is answered by, Oⁱxouv $\hbar\mu \ddot{a}_{s}\gamma e$, $d\lambda\lambda^{*}$ $e^{i}\varpi e_{\rho} \sigma e$, i. e. not us, but if any, you, (if it could mislead any one, it would mislead you.) The relative is used in the same way in Plato de LL. 4.

² But I leave the reader to chuse between this explanation, and that by enacoluthia, viz. that the writer commenced with si, to employ the part. Evers, but afterwards preferred the verb Everon to avoid the clashing encounter of two participles (al-meeniorus Everus, Lat. ii qui-porrigendo ducunt.)

 ⁽s)—restingers dynamics, Lat. is qui-porrigendo ducunt.)
 See Matthine's Gr. Gr. § 465. 3. p. 671. Engl. transl. 4th edit. Porson's Adv.,
 220. That simust be left enclitic in this connection, is evident of itself. But even correct Editors are very often in fault in this respect.

BYNTAX.

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p. 710. Πάντα σχεδών ἐπείργασται τῷ Ξεῷ, ὅωες ὅταν βουληθή διαφερώντως εἶ ψεäξαί τινα πόλιν, all has been done by the god what (he is wont to do,) when he intends to render a state peculiarly happy. Again, Ei δή τω σοφώτερος φαίην είναι, τούτω αν, (sc. φαίην είναι,) if I could think myself wiser in any thing (τω,) it would be in this.

3. Thus negations are used with the omission of that, which is denied, which must be supplied from what has gone before. Mù often comes in the middle of a period, (see § 148.2. h.) so as to be before other words, and thus renders the proposition obscure to the unlearned, Tòr ἐρῶντά τε καὶ μὴ κρινοῦμεν, where καὶ μὴ stands for καὶ τòν μὴ ἐρῶντα:—Tís aŭν τρόπος τοῦ καλῶς καὶ μὴ γράφειν; where καλῶς is omitted after μή:—'AyaJoi ἢ μὴ ἄνδρες, good men or such as are not (good);—Kai ὅπότε, καὶ μὴ; for καὶ ἑπότε μὴ, Plato Alcib. I. 13.

4. Attic Writers are very familiar with a striking ellipsis; of two opposite conditional propositions the first is often left without a conclusion. But this is done only when the first proposition is understood of itself from the nature of the thing, and the speech therefore hastens to the second, on which alone everything depends; Plato Protag. 325. (after the pains, which fathers take for the education of a son, have been enumerated, $Kai \dot{e}av \mu \dot{e}v$ $\dot{e}x \dot{a}v \pi \epsilon i \Im \pi \pi i$, $\epsilon i \Im \dot{e} \mu \dot{n}$, $\ddot{w} \sigma \varpi \epsilon \varrho \dot{\xi} \dot{v} \wedge v$ $\delta i \alpha \sigma \tau \varrho \epsilon \phi \dot{\mu} \epsilon v \sigma v \epsilon \dot{v} \Im \dot{v} \sigma v \sigma v \dot{v} \dot{v} \dot{v} \sigma \sigma \sigma \sigma v$ (here the conclusion is indifferent, it is good, nothing else is required, or the like,) but if not, they make him straight again, like a warped piece of wood, with threats and blows.

5. After a proposition beginning with the artic. postpos. δ , λ , the $\tau \circ \tilde{v} \tau \circ \dot{\epsilon} \sigma \tau \imath v$ or $\tau \alpha \tilde{v} \tau \alpha \dot{\epsilon} \sigma \tau \imath v$, which refers to it, is also commonly omitted; Kai $\delta \mu \alpha \lambda \imath \sigma \tau \alpha \dot{v} \dot{\epsilon} \sigma \tau \imath \kappa \alpha \dot{\epsilon} \dot{\omega} \nu \epsilon i \delta \imath \zeta \dot{\epsilon} \nu \mu \epsilon$, and what vexed me the most, (was) that he abused me. Or even without $\delta \tau \imath$, see Demosth. Mid. 2. b. where $\tau \alpha \tilde{v} \tau \dot{\epsilon} \sigma \tau \imath v$ is to be supplied after $\dot{\alpha} \delta'$ $\dot{\epsilon} \nu \dot{\nu} \mu \tilde{\iota} \nu \dot{\epsilon} \sigma \tau \dot{\iota} \nu \dot{\sigma} \sigma \delta \lambda \sigma \imath \pi \alpha$, and then the proposition is resumed as in the beginning. The most usual phrases of this kind are with a superl., partly with, and partly without $\delta \tau \imath$, for instance,

> δ δὲ ϖάντων δεινότατον, ὅτι ϖρὸς τοὺς βαρβάρους συμμαχίαν ἐποιήσατο, (where first ἐστὶ, and then τοῦτό ἐστιν is omitted,) but what is the most grievous of all, is that he has formed an alliance with barbarians.

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xaì δ πάντων γελοιότατον, xaì τὸν xủva τῆs ᾿Ηριγόνηs ἀνήγαγεν, but what is the most laughable of all, he has even raised up the dog of Eriyone, Lucian Deor. Conc. 5.

The particle $\gamma \dot{a} \rho$ is usually interpolated after this ellipsis, to us it is superfluous; 'O $\delta \dot{\epsilon} \mu \dot{\epsilon} \gamma \iota \sigma \tau \sigma \nu$, où $\gamma \dot{a} \rho \eta \partial \epsilon \lambda \epsilon \nu$, &c. (Compare above § 149. $\gamma \dot{a} \rho$.)

6. The words $\tau \circ \tilde{\upsilon} \tau \circ \dot{\epsilon} \sigma \tau \imath \imath$ alone are omitted, when a premised adj. has the artic. propos. To dè µέγιστον, πάντα ταῦτα µόνος κατειργάσατο:—Kai το ωάντων aἴσχιστον, ωςοσεψηφίσασθε. And the same takes place in the expressions, $T_{εκµ} \dot{m} \rho \circ \sigma \delta \dot{\epsilon}$, or $\Sigma nµε \tilde{\iota} \circ \nu \delta \dot{\epsilon}$, (sc. τούτων ἐστὶ τοῦτο,) the proof of it is, and the like. For instance, $\Sigma nµε \tilde{\iota} \circ \nu \delta \dot{\epsilon}$, τοϊς πονηςοϊς ξυνουσιάζει, a token that it is so, is that he associates with wicked people. This phrase too is commonly construed with γάρ. Demosth. Androt. towards the end says, the people of Athens have always valued honor more highly than money, $T_{ε κµ} \dot{m} \rho_{i} o$ dè, χρήματα μèν γὰρ πλεῖστα τῶν Ἑλλήνων ποτὲ σχών τά πανδ' ὑωὲρ φιλοτιμίας ἀνήλωσεν.

(See the formules το λεγόμενον, and the like, § 131. Obs. 6.)

APPENDIX.

Lists of Words for the Declensions and Conjugations.

FIRST DECLENSION.

åyeed, market-place, 'Αγχίσης, (ī,) adoλioχns, prattler, 'Agnia, Minerva, Ainias, Æneas, äzur9a, thorn, äμιλλa, contest, äcoven, ploughed field. deresta, business, yazi, weasel, yñ, earth, yhürra, tongue, dien, opinion, Izidna, viper, Zóm, girdle, nuien, day, Sálassa, sea, θύεα, (ŭ,) door, Kizpostidys, (i,) xsoah, head, naisrons, thief, xien, girl, zerrns, judge, zaishs, founder, Anúpa, lane, λύπη, (ū,) grief, µa Inthis, disciple, μίλισσα, bee,

minuna, care, Midas, (i,) µuien, share, vinn, (ī,) victory, νύμφη, bride, bern, anger, devisoSneas, gen. a, fowler, Tigens, Persian, πλευεά, side, πύπτης, pugilist. πύλη, (ŭ,) gate, ρίζα, root, ezia, shade, Znú9ns, (v.) Scythian, orign, roof. ereà, portico. oquipa, glube, oquea, hammer, oxonà, leisure, owrneia, preservation. Tauías, steward. rexvirns, artist, üλn, (ū,) wood, φιλία, friendship, xaeà, joy, χλαîva, upper garment, χώεα, couniry, yuxn; soul.

SECOND DECLENSION.

Feminines in eg.

1. Besides the trees, (see § 32. 3.) the following plants,

ή βίβλος, Or βύβλος, and ή, δ, πάπυρος, papyrus,

¹ The lists of examples for declensions and conjugations are arranged in alphabetical order, that the learner may exercise his own judgment, which of the rules stated in the Grammar he is to apply to each word.

APPENDIX.

ń zórzos, kermes, but i zórzos, a the kermes,	ny berry, and especially the scarlet berry of
oxoïvos, rush, vágdos, spikenard,	jágars, cabbage.
To these words may be added,	
βύσσος, fine linen, [cotton, somet βίβλος and δίλτος, book, δοκός, rafter, βάβδος, roo βάλανος and äxudos, acorn.	-
2. The following stones and e	arths.
i, ή λίθος, in the fem. chiefly a preci	
äeyilos, clay,	xpúsalles, crystal, but & xeúsalles, ice,
äσφαλτος, bitumen,	μίλτος, red-lead,
βάσανος, touchstone, triat,	rázques, sapphire,
yútos, plaster,	epápa ydos, emerald,
Ħλεzτęos, (also τὸ Ħλεzτęov,) amber,	ticaros, chalk.
To these may be added :	
äuuos, Yáuuos, äuados, 4ánados, s an	ud.
ψnφos, pebble, vote,	πλίνθος, tile,
Jalos, glass,	Balos, clod or lump of earth,
zózeos, dirt, mud,	erges, dung,
oridòs, ashes,	äσβeλos, 8001.
3. Words of objects proper to e	nclose something, to put it by, &c.
xiBwris and	Anvis, vat of a wine-press,
Xnlds, chest,	äxaros, (i, i,) kind of bout,
soçòs, coffin,	۶άμνος, ('n, ۀ,) pilcher,
äppixos, basket,	λήπυ Dos, oil-flask,
ráędoros, kneading-trough,	πεόχοος, πεόχους, ewer,
åsa under, bathing-tub,	záµivos, stove, oven,
πύελος, pail,	Sόλos, (ή, ό,) cupola.
4. Words relative to a road,	•
soos and	areases and reibes, footpath,
xideu Dos, way,	rápes and záriros, dilch.
oiµos, (i, n,) path,	
5. The following isolated wor	ds,
Ligros and Arrigos, continent,	μήμιν9., cord, small rope, packthread,
vneos, island,	τήβιννος, Roman toga,
voros, disease,	BágBiros, (n, o,) igre,
dejosos, dew,	TERITOS, TURRELY
yrá Dos, jaw-bone,	riennos, crane,
zípzos, tail,	rógudos, rogudazós, lark,
purds, (n, b,) skin,	κόχλος, (δ, ή,) cockle, snail,
Yia Dos, (n, s,) mat of rushes,	
and with a difference in the signif.	· ·
ή λίκιθος, yolk of an egg, i λίκιθος, j	peuse-soip.

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LIST OF WORDS TO BE DECLINED,

äyyiles, messenger. astos, eagle, . a 9 Los, contest. 29xor, reward of a contest, n durilos, vine, ängewros, man, Leyvers and derview, silver, leyor, work. supes, east-wind, Ziqueos, west-wind, inários, garment, lov. violet. zaezívos, crab-fish, narrinspos, tin. xigaros, cherry-tree, xórinos, wild olive-tree, μñλor, apple,

ή μηλος, apple-tree, μόλιβος or μόλυβδος, lead, Hogion, small part, voros, south-wind, Euzor, wood, Tros, house, Taidion, young child, boboy. rose. oidmoos, iron, σπασμός, εράεπ, ereatos, army, Taves, bull, Odouanos, medicine, h onyos, beech-tree, Cogrion, load, xalzos, brass, xeords and xeveior, gold.

THIRD DECLENSION.

List of the Words, in which the Syllable preceding the termination of the Casus, is long⁴,

in ι_s and υ_s those which have a δ in their inflection,

* ἀψὶς, vault, arch,
 βαλβὶς, barrier,
 xæρἰς, sea-crabfish,
 xπαἰς, moisture, juice,
 xπλὶς, blot,
 xληἰς, (Ion, for xλεἰς,) key,

those which have a 9,

ή ἄγλις, cloves of garlic, ή μίεμις, cord, siring,

those in 15 and us, which have an v,

ή, ⁷s, fibre, ή fis, nose, ή άκτis, ray, ή γλωχis, point, edge, 'Elsveis, Σαλαμis, Γόςτυς, Φόςκυς,

in an, un, ae,

ό παιάν, pæan, hymn, ό μόσυν, wooden tower, ό ψάς, starling, ή χνημίς, shin-bone, χρηπίς, pedestal, ἡαφανίς, radish, ψηφίς, little stone, δαγύς, doll :

ό, ή, ὄενις, bird, ή χώμυς, bundle of hay :

δ, ή, 9is, heap, shore,]
δ δελφίς, dolphin,
ή ώδις, child-birth,
Teaxís :

Πàν, δ Kàę, Carian :

^a Teachers must here pay a particular attention to the accent with respect to both its place and its mark according to the general rules, and to those stated § 38.

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APPENDIX.

in me, gen. vos, ri peine, well, si stine, suet : in E, gen. zes, BARE, BARN's, simpleton, . .int, tiller of the rudder, i Swent, armour for the breast, i rúgaz, filih, OiraE, impostor, i isone, hawk, ¿ xéedaz, kind of dance, Aning, Phonacian, ¿ λάβεαξ, pike, voracious fish, n wit, Sphinx, & Opie, shuddering. i TE, insect, n äit, wave, n jádiž, branch, i rzávdiz, chervil. n BiuBie, whirlwind. i riediz, partridge, n oradiz, branch of the palm-tree, i toing, Phanician, palm-tree, purple-color, ¿ BóuBuE, silk-worm, ¿ zńüž, sca-bird, ¿ Soiduz, pestle, xneve, herald: in E, gen. yos, n jaz, grape-slone, in marie, scourge, in wimpie, bubble, i rivrie, cricket, ¿ xéxxvě, cuchoo : in &, gen. xos, & Vik, crumb : in 4, gen. res, 6 74, xvi4, Sei4, are the names of some insects, à ài, twig of the willow-tree, ¿ yeivy, griffin, gryphon. i yùy, vulture,

WORDS TO BE DECLINED.

The letters before the termination of the cases, which are not known from the rules given in the Grammar, are stated in a parenthesis.

The vowels a, ., v, before the termination of the cases, are short; the words, in which they are long, are in the preceding List.

1. Examples of words, which have a consonant before the termination of the cases:

i dyrin, elbow,	ó deázwr, (orr,) dragon,	
n ander, (.,) nightingale,	ή 'Ελλάς, (δ,) Greece,	•
s åne, (1,) air,	S'ELLAN, Greek,	
s alone, (s,) pure air,	ή iλais, (d) hope,	•
$\dot{n} \alpha \ddot{i} \xi, (\gamma,) goat,$	n ieus, (d,) strife,	
é avdeias, (vr.) statue,	o Dieánwy, (our,) servant,	
i äčov, (o,) axle of a wheel,	i iµàs, (vr,) leather-strap,	
ή αὐλαξ, (x,) furrow,	n zarnλnų, (φ.) ladder,	
$\dot{n} \beta \dot{n}\xi, (\chi,) cough,$	ó xlàr, twig,	
i γίεων, (ovτ,) old man,	n rógus, (9,) helmet,	
• γεψψ, (π,) griffin,	o norsis, (sv,) comb,	
n dais, (r,) feast,	ή κύλιξ, (κ,) chalice, cup,	*
n due, (d.) torch.	tè zũµa, billow,	

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n λαίλαψ, (π ,) tempest, δ Λάχων, δ λάευγξ, (γ,) throat, δ λιμήν, (ε,) harbour, ή λùγξ, (z,) lynx, i why, month, τό **νί**χταρ, δ evuξ, (χ,) nail, claw, δ δετυξ, (γ,) quail, To obsace, (T,) udder of animals, i πίνης, (τ,) poor man, δ πίναξ, (z,) wooden tablet, ό πωμήν, (s,) shepherd, n mrieuk, (y,) wing, n mrùž, (x,) fold, n raez, (x,) flesh, n Zuenv, Siren,

To Ttopa, mouth, ή Στὺξ, (γ,) \$ ZOiyE, (y,) n Tieurs, (9,) à posie, louse, ή φ λìψ, (β,) vein, ή φλ*è*ξ, (γ,) flame, i que, thief, rò qũs, (r,) light, δ χάλυψ, (β,) steel, δ χειμών, winter, storm, n xeridin, (e,) swallow, ó xnr, goose, n X9w, (o,) earth, ground, n ziw, (e,) snow, ή χλαμώς, (δ,) military garment, n ä↓, eye, face.

2. Examples of such words, as have a vowel before the termination of the cases, and are more or less contracted.

τὸ ἄνθος, flower, δ βότευς, bunch of grapes,
τὸ γίνυς, jaw,
τὸ σχίπας, covering,
ἡ ϙῦς, oak,
ἱ ἀπτιὸς, horseman,
τὸ χόμμι, gum,
ἡ Λητὰ, Latona,
ὁ μάντις, prophet,
ἱ μῦς, mouse, δ δειδς, mule, τδ δεος, mountain, ἡ δψις, face, sense of seeing, ἡ πιιθώ, persuasion, δ πίλικυς, axe, (§ 51.) τδ πίπιος, pepper, ἡ πίπυς, pine, ἡ ποίησις, poetry, ἡ πεῶξις, action, deed, δ πάχυς, ear of corn, ἡ ψύσις, nature.

ADJECTIVES.

Examples in os of two and three terminations, to apply the rules of \S 60. 2. and 4.

All Adjectives, which are not of two terminations by any fixed rule, may be assumed to have the three terminations.

åyaantos, beloved,	διξιώς, right, of the right side, (dexter,)
ädixos, unjust,	dñaos, manifest, evident,
äθλωs, wretched,	diáhidos, ornamented with precious stones,
äµaxos, invincible,	Suápopos, diverse, different,
äzus, worthy,	dízaus, just,
deirspos, what is on the left hand,	durards, possible,
βαεύτονος,	izaqeos, light, nimble,
Basilizis, kingly, royal,	ieuSeos, red,
ysuegrais, belonging to agriculture,	suzaueos, opportune, seasonable,
youros, naked,	ζηλότυπος, jealous,
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hμίγυμνος, half-maked, Savµáσuoς, woonderful, Suös, divine, Suguès, warm, hot, Srntès, mortal, Thus, proper, peculiar, isgès, holy, sacred, xuSugès, clean, pure, xunès, common, general, λάλος, loquacious, talkative, λuïs, smooth, λuuxès, white, μαλακès, soft, tender, μένος, alone, ζίνος, strange, foreign, ζύθυμος, irascible, δοδός, straight, πολυφάγος, voracious, πεόθυμος, willing, σιμιός, venerable, σπληεός, hard, rough, σοφός, wise, σπάνιος, rare, scarce, σπάνιος, rare, scarce, σπανιός, miserable, harassing, πυφλός, blind, φιλόστιχνος, loving children, χωλός, lame.

LIST OF REGULAR VERBS.

Prefatory Remarks.

1. Any verb, of which nothing else is stated, makes its aorists and perf. according to the first form, and its conjugation is sufficiently obvious from the rules laid down in the Grammar. The same is to be observed with regard to any single *tense*, which is not expressly stated. If, for instance, there is merely *aor.* 2. marked, this alludes barely to the *aor. act.* (and *med.*,) but the *aor. pass.* and the *perf. act.* must be made after the first form.

2. Wherever the *aor.* 2. *pass.* is mentioned, the *aor.* 1. *pass.* must always be made, because it very often occurs as a more uncommon form along with the *aor.* 2., and the *verbs*, in which it is not used at all, cannot be stated with any degree of certainty.

3. The perf. act. is not in use in a great many verbs, but these verbs too cannot be enumerated with absolute certainty; it ought, therefore, to be conjugated in every verb according to analogy, and the perf. pass. is to be derived from it.

4. The pass. may be formed without hesitation even in *intrans.* verbs, because there are constructions, in which the 3 pers. pass. are also used of *intrans. verbs.*

5. But to make a *middle voice* of verbs, in which it is not in use, would be a practice of barbarisms without any utility. Wherever there is a *medium*, it has been carefully noticed; yet in many of these verbs the *middle* occurs only in some compounds, which must be looked for in Dictionaries: the simple verbs will answer the purpose of practising their conjugation.—When the

syllable MED. alone announces a *middle voice*, its *aor*. and its *fut*. are made after the same *tenses* in the *act*.

6. All verbs are considered regular, of which the forms conform to the above rules, without attending to their signif., or any anomaly in their signif. Hence we have admitted, not only the deponents of the *pass*. and *med*. form, (§ 113. 3.) but also those verbs, in which some single *tenses* deviate from the form in point of meaning. This, however, has been noticed in all cases of some importance.

7. The statement—fut. med.—immediately after the act. denotes that such a verb takes (according to § 113.4.) its fut. from the middle voice, though in an act. sense.

8. The expression—pass. takes the σ —alludes everywhere to the *perf*. and *aor*. 1., but is used only of *verbs*, where it is not a matter of course, (§ 98. and 100.)

VERBA BARYTONA.

äλλoμai. dep. med. I leap, see § 101. Obs. 2. άγάλλω, I adorn; MED. I strut about. kyγίλλω, I announce.-MED.-aor. 2. act. and compare Anom. and med. are little used. άμβλύνω, I blunt. ayiew, I assemble.-Redupl. Att.-MED. αμείβω, I alternate-MED. äyza, 1strangle, trans.; MED.-I choke, ἀμίλγώ, I milk. άμύνω, 1 ward off .-- Perf. is wanting .-intrans. Do, contr. of asido, I sing, fut. med. MED. a Seoi (w, I collect. åνύω, I complete, finish, § 95. Obs. 3. Pass. takes the c.-MED. a Súew, I play, sport. aixíζω, I use ill, mutilate. arro, I light, kindle. airíssopai, szopai, dep. med. I speak ambiarro, I bind together, MED. I attack, guously or enigmatically. touch. äedw, I water, moisten. Pass. only pres. eles, I lift up, see § 101. Obs. 2. and compare Anom .- MED. and imperf. άεμόττω and άεμόζω, I join, adapt,åtore, act. and pass. dep. I rush out, sally out; Att. grow or grow. MED. åρύω, I draw up, goes like ἀνύω-MED. alexivo, I shame; pass. I am ashamed. See § 101. Obs. 8. äexw, I rule over-MED. I begin. ata, I hear, only pres. and imperf .- Augåσπάζομαι, dep. med. I embrace, greet. ment & 84. Obs. 2. asmaiew, I palpitate, struggle. anove, I hear, listen to, fut. med. perf. doreánna, I dart lightning. anhrow, plusq. hrnx6117, (§ 85. 2. 3.) Badilo, I walk, fut. med. -Pass. takes the e, perf. pass. withβάπτω, I plunge, charact. φ-pass. aor. 2. out redupl. βδάλλω, 1 milk. άλαλάζω, to shout for joy, fut. ξω, § 92. Bhorw, TTW, I cough. Obs. 1. Biá Louas, dep. med. I force, pass. see § 113. άλιίφω, 1 anoint, perf. § 85. 2.-MED. Obs. 6. βλάπτω, I hurt, charact. β.—pass. aor. 2. άλλάσσω, στω, I change.-Pass. aor. 2.

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βλίπω, I look at, pass. aor. 2. § 100. Obs. 7. βλύζω, I flow, gush out. Boulsion, I advise .- MED. Beals or Bearrow, TTW, I boil with violence, ferment, winnow, fut. ow. Beine, I resound, no aor. and no perf. Beixa, I wet, bedew; pass. I am wet; has the aor. 2. yine, I am full, no aor. and no perf. yiún, I give to taste ; MED. I taste. γλύφω, I carve, grave, augm. of the perf. see § 83. Obs. 1. yrueiZu, I recognise. ypáqu, I write ; pass. aor. 2. § 100. Obs. 6.-MED. dazeva, I weep. danizo, I lend on interest; MED. I borrow on interest. Siew, I flay-pass. aor. 2. διεπόζω, I command. diva, I moisten. Sixoum, dep. med. I accept.-pass. See § 113. Obs. 6. dixáζω, I judge, administer justice.—MED. Juiza, (not a compound) I pursue. Douling, I serve. deine, I pluck, gather-MED. io/Zw, I accustom, augm. u. sizáζω, I conjecture, augm. § 84. Obs. 2. size, I give way, augm. § 84. Obs. 2. and 4. must not be confounded with the Anom. EIKO. sippe, I exclude, augm. § 84. Obs. 2 and 4. see also the Anom. iλiγχω, I refute, redupl. Att.-perf. pass. § 98. Obs. 7. ixiero, TTO, I wind,-augm. s. perf. act. does not occur ; perf. pass. illigual and il niliy mai. --- MED. ίλκω, I drag, augm. u.—MED. iλπίζω, I hope, ïλπω, see Anom. ioeτάζω, I keep a feast, augm. § 84. 064.9. issiyo, (no compound,) I impell, pres.; pass. I hasten. laurndiúw, I am diligent, augm. § 86. Obs. 5.

ięγάζομαι, dep. med. I work,—augm. sı, pass. Σου § 113. Obs. 6. ieides, I prop.-redupl. Att .- MBD. ieirra, TTO, I row, fut. ra. lesúyu, I belch, eruct, vomit,-aor. 2.-MRD. ieits, Istrive, contend, vie with, rival,redupl. Att. ieμηνιύω, I explain, interpret. lenw, I creep, augm. ei. iráζa, commonly igsráζa, I put to the proof. signives, I make straight. ιὖχομαι, dep. med. I pray, augm. § 84. Obs. 2. how, I delight. Haw, I come, am here. Salaw, I sprout or bud, -perf. 2. θάλπω, I warm. Savuála, I admire, marvel, fut. med. Siλyw, I charm, beguile. Sieiza, I reap. Shyw, I whet, sharpen. 9λίβω, 1 squeeze-pass. aor. 2. § 100. Obs. 6. Spain, I break in pieces, crumble : pass. takes the σ . ອິນ໌ພ, see the Anom. Bevo, I place, set. iSún, I direct, make straight. izιτιύω, I implore, insign, act. and pass. dep. I desire, wish for. iππιύω, I ride on horseback. iσχύω, I am able. zaSaiew, (no compound,) I clean: aor. 1. takes the o.-MED. zaire, 1 kill, aor. 2.; perf. is wanting; pass. only pres. and imperf. xaλύπτω, I conceal, veil, MED. ха́µяты, I bend, pass. perf. § 98. Obs. 8. xsiew, I shear, crop, pass. aor. 2.-MED. xelsion, I order, bid ; pass. takes the o. zίλλω, I come into port, land, fut. zíλσω, § 101. Obs. 3. zneúsow, szw. I procluim, publish, xuduniún, I incur danger. xlile, see the Anom. иліяты, I steal, pilfer, fut. med.—perf. § 97. Obs. 1.-pass. aor. 2. πλίνω, I recline, lie down, § 101. 9. pass. aor. 1. and 2.-MED, rare.

nλύζω, I rinse.

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zvíža, 1 excite an itching, scratch, burn. noráζω, I chastise, fut. med. zoλούω, I maim, pass. with and without the c. zoμίζω, I bring, MED. I receive, obtain. novia, I cover with dust, (novira, nentripan) xónra, I cut off, hew.-perf. 1. (Epic perf. 2.)-pass. aor. 2.-MED. reaires, 1 finish, fulfil. zpina, I judge, try as a judge, § 101. 9. MED. xeoúa, I knock, push ; pass, takes the c. MED. xeúnra, I hide, charact. B .- pass. aor. 1. - and 2.-MED. κτίζω, I found, establish. zuila, I roll; pass. takes the r. xulúu, I hinder. liyo, I say, MED. See this verb on account of some of its compounds in the List of Anom. AsiBo, I spill, shed. Asira, Ileave, aor. 2. - perf. 2. - MED. λίπω, I peel, scale ; pass. aor. 2. according to § 100. Obs. 7. λήγω, I leave off. λογίζομαι, dep. med. I reckon, conclude. λυμαίνω, I corrupt, aor. 1. takes n, MED. λύω, see Anom. µaíroµa, see Anom. μαλάσσω, ττω, I soften. µaquíve, I wither, aor. 2. takes ā, pass. I am withered. μίμφομαι, dep. med. I blame. µíva, see Anom. μιείζω, I distribute, MED. unvia, I point out. maine, Istain, pollute, aor. 1. takes n. μολύνω, I defile. viµi, see Anom. will, I nod. vnxoual, MED. I swim. viqu, I snow. vouite, I am of opinion, think. οδύχομαι, MED. I lament. oizrties, I pity. oluála, I bewail, § 92. Obs. 1. fut. med. izíλλω, I land, trans. and intrans. Kita, 1 make sharp, exasperate. δνωδίζω, Ι reprove.

δνομάζω, I name,

όπλίζω, I arm, furnish with arms, MED.

δείγω, I stretch forth, reach, redupl. Att.

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MED. δρίζω, I mark bounds or limits, MED.

ορύσσω, ττω, I dig, redupl. Att. MED.

maidiúw, I caucate, MED.

malain, I wrestle, pass. takes the r.

สล่งงม, I brandish, pass. aor. 2.

rássa, I sprinkle, fut. so, MED.

Tarássa, see the Anom.

παύω, I put an end to, pass. aor. 1. § 100. Obs. 1.-MED.

rii9w, see the Anom.

riew, I pierce, pass. aor. 2.

- тіµты, I send, perf. § 97. Obs. 1. perf. pass. § 98. Obs. 8. MED.
- πίνομαι, I am poor, only the pres. and imperf.
- regaíros, l accomplish, aor. 1. § 101. 4. MED.

πίζω, I press.

πιστιύω, I believe.

πλάσσω, στω, I form, fashion, fut. σω, MED.

πλίκω, I plait, twine, pass. aor. 2.-MED.

πλύνω, I wash, § 101.9.

πτίγω, I suffocate, trans. fut. med.—pass., I choke, intrans. aor. 2. § 100. Obs. 6.

ποχιύω, I transport, conduct, pass. I travel by land.

ποείζω, I procure, MED. I acquire.

πεάσεω, ττω, 1 do, act, find myself, has everywhere the α long, § 7. Obs. 4. perf. 1. I have done, perf. 2. πίσε γα, I have found myself, (see, however, Buttm. Compl. Gr. Gr.)— MED.

πείπω, I am becoming, only act.

rein, I saw, pass. takes the r.

ятаíw, I stumble, trip.—pass. takes the s.

Arthoow, I shrink through fear.

πτίσσω, I pound, fut. ew.

ATUSSW, I fold, MED.

πτύω, I spit, pass. takes the σ,

πύθω, I putrefy, (v,) pass. I rot.

pásra, I sew, stitch.

jíπω, I incline to.

piaru, see Anom,

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vaive, I way the tail, flatter, only act .aor. 1 takes n. raipe, I sweep, aor. 1. takes n, but perf. 2. has the peculiar signif. I grin, as a pres. rißoman, dep. pass. I revere, vin, I shake, pass. takes the r,-MED. enuxine, I point out by signs, aor. 1. takes n, MED. výzw, I make putrid-pass. I become putrid, has gor. 2., to which belongs also perf. 2. eiropan, I damage. σκάζω, I limp. exánto, I dig, charact. ø. pass. aor. 2. vninu, I cover. existopas, dep. med. I survey. emuάζω, I prepare, MED. exharm, act. and med. I lean on. snúwen, I mock, ridicule. owige, I sow, pass. aor. 2. MED. orivde, see Anom. ersides, I hasten. provdáča, I use my endeavours, fut. med. στάζω, I drop, § 92. Obs. 1. eriya, I cover. ortifu, I tread on, pass. aor. 2. ersign, I proceed, aor. 1 and 2. orian, I send, pass., aor. 1 and 2. MED. erive, I groun, only the pres. and imperf. στινάζω, Ι sob, § 92. Obs. 1. erieyu, I love, am contented with, perf. 2. στίφω, I fill to the brim, I crown, MED. erneizo, I fix, strengthen, § 92. Obs. 1.-MED. oroxáζour, dep. med. I conjecture. orparison, act. and med. I march against the enemy. στείφω, I turn, twist round, § 98. Obs. 3. § 99. Obs. 3.-pass. aor. 1. and 2. MED. everila, I whistle. over, I drag along, pass. aor. 2. MED. σφάλλω, I deceive, pass. aor. 2. σφάστω, I slay, kill, pass. aor. 2. eqiyyu, I make firm, constrain, pass. perf. § 98. Obs. 7. σφύζω, I throb, (' palpito,') § 92. Obs. 1. oxíζω, I split. σχολάζω, I am at leisure.

TREÁTEN, TTN, See Anom.

- riyyn, I bedew.
- Tsive, I stretch, § 101.9.
- σικμαίρω, I determine by certain limits, aor. 1. takes η.—Med. I demonstrate, prove.

TIXTAIN, I work in wood, aor. 1. takes n.

τίλλω, an old verb, which occurs chiefly in compounds, ex. gr. iπιτίλλω, I enjoun, § 101. 8. MED.

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- τεύχω, see Anom.
- wine, I melt, soften, pass. I am melied, has the aor. 2., to which belongs also the perf. 2.
- τίλλω, I pluck, § 101. 4.-MED.
- τίω, see Anom.
- anéssu, I shake, MED.
- rgíμω, I tremble, has neither aor. nor perf.
- τείπω, I turn about, § 97. Obs. 1. § 98. Obs. 3. § 100. Obs. 3. ; the aor. 2. is most in use in the act. pass. and MED.
- Teiqu, I feed, see Anom. MED.
- τείβω, I rub, pass. aur. 2. § 100. Obs. 6.
- τείζω, I chirp, fut. ζω, perf. τίτειγα.

ύβείζω, I insult, abuse.

- iquino, I weave, aor. 1. takes n.
- υω, I rain, pass. takes the σ.
- Qaine, see Anom.
- φαεμάσσω, ττω, I treat with drugs, give medicines.
- osídopan, dep. med. I spare.

φθίγγομαι, dep. med. I produce a sound, perf. § 98. Obs. 7.

- oSsiga, see Anom.
- φλίγω, I burn, trans.; pass. aor. 2. § 100. Obs. 7.

φεάζω, I say, point out, MED.

- φεάσσω, ττω, I enclose, pass. aor. 2. MED.
- φρίσσω, στω, I shudder, charact. x, perf. 2. φεοιτίζω, I disquiet myself for.
- φεύγω, I broil, toast, pass. aur. 2. § 100. Obs. 6.
- Outásen, TTN, I guard, MED.
- Queu, see Anom.
- QUTIÓN, I plant.
- xaeizowas, I gratify, dep. med.

τάσσω, στω, I arrange, pass. aor. 1 and 2. MED.

xogiún, I dance.

χεήζω, I have need of, wish for, only the pres. and imperf. (compare Anom. χεάω.)

- χείω, I anoint, pass. takes the σ, MED. ψάλλω, I play on the guitar, sing. ψαύω, I touch, pass. takes the σ.
- fiye, I blame, censure.

Juda, I delude, MED. I lie, deceive.

ψηφίζω, I calculate, reckon, MED. I decree by vote.

ψύχω, see Anom.

adina, I writhe with pain.

VERBA CONTRACTA.

'Avaráw, I love, dyroiw, I know not, fut. med. adixla, I do injustice, aldiouan, pass. and dep. med. I am ashamed, fut. iropan, perf. and aor. pass. take the c. alpardes, I stain with blood, aiela, see Anom. airís, I demand, MED. airiáopai, dep. med. I criminale, axiopas, dep. med. I heal, cure, fut. ico µai, perf. takes the o, anorousia, I follow, azeiβón, I know accurately, MED. azeoáopai, MED. I hear, listen, άλάομαι, pass. dep. I stray, λγίω, I am in pain. \$2.000, I thrash, § 95. 5. ànáo, I mow, MED. άμφισβητίω, I dispute, am of a different opinion,-augm. before, anian, (no compound,) pass. with the ful. med. I am grieved, azion, I value, think worthy, Axarráw, I meet, fut. med.-augm. in the middle, kratáw, (no compound,) I deceive, άπειλίω, (no compound,) I threaten, åeåoua, dep. med. 1 pray, Leiguia, I count, number, MED. dexis, I suffice, -- in the conjug. -- pass. (with the same signif.) takes the r_1 teriouas, dep. pass. I deny, ågóa, I plough, retains the s in the conjug. -redupl. Alt. pass. without o. derás, I suspend, fasten, MED. kexis, I exercise, practise, uithin, I play on the flute, Bion, see Anom.

Boáw, I cry out, bawl, § 95. 5.—fut. med.
Bouzohim, I feed herde,
Beorráes, I thunder,
γιλάω, I laugh, fut. medthe a is short
in the conjug.—pass. takes o,
yerráw, I beget, MED.
daravás, act. and pass. dep. I consume,
spend,
difidopan, dep. med. I take by the right
hand, receive kindly,
Ya, see Anom.
dηλίω, I hurt, MED.
δηλόω, I make known,
diairéa, (no compound,) I arbitrate, pass.
I live or dwell in a oertain place,
augm. § 86. Obs. 6.
diazoria, (no compound,) I serve, wait on,
augm. § 86. Obs. 6. Med. with the
same signif.
διψάω, I am thirsty, § 105. Obs. 5.
doulów, I reduce to slavery, MRD.
deás, I do, perform, different from the
Anom. διδεάσχα,
δυστυχίω, I am unhappy,
lás, I let, leave, augm. 14
lyyváw, I pledge, MED. I make myself
responsible for another,
lyxueiw, I deliver into any one's hands,
augm. § 86. Obs. 5.
ilia, I pily,
luís, I vomit,-1 in the conjugredupl.
Att.—pass. takes e,
Isastioopai, dep. pass. I oppose, resist,-
augm. before,
is Dupiopal, dep. pass. I revolve in mind,
augm. §86. Obs. 5.
brox liw, I molest, augm. § 86. Obs. 6.
in Supis, I desire, augm. § 86. Obs. 5.

ieża, 100 Anom.

issuráw, act. and med. Iscarch, investigate, ion wow, I lay waste, ipuSeiáw, I blush, lowraw, I interrogate, iorián. I entertain as a guest,-augm. si, suspristion, I practise beneficence, augm. § 86. Obs. 2. sversßie, I am pious, augm. § 86. Obs. 2. sunxin, I regale, pass. I am entertained, augm. § 86. Obs. 2. Zaw, see Anom. $\zeta_{i\omega}$, I boil up, intrans. retains ι in the conjug. Ensis, I emulate, Enuiso, I punish, ζητίω, I seek. ζωγεαφίω, I paint, hhán, I am young, nyionas, dep. med. I think, believe, ήμερόω, I tame noracopai, merely pass. I am worsted, defeated, nxin, I sound, Saplin, Sagrin, I have confidence in, take courage. Ssáopas, dep. med. I contemplate, Sneaw, I hunt, fut. med. Shaw, I bruise, crush, the a is short in the conjug., pass. takes the r, Sonvis, 1 bewail, lament, Supida, I fumigate, Supion, I irritate, iáopas, dep. med. I heal, idean, I perspire, iµáw, I draw, (as water,) I draw up, MED. lorogia, I learn by inquiry, zazów, I ill-treat, injure, ravxáopas, dep. med. I boast, xιντίω, I sting, prick, zniw, I set in motion, excite, zλάω, I break, the z is short in the conjug. pass. takes the s, not to be confounded with zláw, zlaíw, see Anom. xAnpów, I chuse by lot, MED. I draw lots, xván, I gnaw, grate, § 105. Obs. 5. xoupáw, I put to rest, pass. (Epic med.) I sleep, xonów, I make common, communicate, zowawia, I partake,

xoλλάω, I glue, paste, πολυμβάω, Ι swim, zoeiw, I sweep, different from zoeirrupy see Anom. roomin, I adorn, adjust, noris, act. and med. I am angry with, retains the i in the conjug. xearin. I have power, hold fast. reories, I beat, clap the hands. novríw, 1 resound, make a noise, xuBseváw, I govern, steer, λαλίω, I talk, λιπαρίω, I beseech, λοιδοείω, act. pass. and med. I rail at, Luxle, I grieve, afflict, λωβάομαι, dep. med. I ill-treat, λωφάω, I relax, desist, paerveis, I am a witness, attest, undián. I smile. μιτείω, I measure, MED. unxarásual, dep. med. I plan, invent, µulouas, dep. med. I imitate, morin, I hate, via. see Anom. vixáw, I conquer, win, I meditate, rev gerie, I admonish, Eiw, I scrape, plane, retains the . in the conjug. and takes σ in the pass. oiniw, I inhabit, dwell, oirodonia, I build, MED. innia, I am slow, am reluctant, όμολογίω, I assent, confess, on raw. I roast, in Som, I erect, MED.-Comp. aron Sóm, augm. § 86. Obs. 6. Septán, act. and pass. I am eager, advance, opuin, I ride at anchor, δεχίομαι, dep. med. I skip, dance, όχίω, I drive a carriage, pass. I ride in a carriage, intrans. 16 14 raponios, I act indecently under the influence of wine, augm. § 86. Obs. 6. πατίω, I tread, πινάω, I am pressed with hunger, § 105. Obs. 5. 95 Augán, I attempt, try,-Augánan, with fut. med. and aor. pass. I endeavourait undertake, 011 rigán, see Anom.

mydán, I leap, fut. med. πλανάω, I mislead, pass. I wander about, πλιονικτίω, I am eager for gain, πληρόω, I fill, roviw, act. and med. I labor, toil, fut. new and iow, Arteow, I furnish with wings, πωλίω, I sell, jillow, I cause to take root, pass. I take root, enusión, 1 designate, MED. eryán, I keep silence, fut. med. ouriopau, dep. med. I cat, dine, ownáw. I am silent, fut. med. σκιετάω, I leap, hop, ouán, see Anom. ondo, I drag,-the a is short in the conjug.-pass. takes the e, MED. ersparies, I crown, MED. oulás, I plunder, operate. I swell with rage, rsλίω, I finish, retains : in the conjug., pass, takes the c.- MED.

moin, I observe, watch. sunda, I honor, MED. ripuela, I assist, take vengeance, MED. τολμάω, I dare, rela, I tremble, § 105. Obs. 2. retains the s in the conjug. revation, I bore, perforate. revoaw, I live Iuxuriously. reuqion, I render insolent, pass. I am insolent. Ogoria, I envy. OIXÍN, I love, Popional, dep. pass. I fear, Quitán, I visit, frequent, quoraw, I blow, (as bellows,) χαλάω, I slacken, relax, -- the a is short in the conjug., and the pass. has the e. xugów, act. more commonly MRD. I subjugate, conquer, xwelw, I retire, give way, fut. med.

Ván, I rub, § 105. Obs. 5. MED.

The Greek Technical Grammatical Terms.

Στοιχεῖα, letters : φωνήεντα καὶ σύμφωνα, vowels and consonants ; ἄφωνα, (mutæ,) ήμίφωνα, (semi-vocales,) ύγςὰ¹, (liquidæ,) δασέα, ψιλὰ, μέσα, (aspiratæ, tenues, mediæ,) ἐπίσημον, an ancient letter, used only as a numeral figure, see p. 9.

προσωδίαι, accents, but they commonly comprise also quantity, spiritus, apostrophus, and hypodiastole, (§ 15. 2.;) δξεῖα, βαρεία, περισπωμένη, grave, acute, circumflex; πνεύματα, spiritus, δασεῖα καὶ ψιλὴ, (sc. προσωδία,) asper and lenis; στιγμὴ, τελεία στιγμὴ, full stop, μέση στιγμὴ, colon, ὑποστιγμὴ, comma; χρόνοs, quantity, συλλαβὴ δίχρονοs, ('anceps,') doubtful syllable; χασμωδία^{*}, hiatus.

Parts of Speech: ὄνομα, noun, (ὄνομα προσηγορικὸν, substantive, —ἐπιθετικὸν, adjective,—κύριον, proper name,) ἀντωνυμία, pronoun, ἄρθρον, article, (προτασσόμενον, ὑποτασσόμενον, præpositivus, post-

¹ They are also called ἀμιτάβολα, because they undergo no change on being declined and conjugated.

^{*} To write this word χασμωδία is incorrect; there is nothing of α້δω in it; the word comes from χασμωδής, full of chasms.

positivus,) μετοχή, participle, ήπμα, verb, ἐπίβήπμα, adverb, πρό-Seois, preposition, σύνδεσμος, conjunction. (Interjections are comprised among adverbs.)

γένος ἀρσενικὸν, Ͽηλυκὸν, οὐδέτερον, masculine, feminine, neuter gender, ἀριθμὸς ἑνικὸς, δυϊκὸς, πληθυντικὸς, singular, dual, plural number; κλίσις, declension, πτώσις, case; ὀρθή or εὐθεῖα, or also ὀνομαστική, nominative, γενική, genitive, δοτική, dative, aἰτιατική, accusative, κλητική, vocative, πτώσεις πλάγιαι, casus obliqui.

όνομα απολελυμένον or απόλυτον, also απλούν and Serixov, the positive, συγκριτιχόν, comparative, ύπερθετικόν, superlative.

συζυγία, conjugation, which in Greek means only the different classes of verbs, which are conjugated alike; ex. gr. the verbs λ , μ , ν , ϱ : what we call to conjugate and conjugation, is in Greek the same as declining, $\chi\lambda$ ive ν , $\chi\lambda$ ious.—Sima, thema, see § 92. 6. πρόσωπα, persons.

αύξησις συλλαβική και χρονική, augmentum syllab. et temp. άναδιπλασιασμός, reduplication.

διάθεσις, the nature of the verb, in consequence of which it is a pήμα ενεργητικόν, παθητικόν, μέσον, activum, passivum, medium, αύτοπαθές, intransitivum, άλλοπαθές, transitivum.

έγκλίσεις, moods ; δριστική, indicative, ύποτακτική, conjunctive, εὐκτική, optative, προστακτική, imperative, ἀπαρέμΦατος, infinitive.

χρόνοι, tenses; ἐνεστώς, present, παξωχημένος, præterite, μέλλων, future; παρακείμενος, perfect, παξατατικός, imperfect, ύπερσυντελικός, plusquamperfectum, ἀόριστος, aorist, (παράτασις, duration, extension, συντέλεια, consummation, perfection, momentaneous action.)

ούνθεσις, composition, παράθεσις, juxtaposition, παρασύνθετα, words derived from compounds.

Flourishes and Abbreviations.

For understanding the old editions of Greek works, it is necessary to be acquainted with a far greater number of abbreviations than those stated p. 9, which are met with in the printed text of modern times. A complete list of all the flourishes, which occur, would only confuse the learner; the selection of the principal in the following *Table* appears better calculated to be retained by the memory along with the explanation, and to be consulted on

occasion. It contains, 1.) some simple characters or figures, which frequently recur in the more complex ones; 2.) such as will assist to explain others, which are not stated, by analogy.

The first row or line contains the forms of letters, which no longer occur in common writing; they are found in old manuscripts only as elements of greater flourishes; particularly the two forms of ε , which will be recognised in the abbreviations of ε_{γ} and $\varepsilon_{\pi i}$ in the fourth row, and the form of the σ , which will be found in the fifth row, in the abbreviations of σ_{α} , σ_{0} , σ_{ω} . But both letters are also the elements of other flourishes or figures not mentioned in the *Table*.

The learner must especially guard against mistaking the rather uncommon character of \varkappa in the first row, 1.) for n as element of the flourish $n\nu$ in the second row; 2.) for the flourish $\tau\iota$ at the end of the same row, particularly when the upper part of the figure is not sufficiently leaning backwards, which is the case in some printed books.

The first of the three forms of ν in the first row was formerly very much used; the second is the same character with the connecting stroke to the right. It is obvious that this letter in this form bears the same relation to the usual μ as N to M. The third form of ν was used as a final ν , and occurs in several very current editions, especially in those printed at *Basle* in Switzerland, for instance, in *Eustathius*; it must be carefully compared with the flourish for $\sigma\sigma$ in the fifth row, to guard against mistaking it for that character.

The second row places together some flourishes, which are not easily guessed at; they are selected from the alphabetically arranged third and sixth rows. This might also have been done with some of the flourishes beginning with $\epsilon \pi$ in the fourth row, but it appears preferable to leave them together in order to facilitate their comparison.

The third, fourth, fifth, and sixth row contain flourishes, of which the initial letter is easily guessed at with the assistance of the first row; they are in alphabetical order except the last $\epsilon \rho$, which has been added to complete the *Table*.

I. 3	~ <i>r</i>	c	6 .	k	μ	μ.	NJ	Ì
a	• γ	E	£	×	y	¥	Y	σ
	5 Ν ν γάρ		↓		ि हैं का पर्व	ປີ ວີ ຍັ δ ὲ	E xai	24 TI
III.		IV.		V.		VI.		
	a.g.	ĔI)	ะโงสเ		μω	Ť	τήν	
-	αλ	ئ ہ م		WW	้นอีง	2	รที ร	
-	«እአ		รัพ รเอิท	01 01	อโอง	ş	тńs	
•	ay			જેર		δ,	το	
	ά ρ			à.		Ť	τόν	
	αὐτὸ	Ħ	ên î	a Ga	παçα	s S	τοΰ	
	້າກ	λ.		ଲ୍ଲ		ۍ ۲	τοΰ	
25			êmì	E.	જાદણો	er.	toùs	
م ر کر	-	d'	ະບຸ	П.	W 0	J	τρ	
zz	γελ	**	Xatà :-	Ö	po	J	Tço	
ж,		مۇغ	κ εφάλαιοι	a	σα	T	ร พี	
28			μάτων	40	σε	, Th	<i>ร</i> พีท	
FJ	γίνεται	βų	fezy	Ŋ	อวิณ	Ŷ	<i>ซ</i> ณีข	
r	70		μ. Èv	G	GO	¥	טו	•
yer	γρι	M.	μέν	æ	0N	ับบ	UY	
yU	790	pefu	hen	പ	σσ	ŚТ	บ์ส	
S₹ इ	δεξ	pla	her	G	σω	جح	χə	
S SC		ůĬ	ILENOS	Э	Tal	x		
Yg	δıæ	ц <u>т</u> '	μετά	Ţ	Tais	ຝ	ũ	
Ja	ð uði	μs	μετà	Tão	ταῦθα	ጭ	εç	

THE END.

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* It is by no means the author's intention that this and the following Index should save to the learner the highly useful and necessary task of making himself familiarly acquainted with every part of the Grammar, so as to be enabled readily to turn to any subject, on which he is occasionally desirous of information. Either Index is merely to afford to him a little assistance on topics, to which it is not easy to assign a systematical place, and the finding of which, by means of the Table of Contents in front of the work, might be attended with some difficulty.

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ERRATA.

The following Errata have escaped the Editor's eye in reading the Proofs for the Printer :---

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