

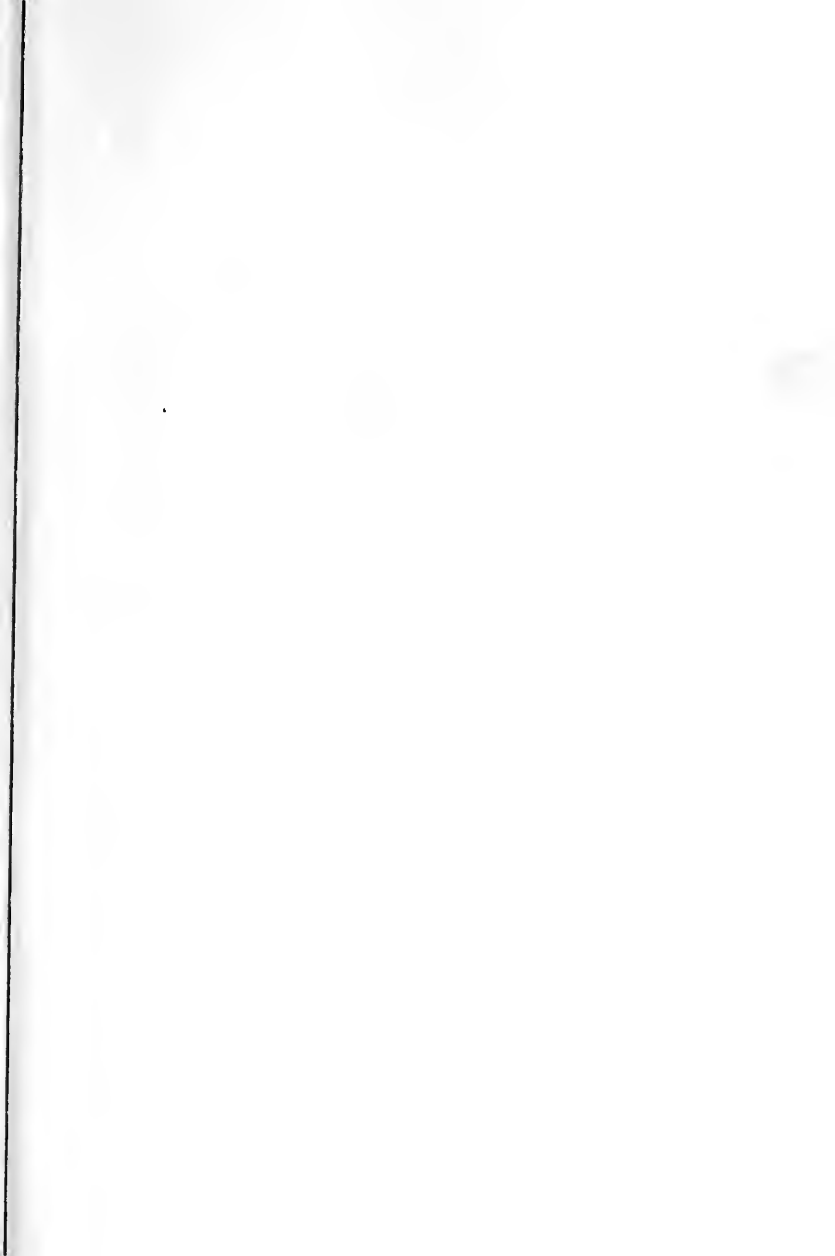


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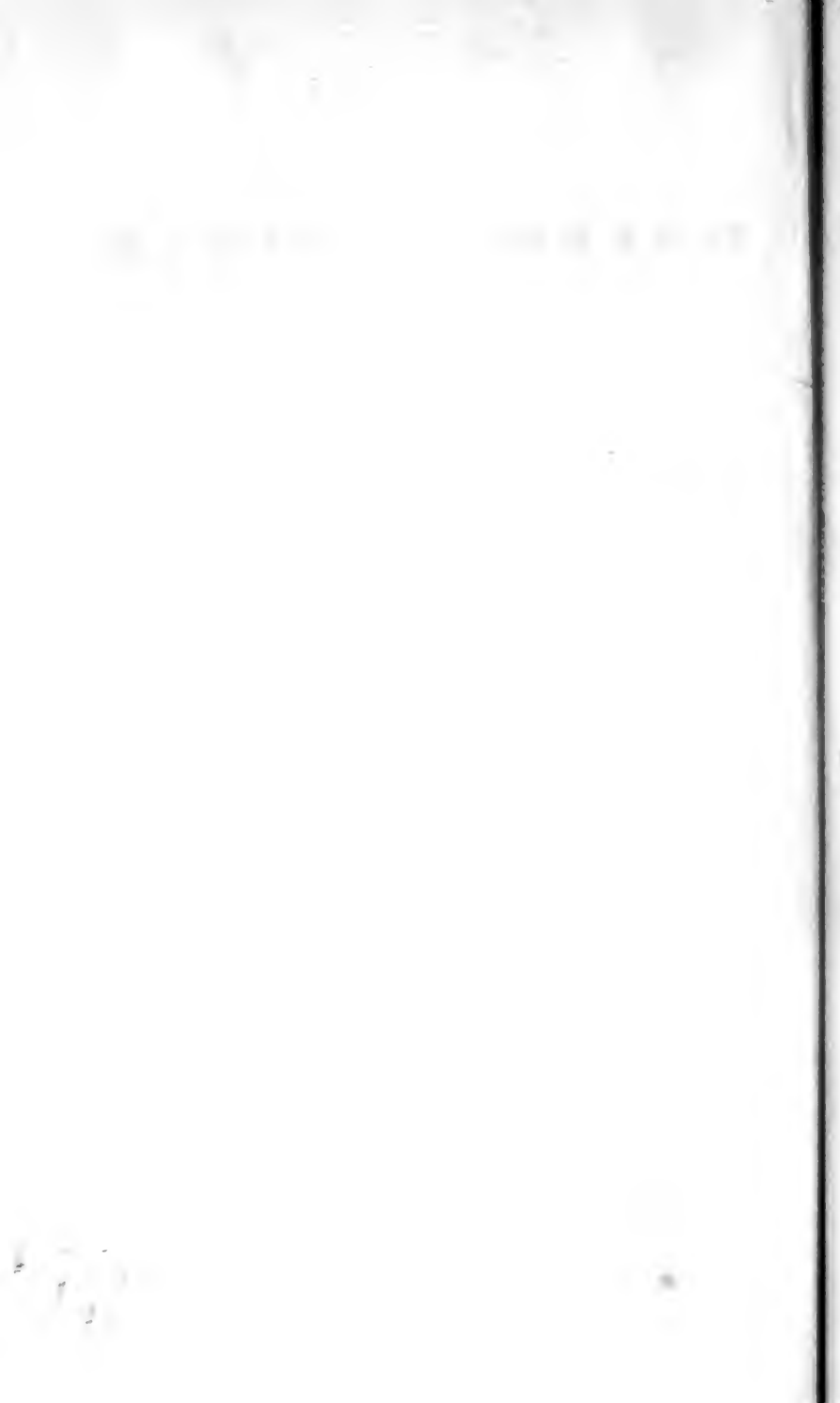
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M. A. OF CHRIST-CHURCH, OXFORD, AND PROFESSOR OF
GREEK IN THE UNIVERSITY OF GLASGOW.

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TO THE REVEREND
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MY DEAR SIR,

I beg leave to inscribe the following pages to you, the friend of PORSON, and the favourer of every undertaking, which is intended to guide and to assist the labours of the classical student.

In the course of a most interesting, and to me a most instructive conversation, which I had the pleasure of holding with you some years ago, you first suggested to me the expediency of translating into English the work, by which the name of Thiersch has been raised to deserved eminence among the scholars of Germany.

Had I adhered to my primary design of abridging the original, the translation now offered to the public might have been much earlier accomplished. But I soon found that any considerable curtailment of the matter given by the author, must have at once obscured its plainness, and injured the coherence of its several parts. In a few places only have I shortened an expression, or suppressed a superfluous reference.

Trusting that an examination of this volume will not cause you to regret the advice which has led to its appearance,

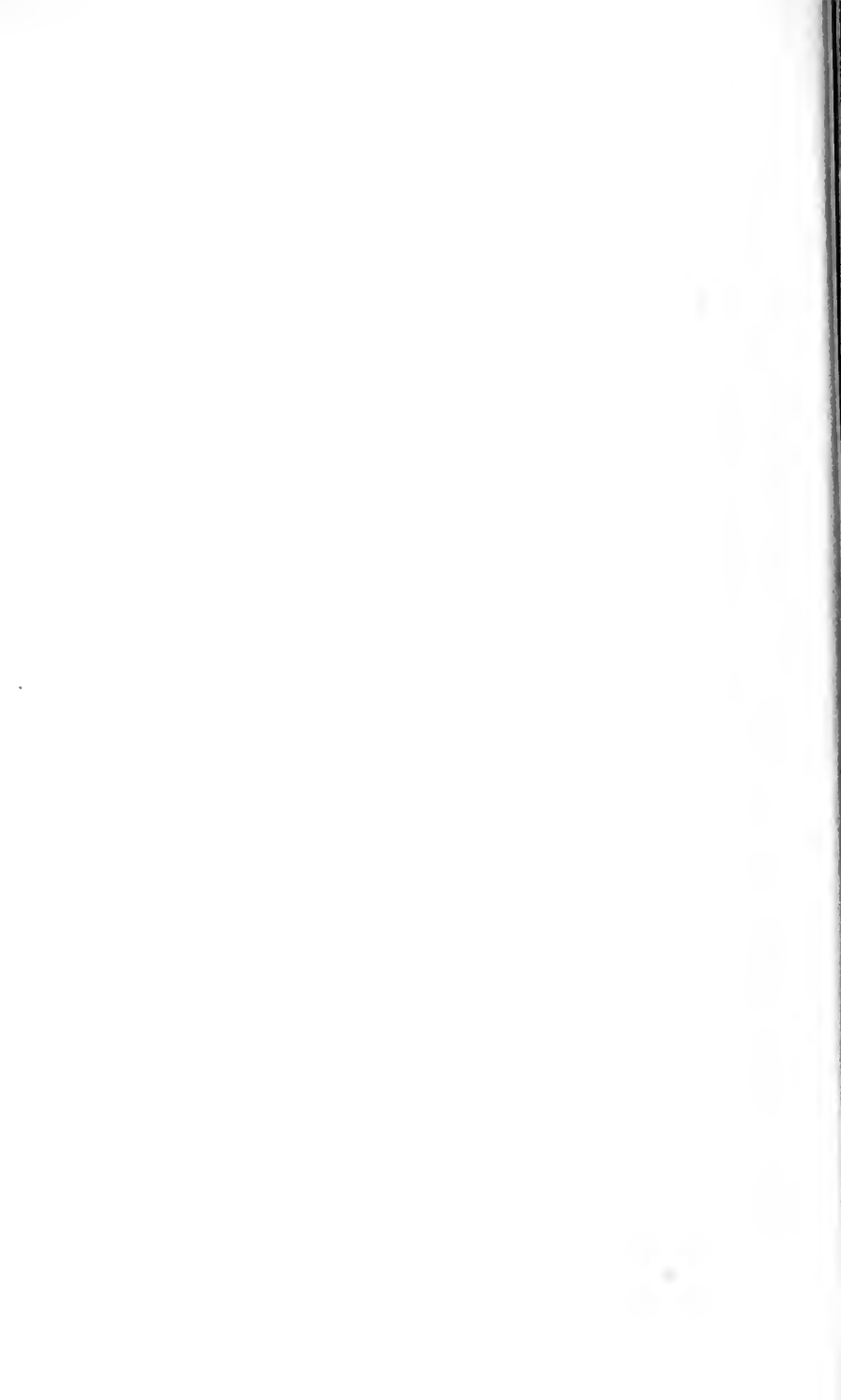
I have the honour to be,

My dear Sir,

Very faithfully yours,

D. K. SANDFORD.

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P R E F A C E.

IF that be the best Grammar which will answer most of those questions likely to be put by an intelligent and inquisitive student, the Greek Grammar of Thiersch need not fear a comparison with any work of the same nature hitherto published. Nor is it only a copious book of reference on grammatical points, but it embraces likewise a minute and comprehensive view of the whole growth and texture of the Grecian language. The philosophic principles of speech which it unfolds, are for the most part at once simple and ingenious, while the laborious accumulation of facts and examples, on which the author has bestowed unsparing efforts, sets in a strong light the true groundwork of all sound and useful scholarship. It were well for philology if speculation would always be content to proceed upon a method of induction, equally extensive and elaborate with that which is here observed.

The translator of *Buttmann's* Grammar, while he allows that, "considered as an historical analysis of the language, the Grammar of Professor Thiersch may be thought to deserve the preference," remarks, at the same time, that it is, as the title of the original indicates,* "a Grammar not so much of the classical language, as it appears in the mass of writers, as of that earlier form of it which is called the elder, the Homeric, or the Epic dialect." An extract from the preface of Thiersch will show, however,—what a single glance at the table of contents will confirm,—that the scope of his work is by no means, in reality, so confined: "This Grammar treats, like all that are meant for elementary instruction, of the COMMON DIALECT,—in the next place,

* Griechische Grammatik *vorzüglich* des Homerischen Dialects.

somewhat largely (for reasons which the book itself will explain) of the HOMERIC. All that remains to be said of the OTHER DIALECTS is comprised in an Appendix."

But, while the information conveyed by this work, concerning *all* the principal forms of the Greek tongue, is uncommonly full and accurate, the author has wisely bestowed a singular degree of care upon the language of Homer. Not because Homer should be studied, as Buttman's translator affirms, "*almost as a work of another language,*" but because, on the contrary, a thorough knowledge of the Homeric dialect is indispensably necessary for those, who desire to comprehend, in their whole depth and compass, the Grecian tongue and literature. And, although a superficial acquaintance with the productions of THE POET is no rare attainment, there is little reason to doubt the correctness with which the eminent Dean Cyril Jackson, in a letter to Professor Dalzel, speaks of "*the few men who understand Homer.*"

It must be allowed that, in that part of his work which treats of Construction, the author has drawn his examples too exclusively from the Homeric poems. But this defect will be remedied in the translation, in which I shall endeavour to comprise a complete system of Grecian syntax, from the Homeric down to the Hellenistic dialect.

Subjoined to the Appendix are such remarks, as I judged it right to make, either for the further elucidation of important topics, or for the correction of that which seemed to be erroneous.

I have to acknowledge the liberal conduct of the Rev. William Foster Barham, Fellow of Trinity College, Cambridge, who, after having commenced and announced a translation of Thiersch's Grammar, immediately gave up his design, on being informed that I had made some progress in the same undertaking. His kind and courteous manner of doing so was worthy of the distinguished Body to which he has the honour to belong.

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In addition to this table a complete index will be given at the end of the Syntax.

ERRATA.

The following are the most important errors of the press.

P. vii, l. 11,	.	for (<i>Zena</i>)	.	read (<i>Zend</i>).
xv, l. 24,	.	— is	.	— are.
29, l. 8,	.	— JUNTA	.	— JUNTAS.
39, l. 15,	.	— <i>ευ</i> and <i>αυ</i>	.	— <i>ev</i> and <i>av</i> or <i>ef</i> and <i>af</i> .
ib., n. †, l. 2,	.	— Phalerous	.	— Phalereus.
64, l. 11,	.	— <i>χευσόος</i>	.	— <i>χεύσεος</i> .
66, l. 12,	.	— <i>λαγῶο</i> , <i>λαγῶ</i> ,	.	— <i>λαγαῶος</i> , <i>λαγῶος</i> .
75, l. 13,	.	— <i>Κάγῶ</i>	.	— <i>Κάγῶ</i> .
96, l. 2 from end,	.	— <i>Μούση</i>	.	— <i>Μούση</i> .
103, l. 6,	.	— <i>ἐτησίαι</i>	.	— <i>ἐτησίαι</i> .
108, l. 23,	.	— <i>ἀνώγεως</i>	.	— <i>ἀνώγεως</i> .
114, l. 15,	.	— <i>ῥῆες</i>	.	— <i>ῥῆες</i> .
123, l. 6 from end,	.	— Acc.	.	— Acc. plur.
139, l. 2 from end,	.	— from their cases form	.	— form their cases from.
187, l. 16,	.	— <i>ἐστηξω</i>	.	— <i>ἔστηξω</i> .
441, l. 15,	.	— <i>ἀκηχέαδ'</i>	.	— <i>ἀκηχέδατ'</i> .
498, note, l. 2,	.	— augment	.	— argument.
Remarks, p. 7, l. 8,	.	— Pausanius	.	— Pausanias.



PRELIMINARY REMARKS.

§ I.

OF SPEECH GENERALLY, AND THE SIGNS OF SPEECH.

1. Speech, in its widest sense, is the expression of that, which passes in the mind, through means of external signs.^(R) In a closer sense, it is the expression of that, which passes in the mind, through means of *open* and of *articulate* sounds (*soni articulati*).

2. Sounds are articulate, when they do not, like the notes of birds, come freely from the breast, but must pass through the compression of the vocal organs.

3. The *free-coming* or *open* sounds are called *vowels* (φωνήεντα, scil. γράμματα, *vocales* scil. *literæ*), the sounds produced by compression of the organs are called *consonants* (σύμφωνα), the signs of both are *letters* (γράμματα, *literæ*, στοιχίσια, *elementa*); the whole body of letters is the *alphabet* (*litteratura*).

Obs.—The *letters* also are termed *vowels* or *consonants*, as they denote a *free-coming sound*, or a sound produced by *compression of the organs*. Hence we are accustomed to understand by the word *vowel*, something twofold; first, *the sounds*, and then *their signs*: so, by the word *consonant*, not only the *sounds* so called, but also their *signs*. No consonant can be spoken or heard without some auxiliary sound, though this auxiliary may be only a kind of hiss, hum, or breathing, perceptible in the enunciation of the consonant.

4. The vowels are formed, in different parts of the mouth and throat, in the following order : a, e, o, u, i, so that *a* is sounded deepest in the throat, *i* (*English e*) most outwardly upon the lips : a, e, o, may be called the *posterior* vowels, u, i, the *anterior*.

5. The consonants are formed either between the lips ; p, b, ph (*p sounds*) : or between the tongue and the palate ; k, g, ch (*k sounds*) : or between the point of the tongue and the teeth ; t, d, th, (*t sounds*).—Besides these there are the separate sounds, l, m, n, r, s.

Obs. 1.—The above mentioned consonants are termed *p*, *k*, and *t sounds*, because the sound, heard in their enunciation, is mixed with one or other of these. Former Grammarians have named, according to the organ employed in their formation, the *p sounds* *labials* (*labiales*), the *k sounds* *palatals* (*palatine*), the *t sounds* *dentals* or *linguals* (*linguales*), and have joined with these last the letters l, n, r, s, but m with the *labials*. These appellations, however, are inaccurate, and combine things heterogenous in their nature.

Obs. 2.—L, m, n, r, s, are called *semivowels* (*ἡμίφωνα, semivocales*), because their sound is less perfect than that of the vowels ; and the *p*, *k*, and *t sounds* are called *mutes* (*ἄφωνα, mutæ*), because they are more tuneless and disagreeable in sound than the semivowels.*

6. Vowels, pronounced by themselves or in combination with consonants, create syllables (*συλλαβαί*). Syllables by themselves or in connection with other syllables, produce words (*ὀνόματα, λέξεις, nomina*). Words are the audible signs of ideas ; an idea is a mental image of that which is the subject of perception or of thought.

Obs.—These signs, in the primitive language of man, were not *arbitrary*, but the forms of *embodied emotion*—the mind's feelings incor-

* So Dionysius the Thracian, p. 631, Bekker., l. 20, ὥσπερ ἄφωνον λέγομεν τραγωδῶν τὸν κακῶφωνον.—The matter is otherwise explained by Dionysius Halicarn. de Comp. Verb., §. XIV, p. 158, Schaefer. ⁽¹⁾

porate in sound. Thus, in German, compare the *sound* and *meaning* of such words as *schweben* (wave, fluctuate), *sehen* (long for), with *Klang* (a sound), *Sturm* (a storm), *Donner* (thunder); or *Weh* (woe), *Leben* (life), *Liebe* (love), and *Schleichen* (slink), *Schlange* (snake), *steigen* (rise, soar), *Stange* (pole, stake).⁽¹⁾

§ II.

OF THE KINDS OF WORDS.

1. The first things, which the human mind observes in the external world, are *substances*: *heaven, sun, mountain, field, &c.* The words, employed to denote these, are called *nouns substantive* (*ὀνόματα ὀυσιαστικὰ, nomina substantiva*)—*substantive* as the signs of independent ideas.

Obs.—The substantive serves to denote either a single object: *Cræsus, Bucephalus, Italy, Ætna, the Rhine, &c.*; or a whole class of objects, *rose, flower, horse, beast, animal, &c.*

2. The next things, observed in the external world, are *properties* in substances, e. g. in the rose, that it is *red, fragrant, fresh, full*; in the horse, that it is *wild, swift, strong, &c.* The words, which denote these properties, are called *names of property or quality*.

3. In order to ascribe a property to a substance, i. e. to express that a property is found in a substance, use is made of a peculiar mark of connection (*copula*), viz. the word *to be*—the rose *is* red, *is* fresh, *is* blooming—the horse *is* wild, *is* strong, *is* swift.

4. In these expressions is contained the first act of the understanding, a simple judgment. If the property, thus ascribed to a substance, be united in expression to the substance, it is called an *adjective* or *epithet* (*ὄνομα ἐπίθετον, or ἐπιθετικόν, nomen adjectivum*). *The horse is strong, hence the strong horse. The day is hot, hence the hot day.*

5. The *properties*, however, are not *necessary* and *permanent* in the substance, but subject to perpetual change.

That rose was once blooming ; it is now faded ; and will soon be withered.

6. The *copula*, therefore, must determine whether a property once existed in a substance, now exists, or will hereafter exist in it ; that is, the copula expresses *time*, is a *time-word*, e. g. the horse *was* strong, *is* strong, *will be* strong.

7. The transition of a substance from one property to another is marked by a second copula, *to become* (Germ. *werden*). *The rose becomes faded, has become faded, will become faded.*—Thus *to be* and *to become* denote the continuance of a substance in connection with a property, or its transition into another.

8. When the *copula* and the *name of property* are combined in one word, the *verb* (ῥῆμα, *verbum*) is formed. E. g. *Caius is alive* becomes *Caius lives*.

Obs. Thus the verb always includes two things—the expression of a *property*, and the expression of *time*, combining the meanings of the name of property and the copula. The *copula* is also sometimes called the *substantive verb* (ἔῤῥημα ὑπαρξτικόν).

9. To a word, whether adjective or verb, expressive of a property, other properties may be ascribed, e. g. *the swift horse, the very swift horse, the wind blows, the wind fiercely blows*. The words, thus employed to denote the properties of adjectives and verbs, are called *adverbs* (ἐπιρρήματα),—a name which expresses only their connection with *verbs*.

Obs. Thus the adjective and the adverb are essentially the same, both being *names of property*. Hence, in German, they take the same form in a simple sentence: *die Bluethe ist weiss*, (“the blossom is white”) and *der Baum blueth weiss* (“the tree blossoms white”); whereas, in sentences like the first of these, the ancient languages regard the name of property as already united to the substantive: ἄνθος ἐστὶ λευκόν, *flos albus est* (*die Bluethe ist eine weisse*).

10. Every property can also become of itself an object of our consideration, i. e. an independent idea or substantive: e. g. *the red rose—the redness of the rose*. Hence substantives

arise, which are derived from adjectives or verbs (*abstract nouns*).

Obs. 1. Recapitulation.—On reviewing what has been here stated, we perceive the human mind employed in observing substances and their properties—in combining these together—and in distinguishing new properties as attached to the properties themselves.

Obs. 2.—Thus the necessary and essential parts of speech appear to be the *substantive*, the *name of property* under its two forms (adjective and adverb), and the *copula*. The verb is a combination of the two last. ^(R)

Obs. 3.—All other sorts of words, the *article*, *numeral*, *pronoun*, *preposition*, *particle*, *interjection*, are more or less convenient in language, and will be explained in their proper places.

The Substantive and the Adjective, with the subdivisions of words attached to them, may be included under the common appellation of noun (name).

§ III.

OF LANGUAGE, DISCOURSE, DIALECTS, AND THE AFFINITY OF LANGUAGES.

1. All the words, invented or adopted by a people for the expression of thought, in their various forms and combinations, compose the *tongue* or *language* (*γλῶσσα, lingua*) of that people.

2. Out of the combination of words arise *propositions* (*ῥέσεις, sententiæ*), out of the combination of propositions arises *speech* or *discourse* (*λόγος, sermo, oratio*). Thus the parts of discourse are propositions, and, to go farther back, the different sorts of words, which, in this relation, are called *parts of speech* (*μέρη τοῦ λόγου, partes orationis*).

Obs.—Thus it appears that *speech* or *discourse* is language applied to use: this is the universal form, which lies at the basis of all *languages*, and its laws are those of the human understanding. It is, therefore, in all nations, substantially the same, however much their languages may differ.

3. Language, as the immediate expression of the conceptions and emotions of the mind, will manifest the different dispositions, not only of whole nations, but even of individuals, by its hardness and softness, its roughness and smoothness, nay by the use of words and turns of phraseology for particular ideas and perceptions. We may thus conclude, that with the origin of a language its intrinsic difference from other tongues would arise; since not even any two individuals view things exactly in the same way.

4. This difference must be yet more developed, when *families* grow into *tribes*—when these separate, and the language of each tribe is subject to the influence of *habitation*, *bodily constitution*, *mode of life*, and *intercourse with strangers*. Through the combined operation of these causes, the tongue of a people acquires, in the mouth of its different tribes, a different character, which displays itself in *tone*, in *formation*, in the *connection* and *use of words*, in the *richness* or *poverty*, *force* or *weakness* of expression. The peculiarities of this *character*, taken together, compose the *dialect* (διαλέκτος) of the tribe. The dialects will be as numerous as the different tribes: and, again, each dialect may have its subdivisions.

5. When the differences of the dialects are so wide, that the tribes no longer understand one another, their dialects rank as different languages, which have more or less in common among them—are related in a nearer or more distant degree. Modern inquiries have made it manifest that the countless diversities of dialect and language may be reduced to a few primitive tongues, which came, with mankind, out of the cradle of the human race, and have multiplied in proportion to the diffusion of the species.

INTRODUCTION.

OF THE GREEK LANGUAGE, AND ITS DIALECTS.

§ IV.

OF THE ORIGIN OF THE GREEK TONGUE, ITS AFFINITY WITH OTHER TONGUES, AND ITS FIRST IMPROVEMENT.

1. From the original seat of the human species amid the mountains of Asia, the primitive tribes, with a language radically one and the same, migrated in all directions. They brought this language, under different shapes, to India (*Sanscrit*), to Persia (*Zena*), and to Colchis. The Colchian branch of the still increasing population separated, like the others, into many lesser branches, which spread through Asia Minor, on to Germany, Thrace, and Greece, and were, from many quarters, re-united in Italy.

2. From the common origin of these tribes the affinity of their tongues is derived—an affinity more remote between Sanscrit, Zend, and the languages of the Colchian branch, more near among these tongues themselves, the Armenian, German, Greek, and Latin.

3. The Greek tongue (*φωνή* or *γλῶσσα Ἑλληνική*) was spoken by those families, which, having wandered through Thrace into Greece, united with others, which passed over from Asia,—formed the Greek nation (*Ἕλληνες, Græci*), and spread, in colonies from the mother-country, over nearly all the coasts of the Mediterranean sea.

4. The Grecian people, although composed of very different elements, early acquired a remarkable unity. The national character and mental improvement which Asiatic settlers, and especially those comprised under the *Pelasgian*

name (Πελασγοί, "those come over the sea"⁽¹⁾), introduced into their country, took a deep root by the aid of religious observances, particularly at Delphi and Dodona, and were widely and impartially diffused through means of Epic song.—Of Pelasgian origin were the states in the north of the Peloponnesus (Πελασγοὶ αἰγυιαλέες*), Argos, † Athens, ‡ Bœotia, Phocis, Eubœa, || Dodona, ¶ &c. Under Ion the name of the Pelasgians on the coast passed into that of *Ionians* (Ἰάονες, Ἴωνες), under Cecrops the name of the inhabitants of Attica into that of *Athenians*. As these tribes had a common origin, so they had at first a common language,—for instance the language of Attica and Argos was once the same.** Out of this original tongue the language of Epic poetry next arose. No wonder that the Epic language, thus sprung from a root so widely extended, and enlarged under the control of uniform principles, raised itself early to the rank of a tongue, in a certain sense universal and national, and that Epic poetry was composed in it by the most distinct branches of the Grecian people.—In order to avoid mistake, it is best to name that first matured dialect *the Epic*, also *the Homeric* after the Poet, whom the Greeks esteemed the greatest in heroic song, and whom they frequently term *the Poet* without any further appellation.

5. When the Dorians (Δωριῆες, Δωριεῖς)—equally of Pelasgian descent ††—under the leading of the Heraclidæ, poured down from the mountainous regions of Thessaly, and seized upon the Peloponnesus, the Ionians, in the general revolution, were driven from their seats. They at first united themselves, together with other fugitives from the

* Herod., VII, 94.

† Πελασγὸν Ἀργείων ἔδος. Eur. Orest., 1246.

‡ Herod., I, 57. Πελασγοὶ Κρηναοί. Herod., VIII, 44.

|| Dion. Hal. Archæol., I, 18, compare Apoll. Rhod., I, 1024, and the Scholiast on that line.

¶ Strabo, VII, p. 327.

** Pausanias, II, 37. Before the descent of the Heraclidæ τὴν αὐτὴν ἀφίεσαν Ἀθηναίους οἱ Ἀργεῖοι φωνήν.

†† Herod., I, 56.

Peloponnesus, to the kindred people of Attica, and passed thence across the sea to Asia, where they combined with other Pelasgian tribes,* and founded the Ionian states.—Even before this period migrations by land from Greece into the Northern parts of Asia Minor had commenced. The emigrants found Pelasgian inhabitants in that region also; and coalescing with them assumed the name of Æolians (*Αἰολέες, Αἰολεῖς*).†—At a later date Dorians from the Peloponnesus spread over the islands to the southern coasts of Asia, where their colonies grew up beside the rest.

6. Epic song continued to flourish among the separated tribes of the Greek nation. In Europe, in addition to the poems of HESIOD, and those which pass under his name, appeared the numerous rhapsodies of the THEBAIS, ATTHIS, MINYAS, &c. In Ionia, whither it had accompanied the emigrants, HOMER attained the chief renown; but, besides the *Iliad* and the *Odyssey*, later, although still very early times, beheld the production of the *Cyprian* verses, the lay of the *fall of Troy*, the *return of the Heroes*, &c. In all of these, the old national language, and that form of it which was moulded to the behests of Epic song, prevailed.

7. The young nation, thus descended from a mixture of barbarous and Pelasgian families, had now separated itself from those Pelasgians who remained free from intermixture, and did not keep pace with the progress of civilization.‡ These were even, after the lapse of some centuries, described as a foreign people with a peculiar language,|| while the other tribes (in the time of Homer still without a common name,) were at last included under the denomination of *Hellenes* (*Ἕλληνες, τὸ Ἑλληνικὸν ἔθνος*). Among these the Dorian tribe (*τὸ Δωρικόν*) was distinguished from the Ionian (*Ἰωνικόν*), and the whole of the rest of the population was comprised

* Menecrates in Strabo, XIII, p. 922.

† Herod., VII, 95.

‡ Herod., I, 58. *τὸ Ἑλληνικόν—ἀποσχισθὲν ἀπὸ τοῦ Πελασγικοῦ.*

|| Herod., I, 58. *τὸ Πελασγικὸν ἔθνος ἐν Βάρβαρον, and 57, ἦσαν οἱ Πελασγοὶ Βάρβαρον γλῶσσαν ἰέντες.*

under the name of Æolian (*Αἰολιστόν*). To the Ionian tribe belonged, besides the Ionians in Asia Minor, the inhabitants of Attica as far as Megara, of Eubœa and the surrounding islands, together with the colonies of this race, which extended chiefly in an Eastern direction, even to the other side of the Euxine sea; to the Dorian those states, which the Dorians had founded in their mother country, in the Peloponnesus, and thence over the islands as far as the South of Asia Minor, but more especially towards the West on the shores of Italy and Sicily.—Besides the original Æolians in Asia Minor, most of the dwellers in Thessaly, Phocis, Bœotia, and Northwards as far as Dodona,—also those parts of the Peloponnesus not occupied by the Doric race, as Elis, Arcadia, Achaia,—and, in short, whatever belonged not to the two other tribes, were Æolian. It must be observed, however, that this inclusion of so many different branches under the Æolic name did not universally prevail until after the epoch of Alexander, and that, even then, the name of the Dorians still frequently extended itself at the expense of the Æolians. As long as the Doric race maintained a decided political superiority, such states as were under their authority or influence, were, together with their language, frequently denominated Dorian.*

8. The universal dominion of the Epic dialect over composition declined, together with that of the Epos itself, in the age when the several states of Greece acquired independence; yet it continued to influence all the dialects which, after it, were employed as written language, and in the production of new kinds of poetry. Up to this period the other dialects had remained without cultivation; now, however, they advanced their several pretensions, while an active spirit of improvement awoke in the young states, and it was esteemed a token of freedom to make use of that form of speech, which the national descent, or union with others, had naturalised in each, not only for familiar intercourse, but also in written

* Strabo, VIII, p. 514, C., δοκοῦσι δὲ διαρίζεν ἅπαντες διὰ τὴν συμμάσσαν ἐπιμέλειαν.

monuments.—Of such dialects there was a prodigious number. Herodotus enumerates four of them among the Asiatic Ionians,* and Strabo asserts, that, even in his time, the language of each settlement was distinct from that of the others.† Hence it cannot be asked *how many dialects of the Greek tongue there were*, but *how many, after the Epic, acquired, by means of written works, a permanent existence, and have thus come to our knowledge.*

§ V.

OF THE ORIGIN AND THE PECULIARITIES OF THE DORIC AND ÆOLIC DIALECTS.

1. The most ancient forms of the Pelasgic-Greek language are preserved in the Latin, and in certain words and phrases of the Spartan tongue. The ancestors of the Spartans, Pelasgic Dorians, disdained the improvement of their language,‡ as much as they prevented the mixture of their population, by expelling or reducing to slavery the inhabitants of the country, of which they had taken forcible possession. Their language, likewise, was not that form, that had been already polished in the service of poetry, although derived from the Pelasgian root, but the crude speech of their progenitors, which maintained its place in their territory, although the Epic dialect was as little unknown to them, as to any other race of

* B. I, 142. He calls them *χαζακτῆρας γλώσσης*.

† B. VIII, p. 514, C. *σχεδὸν ὃ ἔτι καὶ νῦν κατὰ πόλεις ἄλλοι ἄλλως διαλέγονται.*

‡ How closely the Spartan tongue adhered to the Pelasgic may be perceived even in the few monuments of that dialect still extant. E. g. the use of the R in the decree of the Lacedæmonians against Timotheus, (*Boethius de Musica I, 1*). *Timotheor ho Milesior paraginomenor—lymaenetae tar ahoar ton neon dia te tar polychordar kae tar haenotatar ton meleor*, agrees with the same use in the Latin-Pelasgic Inscription in *Spon. Miscell.*, p. 87. *Lepirior Santirpior Duir Jor Joufer Dertier Dierier Votir Jarer &c.*

Greeks. The rest of the Dorians preserved their primitive tongue less pure, and approached more nearly to the Epic form, in proportion as they receded from their own. There remained to them, at least in their written productions, much in common with Epic Greek, and much in common among themselves, gradually developed in composition, and constituting the character of the Dorian dialect (*ἡ Δωρῆς, ἡ Δωρικῆ διάλεκτος*). In this there were displayed the peculiarities of a bold, and originally a mountain race, incited by their earnest temperament and deep feelings, to the creation of the higher kind of lyric poetry, and of a serious and manly philosophy. Peculiar to this dialect is the frequent use of the vowel A (*πλατειασμός*). The songs of several lyric bards, the writings of the Pythagorean philosophy, and the old Sicilian Comedy were composed in it. The Attic lyric poetry, also, in the tragic dramas, assumed several of its full-toned and sonorous forms.

Obs.—Even in common discourse the strength and weight of the *platiasmus* induced the Athenians to retain, in certain instances, the sound of A: e. g. when the name of Ceres was employed as an exclamation of astonishment: *ὦ Δάματερ* for *ὦ Δήμητερ*. *

2. Like the Spartans, the Æolians kept the old language pretty close to its primitive form, and thus, in many points, their dialect concurred with the Doric; indeed, so much so, that many considered the Æolian dialect (*ἡ Αἰολίς, ἡ Αἰολικῆ διάλεκτος*) identical with the Doric.† There exists, however, not identity, but a strong affinity between them. The Æolic was almost confined, in use, to the lyric poetry of the Æolians, and has come to our knowledge only in some fragments of this poetry, in a few inscriptions, and in the observations of Grammarians. From these we perceive that it varied, like the Doric, according to the age and country of the poet, e. g. it was different in the songs of Alcæus and Sappho of Lesbos, and of Corinna the Bœotian,—and must, indeed, have been

* Comp. Eustath. ad. II., p. 12, l. 8.

† Strabo, VIII, p. 333. Τὴν Δωρῆδα τῆ Αἰολίδι τὴν αὐτὴν φαρμέν.

as different as the extraction of the Bœotians, Thessalians, Ætolians, and others, who were included, by the later Greeks, under the Æolic name.—The strangeness of its forms, and its wide departure from the universally-understood Epic dialect, made it scarcely intelligible to those of the Grecians who were not Æolian.* Such was the ground upon which Pindar, the poet of all Greece, sacrificed most of its peculiarities, and retained only those which were common to the Dorians also,⁽¹⁾ while, on the other hand, he adhered, in many particulars, to the Epic dialect.

§ VI.

OF THE ORIGIN AND THE PECULIARITIES OF THE IONIC AND ATTIC DIALECTS.

1. The Ionians, in the formation of their dialect, kept more closely than the other Greeks to the language of the Epos, so that the Epic language itself has been taken for Ionic. For this a handle was given also by the fact, that Epic song was cultivated with the greatest success in the bosom of the Ionian states, and that the sort of poetry, which owed its birth to the Ionians, namely the *Elegy* (which passed from them into the compositions of Tyrtaeus, Callinus, Solon, Mimnermus and others), remained faithful to Epic forms, as well as the *philosophic Epos*, which after the *Heroic* of Homer and the *Ethic* of Hesiod, was produced in the first schools of philosophy. That only, however, can be properly termed *Ionic*, which was included under one of the four Ionian dialects enumerated by Herodotus. In one of these Herodotus himself and Hippocrates composed; † whose

* Thus Dionysius Halicar., in his *τῶν ἀρχαίων κρίσις*, Opp. Tom., V, p. 421, § 8. Ed. Reiske, praises in Alcæus the *clearness* of his forms of speech, so far as it is not obscured by his dialect (*σχηματισμὸς μετὰ σαφηνείας—ὅσον αὐτῆς μὴ τῆ διαλέκτῳ κενάκωται*).

† Very probably in that of the *Carian* Ionians of Miletus, Myus, and Priene, since both these writers sprang from Dorian settlements in

dialect, in conformity with the above-mentioned view of the subject, has been characterised as *New Ionic* in opposition to the Epic language as *Old Ionic*.—In the Epic language there is visibly a strong endeavour to make the primitive forms of the ancient tongue sonorous by the use of vowels and rhythmical by the aid of peculiar inflections, without, however, deviating from a moderate degree of strength, and becoming too effeminate. Thus it frequently contracts concurring vowels, and strengthens feeble syllables by the assumption of consonants. Through these tendencies, taken together, was attained that powerful fulness of tone, which constitutes the characteristic of this dialect, created and matured by the exigencies of heroic song.

2. The genuine Ionic (*new Ionic*) dialect so far transgressed the rule of the Epic language, that, avoiding strength of sound, it accumulated without contraction, in its forms of words, the greatest possible number of vowels, it weakened the force of syllables by the insertion of fresh sounds, and it terminated words as much as possible in soft and feeble syllables; so that, in its musical richness and mellowness of tone, it bears the true impress of a people, who, under the mildest of all climates, abandoned themselves to a life of voluptuous enjoyment.

3. Very different from this was the formation of a dialect, originally resembling the Epic language—that of the Athenians (*ἡ Ἀθηναία, ἡ Ἀττικὴ διάλεκτος*). Their ruder soil, and less favourable skies, which guarded against effeminacy,—the union of all the Attic tribes under the constitution of one city,—the influx of foreigners, who, from the earliest times, were brought, by political revolutions, to Athens, or were attracted thither by the intercourse of trade,—all these circumstances wrought a mighty effect upon the growth and genius of their language. They acquired, in this also, an independent character of solidity relieved by grace, both in

Caria, since the kind of composition (Logography), in which Herodotus wrote, was formed by *Milesians* (Cadmus, Hecataeus), and lastly since much that was peculiar to the Carians has passed into their dialect, e. g. the forms *ἔωυτοῦ, τεῶμα*. Comp. Mattaire, *Introd.*, p. xxxvi.

the forms of words and the structure of discourse, equally remote from the antique stiffness of the strong Doric, and from the effeminacy of the Ionian. Many traces of the Epic dialect still appear in the oldest Attic writers, for instance in ÆSCHYLUS,^(R) which, however, soon gave way in order to make room for that peculiar character of speech, which we find in SOPHOCLES, EURIPIDES, ARISTOPHANES, THUCYDIDES, PLATO, and other authors.

4. The Dialects, thus formed, varied, in the progress of time, in many respects, so that almost every age has its own peculiarities in the language of each race. The Dorism of Theocritus is different from that of the older Doric compositions: in Attic there is a distinction drawn between the form above described, as the *Old Attic*, and the *New Attic* of the orators and the authors of the new Comedy.—It is proper to treat these varieties, not as separate dialects, but as different ages of the same dialect.*

§ VII.

OF THE USE OF THE DIALECTS.

1. The difference of the Greek dialects lay not merely in occasional forms and sounds of words, but penetrated to the very core of the language; so that even the structure and connection of sentences and the whole character of expression is various, although the same fundamental rules of speech prevail in all the dialects. A marked difference in the modes of thinking and of feeling could alone produce this discrepance; while that strong direction, which the improvement of the nation by means of Epic poetry had impressed upon the national mind, and that permanent influence, which the Epic dialect maintained over the language, could alone preserve, notwithstanding the wide divergence of its several branches, the unity of the Grecian genius in the most opposite productions, through which, in them, as in the productions of nature,

* Sturz on Mattaire, Introd., p. xxxv, note 2.

the greatest harmony and the greatest difference are at once perceptible.—It would have been impossible to copy the peculiar style of Epic narration in the Attic dialect. The agreeable style, copious in expression, and loose in the connection of parts and sentences, in which the work of Herodotus is written, harmonises as exactly with the genius of the Ionic dialect, as the concise, sententious, and closely-connected style of Thucydides with that of the Attic. The Doric dialect is as essential to the gravity and dignity of the higher lyric poetry, as is the milder Epic to the soft and soothing strain of the elegy.

2. As each tribe had moulded, after a peculiar fashion, its mental character and its language, so also did it regulate its favourite mode of Poetry, of Philosophy, and of Historical narration. The dialect, in which this was composed, became the *standard form* for this kind of composition,—since, indeed, the one was essentially related to the other. Hence it came to pass, that Herodotus, a Dorian, wrote in Ionic, that Pythagoras, an Ionian, wrote in Doric—the genius of the Doric dialect agreeing with the depth and gravity of his philosophy;—farther, that Solon, although an Athenian,⁽¹⁾ in the composition of his elegies employs the Ionic dialect; that the tragic authors of Athens, in their lyric songs, incline to Doric; that all poems of an Epic character, down to a late age, follow, in most respects, the dialect of Homer. Although every state and every citizen asserted the right to make an universal use of their own dialect, yet this was abandoned in writing, as soon as another dialect had become peculiarly allotted to that kind of composition, which a writer happened to cultivate.

§ VIII.

OF THE DECLINE OF THE DIALECTS.

1. As long as liberty endured, each state employed its native dialect. The Attic, raised to the highest rank by the greatest number of eminent writers, was the language of the Macedonian court, and hence it spread over the Macedonian

conquests in Syria and Egypt. This circumstance—and still more its extreme refinement, and the renown of Athens, which long continued, with her schools of philosophy and rhetoric, to be the capital of Grecian cultivation—gave to it, from the era of Alexander the Great, the predominance over the other dialects. The other dialects, in process of time, under the Roman dominion, were gradually dropped by the educated classes, and confined to the use of the common people. In the second and third centuries they disappeared entirely from writing—even upon monuments and coins.

2. In the universal language, to which the Attic dialect was raised, a distinction was however drawn between some forms peculiar to Attica and others in general usage. Hence the opposition of one part as Attic (*Ἀττικόν*), to the other as common (*Κοινόν*). The universal language—or common dialect—is assumed as the basis of Greek grammars.

3. Through the Macedonian conquests in Asia, the Greek tongue was forced upon the attention of some nations that had formerly spoken oriental languages. Induced to write in Greek, while they thought in their native tongues, they created a Greek dialect, with Hebrew, Syriac, and Chaldaic turns of expression, and many peculiarities, which proceeded partly from the Macedonian mode of speech. In this dialect were the documents of the Jewish religion translated, and those of the Christian faith composed, so that it may be conveniently termed the *Ecclesiastical dialect*.

4. While the other dialects disappeared from written composition, the common dialect continued, down to the fifteenth century, especially at the court of Constantinople, to be the language of the learned, although the common people, from the date of the introduction of Christianity, gradually lost the use of the ancient Greek. During that period the learned (that is to say, the Sophists, Rhetoricians, Grammarians, and even the fathers of the Church) were busily endeavouring, by the continual perusal and imitation of the Attics, to defend the purity of the language against those inroads, which the ecclesiastical Greek was continually making.

5. When, however, after the ruin of the empire in the fifteenth century, together with the existence of the national

speech expired also the care and discipline, by which that existence had been prolonged, and when the Church became the only bond that kept the enslaved people in a state of union, the influence of the ecclesiastical dialect spread uncontrolled over all classes. As formerly the Homeric language had arisen, so now there appeared a tongue, fundamentally uniform—intelligible to the clergy, and even to the laity, who were accustomed to its use in public instruction, and in the services of religion—to which the different tribes and provinces attached many words, preserved from the earliest times in the mouths of the vulgar, though never employed in writing, and many peculiarities, which the influence of foreign tongues, particularly the Latin, and more recently the Turkish and Italian, had introduced.

6. Out of these elements, then, arose that peculiar dialect—the Romaic or Modern Greek *—which is indeed far removed from the old language, but not far enough to rank as a separate tongue. Throughout the much-divided people of Greece—and in spite of their numberless dialects—this language is essentially uniform, having, in the ecclesiastical dialect, an universal basis. As early as the sixteenth century it was employed as a written tongue, and has acquired, in our times, no slight degree of copiousness and cultivation by means of numerous works in all departments of literature.

7. Meanwhile, the ancient Greek, although lost as a national language, was understood and written by some of the learned in all succeeding ages. Handed down by the schools of Athos, Naxos, Chios, and others that were never wholly suppressed, it has appeared, in more recent days (like Latin among the western nations), as the learned tongue of the Greeks. And thus, to compute from the date of the Homeric poems, in which it first acquired a stable form, this language has been employed for the written productions of human genius, during a space of nearly three thousand years.

* Called *νέα, καθολικουμένη*, also *γραικική διάλεκτος*, and *ῥωμαῖκα*, *scil. γράμματα*, as the people from being subject to the Roman-Byzantine empire were named *ῥωμαῖοι*.

§ IX.

RECAPITULATION.

1. In the Greek tongue, the EPIC or HOMERIC dialect was first matured. Allied to this, the IONIC afterwards was formed; the two being frequently contrasted as *old* and *new Ionic*. To this branch belongs also the ATTIC in its several ages.

2. Next to the Ionians the ÆOLIANS formed their dialect in Asia (Sappho, Alcæus), then in Bœotia (Pindar,⁽¹⁾ Corinna); the DORIANS also acquired a written dialect, especially those of the colonies (the Pythagoreans, Theocritus).

3. The selection of that which is common to the Attic and the other Dialects constitutes the COMMON dialect.

4. Next in order stands the ECCLESIASTICAL dialect, from which, in the last place, the ROMAIC is derived.

5. Order of the Dialects :

	Epic,	
Ionic,		Attic,
	Æolic,	
in Asia,		in Bœotia,
	Doric,	
of the Pythagoreans,		of Theocritus,
Common, Ecclesiastical,		Romaic.

§ X.

OF THE PLAN OF THIS GRAMMAR.

1. We have explained the nature of language and of discourse in general—the rise of cognate languages—and the origin of dialects. It was next shown whence the Greek tongue arose—with what other tongues it is connected—and how, in the course of its existence, it gave birth to a series of dialects, and has reached our knowledge in written works.

2. In entering upon the study of any language, the whole

body of its signs for ideas,—the department of the Lexicon,—is, in a certain sense, taken for granted: not as if it were already impressed upon the mind, but merely as an object not properly belonging to grammar,—from which, however, grammar borrows, as occasion may demand, so much as is necessary for the understanding of her rules, or as stands in need of her assistance.

3. The words being taken for granted, grammar will enquire according to what laws they are formed and subjected to those inflections, which speech requires, in order to betoken all relations, in which a word can stand.

4. This done, grammar will next teach the rules, according to which the words of any given tongue are combined together, for the expression of perceptions, thoughts, and emotions.

5. On these principles, this grammar is composed of two parts, or books, the first of which treats of *the forms of words*, the second of *Syntax*.

6. At the foundation of both of these parts lies the knowledge of those symbols, by which the sound of words, the manner of intonation, and the division of sentences are represented (*letters, accents, marks of punctuation*);—which will, therefore, be considered, in their proper places, in the first Book.

7. In explaining the forms of words, this grammar will confine itself, for the sake of simplicity, in the first place, to the COMMON dialect, since this cannot conveniently be deprived of its right to constitute the groundwork in the acquisition of the Greek tongue. The Homeric dialect will next be examined, and then those forms, in which the other dialects differ from the language of Homer.

BOOK FIRST.

FORMS OF WORDS.

PART FIRST.

OF NOUNS.

INTRODUCTION.

OF THE LETTERS USED BY THE GREEKS.

§ XI.

THE ALPHABET.

1. The characters now commonly used in Greek orthography are, according to their forms, order, and power, the following four-and-twenty :—

Large.	Small.	Sound.	Name.	English Name.
A,	α,	a,	"Αλφα,	Alpha.
B,	β,	b,	Βῆτα,	Beta.
Γ,	γ,	g <i>hard</i> ,	Γάμμα,	Gamma.
Δ,	δ,	d,	Δέλτα,	Delta.
E,	ε,	ě,	"Ε ψιλόν,*	Epsilon.
Z,	ζ,	z (sd),	Zῆτα,	Sdeta. ^(R)
H,	η,	ē, †	Ἡτα,	Eta.
Θ,	θ,	th,	Θῆτα,	Theta.
I,	ι,	i (<i>English e</i>),	Ἰῶτα,	Iota.

* Single or smooth E.

† Pronounced like *a* in *have*.

Large.	Small.	Sound.	Name.	English Name.
K,	κ,	k,	Κάππα,	Kappa.
Λ,	λ,	l,	Λάμβδα,	Lambda.
M,	μ,	m,	Μυ,	My.
N,	ν,	n,	Νυ,	Ny.
Ξ,	ξ,	x,	Ξι,	Xi.
O,	ο,	ō,	"Ο μικρόν,*	Omīcron.
Π,	π,	p,	Πι,	Pi.
Ρ,	ρ,	r,	Ρω,	Rho.
Σ, C, ^(R)	σ,	s,	Σιγμα,	Sigma.
T,	τ,	t,	Ταυ,	Tau.
Υ,	υ,	u,	"Υ ψιλόν, †	Upsilon.
Φ,	φ,	ph,	Φι,	Phi.
Χ,	χ,	ch,	Χι,	Chi.
Ψ,	ψ,	ps,	Ψι,	Psi.
Ω,	ω,	ō,	"Ω μέγα, ‡	Omega.

2. Σ at the end of words, or in composition, takes the form of ς; *πρός, προςφέρω*; ^(R) thus too, *δυσέβεια*, but *πράσσειν*, where both sigmas belong to an uncompounded word.

3. The following characters are likewise occasionally used, especially in the older editions: ε, ς, θ, π, ρ, γ, ε, i. e. β, γ, δ, π, ς, τ, στ.

4. Even in recent editions we find the combination of ο and υ into ς, and of στ into ε, which latter character is called, on account of its sound, *sti* or *stigma*, and is even used as a mark of number for 6, because a letter not altogether unlike it in form, once stood in the sixth place of the alphabet,—of which hereafter.

§ XII.

OF THE HISTORY OF THE GREEK ALPHABET AND ORTHOGRAPHY.

1. An ancient Grecian tradition declared, that an oriental settler (Cadmus) from Phœnicia introduced the knowledge of

* Little O.

† Smooth U.

‡ Large O.

letters into Greece.* The Phœnician alphabet was, with slight variations, that of the Samaritans and Jews. The circumstance that these three alphabets agree with the Grecian in the names, order, and to a remarkable degree also in the shapes of the letters, bestows on the traditional derivation of the latter from the east the certainty of a historical fact.

2. The primeval or Cadmean alphabet of the Greeks wanted these nine letters, Ζ, Η, Θ, Ξ, Υ, Φ, Χ, Ψ, Ω, so that it consisted of only fifteen characters, an equal number with that of the old Hebrew,† and old Latin,‡—all these coinciding in the following order:—

CHARACTERS.

Hebrew Names.	Hebrew.	Greek.	Latin.
Aleph,	א	Α,	A.
Beth,	ב	Β,	B.
Gimel,	ג	Γ,	G.
Daleth,	ד	Δ,	D.
He,	ה	Ε,	E.
Jod,	י	Ι,	I.
Caph,	כ	Κ,	K.
Lamed,	ל	Λ,	L.
Mem,	מ	Μ,	M.
Nun,	נ	Ν,	N.
Ain,	ע	Ο,	O.
Pe,	פ	Π,	P.
Resch,	ר	Ρ,	R.
Schin,	ש	Σ,	S.
Thau,	ת	Τ,	T.

* Hence they are called *γράμματα φοινικῆα* by Herod., V. 58, and *Καδμήα*, ib. 59. Otherwise *φοινίκια*, *φοινικία*, and even *πελασγικά*, since the Pelasgians first received them from the Phœnicians.^(R)

† *Hug* on the invention of alphabetical writing, p. 38.

‡ Montfaucon in *Dissert. de literis Græcis et Latinis*, § 85, in his *Palaëography*, p. 561.

3. These fifteen letters served, in the East, only as consonants and marks of aspiration; but Aleph, He, Jod, Ain (Oin), i. e. Alpha, Epsilon, Iota, Omicron, were unsuited to the Greek tongue as marks of aspiration, and therefore furnished a mode of designating the sounds perceptible in their names (a, e, i, o), by which means the Greek alphabet, in its very commencement, obtained a marked advantage over the oriental.

4. Meanwhile, after the introduction of the alphabet into Greece, its limits were extended in the East: the seven letters,

Vau, Zain, Cheth, Teth, Samech, Tzade, Koph,
 ו ז ח ט ס צ ק

were formed, through which the oriental alphabet was increased to the number of twenty-two characters.

5. Out of this additional number the Vau was first adopted by the Greeks. As a new comer it was placed at the end,^(B) originally as an aspirated consonant, which force it has retained in Latin, VIDI, AIVOM, &c.; also in the name of the Ionic colony Elea (*Velia*) in Lucania, which is written, on coins, YEΛH, and by Herodotus* 'Υελη (better with *υ* than *υ̇*). The pronunciation was then weakened into that of *υ* (*υ̇ ψιλόν*), lat. u, and thus the aspirated consonant passed into a vowel.

6. After the Υ, the letters Z, H, Θ, wandered into Greece. With a trivial alteration of the names, Tzade, Cheth, Teth, into Zeta, Eta, Theta, they were arranged, in the Greek alphabet, according to the same order, which had been observed in the oriental.

Obs.—H perhaps originally approximated, in *pronunciation* also, to Cheth, and had the sound of ch. Thus the liver is named in Hebrew, *Chapar*, Greek *ἥπαρ*, which was written ΗΕΠΑΡ (HA-

* B. I, 167. The name YEΛH upon some coins, compared with the fuller YEΛHTΩN upon others, may perhaps be the beginning of the appellative YEΛHTHΣ; however, the name of the town is certain from Herodotus. In Stephanus Byz. under EAEA it is corrupted into BVAH.

ΠΑΡ). Next it was weakened into the aspirate *h*, which force it continued always to possess in Latin, and in Greek for many centuries.

7. To the letters thus introduced, the Greeks added, at a later period, and from their own invention, first Φ and Χ. The precise time and manner of this addition are not known, but it must have been in a remote age, since both are found in the oldest inscriptions.* Indeed, of the alphabet, to which Φ and Χ were wanting, only a single monument remains in an inscription, brought from the island *Melos* to Venice, and added to the collection of the family of Nani (*columna Naniana*).† It gives ΕΚΠΗΑΝΤΟΙ, i. e. Ἐκφάντων, ΑΜΕΝΠΗΕΣ, ἀμμεμφες, and ΕΠΕΥΚΗΟΜΕΝΟΣ, ἐπευχόμενος, thus ΠΗ for φ and ΚΗ for χ, like *ph* and *ch* in Latin; yet it does not necessarily follow, that this must be older than all which have Φ and Χ, since it is possible that the Melians, a Spartan colony, and as such faithful to ancient usages, retained the simplest alphabet, after it had been already increased elsewhere.

8. The alphabet received its final completion from Simonides of Chios about the time of the Persian war. He added Ξ, Ψ, and Ω, and gave to Η its present destination. Thus the alphabet was increased by him to the number of twenty-four letters.

9. The full alphabet of Simonides was adopted by the Ionians, and, among them, probably first by the Samians.

* E. G. in the inscription of Sigeum, ΦΑΝΟΔΙΚΟ, ΠΑΣΧΟ,—of Delos, ΣΦΕΛΑΣ,—of Petilia, ΤΥΧΑ, ΑΓΑΘΑΡΧΟΣ,—of Elis, ΑΡΧΟΙ, ΕΝΕΧΟΙΤΟ, ΓΡΑΦΕΑ. In the tales of later days, the early extension of the alphabet was ascribed to *Palamedes*.

† Having personally inspected this inscription, in the close of the year 1822, at Venice, in the Palaz. Tiepolo, to which the greater part of the antiquities of the Nanian collection has been transferred, I retract the doubt, expressed in the second edition of this Grammar, as to its genuineness, and give it hereafter according to my copy.

At Athens it was admitted into public monuments, for the first time, in the ^(R) second year after the Peloponnesian war, under the Archon Euclides, B. C. 403, Ol. 94, 2.*—Thus the Greek alphabet had, at different periods, fifteen, sixteen, nineteen, twenty-one, and twenty-four of the characters still remaining.

* That *Simonides* completed the alphabet is affirmed by *Suidas*, art. *Σιμωνίδης*, and by *Pliny*, *H. N.*, c. 56, §c. Comp. *Valcken. ad Schol. Eur. Phœn.*, p. 687. Only *Andron* in *Suidas*, v. *Σαμίων ὁ δῆμος*, T. III, p. 279 (perhaps the Alexandrian, of whom *Athenæus*, IV, c. 25, p. 184, B., mentions the *Χρονικά*), pronounces otherwise: *παρὰ Σαμίους εὐρέθη πρώτοις τὰ κδ' γράμματα ὑπὸ Καλλιστράτου ὡς Ἄνδρων ἐν τρίποδι*. Of the men who, under the name of *Callistratus*, have reached our knowledge, that one only is of sufficient antiquity who, according to *Hesychius*, v. *Ἀρμόδιου μέλος*, composed the famous *Scolion* in praise of *Harmodius* and *Aristogiton* (to which even *Aristophanes* alludes in his *Acharnians*, v. 980), but not the Alexandrian Grammarian, to whom *Tzetzès*, *Chil.*, XI, 6, ascribes the invention: *παρὰ Σαμίους εὐρέθη πρῶτον ἀναγνωσθῆναι διὰ γραμματικῆς τινος τὴν κλήσιν Καλλιστράτου*. Did this elder *Callistratus*, probably a Samian, but attached, as his *Scolion* shows, to the Attic interest, first bring the full alphabet into use among the Athenians? In the same place of *Suidas* it is mentioned out of *Theopompus*, that *Archinus*, under the archonship of *Euclides*, persuaded the Athenians to make use of the Ionic letters: *τοὺς δὲ Ἀθηναίους ἐπεισε χρῆσθαι τῶν Ἰώνων γράμμασιν Ἀρχίνους ὁ Ἀθηναῖος ἐπὶ ἀρχοντος Εὐκλείδου . . . περὶ τοῦ πείσαντος ἰστορεῖ Θεόπομπος*. Other writers also mention the archon *Euclides* in relation to this subject. Compare *Corsini Fasti Attici Olymp.*, CLXXXIV. And that this, and not a more ancient *Euclides*, the son of *Molon*, *Olymp.* 88, 1, is meant, may be proved from inscriptions of later date than *Olymp.* 88, 1, which retain the old Attic alphabet. The latest of this description with a certain date, is, so far as I know, that from the *Erectheum* (*Walpole's Memoirs relating to Turkey*, p. 580), during the archonship of *Diocles*, Ol. 92, 4, ^(R) that is twenty-three years after the elder *Euclides*, and only five years before the younger.—With regard to the transaction alluded to by *Theopompus*, the term *persuasion* (*ἐπεισε*) can scarcely refer to any thing but a public proposal (*ψήφισμα*), and we may suppose, that, by a decree of the people, the full alphabet was thenceforward admitted into public acts and monuments, having previously gained admission into ordinary use.

Obs. 1.—Among these letters are not reckoned those, which retained their places only as marks of number (*γράμματα ἐπίσημα*): the Βαϛ^(R) in the sixth place between E and Z, answering to the Latin F, and afterwards called the Digamma—to be seen on the Elean tablet and other monuments,—the Κόππα or *Koppa*, between Π and P, answering to the Latin Q—to be seen upon the coins of Crotona, Corinth, &c.,—lastly the Σάν or Σαμπι, a hissing sound, answering to the Hebrew Schin, but removed in Greek to the end of the alphabet.* The forms of the Digamma and Koppa in inscriptions are F or Γ, ^(R) Q or Q; of Sampi the form is ϳ.

Obs. 2.—The old Attic alphabet, which is preserved in a very considerable number of inscriptions, † thus comprised the following twenty-one letters, H included as a mark of aspiration:—

A, B, Γ, Δ, E, Z, H, Θ, I, K, Λ, M, N, O, Π, P, Σ, T, Υ, Φ, X.

It wanted characters for the long vowels Η and Ω, instead of which E O were used, and for the double consonants Ψ and Ξ, the place of which was supplied always by Φ Σ and X Σ (not Β Σ; Γ Σ, or the like).^(R) Also it was not yet common to employ the diphthong ου in writing, so that simple O stood for the sounds O, OΥ, Ω, e. g. in the Potidean inscription:— †

ΑΙΘΕΡ ΜΕΜ ΦΣΥΧΑΣ ΥΠΕΔΕΧΣΑΤΟ . . . ΕΧΘΡΟΝ ΔΟΙ
ΜΕΝ ΕΧΟΣΙ ΤΑΦΟ ΜΕΡΟΣ . . . ΑΝΔΡΑΣ ΜΕΜ ΠΟΛΙΣ
ΗΕΔΕ ΠΟΘΕΙ.

i. e. αἰθήρ μὲν ψυχὰς ὑπεδέξατο . . . ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος
. . . ἀνδρας μὲν πόλις ἦδε ποθεῖ . . .

* Compare Boeckh's *Public Economy of Athens*, Part II, p. 384 (*of the original*).

† Compare the *Collection of Boeckh for the Public Economy of Athens*, and in the *Sylloge Inscriptionum* of Osann, Jena, 1822.

‡ P. 18 of Osann.

10. The Orientals wrote, as is well known, from right to left; with the Greeks the direction from left to right ($\epsilon\pi\iota$ δεξιάν, ἐπιδέξιαν) obtained the preference, clearly for the sake of a *propitious* direction (*ominis causa*). In this manner we find very ancient inscriptions, as the Melian and the Elean,* written, after it had been long the fashion to write with both directions alternately, or βουστροφηδόν (*turning like oxen in the process of ploughing*). Specimens of the last-mentioned mode of writing are found in both the Sigeian inscriptions;† and thus too were the laws of Solon written. Coins, and the oldest works of art, e. g. the Scarabæus with the heroes before Thebes in the collection of Stosch, have often the alternate mode of writing. (R)

11. The characters have undergone considerable changes since their introduction into Greece. The most ancient upon the inscriptions of Sigeum, Melos, and Elis, and upon many coins, correspond almost entirely with the Etruscan, and with those which have been recently discovered upon a Phrygian monument; but their forms vary in different states, and even sometimes in the same state. The medals of Agrigentum alone display eight different forms of the letter A, from which again several on the medals of Laus, Metapont, and Caulonia differ.

12. Greek writing acquired a greater degree of uniformity in the Attic alphabet, and transmitted the characters, established during the time of the Peloponnesian war, without any remarkable changes, down to the manuscripts of the Christian centuries. But together with the erect characters used upon stone and in the more careful MSS., there was formed for ordinary use a *cursive* ‡ character, the influence of which, during the time of the Romans, affected the form of many letters even in the monumental writings of the Greeks, ||

* Class. Journ., Vol. XIII, p. 113.

† Now in the British Museum.

‡ Several documents written in this character upon papyrus have been found in Egypt. Comp. Boeckh's *Illustration of an Egyptian document on papyrus in the Greek cursive character*. Berlin, 1821.

|| In many inscriptions. For example one in the court of the *Rondanini*

and, towards the eighth century, expelled the erect characters almost entirely from MSS. The most uniform and elegant shape of the cursive characters is found in the MSS. of the eleventh and twelfth centuries; but this afterwards passed, especially in the fourteenth and fifteenth centuries, into the more convenient but less sightly form of the Greek writing at the present day. In the commencement of Greek *printing* some felicitous endeavours were made, particularly by the JUNTA in Florence, to imitate the beautiful manuscript of earlier ages; Aldus and his followers, however, who took the later MSS. as their model, obtained the mastery, and after their example the characters of the fifteenth and sixteenth centuries were universally recognised as the basis of Greek typography.

13. Like the characters, the orthography of the earliest monuments is uncertain and defective. Upon the Scarcæus, * with the heroes before Thebes, the name *Tydeus* is written ΤΥΤΕ; *Polynices*, ΦΥΛΝΙΓΕΣ; *Amphiaraus*, ΑΜΦΤΙΑΡΕ; *Adrastus*, ΑΤΡΕΣΘΕ; *Parthenopæus*, ΠΑΡΘΑΝΑΠΙΑΕ. Elsewhere we find ΑΧΕΛΕ, ΕΛΙΝΑ, for *Achilles*, *Helena*, Ε for ΕΙ, as still later Ο for ΟΥ, upon coins. Thus too ΔΑΝΚΛΕ for *Zancla*, for *Gelas* sometimes ΓΕΛΑΣ, sometimes ΕΛΑΣ, and according to the Ionic alphabet, before its complete diffusion, ΠΗΓΙΝΟΝ, ΚΩΟΝ. The name of *Acragas* varies between ΑΚΡΑΓΑΣ and ΑΚΡΑΙΑΣ, that of *Temessa* between ΘΕΜ and ΤΕΜ; the name of the *Navians* in Sicily is ΝΑΧΙΟΝ for ΝΑΧΣΙΟΝ, as the Latins have continued to use X for CS, GS (DIXIT, AUXIT). Much of this variety indicates a difference of pronunciation, but on the whole it proves that orthography, among the Greeks, as with other nations, acquired fulness and certainty only in process of time. ^(R)

palace, has in the upper half, containing the enumeration of names, the ancient forms, but in the lower, containing a distich, the forms altered by the cursive character, especially Ε Ξ Ω

* According to the engraving given in Fea's translation of Winckelmann's History of Art, Part I, p. 162. ^(R)

OF THE VOWELS.

§ XIII.

OF THE MEASUREMENT OF THE VOWELS IN RESPECT
OF *TIME*.

1. The shortest portion of time, which serves for the enunciation of a sound, is called a *time* (*χρόνος, tempus, mora*).

2. A *short* vowel is that for the enunciation of which the shortest portion of time is sufficient, as *e* in *men*, or *i* in *thin*; a *long* vowel is that, which requires twice as much time, or more, in the enunciation, as *e* in *scene*, *i* in *fine*.

3. Every sound can be enounced in *single* or *double* time, i. e. as short or long: thus, *a* in *glass* and *grave*, *e* in *men* and *scene*, *i* in *thin* and *fine*, *o* in *shot* and *stone*, *u* in *tun* and *tune* (better shown in the German *umher* and *Blüt*). *One time* or the *short sound* is marked by \checkmark , *two times* or the *long* by $\bar{\quad}$.

A perfect alphabet should have different characters for the long and short vowels.

4. The characters of the short vowels (*φωνήεντα βραχέα, vocales breves*) in Greek are $\xi, \sigma, \alpha, \iota, \upsilon$, of the long (*μακρά, longa*), $\eta, \omega, \bar{\alpha}, \bar{\iota}, \bar{\upsilon}$.

5. Hence it appears that the Greek tongue has for the *e* and *o* sounds alone, specific marks to betoken when they are short or in single time (ϵ, \omicron), and when long or in double time (η, ω). *A, u, v*, serve to mark both the short and the long sounds appertaining to these characters. They are called *twofold* (*δίχρονα, i. e. double with regard to time, ancipites*), and it must be determined in some other way than by their figure whether they mark the *long* or *short* sound in a word, e. g. in *ίστασι* and *δείκνυσι* *a* and *v* are long; but in *ἴσταμεν, δείκνυμεν*, short, upon grounds to be explained in the sequel.*

* We must guard against the notion, that the *ancipites* are *doubtful*

Obs.—Long vowels may be regarded as the double of short. Thus from $\delta\epsilon\epsilon\lambda\omicron\varsigma$ came $\delta\eta\lambda\omicron\varsigma$, from $\chi\acute{\iota}\omicron\varsigma$, $\chi\ddot{\iota}\omicron\varsigma$, from $\Delta\acute{\iota}$, $\Delta\ddot{\iota}$. (See *Hermann de Emend. rat. Græc. grammat. p. 49.*)^(R)

§ XIV.

OF THE PRONUNCIATION OF THE VOWELS.

1. The pronunciation of the Greek tongue may be learned partly from the comparison of words which languages yet living have in common with Greek, partly through Greek words, which appear in Latin, and Latin words which

vowels—a notion arising from confounding the signs A, I, Y, with their sounds. A want of accuracy and of clearness in our first conceptions easily introduces errors into the exposition of language. The notion alluded to has even found its way into Wolf's *Præfatio novæ Editionis Iliad.*, 1804, p. LXIX: “Etenim sunt, qui ne distinguere quidem sciant, quæ mensuræ syllabarum ex natura vocalium nascantur, quæ accrescant adventitiis causis. Alii scire non videntur, *quam vim habeant vocales ancipites, quibus maximam libertatem tenera lingua ad facilitatem versus pangendi concessit.*” (We cannot properly talk of *ancipites* before the invention of signs for long *e* and *o*, and after that invention the language was no longer *tenera*). “Ita, sicut semper corripitur α in $\acute{\alpha}\gamma\omega$, ι in $\acute{\iota}\nu\alpha$, υ in $\acute{\upsilon}\pi\acute{\epsilon}\rho$, contra producuntur eadem in $\acute{\epsilon}\acute{\alpha}\omega\nu$, $\acute{\nu}\acute{\iota}\kappa\eta$, $\Delta\upsilon\mu\acute{\omicron}\varsigma$ ” (but the α , ι , and υ sounds are here quite as different as e in $\acute{\epsilon}\mu\omicron\iota$ and $\acute{\eta}\mu\acute{\iota}\nu$, o in $\acute{\epsilon}\mu\omicron\iota$ and $\acute{\epsilon}\mu\acute{\omega}$, only that there is a want of separate marks to discriminate them), “sic in vocabulis permultis hæ vocales variant mensuram: $\pi\acute{\alpha}\nu$, $\pi\acute{\alpha}\mu\pi\alpha\nu$; $\kappa\omicron\nu\acute{\iota}\eta$, $\kappa\omicron\nu\acute{\iota}\eta\sigma\iota$; $\phi\acute{\iota}\lambda\alpha\sigma\theta\alpha\iota$ et $\phi\acute{\iota}\lambda\epsilon\acute{\iota}\nu$; $\acute{\iota}\delta\rho\upsilon\sigma\epsilon\nu$, $\acute{\iota}\delta\rho\upsilon\epsilon$.” (The vowel-characters (*hæ vocales*) do not, however, alter their quantity, but the sound expressed by them is sometimes long, sometimes short, is as different in $\acute{\iota}\delta\rho\upsilon\sigma\epsilon$ and $\acute{\iota}\delta\rho\upsilon\epsilon$ as the o in $\acute{\epsilon}\chi\rho\acute{\upsilon}\sigma\omega\sigma\epsilon$ and $\acute{\epsilon}\chi\rho\acute{\upsilon}\sigma\omega\epsilon$; only the deficiency of alphabetic signs necessitates us to express the two different vowels by the same character, and $\kappa\omicron\nu\acute{\iota}\eta$ stands related to $\kappa\omicron\nu\acute{\iota}\eta\sigma\iota$ exactly as $\acute{\alpha}\rho\gamma\acute{\eta}\tau\iota$ $\kappa\epsilon\rho\alpha\nu\acute{\omega}$ to $\acute{\alpha}\rho\gamma\acute{\epsilon}\tau\iota$ $\delta\eta\mu\acute{\omega}$, where the difference of the marks for the long sound of e and the short sound excludes all doubt and indistinctness. Thus, then, $\acute{\alpha}$ and α , $\acute{\iota}$ and ι , $\acute{\upsilon}$ and υ differ neither in kind nor use, from $\acute{\epsilon}$ and η , δ and ω , and what the language allows to the one sound, it allows also to the rest.)

appear in Greek, partly through imitations of natural sounds left us by the ancients, ^(R) together with *plays upon words* and other hints; and, lastly, that of the consonants may be gathered from the modes in which the modern Greeks pronounce them.

2. A may be observed to agree in many words of the three tongues (*Greek, Latin, English*), as πατήρ, pater, father, δράκων, draco, dragon, κλαγγή, clangor, clang, ἄξων, axis, axle. Compare also ἄξίνη, with *axe*, ἰστάναι with *stand*, &c. E is our ě, as ἑπτα, septem, seven. O is our ō, as ὄργανον, organum, organ. I is pronounced sometimes as ĭ in English, thus λίνον, linen, but, when long, as ē in English. Y resembles the German ue, as κύσαι, kuessen, μύλη, muehle. ^(R) The Latins made it *y* in their words of later adoption, as πυξίς, pyxis, λύρα, lyra; but in those which were originally common to both tongues, it is *u*, as δύο, duo, κύβος, cubus, σῦς, sus, μῦς, mus. In the pronunciation of the modern Greeks it sounds like *e*.

3. The Ω of the Greek answers to our ō, as in *alōne*; but the pronunciation of H involves considerable difficulty. As a sign for double E it should correspond exactly with the long *e* of Latin and German, and the *ae* of the latter tongue. Thus it appears in θρῆνος (*lamentation*), Germ. thraene (*tear*), κηρός, Lat. cera, τάπητες, Germ. tapeten; and shortened in κίστη, Germ. kiste, ὠδή, Germ. ode, ἀγλή (*beam of light*), Germ. auge (*the eye*). Cratinus expressed the cry of sheep by βή, βή,* and Plato says, that anciently ε † was used instead of η. Thus, in the Potidean inscription of 432, B. C. ΑΙΘΕΡ, ΠΙΣΤΟΤΑΤΕΝ, ΗΕΔΕ, ΑΘΕΝΑΙΟΝ, i. e. αἰθήρ, πιστοτάτην, ἥδε, Ἀθηναίων. The Romans wrote in all

* In a verse preserved by Ælius Dionysius, which Eustathius quotes, p. 1721, l. 16, Ἰστέον δὲ, ὅτι μάλιστα τὸ βῆ φωνῆς προβάτων ἐστὶ σημαντικὸν καὶ φέρεται παρὰ Αἰλίου Διονυσίου καὶ χρῆσις Κρατίνου τοιαύτη

Ὁ δ' ἠλίθιος ὥσπερ πρόβατον βῆ βῆ λέγων βαδιζει.

Comp. p. 768, 13, where it is remarked in addition that the word is to be written βῆ, not βαι (βῆ, οὐ μὴν βαι). So also, *ibid.* p. 592, 18.

† In the Cratylus, p. 426, c. οὐ γὰρ η ἐχρῶμεθα, ἀλλὰ ε τὸ παλαιόν.

cases *e* for *η*, having no separate character for long *e*, Δημοσθένης, *Demosthenes*, Ἡβη, *Hebe*, &c. In the time of Dionysius of Halicarnassus the pronunciation of *η* was still undisturbed, since he teaches* to form its sound *at the root of the tongue* (περὶ τὴν βᾶσιν τῆς γλώσσης), whereas he directs the sound of *i* to be formed outwards *about the teeth* (περὶ τοὺς ὀδόντας). Lastly, Plutarch expresses the long *e* of Latin by *η*, as, Ῥήξ for *rex*, in the life of Cicero; Ῥήγας for *reges*, in that of Numa; ποτήης for *potens*; σαπίνης, *sapiens*; μαϊώξης and ἰουνιώξης for *maiores* and *juniores*, &c.†

4. On the other hand, it must not be overlooked, that in the same word, E and I are frequently exchanged by different tribes or in different provinces; thus, *Friede*, Thuring. *Frêède*; *stehn, gehn*, Thuring. *stih, gih*; *Helena* is EΛΙΝΑ upon a stone cut in the oldest style of engraving,‡ and the town *Teanum* is TIANO on its medals.|| Lastly, Plato¶ expressly asserts that the early Greeks made copious use of I, and that *the women* also employed it much, “who, for the most part, remained faithful to the ancient pronunciation.” He quotes, as an example, ἡμέραν, which the ancients pronounced ἰμέραν and ἐμέραν. In his own time, however, the sound of *ε* or *η* had supplanted the early I, as being more weighty and sonorous (ὡς δὴ μεγαλοπρεπέστερα ὄντα). We perceive from this, that, in the earliest times, the I sound

* De Compos. Verb, C. 14, p. 76, Reiske.

† However, Scipio is written Σκηπίων, *Fab.* 25 (but Σκιπίων, *Sylla* 28), and *Numitor* is written Νομήτωρ, *Rom.* 3, but evidently only for the sake of bringing the names nearer to the Greek analogy; so *Palilia* is made Παλήλια, on account of its derivation from Pales. On the other hand, the Latin I is always rendered by the Greek I: Κρησπῆνος, Ἀλκῆνος, νίγρους, *nigros*, φερίρε, *ferire*, &c.

‡ In Eckhel's *Choix de pierres gravées*, Pl. XL. Eckhel there adduces from old Italian monuments, *Agele* (*Agile, Agiles*), *Alixander*, *Mircurius*. Comp. *Plutarch. Ant.*, 59, Διλίκια.—Ποτιόλους, *Puteolos. Acta Apost.*, 28, 13.—Ἰλίκιον, *Elicium. Plutarch. Num.* 15.—Οὐνδιξ, πρίγκιψ, i. e. *vindex, princeps*.

|| *Mionnet Description des Médailles antiques*, T. I, p. 126.

¶ *Cratylus*, p. 418, B.

was originally heard in words with η , in the place of which the E sound entered into the pronunciation when fully matured. Hence probably it comes that Plautus,* imitating the common pronunciation, expresses $\lambda\tilde{\eta}\rho\omicron\iota$ by *liroe*. The I sound, in a later age, not only maintained its right, but even spread universally over the whole province of H, so that in the present pronunciation of the Greeks no long E is any more heard. How soon after Plutarch this change of pronunciation occurred, can scarcely be determined. Even in the Copto-Greek alphabet, made up out of the Coptic at Alexandria, the letters Beta, Zeta, Eta, Theta, are named Bida, Zida, Chida, Thida, and ἐλέησον must have been already pronounced eléison, when the κύριε ἐλέησον (*kyriè eléison*) came into the service of the Latin church.

§ XV.

OF THE DIPHTHONGS.

1. A diphthong is formed when one of the posterior vowels, α , ϵ , o (§ I, 4), is blended in pronunciation with one of the anterior, ι , υ , or υ with ι , so as to produce a single sound.—The *posterior* vowels of the Greek alphabet are, α , $\bar{\alpha}$, ϵ , η , o , ω ; the *anterior*, ι , υ . Hence are formed,

ϵ , $\epsilon\iota$, $\epsilon\upsilon$	o , $o\iota$, $o\upsilon$	α , $\alpha\iota$, $\alpha\upsilon$	υ , $\upsilon\iota$
with E long	with O long	with A long	with Y long
η , $\eta\iota$, $\eta\upsilon$	ω , $\omega\iota$, $\omega\upsilon$	$\bar{\alpha}$, $\bar{\alpha}\iota$, $\bar{\alpha}\upsilon$	$\bar{\upsilon}$, $\bar{\upsilon}\iota$

2. Whether the second or subjunctive sound in a diphthong (ι , υ) be long or short is not considered. But if the first or prepositive vowel be short, the diphthongs are called *proper* or *pure* (καθαρά, *puræ*), if it be long, *improper* or *impure*.

Proper, $\alpha\upsilon$, $\alpha\iota$, $\epsilon\upsilon$, $\epsilon\iota$, $o\upsilon$, $o\iota$, $\upsilon\iota$.

Improper, $\bar{\alpha}\upsilon$, $\bar{\alpha}\iota$, $\eta\upsilon$, $\eta\iota$, $\omega\upsilon$, $\omega\iota$, $\bar{\upsilon}\iota$.

Examples, ἀντάρα, ἐμαῖ, φεύγει, οὔτοι, υἱός.—

Ναῦς, τιμᾶ, κήϋξ, Δαῦμα, ἐμᾶ, μῦῖα.—

* Pœn. Act., I, scen. I, v. 9.

Obs. 1.—Two vowels pronounced separately, as in βοή, do not constitute a diphthong; and if the latter vowel be ι or υ, its separation from the former is marked by points over it (*διαίρεσις, puncta diareseos*), as ῥῖς, ἄϋπνος.

Obs. 2.—A diphthong, as well as a single vowel, is also called *pure*, when no preceding consonant adheres to it (*καθαρά δὲ λέγομεν ὅταν δύο φωνηέντων ἐν δυοῖ συλλαβαῖς μηδὲν μεσοσυλλαβῆ σύμφωνον, Theodos. π. γράμμ. p. 109, l. 6, Goettling*), e. g. η in βοή, ει in αἰεί; otherwise it is called *impure*: α in φθο-ρά, φ in ἐ-μῶ—denominations which have been transferred to words, so that we call those *pure* (*καθαρόν, purum*), before the termination of which a vowel stands, as, τιμά-ω, φιλέ-ω, the rest *impure*, as, λείπ-ω, λόγ-ω.

Obs. 3.—Diphthongs arise in language by various processes. Sometimes consonants are attenuated into vowels, as *Fίνος* (Lat. *vinum*) into *ῶνος*, κλά*F*σω into κλαύσω, κελέ*F*σω into κελέυσω (*so, in German, Frawen becomes Frauen*); sometimes they entirely disappear between two vowels, as ἰ*F*ίωμα, ἰτόμαι (compare ἰ*F*ις, ῥῖς, *ovis*), and hence ἰομαι,—and thus βασιλή*F*ιον, βασιλήϊον, βασιλεῖον, &c. Sometimes the radical vowel, α, ε, ο, is dwelt upon, *extended*, so that the sound of ι or υ has time to be heard after it, as, τυφθέσι, τυφθέσι, νόσοι, νοῦσοι, παρά, παραι, κλάω, κλαίω. In the same manner in the German words, *klein, Stein, Neige, gemein, &c.*, the dialect of Thuringia retains the *e*, *klên, Stên, Nêge, gemên*. One branch of the Bavarian dialect has *klân, Stân*, another *klain, Stain*, like τύψαις, γράψαις, Doric, τύψαις, γράψαις, &c.—On the other hand the German wô, sô, frôh, retaining the *o*, become in Thuringish, wû, sû, frûh, as ὅτος (ἄ*F*τη), τοτο, are changed into οῦτος (αὔτη), τοῦτο.—Sometimes, to the original sound of ι, fulness is given by the insertion of ε, thus compare the old imperf. ἔλιπον with ἔλειπον, στίχος, ἔστειχον, &c. (in the same way as the Latin *vinum, scribere, benedictus*, are in German *Wein, schreiben, gebenediet*; while, on the contrary, *mein, dein, Zeit*, have retained in Suabia the primitive sounds, *min, din, Zit*,—Thus, too, ι has extended itself into αι and οι, in the old pronominal forms, μι, σι, ι (*F*ι), which changed into μαι, σαι, (τ)αι, are the termina-

tions of verbs, and changed into *μοί, σοί, οί*, are parts of later pronouns.

Obs. 4.—Whether, after these remarks, any diphthongs remain which belonged to the primitive form of the language, the previous observations may determine. So much is certain, that, when both diphthongs and simple vowels are found, as *ἔφαινον, ἔφρανον, εἶδον, ἴδον*, the latter are the original forms and the former derived from them.

Obs. 5.—We must carefully distinguish the *extension* of the vowels, *α, ε, ο*, in *αι, ει, οι, ου*, from their *duplication* in *η, ω*, which e.g. takes place when *ἄνασσον, εῖ, Διόνυσος*, pass into *ἦνασσον, ἦ, Διώνυσος*.

3. The ground upon which *proper* and *improper* diphthongs were distinguished is, because in the former both sounds were clearly discernible, but in the latter the *ι* or *υ*, especially *ι* after a long vowel, remained quite imperceptible,—of which hereafter. Hence even in Strabo's time this *iota* was omitted by many, and, together with the forms in *ηυ* and *ωυ*, stood those in *η* and *ω*, *κῆυξ, κήξ, θωῦμα, θῶμα*, in which the common pronunciation allowed the *υ* to disappear. Besides, the diphthong *ωυ* belongs to the Ionic dialect alone.

4. In order to mark the weakness of the *I* in the improper diphthongs, it is, in the cursive character, written as a point under *ᾱ, η, ω* (*τὸ ἰῶτα ὑποκάτω γραφόμενον, or προσγεγραφόμενον κάτωθεν, Theodosius π. γραμματ. p. 108, 8, p. 158, with the remarks of Goettling, p. 241, iota subscriptum*), *ᾱ̣, η̣, ω̣*, instead of *ᾱι, ηι, ωι*, a practice which was first introduced in the MSS. of the thirteenth century (*Porson ad Eurip. Med., v. 6*). This subscription is quite inadmissible with short *α*, *γῆραι̣, γῆρα̣*, write *γῆραι*. With *υ̣* the same practice (*υ̣*) has never been attempted; yet perhaps it had been better, in removing the old contracted forms of Greek typography, to have retained the compendious mark for *υι* (*Hermann ad Pind., Ol. II, 70^(R)*), in order to discriminate *υ̣ι*, e.g. in *ἕκυι* from *υ̣ι* in *θυσιάς, &c.*

5. The marks of dieresis (*puncta diacrescos*, 2, obs. 1) are used with all collocations of vowels, that might constitute a diphthong, except *ωυ* and *υ̣ι*: *ᾗῦπνος, ἀγλαῖα, ἀναῖξας, ἐυκτιμένη, κτερεῖζω, πόλῆι, προῦπάρχω, ὀτομαι, ᾗξεν, νηδῦι, &c.* They are unnecessary in *Ἀχαιῖα* and the like, since here

there is no combination to guard against, in *ἑωυτόῳ*, *δαῦμα*, since here the combination takes place, and ought to do so (*ἑωυτοῦ*, *δαῦμα*), still more in *ἰῦγμός*, *ἰῦζω*, &c., since the sequence *υ* can no more create a diphthong than that of *εα*, *οα*, &c. When *ι* is to coalesce with following *υ* it must take the form of *Jod*, as in the Jewish tongue, a sound which remained foreign to Grecian organs.

§ XVI.

OF THE PRONUNCIATION OF DIPHTHONGS.

1. As the diphthongs were gradually formed during the evolution and progress of the tongue, so their pronunciation was subject, in the course of centuries, to many changes, of which examples may be found in living languages as well as in the Grecian. Each diphthong runs through its own changes, until it is either resolved or blended into a simple sound.

2. *αι* was originally pronounced as *ai* in the Germ. *hain* (Eng. *i* in *fire*). Thus *αἶθηρ*, *haitre* (*heitre*). Thus, too, *παῖς*, *παῖς*, and in old Latin, *Μοῦσαι* is *Musai*, similar to *Aimilius* found on medals, and to the *Albai rex longai* of Emnius. But the 30th (29th Ed. Blom.) epigram of Callimachus * demonstrates that a change had taken place as early as the third century B.C., since *ἔχει* there forms the echo of *ναίχι*. Hence the Romans, when they became acquainted with the Greeks, expressed *αι* by *ae*; ⁽¹⁾ *Διάκος*, *Αἴτην*, *αἶθηρ*, *Æacus*, *Ætna*, *æther*. Traces, however, of the original pronunciation are still exhibited in *Ajax*, *Achaia*, *Maia*, i. e. *Αἶας*, *Ἀχαια*, *Μαῖα*; since the old sound in several words retains its place longest between vowels. Change in such matters does not

* VV. 5, 6.

Λουσανία, σὺ δὲ ναίχι καλὸς καλός· ἀλλὰ πρὶν εἰπεῖν
 ὦδὸς σαφῶς, ἡχὼ φησί τις, ἄλλος ἔχει.

happen all at once.† The *improper* diphthong *α* gives only *a*, as Θραῖκες, Lat. *Thracæ*, to show that the *i* is here lost in pronunciation.

3. *Ei* had originally the sound of both letters as in εἶς (German *eins*); this is clearly shown by the interjection εἶα, ᾧ εἶα, which has been preserved in the Latin *eia*, and the German *ei* (like English *i* in *fine*). Still it seems that another mode of pronunciation, in which sometimes *ε*, sometimes *ι*, predominated, afterwards prevailed, since, by the Latins, it is changed sometimes into *e*, sometimes into *i*; thus, Πολύκληιτος, Λυζεῖον, Polycletus, Lyceum, but Ἰφιγένεια, Νεῖλος, Iphigenia, Nilus,* &c. The change into *I* had occurred so early as the 3d century before Christ. Thus Callinachus (as quoted above) makes ἔχει the echo of ναίχι. In the time of Augustus, TIMAI is written upon medals TEIMAI, and Isocrates is ΕΙΣΟΚΡΑΤΗΣ upon a bust, of which the date cannot be much lower.† Hence Plutarch writes *Papirius*, Παπίριος, vit. Camill. but Παπίριος, vit. *Æm.*, *idus*, εἰδούς, vit. *Cam.* and elsewhere. So the names of *Faustina*, *Sabina*, *Antoninus*, are generally written upon medals with *EI*. In several words *ει* is preserved as *ej*, again between vowels, Κεῖος, *Cejus*, Τεῖος, *tejus*, to show that the true sound still remained in the Greek.^(B)

The improper diphthong *ηι* was expressed by the Latins

* Thus, even in the time of Louis XIV, *François*, *Anglois*, *Suedois*, *Danois*, &c., were pronounced *oa*. Custom has changed the first two into *Français*, *Anglais* (*ae*), but left the others still with the sound of *oa*. That, however, the pronunciation *oi*, according to the letters, was still more ancient, is clear from this, that the Germans have taken *Französ* from the French form. We may conclude that, upon the whole, the French tongue, like the English, originally was pronounced according to the import of its Latin characters.

† So in Suabisch *ei* is pronounced with the sound of *e* before *i* in those words, which in Thuringian have *e* instead of *ei*, as *klém*, *Bém*, *Stém*, but with the sound of *i* first, where *ei* is found in Thuringian also, *feín*, *meín*, *Scheín*.

‡ *Visconti Iconographie grecque*, T. I, p. 48, n. 2.

through means of e without i, as *Θεῖσσα*, *Thressa*, Ovid. Her. 19, 100; but through means of ei where both sounds were separately heard, as *Θεῖσσα*, *Threissa*, Virg. Æn. I, 316. In this instance the diphthong is resolved.

4. The Diphthongs, *ευ*, *ηυ*, *αυ*, *αυ*, arose out of *έφ*, *ήφ*, *αφ*, *αφ*, by the attenuation of the F sound, and were, therefore, gently sounded as in *αύγή*, Germ. *auge* (sound of *ou* in Eng. *our*). Even in the time of the Romans the sound remained open, as in *εὔρος*, *Eurus*, *ναύκληρος*, *naucclerus*, *Augustus*, *Αύγουστος*, *Claudius*, *Κλαύδιος*; but with some traces of the *shut* sound, where the *υ* stood between vowels, as *Ενα*, *Evander*, *Ευαγγελιον* for *εὔα*, *Εὐανδρος*, *εὐαγγέλιον*. So we find both *faveo* and *fautor*, *lavo* and *lautus*, *navarchus* and *nauta* (*ναύαρχος*, *ναύτης*). In a later age—the exact date is not ascertained—the original pronunciation *ευ* and *αυ* returned universally, so that the sounds *eu* and *au*, as diphthongs, have disappeared from the speech of the modern Greeks.

5. That *οι* was originally pronounced *οι* seems to be shewn by its formation out of *οφι*, since, after the ejection of *φ*, both letters must probably have been heard, although blended into one sound, *οφίωμα*, *οίωμα*, *οίμαι*. It was only by degrees that *οφιωμα* could pass through *οιμαι* into *οεμαε* or *ίμαε*. *Οἶκος*, “house,” has retained its sound in *woik*, “roof,” a word found amid the valleys of the Alps, and especially at Ziller. With the Romans *οι* was sounded *oe*, thus *εοῖ*, *εοε*, *μοιχός*, *moechus*, *Οινεύς*, *Æneus*, *σχοῖνος*, *schoenus*, &c.; but the sound of *oe* must have been clear, and similar to the I sound, as appears from the well-known confusion of *λοιμός* with *λιμός*,* and from the final change of *οι* into *ι* in the modern Greek.† (11)

* Thucyd., II, 54.

† At what period this took place is scarcely ascertained. Demetrius Phalerous, *περί ἐξηγησίας*, § 73. distinguishes in *οἴην* not only the characters, but also the sounds (ἐν τῷ οἴην οὐ μόνον διαφέροντα τὰ γράμματα ἐστίν, ἀλλὰ καὶ οἱ ἤχοι), only, however, on account of the breathings (ὁ μὲν δασύς, ὁ δὲ ψιλός), and in the 5th century after Christ, *Cajus Solinus* expresses *μοῖραν* by *miram*. Comp. Anastas. Gregor. de Græc., pronunc. p. 147.

That *ou* was ever sounded *separately*, like *ωυ* ^(R) in *ἔωντοῦ*, *σεωντοῦ*, can scarcely be supposed. In the old Attic alphabet its sound is marked by simple *ο*, as, in the Potidean inscription, ΕΧΟΣΙ ΤΑΦΟ ΜΕΡΟΣ, i. e. ἔχουσι τάφου μέρος, yet there is no ground for considering it other than a diphthong, since it has a sure analogy in the series, *αυ*, *ευ*, *ηυ*, and *ωυ*, and since there is fair room for its sound in the progress of intonation from *ο* to *υ*.

Ωυ is related to ου as ηυ to ευ, and was perhaps sounded like ου in the English word *house*.

In *ω* the sound of *ι* was not altogether lost; since, although *ᾠδή* becomes *ode*, Eng. *ode*, yet *τραγῳδία*, *κωμῳδία*, *κιθαρωδός*, and similar words were expressed by *tragædia*, *comædia*, *citharædus*, &c.

6. In *υι* both sounds were clearly heard, and even in *υι* the *iota* was not wholly suppressed, as appears from the Latin orthography in *Ἄρπυιαι*, *Harpyiæ*, &c.; however, the diphthong *υι* never stood before consonants. Hence forms which would have required *υι* before a consonant, as *ὀπυίσω* from *ὀπυίω*, were not in use. (*Eustath. ad Il. p. 938, l. 43. Comp. p. 1047, l. 54, and p. 1224, l. 58.*)

§ XVII.

OF THE PRESENT MODES OF PRONOUNCING THE GREEK VOWELS.

1. When the knowledge of Greek was spread, by means of Grecian emigrants, over the western countries of Europe, their pronunciation was universally adopted, since they were at once the descendants of the ancient Greeks, and the teachers of the Greek language. After their example *αι* was pronounced as *ae* (like the English *a* in *ale*), *ευ*, *αυ* received the sound of *ef*, *af*, and *η*, *ει*, *οι*, *υ*, *υι*, that of *i* (the English *ē*).

2. It was, however, soon observed that this mode of pronunciation militated against the directions of the ancients and the nature of orthography; hence, at the instigation of

ERASMUS, a return was made to the more ancient method of pronouncing η as *e* long (like the English \ddot{a} in *hare*), υ as *y* (like *u* in the French *tu*), and the diphthongs *open* as *ai*, *eu*, *au*, *ei*, *oi*; while others, after the example of REUCHLIN, adhered to the pronunciation of the modern Greeks. These two modes were distinguished as *Erasmian* and *Reuchlinian*, also as *Etacism* and *Iotacism*, according to the predominant sound in each.

Obs.—The French and English follow in most particulars the Erasmian method; yet they mix with it many sounds of their own languages. E. g. $\epsilon\upsilon\varphi\rho\sigma\acute{o}\nu\eta$ is pronounced in France, *oephrosinè*; in England, *iuphrósune*; in Germany, *Reuchlin.* *evrosíni*, *Erasm.* *euphrosýne*.

3. From the preceding observations it is evident, that the change of double into single sounds began very early, but was completed only by degrees and by different people at different times. Hence the constantly recurring question as to the genuine pronunciation of Greek has no sense, unless it be put definitely with regard to *place* and *time*; e. g. what was the pronunciation of Greek at *Athens* in the time of *Pericles*?

Those who follow *Etacism* in all respects run some hazard of speaking Greek after a fashion, which never wholly prevailed in any age; whereas, *Iotacism* has at least the warrant of a thousand years in its favour, and the example of the surviving descendants of the ancient Greeks. *Agreeableness of sound* cannot be adduced as a ground of decision, since to any one, accustomed to one of the two modes of pronouncing, the other appears ludicrous and offensive, and a modern Greek, with whom one should speak after the rule of *Etacism*, would be no less embarrassed than a Frenchman, who should hear his language spoken according to the power of the individual letters, as *Mon-si-eur est de Bor-de-aux*.

4. On the other hand it must not be overlooked, that *Iotacism* adds difficulty to elementary instruction, since it includes the most different letters and syllables under the single *I* sound. Perhaps the safest mode of pronunciation

would be not to wander, with Erasmus, into the indefinite region of *the best* and *the true* pronunciation, but to adhere to that, which prevailed during the time of the first Roman Emperors, and which may be learned, as we have seen, from the writings of that period: the more so because we are assured by Pliny that the Romans felt and expressed with accuracy the power of the Greek letters.* For farther confirmation of this method it would be necessary to make a complete collection of all the Greek words, written in Latin, and all the Latin words, written in Greek, to be found in the works of that epoch. Meanwhile let it suffice to subjoin a passage from Homer according to these three different modes of pronunciation.

Π. α, 605.

Αὐτὰρ ἐπεὶ κατέδῃ λαμπρὸν φαὸς ἡλίοιο,
 Οἱ μὲν κακκίοντες ἔβαν οἰκόνδε ἕκαστος,
 Ἴχι ἐκάστῳ δῶμα περικλυτὸς Ἀμφιγυῆεις
 Ἡφαιστος ποιήσ᾽ εἰδυῖησι πρᾶπιδῆσσιν.

Reuchlinian.†

- (11) Aftar epi katedi lampron faos ieliio,
 Hi men kakkiontes eban ikonde hekastos,
 Hichi hekastô dôma periklitos Amphigiiis
 Hifaestos piis' idiïisi prapidessin.

Roman.

Autar epi† catedy lampron phaos êeliooe,
 Hi men cakkiontes eban oeconde hecastos,
 Hechi hecasto doma pericylotos Amphigyëis
 Hiphæastos poees' idyiesi prapidessin.

* Plin. *H. N.*, VII, c. LVI, where after an enumeration of the Greek letters he says, *quarum omnium vis in nostris recognoscitur.*

† Also the modern Greek pronunciation; except that then, dropping the rough breathing, pronounce *ê* for *Hi*, *ichi*, *ekastos*.

‡ 'Ἐπί sounded, in the Roman method, epi as related to ἐπί. So εἰ sounded i, compare *si*, *oi*, *hi*, as *ai*, *hæ*.

Erasmian.

Autar epei katedy lampron faos êelioio,
 Hoi men kakkeiontes eban oikonde hekastos,
 Hêchi hekasto doma periklytos Amfigyêeis
 Hêfaistos poiês' eidyîesi rapidessin.

Obs.—The execution of the plan above proposed has certainly its difficulties, since, according to the present condition of these studies, it could not become universal, nor entirely suppress the Etacismus, and thus might only increase confusion. If it remain, therefore, to choose between the other two, the author, accustomed to both, readily acknowledges that he should give the preference by far, as an entire system, to the Reuchlinian or modern Greek method of pronunciation; not merely upon the grounds already stated, but also because in the dialect of Greek now extant, especially in the mouths of the educated, it gives to the language a clear and delightful harmony. Even in the best days of Greece, likewise, the pronunciation must have tended strongly to Iotacism, since this so early obtained an universal prevalence that H inclined to the sound of Iota, and though in *oi* and *ei* the *o* and *ε* were heard so far as to distinguish the diphthong sound from I, all the others were early reduced to the shut sound.

§ XVIII.

OF THE BREATHINGS.

1. No vowel can be pronounced without the aid of some breathing (*πνεῦμα*, *προσαφδία*, *spiritus*, *aspiratio*), more or less strong.

2. One breathing, marked thus (´), attaches itself, as if spontaneously, without any exertion of the lungs, to the sound pronounced, as in the enunciation of *ἀεὶ*, *οἰκοῖο*, *οἶομαι*. On this account it is called *the smooth* (*spiritus lenis*, *πνεῦμα ψιλόν*, *προσαφδία ψιλή*), the word marked by it is called in Greek *ψιλούμενον* (*ψιλοῦσθαι*).

3. Although this breathing belongs to vowels in the other parts of words as well as at their beginning, its symbol is placed only above initial vowels, as ἀεὶ, ἀγάγματα.

4. The other breathing, marked thus (´), is breathed out from the chest itself at the beginning of words, resembling our *h* in force and use, and is called the *hard* or *rough* (δασύ, *asper*, προσωδία δασεῖα), and the word marked by it is named in Greek δασυνόμενον (δασύνεσθαι).

Obs.—The consonant *g* likewise cannot be pronounced without a strong breathing, and receives therefore in Greek the *spiritus asper* at the beginning of words, as ἔξω, ἔνυός, which in Latin is placed after *R*, ἔήτωρ, *rhetor*. In the case of a *g*, prefixed to another, the breathing is softened and becomes the *lenis*, ἄρρηκτος, ἔρρεον. The older Grammarians likewise placed the *lenis* over *g* after a smooth or middle mute, Ἄτρεῖς, καπρός, λάξρος,—as well as in the collocation of vowels, υῖός, λαός (*Villoison Prolegg. ad Il., p. IV*), but the *asper* after an aspirate, θράκος, θήνην, χήσεις, to betoken the strengthened breathing of the *g* in this case.

5. *Υ* at the beginning of words has always the rough breathing, ὑάκινθος, ὑάλος, ὕβρις, ὑγιής, ὑγρός, υἷός, ὕλη, ὕμνος, ὑπέρος, &c.

Obs. 1.—The *Æolic* dialect forms an exception from the above remark, and, in the Homeric, the words ὕμι, ὕμιε, ὕμιες.

Obs. 2.—The old Grammarians marked this breathing also in compound words; thus, not only ἔηκε, ἴστημι, as we write them, but also ἐφῖστημι, μελιθήδεος οἴνου, ἀέκων, &c.; so they wrote εὐρύθαλος, ὠκύθαλος, φίλιππος as adjectives, but Εὐρύθαλος, ὠκύθαλος, Φίλιππος as proper names, since in the latter the breathing was softened.*

6. In diphthongs the breathings are marked over the

* *Villoison ut sup., p. II, l. 45. Schol. Venet., Il. ε, 164, 289, 333, &c.*

second vowel, thus εὐρον, οἶομαι (but οἴομαι), except when an improper diphthong has the iota adscribed, thus, "Αιδῆς as well as αἰδῆς.

Obs. 1.—Originally the rough breathing alone was marked, and even this not always, e.g. ΔΟΙ for ΔΗΟΙ, nor before Υ: thus ΥΠΕΔΕΧΣΑΤΟ in the Potidean inscription. After another use was found, in the Ionic alphabet, for its first symbol (Η), even the rough breathing had no mark. On the monuments of later date we find Ο, ΟΙ, ΙΠΠΑΡΧΟΥ, ΥΠΟ, ΗΜΙΣΥ,* &c. On the other hand, upon vases of *magna Græcia* are seen ΞΗΡΑ, ΞΗΡΑΚΛΕΙΣ, and so ΞΗΡΑΚΛΕΙΔΑΣ ΞΙΣΤΙΕΙΩ in an inscription discovered in Calabria.† Hence it appears, that, by the Italian Greeks, Ξ, the half Η, was used as the mark of the aspirate. The Grammarians added the other half Ξ as a mark of the smooth breathing, and Ξ Ξ passed through the forms, Λ Ξ into ' , after the twelfth century.

Obs. 2.—The oldest form of the language seems, instead of the aspirate, to have had universally the sounds *f, qu, w, v, ch, &c.*, which gradually, in the popular dialects, passed into the rough breathing, and through it into the smooth. Hence, on the most ancient monuments, Η is prefixed to some words, which, more recently, had only the *spiritus lenis*: ΗΕΛΠΙΣ, i. e. ἐλπίς in the Potidean inscription, and ΗΕΘΜΟΝ, i. e. ἠθμον, in the Sigean. In the verb ἔχω the aspirate has remained only in the future ἔξω and parts allied to it; and so in the forms ἔστηκα, εἰστήκειν, from the root στα (στῆναι). By degrees all Greek words, like those above quoted, have lost the rough breathing, so that it has entirely disappeared from the speech of the modern Greeks, as *h* from Italian.

* Spon *Inscriptt.*, p. 86, of the *German edition of his Journey*.

† Fischer on Weller, I, p. 239.

§ XIX.

OF THE ÆOLIC DIGAMMA.

1. Besides the rough breathing there was in several dialects another sound, somewhat similar in nature, formed between the lips, and having the same relation to *f*, *ph*, *v*, that the aspirate bears to *ch*, *g*, *k*; and which, from its influence on the formation of words, must be treated of even in an examination of the common dialect.

2. It was originally a full and strong consonant, and its symbols (*F*, *F*) called Digamma, or Æolic Digamma in Greek, and *Ef* in Latin, occupied the sixth place in either alphabet. The pronunciation retained in Latin evinces with what power it was originally endowed in Greek, in *Ἑέργον*, *Ἑέτος*, *Ἑάναξ*, &c.

Obs.—It was called *digamma* (also *digammum* or *digammos*), because its character resembles a double gamma, Æolic because it was retained in the alphabet principally by those branches, which are considered of Æolic descent. This name was invented by the grammarians: the proper name, as before stated, was *Baũ*.

3. In the dialects which retained the digamma, its sound was soon softened down, and Dionysius of Halicarnassus calls it the syllable *ou* written with a single letter.* In his time, therefore, it answered to the Latin *V*, which is expressed by *ou*, *Οὐέλία*, *Velia*, *Οὐλήριος* *Valerius*, or to the English *wh*, sounded like *uh*. Compare *Ἑέαρ*, *ver*, *Ἑίς*, *vis*, *Ἑέργον*, Germ. *werk*, Eng. *work*.

4. Between two vowels the digamma was still more attenuated, and passed, even with the Æolians, into *u*; thus, *αὐήρ*, *αὐός*, *common αήρ*, *ήός*.† Compare *faveo*, *fautor*, *lavo*, *lautus*, &c.

* *Antiqq. Rom. B. I. p. 52, Ed. Reiske*, τὴν ου συλλαβὴν ἐνὶ στοιχείῳ γραφομένην.

† *Schol. ad Pind. Pyth.*, 2, 52, Ἐκεῖνοι (the Æolians) γάρ, εἰάν ᾧσι οὐο φωνήεντα, μεταξὺ ἐπιθέασι τὸ υ, ὡς ἐπὶ τοῦ ἀήρ καὶ αὐός.

Obs. 1.—Originally this letter seems to have been universal between two vowels, and remained in many words even of the Attic and common dialects as *υ*, especially where followed by a consonant. Thus from *χέω*, *χέυσω*, from *κλάω*, *κλαύσομαι*, from *νῆες* (*νᾶες*), *ναύσι*, &c. Compare in Latin, *amaverunt*, i. e. *amaFerunt*, *amaerunt*, *amarunt*, &c, like *χέρω*, *χέυω*, *χέω*.

In Æolic the digamma served also for the rough breathing, which had no place in that dialect.

Obs. 2.—How this labial sound appeared also as *β* and *φ*, e. g. *ἀεηδόνα*, *βρόδα*, for *ἀηδόνα*, *ῥόδα*,—*ῥύμεος* from *ῥύω* (traces of which remain in *γαμερός*, *μεσημερία* of the Attic and common dialects); how it was dropped in the shape of *φ*, e. g. *θάλασας* from *φθάλασας* (also, with *θ* dropped *φλάσας*)—compare *θρήξ*, *θήξ*, *φής* (*fera*), and *βήξ*—these, and other topics relating to the same subject, will be fully discussed under *the Homeric Dialect*.

OF THE CONSONANTS.

§ XX.

DIVISION OF THE CONSONANTS.

The consonants in the full Greek Alphabet are 17, and,

1. In the alphabetic order, *β*, *γ*, *δ*, *ζ*, *θ*, *κ*, *λ*, *μ*, *ν*, *ξ*, *π*, *ρ*, *σ*, *τ*, *φ*, *χ*, *ψ*.

2. According to their power,

a. The mutes, *β*, *γ*, *δ*, *θ*, *κ*, *π*, *τ*, *φ*, *χ*.

In separate order.

p sound, *π*, *β*, *φ*.

k sound, *κ*, *γ*, *χ*.

t sound, *τ*, *δ*, *θ*.

b. The semi-vowels, $\lambda, \mu, \nu, \rho, \sigma$.

(Taking away σ , the liquids ($\nu\gamma\rho\acute{\alpha}$, *liquidæ*) are λ, μ, ν, ρ).*

c. The double consonants, ζ, ξ, ψ (called double because they combine two consonants in one,—a *p, k, or t*, sound with σ : SD, KS, PS).

3. Recapitulation :

Mutes.		
$\pi, \beta, \phi,$	$\kappa, \gamma, \chi,$	$\tau, \delta, \theta,$
p sound.	k sound.	t sound.
Semi-vowels.		
λ, μ, ν, ρ (<i>liquids</i>), and σ .		
Double.		
$\zeta, \xi, \psi.$		

§ XXI.

OF THE MUTE CONSONANTS.

1. The three elementary mute sounds, viz. π, κ, τ , were pronounced without any sensible aspiration, and hence called *smooth* ($\psi\acute{\iota}\lambda\acute{\alpha}$, *tenues*). When their short and abrupt enunciation is softened by a gentle breathing, the *middle* mutes ($\mu\acute{\epsilon}\sigma\sigma\alpha$, *mediæ*) β, γ, δ are formed : and when this breathing is strengthened the *aspirate* ($\delta\alpha\sigma\acute{\epsilon}\alpha$, *asperæ* or *aspiratæ*) ϕ, χ, θ are produced.

2. The *smooth* may be marked thus, $\overset{1}{\pi}, \overset{1}{\kappa}, \overset{1}{\tau}$, the *middle* thus, $\overset{2}{\beta}, \overset{2}{\gamma}, \overset{2}{\delta}$, and the *aspirate* thus, $\overset{3}{\phi}, \overset{3}{\chi}, \overset{3}{\theta}$.

3. Thus the mutes are related,

according to sound :		according to breathing :
p sound ; $\pi, \beta, \phi,$		smooth ; $\overset{1}{\pi}, \overset{1}{\kappa}, \overset{1}{\tau},$
k sound ; $\kappa, \gamma, \chi,$		middle ; $\overset{2}{\beta}, \overset{2}{\gamma}, \overset{2}{\delta},$
t sound ; $\tau, \delta, \theta.$		aspirate ; $\overset{3}{\phi}, \overset{3}{\chi}, \overset{3}{\theta}.$

* Called also immutable ($\acute{\alpha}\mu\epsilon\tau\acute{\alpha}\lambda\omicron\lambda\alpha$, *immutabiles*), since they are not altered in the formation of cases and tenses.

4. When a p sound or a k sound comes before a t sound, it must be of the same order as to the *breathing*, e. g. τετυ-
^{1 1}πται, ^{1 1}πεπλεκται, ^{2 2}ράεδος, ^{2 2}συλληεδην, ^{3 3}έγραφθην, ^{3 3}έτυχθην. Hence
 the following changes take place :

τετυ ^{2 1} ε _{3 1} ται	into	τετυ ^{1 1} π _{1 1} ται,		λελε ^{2 1} γ _{3 1} ται	into	λελε ^{1 1} κ _{1 1} ται,
έστρα ^{1 2} φ _{1 2} ται	—	έστρα ^{2 2} π _{2 2} ται,		βεβε ^{1 2} ρ _{1 2} ε _{2 2} χ _{2 2} ται	—	βεβε ^{2 2} ρ _{2 2} ε _{2 2} κ _{2 2} ται,
ρά ^{3 2} π _{1 3} δος	—	ρά ^{2 2} ε _{3 3} δος,		ό ^{3 2} κ _{1 3} δοος	—	ό ^{2 2} γ _{3 3} δοος,
έπι ^{1 3} γ _{1 3} ρα ^{3 2} φ _{1 3} δην	—	έπι ^{2 2} γ _{3 3} ρα ^{2 2} ε _{3 3} δην,		έπι ^{3 2} ρ _{1 3} ε _{1 3} ρ _{1 3} ε _{1 3} χ _{1 3} δην	—	έπι ^{2 2} ρ _{3 3} ε _{3 3} ρ _{3 3} ε _{3 3} γ _{3 3} δην,
έτυ ^{2 3} π _{2 3} θην	—	έτυ ^{3 3} φ _{3 3} θην,		έπ ^{2 3} λ _{2 3} ε _{2 3} κ _{2 3} θην	—	έπ ^{3 3} λ _{3 3} ε _{3 3} χ _{3 3} θην,
τρ ^{2 3} ε _{2 3} ί _{2 3} θ _{2 3} σομαι	—	τρ ^{3 3} ε _{3 3} ί _{3 3} θ _{3 3} σομαι,		λε ^{2 3} γ _{2 3} θ _{2 3} σομαι	—	λε ^{3 3} χ _{3 3} θ _{3 3} σομαι.

Obs.—'Εκ, "out of," forms an exception in compound words, thus,
 εκ-δίδωμι, εκ-θέω.

5. One t sound before another is commonly changed into σ, thus, not έπέιθθην but έπέίσθην, not πέφραδται but πέφρασται.

Obs. 1.—A t sound before a p or k sound is unknown to the Greek tongue; so also a k sound before a p, or a p sound before a k. Hence the following collocations never occur:

τπ, τε, τφ, τκ, τγ, τχ,	κπ, κε, κφ,	πκ, πγ, πχ
δπ, δε, δφ, δκ, δγ, δχ	γπ, γε, γφ,	βκ, βγ, βχ,
θπ, θε, θφ, θκ, θγ, θχ,	χπ, χε, χφ,	φκ, φγ, φχ.

The only exception is κ of the preposition εκ, in compound words, as, εκπίπτω, εκλαίνω, εκφέρω, &c.

Obs. 2.—In 'Αγλάτανα a k sound and p sound come together, but this is a Persian word, and on account of the harsh sound is usually written, 'Εκλάτανα,* after the analogy of εκλαίνω.

* From *Herodian*, εν τῷ περὶ συντάξεως στοιχείων, acc. to *Steph. Byz.*, v. 'Αγλάτανα. Comp. *Lobeck ad Phrynich.*, p. 484.

6. A mute may be doubled, e. g. ἵππος, ταράττω, κάξιαλε, Homeric; μάδδα, Doric; but, if it be an aspirate, the first is changed into its own smooth; thus, not

Σαφφά, Βάχχος, Ἄθθίς, but

Σαπφά, Βάκχος, Ἄθθίς.

7. The same change takes place when two aspirates stand alone in two consecutive syllables; thus,

not φεφίληκα but πεφίληκα,

not ἀχάχημαι but ἀκάχημαι,

not θάφως but τάφος.

Obs. 1.—Thus the rule does not include those forms, in which one of the aspirates is united with another consonant: ἐθέλχθην, πυσέσθαι, ἠρθώθην, θαφθείς, ἀπέφθιθον, κορινθίθι, ἀμφιφορέυς, and the Θ separated by εϋ in νοθευθῆναι; but it does include those with P after the aspirate in the former syllable: τρέχω, τραφῆναι, τρέφω, τρίχες, πέφρικα, κεχρύσωκα, and with ΘN, τέθνηκα.

Obs. 2.—The change does not occur in the case of Φ and X before Θ: φάθι, χυθῆναι, πανταχόθεν, &c., nor in compound words, as ὄρνιθοθήρας, a bird-catcher, ἐφυρή, a wool (so ἐφυραίνω), ἀνοφάρος, flower-bearing, except in ἐπεχειρία, an armistice, from ἔχω and χεῖρ.

8. If the latter aspirate, which caused the change, disappear, the former resumes its proper shape: θάφος becomes τάφος, a grave, but θάπτω, I bury. So τρέφω, θρέψω, θρέψαι, θρέμματα, and thus we find τρέχω, τρώχος, together with θρέξιν, θρέξαι; τρίχες with θρέξ, θρέξι.

Obs. 1.—Of three aspirates thus placed consecutively the first only is changed, as τέθαφα for θέθαφα; and, when the syllable θι is added in inflection, the last: τύφθητι, γράφθητι, for τύφθηθι, γράφθηθι.

Obs. 2.—Likewise the *spiritus asper* disappears in the first syllable, when X stands in the next: thus not in ὄθεν, ὄθι, ἔθεν, but for ἔχω, ἔχω, and re-appears when X is changed: ἔχω, ἔξω.

§ XXII.

THE MUTES BEFORE Σ.

1. When a p sound comes before σ, the two produce ψ.
Hence ψ may contain the sounds,

πσ,	βσ, or	φσ.
For βλέπω,	τρέξω,	γράφω,
write βλέψω,	τρέψω,	γράψω.

2. When a k sound comes before σ, the two produce ξ.
Hence ξ may contain the sounds,

κσ,	γσ, or	χσ.
For πλέκω,	λέγω,	βρέχω,
write πλέξω,	λέξω,	βρέξω.

3. When a t sound comes before σ, it is thrown away.
Hence,

for άνύτω,	ἐρείδω,	παίτω,
write άνύω,	ἐρείσω,	παίω.

Obs.—The coalition of letters in N. 1, 2, is grounded partly on the ejection of the breathing, as the pronunciation, a comparison with the Latin mode of writing *scrib-o*, *scripsi*, and the old Greek orthography, e.g. *δέκωσι* from *δέχομαι* in the Melian inscription, demonstrate.

§ XXIII.

THE MUTES BEFORE Μ.

1. When a p sound comes before μ, it is changed into μ.
Thus,

for τέτυπμαι,	τέτριβμαι,	γέγραφμαι,
write τέτυμμαι,	τέτριμμαι,	γέγραμμαι.

2. When a k sound comes before a μ, it is changed into γ. Thus,

for πέπλεκμαι,	βέβρεχμαι,
write πέπλεγμαι,	βέβρεγγμαι.

Hence, λέλεγμαι, from λέγω, remains unchanged.

3. When a t sound comes before a μ , it is changed into σ .
Thus,

for ἥνυσμαι,	ἥξειδμαι,	πέπειθμαι,
write ἥνυσμαι,	ἥξεισμαι,	πέπεισμαι.

Obs.—These rules have some exceptions in substantive forms, e. g.
ἀκμή, point, *πότμος*, fate.

§ XXIV.

OF THE LETTER N.

1. N before a ρ sound, and likewise before ψ , takes the shape of μ . Thus,

for λινπάνω,	λανβάνω,	ἐνφύς,	ἐνψυχος,
write λιμπάνω,	λαμβάνω,	ἐμφύς,	ἐμψυχος.

2. N before a k sound, and likewise before ξ , is changed into γ , and pronounced as *ny* in the syllables *ang*, *ung*, *ξc*.
Thus,

for ἔνκειμαι,	φυνγάνω,	τυνχάνω,	πλάνξω,
write ἔγκειμαι,	φυγγάνω,	τυγχάνω,	πλάγξω.

3. N before a t sound remains unaltered: ἐντός, συνδέω, ἐφάνθη.

4. N before another liquid is changed into the same. Thus,

for ἐμμένω,	συνλαμβάνω,	συνράπτω,
write ἐμμένω,	συνλαμβάνω,	συνράπτω.

5. The same pronunciation appears to be proper, where ν stands at the end of a word: thus,

Τὸν πόλεμον καὶ τὴν μάχην φεύγειν,

should probably be pronounced as if written,

Τὸμ πόλεμογ καὶ τὴμ μάχημ φεύγειν.

Obs.—On the old Attic monuments even the writing corresponds with this pronunciation. Thus, in the Potidean inscription, MEM ΦΣΥΧΑΣ, i. e. μέμ (μέν) ψυχάς, and MEM ΠΟΛΙΣ, i. e. μέμ (μέν) πόλις. So also in the most ancient MSS., as ἐμ μέσῳ in the *Codex Alexandrinus* (Valck. ad Phœniss., p. 222). On the other hand, the Elean inscription exhibits N retained, even in the middle of words, before

Π and Μ: ΤΟΙ ΔΙ ΟΛΥΝΠΙΟΙ, for τῶ Διτ' Ὀλυμπίῳ, and ΣΥΝ-ΜΑΧΙΑ, for συμμαχία.

6. Ν before Σ or Ζ is usually thrown away. Thus, not δαίμονσι, συνζυγία, but δαίμοσι, συζυγία.

Obs. 1.—Ν is retained before σ only in a few words, as, Τρένης, ἔλμινς, πέφανσαι. In συν it is ejected only when another consonant after σ follows it, e. g. ζ (i. e. σδ) συζυγία, ξ (στ) in συστρέφω. Otherwise it passes into Σ, συσσεύω, συσσιτία.

Obs. 2.—Ρ at the beginning of a word is doubled, when a short vowel is prefixed: ῥηκτός, ἄρρηκτος; ῥέω, ἔρρεον.

§ XXV.

OF THE LETTER Σ.

1. When σ would stand between two consonants, it is ejected. Thus,

from λελείπσθων,	τετρίσθαι,	λελέγσθωσαν,
come λελείπθων,	τετρίσθαι,	λελέγθωσαν,
that is, λελείφθων,	τετρίφθαι,	λελέχθωσαν.

And so from ἡγγέλσθαι, ἡγγέλθαι, from πέφασσθον, πέφασθον, or πέφασθον.

2. When a single t sound, or ν by itself, is ejected before σ, the vowel remaining suffers no alteration. Thus,

ἐλπιδσι,	κορυσι,	μειζονσι,	δαιμονσι,	give
ἐλπῖσι,	κορυῖσι,	μείζοσι,	δαίμοσι.	

3. *But when a t sound and ν together are ejected before σ, the vowel remaining, if short, is changed into a diphthong (ε into ει and ο into ου), and, if an anceps, is lengthened. The long vowels (η, ω,) are left unchanged. Thus,*

τυφθεντσι	becomes	τυφθεῑσι,	τυψαντσι,	becomes	τύψᾱσι,
σπενδσω	————	σπείσω,	γιγαντσι,	————	γίγᾱσι,
λεοντσι	————	λέουσι,	δεικνунτσι,	————	δείκνῦσι,
τυπτοντσι	————	τύπτουσι.	τυπτωντσι,	————	τύπτωσι.

Obs.—In some instances this alteration takes place when *ν* only has been ejected; thus, ἐνς (Germ. *eins*), εἷς, θαλάνης, μελάνης, τάλᾱς, μέλᾱς.^(R) Thus too in ἐσπενδ-μαι, ἐσπενσμαι, ἔσπεισμαι, from σπένδω, I pour out, where *ν* is dropped, and *δ* is changed into *σ*.

OF SYLLABLES.

§ XXVI.

OF THE ORIGIN AND EXTENT OF SYLLABLES.

1. A syllable is formed of a vowel, single or double, simple or diphthong, pronounced either alone or in connection with consonants.

2. The essence, and as it were the soul of the syllable, is the vowel sound, which, when consonants precede it, breaks out from the compression of the organs, and merges in the same, when consonants follow it.

3. The consonant before the vowel is either single, as in γέ, σέ, τά, &c., or compound. In the latter case there must be (*a.*) a *p* or *k* sound before a *t* sound, (*b.*) a *σ* before a mute, (*c.*) a mute before a liquid, (*d.*) a *σ* before a mute together with a liquid.

<i>a.</i>	πτ,	βδ,	φθ,
	κτ,	..	χθ.
<i>b.</i>	σπ,	σξ,	σφ,
	σκ,	..	σχ,
	στ,	ζ,	σθ, with ψ and ξ: as,

πτέ-ρά, βδε-λυρός, φθό-νος, κτῆ-μα, χθο-νός, σπέ-ος, σέεν-νυμι, σφό-δρα, σκά-φος, σχῆ-μα, στέ-νω, ζω-ή, σθέ-νος, ψι-θυρίζω, ξέ-νος, &c.

c. d.	πλ,	..	πν,	πρ,	|	κλ,	κμ,	κν,	κρ,
	βλ,	..	βν,	βρ,	|	σπλ,			
	φλ,	..	φν,	φρ,	|	γλ,	..	γν,	γρ,
				σφρ,	|	χλ,	..	χν,	χρ,
			τλ,	τμ,	..	τρ,			
						στρ,			
			..	δμ,	δν,	δρ,			
			θλ,	θν,	θρ:	as,			

πλέ-ω, πνό-η, πρα-ύς, βλέ-πω, βρο-τός, φλο-γός, φρά-ζω, σφρα-γίζω, κλαί-ω, κλη-ρός, κμη-τός,* κνί-ζω, κρά-ζω, γλύ-φω, γνῶ-σις, γρά-φω, χλαί-να, χνό-ος, χρῆ-μα, τλη-τός, τμη-μα, τρέ-ω, στρα-τός, ὀμη-τός, ὄνο-φερός, ὄρα-ω, θλί-βω, θνη-τός, θρό-ος. Add the combination, σμ, as in σμικρός, σμύχω, &c., and μν, as in μνήμη, &c.

Obs.—The collocations, of which the places are marked by dots, viz. γδ, σγ, πμ, βμ, βν, φμ, φν, γμ, χμ, τν, δλ, θμ, are not used at the beginning of a word.

§ XXVII.

OF THE COLLOCATION OF SYLLABLES.

1. When several syllables come together, they are either *open*, i. e. without any consonant interposed between their

* The collocation κμ at the beginning of a word belongs to κμήτος and κμέλεθρα. The latter, according to Herodian in the E. M., v. κμέλεθρα, was adduced by *Pamphilus* ἐν ταῖς γλώσσαις, and explained by δοκοί; thus, κμέλεθρον, same as μέλαθρον, from ancient or foreign usage. In Schneider, v. κμέλεθρον, it is called *pamphylian*. Is this not from that *Pamphilus*, who was the scholar of Aristarchus?—Κμήτα is found in Hesychius, T. II, p. 283, explained by πεπονημένα, πεπονημένα, but condemned by the E. M., v. κμέλεθρον, where the collocation κμ at the beginning of a word, and the use of the simple form of πολύκμητος are denied. The κμῶ, κμῆν of the Grammarians are arbitrary assumptions of an obsolete form.

vowels, or connected by consonants, either single, or combined in the modes above described.

2. The consonants, single or combined, belong to the latter syllable, and are, therefore, joined with it in the division of the word. Thus, λα-βόν, πλέ-κω, άνύ-τω, ά-κτή, ά-χθος, ά-στν, ύ-πλα, &c.

3. In the collocation of syllables, other consonants also, *which are never found at the beginning of a word*, although they belong to the classes above enumerated, *stand at the beginning of a syllable*. Thus,

In class *a*, γδ. ὄ-γδοος, ἐρί-γδουπος.—In class *c*, φν, γμ, χμ, τν, δμ, θμ, αἰ-φνίδιος, στενα-γμός, ὄ-χμη, φά-τνη, ἰ-δμεν, ἀξι-θμος.—In class *d*, σπερ, σχν, σχρς, σθλ, σθμ, ὄ-σπερια, ἰ-σχνός, αἰ-σχνός, ἐ-σθλός, ἰ-σθμός. Add ρ after a *k* and *t* sound together, κερ, χερ, in βά-κτρων, ἐ-χθρός (and after a *p* and *t* sound in κató-πτρον).

4. Syllables, however, are sometimes so divided, that the first consonant in the division, belongs to the former syllable. Thus:

a. When the same consonant is doubled :

ππ,	ββ,	φφ,	(i. e. πφ)
κκ,	γγ,	χχ,	(i. e. κχ)
ττ,	δδ,	θθ,	(i. e. τθ)
λλ,	μμ,	νν,	ξξ, σσ, ασ,
πάπ-πος,	κάβ-βαλεν,	ὄπ-φεις,	
κακ-κείω,	καγ-γόνυ,	ὄκ-χος,	
πράτ-τω,	ἀδ-δην,	Ἄτ-θείς,	
ἀλ-λος,	βλέμ-μα,	ἐν-νυμι, ἀρ-ρήν, ταράσ-σω.	

b. When a mute follows the liquid λ, ν, or ρ :

λ,	λπ,	λε,	λφ,	λκ,	λγ,	λχ,	λτ,	λδ,	λθ.														
ν,	νπ,	νε,	νφ,	νκ,	νγ,	νχ,	ντ,	νδ,	νθ.														
ρ,	ρπ,	ρε,	ρφ,	ρκ,	ργ,	ρχ,	ρτ,	ρδ,	ρθ : ασ,														
ἐλ-πίς,	ὄλ-λος,	ἀλ-φίτα,	ἀλ-κή,	ἀλ-γος,	τελ-χῆνες,	ἀλ-τις,	ἐλ-δωρ,	ἐλ-θων.—	Ὀλύμπιος,	ἐν-εολος,	ἐν-φυτος,	ἀνάγκη,	σύν-γονον,	ἀν-χι (which words, according to the laws already delivered for the change of consonants, become Ὀλύμπιος, ἐμειλος, ἐμφυτος, ἀνάγκη, σύγγονον, ἀγγι), ἐν-τός, ἐν-δον, ἐν-θα.—	Ἐρ-πω,	βός-εοςος,	κάρ-φω,	ἔρ-κος,	ἔρ-γον,	ἔρ-χουμαι,	ἀρ-τάω,	ἔρ-δον,	ἀρ-θείς.

c. When σ follows the liquid $\lambda, \nu,$ * or ξ :

$\acute{\alpha}\lambda\sigma\omicron\varsigma, \acute{\pi}\acute{\epsilon}\phi\alpha\nu\text{-}\sigma\alpha\iota, \acute{\alpha}\xi\text{-}\sigma\eta\nu$; or where it follows a mute with a liquid in $\lambda\chi\varsigma, \xi\chi\varsigma, \nu\chi\varsigma$ ($\gamma\chi\acute{\varsigma}$); as, $\acute{\epsilon}\pi\alpha\lambda\text{-}\xi\iota\varsigma, \acute{\eta}\xi\text{-}\xi\alpha\tau\omicron, \sigma\acute{\alpha}\lambda\pi\iota\gamma\text{-}\xi\iota$.

d. When a liquid comes after a liquid in the following collocations:

$\lambda, \lambda\lambda, \lambda\mu, \lambda\nu, \dots$

$\mu, \dots \mu\mu, \dots \dots$

$\nu, \nu\lambda, \nu\mu, \nu\nu, \nu\xi.$

$\xi, \dots \xi\mu, \xi\nu, \xi\xi.$

$\beta\acute{\alpha}\lambda\text{-}\lambda\omega, \acute{\alpha}\lambda\text{-}\mu\alpha, \acute{\pi}\acute{\iota}\lambda\text{-}\nu\alpha\mu\alpha\iota, \beta\lambda\acute{\epsilon}\mu\text{-}\mu\alpha, \sigma\upsilon\nu\text{-}\lambda\alpha\epsilon\acute{\eta}$ ($\sigma\upsilon\lambda\text{-}\lambda\alpha\epsilon\acute{\eta}$),
 $\acute{\epsilon}\nu\text{-}\mu\acute{\epsilon}\nu\omega$ ($\acute{\epsilon}\mu\text{-}\mu\acute{\epsilon}\nu\omega$), $\acute{\epsilon}\nu\text{-}\nu\upsilon\mu\iota, \sigma\upsilon\nu\text{-}\rho\acute{\alpha}\pi\tau\omega$ ($\sigma\upsilon\rho\text{-}\rho\acute{\alpha}\pi\tau\omega$), $\acute{\epsilon}\xi\text{-}\mu\alpha,$
 $\acute{\epsilon}\xi\text{-}\nu\omicron\varsigma, \acute{\alpha}\rho\text{-}\rho\eta\nu.$

e. When a mute stands between liquids in the following collocations:

$p, \mu\pi\rho, \mu\epsilon\rho, \dots$

$k, \dots \dots \dots$

$t, \gamma\tau\rho, \nu\delta\rho, \nu\theta\rho, \text{ and } \xi\theta\rho,$

$\lambda\alpha\mu\text{-}\pi\rho\acute{\omicron}\varsigma, \gamma\alpha\mu\text{-}\epsilon\rho\acute{\omicron}\varsigma, \acute{\kappa}\acute{\epsilon}\nu\text{-}\tau\rho\omicron\nu, \acute{\alpha}\nu\text{-}\delta\rho\acute{\omicron}\varsigma, \acute{\alpha}\nu\text{-}\theta\rho\omega\pi\omicron\varsigma, \acute{\alpha}\rho\text{-}\theta\rho\omicron\nu.$

5. In the ancient inscriptions upon stone, the words were divided merely according to the convenience of space, without regard to syllables and letters; so that, e.g. in the Sigean, even the aspirate is divided from its word, H-EPMOKPATOC . The later Grammarians, observing the manner in which consonants unite themselves with vowels, laid down the following universal rule:—All consonants, which can be pronounced together, belong to the vowel which they precede, and compose with it one syllable; but those which cannot be pronounced together, are distributed between the syllables, according to the division required by the pronunciation; hence $\acute{\omicron}\text{-}\gamma\delta\omicron\omicron\varsigma, \acute{\iota}\text{-}\delta\mu\epsilon\nu, \beta\acute{\alpha}\text{-}\kappa\tau\rho\omicron\nu$, but instead of $\acute{\alpha}\text{-}\lambda\lambda\omicron\varsigma, \tau\acute{\epsilon}\text{-}\rho\pi\omega, \gamma\alpha\text{-}\mu\epsilon\rho\omicron\varsigma$,— $\acute{\alpha}\lambda\text{-}\lambda\omicron\varsigma, \tau\acute{\epsilon}\rho\text{-}\pi\omega, \gamma\alpha\mu\text{-}\epsilon\rho\omicron\varsigma.$ ^(R)

§ XXVIII.

OF THE MEASUREMENT OF SYLLABLES.

1. In the measurement of a syllable regard is had to its

* In the few forms in which ν is retained before σ .

vowel and to the following consonant or consonants. Thus, in ἐ-χθρός, in the measurement of the syllable -χθρός, only the ο and the ς are regarded: the initial letters χθρ affect the preceding syllable ε-: in the measurement, of χθον in χθονός, only ο and ν.

Obs.—The nature of syllables in respect of *length* or *shortness*, is called their *quantity* (ποσότης, *quantitas*).

2. A syllable is short, when its vowel is *single* or *short* (ε, ο, ᾱ ῖ, ῥ,) and has a single consonant, or no consonant, following it: ἐλίπον, ὄθεν, ὀ, πολὺφᾶτος.

3. A syllable is long *by nature*, when its vowel is *double*, i.e. either a *long* vowel (η, ω, ᾱ, ῖ, ῥ,) or a diphthong: ποῖαν ἦ ταυταν ἦ κειναν στειχω.

4. It is long *by position*, when it has a short vowel, but followed by more than one consonant: σάλπιγγς, ὄχθος, ἐχθρός. *Thus a syllable acquires length always by means of something double or two-fold.*

Obs.—The cases, in which two consonants (*a mute and liquid*,) do not produce *position*, belong rather to the constitution of *verse* than of *speech*. They vary according to age and dialect, and, for this reason, appertain to the *usage of the Poets in respect of quantity and language*.

§ XXIX.

OF THE SHORTENING OF LONG SYLLABLES.

1. If a long syllable be to be shortened, it must have been short originally, so that its double or long vowel is re-changed into the single or short.

2. Thus, in the case of a long vowel, or doubled consonant, ἤθειλον, ἴκον, βᾶλλον, ὀπότε, become ἔθειλον, ἴκον, βᾶλλον, ὀπότε.

3. If η has arisen out of α , then, in the process of abbreviation, α re-appears:

$\eta\delta$, $\mu\eta\theta$, $\sigma\tau\eta$, $\beta\eta$, $\phi\eta$, become
 $\alpha\delta$, $\mu\alpha\theta$, $\sigma\tau\alpha$, $\beta\alpha$, $\phi\alpha$.

4. When, in other cases, abbreviation is possible, then of the double letters *the last*—but of ζ (i. e. $\sigma\delta$), $\epsilon\iota$ before a mute, and $\epsilon\upsilon$, the *first*—is thrown away.

The syllables marked with a stroke in

$\pi\bar{\nu}\epsilon\bar{\iota}\omega$, $\tau\bar{\epsilon}\bar{\iota}\nu$, $\pi\bar{\nu}\bar{\omicron}\bar{\iota}\eta$, $\acute{\alpha}\bar{\kappa}\bar{\omicron}\bar{\upsilon}$, $\acute{\alpha}\bar{\iota}\bar{\rho}$, $\kappa\epsilon\bar{\rho}\delta\bar{\alpha}\bar{\iota}\nu$, $\tau\bar{\epsilon}\bar{\mu}\bar{\nu}$, $\tau\bar{\upsilon}\bar{\pi}\bar{\tau}$, becomes shortened,
 $\pi\nu\epsilon\omega$, $\tau\epsilon\nu$, $\pi\nu\omicron\eta$, $\acute{\alpha}\kappa\omicron$, $\acute{\alpha}\rho$, $\kappa\epsilon\rho\delta\acute{\alpha}\nu$, $\tau\epsilon\mu$, $\tau\acute{\upsilon}\pi$. But

$\lambda\acute{\epsilon}\bar{\iota}\pi$, $\sigma\tau\acute{\epsilon}\bar{\iota}\chi$, $\pi\acute{\epsilon}\bar{\iota}\theta$, $\pi\acute{\upsilon}\theta$, $\phi\acute{\epsilon}\bar{\upsilon}\gamma$, $\phi\acute{\rho}\bar{\alpha}\zeta$, become shortened,
 $\lambda\iota\pi$, $\sigma\tau\iota\chi$, $\pi\iota\theta$, $\pi\upsilon\theta$, $\phi\upsilon\gamma$, $\phi\acute{\rho}\alpha\delta$.

OF WORDS.

§ XXX.

OF THE ORIGIN AND EXTENT OF WORDS.

1. When a syllable is used for the expression of a thought, or when several syllables are combined for this purpose, a *word* is formed. A word is,

a. Monosyllabic: $\acute{\iota}\varsigma$, strength, $\kappa\alpha\acute{\iota}$, and, $\delta\acute{\eta}\rho$, beast, $\pi\omicron\upsilon\tilde{\varsigma}$, foot.

b. Dissyllabic, through inflection or derivation from one of the former: $\delta\eta\rho\acute{\omicron}\varsigma$, $\pi\omicron\sigma\acute{\iota}\nu$, $\pi\acute{\omicron}\delta\alpha\varsigma$, by *inflection*; $\acute{\iota}\sigma\chi\acute{\upsilon}\varsigma$, strength, $\delta\acute{\eta}\rho\alpha$, chase, by *derivation* (*παραγωγή*).

c. Polysyllabic, through the same means: $\acute{\iota}\sigma\chi\rho\acute{\omicron}\varsigma$, strong, $\acute{\iota}\sigma\chi\rho\epsilon\upsilon\tilde{\theta}\sigma\alpha\iota$, to make one's self strong, $\acute{\iota}\sigma\chi\rho\acute{\epsilon}\zeta\epsilon\sigma\theta\alpha\iota$, to display strength, &c.

2. Since, in expression, several thoughts are often blended into one, the same thing happens to words as the signs of thought, and hence arise *compound words*. $\Delta\rho\acute{\omicron}\mu\omicron\varsigma$, a running,

and *σύν*, together, give for *running together*, *συνδρομή*. *Νόμος*, law, and *Δέσθαι*, to give (to ordain), produce *νομοθέτης*, a lawgiver, &c.

Obs.—How language proceeds in the derivation of words from one another, and in their combination, will be shown hereafter in a separate section.

§ XXXI.

OF THE ROOTS OF WORDS.

1. Since no thought stands independently, but always in some sort of relation, or, according to the phrase of grammar, always in some *case*, in some *person*, and the like, hence to the original basis of the word, letters and syllables are added, in order to represent these *cases*, *persons*, &c.

2. Thus the word is subject to certain alterations, and its *root* is that part which lies as the basis of these alterations. E. g. we find *Δηρός*, *Δηρσί*, *Δήρες*, *Δηρί*, &c. At the bottom of all these forms lies *Δηρ*, which is, therefore, *the root* of the word.

Obs. 1.—The syllables which remain, after taking away the mutable portion of the word, are called the *radical syllables*, the others may be called the *formal syllables*, i. e. those which are used for the alterations of the word, and the production of the necessary forms.

Obs. 2.—Thus from *ἐλπίδος*, *ἐλπίδα*, *ἐλπιδων*, we extract *ἐλπιδ* as *the root*. Since, then, we find *ἐλπίζ*, *ἐλπίζι*, we must conclude that the *δ* has been expelled by *σ*, and that these forms were once *ἐλπιδός*, *ἐλπιδσι*.

Obs. 3.—Even from this, it is apparent that the root of a word is scarcely ever found pure, but must be almost always separated from some appended letters or syllables. It is not, therefore, to be treated as something existing independently, nor should forms, such as *ἐλπιδ*, *λεπιπ*, be considered as *integral*, but we should accustom ourselves to extract, from the different shapes of a word,

that part which is common to all, as the root, and steadily to contemplate it in this light, provided that, at the same time, the *mutable* part, in all its peculiarities, and under all the laws of its combination and its changes—i. e. *the formal part of grammar*—be thoroughly conceived and understood.

§ XXXII.

OF MULTIFARIOUS ROOTS.

1. We must often assume a double root. We find, for example, *χερός*, *χέραι*, and likewise *χειρῖ*, *χειρῶας*; hence the roots are *χερ* and *χειρ*.—In the same way, when we compare the forms *νήος*, *φαίνων*, *ἀκούων*, *κερδαίνων*, with *νέεσσι*, *φανεῖν*, *ἀκοεῖν*, *κερδανεῖν*, we thus discover double roots, *νη* and *νε*, *φαιν* and *φαν*, *ἀκου* and *ἀκο*, *κερδαιν* and *κερδαν*.

2. When two roots are thus apparent, we may call, for the sake of distinction, that of which the final syllable is long, the *long root*, and the other, the *short root*, thus *φαιν*, *ἀκου*, *κερδαιν*, are *long*, *φαν*, *ἀκο*, *κερδαν*, are *short*.

3. As the short *syllables*, so also the short *roots* are the original, and the long have been formed out of them by the addition or elongation of vowels, and by the insertion of consonants, e. g. from *χερ* (whence the old nominative, * *χέρης*), the hand, comes *χειρ* by the extension of *ε*; from *τεμ* comes *τεμν* by the insertion of *ν*, and so on.

§ XXXIII.

OF THE CHANGE OF LONG ROOTS INTO SHORT.

A long root may be changed into a short one when the final syllable is capable of abbreviation, and, according to § XXIX,

* Timocreon in Hephæstion, p. 4, Gaisf., where we should probably read τῶ συμμολευέειν χέρης ἄπο, νοῦς δὲ πάρα.

Ἐρμει, ἀγγελλ, πλω, βασιλη, ἀειρ, λειπ, become
Ἐρμει, ἀγγελ, πλο, βασιλε, ἀερ, λιπ.

§ XXXIV.

OF THE TERMINATION OF WORDS.

1. The syllables, which, for the expression of an idea, are combined in the *roots* of words, sometimes through accidental circumstances remain unaltered, but generally undergo, in order to assume the shape of perfect words, manifold changes in the termination, according to their ending in a vowel, a mute, or a liquid.

2. Those roots, which end in a short vowel, double it in feminine words, τιμα, τιμή, honour, ἀρετα, * ἀρετή, virtue, ἦχο, ηχώ, sound. In masculine words they assume a σ, νεανια, νεανίας, a youth, προφητα, προφήτης, a prophet; ες is weakened into ες, thus βασιλε, βασιλες, βασιλεύς, a king, ἱερε, ἱερες, ἱερεύς, a priest.

3. Those, which end in a mute, lose it in the denomination of neuters, σώματ, μέλιτ, become τὸ σῶμα, body, τὸ μέλι, honey.

Obs. 1.—The reason is, because every mute attaches itself to the syllable following (§ xxvii, 2); hence it is unsupported, and must be thrown away when nothing follows it.

Obs. 2.—Some of this sort take ς into the root, before which τ is equally ejected, ἡματ, ἡματς, τὸ ἡμας, day, ὄνειατ, τὸ ὄνειαρ, benefit, τὰ ὄνειατα, refreshments.—If we compare γρα, the root of γραῦς, with the Germ. *grau*, originally *grav*, Lat. *gravis*, it will appear that the *v* sound once belonged to the root.

4. But, in the denomination of masculines or feminines, a root so ending assumes σ, before which the *t* sounds are

* As perceived e. g. in the Homeric οὐκ ἀρετῆ κακὰ ἔργα, i. e. ἀρεταί, Od., 9, 329. ⁽¹⁶⁾

ejected, the *p* and *k* sounds coalesce with it into ψ , ξ (§ XXII), ἔρωτ, ἔρωτς, ὁ ἔρωτς, love, ἐλπιδ, ἐλπιδς, ἡ ἐλπίς, hope, κορυθ, κορυθς, ἡ κόρυς, helmet, λαιλαπ, λαιλαπς, ἡ λαίλαψ, tempest, πτερυγ, πτερυγς, ἡ πτέρυξ, wing.

5. When the root ends in *ρ* or *ν*, it doubles the vowel before either of these letters, if short, except in most *neuters*, ῥητορ, ὁ ῥήτωρ, orator, δαίμων, ὁ δαίμων, divinity, φρεν, ἡ φρενήν, mind, but ἀλκαρς, τὸ ἀλκᾶρ, defence, yet πυρς, τὸ πῦρ, fire, gen. πῦρός.

Obs.—N after *ι* is generally suppressed by *σ*: θιν, ἡ θίν, shore, also ἡ θίς (θινς).

6. In the *formal* syllables (§ XXXI. 2, obs. 1), σιν, φιν, εν, in the particles κέν, νύν, and in θεν also with the poets for the sake of the verse, the *ν* is thrown away before a following consonant, except when a break in the sense, marked by a point or pause, occurs: φρεσίν ἀγαθαῖς and φρεσὶ κακαῖς, εἶπεν αὐτοῖς and εἶπε τούτοις, νόσφιν ἑταίρων and νόσφι φίλων, ἄλλοθε δ' ἄλλος and ἄλλοθεν ἄλλος. This inconstant letter was called the *ν παραγωγικόν* or ἐφελευστικόν, because it was the general opinion, that it did not properly belong to the syllables, at the end of which it is found, but was placed there in order to draw together (ἐφελεύειν, παράγειν,) the vowels of two words, and so to connect the words. ⁽¹³⁾

Obs. 1.—This *ν* is not found in the demonstrative termination *σί* or *ί* of the pronouns: οὗτοσί, not οὗτοσίν, this here, οὗτωσί, τοδί, αὐτήϊ, &c., nor in ἐσσί, thou art, although in ἐστίν, he is, εἰσίν, they are, nor in the lengthened forms, οὐχί, ναίχι.

Obs. 2.—Οὕτως loses its final consonant, in like manner, before consonants, οὕτως ἔλεγεν and οὕτω λέγει, but λέγει οὕτως before the greater stops. Thus too, ἐξ: ἐξ ἐμοῦ, and ἐκ σοῦ, but after its case, ἐμοῦ ἐξ. In ἄχρισ and μέχρισ the practice varies, even before vowels: μέχρισ ἔλθῃ, ἄχρισ οὔ, and ἄχρι οὔ.

Obs. 3.—Μή, not, before ἔτι, still, and οὐ, not, before every vowel, assume a *κ*: μη-κ-έτι, always as one word, μηκέτι, no longer, οὐκέτι or οὐκ ἔτι, οὐκ ἐμοί ἀλλά σοι, οὐ σοὶ ἀλλ' ἐμοί. Not at the end of a sentence: ἐμοὶ μὲν, σοὶ δ' οὔ. ^(R)

§ XXXV.

OF THE CHANGES ON WORDS THROUGH THE COLLISION OF VOWELS.

1. When *open syllables* (§ XXVII. 1,) collide,—whether in the middle of words, through the ejection of breathings and consonants, which stood between the vowels, or at the end and beginning of words in their collocation,—the separate vowels are reduced to one sound, and that in various modes.

2. When two open sounds are thus combined in the *middle of a word*, it is called *contraction* (*συναίξεις*, *contractio*), e.g. *ᾠοιδή, ᾠδῆ; χερσόςος, χερσουῶς*.

3. When of two words which stand *open* together, the open vowels are reduced to one sound, and thus the words are more closely connected, this is called *synalæphe* (*συναλοιφή*). It embraces three kinds :

a. Crasis (*κράσις*), when both vowels are *mixed* (*κεράννονται*,) in one sound; e.g. *τοὶ ἄν* in *τᾶν*, *τὸ ἐμόν* in *τοῦμόν*, &c. The coalition is marked by a sign similar to the soft breathing (*coronis*,) over the new syllable thus produced: *τὰ ἐμά, τὰμά; τὸ ὄνομα, τοῦνομα*; which sign, however, may be omitted, where it would conflict with the rough breathing; *ἄ ἐγά, ἀγά; ὀ ἐμός, οὔμός; ὀ ἀνήρ, ἀνήρ*.

Obs.—Crisis produces always a *long* sound, and causes the *aspiration* of a mute, which stands before an aspirated vowel: *τοῦ ὕδατος, θοῦδατος; τὸ ἰμάτιον, θοίματιον*.

b. Elision (*ἐκθλιψίς*), when the first vowel is entirely suppressed. Its sign is the *coronis* in place of the ejected sound, *βούλομαι ἐγά, βούλομ' ἐγά; ἦν δὲ οὔτος, ἦν δ' οὔτος*,—called the *apostrophe*.

Obs. 1.—Here also an aspirated vowel affects a preceding mute: *ἔθηκε ὄτος, ἔθηχ' οὔτος; νύκτα ὄλην (νύκτ' ὄλην, νύκθ' ὄλην), νύχθ' ὄλην*.

Obs. 2.—The *middle* mutes, β, γ, δ, resist aspiration: thus, δέ and γέ are not altered on account of a following aspirate; ἐγὼ δ' ὄρῳ, ἔγωγ' ὄρῳ. They had the power of *suppressing* the aspirate following them; hence it comes, that in the Potidean inscription, l. 7, we find EXΘPON Δ OI MEN, i. e. ἐχθρῶν δ' οἱ μὲν; whereas, out of connection with δέ, the rough breathing in HOIΔE, i. e. οἴδε, keeps its place, and that, with the Æolians, even the digamma was suppressed after δέ. When ϑ' and χ' are found, they come from τέ and κέ, which aspiration affects also οὐκ: οὐχ ἀνδάνει, but not ἐκ, since this before a vowel retains ξ, ἐξ ἀλόξ.

c. *Aphæresis*, when the second vowel is taken away (ἀφαιρέϊται). This also is marked by the apostrophe in the place of the banished vowel: βούλομαι ἐγώ, βούλομαι γώ, and is often found instead of elision.

§ XXXVI.

OF CONTRACTION.

1. The contraction (*συναίρεσις, contractio*,) is *proper*, when two open sounds coalesce into one, which contains both, e. g. τείχεϊ, τείχει; γήραϊ, γήρα (γήραι); ἠχοῖ, ἠχοῖ; and so δέελος, δῆλος; χῆϊος, χῆος.

2. It is *improper*, when one of the combined vowels overpowers the sound of the other, in which case it often changes its own sound and quantity. In φιλέειν, φιλεῖν, διπλόοι, διπλοῖ, the letters ε, ο, are suppressed by the more powerful tones of ει, οι, without an alteration of tone in the latter. The same thing happens to α, ε, ο, in πόλεας, πόλεις; τιμάειν, τιμᾶν; εὔνοον, εὔνου; yet so that in consequence of the ejection of these sounds the remaining ε is extended into ει, ο into ου, and the α is doubled, τιμάειν, τιμᾶν.^(R) A like duplication occurs in the case of ο after the ejection of α in τιμάοιμι, τιμᾶμι.

Obs. 1.—It is of importance, with respect to the formation of words, clearly to understand this difference between proper and improper contraction, and to distinguish from both the ejection of vowels.

The one difference is as certain as the other ; since in the *ει* of *πέλεις*, from *πέλας*, how could the *α* be included as well as the *ε* and *ι*, or a double *ο* in *ου*? or in 'Απόλλω, what becomes of the *α* of 'Απόλλωα, if it be not ejected?

Obs. 2.—Contractions differ not only among themselves, but likewise according to the *dialects*. Thus, *Μουσάων* becomes in the common dialect, *Μουσῶν*; in Homeric, *Μουσέων*; in the Doric, *Μουσᾶν*; *ἐφίλων* in the common, *ἐφίλουν*; Dor. *ἐφίλευν*.

3. If a short vowel, *ᾶ*, *ε*, *ο*, come after a long, especially *η*, *ω*, it is frequently ejected without causing any change in the preceding long, *ἦρα*, *ἦρα*; 'Απόλλωα ('Απόλλωα), 'Απόλλω; *λαγῶ*, *λαγῶ*; *νεανίαε*, *νεανία*.

§ XXXVII.

I. TABLE OF CONTRACTIONS USUAL IN THE COMMON DIALECT.

	A	E H	O Ω	I Υ
A	αα $\bar{\alpha}$ ααι α	αε $\bar{\alpha}$, αει α αη α, αη α	αο ω, αοι φ αου ω, αω ω	ᾶι αι, $\bar{\alpha}$ ι α ᾶυ ᾶυ, $\bar{\alpha}$ υ ᾶυ
E	εα η $\bar{\alpha}$ εαι η ει εας εις	εε η ει, εει ει εες ης εις εη η, εη η	εο ου, εοι οι εου ου εω ω, εφ φ	εῖ ει εῦ ευ
O	οα ου ω α οαι αι	οε ου οει ου οι οη ω η οη φ οι	οο ου οοι οι οου ου οω ω, οφ φ	οῖ οι
H	ηαι η	ηε η ηει η		ηῖ η ηῦ ηυ
Ω	ωα ω		ωο ω	ωῖ φ
I	ιας ῖς	ιες ῖς		ιι ῖ
Υ	υας ῦς	υες ῦς		

2. From this table it appears generally,

- a. That in the collision of A and E sounds, the vowel which precedes the other, remains predominant in the contracted syllable, although its shape may be modified e. g. λείπεται, λείπη or λείπει; τίμαῖε, τίμαῖ; πόλεας, πόλεις; except in εα, which, in the first two declensions, is contracted into α; ὀστέα, ὀστᾶ; βορρέας, βορρᾶς.
- b. That, where an O sound appears, it maintains itself, in contraction, against all A and E sounds, νόε, νοῦ; ὀστέον, ὀστοῦν; βόας, βούς; τιμάοιμι, τιμᾶμι; φιλέουσι, φιλοῦσι; except that, in adjectives, οη becomes η; ἀπλόη, ἀπλῆ, and οα sometimes α; ἀπλόα, ἀπλᾶ; also ἀπλόαι, ἀπλαῖ.

§ XXXVIII.

OF CRASIS.

1. Crasis, like synæresis, is *proper*, when the two open sounds are by it combined into one, e. g. τὰ ἀγαθά, τὰγαθά (where $\tilde{a} \tilde{a} = \bar{a}$), or τὸ ὕδωρ, δοῦδωρ, τὸ ἰμάτιον, δοίμάτιον; it is *improper*, when one of the colliding vowels overpowers the other. The remaining vowel, in this case, either changes its sound by elongation, as τὰ ἑμά, τᾶμά, and extension, as τὸ ὄνομα, τοῦνομα, or the prevailing sound continues unaltered; καὶ εὐθύς, κεύθύς; καὶ οὐ, κοῦ.

2. Crasis, in *prose*, is confined to very few examples; but in the poets it has ampler limits, though it varies according to the different kinds and ages of their poetry, and may therefore, with reference to them, be better discussed under the dialects.

3. Crasis, in *prose*, is most usually found with forms of the article ὁ, ἡ, τὸ, especially those which have a short vowel, and it unites αα into \bar{a} : τὰ ἀγαθά, τὰγαθά; τὰ ἀναγκαῖα, τὰναγκαῖα; τὰ αὐτὰ, ταυτά: αε into \bar{a} ; τὰ ἐκεῖ, τὰκεῖ; τὰ ἐναντία, τὰναντία: οα into α; ὁ ἀνὴρ, ἀνήρ; so ἄνθρωπος, ἀδελφός; τὸ αὐτὸ, ταυτό: οε into ου; τὸ ἕμὸν, τοῦμὸν; τὸ ἐναντίον, τοῦναντίον; τὸ ἔμπαλιν, τοῦμπαλιν; τὸ ἔσχατον, τοῦσχατον; an exception is found in ὁ ἕτερος, ἄτερος, since this word maintains its old form, ἄτερος, in crasis: Δάτερου,

Ἰάτερρα, &c.; oo into ou; τὸ ὄνομα, τοῦνομα; τὸ ὀπίσω, τοῦπίσω.

4. A diphthong or long vowel with a short: thus, αι in the conjunction καὶ with α, κἀγαθός, κἀδικός, κἄν; with ε, καὶ ἐγὼ, κἄγῳ; κἀκείθεν, κἄνταυθα; before ει, κἄτα for καὶ εἶτα; before ου, κοῦδέν, κοῦ; η before α in ἐπειδὴ ἄν ἐπειδάν; οι before α in μέντοι ἄν, μέντ᾿άν, ἀδελφοί for οἱ ἀδελφοί in the Sigean inscription; ου before α and αυ, τοῦγάλαματος,* τᾶνθρώπου,† ταῦτομάτου;‡ before ε, in τοῦμοῦ; || ω before α and οι; before α, in ὦγαθέ for ὦ ἀγαθέ; before οι, in ἐγῶμαι for ἐγὼ οἶμαι.¶

Obs. 1.—This list shows that here, besides proper and improper crasis, also *ecthlypsis*, e. g. κοῦδέν, κοῦ, ταῦτομάτου, τᾶνθρώπου, and *aphæresis* in τοῦμοῦ for τοῦ ἐμοῦ, ὦγαθέ for ὦ ἀγαθέ are included. The mixture of crasis and *ecthlypsis* is seen likewise in τοῦμόν and τᾶμά, for τὸ ἐμόν and τὰ ἐμά, since in both instances the vowel ε is ejected, and the remaining vowels, ο, ᾶ, are lengthened into ου, ᾶ. Even a mixture of crasis and *aphæresis* is observable in ἐγῶμαι, where the ὦ of the former word is extended, ᾶ, and the ο of the latter οἶμαι is taken away. Nor is it less clear that there is no essential difference between *synæresis* and *synalæphe*, since in both the same appearances of the combination, extension, and ejection of colliding open sounds display themselves.

Obs. 2.—After the example of several inscriptions, e. g. the Sigean, which has ΚΑΤΩ, ΚΑΠΙΣΤΑΤΟΝ, for καὶ ἐγὼ, καὶ ἐπίστατον, and ΗΑΔΕΛΦΟΙ for οἱ ἀδελφοί, but ΗΑΙΣΟΠΙΟΣ, i. e. ἄσωπος for ὁ Ἀῖσωπος, recent critics, especially Dawes** and Porson, have revived

* ΠΡΟΣ ΤΟΓΑΛΜΑΤΟΣ according to the old Attic orthography in the inscription from the Pandrosium, l. 75, in *Walpole*, p. 585.

† Demosthen., p. 450, B. *Wolf*.

‡ Thucyd., II, 77; but there two of Bekker's MSS. give τοῦ αὐτομάτου.

|| Isocrates, p. 838. *Ed. Wolf*.

¶ Plato *Euthyphr.*, p. 2, B.

** *Dawes Miscell. Crit.*, p. 123. "Ex scriptura ista . . . discant velim futuri scriptorum *Atticorum*" (why this expression? Is the inscription *Attic*?) "editores κἀγὼ κἄπειτα &c. repræsentare."

The practice of omitting in crasis a single iota, when it stands in the *former* word, *καὶ ἀγαθόν, κάγαθόν, καὶ ἐγώ, κάγώ*, so that here also crasis and ecthipsis are blended, and of writing it when found in the *latter*, *ἐγὼ οἶμαι, ἐγῶμαι*; of course also when it is in both words, *καὶ εἶτα, κᾶτα*. Yet there are reasons of doubt as to the soundness of this rule. To the Sigean inscription some others are opposed, e. g. the Elean, at least its equal in antiquity, which combines *τῶ ἐνταῦθα*, by crasis, *TOINTAT*, i. e. *τῶνταν*.^(R) Likewise the modern Greeks in the crasis of *καὶ*, write *ι* alone and allow *α* to disappear, e. g. *καὶ ἄνθη, κιάνη*, to show that the iota continues to be sounded. Lastly, there is no natural ground for the ecthipsis, since the supposition, that, e. g. in *KAI EΓΩ*, *AE*, could not be blended by crasis, unless *ι* were previously ejected, depends upon an inaccurate view of the crasis, which in this instance is evidently *improper*, not combining *AE*, above shown to be impossible, but expunging *E*, and extending *A*.

Obs. 3.—The use of crasis in prose is extremely fluctuating, so that there is scarcely an instance in which it is constant (except perhaps *μέντ᾿ ἄν* and *ἐπειδ᾿ ἄν*, for *ἐπειδὴ ἄν*, in the latter of which words even the mark of crasis has gone out of use as unnecessary). Hence there is a variation in the case of *οε* in the verbs compounded with *πρό*, *πρόεχων* and *προῦχων*, *προεχώρησε* and *προῦχώρησε*, *προεθυμοῦντο* and *προῦθυμοῦντο* in Thucydides.*

§ XXXIX.

OF ELISION AND APOSTROPHE.

1. Elision unites two *open* words, by taking away the final syllable of the first. Thus, *ἀλλὰ οὐκ, ἀλλ' οὐκ*.

2. The preceding and elided vowel is in prose always a short vowel: *α, ε, ο, ι*,† not *υ*. Thus,

* *Poppo de elocutione Thucyd., Part I of his edit., p. 216.*

† *Poppo, p. 418, &c.*

α, in the prepositions ἀνά, διά, κατά, μετά, παρά; the particles and adverbs ἀλλά, ἄρα, ἅμα, εἴτα, ἔπειτα, μάλα, μάλιστα, ἴνα; in the case-termination ᾶ, as, ταῦτα, τοιαῦτα, πάντα, ἄλλα, τίνα; and in the verbal-forms in ᾶ, as, ἡγούμεθα, οἶσθα, &c., e.g. κατ' αὐτόν, καθ' ἡσυχίαν, ἀλλ' ὡς, μάλιστα' ἄν, ἡγούμεθ' ἄν.

ε, in the particles τέ, γέ, δέ, and the words compounded of them, ὅστε, ὅδε, οὔτε, ἔγωγε, &c.

ο, in the prepositions ἀπο, ὑπό, not in πρό, in τοῦτο, αὐτό, and verbal-forms, as, ἀπ' ἐμοῦ, τοῦτ' εἶναι,* ἀγωνίσαιτ' ἄν.†

ι, in the prepositions ἀντί, ἀμφί, ἐπί, not in περί, in ἔτι, οὐκέτι, φημί, ἐστί, e.g. ἐπ' οἴκου, οὐκ ἔτ' ἔσται, φήμ' ἐγώ, ἐσθ' ὅτε.

3. Elision, by the suppression of vowels, evidently hurts in some degree distinctness of expression. Hence, it is generally avoided in prose, so that even the slenderest sounds remain open: e.g. in Attic inscriptions;‡ εἶπε ἀποδοῦναι, τῶν τε ὄντων, δὲ ἀπό, δὲ ἄρχοντες, ἐπὶ ἄρχοντος, ἐπὶ ἀρχοντων, and suffer apostrophe only then, when constant use or the nature of the expression preclude all obscurity: e.g. in prepositions before the relative ὅς; ἐφ' ἧ, ἀνθ' ὧν,|| and in the case of the particle ἄν, in τάχ' ἄν, πλεῖστ' ἄν, ἐλύοντ' ἄν, ἀγωνίσαιτ' ἄν, &c. in Thucydides.¶

Obs.—The discussion of apocope, aphæresis, and synizesis, is referred to the head of dialects and poetical usage. Copies of some of the oldest Greek inscriptions, to which frequent allusion has been made, will now be given, at once for the sake of exercise in the rudiments of Greek writing and language, and for the farther elucidation of what has been already stated.

* Thuc., I, 84.

† Comp. Poppo, *ut sup.* p. 218.

‡ Boeckh appendix to the public Economy of Athens (*in the original*).

|| Ibid, XIII, XI. Yet it stands there ANTON, i. e. ἀντ' ὧν, without aspiration of the τ.

¶ Poppo, *ut sup.*

§ XL.

THE INSCRIPTIONS OF MELOS AND ELIS.

1. The inscription of Melos (§ XII. 7,) consists of a distich, written longitudinally in the flutings of a marble column. It stands thus upon the marble : ^(R)

ΠΑΙ ΔΙΟΜΕΚΠΗΑΝΤΟΪ ΔΕΚΜΑΣ ΤΟΔ
 ΑΜΕΝΠΗΕΜΑΤΑΓΜΑ
 ΜΟΪ ΓΑΡ ΕΠΕΥΚΗΟΜΕΝΟΜΤΟΥΤ
 ΕΤΕΛΕΜΜΕ ΔΟΡΗΟΝ

That is,

ΠΑΙ ΔΙΟΣ ΕΚΠΗΑΝΤΟΙ ΔΕΚΣΑΙ ΤΟΔ ΑΜΕΝ-
 ΠΗΣ ΑΓΑΛΜΑ
 ΣΟΙ ΓΑΡ ΕΠΕΥΚΗΟΜΕΝΟΣ ΤΟΥΤ ΕΤΕΛΕΣΣΕ
 ΤΡΟΠΗΟΝ

Or, according to our orthography,

Παῖ Διὸς Ἐκφάντῳ δέξαι τὸδ ἄμεμφες* ἀγαλμα
 Σοὶ γὰρ ἐπευχόμενος τοῦτ', ἐτέλεσσε τρόφον.^(R)

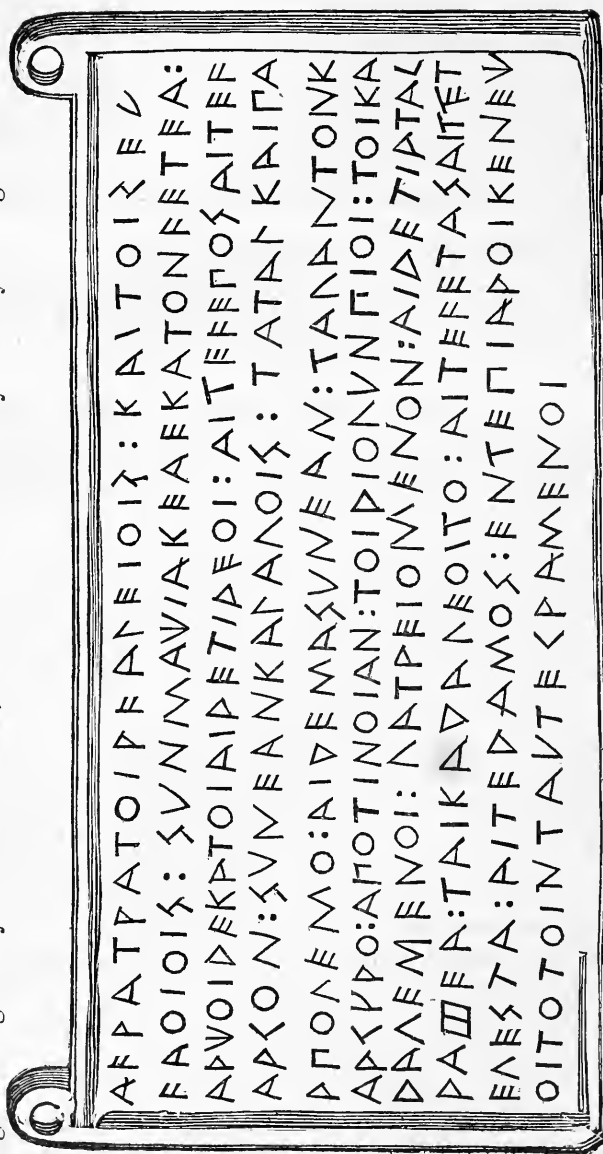
“Son of Jove, from Ecphantus receive this faultless image ;
 For, having vowed such a one to thee, he has finished (*the likeness of*) thy nurse.”^(R)

Obs.—In spite of some trifling damages of the marble, the whole inscription is certainly ascertained, except the first letter of τρόφον, which has been almost lost by a fracture of the stone. ECPHANTUS appears to have vowed to Bacchus (Παῖς Διός,) the image of his nurse (τρόφος),—perhaps Leucothea. Now, in compliance with his vow (ἐπευχόμενος τοῦτο), he has had it completed (ἐτέλεσσε), and consecrated, upon this pillar, to the god in his temple. The pillar is of small dimensions, scarcely half a span in diameter, and about 5 feet long.^(R) The image itself, therefore, must have been of no great size. Construe, Ἐκφάντῳ δέξαι τὸδ ἀγαλμα, i. e. from Ecphantus, as ὡς ἄρα φωνήσας οἱ ἐδέξατο χάλκεον ἔγχος. Hom. Od., o. 282, π. 40.†

* Properly ἄμεμφες, as in the following ὀλυμπίῳ. Comp. § XXIIV, 5, *obs.*

† This inscription has lately been examined by Welcker, *Epigrammatum Græcorum Spicilegium*, II, Bonn, 1822.

2. The inscription of Elis was dug up within the boundaries of that province, in the year 1813, brought to England by Sir William Gell, and obtained from him by Mr. Payne Knight.* It runs thus:



* Who had it engraved in a *fac-simile*, with a transcript into the common text. It has been recently examined by

That is,

Α ΦΡΑΤΡΑ ΤΟΙΡ ΦΑΛΕΙΟΣ : ΚΑΙ ΤΟΙΣ ΕΥ
 ΦΑΟΙΟΙΣ : ΣΥΝΜΑΧΙΑ ΚΕΑ ΕΚΑΤΟΝ ΦΕΤΕΑ
 ΑΡΧΟΙ ΔΕ ΚΑ ΤΟΙ: ΑΙ ΔΕ ΤΙ ΔΕΟΙ: ΑΙΤΕ ΦΕΠΟΣ
 ΑΙΤΕΦ

ΑΡΓΟΝ : ΣΥΝΕΑΝ ΚΑΛΑΛΟΙΣ : ΤΑΤΑΔ ΚΑΙ ΠΑ
 ΡΠΟΛΕΜΟ : ΑΙ ΔΕ ΜΑ ΣΥΝΕΑΝ ΤΑΛΑΝΤΟΝ Κ
 ΑΡΓΥΡΟ : ΑΠΟΤΙΝΟΙΑΝ : ΤΟΙ ΔΙ ΟΛΥΝΠΙΟΙ :
 ΤΟΙ ΚΑ

ΔΑΔΕΜΕΝΟΙ: ΛΑΤΡΕΙΟΜΕΝΟΝ: ΑΙ ΔΕ ΤΙΡ ΤΑ Γ
 ΡΑΦΕΑ: ΤΑΙ ΚΑ ΔΑΔΕΟΙΤΟ: ΑΙΤΕ ΦΕΤΑΣ ΑΙΤΕ Τ
 ΕΛΕΣΤΑ : ΑΙΤΕ ΔΑΜΟΣ : ΕΝ ΤΕΠΙΑΡΟΙ ΚΕΝ ΕΧ
 ΟΙΤΟ ΤΟΙΝΤΑΥ ΓΕΓΡΑΜΕΝΟΙ

According to our orthography :

* Α Φράτρα¹ τοῖς Φαλείοις² καὶ τοῖς Εὐφαοίοις³ συμμαχία κ' ἕα⁴
 ἑκατὸν Φέτεα,⁵ ἄρχοι δέ κα τᾶ,⁶ αἱ δέ τι δέοι αἶτε Φέπος αἶτε Φάρ-
 γον,⁷ συνεαν κ' ἀλλάλοις⁸ τὰ τ' ἄλλα καὶ παρὰ πολέμου: αἱ δέ μὰ
 σύνεαν⁹ τάλαντον κ' ἀργύρου ἀποτίνοιαν¹⁰ τῷ Δί Ὀλυμπίῳ τῷ
 καταδηλημένῳ λατρεῖόμενον.¹¹ Αἱ δέ τις τὰ γράφεια τὰ κα
 δαλέοιτο,¹² αἶτε Φέτας, αἶτε τελέστα, αἶτε δάμος,¹³ ἐν τεπιάρῳ κεν
 ἔχοιτο¹⁴ τῶνταῦ γεγραμένῳ.¹⁵ (R)

Boeckh in the Pub. Econ. of Athens. Vol. II, p. 390 (*original edition*).

¹ Η ῥήτρα, i. e. συνθήκη.—² Τοῖς Ἡλείοις.—³ Εὐαοίσις points to a city
 named ΕὐΦαώ or Εὐάω, and with ω cut off, Εὐά, which Theopompus, in
 Stephanus, calls an Arcadian town: Εὐά πόλις Ἀρκαδίας· Θεόπομπος ἔκτωρ
 τὸ ἔθνηκόν (from the shortened form) Εὐαῶς.—⁴ Κ' εἴη or ἂν εἴη for ἔστω.—
⁵ Ετεα, ἔτη.—⁶ So it appears proper to divide the words, ἄρχοι δέ κα (i. e.
 ἂν) τᾶ, i. e. ἀρχέτω δέ τᾶδε, viz. ἔτει. “Let there be a league for a
 hundred years, and let it begin with *this* year.” In like manner we find
 ὠμολόγησαν ἐν τῷ δήμῳ τὴν ἐπεχειρίαν εἶναι ἐνιαυτόν· ἄρχειν δὲ τῆδε τὴν ἡμέραν,
 Thucyd. IV, c. 118. As long as ἀρχῶν δεκάτῳ was read, all full explana-
 tion was impossible.—⁷ Εἰ δέ τι δέοι εἴτε ἔπος εἴτε ἔργον.—⁸ Συνείησαν ἂν (for
 the imperative συνιόντων) ἀλλήλοισι.—⁹ Μὴ συνείησαν.—¹⁰ Κε . . ἀποτίνοιαν, for
 the imper. ἀποτινόντων.—¹¹ Τῷ καταδεδηλημένῳ λατρεῖόμενον.—¹² Εἰ δέ τις τὰ
 (τοιαῦτα) γραφείη, ἧ ἂν δηλέοιτο, to wit, the god. Γράφειν, here must be
 understood of a public decree.—¹³ Εἴτε ἔτης (probably one entitled to civic
 privileges, one of the governing tribe; the ἔται of Menelaus are known

TRANSLATION.

“The convention between the Eleans and Evæans. There shall be an alliance for an hundred years, to commence with this year. If any need of assistance, by word or deed, occur, they shall repair to each others aid, as well for other matters as on account of war. But if they do not come to aid, the party failing shall pay a talent of silver as penalty to the violated majesty of Olympic Jove. Moreover, if any one—whether citizen, magistrate, or people—propose a decree by which this sanction may be violated, he shall be bound in the sacred penalty herein stated.”

XLI.

THE INSCRIPTION OF SIGEUM, AND THAT UPON THE
ATHENIANS WHO FELL AT POTIDEA.

1. The Sigean inscription upon a marble pillar, which, as it seems, once supported the bust or statue of the person named in the inscription, and still exhibits a place hollowed out in the top for its reception, was found in the vicinity of the promontory of Sigeum, before the doors of a church, where the stone served as a seat. It has been recently brought to England by Lord Elgin, and deposited with the rest of his collection in the British Museum.* Over the chief inscription, which occupies the lower part of the stone, there is engraved a shorter one, a brief repetition of the one below, and of later date, since it has H as a vowel, and also Ω, but still with several dialectic peculiarities. Both are written βουστροφηδόν. The lower one runs :

from the Odyssey); εἶτε τέλεστος (ὁ ἐν τέλει, “one in office, a magistrate”), εἶτε δημος.—¹⁴ Ἐν τῷ ἐπιέρῳ (i. e. ἐφιέρῳ) ἄν ἔχοιτο, for ἐχέσθω.—¹⁵ Τῷ ἐνταῦθα γεγραμμένῳ.

* Published by Chishull, in the *Antiquitates Asiaticæ*, 1728; afterwards by Lanzi, Payne Knight, &c.

ΦΑΝΟΔΙΚΟ:ΕΙΜΙ:ΤΟ Η
 ΟΧΟΡΓΟΤ:ΖΟΤΑΦΧΟΜΡΑ
 ΜΕΣΙΟ:ΚΑΛΟ:ΚΡΑΤΕΡΑ
 ΜΘ ΞΗ ΙΑΧ:ΥΟΤΑΤΖΙΤΑΧ
 ΟΜ:ΕΣ ΠΡΥΤΑΜΕΙΟΜ:Κ
 ΥΞΛΙΖ:ΔΜΞΥΜ:ΑΧΟΔ
 ΕΥΖΙ:ΕΑΜΔΕΤΙ ΠΑΖ
 ΟΞΘ:ΥΞΜΙΑΔΞΥΞΜΟ
 ΖΙΛΕΙΕΖ:ΚΑΙ Μ ΕΠΟ
 ΙΑΧ ΖΟΠΟΖΙΑΗ:Υ ΞΖΙΞ
 ΗΑΔ ΕΛΦΟΙ

That is,

Φανοδίκου εἰμί τοῦ Ἑρμοκράτους τοῦ Προκοννησίου. Καὶ γὰρ κρατῆρα καὶ πίστατον καὶ ἡθμόν¹ ἐς Πρυτανεῖον ἔδωκα² μνήμα Σιγευέῳσι.³ Ἐὰν δὲ τι πάσχω⁴ μελεδαίνειν ἕω Σιγεῖς.⁵ Καὶ μ' ἐπόεισεν⁶ Αἴσωπος⁷ καὶ ἀδελφοί.

“I am (the statue) of Phanodicus, son of Hermocrates the Proconnesian. And I have given a goblet and stand, with

¹ The gift of Phanodicus to the Town-house, consisted of a goblet for mixing wine in (*κρατῆρ*), a stand for the same (*ἐπίστατον*, called *ὑποκρατῆριον* in the other inscription), and a strainer (*ἡθμος*), in short, a drinking apparatus, probably reserved for festivals held in the Prytaneum; e.g. when new Prytanes (*πρυτανεύοντες*) entered on their office.—² The stone has *κδωκα* for *ἔδωκα*, probably from negligence.—³ The form with a trace of the digamma, *Σιγευέῳσι*, *Σιγεφέῳσι*, commonly *Σιγεῳσι*, and with *ε* extended, *Σιγεῖῳσι*. So Steph. Byzant. *Σιγειον πόλις Τρωάδος*. Ὁ πολίτης *Σιγεῖῳς*.—⁴ “If I suffer any thing,” a milder expression for *death*. “If I die,” says Phanodicus, “the Sigeans must take care,” to wit, of the preservation of the statue.—⁵ *Σιγεῖς*, a peculiar contraction of the open syllables, *Σιγεφέας*, *Σιγεῖας*. The ordinary contraction would have been *Σιγεῖς*.—⁶ *Ἐπόεισεν*, from *ποιέω* for *ποιέω*, with *ε* extended, instead of *ἐποίησεν* or *ἐποίησεν*.—⁷ Compare § XXXVIII, 4, obs. 2.

a strainer, for the Town-house, as a memorial to the Sigeans. But if any thing befall me, I leave it to the Sigeans to take charge. And Æsopus and his brethren made me.”^(R)

2. The shorter inscription above, runs thus:

ΘΑΝΟΔΙΚΟ
 ΧΟΜΡΟΤΙΜΕ
 ΡΑΤ ΕΟΞΤΟ
 ΗΥΜΟΧΟΡΠ
 ΕΙΟ ΚΡΗΤΗΡ
 ΧΟΙΝΙΑΧ:ΞΑ Α
 ΡΗΤΗΡΙΟΝ:Κ
 ΠΞΞΥΟΜΟΗΙΑ
 ΡΥΤΑΜΗΙΟΝ
 ΕΧΝΖΜΕΚΩΔΞ
 ΕΥΕΙΝ

That is,

Φανοδίκου ἐμί¹ τούεμοκράτεος² τοῦ Προκονησίου. Κρητῆρα δὲ καὶ ὑποκρητήριον καὶ ἡμὸν ἐς Πρωτανήιον ἔδωκεν Συκεεῦσιν.³

3. As a specimen of the old Attic alphabet and orthography, here follows the monumental inscription upon those Athenians who fell in the fight at Potidea, Ol. 86, 4, B. C. 432, dedicated to their memory by the State, after a public interment. It was brought to England by Lord Elgin, and is now in the British Museum. The first verses are almost entirely obliterated, and the terminations of the rest. The letters of the separate lines stand directly under one another.*^(R)

¹ Ἐμί.—² Τοῦ Ἐμοκράτους. Crasis without aspiration of the T.—

³ The common form, only written with υ, and ζ for γ.

* The parts wanting have been supplied by Visconti, and by the author of this Grammar, and last by Osann, in his *Sylloge*.

ΑΘΑΝΑΤ
 ΣΕΜΑΙΝΕΙ
 ΚΑΙΠΡΟΛΟΝ
 ΝΙΚΕΝΕΥΠΟΛΕΜΟΝ
 ΑΙΘΕΡΜΕΜΦΣΥΧΑΣΤΥΠΕΔΕΧΣΑΤΟΣΟ
 ΤΟΝΔΕΠΟΤΕΙΔΕΙΑΣΑΜΦΙΠΥΛΑΣΕΛ
 ΕΧΘΡΟΝΔΟΙΜΕΝΕΧΟΣΙΤΑΦΟΜΕΡΟΣΗ
 ΤΕΙΧΟΣΠΙΣΤΟΤΑΤΕΝΗΕΛΠΙΔΕΘΕΝΤΟ
 ΑΝΔΡΑΣΜΕΜΠΟΛΙΣΗΕΔΕΠΟΘΕΙΚΑΙΔΙ
 ΠΡΟΣΘΕΠΟΤΕΙΔΑΙΑΣΗΟΙΘΑΝΟΝΕΜΠΡ
 ΠΑΙΔΕΣΑΘΕΝΑΙΟΝΦΣΥΧΑΣΔΑΝΤΙΡΡΟ
 Ε . . ΧΣΑΝΤΑΡΕΤΕΝΚΑΙΠΑΤ ΤΚΛ

i. e. with the lines from the fifth completed :

'Αθάνατ . . . σημαίνει . . . καὶ προγόνων . . .

Νίκην εὐπόλεμον . . .

Αἰθῆρ μὲμ ψυχὰς ὑπεδέξατο, σώματα δὲ χθῶν

Τῶνδε Ποτειδαίας ἀμφὶ πύλας ἔλαχεν.

'Εχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος, οἱ δὲ φυγόντες

Τεῖχος πιστοτάτην ἐλπίδ' ἔθεντο βίου.

"Ανδρας μὲμ πόλις ἦδε ποθεῖ καὶ δῆμος Ερεχθέως

Πρόσθε Ποτειδαίας οἱ Δάνον ἐμ προμάχοις

Παῖδες Ἀθηναίων· ψυχὰς δ' ἀντίρροπα θέντες,

"Ἠλλαζαντ' ἀρετὴν καὶ πατριδ' εὐκλείϊσαν.

OF THE ACCENTUATION OF WORDS.

§ XLII.

OF THE NATURE AND ESSENCE OF THE ACCENT.

1. The *radical* syllables of speech, when by the aid of *formal* syllables they were expanded into words of greater

compass, would, as the distinctive and essential part of the word, originally stand in a superior relation to these subsidiary syllables.

2. This *superiority* would be marked to the ear by a stronger emphasis or dwelling of the voice on that part of the word, which contained the root, as upon *friend* in *friendship*, *love* in *love-ly*, *κηπ* in *κηπος*.

3. In comparison with this *tone* (*προσῳδία, accentus*), that of the other syllables would appear weaker, whether preceding it (*anacrusis*), as in *relief*, or following it (*thesis*), as in *lovely*, or both together, as in *rebellion, be-lov-ed, ελείπετε, διδάσκω, &c.*

4. Thus it is the tone that combines, and as it were *animates* the word. *Without* it there is a mere accumulation of syllables, *by* it they are brought into mutual relation and make up a whole.*

5. In every word there can be but one predominant tone, to which all the rest are subordinate. This is the *sharp* or *acute* accent (*προσῳδία ὀξεῖα, accentus acutus*), and has as its symbol a stroke drawn to the left, as in *κόμμα*; in comparison with it the other syllables of a word have a depressed tone, the *grave* accent (*προσῳδία βαρεῖα, accentus gravis*), marked by a stroke drawn to the right; now, however, this is not used in writing, *φύλαξ* not *φύλαξ̄*, *Θεόδωρος* not *Θεόδωρὸς*. The distinction between the *sharp* and *grave* tones shows itself in *τίς*, some one, and *τίς*, who? e. g. who (*τίς*) is there? and, there is some one (*τίς*) there. So also in, there is (*ἔστι*) a God, and, God is (*ἔστι*) almighty.†

* When a people begin to wean themselves from the impulses of feeling and of nature, and instead of *thinking with the heart*, as Homer expresses it (*κατὰ φρένα καὶ κατὰ θυμόν*), to limit their mental activity by the strict method and order of ideas, or the laws of pure understanding, this relation gradually disappears, and tone is at last entirely lost in their language. Such is the case in French, where it is even considered faulty to speak with *accent*, and in the so-called *Jewish-German*, which is pronounced, in its own department, like the French.

† Compare, upon the fundamental principles of the Greek accent,

6. If a *tone-syllable* have a long vowel or diphthong, it is regarded as made up of two, of which the one has the acute and the other the grave accent. Thus, *δηλος*, considered as *δέελος*, and *κηπος* accented *κῆπος*, as Germ. *schwêben*, *gêben*.

7. These two tones unite in one extended tone (*προσῳδία περισπωμένη*, *accentus circumflexus*), the symbol of which (^) is now converted into one wavy line, *κῆπος*, *δῆλος*.

Obs. 1.—If a syllable long by nature has the acute, this stood originally over the latter of these two syllables, out of which the long arose, and the grave upon the other syllable preceding it, *θήρα*, *θῆερα*, so that, in the coalition of sounds, the grave vanished, and the acute alone remained, *θήρα*; hence *ἑστάως*, *ζῶός*, become, after contraction, not *ἑστῶς*, *ζῶς*, but *ἑσῶς*, *ζῶς*.

Obs. 2.—In Greek, words are named, with respect to the accent, according to their last syllable; as this has the acute tone, the circumflex, or the grave (i. e. no mark of accent), so are they called *acute*, *circumflexed*, and *grave*, or in Greek,

ὀξύτονα, ὄς, καλός,
 περισπώμενα, οῦ, καλοῦ,
 βαρύτονα, κῆπος, κάλλος, πράγματα.

Obs. 3.—Further, *grave* or *baryton* words with the acute on the penult are called *paroxytons* (*παροξύτονα*), and with the acute on the antepenult, *proparoxytons* (*προπαροξύτονα*), with the circumflex on the penult, *properispomenons* (*προπερισπώμενα*): thus,

βαρύτονα,
 παροξύτονα, φίλος, ἄλλος,
 προπαροξύτονα, ἄνθρωπος,
 προπερισπώμενα, σῶμα, λείπε.

Obs. 4.—Like the *breathing*, the accent stands only over vowels, in diphthongs over the second vowel. If a breathing be also over the

vowel, the acute accent stands after it, the circumflex over it, ἄλλοι, οἴκου, οἴκον.

Obs. 5.—If an oxyton stand between other words of a sentence, its tone, in the close combination of the words, is weakened and becomes grave, e. g. Ἀνιγμ' ἐμὸς παῖς Οἰδίπους Σφιγγὸς μαθών.—Since this change into the grave is produced by the close union of the words, it follows that it cannot take place at the end of a sentence, nor before a stop, which dissolves that immediate connection, ἰδὼν ἄν' ἀλλὰ τοῦτο—τὸ γὰρ σθένος βραχύ. But it takes place in Καλυψὼ, οἷα θεάων, where the ancients put no stop.

Obs. 6.—Since, also, a tone is found in words, where the radical syllable alone appears, as in *stand, quick*, even monosyllabic words have their accentuation—*acute*, θήξ, μήν; *circumflex*, εὔ, φεῦ; *grave*, οὐ, εἰ,

8. Monosyllabic *barytons* of this sort, which, having no *mark* of accent, have been falsely named *toneless* (ἄτονα), are found in Greek to the number of ten :

ὁ, ἡ (*article*), and in the plur. οἱ, αἱ; οὐ, οὐκ, οὐχ (*but οὐχί*), not.

ὡς, as, εἰ, if, *but combined*, ὡσεῖ.

ἐν (*but ἐνί*), in, and ἐς, εἰς, into.

ἐξ, and before a vowel, ἐξ, out of.

Obs.—These barytons sharpen their tone, when they stand *at the end of a sentence*, or *after the chief word*: πῶς γὰρ οὐ; θεὸς ὧς οἰνοποτάζει, τῶν μὲν ἐκ φασὶ γενέσθαι; according to the old Grammarians the article ὁ does the same, when it has the meaning of a demonstrative pronoun, this, ὁ γὰρ ἦλθε. ^(R)

§ XLIII.

OF THE ACCENTUATED SYLLABLE.

1. Since that syllable is marked by the tone or accent, in which lies *the essence* of the word (§ XLII, 1), in primitive words the *radical* syllable will also be the *accentuated* syllable: φίλ, φίλος; λεγ, λέξις; σαι, σῶμα; λειπ, λείπω.

2. When a syllable is prefixed to a word, it restricts its general meaning to a particular sort of meaning, and hence the accent falls back upon the prefixed syllable, as that which determines the signification: thus, φίλος, ἄφίλος; δρόμος, πρόδρομος; and, in like manner, δένδρον, ἀγλαοδένδρον. (*So in English, land, woodland; dog, house-dog, &c.*)

3. Since, in Greek, in derived words, the final syllable commonly determines the meaning, this syllable receives the accent: e.g. in adjectives derived from other words, τὸ αἴσχος, disgrace, αἰσχρός, disgraceful, λέγω, I say, I speak, λεπτός, said, spoken.

4. Besides this, in the Greek tongue, in which the accent is very moveable, following all the inflections of discourse, the place of the accent is often altered and determined in other ways; e.g. λείπω, λιπών, λελοιπέναι, λελοιπώς,—a fact which can here be only generally declared. More minute observations as to the accentuated syllable, will be more suitably inserted in the proper places.

§ XLIV.

OF THE IMPOSITION OF THE ACCENT.

1. Let it now be taken for granted that the syllable of a word, proper to receive the accent, is known; the next question is, *which* accent is to be placed over it?

2. To assist in the solution of this question, we must observe:

- a. The Greek tongue places the acute only over one of the *three last* syllables, the circumflex only over one of the *two last*.
- b. The circumflex requires a syllable *long by nature* (§ XLII, 6): καλοῦ, φεῦγε. The acute can stand, according to circumstances, over either a long or a short syllable: καλός, φεύγω, εὐμορφος; but over the *antepenult* only when the final syllable is short; thus, on that of ἀνθρωπος, not on that of ἀνθρώπου.

3. If the antepenult be the *accent-syllable*, it has always the acute ($\acute{\alpha}$); thus, *ἄνθρωπος, πνεύματος, τύπτουσι*.

4. The penult syllable, when it is the *accent-syllable*, has the circumflex only when it is *naturally* long, and when the final syllable is not naturally long. In every other case it has the acute. Thus,

φεύγων, φίλε, ὅτι, βλέπε, λείπει, κήπου, but
φεῦγε, τίλον, μείζον, σκᾶλοψ, λείπε, κῆπος.

Obs.—Except *εἶθε*, would that; *ναίχι*, yes.

5. The final syllable, as *accent-syllable*, has always the acute, except in genitives and datives of the first two declensions, in contracted syllables, and in adverbs in *η, οι, ου, ως* :

καλός, πατήρ, πολύς, τυφθείς, πολλοί, καλούς, but
καλοῦ, καλῶ, καλῆς, καλῆ, καλῶν, καλαῖς. Thus, too,
φιλῶν, τιμῶς, φιλεῖς, from
φιλῶν, τιμάεις, φιλέεις, and
καλῶς, κακῶς, πανταχῆ, πυθοῖ, τηλοῦ, &c., adverbs.

Obs. 1.—Likewise over the voc. 3d dec. in *ευ* and *οι*, when it is the *accent-syllable*, and over many monosyllabic words, the circumflex stands: *ῶ βασιλεῦ, Καλυψοῖ, πῦρ, πᾶς, νῦν, μῶν, &c.*

Obs. 2.—In syllables produced by crasis, the circumflex, under the above-mentioned conditions, stands where the crasis has created a diphthong; thus, *τὸ ἔργον, τοῦργον; καὶ εἶτα, καῖτα*; but *τὰ ἔνδον, τᾶνδον; τὰ ὄπλα, τᾶπλα, &c.* (*Wolf de Orthographicis quibusdam Græc. in Analact., 2 B, p. 431, sqq.*)

6. The diphthongs *αι* and *οι* at the end of a word, without a consonant attached, are considered as *short* with regard to the position of the accent. Hence, *κῆποι, οὔσαι*, and hence *ἄνθρωποι* has the accent undisturbed over the antepenult.

Obs. 1.—The 3d pers. optat. in *οι* and *αι* is excepted, *λείψοι, λείψαι* (on the other hand, *λεῖψαι* as infin. 1st aor. act.); the adverb *οἶκοι*, a relic of the ancient orthography for *οἶκω*, at home (on the other hand *οἶκοι*, houses).

Obs. 2.—The ε before ω in Attic inflection is not reckoned as a syllable ; hence the accent in πόλεως, ἀνώγειον, &c., is not cast away (*in spite* of § XLIV, 2, b), since it really stands over the *penult* syllable. In some similar forms the ε belongs however to the root, and is separated by a liquid from ω : φιλόβελως, ἄκερως. In such instances the whole middle syllable, as being weak in sound, is not regarded in the measurement of the word.

7. For exercise in the placing of the accent (*the accent-syllable is marked by a dot over it*): Ἄλεξάνδρος ἐπιστολήν παρὰ τῆς μητρὸς ἀναγιγνώσκων ἀπορρήτους λόγους κατὰ Ἀντιπατρὸς καὶ διαβολὰς ἔχουσαν, ἅμα τοῦ Ἡφαιστῖανος, ὡς εἰώθει, συναναγιγνώσκοντος, οὐκ ἐκάλυπεν. Ὡς δὲ ἀνέγνω, τὸν δακτύλιον ἀφελόμενος τὸν ἑαυτοῦ, τῷ στόματι τῷ ἐκείνου τὴν σφραγιῖδα ἐπέθηκεν.

§ XLV.

OF THE SHIFTING OF THE ACCENT.

1. The accent shifts, when it is possible, to the beginning of the word, when the word is increased at the beginning.

Φίλος, ἀφίλος; τύπτει, ἔτυπτον; ὁδός, σύνοδος.

(*Quest.* Why must it remain in ἐφίλει, ἐκέρδανον, ἐφίλου, which are equally increased, by means of ε, at the beginning?)

Obs.—When the accent-syllable is elided, the accent is thrown back, as an acute, upon the preceding syllable; e. g. φημί ἐγώ, φήμ' ἐγώ; δεινὰ ἔχων, δειν' ἔχων; κακὰ ἤλθεσ, κάκ' ἤλθεσ; except in prepositions and particles, ἀπὸ ἐμοῦ, ἀπ' ἐμοῦ; ἀλλὰ οὐδὲ οὕτως, ἀλλ' οὐδ' οὕτως.

2. The accent moves towards the end of a word, so far as the prefixed syllables force it to go. When ἐφίλειον becomes ἐφίλειοντο, it cannot remain over φει, but over λει; ἐφίλειοντο. When it becomes ἐφίλεισθην, the penult syllable is the first over which it can rest; ἐφίλεισθην.

3. In verbs, the first syllable of the present is always the original *accent-syllable*, and remains so, as long as causes already specified occasion no removal of the accent.

Φεύγω, φιλῶ, φεύγε, φίλε, ἔφευγε, ἐφίλει, πέφευγα, ἐφιλείτην.

Obs.—The student may proceed to accent φεύγωσι, φιλῶσι, φευγοίστην, φιλοῖαστο, τεταχάται, λελεῖψοίστην, and to ascertain the reason of each accentuation. E. g. λελεῖψοίστην: *Where is the original accent-syllable? Will the accent move back to the beginning of the word? Why not in the present instance? Can it rest upon λειψ? Why not? Will it be placed over the penult syllable, λελεῖψοίστην? Wherefore? Why is it here acute—not circumflex? And so on with the other words.*

§ XLVI.

OF THE THROWING BACK OF THE ACCENT ON THE PRECEDING WORD.

1. Sometimes a word occurs in such close connection with a little word following it, that both are pronounced as one: πατήρ μου, pronounced πατήρημου, ἐταῖρος τις, pronounced ἐταῖρόστις. By this circumstance various changes in accentuation are occasioned.

2. In order better to comprehend these changes, let us denominate the acute and circumflex over the foremost syllables on which they can rest, the *fore-accent*,—over the final syllable, the *hind-accent*. The acute over the penult may, therefore, be named the *middle-accent*.

Fore-accent, Middle-accent, Hind-accent.

σύλλογος,

συλλόγου,

καλός,

κῆπος,

κῆπου,

καλοῦ.

3. The *little* words alluded to, are the following pronouns: μου, μοί, μέ, σοῦ, σοί, σέ, οὔ, οἶ, ἔ, μίν, νίν, σφά, σφάς, σφαίν, σφέων, σφίσιν, σφίν, σφέας; the indefinite pronoun τις, τί, some one (always written with the grave accent to distinguish it from τίς, τί, who?), the present indic. of εἰμί and φημί

(except εἶς, thou art, and φής, thou sayest); lastly, the adverbs and particles πάς, πᾶ, πῆ, ποί, πού, ποθί, ποθέν, ποτέ, τέ, τοί, γέ, κέν, νύν, πέρ, ρά.

4. These words throw back their accent, as an acute, upon the preceding word (ἐγκλίνοισι, μόρια ἐγκλιτικά, *particulæ encliticæ*), when this word is marked by the *fore-accent*: ἄνθρωπός τις, σῶμά μου; except when it ends with a double consonant: ὀμήλιξ μου, κατήλιψ ἐστί. ^(R)

5. They lose it altogether, when the preceding word has the *hinder-accent*. Instead of καλὸς τίς, καλοῦ τινός, write καλός τις, καλοῦ τινος.

Obs.—The accent upon καλός cannot remain *grave*, since καλός τις is to be pronounced as one word (καλόστις). Hence, also, σῶμά μου (properly σῶμάμου) and ἄνθρωπός τις.

6. If a word with the *middle-accent* precede, the enclitics equally lose their accent, except when they are *dissyllabic*: ἄνδρα τε, φίλος μου; but ἦν λόγος ποτέ, ἐναντίος σφίσι.

Obs.—The syllables -δέ (different from δέ, but) and -θέ occur only in composition, and always as enclitic, ὅδε, ἦδε, εἶθε. Similar to the accent of these words is that of οὔτις, εἴτε, ὅσπερ, where the accent of the enclitic falls back upon the monosyllabic baryton (§ XLII, 8). Compare also ὅστις, τοίνυν, ἦτοι, &c.

7. The personal pronouns lose the nature of enclitics after a preposition: ἀντὶ σοῦ, πρὸς σέ; and instead of μου, μοί, μέ, we must then write ἐμοῦ, ἐμοί, ἐμέ. Also, ἔστι merely draws back its accent, ἔστι, when it expresses more than the simple copula, and answers to the Latin *existere*: Θεὸς ἔστιν, ἔστιν οὕτως; this occurs even after *toneless* particles, εἰ, οὐκ, ὡς, with which it is joined in that signification, οὐκ ἔστιν οὕτως, εἰ ἔστιν καθῶς λέγεις, and after the *apostrophized* τοῦτο and ἀλλὰ, τοῦτ' ἔστιν, ἀλλ' ἔστιν.

8. When several enclitics stand together, each throws its accent back on the preceding: εἰ τίς τίνα φησί μοι παρεῖναι.

9. Exemplification of the foregoing remarks:

Ἐπὶ σοῦ, εἰς σέ, φίλος τινῶν. Καλῶ τινά μοι σύνεργον φίλον τε,

ἀλλ' οὐκ ἐχθρόν τινα. Ἐὐὐ σῶμά μου κάλλιστόν τοι δαίμονός τινος
μεγάλου ἐστὶν οἴκημα.

§ XLVII.

REAL NATURE AND RHYTHMICAL PROPERTIES OF THE GREEK ACCENT, AND COMPARISON OF IT WITH THE GERMAN.

1. Accentuation, in its own nature, is coeval with speech, and grows together with it. Existing, however, only on the lips, and addressed to the ears of a people, it is not originally denoted by marks. In the monumental writings of the Greeks there is as little appearance of accents, as of the German accents in German writing, in which, for instance, no sign is used to show that we should pronounce *entérbeten* and not *enterbéten*, or that we should accentuate *úmfahren* and *umfâhren* differently according to the meaning.

2. The marking of the accent is therefore a consequence of refinement in grammar and orthography, as for example in the French tongue, and is especially useful when, as in the case of the Greek language, the original form of the tongue is extinct among the people.

3. The Greek accent is mentioned even by Aristotle, and it seems, that so early as his time the works of Homer began to be thus * marked. Method and exactness in applying the marks were introduced by the Grammarian Aristophanes at Alexandria about two hundred years B.C.;† the use of them, however, did not become general, nor were they adopted in writing upon stone,‡ although they appear in the earliest MSS., probably of the fourth and fifth centuries after Christ.^(K)

* *Aristot. Sophist. Elench.*, c. 3, *Comp. Villoison Anecd.*, T. II, p. 130.

† He was a native of Byzantium, a scholar of Callimachus and Eratosthenes, librarian at Alexandria, and teacher of Aristarchus.

‡ They are not even found in the cursive writing of the papyrus-roll of 104 B.C., of which Boeckh made known the explanation in 1821, nor

4. The rhythmical import and power of the accent may be gathered partly from what has been already stated, partly from the almost complete analogy of the German accent, the chief peculiarities of which are therefore here subjoined.

5. German, like Greek, admits the acute upon one of the three last, the circumflex upon one of the two last syllables :

Lieblicher, úmfahren, freúete,
Fréyheit, fúrchubar, húelflos,
gewíss, dabéy, hinaús,
lieben, umfáhren, Nèbel,
vergêhn, stêhn, verblúehn.

6. The final syllables in *lieben*, *Nèbel*, *Blüethe*, &c., which are altogether feeble, and nearly lost in pronunciation, acquire more force and a sharper tone, as soon as another syllable is added to them: *liebevoll*, *Nebelthal*, *Bluethenduft*.—The Greek Grammarians marked this strengthening of the syllable previously weak by means of the acute accent, and

σῶμα, τύπτει, stand towards

σωμάτων, τυπτέτω, in the same relation, as

Freúde, Seéle, towards

freudénreich, seelénvoll. Only we must take care to show distinctly the sharpened tone of -en in such words.—In Greek this is most clearly evinced in the case of ἔνθα, the feeble final syllable of which is enlivened by the addition of δε, and therefore marked with the accent; ἐνθάδε.

7. In the same way the principle of *enclisis* obtains in German, when for instance *eile*, *sâge*, *schweige*, are connected with *nur*, *mir*, *doch*; *eilé nur*, *sâgé mir*, *schweígé doch*.

8. Not less do we perceive the transition of the circumflex into the acute, and the removal of the accent in *Leiden*, *leid-voll*, *leidénreich*, &c.

9. With regard to *reading by accent*, the greatest obstacle to this practice appears, when the acute, by the increase of a word, is shifted from its place, and transfers the tone marked

in any one Greek inscription. The trick played with a verse of Euripides, written and accented, on a pillar at Pompeii, will not now be adduced by any one as a proof of the earlier use of the accents.

by it to a short syllable, so that the pronunciation would oppose the rhythm both of the Roman tongue and of poetry. Can we believe that the Greeks pronounced Socrátes, Demosthénes, Cicéro (Σωκράτης, Δημοσθένης, Κικέρων), while the Romans certainly said *Sócrates*, *Demósthēnes*, and *Cicero*? Moreover, it seems quite impossible to preserve *quantity* according to this method, as in

Πλάγχθη ἐπεὶ Τροίης ἕρδον πτολίεθρον ἔπερσεν, Od., α, 2,
 where in the first half of the line indeed the rhythm of accent coincides with the rhythm of the verse, but in the latter position just as far recedes from it, giving the tone ptoliéthron épersen, whereas the verse requires ptoliéthron epérsen. This difficulty brought even Valckenaer,* who was frequently partial in his views and opinions on elementary subjects, to the judgment, that, though accents must be retained on account of their usefulness in discriminating the meanings of words, not a single verse of a poet, nor a single sentence of an orator could be read according to them.

10. In the first place, however,—as far as concerns the Roman pronunciation,—no sure conclusion can be drawn from this respecting the Greek. Just as the Greeks changed the forms of Roman names, in order to assimilate them to their own forms and sounds, e. g. *Scipio* into Σκηπίων, and even Cicero into Κικέρων, so might they also give to the transformed words that accent which agreed with the laws of their own pronunciation. The same rule might be followed by the Romans, who would therefore pronounce *Sócrates*, *Demósthēnes*, because accustomed in their own tongue to such an accentuation of words of the same quantity, as *Párticeps*, *Príncipum*, &c. Thus they also pronounced *Atticus*, while in Greek no one accented this word otherwise than *Atticús* (Ἀττικῖός). Then again, with regard to poetical rhythm, there seems no reason why e. g. ἐταίρος in νόστον ἐταίρων, Od., α, 5, when it recurs in another form, ἀλλ' οὐδ' ὡς ἐτάρους ἐρρύσατο, υ, 7, should alter the place of its accent together with the middle vowel, especially since αὐτάρ changed

* Diatribe de Eurip. Fragm., p. 247.

into *ἀτάρε*, and the like, retain it in a similar case.⁽¹⁾ Hence the poetical rhythm of the ancients must have been something quite different from that of accentuation. No one, for example, believes that, since the Romans pronounced *Itáliam*, *fáto*, and *prófugus*, they could have pronounced the same words with a different accent in the flow of hexameter verse,

'Italian, fató profugús Lavinaque venit
Littora —————.

A practised ear, accustomed to the rhythm of verse, will catch it in spite of the accentuation in

Itáliam fáto prófugus,

just as precisely as in

Jústum et tenácem propósi vírum

Non vúltus instántis tyránni

Ménte quátit sólida,

and it is an utter abomination to hear the true rhythm of the Latin tongue so frequently sacrificed, in these cases, to the convenience of a scholastic system of scansion.

11. The right rule, then, is always to pay due deference to the tone marked by accent,—thus to acquire the habit of reading *ὅς μάλα πολλά . . . καὶ νόον ἔγνω . . . ὄν κατὰ θυμόν* at the end of the verse, *Od.*, α, 1, 2, 3, according to their tones, *hós mála pollá—kaé nóon égnō—hón katà thymón*—and yet to make the dactylic rhythm perceptible at the same time. Once habituated to this, the reader will treat in like manner the more difficult examples, *ἰερόν πτολίεθρον ἔπερσεν . . . ἀλλ' οὐδ' ὡς ἐτάρους ἐρρύσατο, ἱεμένος περ, | αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὄλοντο*, *ib.*, v. 6, 7. If its own natural force be thus given to every syllable, and e.g. *ἄνθρωπος* be pronounced not *ánthrōpos*, but *ánthrōpos*, and the acute in such words as *Σωκράτης*, *Δημοσθένης*, be not drawn out into a circumflex, *Socrátes*, *Demosthēnes*, as in the French *Demosthène*, but only sharpened in sound as it ought to be (*n. 6 of this §*), we should soon, by such a practice, be able to distinguish the poetical rhythm through the accentuation proper to the language, and to approach as near, as it is possible for moderns, to the method of the ancients. Whoever cannot accomplish this, should rather read verse after the metrical rhythm, and prose according to the accentuation,

than sacrifice the natural tones of the language in prose also to his own incapacity.

Obs.—The opinion, that the pronunciation of the modern Greeks is altogether corrupt, cannot be supported by proof, and the supposition, that it became so in consequence of the written accents, is extremely rash. No people accommodates the mouth and ear to the requisitions of the eye, at least to such a degree as this would infer. Besides, the present pronunciation is universal even among the wildest mountain-clans of Greece, who have perhaps not seen any thing in a written shape for a period of two thousand years. When the nicer distinctions of the poetical rhythm and accentuation disappeared, there arose that species of Iambic *versus politici* (πολιτικοί στίχοι) in which both coincided, e. g.

Ὁ δ' Ὀμηρος μουσολήπτος ποιεῖ τὴν Ἰλιάδα,

and the Greeks came round to the point, from which the Latins started, in whose dramatic versification the two rhythms harmonized until a closer imitation of the Greeks caused their separation. The pronunciation of the modern Greeks, which in those points, concerning which we have no doubt, e. g. in the whole province of *Enclisis*, has remained true to the most refined laws of antiquity, or rather to the intonations upon which they were grounded, has in other respects also maintained a correct accentuation, at least in essential particulars, and is faulty only in so far as it does not preserve the true length of other syllables together with the acute, e. g. in *ἀνθρώπος*, *ἔλεγον*, and rather *extends* than *sharpens* a short syllable marked by the acute, although even in this point the educated endeavour to attain correctness.

§ XLVIII.

OF PUNCTUATION.

1. The simple sentences, which contribute as parts to the

full exposition of a compound thought, are divided, as in other tongues, by the comma (,) (*ὑποστιγμῆ*).

2. When, however, a sentence involves a complete meaning, but yet is to be brought into close connection with that which follows, it is divided by means of a small point (*μέση στιγμῆ*,) placed at the top of the line (*οὐ μέντοι ἀλλά*), and answering to our *colon* and *semi-colon*.

3. The question is marked by a comma with a point over it (;), and the complete proposition by a point (.) (*στιγμῆ*).

4. Like the comma, is a mark (*ὑποδιαστολή*) occasionally used in order to distinguish between two words of the same form, as, *ὄ, τι*, the neut. of *ὄστις*, and *ὄτι*, conjunc.; that. Some, however, only leave a space between the letters *ὄ τι*, &c. The ancients employed it in many other cases, e. g. between *ἔστι*, *Νάξιος*, in order to distinguish from *ἔστιν ἄξιος*; in *ἔστι*, *νοῦς*, to distinguish from *ἔστιν οὔς*.

Obs. 1.—By means of a mark of union (*ὑφέν*), which has altogether vanished from our typography, the ancients used to bring the parts of a compound word into closer connection: *κορυθαίολος, ὀνειροπόλος* (*Villois. proleg. in Hom. Il. p. 1*). Thus, too, where two words stood in strict combination, *τοξόταλωεητής*, *Il. λ, 385*, injurer-with-the-bow; ^(R) *πύκαποιητοῦ*, *Il. σ, 607*, of the close-wrought. Other marks, *ἦ διπλῆ, ἀστειρίσκος, δεελός*, &c. had a critical use for the designation of difficult, spurious, or otherwise remarkable passages.

Obs. 2.—*Recapitulation.*—We have hitherto inquired into the nature of the several letters,—have considered how, and under what limitations as to the juxta-position of sounds, syllables are formed from them,—how the syllables, as radical parts of words, were formed into words,—and how these, by the addition of vowels and consonants, are terminated, rounded, and accented. After the word has been thus created out of its simplest elements, we proceed to its variations, by which the relations, in which it can stand, are expressed; treating, first, of the inflections of nouns, that is, of the **DECLENSIONS**.

§ XLIX.

OF THE PROPERTIES OF THE NOUN.

1. No object appears alone, but always in connection with, or relation to, other objects: the leaf in the book, the leaf on the tree, the book in the hand, the hand on the arm, the arm on the body, the body on the seat, &c. Further: the life of the children, the tree puts forth blossoms, &c. To betoken these relations, a change takes place upon the form of the noun: *τιμή, τιμῆς, τίμῃ, τιμῆν*; that is, *it is declined* (*κλίνεται, declinatur, flectitur*)—stands in a *case* (*πτῶσις, casus*). DECLENSION (*κλίσις, declinatio,*) in its different branches (*κλίσεις, declinationes*), points out the kind of inflection, by means of rules (*κανόνες,*) and examples (*παράδειγματα*).

2. It is reserved for the Syntax to ascertain what inflections or cases are necessary in language. Here, it is sufficient to mark the names of these, with the questions to which they belong:

Nominative,	<i>κλίσις ὀνομαστική,</i>	<i>casus nominativus.</i>
Who? The father.		
Genitive,	— <i>γενική,</i>	— <i>genitivus.</i>
Whose? The father's.		
Dative,	— <i>δοτική,</i>	— <i>dativus.</i>
To whom? To the father.		
Accusative,	— <i>αἰτιατική,</i>	— <i>accusativus.</i>
Whom? The father.		
Vocative,	— <i>κλητική,</i>	— <i>vocativus.</i>
Ablative,		— <i>ablativus.</i>
From whom? From the father.		

3. The Greek name of the ablative would be *ἀφαιρετική*; but the national Grammarians of Greece do not make mention of this case, *because, in Greek its form is in every instance the same with the dative.*

4. To denote, likewise, the *number* (*ἀριθμός, numerus,*) in which an object is thought of at the time, there must be an alteration on the form of the word: *βιβλος,* is the book thought of only *once* (*ἀριθμος ἐνικός, numerus singularis, singular number*); *βίβλων,* the same thought of *twice* (*ἀριθμός*

δυϊζός, *numerus dualis*, dual number); βίβλοι, the book thought of *three, four, and generally more times* (ἀριθμὸς πλῆθυντικός, *numerus pluralis*, plural number).

5. Thus it is only for the designation of *one* and *two* that peculiar forms are adopted, all other numbers being marked by the common form of the plural. But to determine how often a subject standing in the plural is thought of, the *numerals* (ἀριθμητικὰ ὀνόματα, *numeralia nomina*,) were invented.

6. In each number the six cases or inflections recur, so that a full Greek declension, to answer the demands of these, would have to give eighteen forms of every noun. But, besides that the ablative and dative have universally the same form, in the dual, also, the nom., accus., and voc. agree in one termination, likewise, the gen. and dat., so that the dual has only two forms; moreover, the nom. and voc. are always the same in the plural, and often in the singular; and in *neuters* the nom., accus., and voc. of each number are identical. Thus the actual forms never exceed eleven, and in many instances are only ten or eight.

7. Further, it is a property of almost all languages, with regard to many objects, to express by the form, whether they have the masculine or feminine gender (γένος ἀρσενικόν, θηλυκόν, *genus masculinum, femininum*). Those words, of which the sex is not marked, are of *no sex* (γένους οὐδέτερου, *generis neutrius*), *neither* of the masculine nor of the feminine. The remarks at the close of this section contain the general rules for the gender of substantives.

8. For the more close and pointed designation of an object, use is made of the article (ἄρθρον, *articulus*), ὁ, this, he, the, ἡ, this, she, the, τό, this or that, it, the,—which, as combined with the noun, partakes of its case, number, and gender: e. g. Father's virtue is often son's fortune: the virtue of the father is often the fortune of the son; ἡ ἀρετὴ τοῦ πατρὸς, κ.τ.λ.

9. *Recapitulation*.—Thus every noun must be considered as an aggregate of several conceptions; to wit, of a particular gender, number, and case, and, with reference to inflection, also of a particular declension.

ὁ ἑταῖρος, the friend.

γένος,	ἀριθμός,	πτῶσις,	κλίσις,
ἀρσενικόν,	ἐνικός,	ὀνομαστική,	δευτέρα,
genus,	numerus,	casus,	declinatio,
mascul.,	singul.,	nomîn.,	secunda.

τῶν γονάτων, of the knees.

γένος,	ἀριθμός,	πτῶσις,	κλίσις,
οὐδέτερον,	πληθυντικός,	γενική,	τρίτη,
genus,	numerus,	casus,	declinatio,
neutr.,	plural.,	genit.,	tertia.

Obs. 1.—Masculine are the names of *men* and of most *male animals*: ὁ ἀνὴρ, the man, ὁ ἥρως, the hero, ὁ δούλος, the slave, ὁ βοῦς, the ox, ὁ ἀλεκτρυών, the cock;—*of the months*, with which ὁ μῆν is understood, as ὁ Πυανεψιών (October^(R));—*of rivers*, with which ὁ ποταμός is understood, as ὁ Σιμόεις.

Obs. 2.—Feminine are the names of *women*, of *female animals*, of *trees* (as things which bear fruit), ^(R) of *plants* (with βοτάνη understood), of *countries*, with which ἡ γῆ, and of *towns*, with which ἡ πόλις is understood: ἡ γυνή, the woman, ἡ θυγατήρ, the daughter, ἡ βοῦς, the cow, ἡ ἐλαία, the olive tree, ἡ κυπάρισσος, the cypress, ἡ ἀμπελος, the vine, ἡ σμίλαξ, the yew-tree, ἡ νῆσος, the island, ἡ Αἴγυπτος, Egypt (ὁ Αἴγυπτος in Homer is the name of the Nile, with ποτάμος understood), ἡ Ἑλλάς, Greece, ἡ Κύπρος, ἡ Ῥόδος, ἡ Κόρινθος.

Obs. 3.—Neuter are the names of the *letters*, with γράμμα understood, *infinitives* taken as substantive objects, and *expressions with the infinitive*, and all *nouns taken merely as such*, with ὄνομα understood: τὸ ἄλφα, τὸ ὀ μικρὸν, τὸ ποιεῖν, τὸ εὔ και καλῶς ποιεῖν, τὸ βασιλεύς, the word βασιλεύς, τὸ ἄναξ, the word ἄναξ. So also the productions of a tree, like the child (τὸ τέκνον) of this mother, e.g. ἡ μορέα, the mulberry tree, τὸ μόνον, its fruit, ἡ κέδρος, the cedar, τὸ κέδρον. Thus too those diminutives which fall under the province of τὸ τέκνον: τὸ

μειράκιον or παιδάριον, &c.; and τὸ ἀνδράποδον, the slave, represented by the use of this gender as *a thing*.

Obs. 4.—Exceptions from the rule for the *masculine* are several names even of *male animals*, e. g. ἡ ἀλώπηξ, the fox, ἡ γαλιῆ, the weasel; and some *names of rivers* in -ή, e. g. ἡ Λήθη, Lethe (properly oblivion):—from that for the *feminine*, several *names of trees* in -ος and ξ, e. g. ὁ κοτίνος, the wild olive-tree, ὁ λωτός, the lotus-tree, κέρασος, cherry-tree, φοίνιξ, palm-tree, and those of the nature of shrubs, with which is understood ὁ θάμνος (shrub), ὁ κιττός, the ivy, ὁ μύρρονος, the myrtle:—*most names of places* in -οῦς, ὁ Ραμνοῦς, ὁ Σελινοῦς,—in the same way, ὁ Μαραθῶν, ὁ Τάρας, ὁ Ὀρχομενός (properly adjectives, with δῆμος or χῶρος understood). Some likewise are neuter, τὸ Ἄργος, τὸ Δήλιον. In the *names of towns*, which have only the plural number, all these genders occur, οἱ Φίλιπποι, αἱ Ἀθῆναι, τὰ Μέγαρα.

Obs. 5.—Some words have a *double gender* with different meanings: ὁ παῖς, the boy, ἡ παῖς, the girl, ὁ Θεός, the god, ἡ Θεός, the goddess. So ὁ τρόφος and ἡ τρόφος, ὁ and ἡ γείτων, ὁ and ἡ φύλαξ, ὁ and ἡ βοῦς, ox and cow, ὁ and ἡ ἄρκτος, he and she-bear, ὁ and ἡ ἄνθρωπος, man and woman. Others have a double gender from their indeterminate nature, or on account of words understood: ὁ and ἡ ἄσβολος, soot, ὁ ὑάκινθος, the hyacinth, ἡ ὑάκινθος (βοτάνη), the hyacinth-plant. This double gender is called κοινόν, *commune*. As a subdivision of this, we must remark τὸ ἐπίκοινον γένος (*epicœnum*), in which animals of both sexes are comprehended under one form, as the above-quoted βοῦς, ἄρκτος, ἀλώπηξ, &c.

OF THE DECLENSIONS OF THE SUBSTANTIVE.

§ L.

DECLENSION GENERALLY. DECLENSION OF THE ARTICLE.

1. Declension, or the change of the final syllables for the different cases, may be reduced in Greek to three kinds, which differ through the combination of the end of the root with the genitive termination.

2. The old Grammarians admitted five and even more declensions, since they treated the more peculiar forms under each as separate kinds of declension; these however are not sufficiently determinate for such an arrangement, and even the three kinds of inflection still separated are so nearly allied, that we can easily detect an universal form, lying at the basis of all of them.

3. The final syllables, which indicate the different cases, are the following in the common dialect:

	Singular.	Dual.	Plural.
Nom.	.... (no addition) or ς , ν ,	ϵ ,	$\epsilon\varsigma$,
Gen.	$\omicron\varsigma$, \omicron , ς ,	$\iota\nu$,	$\omicron\nu$,
Dat.	ι ,	$\iota\nu$,	$\epsilon\sigma\iota\nu$, $\sigma\iota\nu$, $\sigma\iota$, ς ,
Acc.	α , ν ,	ϵ ,	$\alpha\varsigma$,
Voc.	.... or ϵ ,	ϵ ,	$\epsilon\varsigma$, ι ,
Abl.	ι ,	$\iota\nu$,	$\epsilon\sigma\iota\nu$, $\sigma\iota\nu$, $\sigma\iota$, ς ,

4. Examples.

	Singular.		
Roots.	Μουσα, . . .	λογος, . . .	μην, . . .
Nom.	Μοῦσα,	λόγος,	μήν,
	Muse,	speech,	month,
Gen.	Μούσα-ς	λόγου,	μην-ός,
	Μούσης,	λόγου,	
Dat.	Μούση-ι,	λόγο-ι,	μηνί,
	Μούση,	λόγω,	
Acc.	Μοῦσαν,	λόγον,	μήνα,

Voc.	Μοῦσα,	λογο-ε,	μήν.
Abl.	Μούσῃ,	λόγῳ,	μηνί.
		Dual.	
N. A. V.	Μουσα-ε,	λογο-ε,	μήνε,
	Μούσα,	λόγῳ,	
G. D. A.	Μουσα-ιν,	λογο-ιν,	μην-ιν,
	Μούσαιν,	λόγοιν,	μηνοῖν.
		Plural.	
Nom.	Μουσα-ες,	λογο-ες.	μήνες,
	Μοῦσαι,	λόγοι,	
Gen.	Μουσα-ων,	λογο-ων.	μηνῶν,
	Μουσάων,	λόγων.	
	Μουσῶν,		
Dat.	Μουσα-ισιν.	λογο-ισιν,	μην-ισιν,
	Μούσαισιν,	λόγοισιν,	μηνσιν,
			μησίν,
Acc.	Μουσα-ας,	λογο-ας,	μήνας,
	Μούσᾱς,	λόγους,	
Voc.	Μουσα-ες,	λογο-ες,	μήνες,
	Μοῦσαι,	λόγοι,	
Abl.	Μούσαισιν,	λόγοισιν,	μησίν.

5. It is evident that the difference of the terminations is produced,

- a. By contraction of the open vowels: λογοο, λόγου; λογοας, λόγους.
- b. By throwing out or away a vowel or consonant: μηνισιν, μηνσιν, μησίν; λογο-ων, λόγων; λογο-ε, λόγε; by which the remaining vowels are sometimes doubled: Μουσαε, Μούσα; λογο-ε, λόγῳ; sometimes extended: Μουσα-ες, Μοῦσαι (modern Greek, αἱ Μοῦσαι);⁽¹⁾ λογο-ες, λόγοι.
- c. By lengthening of the radical vowel when the termination is added: Μουσα-ς, Μούσης; λογο-ι, λόγῳ.
- d. By extension of the weak syllable in μην-ιν, μηνοῖν, in the same manner as from σι came σοί, and from μι, μοί. That which lies beyond these remarks, and is peculiar to the different classes, belongs to the more minute explanation of the declensions. To which of the three

a word appertains, may be determined from the end of the radical part, together with the genitive.

1st decl. Root *α*, gen. *ς*; e. g. δῶρεά, gift; root δῶρεα, gen. δῶρεᾶς.

2d decl. Root *ο*, gen. *ο*; e. g. λόγος, speech; root λογο, gen. (λογου), λόγου.

3d decl. Root *ε, ο, α, ι, υ*, or a consonant, gen. *ος*; e. g. θῆρ (Germ. *thier*), wild beast; root θηρ, gen. θηρός.

6. The introduction to the three declensions may be concluded by the declension of the article.

Singular.

	Masculine.	Feminine.	Neuter.
Nom.	ὁ, the,	ἡ,	τό,
Gen.	τοῦ, of the,	τῆς,	τοῦ,
Dat.	τῷ, to the,	τῇ,	τῷ,
Acc.	τόν, the,	τήν,	τό,
Voc.	ᾶ,* oh!	ᾶ,	ᾶ,
Abl.	τῷ, with the,	τῇ,	τῷ.

Dual.

Nom.	τά, the two, &c.	ταί,	τά,
Gen.	τοῖν,	ταῖν,	τοῖν,
Dat.	τοῖν,	ταῖν,	τοῖν,
Acc.	τά,	ταί,	τά,
Voc.	ᾶ,	ᾶ,	ᾶ,
Abl.	τοῖν,	ταῖν,	τοῖν.

Plural.

Nom.	οἱ, the, &c.	αἱ,	τά,
Gen.	τῶν,	τῶν,	τῶν,
Dat.	τοῖς,	ταῖς,	τοῖς,
Acc.	τούς,	τάς,	τά,
Voc.	ᾶ,	ᾶ,	ᾶ,
Abl.	τοῖς,	ταῖς,	τοῖς.

* ᾶ is properly, like oh! in modern tongues, an independent interjection, but as such it is often joined with the vocative case.

§ LI.

FIRST DECLENSION.

1. Terminations alone.

	Singular.	Dual.	Plural.
Nom. (...),	ἄ, ᾶ, ῆ, ας, ης,	α-ε, α,	α-ες, αι,
Gen. (α-ς),	ης, ας, ης, ου, ου,	α-ιν, αιιν,	α-ων, ᾶν,
Dat. (α-ι),	η, α, η, α, η,	α-ιν, αιιν,	α-ισιν, αιισιν, αις,
Acc. (α-ν),	ἄν, ᾶν, ην, αν, ην,	α-ε, α,	α-ας, ας,
Voc. (...),	ἄ, ᾶ, ῆ, ᾶ, ἄ,	α-ε, α,	α-ες, αι,
Abl. (α-ι),	η, α, η, α, η,	α-ιν, αιιν,	α-ισιν, αιισιν, αις.

2. Examples.

	Singular.	
	ῆ, queen,	ῆ, hunt, ῆ, price or honour,
N.	ῆ βασίλεια,	θήρα, τιμή,
G.	τῆς βασιλείας,	θήρας, τιμῆς,
D. A.	τῇ βασιλείᾳ,	θήρᾳ, τιμῇ,
A.	τὴν βασίλειαν,	θήραν, τιμῆν,
V.	ᾧ βασίλεια,	θήρα, τιμῆ.

Dual.

N. A. V.	τὰ βασίλεια,	θήρα,	τιμά,
G. D. A.	ταῖν βασιλείαιν,	θήραιν,	τιμαῖν.

Plural.

N.	αἱ βασίλειαί,	θήραι,	τιμαί,
G.	τῶν βασιλείῶν,	θηρῶν,	τιμῶν,
D. A.	ταῖς βασιλείαις,	θήραις,	τιμαῖς,
A.	τὰς βασιλείας,	θήρας,	τιμάς,
V.	ᾧ βασίλειαί,	θήραι,	τιμαί.

Singular.

	ῆ, Muse,	ὁ, youth,	ὁ, prophet,
N.	ῆ Μοῦσα,	ὁ νεανίας,	προφήτης,
G.	τῆς Μούσης,	τοῦ νεανίου,	προφήτου,
D. A.	τῇ Μοῦσῃ,	τῷ νεανίᾳ,	προφήτῃ,
A.	τὴν Μοῦσαν,	τὸν νεανίαν,	προφήτην,
V.	ᾧ Μοῦσα,	ᾧ νεανία,	προφήτα.

Dual.

N. A. V.	τὰ Μοῦσα,	τὸν νεανία,	προφήτα,
G. D. A.	ταῖν Μούσαιν,	τοῖν νεανίαιν,	προφήταιν.

Plural.

N.	αἱ Μοῦσαι,	οἱ νεανίαι,	προφῆται,
G.	τῶν Μουσῶν,	τῶν νεανιῶν,	προφητῶν,
D. A.	ταῖς Μούσαις,	τοῖς νεανίαις,	προφήταις,
A.	τὰς Μούσας,	τοὺς νεανίαις,	προφήτας,
V.	ᾧ Μοῦσαι,	ᾧ νεανίαι,	προφῆται.

3. Examples for exercise in declining.

ἡ ἀγορά,	the assembly,	ἡ ἀρχή,	the beginning,
ἡ πείρα,	the experiment,	ἡ δίκη,	the right,
ἡ ἀλήθεια,	truth,	ἡ κόμη,	the hair,
ἡ ἱέρεια,	the priestess,	ἡ φωνή,	the voice,
ἡ Ἀρεθούσα,	Arethusa,	ὁ πατραλοίας,	the parricide,
ἡ γλῶσσα,	the tongue,	ὁ ὀρνιθοθήρας,	the bird-catcher,
ἡ ῥίζα,	the root,	ὁ δεσπότης,	the master,
ἡ ἐχιδνα,	the viper,	ὁ οἰκέτης,	the domestic.

4. Terminations of the nominative without a consonant.

Since the short vowels are always the original, the words in short *a* must be considered those which have preserved the termination pure, as, Μοῦσαῶ, διᾶ, &c. This *ᾶ* passes into *ᾱ*: ἡ Θῆρα, the chace, ἡ ἐλαία, the olive tree, and into *η*: ἡ φήμη, the rumour (*Lat. fama*), ἡ στήλη, the pillar, concerning which we must now remark more closely.

5. Short *a* is retained by nouns,

a. Of two syllables in *-αια* and *-ια*: Μαῖα, Maia, the mother of Mercury, ἡ γραιῖα, the old woman, διᾶ (fem. of δῖος), divine; polysyllables of this termination have long *a*: ἡ ἐλαία, the olive-tree, ἀναγκαία (fem. of ἀναγκαῖος), necessary, ἡ ἀτιμία, disgrace, ἡ ἡλικία, age, except ψάλτρια, and πότνια, fem. of πότνιος (not used except in the fem.), and some proper names, Ἰστίαια, Ῥηναῖα.

b. In *-εια*: ἡ ἀλήθεια, truth, ἡ ἀναίδεια, impudence, ἡ βασίλεια, the queen, γλυκεῖα (fem. of γλυκύς), sweet; those, however, have long *a*, which come from verbs in *-ευω*, and those in *-εα*: ἡ βασιλεία, sovereignty, from βασιλεύω, I reign, ἡ ἱερεία, priesthood, from ἱερεύω, ἡ παιδεία, education, from παιδεύω, ἡ γενεά, ἡ δαρεία, ἡ θεά, spectacle, ἡ θεά, goddess, and the fem. of adj. in *-ειος*: τελεία, &c. Add Τεγῆᾶ, Μαντινῆᾶ, cities in Arcadia.

- c. In *-ια*, if derived from βουῶς, e. g. the names Εὐξοια, Μελίβοια; the rest have long α: Τροία, εὐνοία, ^(R) αἰδοία, fem. of αἰδοῖος, οἶα, fem. of οἶος, and those in *-οα*: βοά, στοά, δοά, fem. of Δός.
- d. In *-υια*: μυῖα, Ἀρπυια, Εἰλείθυια, ἄγυιá, τεθνηκυῖα, fem. of τεθνηκώς.
- e. In *-σα, -σσα, -ξα, -ψα, -ζα, -θα*: Μοῦσα, γλῶσσα, χαρίεσσα, fem. of χαρίεις, δόξα, δίψα, τράπεζα, ἄκανθα.
- f. In *-λα, -να*, of more than two syllables: Δύελλα, δέσπονα, λέαινα, τριαινα.
- g. In *-ρα* with αι, ει, οι, ου, ὀ, ῥρ, in the penult: σφαῖρα, μάχαιρα, πείρα and διάπειρα, στεῖρα, ὄστειρα, ἄρουρα, σφῦρα, γέφυρα, ἄγκυρα, Πύρρα, Κίρρα, except Αἶθρα, Φαῖθρα, παλαιστρα, ἑταῖρα, fem. of ἑταῖρος. Long α belongs to the rest, in the penult of which appears a short vowel, or η, ω, αυ: ἔδρα, πέτρα, ἄγρα, μάνδρα, καλύπτρα, λῦρα, πορφύρα, πήρα, χώρα, αὔρα; and the oxytons: φθορά, χαρά, &c.

Obs. 1.—Pure words (nomina pura, § xv, 2, obs. 2,) retain the α throughout the whole inflection of the singular, without reference to its quantity in the nominative, as likewise those in *-ρα*, e. g. βασιλεια, βασιλείας; Τροία, Τροίας; πείρα, πείρας, &c., in which the gen. and dat. are always long, but the quantity of the accus. and voc. follows that of the nominative: acc. βασιλειᾶν, queen, but βασιλειᾶν, sovereignty, πειρᾶν but Τηρᾶν. Compare the paradigms of βασιλεια and Τηρα.

Obs. 2.—On the other hand, the gen. and dat. singular of words impure, change their short α into η: ἡ τριαινα, gen. τριαινῆς, dat. τριαινῆ, but acc. and voc. τριανᾶν, τριανᾶ. So, likewise, ἄκανθα, gen. ἀκάνθης, &c. Compare the paradigm of Μοῦσα. Those in *-ρα* have been already excepted in obs. 1.

6. An η is found in the nom. termination of most oxytons with a consonant, or ο, υ, ευ, ω, before the termination: ἡ αἰχμή, ἡ κεφαλῆ, ἡ φυγή, ἡ ἀκοή, ἡ φυή, ἡ σκευή, ἡ ζωή, and the most of impure dissyllabic paroxytons: ἡ δίκη, ὕλη,

τέχνη, ζώνη, τύχη; a few have -ση instead of -ρα: κόρη, κόρη, ἀνάξη, δέξη, Τερψιχόρη.

Obs.—This η remains in the sing. throughout the cases: ζώη, ζώης, &c. Compare the paradigm of τιμή. The terminations of the dual and plural are alike in all words of this declension.

7. *Termination in -ας, -ης.* Many words add to the final vowel a Σ as mark of the masculine gender, making the termination -ας after a vowel, or ρ, and in many proper names, but -ης after a consonant, e. g. ὁ νεανίας, ὁ Πρωταγόρας, Ὑλας, ὁ προφήτης. Some names have the circumflex over the termination: Φιλητᾶς, Γοννατᾶς. In the genitive they have retained ο from the full form in -ος, which, in the Attic and Common dialects, after the ejection of α was extended into -ου: gen. νεανίαιο, νεανίου; Πρωταγόρου, &c.

Obs.—In strict usage some forms appear with ο thrown away: Σκόπας, gen. Σκόπα-ο, Σκόπα; ὀρνιθοθήρας, ὀρνιθοθήρα; and in some proper names we find the contraction of -αο into -ω with ε inserted before it: Θαλῆς, Θάλω; Λέσχης, Λέσχω.

8. The vocative of these masculines in -ας has -ᾶ, but of those in -ης, ᾶ, e. g. ᾶ νεανιᾶ, ᾶ προφήτᾶ; σοφιστής, σοφιστᾶ; γεωμέτρης, γεωμέτρᾶ. The termination -ίδης, and some other names, have -η in the vocative: Ἄτρείδης, Ἄτρείδη, ἄδη, Ἄγχιση, Πέρση (as name of a person, but Πέρσα from the name of the people).

Obs.—Since the termination -ης belongs also to the 3d declension, we must observe, that to the 1st pertain the nouns in -ίδης, -άδης; Θουκιδίδης, Ἀλκιβιάδης; the names of nations: Ἀεθριότης, Σικελιώτης; nouns in -της, derived from verbs, e. g. ὁ ποιητής from ποιέω, ὁ δότης from δίδωμι, ὁ ἀρμολύτης from ἀρμολύω; compounds from ἀνοῦμαι, I buy, μετρεῶ, I measure, τρίβω, I rub, wear, train, πωλῶ, I sell: τελώνης, tax-gatherer, one who farms the taxes, γεωμέτρης, παιδοτρίτης, φαρμακοπώλης; and from words of this declension, e. g. Ὀλυμπιονίκης from νίκη, ἀρχεδίκη from δίκη.

9. *Plural.* The genitive plural is contracted from -άων, and therefore has the circumflex: Μουσάων, Μουσῶν; προφητῶν, Ἀτρειδῶν. Except the genitive plural of ὁ χρέστης, the creditor, χρέστων, ἀφύη (an anchovy), ἀφύων (by which they are distinguished from the gen. of χρηστός, useful, good, and of ἀφύης, without natural ability), and οἱ ἔτησῖαι, the Etesian winds. ⁽¹⁾

Obs.—The dative plural has in its full form -αῖσιν: Μούσαισιν, δωραῖσιν.

An Ionic form changes the α of this into η: τιμηῖσι, τιμηῆς. This has been retained by the common dialect in some names of towns: Ἀθῆναι, Ἀθήνησι; Θῆβαι, Θήβησι.

10. *Contraction* in this declension is universally made known by the circumflex in the nominative. We find

Ἀθηνᾶ (Minerva) from the form Ἀθηνέα, gen. Ἀθηνᾶς.

The form Ἀθηναία is lengthened from the Epic Ἀθήνη, as ἀναγκαία from ἀνάγκη.

Βορρᾶς from βορέας, the north-wind, gen. βορρᾶ and βορέου.

When βορέας is contracted to βορᾶς, the ρ is strengthened by doubling.

γῆ from γῆη, earth, gen. γῆς. Lengthened form γαῖα.

Ἐρμῆς (Mercury) from Ἐρμέης, gen. Ἐρμουῖ, pl. Ἐρμαῖ.

Θαλῆς from Θαλέης (name of an Ionic sage), gen. Θάλεω (Θαλέω would be more correct), dat. Θαλῆ, acc. Θαλῆν.

Μνᾶ from μνέα (a sum of 100 drachmas), gen. μνᾶς, nom. plur. μναῖ.

λεοντῆ from λεοντέη, lion-skin, gen. λεοντῆς (fem. of λεοντέος, belonging to a lion, with ellipse of δορά, the skin).

So also ἄλωπεκῆ, fox-skin, παρδαλῆ, panther-skin, ἀδελφιδῆ, brother's-daughter, γαλῆ, weasel, συκῆ, fig-tree.

Obs. 1.—The forms μορέα, mulberry tree, and ὄγδοη, fem. of ὄγδοος, eighth, do not occur contracted.

Obs. 2.—Where the contracted form has -ῆ, the Ionic form in -η (as in Ἀθήνησι, n. 9, *Obs.*), not the common in -α, is its basis, and Ἐρμῆς can as little be contracted from Ἐρμέας as λεοντῆ from λεοντέα, or γῆ from γέα; ⁽¹⁾ still less Ἀθηνᾶ from Ἀθηναία.

11. *Gender.* The sex of words in this declension is

masculine in those in *-ας, -ης*, feminine in all others. *Neuter* words are not found in it.

12. *Accent.* The accent stands in primitive words of this declension upon the radical syllable, so long as the meaning of the radical word is not altered, or more closely defined, by preceding or succeeding syllables; e. g. *παῖρα, φήμη, δίκη*. It then obeys its own laws in the forms altered by inflection: nom. *παῖρᾶ*, gen. *παίρας, πειράων, πειρῶν*. Thus too, *φήμη, φῆμαι, φημῶν; δίκη, δίκαι, δικῶν*. It endeavours to maintain its place upon the same syllable also, in the derivatives in *-ια, -εια, -οια, -υια, &c.*, as long as the succeeding syllables permit; thus *ἀλήθειᾶ, Ἀρπυιᾶ, Εὐβοιᾶ*; but *σοφιά, ἰερείᾶ, αἰδοιά*. Comp. n. 5, for the rules concerning long and short *-α* in this declension.

13. When the root is changed in the formation of the noun, the accent moves to the syllable added for this purpose. Hence, although from *δυ* in *δύω*, we have the nom. *ἡ δύη*, yet from *τι* in *τίω*, comes *τιμή*, (*ψύ-ω*) *ψυχή*, (*χαίρ-ω*) *χαρμονή*, (*γράφ-ω*) *γραμμή*; so *στιγμή*, and after this analogy, *ἀρχή, φυγή, ἀλκή, διδαχή, ταραχή, &c.*, to which the language seems to have proceeded through shorter forms; e. g. *αλξ*, whence *ἀλκί*; *φυξ*, whence *φύγα*, in the Homeric dialect; *ἀρπαγή*, through *ἡ ἄρπαξ*, in Hesiod.

14. The same laws regulate also the accentuation of those in *-ας, -ης*. Paroxytons are those in *-δης, -αδης*: *Ἀτρείδης, Τελαμωνιάδης*, oxytons most of those in *-τής* from verbs: (*ποιέω*) *ποιητής*, (*κτίζω*) *κτιστής, κριτής, ἀκροατής*, with the exception of those which, in the poets, appear likewise with the termination *ης* in the 3d declension: *ψάλτης, κυβερνήτης, πλάστης, κλέπτης, ψεύστης*.

§ LII.

SECOND DECLENSION.

1. The roots of the words end in *ο*, and assume in the nom. sing., for the masc. and fem. Σ ; for the neuter, N , so that the terminations are *-ος*, and *-ον*. *Ὁ λόγος*, the speech, *ἡ νῆσος*, the island, *τὸ σῦζον*, the fig.

2. The terminations, arising from the combination of *o* with the forms for inflection, are according to the following scheme:

	Singular.	Dual.	Plural.
Nom.	ο—ς, ος,	ο—ε, ω,	ο—ες, οί,
	n. ο—ν, ον,		n. ο—α, α,
Gen.	ο—ο, ου,	ο—ιν, οιν,	ο—ων, ων,
Dat. Abl.	ο—ι, ω,	ο—ιν, οιν,	ο—ισιν, οισιν, οις,
Acc.	ο—ν, ον,	ο—ε, ω,	ο—ας, ους,
			n. ο—α, α,
Voc.	ο—ε, ε,	ο—ε, ω,	ο—ες, οί,
	n. ο—ν, ον,		n. ο—α, α.

Obs.—Besides the peculiarities already remarked in the general scheme, § L, 5, we observe that the *α* of neuters suppresses the radical *ο*: συκο-α, σύκα; and the dat. plur. abbreviates its termination; λόγοισιν, λόγοις.

3. Examples.

		Singular.	
	ὁ, speech,	ἡ, way,	τὸ, fig.
Nom.	ὁ λόγος,	ἡ ὁδός,	τὸ σῦκον,
Gen.	τοῦ λόγου,	τῆς ὁδοῦ,	τοῦ σύκου,
Dat. Abl.	τῷ λόγῳ,	τῇ ὁδῷ,	τῷ σύκῳ,
Acc.	τὸν λόγον,	τὴν ὁδόν,	τὸ σῦκον,
Voc.	ὦ λόγε,	ὦ ὁδέ,	ὦ σῦκον.
		Dual.	
N. Ac. V.	τὰ λόγα,	τὰ ὁδά,	τὰ σύκα,
G. D. A.	τοῖν λόγων,	ταῖν ὁδοῖν,	τοῖν σύκων.
		Plural.	
Nom.	οἱ λόγοι,	αἱ ὁδοί,	τὰ σύκα,
Gen.	τῶν λόγων,	τῶν ὁδῶν,	τῶν σύκων,
Dat. Abl.	τοῖς λόγοις,	ταῖς ὁδοῖς,	τοῖς σύκοις,
Acc.	τούς λόγους.	τάς ὁδούς,	τὰ σύκα,
Voc.	ὦ λόγοι,	ὦ ὁδοί,	ὦ σύκα.

4. Examples, for exercise.

ὁ τρέπος, the turn,	ἡ νόσος, the sickness,
ὁ κήπος, the garden,	ἡ νῆσος, the island,
ὁ υἱός, the son,	ἡ ὀρώσος, the dew,
ὁ θρόνος, the seat,	ἡ βίβλος, the book,

τὸ μαρτύριον, the evidence,
 τὸ ἀγγεῖον, the vessel,
 τὸ πρόβατον, the sheep,
 τὸ βιβλίον, the little book.

5. The termination *ος* is regularly *masculine* : it becomes feminine in general by some reference to a feminine word understood or related, such as γῆ, πόλις, βοτάνη, of which examples are given, § XLIX, 9, obs. 2, 5. Thus, also, λίθος is understood with ἡ σμάραγδος, ἡ κρύσταλλος, and ἡ ὄδος with ἡ τρίβος and οἶμος, Δύρα with αὐλεις, φωνή with διάλεκτος, ὕλη with ἡ ξύλοχος, γραμμὴ with διάμετρος. In several words, however, such a reference is no longer discernible; as, ἡ γνάθος, ἡ βύσσος, and others among the examples, n. 4.

6. Observations on the *variation of sex*.

a. Many words of this declension have a double sex, as something masculine or feminine is designated by them. Examples, § XLIX, 9, obs. 5. Others without such ground; as,

ὁ, ἡ ῥίνος, the skin,
 ὁ, ἡ θάμνος, the shrub,
 ὁ, ἡ βάρβιτος, the lyre,
 ὁ, ἡ οἶμος, the path,
 ὁ, ἡ λίθος, the stone.

b. Some with the gender alter likewise the meaning:

ὁ ζυγός, the yoke, ἡ ζυγός, the balance,
 ὁ ἵππος, the horse, ἡ ἵππος, the cavalry—and the mare,
 ὁ λέκιθος, pulse-broth, ἡ λέκιθος, the yolk of an egg.

c. The following become neuter in the plural:

ὁ βόστρυχος, the curl,	τὰ βόστρυχα,
ὁ δεσμός, the chain,	τὰ δεσμά,
ὁ θεσμός, the law,	τὰ θεσμά,
ὁ δίφρος, the chariot-seat,	τὰ δίφρα,
ἡ κέλευθος, the way,	τὰ κέλευθα,
ὁ λύχνος, the torch,	τὰ λύχνα,
ὁ σίτος, the corn,	τὰ σῖτα, &c.

7. The termination *-ον* is neuter; yet the diminutives of female names remain feminine; e. g. ἡ Γλυκέριον from Γλυκερά, *Lat.* mea Glycerium, ἡ Λεόντιον, &c.

8. Observations upon some of the cases.

- a. The vocative sing. has not only ϵ , but likewise $\omicron\varsigma$; as, nom. $\acute{\omicron}$ θεός, voc. $\acute{\omega}$ θεός. So also, $\acute{\omega}$ φίλος, &c.
- b. The dative plur. has here also in its full termination $\sigma\upsilon\nu$, $\sigma\iota$; thus, τοῖσι, θεοῖσι, like ταῖσι, θεαῖσι, or with the ν , τοῖσιν, ἐσθλοῖσιν. The common form is abbreviated from this.

§ LIII.

OF THE CONTRACTIONS OF THE SECOND DECLENSION.

1. Contraction takes place in this declension, when before the last vowel of the root occurs an α , ϵ , or \omicron . E. g. λάός, ὀσπέον, νόος.

2. Contractions of $\alpha\omicron$. Since both vowels are in the root itself, their contraction takes place without reference to the syllables of inflection, which attach themselves to the contracted part, or fall off from it. α and \omicron are always in this declension contracted into ω , before which, in some words an ϵ is introduced; e. g. ναός, root $\text{N}\alpha\omicron$, contracted $\nu\omega$, $\nu\epsilon\omega$, nom. $\nu\acute{\epsilon}\acute{\omega}\varsigma$.

3. Inflection of the contracted forms with ϵ inserted :

	Singular.	Dual.	Plural.
Nom.	$\alpha\omicron$ — ς , $\epsilon\omega\varsigma$,	$\alpha\omicron$ — ϵ , $\epsilon\omega$ — ϵ ,	$\alpha\omicron$ — ι , $\epsilon\omega$,
	ii. $\alpha\omicron$ — ν , $\epsilon\omega\nu$,	$\epsilon\omega$,	ii. $\alpha\omicron$ — α , $\epsilon\omega$ — α ,
			$\epsilon\omega$,
Gen.	$\alpha\omicron$ — \omicron , $\epsilon\omega$ — \omicron ,	$\alpha\omicron$ — $\iota\nu$, $\epsilon\omega\nu$,	$\alpha\omicron$ — $\omega\nu$, $\epsilon\omega$ — $\omega\nu$,
	$\epsilon\omega$,		$\epsilon\omega$, $\epsilon\omega\nu$,
Dat.	$\alpha\omicron$ — ι , $\epsilon\omega$,		$\alpha\omicron$ — $\iota\varsigma$, $\epsilon\omega\varsigma$,
Acc.	$\alpha\omicron$ — ν , $\epsilon\omega\nu$,		$\alpha\omicron$ — $\alpha\varsigma$, $\epsilon\omega$ — $\alpha\varsigma$,
	$\epsilon\omega$,		$\epsilon\omega\varsigma$,
			ii. $\alpha\omicron$ — α , $\epsilon\omega$ — α , $\epsilon\omega$,
Voc.	$\alpha\omicron$ — ς , $\epsilon\omega\varsigma$,		$\alpha\omicron$ — ι , $\epsilon\omega$,
	ii. $\alpha\omicron$ — ν , $\epsilon\omega\nu$,		ii. $\alpha\omicron$ — α , $\epsilon\omega$ — α , $\epsilon\omega$.

4. We perceive from this, that this declension, known under the name of the *Attic*, is not an *ancient and peculiar*

method of inflection,* but entirely follows the second, with those peculiarities, which were introduced by the contraction of αo in the ordinary way. And these are no other than the rejection of the *formal* letters o, ϵ, α , after the vowels contracted into $-ew$; e. g. ($\nu\acute{\alpha}\acute{o}\varsigma$,) $\nu\acute{e}\acute{o}\varsigma$, temple, ($\tau\acute{o}$ $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\alpha\iota\omicron\nu$, $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\alpha\iota\omicron\nu$,) $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$, dining-room,—gen., ($\nu\epsilon\omega-o$,) $\nu\acute{e}\acute{\omega}$, ($\acute{\alpha}\nu\omega\gamma\epsilon\omega-o$,) $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$. Dual nom., ($\nu\epsilon\omega-\epsilon$,) $\nu\acute{e}\acute{\omega}$, ($\acute{\alpha}\nu\omega\gamma\epsilon\omega-\epsilon$,) $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$. Plur. nom. ($\acute{\alpha}\nu\omega\gamma\epsilon\omega-\alpha$), $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$,—even $\omega\nu$ drops off from $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$ in the gen. plur., $\tau\acute{\omega}\nu$ ($\acute{\alpha}\nu\omega\gamma\epsilon\omega-\omega\nu$,) $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$; ^(R) while in $\nu\acute{e}\acute{o}\varsigma$ the syllables coalesce, ($\nu\epsilon\omega-\omega\nu$,) $\nu\acute{e}\acute{\omega}\nu$, and ν is dropped by several in the accus., ($\nu\acute{\alpha}\acute{o}\nu$,) $\nu\acute{e}\acute{\omega}$ and $\nu\acute{e}\acute{\omega}\nu$, ($\lambda\alpha\gamma\acute{\alpha}\acute{o}\varsigma$,) $\lambda\alpha\gamma\acute{\omega}\varsigma$, a hare; accus., $\lambda\alpha\gamma\acute{\omega}$. The voc. is the same as the nom.

Obs.—The accent of the oxytons, e. g. in $\nu\acute{e}\acute{o}\varsigma$, must, according to § XLII, n. 7, obs., be acute in the nom., ($\nu\acute{\alpha}\acute{o}\varsigma$,) $\nu\acute{e}\acute{o}\varsigma$,—gen., ($\nu\acute{\alpha}\acute{o}-o$,) $\nu\acute{e}\acute{\omega}$; whence it follows that it does not *deviate from rule*.† It maintains itself as acute against the weakness of the i in the nom. plur., $o\acute{i}$ $\nu\acute{e}\acute{\omega}$; but in the dat. sing., as well as the gen. and dat. dual and plural, the acute over the radical o coalesces with the grave of the formal vowel in the circumflex: $\tau\acute{o}\nu$ ($\nu\acute{\alpha}\acute{o}-i\nu$) $\nu\acute{e}\acute{\omega}\nu$,—gen., $\tau\acute{\omega}\nu$ ($\nu\acute{\alpha}\acute{o}-\acute{\omega}\nu$) $\nu\acute{e}\acute{\omega}\nu$,—dat., $\tau\acute{o}\tilde{\iota}\varsigma$ ($\nu\acute{\alpha}\acute{o}-i\varsigma$) $\nu\acute{e}\acute{\omega}\tilde{\iota}\varsigma$. The accentuation of the accus. $\nu\acute{\alpha}\acute{o}-\acute{\alpha}\varsigma$ not $\nu\acute{e}\acute{\omega}\tilde{\iota}\varsigma$, but $\nu\acute{e}\acute{o}\varsigma$, shows that α in the final syllable was thrown out ($\nu\acute{\alpha}\acute{o}-\acute{\alpha}$), $\nu\acute{e}\acute{o}\varsigma$. The ϵ is without force, as an inserted letter, and has no effect upon the accent, whence, e. g. in $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$, $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\varsigma$, the acute in spite of the final long vowel stands over the ante-penult.

5. Examples.

	Singular.		
	\acute{o} , hare,	\acute{o} , temple,	$\tau\acute{o}$, dining-room,
N.	$\lambda\alpha\gamma\acute{\omega}\varsigma$,	$\nu\acute{e}\acute{o}\varsigma$,	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$.
G.	$\lambda\alpha\gamma\acute{\omega}$,	$\nu\acute{e}\acute{\omega}$,	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$,
D. A.	$\lambda\alpha\gamma\acute{\omega}$.	$\nu\acute{e}\acute{\omega}$,	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$;
A.	$\lambda\alpha\gamma\acute{\omega}$,	$\nu\acute{e}\acute{\omega}\nu$,	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$,
V.	$\lambda\alpha\gamma\acute{\omega}\varsigma$,	$\nu\acute{e}\acute{o}\varsigma$,	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$.

* Buttm. copious Gr. Grammar, p. 157.

† Buttm. ut sup., p. 158, obs. 3.

		Dual.	
N. A. V.	λαγά,	νεά,	ἀνώγειω,
G. D. A.	λαγαῶν,	νεῶν,	ἀνώγειων.
		Plural.	
N.	λαγά,	νεά,	ἀνώγειω,
G.	λαγαῶν,	νεῶν,	ἀνώγειω,
D. A.	λαγαῶς,	νεῶς,	ἀνώγειως,
A.	λαγάς,	νεώς,	ἀνώγειω,
V.	λαγά,	νεά,	ἀνώγειω.

Obs. 1.—To this class belong also a considerable number of *proper names*: Τυνδάρεως, Βριάρεως, Τάλως, &c., likewise some *adjectives*: ἴλεως, propitious; ἀγήρως, without old age; to which also properly pertains ἀνώγειων (ἄνω, above, and γία), understand οἴκημα, *lit.* upper room.

Obs. 2.—The acc. in ω is prevalent in ἡ ἔω, the dawn; acc. τὴν ἔω, and commonly alone in names of places, Ἄθως, Κῶς, Κέως, Τέως. So also, acc. ἀγήρω, ἐπίπλεω.

Obs. 3.—Many vary into the third declension, e. g. κάλω, sail-rope; gen. κάλω and κάλωος; and nom. ταώς, peacock, gen. ταώ, which has also in the nom. ταών, gen. ταῶνος. Into the plural of some the formation without α enters, e. g. κάλοι, κάλους, not κάλω, κάλωος.

6. *Contractions of ε and of ο.*—For εο, οε, and οο, was pronounced ου; ε and ο disappear before the other vowels in this kind of inflection: ὀστέον, ὀστοῦν; νόε, νοῦ; νόος, νοῦς; νόω, νοῶ; ὀστέα, ὀστᾶ, &c.

7. Examples.

		Singular.	
		ὄ, mind,	τό, bone,
N.	νόος, νοῦς,	ὀστέον,	ὀστοῦν,
G.	νόου, νοῦ,	ὀστέου,	ὀστοῦ,
D. A.	νόω, νοῶ,	ὀστέω,	ὀστῶ,
A.	νόον, νοῦν,	ὀστέον,	ὀστοῦν,
V.	νόε, νοῦ,	ὀστέον,	ὀστοῦν.
		Dual.	
N. A. V.	νόω, νά,	ὀστέω,	ὀστώ,
G. D. A.	νόοιν, νοῖν,	ὀστέοιν,	ὀστοῖν.

	Plural.			
N.	νόοι, νοῖ,	ὄστέα, ὄστᾶ,		
G.	νόων, νῶν,	ὄστέων, ὄστῶν,		
D. A.	νόοις, νοῖς,	ὄστέοις, ὄστοῖς,		
A.	νόους, νοῦς,	ὄστέα, ὄστᾶ,		
V.	νόοι, νοῖ,	ὄστέα, ὄστᾶ.		

Obs. 1.—The nom. dual shows by its accent, that it is formed not by contraction, but by doubling of the radical *o*, before and after which the weaker sounds were dropped (νο-ο-ε, νο-ω-ε), νῶ, (οστε-ο-ε, οστε-ω-ε) ὄστω. Here therefore is nothing *opposed to fundamental rules*,* and *no contraction*.

Obs. 2.—Since the Greeks were accustomed to such words only in their contracted shape, they usually, in the formation of their parts, thought no more of the original uncontracted form. Hence the compounds of νόος and πλόος throw back the accent, εὔνοος, περίπλοος; contr. εὔνοος, περίπλοος, gen. εὔνου, περίπλου, where εὔνοου, εὔνου; περιπλόου, περιπλοῦ would be acc. to analogy, εὔνοι instead of εὔνοῖ, except that the accent does not fall back on the antepenult; περίπλοι, not πέριπλοι, κακόνους, κακόνιοι.

Obs. 3.—In like manner some lose the radical *o*, e. g. δορυζόος, voc. δορυζόε, δορυζέ, and the names compounded of νόος, νοῦς, Πασίνος, Καλλῆνος, Κρατῆνος, Ευθύνοσ for Πασίνους from Πασίνους, &c.

Obs. 4.—Τὸ κάνεον, the basket, and the adj. in -εος remove in contraction the accent to the contracted syllable, κάνεον, κανοῦν; χεῦσεος, χεῦσοῦς, &c.

Obs. 5.—*Accent.* In this declension also, words formed directly from the root are *paroxytons*, λόγος, ὕμνος, ἄρκος, φίλος, πῆθος, except σοφός, καλός, κακός, &c., but those with peculiar syllables of formation are *oxytons*, ἀφανισμός, βαθμός, σταθμός, κλαυθμός, κωκυτός, and those in -αιος and -εος, λαός, θεός, κουλέος. In some the meaning changes with the accent, νόμος, law; νομός, pasture-ground; λουτρόν, bath; λουῖτρον, water for washing.

* Buttman ut sup., p. 155, obs. 2.

THIRD DECLENSION.

§ LIV.

GENERAL REMARKS.

1. The root of the words in this declension is generally disguised in the nominative by added vowels and consonants, but is to be discovered by taking away *ος* from the genitive. E. g. nom. ἡ πτέρυξ, the wing; ὁ δαίμων, the deity; ὁ γίγας, the giant; ὁ βασιλεύς, the king; gen. πτέρυγ-ος, δαίμον-ος, γίγαντ-ος, βασιλέ-ος, hence roots πτερυγ, δαίμον, γιγαντ, βασιλε. Thus in order to ascertain the root, we must consider the nom. and gen.

2. We may name the words of the third declension, *mute*, *liquid*, *pure*, as their root ends in one of the nine mutes, in one of the liquids, λ, ν, ρ, or in a vowel, short or *anceps* (ε, ο, α, ι, υ).

3. Examples.

Mute.	Liquid.	Pure.
ἡ λαίλαψ, λαίλαπ-ος, the storm.	ὁ μῆν, μην-ός, the month.	ὁ ἱερεύς, ἱερε-ος, the priest.
ἡ μάστιξ, μάστιγ-ος, the whip.	ὁ σωτήρ, σωτήρ-ος, the preserver.	ἡ αἰδώς, αἰδό-ος, the shame.
ἡ ἐλπίς, ἐλπιδ-ος, the hope.	ἡ ἅλς, ἅλ-ός, the sea.	τὸ δάκρυ, δάκρυ-ος, the tear.

Obs. 1.—Some roots end in a mute and liquid together, viz. in ρχ, ντ, γγ (i. e. νγ), and in κτ. See the examples of declension.

Obs. 2.—The declension is managed here also, by attaching the proper termination to the roots of words.

4. Terminations alone.

	Sing.	Dual.	Plural.
N.	commonly ε,	ε,	ες, neuter ᾶ,
G.	ος,	ιν,	ων,
D. A.	ι,	ιν,	σιν,
A.	ᾶ, υ,	ε,	ᾶς, neuter ᾶ,
V.	often as N.	ε,	ες, neuter ᾶ.

Obs.—It is in this declension that the extension of *ιν* into *σιν* in the dual, marked in the general scheme, takes place.

§ LV.

PARADIGMS AND EXAMPLES OF THE THIRD DECLENSION.

1. Paradigms of mutes.

	Singular.			
	ἦ, storm,	ὄ, love,	τό, body,	ἦ, wing,
N.	λαῖλαψ,	ἔρωσ,	σῶμα,	πτέρυξ,
G.	λαίλαπ-ος,	ἔρωτ-ος,	σώματ-ος,	πτέρυγ-ος,
D. A.	λαίλαπ-ι,	ἔρωτ-ι,	σώματ-ι,	πτέρυγ-ι,
A.	λαίλαπ-α,	ἔρωτ-α,	σῶμα,	πτέρυγ-α,
V.	λαῖλαψ,	ἔρωσ,	σῶμα,	πτέρυξ.
	Dual.			
N. A. V.	λαίλαπ-ε,	ἔρωτ-ε,	σώματ-ε,	πτέρυγ-ε,
G. D. A.	λαίλαπ-οιν,	ἔρώτ-οιν,	σωμάτ-οιν,	πτέρυγ-οιν.
	Plural.			
N.	λαίλαπ-ες,	ἔρωτ-ες,	σώματ-α,	πτέρυγ-ες,
G.	λαίλαπ-ων,	ἔρώτ-ων,	σωμάτ-ων,	πτέρυγ-ων,
D. A.	λαίλαψιν*),	ἔρωσιν*),	σώμασιν*),	πτέρυξιν*),
A.	λαίλαπ-ας,	ἔρωτ-ας,	σώματ-α,	πτέρυγ-ας,
V.	λαίλαπ-ες,	ἔρωτ-ες,	σώματ-α,	πτέρυγ-ες.

*) *Obs.*—The dative λαίλαψιν, ἔρωσιν, σώμασιν, πτέρυξιν, from λαίλαπσιν, ἔρωτσιν, σωματσιν, πτερυγσιν, by a known analogy, § XXII.

2. Paradigms of mutes with liquids, and of those in *κτ*.

Singular.

	ὁ, thong,	ἡ, phalanx,	ἡ, night,
N.	ἰμάς,	φάλαγξ,	νύξ,
G.	ἰμάντος,	φάλαγγος,	νυκτός,
D. A.	ἰμάντι,	φάλαγγι,	νυκτί,
A.	ἰμάντα,	φάλαγγα,	νύκτα,
V.	ἰμάν,	φάλαγξ,	νύξ,

Dual.

N. A. V.	ἰμάντε,	φάλαγγε,	νύκτε,
G. D. A.	ἰμάντοι,	φάλαγγοι,	νυκτοῖ,

Plural.

N.	ἰμάντες,	φάλαγγες,	νύκτες,
G.	ἰμάντων,	φάλαγγων,	νυκτῶν,
D. A.	ἰμαῖσιν,*	φάλαγγιν,*	νυξίν,*
A.	ἰμάντας,	φάλαγγας,	νύκτας,
V.	ἰμάντες,	φάλαγγες,	νύκτες.

* *Obs.*—ἱμαῖσιν, φάλαγγιν, νυξίν, from ἱμαντισιν, φαλαγγισιν, νυκτισιν, according to § xxv, 2, 3.

3. Paradigms of the liquids.

Singular.

	ὁ, deity,	τὸ, fire,	ὁ, age,	ὁ, beast,
N.	δαίμων,	πῦρ,	αἰών,	θῆρ,
G.	δαίμονος,	πυρός,	αἰῶνος,	θηρός,
D. A.	δαίμονι,	πυρί,	αἰῶνι,	θηρί,
A.	δαίμονα,	πῦρ,	αἰῶνα,	θηρα,
V.	δαίμον,	πῦρ,	αἰών,	θήρ,

Dual.

N. A. V.	δαίμονε,	πῦρε,	αἰῶνε,	θηρε,
G. D. A.	δαίμονοι,	πυροῖ,	αἰῶνοι,	θηροῖ,

Plural.

N.	δαίμονες,	πύρα,	αἰῶνες,	θηρες,
G.	δαίμονων,	πυρῶν,	αἰῶνων,	θηρῶν,
D. A.	δαίμοσιν,*	πυρσίν,	αἰῶσιν,*	θηρσίν,
A.	δαίμονας,	πύρα,	αἰῶνας,	θηρας,
V.	δαίμονες,	πύρα,	αἰῶνες,	θηρες.

* *Obs.*—Δαίμοσιν and αἰῶσιν instead of δαίμοσιν, αἰῶσιν, acc. to § xxiv, 6.

4. Paradigms of the pure in an *anceps*.

Singular.

	ῆ, sheep,	ῆ, city,	ὄ, corpse,	τό, horn,
N.	ῆς, οῖς,	πόλις,	νέκυς,	κέρας,
G.	ῆος, οἴος,	πόλεως,	νέκυος,	κέραος, ως,
D.	ῆι, οἴι,	πόλει,	νέκυι, υι,	κέραϊ, αι,
A.	ῆν, οἴν,	πόλιν,	νέκυν,	κέρας,
V.	ῆ,	πόλι,	νέκυ,	κέρας,

Dual.

N.	ῆε, οἴε,	πόλεε,	νέκυε,	κέραε, ᾶ,
G.	ῆοιν, οἴοιν,	πόλεων,	νεκύοιν,	κεράοιν, ᾶν,

Plural.

N.	ῆες, οἴες, οἴς,	πόλλες, εις,	νέκυες, υς,	κέραα, ᾶ,
G.	ῆων, οἴων,	πόλεων,	νεκύων,	κεράων, ᾶν,
D.	ῆισιν, οἴσιν,	πόλεσιν,	νέκυσιν,	κέρασιν,
A.	ῆιας, οἴας, οἴς,	πόλεας, εις,	νέκυας, υς,	κέραα, ᾶ,
V.	ῆες, οἴες, οἴς,	πόλλες, εις,	νέκυες, υς,	κέραα, ᾶ.

5. Paradigms of the pure in a short vowel, with contractions.

Singular.

	ὁ, king,	ῆ, trireme,	τό, wall,	ῆ, sound,
N.	βασιλέυς,	τριήρης,	τείχος,	ἠχώ,
G.	βασιλέος, έως,	τριήρεος, ους,	τείχεος, ους,	ἠχός, ους,
D. A.	βασιλείῃ, εἶ,	τριήρεϊ, ει,	τείχεϊ, ει,	ἠχοῖ, οἶ,
A.	βασιλέα,	τριήρεα, η,	τείχος,	ἠχόα, ᾶ,
V.	βασιλεῦ,	τριήρες,	τείχος,	ἠχοῖ,

Dual.

N. A. V.	βασιλέε,	τριήρεε, η,	τείχεε, η,	ἠχώ,
G. D. A.	βασιλέοιν,	τριήρεοιν, οἶν,	τειχέοιν, οἶν,	2d decl.

Plural.

N.	βασιλέες, εἶς,	τριήρεες, εις,	τείχεα, η,	ἠχοί,
G.	βασιλέων,	τριήρεων, ᾶν,	τειχέων,	2d decl.
D. A.	βασιλεῦσιν,	τριήρεσιν,	τείχεσιν,	
A.	βασιλέας, εἶς,	τριήρεας, εις,	τείχεα, η,	
V.	βασιλέες, εἶς,	τριήρεες, εις,	τείχεα, η,	

6. Examples for exercise in declension.

a. Mutes.

4. Mutes with liquids.

1. With p sounds.

ῆ ὄψ, ὀπός,	ῆ σάρξ, σαρκός,	ὁ σωτήρ, τῆρος,
the voice,	the flesh,	the preserver,

(ρκ, ντ, and γγ, i. e. νγ,)

ἡ χέρνιψ, ἱεος,
the lustral water,
ἡ κατῆλιψ, ἱφος,
the roof.

2. With k sounds.

ὁ κήρυξ, υκος,
the herald,
ἡ φλόξ, ογός,
the flame,
ἡ θρίξ, τριχός,
the hair.

3. With t sounds.

τὸ φᾶς, φωτός,
the light,
ἡ φιλότης, ητος,
the friendship,
τὸ βούλευμα, ατος,
the counsel,
τὸ μέλι, ιτος,
the honey,
ἡ πελειάς, ἀδος,
the dove,
ἡ κόρυς, υθος,
the helmet,

ὁ γίγας, αντος,
the giant,
ὁ ὀδούς, όντος,
the tooth,

ὁ λάϊγξ, ιγγος,
the pebble,
ἡ σάλπιγξ, ιγγος,
the trumpet.

With κτ.

ὁ ἀναξ, ακτος,
the sovereign.

β. Liquids.

With λ, ν, ρ.

ἡ ἄλς, ἄλός,
the sea,
ὁ ψαλτήρ, ἦρος,
the harper,
ἡ ῥίς, ῥίνός,
the nose,
ὁ χειμών, ᾶνος,
the storm,
ὁ ψᾶρ, ψᾶρός,
the starling,

ὁ λιμὴν, ἔνος,
the harbour,
ὁ ἄκμων, ονος,
the anvil.

c. Pure.

1. With an *anceps*.

τὸ σέλας, αος,
the lustre,
τὸ γῆρας, αος,
the old age,
ὁ μάντις, ιος,
the prophet,
ἡ πίτυς, υος,
the pine tree.

2. With ε, ο.

ὁ ἐλεγχής, ἔος,
the infamous,
ὁ γραφεύς, ἔος,
the writer,
τὸ εὔχος, εος,
the wish,
ἡ αἰδώς, όος,
the modesty.

§ LVI.

CONTRACTIONS OF THE THIRD DECLENSION.

1. Contraction in this declension occurs either in the two last syllables of the root, e. g. *πλακοεντ*, nom. *πλακόεις*, *πλακοῦς*, gen. *πλακόεντος*, *πλακοῦντος*, as in *ναό-ς*, *ναό-ο* of the second decl., or in the last radical syllable and the attached sounds (*ίερε*), *ίερέας*, *ίερέϊς*.

2. The contraction in the root maintains itself under the form, which it has assumed in the genitive, through the rest of the cases: *πλακοῦντι*, *πλακοῦντα*; *τιμήεις*, *τιμῆς*, gen. *τιμήεντος*, *τιμῆντος*, *τιμῆντι*; (*φιλεοντ*), *φιλῆαν*, *φιλῶν*; *φιλῆοντος*, *φילוῦντος*, *φילוῦντι*; since it occurs in no *pure*, and thus the

root, discovered and contracted in the genitive, is always protected by its final letters against the influence of the formal syllables. Here then there is no need of particular paradigms. This contraction occurs in *αι* (*Ξενοφωντ*), *Ξενοφῶν*, *Ξενοφῶντος*, in *αι* in *Θραϊῖς*, *Θραῖς*, *Θρακός*, in *εα* in *τὸ ἔαρ*, the spring, *ἦρ*, gen. *ἦρος* (with the accent continuing over *η*); *δέλεαρ* (in the nom. always open), gen. *δέλεατος*, *δέλητος*; *τὸ στέαρ*, *στήρ*, gen. *στέατος*, *στήτός*; *τὸ φρέαρ*, gen. *φρέατος*, *φρῆτος*; in *οε* in *πλακόμεναι*, *πλακοῦσαι* (thus formed from the radical sounds *οεντ* before *ε* was extended into *ει*), gen. *πλακοῦντος*, *Ἀμαθοῦσαι*, *Ἀνθεμοῦσαι*, *Σελινοῦσαι*, *Ῥαμνοῦσαι*, *Ῥαμνοῦντος*; lastly in *ηε* and *εο* of adj. and part. *φωνήεις*, *φωνῆς*, gen. *φωνῆντος*, *φιλῶν*, *φιλῶντος*, *φιλῶν*, *φιλῶντος*.

3. Contraction of the other kind unites,

<i>αι</i> , <i>αα</i> , in <i>ᾶ</i> ,	<i>αι</i> , <i>αα</i> , in <i>ω</i> ,
<i>εα</i> , <i>εε</i> , — <i>η</i> ,	<i>εε</i> , <i>εας</i> , — <i>εις</i> ,
<i>εο</i> , — <i>ου</i> ,	<i>εω</i> , — <i>ω</i> ,
	<i>εοι</i> , — <i>οι</i> ,
<i>οα</i> , — <i>ω</i> ,	<i>οε</i> , — <i>ου</i> ,
<i>ιες</i> , <i>ιας</i> , — <i>ις</i> ,	<i>υες</i> , <i>υας</i> , — <i>υς</i> ,

in the forms shown by the paradigms, and removes the dæresis of the dat. sing.: *οῖι*, *οῖί*; *νέκυι*, *νέκυι*; *βασιλείι*, *βασιλεῖ*.

Obs. 1.—The contraction *εα*, *εε*, — *η*, is found in those in *ης*, with a consonant before *η*, and in the neuters in *ος*: *τριήρης*, *τριήρεα*, *τριήρη*; *ἀληθής*, *τὰ ἀληθέα*, *ἀληθῆ*; *τὰ τείχεα*, *τείχη*; *εε*—*η* fluctuates in these last, appearing also in the shape of *ει*: *τὸ γένεε* from *γένος* becomes *τὸ γένη*, but *τὸ σκέλει*^(R) from *τὸ σκέλος*. It is suppressed in those in *ευς*, *υς*, with *ε* in their inflection: *βασιλεύς*, *βασιλεῖ*; *γλυκὺς*, gen. *γλυκέος*, acc. *γλυκέα* with long *α*, plural, *τὰ γλυκέα* with short *α*; *βασιλέε*, *γλυκέε*.—If a vowel stand before *εα*, it is contracted into *α*: *ὕγις*, *ὕγεια*, *ὕγιᾶ*; *εὐφύης*, *εὐφύεα*, *εὐφύᾶ*; *Πειραιεύς*, *Πειραιεα*, *Πειραιᾶ*; *χορεύς* (a measure for liquids), *χοᾶ*, and in the plural *εας* — *ᾶς*: *Εὐβοεύς*, *Εὐβοέας*, *Εὐβοᾶς* (*Apoll. Alex.*, π. *Ἄντων* p. 386, c.), *ἀγυιεύς* (pillar or altar sacred to Apollo in the streets), *ἀγυιέας*, *ἀγυιᾶς*.

Obs. 2.—Likewise the contraction of *έω*—*ῶ*, *έοι*—*οῖ*, is limited to the above-mentioned words in *ης* and *ος*: *τριηρέων*, *τριηρῶν* (yet *συνήθης*

has commonly *συνηθέων* and *συνήθων* with accent thrown back); *τειχῶν*, *τειχῶν*, and is suppressed in the rest: *βασιλεύς*, *βασιλέων*, *βασιλείων*. Even the neuters in *ος* frequently omit this contraction: *ἄνθος*, *ἀνθέων*; and so *ὄρέων*, *κερδέων*, &c. But it prevails in the words noticed in *obs.* 1 with a vowel before E: *Ἐρετριεύς*, gen. *Ἐρετριέως*, *Ἐρετριῶς*; *πολιεύς* (name of the state-protecting Jove), gen. *πολιῶς*; *Πειραιεύς*, gen. *Πειραιῶς*, &c. *Ἀλιεύς*, fisherman, maintains its open form, *Ἀλιέα*, *Ἀλιέας*.

Obs. 3.—Eo remains open in those which have *ι* or *υ* in the nom.: *τὸ ἄστυ*, *ἄστειος*; *πέπερι*, pepper, *πεπέρεος*; *ἡδύς*, *ἡδέος*; *γλυκύς*, *γλυκέος*.

Obs. 4.—Oa—*ω* in *αἰδώς*, *αἰδόα*, *αἰδῶ*; *ἡώς*, *ἡία*, *ἡῶ*; but perhaps it would be more correct to form *αἰδόα*, *αἰδώ*; *ἡία*, *ἡώ*, with doubled *ο* and *α* thrown away, as is usual in the forms without *Σ* in the nominative: *ἡχώ*, acc. *ἡχόα*, *ἡχώ*; *φειδώ*, acc. *φειδόα*, *φειδώ*.

Obs. 5.—In *ιες*, *ιας*, *υες*, *υας*,—*ῖς*, *ῦς*, we must understand an ejection of *ε* and *α* and an elongation of *ι*, *υ*.

§ LVII.

PECULIARITIES IN THE FORMATION OF THE CASES.

1. *Nominative of mutes.* This is formed by the addition of *Σ* to the root in masculine and feminine nouns, with those alterations and ejections of mute letters which are thereby occasioned: (*ὀπ-ς*), *ὄψ*; (*βῶλακ-ς*), *βῶλαξ*; (*ἐλπιδ-ς*), *ἐλπίς*; (*νυκτ-ς*, *νυκ-ς*), *νύξ*, *νυκτός*. The neuters, wanting this *Σ*, suffer the mute to drop off: *μελιστ*, *τὸ μέλι*. Comp. the examples for declension. The short vowels before the mutes remain unaltered: (*φλογ-ς*), *φλόξ*, *φλογός*; (*φλεε-ς*), *φλέψ*; except *ε* in (*ἄλωπεκ-ς*), *ἄλώπηξ*, *ἄλωπεκος*, a fox. So also the *ancipites*: (*ἐλπιδ-ς*), *ἐλπίς*, gen. *ἐλπίδος*; *βῶλαξ*, *βῶλακος*, and hence *κατήλιψ*, not *κατήλιψ*, gen. *κατήλιφος*; many however have already in the root the vowel naturally long: *ἰέραξ*, *ἰέρακος*; *δάραξ*, *δάρακος*; *οἶαξ*, *οἶακος*; *Φαῖαξ*, *Φαῖακος*; *ρίψ*, *ρίπος*; *φριξ*, *φριξός*; *πέριξ*, *πέριδος*; *Φοῖνιξ*, *Φοῖνικος*; *τέττιξ*, *τέττιγος*; *μάστιξ*, *μάστιγος*; *ψιξ*, *ψιξός*; and

many with *t* sounds which are almost universally oxyton and feminine: βαλιξίς, -ίδος; κηλίς, -ίδος; κνημίς, -ίδος, &c. The following alone are accented on the penult: ὄρνις, -ίθος; ἄγλις, -ίθος; μέριμις, -ίθος.—Also *ū* in βόμειϋξ, -ῦκος; δοιδῦξ, -ῦκος; κήρϋξ, -ῦκος, κόκκυξ, -ῦγος.*

Obs.—From the collision of *ντς* the following necessary alterations arose: (γυγᾶντ-ς, γυγανς,) γίγαῖς, γίγαντος; (ὀδοντ-ς,) ὀδοῦς, ὀδόντος; (τυφθεντ-ς, τυφθείς,) τυφθέντος; (δεικνυτ-ς,) δεικνύς, -ύντος. Λέων, λέοντος, lion, varying from this, has in the nom. a root without *t* as the basis: λεον, λέων, like (δαιμων,) δαίμων, comp. Lat. *leo, leonis*. N maintains its place before Σ in (ἐλμινθ-ς,) ἐλμινς, ἐλμινθος; Τίγυς, Τίγυνθος.

2. *Nominative of liquids.* Only in neuters does the short vowel of the root remain unaltered: τὸ ἦτορ, τὸ ἄρρεν, and doubles itself in the rest: (ποιμεν,) ποιμήν, -ένος; (δαιμων,) δαίμων, -ονος. Elongation of the *ancipites* occurs only in (μελᾶν,) μέλαῖς, μέλᾶνος; τάλᾶς, τάλᾶνος; πῦρ, πῦρός, since in the rest they are radically long: ψᾶς, ψᾶρός; Κάς, Κᾶρός, Carian; Παιᾶν, Παιᾶνος; Πᾶν, Πᾶνός. Into those in *ιν*, *υν*, Σ generally enters: ἀκτίς, -ίνος, "ίς, 'ίνος; θίς, θίνος; Ἐλευσίς, Σαλαμίς, Φόρκεϋς, Φόρκεῦνος, Γόρτυς, -ῦνος. Of *ιν* without Σ some traces appear in the latter use of θίν, δελφίν. In Roman names, ε of the syllable ENΣ, passes into H: (Κλεμενς,) Κλέμης, Κλέμεντος, *Clemens*, Οὐάλης, Οὐάλεντος, *Valens*.

Obs.—I remains unaltered in *τι*, *τίς*, *τινός*, under its several meanings.

E passes into *ει* in the monosyllables; (έν,) εῖς, ἐνός, κτεῖς, κτενός.

3. *Nominative of pures.* The termination of these is

* Concerning the accent of κήρϋξ, φοίνιξ, &c., see Schaefer ad Soph. Philoct., p. 347. Since the old Graminarians, in the face of analogy, reckoned the vowel of these nominatives *short*, notwithstanding its length in the other cases, and so wrote κήρϋξ, φοίνιξ, they could do so only in consequence of a vicious pronunciation, already introduced in their days. Still later, the oblique cases were pronounced κήρϋκος, &c., like ἄνθεῶπος, &c.

sometimes in ϵ , o ,—sometimes in one of the *ancipites*. E assumes Σ and doubles itself: (τριηρε,) τριήρης, -εος; (ἀληθε,) ὁ ἀληθής; except in the neuter of adjectives, τὸ ἀληθές, το ἀσφαλές, &c. O passes into Ω : ἡχώ, Κλειώ, πειθώ; gen., ἡχώ-ος, ἡχοῦς, Κλειοῦς, Πειθοῦς; and assumes Σ in ἡ αἰδώς; gen., αἰδώς, αἰδοῦς. Anomalous is (βο,) βοῦς, βοός. A appears unaltered in neuters with Σ added to it: τὸ σέλας, σέλαος; I, lengthened with Σ in κῆς, κῖός, acc., κῆν, the corn-weevil; short in pollysyllables, πόλις, ἰδρῆς. Y is long in δρῦς, δρυός; μῦς, μυός; ἰχθῦς, ἰχθύος; Ἐριννῦς, -ῦος, &c.: in neuters it has no Σ , and is short; e. g. τὸ δάκρυ, δάκρυος.

Obs.—The neuter substantives in ϵ , τεῖχος, τείχεος, εὔχος, εὔχεος, &c. are formed anomalously, inasmuch as their nominative changes the weak syllable $\epsilon\varsigma$ (τεῖχε- ϵ), into $o\varsigma$ (τεῖχος). Those in $\epsilon\upsilon\varsigma$ and $\alpha\upsilon\varsigma$ have been introduced among the *pure* roots only by the attenuation of the F : (Βασιλ ϵ F , να F), βασιλεύς, ναῦς.

4. *Genitive.* The i of most pures in $i\varsigma$, as well as the u of many in $u\varsigma$ and u , passes into ϵ , in the gen. and dat. singular, dual, and plural: πόλις, πόλεος, πόλει; πῆχυς, πῆχεος, πῆχει; and so πολέοιν, πηγέοιν, πόλεων, πόλεσι, &c. The o of this form is by the Attics doubled into ω : πόλεως, dual, πόλεων, and also that of nouns in $\epsilon\upsilon\varsigma$; βασιλεύς, βασιλεώς; ἱερεὺς, ἱερέως; in some of which the ϵ is dropped; χροεύς, χροέως, χροῶς; Πειραιεύς, Πειραιῶς. This ϵ is also properly mute, even in the plural, and not accounted a syllable: πόλεων, πῆχεων; πόλεως, πῆχεως.

5. *Accusative.* The pures, of which the nominatives are $i\varsigma$, $u\varsigma$, $\alpha\upsilon\varsigma$, and $o\upsilon\varsigma$, end the accus. sing. in ν ; those in $i\varsigma$ at the same time resuming their i : πόλις, βότρυς, ναῦς, βοῦς; gen. πόλεως, βότρυος, ναός, βοός; acc. πόλιν, βότρυν, ναῦν, βοῦν.

Obs.—Paroxytons in $i\tau$, $i\theta$, $i\psi$, $u\theta$, have both forms: ἡ χάρις, acc. χάριν and χάριτα; ἔρις, acc. ἔριδα and ἔριν; ἔρnis, acc. ἔρnin and ἔρνιθα; κόρυς, acc. κόρυθα and κόρυν. So also πολύπους, πολύπουν, and πολύποδα, the form in α being the poetic. Χάρις, as “one of the Graces,” has always Χάριτα.

6. The vocative is commonly like the root; e. g. *Δυγάτης, δαίμων, ῥήτωρ, βότρυς, πόλις*; gen. *Δυγατέρος, δαίμονος, ῥήτορος, βότρυος, πόλιος*; voc. *Δύγατες, ῥήτορ, δαῖμον, βότρυ, πόλι*. So *Νέμεσι, ξύνεσι* (*Porson ad Eur. Phœniss.*, 187). The τ after ν drops off from the root: *Κάλχας, Κάλχαντος, Κάλχαν*; *Θάας, Θάαν*; *Αἴας, Αἴαν*; *χαριείς, χαριέντος, χαριέν* (*Venet. Schol., ad Il.*, α, 86). Some suffer the ν likewise to drop, and lengthen the α: *Ἄτλας, Ἄτλαντος, Ἄτλα*; *Πολυδάμας, Πολυδάμα*; as also δ in *παῖς, παιδός, παῖ*; *Ἄρτεμις, Ἄρτεμιδος, Ἄρτεμι*; *Δωρί, τυραννί*, and even κ; *γυνή, γυναικός, γύναι*, and *ἄναξ, ἄνακτος, ἄνα*, as well as *ἄναξ*. In the rest the mutes retain the ε added to the nom., and the pures in ε (*εως*) and υ lose it: *ἔρως, βασιλεύς, ναῦς*; voc. *ἔρωσ, βασιλεῦ, ναῦ*. Ο passes into οι: *αἰδώς, αἰδό-ος, αἰδοῖ*; *ἦχώ, ἦχοῖ*.

Obs.—A vowel originally long, remains long also in the vocative: *ᾠ Πλάτων, ᾠ φιλότιης, &c.* The vowel that is *made long* remains so in oxyton substantives; as, *ποιμήν, -ένος, ᾠ ποιμήν*. On the contrary, it is shortened in *Ἄπόλλων, Ποσειδῶν, σωτήρ, voc. Ἄπολλον, Πόσειδον, σωτήρ*, both the last with the accent thrown back, as likewise *ᾠ πάτερ, ἄνερ, δᾶερ*, from *πατήρ, ἀνήρ, δαήρ*.

7. The *dative plural* retains υ in those in *εως, ανς, ους*: *βασιλεύς, βασιλεῦσι*; *ναῦς, ναυσί*; *βοῦς, βουσί*; and undergoes the alterations required by the admission of σ in *σι*; *νύξ, νυκτός (νυκτσι)*, *νυξί*; *ὀδούς, ὀδόντος (ὀδοντσι)*, *ὀδοῦσι*.

§ LVIII.

DOUBLE FORMS FROM A SHORT VOWEL IN THE ROOT.

1. Some words in ης, -ερος, throw away the ε before the β, in the gen. and dat.,^(R) and so exhibit a double form: root, *πατερ*, nom. *πατήρ*, gen. *πατέρος* and *πατρός*; so that now the one, now the other, appears in the common dialect. After the letter ν, when it is brought into collision with β in such forms, a δ is added in order to soften the sound: *ἄνερ*, nom.

ἀνῆρ, gen. (ἀνρος,) ἀνδρός, and in the dat. plur. ᾶ after the abbreviated root (πατέρει, πατρει), πατράσι. So also (ἀνερσι, ἀνδρσι,) ἀνδράσι.

2. Paradigms.

		Singular.	
		ὁ, father,	ὁ, man,
N.		πατήρ,	ἀνῆρ,
G.		πατέρος, πατρός,	ἀνέρος, ἀνδρός,
D. A.		πατέρι, πατρί,	ἀνέρι, ἀνδρί,
A.		πατέρα,	ἀνέρα, ἀνδρα,
V.		πάτερ,	ἄνερ,
		Dual.	
N. A. V.		πατέρε,	ἄνερε, ἀνδρε,
G. D. A.		πατέροιν,	ἀνέροιν, ἀνδροῖν,
		Plural.	
N.		πατέρες,	ἄνερες, ἀνδρες,
G.		πατέρων, πατρῶν,	ἀνέρων, ἀνδρῶν,
D. A.		πατράσι,	(ἀνερσι) ἀνδράσι,
V.		πατέρας,	ἀνέρας, ἀνδρας,
A.		πατέρες,	ἄνερες, ἀνδρες.

Obs.—*Δημήτηρ*, the name of Ceres, has the accus. also without ε, *Δήμητρα*. Here the accent moves back, although in other instances it stands universally over the last syllable of the abbreviated form: *πατρός, πατρί, πατρῶν*; except in the dat. plur., where it stands over the penult: *πατράσι, ἀνδράσι, &c.*

3. Examples:

ὁ ἀστήρ, ἀστρός, the star, dat. plur. ἀστράσι; *Δημήτηρ*, *Δήμητρος*, Ceres, ἡ μήτηρ, μητρός, the mother, ἡ θυγάτηρ, θυγατρός, the daughter, (ἄρην,) ἀρῆος, a lamb, ἡ γαστήρ, the belly, γαστρός.

§ LIX.

OF THE ANOMALOUS FORMS OF THE THIRD DECLENSION.

1. That is called *anomalous*, which is inconsistent with

the prescribed laws of formation; e. g. when from *χαριῶν*, nom. *χάρις*, not *χάριδος* but *χάριτος* appears in the genitive; when roots end in a long vowel, gen. *Τρωός*, *δμωός*, and the like.

2. The *anomaly* is *analogous*, or has *analogy*, when it recurs in several forms. Examples will appear as we proceed.

3. *Words which are inflected according to two declensions.* (The numbers designate the declension.)

Nom. 3, *Οιδίπυος* and 1, *Οιδίποδης*. Gen. 3, *Οιδίποδος* and 1, *Οιδίποδου*, &c.

Σωκράτης, gen. 3, *Σωκράτους*. Acc. 3, *Σωκράτη*, 1, *Σωκράτην*. So *Δημοσθένης*, &c. *Στρεψιάδης*, voc. *Στρεψιάδες*.* The same variations in the pl. 1, *Ἀριστοφάναι*, *τοὺς Σωκράτας*, 3, *Κλεισθενεῖς*.

Nom. 3, *Ἐπεικλῆς*. Dat. 2, *Ἐπεικλῶ*. Acc. 3, *Ἐπεικλῆ*, &c.

Nom. 2, *ἡ πρόχουος*, *ους*, the ewer. Dat. plur. 3, *πρόχουσιν*.

Nom. 3, *τὸ πῦρ*, the fire. Dat. pl. 2, *πυράϊς*, watch-fires.

Nom. 2, *τὸ δάκρυον*, 3, *τὸ δάκρυ*, the tear. Gen. *δακρύου* and *δάκρυος*. So *ὁ σκύφος*, *ου*, and *τὸ σκύφος*, *εος*, the cup. So also *σκότος*, darkness, *ὄχος*, a chariot, &c. *Τὸ κρίνον*, the lily, *τὰ κρίνεα*, *τὸ δένδρον*, the tree, *τὰ δένδρεα*, *δένδρεσι*.

Nom. 3, *Θαλῆς*. Gen. 1, *Θάλευ*, later, 1, *Θαλοῦ*, and 3, *Θάλητος*. Dat. 1, *Θαλῆ*, later, 3, *Θάλητι*. Acc. 1, *Θαλῆν*, later, *Θάλητα*.

Nom. 3, *Ἄρης*, Mars, 3, *Ἄρεος*. Acc. 1, *Ἄρην*.†

4. The root *μαρτυρ* exchanges its *ρ* for *ς* in the nominative: *ὁ μάρτυς*, the witness, *υρος*, *υρι*, *υν*. Dat. pl. *μάρτυσι*.

5. The following roots extend their short vowel when *ς* is added to the nominative:

<i>κτεν</i> , (<i>κτενς</i>)	<i>ποδ</i> , (<i>ποδς</i>)	<i>χο</i> , (<i>χος</i>)	<i>βο</i> , (<i>βος</i>) <i>Lut.</i> <i>bos</i> ,
<i>ὁ κτεῖς</i> , <i>κτενός</i> ,	<i>ὁ ποῦς</i> , <i>ποδός</i> ,	<i>ὁ χοῦς</i> , <i>χοός</i> ,	<i>ὁ βοῦς</i> , <i>βός</i> , acc.
the comb.	the foot.	the measure.	<i>βοῦν</i> , the ox, pl.

* In Aristoph. *Nub.*, 1208. (1206. W.)

† Brunck ad *Æsch. Pers.*, 84 (86, W.), and ad *Eur. Phœniss.*, 133, 947. (134, 933, 1006, W.)

βόες, βοῦς, βουσί, βόας, βοῦς. So also χοῦς (measure for liquids), χόος, χοῖ, χοῦν. Plur. χόες, χουσί, χόας, together with the forms from χοεῦς. Gen. χοῶς, acc. χοῶ, χοῶς.

6. Roots, which end with a long vowel :

a. ὁ Τρώς, Τρω-ός, δμῶς, δμω-ός, ὁ μήτρως, μήτρω-ος, mother's brother, πάτρως, father's brother, ἥρως, ἥρωος, &c., end their roots with ω : Τρω, μητρω, &c. Δμῶς, which arises out of δμαός (δμάω, I subdue) ; and Τρω from Τρο in Τροία, evince that we should consider these roots not as original, but as contracted or elongated.

b. ἡ γραιῦς (Germ. *die Graue*), the old woman, and ἡ ναῦς, the ship, gen. γραιός, ναός, close their roots, γραιῶ, ναῶ; with long α, which arises from the Ionic η, γρη, νη (γρηῦς, νηῦς), which, again, springs from ε, γρε and νε. The primitive root γρε displays itself in the Germ. *greis*, the root νε in the Ionic gen. νεός, acc. νέα, &c.

Paradigm.

Singular.

	ἡ, ship,	ἡ, old woman,
N.	ναῦς,	γραιῦς,
G.	ναός and νεός,	γραιός,
D. A.	νηῖ,	γραιῖ,
A.	ναῦν,	γραιῦν,
V.	ναῦ,	γραιῦ,

Plural.

N.	νηες,	γραιῆες, γραιῦς,
G.	νεῶν,	γραιῶν,
D. A.	ναυσί,	γραιυσί,
A.	ναῦς,	γραιῦς, γραιῦς.

Obs.—From χρα in χράω, χρεῖμι, I want, is formed, χράος, χρέως, as from λαός, λεώς. Gen. again (χραεος) χρέως. Acc. (χραεα) χρέα.

7. Words with roots of different forms.

From	{	οατ, nom. οὔς, an ear.
	{	ωτ, gen. ὠτός.
From	{	κυον, nom. κύων, a dog.
	{	κυν, gen. κυνός.

From	{	γυνα, nom. ἡ γυνή, the woman.
	{	γυναικ, gen. γυναικός.
From	{	γαλα, nom. τὸ γάλα, the milk.
	{	γαλακτ, gen. γάλακτος.
From	{	δору, nom. τὸ δόρυ, the spear.
	{	δορατ, gen. δόρατος.
From	{	ὔδωρ, nom. τὸ ὔδωρ, the water.
	{	ὔδατ, gen. ὔδατος.

Obs. 1.—We perceive that the forms οὔς and ὠτός proceed from the different contractions of the root οατ. The first is seen in the Epic form τὰ οὔατα. The root of the nom. occurs again only in the voc. and in neuters also in the acc. sing.: ὦ κύνον, ὦ γύναι (as before ὦ αἰδοῦ from the root αἰδο). However γυνή and γάλα may be explained likewise by the abjection of the consonants κ, κτ.—Like ὔδωρ is σκώρ gen. σκατός (Lat. *scaturire*), dung.

Obs. 2.—The neuters in ος appear also to have double roots: τὸ τεῖχος, gen. τείχεος, the wall; τὸ τεῦχος, τεύχεος, the tool; τὸ εὔχος, εὔχεος, the wish, &c.; but this is only apparent. The roots τειχε, τευχε, εὔχε, assumed, like those in α (e. g. τὸ σέλας) the σ: τειχες, τευχες, εὔχες, and the more slender sound of ε was raised to that of ο: τεῖχος, &c.

8. We must particularly observe, in addition: υἰός, Ζεύς, χεῖρ. These were declined from the roots:

Singular.

	υι and υιε.	Ze, Ζην, and Δι.	χερ and χειρ.
	ὁ, son,	Jupiter,	ἡ, hand,
N.	υἰός,	Ζεύς,	χεῖρ,
G.	υἰ-οῦ and υἰέ-ος,	Δι-ός and Ζηνός,	χερός and χειρός,
D. A.	υἰ-ῶ and υἰέϊ,	Διῖ and Ζηνί,	χερί and χειρί,
A.	υἰ-όν and υἰέα,	Δία and Ζῆνα,	χερα and χεῖρα,
V.	υἰέ,	Zeῦ,	χεῖρ,

Dual.

N.	υἰά,	wanting,	χέρε and χεῖρε,
G.	υἰῶν,		χειροῖν,

Plural.

N.	υἰοί and υἰέῖς (υἰέες),	wanting,	χέρεις and χεῖρες,
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G.	υῖων,	wanting,	χερῶν and χειρῶν,
D. A.	υῖοις and υῖεσι,		χερσί,
A.	υῖούς,		χεῖρας,
V.	υῖοί and υῖεῖς,		χέρεις and χεῖρες.

9. Δ at the close of the root passes sometimes into τ: χαριδ̄, nom. χάρις, gen. χάριδος and χάριτος. So Θέτις, gen. Θέτιδος and Θέτιτος.

10. The *t* sounds and *v* at the end of the root are frequently thrown away, whence arise contractions according to the rules formerly given, or the acc. ends in *v*. Thus are rejected,

- a. τ. Dat. χάριτι, χάρι, χάρι, acc. χάριν, Θέτιν. Also, ὁ ἴδρωσ, sweat, dat. ἴδρωτι and ἴδρωι, ἴδρω, acc. ἴδρωτα (ἴδρωα), ἴδρω, with *a* thrown away, τὸ κέρασ, the horn, gen. κέρατος, κέραος, κέρασ, &c.
- b. δ. ἡ κλεις, the key, gen. κλειδός, acc. κλειῦν, as if the root were κλει, not κλειδ̄. So ἡ μῆτις, wisdom, gen. μῆτιδος and μῆτιος, acc. μῆτιν, &c.
- c. ζ. ὄρνις, a bird, ὄρνιθος, acc. ὄρνιθα and ὄρνιν, and as accessory forms in the pl. ὄρνεις and ὄρνεων. Κόρυς, a helmet, gen. κόρυθος, acc. κόρυθα and κόρυν.
- d. ν. Ἀπόλλωνα, μείζονα (Ἀπόλλωα, μείζωα), Ἀπόλλω, μείζω. Several lose *v* in the nom.: ἡ ἀηδάν and ἀηδά, the nightingale, gen. ἀηδόνοσ and (ἀηδόοσ) ἀηδοῦσ, acc. ἀηδόνα and ἀηδῶ. So εἰκά, an image, χελιδά, a swallow, Γοργά, prop. name.

Obs.—Ποσειδῶν (from -αων) has acc. Ποσειδῶ, and voc. Πόσειδον, for Ποσειδαον.

11. The roots, which end in two separate vowels, e. g. κλεε in Ἡρακλέησ, contracted Ἡρακλῆσ, Περικλέησ, Περικλῆσ, &c., fall under the common contraction of those in ε, and in some instances admit of a twofold contraction.

N.	Περικλέησ,	Περικλῆσ,	
G.	Περικλέε-οσ,	Περικλέουσ,	
D. A.	Περικλέε-ι,	Περικλέει,	Περικλεῖ,
A.	Περικλέε-α,	Περικλέα,	and (περικλ-εῖ-α) Περικλῆ,
V.	Περίκλειεσ,	Περίκλεισ.	

So also τὸν Ἡρακλῆ and voc. ῶ Ἡρακλεσ, but only in vulgar speech.

§ LX.

GENDER AND ACCENT OF WORDS IN THE THIRD
DECLENSION.

1. The gender, as has been already shown in the second declension, is not determined by particular terminations, since words of the same termination are frequently of different sexes. We subjoin a list of words according to their terminations in the order previously observed, noticing at the same time that which is necessary for ascertaining the gender.

a. Mutes.

2. Those are masculine or feminine, of which the roots end in a *p* sound.

π, β, φ.

Masculine.

ὁ ὕδρωψ, πος, dropsy,
ὁ χάλυψ, βος, steel,
ὁ γρύψ, γρυπός, griffin,
&c.

Feminine.

ἡ λαῖλαψ, πος, tempest,
ἡ ὄψ, ὀπός, voice,
ἡ χέρυψ, βος, lustral water,
ἡ φλέψ, βος, vein,
ἡ καλαῦροψ, πος, shepherd's crook.

3. Masculine or feminine, or both, are those in a *k* sound.

κ, γ, χ.

Masculine.

ὁ ἄνθραξ, κος, coal,
ὁ πίναξ, κος, tablet,
ὁ ὄρτυξ, γος, quail,
ὁ μύρμηξ, κος, ant,
ὁ φοῖνιξ, ικος, palm-tree,
&c.

Feminine.

ἡ βᾶλαξ, κος, clod,
ἡ ἀλώπηξ, κος, fox,
ἡ μάστιξ, γος, whip,
ἡ φλόξ, γός, flame,
ἡ τρίξ, τριχός, hair,
ἡ διαῦρυξ, χος, canal,
&c.

Both together.

ὁ ἡ αἶξ, αἰγός, goat,
ὁ ἡ φύλαξ, κος, guard,
&c.

ὁ ἡ αὔλαξ, κος, furrow,
ὁ ἡ βήξ, βηχός, cough,

4. Of those in a *t* sound are,
a. Masculine, those in ωτ:

ὁ γέλως, ὠτος, laughter,	Except two:
ὁ ἔξως, ὠτος, love,	τὸ οὖς, ὠτός, ear,
ὁ φῶς, φωτός, man, &c.	τὸ φῶς, φωτός, light.

b. Feminine, those in ητ, δ, and ϑ:

(ητ)	Except,
ἡ ἐσθής, ἦτος, clothing,	ὁ λέβης, ητος, caldron.
ἡ ταχύτης, ητος, celerity,	
ἡ φιλότης, ητος, friendship,	
&c.	

(δ)	(ϑ)
ἡ λαμπάς, ἀδος, torch,	ἡ ὄρνις, ιθος, bird,
ἡ πελειάς, ἀδος, dove,	ἡ κόρυς, υθος, helmet.
ἡ ἔρις, ἴδος, strife,	
ἡ ἐλπίς, ἴδος, hope,	
ἡ χλαμύς, ὑδος, cloak.	

Except,

ὁ ποῦς, ποδός, foot,	ὁ ἡ παιῖς, παιδός, child.
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c. Neuter, those in ατ, ιτ:

τὸ σᾶμα, ατος, body,	τὸ κρέας, ατος, flesh,
τὸ ἡμαρ, ατος, day,	τὸ κέρας, ατος, horn,
τὸ γόνυ, ατος, knee,	τὸ μέλι, ιτος, honey.
τὸ δόρυ, ατος, lance.	

Obs.—It appears then, that in mutes the neuter gender is excluded from the *p* and *k* sounds, and that the *t* sounds are masculine, feminine, or neuter, as they end in *ωτ*, or *ητ*, *δ*, *ϑ*, or *ατ*, *ιτ*.

b. Liquids.

5. M is never found at the end of the root, and λ only in ἄλς (ὁ ἄλς, salt, ἡ ἄλς, the sea), so that ν and ρ alone remain to be distinguished.

6. Of those in ν are,

a. Masculine, εν, ην:

(εν)	(ην)
ὁ ἀνχίν, ἔνος, neck,	ὁ μῆν, μηνός, month,
ὁ λιμῆν, ἔνος, harbour,	
ὁ ποιμην, ἔνος, shepherd,	Except,
ὁ πυθμῆν, ἔνος, bottom,	ὁ ἡ χῆν, χηνός, goose,
ὁ κτεῖς, κτενός, comb, &c.	ὁ ἡ νεόμην, ηνος, new moon.

Except,

ἡ φρεῖν, ἐνός, mind,

b. Masculine or feminine, or both, those in *ον* and *ων*.

(*ον*)

Masc.

ὁ δαίμων, ονος, deity,
ὁ ἄκμων, ονος, anvil,
ὁ ἡγεμών, ὄνος, leader.

Fem.

ἡ χιών, ὄνος, snow,
ἡ ἀχθηδών, ὄνος, grief,
ἡ χελιδών, ὄνος, swallow,
&c.

Masc. and fem.

ὁ ἡ ἀηδών, ὄνος, nightingale, ὁ ἡ ἀλεκτρυών, ονος, fowl.

(*ων*)

Masc.

ὁ χειμών, ᾶνος, storm,
ὁ τελαμών, ᾶνος, belt,
ὁ ἀγών, ᾶνος, contest,
ὁ πώγων, ᾶνος, beard,
&c.

Fem.

ἡ ἄλων, ᾶνος, threshing-floor,
ἡ γλήχων, ᾶνος, penny-royal,
ἡ μήκων, ᾶνος, poppy,
ἡ τρήρων, ᾶνος, dove.

Masc. and fem.

ὁ ἡ αἰών, ᾶνος, life,
ὁ ἡ αὐλόν, ᾶνος, defile,

ὁ ἡ κῶδων, ᾶνος, bell.

c. Feminine, those in *ιν* :

ἡ ρίς, ἰνός, nose,
ἡ ᾠδίς, ἰνος, birth-pain,
ἡ ἀκτίς, ἰνος, ray,

Except,

ὁ δελφίς, ἰνος, dolphin.

&c.

Masc. and fem.

ὁ ἡ δίς, Δινός, heap, shore.

7. Of those with *ρ* are,

a. Masculine, those in *ηρ*, *ορ*, *ωρ*, *υρ* :

(*ηρ*)

ὁ σωτήρ, ἦρος, preserver,
ὁ ζωστήρ, ἦρος, girdle,
ὁ σπινθήρ, ἦρος, spark,

&c.

Except,

ἡ κήρ, κηρός, fate,

(*ορ*)

ὁ ῥήτωρ, ορος, orator,
ὁ παντοκράτωρ, ορος, supreme ruler,
ὁ ἡγήτωρ, ορος, leader,

&c.

Except,

ἡ ἀλέκτωρ, ορος, wife,
ἡ ἄωρ, ορος, wife,
τὸ ἄορ, ἄορος, sword,
τὸ ἦτορ, ορος, heart.

(ωρ)

ὁ ἰχώρ, ῶρος, ichor,
ὁ φάξ, Φαξός, thief,
ὁ ἀχάωρ, ᾠρος, ulcer.

Except,

τὸ ἔλωρ, ωρος, prey,
τὸ ἔλωρ, ωρος, wish,
τὸ πέλωρ, ωρος, monster.

b. Feminine, those in ερ :

ἡ χεῖρ, χερός, hand,
ἡ γαστήρ, ῥός, belly,
ἡ μήτηρ, ῥός, mother,
ἡ θυγάτηρ, ῥός, daughter.

c. Neuter, those in αρ :

τὸ νέκταρ, αρος, nectar,
τὸ ὄναρ (indecl.), dream,
τὸ ἔαρ, ἦρ, ρος, spring,
τὸ κέαρ, κῆρ, ρος, heart.

(υρ)

ὁ μάρτυς, υρος, witness,
ὁ ψίθυρ, υρος, whisper,
ὁ Ἴλλυρ, υρος, Illyrian, &c.

Except,

τὸ πῦρ, πυρός, fire.

Except,

ὁ ἡ αἰθήρ, ἔρος, ether,
ὁ ἡ ἀήρ, ἔρος, darkness,
ὁ πατήρ, ῥός, father,
ὁ ἀστήρ, ῥός, star.

Except,

ὁ ψάρ, ψαρός, starling,
ὁ μᾶμαρ, ρος, fool,
ἡ ὄαρ, ὄαρος, wife.

Obs.—Among the liquids the neuter is restricted to the roots in ρ.

Those in υ are masculine or feminine, those in ρ are masculine, feminine, or neuter, as they end in ηρ, ορ, ωρ, υρ, or ερ or αρ.

8. Those in a mute with a liquid are,

a. Masculine in ντ :

ὁ ἰμάς, ἀντός, thong,
ὁ ἀνδριάς, ἀντος, statue,
ὁ δράκων, οντος, serpent,
ὁ ὀδούς, ὀδόντος, tooth.

&c.

b. Feminine in νγ :

ἡ φάραγγξ, γγος, ravine,
ἡ φόρμιγγξ, ιγγος, lyre,
ἡ λύγγξ, υγγός, lynx, &c.

Add ἡ δάμαρ, αρτος, spouse, and with κτ, τὸ γάλα, γάλακτος, milk, ἡ νύξ, νυκτός, the night.

c. Pures.

9. Masculine, are those in in ε, nom. ευς, and ω :

(ε)
 ὁ βασιλεύς, έως, king,
 ὁ ἱερεύς, έως, priest,
 ὁ ἀριστεύς, έως, chief.

(ω)
 ὁ δμῶς, ὠός, slave,
 ὁ ἥρως, ὠος, hero.

10. Feminine, are those in ι, ο, ᾱ :

(ι)
 ἡ πόλις, εως, city,
 ἡ δύναμις, εως, power,
 ἡ πρᾶξις, εως, action,
 ἡ ἐπίδειξις, εως, exhibition.

Except,
 ὁ κίς, κίος, corn weevil,
 ὁ λις (λίς, λίος), lion,
 ὁ ἡ ὄφις, εως, serpent,
 ὁ ἡ πρόμαντις, εως, prophet,
 [prophetess.]

(ο)
 ἡ αἰδώς, ὀος, shame,

ἡ ἠχώ, ὀος, echo.

(ᾱ)
 ἡ ναῦς, ναός, ship,

ἡ γρᾱῦς, γρᾱός, old woman.

11. Neuter, those in ᾶ and ε, nom. ος :

(α)
 τὸ γῆρας, αος, old age,
 τὸ σέλας, αος, lustre,
 τὸ δέπας, αος, cup.

(ε)
 τὸ τεῖχος, εος, wall,
 τὸ τεῦχος, εος, vessel,
 τὸ εὔχος, εος, wish.

12. Masculine, feminine, or neuter, those in υ :

Masc.

Fem.

ὁ ἰχθύς, ύος, fish,
 ὁ στάχυς, υος, ear of corn,
 ὁ νέκυς, υος, corpse,
 ὁ βότρυς, υος, bunch of grapes.

ἡ γῆρυς, υος, voice,
 ἡ νηδύς, ύος, belly,
 ἡ ἔγχελυς, υος, eel,
 ἡ κιθαριστύς, ύος, art of play-
 [ing on the harp.]

Masc. and fem.

ὁ, ἡ, ύς, ύός, swine, &c.

Neuter.

τὸ πᾶν, εος, flock,

τὸ ἄστυ, εος, city,

τὸ γόνυ, ατος, knee,

τὸ νάπυ, υος, mustard.

13. *Accent of this Declension.* The words with a monosyllabic root, and hence monosyllabic in the nominative itself, are always oxyton, with the exception of those which have doubled the vowel in their nominative, μῆν, θῆς, φθείρ, χεῖρ, θίς, ἴς, &c., but πῦρ, σῦς, μῦς, &c. Also the contracted (φαο,) φᾶς, light, (οατ-ς,) οῦς, (πάις,) παῖς, have the circumflex.

14. These words remove, in the gen. and dat., their accent to the final syllable, where, as circumstances may require, it is sharp or circumflex: *μήν, μῆνός, μῆνί, μῆνοῖν, μῆνων, μῆσι,* but *μῆνα* and *μῆνας*; *φῶς, φωτός, φωτῶν, &c.* Except the following genitives plural: *δαδων* from *δάς, δαδός,* torch, *δάων* from *δάς, δαός,* jackal, *παίδων* from *παῖς, πάντων* from *παῖς, Τρώων* from *Τρώς, φάτων* from *φῶς* (but *φωτῶν* from *φῶς, φωτός,* a man), *ᾠτων* from *οῦς, ᾠτός.*

15. With regard to words of a polysyllabic root, all the neuter substantives are accented on the first syllable, as long as the nature of the syllables permits: *σᾶμα, σώματος, σωμα- των; ἀγγέλμα, ἀγγέλματος; ῥίγος, gen. ῥίγους,* cold, &c. Farther remarks are required, therefore, only for masculines and feminines.

16. Mutes of this kind in *p* and *k* sounds are always accented on the penultimate: *ἴεραξ, αὐλαῖξ, κήρυξ, φοινῖξ, Ἄραψ, λαῖλαψ, Αἰθίοψ.* Of those in *t* sounds the words in *τ* and *θ* have commonly the same accentuation: *ἄρις, ἄριθος; χάρις, χάριτος; φιλότης, φιλότητος; ἔρως, ἔρωτος.* Some in *της* vary: *ταχύτης* and *ταχυτής*; or are accented only on the last syllable: *δηϊότης,* hostility, *ποτής,* drink, *ποτήτος* (different from *πότης, -ου,* a drinker); so also *ιδρώς, ιδρώτος,* sweat. Those in *δ* have the last syllable accented: *πελειάς, -άδος,* dove, *λαμπάς, -άδος,* torch, *ἐλπίς, ἐλπίδος; κνημῖς, κνημίδος;* except *ἔρις, ἔριδος,* strife, and the feminine words derived from masculines by a change of termination, which keep the accent of their primitive: *δεσπότις,* mistress, from *δεσπότης, Σπαρτι- ατίς* from *Σπαρτιάτης.*

17. The liquids of this kind are generally accented on the end of the root: *ποιμήν, ἔνος, ἀκτίς, ἶνος, ἀλγηδών, ὄνος,* grief, *σωτήρ, ἥρος,* preserver, *ἰχώρ, ᾠρος.* Except *Ἑλληγν,* and in the nominative *δυγάτης, μήτηρ, εἰνάτης,* of which the other cases are marked *δυγατέρος, μητέρος,* except the vocative, which has, following the analogy of the nominative, *δύγατερ, μητερ, εἶνατερ.* Also those in *ων, αρ, υρ;* as, *Κρονίαν, οὐρανίανες, μάστυς, υρος,* and several of those in *ων* and *ωρ.* Comp. n. 6 and 7 in this §.

18. The pures of this kind are variously accented, and have the tone,

- a. Upon the last syllable of those in *εως, ως, ω*, and many in *υς*: βασιλεύς, Ἀχιλλεύς, Ὀδυσσεύς, αἰδώς, ἡχώ, φειδώ, ἰσχύς, καθαριστύς, &c.
- b. Upon the penultimate of those in *ις* and some in *υς*: πύλις, ἴδρις, πρᾶξις, γένυς, στάχυς; or the antepenult, as δύναμις, πέλεκυς, &c.

OF ADJECTIVES.

§ LXI.

OF THE PROPERTIES OF THE ADJECTIVE.

1. The adjective (*ὄνομα ἐπιθετικόν, ἐπίθετον, nomen adjectivum,*) is so closely connected with the substantive (*προσηγορικόν*), that both may be conceived as forming one idea; e. g. *the green wood, the greenwood.*

2. Hence the adjective has all peculiarities of form, namely, gender, number, case, in common with the substantive, and must, in order to betoken the different sexes, have different terminations; e. g. *ὁ καλὸς κήπος*, the beautiful garden, *ἡ καλὴ ὁδός*, the beautiful way, *τὸ καλὸν σῶμα*, the beautiful body.

3. When *time* as well as *property* is expressed by the adjective, it is called *participle* (*μετοχή, participium*), i. e. *an adjective which has a share in the time-word* (*μετέχει τοῦ ῥήματος, particeps est verbi*), and, like it, includes the notion of time; e. g. *ἀνὴρ τις φιλήσας*, a man having-loved (*a man who has loved*), where *φιλήσας* not only expresses a property of *ἀνὴρ*, but also that this property no more belongs to him.

4. Participles have a separate form to denote each separate gender,—are *adjectives of three terminations*. Such likewise are many other adjectives. The termination for the feminine is always declined according to the first declension; that for

the masculine according to the second or third; and that for the neuter is determined by the masculine. E. g.

2	1	2
ος,	η,	ον,
3	1	3
εις,	σα,	εν.

5. Other adjectives have a single termination for the masc. and fem., and another for the neuter,—are *adjectives of two terminations (communia)*. There are also some adjectives of one termination.

§ LXII.

TABLE OF THE DIFFERENT TERMINATIONS OF ADJECTIVES.

(A. denotes adjective, P. participle.)

1. Of three terminations.

1.	{ A. ᾶς, αῖνα, ᾶν, P. ᾶς, ᾶσα, ᾶν,	{ N. μέλας, μέλαινα, μέλαν, black. G. μέλαινος, μελαινῆς, μέλανος. N. λείψας, λείψασα, λείψαν, having left. G. λείψαντος, λειψάσης, λείψαντος.
2.	{ A. εις, εσσα, εν, P. εῖς, εῖσα, έν,	{ N. χαρῖεις, χαρίεσσα, χαρίεν, graceful. G. χαρίεντος, χαρίεσσης, χαρίεντος. N. λειφθεῖς, λειφθεῖσα, λειφθέν, left. G. λειφθέντος, λειφθείσης, λειφθέντος.
3.	A. ην, εῖνα, εν,	{ N. τέρην, τέρεινα, τέρην, tender. G. τέρηνος, τερεινῆς, τέρηνος.
4.	{ A. ος, η, ον, A. ος, ᾶ, ον,	{ N. ἀγαθός, ἀγαθή, ἀγαθόν, good. G. ἀγαθοῦ, ἀγαθῆς, ἀγαθοῦ. N. ἐχθρός, ἐχθρά, ἐχθρόν, hateful. G. ἐχθροῦ, ἐχθρᾶς, ἐχθροῦ.
5.	{ A. ῦς, εῖᾶ, ῦ, P. ῦς, ῦσα, υν,	{ N. γλυκύς, γλυκεῖα, γλυκύ, sweet. G. γλυκέος, γλυκείας, γλυκέος. N. δεικνύς, δεικνῦσα, δεικνύν, showing. G. δεικνύντος, δεικνύσης, δεικνύντος.
6.	P. ούς, οὔσα, όν,	{ N. διδούς, διδοῦσα, διδόν, giving. G. διδόντος, διδοῦσης, διδόντος.

7. { P. $\omega\nu, \omicron\upsilon\sigma\alpha, \omicron\nu,$ { N. λείπων, λείπουσα, λείπον, leaving.
 { A. $\acute{\omega}\nu, \omicron\upsilon\sigma\alpha, \acute{\omicron}\nu,$ { G. λείποντος, λειπούσης, λείποντος.
 { N. ἐκῶν, ἐκοῦσα, ἐκόν, willing.
 { G. ἐκόντος, ἐκούσης, ἐκόντος.
8. P. $\acute{\omega}\varsigma, \upsilon\tilde{\iota}\acute{\alpha}, \acute{\omicron}\varsigma,$ { N. τετυφῶς, τετυφυῖα, τετυφός, hav-
 ing struck.
 { G. τετυφότης, τετυφυΐας, τετυφότης.

2. Of two terminations.

9. A. $\omicron\varsigma, \omicron\nu,$ { N. ὁ κόσμιος, ἡ κόσμιος, τὸ κόσμιον,
 elegant.
 { G. τοῦ κοσμίου, τῆς κοσμίου, τοῦ
 κοσμίου.
10. A. $\omega\nu, \omicron\nu,$ { N. ὁ πέπων, ἡ πέπων, τὸ πέπον, ripe.
 { G. τοῦ πέποντος, τῆς πέποντος, τοῦ πέ-
 πονος.
11. A. $\eta\varsigma, \epsilon\varsigma,$ { N. ὁ ἀληθής, ἡ ἀληθής, τὸ ἀληθές, true.
 { G. τοῦ ἀληθέος, τῆς ἀληθέος, τοῦ ἀλη-
 θέος.
12. A. $\eta\nu, \epsilon\nu,$ { N. ὁ ἄρσην, ἡ ἄρσην, τὸ ἄρσεν, mas-
 culine.
 { G. τοῦ ἄρσενος, τῆς ἄρσενος, τοῦ ἄρ-
 σενος.
13. A. $\iota\varsigma, \iota,$ { N. ὁ ἴδρις, ἡ ἴδρις, τὸ ἴδρι, knowing.
 { G. τοῦ ἴδριος, τῆς ἴδριος, τοῦ ἴδριος.

§ LXIII.

OF THE TERMINATIONS.

1. The termination of the fem. in α instead of η occurs according to the rules already given for the first declension : φανερός, φανερά, evident, φίλιος, φίλια, friendly, λειφθείς, λειφθείσα, left.—In the terminations $\epsilon\omicron\varsigma$ and $\omicron\omicron\varsigma$, η remains : χρύσειος, χρυσέη, golden, ὄγδοος, ὄγδοη, eighth ; except in νέος, νέα, young, and where a ρ stands before the vowel : ἀργύρεος, ἀργυρέα, silver.

2. Five have no ν in the neuter : ἄλλος, ἄλλη, ἄλλο, another, ὅς, ἥ, ὅ, who, which, αὐτός, αὐτή, αὐτό, self, ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, that, οὗτος, αὕτη, τοῦτο, this, with its compounds τοιοῦτος and τοσοῦτος. ^(R)

3. The foregoing table shows what adjectives are of three or two terminations. The termination *ος* appears there first as masc., e. g. 4, ἀγαθός, and then as masc. and fem., 9, ὁ κόσμιος, ἡ κόσμιος (*ἐπίθετον κοινόν, adjectivum commune*).

4. Of three terminations in *ος, η, ον, or ος, α, ον*, are all those derived from verbs, in *τος, εος, κος*: λεκτός, ἡ, ον, said, λεκτέος, έα, έον, to be said, ἐκλεκτικός, ἡ, όν, selecting, *eclectic*, from λέγω, ἐκλέγω; in the same way the derived in *ρος, νος, λος*: αἰσχρός, disgraceful, from τὸ αἶσχος, disgrace, τρομερός, trembling, δεινός, dreadful, φανερός, evident, δειλός, fearful, but ὁ ἡ σιγηλός, silent.

Obs.—Also comparatives and superlatives have three terminations with only a few exceptions: δυσσεβόλωτατος ἡ Λοκρίς, Thucyd., 3, 101, τὴν ὕπατον ἀρχήν, Dionys. Halicarn., Rom. Ar., 6, 1, in which Homer has led the way, δλωτάτος ὁδμή, Od., δ, 442.

5. Of two terminations are,
a. Those in

ιος.

ἅγιος, holy,
ἄργιος, white,
γενέσιος, belonging to birth,
δαιμόνιος, godlike,
δήμιος, public,
δόλιος, deceitful,
ἐτήσιος, annual, &c.

αιος.

ἀναγκαῖος, necessary,
βέβαιος, secure,
γηραιός, aged,
δρομαῖος, running,
θυραῖος, out of doors,
μάταιος, vain.

ειος.

αὔλειος, belonging to the open court,
βασιλείος, kinglike,
τέλειος, perfect,
ὀθνεῖος, foreign,
ὄρειος, mountainous.

ιμος.

ἀλώσιμος, takeable,
ἀνύσιμος, profitable,
αἰδῖμος, sung of,
βάσιμος, fit for walking,
γόνιμος, able to beget,
γνώσιμος, knowable,
δικάσιμος, fit for judging,
δόκιμος, honourable,
ἐδώδιμος, eatable.

Obs. 1.—In all these classes, however, examples may be found of the feminine termination. Thus in words, which elsewhere have it not:

φιλίας, Thucyd., 6, 34, ὄβριαι σκοπιαί, Eurip. Phœniss., 240, εἰρήνη βεβαία, Xenoph. Cyr., 3, 2, 23, &c.; but such examples are very rare, and therefore to be treated as exceptions.

Obs. 2.—A number of adjectives of other terminations likewise are common: ὁ ἢ ἀερός, delicate; βάρβαρος, foreign; ἐλεύθερος, free; ἐξίτηλος, evanescent; ἔρημος, desert; ἤσυχος, quiet; ἤμερος, tame, &c., although here too the feminine termination is occasionally found in some of them: ἐρήμη δίκη, Thucyd., 6, 61 (but ἐρήμους δίκας, Theophr. Charact., 8, 4), ἡμέρης ἐλαιάς, Herod., 5, 82, &c.

b. All compounds: ὁ ἢ ἄλογος, irrational, ἀργός, idle (from ἀεργός), διάβροτος, gnawed through, βαθύκολπος, deep-bosomed, γεωγράφος, earth-describing, ἐνδοξος, renowned, &c. Likewise those in υς: ὁ ἢ ἄδακρυς, τὸ ἄδακρυ, tearless.

Obs. 1.—Except the compounds of verbal adjectives in κος: ἐκλεκτικός, ἦ, ὄν, ἐπιδεικτικός, ἦ, ὄν, &c.

Obs. 2.—The poets also use a feminine termination in several of the words under this rule; as, ἀθανάτη, Θηροφώνη, πολυτιμήτη, &c.

c. Those contracted from αος: ὁ ἢ ἴλεως, propitious, ἀγήρως, not growing old, and these, in the acc., like some of the substantives of the 2d declension, throw away the ν, ἀγήρῳ.

Obs.—Several other adjectives compounded of substantives have two terminations: χάρις, εὐχαρίς, and εὐχαρι; δάκρυ, ἄδακρυς, ἄδακρυ. So also, πολύπους, πολύπου, gen. πολύποδος; καρχαρέδους, ουν, gen. οντος, sharp-toothed.

6. Adjectives of one termination are,

a. The cardinal numbers from πέντε, five, to ἑκατόν, a hundred; e.g. οἱ πέντε ἄνδρες, αἱ πέντε γυναῖκες, τὰ πέντε ζῶα.

b. Those which end in a substantive incapable of change: ἄπαις, μακρόχειρ, αὐτόχειρ, μακραιών, μακραιύχην, from χεῖρ, αἰών, αὐχήν. They follow the inflection of their primitives: gen. ἀπαιδος, μακραιύχηνος, &c.

c. Those in ας, ἀδος, ης, ητος, ις, ἴδος, ως, ωτος, ωρ, ορος, ξ and

ψ; e. g. φυγᾶς, φυγάδος, ἀναλκις, ἀργής, ἦτος, ἀγνώς, ᾧτος, φιλοπάτωρ, ορος, φιλομήτωρ, ορος, ὀμηλιξ, ικος, μᾶνυξ, υχος.

7. Except the numerals, all these adjectives are of only the masc. and fem. genders, and are only occasionally by the poets joined with neuter substantives, in those cases in which the masc. and neut. terminations are the same; e. g. φοιτάσι πτεροῖς, Eur. Phœniss., 1038 (see Porson ad Eur. Orest., 264), but never φοιτάδες πτερά or the like. Some are masc. alone, as πένης, poor, γεννάδας, noble, ἐθελοντής, willing, of which the two last belong to the first declension.

Obs.—The word δεῖνα, a certain one, is used for all genders: ὁ δεῖνα, ἡ δεῖνα, τὸ δεῖνα, τοῦ, τῆς, τοῦ δεῖνος, τῶ, τῆ, τῶ δεῖνι, τὸν, τὴν, τὸ δεῖνα.

§ LXIV.

CONTRACTED ADJECTIVES.

Contraction occurs, as in substantives, when a vowel stands before the terminations; thus,

1. In εἰς, εσσα, εν, when it follows,

a. After η:

ηεις, ηεσσα, ηεν,	{	τιμῆεις, τιμῆεσσα, τιμῆεν, contr.
ῆς, ῆσσα, ῆν,		τιμῆης, τιμῆσσα, τιμῆν, honoured.

b. After ο:

οεις, οεσσα, οεν,	{	μελιτόεις, μελιτόεσσα, μελιτόεν, made of honey.
οῦς, οῦσσα, οῦν,		μελιτοῦς, μελιτοῦσσα, μελιτοῦν.

2. In ος, η, ον, when it follows,

a. After ε:

εος, εη, εον,	{	χρῦσεος, χρῦσέη, χρῦσειον, golden.
ους, η, ουν.		χρῦσοῦς, χρῦσῆ, χρῦσοῦν.

b. After ο:

οος, οη, οον,	{	ἀπλόος, ἀπλόη, ἀπλόον, simple.
ους, η, ουν,		ἀπλοῦς, ἀπλῆ, ἀπλοῦν.

c. After α in adjectives of two terminations:

αος, αον,	{	εὔκεραος, εὔκεραον, well-horned.
ως, αν,		εὔκερως, εὔκερων.
εως, εων,	{	ἴλαος, ἴλαον, propitious.
		ἴλεως, ἴλεων.

3. Besides these there are many cases contracted of adjectives in *υς, εια, υ,* and in *ης, ες,* of the 3d declension; e. g. *γλυκύς, ἀληθής,* nom. pl. *γλυκέες, ἀληθέες, γλυκεῖς, ἀληθεῖς, ἀληθέα, ἀληθῆ,* but *γλυκέα, not γλυκεῖ.*—All these contractions follow the rules given under the declensions.

Obs.—As many geographical names belong to the termination *έεις:* *Ῥαμνοῦς, Σελινοῦς;* so also to the feminine *έεσσα, οὔσσα:* *Οἰνοῦσσα, Πιτυοῦσσα, Δρυοῦσσα, Πιθηκοῦσαι;* sometimes with a single *σ:* *Πιθηκοῦσαι.* (*Valck. ad Eur. Phœniss., 1026, Ed. Pors., 1033.*)

4. Compound adjectives frequently deviate from the inflections proper to their primitives into other forms; e. g. *ἄπολις, ἀπόλιδος,* like *εὐέλπις, εὐέλπιδος, δίκερως* (from *κεράος*, horned), gen. *δίκερω* and *δικέρωτος,* like *δύσερως,* gen. *δυσέρωτος,* and this again in the gen., also, *δύσερω.* Thus too there are forms of those from *κεράος* with *α* ejected: *ἄκερα, δίκερων, &c.*

Obs.—Several have a double form for the feminine: *ὀ, ἡ-πίων* and *ἡ-πίερα, ὀ, ἡ μάκαρ* and *ἡ μάκαιρα.* In like manner, *ὀ πρέσβυς, ἡ πρέσβυερα.*

5. *Accent.*—According to the general laws of accentuation, the radical syllable, in these words also, had originally the accent: *φίλος, φίλιος, δῆλος, ἰδῆις;* yet so that the kind and place of the accent are changed as necessity dictates: *ἡμέτερος, ἀργύρεος, ἀφίλος, ἀδῆλον.* The same accent prevails although the root be increased by the final syllables, chiefly in *ιος, ειος, ιμος, ινος, υνος:* *ἄξιος, αὐλειος, φαίδιμος, ἀνθρώπινος, Δάρσυνος.*

6. The accent rests on the penultimate of those marking size in *ίκος:* *ἡλικός,* of such size, *τηλικός, τηλικούτος;* of most diminutives and others in *ίλος, υλος, λεος:* *ποιμήλος, ἀγκύλος, ἀργαλέος,* and in the names, *Δίσχύλος, Χοιρίλος, &c.;* of those in *αιος,* which spring from substantives of the 1st declension, and those in *αδας, εις:* *ἀναγκαῖος* from *ἀνάγκη, θυραῖος* from *θύρα, γενναῖος* from *γέννα* (except *δικαῖος, βίαῖος,* from *δίκη, βία*), *χαρίεις, τιμήεις, γεννάδας,* noble: of those in *εος* derived from verbs: *λεπτέος* from *λέγω, γραπτέος* from *γράφω.*

7. The last syllable has the accent in most of those in *ας,*

ης, υς, in those in ρος, and in those derived from verbs in τος, also in derivatives in κος: φυγάς, ἀληθής, γλυκύς, ἐχθρός, λεπτός, βασιλικός. These are followed by several in ος, ιος, αιος: σοφός, καλός, ἀγαθός, πολίος, δεξιός, σκολιός, γεραίος.

Obs. 1.—When a preposition or a single syllable, such as α, εὔ, δυς, is prefixed, the accent, according to the general rule, is thrown back: γνωστός, ἄγνωστος, ἐπίσκοπος, ἀπόβλητος.

Obs. 2.—In adjectives compounded of several words, that word is accented which expresses the act or agent: Orestes is μητροκτόνος, he slew his mother;—the children of Medea are μητροκτονοί, slain by their mother. The mother is here the agent, whence μητροκτονοί, since μήτροκτονοί would violate the laws of accentuation. So θεοτόκος, god-bearing, θεότοκος, god-born; αἰπόλος, goat-tender, βουκόλος, cattle-feeder, ὁδοιπόρος, way-wanderer, ἰχθυοφάγος, fish-eater, οἰανοσκόπος, bird-seer (*auspex*), &c. Except those from ἔχω: αἰγίοχος, κάτοχος, also ἰππόβοτος, and some more. There is a similar difference in those in ος: βάλιος (active), nimble (one who nimbly plies (βαλλει,) his limbs), and βαλιός (passive), spotted, like ἐχθρός, hated, λαμπρός, illumined.

Obs. 3.—Others expressing an employment, especially those compounded of verbs in ἔω, have the accent on the last syllable: στρατηγός, παιδαγωγός, εἰρηνοποιός; also those compounded of αἰίδω and the roots ἐργ, πηγ: κιθαριδός, τραγωδός, ἄρματοπηγός.

Obs. 4.—From the mutability of the Greek accent according to age and dialect, there will be found much that opposes the rules delivered for accentuation, and that must be left to the observation of the student.

§ LXV.

ANOMALIES.

1. The two adjectives, μέγας, μεγάλη, μέγα, great, and πολύς, πολλή, πολύ, much, from their cases form the nominatives, obsolete in the common dialect, μεγάλος, πολλός, gen.

μεγάλου, μεγάλης, μεγάλου; πολλοῦ, πολλῆς, πολλοῦ; except the acc. μέγαν, πολύν, neut. μέγα, πολύ, and voc.

2. Σῶς, safe, from σαός, make many forms with ο, as from σῶος, gen. σώου, acc. σῶον, &c.

3. Πρᾶος or πρᾶος, mild, takes many of its forms from the kindred word πρᾶύς; all the feminine, πρᾶεῖα, είας, &c.; all the neuter plural, thus, πρᾶέα, πρᾶέων, &c. For the masculine plural we find together with πρᾶοι also πρᾶεῖς, from πρᾶεῖς, and in the gen. πρᾶέων alone.

4. Ἄμφω, both, naturally appears only in the dual, in the gen. as a perispomenon ἀμφοῖν: φροῦδος (from πρῶ, ὁδός), vanished on the way, has only the nine nominatives of the three genders.

§ LXVI.

PARADIGMS OF ADJECTIVES.

1. Adjectives of three terminations.

a. According to the first and second declensions.

Singular.

N.	ἀγαθός, ἀγαθή, ἀγαθόν,	ἐχθρός, ἐχθρά, ἐχθρόν,
G.	ἀγαθοῦ, ἀγαθῆς, ἀγαθοῦ,	ἐχθροῦ, ἐχθρᾶς, ἐχθροῦ,
D. A.	ἀγαθῶ, ἀγαθῇ, ἀγαθῶ,	ἐχθρῶ, ἐχθρᾶ, ἐχθρῶ,
A.	ἀγαθόν, ἀγαθήν, ἀγαθόν,	ἐχθρόν, ἐχθράν, ἐχθρόν,
V.	ἀγαθέ, ἀγαθή, ἀγαθόν.	ἐχθρέ, ἐχθρά, ἐχθρόν.

Dual.

N. A. V.	ἀγαθά, ἀγαθά, ἀγαθά,	ἐχθρά, ἐχθρά, ἐχθρά,
G. D. A.	ἀγαθοῖν, ἀγαθαῖν, ἀγαθοῖν.	ἐχθροῖν, ἐχθραῖν, ἐχθροῖν.

Plural.

N.	ἀγαθοί, ἀγαθαί, ἀγαθά,	ἐχθροί, ἐχθραί, ἐχθρά,
G.	ἀγαθῶν, ἀγαθῶν, ἀγαθῶν,	ἐχθρῶν, ἐχθρῶν, ἐχθρῶν,
D. A.	ἀγαθοῖς, ἀγαθαῖς, ἀγαθοῖς,	ἐχθροῖς, ἐχθραῖς, ἐχθροῖς,
A.	ἀγαθοῦς, ἀγαθάς, ἀγαθά,	ἐχθρούς, ἐχθρούς, ἐχθρά,
V.	ἀγαθοί, ἀγαθαί, ἀγαθά.	ἐχθραί, ἐχθροί, ἐχθρά.

b. According to the first and third declensions.

Singular.

N.	λειφθείς, λειφθειῖσα, λειφθέν, χαρίζεις, χαρίζεσσα, χαρίζεν,
G.	λειφθέντος, λειφθείσης, λειφθέντος, χαρίζοντος, χαρίζουσης, χαρίζοντος,
D. A.	λειφθέντι, λειφθείσῃ, λειφθέντι, χαρίζοντι, χαρίζουσῃ, χαρίζοντι,
A.	λειφθέντα, λειφθειῖσαν, λειφθέν, χαρίζοντα, χαρίζουσαν, χαρίζεν,
V.	λειφθείς, λειφθειῖσα, λειφθέν. χαρίζεν, χαρίζεσσα, χαρίζεν.

Dual.

N. A. V.	λειφθέντε, λειφθειῖσα, λειφθέντε, χαρίζετε, χαρίζεσσα, χαρίζετε,
G. D. A.	λειφθέντων, λειφθειῖσαιν, λειφθέντων. χαρίζοντων, χαρίζουσαιν, χαρίζοντων.

Plural.

N.	λειφθέντες, λειφθειῖσαι, λειφθέντα, χαρίζετε, χαρίζεσαι, χαρίζοντα,
G.	λειφθέντων, λειφθειῖσῶν, λειφθέντων, χαρίζοντων, χαρίζουσῶν, χαρίζοντων,
D. A.	λειφθείσι, λειφθείσαις, λειφθείσι, χαρίζεσι, χαρίζουσαις, χαρίζεσι,
A.	λειφθέντας, λειφθειῖσας, λειφθέντα, χαρίζοντας, χαρίζουσας, χαρίζοντα,
V.	λειφθέντες, λειφθειῖσαι, λειφθέντα. χαρίζετε, χαρίζεσαι, χαρίζοντα.

Singular.

N.	λιπών, λιποῦσα, λιπόν, λελειφώς, λελειφύῃα, λελειφός,
G.	λιπόντος, λιπούσης, λιπόντος, λελειφότης, λελειφούιας, λελειφότης,
D. A.	λιπόντι, λιπούσῃ, λιπόντι, λελειφότη, λελειφούια, λελειφότη,
A.	λιπόντα, λιπούσαν, λιπόν, λελειφότα, λελειφούϊαν, λελειφός,
V.	λιπών, λιποῦσα, λιπόν. λελειφώς, λελειφύῃα, λελειφός.

Dual.

N. A. V.	λιπόντε, λιπούσα, λιπόντε, λελειφότε, λελειφούια, λελειφότε,
G. D. A.	λιπόντων, λιπούσαιν, λιπόντων. λελειφόντων, λελειφούϊαιν, λελειφόντων.

Plural.

N.	λιπόντες, λιπούσαι, λιπόντα, λελειφότες, λελειφύῃαι, λελειφότα,
G.	λιπόντων, λιπούσῶν, λιπόντων, λελειφόντων, λελειφούϊων, λελειφόντων,
D. A.	λιπούσι, λιπούσαις, λιπούσι, λελειφόσι, λελειφούιας, λελειφόσι,
A.	λιπόντας, λιπούσας, λιπόντα, λελειφότας, λελειφούιας, λελειφότα,
V.	λιπόντες, λιπούσαι, λιπόντα. λελειφότες, λελειφύῃαι, λελειφότα.

Singular.

N.	λείψας, λείψασα, λείψαν, μέλας, μέλαινα, μέλαν,
G.	λείψαντος, λειψάσης, λείψαντος, μέλανος, μελαίνης, μέλανος,
D. A.	λείψαντι, λειψάσῃ, λείψαντι, μέλανι, μελαίνῃ, μέλανι,
A.	λείψαντα, λείψασαν, λείψαν, μέλαινα, μέλαιναν, μέλαν,
V.	λείψας, λείψασα, λείψαν. μέλαν, μέλαινα, μέλαν.

Dual.

N. A. V.	λείψαντε, λειψάσα, λείψαντε, μέλανε, μελαίνα, μέλανε,
G. D. A.	λείψαντων, λειψάσαιν, λειψάντων. μελάνων, μελαίναιν, μελάνων.

Plural.

N.	λείψαντες, λείψασαι, λείψαντα,	μέλανες, μέλαιnai, μέλανα,
G.	λείψάντων, λείψασῶν, λειψάντων,	μελάνων, μελαινῶν, μελάνων,
D. A.	λείψᾶσι, λειψάσαις, λείψᾶσι,	μέλασι, μελαιναίς, μέλασι,
A.	λείψαντας, λειψάσας, λείψαντα,	μέλανας, μελαινας, μέλανα,
V.	λείψαντες, λείψασαι, λείψαντα.	μέλανες, μέλαιnai, μέλανα.

2. Adjectives of two terminations.

Singular.

N.	ὁ, ἡ κόσμιος, τὸ κόσμιον,	ὁ, ἡ εὐδαίμων, τὸ εὐδαίμον.
G.	τοῦ, τῆς κοσμίου, τοῦ κοσμίου,	τοῦ, τῆς εὐδαίμονος, τοῦ εὐδαίμονος,
D. A.	τῷ, τῇ κοσμίῳ, τῷ κοσμίῳ,	τῷ, τῇ εὐδαίμονι, τῷ εὐδαίμονι,
A.	τὸν, τὴν κόσμιον, τὸ κόσμιον,	τὸν, τὴν εὐδαίμονα, τὸ εὐδαίμον,
V.	ᾧ κόσμιε, ᾧ κόσμιον.	ᾧ εὐδαίμον, ᾧ εὐδαίμον.

Dual.

N. A. V.	τῶ, τὰ κοσμίῳ, τὰ κοσμίῳ,	τῶ, τὰ, εὐδαίμονε, τὰ εὐδαίμονε,
G. D. A.	τοῖν, ταῖν κοσμίῳιν, τοῖν κοσμίῳιν.	τοῖν, ταῖν εὐδαίμόνοι, τοῖν εὐδαίμόνοι.

Plural.

N.	οἱ, αἱ κόσμιοι, τὰ κόσμια,	οἱ, αἱ εὐδαίμονες, τὰ εὐδαίμονα,
G.	τῶν κοσμίῳν, τῶν κοσμίῳν,	τῶν, εὐδαίμόνων, τῶν εὐδαίμόνων,
D. A.	τοῖς, ταῖς κοσμίῳις, τοῖς κοσμίῳις,	τοῖς, ταῖς εὐδαίμοσι, τοῖς εὐδαίμοσι,
A.	τούς, τὰς κοσμίους, τὰ κόσμια,	τούς, τὰς εὐδαίμονας, τὰ εὐδαίμονα,
V.	ᾧ κόσμι, ᾧ κόσμια.	ᾧ εὐδαίμονες, ᾧ εὐδαίμονα.

3. Contracted adjectives.

Singular.

N.	χρῦσεος, χρυσέη, χρυσειον,	ἀπλόος, ἀπλόη, ἀπλόον,
	οὔς, ἦ, οὔν,	οὔς, ἦ, οὔν,
G.	χρυσέου, χρυσέης, χρυσέου,	ἀπλόου, ἀπλόης, ἀπλόου,
	οὔ, ἦς, οὔ,	οὔ, ἦς, οὔ,
D. A.	χρυσέῳ, χρυσέῃ, χρυσέῳ,	ἀπλόῳ, ἀπλόῃ, ἀπλόῳ,
	ᾧ, ἦ, ᾧ,	ᾧ, ἦ, ᾧ,
A.	χρῦσειον, χρυσέην, χρῦσειον,	ἀπλόον, ἀπλόην, ἀπλόον,
	οὔν, ἦν, οὔν,	οὔν, ἦν, οὔν,
V.	χρῦσεε, χρυσέη, χρῦσειον,	ἀπλόε, ἀπλόη, ἀπλόον,
	ἦ, οὔν.	οὔ, ἦ, οὔν.

Dual.

N. A. V.	χρυσέῳ, χρυσέα, χρυσέῳ,	ἀπλόῳ, ἀπλόα, ἀπλόῳ,
	ᾧ, ᾧ, ᾧ,	ᾧ, ᾧ, ᾧ,
G. D. A.	χρυσέοιν, χρυσέαιν, χρυσέοιν,	ἀπλόοιν, ἀπλόαιν, ἀπλόοιν,
	οῖν, αῖν, οῖν.	οῖν, αῖν, οῖν.

Plural.

N.	χρῦσει, χρῦσαι, χρῦσεα, οῖ, αῖ, ᾶ,	ἀπλόοι, ἀπλόαι, ἀπλόα, οῖ, αῖ, ᾶ,
G.	χρῦσέων, ῶν,	ἀπλόων, ῶν,
D. A.	χρῦσέοις, χρῦσέαις, χρῦσέοις, οῖς, αῖς, οῖς,	ἀπλόοις, ἀπλόαις, ἀπλόοις, οῖς, αῖς, οῖς,
A.	χρῦσέους, χρῦσέας, χρῦσεα, οὔς, ᾶς, ᾶ,	ἀπλόους, ἀπλόας, ἀπλόα, οὔς, ᾶς, ᾶ,
V.	χρῦσει, χρῦσαι, χρῦσεα, οῖ, αῖ, ᾶ.	ἀπλόοι, ἀπλόαι, ἀπλόα, οῖ, αῖ, ᾶ.

Singular.

N.	ἴλαος, ἴλαον, ἴλεως, ἴλεων,	μείζων, μείζον,
G.	ἰλάου, ἰλάου, ἴλεω, ἴλεω,	μείζονος,
D. A.	ἰλάω, ἰλάω, ἴλεω, ἴλεω,	μείζονι,
A.	ἴλαον, ἴλαον, ἴλεων, ἴλεων,	μείζονα, μείζον,
V.	ἴλαος, ἴλαον, ἴλεως, ἴλεων.	μείζων, μείζον.

Dual.

N. A. V.	ἰλάω, ἴλεω,	μείζονε,
G. D. A.	ἰλάοιν, ἴλεων.	μείζονοιν,

Plural.

N.	ἴλαοι, ἴλαα, ἴλεω, ἴλεω,	μείζονες, μείζονα, ζοες, ζους, ζοα, ζω,
G.	ἰλάων, ἴλεων, ἴλεων,	μείζόνων,
D. A.	ἰλάοις, ἴλεως, ἴλεως,	μείζοσι,
A.	ἰλάους, ἴλαα, ἴλεως, ἴλεως,	μείζονας, μείζονα, ζοας, ζους, ζοα, ζω,
V.	ἴλαοι, ἴλαα, ἴλεω.	μείζονες, μείζονα, ζοες, ζους, ζοα, ζω.

Singular.

N.	γίγας, γίγαντα, γίγαντα,	ὁ, ἡ ἀλλότῃς, τὸ ἀλλότῃς,
G.	γίγαντος, γίγαντος, γίγαντος.	τοῦ, τῆς ἀλλότῃς.
D. A.	γίγαντι, γίγαντι, γίγαντι,	τῷ, τῇ ἀλλότῃ,
A.	γίγαντα, γίγαντα, γίγαντα.	τῶν, τῶν ἀλλότῃς, τὸ ἀλλότῃς.

Dual.

N. A. V.	γίγαντι, γίγαντι, γίγαντι.	τῶ, τῶ ἀλλότῃ, τῶ ἀλλότῃ.
G. D. A.	γίγαντων, γίγαντων, γίγαντων.	τοῶν, ταῶν ἀλλότῃς.

Plural.

N.	γίγαντες, γίγαντα, γίγαντα.	οἱ, αἱ ἀλλότῃς, τὰ ἀλλότῃς.
G.	γίγαντων, γίγαντων, γίγαντων.	τῶν ἀλλότῃς.
D. A.	γίγαντι, γίγαντι, γίγαντι.	τοῖς, ταῖς ἀλλότῃς.
A.	γίγαντας, γίγαντας, γίγαντα.	τούς, τὰς ἀλλότῃς, τὰ ἀλλότῃς.
V.	γίγαντες, γίγαντα, γίγαντα.	οἱ, αἱ ἀλλότῃς, τὰ ἀλλότῃς.

4. Anomalous adjectives.

Singular.

N.	μεγας, μεγάτη, μεγα.	πολύς, πολλή, πολύ,
G.	μεγάλου, μεγάτης, μεγάλου.	πολλοῦ, πολλῆς, πολλοῦ,
D. A.	μεγάλῳ, μεγάλῃ, μεγάλῳ.	πολλῷ, πολλῇ, πολλῷ,
A.	μεγαί, μεγάτου, μεγαί.	πολύ, πολλή, πολύ,
V.	μεγαί, μεγάτη, μεγαί.	πολύ, πολλή, πολύ.

Dual.

N. A. V.	μεγάτῳ, μεγάτῳ, μεγάτῳ.	πολλῷ, πολλῇ, πολλῷ.
G. D. A.	μεγάλων, μεγάλων, μεγάλων.	πολλῶν, πολλῶν, πολλῶν.

Plural.

N.	μεγάλοι, μεγάλαι, μεγάλοι.	πολλοί, πολλαί, πολλοί.
G.	μεγάλων.	πολλῶν.
D. A.	μεγάλοις, μεγάλαις, μεγάλοις.	πολλοῖς, πολλαῖς, πολλοῖς.
A.	μεγάλους, μεγάλας, μεγάλοι.	πολλούς, πολλὰς, πολλοί.
V.	μεγάλοι, μεγάλαι, μεγάλοι.	πολλοί, πολλαί, πολλοί.

§ LXVII.

OF ADVERBS.

1. The adverb has but a single termination, which is not declinable: e.g.

ὁ μάλιστα φίλος ἀνὴρ, the very dear man.

τοῦ μάλιστα φίλου ἀνδρός, of the very dear man.

2. It is sometimes formed from a root of its own, independent of other words: e.g. ἀπῆρες, apart, ^B ἀγγί, near, πάλιν, again; or has the same root with that of a preposition allied to it: ἄνω, above, with ἀνά, κάτω, below, with κατά, ἔσω, within, with ἐξ, ἔξω, without, with ἐξ, πρόσω, forwards, with πρός. We may name these two sorts the *independent adverbs*.

3. Besides the independent adverbs, there is a great number of those which belong to other words or are derived from them. Those belonging to adjectives are either identical with their neuter gender: καλῶν ἀεῖδειν, to sing beautifully, ταχῶς τρέχειν, to run quickly; or are formed by adding ως to the root of the adjective: from καλός, root καλο, adverb (καλοῶς) καλῶς; ταχύς, gen. ταχύος, root ταχι, adverb ταχίως.

4. From *substantives* adverbs are formed by the addition of different syllables: from βότρυς (root βοτρυ), βότρυς, cluster of grapes, βότρυδόν, cluster-wise, κύκλος, circle (root κυκλο), adv. κυκλώσει, in a circle. To this class belong especially the adverbs of place, *a. in a place*, with the termination ἐν: οἰκοῦν, in the house, οὐρανόθεν, in heaven; *b. from a place*, with ἐκ: οἰκοῦν, οὐρανόθεν, from the house, from heaven; *to a place*, with εἰς, which is added to the accusative: οἰκόνδε, οὐρανόδε, (θύραςδε) θύραζε, to the house, to heaven, out of doors (*to beyond the doors*). Also in general designations of place: αὐτόθεν, in that very place, ἐπὶλόθεν, from afar, &c., and the adverbs of number, of which hereafter.

5. In the same way they are formed from verbs: ἀναστὰδόν, standing up, from ἀνίστημι, κρυπτόδην, secretly, from κρυπ in κρύπτω, I conceal, ἐυλλήθεδην, taken together, from ἐυλλάμειν.

6. Finally, many *forms of substantives and adjectives are used as adverbs*: σπουδῇ, with zeal, trouble, *scarcely*, κομιδῇ, with care, very much, ἀρχήν, from the beginning, entirely, ἀκμήν (ἀκμή, the point or height), ardently, &c.—The adjectives appear in the dative: ἰδίᾳ, privately, δημοσίᾳ, publicly, κοινῇ, in common, ταύτῃ, in this way, thus, &c.

DEGREES OF COMPARISON IN ADJECTIVES AND ADVERBS.

§ LXVIII.

OF COMPARISON IN GENERAL.

1. To compare (*συγζέειν, comparare,*) two objects, is to observe that a quality is found in them either in the same or in a different degree: e.g.

The night is as pleasant as the day.

The spring is more pleasant than the autumn.

The moon shines less brightly than the sun.

In one instance we observe the pleasantness of the spring and the autumn, and thus a quality, which is common to both, but find that of the spring greater than that of the autumn. In another we contrast the shining of the moon with that of the sun,—again a quality common to both,—and ascribe it in a less degree to the moon.

2. Hence comparison does not contrast entire objects, but only one of their qualities.

3. Two objects, which are compared with respect to their qualities, are thus placed in a mutual relation. The words employed to mark the relation, here between ideas, as hereafter between propositions, are called relative particles (*particulæ, μόρια*), *so, as, than, &c.*

4. When the similarity of the qualities in two objects is to be expressed, language employs the aid of such particles: the

son is as rich as the father (*tam dives quam pater, τόσον πλούσιος ὅσον ὁ πατήρ*).

5. But when the dissimilarity of the qualities in two objects is to be expressed, many languages are not satisfied with particles, but admit variations in the names of quality (the adjective and adverb):

The day is *longer than* the night, is the *longest* of all.

§ LXIX.

OF THE POSSIBLE DEGREES OF COMPARISON.

1. If only two objects be compared with respect to their difference, we can express merely whether a quality appear in a greater or less degree in one than in the other. The form of the word which denotes this, is called the *comparative* (*συγκριτικὸν ὄνομα, nomen comparativum*, more usually *gradus comparativus*): the day is still longer than the night; *longer*, comparative of *long*.

2. When to the two objects a third is added, or more are added, in which the same quality appears, we can express to which the quality belongs in a higher degree than to the rest taken *together*, or to which of them it belongs in the highest degree.

Caius is more learned than Sempronius.

Caius is more learned than Titus.

Caius is more learned than Marcus.

Hence is Caius *more learned* than all three, or is the *most learned* of the four.

3. The form of word which designates this highest degree, is called the *superlative* (*ὄνομα ὑπερθετικόν, gradus superlativus*,) of the word.

4. Thus we arrive at the superlative through a conclusion drawn from several comparatives, or through *the setting of these together*: Since Caius is more learned than Sempronius, than Titus, than Marcus, and so on, so is he the *most learned* among them all.—Among *how many* he is the most learned, whether among three, or three thousand, or all

mankind, makes no difference, and hence a further *degree* is impossible.

5. With reference to the two degrees of comparison, we give the name of *positive* (*ὄνομα θετικόν* or *ἀπόλυτον*, *ἀπλοῦν*, *ἀπολελυμένον*, *gradus positivus*,) to that form of the adjective, by which a quality is ascribed to an object, either simply, or by help of a relative particle in like degree with another object: the *long* day, the *cold* air.

6. Questions:—Why have verbs and substantives no degrees of comparison? Why only adjectives and adverbs? Why are there not ten or a hundred degrees of comparison? Why only two?—These questions the student must distinctly answer, in order to be convinced that he has fully comprehended the subject.

§ LXX.

OF THE FORMATION OF THE DEGREES OF COMPARISON.

1. The comparative is formed most simply by adding *τερος*, and the superlative by adding *τατος*, to the root of the word. From *κλεινός*, *μέλας*, *ἄτιμος*, *μάκαρ*, roots *κλεινο*, *μελαν*, *ἄτιμο*, *μακαρ*,

Comparative, *κλεινότερος*, *μελάντερος*, *ἀτιμότερος*, *μακάρτερος*.

Superlative, *κλεινότατος*, *μελάντατος*, *ἀτιμότατος*, *μακάρτατος*.

Εὐρυ, *πρεσβυ*, as roots of the nom. *εὐρύς*, *πρέβυς*, give the compar. *εὐρύτερος*, *πρεσβύτερος*, superl. *εὐρύτατος*, *πρεσβύτατος*.

2. O preceded by a short syllable is changed into *ω*, *ελευθερο*, compar. *ἐλευθερώτερος*, super. *ἐλευθερώτατος*.

σφῶ, *σοφώτερος*, *σοφώτατος*. The tone is laid upon *ο*, and strengthens it between two short syllables.

Obs. 1.—The *ο* remains even when a mute and liquid make the preceding syllable long by position: *δυσποτιμότερος*, *εὐσπλότατος*. The poets however allow themselves to vary their practice in compliance with the verse.*

* But see Porson ad Eur. Phœn., 1367.

Obs. 2.—Even in the comparative and superlative open syllables are contracted: πορφύρεος, πορφυρέωτερος, πορφυρώτερος, ατος, ἀπλοέστερος, ἀπλούστερος.

3. With roots in ε there is a σ inserted before the termination: ἀληθής, root ἀληθε, comparative ἀληθέστερος, superlative ἀληθέστατος, ὑγιής, compar. ὑγιέστερος, super. ὑγιέστατος, since the forms ἀληθέτερος, ὑγιέτερος, would have too many feeble syllables together, which are strengthened by the insertion of σ. We shall observe the same σ inserted in several forms of verbs: e.g. τελε, τετελεμαι, τετέλεσμαι, ἔθι, ἔσθι, ἴσθι, &c.

4. The terminations στερος, στατος, thus acquired, are next applied to other roots also, viz. to those in ον, which likewise prefix an ε to στερος, στατος, and to those in a k sound, which prefix an ι.

Nom.	εὐδαίμων,	τλήμων,	ἄρπαξ,
Root,	εὐδαιμον,	τλημον,	ἄρπαγ,
Compar.	εὐδαιμονέστερος,	τλημονέστερος,	ἄρπαγίστερος,
Superl.	εὐδαιμονέστατος,	τλημονέστατος,	ἄρπαγίστατος.

Obs.—The ι appears to have arisen from ε by a change common in Greek: ἔτεκον, ἔτικτον, ἐγενόμην, ἐγιγνόμην, &c. (so, in German, *Oberst, Obrist, ich sterbe, du stirbst*).

5. Examples for exercise:

ψιλός, smooth, θρασύς, bold, ἀναιδής, shameless,
 πορός, piercing, ἡδύς, agreeable, σώφρων, prudent.

6. Another mode of forming the degrees of comparison finds place in many dissyllabic adjectives in ρος and υς.

This consists in throwing away the terminations specified, and adding for the compar. ιων, for the superl. ιστος, to the original root of the word.

	αἰσχερός, base,	ἐχθρός, hated,	γλυκύς, sweet,	ταχύς, fleet.
Root,	αισχ,	εχθ,	γλυκ,	ταχ,
Comp.	αἰσχίων,	ἐχθίων,	γλυκίων,	ταχίων,
Super.	αἰσχιστος,	ἐχθιστος,	γλυκιστος,	τάχιστος.

7. Examples for exercise:

κυδρός, renowned, ἡδύς, agreeable,
 οἰκτρός, miserable, βαθύς, deep.

8. Several have both forms : e. g.

οικτρός, compar.	{ οικτρότερος, οικτίων,	super.	{ οικτρότατος, ⁽¹¹⁾ οικτιστος,
βραδύς, comp.	{ βραδύτερος, βραδίων,	super.	{ βραδύτατος, βραδίστος.

Most of those in υς, however, form their degrees in τερος and τατος.

Obs.—Ταχύς, fleet (root ταχ from θαχ), has together with ταχίων also θάσσων, neut. θάσσον.

§ LXXI.

FORMATION OF THE DEGREES IN ADVERBS.

The comparative and superlative of adverbs are either like the neuter of the adjectives : e. g. ἥδιον γελᾶν, to smile more sweetly ; or end in ρω and τω instead of the adjective-terminations ρος and τος : ἄνω, ἀνώτερος, adv. ἀνωτέρω, ἐγγύς, ἐγγύτερος, adv. ἐγγυτέρω, superl. ἐγγυτάτω, ἔσω, comp. ἔσωτέρω, superl. ἔσωτάτω, &c. Prepositions are also compared : ὑπέρ, above, ὑπέριστατος, highest, πρό, before, πρότερος, anterior.

§ LXXII.

ANOMALIES.

1. In the use of the terminations τερος, στερος, εστερος, ιστερος, ιων, and the superlatives belonging to each, there prevails a considerable license, since the language not unfrequently admits one form instead of another : e. g. ὀλίγος, little, sup. ὀλιγίστος, πῖων, fat, πῖότερος, πῖότατος. Further : ἀπλός, simple, not c. ἀπλωότερος, but ἀπλόεστερος, &c. ὑβριστής, insolent, — c. ὑβριστέστερος, — ὑβριστοτέρος, λάλος, loquacious, — c. λαλώτερος, — λαλίστερος, τερπνός, agreeable, not only τερπνότερος, but also τερπνίων, sup. τέρπνιστος,

ἄφθονος, abundant, not c. ἀφθονώτερος, but ἀφθονέστερος,
κακός, bad, both c. κακώτερος and κακίαν, s. κάκιστος, &c.

2. Those in εἰς, gen. εντος, are formed as if their roots ended not in εντ, but in ε, by adding στερος, στατος, to this ε (§ LXX, 3), χαρίεις, εντος, not c. χαριέντερος, but χαριέστερος, s. χαριέστατος.—Τιμήεις, τιμηέστερος, τιμηέστατος, &c.

3. Forms from shorter roots, or roots differently terminated from those which the positive would imply :

φίλτερος, φίλτατος, instead of φιλώτερος, φιλώτατος (from φιλ.)-
γεραίτερος, γεραίτατος, instead of γεραιώτερος, γεραιώτατος (from γερα).

παλαιός, old, παλαιέτερος (from πάλαι),
σχολαῖος, quiet, σχολαίτερος,
περαιῖος, on the other side, περαιέτερος,
ἡσυχος, tranquil, ἡσυχαιέτερος,
φίλος, dear, φιλαιέτερος,
μέσος, in the midst, μεσαιέτερος,
πέπων, ripe, πεπαιέτερος.

4. Degrees are formed also from,

a. Some substantives: κλέπτης, a thief, κλεπτίστατος,
ἑταῖρος, an associate, ἑταιρότατος.

b. Adverbs: πλησίον, near, πλησιαιέτερος, αἵτατος, ἄνω, above,
ἀνώτερος, ἔνδον, within, ἐνδότατος.

c. Prepositions: πρό, before, πρότερος, ὑπέρ, over, ὑπέριστερος,
τατος, and ὑπατος.—Ἐσχατος, extreme, and ὕστερος, later,
ῥστατος, are from unknown roots. ^(R)

5. Several comparatives and superlatives, the positives of which are obsolete, have been arranged together under the surviving positive of some adjective, with which they agree in meaning.

1, ἀγαθός, good,	c. ἀμείνων, better, βελτίων, κρείσσαν, λῶϊων or λῶων,	s. ἄριστος, best, βέλτιστος, κράτιστος, λῶϊστος or λῶστος,
2, ἀλγεινός, painful,	c. ἀλγίαν,	s. ἀλγιστος,
3, κακός, bad,	c. χείρων, κακίαν,	s. χείριστος, κάκιστος,
4, καλός, beautiful,	c. καλλίων,	s. κάλλιστος,

5, μακρός, long,	c. μάσσαν, μακρότερος,	s. μήκιστος, μακρότατος,
6, μέγας, large,	c. μείζων,	s. μέγιστος,
7, μικρός, little,	c. ἐλάσσαν, μείων, μικρότερος,	s. ἐλάχιστος, μικρότατος,
8, πολύς, much,	c. πλέων, πλείων,	s. πλείστος,
9, ῥάδιος, easy,	c. ῥάων,	s. ῥᾶστος.
Adverbs.		
1, ἄγγι, near,	c. ἄσσον,	s. ἄγγιστα,
2, μάλα, very,	c. μᾶλλον,	s. μάλιστα,
3, μικρόν, little,	c. ἥσσον,	s. ἥκιστα.

Obs. 1.—πλείων, neut. πλεῖον, is in Attic sometimes with o ejected, πλεῖν.

Obs. 2.—We must still remark of this kind,

1, weak,	c. ἥσων.
2, terrific,	c. ἰγίων.
3, gainful,	c. κερδίων, s. κέρδιστος.
4, shameful,	s. ἐλέγχιστος, and, with the poets,
5, strong,	c. φέρετος, s. φέριτος and φέριστος.
6, kingly,	s. βασιλεύτατος, &c.

OF NUMERALS.

§ LXXIII.

OF THE KINDS OF NUMERALS.

1. Numerals denote the quantity of objects.
2. They are *substantives*, when they express the notion of quantity without relation to particular objects: ἡ μονάς, unity, ἡ τριάς, &c.
3. *Adjectives*, when combined with objects, and, *a. such*

as answer to the question, *How many?* Cardinals: εἷς ἀνὴρ, one man, πέντε ἄνδρες, five men.—From five to a hundred they are of *one termination*, the rest of *three terminations*. *b. Ordinals*: ὁ πρῶτος ἀνθρώπων, ὁ τρίτος τῶν ἀδελφῶν. These are all of three terminations. *c. Multiple numbers*: ἀπλῶς, οὖς, single, δεκαπλοῦς, tenfold.

4. *Adverbs*: *a. answering to the question, How often?* ἅπαξ, once, δῖς, twice, ἕξάκις, six times. *b. The neuters of the ordinals*: πρῶτον, or τὸ πρῶτον, for the first time, τρίτον, τὸ τρίτον, for the third time.

5. The marks of number are the letters of the alphabet in their order: 1 α', 2 β', 3 γ', 4 δ', 5 ε', 6,* 7 ζ', 8 η', 9 θ', 10 ι'. Then combined: 11 ια', 12 ιβ', 13 ιγ', 14 ιδ' to 19 ιθ'. Then 20 κ', 21 κα', and so on. 30 λ', 31 λα', 40 μ', 50 ν', 60 ξ', 70 ο', 80 π', 90,* 100 ρ', 120 ρά', 145 ρμέ', 200 σ', 266 σζς', 300 τ', 400 υ', 500 φ', 600 χ', 700 ψ', 800 ω', 900.* Thousand is again α, but with a stroke below it: α, 2000 β, 10,000 ι, 1811 αωιά', 1829 αωκθ', &c.

*Obs.**—The marks for 6, 90, and 900, no longer appear as letters in the Greek alphabet. They were, however, ancient alphabetic characters, 6 Ϝ Vau or Digamma after E, 90 Ϻ Sampi after π, 900 Ϙ Koppa or Q after Ω, which as we saw (§ XII), were dropped in the Attic and Ionic alphabets, and served only as marks of number, whence they are called ἐπίσημα. Instead of the Digamma use was made of ε, i. e. στ, from its similarity, which was called εἴγμα: 6 ε'.

6. In place of this mode of notation the Athenians had another more striking to the eye, composed of strokes, as marks of the numbers, from one to four, and then the initial letters of five Π πέντε, ten Δ δέκα, a hundred Η ἑκατόν from the old orthography, a thousand Χ χίλιοι, ten thousand Μ μύριοι. The numbers between these are denoted partly by the combination of the above marks, e. g. 12 ΔΗ, 20 ΔΔ, 49 ΔΔΔΔΠΠΠΠ, partly by the multiplication of Δ, Η, Χ, Μ, into five Π, these marks being placed within the Π, e. g. $\overline{\Delta}$ i. e. πεντακίς δέκα, five times ten or fifty, 60 $\overline{\Delta}$ Δ, 500 $\overline{\text{H}}$,

5000 \overline{X} , 50,000 \overline{M} . So 350 HHH $\overline{\Delta}$, 567 \overline{H} \overline{H} $\overline{\Delta}$ $\overline{\Delta}$ ΠΠ, 1824 X \overline{H} \overline{H} \overline{H} $\overline{\Delta}$ $\overline{\Delta}$ ΠΠΠ.* This manner of notation is particularly to be marked, since it has been preserved in many and important Attic inscriptions. ^(R)

§ LXXIV.

TABLES OF THE CHIEF CLASSES OF NUMERALS.

Cardinals.		Ordinals.
1	α' εἷς, μία, ἕν,	1 ὁ πρῶτος, η, ον,
2	β' δύο,	2 ὁ δεύτερος, α, ον,
3	γ' τρεῖς, τρία,	3 ὁ τρίτος, η, ον,
4	δ' τέσσαρες, τέσσαρα,	4 ὁ τέταρτος, η, ον,
5	ε' πέντε,	5 ὁ πέμπτος, &c.
6	ς' ἕξ,	6 ὁ ἕκτος,
7	ζ' ἑπτὰ,	7 ὁ ἕβδομος,
8	η' ὀκτώ,	8 ὁ ὄγδοος,
9	θ' ἑννέα,	9 ὁ ἑννατός,
10	ι' δέκα,	10 ὁ δέκατος,
11	ια' ἑνδέκα,	11 ὁ ἑνδέκατος,
12	ιβ' δώδεκα,	12 ὁ δώδεκατος,
13	ιγ' τρισκαίδεκα,	13 ὁ τρισκαίδεκατος,
14	ιδ' τεσσαρεσκαίδεκα,	14 ὁ τεσσαρεσκαίδεκατος,
15	ιε' πεντεκαίδεκα,	15 ὁ πεντεκαίδεκατος,
16	ισ' ἑκκαίδεκα,	16 ὁ ἑκκαίδεκατος,
17	ιζ' ἑπτακαίδεκα,	17 ὁ ἑπτακαίδεκατος,
18	ιη' ὀκτωκαίδεκα,	18 ὁ ὀκτωκαίδεκατος,
19	ιθ' ἑννεακαίδεκα,	19 ὁ ἑννεακαίδεκατος,
20	κ' εἴκοσι,	20 ὁ εἰκοστός,
21	κα' εἴκοσιν εἷς, μία, ἕν,	21 ὁ εἰκοστός πρῶτος,
22	κβ' εἴκοσι δύο,	22 ὁ εἰκοστός δεύτερος,
23	κγ' εἴκοσι τρεῖς, τρία,	23 ὁ εἰκοστός τρίτος,

* Comp. Herodian *περὶ τῶν ἀριθμῶν* in Steph. Thes. Ling. Gr., v. 4, p. 205 (Gloss., p. 689. Ed. Valp.).

Cardinals.

Ordinals.

24	κδ'	είκοσι τέσσαρες, ρα,	24	ὁ εἰκοστός τέταρτος,
25	κε'	είκοσι πέντε,	25	ὁ εἰκοστός πεμπτος,
26	κς'	εἰκοσιν ἕξ,	26	ὁ εἰκοστός ἕκτος,
27	κζ'	εἰκοσιν ἑπτὰ,	27	ὁ εἰκοστός ἕβδομος,
28	κη'	εἰκοσιν ὀκτώ,	28	ὁ εἰκοστός ὄγδοος,
29	κθ'	εἰκοσιν ἑννέα,	29	ὁ εἰκοστός ἑννατος,
30	λ'	τριακόνα,	30	τριακοστός,
31	λα'	τριακόνα εἶς,	31	τριακοστός πρῶτος,
32	λβ'	τριακόνα δύο,	32	τριακοστός δεύτερος,
	to	to	to	to
39	λθ'	τριακόνα ἑννέα,	39	τριακοστός ἑννατος,
40	μ'	τεσσαράκοντα,	40	τεσσαρακοστός,
50	ν'	πεντήκοντα,	50	πεντηκοστός,
60	ξ'	ἑξήκοντα,	60	ἑξηκοστός,
70	ο'	ἑβδομήκοντα,	70	ἑβδομηκοστός,
80	π'	ὀγδοήκοντα,	80	ὀγδοηκοστός,
90	*	ἑνενήκοντα,	90	ἑνεηκοστός,
100	ρ'	ἑκατόν,	100	ἑκατοστός,
200	σ'	διᾱκόσιοι, αι, α,	200	διακοσιοστός,
300	τ'	τριακόσιοι,	300	τριακοσιοστός,
400	υ'	τεσσαρᾱκόσιοι,	400	τεσσαρακοσιοστός,
500	φ'	πεντακόσιοι,	500	πεντακοσιοστός,
600	χ'	ἑξακόσιοι,	600	ἑξακοσιοστός,
700	ψ'	ἑπτακόσιοι,	700	ἑπτακοσιοστός,
800	ω'	ὀκτακόσιοι,	800	ὀκτακοσιοστός,
900	*	ἑνακόσιοι,	900	ἑνακοσιοστός,
1000	α	χίλιοι, αι, α,	1000	χιλιοστός,
2000	β	δισχίλιοι,	2000	δισχιλιοστός,
3000	γ	τρισχίλιοι,	3000	τριχιλιοστός,
4000	δ	τετρακισχίλιοι,	4000	τετρακισχιλιοστός,
5000	ε	πεντακισχίλιοι,	5000	πεντακισχιλιοστός,
6000	ς	ἑξακισχίλιοι,	6000	ἑξακισχιλιοστός,
7000	ζ	ἑπτακισχίλιοι,	7000	ἑπτακισχιλιοστός,
8000	η	ὀκτακισχίλιοι,	8000	ὀκτακισχιλιοστός,
9000	θ	ἑνακισχίλιοι,	9000	ἑνακισχιλιοστός,
10,000	ι	μύριοι,	10,000	μυριοστός,
20,000	κ	δισμύριοι,	20,000	δισμυριοστός,
	to	to	to	to

Cardinals.

Ordinals.

100,000 σ δεκακισμύριοι, 100,000 δεκακισμυριοστός.

Obs.—We may also combine 13 δεκατρεῖς, 14 δεκατέσσαρες, 15 δεκαπέντε, &c. and *decline* these combinations: τεσσαρακαίδεκα, δεκατριῶν.—
Δώδεκα arose out of δώδεκα.

§ LXXV.

DECLENSION OF THE FIRST FOUR NUMERALS.

Nom.	1	εἷς, μίαῖ, ἕν,	2	δύο,
Gen.	1	ἑνός, μιᾶς, ἐνός,	2	δυσῶν,
Dat.	1	ἐνί, μιᾶ, ἐνί,	2	δυσῶν,
Acc.	1	ἕνα, μίαν, ἕν,	2	δύο.
Nom.	3	τρεῖς, τρία,	4	τέσσαρες, α,
Gen.	3	τριῶν,	4	τεσσάρων,
Dat.	3	τρισί,	4	τέσσαρσι,
Acc.	3	τρεῖς, τρία,	4	τέσσαρας, α.

§ LXXVI.

FORMATION OF THE OTHER NUMERALS.

1. The substantive numerals end in *άς*, gen. *άδος*: ἡ μονάς, unity, ἡ δύας, τριάς, τετράς, πεντάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἑνεάς, δεκάς, εἰκάς, τριακάς, τεσσαρακοντάς, πεντηκοντάς, ἑκατοντάς, διηκοσιάς, χιλιάς, μυριάς, &c.

2. The adverbial numerals run: ἄπαξ, once, δῖς, twice, τρίς, τετράκις, πεντάκις, ἑξάκις, ἑπτάκις, ὀκτάκις, ἐννάκις, δεκάκις, ἑκατοντάκις, μυριάκις, &c.

3. The multiple numbers are formed as adjectives in *πλος*—*πλοῦς* from the adverbial: ἀπλοῦς, διπλοῦς, τριπλοῦς, τετραπλοῦς, μυριαπλοῦς.

4. The distributives, answering to the question *in how many parts*, are formed in *χα*: δίχα, τρίχα, τέτραχα, πένταχα, and connected with these are such as τριχῆ and τριχᾶς, trebly, τριχοῦ, in three places, and the like.

5. To answer the question, *on what day*, adjectives in αἰός are formed from the ordinals: *τριταῖος*, on the third day, *δευτεραῖος*, on the second day, &c.

6. In the expression of compound numbers not only the less number may be placed last without a copulative, as in the table, but also first, in which case καί must necessarily connect the two, exactly according to the German and English idiom: *πέντε καὶ εἴκοσι*, *five and twenty*.

7. To express the higher numbers the substantive numerals are commonly employed: 100,000, *δέκα μυριάδες*; a million, *ἑκατὸν μυριάδες*; and sometimes the smaller numbers, added to the large, are likewise expressed by substantives: e.g. 517,610, *πεντήκοντα μυριάδες καὶ μία, χιλιάδες τε ἑπτὰ καὶ πρὸς ἑκατοντάδες ἕξ καὶ δεκάς*.

§ LXXVII.

THE PRONOUNS.

1. Among the objects which environ us, every one separates himself from that which is around him (*the first person*, I, *πρῶτον πρόσωπον, prima persona*). Every other object he sets, as it were, over against himself, in order either to address himself, his speech, wishes, or commands, to that object (*the second person*, THOU, *δύτερον πρόσωπον, secunda persona*), or merely to direct his attention to it (*the third person*, HE, SHE, IT, *τρίτον πρόσωπον, tertia persona*).

2. When I, as the first person, set myself together with another, I AND THOU, I AND HE, the first person of the dual number is formed in those languages which possess a dual: WE BOTH. In the same way, when I combine together two external objects, in order to address myself to them, the second person of the dual is formed: YE BOTH. If we combine two objects, merely in order to contemplate them together, the third person of the dual is formed: THEY BOTH.

3. In the same way the three persons of the plural arise, when I bring those of the singular number into combination

not with one but with more objects in the modes above described: WE, YE, THEY.

4. The words, which denote these persons, are SUBSTANTIVES, since they denote substantive objects; but they are not of themselves intelligible. In hearing I or THOU we have no distinct conception of that, which these words designate, as we have in hearing FATHER, FLOWER; the words have no meaning for our apprehension, until we know the objects themselves, to which they refer.—They are the mere signs of personality, consequently they are *universal*, they can stand for every object.

These words, then, stand in place of a noun (*ἀντ' ὀνόματος, pro nomine*), hence their name, SUBSTANTIVE PRONOUNS (*ἀντωνυμίαι οὐσιαστικάι, pronomina substantiva*), and their definition, *words, which in the place of nouns represent particular persons.**

5. In both the first and second person they are *of all genders* in most languages, and in the third also in Greek (resembling in this respect many of the cardinal numbers). Their forms are taken from various roots, e. g. I, gen. OF ME, pl. WE, US, &c., and were arranged under a common nominative, as the irregular degrees of comparison in adjectives under one positive in use: *ἡμεῖς* under *ἐγώ*, as *βελτίων* under *ἀγαθός*.

6. The forms of the third person, in Greek, want the nom. sing. neuter, since the use of *ἵ*, which answered to the Latin *is*, was dropped.^(R) To compensate for this, use was made of the adjective forms, *αὐτός, ἡ, ὁ, οὗτος*, *this*, and the like. In the plural the pronoun of the third person has a separate termination for the neuter.^(R)

7. Declension of the substantive pronouns.

Singular.

N. *ἐγώ*, I, *σύ*, thou, he,
G. *ἐμέο, ἐμοῦ, μου*, of me, *σέο, σοῦ*, of thee, *ἑο, οὗ*, of himself, &c.

* Ἀντωνυμία—λέξις ἀντ' ὀνόματος προσώπων παραστατική ὠρισμένων. Apollon. Alexandr. *περὶ Ἀντων.*, p. 270, A. Ἀντωνυμία τοίνυν ἐστὶ μέρος λόγου πτωτικὸν ἀντὶ ὀνόματος παραλαμβανόμενον. Lascaris. *Gr. Gram.*, L. III, p. 565. Ed. Bas.

D. A. ἐμοί and μοί, to me, σοί, to thee, οἱ, to himself, &c.
 Acc. ἐμέ and μέ, me, σέ, thee, ἑ, himself, &c.

Dual.

N. νῶϊ, νῶ, σφῶϊ, σφῶ, σφῶε, σφῶ,
 we both. ye both. they both.
 G. νῶϊν, νῶν, σφῶϊν, σφῶν, σφῶϊν,
 of us both. of you both. of them both.
 D. A. νῶϊν, νῶν, σφῶϊν, σφῶν, σφῶϊν,
 to us both. to you both. to them both.
 Acc. νῶϊ, νῶ, σφῶϊ, σφῶ, σφῶε,
 us both. you both. them both.

Plural.

N. ἡμέεες, ἡμεῖς, ὑμέεες, ὑμεῖς, σφέεες, σφεῖς, n. σφέα,
 we. ye. they.
 G. ἡμέων, ἡμῶν, ὑμέων, ὑμῶν, σφέων, σφῶν,
 of us. of you. of them.
 D. A. ἡμῖν, ἡμῖν, ὑμῖν, ὑμῖν, σφῖσι,
 to us. to you. to them.
 Acc. ἡμέας, ἡμᾶς, ὑμέας, ὑμᾶς, σφέας, σφᾶς, n. σφέα,
 us. you. them.

§ LXXVIII.

ADJECTIVE PRONOUNS.

1. In order to express that something is the possession of a person, use is made of certain adjectives, formed from the roots of the substantive pronouns, with the rejection of ε in the singular, and called possessive pronouns (*ἀντωνυμῖαι κτητικαί, pronomina possessiva*). Their terminations are sing. ος, dual and plur. τερος.

Roots.

ἐμε, σε, ἐ, νῶϊ, σφῶϊ, ἡμε, ὑμε, σφε.

Possessive Pronouns.

ἐμός, σός, ὅς, νῶϊτερος, σφῶϊτερος, ἡμέτερος, ὑμέτερος, σφέτερος,
 mine, thine, his, of us two, of you two, our, your, their.

2. They are of three regular terminations :
 ἐμός, ἦ, ὄν; ἡμέτερος, α, ον. "Ος, ἦ ὄν, is distinguished in the neut. from ὅς, ἦ, ὄ, the relative pronoun.

Obs.—To this class belong also ἡμεδαπός, one of *our* country (*nostras*), ὑμεδαπός, one of *your* country, since they contain the expression of person (*our, your*); but not ἀλλοδαπός, in which there is no reference to *person* (Apollon. Alex. π. Ἐντων, p. 298, 9).

§ LXXIX.

OF WORDS ALLIED TO THE PRONOUN.

1. One peculiarity of the pronouns is, that they, as universal marks of personality, contain no sign of any one particular object.

2. Viewing this as the essence of the pronoun, Grammarians have ascribed to the pronominal class all words which, although containing no expression of a distinct person, are however universal signs without a particular designation, and stand in some relation to person.

3. Of this kind are,

a. The demonstrative (δεικτικά, *demonstrativa*), which point to a person already known :

ὁ, ἡ, τό, this man (he), this woman (she), this thing (it).

οὗτος, αὕτη, τοῦτο, } this.

ὁὗδε, ἡὗδε, τοὗδε, }

ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, that.

ὁ δεῖνα, ἡ δεῖνα, τὸ δεῖνα, such an one (known and designated, but whom the speaker does not wish to name).

b. The indefinite (*indefinita*):

ἄλλος, ἄλλη, ἄλλο, another.

ἕτερος, ἕτερα, ἕτερον, the other of two.

τίς, τις, τί, some one.

c. The definite (*definitum*):

αὐτός, αὐτή, αὐτό, he, he himself.

d. The interrogative (*interrogativum*):

τίς, τί, who? what?

e. The relative (*αναφορισκόν, relativum*):

ὅς, ἡ, ὅ, who, which; and the compound relative ὅστις,

ἥτις, ὅ, τι, whosoever.

f. The negatives (*negativa*):

οὐτις,	οὐτις,	οὐτι,	}	no one.
οὐδεῖς,	οὐδεμία,	οὐδέν,		
μήτις,	μήτις,	μήτι,		
μηδεῖς,	μηδεμία,	μηδέν,		

§ LXXX.

OF THE DEFINITE PRONOUN.

1. The definite is used for the closer designation of the persons: ἐγὼ αὐτός or αὐτὸς ἐγώ, I myself; σὺ αὐτός, thou thyself; αὐτός, he himself.

2. In the rest of the cases of the singular the roots of the personal pronouns are blended with αὐτός, and produce a compound (σύνθετος) pronoun. Thus :

	I myself,	thou thyself,	he himself, &c.
Nom.	ἐγὼ αὐτός,	σὺ αὐτός,	αὐτός,
	αὐτή,	αὐτή,	αὐτή,
	αὐτό,	αὐτό,	αὐτό,
	of myself,	of thyself,	of himself,
Gen.	ἐμαυτοῦ,	σαυτοῦ,	αὐτοῦ,
	ἐμαυτῆς,	σαυτῆς,	αὐτῆς,
	ἐμαυτοῦ,	σαυτοῦ,	αὐτοῦ,
	to myself,	to thyself,	to himself,
Dat.	ἐμαυτῶ,	σαυτῶ,	αὐτῶ,
	ἐμαυτῇ,	σαυτῇ,	αὐτῇ,
	ἐμαυτῶ,	σαυτῶ,	αὐτῶ,
	myself,	thyself,	himself,
Acc.	ἐμαυτόν,	σαυτόν,	αὐτόν,
	ἐμαυτήν,	σαυτήν,	αὐτήν,
	ἐμαυτό,	σαυτό.	αὐτό.

3. In the other numbers this coalition does not take place: ἡμεῖς αὐτοί, ἡμῶν αὐτῶν, &c.; except in αὐτοῦ, pl. αὐτῶν, αὐτοῖς, αὐτούς.

4. Instead of σαυτοῦ, αὐτοῦ, we find also σεαυτοῦ, ἐαυτοῦ, σεαυτῶ, &c.

§ LXXXI.

RECIPROCAL PRONOUN.

When there is a mutual relation between several persons—e. g. *they loved one another*, i. e. *one the other*—use is made of *ἄλλοι, ἄλλαι, ἄλλα*, with the insertion of the syllable *ηλ* (lengthened out of *αλ*) in the gen. dat. acc.: e. g. *ἄλληλους* (as it were *ἄλλοι ἄλλους*).

		Plural.	
Gen.	<i>ἄλληλων,</i>	<i>ἄλληλων,</i>	<i>ἄλληλων,</i>
Dat. Abl.	<i>ἄλληλοις,</i>	<i>ἄλληλαις,</i>	<i>ἄλληλοις,</i>
Acc.	<i>ἄλληλους,</i>	<i>ἄλληλας,</i>	<i>ἄλληλα.</i>
		Dual.	
Gen. Dat.	<i>ἄλληλοιν,</i>	<i>ἄλληλαιν,</i>	<i>ἄλληλοιν,</i>
Acc.	<i>ἄλληλα,</i>	<i>ἄλληλα,</i>	<i>ἄλληλα.</i>

§ LXXXII.

DECLENSION OF THE ADJECTIVE PRONOUNS.

The adjective pronouns, enumerated in § LXXIX, are for the most part declined regularly: e. g. *ἐκεῖνος, ης, ο*; where, however, we must observe that *ν* is dropped in the neuter. For exercise, and on account of some peculiarities, here follow:

	Singular.		
Nom.	<i>ὅς,</i>	<i>ἥ,</i>	<i>ὅ, who.</i>
Gen.	<i>οὔ,</i>	<i>ἧς,</i>	<i>οὔ,</i>
Dat. Abl.	<i>ᾧ,</i>	<i>ἧ,</i>	<i>ᾧ,</i>
Acc.	<i>ὄν,</i>	<i>ἧν,</i>	<i>ὄ.</i>
	Dual.		
Nom. Acc.	<i>ᾧ,</i>	<i>αἶ,</i>	<i>ᾧ,</i>
G. D. Abl.	<i>οἶν,</i>	<i>αἶν,</i>	<i>οἶν.</i>
	Plural.		
Nom.	<i>οἶ,</i>	<i>αἶ,</i>	<i>αἶ,</i>
Gen.	<i>ᾶν,</i>	<i>ᾶν,</i>	<i>ᾶν,</i>
Dat. Abl.	<i>οἶς,</i>	<i>αἶς,</i>	<i>οἶς,</i>
Acc.	<i>οὔς,</i>	<i>αἶς,</i>	<i>αἶ.</i>

Singular.

Nom.	ὁῦδε, ἡῦδε, τούδε, and οὗτος,	αὕτη, τοῦτο, this.
Gen.	τοῦδε, τῆσδε, τοῦδε, τούτου,	ταύτης, τούτου,
D. Abl.	τῶδε, τῆδε, τῶδε, τούτω,	ταύτη, τούτω,
Acc.	τόνδε, τήνδε, τούδε, τοῦτον,	ταύτην, τοῦτο,

Dual.

N. Acc.	τῶδε, τᾶδε, τῶδε, τούτω,	ταῦτα, τούτω,
G. D. Ab.	τοῖνδε, ταινῶδε, τοῖνδε,	τούτων, ταύτων, τούτων.

Plural.

Nom.	οἱδε, αἱδε, τᾶδε, οὗτοι,	αὗται, ταῦτα,
Gen.	τῶνδε, τῶνδε, τῶνδε, τούτων,	τούτων, τούτων,
D. Abl.	τοῖσδε, ταισῶδε, τοῖσδε,	τούτοις, ταύταις, τούτοις,
Acc.	τούσδε, τᾶσδε, τᾶδε, τούτους,	ταύτας, ταῦτα.

Singular.

Nom.	τις, τι, some one,	τίς, τί, who? what?
Gen.	τινός, τέο, του,	τινός, τέο, τοῦ,
D. Abl.	τινί, τέω, τω,	τινί, τέω, τῶ,
Acc.	τινά, τί,	τίνα, τί.

Dual.

N. Acc.	τινέ,	τίνε,
G. D. Ab.	τινοῖν,	τινοῖν.

Plural.

Nom.	τινές, τινά (ἄττα),	τίνες, τίνα,
Gen.	τινῶν,	τινῶν,
D. Abl.	τισί,	τίσι,
Acc.	τινάς, τινά (ἄττα),	τίνας, τίνα.

Singular.

Nom.	ὁ, ἡ, τὸ,	δεῖνα, a certain one.
Gen.	τοῦ, τῆς, τοῦ,	δεῖνος,
D. Abl.		δεῖνι,
Acc.		δεῖνα.

Dual.

N. Acc.	δεῖνε,
G. D. Abl.	δεῖνοιν.

Plural.

Nom.	δεῖνες,
Gen.	δεῖνων,
D. Abl.	δεῖσι,
Acc.	δεῖνας.

			Singular.		
Nom.	ὅστις,		ἥτις,	ὅ, τι,	whosoever.
Gen.	οὗτινος, ὅτεο, ὅτου,		ἥστινος, ἥτινι,	οὗτινος, ὅτεο, ὅτου,	
D. Abl.	ὧτινι, ὅτεω, ὅτῳ,			ὧτινι, ὅτεω, ὅτῳ,	
Acc.	ὄντινα,		ἧντινα,	ὄ, τι.	
			Dual.		
N. Acc.	ὧτινε,		ἄτινε,	ὧτινε,	
G. D. Ab.	οἶντινοιν,		αἶντινοιν,	οἶντινοιν.	
			Plural.		
Nom.	οἵτινες,		αἱτινες,	ἄτινα (ἄττα),	
Gen.	ὧντινων, ^(R)		ἄντινων,	ἄντινων,	
D. Abl.	οἷστισι,		αἷστισι,	οἷστισι,	
Acc.	οὗστινας,		ἄστινας,	ἄτινα (ἄττα).	
			Singular.		
Nom.	οὗτις, οὗτι, and	οὐδέεις,	οὐδεμία,	οὐδέν,	no one.
Gen.	οὗτινος,	οὐδενός,	οὐδεμιας	οὐδενός,	
D. Abl.	οὗτινι,	οὐδενί,	οὐδεμια,	οὐδενί,	
Acc.	οὗτινα, οὗτι,	οὐδένα,	οὐδεμίαν,	οὐδέν.	
			Dual.		
N. Acc.	οὗτινε,				
G. D. Ab.	οὗτινοιν.				
			Plural. ^(R)		
Nom.	οὗτινες, οὗτινα,				
Gen.	οὗτινων,				
D. Abl.	οὗτισι,				
Acc.	οὗτινας, οὗτινα.				

§ LXXXIII.

CORRELATIVES, AND APPENDED SYLLABLES.

1. The Greek language has likewise correlative pronouns, each pair of which has a mutual relation. The latter of the

two is expressed in English by *as*: e. g. τόσος, ὅσος, *tantus, quantus*, so great as, &c.

τόσος, ὅσος, so great as, so much as (*tantus, quantus*, and *tot, quot*).

τοιῶς, οἷος, such as (Lat. *talis, qualis*).

τηλίκος, ἡλίκος, of the same age, of the same size as.

2. When the correlation is more expressly designated—*just* as great as, *exactly* as great as, &c.—the former pronoun (τόσος, τοῖος, τηλίκος,) has δε or οὗτος attached to it, and the latter has ὅπ (from ὅπη, as,) prefixed.

τοσόσδε,	}	ὀπόσος.	τοιόσδε,	}	ὀποῖος.	τηλικόσδε,	}	ὀπηλίκος.
τοσοὔτος,		τοιούτος,	τηλικοὔτος,					
τοσαύτη,		τοιαύτη,	τηλικαύτη,					
τοσοὔτο,		τοιούτο,	τηλικοὔτο,					

3. In putting a question the latter pronouns prefix π (from πῶς): πόσος, how great? how much? ποῖος, of what sort? πηλίκος, of what age? of what stature? and, if these expressions be to be made indefinite,—*of some number, sort, age, &c.*,—the accent of two of them is moved to the final syllable, ποσόσ, ποιόσ, but remains in πηλίκος.

4. Recapitulation :

τόσος,	ὀσος,	πόσος,	ποσόσ,
τοιῶς,	οἷος,	ποῖος,	ποιόσ,
τηλίκος,	ἡλίκος,	πηλίκος,	πηλίκος.

5. Several little words which are placed after the pronouns in order to strengthen their expression, or mark their relation more distinctly, have been by use as it were incorporated with them: δε in ὀδε; also γε, ἔγωγε (*equidem*); περ, ὀπερ; τε, ὀστε; δὴ, ὀσονδὴ, ὀσονδὴποτε; οὖν in ὀτισοὔν and ὀσπεροὔν. These may be also written separate: ὀπερ οὖν, &c.

6. The addition of ι serves for a stronger designation of the persons: οὗτοςί (*hic-ce*), αὐτήί, and with ejection of ο, α, ε: τουτί, ταυτί, ὀδί, τοδί, τουτογί; even with ν: οὗτοςίν, τουτουσίν; and so from οὗτως: οὗτωςί and οὗτωςίν.

BOOK FIRST.

PART SECOND.

OF VERBS.

§ LXXXIV.

OF THE DIFFERENT KINDS OF VERBS.

THE property, which a verb ascribes to any subject (§ II, 8), must be understood in the widest sense, as all that is affirmed to belong to that subject, as all that exists, acts, or is felt in it.

1. This property is considered either as contained in the subject, without imparting itself to any other, as an inoperative state or condition (*ῥῆμα* or *γένος ῥήματος ἀμετάβατον, οὐδέτερον, verbum intransitivum* or *neutrum*): the tree blossoms, the man lives, the man prospers; or as a state of operating upon some external object, passing over to that object (*ῥῆμα μετάβατον, ἐνεργητικόν, verbum transitivum* or *activum*): the rain fertilizes the soil; where *the fertilizing* is considered as something communicated to *the soil*, something passing over to it.

2. The subject, however, not only itself exerts activity, but is also susceptible (*παθητικός, passivus,*) of the operations of any agency, is exposed to them, is affected by them.

3. This agency, by which it is affected, sometimes proceeds from itself, and retro-acts upon itself (*ῥῆμα ἀντίστροφον, μέσον, verbum reciprocum* or *medium*): e. g. the herd of deer *brings itself near, approaches*. Here the *approaching* is

remarked as a property, as an operation in the herd, which exerts itself, however, not upon any other object, but upon the herd itself. So also,—the tree *raises itself* towards the skies: thou *pleasest thyself* truly, only when thou *busiest thyself* in good deeds.

4. Lastly, the agency, by which an object is affected, may proceed not from itself but from something else (ῥῆμα παθητικόν, *verbum passivum*): the earth is *illuminated* by the sun, the town is *destroyed*.

These differences among verbs are called *kinds* (γένη, *genera*). We rank as such the *neuter, active, middle, passive*.

§ LXXXV.

OF THE TENSES OF VERBS.

1. We consider objects either as *now being*, or as *having been*, or as *hereafter to be* affected by their properties, and hence divide time itself into three parts, the *present, past, future*.

2. If we consider the three times (χρόνοι, *tempora*), in relation to one another, other distinctions of time appear to attach themselves to those above enumerated, and we may, putting all together, discriminate each particular time as *incomplete, complete, or about to be completed*.

3. Hence we may distinguish,

a. Present time.

- | | |
|------------------------|------------------------------------------------------------------------------------------------|
| incomplete, | 1, <i>I am writing</i> (at this moment, the action going on, χρόνος ἐνεστώς, <i>præsens</i>). |
| complete, | 2, <i>I have written</i> (have just finished, παρακείμενος, <i>perfectum</i>). |
| about to be completed, | 3, <i>I am about to write</i> (immediately, <i>futurum instans</i>). |

b. Past time.

- | | |
|-------------|--------------------------------------------------------------------------------------------------------------------|
| incomplete, | 4, <i>I was writing</i> , e.g. when he came (had at that time not yet finished, παρατατικός, <i>imperfectum</i>). |
|-------------|--------------------------------------------------------------------------------------------------------------------|

- complete, 5, *I had written*, when, &c. (had then finished, ὑπερσυντελικός, *plusquamperfectum*).
- about to be completed, 6, *I was about to write*, when, &c. (was then on the point of commencing).
c. Future time.
- incomplete, 7, *I shall or will write*, e.g. when he comes (shall then be about to write, μέλλων, *futurum*).
- complete, 8, *I shall have written*, when, &c. (shall then have completed my writing, *futurum exactum*).
- about to be completed, 9, *I shall be about to write*, when, &c. (shall then be upon the point of commencing).

Obs. 1.—It is sufficient to designate these nine tenses by the English names above given, e.g. *incomplete present*, *complete past*, &c. The Greek and Latin names are those usually employed in grammars. It is evident that these nine tenses must appear in every *genus* of the verb.

Obs. 2.—Besides these nine distinctions of time, still other differences may be conceived, the number and nature of which need not here be specified. Thus the Greek tongue has peculiar forms to express a past event, on which the mind does not dwell for any continuance, but which it merely regards as in itself absolutely past (χρόνος ἀόριστος, *aristus*).

§ LXXXVI.

OF THE MOODS OF THE VERB.

1. Existence may be ascribed to an object by means of the verb in different ways (ἐγκλίσεις, *modi*).
 - a. As actually observable in it, and simply pointed out (ἐγκλίσις ὀριστική, *modus indicativus*): *the tree blossoms*.
 - b. As only thought of with regard to it, as a wish, a conception: *may the tree blossom!* (ἐνκτική, *optativus*).

c. As ready to befall it, in case something else happen : *I eat that I may live*, hence *do not live in case I do not eat*. Thus the two verbs *to eat* and *to live* are brought into closer relation (*ὑποτακτική*, *relativus* or *conjunctivus*).

2. The first person, with reference to another, can desire that that other should pass into some state of being (*προστακτική*, *imperativus*): *be happy, be active, &c.*

Obs.—The moods also appear in all different *genera* of the verb, and enter into the several tenses, but under some limitations in the latter respect, of which we shall speak hereafter.

3. The moods already enumerated express existence always in connection with one of the three persons. If the expression be without reference or limitation to one of the persons, e. g. *to live, to blossom*, it is characterized in grammar as the indefinite mood (*ἀπαρέμφατος*, *modus infinitivus*).

§ LXXXVII.

OF THE NUMBERS AND PERSONS OF THE VERB.

1. Since the verb, according to its nature, pre-supposes a subject, of which it expresses a property, and with which it stands in very close connection, it therefore alters its form,

a. When the substantive alters its number : e. g. *the tree grows, the trees* (no longer *grows* but) *grow*. Hence we find in the verb, as in the noun, the singular, dual, and plural numbers.

b. According to the person denoted by the subject : e. g. *I, Sempronius, acquire ; thou, Caius, acquirest ; he, Gracchus, acquires* (persons of the verb).

2. The numbers naturally repeat themselves in every mood, except the infinitive, which has no definite relation. If a language have three numbers, it must need nine persons of the verb, since the persons also are repeated in each number throughout the moods (e. g. *prima persona pluralis numeri, optativi modi, futuri temporis, passivi generis*).

3. The imperative mood, however, must have only the second and third persons. It expresses always a demand of the intelligence upon the will. Hence it is clear, that, when I give an order to myself, I distinguish in myself between the intelligence and the will. The one commands the other as a second person—*comfort thyself*; so that the first person does not appear in the imperative.

Obs.—Since the participles are to be considered as adjectives, which contain an expression of time, they appear in company with most of the tenses, are formed in analogy with them, and will be given together with them.

4. It appears from what has been already stated, that under the few limitations above noticed, every person should appear in every number, every number in every mood, every mood in every tense, and every tense in every *genus* of the verb.

5. Thus in the verb, as in the substantive, each part is constituted not of a single conception, but of an aggregation of several conceptions: e. g.

(I strike)

1, πρόσωπον,	2, ἀριθμός,	3, κλίσις,	4, χρόνος,	5, γένος,
πρῶτον,	ἐνικός,	ὀριστική,	ἐνεστώς,	ἐνεργητικόν,
<i>persona,</i>	<i>numerus,</i>	<i>modus,</i>	<i>tempus,</i>	<i>genus,</i>
<i>prima,</i>	<i>singularis,</i>	<i>indicativus,</i>	<i>præsens,</i>	<i>activum.</i>

Obs.—It is necessary to understand these preliminary remarks as clearly as possible in order to proceed, with knowledge and intelligence in mastering the difficulties of the verb.

§ LXXXVIII.

OF CONJUGATION GENERALLY.

1. As numbers and cases in the noun, so *genera*, tenses, moods, numbers, and persons, in the verb, will be designated by certain letters and syllables, and these will be added to the

root according to certain laws, so that a special verbal-form will be obtained for each person.

2. *Conjugation* (*συνζυγία*, *conjugatio* from *conjugare*, to yoke together,) teaches how to add to the root these letters and syllables under the control of the established rules, and to lay down the series of forms thence resulting according to paradigms.

4. If we assume for the exigencies of language, according to our foregoing observations, 4 genera of the verb, in each genus 9 tenses, in each tense 4 moods, in three of these 9 persons, and in one of them 6, in all 33 persons, and an infinitive form besides for each tense, it will appear that a fully developed tongue must have in its conjugation 4 forms of genus, $4 \times 9 = 36$ forms of tense, $36 \times 4 = 144$ forms of moods, and in these $144 \times 33 = 4752$ forms of person, add to which 9 forms of the infinitive, which would make up 4761 verbal forms, without reckoning the participles, whereas the forms of the noun reach only to $3 \times 6 = 18$.

4. Such an exuberance of forms, however, no human tongue has ever yet attained, since the development of language has suffered many lets and limitations from accident, the destiny of nations, and the insufficiency of the foundations laid.

5. Nevertheless, the conjugation of Greek verbs comes near, in many points, even to this exuberance, and from the fulness and beauty of its forms, as well as the certainty and regularity of its development, it constitutes the basis of that excellence which distinguishes the noblest and richest of all human languages.

6. Next in rank, in the circle of well known tongues, come *the Latin* and the languages derived from it. But the tongues of the Teutonic branch, such as the German, English, &c., are extremely deficient in this respect.

7. Such of the above-mentioned forms as have not been developed, language is forced to supply by means of some existing form combined with an auxiliary verb. Of this auxiliary character are *εἶναι*, to be, *γίγνεσθαι*, to become, *ὀφείλλειν*, to owe; in Greek also *μέλλειν*, to be about to, in English *to have, will, shall, &c.*

§ LXXXIX.

GREEK CONJUGATION.

A. Genera.

1. To express the four genera there are in Greek, as in most other languages, only two forms, distinguished as *active* and *passive*, or as active and passive conjugation: *λείπω*, I leave, *λείπομαι*, I am left. Neuter and middle are expressed, now by parts of the one form, now of the other.

2. For future and aorist middle, however, there are special forms in the passive conjugation (*futura* and *aoristi medi*).

Obs.—The English tongue, like the German, has no passive formation.

It has, however, a participle, which taken alone is of passive signification: *beloved*, *left* (Germ. *geliebt*, *verlassen*). This is joined with auxiliary verbs, in order to make passive forms: *I am beloved*, *might I be seen*, &c.

B. Tenses.

3. To express time the Greek tongue has forms for six of these tenses, which were enumerated § LXXXV, 2, and obs. 2.

<i>a.</i>	<i>b.</i>	<i>c.</i>
(1) Present.	(2) Perfect.	(3) Future.
<i>λείπω,</i> <i>I leave.</i>	<i>λέλοιπα,</i> <i>I have left.</i>	<i>λείψω,</i> <i>I shall or will leave.</i>
(4) Imperfect.	(5) Pluperfect.	(6) Aorist.
<i>ἔλειπον,</i> <i>I was leaving.</i>	<i>ἔλελοίπειν,</i> <i>I had left.</i>	<i>ἔλειψα,</i> <i>I left.</i>

Thus there are wanting three of the forms above alluded to, which must, when necessary, be expressed by periphrasis.

4. The tenses here united under *a*, *b*, *c*, are connected together in pairs *by their formation*, and will therefore be distinguished as *chief tenses*, *λείπω*, *λέλοιπα*, *λείψω*, and *secondary tenses*, *ἔλειπον*, *ἔλελοίπειν*, *ἔλειψα*, a denomination which refers solely to their form.

5. For the future and aorist the Greek tongue has two forms, distinguished as first and second future,^(R) first and

second aorist. In this respect it exceeds that which is *necessary*, but not that which is *desirable*. The greater the number of forms, the more variety is there in a language.

6. Thus the series of Greek tenses is,

Chief.	Secondary.
present,	imperfect,
perfect,	pluperfect,
future 1,	aorist 1,
future 2.	aorist 2.

Obs. 1.—These tenses occur in the passive voice as well as the active, and in the former with the addition of a third form for the *future preterite* (*futurum exactum*, γεγραμμαι), I shall have been written, as in Latin in the active *scripsero*, I shall have written. The formation of the future and aorist middle (§ LXXXIX, 1, 2,) is also twofold.

Obs. 2.—No verb, however, possesses all these tenses, but only a greater or less number of the possible forms, as the nature of its root may allow.

Obs. 3.—The English and German tongues have only the aorist form together with the present, I run, ran, I see, saw (Germ. *ich laufe, lief, sehe, sah*).—For all the other forms auxiliary verbs are joined with the infinitive or participle: I shall love, I have loved, I am come, I shall have been heard (Germ. *ich werde lieben, habe geliebt, &c.*).

C. Moods.

7. The imperfect and pluperfect have no mood but the indicative; other tenses supply what is wanting to these forms.

8. The futures want the imperative; here the aorists supply the deficiency.

9. In the perfect passive the formation of the conjunctive and optative is limited, and even the Greek tongue here resorts to the use of an auxiliary: γεγραμμένος ᾧ, and εἶην.

10. In the other tenses the moods are complete, and formed with great care.

D. Numbers and Persons.

11. Since the Greek tongue has a dual, it has consequently all nine persons, of which, however, many are formed alike.

12. In some verbs the formation of two persons in the extant moods is circumscribed, viz. the 3 pl. perf. and pluperf. pass.

E. Review.

13. Notwithstanding the above mentioned limitations, there still remains for the Greek verb a great affluence of forms, augmented by the various forms of the same tense (3 futures, 2 aorists).

14. Table of the persons :

Active.							
Pres. Ind. 9.	Conj. 9.	Opt. 9.	Imper. 6.	Inf. 1.	Part. 1.		
Imp. 9	—	—	—	—	—		
Perf. 9	9	9	6	1	1		
Pluperf. 9	—	—	—	—	—		
Fut. 1. 9	—	9	—	1	1		
Aor. 1. 9	9	9	6	1	1		
Fut. 2. 9	—	9	—	1	1		
Aor. 2. 9	9	9	6	1	1		
Passive.							
Pres. 9	9	9	6	1	1		
Imp. 9	—	—	—	—	—		
Perf. 9	—	—	6	1	1		
Pluperf. 9	—	—	—	—	—		
Fut. 1. 9	—	9	—	1	1		
Aor. 1. 9	9	9	6	1	1		
Fut. 2. 9	—	9	—	1	1		
Aor. 2. 9	9	9	6	1	1		
Fut. 3. 9	—	9	—	1	1		
Middle.							
Fut. 1. 9	—	9	—	1	1		
Aor. 1. 9	9	9	6	1	1		
Fut. 2. 9	—	9	—	1	1		
Aor. 2. 9	9	9	6	1	1		
<hr/>		<hr/>		<hr/>		<hr/>	
21×9		9×9		16×9		10×6	
				17		17	

15. All the possible formations of the Greek verb are thus, 21×9 for the indicative, 9×9 for the conjunctive, 16×9 for the optative, 10×6 for the imperative, to which are to be added 17 infinitive forms and as many participles ; which

having each 3 terminations and 18 cases make up a sum of $3 \times 17 \times 18$. The sum of the whole without the participles is 491; observing, however, that since no verb possesses all the tenses, every verb is limited to a smaller or greater number of these forms: nevertheless, we may ascribe the whole to the verb $\lambda\epsilon\acute{\iota}\pi\omega$ — $\lambda\epsilon\acute{\iota}\pi\omicron\mu\alpha\iota$, in order to trace out the verbal formation in a perfect paradigm.

16. In order to understand the formation of all those parts, of which the number and distribution have been described, it is necessary to divide our subject-matter, and to treat first of the formation of the 1st pers. sing. indicative (*formation of tense*), which includes that of the genera. After this, the laws may be explained, which regulate the formation of the other moods, numbers, and persons, according to the 1st pers. indicative (*conjugation*). With regard to the formation of tense, it is especially requisite to reduce the verbs to classes according to the nature of their roots, and to separate all that is anomalous.

17. Since, moreover, the Greek conjugation endured in process of time great changes, and much of the ancient method was retained together with the more recent form, it is convenient, for the sake of clearness, to keep back that which is ancient, and to consider first the common shape of the most numerous class of verbs in ω .

FORMATION OF TENSES.

§ XC.

OF THE ROOT AND THE CLASSES OF VERBS.

1. The root of a verb in ω is found by throwing away ω from the first person of the present.

$\lambda\epsilon\acute{\iota}\pi\omega,$	$\phi\iota\lambda\tilde{\omega}$ ($\phi\iota\lambda\acute{\epsilon}\omega$),	$\nu\acute{\epsilon}\mu\omega,$
roots, $\lambda\epsilon\iota\pi,$	$\phi\iota\lambda\epsilon,$ ^(R)	$\nu\epsilon\mu.$

2. Verbs are divided into mute, pure, and liquid, as the root ends in a mute, a vowel, or a liquid.

Verbs mute.	Pure.	Liquid.
λείπω, leave.	τιμάω, honour.	βάλλω, throw.
λέγω, say.	φιλέω, love.	ρέω, distribute.
πείθω, persuade.	χρυσόω, gild.	κτείνω, kill.
ἄρχω, rule.	λύω, loose.	αἴρω, raise.

§ XCI.

ANOMALOUS VERBS.

1. Verbs, of which the roots end in two consonants (unless these be a mute with a liquid, such as ρχ, λκ, μπ, &c.), have altered their original root, and belong to the class of anomalous.

Thus the following are regular :

ἄρχω,	rule,	δέλω,	soothe,
ἰμέλω,	milk,	κάμπω,	bend,
ἰσχω,	restrain,	κάρω,	dry,
ἰκω,	trail,	κλάγγω,	resound,
ἰσπω,	creep,	λάμπω,	shine,
θάλλω,	warm,	μέλω,	sing, &c.;

but the following are anomalous :

do,	beat,	bear,	grow old,
πράσσω,	τύπτω,	τίκτω,	γηράσκω, since not
πρασσ,	τυπτ,	τικτ,	γηρασκ, but
πραγ,	τυπ,	τεκ,	γηρα,

are the original roots.

2. Even verbs of this sort, in order to lessen for use the number of the anomalous, may be reckoned among the regular, when the original root is recovered by the reduction of a double consonant to a single according to the general law of abbreviation (§ XXIX).

τύπτω, ἀγγέλλω, τέμνω, φεράω,

abbreviated :

τυπ, ἀγγελ, τεμ, φραδ, which are likewise the original roots.

3. Some other cases of anomaly will be noticed hereafter, in the list of anomalous verbs.

4. Verbal forms are produced by the addition to the root of prefixures (αὐξήσεις, *augmenta*,) and terminations (καταλήξεις, *terminationes*).

§ XCII.

OF THE AUGMENT.

1. The root receives an augment, or prefixure,
 - a. When it begins with a consonant, by the prefixure of ε;
 - b. When it begins with a short vowel, by the doubling of the vowel.

Hence we have from

	λεγ,	ψαλλ,	ἔρ,	ὄχε,	ἀνδαν,	
	ἔλεγ,	ἔψαλλ,	ἦρ,	ὠχε,	ἦνδαν ;	
from	ἰε,	ῦ,	αἶρ,	αὐχ,	εἶ,	εὐχ, οἶκε,
	ἰε,	ῦ,	ἦρ,	ἦυχ,	ἦ,	ἦυχ, ὠκε.

2. The first augment is called the syllabic (αὐξ. συλλαβικῆ, *augm. syllabicum*), since it increases the word by one syllable, the other the temporal (αὐξ. χρονικῆ, *augm. temporale*), since it lengthens the vowel by one time (*tempus, mora*, § XIII).

Obs. 1.—Those which begin with ω, η, and ου, also four with α, admit no augment: ἄω, breathe, ἀτῶ, hear, ἀηθέσσω, am unaccustomed to, ἀηδίζομαι, am disgusted. Likewise with εἰ: εἴκω, yield, εἴκον; so εὔρον instead of ἦδρον, from εὐρίσκω; and some with οἰ: οἰκουρέω, keep the house, οἰνόω, intoxicate, οἰστρέω, madden. ^(R)

Obs. 2.—The following change ε into εἰ: ἔχω, have, εἴχον, not ἦχον, ἐρύω, draw, εἴρουσιν, ἐάω, permit, εἴταον, ἐρέω, say, εἴρηκα, εἴθω, am accus-

tomed to, *ἔωθα*, *ἔπομαι*, follow, *εἰπόμην*, and *ἔILON*, took, from the root *ἐλ*, to which add *four with a double consonant after ε*: *ἐλκύω*, *ἔρπω*, *ἐργάζομαι*, *ἐστιάω*.

Obs. 3.—The following take the syllabic augment instead of the temporal: *ἀλίσκω*, *ἄλων* (*throwing back the spiritus asper*), was taken, *ἄγνυμι*, *ἄγην*, was broken, *ᾠθέω*, *ᾠθεον*, &c.; likewise the perfect *ἔοικα*, am like, from *εἴκω*, *ἔοργα* from *ἐργω*, do, *ἔολπα*, hope, from *ἐλπω*, cause to hope. Add *ᾠέομαι*, *οὔρέω*.

Obs. 4.—The augment of the second syllable belongs to *ἐορτάζω*, make a festival, *ἐώρταζον*, and the pluperf. of the above-mentioned verb with *εο*: *ἔοικα*, *ἐώκειν*.

Obs. 5.—Both augments united belong to *ἔωρων* from *ὄρᾶω*, see, *ἠδυνάμην* for *ἔδυναμην* from *δύναμαι*, am able, *ἤμελλον* for *ἔμελλον* from *μέλλω*, am about to. Likewise *διακονεῖν*, to administer, and *δαιτᾶν*, to feed, have besides the *ε* an augment upon *α*: *δεδηκόνηκα*, *κατεδήτησα*.

Obs. 6.—P is doubled after the augment: *ῥέω*, flow, *ῥῥέον*, *ῥύομαι*, save, *ῥῥύσατο*, &c.

3. In the case of compounds, the following rules with regard to the augment must be observed:

- a.* Those compounded with a noun, or *α* (*negative or connective*), take the augment at the beginning: *φιλοσοφέω*, *ἐφιλοσόφειν*, *ἄφρονέω*, *ἠφρόνεον*.
- b.* Those compounded with a preposition, or with *δύς*, *εὔ*, take the augment to the verb, and the prepositions suffer elision: *παρλαμειάνω*, *παρἐλάμειανον*, *ἄπο-όπλιζω*, *ἀφοπλιζω*, *ἀφώπλιζον*.

Obs. 1.—*Περί* and *περί* are not elided: *περιέχω*, *περιεῖχον*; *πρόραγω*, *προῆγον*; so also *ἀμφί* in *ἀμφιέννυμι*, and *ἀμφιελίσσω*, but *ο* of *προ* is often contracted together with the following vowel: e. g. *προέλεγον*, *προῦλεγον*; *προέδωκα*, *προῦδωκα*.

Obs. 2.—Of class *b* some have the augment before *δύς* and *εὔ*, when the verb begins with *ω*, *η*, or a consonant: as, *δυσωπῆν*, *ἐδυσώπειν*. So *δυστυχεῖν*, *εὐδοκιμεῖν*, &c. Likewise several, in which the prepo-

sition is closely combined with the verb by elision, or the simple verb is out of use: *καθεύδω, ἐκάθευδον*, but also *καθηῦδον; καθίζω, ἐκάθιζον; ἀντιβολέω, ἠντιβόλεον; ἀμφισεσητέω, φροιμαίζω, &c.* 'Ηνώρθοον from *ἀνορθόω*, and *ἠνώχλεον* from *ἐνοχλέω*, are augmented in both places.

Obs. 3.—In compounds, the accent, according to the general rule, falls back: *φέρω, πρόσφερες; ἀποφεύγω, ἀπόφευγε;* but the temporal augment retains it over its long vowel: *πρόσαγε* and *προσῆγε;* *ἄπεργε, ἀπεῖργε, &c.*

§ XCIII.

USE OF THE AUGMENT.

1. The augment precedes the radical part of the verb, but only in the indicative, when a *secondary tense* is to be formed.

2. Of the *chief tenses* the perfect takes the augment in all its moods, and when it begins with a consonant it repeats the same before the augment (*διπλασιασμός, reduplicatio*).

οἶζε, perf. ὤκε; τιμα, perf. τετιμα; φευγ, perf. πεφευγ.

3. In this case the pluperfect also receives the reduplication, before which a new temporal augment is placed: *τιμα, for the pluperf. ἐτετιμα; φευγ, pluperf. ἐπεφευγ.*

4. The reduplication does not occur, when the root of the verb begins with two consonants *without a liquid*, or with *γν*: *γνο, ψαλλ, perf. and pluperf. only ἔγνο, ἐψαλ.*

Obs.—Several also with *γλ* take only *ε*: *ἔγλυπται, κατεγλώττισμαι* from *γλύφω, καταγλωττίζω.* Some with a single liquid lengthen *ε* into *ει*, instead of reduplication: *ληε, εἴληφα; μειε, εἴμαρμαι,*—but *ἔερωπο* in *ἔερόπωμαι* from *ἔσπώ, ἔερούσωμαι* from *ἔσσω, &c.* (*Schaefer in Excerpt. Cod. Paris, ad Aristoph. Plut., p. 503*).⁽¹¹⁾

5. In verbs which begin with a vowel, the first vowel with the following consonant are sometimes repeated before the temporal augment (*reduplicatio Attica*).

	αρ,	ἀπο,	ἀλιφ,
Perf.	ῆρ,	ῆπο,	ῆλιφ,
and	ἀρηρ,	ἀκηπο,	ἀληλιφ.

Obs.—The Attic reduplication causes the roots to shorten their long vowel ; hence ἀκηπο, ἀληλιφ, instead of ἀκηκου, ἀληλειφ, from ἀπούω, ἀλείφω.

6. We may henceforth consider it as known, what alteration through *prefixture* the root undergoes in each tense.

§ XCIV.

OF THE TERMINATIONS OF THE TENSES.

1. The terminations which are added to the roots, in order to form the tenses, are the following :

	Active.	Middle.	Passive.
{ Pres.	ω,		ομαι,
{ Imp.	ον,		όμεν,
{ Perf.	α,		μαι,
{ Pluperf.	ειν,		μεν,
{ Fut. 1,	σω,	σομαι,	θησομαι,
{ Aor. 1,	σα,	σαμεν,	θην,
{ Fut. 2,	εω,	έομαι,	ησομαι,
{ Aor. 2,	ον,	όμεν,	ην.

EXAMPLES AND PECULIARITIES IN THE FORMATION OF TENSES.

§ XCV.

MUTE VERBS.

1. Concerning the changes which arise when the mutes are combined with σ , μ , ϑ , in the termination, see § XXI, &c.

2. The perfect changes sometimes in the active ϵ into o , and in the passive $\epsilon\upsilon$ into υ .

3. The 2nd futures and aorists are formed from the short roots.

4. Examples.

	Active.	Middle.	Passive.
Pres.	λείπ-ω,		λείπ-ομαι,
Imperf.	ἔ-λειπ-ον,		ἔ-λειπ-όμην,
Perf.	λέ-λοιπ-α,		λέ-λειμ-μαι,
Pluperf.	ἔλε-λοίπ-ειν,		ἔλε-λείμ-μην,
Fut. 1,	λείψ-ω,	λείψ-ομαι,	λειφ-θήσομαι,
Aor. 1,	ἔ-λειψ-α,	ἔ-λειψ-άμην,	ἔ-λείφ-θην,
Fut. 2,	λιπ-έω,	λιπ-έομαι,	λιπ-ήσομαι,
Aor. 2,	ἔ-λιπ-ον,	ἔ-λιπ-όμην,	ἔ-λίπ-ην.

Mixed forms from τεύχω, prepare, ἐρείδω, fix on, νομίζω, think, φράζω, say.

	Active.	Middle.	Passive.
Pres.	τεύχω,		ἐρείδομαι,
Imperf.	ἤρειδον,		ἔτευχόμην,
Perf.	τέτευχα,		ἔρήρισμαι,
Pluperf.	ἔτετεύχειν,		ἔτετύχημην,
Fut. 1,	ἐρείσω,	τεύξομαι,	τευχθήσομαι,
Aor. 1,	ἔτευξα,	ἤρεισάμην,	ἤρεισθην,
Fut. 2,	νομιδέω,		τυχήσομαι,
Aor. 2,	ἔφραδον,	ἔτυχόμην,	ἔτύχην.

5. The passive perfect takes sometimes α instead of ϵ into the root :

$\tauρέπω$, turn, $τέτραμμαι$, $τρέφω$ (root properly $\Delta\epsilon\epsilon\phi$), nourish, $τέθραμμαι$, $στρέφω$, turn, $έστραμμαι$.

6. The active perfect generally aspirates the p and k sounds, and after a t sound it takes α into the termination ($\kappa\alpha$, $\kappa\epsilon\iota\nu$), before which the t sound is ejected :

$\tauρίβω$, rub, $πλέκω$, weave, $\phiράζω$ (root $\phi\epsilon\alpha\delta$), say, $\piείθω$, persuade ; perf. $τέτριφα$, $πέπλεχα$, $πέφρακα$, $πέπεικα$; pluperf. $έτετριφειν$, $έπεπλέχεν$, $έπεφράκειν$, $έπεπείκειν$.

Obs.—With the Attics σ also is taken into the aspirated perfects: $πέμπω$, send, $πέπομφα$, $\kappaλέπτω$, steal, $κέκλοφα$, $\sigmaλλέγω$, collect, $\sigmaνείλοχα$, $τρέπω$, turn, $τέτροφα$, &c.

7. The roots in δ , with the Attics, commonly lose the consonant in the 2nd future active and middle (*futurum Atticum*): $\nuομίζω$ (root $\nuομιδ$), fut. 2nd, $\nuομιδέω$, $\nuομιδέομαι$, $\nuομιέω$, $\nuομιέομαι$; contracted $\nuομιῶ$, $\nuομιοῦμαι$. So also $\nuοριζω$, $\nuοριῶ$, $\nuοριοῦμαι$.

Obs. 1.—Except in these examples the 2nd fut. act. and mid. is not found in mute verbs,—or only in a few poetic forms: from $\muανθάνω$ (root $\muαθ$), $\muαθεῖμαι$ for $\muαθέομαι$ or $\muαθοῦμαι$, Theoc. 11, 60; and $\tauεκεῖσθαι$, Hom. hymn. 1, 127. $\nuιθοῦμαι$, which once stood in Aristoph. Nub. 88, is now changed into $\nuίδωμαι$.

Obs. 2.—The 2nd aorist and the imperfect are entirely of the same character, the one being formed from the old root, the other from the later and extended root: $ἔλιπον$ from $\lambda\iota\pi$, as $ἔλειπον$ from $\lambda\epsilon\iota\pi$ in $\lambdaείπω$; $ἔφραδον$ from $\phi\epsilon\alpha\delta$, as $ἔφραζον$ from $\phi\epsilon\alpha\zeta$ in $\phiράζω$. While the original root maintained itself in these aorist forms, it was expanded in various ways in the present and imperfect in order to designate a *more abiding* presence, and a *more abiding* contemplation of the past; both which kinds of designation, together with the fuller forms belonging to them, came later into use as required by the development of the language.—Hence those appear to err, who consider the

2nd aorist as a shortened form of the imperfect, and thus subject the earlier to the later form; whereas, on the contrary, the imperfects must be considered as extended forms of the aorist indicative, created more recently for a particular purpose.—These ancient aorists, precisely because they are original and *unchanged*, appear now in only a few mute verbs, but in most were suppressed after the formation of the first aorist.

§ XCVI.

PURE VERBS.

1. These take in the perf. and pluperf. act. *z* before the termination (*za, zeiv*), and generally want the 2nd future and aorist.^(R)

2. When a consonant is admitted, the last vowel of the root is usually doubled.

3. Mixed forms of *ποθέω*, desire, *τιμάω*, honour, *χρυσόω*, gild, *λύω*, loose, *φιλέω*, love, *ἔαω*, permit, *παιδεύω*, instruct :

	Active.	Middle.	Passive.
Pres.	<i>ποθέω,</i>		<i>λύομαι,</i>
Imperf.	<i>ἐτίμαον,</i>		<i>εἰαόμην,</i>
Perf.	<i>τετίμηκα,</i>		<i>πεπαίδευμαι,</i>
Pluperf.	<i>ἔκεχρυσάκειν,</i>		<i>ἔλελυμην,</i>
Fut. 1,	<i>λυῶσω,</i>	<i>ἔασομαι,</i>	<i>φιληθήσομαι,</i>
Aor. 1,	<i>ἐπόθεσα,</i>	<i>ἔχρυσωσάμην,</i>	<i>ἐφιλήθην.</i>

4. Many, in their passive forms, add *σ* to the root when a consonant follows :

τελέω (finish), *τετέλεσμαι*, *ἀκούω* (hear), *ἤκουσμαι*, *ἀκουσθήσομαι*, *ἠκούσθην*.

5. Many lose the *σ* in their first future : *τελέσω*, *τελέσομαι*, *τελέω*, *τελέομαι*, *τελῶ*, *τελοῦμαι*. This is also called the Attic future.

Obs. 1.—The verbs, of which the vowel remains short before *σ*, are the following : in,

- α. γελάω, laugh (γελάσω, ἐγέλασα), θλάω, break, περάω, cause to pass, σπάω, draw.
 ε. αἰδέομαι, venerate, ἀκέομαι, heal, ἀρκέω, suffice, ζέω, boil, ἐμέω, vomit, καλέω, call, κοτέω, rage, νεικέω, quarrel, ξέω, polish, τελέω, finish, τρέω, tremble.
 ο. ἀρῶ, plough (ἀρόσω). So ὀμόσω, will swear, ὀνόσω, will profit.
 υ. ἀνύω, end (ἀνύσω, ἤνυσα), ἀρύω, drain, βύω, stuff, ἐρύω, draw, ἐλκύω, trail, μεθύω, intoxicate, πτύω, spit, τανύω, stretch out.

Obs. 2.—Forms with long and short vowel belong to,*

- ε. αἰνέω, praise, αἰνέσω, ἤνεσα, ἤνημαι, ἤνέθην.
 αἰρέω, take, αἰρήσω, ἤρημαι, ἤρέθην
 δέω, bind, δέσω and δήσω, δέδεκα, δέδεμαι, ἐδέθην.
 ποθέω, desire, ποθέσομαι and ποθήσομαι, ἐπόθεσα, πεπόθηκα, πεπόθημαι, ἐποθέσθην.
 υ. δύω, sink, δῶσω, ἔδῶσα, ἐδῶθην.
 θύω, sacrifice, θῶσω, ἔθῶσα, ἐθύθην.
 λύω, loose, λῶσω, ἔλῶσα, λέλῶμαι, ἐλύθην.

§ XCVII.

LIQUID VERBS.

1. These form all their tenses, except the pres. and imperf., from the short root.

2. They take, in the perf. and pluperf. act., *o* instead of *ε* into the root, and double the other short vowels: κτείνω (κτεν) ἔκτονα, ἐκτόνειν, φαίνω (φαν) πέφηνα, ἐπεφήνειν, τίλλω (τίλ), τέτιλλα, ἐτετίλειν.

3. They want the 1st fut. act. and mid., and form the aorists belonging to them without *σ* (α, αμην), with duplication of the short vowel (φαίνω, ἔφηνα, ἐφηνάμην), and extension of *ε* to *ει*: νέμω, ἔνειμα, ἐνειμάμην.

* Comp. Eustath. ad Il., p. 106.

4. Some tenses of φαίνω, ἀνα-τέλλω, cause to rise, ἀγγέλλω, announce, τέμνω, cut, πλύνω, wash, τίλλω, pluck out:

	Active.	Middle.	Passive.
Pres.	φαίνω,		φαίνομαι,
Imperf.	ἀνέτελλον,		ἐπλυνόμην,
Perf.	τέτομα,		τέτιλμαι,
	τέτιλα,		ἠγγέλμαι,
Pluperf.	ἔτετίλειν,		ἔτετίλμην,
	ἔπεφῆναι,		ἠγγέλμην,
Fut. 1,			φανθήσομαι,
Aor. 1,	ἔτιλα,	ἔτειμάμην,	ἔφάνθην,
	ἠγγείλα,	ἔφηνάμην,	ἠγγέλθην,
	ἀνέτειλα,	ἀνετειλάμην,	ἔτίθην,
Fut. 2,	ἀγγελέω,	ἀγγελέομαι,	φανήσομαι,
	φανέω,	φανέομαι,	πλυνήσομαι,
Aor. 2,	ἔταμον,	ἔφανόμην,	ἔφάνην,
	ἔτιλον,	ἠγγελόμην,	ἔπλυνην.

5. In the aor. 1st, several change α into $\bar{\alpha}$ instead of η , as : αἴρω, raise, $\bar{\alpha}$ ραι (inf.), δυσχεραίνω, am displeased, κερδαίνω, gain, ἐκέρδανα, κοιλαίνω, hollow, λευκαίνω, whiten, ὀργαίνω, whence ὀργάνειας, Soph. Œd. Tyr., 335, Br., πεπαίνω, ripen, &c.

6. Those with ϵ in the root often change it in the aor. and fut. to α : κτείνω, kill, κτανέω and κτενέω (which, as analogous, is preferred to the former *), τέμνω, cut, τεμέω and ἔταμον, στέλλω, ἐστάλην, πείρω, ἐπάρην. The same takes place when the liquid stands before ϵ , in

πλέκω, weave, πλακέω,
κλέπτω, steal, κλαπέω,

or when another consonant follows the liquid :

πέρθω, destroy, παρθέω,

as in German, *verderbe, verderb, erwerbe, erwarb*.

7. Here also the perf. has often κ : στέλλω, send, πείρω, πέπαρκα; and change ϵ into α even in other tenses besides the perf.: στέλλω, στέλ, ἔσταλκα, ἔσταλμαι, ἐστάλην, ἐστάλθην, σταλήσομαι, σταλθήσομαι.

* Porson ad Eur. Orest., 929.

8. The verbs *κρίνω*, judge, *κλίνω*, bend, *τείνω*, stretch, *κτείνω*, kill, *πλύνω*, wash, make several forms from the roots *κρι*, *κλι*, *τα*, *κτα*, *πλυ*, from which they themselves arose : namely,

<i>κέκρικα</i> ,	<i>κέκριμαι</i> ,	<i>ἐκρίθην</i> ,
<i>κέκλικα</i> ,	<i>κέκλιμαι</i> ,	<i>ἐκλίθην</i> ,
<i>τέτακα</i> ,	<i>τέταμαι</i> ,	<i>ἐτάθην</i> ,
	<i>ἔκταμαι</i> ,	<i>ἐκτάθην</i> ,
<i>πέπλυκα</i> ,	<i>πέπλυμαι</i> ,	<i>ἐπλύθην</i> .

With the poets, however, the aorists have *ν*, in order to lengthen the syllable : *ἐκλίνθην*, *κτανθείς*, &c.

§ XCVIII.

OF THE THREE FORMS OF THE PERFECT.

1. If we combine together the several remarks already made upon the perfect, it will appear that there is a threefold variety in this form of the verb : the simple perf. and pluperf. in *α*, *ειν* of mutes and liquids, the aspirated perfect of mutes, and the perfect with *κ* of mute and pure verbs and several liquids : 1, *λέλοιπα*, *τέτομα*, 2, *πέπλεχα*, *τέτριφα*, 3, *πέπεικα*, *πεφίληκα*, *ἔσφαλκα*.

2. If, then, we would divide this tense according to its different forms, there might be reckoned three distinct perfects in the active voice. But since these forms are not at all different in inflection, and not essentially different in meaning, they may conveniently be classed under one perfect and pluperfect, just as *ἔφηνα* and *ἔτυψα* belong to one and the same aorist, although their internal formation is not the same.

Obs.—The early grammars divide these forms,

- a. Into *the perfect of the active*, comprising all perfect forms with aspiration, and with *κ* : *τέτυφα*, *πεφίληκα*, *ἔσταλκα*.
- b. *The perfect of the middle*, to which were ascribed the forms without aspiration or *κ* in their ending : *λέλοιπα*, *ἀκήκω*, *μέμνηνα*, so called, because these forms have frequently a middle or reflexive

signification; yet they have it not all, nor uniformly, so that the reason of this name is insufficient.

§ XCIX.

OF THE FORM OF THE FUTURE PRETERITE.

1. Several verbs have likewise a form of future preterite, or *futurum exactum*: *λελείψομαι*, I shall have been left. Since this represents a future time (*futurum*) as accomplished (*perfectum*), it is formed by prefixing to the root the reduplication of the perfect, and appending to it the termination of the future (*σομαι*): *γράφω*, *γεγράφομαι*, *τύπτω*, *τετύψομαι*, &c. Naturally those vowels are admitted, which the perf. has assumed: *τρέπω*, *τέτραμμαι*, *τετρέψομαι*. Agreeing in inflection with the form of the fut. 1, mid., it need not be particularly given in conjugation.

2. In the active there are only two examples of this form, from *ἔστηκα*, *ἐτήξω*, as well as *ἑστήξομαι*, I shall have arisen, or shall stand, and from *τέθνηκα*, *τεθνήξω*, I shall have died, or shall be dead.

OF THE ACTIVE CONJUGATION.

§ C.

GENERAL REMARKS.

1. When a tense is completely formed, in order to inflect it by moods and persons, changes take place in its final syllables.

2. In the mutable part we must distinguish between the *mood-vowel* and the *termination*: e. g. in *λειφθήσομαι* the syllables *ομαι*, in *ἐλειψάμην* the syllables *αμην*, are changed

by inflection. Of these $\mu\alpha\iota$ and $\mu\eta\nu$ are the terminations, and o , α , the mood-vowels, so called because they differ according to the moods, and make them cognoscible. The remaining part, $\lambda\epsilon\iota\phi\theta\eta\sigma$, $\epsilon\lambda\epsilon\iota\psi$, may be named the *tense-root*, since it lies unalterable^(R) at the basis of the whole moods and persons of the tense. It must not be confounded with the *verb-root*, which lies at the basis of *all* forms, and not merely of those of a single tense, and which we extract from the tense-root by throwing away those sounds that were added to it together with the final syllables: thus by throwing from $\lambda\epsilon\iota\phi\theta\eta\sigma$ the $\theta\eta\sigma$, from $\lambda\epsilon\iota\psi$ the σ .

3. Mood-vowel and termination are frequently blended together: e.g. $\lambda\epsilon\iota\psi\eta\varsigma$, that is $\lambda\epsilon\iota\psi$ - η - $\iota\varsigma$, when divided into *tense-root*, *mood-vowel*, and *termination*.

4. Hence we should accustom ourselves to discriminate accurately these three parts: the tense-root, which designates the time, the mood-vowel, which marks the mood, and the termination, which commonly marks the person. The three taken together are sufficient, in most cases, for the analysis and explication of the whole form.

§ CI.

THE MOOD-VOWEL.

1. The mood-vowels are, for the active and passive conjugation, with a few exceptions, in the indicative first persons and third plural o ,^(R) in the other persons ϵ , in the conjunctive the same sounds, only doubled, ω , η , in the optative oi , in the imperative and infinitive ϵ , in the participle, o .

2. Plan of the vowels.

		Ind.	Conj.	Opt.	Imper.	Inf.	Part.
Sing.	1,	o ,	ω ,	oi ,		ϵ ,	o ,
	2,	ϵ ,	η ,	oi ,	ϵ ,		
	3,	ϵ ,	η ,	oi ,	ϵ ,		
Dual,	1,	o ,	ω ,	oi ,			
	2,	ϵ ,	η ,	oi ,	ϵ ,		
	3,	ϵ ,	η ,	oi ,	ϵ ,		

Plur. 1,	ο,	ω,	οι,	
2,	ε,	η,	οι,	ε,
3,	ο,	ω,	οι,	ε.

§ CII.

TERMINATIONS.

1. The terminations, which are added to the mood-vowels, are, with exceptions stated below, in the indicative:

a. For the chief tenses :

Sing. 1,	ο,	2, ις,	3, ι,
D. 1,	μεν,	2, τον,	3, τον,
P. 1,	μεν,	2, τε,	3, ντσι.

b. For the secondary tenses :

Sing. 1,	ν,	2, ε,	3, (—),
D. 1,	μεν,	2, τον,	3, την,
P. 1,	μεν,	2, τε,	3, ν.

2. In the conjunctive the terminations of the chief tenses are repeated, and in the optative those of the secondary tenses.

3. Terminations :

	a. Imper.	b. Infin.	c. Particip.
Sing. 2,	θι,	3, τω,	ιν, ον, ντσα, ν.
D. 2,	τον,	3, των,	
P. 2,	τε,	3, τωσαν.	

4. Out of these elements of conjugation all forms of the verb, with a few exceptions, are compounded.

§ CIII.

CONJUGATION OF THE INDICATIVE.

1. Chief tenses.

a. Mood-vowels and terminations divided.

Sing. 1,	ο-ο,	2, ε-ις,	3, ε-ι,
D. 1,	ο-μεν,	2, ε-τον,	3, ε-τον,
P. 1,	ο-μεν,	2, ε-τε,	3, ο-ντσι.

b. Mood-vowels and terminations combined.

Sing. 1,	ω,	2, εις,	3, ει,
D. 1,	ομεν,	2, ετον,	3, ετον,
P. 1,	ομεν,	2, ετε,	3, ουσι.*

Thus are conjugated pres. λείπ-ω, εις, ει, &c., fut. 1, λείψω, fut. 2, λιπέω.

2. Secondary tenses.

a. Mood-vowels and terminations divided.

Sing. 1,	ο-ν,	2, ε-ς,	3, ε-,
D. 1,	ο-μεν,	2, ε-τον,	3, έ-την,
P. 1,	ο-μεν,	2, ε-τε,	3, ο-ν.

b. Mood vowels and terminations combined.

Sing. 1,	ον,	2, ες,	3, ε,
D. 1,	ομεν,	2, ετον,	3, έτην,
P. 1,	ομεν,	2, ετε,	3, ον.

Thus are conjugated, imp. έλειπον, aor. 2, έλιπον.

3. Paradigm of the regular indicative.

a. Chief tenses.

Pres.	λείπ-}	ω,	εις,	ει,
Fut. 1,	λείψ-}	ομεν,	ετον,	ετον,
Fut. 2,	λιπέ-}	ομεν,	ετε,	ουσι.

b. Secondary tenses.

Imp.	έλειπ-}	ον,	ες,	ε,
		ομεν,	ετον,	έτην,
Aor. 2,	έλιπ-}	ομεν,	ετε,	ον.

4. Exceptions. Of the chief tenses the perf., and of the secondary tenses the 1st aor., have as mood-vowel α; both are declined in the sing. irregularly, but like each other: 1, α, 2, ας, 3, ε,—in the other numbers without variation from their respective standards.—The pluperf. has as mood-vowel ει, and ends the 3rd plur. in σαν.

5. Paradigm of the exceptions.

* Softened out of οντσι. § xxv, 3.

Perf.

Aor. 1.

λέλοιπ-	α,	ας,	ε,	ἔλειψ-	α,	ας,	ε,
	αμεν,	ατον,	ατον,		αμεν,	ατον,	άτην,
	αμεν,	ατε,	άσι.*		αμεν,	ατε,	αν.

Pluperf.

ἔλελοίπ-	ειν,	εις,	ει,
	ειμεν,	ειτον,	είτην,
	ειμεν,	ειτε,	εισαν or εσαν.

§ CIV.

CONJUGATION OF THE OTHER MOODS.

1. Concerning the moods that are wanting, see § LXXXIX, C.

2. Conjunctive.

a. Mood-vowel and termination divided.

Sing. 1,	ω-ο,	2, η-ις,	3, η-ι,
D. 1,	ω-μεν,	2, η-τον,	3, η-τον,
P. 1,	ω-μεν,	2, η-τε,	3, ω-ντσι.

b. Mood-vowel and termination combined.

Sing. 1,	ω,	2, ης,	3, η,
D. 1,	ωμεν,	2, ητον,	3, ητον,
P. 1,	ωμεν,	2, ητε,	3, ωσι.

So are all conjunctives conjugated.

3. Paradigm of the conjunctive.

Pres.	λείπ-	} ω,	ης,	η,
Perf.	λελοίπ-	} ωμεν,	ητε,	ωσι.
Aor. 1,	λείψ-	} ω,	ης,	η,
Aor. 2,	λίπτ-	} ωμεν,	ητε,	ωσι.

4. Optative.

The 1st person ends in *μι*, the last in *εν*, the rest like the secondary tenses. The aor. 1st has *αι* for *οι*, as mood-vowel.

a. Mood-vowel and termination divided.

* For λελοίπαντσι. § XXV, 3.

Sing. 1,	οι-μι,	2,	οι-ς,	3,	οι-,
D.	1, οι-μεν,	2,	οι-τον,	3,	οί-την,
P.	1, οι-μεν,	2,	οι-τε,	3,	οι-εν.

b. Combined.

Sing. 1,	οιμι,	2,	οις,	3,	οι,
D.	1, οιμεν,	2,	οιτον,	3,	οίτην,
P.	1, οιμεν,	2,	οιτε,	3,	οιεν.

5. Paradigm of the optative.

Pres.	λείπ-	} οιμι,	οις,	οι,	
Perf.	λελοίπ-				
Fut. 1,	λείψ-	} οιμεν,	οιτον,	οίτην,	
Fut. 2,	λίπέ-				
Aor. 2,	λίπ-	} οιμεν,	οιτε,	οιεν.	
Aor. 1,	λείψ-	} αιμι,	αις,	αι,	
			αιμεν,	αιτον,	αίτην,
			αιμεν,	αιτε,	αιεν.

6. Imperative.

The termination *θι* of the 2nd pers. commonly drops off: not *λείπεθι* but *λείπε*. The aor. 1st has here also *α* as mood-vowel, and in the 2nd pers. sing. *ον*.

a. Mood-vowel and termination divided.

Sing. 2,	ε-,	3,	έ-τω,
D.	2, ε-τον,	3,	έ-των,
P.	2, ε-τε,	3,	έ-τωσαν.

b. Combined.

Sing. 2,	ε,	3,	έτω,
D.	2, ετον,	3,	έτων,
P.	2, ετε,	3,	έτωσαν.

7. Paradigm of the imperative.

Pres.	λείπ-	} ε,	έτω,	
Perf.	λέλοιπ-			
Aor. 2,	λίπ-	} ετε,	έτωσαν.	
Aor. 1,	λείψ-			} ον,	άτω,
		ατον,	άτων,	
		ατε,	άτωσαν.	

The last person ends also in *ο-ντων*, aor. *α-ντων*: *λείπόντων*, *λείψάντων*, &c.

8. Infinitive.

Mood-vowel ε, termination ιν, together ειν: pres. λείπειν, fut. 1, λείψειν, fut. 2, λιπέειν, aor. 2, λιπέϊν.

Exceptions. Perf. ε-ναι, aor. 1, α-ι: λελοιπέναι, λείψαι.

9. Participle.

Mood-vowel and termination, M. ο-ον, F. ο-ντσα, N. ο-ν, together ων, ουσα, ον. So pres. λείπων, λείπουσα, λείπον, fut. 1, λείψων, fut. 2, λιπέων, aor. 2, λιπών.

Exceptions. Perf. ώς, υῖα, ός: λελοιπώς, λελοιπυῖα, λελοιπός, aor. 1, λείψᾶς, λείψᾶσα, λείψαν.

Obs. 1.—Accent. The perf. in the infin. and participle, λελοιπέναι, λελοιπώς, and the aor. 2nd infin. and participle, throw the accent to the end: λιπέϊν, and λιπών, οὔσα, όν; also in the imperative, but only in the 2nd pers. sing. of είπέ, εύρέ, έλθέ; with the Attics likewise λαΐε, ιδέ. A preposition prefixed draws the accent back: λαΐε, κατάλαΐε, ιδέ, πρόσσιδε.

Obs. 2.—The aor. 1st infinitive has the accent on the penultimate: φυλάζαι, ποιῆσαι. The αι of the optat. with regard to accent is reckoned long; hence not λείψαι, φύλαζαι, ποιήσαι, but λείψαι, φυλάζαι, ποιήσαι.

Obs. 3.—In participles the accent syllable is the same for all three genders: φυλάττων, φυλάττουσα, φυλάττον. So ποιήσων, ποιήσουσα, ποιήσον.

FULL PARADIGM

INDICATIVE.	CONJUNCTIVE.	IMPERATIVE.
Present, I leave.		
S. <i>λείπω</i> , εἰς, εἰ,	<i>λείπω</i> , ἦς, ἦ,	<i>λείπε</i> , ἕτω,
D. <i>λείπομεν</i> , (R) εἶπον, εἶπον,	<i>λείπωμεν</i> , ἦτον, ἦτον,	<i>λείπετον</i> , ἕτων,
P. <i>λείπομεν</i> , εἶτε, οὐσι.	<i>λείπωμεν</i> , ἦτε, ὤσι.	<i>λείπετε</i> , ἕτωσαν.
Imperfect, was leaving.		
S. <i>ἔλειπον</i> , εἰς, εἰ,		
D. <i>ἔλείπομεν</i> , εἶπον, ἔτην,		
P. <i>ἔλείπομεν</i> , εἶτε, οἶ.		
Perfect, have left.		
S. <i>ἔλελοιπα</i> , ἀς, εἰ,	<i>ἔλελοίπων</i> , ἦς, ἦ,	<i>ἔλελίπε</i> , ἕτω,
D. <i>ἔλελοίπαμεν</i> , ἀτον, ἀτον,	<i>ἔλελοίπωνμεν</i> , ἦτον, ἦτον,	<i>ἔλελίπετον</i> , ἕτων,
P. <i>ἔλελοίπαμεν</i> , ἀτε, ἀσι.	<i>ἔλελοίπωνμεν</i> , ἦτε, ὤσι.	<i>ἔλελίπετε</i> , ἕτωσαν.
Pluperfect, had left.		
S. <i>ἔλελοίπειν</i> , εἰς, εἰ,		
D. <i>ἔλελοίπειμεν</i> , εἶπον, εἶτην,		
P. <i>ἔλελοίπειμεν</i> , εἶτε, εἶσαν.		
Fut. 1, shall or will leave.		
S. <i>λείψω</i> , εἰς, εἰ,	Wanting.	Wanting.
D. <i>λείψομεν</i> , εἶπον, εἶπον,		
P. <i>λείψομεν</i> , εἶτε, οὐσι.		
Aor. 1, left.		
S. <i>ἔλειψα</i> , ἀς, εἰ,	<i>λείψω</i> , ἦς, ἦ,	<i>λείψον</i> , ἄτω,
D. <i>ἔλείψαμεν</i> , ἀτον, ἀτην,	<i>λείψομεν</i> , ἦτον, ἦτον,	<i>λείψατον</i> , ἄτων,
P. <i>ἔλείψαμεν</i> , ἀτε, ἀν.	<i>λείψομεν</i> , ἦτε, ὤσι.	<i>λείψατε</i> , ἄτωσαν.
Fut. 2, shall or will leave.		
S. <i>λιπέω</i> , εἰς, εἰ,	Wanting.	Wanting.
D. <i>λιπέομεν</i> , εἶπον, εἶπον,		
P. <i>λιπέομεν</i> , εἶτε, οὐσι.		
Aor. 2, left.		
S. <i>ἔλιπον</i> , εἰς, εἰ,	<i>λίπων</i> , ἦς, ἦ,	<i>λίπέ</i> , ἕτω,
D. <i>ἐλίπομεν</i> , εἶπον, ἔτην,	<i>λίπομεν</i> , ἦτον, ἦτον,	<i>λίπετον</i> , ἕτων,
P. <i>ἐλίπομεν</i> , εἶτε, οἶ.	<i>λίπομεν</i> , ἦτε, ὤσι.	<i>λίπετε</i> , ἕτωσαν.

Obs.—The forms of the 2nd future *λιπέω*, *λιπέομαι*, are of which more fully un-

CV.

OF THE ACTIVE.

OPTATIVE.			INFINITIVE.	PARTICIPLE.
λείποιμι, λείποίμεν, λείποίμεν,	οις, οιτον, οιτε,	οι, οίτην, οιεν.	λείπειν.	λείπων, λείπουσα, λείπον.
λελοίποιμι, λελοίποίμεν, λελοίποίμεν,	οις, οιτον, οιτε,	οι, οίτην, οιεν.	λελοιπέναι.	λελοιπώς, λελοιπούσα, λελοιπός.
λείψοιμι, λείψοίμεν, λείψοίμεν,	οις, οιτον, οιτε,	οι, οίτην, οιεν.	λείψειν.	λείπων, λείπουσα, λείπον.
λείψαιμι, λείψαιμεν, λείψαιμεν,	αις, αιτον, αιτε,	αι, αίτην, αιεν.	λείψαι.	λείψας, λείψασα, λείψαν.
λιπέοιμι, λιπέοίμεν, λιπέοίμεν,	οις, οιτον, οιτε,	οι, οίτην, οιεν.	λιπέειν.	λιπέων, λιπέουσα, λιπέον.
λίποιμι, λίποίμεν, λίποίμεν,	οις, οιτον, οιτε,	οι, οίτην, οιεν.	λιπέν.	λιπών, λιπούσα, λιπόν.

always contracted in the common dialect, λιπῶ, λιποῖμι, &c.,
der the contracted verbs.

OF THE PASSIVE CONJUGATION.

§ CVI.

PRELIMINARY REMARKS.

1. Both the passive aorists belong to an old form of conjugation without mood-vowels. They are therefore not included in the derivation of the passive forms, and will be explained hereafter. Meanwhile, for the sake of fulness, they are allowed to stand in the paradigm.

2. On the other hand the futures and aorists middle have complete passive forms, and are therefore included in the passive conjugation.

3. The mood-vowels are universally the same as in the active, only the exceptions find no place here, save in the aor. 1st mid., which retains its α in all moods but the conjunctive.

4. The perf. and pluperf. want the mood-vowel; hence their terminations are affixed immediately to the tense-root.

§ CVII.

TERMINATIONS.

1. *a.* Chief tenses in the indicative.

Sing. 1,	$\mu\alpha\iota$,	2,	$\sigma\alpha\iota$,	3,	$\tau\alpha\iota$,
D. 1,	$\mu\epsilon\theta\omicron\nu$,	2,	$\sigma\theta\omicron\nu$,	3,	$\sigma\theta\omicron\nu$,
P. 1,	$\mu\epsilon\theta\alpha$,	2,	$\sigma\theta\epsilon$,	3,	$\nu\tau\alpha\iota$.

b. Secondary tenses in the indicative.

Sing. 1,	$\mu\eta\nu$,	2,	$\sigma\omicron$,	3,	$\tau\omicron$,
D. 1,	$\mu\epsilon\theta\omicron\nu$,	2,	$\sigma\theta\omicron\nu$,	3,	$\sigma\theta\eta\nu$,
P. 1,	$\mu\epsilon\theta\alpha$,	2,	$\sigma\theta\epsilon$,	3,	$\nu\tau\omicron$.

c. The imperative.

Sing. 2,	$\sigma\omicron$,	3,	$\sigma\theta\omega$,
D. 2,	$\sigma\theta\omicron\nu$,	3,	$\sigma\theta\omega\nu$,
P. 2,	$\sigma\theta\epsilon$,	3,	$\sigma\theta\omega\sigma\alpha\nu$.

d. The infinitive.

$\sigma\theta\alpha\iota$.

e. The Participles.

$\mu\epsilon\nu\omicron\varsigma$, $\mu\epsilon\nu\eta$,
 $\mu\epsilon\nu\omicron\nu$.

2. A main difference between the terminations of the chief and secondary tenses is, that those of the former have the 3rd person dual always short (*τον, σθον*), those of the latter always long (*την, σθην*). The 3rd persons plural also differ: chief tenses *ντσι, νται*, secondary *ν, ντο*.

3. The passive conjugation is more regular than the active, and extremely simple. On this account, and by reason of the fulness and euphony of its forms, it must be considered the best example of the development of the language.

§ CVIII.

CONJUGATION OF THE INDICATIVES.

1. Chief tenses.

a. Mood-vowel and terminations divided.

Sing. 1,	<i>ο-μαι,</i>	2,	<i>ε-σαι,</i>	3,	<i>ε-ται,</i>
D.	1, <i>ο-μεθον,</i>	2,	<i>ε-σθον,</i>	3,	<i>ε-σθον,</i>
P.	1, <i>ο-μεθα,</i>	2,	<i>ε-σθε,</i>	3,	<i>ο-νται.</i>

b. Combined.

Sing. 1,	<i>ομαι,</i>	2,	<i>εαι,*</i>	3,	<i>εται,</i>
D.	1, <i>όμεθον,</i>	2,	<i>εσθον,</i>	3,	<i>εσθον,</i>
P.	1, <i>όμεθα,</i>	2,	<i>εσθε,</i>	3,	<i>ονται.</i>

Obs.—* The *σ* of the 2nd pers. sing. is dropped throughout the passive conjugation, when it follows a mood-vowel; *εαι* is then, in the common dialect, contracted into *η*: *λείψεσαι, λείψεαι, λείψη.*

2. Secondary tenses.

a. Mood-vowel and terminations divided.

Sing. 1,	<i>ο-μην,</i>	2,	<i>ε-σο,</i>	3,	<i>ε-το,</i>
D.	1, <i>ο-μεθον,</i>	2,	<i>ε-σθον,</i>	3,	<i>ε-σθην,</i>
P.	1, <i>ο-μεθα,</i>	2,	<i>ε-σθε,</i>	3,	<i>ο-ντο.</i>

b. Combined.

Sing. 1,	<i>όμεν,</i>	2,	<i>εο,*</i>	3,	<i>ετο,</i>
D.	1, <i>όμεθον,</i>	2,	<i>εσθον,</i>	3,	<i>έσθην,</i>
P.	1, <i>όμεθα,</i>	2,	<i>εσθε,</i>	3,	<i>οντο.</i>

*Obs.**—Contracted into *ου*: *ελείπεσο, ελείπεο, ελείπου*—in aor. 1st, *α-σο, αο, ώ*: *ελείψασο, ελείψαο, ελείψω.*

3. In this way are all passive forms in the indicative conjugated, except the perf. and pluperf., from their want of a mood-vowel.

4. Paradigm of the chief tenses.

Pres.	λείπ-	} ομαι, εαι (η), εται,
Fut. 1, m.	λείψ-	
Fut. 2, m.	λιπέ-	} ομεθον, εσθον, εσθον,
Fut. 1, p.	λειφθήσ-	
Fut. 2, p.	λιπήσ-	} ομεθα, εσθε, ονται.

5. Paradigm of the secondary tenses.

Imperf.	έλειπ-	} όμην, εο (ου), ετο,
Aor. 2, m.	έλιπ-	} όμεθα, εσθε, οντο,
		} άμην, αο (ω), ατο,
Aor. 1, m.	έλειψ-	
		} άμεθα, ασθε, αντο.

§ CIX.

CONJUGATION OF THE PERFECT AND PLUPERFECT.

1. In pure verbs the terminations are added without difficulty to the vowel which ends the root; in mute and liquid verbs the consonants collide, but are easily ejected and altered according to known rules. (Comp. § XXI, &c.)

Paradigms.

A. Pure Verbs.

a. Perfect.

Sing.	πεφίλη-μαι,	σαι,	ται,
D.	πεφιλή-μεθον,	σθον,	σθον,
P.	πεφιλή-μεθα,	σθε,	νται.

b. Pluperfect.

Sing.	έπεφιλή-μην,	σο,	το,
D.	έπεφιλή-μεθον,	σθον,	σθην,
P.	έπεφιλή-μεθα,	σθε,	ντο.

B. Mute Verbs.

1. With *p* sounds.

a. Perfect.

Sing.	λέλει-πμαι,	πσαι,	πται,
	μμαί,	ψαι,	

D.	λελεί-πμεθον, μμεθον,	πσθον, πθον, φθον,	πσθον, πθον, φθον,
P.	λελεί-πμεθα, μμεθα,	πσθε, πθε, φθε.	πνται, πται,*

b. Pluperfect.

Sing.	ἐλελεί-πμην, μμην,	πσο, ψο,	πτο,
D.	ἐλελεί-πμεθον, μμεθον,	πσθον, πθον, φθον,	πσθην, πθην, φθην,
P.	ἐλελεί-πμεθα, μμεθα,	πσθε, φθε,	πντο, πτο.*

2. With *k* sounds.

a. Perfect.

(of βρέχω, wet.)

Sing.	βέβρε-χμαι, γμαι,	χσαι, ξαι,	χται, κται,
D.	βεβρέ-χμεθον, γμεθον,	χσθον, χθον,	χσθον, χθον,
P.	βεβρέ-χμεθα, γμεθα,	χσθε, χθε,	χνται, χται, κται.*

b. Pluperfect.

(of λέγω, say.)

Sing.	ἐλελέ-γμην, ξο,	γσο, ξο,	γτο, κτο,
D.	ἐλελέ-γμεθον, γθον,	γσθον, γθον, χθον,	γσθην, γθην, χθην,
P.	ἐλελέ-γμεθα, γθε,	γσθε, γθε, χθε,	γντο, γτο, κτο.*

3. With *t* sounds.

a. Perfect.

(of ἀνύτω, finish.)

Sing.	ἦνυ-τμαι, σμαι,	τσαι, σαι,	τται, σται,
D.	ἦνύ-τμεθον, σμεθον,	τσθον, σθον,	τσθον, σθον,

P.	ἡνύ-τμεθα, σμεθα,	τσθε, σθε,	τνται, τται, σται.*
b. Pluperfect. (of ἐρείδω, fix on.)			
Sing.	ἐξηρεί-δμην, σμην,	δσο, σο,	δτο, στο,
D.	ἐξηρεί-δμεθον, σμεθον,	δσθον, σθον,	δσθην, σθην,
P.	ἐξηρεί-δμεθα, σμεθα,	δσθε, σθε,	δντο, δοτο, στο.*

C. Liquid Verbs.

a. Perfect.

(of σφάλλω, shake.)

Sing.	ἔσφα-λμαι,	λσαι,	λται,
D.	ἔσφά-λμεθον,	λσθον, λθον,	λσθον, λθον,
P.	ἔσφά-λμεθα,	λσθε, λθε,	λνται, λται.*

b. Pluperfect.

(of κτείνω, kill, with ν ejected.)

Sing.	ἐκτά-μην,	σο,	το,
D.	ἐκτά-μεθον,	σθον,	σθην,
P.	ἐκτά-μεθα,	σθε,	ντο.

* *Obs. 1*—The 3rd persons plur. of the mutes and liquids, marked with asterisks, become by the ejection of the colliding consonants identical with the 3rd pers. sing.; hence they are not used. To obtain special forms for them, either the ν of the termination is changed into α, and the *p* and *k* sounds are aspirated: λελεϊπνται, λελεϊφαται, τετάχαται, ἐφθάραται, τετράφαται, &c.—or a periphrasis is employed, as in Latin: λελειμμένοι εἰσί, *relicti sunt*, &c. When, however, the position of words, and presence of a plural subject, leave no doubt, these forms may be used: αἱ αἱ κέκρανται ζυμοφοραί, Eur. Hip. 1255.^(R)

Obs. 2—The liquids in ν treat this letter,

a. According to the rule:

αἰσχύνω, ἤσχυμαι, ξηραίνω, ἐξήραμαι,

whence it is retained in the 2nd pers. before σ in φαίνω πέφανσαι.

- b. While they also make the form from the root without *v*, and assume *σ*: φαίνοι, μαιίνω, μολύνω. Primitive roots: φα, μια, μολυ.
Perfects: πέφασμαι, μεμίασμαι, μεμόλυμαι.

§ CX.

CONJUGATION OF THE OTHER MOODS.

1. Conjunctive.

a. Mood-vowel and terminations divided.

Sing. 1,	ω-μαι,	2, η-σαι,	3, η-ται,
D.	1, ω-μεθον,	2, η-σθον,	3, η-σθον,
P.	1, ω-μεθα,	2, η-σθε,	3, ω-νται.

b. Combined.

Sing. 1,	ωμαι,	2, ηαι (η),	3, ηται,
D.	1, ώμεθον,	2, ησθον,	3, ησθον,
P.	1, ώμεθα.	2, ησθε,	3, ωνται.

2. Optative.

a. Mood-vowel and terminations divided.

Sing. 1,	οι-μην,	2, οι-σο,	3, οι-το,
D.	1, οίμεθον,	2, οι-σθον,	3, οι-σθην,
P.	1, οίμεθα,	2, οι-σθε,	3, οι-ντο.

b. Combined.

Sing. 1,	οίμην,	2, οιο,	3, οι-το,
D.	1, οίμεθον,	2, οισθον,	3, οίσθην,
P.	1, οίμεθα,	2, οισθε,	3, οιντο.

Paradigm.

a. Conjunctive.

Pres.	λείπ-	} ωμαι,	} ηαι (η),	} ηται,			
Aor. 1, m.	λειψ-				} ώμεθον,	} ησθον,	} ησθον,
Aor. 2, m.	λιπ-							} ώμεθα,	} ησθε,	} ωνται.

b. Optative.

Pres.	λειπ-	} οίμην,	} οιο,	} οιοτο,			
Fut. 1, m.	λειψ-				} οίμεθον,	} οισθον,	} οίσθην,
Aor. 1, m.*	λιπε-							} οίμεθα,	} οισθε,	} οιντο.
Fut. 2, m.	λιπε-	} οίμεθα,	} οισθε,	} οιντο.			
Aor. 2, m.	λιπ-				} οίμεθα,	} οισθε,	} οιντο.
Fut. 1, p.	λειφθησ-	} οίμεθα,	} οισθε,	} οιντο.			
Fut. 2, p.	λιπησ-				} οίμεθα,	} οισθε,	} οιντο.

* Δειψ-	{	αίμην,	αιο,	αιτο,
		αίμεθον,	αισθον,	αίσθην,
		αίμεθα,	αισθε,	αιντο.

3. Imperative.

a. Mood-vowel and terminations divided.

Sing. 2,	ε-σο,	3,	ε-σθω,
D.	ε-σθον,	3,	ε-σθων,
S.	ε-σθε,	3,	ε-σθωσαν,

b. Combined.

Sing. 2,	εο (ου),	3,	έσθω,
D.	εσθον,	3,	έσθων,
P.	εσθε,	3,	έσθωσαν.

4. Infinitive and participle.

Infinitive mood - vowel and termination : ε-σθαι, εσθαι.

Partic. ό-μενος, ο-μένη, ό-μενον. The aorist 1st mid. has here also universally α, and ends the 2nd pers. imperative in αι.

Paradigm.

a. Imperative.

Pres.	λείπ-	εο (ου),	έσθω,
Aor. 1, m.*	}	εσθον,	έσθων,
Aor. 2, m.		λείπ-	εσθε,	έσθωσαν,

* Δειψ-	{	αι,	άσθω,
		ασθον,	άσθων,
		ασθε,	άσθωσαν.

b. Infinitive.

Pres.	λείπ-ε-σθαι,	λειπόμενος, η, ον,
Fut. 1, m.	λείψεσθαι,	λειψόμενος,
Aor. 1, m.	λείψασθαι,	λειψάμενος,
Fut. 2, m.	λιπέεσθαι,	λιπέόμενος,
Aor. 2, m.	λιπέσθαι,	λιπόμενος,
Fut. 1, p.	λειφθήσεσθαι,	λειφθησόμενος,
Fut. 2, p.	λιπήσεσθαι,	λιπησόμενος.

c. Participle.

5. Perfect.

1, In the conjunctive and optative there are no proper forms on account of the want of a mood-vowel ; circumlocution is therefore resorted to : λελειμμένος ᾧ, *relictus sim*. Optative : λελειμένος εἴην.

Obs.—There is an exception in the case of pure verbs, the optatives of which are contracted, but easily recognised by the subscribed *ι*: *μνα*, *μεμναοιτο*, *μεμνῶτο*, Xen. *Cyrop.*, 1, 6, 3; in Homer with *ε* prefixed: *μεμνέωτο*, *Π.*, ψ, 361, like *λαός*, *λεώς*.—In other forms only *ι* of the mood-vowel *οι* is added to the lengthened vowel of the root: *μεμνῆτο*, Aristoph. *Plut.*, 992, though there another reading is *μεμνήτο*; likewise *Plat. Repub.*, VII, p. 517, *μεμνήτ' ἄν*; so *κεκλήτ' ἄμα*, i. e. *κεκλήτο ἄμα*, Soph. *Phil.*, 119, and Brunck *ad. loc.* *λελυτο*, *Od.*, σ, 238, as optative would be better written *λελυῖτο*, only that it is an old rule of the grammarians, that *υι* must be changed to *υ* before a consonant.—Of the still rarer conjunctive there are examples: (*μεμναωμεθα*) *μεμνώμεθα*, *Plat. Politicus*, p. 285, c., and *κεκτῆται*, Xen. *Cyrop.*, 1, 8, which Matthiæ (*Gr. Gr.*, p. 204, *orig.*) gives instead of *κέκτῆται*.

2. In the imperative, infinitive, and participle, the forms are produced, as in the indicative, by the ejection or change of consonants: imp. (*λελειπ-σο*) *λέλειψο*, from *πείθω* (*πεπειθ-σω*), *πέπεισω*, *πεπείσθω*, &c.; infinitive (*λελειπσθαι*) *λελείφθαι*; part. (*λελειπ-μένος*) *λελειμμένος*, η, ον.

Obs. 1.—*Accent.* The accent, in the passive conjugation, inclines to the end,

a. In the infin. and part. of the perf.:

λελείφθαι, *τετύφθαι*, *πεφιλῆσθαι*,

λελειμμένος, *τετυμμένος*, *πεφιλημένος*.

b. In the sing. of the imperat., aor. 1st mid., *λιποῦ*, *γενεῦ*, *γενέσθω*; but *γένεσθε*, *πίθασθε*.

Obs. 2.—In compounds the general rule prevails: *ἐπιγένο*, *ἐπιλάθου*.

Obs. 3.—The imper. aor. 1st mid. has *αι* short for the accent: *λέψαι*, and takes the accent according to the general rule on the radical syllable: *φύλαξαι*, *ποιήσαι*, by which it is distinguished from the optat. act. *φυλάξαι*, *ποιήσαι*, and the infin. *φυλάξαι*, *ποιῆσαι*.

FULL PARADIGM

INDICATIVE.	CONJUNCTIVE.	IMPERATIVE.
<p>Present, I am left.</p> <p>S. λείπωμαι, η, εται, D. λειπόμενον, εσθον, εσθον, P. λειπόμεθα, εσθε, ονται.</p>	<p>λείπωμαι, η, ηται, λειπόμενον, ησθον, ησθον, λειπόμεθα, ησθε, ωνται.</p>	<p>λείπου, έσθω, λείπεσθον, έσθων, λείπεσθε, έσθωσαν.</p>
<p>Imperf., I was being left.</p> <p>S. έλειπόμην, ου, ετο, D. έλειπόμενον, εσθον, έσθην, P. έλειπόμεθα, εσθε, οντο.</p>		
<p>Perfect, I have been left.</p> <p>S. λέλειμμαι, ψαι, πται, D. κελείμμενον, φθον, φθον, P. κελείμμεθα, φθε.*</p>	Wanting.	<p>λέλειψο, φθω, λέλειφθον, φθων, λέλειφθε, φθωσαν.</p>
<p>Pluperfect, I had been left.</p> <p>S. έλελείμμην, ψο, πτο, D. έλελείμμενον, φθον, φθην, P. έλελείμμεθα, φθε.*</p>		
<p>Fut. 1, mid., I shall leave myself.</p> <p>S. λείψομαι, η, εται, D. λειψόμενον, εσθον, εσθον, P. λειψόμεθα, εσθε, ονται.</p>	Wanting.	Wanting.
<p>Aor. 1, mid., I left myself.</p> <p>S. έλειψάμην, ω, ατο, D. έλειψάμενον, ασθον, ασθην, P. έλειψάμεθα, ασθε, αντο.</p>	<p>λείψωμαι, η, ηται, λειψόμενον, ησθον, ησθον, λειψόμεθα, ησθε, ωνται.</p>	<p>λειψαι, ασθω, λειψασθον, ασθων, &c.</p>
<p>Fut. 2, mid., I shall leave myself.</p> <p>S. λιπέομαι, η, εται, &c.</p>	Wanting.	Wanting.
<p>Aor. 2, mid., I left myself.</p> <p>S. έλιπόμην, ου, ετο, &c.</p>	<p>λίπωμαι, η, ηται, &c.</p>	<p>λιποῦ, έσθω, &c.</p>

CXI.

OF THE PASSIVE.

OPTATIVE.	INFINITIVE.	PARTICIPLE.
λειποίμην, οιο, οιοτο, λειποίμεθον, οισθον, οίσθην, λειποίμεθα, οισθε, οιντο.	λείπεσθαι.	λειπόμενος, η, ον.
Wanting.	λελειφθαι.	λελειμμένος, η, ον.
λειψοίμην, οιο, οιοτο, &c.	λείψεσθαι.	λειψόμενος.
λειψαίμην, αιο, αιτο, &c.	λείψασθαι.	λειψάμενος.
λιποίμην, οιο, οιοτο, &c.	λιπέεσθαι.	λιπέόμενος.
λιποίμην, οιο, οιοτο, &c.	λιπέσθαι.	λιπόμενος.

INDICATIVE.	CONJUNCTIVE.	IMPERATIVE.
Fut. 1, pass., I shall be left. S. λειφθήσομαι, η, εται, &c.	Wanting.	Wanting.
Aor. 1, pass., I was left. S. ἐλείφθην, θης, θη, D. ἐλείφθημεν, θητον, θήτην, P. ἐλείφθημεν, θητε, θησαν.	λειφθῶ, ῆς, ῆ, λειφθῶμεν, ῆτον, ῆτον, λειφθῶμεν, ῆτε, ῶσι.	λείφθητι, τω, τον, των, τε, τωσαν.
Fut. 2, pass., I shall be left. S. λιπήσομαι, η, εται, &c.	Wanting.	Wanting.
Aor. 2, pass., I was left. S. ἐλίπην, ης, η, D. ἐλίπημεν, ητον, ήτην, P. ἐλίπημεν, ητε, ησαν.	λιπῶ, ῆς, ῆ, λιπῶμεν, ῆτον, ῆτον, λιπῶμεν, ῆτε, ῶσι.	λίπηθι, τω, τον, των, τε, τωσαν.

OPTATIVE.	INFINITIVE.	PARTICIPLE.
λειφθησοίμην, οιο, οίτο, &c.	λειφθήσεσθαι.	λειφθησόμενος.
λειφθείην, θείης, θείη, λειφθείημεν, θείητον, θειήτην, λειφθείημεν, θείητε, θείησαν.	λειφθῆναι.	λειφθείς, λειφθεῖσα, λειφθέν.
λιπησοίμην, οιο, οίτο, &c.	λιπήσεσθαι.	λιπησόμενος.
λιπέην, είης, είη, λιπέημεν, είητον, είήτην, λιπέημεν, είητε, είησαν.	λιπῆναι.	λιπέίς, λιπέῖσα, λιπέν.

OF CONTRACTION IN THE CONJUGATION OF VERBS.

§ CXII.

OF THE POSSIBLE CASES OF CONTRACTION.

1. Contraction, in verbs as in substantives, unites the final vowel of the root with the following vowel, which, in the case of verbs, is the mood-vowel, either alone or blended with the termination.

2. Hence these are subjected to contraction, *a*, verbs pure, and commonly only such of them as end a root of more than one syllable in *α, ε, ο*; *b*, the 2nd fut. act. and mid. of other verbs: e. g. τιμά-ω, φιλέ-ω, χρυσό-ω, and fut. 2nd, λιπέω, λιπέομαι.

3. Further, in the pure verbs contraction enters only into the present and imperfect, since in all the other tenses consonants succeed the radical vowel, whence contraction is impossible.

4. In the verbs in *αω, εω, οω*, the vowels *α, ε, ο*, unite, in the pres. and imperf. indicative, with the mood-vowels *ο, ε*, from which we perceived to arise, by the addition of the terminations, in the active *ω, ει, ου*, and in the passive *η*. The conjunctive gave *ω, η*, and *η*, the optative *οι*, the imperative *ε, ο, ου*, the infinitive *ε* and *ει*, the participle *ω, ου, ο*, thus the whole series is:

ο, ε, ω, ει, ου, η, —ω, η, η, —οι, —ε, ο, ου, —ε, ει, —ω, ο, ου.

5. The *ι* in *ει* and *η* suffers, except in a few cases marked below, no change through contraction, but is, where it is possible, only subscribed: τιμάεις, τιμάεις, and τιμάης, τιμάης: *ει* and *η* having here no more effect than *ε, η*.

6. If then we except *ει* and *η*, take no notice of repetitions, and arrange the other vowels in proper order, we have

ε, ο, η, ω, οι, ου,

i. e. the two short vowels, the two long, and the two diphthongs of *o* (*οι, ου*).

7. With these *α, ε, ο* collide; so that there are to be contracted :

<i>A.</i>	<i>α-</i>	<i>αε,</i>	<i>αο,</i>	<i>αη,</i>	<i>αω,</i>	<i>αοι,</i>	<i>αου.</i>
<i>B.</i>	<i>ε-</i>	<i>εε,</i>	<i>εο,</i>	<i>εη,</i>	<i>εω,</i>	<i>εοι,</i>	<i>εου.</i>
<i>C.</i>	<i>ο-</i>	<i>οε,</i>	<i>οο,</i>	<i>οη,</i>	<i>οω,</i>	<i>οοι,</i>	<i>οου.</i>

§ CXIII.

RULES OF CONTRACTION.

1. For *α* with an *e* sound (*ε, η,*) long *α* is pronounced, for *α* with an *ο* sound (*ο, ω, οι, ου,*) is pronounced *ω* : e. g.

for *τίμαε, τιμάης, τιμάόμεθα, τιμάωνται, τιμάοιμι, ἐτιμάου,* pronounce *τίμα̃, τιμα̃ς, τιμάόμεθα, τιμα̃νται, τιμα̃μι, ἐτιμα̃.*

2. For *εε* is pronounced *ει*, for *εο, ου*. E before the long vowels and diphthongs disappears :

φιλέετε, φιλέομεν, φιλέηται, φιλεώμεθα, φιλέοιντο, φιλέου,
φιλείτε, φιλοῦμεν, φιλήται, φιλώμεθα, φιλοῖντο, φιλοῦ.

3. For *ο* with a short vowel (*ε, ο*) is pronounced *ου*, but for *ο* with a long (*η, ω*) *ω*. O before the diphthongs (*οι, ου*) disappears :

χρυσόεσθον, ἐχρύσοον, χρυσόητε, χρυσόωσι, χρυσοῖεν, χρυσόου.
χρυσουῖσθον, ἐχρύσουν, χρυσῶτε, χρυσῶσι, χρυσοῖεν, χρυσοῦ.

Obs. 1.—For *ο* with *ει* of the indicative or with *η* (*η* with *i* subscribed,) the contraction is *οι* :

χρυσόεις, χρυσόει, χρυσόης,
χρυσοῖς, χρυσοῖ, χρυσοῖς; but χρυσόειν, χρυσοῖν,
as if contracted from *χρυσόεν.*^(R)

Obs. 2.—In the optative, besides the common terminations, the following appear : sing. *ην, ης, η,* du. *ημεν, ητον, ητην,* pl. *ημεν, &c.,* being the termination of the secondary tenses united with *η*,—called the *Attic optative* : e. g. *τιμάοιμι, τιμα̃μι,* and *τιμαοίην, τιμα̃ήν, &c.*

Obs. 3.—When the accent is upon one of the open syllables, it adheres

to that which is formed by contraction: τιμάω, τιμῶ, not τίμω, but τίμας, τίμα; τιμάοις, τιμῶς, but ἐτίμαες, ἐτίμας.

Obs. 4.—The ν ἐφελκυστικόν is dropped in contraction: ἐφίλειεν αὐτόν, ἐφίλει αὐτόν.

Obs. 5.—The *Attic* optative forms with the terminations ην, ης, &c., are usual in the singular, and also in the plural of those in α; but the 3rd pers. plur. is not thus used, not τιμῶσαν, φιλοῖσαν, but τιμῶεν, φιλοῖεν.

Obs. 6.—The following contract ας into η: ζάω, live, διψάω, thirst, πεινάω, hunger, χεράομαι, use; thus, ζῆς, ζῆ, χεῖται, ζῆν, διψῆν, πεινῆν, χεῖσθαι, &c., with the *Attics* also κνάω, scrape, σμάω, wipe, ψάω touch.

Obs. 7.—Pure verbs with a monosyllabic root, as Δέω, πνέω, &c., contract only the vowels before ε and ει: πνέει, πνεῖ; πνέειν, πνεῖν; but πνέομεν, πνέουσι, πνέη. Except δέω, when it signifies *bind*: δέων, δῶν; δέον, δούν; δέομαι, δοῦμαι.

Obs. 8.—Πιγύω has in its contractions ω, ω, instead of ου, οι: ἐιγῶν for ἐιγβεῖν, ἐιγούν; ^(R)ἐιγῶντι for ἐιγούντι; ἐιγφή for ἐιγούη. (*Buttmann de rarioribus quibusdam verborum formis in Museo Antiq. Studd. p. 237.*)

§ CXIV.

ACTIVE OF THE CONTRACTED VERBS.

Present.		τιμ-	φιλ-	χρυσ-
Indicat.	S.	άω, -ῶ,	έω, -ῶ,	όω, -ῶ,
		άεις, -ᾶς,	έεις, -εῖς,	όεις, -οῖς,
		άει, -ᾶ,	έει, -εῖ,	όει, -οῖ,
	D.	άομεν, -ῶμεν,	έομεν, -οῦμεν,	όομεν, -οῦμεν,
		άετον, -ᾶτον,	έετον, -εῖτον,	όετον, -οῦτον,
		άετον, -ᾶτον,	έετον, -εῖτον,	όετον, -οῦτον,
	P.	άομεν, -ῶμεν,	έομεν, -οῦμεν,	όομεν, -οῦμεν,
		άετε, -ᾶτε,	έετε, -εῖτε,	όετε, -οὔτε,
		άουσι, -ῶσι.	έουσι, -οὔσι.	όουσι, -οὔσι.
Conjunct.	S.	άω, -ῶ,	έω, -ῶ	όω, -ῶ,
		άης, -ᾶς,	έης, -ῆς,	όης, -οῖς,
		άη, -ᾶ,	έη, -ῆ,	όη, -οῖ,
	D.	άωμεν, -ῶμεν,	έωμεν, -ῶμεν,	όωμεν, -ῶμεν,
		άητον, -ᾶτον,	έητον, -ῆτον,	όητον, -ῶτον,
		άητον, -ᾶτον,	έητον, -ῆτον,	όητον, -ῶτον,
	P.	άωμεν, -ῶμεν,	έωμεν, -ῶμεν,	όωμεν, -ῶμεν,
		άητε, -ᾶτε,	έητε, -ῆτε,	όητε, -ῶτε,
		άωσι, -ῶσι.	έωσι, -ῶσι.	όωσι, -ῶσι.
Optative.	S.	άοιμι, -ῶιμι,	έοιμι, -οῖμι,	όοιμι, -οῖμι,
		άοις, -ῶς,	έοις, -οῖς,	όοις, -οῖς,
		άοι, -ῶ,	έοι, -οῖ,	όοι, -οῖ,
	D.	άοιμεν, -ῶμεν,	έοιμεν, -οῖμεν,	όοιμεν, -οῖμεν,
		άοιτον, -ῶτον,	έοιτον, -οῖτον,	όοιτον, -οῖτον,
		αοίτην, -ώτην,	εοίτην, -οίτην,	οοίτην, -οίτην,
	P.	άοιμεν, -ῶμεν,	έοιμεν, -οῖμεν,	όοιμεν, -οῖμεν,
		άοιτε, -ῶτε,	έοιτε, -οῖτε,	όοιτε, -οῖτε,
		άοιεν, -ῶεν.	έοιεν, -οῖεν.	όοιεν, -οῖεν.
Imperat.	S.	αε, -α,	εε, -ει,	οε, -ου,
		άετω, -άτω,	έετω, -είτω,	όετω, -ούτω,
	D.	άετον, -ᾶτον,	έετον, -εῖτον,	όετον, -οῦτον,
		άετων, -άτων,	έετων, -είτων,	όετων, -ούτων,
	P.	άετε, -ᾶτε,	έετε, -εῖτε,	όετε, -οὔτε,
		άετωσαν, -άτωσαν.	έετωσαν, -είτωσαν.	όετωσαν, -ούτωσαν.
Infinitive.		άειν, -ᾶν.	έειν, -εῖν.	όειν, -οῦν.
articip.	M.	άων, -ῶν,	έων, -ῶν,	όων, -ῶν,
	F.	άουσα, -ῶσα,	έουσα, -οῦσα,	όουσα, -οῦσα,
	N.	άον, -ῶν.	έον, -οῦν.	όον, -οῦν.

Imperfect.		ἔτιμ-	ἔφιλ-	ἔχρυσ-
Indicat.	S.	αον, -ων, αες, -ας, αε, -α,	εον, -ουν, εες, -εις, εε, -ει,	οον, -οουν, οες, -ους, οε, -ου,
	D.	ἀομεν, -ῶμεν, ἀετον, -ᾶτον, ἀέτην, -ᾶτην,	ἐομεν, -οῦμεν, ἐετον, -εῖτον, ἐέτην, -εῖτην,	ὀομεν, -οῦμεν, ὀετον, -οῦτον, ὀέτην, -οῦτην,
	P.	ἀομεθα, -ῶμεθα, ἀεσθε, -ᾶσθε, αον, -ων.	ἐομεθα, -οῦμεθα, ἐεσθε, -εῖσθε, εον, -ουν.	ὀομεθα, -οῦμεθα, ὀεσθε, -οῦσθε, οον, -οουν.

§ CXV.

PASSIVE OF THE CONTRACTED VERBS.

Present.		τιμ-	φιλ-	χρυσ-		
Indicat.	S.	ἀομαι, -ῶμαι, ἀη, -ᾶ, ἀεται, -ᾷται,	ἐομαι, -οῦμαι, ἐη, -ῆ, ἐεται, -εῖται,	ὀομαι, -οῦμαι, ὀη, -οῆ, ὀεται, -οῦται,		
	D.	ἀόμεθον, -ῶμεθον, ἀεσθον, -ᾶσθον, ἀεσθον, -ᾶσθον,	ἐόμεθον, -οῦμεθον, ἐεσθον, -εῖσθον, ἐεσθον, -εῖσθον,	ὀόμεθον, -οῦμεθον, ὀεσθον, -οῦσθον, ὀεσθον, -οῦσθον,		
	P.	ἀόμεθα, -ῶμεθα, ἀεσθε, -ᾶσθε, ἀονται, -ῶνται.	ἐόμεθα, -οῦμεθα, ἐεσθε, -εῖσθε, ἐονται, -οῦνται.	ὀόμεθα, -οῦμεθα, ὀεσθε, -οῦσθε, ὀονται, -οῦνται.		
	Conjunct.	S.	ἀωμαι, -ῶμαι, ἀη, -ᾶ, ἀηται, -ᾷται,	ἐωμαι, -ῶμαι, ἐη, -ῆ, ἐηται, -ῆται,	ὀωμαι, -ῶμαι, ὀη, -οῆ, ὀηται, -ῶται,	
		D.	ἀώμεθον, -ῶμεθον, ἀησθον, -ᾷσθον, ἀησθον, -ᾷσθον,	ἐώμεθον, -ῶμεθον, ἐησθον, -ῆσθον, ἐησθον, -ῆσθον,	ὀώμεθον, -ῶμεθον, ὀησθον, -ῶσθον, ὀησθον, -ῶσθον,	
		P.	ἀώμεθα, -ῶμεθα, ἀησθε, -ᾷσθε, ἀωνται, -ῶνται.	ἐώμεθα, -ῶμεθα, ἐησθε, -ῆσθε, ἐωνται, -ῶνται.	ὀώμεθα, -ῶμεθα, ὀησθε, -ῶσθε, ὀωνται, -ῶνται.	
		Optative.	S.	αοίμην, -ώμην, αοιο, -ῶο, αοιτο, -ῶτο,	εοίμην, -οίμην, εοιο, -οῖο, εοιτο, -οῖτο,	οοίμην, -οίμην, οοιο, -οῖο, οοιτο, -οῖτο,
			D.	αοίμεθον, -ώμεθον, αοισθον, -ῶσθον, αοισθην, -ῶσθην,	εοίμεθον, -οίμεθον, εοισθον, -οῖσθον, εοισθην, -οῖσθην,	οοίμεθον, -οίμεθον, οοισθον, -οῖσθον, οοισθην, -οῖσθην,
			P.	αοίμεθα, -ώμεθα, αοισθε, -ῶσθε, αοιτο, -ῶτο.	εοίμεθα, -οίμεθα, εοισθε, -οῖσθε, εοιτο, -οῖτο.	οοίμεθα, -οίμεθα, οοισθε, -οῖσθε, οοιτο, -οῖτο.

Present.		τιμ-	φιλ-	χρυσ-
Imperat.	S.	άου, -ῶ, άεσθω, -άσθω,	έου, -οῦ, έεσθω, -είσθω,	όου, -οῦ, όεσθω, -ούσθω,
	D.	άεσθον, -άσθον, άεσθων, -άσθων,	έεσθον, -εῖσθον, έεσθων, -είσθων,	όεσθον, -ούσθον, όεσθων, -ούσθων,
	P.	άεσθε, -ᾶσθε, άεσθωσαν, -άσθωσαν.	έεσθε, -εῖσθε, έεσθωσαν, -είσθωσαν.	όεσθε, -οῦσθε, όεσθωσαν, -ούσθωσαν.
Infinitive.		άεσθαι, -ᾶσθαι.	έεσθαι, -εῖσθαι.	όεσθαι, -ούσθαι.
Particip.	S.	άόμενος, -ώμενος,	έόμενος, -ούμενος,	όόμενος, -ούμενος,
	D.	αομένη, -ωμένη,	εομένη, -ουμένη,	οομένη, -ουμένη,
	P.	άόμενον, -ώμενον.	έόμενον, -ούμενον.	όόμενον, -ούμενον.
Imperfect.		ἔτιμ-	ἔφιλ-	ἔχρυσ-
Indicat.	S.	άόμην, -ώμην, άου, -ῶ,	έόμην, -ούμην, έου, -οῦ,	όόμην, -ούμην, όου, -οῦ,
		άεστο, -ᾶστο, άόμεθον, -ώμεθον,	έεστο, -εῖστο, έόμεθον, -ούμεθον,	όεστο, -οῦστο, όόμεθον, -ούμεθον,
	D.	άεσθον, -ᾶσθον, άεσθην, -άσθην,	έεσθον, -εῖσθον, έεσθην, -είσθην,	όεσθον, -οῦσθον, όεσθην, -ούσθην,
		άόμεθα, -ώμεθα, άεσθε, -ᾶσθε, άοντο, -ᾶντο.	έόμεθα, -ούμεθα, έεσθε, -εῖσθε, έοντο, -ούντο.	όόμεθα, -ούμεθα, όεσθε, -οῦσθε, όντο, -ούντο.

§ CXVI.

OF THE COMBINATION AND ANALYSIS OF VERBAL FORMS.

1. For the sake of completely mastering the difficulties of Greek conjugation, it is an useful exercise to combine out of their elements single and unconnected parts of different tenses and moods; or, such parts being given, to analyse and resolve them into these elements.

2. Take, for example, to be formed, the 1st aor. mid., 3rd pers. plur. optat. of λείπω. At the mention of the tense, we combine this out of the verb-root (λείπ,) and the termination σάμην, ἐλειψάμην, then alter the changeable parts of the ending; viz. the mood-vowel (α,) and termination (μην), as soon as the mood and person are named. Here it is the optative, therefore αι, and the 3rd pers. plural, therefore ντο; consequently λείψαιντο. The same person in the conjunctive,

λείψ-ω-νται. Of τέλλω: τείλ-ω-νται—in the dual, τείλ-η-σθον; in the 2nd aorist, λίπωνται, λίποιντο; in the dual, λιποίσθην, &c. The combination of the forms thus proceeds from the tense to the mood, and from the mood to the person.

3. The analysis of the forms, on the contrary, begins with the person, then proceeds to the designation of mood, and thence to that of tense; the conjugation is generally recognised at sight of the termination. Given, for example, λειφθησοίσθην: the division into λειφθησ-οι-σθην is self-evident; σθην points to the 3rd pers. of the dual, οι to the optative; the remaining part, λειφθησ, will immediately suggest the ending θησομαι (λειφθήσομαι), and thus λειφθησοίσθην be known as the 3rd pers. dual opt. fut. 1st, pass. of λείπω.

4. It is not always possible to reach by analysis the real root of the verb. Thus when φύγης, i. e. φύγ-η-ις, is recognised as the 2nd pers. conjunctive, 2nd aor. active, we can from φυγ, according to the rules of abbreviation, recover the long root φευγ, and hence φεύγω, but even this φύγης would be a present, if the verb were φύγω. So likewise when ἔτευξα is given to analyse, it can be ascertained only that the root ends in a *k* sound, without determining whether it be τευκ, τευγ, τευχ. Thus from ἤκουσμαι we arrive as well at ἐκουθ as at ἀκου. These are limits to rule, which the very nature of the language prescribes.—It is, therefore, the teacher's part to assist in such analysis, until it becomes easy from an extended acquaintance with words. When ἀκούω, κτείνω are once known to the learner, he will have no difficulty in analysing ἤκουσμαι, ἔκταμαι.

5. Finally, in spite of the variety of the Greek conjugation, the persons of different moods and tenses are often alike: λείψω may be fut. 1st, ind. act., and aor. 1, conj. active. In such cases the context and sense of a passage must determine concerning the form; frequently also the accent will do so.

OF THE CONJUGATION WITHOUT MOOD-VOWELS.

§ CXVII.

GENERAL REMARKS.

1. Besides the conjugation already explained, there is found in some verbs another method of conjugating, which, principally because the mood-vowel is almost entirely wanting in many tenses, exhibits peculiar forms arising from the combination of the radical part with the terminations.

2. This is found in many pure verbs of a monosyllabic root in *α, ε, ο*, and in others to the roots of which the syllable *ννυ* is attached: *σκεδα, σκεδαννυ* (in mute and liquid verbs only *νυ*: *μιγ, μιγνυ; δεικ, δεικνυ; ἀρ, ἀρνυ*).

3. It comprises pres. and imp. act. and pass., and aor. 2nd act. and mid.

4. Thus: roots *φα, στα, ε, θε, δο*, from which *φημί*, say, *ίστημι*, set, *ίημι*, send, *τίθημι*, place, *δίδωμι*, give.

5. Many roots of this conjugation are increased in the present and imperfect by the prefixure of *ι*, before which, where it is possible, the initial consonant is repeated:

φα, ιστα, ιε, τιθε, διδο. (The student will perceive why not *σιστα* and *διθε*.)

6. Peculiar are *πιμπλε* from *πλε*, *πιμπρα* from *πρα* with *μ* taken in.

7. The terminations are, with a few exceptions, the common. The conjunctive has the mood-vowel of ordinary verbs (*ω, η*), and the optative has as mood-vowel *ι* after the radical vowel: *ίστα, ισται; ιε, ιει, &c.*

§ CXVIII.

ACTIVE CONJUGATION.

1. Indicative.

The radical vowels are always doubled in the singular before the terminations: *ἴδο, δίδω; ἴε, ἴη; φα, φη.*

2. Present.

The terminations of the present are in the singular irregular, 1, *μι*, 2, *σ*, 3, *σι*: e. g. *φημί, φής, φησί*; in the other numbers as usual: dual, *μεν, τον, τον*; plural, *μεν, τε, ντσι*. Thus *δο, δίδο, δίδω*, in the

Paradigm.

Sing.	<i>δίδωμι,</i>	<i>δίδως,</i>	<i>δίδωσι,</i>
D.	<i>δίδομεν,</i>	<i>δίδοτον,</i>	<i>δίδοτον,</i>
P.	<i>δίδομεν,</i>	<i>δίδοτε,</i>	<i>(δίδοντσι) διδοῦσι.</i>

So also *φημί, ἴστημι, ἴημι, τίθημι, δείκνυμι, σκεδάννυμι, &c.*

3. The last persons are properly *φαντσι, ἴσταντσι, ἰεντσι, τιθεντσι, δίδοντσι, δεικνυντσι*, from which, according to the general rule, the forms,

φᾶσί, ἰστάσι, ἰέσι, τιθεῖσι, διδοῦσι, δεικνῦσι,
 proceed, or also,

ἰέασι, τιθέασι, διδόασι, δεικνύασι,

where *ν* is exchanged for *α*, and *τ* ejected before *σ*. The accent upon the former shows, that they were considered to be contracted from the latter, *ἰέσι* from *ἰέασι*, &c.

4. Imperfect and aor. 2nd.

The terminations are as usual,

Sing. *ν, ε (-).* Dual, *μεν, τον, την.*

Plural, *μεν, τε, ν;*

and the difference between these two forms then lies merely in the prefixure of the *ι*. Both are found in the same verb only when it has this prefixure:

Imp. <i>ἴστην,</i>	Aor. <i>ἔστην,</i>	Imp. <i>ἐτίθην,</i>	Aor. <i>ἔθην,</i>
<i>ἔδιδων,</i>	<i>ἔδων.</i>	<i>ἴην,</i>	<i>ἦν.</i>
<i>ἔφην.</i>		<i>ἔδείκνυν.</i>	

Paradigm.

Sing.	ἴστην,	ἴστης,	ἴστη,
D.	ἴσταμεν,	ἴστατον,	ἴστάτην,
P.	ἴσταμεν,	ἴστατε,	ἴσταν.

The last person may end also in *σαν*: ἴστασαν, ἐτίθεσαν, as in the plup. active.

Obs.—The same forms are observable in the pass. aorists of the other conjugations, as : ἐλείφθη, ἐλίπη, from the tense-roots λειφθε, λιπε; but so that the duplication of the vowel runs here through all the numbers, and recurs even in the imperative and infinitive. So likewise in the 2nd aor. of ἴστημι, ἔστην to ἔστησαν, and ἔδυν to ἔδυσαν.

5. Conjugation of the other moods.

Since the imperfect wants all moods but the indicative, we find these only in the pres. and aor. 2nd, distinguished merely by the prefixture.

6. Conjunctive.

a. The conjunctive has, as before mentioned, its own mood-vowel, and always appears contracted.

Pres.	ἰστάω,	ἰστώ,	Aor. 2,	στάω,	στώ,
	διδύω,	διδώ,		δύω,	δώ,
	τιθέω,	τιθώ.		δέω,	δέω.

b. The following contractions are peculiar, *ω* (not *οι*) for *οη*, and *η* (not *α*) for *αη*.

Paradigm.

Present.

S.	διδῶ,	διδῶς,	διδῶ,	στώ	στώης,	στώη,
D.	διδῶμεν,	διδῶτον,	διδῶτον,	στώμεν,	στώητον,	στώητον,
P.	διδῶμεν,	διδῶτε,	διδῶσι,	στώμεν,	στώητε,	στώσι.
	S.	δέω,	δέης,	δέη,		
	D.	δέωμεν,	δέητον,	δέητον,		
	P.	δέωμεν,	δέητε,	δέωσι.		

So also the pass. aorists, λειφῶ and λιπῶ, ἦς, ἦ, &c.

7. Optative.

The terminations of the secondary tenses are here combined with *η*:

S.	ην, ης, η.	D.	ημεν, ητον, ητην.	P.	ημεν, ητε, ησαν.
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The optative is composed of these terminations, the tense-root, and *ι* between them:

στα-ι-ην, Aor. σταίην, Pres. ισταίην, θε, Aor. θείην,
Pres. τιθείην.

Paradigm.

Present.

S.	διδόιην,	διδοίης,	διδοίη,
D.	διδοίημεν,	διδοίητον,	διδοίητην,
P.	διδοίημεν,	διδοίητε,	διδοίησαν.

Aor. 2.

S.	εἶην,	εἶης,	εἶη,
D.	εἶημεν,	εἶητον,	εἶητην,
P.	εἶημεν,	εἶητε,	εἶησαν.

In the dual and plural *η* may be dropped before the termination, and the last person ended in *εν*: εἶμεν, εἶτε, εἶεν.

8. The imperative has the full terminations (θε, τω, τον, των, τε, τωσαν).

Pres. ἴσταθι,	Aor. στῆθι,	Pr. τίθετι,	Aor. θέτι,
δίδοθι.	δόθι.	ἔθι.	ἔθι.

στῆθι with the long vowel, τίθετι for τίτεθι (from τίθεθι),—the first *θ* maintains itself according to the general rule, since it belongs to the root. So also aor. 1st pass., λείφθητι for λείφθηθι. The stronger aspiration destroys the weaker. The forms θέτι, δόθι, ἔθι, were shortened into θές, δός, ἔς, as the preposition *πρὸς* into *πρός*.

Paradigm.

S.	ἴσταθι,	ιστάτω,	S.	θές,	δέτω,
D.	ἴστατον,	ιστάτων,	D.	θέτον,	δέτων,
P.	ἴστατε,	ιστάτωσαν.	P.	δέτε,	δέτωσαν.

9. Infinitive.

The termination is in the common dialect *ναι*, before which in the 2nd aor. *α* of *σταναι* was doubled, *στῆναι*, and the vowels in *δοναι*, *θεναι*, *εἶναι*, were extended: *δοῦναι*, *θεῖναι*, *εἶναι*.

Pr. ἰσάναι,	Aor. 2, στῆναι.	Pr. τιθέναι,	Aor. 2, θεῖναι.
Pr. δίδόναι,	Aor. 2, δοῦναι.	Pr. ἰέναι,	Aor. 2, εἶναι.

10. Participles.

The terminations are in the nom. *ντες*, *ντσα*, *ντ*, where from *ντ* the *τ* is dropped.

Pres.	ἴσταντες,	ἴσταντσα,	ἴσταντ,
Nom.	ἰστάς,	ἰστᾶσα,	ἰστάν,
Gen.	ἰστάντος,	ἰστάσης,	ἰστάντος.

Pres.	τιθεντες,	τιθεντσα,	τιθεντ,
Nom.	τιθείς,	τιθεῖσα,	τιθέν,
Gen.	τιθέντος,	τιθείσης,	τιθέντος.

Aor. 2,	στάς,	στᾶσα,	στάν,	Aor. 2,	δείς,	δεῖσα,	δέν,
Pres.	ίείς,	εἶσα,	ἔεν,		εῖς,	εῖσα,	ἔν,
	διδούς,	διδούσα,	διδόν,		δούς,	δοῦσα,	δόν.
	φάς,	φᾶσα,	φάν,				
	δεικνῦς,	δεικνῦσα,	δεικνύν.				

The formation of the passive aorists will be found, on comparison with the paradigm, in all respects agreeable to the rules of this conjugation.

Obs.—With regard to the other tenses, which belong not to the conjugation without mood-vowel, it is to be remarked only, that their vowels are doubled before the termination in the active, but remain short in the passive: *δήσω, ἐτέθην, στήσω, ἐστάθην, &c.*

§ CXIX. PARADIGM OF THE ACTIVE

ἵστημι, I set, root στα.

τίθημι, I place,

	PRESENT.	AORIST 2.	PRESENT.
Indicative.	ἵστημι, ἵστης, ἵστησι, ἵσταμεν, to ἵστασσι.	ἔστην, ἔστης, ἔστη, ἔστημεν, to ἔστησαν or ἔσταν.	τίθημι, τίθης, τίθησι, τίθεμεν, to τιθεῖσι.
Conjunctive.	ἵστώ, ἵσῆς, ἵσῆι, ἵστώμεν, to ἵστώσι.	στώ, σῆς, σῆι, στώμεν, to στώσι.	τιθῶ, τιθῆς, τιθῆι, τιθώμεν, to τιθῶσι.
Optative.	ἵσταίην, ἵσταίης, ἵσταίῃ, ἵσταίημεν, to ἵσταίησαν or ἵσταίην.	σταίην, σταίης, σταίῃ, σταίημεν, to σταίησαν or σταίην.	τιθείην, τιθείης, τιθείῃ, τιθείημεν, to τιθείησαν.
Imperative.	ἵσταθι, ἵστάτω, ἵστατον, to ἵστάτωσαν.	στήθι, στήτω, στήτον, to στήτωσαν.	τίθετι, τιθέτω, τίθετον, to τιθέτωσαν.
Infinitive.	ἵσταναι.	στήναι.	τιθέναι.
Participle.	ἱστάς, ἱστάσα, ἱσάν.	στάς, στάσα, σάν.	τιθείς, τιθείσα, τιθέν.
	IMPERFECT.		IMPERFECT.
	ἵστην, ἵστης, ἵστη, ἵσταμεν, to ἵσταν or ἵστασαν.		ἐτίθην, ἐτίθης, ἐτίθη, ἐτίθεμεν, to ἐτίθεσαν.

OF VERBS WITHOUT A MOOD-VOWEL.

root Δε.

Δίδωμι, I give, root δο.

AORIST 2.	PRESENT.	AORIST 2.
ἔθην, ἔθης, ἔθη, ἔθεμεν, to ἔθεσαν.	δίδωμι, δίδως, δίδωσι, δίδομεν, to δίδουσι.	ἔδων, ἔδως, ἔδω, ἔδομεν, to ἔδοσαν.
ἔδω, ἔδης, ἔδη, ἔδωμεν, to ἔδωσι.	διδῶ, διδῶς, διδῶσι, διδῶμεν, to διδῶσι.	ἔδῶ, ἔδῶς, ἔδῶ, ἔδῶμεν, to ἔδῶσι.
δείην, δείης, δείη, δείημεν, to δείησαν.	διδοίην, διδοίης, διδοίη, διδοίημεν, to διδοίησαν.	δοίην, δοίης, δοίη, δοίημεν, to δοίησαν.
δέξ, δέτω, δέτον, to δέτωσαν.	δίδοθι, διδότω, διδότον, to διδότωσαν.	δόξ, δότω, δότον, to δότωσαν.
δείναι.	διδόναι.	δούναι.
δείς, δείσα, δέν.	διδούς, διδούσα, διδόν.	δούς, δούσα, δόν.
	IMPERFECT.	
	ἔδιδων, ἔδίδως, ἔδιδω, ἔδίδομεν, to ἔδίδοσαν.	

§ CXX.

PASSIVE CONJUGATION.

1. The terminations here exactly resemble those of the common conjugation; *σ* in the second person singular, being disturbed by no mood-vowel, generally remains: *ἴσταμαι*, *ἴστασαι*; except in the optative: *ἴσταίμην*, *ἴσταιο*, and in some forms: *ἴσάμην*, *ἴστασο*, *ἴσταιο*, *ἴστω*.

2. Paradigm.

Present.			
Sing.	<i>τίθεμαι,</i>	<i>τίθεσαι,</i>	<i>τίθεται,</i>
Dual,	<i>τιθέμεθον,</i>	<i>τίθεσθον,</i>	<i>τίθεσθον,</i>
Plur.	<i>τιθέμεθα,</i>	<i>τίθεσθε,</i>	<i>τίθενται.</i>
Imperfect.			
Sing.	<i>ἐπιθέμην,</i>	<i>ἐτίθεσο,</i>	<i>ἐτίθετο,</i>
Dual,	<i>ἐπιθέμεθον,</i>	<i>ἐτίθεσθον,</i>	<i>ἐπιθέσθην,</i>
Plur.	<i>ἐπιθεμέμεθα,</i>	<i>ἐτίθεσθε,</i>	<i>ἐτίθεντο.</i>
Aor. 2.			
Sing.	<i>ἔθεμην,</i>	<i>ἔθεσο,</i>	<i>ἔθετο,</i>
Dual,	<i>ἔθέμεθον,</i>	<i>ἔθεσθον,</i>	<i>ἔθέσθην,</i>
Plur.	<i>ἔθέμεθα,</i>	<i>ἔθεσθε,</i>	<i>ἔθεντο.</i>

3. So also the other moods in their proper order.

	Present.	Aor. 2, M.
Conj.	<i>τιθῶμαι,</i> <i>τιθῆ, &c.</i>	<i>θῶμαι,</i> <i>θῆ, &c.</i>
Opt.	<i>τιθείμην,</i> <i>τιθεῖο, &c.</i>	<i>θείμην,</i> <i>θεῖο, &c.</i>
Imper.	<i>τίθεσο</i> or <i>τίθου,</i> <i>τιθέσθω, &c.</i>	<i>δέσο</i> or <i>δοῦ,</i> ⁽¹⁾ <i>δέσθω, &c.</i>
Infin.	<i>τίθεσθαι,</i>	<i>δέσθαι,</i>
Partic.	<i>τιθέμενος,</i>	<i>δέμενος.</i>

4. On account of this great regularity no full paradigm is required, only a list of the first persons.

Indicative.

Pres.	<i>φαμαί,</i>	<i>ἴσταμαι,</i>	<i>τίθεμαι,</i>	<i>ἴμαι,</i>	<i>δίδομαι,</i>
Imperf.	<i>ἐφάμην,</i>	<i>ἴσάμην,</i>	<i>ἐπιθέμην,</i>	<i>ἴμην,</i>	<i>ἐδίδόμην,</i>
A. 2, m.		<i>ἔσάμην,</i>	<i>ἔθεμην,</i>	<i>ἦμην,</i>	<i>ἐδόμην.</i>

Conjunctive.

Pres.	φᾶμαι,	ἰσᾶμαι,	τιθᾶμαι,	ἰῶμαι,	διδᾶμαι,
A. 2, m.		σᾶμαι,	θᾶμαι,	ᾶμαι,	δᾶμαι.

Optative.

Pres.	φαίμην,	ἰσταίμην,	τιθείμην,	εἶμην,	διδοίμην,
A. 2, m.		σταίμην,	θείμην,	εἶμην,	δοίμην.

Imperative.

Pres.	φάσο,	ἴτασο,	τίθεσο,	ἴεσο,	δίδοσο,
A. 2, m.		στάσο,	δέσο,	έσο,	δόσο.

Infinitive.

Pres.	φάσθαι,	ἴτασθαι,	τίθεσθαι,	ἴεσθαι,	δίδοσθαι,
A. 2, m.		στάσθαι,	δέσθαι,	έσθαι,	δόσθαι.

Participles.

Pres.	φάμενος,	ἰστάμενος,	τιθέμενος,	ἴμενος,	διδόμενος,
A. 2, m.		στάμενος,	δέμενος,	έμενος,	δόμενος.

§ CXXI.

OBSERVATIONS.

1. Several persons in the active conjugation of these verbs are formed with mood-vowels :

1, τιθέω, 2, τιθέεις, τιθείς, 3, τιθείς, τιθεῑ.

So ἰσᾶ, διδοῖ, &c., from ἰσάει, διδοει, imperat. τίθει, δίδου, from τίθει, δίδου, imperf. ἐτίθουν from ἐτίθειον, ἐδίδουν from ἐδίδουον, &c.

2. In the 2nd pers. of the imperf. and imperat. the σ is often ejected : δίδου for δίδουσο, τίθου for τίθεισο, ἴτω for ἴτασο. —Likewise θι is dropped from στήθι in compounds : παράστα, ἀπόστα.

3. The perfect makes its forms from the root στα with ἔ prefixed, i. e. ἔστα, e. g. ἔσᾶσι, ἔσάναι, and similarly τεθνᾶσι, τεθνάναι, &c. ; so the participles (τεθναώς) τεθνεώς, ἔσᾶς ; opt. τεθναίην, &c. ; and in the pluperf. ἔστασαν together with εἰστήκεισαν, ἐτέθνασαν, &c.

4. Several verbs form only the 2nd aorist according to this conjugation : e. g. βαίνω, I go, root βα, aor. 2, ἔειην like ἔστην ; γιγνώσκω, root γνο, aor. 2, ἔγνω like ἔδαν ; δύω, ἔδυν,

infin. δύναι, part. δύς, δῦσα, δύν. In these η, ω, and υ remain throughout the numbers : ἔξησαν, ἔγνωσαν, ἔδῦσαν.

5. Some of these aorists take a middle or neuter signification : ἔστην, set myself, stood, ἔδυν, sank myself, sank, ἔξην, caused myself to go, went.

6. Several verbs, which follow this conjugation, appear only in the passive, and sometimes with a long vowel : δύναιμαι,σαι,ται, can, κείμαι, lie, imperf. ἐκείμην, δίζημαι, δίζησθαι, &c., seek, οἶμαι, think. The termination ασαι loses its σ in δύναιμαι, δύνασαι, δύνᾳ ; ἐπίστασαι, ἐπίστα (Schaefer ad Soph. Philoct. Matthiæ ad Eur. Hecub., 798).

7. Other verbs, which in the pres. and imperf. have attached νυ or ννυ to their roots, form the other tenses from the original root :

δεικ, δείκνυμι, imperf. ἐδείκνυν, fut. δείξω, ἔδειξα, &c.

8. The Attics form the moods of τίθεμαι, ἴεμαι, δίδομαι, entirely after the analogy of common verbs with accent drawn back, and οἰ in the optative :

τίθεμαι,	τίθεται,	πρόσθεται,	πρόηται,
τίθοιο,	τίθοιτο,	περίθοιτο,	πρόοισθε,
δίδωται,	ἀπόδοιτο,		

an analogy which, as far as regards the position of the accent, is followed by the other verbs without mood-vowel also :

δύναμαι, δύνωμαι, δύνηται, δύναιτο, &c.

9. The other tenses of these verbs are formed according to the ordinary verbs ; only that the aor. 1, act. and mid. of τίθημι, ἴημι, δίδωμι, has a κ : ἔθηκα, ἔθηκάμην, &c ; the perf. of τίθημι and ἴημι has ει : τέθεικα, pass. τέθειμαι, &c. and that of ἴστημι also ει as augment.

	Active.	Middle.	Passive.
Perf.	εἴστηκα, τέθεικα, εἶκα, δέδωκα,		..... τέθειμαι, εἶμαι, δέδομαι.
Pluperf.	εἴστηκειν, ἔτεθείκειν, εἶκειν, ἔδεδώκειν,		..... ἔτεθείμην, εἶμην, ἔδεδόμην.
Fut. 1,	στήσω,	στήσομαι,	σταθήσομαι,

	θήσω,	θήσομαι,	τεθήσομαι,
	ήσω,	ήσομαι,	έθήσομαι,
	δώσω,	δώσομαι,	δοθήσομαι.
Aor. 1,	έστησα,	έστησάμην,	έσταθήν,
	έθηκα,	έθηκάμην,	έτέθην,
	ήκα,	ήκάμην,	έθην,
	έδωκα,	έδωκάμην,	έδόθην.

§ CXXII.

OF CERTAIN SMALL VERBS.

1. The radical sound of ε serves as a form to express the ideas of existence, motion, and impulse.^(R) Originally, in order to denote the difference between them, it must have stood in connection with consonants, afterwards dropped. Thus εἶναι compared with Germ. *seyn* (to be), and ἵναι with *eo* and Germ. *gehn* (to go), show that with the former σ, with the latter a guttural was associated.—Together with ε another analogy had ι, whence ἰω, comp. *gî* (go), in Thuring. for *geh*, and *si* in *gesî* (been), Schwab. for *gewesen*, which point to a similar original formation.

2. E is extended when the personal syllable μι is attached: εἰμί, I am, εἶμι, I am going; and takes, to express the transitive nature of motion, the prefixture of ι: ἴημι (like τίθημι), set in motion, send. Thus first:

3. Εἰμί, I am, the oldest, and therefore in all languages an irregular verb. In Greek it is also extremely defective, because it was not used, as in other tongues, for the formation of tenses and persons, which proceed almost entirely from the root.^(R)

4. Paradigm.

	Pres. I am,	{	S. εἰμί,	εἶς or εἶ,	έστί,			
			D. έσμέν,	έστόν,	έστόν,			
			P. έσμέν,	έστέ,	εἰσί.			
Conj.	{	S. ᾶ,	ῆς,	ῆ,	Opt. {	είην,	είης,	είη,
		D. ᾶμεν,	ῆτον,	ῆτον,		είημεν,	είητον,	είητην,
		P. ᾶμεν,	ῆτε,	ᾶσι.		είημεν,	είητε,	είησαν,
						or εἶμεν,	εἶτον,	&c.

Imper.	{	S. ἴσθι, ἔστω,	Inf. εἶναι.	Part. ὄν, οὔσα, όν.
		D. ἔστων, ἔστων,		
		P. ἔσθε, ἔστωσαν.		
Imperf.	{	S. ἦν, ἦς, ἦ (or 2, ἦσθα, 3, ἦν),	Inf. εἶναι.	Part. ὄν, οὔσα, όν.
		D. ἦμεν, ἦτον, ἦτην (or ἦστον, ἦστην),		
		P. ἦμεν, ἦτε, ἦσαν (or 2, ἦστε).		
Fut.	ἔσομαι, ἔσῃ, ἔσεσθε or ἔσται.			
Opt.	ἔσοίμην.	Inf. ἔσεσθαι.	P. ἐσόμενος.	

Obs. 1.—The σ occurs in the forms ἐστί, ἐστόν, &c. for ἐτί, ἐτόν, just as in τετέλεσμαι for τετέλεμαι, ἤκουσμαι, &c. Further, ἴσθι from ἔθι, is formed as,

ἔδω,	ἔσδω,	ἴζω,
ἔθι,	ἔσθι,	ἴσθι.

Obs. 2.—Of the imperf. appears also in mid. ἦμην, and of the imperat. ἔσο.

5. Εἶμι, am going,

makes its forms from ι as well as from the root ϵ , and from ι with as well as without mood-vowel.

Pres.	{	from ϵ from ι	{	S. εἶμι, εἶς or εἶ, ^(R) εἶσι,
				D. ἴμεν, ἴτον, ἴτον,
				P. ἴμεν, ἴτε, ἴασι.
— Conj.	ἴω, ἴης, &c. ἴωσι,			
— Opt.	ἴοιμι, ἴοις, ἴοιεν or ἴοίην, ἴοίης, &c.			
— Imper.	ἴθι, ἴτω, ἴτωσαν or ἴόντων,			
— Inf.	ἴέναι,			
— Part.	ἰάν, ἰοῦσα, ἰόν.			
Pluperf. from $\epsilon\iota$,	{	ἦῖα, ἦα,	ἦεις, ἦει, ἦειμεν, ἦειτε, ἦεισαν.	
		ἦειν,		

Passive.

Pres. ἴεμαι, ἴεσαι. Imperf. ἰέμην, ἴεσο.

Obs.—ἴασι from ἴασι, whence also ἴσι, Theogn., 536.—ἴέναι from ϵ with ι prefixed, as in ἴεμαι, ἔῖ ἴεμαι.—ἦῖα refers to ϵ , extended $\epsilon\iota$, where ϵ passes into η , like βασιλεῖος, Ionic βασιλῆϊος, &c. From the Homeric termination of the pluperf. $\epsilon\alpha$: e. g. ἐπεθήπεα, &c. we may

infer, that these forms arose out of ἤϊεα, with ε ejected after ι, while it contributed to the formation of ἦεν, like ἐτεθήπεα, ἐτεθήπειν.—Of the imperative appears likewise a form εἶ in compounds: πάρει, πρόσει

6. The meaning is, to set oneself in motion, to be in the act of going, hence *to be about to go*, so that the perf. would mean, I have set myself in motion, *I go*, and the pluperf. means, I had set myself, &c. *I was going* or *I went*.

7. ἴημι, send, is inflected like τίθημι, thus pres. ἴημι, ἴης, . . . ἴεασι, ἰᾶσι or ἰέσι, both from ἰεντσι, ἰῶ, ἰείην, ἰέθι and ἴει from ἴε, like τίθει.

Imperf. ἴην and ἴεον, ἴουν, and compounded ἐφίουν, ἀφίουν and ἠφίουν.

Perf. εἶκα. Pluperf. εἶκειν.

Fut. ἴσω. Aor. 1, ἴκα.

Aor. 2, ἔμεν, εἶμεν, ἔτε, εἶτε, ἔσαν, εἶσαν.

Conj. ᾶ.

Opt. εἶην, εἶης, . . . εἶήμεν, εἶμεν, . . . εἶεν.

Imp. ἔς, ἔτω. Inf. εἶναι.

Passive.

Pres. ἴεμαι. Imperf. ἴεμην. Perf. εἶμαι. Pluperf. εἶμην.

Aor. 1, ἔθην, εἶθην, ἀφείθην, ἀφειθείς.

Middle.

Aor. 1, ἠκάμην. 2, ἔμην, εἶμην. Conj. ᾶμαι. Opt. εἶμην.

Imp. οὔ, hence ἐφοῦ, ἀφοῦ. Inf. ἔσθαι. P. ἔμενος.

8. Together with ἴημι there come from the same aspirated root, forms with the cognate meaning of *set*: εἶσα, I set, εἰσάμην, I set myself. This meaning appears especially in the real perfect pass.

Ἡμαι, have set myself, *sit*.

Pres. ἦμαι, ἦσαι, ἦται, ἦσται, . . . ἦνται.

Imperf. ἦμην, ἦσο, ἦτο, ἦστο, . . . ἦντο.

Inf. ἦσθαι. Imper. ἦσο, ἦσθω, . . . ἦσθωσαν.

Obs. 1.—In compounds the accent is thrown back, and the formation of the moods is as in verbs with a mood-vowel.

κάθημαι, κάδωμαι, καθοίμην, κάθου.

Obs. 2.—With the addition of *νυμι*, *έννυμι*, it means *clothe*, and is then in prose, always compounded with *έπί* or *άμφί*: e. g. *άμφίεσω*, *ήμφίεσα*, *ήμφίεσμαι*, *εσαι*, *εσται*, *άμφίεσασθαι*, &c.

9. Φημί, say.

Pres. *φημί*, *φής* (not *φής*), ⁽¹⁾ *φησί*, *φασί*.

Conj. *φῶ*, *φῆς*, . . . *φῶσι*. Opt. *φαίην*, *-ης*, . . . *φαῖεν*.

Imp. *φαθί*, *φάτω*, . . . *-τῶσαν*. Inf. *φάναι*. P. *φάς*.

Imperf. *έφην*, *έφης* and *έφησθα*, . . . *έφασαν*.

Fut. *φήσω*, . . . *-ουσι*. Aor. 1, *έφησα*.

Middle.

Aor. 2, *έφάμην*, . . . *έφαντο*.

Passive.

Perf. Imper. *πεφάσθω*. Part. *πεφασμένος*.

Obs.—The imperf. *έφην* has the meaning of the aorist, and where the aor. infin. is necessary, *φάναι* is taken. In connection with *δ' έγώ*, *δ' ός* (he), it stands without *φ*: *ήν δ' έγώ*, said I, *ή δ' ός*, said he.

10. *Είδω*, I see, in perf. *οίδα*, have seen, know, plup. *ήδειν*, knew, makes the forms belonging to both tenses from *ειδ*, *οιδ*, and the abbreviated *ιδ*: viz.

Perf. Indic.	<i>οίδα</i> ,	<i>οῖσθα</i> ,	<i>οῖδε</i> ,
	<i>ῖσμεν</i> ,	<i>ῖστον</i> ,	<i>ῖστον</i> ,
	<i>ῖσμεν</i> ,	<i>ῖστε</i> ,	<i>ῖσασι</i> .

Conj. *ειδῶ*, *ῆς* — *ῶσι*. Opt. *ειδείην*. Imperat. *ῖσθι*.
 Inf. *ειδέναι*. Part. *ειδώς*.

Pluperf. S.	<i>ήδειν</i> and	Att. <i>ήδη</i> from <i>ήδεα</i> ,
	<i>ήδεις</i> ,	<i>ήδειςθα</i> , <i>ήδησθα</i> ,
	<i>ήδει</i> ,	<i>ήδειν</i> , <i>ήδη</i> .
P.	<i>ήδειμεν</i> ,	<i>ήσμεν</i> ,
	<i>ήδειτε</i> ,	<i>ήστε</i> ,
	<i>ήδεσαν</i> ,	<i>ήσαν</i> .

Obs.—The forms *ῖσμεν*, *ῖστον*, *ῖστε*, and *ῖσθι* may be derived from the root *ιδ* as well as *ισ*. In support of the first we find the analogy of *ήδειμεν* passing through *ήδμεν* into *ήσμεν*, and *ήδεσαν* through *ήδσαν*

into ᾗσαν; in support of *ισ* there is the 3rd pers. plur. ἴσασι, as well as the fact that the Homeric and Doric forms ἴσαν, ἴσαμι, &c., together with the German *wissen* (to know), from the root *ισ*, bear the same meaning.

OF THE ANOMALIES IN VERBS.

§ CXXIII.

DEFINITION OF ANOMALY IN VERBS.

1. Anomaly in verbs arises, when the root is altered by the addition of new letters, or by the transposition and change of the original elements.

2. The added letters are sometimes vowels, sometimes consonants, sometimes single, sometimes several. They either extend the syllables of the root or add to their number.

Obs.—Originally the alteration of the word through such additions must have likewise altered the meaning, as a comparison with other languages, especially the Oriental, and some surviving traces in the Greek tongue itself demonstrate. In the case of γράνω, βάνω, φαίνω, the old forms from γρα, βα, φα, have disappeared, but in the instance of δράω, δρανῶ from δρα, both the primitive (δράω) and the derived (δρανῶ) are found, the former signifying *to do*, the latter *to desire to do* (Germ. *draeuen*), Il., x, 96. The approximation is closer between ἰγμάω, *rouse myself*, and ἰγμαιῶ, properly *desire to rouse myself*, then also *rouse myself*. The insertion of σκ still changes the meaning in many words: φα, φάσ, *saying*, φάσκων, *giving out, pretending*, from βα, βάσκω, *I cause myself to go*, hence connected with ἴθι in

the phrase βάσκη' ἴδι. Elsewhere σκ denotes *continuance* or *repetition*: ἄλλοτ' ἐπαΐξασκε κατὰ μόθον, ἄλλοτε δ' αὖτε Στάσκει μέγα ἰάχων, II., σ, 159. Likewise when the root is increased by the addition of ε, α, ια, αν, εθ, λε, σθ, &c., we may recognise an increase of weight or intensity in the meaning. Thus φέρειν is simply *to bear, to bring*, but φορέειν, *to carry up and down, to carry about, as ornament, finery, emblems of dignity*, and the like: ἄγλατας . . . Τὰς νῦν ὑερίζων φορέεις, Od., ρ, 245, σκῆπτρον . . . ὕψες Ἀχαιῶν Ἐν παλάμῃς φορέουσι, II., α, 238, not ἐν παλάμῃσι φέρουσι, although in many instances the meaning of the two forms is identical. Νέμω, *I cause to take* (Germ. *nehmen*), *divide, pasture*, νεμέω, *I feed with eagerness*, II., λ, 635, νωμάω, *I divide, manage, observe, (with attention, application)*: ἐπώχετο μακρὰ βιβάσων (strengthening of βιβάς by addition of σθ βιβάσω) Νώμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσιν, II., ο, 676. In the same relation stand στρέφω and στρωφάω, τρέπω and τρωπάω, &c. Ἀεῖδω, *I sing*, ἀοιδιάω, *I sing loud and clear*: καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν, Od., κ, 227. Comp. Od., ε, 61. Μειδιάω, *I smile*, μειδιάω in μειδιῶν βλοσυροῖσι προσώπασι, II., η, 212, to designate the glance of the dreadful eyes lightening with the joy that inspires Ajax as he advances to the combat against Hector, in aid of which also the form of πρόσωπα is increased by the fuller termination προσώπασι, instead of προσώποις.—Φλέγειν, *to burn*, φλεγέθειν denotes the might and fierceness of the flame; so likewise for *ward off* we find ἀμύνειν and ἀμυνάθειν, ἐρύκειν and ἐρυκάνειν, for *flee*, φεύγειν, φυγγάνειν, for *sleep*, δέρθειν, δαρθέειν, δαρθάνειν.—It were worth while to follow out these traces in a treatise expressly devoted to the subject, and thus to revive an almost forgotten trait of the variety and precision of the Greek tongue. In the case of many such alterations, however, no difference of meaning is any longer visible, and while other languages have carefully observed to give a different sense to different shapes of a word, the lively volubility of the Greek has frequently interchanged these as various forms for one and the same signification.

§ CXXIV.

OF *α* AND THE LETTERS ADDED TO IT.

3. A is increased to *αι* in *κλάω, κλαίω*, weep, *κάω, καίω*, burn, to *να, ἀποναίω*, lead out a colony.

4. To this *αι* is added also *ν*, in *δρα, δράω*, do, *δραίνω*, desire to do, *γραινάω*, gnaw, *βα, βαίνω*, go, *φα, φαίνω*, fut. *δράσω, γράσω, βήσω*.

5. N without *ι* appears in *φθα, φθάνω*, anticipate.

6. Sometimes the whole syllable *αιν* is added to the root : *ἄζω* and *ἀζαίνω*, dry, *ἄλφω* and *ἀλφαινώ*, discover, *ἐχθρ* (in *ἐχθρός*) *ἐχθραίνω*, *τέρσω* and *τερσαίνω*, dry, *κερδ* (in *κέρδος*, gain), *κερδαίνω*.

7. Forms thus produced derive from themselves particular tenses : e. g. fut. 2nd, *κερδανῶ*, aor. 1st, *ἐτέρσηνα*.

8. Or the syllable *αν* without *ι* is added: *αἰσθ, αἰσθάνομαι*, perceive, *ἄμαρτ, ἄμαρτάνω*, err, *αὐξ, αὐξάνω*, increase, *βλαστ, βλαστάνω*, sprout, *δαρθ, δαρθάνω*, sleep, *ἐρύκω* and *ἐρυκάνω*, keep off, *ἐχθ* in *τὸ ἐχθος*, hate, *ἀπεχθάνομαι*, am hated, *ἰκ, ἰκάνω*, come, *κίχ, κίχάνω*, reach. The old roots still reveal themselves in the 2nd aor. : *ἠσθόμην, ἤμαρτον, ἠῦζον, ἔβλαστον, ἀπηχθόμην, ἔδαρθον, ἰκον, ἔκικχον*.

9. Both forms are found in *ὀλισθάνω* (from *ὀλισθ*), *ὀλισθαίνω*, slip. Aor. 2nd, *ᾤλισθον*.

10. In not a few short roots ending in a mute, there appears an addition of *α* with *ν* repeated (*ν-αν*), of which one *ν* is placed before the final mute, and the other behind the *α* : *πευθ, πυθ, πυθαν, πυνθάνω, πυνθάνομαι*, I enquire, *ληθ, λαθ, λανθάνω*, am concealed : so,

short roots,	<i>μαθ,</i>	<i>ἄδ,</i>	<i>φυγ,</i>	<i>τυχ,</i>	<i>λιπ.</i>
extended,	{ <i>μα-νθ-αν,</i>	{ <i>ἄ-νδαν,</i>	{ <i>φυ-νγαν,</i>	{ <i>τυ-νχαν,</i>	{ <i>λι-νπ-αν.</i>
	{ <i>μανθάνω,</i>	{ <i>ἀνδάνω,</i>	{ <i>φυγγάνω,</i>	{ <i>τυγχάνω,</i>	{ <i>λιμπάνω.</i>
original forms,	(<i>μῆθω,</i>)	<i>ἦδα,</i>	<i>φεύγω,</i>	<i>τεύχω,</i>	<i>λείπω,</i>
	learn,	please,	flee,	make,	leave.

11. Further, *α* is combined with *υ* (*λα, ἀπολαύω*, enjoy), which was the Cæolic digamma (*ἀπολάφα*).

12. Sometimes this *υ* appears no longer in the present, but in other parts of the verb, as in fut. and aor. *κάω* (*κάψω*, afterwards *καίω*), *καύσω*, *ἔκαυσα*, *κλαίω*, weep, complain (*Germ.* klage), *κλαίω*, *κλαύσω*, *χράω*, graze, *χραύσω*.

13. *Υ* is combined with *υ* in *ἔλα*, *ἐλαύνω*, drive. Fut. 1st, *ἐλάσω*. Aor. 1st, *ἤλασα*.

Observations.

14. Besides *α*, likewise *ε*, *ι*, and *υ* assume *ν*, *κτα* (*ἔκταμαι*), *κτε* (in *κτέω*): *κτεν*, *κτείνω*, kill, *κταν*, *ἔκτανον*, *τε* and *τα* (in *τέταμαι*): *τεν*, *τείνω*, stretch, *τίω*, *τίνω*, pay, fut. *τίσω*, *πι*, *πίνω*, drink, aor. 2nd, *ἔπιον*, *πλύνω*, wash, fut. 1st, *πλύσω*.

15. *Υ* is interchanged with *ου*: *λυμα*, filth washed off, *λούω*, wash, *σπυδ*, *σπεύδω*, hasten, *σπουδή*, haste, zeal, *κωλύω* and *κολούω*, weaken, hinder.

16. The inserted *α* assumes also *θ* in

<i>ἀμύνω</i> ,	<i>διώκω</i> ,	<i>εἴκω</i> ,	<i>κίω</i> , &c.
<i>ἀμυνάθω</i> ,	<i>διακάθω</i> ,	<i>εικάθω</i> ,	<i>κιάθω</i> ,
ward off,	pursue,	yield,	go.

17. *Α* is sometimes added to the root of mute and liquid verbs, the *ε* of which then commonly passes into *ω*: *μυκ*, *μυκάω*, roar, *βρέμω* and *βρωμάω*, roar, bray, *τρέχω* and *τραχάω*, run, *στρέφω* and *στροφάω*, turn.—*Ε* remains in *πετ*, *πετα*, *πέταμαι*, fly.

§ CXXV.

OF *ε* AND THE LETTERS ADDED TO IT.

18. *Ε* passes into *ει* in *κει*: *κεῖμαι*, lie, fut. *κεῖσομαι*, conj. *κέωμαι*. *Τέθεικα* and *τέθειμαι*, from *θε*, have been already noticed. This is still more frequent with the poets: *πνε*, *πνεῖω*; *φιλε*, *φιλείης*; *δε*, *δείης*, &c.

19. It unites with *υ*, which here also was the digamma: *κηδε* (in *κηδος*, *εος*, care), *κηδεύω*; *χατε*, *χατεύω*, crave; *στιβέω*, *στιβεύω*, tread; *μισέω* and *μισεύω*, hate; *ζητέω*, *ζητεύω*, seek.

20. This *υ* remains, though not in the present, in the fut.

and aor. 1st, in πλέω, πλεύσομαι, ἔπλευσα, sail; ῥέω, flow, ῥεύσομαι, ἔρρευσα; ῥέω, run, ῥεύσομαι; χέω, χεύσω, pour; πνέω, breathe, πνεύσομαι, ἐπνεύσθην.

21. And remains alone when the syllable is shortened: κέχυμαι, ἐχύθην. So κλέω, celebrate, ἐκλύθην, κλυτός, renowned, &c.

22. E is added to the root of mute and liquid verbs, the ε of which then passes into ο: φέρω, φορέω; τρέμω, τρομέω, tremble. The verbs thus formed are regular, and have their proper tenses: φορήσω, ἐφόρησα, &c.

23. E like α is added together with Δ to the root: ἀγείρω, ἀγερέθω, assemble, φλέγω, φλεγέθω, &c.

24. E is often added to the roots of verbs of all kinds for the more convenient formation of the tenses: αὔω, blow, dry, from the root α, ἀε, fut. ἀήσω; εὖρ, εὔρε, εὐρήσω; θέλω, will, θέλε, θελήσω; τύπτω, strike, τυπτε, τυπτήσω; μάχομαι, fight, fut. μαχήσομαι; ὀφείλω, owe, ὀφειλήσω; ὄζω, smell, ὀζήσω; οἴχομαι, depart, οἴχσομαι; τεύχω, τυχε, τετύχηκα, τετυχηκώς; γράφω, γραφε, γεγραφεκώς; χαίρω, rejoice, χαιρήσω; ἀναίνομαι, refuse, ἀνήνηνται; especially in liquids: μένω, μεμένηκα; νέμω, νενέμηκα; βρέμαι, βεβρέμηκα, &c. (R)

25. E is not unfrequently changed into other vowels: into α, βελ in βέλος, dart, βαλ in ἔβαλον, I darted; κτεν and κταν in ἔκτεινα and ἔκτανον; κεντέω and κεντάω, goad; ἐμπολέω, traffic, and ἐμπολάω; πατέω, tread a path, ἀπατάω, beguile from the way, deceive.

26. Into ο: ριγέω and ριγόω, shiver; ἀσθενέω and ἀσθενόω, am weak.

Obs.—We must remark also the ejection of several radical vowels: ἐλυθ, ἐλθ; πετα, πτα; κερα, κρα; in ἤλυθον and ἤλθον, πέταμαι and ἐπτάμην, &c.

§ CXXVI.

OF THE CONSONANTS THAT ARE ADDED.

Preliminary Remarks.

27. When a consonant is added, ε generally passes into ι:

ἔδος, ἔσδω, ἵζω, set ; στερέω, στερίζω, bereave ; τεκ, τίκτω, give birth to.

28. Not unfrequently *i* with the initial consonant is prefixed to the root : τρο, τιτρο, τιτρώσκω, wound ; γνο, γιγνο, γιγνώσκω, know, &c.

29. Or the radical syllable is repeated with or without extension : μαρ, μαίρ, μαρμαίρω, gleam ; μα, μαίω, μαιμιάω, desire.

30. As δίδωμι, τίθημι prefix *i* together with the initial consonant, so does also δα, διδάσκω, and, with ejection of the feeble ε, γεν (γιγενομαι), γίγνομαι ; πετ (πιπετω), πίπτω ; μεν μιμνω), μίμνω. As in these, so in other forms the ε disappears : (πενεθω) πένθω. Similar, only with τε, is τρε, τραν, τραιν, τετραίνω, bore.

31. If the final consonant of the root cannot unite with the added sound, it is dropped : διδαχ, διδαχσκ, διδάσκω, teach ; πραγ, πραγσσ, πράσσω, do.

Added Consonants.

32. Σ is usually prefixed to δ, which closes the root : φραδ, φράζω, tell ; κλυδ (in κλύδων, billow), κλύζω, wash ; σχιδ, σχίζω, cleave ; ἐδ, ἵζω, and,

33. In several hundred other verbs in ἵζω : as, ἀγίζω, consecrate, ἀγνίζω, purify ; ἀγωνίζω, contend ; ἀθροίζω, collect ; αιμασιζω, make bloody, &c., fut. 1st, ἀγνίσω, ἀγωνίσω, &c.

34. It appears also in certain forms of other mute verbs : μίγ, μίσγ ; ἔχ, ἔσχ ; ἔπ, ἔσπ.

35. Ζ is added in the root to vowels : σπάω, draw, ἀσπάζομαι, draw to myself, embrace ; βιάω, βιάζω, force ; στερέω, στερίζω, bereave ; ἀνθέω, bloom, ἀνθίζω, cause to bloom ; ἀρμόω, ἀρμόζω, fit ; βρι, βρίζω, sleep ; κνυ, κνύζω, scrape ; fut. 1st, σπάσω, βιάσω, &c.

36. Ζ is added in the root to γ and χ, which drop out : ἀκαγ (in ἀκαγή, point), ἀκάζω, κρηγ (in κρηυγή, cry), κράζω, ἀρπαγ (in ἀρπαγή, robbery), ἀρπάζω, στεναχ (in στοναχή, sigh), στενάζω, κρηγ (perf. κέκρηγα), κρίζω, creak, fut. κράζω, ἀρπάζω, &c.

37. Τ is added in the root to the p sounds.

a. To π, κλεπ (in κλέπος, theft), κλέπτω.

καπ (in κάπη, manger), κάπτω, devour.

τυπ (in τύπος, stamp), τύπτω, strike, &c.

38. *b.* To β, καλυβ (in καλύβη, hut), καλύπτω.

βλαβ (in βλάβη, hurt), βλάπτω, &c.

39. *c.* To φ, άφ (in άφή, touch), άπτω, fasten.

θαφ (in τάφος, grave), θάπτω.

ράφ (in ράφή, seam), ράπτω.

40. The tenses of such verbs are naturally formed from the original root. Fut. 1st, κλέψω, καλύψω, άψω, aor. 2nd, έβλαβον, έταφον, fut. 2nd, pass., ταφήσομαι, &c.

41. Ττ or σσ are taken into the root, especially to the k sounds, which are then dropped :

a. To κ, έλικ (in έλιξ, έλικος, coil), έλίσσω or έλίττω.

κηρυκ (in κήρυξ, κος, herald), κηρύσσω or κηρύττω.

φρικ (in φρίκη, fright), φρίσσω, &c.

42. *b.* To γ, πραγ (in πράγος, fact), πράσσω and πράττω.

άλλαγ (in άλλαγή, exchange), αλλάσσω.

πληγ (in πληγή, blow), πλήσσω, &c.

43. *c.* To χ, μελιχ (in μελίχος, sweet), μελίσσω.

ταραχ (in ταραχή, confusion), ταράσσω.

όρυχ (in διάρυξ, υχος, trench), όρύσσω, &c.

44. Here also the tenses are formed from the original roots : έλίξω, έφριξα, έπράχθην, πέφρικα, ήλλάγην, &c.

45. Besides these the double σ is added to some t sounds: λιτ (in λιτή, prayer), λίσσομαι ; κορυθ (in κόρυς, κόρυθος, helmet), κορύσσω ; πλατ (πλατύς, broad), πλάσσω, press out, form ; έρετ (in έρετμός, oar), έρέσσω ; and the single σ to other mutes : άλεκ, άλέξω, avert ; αυγ, αυξ.

46. Also to some pure verbs :

νόμοιαι, νόσομαι, go ; λευ, λεύσσω, look ; άφυ, άφύσσω, drain, &c. ; and single τ to κ in τεκ, τεκτ, τίκτω.

47. Σκ enters into a considerable number of roots ; especially of pure :

γηράω, γηράσκω, grow old, ήλαος, cheerful, ήλάσκομαι, propitiate, άλύω, άλύσκω, wander, διδαχ, διδάσκω, teach, στερέω, στερίσκω, bereave, εύρ, εύρε, εύρίσκω, find.

48. In which ο passes into ω : βλο, βλώσκω, come forth, γνο, γιγνώσκω, know ; α into η in θνα, θνήσκω, die. Lastly κ is aspirated in παθ (παθσκω), πάσχω, suffer.

49. N appears, besides in the case of vowels already mentioned, also in liquids :

τεμ, τέμνω, cut ; καμ κάμνω, labour. In mutes : δακ, δάκνω, bite ; λαβ, λανβ, λάμβω, Ionic for λαμβάνω, take ; likewise combined with ε in ικ, ικνέομαι, come, fut. ἴξομαι.

50. We find also the duplication of λ : e. g. βαλ, βάλλω, ἀγγέλ, ἀγγέλλω, like that of vowels, λαβ, ληβ ; δακ, δηκ ; or their change into diphthongs (n. 13, 18, and 48), κτεν, κτειν ; φαν, φαιν ; λιπ, λειπ ; later departures from the original roots.

51. N appears combined with υ,—single after consonants, double after vowels, and,

52. The forms thus produced belong to the conjugation without mood-vowels :

ἀγ, break, ἄγνυμι ; οἶγω, open, οἴγνυμι ; ὀρέγω, stretch, ὀρέγνυμι ; δεικ, show, δείκνυμι, &c. ὅμ, swear, ὀμνυμι ; ἄρω, fit, ἄρνυμι ; πταίρω, (πταρ,) πτάρνυμι, sneeze, &c. Σκεδάω, scatter, σκεδάννυμι ; κτε, kill, κτίννυμι ; σβε, extinguish, σβέννυμι ; ζο, gird, ζώννυμι, &c. The ο becomes ω, as in n. 48.—Ὀλλυμι from ολ takes λυμι, thus λυ instead of υ to the root.

§ CXXVII.

TRANSPOSITION OF LETTERS AND MIXTURE OF THE CONJUGATIONS.

53. The second source of anomaly is the transposition of letters in the root : βαλ in ἔβαλον, βλα in βέβληκα,—ἐξδ in ἐξῶ, ῥεδ in ῥέζω (ῥέδω with σ), do,—θαν in ἔθανον, θνα in τέθνηκα,—δέρθη, sleep, δερθ, δεραθ, aor. 2, ἐδραθον,—πέρθη, destroy, περθ, περαθ, ἔπεραθον,—δέρρω, see, ἔδρακον.

54. As another source of anomaly may still be named the want of mood-vowels : δύναμαι, am able, κείμει, lie,—or,

55. The formation of the aorist according to the conjugation which wants these vowels : βιώω, live, aor. ἐβίωαν ; γιγνώσκω, ἔγνων ; φύω, ἔφυν ; βαίνω, ἔβην.

§ CXXVIII.

DEFECTIVE VERBS.

56. Quite distinct from the anomalous, and only accidentally mixed with them, are the defective. In their forms there is nothing opposed to the general rules of formation; but the forms of their present are obsolete, and their other tenses are, therefore, arranged under an existing present of the same meaning. Thus with ἔρχομαι, I come, we find fut. 1, ἐλεύσομαι, which belonged to the obsolete ἐλεύθω; with αἰρέω, take, aor. 2, εἶλον, from the obsolete ἔλω, &c. Here, then, is a repetition of the same circumstances, which affected the irregular degrees of comparison, and the pronouns.

Obs.—The meaning of these verbs does not always coincide with their form, but active forms have sometimes a passive meaning, and *vice versa*, as the following list will show.

57. When a verb is anomalous in one only of the points already discussed, it may be analysed according to our previous observations.

58. But we require an alphabetic catalogue of those verbs in which a manifold anomaly appears,—a catalogue that will include also the defective verbs.—The numbers attached to the forms, refer to this and the foregoing sections, in which the §§ run from 1 to 58.

Obs.—Since it is not easy to give all the existing tenses in the catalogue, it must be remarked generally, that the tenses not given are either regular,—e. g. perf. pass. ἤγμαι from ἄγω, perf. act. τέτευχα from τεύχω, fut. αἰρήσω from αἰρέω,—or irregularly formed according to the analogy of the tenses given: e. g. βέβλημαι as βέβληκα, δέδμημαι as δέδμηκα, &c.

§ CXXIX.

CATALOGUE OF ANOMALOUS AND DEFECTIVE VERBS.

1. Ἄγνυμι, break.

ἄγ, ἄγνυ, n. 51.—Ἄγνυμι, perf. ἔαγα, with pass. meaning, am broken, fut. ἄξω, aor. ἔαξα, ἔαγην, Hom. ἦξα.

2. Ἄγω, lead.

ἄγ, ἄγε, n. 24.—ἄγαγ, n. 29.—Ἄγω, perf. (ἄγ,) ἦχα, ἄγε, ἦγεκα, ἄγηγεκα, Doric ἄγηχα, aor. (ἄγαγ,) ἦγαγον, ἦγαγόμην.

3. Αἰρέω, take.

αἶρε, ἔλ, n. 56.—Αἰρέω, perf. ἦρηκα, aor. ἦρέθην and (ἔλ,) εἶλον, εἶλόμην.

4. Αἰσθάνομαι, perceive.

αἰσθ, αἰσθε, n. 24.—αἰσθαν, n. 8.—Αἰσθάνομαι, perf. (αἰσθε,) ᾗσθημαι, fut. αἰσθήσομαι, aor. (αἰσθ,) ᾗσθόμην.

5. Ἄλέξω, ward off.

ἄλεκ, ἄλεξ, n. 45.—ἄλεξ, ἄλεξε, n. 24.—pres. ἀλέξω, fut. (ἀλεξε,) ἀλεξήσω, aor. (ἄλεκ,) ἀλέξασθαι.

6. Ἀλίσκομαι, am taken.

άλ, ἄλε, n. 24.—ἄλο, n. 26.—ἄλε, ἄλισκ, n. 27, 47.—Ἀλίσκομαι, perf. ἄλο, ἐάλωκα, have been taken, fut. ἀλώσομαι, aor. ἐάλων or ἦλων, was taken (ἐάλων from ἄλο like ἐλείφθην from λειφθε), conj. ἄλω, opt. ἀλοίην, inf. ἀλῶναι, part. ἀλούς.

7. Ἀμαρτάνω, err.

ἀμαρτ, ἀμαρτε, n. 24, ἀμαρταν, n. 8.—Ἀμαρτάνω, perf. ἠμαρτήκα, fut. ἀμαρτήσομαι, aor. 2, ἠμαρτον.

8. Αὐξάνω, increase.

ἀεγ, ἀεξ, n. 45.—ἀεγ, contracted ἄγ,—ἀγ, αὐγ, n. 11.—αὐγ, αὐξ, n. 45.—αὐξ, αὐξε, n. 24.—αὐξαν, n. 18.—pres. ἀέξω, αὐξω, αὐξάνω, fut. αὐξήσω, αὐξήσομαι, perf. (αὐξε,) ἠύξημαι, aor. (ἀεκ,) ἄεξε, ἀέξατο, Hom., (αὐξε,) ἠύξηθην.

9. Βαίνω, go.

βε, βα, n. 25.—βίβα, n. 28.—βα, βαιν, n. 3, 4.—Βαίνω, perf. (βα,) βέβηκα, fut. βήσω, will cause to go, βήσομαι, will go, aor. ἔβησα, have caused to go, ἔβην, went.

10. Βάλλω, throw.

βελ, βαλ, n. 25.—βλε, βλα, n. 53.—βελ βολε, n. 22.—

βαλ, βαλλ, n. 50.--βαλλε, n. 24.--Βάλλω, perf. (βλα,) βέβληκα, (βολε,) βεβόλημαι, Hom., fut. (βαλλε and βάλ,) βαλλήσω, βαλῶ, aor. ἔβαλον, (βλα), ἐβλήθην, opt. in Homer, (βλε,) βλείμην, βλεῖο.

11. Βιβρώσκω, eat.

βρο, βιβρο, n. 28.—βιβρωσκ, n. 24 and 48.—pres. Βιβρώσκω, fut. βρώσω, aor. ἔβρων.

12. Βλαστάνω, sprout.

βλαστ, βλαστε, n. 24.—βλαстан, n. 8.—pres. Βλαστάνω, fut. βλαστήσω, aor. ἔβλαστον.

13. Γίγνομαι, become.

γε, γα, n. 25.—γε, γεν, n. 14.—γεν, γεγεν, γεγν, γιγν, n. 30.—γεν, γενε, n. 24.—Γίγνομαι, perf. (γα,) γέγακα in the poets, (γεν,) γέγονα, (γενε,) γεγένημαι, fut. γενηθήσομαι, aor. ἐγενόμην, ἐγενήθην.

15. Γιγνώσκω, know.

γνο, γιγνο, n. 28.—γιγνωσκ, n. 47, 48.—Γιγνώσκω, perf. (γνο,) ἔγνωκα, ἔγνωσμαι, γνώσομαι, aor. ἔγνων, ἔγνως,--ἔγνωσαν, imp. γνῶθι, inf. γνῶναι, part. γνούς.

15. Δάκνω, bite.

δακ, δηκ, n. 50.—δακ, δακν, n. 48.—pres. δάκνώ, perf. δέδηχα, fut. δήξομαι, aor. ἔδακον.

16. Δαμάω, subdue.

δαμ, δαμν, n. 49.—δαμ, δαμα, and δαμν, δαμνα, n. 17.—δαμ, δμα, n. 53.—pres. δαμάω, δαμνάω, δαμνημι, perf. (δμα,) δέδημκα, δέδημμαι, aor. (δμα,) ἐδμήθην, (δαμ,) ἐδάμην.

17. Δαρθάνω, sleep.

δαρθ, δραθ, n. 53.—δαρθε, n. 24.—δαρθαν, n. 8.—Δαρθάνω, perf. δεδάρθηκα, fut. δαρθήσομαι, aor. ἔδαρθον, and in the poets ἐδραρθον, aor. ἐδάρθην, δαρθείς.

18. Δέμω, build.

δεμ, δειμ, n. 13.—δεμ, δμε, n. 53.—pres. δέμω, δείμω, perf. (δμε,) δέδημκα, aor. ἔδειμα, ἐδειμάμην.

19. Διδάσκω, teach.

δαχ, διδαχ, n. 28.—διδαχσκ, διδασκ, n. 31.—διδασκε, n. 24.—Διδάσκω, teach, perf. δεδίδαχα, fut. διδάξω, διδάξομαι, aor. ἐδίδαξα and (διδάσκε,) διδάσκησεν, Hesiod.

20. Διδράσκω, run away.

δρα, διδρα, n. 28.—διδράσκ, n. 47.—Διδράσκω, perf. δέδρακα,

fut. δράσομαι, aor. ἔδραν, imper. δράθι, inf. δράναι, part. δράς.

21. Ἐγείρω, wake.

ἔγερε, ἔγειρε, n. 18.—ἔγερε, ἔγερε, n. 26.—ἔγερε, ἔγερε, n. 53.—
Ἐγείρω, perf. (ἔγερε—ἔγερε,) ἐγρήγορα, according to n. 29,
ἐγήγηρα, aor. (ἔγερε,) ἠγρόμην.

22. Ἐδω, eat.

ἔδ, ἔδε, n. 24.—ἔσθι, n. 56.—Ἐδω and ἔσθίω, perf. (ἔδε,
ἐδήδεκα,) ἐδήδοκα, ἐδήδεσμαι, aor. ἠδέσθην.

22. * Εἶπον, I said.

εἶπ, εἶπ, n. 18.—Present in composition ἐνέπω, aor. (εἶπ,)
εἶπον, εἶπέ, εἶπομι, εἶπω, εἶπειν, εἶπάν, &c. Forms with α: εἶπας
for εἶπες, εἶπάτω.—imp. εἶπέ and εἶπόν.*

23. Ἐπω, am busied with.

εἶπ, ἔσπ, n. 34.—Ἐπω, ἔπομαι, follow, aor. ἔσπον (where ε
is treated as an augment, and hence rejected in the moods,
and compounded διεἶπον), inf. σπεῖν, σπάν in the poets, m.
ἐσπόμην, σπέσθαι, σποῦ, σπόμενος. Comp. ἔχω.

24. Ἐρχομαι, come.

ἔρχε and ἔλευθ, n. 56.—ἔλευθ, ἔλυθ, ἔλθ, n. 26.—ἔλυθ, ἔλουθ,
n. 15.—Ἐρχομαι, perf. ἐλήλυθα and in Homer also εἰλήλυθα,^(R)
fut. ἐλεύσομαι, aor. ἤλυθον and ἤλθον.

25. Εὕρισκω, find.

εὔρε εὔρε, n. 24.—εὔρισκ, n. 27, 47.—Εὕρισκω, perf. εὔρηκα,
εὔρημαι, fut. εὔρησω, aor. εὔρον, εὔρόμην, εὔρέσθην.

26. Ἐχω, have, hold.

ἔχ, ἔσχ, n. 34, and ἴσχ, n. 27.—ἔσχ, ἔσχε, n. 24.—ἔσχ,
σχε, n. 53, σχε, σχεθ, n. 23.—Ἐχω, ἴσχω, imp. εἶχον, perf.
ἔσχηκα, fut. ἔξω and σχήσω, aor. ἔσχον, ἐσχόμην, conj. σχῶ, opt.
σχοίην, imp. (σχέθι) σχέες, in composition also σχέ, πάρασχε,
κάτασχε, ἐσχέθην; (and σχεθ) σχεθεῖν, σχεθάν, not σχέθειν, &c.†

27. Ἐψω, boil.

ἐψ, ἐψ, n. 45.—ἐψ, ἐψε, n. 24.—Ἐψω, fut. ἐψήσω and
the adj. ἐφθός and ἐψητός, ἐψητέος.

28. Θνήσκω, die.

θαν, θνα, n. 53.—θνησκ, n. 47.—Θνήσκω, perf. θνα, τέθ-
νηκα, fut. θαν, θανοῦμαι, aor. ἔθανον.

* Boeckh. ad Pind. Not. Crit., p. 381.

† Hermann ad Soph. Electr., ed. min. Erf., 744.

29. Ἰζω, set.

ἔδ, ἔζ, n. 32.---ἰζ, n. 27.---ἰζε, n. 24.---ἰζ, ἰζαν, n. 8.---
pres. ἕζω, seat, ἴζω, sit, ἰζάνω, seat, and sit, fut. ἰζήσω,---
with πατά, καθίζω, fut. καθισῶ, aor. ἐκάθισα, ἐκαθισάμην.

30. Ἰκάνω, come.

ἰκ, ἰκαν, n. 8.---ἰκ, ἰκνε, n. 49.---Ἰκάνω and ἰκνέομαι, perf.
ἰγκμαι, fut. ἰξομαι, aor. ἰξα, ἰκόμην.

31. Καίω, burn.

κα, και, n. 3.---και, n. 12.---Κάω, καίω, burn, perf. κέκαυμαι,
fut. καύσω, καύσομαι, aor. ἔκηα, ἐκάην, ἐκαύθην.

32. Καλέω, call.

καλ, καλε, n. 24.---καλ, κλα, n. 53.---Καλέω, perf. (κλα,) κέκληκα,
fut. καλέσω, Attic καλῶ, καλοῦμαι, aor. ἐκάλεσα,
ἐκλήθην.

33. Κάμνω, labour.

καμ, κμα, n. 53.---καμν, n. 49.---Κάμνω, perf. (κμα,) κέκμηκα,
fut. καμοῦμαι, aor. ἔκαμον.

34. Κεράω, mix.

κερ, κερα, n. 17.---κερνα, κερνα, n. 49, 27.---κερα, κεραννυ, n.
52.---κερα, κρα, n. 26.---Κεράω, κεράννυμι and κερνάω, perf. (κρα,) κέκρακα,
κέκραμαι, (κερα,) κεκέρασμαι, fut. κεράσω, aor. ἐκέρασα,
ἐκεράσθην, (κρα,) ἐκραςάμην, ἐκράθην, (κερ,) ἐκερόμην, conj. κέ-
ρανται in Homer.

35. Κρεμάννυμι, hang.

κρεμ, κρεμα, n. 17.---κρεμαννυ, n. 52.---Κρεμάννυμι, hang,
κρεμάννυμαι, am hanged and hang myself, κρέμαμαι, hang
(intransit.), fut. κρεμάσω, κρεμῶ, κρεμασθήσομαι, will be, &c.
(κρεμ,) κρεμήσομαι (will hang) (intransit.), aor. ἐκρεμάσθην,
aor. 2, m. conj. κρέμωμαι.

36. Κυνέω, kiss.

κυ, κυν, n. 13.---κυνε, n. 24.---pres. Κυνέω, fut. κύσω (ῦ),
κυνήσομαι (will kiss), aor. ἐκύσα.

37. Λαγχάνω, get by lot.

λεχ, λαχ, n. 25.---λαχ, ληχ, n. 50.---λεχ, λενχ, λεργχ, n. 49.
---λαχ, λαγγχαν, n. 10.---Λαγχάνω, perf. (ληχ,) εἴληχα, εἴληγ-
μαι, λεργχ, λέλογχα, fut. λήξομαι, aor. ἔλαχον.

38. Λαμβάνω, take.

λαβ, ληβ, n. 50.---λαβ, λαβε, n. 24.---λαβ, λαμβ, n. 49.---
λαβ, λανβαν, λαμβαν, n. 10.---Λαμβάνω, perf. (ληβ,) εἴληφα,

fut. λήψομαι, aor. ἔλαβον. Ionic forms of λαμβᾶ are, λέλαμμαι, λάμψομαι, ἐλάμψθην, and λελάβηκα from λαβᾶ.

39. Λανθάνω, am concealed.

λαθ, ληθ, n. 50.—λαθ, λανθαν, n. 10.—Λανθάνω and λήθα, m. λανθάνομαι, forget, perf. λέληθα, λέλησμαι, have forgotten, aor. ἔλαθον, ἐλαθόμεν.

40. Λούω, wash.

λο, λοε, n. 24, contracted λου.—Λοέω, λούω, inf. λούεσθαι, λοῦσθαι, λούμενος, λούμενος, &c. fut. λόεσω, λούσω, aor. ἐλόεσα, ἔλουσα.

41. Μανθάνω, learn.

μαθ, μηθ, n. 50.—μαθ, μαθε, n. 24.—μαθ, μανθαν, n. 10.—Μανθάνω, perf. μεμάθηκα, fut. μαθήσομαι, aor. ἔμαθον.

42. Μείρομαι,

μερ, μαρ, n. 25.—μορ, n. 26.—μερ, μειρ, n. 18.—Μείρομαι, perf. ἔμμορα, εἴμαρμαι, εἴμαρται, is destined, aor. ἔμμορον, Hom.

43. Μίγνυμι, mix.

μιγ, μισγ, n. 34.—μιγ, μιγνυ, n. 51.—Μίγνυμι, μίσγω, perf. μέμιγμαι, fut. μίξω, aor. ἔμιξα, ἐμίγην, ἐμίχθην, &c.

44. Μιμνήσκω, remind.

μνα, μνησκ, n. 47.—μιμνησκ, n. 28.—Μιμνήσκω, μιμνήσκομαι (μνᾶμαι), remember, mention, perf. μέμνημαι, am mindful of, fut. μνήσω, μνησθήσομαι, μεμνήσομαι (shall be mindful of).

45. Ὄζω, smell.

οδ, οζ, n. 32.—οζ, οζε, n. 24.—Ὄζω, perf. (οδ,) ὄδαδα, fut. ὀζέσω and ὀζήσω.

46. Οἶομαι, think.

οῖ, contracted οι.—οῖ, οῖε, n. 24.—Ὄϊα, ὄϊομαι, οῖα, οῖομαι, οῖμαι (n. 54), imperf. ᾠόμεν, ᾠομεν, fut. οἴσομαι, aor. ᾠήθην, inf. οἴθηται.

47. Οἴχομαι, have departed.

οίχ, οίχε, n. 24.—οίχο, n. 26.—Οἴχομαι, perf. (οίχε,) ᾠχημαι, (οίχο,) οἴχωκα, fut. (οίχε,) οἴχσομαι.

48. Ὀλισθαίνω, glide.

ὀλισθ, ὀλισθε, n. 24.—ὀλισθ, ὀλισθαν and ὀλισθαιν, n. 8, 6, 9.—Ὀλισθαίνω and ὀλισθάνω, perf. ᾠλίσθηκα, fut. ὀλισθήσω, aor. ᾠλίσθησα, ᾠλισθον.

49. Ὀλλυμι, destroy.

ὀλ, ὀλε, n. 24.—ὀλλυ, n. 52.—Ὀλλυμι, perf. (ὀλε,) ὀλώλεκα

and ολ ὄλωλα, fut. ὀλέσω, ὄλω̃, ὀλοῦμαι, aor. ὤλεσα, ὠλόμην, ὠλέσθην.

50. Ὀμνυμι, swear.

ομ, ομε, n. 24.—ομε, ομο, n. 26.—ομ, ομνυ, n. 51.—Ὀμνυμι, perf. (ὄμο,) ὀμάμοκα, ὀμάμοσμαι, fut. ὀμόσω, ὀμοῦμαι, aor. ὤμοσα.

51. Ὀνίνημι, profit.

ον, ονα, n. 17.—ονινα, with reduplication (ο-νι-να).—Ὀνίνημι and ὄνημαι, imperf. ἄνήμην, fut. ὀνήσω, aor. ἄνησα, aor. 2, mid. (ονα,) ἀνάμην, opt. ὀναίμην, inf. ὄνασθαι.

52. Ὀξάω, see.

όξα and ὀπ (in ὄψ, ὀπ-ός), n. 56.—Ὀξάω, impr. ἄξων, ἔάξων, perf. ὄπωπα, ὤμμαι, ἔάξᾶμαι, fut. ὄψομαι, aor. ἄφθην.

53. Ὀσφραίνομαι, smell.

ὄσφρ, ὄσφρε, n. 21.—ὄσφρα, n. 24.—ὄσφραιν, n. 6.—Ὀσφραίνομαι, ὄσφραομαι, fut. ὄσφρήσομαι, aor. ὠσφράμην, ὠσφρέμην, ὠσφρησάμην.

54. Ὀφείλω, owe, must.

ὄφελ, ὄφειλ, n. 18.—ὄφειλε, n. 24.----Ὀφείλω, fut. ὄφειλήσω, aor. ἄφελον. With this,

55. Ὀφέλλω and Ὀφλω, owe.

ὄφελ, ὄφλ, n. 26.----ὄφλ, ὄφλε, n. 24.----ὄφελ, ὄφλισκ, n. 47, 27.----ὄφλισκαν, n. 8.----Ὀφλω and ὄφλισκάνω, fut. ὄφλήσω.

56. Παίζω, sport.

παιγ, παιδ, n. 56 (like ῥεγ, ῥεδ).----παιδ, παιζ, n. 32.----Παίζω, perf. (παιδ,) πέπαισμαι, fut. (παιγ,) παιζομαι, aor. ἔπαισα.

57. Πάσχω, suffer.

παθ and πεν.—πεν, πενεθ, n. 23.----πενεθ, πενθ, n. 30.----παθ, πηθ, n. 50.----παθ, παθσχ, πασχ, n. 48.----Πάσχω, perf. (πενθ,) πέπονθα, πέποσμαι (from πεπονθ-μαι), and (πηθ,) πέπηθα, fut. πείσομαι (πενθ-σομαι), (πηθ,) πήσομαι, aor. ἔπησα, commonly ἔπαθον.

58. Πέτομαι, fly.

πετ, πετα, n. 17.----πετ, ἐπτ, n. 53.----ίπτ, n. 27.----πετα, πτα, n. 26.----πετ, ποτε, n. 24.----Πέτομαι, πέταμαι, πετάομαι, ἴπταμαι, πέτασθαι and πετᾶσθαι, fut. πτήσομαι, aor. (πτα,) ἔπτην, opt. πταίην, inf. πτῆναι, part. πτάς; also ἐπτάμην,

πτάσθαι, πτάμενος, (ἐπτ,) ἐπτόμεν, πτέσθαι, πτόμενος, aor. 1, (πετα,) πετασθείς. (Comp. ἐσπόμεν, σπέσθαι.)

59. Πέρθω, waste.

περθ, παρθ, n. 25.----πρθ, n. 53.----περθ, πορθε, n. 22.---- Πέρθω, πορθέω, Hom., fut. πορθήσω, Hom., aor. ἔπερσε, Hom., (πρθ,) ἔπρθον.

60. Πήγνυμι, make fast, hard.

παγ, πηγ, n. 50.----πηγ, πηγνυ, n. 51.----Πήγνυμι, perf. πέπηγα, am made fast, fut. πήξω, aor. 2, pass. ἐπάγην.

61. Πίνω, drink.

πι, πιν, n. 14.—πο, n. 56.—Πίνω, perf. (πο,) πέπωκα, πέπομαι, fut. πίομαι, aor. ἔπιον, ἐπόθην.

62. Πιπράσκω, sell.

πρα, πιπρα, n. 28.—πιπρασκ, n. 47.—Πιπράσκω, perf. πέπρακα, aor. ἐπράθην.

63. Πίπτω, fall.

πετ, πεσ, n. 56.—πετ, πιπετ, πιπτ, n. 30.—πετ, πτε, πτο, n. 53, 26.—Πίπτω, perf. (πτο,) πέπτωκα, fut. πεσοῦμαι, aor. ἔπεσον.

64. Πλήσσω, strike.

πλαγ, πληγ, n. 50.—πλησσ, n. 42.—Πλήσσω, perf. πέπληγα, aor. ἐπλήγην and ἐπλάγην (was dismayed).

65. Πυνθάνομαι, enquire.

πυθ, πευθ, n. 50.—πυθ, πυνθαν, n. 10.—Πυνθάνομαι, πεύθομαι, Hom., perf. πέπυσμαι, fut. πεύσομαι, aor. ἐπυθόμην.

66. Ῥέζω, do (in the poets).

ῤεδ and ῤεγ, n. 56.—ῤεδ and ῤεγ, n. 53.—ῤεδ, ῤεζ, n. 32.—Ῥέζω, ῤεδα, perf. (ῤεγ,) ῤεργα, ῤεγμαι, fut. ῤέξω, ῤεξω, aor. ῤεξω (ῤεξον), ῤεξεξα, ῤεξεχθην.

67. Ῥέω, flow.

ῤε, ῤευ, n. 19.—ῤυ, n. 21.—ῤυε, n. 24.—Ῥέω, perf. (ῤυε,) ῤεῤυηκα, fut. ῤεῤυσομαι, ῤυήσομαι, aor. 1, ῤεῤυεσα and ῤεῤυην.

68. Ῥήγνυμι, break.

ῤαγ, ῤηγ, n. 50.—ῤηγνυ, n. 51.—ῤαγ, ῤωγ, n. 56 (like τραγ, τραγ).—Ῥήγνυμι, perf. ῤῤῤωγα, am broken, fut. ῤήξω, aor. ῤῤῤεξα and ῤῤῤάγην.

69. Σβέννυμι, extinguish.

σβε, σβεννυ, n. 52.—Σβέννυμι, perf. ἔσβηκα, ἔσβεσμαι, fut. σβέσω, aor. ἔσβην, ἔσβεσαν, imper. σβῆναι, ἐσβέσθην.

70. Σμάω, smear.

σμα, σμη, n. 50.—σμηχ, n. 56.—Σμάω, 2nd pers. σμάεις, σμήης, fut. σμήσω, aor. ἐσμήχθην.

71. Στορέννυμι, strew.

στορ, στορε, n. 24.—στορ, στρο, n. 53.—στορ, στορνυ, στορε, στορηνυ, στρο, στρωνυ, n. 51, 52.—Στόρνυμι, στορέννυμι, στρώννυμι, perf. ἐστρωμαι, fut. στορέσω, στρώσω, aor. ἐστόρεσα, ἐστρώσα, ἐστόρέσθην.

72. Τέμνω, cut.

τεμ, ταμ, n. 25.—τεμν, ταμν, n. 49.—τεμ, τμε, n. 53.—perf. τέτμηκα, τέτμημαι, fut. τεμῶ, ταμῶ, aor. ἔτεμον, ἔταμον, ἐτμήθην.

73. Τίκτω, give birth to.

τεκ, τεκτ, τικτ, n. 46, 27.—perf. τέτοκα, fut. τέξω, τέξομαι, τεκοῦμαι, aor. ἔτεκον, ἐτεκόμην.

74. Τιτρώω, bore.

τρα, τιτρα, n. 28.—τρα, τραν, n. 5.—τραιν, n. 3.—τετραιν, n. 30.—Τραίνω, τετραίνω, perf. (τρα,) τέτρηκα, τέτρημαι, fut. τρήσω, aor. (τέτραιν,) ἐτέτρηνα.

75. Τρέχω, run.

δρεχ, δρεμ, n. 56.—δρεμ, δραμ, n. 25.—δραμ, δραμε, n. 24.—Τρέχω, perf. (δραμε,) δεδράμηκα and (δρεμ,) δέδρομα, fut. δρέξομαι and δραμοῦμαι, aor. ἔδρεξα and ἔδραμον.

76. Τρώγω, eat.

τρωγ and τραγ, n. 56.—Τρώγω, fut. τρώξομαι, aor. ἔτραγον.

77. Τυγχάνω, chance upon.

τυγ, τυχε, n. 24.—τυχ, τυχαν, n. 10.—τυχ, τευχ, n. 50.—Τυγχάνω, perf. τετύχηκα, fut. τεύξομαι, aor. ἔτυχον.

78. Τύπτω, strike.

τυπ, τυπτ, n. 37.—τυπτε, n. 24.—Τύπτω, fut. 1, (τυπτε,) τυπτήσω, τυπτήσομαι, aor. (τυπ,) ἔτυψα, ἐτύπην.

79. Φαίνω, cause to appear.

φα, φαν, n. 5.—φα, φαιν, n. 34.—Φαίνω, perf. (φαν,) πέφηνα, (φα,) πέφασμαι, fut. φανήσομαι, aor. ἔφανον, &c.

80. Φέρω, bear.

φερ, οἰ and ἐνεκ, n. 56.—ἐνεκ, ἐνεκ, n. 49.—Φέρω, perf. (ἐνεκ,) ἐνήνοχα, ἐνήνεγμα, fut. οἴσω, ἐνεχθήσομαι, οἰσθήσομαι, aor. ἤνεγκα, ἤνεικα (formed like that of liquids), ἤνεγκον, ἤνέχθην.

81. Φθάνω, anticipate.

φθα, φθαν, n. 5.—Φθάνω, perf. ἔφθακα, fut. φθάσω, φθήσομαι, aor. ἔφθασα, ἔφθην, opt. φθαίην, imper. φθῆναι, part. φθᾶς.

82. Χαίρω, rejoice.

χαρ, χαίρ, n. 3.—χαρῆ, χαίρῃ, n. 24.—Χαίρω, perf. κεχάρηκα, κεχάρημαι, fut. χαίρήσω, aor. ἐχάρην.

83. Χέω, pour.

χε, χευ, χυ, n. 20, 21.—Χέω, perf. κέχυκα, κέχυμαι, fut. χεύσω, aor. ἔχευα or ἔχεα (without σ), ἐχύθην.⁽¹¹⁾

OF THE PARTICLES.

§ CXXX.

DEFINITIONS.

1. Under the name of particles (μέγιστα λόγου,) may be conveniently comprised those words, which are employed for the closer designation of certain relations between ideas or propositions: e. g. ἔρχεσθαι τινος, to come from some one,—more closely expressed, ἔρχεσθαι ἀπό τινος. Τοῦτο ἐγένετο, ἐμοῦ οὐ παρόντος,—more closely, τοῦτο ἐγένετο, ὡς ἐμοῦ οὐ παρόντος.

2. They may be divided into, 1, *Prepositions* (προθέσεις); 2, *Particles expressive of time, cause, place, and mode*; 3, *Conjunctions* (σύνδεσμοι), which show that several parts of speech are to be considered as making up a whole, or that single ideas are to be viewed in certain connections.

3. We reckon not with these the words which denote an emotion of the mind,—e. g. woe, ἔἔ, ποποί, οἱ μοι, Φεῦ, οὐαί, αἶ, ᾶ, ᾶέ, ἰά; joy, ἰού, εὐοί, εὐάν; astonishment, ᾶ,—since these, as natural sounds, are the immediate signs of inward affections, and therefore independent words, the most ancient in all languages,—expressing, however, not ideas, but feelings.^(R)

4. The adverbs, also, do not appertain to this class, but, as a principal part of speech, take their place with the adjectives allied to them; yet many words indicative of time, cause, place, mode, and therefore properly particles, have been classed with the adverbs.

5. All particles have originally a definite sense, and belong to the root of some word, which represents a definite idea. This root, however, is often lost, or must be sought for in one of the tongues allied to the Greek: e. g. *μετά*, *with, among*, Germ. *mit*, is from *με*, which has remained in the Romaic, the root of *μέσος*, *medius* (Germ. *mitten*). The syllable *τα* is still shown in the Homeric *μέτασσοσ*. The derivation of *ξύν*, *with*, from *ξυνός, κοινός*, is quite as clear; *ἀπό*, *from*, that which *proceeds from something*, and *παρά*, *from*, that which is *produced by something*, have their roots in the Oriental *abb*, father, *bar*, son. *Περ* belongs to *περί, περισσοσ*, over and above, and denotes something *that is still to be added*. In the same way *γε* is the root of *γεν, γίγνω*, Doric *γα* (the root of *γάω*), as *τε* is that of *τένω, τείνω*, which is perceived also by comparing *αὐτε* with *autem*. Hence *γε* also denotes *something additional*; *περ* and *γε* are, consequently, in conformity to their inward and original force and meaning, *strengthening particles*, added to an idea in order to raise it, to distinguish it above others,—the truth of which observation will be confirmed by the Syntax.—These remarks are given for the sake of pointing out, that nothing in the Greek tongue is a dead and empty sign, but that life and meaning extend themselves into the minutest of its ramifications.^(R)

§ CXXXI.

LIST OF PARTICLES.

1. The prepositions.

- a. For the genitive: *ἀντί, ἀπό, ἐκ* (or *ἐξ* before a vowel), *πρό, ἔνεκα* (or *ἐνεκεν*).
- b. For the accusative: *ἀνά, εἰς, ὡς*.
- c. For the ablative: *ἐν* and *σύν*.

- d. For the genitive and accusative: *διά, κατά, μετά, ὑπέρ.*
 e. For the gen., accus., and ablative: *ἀμφί, ἐπί, περὶ, πρὸς, παρά, ὑπό.*

The meaning of these in construction is treated of in the Syntax.

2. Particles.

- a. Of *time*: *ἕως*, so long, *τέως*, until, *ἡνίκα*, when, *τηνίκα*, then, *ὅτε*, as soon as, *τότε*, then, *ὄφρα*, while, *τόφρα*, the while; and the interrogatives, *πηνίκα*, at what time? *πότε*, when?—*ἀεί, αἰεί, αἰέν*, always, *εἶτα, ἔπειτα, μετέπειτα*, afterwards, *ἐπεὶ*, after that, *ἤδη*, already, *πάλαι*, formerly, *ποτέ*, once, *πρίν*, before. With *ἄν* there are compounded out of these particles, (*ὅτε*,) *ὅταν, ὁπότεαν; (ἐπεὶ from ἐπε) ἐπεάν, ἐπήν, or ἐπάν; ἐπειδάν; εὖτ' ἄν.* Instead of *ἄν* the non-Attic writers have often *κεν*.
- b. Of *cause*: *εἰ*, if (non-Attic *αι*), properly *ε*, and hence with *ἄν*, *εάν*, also *ἦν* and *ἄν*, *εἴγε* and *εἴπερ*, if then; *ὅτι* and *ὀτιή*, because, *οὖνεκα* (from *οὖ ἔνεκα*), wherefore, since, *γάρ*, for, *ἐπεὶ*, since, *ἐπεὶ τοί*, since indeed, *ἐπεὶ γε*, since however, *ἐπεὶ περ*, since then, *ἐπεὶ τοί γε*, since then at least.
- c. Of *purpose*: *ἵνα, ὄφρα, ὡς, ὅπως*, in order that. "*Ἄν* is combined only with *ὡς* and *ὅπως, ὡς ἄν, ὅπως ἄν*, not *ἵν' ἄν, ὄφρ' ἄν.* (R)
- d. Of *place*: *πόθεν*, whence? *ποθεν*, from some place, *ὅθεν, ὁπόθεν* (not direct interrogatives), from what place, *οὔ*, where, *ποῦ*, where? *πού*, somewhere, *ποῖ*, whither? *ποί*, to some place, *οἶ, ὅποι*, to what place, *ἔνθα, ἐνταῦθα*, here, *ἐνθεν, ἐντεῦθεν*, hence.
- e. Of *mode and way*: *πῶς, πῆ*, how? *πῶς, πῆ*, somehow (qua), *τῶς, τῆ, ὡς, ᾧδε, οὕτως, οὕτω*, thus, *ὡς, ὅπως, ὅπη*, how; and compounded, *ὅπωςοῦν*, howsoever, *ὅπωςὸςποτε* and *ὅπωςὸςποσοῦν*, in whatsoever way, *ἀμυγέπως, ἀμυγέπη*, in some one way, from *ἄμος*, one. So also *καθά (καθ' ἃ)*, as, *καθάπερ, ὡσπερ*.
- f. For *affirmation*: *ναί, ναίχι*, yes, certainly;—for *assertion*: *ἦ, δή, δήπω, δήποτε*, indeed, *μήν*, verily, *καὶ μήν*, ἀλλὰ μήν;—for *strengthening*: *περ, γέ*;—for *illation*: *ἄρα, οὖν*, therefore, then;—for *exposition*: *δηλαδὴ*,

δηλονότι (δῆλον ὅτι), evidently, consequently ;—*continuation* : ἀλλά, δέ, but, καί τοι, however, γέ τοι, yet at least ;—γε δῆ, surely, γε μὴν, but yet ;—for *limitation* : ἀλλὰ μὴν, but verily, ἀλλά τοι, but yet, μενοῦνγε, howsoever ;—for *division* : ἤ, or, ἤγουν, or also ;—for *negation* : οὐ, and before vowels οὐκ (before an aspirate οὐχ), μῆ, οὐχί, not, οὔποτε, μῆπου, μῆποτε, never, οὐδαμοῦ, nowhere, οὐδαμῆ, in no way, οὐκ ἄρα, οὐκουν, not therefore, and interrogatively οὐκοῦν ;^(R)—for *wishing* : εἶθε, εἰ γάρ, if then.

- g. For marking *opposition* : μέν---δέ, ἤ---ἤ, ἡμὲν---ἡδέ, εἴτε---εἴτε, either---or, μήτε---μήτε, neither---nor, τοτέ---ότε, or ποτέ---ποτέ, at one time---at another time ;—for simple *connection* : καί, τε, and.

OF THE DERIVATION OF WORDS.

§ CXXXII.

OF THE RADICAL PARTS OF THE LANGUAGE.

1. The radical parts of the language are monosyllabic, and have their vowel, and when a consonant follows it, this consonant also, short or single : δε, δυ, λιπ, φα, στα.^(R)

2. In many polysyllabic roots their derivation from monosyllabic elements is still discernible : ἀλίσκω, φερέω, στεριζώ, are derived, according to a known analogy, from άλ, φερ, στερ ; ἀγγέλλω, root γελ, γελλ, preserved in the German *gellen*, to sound, to echo ; ἀνθέω, to bloom, from ἀνα-θέω, to run up, to sprout up, root θε ; διδάσκω is traced through διδαχή to διδαχ, δαχ, and this to δοχ, δοκ, doceo ; ἀγείρω, from α, i. e. ἄμα and γερ, Latin *gero*, to bring together, &c.

§ CXXXIII.

FORMATION OF WORDS FROM THEIR ROOTS.

1. Out of many either primitive or already extended roots, substantives of all declensions are formed by the addition of a termination, out of these substantives new verbs, out of these again other substantives and adjectives: e. g. ἄγω in ἄγω, ἄγ-ός, or ἄγωγ, ἄγωγός, leader, hence adj. ἀγώγιμος; and, in another series, ἄγ, ἄγω (i. e. ἅμα ἄγε), ἡγε, ἡγέομαι, lead on, hence ἡγεμών, leader, ἡγεμονικός, ἡγεμονία, leading, ἡγεμονεύω, am a leader, ἡγεμονεύς, leader, and ἡγεμονεία, leading.

2. The substantives, that are formed from the root, without passing through another formation, are very few in comparison with the rest. To this class belong several names of the limbs: ποῦς from ποδ, χεῖρ from χειρ, the ancient κάρ, head, and in an extended form, κέξ-ας, horn, ῥίς ῥινός, nose (comp. Germ. *ruessel*); whereas οὔς compared with the root οατ, and ὀφθαλμός with the root θαλ in the middle, point to roots taken from verbs.---There are also several original substantives, that denote a simple sensation, expressed by their root: κρύος, cold, θερός, heat, root θερ, Germ. *duerr*, Thuring. *derr* (in the same way, ἀγαθός from γαθ, Germ. *gut*, Eng. *good*, and ἀγλάος from γαλ, bright, old Germ. *chall*, ἄγαλμα, καλός, κάλλος, &c.), also several names of animals, fruits, liquids, and the like: οἶς, sheep, τὸ κρεῖ, later κρεῖθόν, barley, γάλα, milk, μέλι, honey, &c.---(unless some of these had already passed through verbs, and in κρεῖ we trace the root of κρεῖνω, “the separated, the cleaned grain,” in γάλα the root of ἀγάλλω, “the shining,” in μέλι that of μέλω, the desired, cared for.

3. All other names of persons and things, as well as those which express a circumstance or quality, are derived from verbs as their basis: thus βοῦς, ox, root βο in βόσχω, “that is fed,” πρόβατα from προ and βα in βαίνω, τέγος, roof, from τεγ (Eng. *deck*, and Germ. *dek* in *Decke*, *decken*). So proceed λόγος, φόβος, πόνος, from λεγ, φέβ, πεν, in λέγω, I say,

φέβομαι, I fear, πένω, I cause to labour, which words supply the analogy for such lost roots as φθεν, σεφ, in φθόνος, σοφός (comp. σέβω). Thus φήμη is from φα in φάναι, βίος from βε in the Homeric βέειν, to live, or to move, and ζοή or ζωή from ζα in ζάειν, ζῆν, φύσις and φύη from φυ in φύειν, to beget, φυγή from φυγ in φυγεῖν.

4. Verbs proceed sometimes directly from their roots: λεγ, λέγω; βοα, βοάω; sometimes they assume the consonants, vowels, and whole syllables already pointed out: μαθ, μανθάνω; τρο, τιτρώσκω, &c.

§ CXXXIV.

SUBSTANTIVES FROM VERBS.

1. The meaning of the verb is raised to that of a substantive expressive of a person, by the addition of εως, της (gen. του), τωρ, to its root. From γράφειν, δικάζειν (root δικαδ), to judge, μανθάνειν (μαθε), ἐλαύνειν (ἐλα), σάζειν (σαο, contr. σω), ῥέειν, to speak, come as substantives: γραφεύς, the scribe, δικαστής, δικαστοῦ (δικαδ-της), the judge, μαθητής, the scholar, ἐλατήρ, the driver, σωτήρ, the preserver, ῥήτωρ, the speaker, orator.

2. The feminine terminations are from εως, εια and ισσα, from της, τισ and τρια, from της and τωρ, τειρα, τρια and τρις: e. g. ἱερεύς, ἱερεία, priestess, βασιλεύς, βασίλισσα, ποιητής, ποιήτρια, poetess, ψάλτης, ἡ ψάλτρια, female player on the harp, ἀυλητής, ἀυλητίς, ἴδος, female player on the pipe, σωτήρ, σώτειρα, ὁ προφήτης, ἡ προφῆτις, ὁ προστάτης, ἡ προστάτις.

3. The signification of the verb is changed to that of a substantive without *personal* meaning, by the addition of η, ος, μη, μος, τος, to the root (μος generally becoming σμος when added to pures): e. g. φεύγω (φυγ), διατρέβω, delay, ἐλέγχω, confute, τύπτω (τυπ), γιγνώσκω (γνο), δύω, sink, πλεονάζω, have superfluity (πλεοναδ), δέω, bind, λύζω (λυγ), hiccup, ὀδύρομαι, lament, πίνω (πο), hence the substantives: φυγή, flight, διατριβή, delay, ἔλεγχος, confutation, τύπος, stamp, γνώμη, opinion, δυσμός, setting, πλεονασμός (πλεοναδ-μος),

superfluity, δεσμός, chain, λυγμός, hiccup, ὀδυρμός, lamentation, πότος, drink.

Obs.—Another substantive termination is *ια*: ἄγω, lead, ἀγυιά; μύω, μύια; ἀρπάζω, ἀρπυια; αἴω, αἴθυια, &c.

4. In this process the *ε* passes into *ο*: λέγω, τέμνω (τεμ), φθείρω (φθερ), destroy, ῥέω, flow, subst. λόγος, τομή, φθορά, ῥόος, which points to a connection with the perfect: λόγος, that which has been said, τομή, that which has been cut, ῥόος, that which has been caused to flow, &c.

5. Very rich is the class of those in *σις* and *σια* (corresponding to the German *ung*), which proceed from verbs of all kinds.

6. The monosyllabic pures make them without lengthening the radical vowel: στα, στάσις; βα, βάσις; δε, δέσις; φα, φάσις; δο, δόσις; φυ, φύσις; λυ, λύσις. Those compounded with prepositions have usually both terminations: σύνθεσις and συνθεσία, ἐπίστασις and ἐπιστασία, ἐπίΐασις and ἐπιΐασία; but from *ξ* come both forms without a preposition, ἔσις and ἔσια (*Lobeck ad Phrynich.*, p. 527).—In the case of polysyllabic roots the vowel is generally lengthened, as in the formation of tenses: μιμε, μίμησις, but αἴξεσις; σκέδασις, scattering, but τίμησις.

Obs.—Verbs in *ευω* make this form in *ια* with ejection of *υ*: ἱερέω, ἱερεία; ἱκετεύω, ἱκετεία.

7. The formations from the roots of mutes exhibit like appearances: λεγ, λέξις; μιγ, μίξις; ἐπίμιξις and ἐπιμιξία, mixing, οπ, ὄψις, ὑποψία. Those in *δ* (*ζ*) have often both forms: εικάζω (εικάδ, εικάδ-σια), εικασία; ἐργαδ in ἐργάζω, ἐργασία, labour, ὀνομάζω, ὀνόμασις and ὀνομασία; γυμνάζω, γύμνασις and γυμνασία, exercise, with γυμνάσιον, the place of exercise.

8. The formations from liquid roots are few in number: ἄλ, ἄλσις, leaping, ἀρ, ἄρσις, raising. *N* is often dropped in these formations: ξησαν, ξήσανσις and ξησασία drying, θερμαν, θερμανσις and θερμασία, warming.

9. Together with these in *σις* are generally associated those

in *μα*, which denote the thing produced by that act, which is expressed by *σις*: e. g. *μιμῶμαι*, I imitate, ἡ *μίμησις*, the act of imitating, *μίμημα*, the thing produced by imitation, *πράσσω* (*πραγ*), *πρᾶξις*, the act of doing, *actio*, *πρᾶγμα*, the thing done, *factum*, *παράδεικνυμι* (*παράδεικ*), show forth, *παράδειξις*, shewing forth, *παράδειγμα*, the thing shewn, submitted to observation.

§ CXXXV.

SUBSTANTIVES FROM ADJECTIVES.

1. The substantives derived from adjectives agree with the German substantives in *heit*, *keit*, (the English in *dom*, *hood*, *ness*, *ity*, &c.), that are derived in the same way, and end in *ια*, *της* (gen. *τητος*), and *συνη*: e. g. *σοφός*, *κακός*, *ἀληθής* (root *ἀληθε*), *σοφία*, *κακία*, *ἀλήθεια*, wisdom, badness, truth; from *ἴσος*, *δήσιος*, *δίκαιος*, come *ἰσότης*, *δηϊότης*, *δικαιοσύνη*, equality, enmity, justice.

2. The compound verbals in *τος* form their substantives also in *ια*, but before *ια* the *τ* commonly passes into *σ*: *ἄκρᾶτος*, unmixed, *ἄκρᾶτία* and *ἄκρασία*, *ἀκίνητος*, *ἀκινήσια*, unmovableness, *ἀνόητος*, *ἀνοησία*, unthinkingness, *ἄθροπτος*, *ἄθροψία*; *ἀδύνατος*, *ἀδυνασία*; and after this analogy *ἀθάνατος*, *ἀθανασία*, immortality. *τ* maintains itself in those in *στ*: *ἀγέλαστος*, *ἀγελαστία*; *ἄγευστος*, *ἀγευστία*: and in *ἄναισχυντία*, shamelessness.

Obs.—The substantives from adjectives and verbals are generally found together: *ἕρῃ δύσσεργος*, *δυσσεργία*, and *δυσσεργητος*, *δυσσεργησία*; *ἄριστον*, breakfast, *ἀνάριστος*, *ἀναριστία*, *ἀναρίστητος*, *ἀναρίστησία*;—even when both the fundamental forms are not in use: *δοκέω*, *εὐδοκία* (without *εὐδοκος*), and *εὐδόκητος*, *εὐδόκησις*; and on the other hand, *δξύθυμος*, *δξύθυμία*, and *δξύθύμησις* (without *δξύθύμητος*); *ἀμελής*, *ἀμέλεια*, carelessness, and *ἀμελησία* (without *ἀμέλητος*); *ἀπορία* and *ἀπορησία*, where only *ἀπορος* is extant.* The exigencies of language produced

* Lobeck ad Phryn., p. 514.

the one form as well as the other: e. g. from ἀπορέω, ἀπορησία, according to the same analogy which would have given ἀπόρητος if required. Since the substantive expresses the abstract state or condition announced by the verbal as effected, grammar, according to its method of joining together cognate things, derives it from the verbal.

§ CXXXVI.

VERBS FROM SUBSTANTIVES AND ADJECTIVES.

1. Verbs derived from substantives and adjectives add to these the notions of *being* or *making*.

a. Of *being*, especially those in *άω*, *έω*, *έύω*: e. g. κόμη, hair, κομάάω, am long-haired; λίπη, fat, λιπάάω, am fat; πομπεύς, one who escorts, πομπεύειν, to act as escort; παρθένος, virgin, παρθενεύειν; θάλαττα, sea, θαλαττεύειν, to be on the sea, to live on the sea; * κούρανος, master, κούρανεύειν, to be master, to rule; φονεύς, murderer, φονεύειν, to be a murderer, to murder.

b. Of *making*, especially those in *ίζω* and *όω*: e. g. αίμα, blood, αίματίζω, make bloody; χρέματα, riches, χρηματίζεσθαι, to make riches, to enrich oneself; άγνός, pure, άγνίζειν, to make pure, to purify; πτερόν, wing, πτερόειν, to make wings for, to *bewing*; χρύσεος, golden, χρυσόειν, to make golden, to gild; δουλος, slave, δουλόειν, to make a slave, to enslave, but δουλεύειν, *to be a slave*.

2. Between both meanings vary those in *ώσσω* or *ώπτω*: νέος, young, νεο, νεώσσω, make young; ύγρός, moist, ύγρώσσω, make moist, moisten; τυφλός, τυφλώσσω; but from the subst. λιμός, hunger, λιμώπτω, am hungry; ύπνος, sleep, ύπνώσσω, am sleeping.

* Schol. ad Eurip. Phœn., 1271.

§ CXXXVII.

ADJECTIVES FROM SUBSTANTIVES, VERBS, AND
OTHER ADJECTIVES.

1. The terminations are :

a. *Ιος*, Germ. *lich*, Eng. *like* or *ly* : φίλος, friend, φίλος, friendly ; ξένος, ξένιος ; έσπέρα, έσπέριος ; καθαρός, καθάριος, &c.

b. *Ειος*, Germ. *isch*, Eng. *ic*, *ean*, &c., of persons : 'Ομήρειος, Homeric, 'Επικούρειος, Epicurean, i. e. belonging to Homer, &c. So *ικος*, of things : γραφικός, σωματικός, εύρητικός, &c.

c. *Ρος*, *ερος*, *ηρος*, *αλειος*, *εις*, *οεις*, Germ. *voll*, *reich*, *ig*, Eng. *ful*, *ous*, *y*, &c. : αίσχρός, shameful ; φθονερός, envious ; δολερός, deceitful ; λυπηρός, distressful ; δαρσαλέος, courageous ; χαρτίεις, gracious ; ύλήεις, woody ; πυρόεις, fiery.

d. *Ινος*, Germ. *ern*, Eng. *en*, &c., *ώδης*, Germ. *artig*, Eng. *y*, *ly* : ξύλινος, wooden ; σκύτινος, leathern ; φλογώδης, flamy ; ανδρώδης, manly ; ποιώδης, grassy ; ίχθυώδης, &c.

e. *Ιμος*, Germ. *bar*, Eng. *ful*, *able* : χρήσιμος, useful ; εδάδιμος, eatable ; πότιμος, drinkable.

f. *Τέος*, *τος*. These are derived together from verbal roots : λέγω (λεγ-τεος), λεκτέος, λεκτός ; στέλλω (σταλ), σταλτέος, σταλτός ; εύρει, εύρετέος, εύρετός ; παύομαι (with σ), παυστέος ; φιλε (with ε doubled), φιλητέος. Those in *τέος* express the part. fut. pass. of Latin, *amandus*, *inveniens*, those in *τός* the part. perf. pass., *amatus*, *inventus* : φιλητέος, *amandus*, φιλητός, *amatus* ; ποιητέος, *faciendus*, ποιητός, *factus*. ^(R)

2. The correspondent terminations are often wanting both in German and English, in which case the Greek adjective must be translated by a periphrasis.

§ CXXXVIII.

FORMATION OF ADVERBS FROM DIFFERENT WORDS.

1. Besides the modes of forming adverbs already described,

there are others expressive of circumstance, chiefly with the terminations : *ι, ει, τι, τει, δην, δεις, δον* : e. g. *αὐτοχειρί*, with one's own hand, *ἀμαχεί*, without a struggle, *μεγαλωστί*, at great length, *ἀνιδρωτί*, without sweat, *ἀκηρυκτεί*, without proclamation, *μεταστοιχεί*, in a row, *συλλήθεδην*, taken together, *ἐπαμοιεαδής*, alternately, *ἐμμεαδόν*, on foot, *διακριδόν*, distinctly.

2. Of the same kind are those in *στι* from national names : *Ἕλλην, ἑλλημιστί, συριστί, ῥωμαϊστί, φρυγιστί*.

§ CXXXIX.

PARTICULAR CLASSES OF SUBSTANTIVES AND ADJECTIVES.

1. *Diminutives*. Terminations : *ιον, διον, ιδιον, αριον, ασιον, υδριον, υλλιον, υλλις, ις, ισκος, ισκη, &c.* :

παιδίον, little boy, *ἰχθύδιον*, little fish, *νησίδιον*, islet, *παιδάριον*, κοράσιον (from *κόρα*, maiden), *νησύδριον* ; from *εἶδος*, *εἰδύλλιον* ; from *ἄκανθα*, *ἀκανθυλλίς*, little thorn ; from *νῆσος* also *νησίς* ; from *νέος* (through *νέαν*), *νεανίσκος, νεανίσκη, &c.*

2. *Amplificatives*. Terminations : *ων, ἀξ, γάστρων*, big-bellied, *κεφάλων*, big-headed, *πλούταξ*, over-rich ; from *ρός*, *ρύαξ*, a current, especially of lava.

3. *Gentiles*. Terminations : *ος, ιος, ινος, ανος, ηνος, ιτης, ιατης, ωτης, ευς, &c.* : *Ἰταλός, Κορίνθιος, Ἀθηναῖος, Βυζαντινός, Ἀσιανός, Κυζιμηνός, Ἀεδοηεῖτης, Σπαρτιάτης, Ἰταλιώτης, Διολεύς, &c.*

4. *Patronymics*. a. Terminations : *ίδης* (gen. *ου*), *ιων* (gen. *ιονος*) : e. g. *Κρόνος*, root *Κρον*, *Κρονίδης, Κρονίων*, son of Cronos ; *Πηλεύς*, root *Πηλε*, *Πηλειδης, Πηλείων*, son of Peleus ; *Ἄτρεύς*, root *Ἄτρε*, *Ἄτρείδης, Ἄτρείων*, son of Atreus.

b. To the roots in *α* of the first declension only *δης* is added : *Ἰππότης*, root *Ἰπποτα*, *Ἰπποτάδης* ; *Ἀλεύας*, *Ἀλευάδης* ; *Αἰνέας*, *Αἰνεάδης* ; so also to those in *ιο* of the 2nd : *Ταλθύειος, Ταλθυειάδης* ; *Ἀλκιεῖος, Ἀλκιειάδης* ; *Ὀλύμπιος, Ὀλυμπιάδης*.

Obs.—From a patronymic so formed, no new forms of the same kind are deduced, when it is used as a proper name ; but either a

periphrasis is employed, e. g. Ἡρακλείδου υἱός, son of Heraclides, or the same word in the plural is taken as the patronymic of the singular; thus Ἡρακλεῖδαι stands either for the *Heraclidæ* or the *sons of Heraclides*,—also for *Hercules and his sons*, as Φινεῖδαι means *Phineus and his children*, Πεισιστρατίδαι, *Pisistratus with his family*, in Herodotus. (*Valck. diatribe de Eurip. fragm.*, p. 196.)

5. The feminine terminations of these are: *ις, ας, ωνη, ινη*: Τάνταλ-ος, Τανταλ-ίς; Ὀλυμπιάδης, Ὀλυμπιάς; Νηρέυς, Νηρῆ-ος, Νηρηΐς, daughter of Nereus; Ἄτλας, Ἄτλαντίς; Ἀκρисиάνη, Ἀδραστίνη, daughter of Acrisius, Adrastus.

Obs.—The derived names were called *παράγωγα, derivata*, or *παράνομα, denominativa*,—even those proper names which have a simpler word as their root, so that Πλάτων is the *παράνομον* of πλατύς, Φίλων of φίλος.

§ CXL.

OF THE MANNER OF COMPOUNDING WORDS IN GREEK.

1. In order to designate two ideas combined in one image, the one of which, as the fundamental idea, is more closely defined or limited by the other, the chief word is, in Greek, united,

- a. With prepositions: στάσις, ἀνάστασις, φυγή, ἀποφυγή.
- b. With adverbs: πάλαι, παλαιγενής, long ago born, ἄγγι, ἀγγίμολος, coming near. To this class belong also words compounded with *δυσ, εὖ*, as *δυσφημεῖν*, to speak ill of, *εὖφημεῖν*, to speak well of, *a* negative, intensive, and connective, and *o* connective, of which hereafter.
- c. With a noun: ἰχθυοπώλης, fish-seller, fish-monger, φι-λάνθρωπος, philanthropic. In the former, *seller* is the chief idea, and is limited by *ἰχθύς*,—in the latter, the idea of *love* (φίλ.) is limited by *ἄνθρωπος* to the particular class, *mankind*.

2. When a verb is found in the composition, it always

marks the chief idea, which is more closely defined by the other, whether it stand first in the composition, as δάκνω, bite, in δακέθυμος, heart-gnawing, λυσίμαχος, battle-ending, παυσίχολος, rage-allaying; or stand second: σκιαμαχεῖν, to fight with a shadow.

Obs. 1.—The simple word is called ἀπλοῦν, *simplex*, as ἵππος, the compound, σύνθετον, *compositum*, as φίλιππος, that derived from a compound παρασύνθετον, *decompositum*. If the first word be altered, e. g. ναῦς in ναυμαχία, it is a proper composition (σύνθεσις, *compositio*), if it remain unaltered, it is merely a *juxta-position* (παραθέσις), e. g. εὐρυκρείων from εὐρύ and κρείων.

Obs. 2.—When there is merely a *parathesis*, the accent remains unaltered: μή τις, μή τις, ἦ τοι, ἦ τοι, εἶθε, ἦπερ, not where crasis occurs: τὸ ἔργον, τοῦργον, καὶ ὅσα, χῶσα, &c. (*Goettling Animadvers. ad Theodos. Gramm., p. 222.*)

Obs. 3.—A in composition has the three meanings alluded to in n. 1, *b*, according as it is derived from ἀνευ, without, ἄγαν, very much, or ἅμα, together.

a. A from ἀνευ, without, is equivalent to the English *in*, *in*, *less* (*a privativum*): e. g. ἄσοφος, unwise, ἀκακος, harmless, ἄπαις, childless.

Before a vowel *v* is inserted: ἀναίτιος from αἴτιος, guiltless.

b. A from ἄγαν, very much, strengthens the meaning of the word before which it stands; ἀτενής, much strained, ἄξυλος, abounding in wood, ἄσταχυς from στάχυς, a large ear of corn.

c. A from ἅμα, together, at the same time, expresses the connection between two objects: ἀδελφός, born from the same womb (δελφύς), brother, ἀκόλουθος from κέλευθος, one who goes on the same road, an attendant, ἄλοχος, ἄκοιτις (from λέχος, κοίτη, bed), the sharer of the bed, wife.

Obs. 4.—The derivation of the connective *a* from ἅμα is proved, both by the meaning and by the analogy of the similar *o*, together, from ὁμοῦ, in the Homeric words, ὕτριχες, like-haired, ὕπατρος, from the same father, ἄραροι, united together (ὁμοῦ, ἄρω), consorts.

Obs. 5.—Prepositions are united to other words without any alteration

except that which the collocation of letters may require: ἀμφί πόλις, Ἐμφίπολις, σύν μάχη συμμαχία, συσσιτία, ὑπέχω, ὑφέξω, ἐφέρπω, &c. The same rule is observed by δύς, εὔ, and several other adverbs, as πάλιν in παλίντονος, bent-back, παλίμωλος, hacknied knave, παλίλυτος, loosed again, παλίστρεπτος, turned back, πάλαι in Παλαίφατος, ἄγχι ἀγχίνοια, presence of mind, ὕψι Ὑψιπέλη, and ἴφι in Ἴφιγένεια, &c.; and by some nouns: e. g. βοή βοηθέω, run to the cry (βοή), to help, and in poetic expression δῆρυ δορύζενος, spear-friend, ally, δακρυδακρυχέουσα.

Obs. 6.—In other compounds, however, the first word, whether noun or verb, is altered, and so that,

a. *The noun returns to its root*: ναῦς ναυμαχία, sea-fight, πᾶν πᾶνώλης, all-destroyed, πᾶνπέρτατος, the all-highest, πόλις πολιπορθος, and so ἄγαν Ἀγαμέμνων. Thus also those in ος: δίκαιος δικαιοπόλις, ἀγαθοδαίμων, κακός, κακάγγελος, evil messenger, ὁ πάντος, the sea, ποντομέδων. The analogy thus founded is followed by other words also, which take ο from these forms as the combining sound: τὸ ἄχθος, root ἀχθε, ἀχθοφόρος, δίκη δικογράφος. Many, which retain the proper termination of their roots, assume σ with a short vowel, to strengthen the syllable: τὸ τέλος, the end, root τελε, τελεσφόρος, end-bringing; κέρασ, root κερσ, κερσφόρος, horn-bearing, and in Homer from σάκος, root σακε, σακέσπαλος and σακεσφόρος; others take ι: κάλλος, gen. κάλλεος, beauty, root καλλε, Καλλίπολις, καλλιγράφος; αἴξ, root αἴγ, αἰγίλοσις.

b. *The verbal roots assume*, when they make the first part of a compound word, ε or σι: δάκνω δακ δακέθυμος, ἔλ ἐλέπολις, μεν Μενέλαος, except where the combining vowel ο, already mentioned, occurs, or the lengthening of the root is altogether avoided: φυγ φυγόμαχος, battle-fleeing, λιπόπατρις, country-leaving, ληθ λήθαργος, lethargy, λιπ λειπ λειπόθυμος, in a swoon.—The inserted syllable σι is found as well in pures: λυ λυσίμαχος, battle-ending, παυσίπνοος, toil-appeasing, as in mutes: τερπ τερψιχόρη, rejoicing in the dance, τερψίνοος and θελγ θελξινοος, heart-soothing, and in Epic forms with μ before β: φαεσίμωροτος, τερψίμωροτος. Many of this sort, as e. g. λεξιθήρας

word-hunter, have for their immediate root a substantive in *ις*.

Obs. 7.—The root, as shown in the genitive, with *ο*, lies at the basis of many forms: *άνηρ άνδρογονος*, man-begetting, *ιχθύς ιχθύος ιχθυοπώλης*, fish-monger, *ιχθυοφάγος*, fish-eater, *άσπιδοφορεΐν*, to bear a shield; some have the dative: *ναυσιφόρητος*, ship-borne; or even the accusative: *δορυθαρής*, bold with the lance, *δακρυχέουσα*, tear-shedding.

Obs. 8.—Finally, *ε* in the middle belongs to the infinitive, and *έλε* in *έλεπολις* bears the same relation to *έλεΐν*, which *δυμο* in *δυμοφόρος* does to *δυμός*: moreover *σ* in the verbal roots above-mentioned: e. g. in *λυσι*— *παυσι*— proceeds from the same tendency, which produced *λύσις*, *τέρψις*.^(R)

§ CXLI.

OF THE MEANING AND DERIVATION OF COMPOUND WORDS.

1. When two nouns are combined in the mode described, the ideas represented by them are no longer thought of apart, but blended together in one image and expression: *μεγάλη πόλις*, *μεγαλόπολις*; *καλή πόλις*, *καλλιπολις*; *άνδρόπαις*, *άνδρογύνης*, man woman, *αίνογίγας*, &c. When in this way a verb is raised to a noun, its signification remains even in the compound: *δικαιοκρίτης* is not equivalent to *δίκαιος κριτής*, but is one *who judges right*, *ός δικαίως κρίνει*; *Έλληνοδίκης*, *ός δικάζει τούς Έλληνας*.

Obs. 1.—When in the name of a city a proper name stands first, the connection may be dissolved in its derivatives. From *Νεάπολις* the paronym is only *Νεαπολίτης*, but from *Έρεμόπολις* both *Έρεμοπολίτης* and *Έρεμουπολίτης*. So *Φιλιπποπολίτης* and *Φιλιππουπολίτης*.

Obs. 2.—Many roots are changed, in the synthesis, to adjectives, by the mere addition of *σ*: *γνω*, *άγνώς*, unknown, *άλλόγνως*, strange, gen. *άλλόγνωτος*; *βαλ*, *βλα*, *άελής*, unthrown, gen. *άελητος*. So *άδμης*, untamed, *άνδροερώς*, man-eating, gen. *άνδροερώτος*, *αίγίλιψ*, goat-deserted, high, *οίκοκριψ*, born in the house.

Obs. 3.—Nothing hinders to combine several, and even many words, prepared in the way which the foregoing section points out, into one expression,—as is especially practised in comic poetry: βατραχομουμαχία, i. e. ἡ τῶν βατράχων πρὸς τοὺς μῦς μάχη, battle-of-frogs-and-mice; σφραγιδονυχαραγοκομήται, *Aris. Nub.*, 331, idler (ἀργός) with long hair (κομήτης) having rings (σφραγίδας) to the very nails (ὄνυχες), i. e. having the whole fingers covered with rings. Compounded out of whole parts of speech are ἀλλοπρόσαλλος, who goes from one to another, unstable, ἀπροσδιόνσος, which has nothing in reference to Bacchus, irrelevant.

2. Verbs (not *verbal roots*) refuse to combine except with prepositions, of which several are often compounded together: λάμπειν, ἐκλάμπειν, διεκλάμπειν, to shine *out through* all. Ulysses strikes Thersites with his staff (*Il.*, β, 267,) and σμῶδιξ μεταφρένου ἐξυπανέστη, the wheel *stood* (ἔστη) or raised itself *up* (ἀνά) *out of* the back (ἐξ) *under* the staff (ὑπό).

3. Consequently, if a compounded verb be necessary, it must be formed from a compound noun: not εὐαγγέλλω, but from εὐάγγελος, εὐαγγελῶ; not ἀελπίζω, but from ἀελπεῖς, ἀελπῶ; not δυσσέβω, but from δυσσεβής, δυσσεβῶ; not καιροφυλάττειν, but from καιροφύλαξ, καιροφυλακεῖν; or from καιροφύλακτος, καιροφυλακτεῖν; not χρυσοχέειν, but from χρυσοχόος, χρυσοχοεῖν; and so, according to this analogy once established, always in case of paragoge, even when the word, from which the verb is to be derived, is not exactly in use: not μυραλείφειν, but μυραλειφεῖν, ξηραλειφεῖν, &c.*

Obs.—Many poetical participles form an exception to this rule: ἄργῶ πασιμέλουσα, ἄρηϊκτάμενος, εὐρυρέοντα, where the combination of the words is only external; also those words which are created by the negation of a positive meaning; ἀνομοιοῦσαι from ὁμοιοῦσαι (*Plato*

* *Comp.* Scalig. ad *Phryn. Eclog.*, p. 266 of *Lobeck's* edition, and *Lobeck, ib.*, p. 560, sqq.

Parmenid., p. 156, B.); πᾶς τις πλούσιον ἄνδρα τίει, ἀτίει δὲ πενιχρόν, Theogn. 621;* some which have become current from frequent use: χερνίπτειν, and that which Euripides has hazarded, δυσθνήσκω instead of δυσθανατῶ from δυσθάνατος, but only in the participle, Electr. 843, Rhesns, 791; lastly, from πρήσσω, εὐπρήσσεσκον ἕκαστα, Od. θ, 259, but in the sense of order, arrange. Less remarkable are several derived verbs which appear in the simple state, and with δυσ, ἀ, εὐ, in similar forms: δηλόω, ἀδηλόω; ἠθίζομαι, ἀηθίζομαι, and εὐηθίζομαι; ἀγρέω, δυσαγρέω, and εὐαγρέω; μενεαίνω and δυσμενεαίνω; θυμαίνω, δυσθυμαίνω; κλείζω, εὐκλείζω; οἴζω, δυσοίζω; φημίζω, δυσφημίζω.

* "*Per antimetabolen quandam*," Lobeck, *ut supra*, p. 563.

OF THE VERSIFICATION AND DIALECT OF HOMER.

§ CXLII.

I N T R O D U C T I O N .

. . . . ὡραῖος μάθε τάξιν Ὀμήρου,
"Ὄφρα δαεῖς πάσης μέτρον ἔχης σοφίης.
On the Iliac Table.

AFTER learning the rudiments of the Greek language, when we have acquired a sufficient familiarity with the common forms, and a knowledge of the most necessary words, the next step properly conducts to HOMER. In order to facilitate this step, a treatise upon the Homeric versification, and another upon the Homeric dialect, are here subjoined. For the same reason, and after the example of the ancient Grammarians, the syntax is grounded, to a great extent, upon examples taken out of Homer; from an accurate acquaintance with whose writings, all investigations into the language, the manners, and the knowledge of the Greeks, must proceed.

OF THE HOMERIC VERSIFICATION.

§ CXLIII.

O R I G I N O F T H E H O M E R I C O R E P I C V E R S E

1. The Homeric verse arises out of the following series or combination of syllables:

- - - - - or - - -

as, for example, in ἀντίθεῶ, δυσόμενον, ἀρνεῖαν, Ἐρμείαν.

2. In the first place of these series, ἀντ, δυσ, ἀρν, Ἐρμ, the tone is raised, hence here is the *Arsis*, which may be marked by an oblique stroke:

ὄυλομένην, ἦρω̄ν.

3. After this *rise* the tone sinks again in the two short syllables, or the long one answering to them, and this part of the series is therefore called the *Thesis*.

4. In this Thesis the tone, as it were, fluctuates without finding a point of rest: οὄλομέ . . . ἦρω̄ . . . In order to attain a point of rest, it must light upon a second long syllable, by which the series of syllables may be closed, and made a *whole*, with *beginning*, *middle*, and *end*: οὄλομενην (´ ˘ ˘ ´), ἦρων (´ ˘ ˘ ´).

5. The *conclusion* may serve again as the *arsis* of a new series:

´ ˘ ˘ ´ ˘ ˘ - ; e. g.

ἀλλ' ὄ μὲν Ἀιθιοπᾶς

τίσειάν Δανάοι

πόλλα δ' ὄγ' ἐν πόντῳ

ἦρω̄ν αὐτούς,

or it terminates the series, and then, in order to moderate the vehement flow of the syllables, a single syllable may be placed after it, which may, therefore, be called the *Catalexis* (the *leaving-off*, κατάληξις).

´ ˘ ˘ - ˘ or
´ ˘ ˘ - - ; e. g.

Ἡελιοῖο,

πήματα πάσχει,

or, in German: Wann die Natur | lieblich erneüt, where the impetuous flow of syllables will be moderated by the introduction of the *catalexis*:

Wann die Natur sich | lieblich erneut hat.

6. For the construction of the Homeric verse it is necessary,

a. That the series $\acute{\text{---}} \text{---} \acute{\text{---}} \text{---}$, in which, by the renewed *arsis*, measure and counter measure are produced, be repeated:

$\acute{\text{---}} \text{---} \acute{\text{---}} \text{---} \acute{\text{---}} \text{---} \mid \acute{\text{---}} \text{---} \acute{\text{---}} \text{---} \acute{\text{---}}$

b. That both these series, which, as two wholes, again appear as measure and counter measure, have the *catalexis*:

$\acute{\text{---}} \text{---} \acute{\text{---}} \text{---} \text{---} \acute{\text{---}} \text{---} \acute{\text{---}} \text{---} \text{---}$

c. That both series, which thus stand without close coherence (*ἀσυνάεσθητοι*), combine into a whole, which is effected by raising the *catalexis* in the middle (---) to a *thesis* (---), and, thus, the complete series attains the following form:

$\acute{\text{---}} \text{---} \acute{\text{---}} \text{---} \acute{\text{---}} \text{---} \acute{\text{---}} \text{---} \acute{\text{---}} \text{---} \text{---}$

§ CXLIV.

OF THE COMBINATION AND SEPARATION OF THE SERIES.

1. The measure of epic verse, constituted as above described, runs through six similar metres, which are made up of the words united into a verse.

2. The conclusion of every word makes an incision (*τομή*, *cæsura*,) in the verse, that is to say, the *series of metres* is broken by the portion of time, which intervenes between the pronunciation of two words: as, II., α, β.

πολλάς | δ' ἰφθίμους | ψυχάς | "Αἴδι | προΐαψεν |

which verse, by the *cæsuras*, is divided into the following five series:

$\acute{\text{---}} \text{---} \mid \acute{\text{---}} \text{---} \acute{\text{---}} \mid \text{---} \acute{\text{---}} \mid \text{---} \text{---} \acute{\text{---}} \mid \text{---} \text{---} \acute{\text{---}} \mid \text{---}$

3. When the *cæsura* falls upon the *arsis*, it is called *masculine*, when after the first short of the metre ($\acute{\text{---}} \text{---} \mid \dots$) *feminine* or *trochaic*, after the second ($\acute{\text{---}} \text{---} \text{---} \mid \dots$) *dactylic*, after the second long ($\acute{\text{---}} \text{---} \mid \dots$) *spondaic*. So, in the line above quoted, the second, third, and fourth *cæsuras* are *masculine*, the first is *spondaic*; in verse 5,

οἰωνοῖσί τε | πᾶσι | Διὸς | δ' ἐτελείετο | βουλῇ,
 the second is *feminine* or *trochaic*, the fourth *dactylic*, and so also the first, since by *enclisis* τε so connects itself with the foregoing word, that both words may be considered rhythmically as one, οἰωνοῖσιν τε.

4. Compound words also produce a cæsura, when the last syllable of their first word falls upon the arsis, as

Μοῦσα πολῦτροπον, πέμψαντες ἔυσκοπον, θυγάτηρ ὀλοῦφρονος,
 at the dotted syllables.

5. Over many cæsuras the pronunciation glides along without their becoming very perceptible : e. g.

" Ἀνδρα μοι | ἔννεπε | Μοῦσα.

6. On the other hand, some are more marked, by a longer interruption to the flow of the verse, especially when long syllables follow the masculine cæsura, or when the cæsura coincides with punctuation, which breaks or concludes the thought : e. g.

Μῆνιν, ἄειδε, θεά || Πηληϊάδεω Ἀχιλῆος, Il., α, 1,
 Ἀλλὰ σὺ μὲν νῦν τήνδε θεῶν πρόες. || αὐτὰρ Ἀχαιοί, ib., 127, 128,
 Τριπλῆ τετραπλῆ τ' ἀποτίσομεν, || αἷ κέ ποθι Ζεῦς,
 and of these we shall more especially speak in the sequel.

7. The chief thing required in the hexameter is, that it should unite the several series, of which it is constructed, into a whole, without losing variety, and thus attain *variety in unity*.

8. The verse wants *unity*, when the cæsuras of the words coincide with the terminations of the metres : thus,

Οἴσσετε | Μοῦσαι | ἡμῖν | ὕμνων | ἀγλαὰ | δᾶρα |
 εἰς φίλον | ἦτορ | .

9. Unity prevails when the cæsuras do not coincide with the ends of the metres, and thus the voice slides to the latter over the former, or at least over the most of them, as if the foregoing verse ran :

Οἴσετ' αἰοιδάων Μοῦσαι δόσιν ἀγλαοφάνων

ἦτορ εἰς ἡμέτερον, i. e.

- - - - - , - - - - - , - - - - - , - - - - - , - - - - - ,

where the ends of the metres are marked by commas, and the cæsuras by double points.

10. Hence the use of the dactylic and spondaic cæsuras,

strengthened by the sense and punctuation, is very much limited.—They occur however,

a. In the first metre :

Τρῶες.—τῶν αὐτ' ἤρχε Λυκάονος ἀγλαὸς υἱός, Π., β, 826.

Ἑκτορα.—τοῦ νῦν εἶνεχ' ἰκάνω νῆας Ἀχαιῶν, ib., ω, 501.

b. The dactylic in the fourth metre, then named *bucolic* on account of its frequent use with the Bucolic poets, as in the first poem of Theocritus, v. 1, &c. :

ἀδύ τι τὸ ψιθύρισμα καὶ ἅ πίτυς, || αἰπόλε, τήνα,
ἃ ποτι ταῖς παγαῖσι μελίσσεται || ἀδὺ δὲ καὶ τύ
συρίσδες,

such lines are, through the abruptness of their sound, capable of great strength, where force is to be expressed:

e. g. of a billow in a storm,

πόντῳ μὲν τὰ πρῶτα κορύσσεται, || αὐτὰρ ἔπειτα
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, || ἄμφι δὲ τ' ἄκρας
κυρτὸν ἐὼν κορυφῶται. Π., δ, 424, &c.

Obs. 1.—Where in other places words terminate with the metres, the flow of the verse slides over them, without suffering them to be perceptible : as,

τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσι, Π., α, 42,

where ἐμὰ δάκρυα flow together as if in one word, or κέρα ἔστασαν in ὀφθαλμοὶ δ' ὡσεὶ κέρα ἔστασαν, ἢ σίδηρος, Od., τ, 211.

Obs. 2.—The following verses remain with remarkable cæsuras at the end of the third metre :

ἢ οὐ μέμνη, ὅτε τ' ἐκρέμω || ὑψόθεν, ἐκ δὲ ποδοῖν, Π., ο, 18.

ἰμερβεν κιθάριζεν || Λητοῦς καὶ Διὸς υἱός, Hesiod, A, 202,

where Spitzner* transposes,

ἰμερβεν κιθάριζε Διὸς καὶ Λητοῦς υἱός.

That it was so written is proved by the Hymn to Apollo, 545, *Herm.*, and the Fragment in the Schol. to Pindar, 3, *Pyth.*, 14, which Asclepiades (ἐν τοῖς τραγωδομένοις,) cites probably out of Hesiod :

* De Versu Homericō, p. 10.

* Ἀρσινόη δὲ μιγεῖσα Διὸς καὶ Λητοῦς (prob. Λητόος) υἱῶ.

The first example is softened by this circumstance, that the adverb ὑψόθεν coheres closely with its verb ἐκρέμω, and thus may conceal the *hiatus* between the two series.

11. The *masculine* cæsure occurs in all places of the arsis, from the first, as

. . . βέλος ἔχεπτεικὲς ἐφιεῖς
βάλλ' || αἰεὶ δὲ πυραὶ νεκρῶν καίοντο Δαρμειαί, Π., α, 51,

to the very last,

γαῖαν ὀμοῦ καὶ πόντον, ὀρώρει δ' ουρανόθεν || νύξ, Od. ε, 294.

12. The *feminine* cæsure also may occur in every metre; in the fourth, however, it weakens the flow of the verse, when it is not strengthened by either the position or punctuation of the words: as,

Πηλεὺς Δῆν μοι ἔπειτα γυναιῖκα || γαμήσσεται αὐτός, Π., ι, 394.
Μνησόμεθ' ὡς χ' ὁ ξεῖνος ἀνευθε || πόνου καὶ ἀνίης,* Od., η, 192.

Obs.—Some verses can be corrected in this respect by the assumption or rejection of the augment:

. . . κρατερῶφρονε γέιναιτο παῖδε, Od., λ, 298.

. . . θαλερῇ δ' ἐμιαίνετο χαιίτη, Π., ε, 439.

. . . αὐτὰρ οἱ Πρωῖτος κάνα μῆσατο θυμῶ, Π., ζ, 157.†

13. Almost universal is the audible cæsure, *masculine* or *feminine*, in the third metre or foot, where it divides the verse into two unequal portions, so that, for example, in the first book of the *Iliad*, of 611 verses only 7 are without this cæsure, either *masculine* or *feminine*, in the third foot. *Comp. Spitzner ut sup.*, p. 7. Thus, *Iliad*, α,

Masculine.

Feminine.

1, μῆνιν αἰεὶδε θεά, . . (´) 2, οὐλομένην ἢ μυρί', (´~)

3, πολλὰς δ' ἰφθίμους, (´) 4, ἠρώων αὐτούς δέ, . . (´~)

* Hermann ad Orph., p. 692.

† Hermann *ut supra*, p. 694. Spitzner *ut supra*, p. 13.

7, Ἀτρείδης τε ἄναξ, (´) 5, οἰωνοῖσί τε πᾶσι, . . (´ν)
 6, ἔξ οὗ δὴ τὰ πρῶτα, (´ν)
 &c. &c.

14. Where the third foot is altogether without cæsura, we sometimes find it included in a proper name of at least three syllables :

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον, Π., β, 494.

Εὐμήλορ, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν, ib., 714.

Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω, Π., γ, 148, &c.

sometimes in another longer word :

ξείνους τε στυφελιζομένους || δμῶάς τε γυναικάς, Od., π, 108.

ῥυστάζοντασ ἀεικελίωσ || κατὰ δῶματα καλά, ib., 109, &c.

and as, by cæsura in the third foot, the verse is divided into two portions, so here, by the cæsuras in the second and fourth feet, it is divided into three portions, as Π., α, 145, π, 224:

ἦ Αἴασ || ἦ Ἰδομενεύσ || ἦ δῖοσ Ὀδυσσεύσ

χλαινάων τ' || ἀνεμοσκεπέων || οὕλων τε ταπήτων,* &c.

Obs.—By this division into three parts or series it also happens, that the second foot has the spondaic or dactylic cæsura, Π., δ, 124, αὐτὰρ ἐπειδὴ | κυκλοτερεῖσ μέγα τόξον ἔτεινε; ib., 329, αὐτὰρ ὁ πλησίον | ἐστήκει πολύμητοσ Ὀδυσσεύσ. Comp. Π., ν, 715, Od., η, 120, λ, 582, 593, &c. The same thing happens, but very rarely, when the cæsura is in the third foot: ἠπέιλησεν μῦθον, ὁ δὴ τετελεσμένος ἐστί, Π., α, 388, where perhaps we should read, μῦθον ἐπηπέιλησεν, κ.τ.λ. Comp. Π., ξ, 45. Lines of this sort have something ungainly in their sound, and have been therefore generally avoided.

§ CXLV.

EPIC PERIODS.

1. As the several portions of a verse are combined into a whole, by the blending together of the feet and the cæsuras,

* Spitzner, *ut supra*, p. 8.

and thus the *unity* of the verse is attained, so, in the junction of several hexameters, *variety* is attained, when the combination, in the several verses, takes place in different modes.

2. The combination of several hexameters, to the end of a proposition, is called a hexametrical or epic *period*.

3. The epic period is divided into different *series* by the close of the verses, and by those *cæsuras* which coincide with the punctuation. In the following passage, Od., α, 64, a dot marks the *feminine*, two dots mark the *masculine* *cæsura*, and a stroke the end of a series.

Τέκνον ἔμῳν, | ποῖόν σε ἔπος φύγεν ἕρκος ὀδόνταν; |
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θεῖοιο λαοβόμην, |
 ὅς περὶ μὲν νόος ἐστὶ βροτῶν, | πέρι δ' ἰσθ' ἀθανάτοισιν ἔδωκε, | τοὶ οὐρανὸν εὐρὺν ἔχουσιν; |
 ἀλλὰ Ποσειδάων γαιήοχος ἀσκαλὲς αἰεὶ
 Κύκλωπὸς κεχόλωται, | ὃν ὀφθαλμοῦ ἀλάωσεν, |
 ἀντίθεόν Πολύφημόν, | ὅου κράτος ἐστὶ μέγιστον
 πᾶσιν Κυκλώπεσσι, | Θόωσά δέ μιν τέκε Νύμφη.

4. The beauty of the hexametrical period depends upon this rule, that not only the feet should be varied as dactyls and spondees, but that also the different sorts of *cæsura*, both generally, and especially when they terminate *series*, should vary in position, i. e. should occur in different places of the verse.—The accumulation and rapid succession of different *cæsuras* produces a vigorous and manly flow of the verse, which is thus divided, now into long, now into short portions, —is at one time bold and impetuous, at another soft and tranquil.—As a model of a bold and free-flowing period, the following passage, Od., ε, 299, may be cited.

ὦ μοι ἐγὼ δειλῶς, | τί νύ μοι μήκιστα γένηται; |
 δεῖδω μὴ δὴ πάντα θεῶν νημερτέες ἔνισπεν, |
 ἢ μ' ἔφατ' ἐν πόντῳ, | πρὶν πατρίδα γαίαν ἰκέσθαι, |
 ἀλγέ' ἀναπλήσειν | τὰδε δὴ νῦν πάντα τελεῖται, |
 οἴοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν
 Ζεὺς, | ἐτάραξε δὲ πόντον, ἐπίσπερχουσί δ' ἄελλαι
 παντοίων ἀνέμων. | νῦν μοι σῶς αἰπίυς ὄλεθρος.

5. As an example of a softer evolution of the series, with chiefly *feminine* transitions, comp. Od., τ, 204.

τῆς δ' ἄρ' ἀκουούσης ῥέε δάκρυα, τήκετο δὲ χεῖρας·

ὡς δὲ χιὼν κατετήκετ' ἐν ἀκροπόλοισιν ὄρεσσιν,
 ἦντ' Εὐρύος κατέπηξεν, ἐπὴν Ζέφυρος καταχεύη,
 τηκομένης δ' ἄρα τῆς ποταμοὶ πλήθουσι ῥέοντες·
 ὡς τῆς τήκετο καλὰ παρήϊα δακρυχεούσης,
 κλαιούσης ἐὼν ἄνδρα παρήμενον.-- Αὐτὰρ Ὀδυσσεύς
 θυμῷ μὲν γοόωσαν ἐὼν ἔλέαισε γυναῖκα.

§ CXLVI.

OF THE QUANTITY OF SYLLABLES IN HOMERIC VERSE.

1. That which has been already said (§ 28,) concerning the quantity of syllables, applies also to Homeric verse, with a few limitations.

2. *Position* takes place even when the two consonants which produce it, are not in the same word with the vowel which they lengthen: οἱ μὲν δυσομένου,---τὸν ῥ' Ἀγαμεμνονίδης, ---μνήσατο γὰρ κατὰ θυμόν,---ἐν σπείσσι γλαφυροῖσι,---πάσι μνηστήρεσσι.

3. The combination of a mute with the liquid ρ or λ, produces for the most part a long syllable of no great force; hence before βρ in the compounds of βροτός, the letter μ likewise is inserted, to strengthen the sound: as, ἄμβροτος, τερψίμβροτος, φασίμβροτος, and, instead of ὕβριμος, ὄβριμοπάτηρ, &c. it is more proper to write ὄμβριμος, ὄμβριμοπάτηρ, &c.

4. Yet, in the collocation of several words, this position generally stands without any such aid, and rejects even the support of the paragogic N.

Νύκτα δὲ ὄρφναιῖν, ὅτε θ' εὐδοῦσι βροτοὶ ἄλλοι,

Il., ζ, 83, 386, ω, 363.

So ἀγῆ τρεῖς, Il., β, 671, ἦρχῆ Πρόθοος, ib., 765, &c., according to the authority of the old Grammarians, whom Wolf follows, but Hermann and Bekker oppose.

5. But if the beginning of the word which commences with ρ or λ after a mute be *iambic* (˘), so that, without the rejection of position, it could not come into epic verse, then the position may be rejected. The following combinations fall to be considered:

Π. πλ, πρ.—Β. βλ, * βρ.—Φ. φλ, * φρ.
 Κ. κλ, κρ.—Γ. γλ, * γρ.—Χ. χλ, χρ.
 Τ. τλ, τρ.—Δ. . . δρ.—Θ. θλ, * θρ.

Before those marked with an asterisk, however, a vowel is never short.

6. The other combinations allow a violation of position in the case above specified: thus,

a. *In proper names*: οἱ δὲ Πλάταιαν, Π., β, 504.—'Εξεπάτησέ Προμηθεύς, Hes., E, 48. Comp. 86, Θ, 521, 546.—'Αφροδίτη is always ^υυ. 'Εὐκτιμένας τὲ Κλεωνάς, Π., β, 570.—Καὶ γὰρ ῥά Κλυταιμνήστρης, Π., α, 113, &c.—Κρονίων, always ^υυ, without position for the preceding syllable.—Οὐδὲ Δρύαντος, Π., ζ, 130.—Εἰρέτριαν, Π., β, 537.—'Εποντὸ Τρίκης, Π., δ, 202.—'Αμφιτέρων, Hes., A, 2, 37, 165, even 'Ηκλεκτέρωνος, ib. 3, 'Ηκλεκτρυάνης, 35, unless a synizesis of the syllables ω takes place in these instances (*Hermann ad Orph.*, p. 757).

Obs.—Even where there is not an absolute necessity, the force of position is sometimes suppressed to suit the convenience of the verse, as Πάτρῳκλε, Π., τ, 287, ⁽¹⁾—'Εσθλὸν 'Οτρυντείδην, Π., υ, 383, νῆς 'Οτρυντῆϊ, ib., 384, Κεῖσαι 'Οτρυντείδη, ib., 389,—'Ιαπέτος τε Κρόνος τε, Π., 3, 479, and μεγάληοιο Κρόνοιο, Π., ζ, 194.

b. *In other words*, which, without a short syllable preceding, cannot stand in the verse: ΠΑ. ἴκοιό πλέων, Od., δ, 474, Παράρχηκεν δὲ πλέων νύξ, Π., κ, 252, &c.—ΠΡ. Words compounded with πρό, and πρόσ, which have a long vowel after the preposition: ἦσι προθυμίησι, Π., β, 588, νῆας τε προσάσας, Π., ib., 493, προσανδᾶν, πρόσωπον, προῆκε, &c.—ΚΛ. κλιθῆναι, ἐκλίθη, κλύουσι.—ΚΡ. κρεαδαίνω, κρεταίος, and the cognate κρεῶν, κρυφιδόν; φῆ δὲ δάκρυπλώειν, Od., τ, 122.—ΤΡ. τράπεζα, τράγους, τρίτην, τρίτων, τρίτους, τρίηκοντα, τραπίομεν, τραπέσθαι, τράπωνται, τροποῖς, ἐτράφημεν.—ΔΡ. δράκων, 'Αδρότητα καὶ ἦεν, Π., χ, 363. Comp. ω, 6, where the reading used to be ἀνδρότητα.—ΘΡ. θρασείας, θρόνοις, ἄλλοθρόους.

7. Here also the violation of position is extended from the necessary to the convenient:

- ΠΑ. Αὐτὰρ ὁ πλησίον, Π., δ, 329, ὄθι πλείστα, ib., ι, 382, Od., δ, 127, Οὐδεὶ πλῆντ', Π., ξ, 468, προσέπλαζε, Od., λ, 583, εἰδώλων δὲ πλέον, ib., υ, 355.
- ΠΡ. Οὐδ' ὄγε πρίν, Π., α, 97, ἐξολέσειε πρίν, Od., ρ, 597. —“Ἐκτορὶ Πριαμίδῃ, Π., η, 112.—“Ὀντινα πρῶτον, Od., γ, 320, and ἡὲ σὺ πρῶτος, ib., ρ, 275.
- ΦΡ. Ὑμῖν δ' ἐπὶ φράσσειτ' ὄλεθρον, Od., ο, 444.
- ΚΛ. Τύπτετ' κληΐδεσσι, Od., μ, 215.—Προσέκλινε, ib., φ, 138, 165.
- ΚΡ. Εἴλετ'ο κρινάμενος, Π., λ, 697, δαίη τ'ε κράτος, ib., υ, 121, ἐνέκρυψε, Od., ε, 488, νῶϊ κῆκρυμμένα, ib., ψ, 110, κατὰ κρᾶτα, ib., ρ, 92, δέ τ'ε κρατὶ, ib., μ, 99.
- ΧΛ. Ἀμφὶ δὲ χλαῖναν, Od., ξ, 529.
- ΧΡ. Ῥοδόεντι δὲ χρεῖν, Π., ψ, 186, οἴχοιτ'ο χρέος, Od., ρ, 353.
- ΤΛ. The only passage under this head, Μή μ' ἔρεθει σχετλίη, Π., γ, 414, is explained under the next number (8).
- ΤΡ. Ὑῖε δύο Πριάμοιδ' τρίτος δ' ἦν, Π., μ, 95, ἀμόργυντο, τρέμον, Od., λ, 527.
- ΔΡ. Τὰ δὲ δρᾶγματα, Π., λ, 69, μευνέωτο δρόμου, ib., ψ, 361.
- ΘΡ. Εἰνὶ θρόνῳ, Π., ρ, 199, ο, 150, ἐν δὲ θρόνοι, Od., η, 95.

Obs. 1.—Recent Grammarians * have sought to limit the violation of position, in the passages above cited, by rejecting *diacresis* (οὐδ'εἰ), the augment (προσκαλῖνε, ἔγκρυψε or ἔκρυψε) and other modes, not always with good success. Thus Hes. A, 199, Ἐγχος ἔχουσ' ἐν χερσὶ χροῦσειν τε τρυφάλειαν should not be altered, with Spitzner, p. 96, into χερσὶν ἔχουσ' ἔγχος· χροῦσειν τε τρυφάλειαν, since a *paroxyton* composed of two syllables long by position, as here ἔγχος· χροῦσ. does not fall with its last syllable into *the third arsis of the verse*, except when it is connected with the preceding words by a preposition (ἐς

* Hermann ad Orph., p. 756, f. Bekker in his review of Wolf's Homer, J. A. L. Zeit., 1809, Oct., p. 126, Spitzner *de versu heroico*, c. 3.

μέσσον, Il., δ, 79), or stands in close coherence with the following words: ἔγχος τε, ἔγχος μὲν, δὲ, ἔγχος μέγα, &c. So Il., ζ, 306, "Ἀξὸν δὲ ἔγχος Διομήδεος, ἧδὲ καὶ αὐτόν. Εἴλετο δὲ ῥάεθρον, Il., ω, 343. In the Hymn to Ceres, v. 336, is suspicious, εἰς Ἐρεβος πέμψεν χρυσόρῥαπιν Ἄργ., and we should perhaps read ὠτρυν' εἰς Ἐρεβος, κ. τ. λ.; in the verse of Hesiod we may read ἔγχος ἐχουσ' ἐν χερσίν ἰδὲ χρυσέην τρυφάλειαν. Much obscurity still overhangs the *rhythmical position of words*, which had its certain laws as much as Dialect, or Syntax. To this topic belongs, for example, the valuable remark of Hermann *ad Gregor. Corinth.*, p. 879, that the names Ἀτρεΐδης, Πηλεΐδης, Τυδείδης, and the like, never have the *arsis* upon their middle syllable, always $\acute{\ } - \acute{\ }$, never $\acute{\ } - \acute{\ }$. So also Εὐρυσθέυς and others.

Obs. 2.—The few instances, in which position was violated before KN, FN, have been properly corrected in the Homeric text: ἔγναμψαν, Il., ω, 274, at the end of the line, is now read ἔκαμψαν; moreover ἄναγνοίη τοιον, Od., λ, 144, is now read ἀναγνοίη τόν. In ὦ ἀργῆνωτε συεῶτα, Od., ε, 375, ὦ ἀ must be read as one syllable, thus ὦ ἀργῆνωτε, and so also in οἷς δὲ ἀφνειότατος, Il., υ, 220, with the syllables δὲ ἀ.—In Hesiod, however, these stand unalterable: ἀκροκνέφαιος, E, 567, and ἔρικτῆ πνέουσαν, D, 319. *Comp. Spitzner*, p. 98.

8. The law of position is violated also, in several words, especially in proper names, before Z, i. e. ΣΔ, and ΣΚ: Οἱ τῆ Ζάκωνθον ἔχον, Il., β, 634. *Comp.* Od., α, 246, &c. Οἱ δὲ Ζέλειαν, Il., β, 824, ἄστν Ζελείης, *ib.*, δ, 103 and 121, Προχέοντῳ Σκαμάνδειον, *ib.*, β, 465, ἧδὲ Σκάμανδρος, *ib.*, ε, 774. *Comp.* *ib.*, μ, 21, φ, 124, 305, &c. To this class belong likewise ἔπειτα σκέπαρον, Od., ε, 237, and πετραίη τῆ σκίῃ, Hes., E, 587; but Ἰστιάϊαν, Il., β, 537, Αἰγυπτίας ὄθι, *ib.*, ι, 382, and elsewhere, have a synizesis of ια into one syllable, and thus too may be explained σχετλήῃ, *ib.*, γ, 414, cited under the preceding number.

Obs.—Many suppose the primitive forms, used by Homer, to have

been Δέλεια, Δάκυνθος, Κάμανδρος, and recently Payne Knight * has referred, in support of this opinion, to the coins of Zancle (Messana) of the 7th century before Christ, which have the name of the town in the old form ΔΑΝΚΛΕ; this form, however, may have arisen from the defective orthography of ancient times.^(R)

§ CXLVII.

OF SHORT SYLLABLES IN THE ARSIS.

1. A short syllable, which stands in the arsis, is, on account of the weight of this position, longer dwelt upon in enunciation, so that, in the measurement of the verse, it may be treated as long.

2. This happens, at the beginning of a word, in the following: ἀνῆρ, ἄορ, Ἄπόλλων, Ἄρης, δαῆρ, ὄφεις, φάος, ὕδαρ, of which the first syllables, although short in themselves, and always short in the thesis, are lengthened by the arsis. Thus, on the one hand, ᾤρσε δὲ τοὺς μὲν Ἄρης, Π., δ, 439, τῆ δ' ἄρ' Ἄρης, ib., ε, 363, ἐν δ' ἄρ' ὕδαρ, ib., σ, 347, Od., ϑ, 436; and, on the other hand, Ἄρης δ' ἐν παλάμησι, Π., ε, 594, τοῦ δ' ᾤτρυνεν μένος Ἄρης, ib., 343, &c., ἀγλαὸν ὕδαρ, ib., β, 307, &c., ἀλμυρὸν ὕδαρ, Od., δ, 511, &c. So also, ἀλλ' ὄδ' ἀνῆρ, Π., α, 287, ἕκαστος ἀνῆρ, ib., β, 805, but ἐπιχθόνιος γένετ' ἀνῆρ, ib., β, 553. Δάρδανος ἀνῆρ, ib., π, 807. Φοῖβος Ἄπόλλων, ib., α, 64, and always short in the nominative, but Ἄπόλλωνι ἀνακτι, ib., α, 36, οὐ μὰ γὰρ Ἄπόλλωνα, ib., α, 86, δαῆρ αὐτ' ἐμός, ib., γ, 180, but δᾶῆρον, ib., ω, 762, 769; φάος has α always short in the *singular*; ὄφεις is long only in the expression αἰόλον ὄφιν, ib., μ, 208, with δεινὸν ἄορ, ib., ξ, 385, ἄορ ὄξύ, ib., φ, 173, occurs, *with the circumflex*, μελάνδετον ἄορ ἄορτο, Hes., A, 221, as also δᾶῆρ ἐμειο, ib., ζ, 344, 355, and Ἄρες, Ἄρες βροτολογίε, ib., ε, 31, 455, which

* *Prolegg. ad Hom.*, p. 152. Conf. *Dawes. Misc. Crit.*, p. 6, 142, *Kidd.*, and for other words Schæfer ad *Dionys. de compos. verb.*, p. 289.

*Martial** quotes as an example that no license was forbidden to the Greek poets.

Obs.—The quantity of Ἄπόλλωνος is followed in ἐπειδὴ νῆας, Il., ψ, 2, ἐπειδὴ τὸ πρῶτον, Od., δ, 13. So αὐτὰρ Πυραΐχμης, Il., β, 848. Observe also δαΐζων ἵππους, ib., λ, 497, with διμμοῖρᾶτο δαΐζων, Od., ξ, 434.

3. The longer forms of these words, ἄορι, Ἄρεος, Ἀρηος, ὕδατος, &c., follow the usage of the nominative; but, as Ἄπόλλων has always short α in the nominative, so ἀνῆρ and φάος have always long α in the longer forms: ἀνέρος, ἀνέρι, φάεα καλά, Od., π, 15, β, 39, τ, 417.†

4. The analogy of ἀνέρος is followed by all words which begin with three or more short syllables: as, ἀθάνατος, ἀκάματος, Il., ε, 4, ἀπάλαμος, Hes., E, 20, ἀνέφελος, Od., ζ, 45, ἀποπέσσει, Il., ξ, 46, ἀποδώμαι, ib., ε, 763, ἀποπέσσει, Od., ω, 7, ἀγορεύσθε, Il., β, 337, ἐπίτονος, Od., μ, 423. Also, Διογενῆς, Πριαμίδης, Σιδόνιος, Ζεφυρίη, δυναμένοιο, θυγατέρες, ὕλακόμωροι; and even when the dactyl thus formed is composed of two words: διὰ μὲν ἀσπίδος ἦλθε, Il., γ, 357, δρυὸς ἔλυμα, Hes., E, 436, φίλε κασίγνητε, Il., δ, 155, ε, 359, λύτο δ' ἀγών, ib., ω, 1, but only at the beginning of verses, which, on this account, were called *headless* (ἀκέφαλοι). A *monosyllabic* word, thus lengthened in the commencement of a verse, appears at Il., π, 228, τό ῥα τότ',—where, however, the pronunciation of ρ might be doubled so as to lengthen the foregoing syllable.

5. The force of the arsis, here exerted at the beginning of words, displays itself also at their end, and so universally, that there is no short syllable at the end of a word, which might not be lengthened by being in arsis. Generally, however, the *production* of a final vowel is followed by one of

* *Epigr.* IX, 12. Dicunt *Eiarinon* tamen poetæ, Sed Græci, quibus est nihil negatum, Et quos ἄρες ἄρες decet sonare.

† Comp. Hermann ad Hymn. ad Demet., 38, Græfe ad Meleagr., p. 83, 111, and Spitzner, p. 21.

the semivowels, λ, μ, ν, ρ, σ, the sound of which easily doubles itself, and thus strengthens the foregoing syllable: καὶ πεδία λωτεῦντα, Π., μ, 283, καὶ πόματᾶ νῦν, Od., δ, 685. The production is also favoured by punctuation, as in ὄνομα. Οὐ-τιν δέ με, Od., ι, 366, or a monosyllable following, as ἀθά-νατος ᾧς, ib., ζ, 309, πόσει ᾧ, Π., ε, 71, τέκει ᾧ, Od., δ, 175, Π., ω, 36.

6. When, however, a short final syllable is lengthened by arsis, it stands, 1, between two long, 2, as first or last of three short, 3, as the middle of five short, 4, as third and sixth in a series of eight short: thus,

-ύ-, ύύ, ύύ, ύύύ, ύύύύ, ύύύύύ.

7. Between two long: as, Λητῶ γὰρ, ἤλκησε, Od., λ, 580. — Τρῶες δὲ λείουσι, Π., ο, 592, ἀνδρας δὲ λίσσασθαι, ib., ι, 520, ἀγκῶνι νύξας, Od., ξ, 485, ἢ νῶϊν εἴρυτο, ib., ψ, 229, μετὰ πληθύν, ὅσοι, Π., β, 145.

8. Of two short neither can be lengthened by arsis, since the other would then stand alone in the thesis, and thus form a *trochee*; but of three,

a. *The first*: τὰ περὶ καλά, Π., φ, 352, ἄσπαρτα καὶ ἀνήροτα, Od., ι, 109, σπεῖρα καὶ ἀποξύνουσι, ib., ζ, 269, οἰκῆας ἄλοχόν τε, Π., ζ, 366, ᾧ νίε Πεπεῶο, ib., δ, 338, οἷ γε μεμαῶτε, ib., ρ, 735, Ἀχιλλῆϊ μεθέμεν, ib., α, 283, Φηεῦντο μέγα, ib., η, 444; also so that the first short is a monosyllable: εἰ μὲν κεν ἐμέ, ib., η, 77, ἦτοι μὲν ἐμ' ἔπαυσας, Π., λ, 442, οὔτ' ἄρ τι μεγαλίζομαι, Od., ψ, 174.

b. *The third*: Τῆ δὲ Σ' ἄμα Νύμφαι, Od., ζ, 105, οὔνεκ' ἄρα Λητῶ, Π., ω, 607, μέροπες ἀνθρωποι, ib., σ, 288, δέπαι δειδισκόμενος, Od., γ, 41, παννύχιον εὔδειν, Π., β, 24, 61, ἀλλὰ πολὺ μῆζον, Od., δ, 698.

9. *Four* short syllables do not stand in one series, but frequently, *five*, when the middle syllable is lengthened by arsis (~~~~~): e.g. σμερδαλέα ἰάχων, Π., ε, 302, &c., ἡράμεθα μέγα κῦδος, Π., χ, 393, νισσόμεθα κενεάς, Od., κ, 42, ὅποσα πολύπευσε, Π., ω, 7, ἀλείψατο δὲ λίπ' ἐλαίῳ, ib., ξ, 171, ἀπὸ δὲ λιπαρῆν, ib., χ, 406, ἐφράσατο, λιγέων, Od., γ, 289, and so in Soph. Antig., 134, ἀντίτυπα δ' ἐπὶ γᾶ πίσει τανταλωθείς.

10. In this manner is lengthened especially the last syllable of words, which consist of two short: as, ἀνά, διά, κατά, μάλα, μέγα, ἐμέ, ἰδέ, ἐνί, ἐπί, ποτί, ὅτι, ἔο, ἀπό, ὑπό, &c.: as, ὀμαῖδ' ἔσαν ἀνά μέγα'ρα σκιόεντα, Od., α, 365, πεδιόνδε διὰ νεφέων, Π., χ, 309, πεπληγυῖα κατὰ συφεοῖσιν, Od., κ, 238, ἀλλὰ μάλα λιγέως, Π., γ, 214, τίμησας μὲν ἐμέ, μέγα δ' ἴψαο, ib., α, 454, οἷσιν ἐνὶ μεράροισιν, Od., α, 269, ἄλλον, ὅθι μεθιέντα, Π., ν, 229, Ἀχιλλῆα, ἔο μέγ' ἀμείνονα, Π., β, 239, ποσσὶ δ' ὑπὸ λιπαροῖσι, ib., β, 44.

Obs.—If the word be compound, then the third of three or of five short syllables, if it fall at the place of junction (*in commissura*), is lengthened by arsis: πολλὸν ἀπενίζοντο, Π., κ, 572, κρατὶ κατ'ἀνεύων, Od., ι, 490, ἄλλοισὶν γε κατ'ἀρίγηλα, ib., ξ, 226, πάντα διέμοιζ'ατο, ib., ζ, 434, σοὶ δέ, γύναϊ, τὰδ' ἐπιτέλλω, ib., ψ, 361 (Spitzner ἐπιστέλλω, p. 80), μῆνιν ἀπυειπῶν, Π., τ, 35, ἔναυλος ἀπόε'ρη, Π., φ, 283, supported by μή μιν ἀπύε'ρσαι, Π., φ, 329, but κῦμ' ἀπύε'ρσε, Π., ζ, 348 (in this word, however, the *digamma* assisted the verse), ἀπ'ἀνευθε Διῦπτεός ποταμοῖο, Od., η, 284, διαμελεῖστί, Od., ι, 291.

Besides these, of a similar nature are the following: ποσσὶν ἐρῖδ'ησασθαι, Π., ψ, 792, θωρήσσοντο μεμῶ'βτες ἐγγχείρσι, Π., β, 818, and ἐᾶδ'α, Π., ι, 173, Od., σ, 421.

11. Six and seven short syllables do not follow in a series, but eight: Π., θ, 389, ε, 745, ἐς δ' ὄχρα φλόγεια ποσὶ βήσατο, λάζετο δ' ἔγχος, and βῆ δὲ καταλοφάδεια φέρον, Od., κ, 169 (*where, however, according to *Eustathius, καταλοφάδεια may be read*), in which the two preceding cases are united, to wit, of the first five short syllables, the *middle*, and of the other three the *first* are lengthened by the arsis.

12. Two short measured as a long syllable, without synizesis (§ CXLIX,) are found in the arsis in Βορέης καὶ Ζέφυρος, Π., ι, 5, where, however, a various reading gives Βορρέης. In like manner Βορέη καὶ Ζεφύρος, ib., ψ, 195.

* Compare Hermann *Elementa doctr. metr.*, p. 43.

§ CXLVIII.

OF SHORT SYLLABLES IN THE THESIS.

1. Even in the thesis a short syllable occasionally stands between two long. In this case we cannot suppose a *production* of the syllable, there being no grounds for such a license, but merely a want of the second syllable in thesis, which is partly concealed by the long syllable preceding and following.

2. This takes place, in the middle of a word, chiefly when the vowel is iota: ^(R) ὑποδείξι, Π., ι, 73, ἀκομιστή, Od., φ, 284, ιστή, ib., τ, 304, κακοεργίης, ib., χ, 374, ἀεργίης, ib., ω, 251, Ὑπερησίην, Π., β, 573, ἦς ὑπεροπλήσι, ib., α, 205 (and so, in Attic lyric poetry, πολλῶν ῥεύματι προσνισσομένους Χρυσοῦ καναχῆ δ' ὑπεροπλίαις, which seems the true reading of Soph. Antig., 130), ἦσι προθυμίησι, Π., β, 558, ἀτιμίησι, Od., ν, 142. Add to these Ἰφίτου, Π., β, 518, Ἰλίου προπάροιθε, ib., ο, 66, φ, 104, χ, 6 (where, however, it would be well to read Ἰλιόφι, as it stands, ib., φ, 295, κατὰ Ἰλιόφι κλυτὰ τείχεα), ὁμοίου πολέμοιο, Π., ν, 358, 635, ο, 670, ἀγρίου πρόσθεν, ib., χ, 313, Ἀσκληπιοῦ δύο παῖδες, ib., β, 731 (but Ἀσκληπιοῦ υἱόν, ib., δ, 194, λ, 518), ἀνεψιοῦ κταμένιο, ib., ο, 554, Ἀμφιος λινοθάρηξ, ib., β, 830, Ἀμφιον Σελάγου, ib., ε, 612, κρατερός Διῶρης, ib., β, 622, Ἀμαρυγκεῖδην Διῶρεα, ib., δ, 517, κρινάμενος τριηκόσι, ib., λ, 697, ἰθυπτίωνα, ib., φ, 169, μάντιος ἀλαοῦ, Od., κ, 492, μ, 367, where, however, Hermann would read μάντηος.*

3. Besides ι the other short vowels are sometimes so used, but only in single instances: A. τετράκυκλον ἀπ' οὔδεος (but τετράκυκλον ἀπήνην, Π., ω, 224), Νῶϊ δὲ καί κ' ἀγαθοῖσιν ἐπιστάμεσθα μάχεσθαι, ib., ν, 238 (where, however, we should read with the Venetian scholiast, ἐπισταίμεσθα) ἄψ ἀνερχόμενα, ib., δ, 293, λίνου ἀλόντε, ib., ε, 487.—O. Αἰόλου μεγαλήτορος, Od., κ, 36, and ὀλοῆσιν φρεσὶ Δύει, Π., α, 342, ὀλοῆ Μοῖρ'.

* *Elem. doct. metr.*, p. 347.

ἐπέδησεν, Il., χ, 5, where the ancients preferred ὀλοιῆ or ὀλωῆ. Besides, the open syllables, in this word, were supported in their quantity by the digamma, ὀλόφη, —Υ. Ὑπ' ἰλύος κεκαλυμμένα, Il., φ, 318.

4. Short syllables, terminating a word, are so used at the end of the fourth foot: Γοργῶ βλοσυρῶπις ἐστεφάνωτο, Il., λ, 36, βοῶπι πότνια Ἥρη, Il., σ, 357, according to the Venetian MS., βοῦν ἦνιν εὐρυμέταπον, Il., κ, 292, Od., γ, 282,—also in other parts of the verse: Φόρκυς αὔ, Il., β, 862, πολλὰ λισσομένω, Il., χ, 91, πολλὰ λισσομένη, Il., ε, 358, πυκνὰ ῥαγαλέην, Od., ρ, 198, πολλὰ ῥυστάζεσκεν, Il., ω, 755, Πήδαιον, πρὶν ἐλθεῖν, Il., ν, 172, where, however, as in similar examples, πρὶν γ' should be written.*

§ CXLIX.

OF SYNIZESIS IN HOMER.

1. As in the above cited instances both arsis and thesis were deficient in a *time* (χρόνος, *mora*), so, on the other hand, there is sometimes a redundance in the one or the other; and hence, to preserve the measure of the verse, two syllables must be set together (συνιζάνουσι, συνίζησις) or pronounced together (συνεκφانوῦνται, συνεκφώνησις).†

a. The arsis in two syllables of two or three *times*.

b. The thesis in two syllables, or in three of three or four times, both cases having a short vowel followed by another short, a long, or a diphthong.

2. Synizesis is most frequent in the case of ε, thus,

* The passage, Hes., A, 54, αὐτὰρ Ἴφικλῆα γε δορυσσῶ Ἀμφιτρεύωνι, quoted by Spitzner, p. 82, is corrupt. Several MSS. have λαοσσῶ, the most leave out γε. The verse had, like many of the ancient epos, a double reading:

Αὐτὰρ ἦ Ἴφικλῆα δορυσσῶ Ἀμφιτρεύωνι, and

Αὐτὰρ ἦ Ἴφικλον λαοσσῶ Ἀμφιτρεύωνι.

† Comp. Eustathius ad Il., p. 11, l. 25.

- a. With α , $\bar{\epsilon}\alpha$, $\bar{\epsilon}\alpha$, $\bar{\epsilon}\alpha\iota$, $\bar{\epsilon}\alpha\varsigma$: $\Delta\epsilon\omicron\epsilon\iota\delta\acute{\epsilon}\alpha$, $\Pi.$, γ , 27, 450, $\Delta\iota\omicron\mu\eta\delta\acute{\epsilon}\alpha$, $ib.$, δ , 365, ϵ , 881, $\sigma\tau\eta\theta\acute{\epsilon}\alpha$, $ib.$, λ , 282, $\upsilon\psi\epsilon\rho\epsilon\phi\acute{\epsilon}\alpha$, $Od.$, δ , 757, $\sigma\acute{\alpha}\kappa\epsilon\alpha$, $\Pi.$, δ , 113, $\beta\acute{\epsilon}\lambda\epsilon\alpha$, $ib.$, \omicron , 444, $\nu\acute{\epsilon}\alpha$, $Od.$, ι , 283, $\rho\acute{\epsilon}\alpha$, $\Pi.$, μ , 381, at the end of the line, and $\rho\acute{\epsilon}\alpha$ $\delta\iota\epsilon\lambda\epsilon\upsilon\sigma\epsilon\sigma\theta\alpha\iota$, $ib.$, ν , 144, υ , 263, $\alpha\tilde{\nu}\delta\rho\omicron\mu\epsilon\alpha$ $\kappa\rho\acute{\epsilon}\alpha$, $Od.$, ι , 347, and, in the middle of the word, $\sigma\acute{\tau}\epsilon\alpha\tau\omicron\varsigma$, $ib.$, ϕ , 178, $\acute{\epsilon}\tilde{\alpha}$, $\Pi.$, ϵ , 256, in $\tau\rho\epsilon\iota\nu$ μ' $\omicron\upsilon\kappa$ $\acute{\epsilon}\tilde{\alpha}$ $\Pi\alpha\lambda\lambda\acute{\alpha}\varsigma$ $'\text{A}\theta\eta\eta$,— $\gamma\nu\acute{\omega}\sigma\epsilon\alpha\iota$, $ib.$, β , 367, $\acute{\epsilon}\nu\tau\acute{\upsilon}\nu\epsilon\alpha\iota$, $\acute{\epsilon}\pi\epsilon\iota$ $\omicron\upsilon\tau\omicron\iota$ $\acute{\epsilon}\tau\iota$ $\delta\eta\nu$ $\pi\alpha\rho\theta\acute{\epsilon}\nu\omicron\varsigma$ $\acute{\epsilon}\sigma\sigma\epsilon\alpha\iota$, $Od.$, ζ , 33, and $\kappa\acute{\epsilon}\lambda\epsilon\alpha\iota$, $ib.$, δ , 812, $\pi\epsilon\lambda\acute{\epsilon}\kappa\epsilon\alpha\varsigma$, $\Pi.$, ψ , 114, $\acute{\alpha}\sigma\iota\acute{\nu}\epsilon\alpha\varsigma$, $Od.$, λ , 110, $\pi\omicron\lambda\acute{\epsilon}\alpha\varsigma$, $\Pi.$, α , 559. So $\eta\mu\acute{\epsilon}\alpha\varsigma$, $\upsilon\mu\acute{\epsilon}\alpha\varsigma$, $\sigma\phi\acute{\epsilon}\alpha\varsigma$, and even $\text{A}\iota\nu\acute{\epsilon}\alpha\varsigma$, $ib.$, ν , 541, $\acute{\epsilon}\tau\epsilon\lambda\theta\text{-}\pi\epsilon\alpha\varsigma$, $Od.$, ω , 90.
- b. With \omicron , $\epsilon\omicron$, $\epsilon\omicron\varsigma$, $\epsilon\omicron\nu$, $\epsilon\omicron\iota$, $\epsilon\omicron\iota\varsigma$, $\epsilon\omicron\iota\tau$: $\acute{\epsilon}\delta\epsilon\upsilon\epsilon\omicron$, $\Pi.$, ρ , 142, $\iota\sigma\chi\epsilon\omicron$ $\kappa\lambda\alpha\upsilon\theta\mu\omicron\iota\omicron$, $Od.$, ω , 323, $\Pi\acute{\eta}\lambda\epsilon\omicron\varsigma$ $\upsilon\iota\omicron\varsigma$, $\Pi.$, α , 489, $\text{M}\eta\kappa\iota\text{-}\sigma\tau\acute{\epsilon}\omicron\varsigma$ $\upsilon\iota\omicron\varsigma$, $ib.$, β , 566, $\acute{\alpha}\phi\rho\epsilon\omicron\nu$, $ib.$, λ , 282, $\eta\rho\iota\theta\mu\epsilon\omicron\nu$, $Od.$, κ , 204, $\acute{\epsilon}\phi\omicron\rho\epsilon\omicron\nu$, $ib.$, χ , 456, $\pi\lambda\acute{\epsilon}\omicron\nu\acute{\epsilon}\varsigma$ $\kappa\epsilon$ $\mu\eta\eta\sigma\tau\eta\rho\epsilon\varsigma$, $ib.$, σ , 247, $\acute{\alpha}\epsilon\lambda\pi\tau\acute{\epsilon}\omicron\nu\tau\epsilon\varsigma$, $\Pi.$, η , 310, $\upsilon\mu\iota\nu$ $\mu\acute{\epsilon}\nu$ $\Delta\epsilon\omicron\iota$ $\delta\omicron\iota\epsilon\nu$, $ib.$, α , 18 (and so frequently with the Attic poets), $\acute{\epsilon}\nu\eta\epsilon\omicron\rho\gamma\upsilon\iota\omicron\iota$, $Od.$, λ , 312, $\Delta\epsilon\omicron\iota\sigma\iota\nu$, $ib.$, ξ , 251, $\chi\rho\upsilon\sigma\acute{\epsilon}\omicron\iota\varsigma$, $\Pi.$, δ , 3, $\omicron\iota\kappa\acute{\epsilon}\omicron\iota\tau\omicron$, $ib.$, δ , 18.
- c. With ω in $\bar{\epsilon}\omega$, $\bar{\epsilon}\omega\iota$, $\bar{\epsilon}\omega\nu$, $\bar{\epsilon}\omega\mu$, $\bar{\epsilon}\omega\varsigma$, $\bar{\epsilon}\omega\tau$, $\bar{\epsilon}\omega\tau$: as, $\text{P}\eta\lambda\eta\iota\acute{\alpha}\delta\epsilon\omega$ $\text{A}\chi\iota\lambda\eta\omicron\varsigma$, $\Pi.$, α , 1, $\acute{\alpha}\gamma\kappa\upsilon\lambda\omicron\mu\eta\tau\epsilon\omega$, $ib.$, ϵ , 205, η $\tau\iota$ $\mu\acute{\alpha}\lambda\alpha$ $\chi\rho\acute{\epsilon}\omega$, $ib.$, ι , 197, 608, $\sigma\tau\eta\theta\epsilon\omega\nu$, $ib.$, κ , 95, $\pi\lambda\acute{\epsilon}\omega\nu$ $\acute{\epsilon}\pi\iota$ $\omicron\iota\omicron\nu\omicron\pi\alpha$ $\pi\acute{\omicron}\nu\tau\omicron\nu$, $Od.$, α , 183, $\sigma\acute{\tau}\epsilon\omega\mu\epsilon\nu$, $\Pi.$, λ , 348, $\phi\theta\acute{\epsilon}\omega\mu\epsilon\nu$, $Od.$, π , 383, $\epsilon\iota\lambda\acute{\epsilon}\omega\sigma\iota\nu$, $\Pi.$, β , 294, $\acute{\alpha}\sigma\tau\epsilon\mu\phi\acute{\epsilon}\omega\varsigma$, $Od.$, δ , 419, 459, $\pi\epsilon\pi\tau\epsilon\omega\tau'$, $\Pi.$, ϕ , 503, $\tau\epsilon\theta\nu\epsilon\omega\tau\iota$, $Od.$, τ , 331, $\mu\epsilon\mu\acute{\nu}\epsilon\omega\tau\omicron$, $\Pi.$, ψ , 361.
3. Synizesis is found in the case of
 A. η $\acute{\epsilon}\mu'$ $\acute{\alpha}\nu\acute{\alpha}\epsilon\iota\rho'$ η $\acute{\epsilon}\gamma\omega$ $\sigma\acute{\epsilon}$, $\Pi.$, ψ , 724, $\acute{\alpha}\epsilon\theta\lambda\acute{\epsilon}\omega\nu$, where the Venetian ms. has $\acute{\alpha}\theta\lambda.$, $\Pi.$, ω , 734.
 I. $\text{I}\acute{\epsilon}\rho\epsilon\upsilon\sigma\omicron\upsilon\sigma'$, $Od.$ ξ , 94 (Spitzner, p. 187, $\acute{\iota}\rho\epsilon\upsilon\sigma\omicron\upsilon\sigma'$), $\pi\rho\omicron\text{-}\pi\acute{\alpha}\rho\omicron\iota\theta\epsilon$ $\pi\acute{\omicron}\lambda\iota\omicron\varsigma$, $\Pi.$ β , 811, ϕ , 567, $\text{I}\sigma\alpha\sigma\iota$ $\pi\acute{\omicron}\lambda\iota\acute{\alpha}\varsigma$, $Od.$ D , 560, to which $\text{A}\iota\gamma\upsilon\pi\tau\iota\acute{\alpha}\varsigma$, $\Pi.$ ι , 382, $\text{A}\iota\gamma\upsilon\pi\tau\iota\acute{\eta}$, $Od.$ δ , 229, $\text{A}\iota\gamma\upsilon\pi\tau\iota\acute{\eta}\varsigma$, $ib.$ 127, $\text{I}\sigma\tau\iota\acute{\alpha}\iota\alpha\nu$, $Ol.$ β , 537 (see Heyne ad loc.), may be added. But most mss. have instead of $\pi\acute{\omicron}\lambda\iota\omicron\varsigma$, $\pi\acute{\omicron}\lambda\eta\omicron\varsigma$, Heyne prefers $\pi\acute{\omicron}\lambda\epsilon\omicron\varsigma$, Barnes

πόλεως; although the harsh synizesis in πόλιος is sufficiently supported by similar examples.

O. Ἀλλοειδέα φαινέσκετο, Od. ν, 194, ὄγδοον μοι, ib. ξ, 287.

Υ. Δακρυόισι, ib. σ, 173, imitated by Apoll. Rhod. 3, 805, and Ηλεκτρύωνος, Hes. A. 3.

4. Nor are single examples wanting, in which a long vowel or diphthong, with the vowels following, is treated as one long syllable. The examples are, Ἐνυάλιῳ, Π. η, 166, ρ, 259, δῆϊοιο, ib. β, 415, δῆϊων, δῆϊοις, also ἦια, Od. ε, 266, ι, 212 (where Bekker reads ῆα), βέεληαι, οὐδ' ἄλιον, Π. λ, 380, which may be read βέελεαι, as instead of βούληαι, Hes. E, 647, the two best mss. of Hesiod give βούλεαι.* — The abbreviation of ἐπεῖη in ἐδηλήσαντ' ἐπεῖη μάλα, Π. α, 156, &c. cannot be referred to this head, since the ancients rightly read ἐπεῖ ῆ. But included under this head are ἥρωος ἀλλ', Od. ζ, 303, with οὐδ' ἀρετὴν οἴος ἔσσι, Π., ν, 275, and, from the Harleian MS., τοῖος ἔα ἐν πολέμῳ, Od., ξ, 222, † ἐμπαιον οὐδ', ib., υ, 379,—of which, however, a more exact account is given in the section on the abbreviation of long vowels and diphthongs, §.

5. Finally, short or long is combined with long as one arsis or thesis, when they follow one another in two separate words, in the case of ἐπεῖ, ῆ, ῆ, δῆ, μῆ, and of terminations in η, ω: e. g. ἐπεῖ οὐδ', Π., ν, 777, ἐπεῖ οὐ, ib., α, 114, ῆ οὐχ ἄλις, Π., ε, 349, ρ, 450, ῆ οὐκ ἐνόησεν, ib., ι, 537, ῆ εἰσόκεν, ib., ε, 466, ῆ οὐ μέμνη, ib., ο, 18, ῆ εἰπέμεναι, Od., δ, 682, ὅς δῆ ἀφρευιότατος, Π., υ, 220, ἀλλ' ὅτε δῆ ὄγδοον, Od., η, 261, εἰ μὲν δῆ Ἀντιμάχοιο, Π., λ, 138. So μῆ δ' οὕτως—κλέπτε νόῳ, ib., α, 131, according to Bekker, p. 134, should be written μῆ δῆ οὕτως, like μῆ δῆ πάντας—ἐπιέλπεο, ib., 545, and ε, 684, κ, 447.—ῶι μῆ ἄλλοι, Od., δ, 165, Εἰλαπίνη, ῆ ἐ γάμος, ib.,

* The Parisian, n. 2771, and the Vienna, n. 292. The passage should be read

Εὐτ' ἂν ἐπ' ἐμπορίην τρέψῃς ἀεσίφρονα θυμόν,
Βούλεαι δὲ χρεῖα τε προφυγεῖν καὶ ἀτερεῖα λιμῶν,
Δεῖξω δῆ, κ. τ. λ.

† Spitzner *ut supra*, p. 188.

α, 226, Πηλείδην, ἔθελ' ἐριζέμεναι, Π., α, 277, according to Aristarchus, since Δέλω is not Homeric. Ἀσέεστω οὐδ' υἱόν, Π., ρ, 89, and so υἱεῖ ἐμῷ ἀκυμόρω, ib., σ, 458, where υἱεῖ ἐμ' is printed. By this extension of synizesis some seek to account for the license in ἀστέρι ὀπωρινῷ, Π., ε, 5, χαῖρε δὲ τῷ ὄρνιθι Ὀδυσσεύς, ib., κ, 277, instead of ἀστέρ', ὄρνιθ'.

Obs.—In the last case, the combination of two short syllables (ἀστέρι ὀπωρινῷ, &c.) would be measured as *one short*, a licence, for which Eustathius (*ut sup.*, p. 12, l. 23,) knew of examples in the more recent poets alone; as *Solades*, σείων μελίην Πηλιάδα (´ ˘ ˘) δεξιὸν κατ' ὤμον, and *Praxilla*, ἀλλὰ τεὸν (˘ ˘ ˘) οὐποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν. He follows, therefore, in μέγα δὲ σφέας ἀποσφήλειε, Π., ε, 567, the correct reading δὲ σφας. *Comp.* § CCIV, 10.

§ CL.

OF HIATUS.

1. Hiatus occurs, when of two concurring words the former ends with a vowel and the latter begins with one, without the verse permitting the first to be elided: πλάγχθη, ἐπεὶ—πάθεν ἄλγεα ὃν κατὰ θυμόν—νήπιοι, οἱ κατὰ.

2. The hiatus does no injury to epic verse, when the first vowel is a long or a diphthong. This is then used as a short: εἰπὲ καὶ ἡμῖν—οἴκοι ἔσαν—ἔσχατοι ἀνδρῶν—οἱ δὲ δὴ ἄλλοι—ἄθροοι ἦσαν.

3. But this short, like other short syllables, is long in the arsis: ἀντιθέῳ Ὀδυσῆϊ—οἱ μὲν δυσομένου Ὑπερίονος.

4. Short syllables of this description too, like the others treated of above, are sometimes found in the thesis,—thus in the first and second feet: ἦχῆ, ὡς ὅτε, Π., β, 209, ἦ Αἴας, ἦ Ἰδομενεύς, α, 145, ἦ εὔ, ἦ ἐ κακῶς, β, 253, and in the *Odyssey*, κούρη Ἰκαρίοιο, α, 329, δ, 840, νωμῆ ἔνθα καὶ ἔνθα, *Od.*, φ, 400, &c.

5. In the third foot this hiatus occurs in the case of ἦ, which, as the *word of separation*, concentrates the tone in

itself, and it thus strengthened, ἢ νῦν δηθύνοντ' ἢ ὕστερον αὐτίς ἴοντα, Π., α, 27, κτείνης ἢε δόλω ἢ ἀμφαδόν, Od., α, 296. Once in the case of καί: κάλλεϊ τε στίλβων καὶ εἵμασι, Π., γ, 392, where, however, *the digamma* stood at the beginning of εἵμασι (in "Ἐκτορα Πριαμίδην, καὶ εἰ μάλα καρτερός ἐστίν, ib., ν, 316, another reading gives εἰ καί, and in παρ δ' αὐτῆς Χάριτες καὶ Ἰμερος, Hes., θ, 64, Wolf writes, without notice, Χάριτές τε καί). Finally, we have ὅς κεν Τηλεμάχῳ σῶ υἱεῖ, Od., π, 438, where perhaps σῶ γ' υἱεῖ stood.

6. It is more common in the fourth thesis: ὄν κεν ἐγὼ δῆσας ἀγάγῳ ἢ ἄλλος Ἀχαιῶν, Π., β, 231, τῷ μὴ μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῆ, ib., δ, 410. Consult on the place of this hiatus in the thesis, Spitzner, p. 107, §c. In the case of αι it is common only where this is separated by punctuation from the following word, and thus supported against hiatus: ἤμαι, ἀλλοισιν δέ, Od., ξ, 41, κεῖσθαι, ἀλλ' ἐπάμυνον, Π., ε, 685.^(R)

§ CLI.

OF THE HIATUS OF SHORT VOWELS.

1. Besides the hiatus of long vowels, that of short vowels occurs to an equal extent, sometimes in the arsis, as ἀπό ἕο κάββαλεν υἱόν, Π., 343, comp. ν, 163., οὐδὲ οὖς παιδάς ἔασκε, ib., β, 832, Ζεὺς σφέας τίσαιτὸ ἱκετήσιος, Od., ν, 213, where, after Barnes, it has been altered to σφεῖας τίσαιθ'. The place of this hiatus is also common in the thesis as well in *feminine* as in dactylic cæsuras.

2. If the short vowel be of such a description, that it does not permit elision, its hiatus has nothing offensive, e. g. if it be iota of the dat. sing. third decl. or υ: Ἀγαμέμνονι οὐλον, Π., β, 6, ἀσπίδι ἐγχρημφθεῖς, ib., η, 272, ἔγχρῃ Ἰδομενῆος, ib., μ, 117, ἤματι Ἀἴδος, ib., ζ, 422, παιδὶ ἄμυνεν, ib., π, 522, παιδὶ ὅπασσεν, ρ, 196, ἀνδρὶ ἐταιρίσσαι, ω, 335, οὐδενὶ εἴκων, Od., λ, 515, Ὑπερίονι ἀγγελος, ib., μ, 374, ἄστν, ἀελπτέοντες, Π., η, 310, πάγχυ, ἐπεὶ, Od., ν, 133, πρόχρυ, ἐπεὶ, ib., ξ, 69.

3. Nor is the hiatus offensive,

a. When the two words are divided by punctuation, by which crasis and elision are prevented: *κάθησο, ἐμῶ δ' ἐπιπείθειο μύθῳ*, II., α, 565, *καθῆστο, ἐπιγνάμψασα*, ib., 569, *συνοχωρότε· αὐτὰρ ὑπερβεν*, ib., β, 218, *ἀλλ' ἄνα, εἰ μέμονάς γε*, ib., ι, 247, *πονεάμεθα· ᾧδὲ που ἄμμι*, ib., κ, 70, *περιδείδια, οὐδὲ μοι ἦτορ*, ib., 93, *οἷσιν ἐνὶ μεγάροισι καθείατο, ἦχι ἐκάστω*, ib., λ, 76.

b. In the *feminine* cæsura of the third foot, since by this the verse is divided into two halves, and thus a closer combination of the words, which apostrophe would produce, is hindered: *ἀγχισιῶν τ', Ἀντιφῶνα ἰδέ*, II., β, 697, *τῶν οἱ ἕξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη*, ib., ε, 270, *καί κεν δὴ πάλαι ἦσθα ἐνέστερος*, ib., 898, *κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο*, ib., γ, 376, *οἱ δ' ἄμφ' Ἀτρεΐωνα ἀολλέες*, ib., ψ, 233, *οὐ γάρ πω μύσαν ὅσσε ὑπό*, ib., ω, 637. So ib., δ, 412, ε, 343, 388, 424, η, 32, 63, ι, 57, 426, κ, 255, λ, 256, &c.*

4. All these limits, however, are frequently transgressed on every side, by the hiatus of short vowels; and the question arises, how is it then to be treated? Were the hiatus *universal*, we might at once resolve to recognise it as a peculiarity of epic verse, and so let the matter rest; but it is as often prevented or removed by *apostrophe*. Since, then, so arbitrary a license is not found out of Homeric verse, or found only under great limitations, means have been thought of, either to banish it entirely, or at least to reduce it to certain bounds. The most efficacious mode of so doing appears to be the recognition of the Æolic digamma, as it is generally named. It has been supposed, that the words beginning with a vowel, before which the hiatus of a short vowel is now found, had originally, in the epic language, this labial sound, and consequently that no hiatus took place when, e. g. *ἀπὸ ἔο, δαῖτέ οἱ, τὸν δὲ ἀναξ* concurred as *ἀπὸ φέο, δαῖτέ φοι, τὸν δὲ φάναξ*. Since this matter, both in itself and in its application, is subject to great difficulties, the history of the

* Comp. Heyne *Excurs. ad II.*, ο, p. 135, 6, Spitzner, p. 142, &c.

digamma, already touched upon at § XIX, must be now further developed, and exhibited in its relation to the poems of Homer.

§ CLII.

OF GUTTURALS AND LABIALS IN THE OLD LANGUAGE, AND THEIR CHANGES, GENERALLY CONSIDERED.

1. That language, out of which the Greek, the various branches of Teutonic, and the Latin arose, had, both in the beginning of words, and between vowels in their internal structure, many consonants, which afterwards were partly lost altogether, and partly weakened into aspirate or vowel sounds. It has been already observed, that a portion of the diphthongs proceeded from this attenuation or rejection. ^(R)

2. The sounds which we call labial (π , β , ν , ϕ , f ,) and guttural (κ , γ , χ , ch , q , qu ,) were most frequent.

3. The attenuation of the gutturals displays itself in QUOI, HOI, $\delta\acute{\iota}$, QUAM, HAN, $\acute{\alpha}\nu$, QUA, $\acute{\alpha}$, QUALIS, $\acute{\alpha}\lambda\iota$ in $\acute{\alpha}\lambda\acute{\iota}\kappa\omicron\varsigma$, $\eta\lambda\acute{\iota}\kappa\omicron\varsigma$, aqua, *ache*, as *salzache*, Germ., *chapar*, Hebr., *jecur*, $\eta\pi\alpha\rho$, *kwîn* or *quin*, Caucasus, vinum, Germ. *wein*, $\omicron\acute{\iota}\nu\omicron\varsigma$. And here too the transition from guttural to labial is visible. Thus, the old language had both in QVoi; ^(R) when the sound was softened, out fell the guttural, Voi, as *Foï* remained in Æolic; or the guttural Q was weakened into the aspirate, HOI, like *chapar*, $\eta\pi\alpha\rho$. Otherwise the labial was dropped, QVOI, QOI, COI, CUI.

4. But in labial sounds, at the beginning or in the middle of words, before vowels and even consonants, the ancient tongue was still more rich. The liveliest of labial sounds is heard in the Latin F, which, by its figure and its place in the alphabet, answers to the Greek digamma,—as is attested also by the primitive pronunciation of the digamma, before it was softened into the milder sound of W: $\phi\acute{\alpha}\nu\alpha\iota$, *fari*, $\phi\acute{\alpha}\kappa\epsilon\lambda\lambda\omicron\varsigma$, *fa-sciculus*, $\phi\eta\gamma\acute{\omicron}\varsigma$, *fagus*, $\phi\acute{\eta}\mu\eta$, *fama*, $\phi\acute{\eta}\varsigma$, *fera*, $\phi\lambda\acute{\epsilon}\omega$, *fleo*, $\phi\upsilon\gamma\acute{\eta}$, *fuga*, $\phi\tilde{\upsilon}\kappa\omicron\varsigma$, *fucus*, $\phi\acute{\upsilon}\omega$, *fuo*, *whence fui*, $\phi\upsilon\lambda\lambda\omicron\nu$, *folium*, $\phi\rho\alpha\tau\acute{\eta}\varsigma$, *frater*, $\phi\rho\acute{\upsilon}\gamma\omega$, *frigo*, $\phi\rho\acute{\upsilon}\gamma\alpha\nu\alpha$, *fru-tices*, $\phi\acute{\omega}\rho$, *fur*.

5. This strong sound was attenuated,

a. In Latin chiefly before e and i; thus *Festa, festis, Felia, finum*, became *Vesta, vestis, Velia, vinum*; into *b* in the otherwise very ancient *bruges, Belena*, Priscian, p. 147, *φάλανα, balæna*; into *h, herba, hircus, hordeum, hariolus* from *φῆρξω, fircus, fordeum, fariolus* (Terentianus, p. 2250, Velius Longus, p. 2250, *Comp. Bekker, ut supra, p. 140*); and in Spanish, *hijo, hermoso*, from *filius, fermoso*; and in German, *Horst* from *Forst*; in French, *hors* from *fors*.

b. In Greek it passed frequently into φ or β; thus *φράτρα* for *φρατρα*, the form in the inscription brought from Elis by Sir W. Gell, *φράζω, φράττω, φρήν, φρέας, φρέϊς* (*frigus*), *φρύγω* (*fructus*), *φρύγανον* (Lat. *frutex*); *βρήτωρ, βραδάμαντος*,* and other similar words in Æolic: *βρεμω* (Lat. *fremo*). So *Ἥρις* (the goddess,) was *Βῆρις* with the Lacedæmonians: *ἀγαλμα Βίριδος*, Paus. Lacon., 19.

6. It disappeared altogether, at least in the majority of dialects, from the words in which the Æolians substituted β, as *ρήτωρ, Παδάμαντος, ραδινός* (Æol. *βραδινός*), *ραθάμιγξ, ρόδον* (Æol. *βροδόν*), *ροιά, ροῖζος, ρόπαλον, ροχθέω, ρίζα, ριον*, and from some others, as *ρίν, ρήγνυμι* (*frango, comp. fractus, ρακτός*), *ρήξις* (*Φρηξις* in Alcæus, according to the authority of Trypho), *PHΓ*, moreover, as the root of *ρήξω* (*ρήγ-σω*), answers to *freg-i*, and was originally *FPHG*. So there was originally *ἶάω* (whence *fari*), thus *Fῆν, Fῆς, Fῆ*, attenuated *φῆν, φῆς, φῆ*, Macedon. *βῆν, βῆς, βῆ*, according to *Heracledes in Eustath. ad Odys.*, p. 1654, l. 17, and with the sound entirely rejected, *ῆν, ῆς, ῆ*, as *frigere* passed into *rigere*.

† Priscian, p. 547, says this happened *quotis ab β incipit dictio*, Johan. Grammat. in Hort. Adon., p. 236, allows it to appear *ἐπί τινων λέξεων* which Apollon. Dyscol. defines more closely, de Synt., 435, B, where he informs us, that this β appeared before ζ, when τ, δ, ζ stood in the next syllable, whence we do not find *βρέω* for *ρέω*, *οὐδὲ ἄλλο τι τοιοῦτων*. Eustathius, p. 222, l. 4, adds to τ, δ, ζ also κ, of which Johannes Grammat., *ut supra*, p. 236, gives *βράκη* for *ράκη* as an instance. *Comp. βράκος, βράκια*, in Mattaire, p. 220.

7. As QVOI, QVALIS display a guttural and a labial sound in combination, so by the comparison of φλᾶν and θλᾶν, φῆρ and θῆρ, φλίω and θλίω, φλιά and θλιά (Etym. Mag., v. βλιωάζω and φλιά), we discover the admission of a labial before a T sound in the primitive forms. These words were originally Fθλᾶν, Fθήρ (*the Etym. M. admits φθήρ as well as θῆρ, p. 451, l. 13*), Fθλίω, Fθλιά (as δέος, ἔδδεισεν were probably Fδέος, ἔFδεισεν, the digamma remaining in *vereor*), so that, by the rejection of one or the other letter, they became θλᾶν, θλίω, φλᾶν; θῆρ, Fῆρ (*comp. fera*), φῆρ, which φῆρ, according to Varro (*De Ling. Lat., B. 5, p. 45*), was by the Ionians still further softened into BHP. So φθίσας lost its θ in Fίσας, which Hesychius has retained in γίσας, φθείρας. So also we may explain the Æolic forms βελφῖνες, βελφοί βέλεαρ (*Etym. M., under βλήρ*), together with δελφῖνες Δελφοί δέλεαρ, by supposing original forms βδελφῖνες, Βδελφοί βδέλεαρ—βδ having stood as a middle sound between φθ and πτ as it still remains in βδάλλω, βδελυρός, and the cognate words.

Obs.—The German Zwo, i. e. δσωο, has a similar double sound with ζ interposed. In Greek the ζ first fell out, and then δFο passed into δύο. So the Lat. pron. *is*, compared with Germ. *dies-er*, τῖς, and the Æol. gen. Fίο, shows that the primitive form was Fτῖς, which, by the rejection of τ, F, or τF, passed into the various shapes of τῖς, *is*, *dies-er*. Compare the English pronoun *this*.

8. It has been already stated (§ XIX), that, in the middle of words, the digamma commonly passed into υ. In the beginning of a word also the name of Velia displays an υ thus derived. At first, when founded by Phocæans from Ionia, the city was named Υέλῃ (Strabo, p. 387, l. 4. *Comp. for what follows* Herod. I, c. 167, Stephanus de Urb., under ΒΕΛΕΑ, Cic. de nat. deor. III, c. 22. Plin. hist. nat. III, c. 5, Heyne ad Hom., vol. VII, p. 709), (ΥΕΛΕΑ, Æol. ΥΕΛΙΑ from ἔλος, Fέλος, acc. to Dionys. Halic. Archæol. I, 20), either because the labial F was already much softened, as in αὔως, αὔῆρ, or because their alphabet wanted

the *vau* ^(R) (or digamma). Herodotus still calls it Ὑέλῃ (not Ὑέλῃ), but posterior to his time, this was changed into Βέλεια, or even Ἐλεια, as it was in Strabo's day. Compare with these varieties, Φέλεια, Ὑέλεια, Βέλεια, Ἐλεια, the series of its Latin appellations, Felia, Velia, Helia, Elea; and take the whole as a convincing proof of the mutability and final extinction of a labial sound, once distinguished for a plenitude of life and vigour.

9. Lastly, let the student compare *vicus* with οἶκος, *vinum* with οἶνος, βάλλω with ἰάλλω, Βάκχος with Ἰακχος,—these will make it evident that digamma and other labials may occasionally be transformed into *o* or *i*. The apparent change of the digamma, in Greek, into simple gamma, arose generally from a mistake of the Grammarians, who wrote the one for the other. Thus, in the Lexicon of Hesychius, we find γέαρ, γισχύν, γέλλαι, and many more, for the genuine Φέαρ, Φισχύν, Φέλλαι, &c., in Latin *ver*, *vis*, *vellere*, &c.; although, in some words, the transformation of digamma into *gamma* might really take place, as the comparison of γάδεσθαι (Φάδεσθαι) with *gaudere*, *gavisus* evinces.

The genuine form of the digamma or *vau* is preserved in the Latin and Etrurian alphabets, in several of the oldest Greek inscriptions, in the coins of Elis with the legend FAA or FAAEION, &c. On the coins of Capua, and the Heracleian tables, it has assumed a shape, in which the cross-lines of *F* are removed to the extremities of the joining line, *E*. This shape was gradually converted into the mark of number for *six* like *ς*, and, in modern writing, this *ς* has been substituted for it.

10. The original force of the labial sound in the ancient digamma, and its attenuation in φ, β, or extinction in ο, ι, or the aspirate, having been explained, we must now, for the better grounding of that which follows, collect from inscriptions, coins, and the hints which old writers supply, a catalogue of those words, that retained the letter under different forms, and in some dialects, while they dropped it in the more common branches of the Greek tongue.

§ CLIII.

CATALOGUE OF THE WORDS WHICH BEGIN WITH DIGAMMA
OR THE SOUNDS DERIVED FROM IT.

1. Γάεεργος, ὄρουμισθωτός. Λάκωνες. Hesych. Schow. Read οὐ μισθωτός. It is ἄεργος with double digamma: *Γάεεργος*, from ἔργον, Lac. *Ἐεργον*. See under ἔργον.
2. Βάγιον, μέγα, Hesych. That is *Φάγιον* (ἄγιον) in the sense of *extraordinary, great*, like Lat. *sacer, separated, great* (in *auri sacra fames*), which seems radically allied to the Greek word ΦΑΓ, SAG, SAC-er.
3. Βάγος, κλάσμα ἄρτου, μάζης, καὶ βασιλεὺς καὶ στρατιώτης (prob. *στρατηγός*). Λάκωνες. It is ἄγος (*Φάγος*) from ἄγνυμι, morsel of bread, and ἄγός (*Φαγός*) from ἠγεῖσθαι, a leader. Thus *Φάγνυμι, Φαγεῖσθαι*, and softened *βάγνυμι, βαγεῖσθαι*, with the Lacedæmonians.
4. Γαδεά, χαρά, Hesych., is ἀδεά formed like *χερά*, used together with, or instead of *Φαδεά*, as, in the same way, *γάδεσθαι, ἠδεσθαι*,—*γάδονται, εὐφραίνονται*,—*γάδεῖν, χαρίζεσθαι* (*Comp. gaudere*),—*γάσσαν, ἠδόναν*, i. e. *Φάδεσθαι, Φάδονται, Φαδεῖν, Φάσσαν*,—then with the sound softened from *F*, *βάδομαι, ἀγαπῶ, ἰδ.*, and *βαδύ*, that is *ἀδύ* with the *Eleans*. *Comp. Pearson ad Hesych. in voce Βάδηλοι*.
5. Βαίνη, ὕξεις, Hes., is from αἰνός, thus αἶνη (*Φαίνη*).
6. Γαίνεται, ἀνύει, Hes., i. e. αἶνυται, *Φαίνυται*, and should properly be so written.
7. ΦΑΛΕΙΟΝ, i. e. Ἡλείων, and the abbreviation FA upon coins* (which were formerly ascribed to the city *Faleria*, instead of the province *Ellis*), supported and explained by ΦΑΛΕΙΟΙΣ in the Elean inscription already given.
8. βαλικιώτης, συνέφητος, Κρητες, Hes., i. e. ἠλικιώτης (*Φαλικιώτης*).
9. Γάμμωροι, ἀμέτοχοι, ἐστρημένοι, Hes., is ἄμμωροι (*Φάμ-*

* Mionnet Description de medailles antiques, V. I, p. 98.

- μοροι), i. e. *ἀνευ μοίρας, κλήρου, ὄντες*. Suidas *γάμφορος* (i. e. *Φάμφορος*), *ἀμέτοχος*.
10. *Φάναξ*, *Φανήρ*, for *ἀναξ*, *ἀνηρ*, Æolic acc. to Dionys. Halic. (Archæol. I, p. 16, Reiske. and Lascaris' Gr. Gr., 3, B, p. 379, ed. Bresl., 1547); *Φάναξ* also from Alcman in Apollon. Alex. (*περὶ ἀντωνυμ.*, p. 365, Bekker). The ms. has there *γ' ἀναξ*.
11. ΓΑΞΙΩΝ, i. e. *Ἀξίων* (*Φαξίων*), upon the coins of Axus in Crete (Mionnet, vol. 2, p. 263), and FAPNΩΝ, a name upon an Orchomenian inscription (Walpole Memoirs rel. to Turkey, p. 469, n. 2, Clarke Trav., vol. II, part II., p. 153).⁽¹³⁾
12. *Γαπελεῖν*, *ἀμελεῖν*, Hes., is *ἀμελεῖν* (*Φαμελεῖν*), π for μ, as in *πετ' ἐμοῦ*, Hort. Adon., p. 244, and *πεδέερχομαι*.
13. *Βδύνειν*, *δύνειν*, *αἰολικόν*, *πλεονασμῶ τοῦ β*, Etym. M., under *ἀλιεδύνειν*, thus softened from *Φδύνω*. Of this description are the words which otherwise still commence with βδ, φθ.
14. *Γδοῦπησεν*, *ἐψόφησεν*, Hes., is *δοῦπησεν* (*Φδοῦπησεν*): unless here γ before δ adhered in the same way as χ before θ in *χθών*, *χθές*, &c. Immediately below *γέεουτον*, *ψόφον*, is rightly restored *γδοῦπον*.
15. *Γέαρ*, *ἔαρ*, Hes., is *Φέαρ*, *Φῆρ*, *βῆρ*, Lat. *ver*. Or did, here also, together with *Φῆρ*, *ver*, the form *γέαρ* stand, perhaps radically connected with the Germ. *Jahr* (Eng. *year*), the returning time.
16. *Φέθεν* for *ἔθεν* from Alcaeus in Apoll. Alex., p. 358, B, in the verse "*Ὡστε θεῶν μηδέν' Ὀλυμπίαν Λῦσαι ἄστερ Φέθεν*". Add to this *Φοῖ* for *οῖ* from Sappho, ib., 366, A.⁽¹⁴⁾ Hence also *Φέο*, *Φέ*. Comp. *Φίν* below.
17. *Βεῖκας*, *μακρᾶν*—*βεκᾶς*, *μακρόθεν* (i. e. *ἐκᾶς*, *Φεκᾶς*), Hesych., ib., *βεικάσθων*, *κατ' ὀλίγον προεῖας*.—*Βεῖρακες*, *ἱέρακες*.
18. *Βεῖκατι*, *εἴκοσι*, *Λάκωνες*, Hes. The same word appears on the Herac. Tab., which also exhibit ΓΕΞ, ΓΕΞΗKONTA, i. e. *ἕξ*, *ἕξῆκοντα*; and on an Orchomenian inscription (Marsh Hor. Pelasg., I, p. 73,) FIKATI, as *vig-inti*.⁽¹⁵⁾
19. *Φεῖρανα* for *εῖράνα*, as Æolic in Priscian, p. 546.

20. Γεκάθα, ἐκοῦσα, Hes., is probably to be read γεκάῳ, that is *Feκῶα, ἐκοῦσα*.
21. ΦΕΛΑΤΙΗ, the name of Elatea, in an Orchomenian inscription (Walpole, *ut sup.*, p. 469, n. 3), and the name of the inhabitants ΦΕΛΑΤΙΗΥ i. e. *ἐλατιῆυ* for *ἐλατιῆι* from *Ἐλατιεύς*.^(R)
22. Φελένη, *Ἐλένη*, Dionys. Halicar., Lascaris, and Priscian, *ut sup.*, Servius ad Virgil, p. 512. Hence, with the oldest Latins, *Belena*.
23. Γέλλαι, γῆλαι, Hes., is from *φέλλω*, Lat. *vello*.
24. Γελλίζαι, συνειλησαι, Hes., is *εἰλέω, εἰλίζω*, Æol. *φελλίζω*. Comp. *εἰλέω* and *εἰλύω*, *φέλέφω, φέλφω, φελύω*, with *volvo*, i. e. FOLEFO, FOLFO, *volvo* and *volutus*. Add *γελίκη*, *ἐλιξ*, ib.—*φέλος* for *ἔλος* in Dionys. Halic. (Archæol., I, 20). See before, § CLII, 8, under *Ἰέλγ*.
25. Γέλουτρον, ἔλυτρον, Hes., with digamma and *ου* for *υ* (as *εἰλήλουθα*), from *ἔλ-ω, ἐλυω, εἰλύω*, hence, an enwrapping, an inclosure, supported by *vel-um, vel-are*.
26. Γέμματα, ἱμάτια, Hes., is *εἴματα, ἔρματα (φέμματα)*, *Bavarian* hemmeten, and from the same root, ib., *γέστρα, στολή—Γεστία, ἔνδυσις*, of the same family with *vestis*, Germ. *weste*, Eng. *vest*.
27. Γέντο, ἔλαβεν, ἀνέλαβεν, Hes. Suid. Comp. *γέννου, Κύπριοι, καὶ λαβὲ καὶ κάθιζε*, Hes. It is *εἴλεο* with *ν* instead of *λ* (like *ἤλυθε, ἤλυθε*), thus *εἴνεο*, Æol. *ἔννεο, φέννεο, φέννου*, or rather *φέννευ*.
28. Γέντα (prob. *γέντεα*), κρέα, σπλάγχνα, Hes. Add *γέντερ, ἡ κοιλία*, Hes., i. e. *φέντερ*, Lat. *venter* anciently *fenter*.
29. Γέτις (prob. *γελτίς*), ἐλπής, Hes., is *ἐλπής, φελπίς*, with *τ* instead of *π* (as, on the other hand, *σπαλαίς, πέπραπται*, for *σταλαίς, τέτραπται*, *Horti Adon. p. 244, b*). Hence also *φέλπω, φελπίζω, φελπωρή*.
30. ΦΕΠΟΣ, i. e. *φέπος, ἔπος*, in the Elean inscription, hence *εἶπον, εἰπών*, &c., had the digamma.
31. ΦΕΡΓΟΝ, i. e. *φέργον, ἔργον*, in the same inscription. It is written FAPΓON. Comp. *φάφεργος* above, and the Germ. *werk*, Eng. *work*.
32. ΦΕΤΑΣ, i. e. *φέτας, ἔτης*, in the same inscription, ally,

relation, as Γείτονες ἤδὲ ἔται, *Odyss.*, δ, 16, of the same root with the Germ. *Vet-ter*, cousin.

33. Βέρρης, δραπέτης, and βέρρειν, δραπετεύειν, *Hes.*, from ἔρρειν (*φέρρειν*), *φέρρης*, whence also the Lat. name *Verres*.

34. ΓΕΤΟΣ, ΓΕΤΕΟΣ, upon the *Heracl. Tab.*, FETEA in the Elean inscription, FETIA in the Orchomenian, i. e. ἔτος, ἔτεος, ἔτεια, ἔτια, all of them with the digamma. Add, in *Hesychius*, γέτος, ἐνιαυτός,—γέτορι, ἔτει, *Lacon.* ἔτορ, *φέτορ*, for ἔτος. Comp. the Lat. *vetus*, *vetustus*, full of years, old. Also *γεννόν*, *annosum*, from ἔνος (*φέρνος*), the year, *Koen. ad Greg. Cor.*, p. 273.

35. Γηθία (prob. γήθια), ἦθη, *Hes.*, is *φέρθια*, ἦθεα, ἦθη.

36. Γία, ἄνθη, *Hes.*, is ἴα (*φέρια*, whence *viola*).

37. Γίν, σοί (read οἶ), *Hes.*, like ἐμίν, ἐμοί, and *φέριο*, αὐτοῦ, are *φέριο*, *φέριν*. Add *φέρός*, *φέρά*, *φέρό*, of which *Apoll. Dyscol.*, *περὶ συντ.*, p. 432, D, says, ὅς Αἰολεῖς μετὰ τοῦ *φέρ* πληροσυλλαβεῖν (read τοῦ *φέρ* πληροσυλλαβεῖ,) κατὰ πᾶσαν πτώσιν καὶ γένος.

38. Γίπον, εἶπον, *Hes.*, is *φέρπον*, εἶπον, as *φέρδον* (whence *vidi*), εἶδον.

39. Γίς, ἰμάς καὶ ἰσχάς (properly corrected *ἰσχός*), *Hes.*, is *φέρς*, *vis*, as follows lower down under *γισχύν*, *ἰσχύν*.

40. Γισάμεναι, εἰδέναι, *Hes.*, is *ἰσάμεναι* (*φέρσάμεναι*), from *φέρσημι*, *ἰσημι*, whence *ἴσασι*.

41. Γισγόν (prob. γίσγον), ἴσον, *Hes.*, is, with double digamma, *φέρσπον*, hence *long* in *Homer*, ἴσον, and short in *Attic*, ἴσον.

42. Γιστία, ἐσχάτη, *Hes.* (properly corrected *ἰσχάρα*), is *ἰστία* (*φέρστία*) like *Festa*, *vesta*.

43. Γιστίαι, ἰστουργοί, *Hes.*, so that it was *φέρστία*; add *γιστιῶ*, *παύσομαι*, future of *ἰστίζω* (*φέρστίζω*), *sisto*.

44. Γιτέα, ἰτέα, *Hes.*, so that it was *φέρτέα*, *vitea*.

45. Βίτουλα, name of the town *Οἴτυλος* in *Laconia* (*Ptolemaeus*), now *Vitulo* (*Morritt in Walp. Mem.*, p. 54), so that it was originally *φέρτιουλος*, *φέρτυλος*, whence the common dialect made *Οἴτυλος*, as *οἶνος* from *φέρνος*, *υἶος* from *φέρίος*.

46. Βίτυν, ἴτυν (*φέρτυν*). “*Quamquam* (l. *quamque*) ἴτυν *Achæi dicunt, hunc βίτυν gens Æola.*” *Terentian de Syllabb.*, p. 1397, *Putsch*.

47. Γοῖδα, οἶδα, and Γοῖδημι, ἐπίσταμαι, are *Φοῖδα* and *Φοῖδημι*.
 48. FOIKIAN, i. e. οἰκίαν (*Φοικίαν*), in the Petilian inscription: ^(R) *Φυκίας* for οἰκίας in a Bœotian inscription (see Bibliothek der Alten. Lit., 5 St. zu Anf.). Comp. *vicus*, and *Φοῖκος* in Dionys. Halic., and Lascaris, *ut supra*.
 49. FOMA, i. e. ὄμη (*Φομᾶ*), in an inscription of Orchomenus. ^(R)
 50. Φρήξεις. "Απαξ δὲ Ἄλκαῖος Φρήξεις ἀντὶ ῥήξεις εἶπεν ὡς φησι Τρύφων ὁ γραμματικός, Lascaris, *ut supra*. So that it is FPHΓ, FPAΓ, like FREG, FRAG, in *fregi, fragilis, fractus*.

To the above must be added the already mentioned class of words with β, originally *F*, before ρ: βρήτωρ, Priscian, p. 547. Βραδάμαντις, Hort. Adon., p. 244, b, βράκη, ib., 236. βρίζα, Apoll. Dysc., *ut supra*. Priscian, p. 548. Johannes Gramm. in Hort. Adon., p. 244, b. Βρυτήρ, Hort. Adon., p. 245, b. Βρυτήρες, Apoll. Dysc., p. 436. Of the words with digamma in *the middle* we shall speak hereafter.

Obs.—The catalogue could be considerably enlarged by a comparison of the Greek, with the Latin and Teutonic tongues: e. g. *ᾶ! vah!* ὕδωρ, Germ. *voll*, Eng. *full*, ὕδωρ, ὕδαρ (whence ὕδατος), Eng. *water* (like θυγάτηρ, *daughter*), Germ. *wasser*, εἰκ-ω, Germ. *weich-e*, Eng. *weak*, ἐρέω, say, from ἐρ, *ver-bum* (root *FερF*), ἐσπέρα, *vespera*, οἶνος, *vinum*, ὄψ, *vox*, &c.

§ CLIV.

OF THE DIGAMMA IN HOMER GENERALLY CONSIDERED.

I. From that which has been advanced it appears, that the labial sound, universally, but especially in its most remarkable form, the digamma, was retained in those words which dropped it in the Attic and common dialects, not by the Æolians alone, but also by Ionians, Cretans, and Doric tribes. It has been traced likewise in the languages of other nations

besides the Greek; but it was not the Æolians who brought the sound to Italy or Germany. The just conclusion is, that this sound was a peculiarity of the old Grecian, and the tongues related to it, and that its alphabetic character was called *Æolic* only because the Æolians continued to employ it, as the Latins employed their F, in *writing*, while with the other Greeks, it served merely for a mark of number.

2. Next to general analogy, the foregoing conclusion is supported by the testimony of ancient authors. Thus Dionysius of Halicarnassus (Archæol. Rom., p. 16,*) treats of the digamma as a letter belonging to the ANCIENT GREEKS, who prefixed it, he says, to most words beginning with a vowel; and Trypho (Mus. Crit., No. 1, p. 34), affirms, that the *Ionians* and *Dorians* made use of it as well as the Æolic tribes.†

3. The question as to its use in HOMER must, therefore,

* Σύνηθες ἦν τοῖς ἀρχαίοις Ἑλλησι, ὡς τὰ πολλά, προσθῆναι τῶν ὀνομάτων, ὅπως αἱ ἀρχαὶ ἀπὸ φωνηέντων ἐγένοντο, τὴν οὐ συλλαβὴν ἐνὶ στοιχείῳ γεγραμμένην. Τοῦτο δ' ἦν ὡσπερ γάμμα διτταῖς ταῖς πλαγαῖς, κ. τ. λ.

† Πάθη λέξεων, § 10, *ut supra*. Προστίθεται τὸ δίγαμμα παρὰ τε Ἴωσι καὶ Αἰολεῦσι καὶ Δωριεῦσι καὶ Λάκωσι καὶ Βοιωτοῖς, ὅων ἀναξὶς Φάναξ, Ἑλένα Φελένα,—and Lascaris also from Tryphon, *ut supra*, p. 379, Τρύφων ὁ Γραμματικός ὅς καὶ Ἴωνας καὶ Δωριεῖς καὶ Λάκωνας καὶ Βοιωτοὺς αὐτῶν χεῖσθαί φησιν.—Wolf (*Liter. Analect.*, part 3, p. 162, for the year 1818,) communicates this remark of Tryphon, in order to “reconcile himself with the friends of the digamma,” as something “for which they have sought so long, an authentic proof of the use of digamma by the Ionians.” This “extract from the very respectable Grammarian,” was alluded to in the second edition of this grammar, of the same date, with a reference to the *Museum Criticum* and to Lascaris, immediately after the passage from Dionysius, which is evidently the principal authority on the subject—ascribing the letter not to one tribe or another, but properly to the *ancient Greeks* in general, under which appellation the Ionians are of course included. If we had no other evidence than Trypho’s, a conclusion from the *Ionians* to *Homer* would still be a wide spring—since *Ionic* and *Homeric* are not identical.

first be stated, without reference to the condition in which his poems have been transmitted to us, thus,—

Is it likely that the Homeric poetry, composed in an early period of Greek history, should have possessed a sound belonging to that ancient epoch, and to the original constitution of the Greek tongue?

4. We may be inclined to answer this question in the affirmative, although the sound, in the course of centuries, disappeared from the Homeric poems, and was the more certainly neglected in committing them to writing, inasmuch as in Attica, where this process took place, the alphabetic character of the digamma was out of use.

5. The silence of the more ancient Grammarians as to *Homer's* use of the digamma, does not make against this opinion. They found their copies of the Poet destitute of that character, and thought the less of restoring it to its original rights, from perceiving it to be, in actual use, confined to the Æolic dialect;—they thus were led to suppose it an Æolic peculiarity, while they treated Homer as an *Ionic* poet.

6. Still, of a sound that exerted so decided an influence over the quantity and form, of words, some traces must have remained in the Homeric poetry, which no lapse of time could efface. And these it should be our next step to discover.

7. The force of the digamma, in the measurement of verse, is compared by Priscian* to that of a consonant,—with the example *οἰόμενος φελέεναν ἐλικώπιδα.*

* Priscian, p. 545, 546, "*Teste Astyage, qui diversis hoc ostendit versibus.*" Hence this point is quite certain. So also Terentian de Syllabis, p. 239, *Consonæ præbere vices et digammos effici.* When Priscian adds, that the Æolians used it as a double consonant, as in

Νέστορα δὲ Φοῦ παιδός,

he appears to speak without grounds; since in the verse quoted the length of δὲ is imputable to the arsis in cæsura, not to a double consonant.

§ CLV.

DIGAMMAS WHICH HAVE MAINTAINED THEIR PLACE AT THE BEGINNING OF WORDS IN THE POEMS OF HOMER.

1. In the list of digammated words we placed and explained *γέννου* and *γέντο*, i. e. *γέννου* and *γέντο*, old forms of *έλου* and *έλετο*. This *γέντο* or *γέντο* is found in Homer's Iliad, *Δ*, v. 43, *ν*, v. 25, 241, and twice in *σ*, v. 476-7, where the attempts to treat it as *γένετο*, or to get rid of the digamma, are equally vain. The old form maintains itself here, supported by the laws of quantity, like an ancient corner-stone in the system of the language, while *γέννετο*, *γέννοντο*, &c., which, according to this analogy, must have stood in the primitive poetry, have been lost by reason of the similar quantity and more familiar form of *είλετο*, *είλοντο*, &c.

2. Of the same nature are *γδούπησαν* and *γδοῦπος*, i. e. *φδούπησαν* and *φδοῦπος*, old forms of *δούπησαν* (*εδούπησαν*) and *δοῦπος*. See Hom. *Π.*, *λ*, 45, *ε*, 672, *η*, 411, *ζ*, 329, *λ*, 152, *μ*, 235, *ν*, 154, *π*, 88. *Odys.*, *Δ*, 465, *ο*, 112, 180.

3. On the same principle may be explained the word *αφανδάνει*, *Od.*, *π*, 387. Instead of the *φ* it should be written, with digamma, *αφανδάνει*, that is the verb is compounded not of *από* and *ανδάνω*, but of *α* privative and *φανδάνω*,^(R) the old shape of *ανδάνω*.

§ CLVI.

OF THE DIGAMMA AT THE BEGINNING OF WORDS, WHICH HAS DISAPPEARED FROM THE TEXT OF HOMER BUT IS STILL VISIBLE IN ITS EFFECTS.

1. Where the digamma itself has vanished, the traces of its original presence have remained. Nowhere is this so evident as in the pronoun of the third person. Its ancient forms, as was pointed out in the list of digammated words, were *φίο*, *φέο*, *φέθεν*, *φοϊ*, *φέ*. That this pronunciation endured still at

the epoch of the epic dialect, is demonstrated first by the negative οὐ, which is so placed before them, as if, not an aspirated vowel, but a consonant followed it: thus, ἐπεὶ οὐ ἔθεν ἐστὶ χερσίων, Il., α, 114, οὐ οἱ ἔπειτα, Il., β, 392. Comp. Il., ε, 53, ρ, 410, Od., α, 262, ἐπεὶ οὐ ἔ, Il., ω, 214. Now, had the pronunciation not been οὐ φέθεν, οὐ Φοι, οὐ φε, both the pronunciation and afterwards the orthography must have been οὐχ ἔθεν, οὐχ οἱ, οὐχ ἔ, like οὐχ ὀσίη, Od., χ, 412, οὐχ ἐσπέσθην, Il., γ, 239, and other similar collocations.

2. Another clear trace of a lost digamma, is the absence of the paragogic ν before this pronoun in δαῖτέ οἱ, Il., ε, 4, ὡς κέ οἱ αὖθι, Il., ζ, 281,⁽¹⁶⁾ οἱ κέ ἔ, Il., ι, 155, and a number of other passages, which must have been δαῖτέν οἱ, κέν οἱ, κέν ἔ, and so on, had they not been pronounced δαῖτέ Φοι, κέ Φοι, κέ φε, and the like.

3. Hence there is,

a. A lengthening of the syllable not by *arsis*, but on account of the digamma in τάχα κέν ἔ κύνες, Il., χ, 42, γᾶρ ἔθεν, Il., ι, 419, 686, &c.

b. No hiatus in Ἀχιλλῆα, ἔο, Il., β, 239, ἀπὸ ἔθεν, Il., ζ, 62, αὖτέ ἔ, Il., χ, 172. Compare Od., θ, 211, Il., ε, 343, ν, 163, υ, 261, Od., ε, 459, ι, 398, 461, φ, 136, Il., μ, 205, υ, 278, ε, 96, ν, 803, ο, 165, &c. &c.

The collocation δέ οἱ alone, without elision, occurs in more than a hundred instances.*

4. In opposition to this theory there are, in the case of ἔθεν, ἔο, ἔ, six places, of which Il., ε, 56, 80, Il., υ, 402, πρόσθεν ἔθεν φεύγοντα, and Od., η, 217, ἐκέλευσεν ἔο, are to be corrected by dropping the paragogic ν.—Moreover, Od., σ, 111, καί ἔ δεικνάνωντ' ἐπέεσσιν (where the scansion would be καί φε,) is

* Amid this multitude of examples there appears here and there one opposed to our view of the subject, which Hermann *ad Orph.*, p. 775, has collected and examined.—In Od., ι, 360, ὡς ἔφατ'· αὐτὰρ οἱ αὖτις ἐγὼ πρόρον, a Breslau MS. has ὡς ἔφ'· ἀτὰρ;—we should read, therefore, ὡς φάτ'· ἀτὰρ. In Od., ο, 105, ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, the same MS. has ἔνθα οἱ ἔσαν πέπλοι, which guides us to ἔνθα ὃ ἔσαν πέπλοι, the more certainly that οὐς κάμεν αὐτῆ renders the foregoing οἱ unnecessary.

rightly written without ϵ , in a MS. of Breslau, and the Cod. Harleian. collated by Porson; and $\Pi.$, ξ , 162, ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή 'Ελθεῖν εἰς Ἴδην εὖ ἐντύνασαν ἑ αὐτήν is corrected by Hermann (ad Orph., p. 778,) into ἐντύνασα, so that the nominative depends upon the idea of the *resolution* which is expressed in ἦδε δὲ οἱ—ἀρίστη φαίνεται βουλή, *she resolved—to go—having adorned herself.*—A seventh place: *πειρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς*, $\Pi.$, τ , 384, could easily be reduced to rule, by a change of form, *πειρήθη δὲ εὖ*, but in fact, as will be shown below (§ CLVIII, 6), it is merely an *apparent* exception.

§ CLVII.

OF OTHER WORDS BESIDES *Fέο*, *Fέθεν*, &c., WHICH HAD, IN HOMER, THE DIGAMMA IN THEIR BEGINNING.

1. By similar tests we may prove that many other words had the digamma in Homeric versification,—especially such as are known to have had it in the ancient form of the Greek tongue,

- a. *When short vowels suffer no elision before them*: as, αὐτούς δὲ ἐλάρεια, $\Pi.$, α , 4 (read *Feλάρεια* and compare *Γέντο*, n. 27 in the catalogue); Ἀτρεΐδης τε ἄναξ, $\Pi.$, α , 7 (read *Fάναξ* and compare this word in the list), &c.; or are used *long*: μή μιν ἀπόερσει, $\Pi.$, ϕ , 329. Comp. Βέρρης, n. 32, cat., ἀναΐζας, σμερδαλέα ἰάχων, &c.
- b. *When in composition also neither elision nor erasis takes place*: as, διαειπέμεν, ἐπιάνδανε, ἀπόειπε, ἄεργος, ἀαγής, ἀέκητι, ἀελπής, ἀπτοεπής, ἐκάεργος, Θεοειδής, all of which are compounded of words, which, according to our former list, had the digamma in the old language.
- c. *When verbs, where it appears that they should have the temporal augment, take the syllabic*: as, ἔαξε, ἔαξαν, $\Pi.$, η , 270, *Od.*, γ , 298, ἔάλη, $\Pi.$, ν , 408; or have the digamma converted into υ still remaining, as εὐαδεν, $\Pi.$, ξ , 340, ρ , 647, supported by *Φαδέω*, *Φαδεῖν*, *Φαδύ*, *Φάσσα*, n. 4, in catalogue.

2. In this way it may be easily demonstrated, that the most of those words which were pronounced with the digamma in the ancient tongue, retained the same peculiarity in the Homeric language. The non-elision of vowels before them will alone be a sufficient test with reference to many vocables. Thus with reference to several beginning with *a*: ἄγνυμι, ἀίνυμαι, and particularly to the words ἀνάξ and ἀνάσσω. See the Misc. Critica of Dawes, p. 141, who has collected all the examples in Homer, and amended those passages which seem to oppose this notion.

3. With reference to words that begin with *ε*, it is necessary to observe,

a. That the *syllabic augment*, originally, did not differ from *reduplication* (as the forms τετύκοντο, λελαθέσθαι, λελάκοντο, λελαχεῖν, πεφραδέειν, testify), so that digammated verbs would have the digamma prefixed also to their augments. For example, since ἔλπομαι was really *φέλπομαι*, and εἶκω *φέικω*, Ὀδυσῆα ἐέλπετο, Od., ψ, 345, should be Ὀδυσῆα *φέέλπετο*; εἰς ᾧπα ἔοικε, Il., γ, 158, should be εἰς ᾧπα *φέοικε*; and so in similar instances, as, *φέφολπα*, Od., β, 275, and ἔργω (*φέργω*), *φέφοργα*.

b. But since even in Homer's time the first consonant of the reduplication was so far shaken, that it appeared only in certain words, and in these not *universally* (for we find ἔλαχον, ἔλαχε, &c., as well as λελάχητε, Il., ψ, 76, λελάχουσι, ib., η, 80), so it is manifest that the digamma before *ε* may be equally affected, and that there is nothing inexplicable in such collocations as δεδάηκας ἔφοικε, Od., δ, 146; ὅστις φοῖ τ' ἐπέοικε, Il., I, 392, and a few more of the same kind. See Od., ζ, 193, Il., φ, 583, υ, 186, χ, 216, &c.

4. Homer appears to have preserved digamma in the following words: ἔαρ; ἴδον, οἶδα, and the other parts of that verb; εἶδος; εἶδωλον; εἶκοσι; ἐκῶν; ἐκητι; εἰλέω and its varieties and derivatives; ἐλίσσω; ἐλιξ; ἐλπῖς; ἐλπῶ; ἐλωρ; ἐννυμι and its derivatives; ἔπος, εἶπον, &c.; ἔος and ἔς; ἔργον, ἔοργα, &c.; ἐρέω; ἐρῶ; ἔσπερος; ἔτης; ἔτος; ἠδύς and ἠδομαι; ἠθος; ἴον; ἰονθάς; ἴς; ἴσος; ἴσημι; ἴτυς; οἶκος and words connected with it; οἶνος and its derivatives.

5. Again, some words seem to have been digammated by Homer, as to the digamma of which, neither inscriptions nor any other relics of antiquity afford evidence. Such are ἄλις, ἀλῆναι, ἀλῶναι, ἄπτω, ἀραιός, ἀρῶ, ἀρνες, ἄστυ, εἶκω, ἔδνον, ἔθειραι, ἔθνος, ἔκαστος, ἔκυρος, ἔκηλος, ἦνοψ, Ἡρη, ἠχέω, ἰαχή, ἰκμάς, οὐλαμός, οὐλος: add to these εἶσκω, εἶκελος, ἔργω, ἔέργω, ἐργάθω, ἔρῶ, ἐρύω, ἐτώσιος, ἦκα, ἦλος, ἴμαι, Ἴλιος, ἴπες, Ἴρις, ἰώη, ὀθόνη, ὦλιξ, ὦς.

6. With regard to other words of the catalogue, nothing can be decided, from the few places in which Homer uses them, as to their digamma; such are ἔντετρα, ἠλικες, ἠλικίη. Some have lost it in Homeric Greek, as ἔλος, which occurs in two places: ἵπποι ἔλος κάτα, II., υ, 221, ἄν δόνακας καὶ ἔλος, Od., ξ, 474. So also Ἐλένη. In II., γ, alone we find ἀμφ' Ἐλένην, 91,—ἐπειθ' Ἐλένην, 282, 285,—αὐθ' Ἐλένην, 383.—Add ἀκτῆ, ἀνήρ, ὕδαρ.

§ CLVIII.

OF INCONSISTENCIES IN THE HOMERIC USE OF THE DIGAMMA.

1. But few words are used by the Poet, *without exception*, in the manner required by the digamma, with which they commenced; namely, such as but rarely occur. These are ἀλῶναι, ἀραιός, ἔδνον, ἔθειραι, ἔθνος, ἔσπερος, ἔτης, ἔρῶ, ἦνοψ, ἴον, ἰδνεφές, ἰονθάς, οὐλαμός.

2. In all the rest, either a greater or less number of instances oppose the digamma. But few, however, as we have seen, in the case of ἔο, οἶ, ἔ, &c. Next to these the digamma is maintained most steadily in the words ἀναξ, ἄστυ, εἶμα and cognate vocables, and εἰοικε (*Fέφοικε* or *ἔφοικε*), a word which occurs in 115 places, only 9 of which reject the digamma.* With regard to the exceptions, it may thus be received as certain, that the ignorance of later times, when

* Hermann in the review of Heyne's Homer, Leips. Lit. Zeit., 1803, July, p. 44.

the digamma had vanished from the Homeric poems, and the alterations to which the poems were subjected, were the real causes of their introduction.

3. But in the case of other words, considered as having had the digamma, so many places and such undeniable readings militate against the use of this letter, that the ignorance above alluded to, and the alterations produced by it, will not suffice to clear up the difficulty. Thus their appears in 25 places βω̄πις πότνια "H_{ξη}, leading us to the form *Φήξη*; and, on the other hand, we find *Δεὰ λευκώλενος* "H_{ξη} in 21 places, supported by *χρυσόθρονος* "H_{ξη} in two. Even in the same book this difference occurs: thus *λευκώλενος* "H_{ξη}, II., α, 55, πότνια "H_{ξη}, ib., 551, χρυσόθρονος "H_{ξη}, ib., 611. In the same way πότνια "H_{ξη}, II., δ, 2, is opposed by *καλλίσφυρον* "H_{ξη}, Od., δ, 602, *μελιθήδα οἶνον*, II., ζ, 258, κ, 579, Od., ι, 208, &c., by *μελιθήδες οἴνου*, II., σ, 545, Od., γ, 46. The like happens with regard to the words ἄρνες, ἐκάς, ἕκαστος, ἐκάν, ἔργον, ἠδύς, Ἴλιος, Ἴρις, ἴσος, οἶκος.

4. The use of the digamma is equally variable in the tenses and moods of verbs. Thus to *Φιάχω* and the substantive *Φιαχή*, which reveal themselves in μέγα ἰαχον, II., δ, 506, ρ, 317, μέγα ἰαχουσα, ib., ε, 343, γένετο ἰαχή, ib., δ, 456, &c., is opposed ἀμφιαχυῖαν not ἀμφιΦιαχυῖαν, ib., 316.⁽¹⁾ Against ἀποφείπη, ib., ι, 506, αἴσιμα παρφειπῶν, ib., ζ, 62, η, 121, νῦν δέ με παρφειποῦσ' ἄλοχος, ib., ζ, 337, stands μή σε παρφείπη, ib., α, 555. From *Φάγω* comes ἦξε in ἵππειον δέ οἱ ἦξε, ib., ψ, 392, although *Φάξεν*, *ἔφαξεν*, *ἐφάγη*, are so frequent and established that ἔαξα and ἐάγη remained even in the Attic dialect. Against *Φάναξ*, *Φάνασσε*, stands ἦνασσε, against *Φελίσσω* *εἰλίπους*, against *Φίφι* Ἴφικλείδης. Thus *Φίδον* and ἴδον, *ἔφοικας* and εἰκυῖα, *Φειδῶς* and εἰδυῖα, *Φέπος* and ἐνίσπω, &c., contradict one another.

5. Since, then, on the one hand, the existence of the digamma, and, on the other, its frequent absence, have appeared as facts, and since the former can as little be mistaken as the latter denied, or ascribed solely to the ignorance of grammarians and transcribers, the question arises, how can these apparent contradictions be reconciled?

6. Priscian * says that, in scansion, the Æolians sometimes reckoned the digamma for nothing. The example adduced by him is ἄμμες δ' Φειράναν, from which it appears that δέ, in apostrophe before the digamma, *suppresses* that letter. Accordingly the following places do not militate against the digamma, since in them it was suppressed by δ' :

οἴσετε δ' ἄρ' ἐτέρην, Π., γ, 103, περισσεύοντο δ' ἔθειραι, ib., τ, 382 (but περισσεύοντο, ἔθειραι, i. e. Φέθειραι, ib., ξ, 315), περὶθῆ δ' ἔο αὐτοῦ, ib., τ, 384, and so, in various passages, ἴππῳ δ' εἰσάμενος; τὸν δ' ἴδον; τίς δ' οἶδ' εἶ; Τηλεμάχῳ δ' εἰκυῖα; νῦν δ' ἔκαθεν; εὔ δ' οἶκαδ' ἰκέσθαι; ἐν δ' οἶνον ἔχευεν, &c.

7. The license given to the simple δέ cannot be refused to ὄδε, ᾧδε, οὐδέ, and so τὸδ' εἰπέμεναι, Π., η, 375, ᾧδ' εἶπησιν, ib., η, 300, οὐδ' ᾧ παιδὶ ἀμύνει, ib., π, 522, may stand without offence.

8. Γέ exerts the same force as δέ in the suppression of the digamma. Hence we may preserve, without any offence, Αὐτὰρ ὄγ' ὄν φίλον υἱόν, Π., ζ, 474, εἰ κείνω γ' ἐπέεσσι, ib., ξ, 208, and, in other places, τοί γ' ἴσασι; ἢ σύ γ' ἀνακτος, &c.

9. If, then, we may consider it as proved, that in the case of apostrophe, after δέ, ὄδε, ᾧδε, οὐδέ, μηδέ, γέ, ὄγε, the digamma of the next word disappears, it can scarcely be doubted that, in conformity with this practice, the digamma should be dropped after other apostrophized words also. Hence we may deduce the general rule that, *after apostrophe the digamma is thrown away*. And thus, according to the analogy of δ' εἰσάμενος, δ' εἰκυῖα, &c., we find ὄφρ' εἰδῆ, Π., θ, 406, ὄφρ' εἶπω, ib., η, 68, and, in a similar manner, ἰν' εἰδῆς; ἄρματ' ἀνάκτων; κέδν' εἰδυῖα; κάλ' εἰκυῖα; εἴσομ' ἕκαστην; ἔσθι' ἕκηλος; τέρμαθ' ἐλισσέμεν; δάμνημ' ἐπέεσσι, &c.

* De Arte Gramm. Dawes remarks upon this (*ut sup.*, p. 169) : alteram ejusdem doctrinam, Æoles itidem digamma pro nihilo quandoque accepisse, futilem esse atque absurdam.—But why? *Quod enim adducit — quin corruptum sit, nihil dubii esse debet.* He alters it accordingly to "Ἄμμει δέ or" Ἄμμι δέ.—That is really to say, *the doctrine is false, therefore the example must be corrupt*, instead of what should be proved, *the example is corrupt, therefore the doctrine must be false*. Even granting the *corruptness*, the *falsity* does not follow, as the sequel will show.

10. Still a much greater number of places remains, that reject the incipient digamma in words to which it belonged, without any apostrophe to suppress that letter; so that the question arises, whether the digamma may be supplanted as well by the necessities of versification as by the influence of apostrophe.

11. To account, generally, for the disappearance of the digamma, let us observe,

- a. What was previously said as to its attenuation and rejection, whence we may understand how some words, originally digammated, such as *Φανής*, *Φελήνη*, *Φύδαρ*, entirely lost the digamma in the Homeric dialect, and how others, though they retained digamma in themselves, lost it in their derivatives, as *Φῖφι* in *Ἰφθιμος*, *Ἰφικλειδης*; *Φίδον* in *Ἰδομενεύς*; *Φελίσσω* in *εἰλίποδες*; *Φέπος* in *ἐνίσπω*.
- b. The disappearance of other consonants from the beginning of words. Thus, *μάλευρον* and *ἄλευρον*; *καπήνη* (Thessalian) and *ἀπήνη*; especially that of *σ* in *ἄλς*, *Lat. sal, Eng. salt*; *ἔς*, *Lat. sese, Eng. self*; *ἔζειν*, *Lat. sedere, Eng. sit*; *εἶναι*, *Germ. seyn*; *ἔξ*, *Lat. sex, Eng. six*; *ἑπτά*, *Lat. septem, Eng. seven*; *ῦλη*, *Lat. sylva (σύλφη)*; *ὑπέξ*, *Lat. super*; *ὑπό*, *Lat. sub*; *ῦς*, *Lat. sus, Eng. sow*: and from the middle of words, as, *Μοῦσα*, *Spart. Μῶα*; *Κλέουσα*, *Spart. Κλεωά*; *παιζουσῶν*, *Spart. παιδῶων*; *Μουσάων*, *Lat. Musarum*; *ποιητῶων*, *Lat. poetarum, &c.*

12. Moreover, that the same word, at the same epoch, might be pronounced with the digamma, or without it, according to the exigencies of metre, as *Φείπον* or *εἶπον*, *Φέργον* or *ἔργον*, we learn from the analogy of other words, which, in like manner, retain or reject the initial consonant. Thus,

Γ in *γαῖα*, *αῖα*: as *ἔστοναρίζετο γαῖα*, *Il. β, 95, &c.*, but *φυσίζοος αῖα*, *Il., γ, 243, &c.*

Δ in *διώκω* and *ιωκή*. The verb in all forms of the present, in which alone it is used, *διώκειν*, *διωκέμεναι*, *διακομένη*, &c., always with *δ*; but the derivatives *Ἰωκή*, *Il., ε, 740*, *ιωκάς*, *ib., ε, 521*, *ιωκα*, *ib., λ, 601*, together with the compound *παλιώξεις*, *Il., μ, 71*, compare *Il., ο, 69, 601*, always without *δ*.

K in *κιάν* and *ιάν*: as *λέχσοδε κιάν*, II., γ, 447, and other places, but *Αἴαντος ιάν*, ib., α, 138, &c.; the latter forms (*ιάν*, *ιοῦσα*, *ἴοιεν*, &c.,) are found in about 200 places, the former (*κιάν*, *κιουῦσα*, *κίομεν*, *κίοιτε*, &c.,) in about 50.

Λ in *λείβω*, *εἴβω*: as *Διὸ λείβειν*, II., ζ, 266, &c., but *δάκρυον εἴβει*, ib., τ, 323, &c.; in *λαίψηρός*, *αίψηρός*, as *μένος λαίψηρά τε γούνα*, ib., χ, 204, &c., but *παύομαι αἰψηρός δὲ κόρος κρυεροῖο γόοιο*, δ, 103, &c. Compare II., τ, 276, &c.

M in *μία*, *ἴα*: as *τῶ δὲ μιῆς περὶ νηὸς ἔχον πόνον*, II., ο, 416, &c., but *τῆς μὲν ἰῆς στιχὸς ἤεχε*, ib., π, 173, &c., as the necessity of metre may demand. The form *ἴα* is even occasionally found employed merely to avoid the repetition of *μ*, as *ἐν δὲ τ' ἰῆ τιμῆ ημὲν κακός*, II., ι, 319;^(R) just as, without necessity, the *φ*, which is the representative of the digamma in the word *φῆ*, is often rejected, since this is always *ῆ* at the beginning of a verse.

Π in *πέρι* and *ἔρι*. *Πέρι* frequently is adverbial, *very*, instead of *περισσῶς*, and in compounds *έρι* is used with the same meaning: *ἐρίβρομος*, *ἐρίγδουπος*, *ἐρικυδής*, &c., perhaps radically connected with the Germ. *sehr*, Eng. *very*.

Σ in *σῦς* and *ῦς*. Against *σύες*, *σύεσσι*, stand also *ῦες*, *ῦεσσι* as the verse may demand. See II., ι, 467, Od., κ, 243, ib., ν, 410, ξ, 8, ο, 397, &c.

13. Since, then, *κιάν*, *κίομεν*, *λείβω*, *λαίψηρός*, *μιῆς*, *γαῖα*, *γαίης*, *γαῖαν*, &c., according to the exigencies of metre, might also be pronounced as *ιάν*, *ἴοιεν*, *εἴβω*, *αίψηρός*, *ἰῆς*, *αἴα*, *αἴης*, *αἴαν*, &c., it need not seem extraordinary that digammated words should, on the same principle, sometimes throw away the digamma, especially since, in their case, the mutability of the letter, its suppression after apostrophe, and its entire extinction in later times, come in aid of such a supposition. Thus we may allow in one set of instances the collocations *ἀλλὰ Φάναξ*, *ἀλλὰ Φάνασσα*, *Ταλαϊονίδαο Φάνακτος*, &c., and, in another set, *γὰρ ἄνακτος*, *μὲν ἄναξ*, *ῆς περ ἄνασσεις*, *Δυμὸν ἄνακτος*, &c.; in one place, *φάρμακα Φειδῶς*, and in another, *εἶγε μὲν εἰδείης*; in one place, *ἄνδρα Φέκαστον*, and in another, *Δυμὸν ἐκάστω*, and so *Φέπος* or *ἔπος*, *Φέργον* or *ἔργον*, &c.

14. What has been here admitted on the grounds of analogy and induction, namely, that the digamma may stand or fall according to the exigencies of metre, is clearly demonstrated (not to mention again γέντο, i. e. *Γέντο* or *Γέλτο*, which is found in some places, while εἴλετο appears in others), in ἐρίγδουπος, i. e. ἐρίφδουπος, which becomes ἐρίδουπος when the syllable requires to be shortened: thus, ἐρίγδοῦποιο, Il., ε, 672, &c., ἐρίγδουπος πόσις Ἄρης, ib., η, 411, &c., but ἀκτάων ἐρίδουπων, ib., υ, 50, αἰθούσης ἐριδούπου, ib., ω, 323, &c. It is demonstrated also in ῆ̄, as, which is φή, i. e. *Φή* in Il., β, 144, since on that line (κινήθη δ' ἀγορῆ, ὡς κύματα μακρὰ θαλάσσης,) the Scholiast remarks that Zenodotus writes φῆ κύματα; and thus too at ib., ξ, 499, — ὁ δὲ φῆ, κώδειαν ἀνασχών, Πέφραδέ τε Τρώεσσι, καὶ εὐχόμενος ἔπος ἠὔδα.* Zenodotus gives ὁ δέ, φῆ κώδειαν ἀνασχών, Πέφραδέ, κ. τ. λ. Here Homeric usage forces us to abandon φῆ for ἔφη, and the rules of versification force us to retain the consonant in φή, unless, with Aristarchus,^(R) in spite of sense and connection, we give up the verse altogether, from an uncritical horror of the word φή or *Φή*.

15. Lastly, in furtherance of our proofs, we may cite also those forms which, as we shall presently see, had the digamma in the middle of the word, and yet dropped it as the verse might require: thus, εὐκῆλος, i. e. ἔφκῆλος and ἔκῆλος, αὐτὰρ, i. e. ἀφτὰρ and ἀτὰρ, Ἀτρεΐδαο, i. e. Ἄτρεΐδαφο and Ἄτρεΐδew, ἀλεύασθαι and ἀλέασθαι, &c.; as, in Latin, both *amaverunt* and (*amaerunt*) *amarunt*, *paraverunt* and *pararunt*, *audi-verant* and *audierant* were in use at the same time.

* Doubtless from Manuscripts. It may be observed, by the way, that Homeric criticism would gain much in clearness and certainty, if more attention were paid to Zenodotus, and to his important and remarkable readings of the Poet's text, than to the often partial and pedantic Aristarchus.

§ CLIX.

OF THE RESULTS OF THE FOREGOING INVESTIGATIONS
WITH REGARD TO THE TREATMENT OF THE HOMERIC
TEXT.

1. We may, in the first place, admit as correct the list of digammated words in Homer which Heyne has given in an *Excursus* upon the Iliad, book τ (vol. vii, pp. 708—772, of his edition), leaving it to future research to ascertain whether one or two words may not yet be added to that catalogue; and, this done, we may,

a. In the treatment of the text, prefer those readings which are conformable to the use of the digamma, since it is more probable that this letter might have been dropped by grammarians and transcribers ignorant of its claims, than that the poet should, without metrical necessity, abandon it.

b. If the digamma cannot recover its right by critical aid, without appealing to *conjecture*, then the place should be left undisturbed, since it is doubtful whether it has been corrupted by the alterations of grammarians, or rejects the digamma in obedience to the will of the Poet. It is only in this way, that, without giving up the doctrine of the digamma, the Homeric text can be preserved from perpetual and flagrant violations.

2. With greater confidence may we, before digammated words, throw away the paragogic ν, write οὐ instead of οὐχ, and dismiss those particles, which have been inserted instead of the digamma, evidently from ignorance, to fill up the verse. Thus ἔνθεν ἄρ' οἰνίζοντο for ἔνθεν Φοινίζοντο, *Il.*, η, 472, ὀππότεν ἰσόμορον for ὀππότε Φισόμορον, *ib.*, ο, 209, μετὰ τ' ἦθεα καὶ νομόν for μετὰ Φήθεα, *ib.*, ζ, 511, &c. Here also it is left to future observation to determine how far, through these and similar safe alterations, the passages apparently opposed to the digamma may be diminished in number, and the list of words, which in Homer's usage retained the digamma, be augmented.

§ CLX.

OF THE DIGAMMA IN THE MIDDLE OF WORDS GENERALLY CONSIDERED.

1. In order not to curtail or disconnect the history of the digamma, and at the same time for the sake of giving yet more support to the doctrines already propounded, we shall add what is to be said as to this letter *in the middle of words*, a subject belonging rather to the dialect than to the versification of Homer.

2. In the Latin tongue we perceive it joined to consonants in *comburo* from *con-uro*; *sylva* from ὕλη or the old ὕλῃ; *cervus* from κέρως, Æol. κέρως, old κέρεφος, thus *kerevus*, *kervus*, *cervus*, the *horned animal*; *volvo* from φέλω, φέλω; *salvus* from σᾶφος; *arva* from ἀρόφα, as *vino* from βίωφα; *curvus* from γῦρος, which must have been γύρφος. In Greek we find, in Suidas, δερειστήρ, i. e. δερφιστήρ from δείρω, and ὀλφάχιον, i. e. ὀλφάχιον, a vessel in which the οὔλαι (of which the true form thus appears to have been ὄλφαι,) were deposited. We find also ἐπίϋδας, i. e. ἐπὶ δαιτί according to the Scholiast on Pind. Pyth., IV, 249, and σιδήν, there quoted; ῥύμχος from ῥύω in the Etym. Magn. Add ἴσφος, ἄμφος. The sound is retained in γαμβρός, μεσημβρίη. To this class belongs also AFVTO, properly ἄφτό, in the Delian inscription.^(R) Now as ἴσος, οὔλαι, γῦρος, have come from φίσφος, ὄλφαι, γύρφος, so similar long vowels and diphthongs appear to be of similar origin, as οὔλαμος, ὀρούω from ὀρόφα, ἀκούω from ἀκόφα, whence ἀκοή, τιμή from τίφα, τιφμή. So ὀμίλος, πῖδιλον, πῖδαξ, φῶλον, ψῦχω, ψῦχή, πτύω.

3. The digamma stands also between vowels: *avarus*, ἄατος (ἄφατος), ἄτος, *Achivi*, Ἀχαιοί, *avum*, αἰφών, *avernus*, ἄφορνος, *Argivi*, Ἀργεῖοι, *bos*, *bovis*, βός, βοός, *Davus*, Δαφός, according to Priscian, p. 710, βίος, compare *vivus*, βίω, *vino*, *clavis*, κλαῖς, *divus*, δῖος, *levis*, λείος (λέφος), *lavo*, λόφα, λούω, *Mavors*, *Mars*, μάφα, *novus*, νέφος, ΠΠΦΩ, *bibo*, *vivus*, ρόφος, *probus*, πραῦς, Æol. πραφύς. Add ταφώς, λαφός,

quoted from Villois. Proleg. to the Iliad, p. 4, δάφιον, *Alcman*, καὶ χεῖμα πῦρ τε δάφιον in Priscian, p. 547.—ΕΦΑΟΙΟΙΣ in the Elean inscription, ΔΙΦΙ on the Olympic helmet,^(B) ΣΙΓΕΥΕΥΣΙ, i. e. ΣΙΓΕΦΕΥΣΙ, in the Sigean inscription, ΑΥΛΑΦΥΔΟΣ, ΚΙΘΑΡΑΦΥΔΟΣ, ΤΡΑΓΑΦΥΔΟΣ, ΚΟΜΑΦΥΔΟΣ, i. e. αὐλαφοῖδος for αὐλωδός, κιθαραφοῖδος for κιθαρωδός, τραγωδός, κωμωδός, on an Orchomenean inscription (*Clarke, ut sup., p. 158*).

4. To this head belong in Hesychius Αἰετός, ἀετός, Περγαῖοι.—'Αεθόνα, ἀηδόνα.—'Αεροεῖσθαι, ὑπακούειν.—'Εεασον, ἔασον, Συρακούσιοι (thus ἔαω was ἐφάω, ἐεάω)—compare what Gregor. Corinth. p. 354, quotes as Doric, τὸ ἔα εὔα, τὸ ἔασον εὔασον.—Δαεελός, δαλός, Λάκωνες.—Θαεακόν, δακόν, thus δαφακόν, δαεακόν, δαακόν, δακόν.—From the Pamphylian dialect in Eustath. ad Odys., p. 1654, φάεος, βαβέλιος, ὀροῦεω, or, since ου arises from the change of the digamma, more properly ὀρόεω.—To this head appertains also what Priscian says, p. 547, and more fully at p. 710, viz., that the Æolians placed the digamma between two vowels: “this is proved,” he says, “by very ancient inscriptions, written in the oldest characters, which I have seen upon many tripods.” He cites, p. 547, Δημοφάφω, which, at p. 710, he calls Δημοφώφω, and at p. 547, Λαφοκάφω, which, at p. 710, becomes Λαοπόφω. Δημοφάφω, Λαφοκάφω, are right; the other forms in -όων must have arisen, after the neglect of the digamma, from the contraction of -άων to -ων and the insertion of ο.

From all this it is already clear, that, in the old language, the digamma appeared in words between the open vowels.

5. It has been already stated (§ XIX, 4), that, before a vowel, the digamma passed into u, or in Greek into υ. Priscian quotes from Latin the *nunc mare nunc silice* of Horace, and the *zonam soluit diu ligatam* of Catullus. As *aves* gives *auceps* and *augur*, *favco fautor*, and *lavo lautus*, so from αῖω, i. e. αῖφω, comes *avio*, and with the insertion of *d* *audio*, *audio*, from γαίω, i. e. γαφω, come *gario* (hence *gavisus*,) and *gaudium gaudeo*. The Etym. Mag. has *Æol.* αῦως, ἡ ἡώς; Hesychius has αῦως, ἡμέρα; Eustathius, p. 548, has αὔρηκτος for ἄρηκτος from ἄφρηκτος, *infractus*; and

Heracleides * has as *Æol.* δαυλός, δαλός (*Spartan* δαεελός), so that it was δαφελός, δαεελός, δαυλός, δαλός. Observe also *ιαύχεν, ιάχεν* (in German, *jauchen, jauchzen*).

§ CLXI.

OF THE DIGAMMA IN THE MIDDLE OF WORDS IN HOMER.

1. The digamma appears connected with a consonant, in Homer, in μέμειλετο, μέμειλωκε, παρμέμειλωκε. It was μέφλω, μέελω, as, in Hesychius, we find βέελειν μέλλειν (or, as it should be written, μέλειν). Thus μέφλομαι, μεμέειλετο, μέμειλετο,—and so with the other forms. So we may explain ἄδδην, ἄδδηκότες, ἔδδεισεν, ^(R) ὑποδδείσαντες, as having been ἄδφην, ἄδφηκότες, ἔδφεισεν, ὑποδφείσαντες, compared with ἴσος, ἄμμορος, ἄρρηκτος, from ἴσφος, ἄμφορος, ἄφρηκτος, compared also with *duellum*, which was *drellum*, *dbellum*, and hence *bellum* (perhaps connected with *θύελλα*), as *Duillius*, *Duellius*, were called likewise *Billius*, *Bellius*. Ἄδφην is found also as ἄδην, without the digamma, and thus it augments the list of words which retain or drop this letter according to the demands of metre.

2. We may conclude, from preceding remarks, that the digamma appeared also between open vowels, in Homeric Greek. Ἄϊω, ἄϊσσω, ὄϊς, κληῖς, Ἀρήϊον, &c., since they are never found contracted into αἰώ, ἄσσω, οἰς, κληῖς, Ἀρῆιον, were evidently pronounced ἄφῖω, ἄφίσσω, ὄφῖς, κληφῖς, Ἀρήφιον as ἄεκαν, ἄεργος, &c., were ἄφέκαν, ἄφεργος, &c. Thus likewise *δαφακός*, *δαφάσσειν*, ἔφασον, ἄφεθλον, ἄφει (αἰεί), ἄφείδω, ἄφείρω, ἄφέστιος (not ἀνέστιος), Ἄφιδης, ^(R) ἄφιδηλος, ἀλοφά (ἀλωά), ἀφολλής, ἀφόλξ (ἄλξ), ἄφος, ἄφοστήρ, ἄφος (αὔος), ἄφαλέος (αὐαλέος), ἄφτή (αὐτή), ἄφτμή (αὐτμή), Germ. *athmen*,

* In Eustath., p. 1654, l. 28, the passage should be read and arranged as follows: "Ἐπι λέγει (Ἡρακλείδης) καὶ ὅτι Λιολεῖς τῷ ᾧ προστιθέντες τὸ ὕ (ὡς φησι καὶ Ἀρίσταρχος, παρατιθεῖς τὸ ἀτάρ, αὐτάρ—) δαλός, δαυλός, ἴαχεν, ἴαυχεν λέγουσι. Οὕτω καὶ φάσκω, φαύσκω.

γεραφός (γεραϊός) or γραφός, Germ. *grau*, anciently *grau*, δαφής, δάφω (δαίω), δήφιος, έφανός, κραφαίνω (κραϊαίνω), from ΚΡΑΦ, whence the Germ. *kraf-t*, λαφάς (λάς), λάφιγξ, Λαφέριτης, λέφων (Germ. *Leu*, anciently *Lev*, whence *Loewe*), ὄφας (οῦς), gen. ὄφατος (οὔατος), ὄφίω, πνέφω (πνεΐω), φαφεννός (φαεινός), χέφω, χράφω, χρέφως, together with all substantives and verbs of the same kind having a vowel before the final vowel. In case of contraction the digamma disappears, thus Ατρείδαφο, Ατρείδαο, Ατρείδεω.

3. The language is full of traces of the digamma changed into υ. It appears in the termination ευσ, as βασιλεύς, Ὀδυσσεύς, Ἀτρεύς, Ἀχιλλεύς, Τυδεύς, words of which the roots are seen more clearly in the Latin forms *Ulysses*, *Achilles*, and are perfectly revealed in the forms TVTE, AXLE, ATPE, upon old Italian works of art. But like βασιλέψ, so must there have been βασιλήψ, βασιλέψω (βασιλεύω), βασιληΐς (τιμῆς βασιληΐδος, II., ζ, 193), βασιλήφιος (γένος βασιλήϊον, Od., π, 401).^(R) The digamma remained in the vocative βασιλεῦ, not to leave the root open and ending in the feeble ε, and in the dat. pl. βασιλεῦσι, combined with σ, as in the nominative sing.

4. In like manner, the digamma remained in future and aorist tenses, supported by σ, though it disappeared where it stood unsupported between vowels; since ἐμπνεύση, II., τ, 159, &c., θεύσαι, ib., ψ, 623, θεύσεσθαι, ib., λ, 700, κλαύσομαι, ib., χ, 87, κλαῦσε, Od., ω, 292, πλεύσεσθαι, ib., μ, 25, χραύση, II., ε, 138, demonstrate that their verbs, θέω, κλαΐω, πνέω, χράω, were once θέψω, κλάψω, πνέψω, χράψω (Germ. *graben*); and, further, the parts and derivatives of ἀλεΐνω, κάω, κλέω, ρέω, χέω, as ἀλεύσασθαι, καῦμα, κλυτός, ρυτός, χυτός, point to ἀλέψω, κάψω, κλέψω (properly to make a noise,—so the German *kloffen*, applied to dogs—as the Germ. *gaffen*, Eng. *gape*, may be compared with χάψω—χάω, χαινω—), &c.

5. In some verbs, the digamma is either retained or dropped in the present, as θέω or θέω, or is not at all thrown away as βασιλεύω, ίερεύω. In some the σ is suppressed instead of it, as χεύω (not χεύσω), Od., β, 222, and so χεῦον, ib., β, 544, χευάντων, ib., δ, 214, χεῦαν, χεῦαι, &c.

6. In the aorist of ἀλεΐνω from ἀλέψω, the digamma not

only suppresses σ , ἀλενα, ἀλευναι, ἀλεύασθαι, &c., but it is also lost itself, as in ἀλέασθαι, Il., ν, 436, and so ἀλέασθε, ἀλέαιτο, in other places, which were undoubtedly ἀλέφασθαι, ἀλέφαιτο. Exactly in the same manner we find εὔκηλος and the common ἔκηλος, εὔαδεν instead of ἔαδεν, αὐταρχος, αὔσταλέος, and the strange form αὔερυσαν (but see Heyne Obs. ad Il., α, ν. 459), which may be explained ἀφέρυσαν, viz. φέρυσαν with the intensive α prefixed. From all this, and the preceding remarks, it seems evident that the diphthongs αὐ and εὔ arose from the attenuation of ἀφ and ἐφ.

Obs.—The appearance of ἔκηλος, i. e. φέρηλος, together with εὔκηλος, i. e. ἔφκηλος, may be explained without supposing φέρκηλος by comparison with the root QVIE or QVEE, i. e. KFEE of *quietus*. Since the sequence of KF opposes the analogy of the Greek tongue, the sound KFEE was transposed into FEKE and EFKE, the roots of FEKHAOS and EFKHAOS, i. e. ἔκηλος and εὔκηλος.

§ CLXII.

HISTORY OF THE DIGAMMA IN HOMERIC CRITICISM.

1. Bentley was the first who clearly recognised the traces of the digamma in the Homeric poems, and the necessity of attending to it in the treatment of the Homeric text. On the margin of Stephanus's edition of Homer *in Poetis princip. her.*, he marked the lections of several manuscripts, prefixed the digamma to the proper words, and endeavoured to alter the adverse passages according to its demands, often improving on himself, as he proceeded, and amassing or examining a great variety of matter. From these notes he drew up a full and elaborate treatise, in which he goes through the digammated words in alphabetical order, and overthrows all apparent objections to his doctrine. The notes alluded to (called the *codex Bentleianus*,) were sent to Heyne, but not the treatise; and thus the dispersed observations, and somewhat crude views of the great Critic have become known, but the larger work remains, without having been published, in

the library of Trinity College at Cambridge; where it was shown to me, still in manuscript, together with the above mentioned *codex*, in the year 1815.⁽¹¹⁾

2. After the labours of Dawes and of Payne Knight* on the subject of the digamma, this letter found in Heyne† an eminent protector, who, after his fashion, gave many useful hints, but wavered in his observations, and brought the question to no final decision. Both on this account, and because, following the example of his predecessors, he was too prone to change, or to throw suspicion upon every passage that seemed to oppose the digamma, and thus to mangle the works of Homer, he gave ample grounds for contradiction and even severe censure.‡ Soon after the outbreaking of this literary war, Hermann|| took the field, dividing the truth from error with singular sagacity, and endeavouring with great pains to destroy the arguments against the reception of the digamma into the Homeric poems, but at the same time to prescribe proper limits to its use in Homeric criticism. The neglect of the digamma in *solitary* instances, he admitted as a proof of the later origin of those passages, in which such instances occurred. The doctrine immediately acquired fresh partisans in Germany; as, for example, Buttman in his Greek Grammar, and Boeckh.¶ Recently a new opponent to the digamma has appeared in the person of Spitzner, who, however, without combating the other proofs of its existence,

* The first in *Miscell. Crit.*, Sect. IV, *de consonantis sive aspirationis Vau virtute*, and the latter in *Analytical Essay on the Greek Alphabet*, London, 1791, and recently in *Prolegg. ad Homerum*—with a preface by Ruhkopf, Leipsic, 1816.

† Besides the remarks scattered over his commentary, see the three Excursus upon Il., τ, 384, Vol. VII, p. 708—772.

‡ See the review of his Homer in the *Allgem-Lit. Zeit.*, 1803, p. 285, *sqq.*

|| With a review of Heyne's Homer in the *Leipz. Lit. Zeit.*, 1803.

¶ *On the versification of Pindar.* Berlin 1809, Sect. IV, and *ad Pindar. de metris Pindaricis*, cap. XVII. Matthiæ, *Gr. Gr.*, p. 40, contends against this letter, but in the appendix, p. xxii, retracts his opposition.⁽¹²⁾

rests his hostility to the letter upon this single circumstance—that *hiatus* cannot be, by its aid, entirely removed from the poetry of Homer; *expellas furca, tamen usque recurrit*.

§ CLXIII.

HIATUS BEFORE WORDS NOT DIGAMMATED.

1. Finally, with regard to instances of hiatus, before words not digammated, they are partly excused by the circumstances pointed out § CLI, 3, partly of such a kind that they,

a. May be removed by the insertion of a particle agreeable to the language: e. g. when *ὄ* is altered into *ὄγε*, *δέ* into *δέτ*, *δ' ἄρ'*, *δ' οὖ*, according to the analogy of other places, or by a slight change of form: *εἰς ἄλλα ἄλτο*, II., α, 532, into *ἄλλαδ*; *ἀστέρα ἤκεν*, ib., δ, 75, into *ἀστέρ' ἤκεν*; *τῶ με ἔα*, ib., ρ, 16, *μή με ἔα*, γ, 339, *μηδὲ ἔα*, ib., β, 165, 181, into *τῶ μ' εἶα*, &c.; or that they,

b. Must remain, as tokens of the alterations, which the Homeric text has endured, while it was transformed, in the course of centuries, out of its primitive shape, still attested by many traces, into the later appearance now assumed by it—alterations which have affected the *arrangement* of words, as well as the dialect. Moreover, the hiatus would find admission so much the easier, since, after the disappearance of the digamma, critics were forced to consider it as a peculiarity of the epic verse.

Obs.—The most conspicuous hiatus is that after *ε*, in the personal termination, —*τε*, in *τέ* and in *δέ*. The 2nd pers. pl. —*τε*, however, compared with the ancient form of the first, —*μες* instead of —*μεν*, and with its derivation from the pronoun of the second person ΣΥ, ΤΥ, —ΣΕΣ, —ΤΕΣ, appears to have lost a *ς*, and *ἐρύσσατε*, *πελάσσατε*, &c., seem to have been originally *ἐρύσσατες*, *πελάσσατες*, &c. (like *ἐρύσσαμες*, *πελάσσαμες*), so that *ἐρύσσατε ἠπειρόνδε*, Od., κ, 403, *πελάσσατε ὄπλα*, ib., 404, *ἰερέσατε*, ὅστις, ib., ω, 215, &c., were really without hiatus. Also the dual ending —*ι* was shortened from —*εις*,

and so ᾠμα—συνοχωπέτε· αὐτάς, Il., β, 218, might better be read συνοχωπέτες.—Moreover, τέ, compared with κέν—κέ, was probably τέν—τέ,^(R) and hence there was, originally, no hiatus in τε, Ὀξείλογον, Il., ε, 542, τε αἴθοπα, Od., β, 57, &c., although no one would, probably, think of introducing these forms into the Homeric text. Besides δέ there are the fuller forms δή and δαί, the last of which, as interrogative, is proposed by Apollonius, Lex. Hom., p. 270, ed. Vill., in the question τίς δαίς, τίς δέ (l. δαί), ἄμιλος, Od., α, 225, as likewise in πῶς δ' αἰ (l. δαί), τῶν ἄλλων Τρώων φυλακαί τε καὶ εὐναί, Il., κ, 408, where the position of the article αἰ τῶν is un-Homeric.

§ CLXIV.

OF THE APOSTROPHE IN HOMERIC VERSE.

1. Apostrophe injures the forms of words by making them similar to one another, and thus undistinguishable. Placed after *consonants*, however, it allows the syllables to be discriminated through the pronunciation, as

κακῶν κατάρχεις τήνδε Μοῦσαν εἰσάγων,

and κακῶν κατάρχεις τήνδ' ἐμοῦσαν εἰσάγων (comp. Lobeck de Apostr., p. 5), may be distinguished in pronunciation; and the theatre of Athens ridiculed the actor, who, in Eurip. Orestes, v. 273, pronounced γαλήν' ὄρῳ, i. e. γαληνὰ ὄρῳ, I see a calm, as γαλήν ὄρῳ, I see a cat,—pronouncing, without marking the elision, γαλήν ὄρῳ instead of γαλή-ν' ὄρῳ. On the other hand it is impossible to make elision sensibly heard between *vowels*: κύψει ὁ γέρον, Od., λ, 585, ἐμεῖ, ὅτι, ib., θ, 462. Here apostrophe is merely a mark for the eye. Since, therefore, the Homeric poems were immediately intended for the ear, it is proper, according to the concurring opinion of Hermann, Bekker, Spitzner, &c., universally to remove apostrophe, even after consonants, where this can be effected by the insertion of other forms, as, in the above cited examples, by κύψαι ὁ γέρον,^(R) ἐμεῦ, ὅτι. Of the several elisions we shall speak in the next divisions of this section.

2. The diphthong *αι* suffers apostrophe in the terminations

—ομαι, —αται, —εται, —ονται, —εσθαι, —ασθαι, as βούλομαι ἐγώ, Π., α, 117, εἶατ' ἐνί, ib., β, 137, φαίνετ' Ἀρηϊφίλου, ib., γ, 457, κείσοντ' ἐν, ib., χ, 71, φεύξεσθ' ἐκ, ἴστασθ' ἀμφ', ib., λ, 589, 590, seldom so that the apostrophized syllable falls in the arsis, only ἀρέσθ' ἐπί, ib., σ, 294, λελαθέσθ' Ἀτης, ib., τ, 136, and ib., υ, 422, 469, Od., κ, 385, ρ, 196 (Herm. ad Hymn. ad Merc., ν, 133, Spitzner, *ut supra*, p. 164).

Obs. 1.—The forms ἔσσετ', ἔμμεν', apostrophized from ἔσσεται, ἔμμεναι, must, according to Bekker, supported by Spitzner, p. 165, be exchanged for the stronger ἔσται, εἶναι.—An apostrophized termination —ῆσαι stood Π., ϕ, 322, 3, οὐδέ τί μιν χρεώ' Ἔσται τυμλοχοῆσ' ὅτε μιν θάπτωσιν Ἀχαιοί, where Crates gave the reading τυμλοχοῆς; and once αι in nom. plur. first decl. in ὡς ὄξει' ὀδύναι δῶνον, Π., λ, 272, which Bentley alters to ὄξει' ὀδύνη δῶνεν, Buttmann (Gr. Gr. I, 127,) to ὄξειαι ὀδύναι with synizesis.

Obs. 2.—ΟΙ is suppressed by apostrophe in τοι and μοι,—τοι in the line σφῶν μέντ' ἐπέοικε, Π. δ, 341, not elsewhere,—μοι in εἶπ' ἄγε μ' ὦ, Π., ι, 673, κ, 544, καί μ' οἴω ἀμύνητε, Π., ν, 4, 81, ἦ μ' οἴω, Od., δ, 367. Comp. Π., ζ, 165, π, 207,—in which instances, however, synizesis also might find room,—μέντοι ἐπέοικε, ἄγε μοι ὦ, as in υἱεῖ ἐμῷ ἠκυμῶρω, Π., σ, 458. Comp. § 149, 5.

3. Α suffers apostrophe without limitation, though rarely in the personal termination σα: ὄν σφιν ἐπ' ὡσὶν ἄλειψ' ἐμέ, Od., μ, 200, διήρεσθ' ἀμφοτέρησιν, Od., ξ, 351, formerly διήρεσσα ἀμφ'.—Τοῖος ἔ' ἐν πολέμῳ, Od., ζ, 222, should be written ἔα, τοῖος ἔα, with synizesis. Ἄνα for ἀνάσθηθι, and as the voc. of ἀνάξ, is never apostrophized (Herm. ad Orph., p. 724, and Hymn. ad Apoll., 526).

4. Ε is elided in all terminations; yet not in ἰδέ, nor in the termination ζε (Spitzner, p. 171, who cites only Hes., Α, 174, αἶμ' ἀπέλειξετ' ἔραζ' οἱ δ'), nor in the optative form —ειε, so that in οὐδέ κεν ὡς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων, Π., ι, 386, κύψει ὁ γέρον, Od., λ, 585, &c., the other forms πείσαι, κύψαι, &c., should be placed like ἀκούσαι, Π., τ, 81, η, 129, ἀείραι, ib., 130, &c.

Obs. — *Ηλυθ' in ἤλυθ' ἀκωχή and the like, in opposition to ἤλυθεν *Ονειρος, &c., is left by Hermann *ad Oroph.*, p. 724, for the sake of saving the ancient form in ἤλυθ'.

5. Elision of iota. In the datives —οῖσι and —ησι, the full form has passed through —οῖσ' and ησ' into the short —οῖς and —ης; yet the longer forms are far more numerous, and those in --ης stand almost always before a vowel: Ἀτρεΐδης ὑπό, *Il.*, β, 249, ἀργενῆς ὀέσσι, *Il.*, ζ, 424, *Od.*, ε, 472, ἐμῆς ὑπό, *Il.*, γ, 352, κ, 452, &c. In many of these places there once stood the apostrophe, which, as we perceive, belongs to them all. The short form is found in νηυσί τε σῆς καί, *Il.*, α, 179, εἶξ οἴης σὺν νηυσί, *Il.*, ε, 641 (and there a *Mosc. MS.* reads οἴησιν νηυσίν): ἐν παλάμῃς φορέουσι, *Il.*, α, 238, should be, perhaps, ἐν παλάμησι φορέουσι. Add to these, *Od.*, η, 279, λ, 242, υ, 65, *Il.*, ξ, 180.

6. In the third declension ι of the dat. sing. appears to be elided by Homer, yet ἀστέρ' ὀπωρινῶ, *Il.*, ε, 5, τῶ ὄρνιθ' Ὀδυσσεύς, *Il.*, κ, 277, were, according to Eustathius (*ad Iliad*, p. 12), even by the ancients ascribed to synizesis: ἀστέροι ὀπωρινῶ, ὄρνιθι Ὀδυσσεύς. Entirely of the same description are *Il.*, π, 385, δ, 259, λ, 544, μ, 88, υ, 289, ω, 26, *Od.*, ε, 62, ο, 240, 364, τ, 480. In κήρυκι Ἡπυτιδῆ, *Il.*, ε, 324, even the common text has observed the rule, by which these iotas should be regulated. In *Od.*, ο, 246, the author of the *Axiochus*, p. 115 (*Compare Boeckh ad Pind., Not. Crit., p. 394.*) has παντοίη φιλότητ'---The iota of this case *after a vowel*, which is elided in the common text, should be subscribed or adscribed: ἦρω, *Il.*, η, 453, *Od.*, θ, 483, not ἦρω', nor Ὀδυσῆ' for Ὀδυσῆι, *Od.*, ο, 157.---So read δέπαι not δέπα', *Od.*, κ, 316, γήραι or γήραι, not γήρα', *ib.*, λ, 136, ψ, 283, &c., to which we shall return under the third declension of the Homeric dialect.

7. In the plural also synizesis instead of apostrophe was admitted in κανόνεσσ' ἀραρυῖαν, *Il.*, υ, 407 (*and Eustath. ad loc.*). This kind of apostrophe occurs especially after double σ: ἔπεσσ' αἰσχροῖσι, *Il.*, ω, 238, πολέεσσ', *ib.*, ε, 546, υ, 452. Compare *Il.*, ω, 600, η, 273, ε, 530, 308, υ, 497, *Od.*, ζ, 241, &c. Even χέροσ' is found *Il.*, π, 420, 452, σ, 505,

φ, 208, Od., ν, 115. Add several in —σι: δώμασ' ἐμοῖσι, Il., ζ, 221, δάκρυσ' ἐμοῖσι, Od., ρ, 103, τ, 596.—Σφ' for σφί in καί σφ' ἀκριτα νείκεα λύσω, Il., ξ, 205, χέριβια δέ σφ' Ἀρητος, Od., γ, 440, may be conveniently written full, and classed under synizesis.

8. Iota in the personal terminations —ασι, —ησι, —ουσι, —ωσι, admits apostrophe, but not frequently: ἐστᾶσ', Il., ι, 44, ξ, 308, φήσ' ἔμμεναι, Od., ρ, 352, στείχησ' ἀνά, ib., η, 72, φρονέησ', ib., ζ, 313, οἴσουσ', Il., τ, 144, ῥέζουσ', ib., ψ, 206, περιστήωσ', ib., ρ, 95, φοιτῶσ', Od., β, 182.

9. Ὅτι is not apostrophized in Homer, and ὅτ' is ὅτε, as χαῖρε νόω, ὅτ' ἀριστοὶ Ἀχαιῶν δηριόωντο, Od., θ, 78 (like Οὐκέτ' ἐγώγε—Τιμήεις ἔσομαι, ὅτε με βροτοὶ οὔτι τίουσιν, Od., ν, 129). Compare Il., α, 244, 397, δ, 32, ε, 331, Od., ξ, 60, 90, 366, ν, 333, φ, 116, 254.⁽¹¹⁾

10. The adverbs of place, ἀλλοθι, ἀπτόθι, τηλόθι, ὑψόθι, and ὀθι (in Il., β, 572, &c.), suffer elision, except when they come from substantives, as ἠῶθι, Ἰλιόθι (Spitzner, p. 173); elision is allowed also in εἰκοσι, Od., β, 212, δ, 669, ι, 241, and τοσσάκι in τοσσάχ' ὕδαρ, Od., λ, 586.

11. In the case of ο, according to what was said at the beginning of this section, apostrophe should be banished from,

- The genitive —οιο, which has sometimes been made —οι' merely through the error of the Grammarians (Herm. ad Orph., p. 722).⁽¹²⁾
- The pronouns ἐμεῖ' ὀλίγον, Il., ψ, 789, σεῖ' ὅτε, Il., ζ, 454, &c., where the forms ἐμεῦ, σεῦ, were preferred even by Herodian (Bekker, p. 131).
- The verbal terminations —εο, —αο, since instead of —ε', —α', the ear and the rhythm admit in all cases of —ευ and —ω: the Ἀλλ' ἐπέ', ὄφρα of Aristarchus, who here also preferred the improper reading, has been exchanged for ἀλλ' ἔπευ; still, however, are left μὴ ψεύδῃ ἐπιστάμενος, Il., δ, 404, and similar examples at Il., ι, 260, Od., α, 340, Il., ω, 202, Od., δ, 752.

In the same way we should read ἤρω ὀπίσσω, Od., ω, 33 (like ἐκτήσω ἀκοιτιν, Od., ω, 193), instead of ἤρα' (Spitzner, p. 173).

12. Finally, *τοῦτο*, *δύο*, *ἀπό*, and the verbal terminations —*ατο*, —*ετο*, —*οντο*, —*οιατο*, admit unrestricted elision; but not *τό*, *πρό*.

§ CLXV.

OF CRASIS, APHÆRESIS, APOCOPE, IN HOMER.

1. By crasis there are contracted, in Homer,
αα in *τάλλα* from *τὰ ἄλλα*, *Il.*, α, 465, β, 428, *Od.*, γ, 462, ζ, 430. ^(R)
οα in *ἄριστος* from *ὁ ἄριστος*, *Il.*, λ, 288, ν, 154, 433, π, 521, ω, 384, *Od.*, ρ, 416; *αὐτός* for *ὁ αὐτός*, *Il.*, ε, 396. Also *ἄλλοι*, i. e. *οἱ ἄλλοι* is read by Zenodotus, *Il.*, β, 1.
οε in *οὐμός* for *ὁ ἐμός*, *Il.*, θ, 360; *προῦθηκεν*, *Il.*, ω, 409; *προῦπεμψα*, *Od.*, ρ, 54, compare *Il.*, θ, 367, *Od.*, ρ, 117, ω, 360; *προῦτυψαν*, *Il.*, ν, 136, ο, 306, ρ, 262, compare *Od.*, ω, 319; *προῦφαινε*, *ib.*, ι, 145, compare *ib.*, ι, 143, μ, 394, ν, 169; *προῦχουσι*, *ib.*, κ, 90, compare *Il.*, χ, 97, ψ, 325, 453, *Od.*, γ, 8, ζ, 138, τ, 544, ω, 82.
οο in *τοῦνομα* for *τὸ ὄνομα*, *Il.* γ, 235,—which is rejected by Hermann (*Obs.* 28, ad Viger, p. 707,) as un-Homeric, and *καί τ' οὔνομα* written in its place.
αι αυ in *καὐτός*, *Il.*, ν, 734. According to the analogy of other places, however, we might read, in that line, *μάλιστα δέ τ' αὐτός*; although *κ'* for *καί* is acknowledged by the Scholiast. In the passages *Il.*, β, 238, and ι, 412, which Wolf (*de Orthograph.*, *Gr. Gr.*, p. 434,) classes under this head, *κέ* not *καί* manifestly stands. ^(R)
αι ε in *κἀγώ*, *Il.*, φ, 108, which, as the only example, should probably be read *οἶος καὶ ἐγώ*; although it is supported by *κἀγὼ τῆς ὀσίης*, *Hymn.*, B, 173, at the beginning of the verse.—*Κἀκεῖνος*, *κἀκεῖσε*, and *κἀκεῖθε*, are now exchanged for *καὶ κεῖνος*, *καὶ κεῖσε*, *καὶ κεῖθε*, and *κᾶν*, *Il.*, ε, 273, for *κέ*.
ου ε in *οὔνεκα*, *τοὔνεκα*, from *οὐ ἔνεκα*, *τοῦ ἔνεκα* (with the

aspirate suppressed as in οὔρος, &c., comp. § CLXXI), both frequent.

2. Aphæresis has been banished from Homer by Wolf. It occurred in δὴ ἔπειτα, Il., ο, 163, υ, 338, Od., α, 290, β, 221, ϑ, 378, λ, 121, which used to be written δὴ ἔπειτα or δ' ἔπειτα.

3. Apocope.—At the end of words the vowel is taken away by apocope from ἄρα, παρά, ἀνά, κατά, ὑπό, ἐνί, προτί. (Supposing, to wit, that α at the end of ἀνά, ἄρα, &c., be not a vowel *added* to the original form.)

4. "Αρ and πᾶρ remain without farther alteration, ἄρ σφωε, πᾶρ Ζηνί, &c., also ἄν, except before liquids and ρ sounds, before which, according to known laws, it is changed: ἄν δὲ Θόας, Il., η, 168, ἀνστάς, &c.; but ἀλλέξαι, Il., φ, 321, ἀμμίξαι, Il., ω, 329, ἄμ πέλαγος, ἄμβαινον, ἄμ φονον, &c.—Before ζ it occurs changed into γ, as ἀγχεμᾶσσα, Od., α, 440.

5. Κατά never appears in the merely shortened form of κάτ, but τ is always changed into the following consonant, whether mute or liquid: κάππεσον, κάπ πεδίον, κάκ κεφαλῆς, κάββαλεν, κάγ γόνυ, κάδ δέ, καλλείπω, κάμ μέσσον, καννεύσας, κάρ ρα, &c. &c., and before the digamma (from ἄγω, i. e. *Ἔαγω, Ἔάζαις, καταἜάζαις*), καῖῖάζαις, which is wrongly written κανάζαις, Hes., E, 664, 690; but κάπ φάλαρ' (not κάφ φάλαρ'), Il., π, 106, κάτθανε, κατθάψαι, κάτθεμεν, and the like, according to a well-known law. Before *two consonants* τ is thrown away: κάσχεθε, Il., λ, 702, and so καστορεῦσα, κάκτανε. According to this analogy κάμμορε stands for κακόμορε, Od., ε, 160, 339, λ, 216, υ, 33.

Obs.—Chrysippus united the preposition, so shortened, with the following word in ἀμλωμοῖσι, Aristarchus separated the words.

Comp. Schol. Venet. ad Il., ϑ, 441, and Etym. Magn., p. 81, l. 16, which also has ἀμφόνον, καδδέ, and καδδεῖσεν, for κατά δὲ εἶσεν, p. 30, l. 35, where, however, instead of καδδεῖσεν ἐν θαλάσῃ, we should read καδδεῖσ' ἐν θαλάμῳ in reference to Il., γ, 382.

6. Ὑπο follows this law only in the form ὑββαλλειν, Il., τ, 80.

7. Also *ἐν* is shortened from *ἐνι*, which last has remained only where the verse demanded it, as *ἡμετέρῳ ἐνὶ οἴκῳ*;—where it stands for *ἐνεσσι*;—and in a few other places, as *Δοῦν ἐνὶ νηὶ μελαίνῃ*, Π., τ, 331. Thus likewise *πρός* is from *προσί* (groundlessly weakened into *ποσί*),—in which word the τ passed into final sigma, as Δ in *δόθι, δός, ἔθι, ἔς*. *Προσί* has remained only where the exigency of the verse required.

OF THE HOMERIC DIALECT.

PRELIMINARY.

1. The peculiarities of a dialect are to be found, *a.* in the roots of words, *b.* in the parts of them subject to inflection, *c.* in the use of particular words, *d.* in particular constructions of speech.

2. Under the name of Homeric or epic dialect we understand all those peculiarities of the Greek tongue, under the above-mentioned heads, which were either adopted into epic song out of the primitive language, or altered by it in compliance with its own exigencies, and which have reached our knowledge.

3. Thus we cannot expect to discover in the epic dialect, a self-included and perfectly consistent whole, since its monuments, the epic poems, differ in some respects according to their ages, authors, and countries.

4. Besides, it must be considered, that the oldest of these poems, transmitted from an epoch of uncertain antiquity, gradually, in the course of centuries, changed their original form, until they acquired, in writing, a more substantial shape, better secured against the influence of the never-ceasing alterations of the language.

5. Much of their ancient cast, likewise, was lost through the fault of the Alexandrian critics, especially of Aristarchus,

while they endeavoured to give a purely Ionic character to poems which they esteemed Ionian.

6. That, notwithstanding the number and continuance of such openings for innovation, much of its ancient character still adhered to the epos, arose from the circumstance, that its language, developed by song, growing with the growth, and intertwined with the substance of poetry, became as it were something consecrated, and, in its essence at least, immutable.

7. Thus the epic dialect descended in a form at once variable and steadfast; on one side following the perpetual changes in the language of a spreading population, on the other side maintaining, in many essential particulars, its primitive nature. It lost the digamma, lengthened the now open vowels, softened the syllables originally hard, gradually contracted those which were open, and was compelled to sacrifice much, which seemed improper, because different from Ionic. Meanwhile it retained that which was not subject to such changes, as a character impressed upon it by long usage, and protected by the measure of its versification. Hence it displays as great a variety and inconstancy in its forms, as a consistency and constancy in its fundamental qualities.

8. We shall first collect and examine the peculiarities belonging to this dialect in the letters; and these are partly grounded on its original foundation, partly introduced by the necessities of epic rhythm.

§ CLXVI.

CHANGE, DUPLICATION, AND EXTENSION OF THE VOWELS.

1. *The use of η where the common dialect has α:* thus, 1. instead of long α, in Ἀδρηστος, with the cognate words from δρᾶω. Ἀδρηστειαν, II., β, 828, Ἀδρηστή, Ἀδρηστίνη. ἔμπης, Θρηίκες and words belonging to it, Δηῆϊτο, Δηεῦντο, Δηήσαιο, &c. Δηήτης, Δῶρηξ, Ἴησων, ἰητήρ, ἴρηξ, κληίς and derivatives, Φαίηκες, λίην, οἰήια, πέρην, πρήσσω and πρηξίς, πρηῦ, H. VII, 10, ῥηιδίως, Τιτηνες, add the cases of ἀήρ, ἡέρος, ἡέρι, ἡέρα, and from

ψᾶς, ψῆρας in πολιοιούς τε ψῆράς τε, Il., π, 583 (although we find ψαρῶν νέφος, ib., ρ, 755), quoted by Gellius, B. 13, c. 20, as preferred by the old Grammarians on account of the *difference* of sound. They must, therefore, have taken offence at the roughness of the two α syllables in ψᾶρας. In the same way διηκόσιοι, διηκοσίων, τριηκόσια. — 2. *Instead of short α, for the support of the verse*, in ἠερέθονται from αείρω, ἐκίβολος, δήλειον, ἠγάθεος, ἠγερέεσθαι, ἠμαθόεις, ἠνεμόεις, ἠνοσίη, ἀγνηροσίη, and derivatives,⁽¹¹⁾ ἀνήροτος, Od., ι, 123, ἐπημοιεοί, Il., μ, 456, Od., ξ, 513, μοιρηγενές, Il., γ, 182, ποδήνεμος, ἀντήνωρ. So from ἀκαχημένος, the fem. ἀκαχημένη. Likewise ἠμύειν and ἠεαιόν appear to change α into η,—to wit α *intensive*,—as ἠγερέθονται, ἠγερέεσθαι, Il., γ, 231, κ, 127, change their α, the *collective* (collectivum, from ἄμα). The same happens in the inflections ἀτασθαλίησι, φθῆης, for ἀτασθαλίαισι, φθάης, &c., of which hereafter. On the contrary, λελασμένος, λέλασται, λελάσμεθα, from the original root, instead of λελησμένος, &c., have remained.

2. *Doubling of ε in εὔ* for the support of the verse: ἠὔ, Il., ρ, 456, &c.; also as an adverb, ἠὔ τρέφεν ἠδ' ἀτίταλλεν (for εὔ ἔτρεφεν), ib., π, 191, proposed by Hermann (ad Pind. Ol., 5, 37,) and defended by the similarity of εὔ τρέφον ἠδ' ἀτίταλλον, Il., ξ, 202, 303, Od., τ, 354. So in compound words: ἠυγένειος and ἠυκομος. Add ἠὔς, Il., β, 653, and ἠὔν, ib., ε, 628, without other forms. Further, πολυηράτω, Od., λ, 275, δολιχῆρεςτοι, &c. Likewise ἠὔτε, Il., β, 87. &c., as well as εὔτε; ἠπειτα, however, for ἔπειτα, in connection with δέ, δ' ἠπειτα (others read δὴ ἠπειτα), Il., ο, 163, υ, 338, Od., α, 290, 294, &c., is a false reading (comp. Heyne ad Il., ο, 163), for δὴ ἔπειτα, which is now universally read. Add to these the termination ειον, where it comes from εφιον: βασιλῆιον, i. e. βασιλέφιον, ἐερέιον, λιοισθήιον and λιοισθήια, Μινυήιος, ξεινήιον and ξεινήια, παρῆιον, πολεμήια, &c. To this class belong ἠία (ἠῖα and ἠῖα) from εἶω, I travel (*Sophron in Etym. M.* p. 423, l. 20, under ἠῖα), *dry provisions for the way*, Od., β, 289, 410, δ, 363, &c.; then, *what easily stirs itself, chaff*, ib., ε, 368, and in Il., ν, 103, *prey of wolves*, together with λῆῖς, λῆῖδος, booty, out of Homer λεία. The same is observable in εὔς, εός, i. e. εφς, εφος, as

βασιλεύς, βασιλῆος, Πηλεύς, Πηλῆος, of which hereafter.

3. *Prefixure of ε to a long syllable, which begins with ε:* in ἔδνα, ἔλδωρ, ἔρση, and derivatives; ἔδνωται, Π., ν, 382, ἔλδομαι, ἔρσήεις; in εἰκοσι (yet εἰκοσι, ib., β, 510, &c.), ἔεις for εἷς, Hes., Δ, 145; εἰσάμενος, η, ἔλπεται, &c., ἔλσαι, Π., φ, 296, ἔργει, &c.; and, with the rough breathing, ἔσσατο, ib., κ, 23, 177, ἔστο, ib., μ, 464, ἔηκε, ib., α, 48, so that we cannot consider this epsilon in εἶλεον, &c., εἶπον, &c., εἶσατο, ἔλδετο, ἔργε, ἔρτο, ἔρχατο, &c., as *the augment*.^(R)

Obs. 1.—Almost all these words had the digamma, so that the prefixure was chiefly before that letter. To this class also probably belong βοόωντά τ' ἐφύροι, Π., β, 198, ὄζήμενος, εἴ που ἐφύροι, Od., ε, 439, &c., and μῆτιν ἐφύρισκω, ib., τ, 158, which once stood for μῆτιν εἶ εὐρίσκω; since neither does the meaning there admit of ἐπί, nor does ἐφύρισκω appear elsewhere except in imitations of the Homeric usage. Here, then, ἐφύρισκω should be considered as εἶφύρισκω, and ἐφύρομεν, ἐφύρω, ἐφύροι, explained in the same way, as having the prefixure, and after it the trace of the vanished digamma, as above in the instance of ἀφανδάει.

Obs. 2.—E appears as a *post-fixure* in μητίετα Ζεὺς from μῆτις, in ἦε and ἦελος. Yet ἦε is probably a shape of ἦε, and ἦ only its abbreviation; and ἦελος, for ἀεελος, is the true and constant form in Homer. The later ἦλος, unknown to Hesiod also, is found, besides Hymn. xxxi, 1, only Od., θ, 271, in the song of the loves of Mars and Venus, there inserted, and shown, by this very use, to be of later date. Also ἀδελφός, ὄν, οί, is the ancient form, and the more recent ἀδελφός, like ἀδελφή, is unknown to Homer.

4. *Introduction of η into compound words, in order to make words with several short syllables suitable to the rhythm of the verse,* in ἐπηετανός, ὄν, οί (ἐπι—η and ετανός, an ancient form from ἔτος), εὐηγενέος Σώκοιο, Π., λ, 427, νηός ἐπήεολος, Od., β, 319, i. e. *striking upon, ἐπιτυχής*, and hence *master of*, from which afterwards ἐπηεολίη and συνηεολίη. Of the same kind are ἰππημολγῶν, Π., ν, 5, νεηγενέας, Od., 336, ε, 127, (yet νεοπενθέα, νεόπλυτα, &c.), ὀλιγηπελίης, Od., ε, 468, &c.

(yet ὀλιγοδρανέων, Π., ο, 246, π, 843, χ, 337, where the position of δρ makes the η unnecessary), and hence with more recent writers κακηπελίη and εὐηπελίη (comp. Et. Magn., p. 390, l. 24, 40), ἐλαφεῖσολος.—In πολεμηῖος, whence πολεμήϊα, and πολίτης, whence πολίητας, ib., β, 806 (ῶ - -), (the forms of πολίτης (ῶ - -) being likewise found, Π., ο, 558, &c.,) the η is also probably of a *rhythmical* origin. In like manner it stands for υ in τανηλεγέος, Π., θ, 70, &c. (yet τανύγλωσσοι, Od., ε, 66).

Obs.—On the other hand, ο is extended into αι, when the word contains a reference to *place*, as οδοιπόρος, &c., χοροιτυπήσιν, Π., ω, 261.—Hence Πυλογενέος, Π., β, 54, ψ, 303, is rightly preferred to Πυληγενέες, but instead of δλοοίτροχος, ib., ν, 137, we should admit δλοοστρόχος, did not the former stand almost universally, and were it not also quoted by the Etym. M., p. 622, l. 40, out of Democritus. The meaning has no reference to place, and the extension is, on account of position, as little requisite as in δλοόφρων, Π., ο, 630, and δλοόφρονος. That, however, in Πυλογενής and the rest, *place* is expressed by the old dative form, is proved by similar formations out of Homer, which retain the dat. 3rd decl. as a designation of place, such as ὄρειεάτης, ὄρειάυλος, ὄρειγενής, &c. In the expression of *person*, in Ἄργειφόντης and ἀνδρειφόντης, ο has been exchanged for ει.

5. *Extension of α into αι in παραι before a mute*: παραι ποσί, παραι Βοιηίδα, παραι Διός, &c. Also in compound words, παραιβάται, Π., ψ, 132, παραιπεπιθοῦσα, Π., ξ, 208, παραιφασίς, παραιφάμενος. Sometimes before λ: παραι λαπάρην, Π., γ, 359, &c., παραι λεχέεσσι, Od., α, 366, σ, 213, also παραι ῥόον, Π., π, 151. Κατά is thus extended only in καταιεαταί, Od., ν, 110, and ὑπό before mutes: ὑπαί πόδα, ὑπαί δέ τε, and ὑπαί ιαχῆς (Φιαχῆς), Π., ο, 275, where ὑπό is improperly admitted.

6. Ὑπό, however, is proper (not ὑπαί) before λ: ὑπό λιπαροῖσι, Π., β, 44, &c.; before ν: ὑπό νεφέων, ib., ο, 625, &c.; before ρ: ὑπό ῥιπής, ib., ο, 171, &c.; before *two consonants*: ὑπό πληγῆς, ib., ξ, 414. So we should read (see

Etym. M., p. 262, l. 9,) ὑπὸ δείουσ (i. e. δφείουσ), Π., ο, 4, instead of ὑπαὶ δείουσ, and thus χλωρὸς ὑπὸ δείουσ, ib., κ, 376. Ὑπαὶ belongs probably to an ancient form of ὑπό, when the root ΥΠ (*sub*) took α instead of ο, ΥΠ, ΥΠΑ, as πάρ, παρᾶ. It reveals itself also in the adverb ὑπαιθα, Π., ο, 520, σ, 421, &c. Like ὑπαὶ stood ἀπαὶ for ἀπό, Π., λ, 663, which might plead the same analogy, but yet is properly rejected before νευρῆσ.^(R)

7. The same extension occurs in ἰθαιγενέεσσι (ἰθύ), Od., ξ, 203, and Ἰθαιμένεος, Π., π, 586; also in αἰεὶ, αἰετός, αἰψα, like χαμαί, μαιμάω, μαρμαίρω. Also at the end of the root: ναῖον δ' ὄρω ἄγγεα, Od., ι, 222, from νᾶω, κέραιε, Π., ι, 203, from κερᾶ-ω, and so εἰ δ' ἄμμυ παραφθαίησι. πόδεσσιν, ib., κ, 346, for παραφθάησι, unless we should read παραφθήησι in that place, of which hereafter. Lastly, in compound words, αι sometimes takes the place of other vowels: Κλυταιμνήστρα, Πυλαιμένεος, εα, and μισαίπόλιος (half-grey), Π., ν, 361, τισαί-ξάσσοισι, Od., ν, 106.

Obs.—Insertion of α on account of the rhythm is found in the patronymics: Πηληϊάδης; Τελαμωνιάδης, &c. (Eustath. ad Iliad, p. 13, l. 10.)^(R)

8. *Extension of ε into ει in a considerable number of words; but only before vowels and semivowels.*

a. *At the beginning of words:* εἰανοῦ, Π., π, 9, εἰαρινῆ, οἶσι, ῆσι, εἰλάτινος, εἰλείθυια, εἰλήλουθα, εἰνί and εἰν, εἰνατος, εἰνεκα, εἶρος, εἶρωτᾶς, εἶσω, εἰῶ, εἶως, with derivatives and compounds; even ε as augment in εἰοικυῖαι, Π., σ, 418, and the reduplication before δ in δεῖδεκτ' Ἀχιλλῆα, ib., ι, 224, δεῖδεχεται, Od., η, 72, δεῖδια and cognate words; never in ἔαρ, ἐλαύνω, ἐλάτη, ἐρατός, ἐρετμός, ἐρευνῶ, &c.

b. *In the inner part of the root:* δεῖελος, κεινήσιν, Π., δ, 181, from κενός, λείουσιν, ib., ε, 782, &c., from λέαν, μείλανι, ib., ω, 79, from μέλας, ξεῖνος and cognate words, στείνει, ib., ο, 426, στεῖνος and the rest of this root, τεῖρεα, ib., σ, 485, τεῖως, ὑπεῖρ, ὑπεῖροχος. Πέρας takes the shape of πεῖρας, πεῖρατα, whence ἀπεῖριτος, ἀπεῖρέσιος (sometimes ἀπερείσιος, Eustath. ad Iliad, p. 24, l. 33), φρεῖατα.

With many words this occurs only in some derived forms: μέλι and μελή always, also μελίση, μελίφρων; but μεί-

λιχος, ιος, μειλίσσει; never in σθένος, σέλας, σφέλας, φέρω, &c., τέκος, σκεδάσει, πεδίον, &c.

- c. *At the end of the root*: ἀδείης, ἀδελφειοῦ, II., ε, 21, &c., δείους, ib., ο, 4, νειοῖο, ib., σ, 547, Ἐρμείας, νείοθεν, θι, νηλείς, Hymn., III, 246, ρεία, σεῖο, ἐμειο, εἶο, &c., σπειός, χρεῖος; not in the cases of polysyllabic roots: ἀεικέα, ἀπευθέα, ἀπηνέα, ἀπηνέες, ἀπηνέος, κέρδεα, μήδεα, &c. In verbs in έω: πενθείστον, II., ψ, 283, νείκειον, &c., of which hereafter. The modal-vowel ε is never extended: τέρπειαι, &c., nor the ε in Μουσέων, Ἄτρεΐδεω, and the like.

9. *Change of o into υ*: ἄλλυδις from ἄλλο, ἐντυπάς from ἔντον and πᾶς, altogether enveloped, comp. ἔμπης from ἔμπα, which has the root πα without the consonants which appear in πᾶς, παντός; τηλύγετος, comp. τηλό -θεν, -θι, -σε, and τηλοτάτω, Od., η, 322. So probably ἀμφιγυήεις as an epithet of the crippled Hephaestus, from ἀμφί and γόος, encompassed with sorrow,⁽¹⁾ and ἀμφίγυος in ἔγχεσιν ἀμφιγυοῖσι, II., ν, 147, &c. Moreover, from ἀργός come ἀργυφα, ἀργύφειος, ἀργύφειος, and from διαπρό, διαπρῦσιος, penetrating. Thus may be explained the Homeric contraction of εο into ευ, as ἐμέο, σέο, ἔο, into ἐμεῦ, σεῦ, εῦ, of which hereafter.—Ἄμυδις, II., ι, 6, &c., derived from ἄμα, has in like manner υ for α, as σάρκες was in Æolic σύρκες; thus, too, the Greek has ὕδωρ, φύδωρ (comp. ὕδατος), where the Teutonic tongues have α, Germ. *wasser*, Eng. *water*.

10. *Change of o into ω*: ἀνώιστον from οἶω, Διώνυσος (the forms with ο, Διόνυσος, Διονύσου, &c., appear in the Hymns, besides Od., ω, 74), also in several forms, which have lost the digamma after ο: λαγοφός, λαγώος, hare, κολοφός, κολωός, II., α, 575, alarm, tumult (Θεσπίτης—ἐκολώα, ib., β, 212); also the cognate κολοίος, jackdaw, which preserves ο with extension. Ἄθοφος, Ἄθως, ὄρεσκόφιος, lying on mountains (ὄρε-ος, κέ-ω, κεί-ω, κεί-μαι, κο-ίτη), ὄρεσκαῶος. So Ἄχελάϊος, ἀχερωῖς, πατρώϊος, μητρώϊον, Od., τ, 410. Also several substantives and adjectives in εις: εὐρώεις, ἐρώεις, κηώεις, κητώεις (but αἱματώεις, σκυῖοεις, &c.), together with a whole class of substantives: ἀλγή, θάγη, ἰγή, &c.

11. *Extension of o into ου only before semivowels*: Γόνυ

makes γούνατος, γούνατα, γοῦνα; δόρυ makes δούρατος, δοῦρος, δούρατα, δοῦρα; δουλιχοδείρων, Π., β, 460, from δολιχός and δέρη, κουλεόν, ib., α, 220, &c., Μούλιος ἦρας, Od., σ, 423, μούνος and cognate words, νοῦσος, οὔνομα, οὔλος from ὄλος (Φόλλος), οὔλιος, οὐλόμενος (also ὀλλύμενος), Οὔλυμπος, οὔρεος and οὔρεα from ὄρος, πουλύς, (*never* in those words, which are derived from verbs: δόμος (δέμω), πόνος (πένομαι), στόνος (στένω), φόνος (φεν, φονεῖ, φονεύω), and the post-Homeric: στόλος, φθόνος). Add words, in which the digamma has been dropped: ὀρόφω, ὀρούω; κολόφω, κολούω; as ἀκούη, ἀκούη, and ἀκούω.

12. *Extension of o into oi in a single word before ν*: ἀγκοίνησιν, Π., ξ, 213, Od., λ, 261, 268, since φοίνιον αἶμα, ib., σ, 97, &c., is not connected with φόνος, but in a lengthened form of φοινός (δαφοινός), dark, and the forms derived from datives, Πυλογενέες, &c. (comp. n. 4), belong not to *extension*. In other words, *this extension occurs only before vowels*, not however in βόη, γόος, θόος, &c., but in ἀλοία from ἀλοάω, and ἀπηλοιήσεν, Π., δ, 522, ἠγνοιήσε, ib., α, 537, &c., always in δοιά, διοί, &c., also ποιή and ποιήεις, πνοιή, φλοιόν, ib., α, 237, from φλόος, χροίή, after the analogy of which also those parts of ὀλόος, which have the middle o long, are written, by many, with oi in the two places: "Ἐκτορα δ' αὐτοῦ μῆναι ὀλοῆ Μοῖρ' ἐπέδησεν, Π., χ, 5, and ἦ γὰρ ὄγ' ὀλοῆσι φρεσὶ θύει, ib., α, 342. Lastly, the genitives of the 2nd decl. βιοῖο, ἐμοῖο (ἐμός), &c., of which hereafter.

Obs.—By comparing ὀλόος with ὀλοφώιος of the *Odyssey* (δ, 410, 460, κ, 289, ε, 248), which form attests a root ὀλοφο, as πατρῷος πατρο, we discover evidently, in ὀλοφο, ὀλόος with the digamma, ὀλόφος, and that ὀλοφώιος (ὀλοφώιος) is but a lengthened form of this (ὀλόφος). Hence it follows, that in the original language of the *Epos* these syllables were supported and produced by digamma, as ΟΛΟΦΗ, so ΠΝΟΦΗ, ΦΛΟΦΟΣ, and that, after the rejection of this, the vowel was extended, to make it long. Thus it appears better to leave ὀλοῆ and ὀλοῆσι, than, by writing ὀλωή, ὀλωῆσι, to lose a clear trace of the digamma, which the various changes of the *epos* have spared.

§ CLXVII.

OF THE EXCHANGE OF VOWELS.

1. Besides the above, there appear, in many words, vowels, which do not belong to them in the common dialect, nor to their derivation: ε for α in βέρεθρον, δύσετο, βήσετο, &c., forms of the 1st aor. mid.—ε for ι in ἀγχίμαχοι for ἀγχίμαχοι, to explain which Apollonius (περὶ ἐπιρρήμ., p. 555, Bekker,) adduces Σεκυών for Σικυών with the Sicyonians. Ο for α in πρόδαλις. Also ιστίη for ἐστίη, πτώσειν for πτήσειν, περιώσιον for περιούσιον.

2. Other words, again, point to an Æolic analogy: Ζείδωρος, μείς, the first from Ζά-ω, the second for μήν, to which it stands in the same relation as the Germ. dreist, bold, active, to δρηστήριος, both from ΔΡΑ, ΔΡΕ, in δρᾶω. Also those which are now banished from Homer, Ζαχρηϊῶν, τεθνηῶτες, &c., now given as Ζαχρηῶν, τεθνηῶτες, &c.

3. Other words point to forms which fell out of use: τάμνε, Il., γ, 273, ἐπ' ἔσχαρόφιν, Od., ε, 59, to τάμνω, ἔσχαρος for ἔσχάρη, as ἔσπερος for ἔσπέρη.

§ CLXVIII.

ABBREVIATION OF LONG VOWELS AND DIPHTHONGS.

1. As the verse required the *extensions* of sound above enumerated, so, in other instances, it required the abbreviation of long syllables.

2. *Abbrev. of a.* In the acc. plur. 1st decl. in Hesiod: κούρας (better κοῦρας,) ὁμόφρονας, Ξ, 60, so Ἀρπυϊᾶς, 267, μεταναϊτέας, 402, βουλάς, 534, 653, τροπᾶς, ε, 564, 663, δεινᾶς, 675.

Obs. 1.—Ἐανός as a subst. has α short, and as an adj. α long. For its use as a subst. see Il., φ, 507, π, 9, γ, 385, 419, ξ, 178, as an adj. Il., ε, 734, Ξ, 385, σ, 352, 613, ψ, 254.^(B)

Obs. 2.—'Εάω has always α long before σ; hence, instead of εἶασα· αὐτάς, *Od.*, κ, 166, is now read εἶασ' αὐτάς, the double sigma in εἶασσε, ἴασσε, has been removed, and in οὐκ εἶασουσιν ἐμοί, *Od.*, φ, 233, εα must be read with Synizesis, as in τρεῖν μ' οὐκ ἔφ Παλλὰς Ἀθήνη, *Il.*, ε, 256.

Obs. 3.—Ἰλαος has short α in Ἰλαον ἔνθεο θυμόν, *Il.*, ι, 639, comp. τ, 178, on the contrary it is long in Ἰλᾶος Ὀλύμπιος, *Il.*, α, 583. Comp. *Hes.*, ε, 338, *Hymn. IV*, 204, in which case the word was perhaps originally Ἰληος, like Ἰληθι of which the later form was Ἰλᾶθι.

3. There is a difficulty in quantity connected with the words ἄτη, &c. The form of this word in Pindar, *Pyth.*, 2, 28 (51), ἀάταν, also written ἀνάταν, i. e. ἀφάταν, directs us to the root αφ (changed into the long αυ by the attenuation of the digamma), which repeats itself in the formation αφαφ, as μαρ in μαρμαρ (μαρμαίρω), and πορ in πορπορ (purpura,) (πορφύρω). The multiplicity of forms, and their varying quantity, arise solely from the attenuation and rejection of the digamma, αφαφ, αυαν, αυα, αυ, αᾶ, ᾱ (̄̄, ̄̄, ̄̄, ̄̄, ̄̄); thus, from ἀφάφομαι, ἀφάομαι (whence ἀφᾶται, αᾶται; Ἄτη, ἢ πάντας αᾶται, *Il.*, τ, 91, 129), come the aorist-forms (αυαν) ἄσάν μ' ἔταροι, *Od.*, κ, 68, προφυγεῖν ἄσατο γὰρ μέγα θυμῷ, *Il.*, λ, 340,—(αυα) οἶνος μ'—ἄσ' ἐνι μεγάρω, *Od.*, φ, 296, φρένας ἄσεν οἶνω, *ib.*, 297, and ἄσάμην, οὐδ' αὐτὸς ἀναίνομαι, *Il.*, ι, 116, ἀλλ' ἐπεὶ ἄσάμην, *Il.*, τ, 137,—(αυ) ἐνόησεν ἄσατο δὲ μέγα θυμῷ, *Il.*, ι, 537,—(αα, ᾱ) τῆ δ' ἄτη ἄσας, *Il.*, θ, 237; add ἀάσθην, ἀάσθαι, ἀασθεῖς, *Il.*, τ, 136, π, 685, τ, 113, *Od.*, δ, 503, φ, 301, which have the second α lengthened by position. Lastly, (αα, ᾱ) ἄσέ με δαίμονος αῖσα, *Od.*, λ, 61, Ζῆν' ἄσατο, *Il.*, τ, 95, and Ἄτη (ἀφάτη) itself, always long, and in the thesis, *Il.*, β, 111, θ, 237, ι, 18, τ, 91, unnecessarily contracted from ἀάτη, which form, as we have seen, was not foreign even to Pindar. Add to these the adj. ἄατος with similar varieties of quantity; thus, with α negative, ἀάατος, inviolable (̄̄̄), ὄμοσσον ἀάατον Στυγὸς ὕδαρ, *Il.*, ξ, 271, mighty (̄̄̄), ἀεθλος ἀάατος, *Od.*, χ, 5.—Abbreviation of the long α occurs only in the derivatives ἀταρστηρός (ἄτη, ἀτηρός), ἀτασθαλίη.—From these forms

must be distinguished those from ἄδην, ἄδῃην, likewise with long α: ἄδειν, to satiate (with the genitive), whence αἵματος ἄσαι "Αρηα, Π., ε, 289, υ, 78, χ, 267, &c., ἄσαισθαι φίλον ἦτος—ποτῆτος, Π., τ, 307, and ἄσαισθε κλαυθμοῖο, Π., ω, 717, also the adj. with a negative: (ἄτος) ἄτος, insatiate, ἄτος πολέμοιο, Π., ε, 388, &c. Distinguish likewise ἄω derived from ἀέω (the root of the Germ. *we-hen*, with *a* intensive), to breathe in sleep, to sleep: νύκτ' ἄσαιμεν, Od., π, 367, contr. from ἀέσαιμεν, which stands in νύκτα μὲν ἀέσαιμεν, Od., γ, 151.

4. Abbreviation of *i* by the force of the dactylic rhythm is found in many nouns. From Ἐλευσίς, Ἐλευσῖνος, Hymn IV, 97, Ἐλευσινάδαο, ib., 105.—Κονίη maintains its original length only at the close of the hexameter: ὑπένερθε κονίη, Π., β, 150, &c., and loses it in the thesis: κονίη δ' ἐκ κρατός, Od., λ, 599, comp. Π., ψ, 506, and always in κονίησι, κονίησ', or κονίης.—Λίην (̄̄) at the beginning of the verse: Π., α, 553, &c., and μή μοί τι λίην (̄̄), Π., ζ, 486.—Μυρῖκαι, Π., φ, 350, and μυρῖκησιν, ib., 18.—Σιδῶνος, Σιδῶνιοι, Σιδῶνή, with *i* long, Π., ζ, 290, Od., ν, 285, &c., and Σιδῶνες πολυδαίδαλοιο, Π., ψ, 743.—From σταμῖς, σταμῖνος, θαμέσι σταμῖνεσσι, Od., ε, 252.—Φοίνιξ, φοίνικος, &c., Od., λ, 123, &c., and φοινικέσσαν, &c., Π., κ, 133, &c.—So also *ei* is shortened by throwing away *ε*: Ποσιδάνιον ἀγλαὸν ἄλσος, Π., β, 506.—The abbreviation of ὄρνις, ὄρνιθος is uncertain in ὄρνις ἐπῆλθε, Π., μ, 218, where Aristarchus gives ὄρνις ἦλθε, and in ὄρνις ἐνὶ μεγάροισι, Π., ω, 219, where Heyne (*ad* Π., μ, 218,) gives ὄρνις ἐν μεγάροισι. So ὄρνις ἀπτῆσι, Π., ι, 323. In other places ὄρνις is either at the end of the verse or in position. The oblique cases ὄρνιθος, ὄρνιθι, ὄρνισι, &c., are long without exception, and the long syllable in ὄρνις itself appears to have been first shortened by later writers.

5. In like manner the length of *i* is broken by the dactylic rhythm in many verbs.—The verbal forms from ἰλα are like ἴλαος, Π., α, 583, &c., *long*: ἴληθι, ἴληκησι, ἰλάσκονται, ἰλάσκεσθαι, ἰλάσσομ', Od., γ, 419, ἰλασόμεσθα, Π., α, 444; but *short* in ἀρειοῖς ἰλάονται, Π., β, 550, μιν ἰλασόμενοι, ἰλ., α, 100, Ἐκάρεργον ἰλάσσει, Π., α, 147.—Ἰσαισιν, *long* in πλείονα ἴσαισιν, Π., ψ, 312, &c., *short* in ἀνδρες ἴσαισιν, Π., ζ, 151,

&c.—*Μηνίω*, long in Ἄχιλειος μῆνιεν, *Il.*, β, 769, but, through the influence of the fourth foot, short in Ἀτρεΐδης δ' ἑτέρωθεν ἐμῆνιε, *Il.*, α, 247.—*Τίειν*, long in the arsis: οὐδέ τι τίει, *Il.*, ι, 238, &c.; but short in οὔτε τίει, *Od.*, ν, 144, &c. Here, however, the natural quantity is short, and is made long only by the power of the arsis, since it is never so in the thesis. In the other forms τίισασθαι, τιμάω, τιμήσω, τετιμῆσθαι, &c., the long syllable is introduced by the inserted consonant.—*Το μητίσομαι*, *Il.*, γ, 416, μητίσασθαι, *Il.*, κ, 48, &c., no form without the σ can be added in Homer, the first appearance being τά οἱ μήτιον ἄνακτες in the Pseudo-Orph., *Argon.*, 1330; and, since the forms with σ are universally long the duplication of sigma is removed in the latest editions (comp. Heyne ad *Il.*, γ, 416).—*Κονίω* has always ι long (although *κονίη* is sometimes shortened by the dactylic rhythm), so that there is no ground for doubling the sigma in *κονίσσουσιν*, *Il.*, ξ, 145, φ, 407 (comp. Heyne ad *Il.*, ξ, 145). So the reading *κονίσεωλος* is preferable to *κονίσσαωλος*.

Obs.—I in a syllable prefixed with the incipient consonant is always short: δίδωμι, διδάσκω, τιταίνω, &c.—*κικλήσκω* has it long by position. Of *πιφάυσκω*, however, the trisyllabic forms are sometimes lengthened by the arsis: *πιφασκε*, *Il.*, κ, 478, &c. (but *ἐτάραϊσι πιφάυσκων*, *Od.*, μ, 165, &c.). The forms of more than three syllables are always short, as *πιφασκέμεν*, *πιφάυσομαι*, *πιφασκέμενος*, &c.

6. The roots *κρι* and *φθι* have ι short: *κεκρίμενος*, *κρίθεντες*, *διακριδόν*, &c., *ἔφθιεν*, *ἔφθίται*, *ἔφθιθεν*, &c., except ὡς *κε δόλω φθίης*, *Od.*, β, 368 (like *στήης* from *στάης*). They lengthen it before ν and σ: *φθίνετω*, *φθίνοντες*, *φθίνουσι*, *κρίνω*, *κρίνομι*, *κρίνασθαι*, &c., *φθίται*, *φθίσθηνορα*, &c., and shorten it again, when after ν the root is extended: *φθινύθω*, *φθινύθουσι*, as in the future forms, *διακρινέει*, *διακρινέεσθαι*.

Obs.—The root *πι* also has short iota, lengthened in the forms with ν: *πίνων*, *πίνωσι*, *πίνειν*, &c.; *πέμεν*, *Il.*, π, 825 (comp. *Od.*, σ, 3), is lengthened only by the arsis. In the future, σ lengthens the ι: *πίσω* ("") in *Pind. Isth.*, 6, 71 (103).

7. Abbreviation of *υ*. Of *άλύω* the *υ* is *long* in *χερσὶν ἀλύων*, Od., ι, 398, and *short* in *δινεύεσκέ' ἀλύων*, Il., ω, 12, &c.—*Εἰλύω*, *εἰλύμενος*, *εἰλύμα*, &c., shorten *υ* in the extended form *εἰλύφῶων*, Il., λ, 156, and even in *εἰλύαται*, Il., μ, 286, Od., υ, 352.—*Ἐρητύω* has long *υ* in *ἐρητύειν ἐπέεσσι*, Il., β, 75, *ἐρητύοντο*, Il., θ, 345, &c.; but *ἐρητύεται*, Il., ι, 635, &c., *ἐρήτύον*, *ἐρήτύε*, Il., β, 97, &c.—*Ποιπνύοντα*, Il., α, 600, &c., and even *ποιπνύον παρέοντε*, Il., ω, 475, but *ἐποιπνύον*, Il., σ, 421, &c.—*Θῦε δ' Ἀθήνη*, Od., ο, 222, and *θῦοντα*, ib., 260.—*Ἰθύω* in *ἐπιθύουσι*, Il., σ, 175, and *ιθύει*, Il., λ, 552.—*Νείκεα λῦει*, Od., η, 74, also *ἀλλύουσαν*, *ἀλλύεσκεν*, Od., β, 105, 109; but *λῦει*, Od., β, 69, and *λύων*, Il., ψ, 62, &c.

Obs.—Taking all circumstances together, it seems evident that *υ* is here, except in *εἰλύω*, universally short, but, as the iota of *κρι*, *φθι*, *τι*, is produced by the insertion of *ν*, or *σ*, or *κ* (thus, *τῖω*, *τῖνω*, *τῖσω*), so also *λύω*, *λύσω*, *δῶω*, *δῶνω*, *δῶσω*, *δεδῶκεν*, &c.; long likewise in the aor. *ἔδῶν* and subj. *δῶω*, *δῶη*, *δῶμεναι*, &c.; but not before *θ* and *τ*: *λύθη*, *λύθειην*, *λέλύθαι*, wherefore before *θ* a *ν* is inserted in order to lengthen: *ἀμπνύω*, *ἀμπνύθη*, Il., ε, 697, ζ, 436, *διακρινθεῖεν*, &c. If, beyond these limits, long syllables appear in such words, they arise from the force of the *arsis* (as *λύτο δ' ἀγών*, Il., ω, 1, *ἀμπνύτο*, Il., λ, 359, ζ, 475); but in *thesis* the long syllables are only *apparent*, being properly short, but enclosed and concealed by two long. As before *ἀτιμίησι*, so now *ἀλλύεσκον*, *ἐρητύοντο*, *ποιπνύοντα*, &c.

8. *Ἐρύω* and *ρύομαι* must be more closely examined, since Heyne (*Excurs. IV, ad Il., α,*) has brought the matter as little to decision here, as in the case of *ἄτη*, *λύω*, and the rest, of which we have spoken.—*Ἐρύω* had the digamma; thus, root *ἘρῆF*, *Ἐρῆσ*, the *υ* coming, as in other instances, from the attenuation of *F*. As *ἘρῆF*, FEPFO, the word is allied to *ferveo*, FERFEO, and the Germ. WERFEN, to throw, cast, fling, &c. Its radical meaning is *vehement activity, exertion of strength without farther aim*, which it retains in *ferveo* (e. g. *fervet opus*, &c.). The same signification appears, *with the direction of exertion FROM the object*, in the Germ.

werfen, and *to the object* in *ἐρύω*, I draw. Ἐρύω (ᾠ) maintains its quantity and sense through all the active forms: *ἐρύειν*, Π., ρ, 235, &c., *ἔρυον*, Π., μ, 258, &c., *ἔρυσαν*, *ἐρύσαιμι*, &c., and, according to the exigence of the verse, *ἐρύσσομεν*, *ἔρυσσαν*, *ἔρυσσεν*, &c. In like manner in many of the middle forms, as *ἐρύσσάμενος* *ξίφος ὄξύ*, *ἐρύσσατο* *φάσγανον ὄξύ*, Π., χ, 306, Od., χ, 79.—Υ is long in the pass. perf. *εἰρύαται*, Π., ξ, 75, and so pluperf. *εἰρύατο*, Π., ο, 654, ξ, 30 (compare *κεκλήατο*, *κεκαφήότα*, Π., κ, 195, ε, 698, and others of a like description), *εἰρύτο*, Π., π, 542, &c. (whence *εἰρυσθαι* *ἄκοισιν*, Od., γ, 268, comp. ψ, 82, is to be treated as a perfect, and with the Et. Mag., p. 378, l. 38, written at least *εἰρύσθαι*, if not *εἰρῦσθαι*.)—This long υ of the perf., however, appears again short in *Εἰρύατ' ἐπρυμνοί*, Π., δ, 248, where Heyne writes *εἰρυντ'*, i. e. *εἰρυνται* (*the same editor, contradicting himself, wishes εἰρῦμένοι*, Π., ν, 681, to be written, with double μ, *εἰρῦμένοι*), also in Π., α, 239, and in *εἰρύατο*, Π., χ, 303. We are forced, therefore, to recognise here also, the force of the dactylic rhythm breaking down the long syllable. With ε thrown away we find the cognate words *ρύστακτύος*, Od., σ, 224, *ρύσταζοντας*, Od., π, 109, &c., *ρύσταζεσκεν*, Π., ω, 755, *ρύτῆσι*, Π., π, 475, traces, *ρύτῆρα βιοῦ*, Od., φ, 173, *stretcher*, *ρύτοισιν λάεσσι*, Od., ζ, 267, &c., *ρύσαι*, epithet of prayers (*λιταί*), drawn together, wrinkled, Π., ι, 503.—With respect to *meaning*, the verb varies this in the middle and passive forms: *a.* to draw to one, to draw back or restrain, *inhibere*: *ἀνήρ δέ κεν οὔτι Διὸς νόον εἰρύσσαιτο*, Π., θ, 143, restrain or resist the will of Jove; *b.* to draw into oneself and keep there: *Μὴ ὁ μὲν ἀχρῦμένη κραδίῃ χόλον οὐκ ἐρύσαιτο*, Π., ω, 584, comp. Od., π, 459; from (*b.*) to keep there, arises, *c.* to observe, to obey: *οὐ σύ γε βουλας εἰρύσαιο Κρονίανος*, Π., φ, 230, comp. *ib.*, α, 216; *d.* to draw forth, to deliver, to save: *καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων*, Π., ε, 344, comp. *ib.*, υ, 450, Od., χ, 372, whence *ὁ δ' ἐρύσατο καὶ μ' ἐλέησεν*, Od., ξ, 279, cannot stand with long υ; *e.* to save, hence to protect, defend: *ἄστν πύλαι ἐζευγμέναι εἰρύσσοσι*, Π., σ, 176, comp. *ib.*, φ, 588, υ, 93, and hence Minerva is called *ἐρυσίπτολις*, *ib.*, ζ, 305; lastly, *f.* to ward off, in *ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν*, Π., β, 859, in which it

comes round to the signification of the Germ. *werfen*, propellere.

Obs.—In this derivation of meanings, all proceed from and return to the root FEPF; yet it must not be overlooked, that the root SEPF of *servo* also exists, allied in sense to the other, and which perhaps lies at the foundation of the forms with the signification of save, and the extension of ε, εἰρύσσοσι, εἰρύμεσθα, &c., as well as of some of the following.

9. In the meaning of preserve, defend, ward off, the forms often,

a. Throw away ε in the present, as κεκρυμένη ῥύεται στρατόν, Il., κ, 417, comp. ib., 259, Od., ο, 35, Il., ι, 396, υ, 195.

b. Stand as *secondary tenses* without increasing in the beginning, and without *modal-vowel*, with long υ, like ἄμπνυτο and λῦτο: as, οἶος γὰρ σφιν ἔρυσσο πύλας, Il., χ, 507, comp. δ, 138, ε, 23, υ, 555, and as ward off, ib., ε, 538, ρ, 518, Od., ω, 524. Add ἔρυσθαι, Od., ε, 484, &c., and, without ε: ῥῦσθαι, Il., ο, 141, and ῥύατ', ib., σ, 515.

c. Spring from FEPY without FE, and PY with long Y, as independent forms with υ long: ῥύομ' ὀμῶς, Il., ο, 257, &c., ῥύσασθαι, imperat. ῥύσαι ὑπ' ἠέρος υἱας Ἀχαιῶν, ib., ρ, 645, ῥύσαιτο, &c.; so with the augment: ἀτὰρ, σὲ Ζεὺς ἐῤῥύσατο, ib., υ, 194, comp. Od., χ, 372, α, 6, whence the single ρ in οἶος γὰρ ἐρύετο Ἴλιον Ἐκτωρ, Il., ζ, 403, is suspicious. It might be γὰρ ῥύετο or δ' ἐῤῥύετο. A form from this root, in the sense of *keep under*, betrays its later origin in the conclusion of the Odysee, already recognised as of more recent date than the rest of the poem, Ἄθῆνη—Ἡῶ—ῥύσατ' ἐπ' Ὀκείανῶ, Od., ψ, 244. A form with υ short is altogether false in τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην καὶ ἀνήγαγον αὐτίς, Il., ο, 29, which verse has also a rhythmical error (comp. § CXLVI, n. 7, obs. 1,) and should be written τὸν μὲν ἐγὼν ἔνθ' εἰρυσάμην.

10. Abbreviation of η and ω. — H into ε. Together

with *ἑανῶ ἀργῆτι φαεινῶ*, Π., γ, 419, *ἀργῆτι κεραινῶ*, Od., ε, 128, &c., stands *ἀργῆτι δημῶ*, Π., λ, 818, *ἀργῆτα δημόν*, ib., φ, 127, and Hes., Δ, 541.—*Ἀσκηθῆς*, Π., κ, 212. &c., together with *ἄσκηθέες*, Od., ξ, 255, which, in the slow motion of the verse *νηῶν πημάνθη, ἀλλ' ἄσκηθέες καὶ ἄνουσοι*, has attained the impulse of the lighter rhythm by this extension from *ἄσκηθεῖς*.—Together with *ἀκαχημένος*, Π., ε, 24, &c., stands *ἀκηχεμένη*, Π., ε, 364, &c. So in a *præ-Alexandrian* MS. (*vid. Æsch. con. Timan., p. 152, Reiske*), *ὡς ὁμοῦ ἐτραφέμεν περ ἐν ὑμετέροισι δόμοισι*, Π., ψ, 84, is read instead of *ἀλλ' ὁμοῦ, ὡς ἐτραφήμεν*, κ. τ. λ., and according to this analogy *τραφέμεν* for *τραφήναι*, Π., η, 199, σ, 436, Od., γ, 28, *ἐτραφέτην*, Π., ε, 555, *ἐτραφε*, ib., φ, 279, *τράφ'* ib., β, 661, as variations of the text (*Heyne ad Π., ψ, 84, et Boeckh. ad Pind. Not. Crit. p. 465*). Perhaps we should also read *κατεαζάμεν* for *κατεαζάμην*, Π., ν, 257.—Ω is shortened into ο in *εὐρύχωρος* which is always, even with later writers, *εὐρύχορος*, and in *τροπιάσθαι, στροφάσθαι*, for *τρωπᾶσθαι, στρωφᾶσθαι*, from *τρωπᾶω, στρωφᾶω** (*comp. Eustath. ad Π., Δ, p. 719, l. 56*).

Obs.—So also *ἕως* and *τέως* (in which ε is sometimes extended for the production of the first syllable, *εῖως*, Π., γ, 291, &c., *τείως*, Od., δ, 91, &c.), are to be written, where they have a trochaic quantity (- ∨), *εῖος—τείος*: thus *ἕως ὁ ταῦθ' ὤρμαινε*, Π., α, 193, &c., should

* Lobeck in *Parergis ad Phrynich., p. 580*, says with reference to the forms *παλιτροπιάσθαι*, &c., *Homericæ quidem carmina Criticorum industria ita tornata et perpolita sunt, ut nullum appareat amplius veteris scabritiæ vestigium Neque dissimulem Fr. Thierschium mihi præter causam pristinae inconstantiae patrocinium arripuisse videri in Act. Monac., Tom. I, Fasc. II, p. 179, sqq.* It will be seen from the text that these forms are by no means entirely extinct in Homer, as the learned author of the *Parerga* believes; and it would be difficult to show why forms, created by a visible and sensible necessity of rhythm, should be called *inconsistent*. We must remark besides, that they find their limitation even in the grounds of their origin, and extend, with the exception of *ἀμφοπεσῶντο*, which is required by the metre, not beyond the cases, in which ο and α are inserted before the long vowel contracted.

be εἶος ὁ, κ. τ. λ. (see *Hermann Elem. Doctr. Metr.*, p. 58, 59); wherefore τέως Ἀχαιοί, Il., υ, 42, should be τεῖος Ἀχαιοί, and μιμνέτω αὐθι τέως, Il., τ, 189, according to Hermann should be μιμνέτω αὐτόθι τεῖος.—According to the same analogy the ω appears shortened in ἤρωος ἀλλ', Od., ζ, 303, and κύματος ἐξαναδύς, τάτ' ἐρεύγεται ἠπείρονδε, Od., ε, 438, was perhaps originally κυμάτων.

11. *Especially important to syntax is the abbreviation of the subjunctive modal-vowels η, ω, of which Homer is full.* Here shall be quoted only those forms with a short vowel, which, without regard to construction, even on account of their structure can be nothing but subjunctives: Δείομεν, Il., α, 143, comp. ψ, 244, 486, τραπέιομεν, ib., γ, 441, comp. ξ, 314, Od., θ, 229, δαμείετε, Il., η, 72, which are evidently the forms Δέωμεν, τραπέωμεν, δαμέητε (from δῶμεν, τραπῶμεν, δαμῆτε), with extended ε and the long vowel abbreviated.—Add to these ἴομεν, ἐγείρομεν, Il., β, 440, and ἵνα εἰδόμεν ἄμφω, Il., α, 363. The accent is thus rightly placed by Pamphilus according to the Venetian Scholiast, although this displeases the Scholiast, who, however, opposes merely his own choice to that of the other: οὐ γὰρ παροξύνομεν κατὰ τὸν Πάμφιλον. So also ἵνα εἰδέτε πάντες, Il., θ, 18, ἄλεται, ib., λ, 192, χεύομεν, δέιμομεν, πεποιθομεν, γείνεται. These forms stand for ἴωμεν, εἰδῶμεν, εἰδῆτε, ἄληται, χεύωμεν, δείμωμεν, πεποιθῶμεν, γείνηται, from εἶμι ἴω, οἶδα εἰδῶ, ἠλόμην, ἔχευα, ἔδειμα, πέποιθα, ἐγεινάμην. (R)

12. *Abbreviation of the diphthongs ει and ου, in βαθέης, Ἐρμεία, Δηλέας, and πόδας ἀκέα Ἴρις, Hes., θ, 780, ἀετίπος, ἀελλόπος, τρίπος, βόλεται, Il., λ, 319, βόλεσθε, Od., π, 387, and according to almost all MSS., νῦν δ' ἐτέρως ἐβόλοντο θεοί for ἐβούλοντο, Od., α, 234,* also, in Hesiod, λαγὸς ἤξευ, α, 302, for λαγούς.*

* The Harleian MSS. have ἐβόλοντο (with α above the ολ), ἐβούλοντο, ἐβόλοντο, those in Bennet's Coll. Camb., βούλοντο, the Parisian 2403, ἐβούλοντο, ου corrected into ο, and beside it γρ. καὶ ἐβάλοντο, 2769, ἐβούλοντο (so also the Heidelberg), 2804, βούλοντο. So also a Breslau MS. and the Vatican. Comp. § CCXXXII, 31.

Obs.—It is not intended to assert, in these remarks, that the long syllables are *original*, and that the abbreviation of them is an anomaly introduced by versification. On the contrary, the short forms must be the *original*, as e. g. βόλομαι, compared with *volo* and the Germ. *wollen*; and as *bos* is more primitive than βούς, so πός and τρίπος are older than πούς, τρίπους. Such short syllables are, therefore, really a relic of the ancient language, to which grammar, forced to proceed upon existing and predominant forms, can only allude.

13, *Also αι, οι, υι, shorten their quantity without changing their form*, αι in ἔμπαιον οὐδὲ βίης, Od., υ, 379 (but κακῶν ἔμπαιος ἀλήτης, ib., φ, 400), which, being derived from ἔμπης, ἔμπα (ἔμπαφος, altogether in, or versed in), was probably originally written ἔμπαος.—Οι in οἶος: ἀρετὴν οἶος ἔσσι, Il., ν, 275, &c., where the full form οἶος has retained the quantity of the primitive *ῥίος* (compare the Germ. *wie*, as).—Υι in υἰός: Δρύαντος υἰός, Il., ζ, 130, &c., Ἐκτορ, υἱὲ Πριάμοιο, ib., η, 47, &c., also a trace of the primitive form FIOΣ.

§ CLXIX.

OF THE REJECTION OF VOWELS.

1. *As long vowels and diphthongs are shortened through the necessities of versification, so, upon the same ground, short vowels in several words are entirely rejected.*

2. *At the beginning of words, α, in σταχύεσσιν, στεροπή, στεροπηγέρετα, Il., ψ, 598, λ, 66, π, 298, together with ἀσταχύεσσι, ib., β, 148, ἀστεροπή, κ, 154, ἀστεροπητής, α, 580, &c.—E in κείνος for ἐκείνος as the verse may require,* in*

* By Aristarchus the license is extended beyond these bounds, who, e. g. read in Il., ο, 94, οἶος κείνου θυμός, to the injury of the rhythm, because it was so Ionic. In obedience to him κᾶκείνον, Il., π, 648, was made καὶ κείνον, κᾶκείνω, ib., ο, 45, καὶ κείνω, and κᾶκείνος, ib., ζ, 200, καὶ κείνος.

κεῖθεν, κεῖθι, κεῖσε everywhere for ἐκεῖθεν, ἐκεῖθι, ^(R) ἐκεῖσε. Add the already mentioned ῥύεσθαι for ἐρύεσθαι, and words pertaining to it. On the other hand all the forms of θέλω are now given in Homer with ε. E is thrown away from ει in ἴκελος for εἴκελος from εἴκω, ἰδυίησι in the phrase ἰδυίησι πραπίδεςσι, Π., σ, 380, &c., for εἰδυίησι, lastly in ἴσος, which has retained its ε only in the feminine forms εἴσης, εἴσην, εἴσαι (not εἴσάων) εἴσης, εἴσας, ib., α, 468, ε, 300, &c. O before ι in, (οἶδαμεν) ἰδμεν.

3. In the middle of words, α, in γλακτοφάγων, Π., ν, 6, and as modal-vowel in ἰδμεν for οἶδαμεν, εἰλήλουθμεν for εἰληλούθαμεν, ἔλσαν, ἐέλσαι, &c., according to the old Grammarians for ἤλασαν, ἐλάσαι. So ἐέλμεθα, ἐελμένος; although these forms may be more fitly derived from φέλω, Lat. FOLFO, volno (Heyne ad Π., λ, 413).—E as radical vowel in πελ, ἐπέλετο, ἐπλετο, so ἐπιπλόμενον, Od., η, 261, περιπλομένων, ib., α, 16, in κελ, κέκλετο, in πετα, ἀποπτάμενος, Π., β, 71, &c., ἔπτατο, &c. In ἰρόν, ἰρά, ἰρεύς, ἰρεύσασθαι, ἰρηξ, from ἰερόν, ἰερηξ, &c., the iota is lengthened after the ejection of ε, as in ὄφεις, ὄφεις, &c. (comp. Λεξικ. περὶ πνευμάτων, Ammonius, Valck., p. 229).—O in τίπτε for τίποτε, Π., α, 202, &c.

§ CLXX.

OF THE SEPARATION OF VOWELS.

1. *The digamma, dropped out between vowels, still exists in its effects so far that those vowels formerly separated by it have been preserved open: thus,*

AE in αη, ἀήτης, ἀῆναι, ἀέντες. AEP, i. e. AFEP, whence αὔρη, αὔρα, in ἠερέθονται, ἠήρ, ἠέρι, ἠέρα, ἠέριος, αἰίρω, ἄορ, ἄορτήρ, ἄωρτο. Moreover, in αἰῖδα, αἰιδός, αἰιδή, αἰιδιάω, ἀηδών, ἀέλλη, ἀελλής, ἀολλέα, ἀέζω (augeo and αὐζάνω), αἰεί (from

Zenodotus is said to have read κἀκεῖσε, ib., μ, 348. The same prejudice that armed Aristarchus against the augment, seems to have instigated him in this matter also.

AFEN), AE, the root of ἔ-μεναι and the intensive AF, A, ever being.—AI in αἶον (I heard), αἶε, αἶων, αἶουσα.—AO in σαόφρων.—EA in εάω, εάας, εἶν, εάσω, &c., εαδότα, εάγη, εάξε, εαρος, κρέας, στέατος, φρέαρ.—HE, ἥελιος.—HI, ἦια, ἦίθεος, ἦϊών, ἦϊσαν, κλήϊς, &c., λήϊον, λήϊδα, &c.—EE in βέεθρον.—OE in λόετρον, λόεσσομαι, δημιόεργος.—OI in Ὀϊλέυς, Ὀϊλιάδης.

2. So the *υ* derived from the digamma remains open in αὔτη, αὔτει, αὔτευν, αὔσε, &c., εὔς.

3. Hence the negative *α* has no *ν* after it before digam-mated words: ἀάατος, ἀαγής, ἀαπτος, ἀάσχετος, ἀεικής, ἀέκητι, ἀέκων, ἀεργός, ἀήθεσον, Ἀἶδης, Ἀιδανεύς, αἶδηλος, αἶδρις, αἶδρειή (but before words not digam-mated: ἀναιδής, ἀναινομαι, ἀναι-τιος, &c.). The words ἀνούτατος, Π., δ, 540, and ἀνουτητί, ib., χ, 371, do not harmonize with ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον, ib., σ, 536.

4. The separation of the vowels is variable in the words connected with ἀέθλος: ἀέθλος and ἄθλων, ἀέθλοφόροι and ἄθλο-φόροι, &c., according to the exigencies of the verse; yet ἀεθλεύων πρὸ ἀναπτος, Π., ω, 734, is preferred to the other reading ἀθλεύων. The forms of θαάσσω remain open, yet θάωκος exhibits contraction (θάφοκος, θάωκος, θάωκος, θάωκος). Always Θεήκιος, ου, ω, ον, οι, η, ης, and Θεήικα, but Θεῆκες, Θεῆκῶν (better Θεῆκων as from Θεῆικων), Θεῆκεσσι, Θεῆκης, Θεῆκηνδε, Θεῆκηθεν, as well as Θεῆικες, Θεῆικας.—Λυκούργος, Π., ζ, 130, Λυκούργου, ib., 134.—Always ὀαρίζειν with ὀαριστής and ὀαρων ἔνεκα σφετερέων, Π., ι, 327; but ὄρεσσι, ib., ε, 486.—Ὀίω and ὀίωμα, open in all forms except οἶοιτο, Od., ρ, 580, χ, 12, where the constant quantity of the iota hinders us from reading τίς κ' οἶοιτο.—Ὀῖς (never οῖς), ὀῖος, ὀῖν, ὀῖες, ὀῖεσσι, always open (and hence ὀίων trisyllabic against Aristarchus in Π., γ, 198*). The forms ὀῖος and ὀίων sometimes become dissyllabic: thus οἶος ἀώτω, Od., α, 443, &c., οἶων ἀργεννάων, Π., σ, 588, &c., but only when the versification requires. The usage is looser in παῖς, παῖς, † φάος (φῶς),

* Comp. the Venet. Schol. *ad loc.* and the Etym. Mag. p. 620, l. 22.

† Παῖς, Lac. πῆις, Lat. *puer*, and belonging to this *puer*, Germ. *Bube*, where the labial maintains itself, but is again lost in the provincial *Bud*.

φώας; although Bentley requires *πάϊς* everywhere, when the verse will allow: as, *ἔϋς παῖς* (Bent, *πάϊς*) *Ἀγχισαο*, II., β, 819. Compare *Heyne ad loc.*

5. Separation of vowels in the middle of a word, where the root and the termination meet, is entirely disallowed: *Ἀπρεῖδης*, *Εὐβοίης*, *εὐπλοῖην*, &c., except when the first vowel is long in the forms —*ῆεις*, —*ῆϊς*, —*ῆιάδης*, —*ῆιον*, —*ῶιον*; yet we find, from *ὑπερώϊον*, *ὑπερώϊα*, the shortened form *ὑπερῶ*, *Od.*, α, 362, &c. (perhaps, on account of the uniform diæresis in other cases, better written *ὑπερῶϊ*, and ascribed to synizesis), also the word *ὑπερῶην*, II., χ, 495. Since all the forms of *δηῖος*, such as *δηῖοιο*, *δηῖα*, &c., remain, without exception, open, it seems right to restore *δηῖώσαντε*, II., χ, 218, *δηῖωθέντες*, *Od.*, ι, 66, and to write all other forms of this verb, such as *δηῖσας*, *δηῖσειν*, &c., open.

6. *When two consonants follow the diphthong, diæresis frequently occurs, even where no digamma has been dropped.* Thus, although *οἰκτεῖρω*, *οἶκτος*, and *οἶκτῶ*, yet always *οἶζύς*. Although *οἷζασα*, yet *οἷζε*; *εἶκτην* and *εἶσκω* from *εἶκω*, &c., together with the digammated *αἰῶδες*, *αἰστός*, *αἶσσω*, *οἶστοί*, and the resolved digamma in *αὔτμή*, *αὔσταλέος* (i. e. *ἄφσταλέος* from the privative α, αφ, and *στέλλω*, I equip, adorn (*στολή*), thus meaning *unadorned*).

7. *Hence εὔ is made εὔ before two consonants: εὔ γνῶστον*, *εὔ κρίνας*, &c., and according to this analogy *εὔ πρήσσεσκον*, *Od.*, θ, 259, instead of *εὔπρήσσεσκον*.

8. *In compound words εὔ remains unaltered before vowels and single consonants: εὐαίμονος*, *εὐανθέος*, *εὔβοτος*, &c.; but it is εὔ before two consonants without a liquid: *εὔζυγος*, *εὔκτιμενος*, *εὔστρεφής*, &c., and before the semivowels, which are then doubled: *εὔμμελής*, *εὔννήτους*, *εὔρροος*, *εὔσσελμος*, &c., except before λ in *εὐλείμων*, *Od.*, δ, 607.

9. *Before a mute and liquid εὔ and εὔ stand as follows.* Always open before κλ, κν, τμ, τρ: *εὔκλέες*, *Ἐϋκνήμιδες*, *εὔτμήτοισιν*, *εὔτρεφέος*, &c.—Open and shut before πλ, φρ: open in the forms belonging to *εὔπλεκές*, *εὔπλοκάμος*, *εὔπλυνές*, but *εὔπλέκτους*, II., ψ, 145 (with *εὔπλέκτω*, ib., ψ, 335), *εὐπλοῖην*, ib., ι, 362,* constantly *εὔφρονέων*, *εὔφρανέειν*, *εὔφραίνοιτε*,

* *Εὐπλείην*, *Od.*, χ, 3, has been exchanged for *ἐμπλείην*, but is supported

&c.; but with *εὐφρήνης* also *εὐφρῆναι*, *εὐφρην ἐπέεσσι*, *Il.*, *ω*, 102; with *εὐφρων* also *εὐφρων*; with *εὐφροσύνησι* also *εὐφροσύνη*; *εὐφραδέως*, *Od.*, *τ*, 352. Even before *δμ* stands, together with *εὐδμήτοιο*, *εὐδμητον*, also *εὔ*, after the apostrophe of *δέ*, in *ὁ δ' εὐδμητον βάλε τεῖχος*, *Od.*, *υ*, 302.—The sound *πρ* has only *εὔ* not *εὐ* before it, in the forms *εὐπρηστον*, *Il.*, *σ*, 471, *εὐπρυμοι*, *ib.*, *δ*, 248.

§ CLXXI.

OF THE CHANGE OF THE ROUGH BREATHING INTO THE SMOOTH.

The rough breathing passes frequently into the smooth, when its syllable is strengthened by the assumption of other letters, or altered by inflection.*

- A. From *ἄλλομαι* (not used by Hom.), comes *ἄλτο*, so *ἐπᾶλτο*, *Il.* *φ*, 140, *ἄλματι*, *Od.*, *θ*, 128. With *ἄμαζαι* stands also *ἄμαξιτός*; with *ἄμα*, *ἄμυδις*; with *ἄπτεσθαι*, *ἀπτοεπέες*, *Il.*, *θ*, 209; ^(R) with *ἡμέας*, *ἄμμε*; with *ἡμῖν*, *ἄμμι*.
- E. *Ἐκηλος* and *εὐκηλος*; *ἐλίσσω* and *εἰλίποδες*, *εἰλυμένος*, *εἰλύεται*; with *ἐπόμεσθα*, *ἐσπόμεθα*, *Il.*, *α*, 158; † with *ἔωλος* (*χθεσινός*), *εὐωλος* (*Lexic. περὶ πνευμ.*, p. 221); with *ἐαδότα*, *εὐαδεν*; with *ἔννυμι*, *ἐσθής*.

by *πήρην θῆκεν εὐπλείην*, *Od.*, *β*, 467, and by *εὐ πλῆσασα χιτώνων*, *Il.*, *π*, 223, where also *ἐμπλήσασα*, analogous to *ἐμπλείην*, is a various reading, but rejected by the metre, and thus shown to be a gloss.

* So in the Lexicon *περὶ πνευμάτ.* Ammon. Valcken, p. 209, 'Αλκυὼν ἐκ τοῦ ἐν ἀλί κύειν ἐτυμολογεῖται, ὁμοίως φιλοῦται διὰ τὸ ἐπάγεσθαι τὸ κ. So also p. 201. Add *πολλάκις γὰρ ἡ παραγωγή εἴωθεν ἀλλάσσειν καὶ τὸ πνεῦμα, ὡς ἐν τῷ ἄμα, ἄμυδις, ἰδίω, ἰδρῶς, ἰζῶ, ἰζός, ὀδός, Ὀδυσσεύς, εἶρω, εἰρμός, εἶργω, εἰργτή, ib.*, 229. Comp. 240.

† In the same Lexicon, p. 219, 'Ἐσπόμεθα, ἀντὶ τοῦ ἀκολουθήσομεν, τοῦτο δὲ ἐν ταῖς Θεοδωρίτου φιλούμενον εὐρον.

- I. Ἰκω and ἴκμενος, ἰξάλου αἰγός, Π., δ, 105; * ἰδρῶς and ἰδιον, ἄς ἐνόησα, Od., υ, 204.
- O. Ὀ-μοῦ, ὀ-μόθεν, and from this root ὄαροι, united together, wedded, and ὄαριστύς, company, conversation: also ὄτριχος, Π., β, 765, οἶετας (i. e. ὀφέτεας), of the same year, ὄπατρος, ὄπατρον, ib., λ, 257. Ὀδός, way, and οὐδός, threshold; ὄρος and οὖρος, Π., μ, 421, &c. The root ουρ has the difficult word ἀπούρας, Π., α, 356, 507, &c., taking away, depriving: ὄρ, οὖρ, οὔρα, οὔρας, ἀπούρας; and in a lengthened form ἀπουρέζουσιν, ib., χ, 489; so διουρέσαντες, Herod., 4, 42, ἀπούρας, Apoll. Rhod., 4, 1433, middle form with pass. meaning ἀπουρέαμενοι ψυχάς, Hes., α, 173. It is clear that this ἀπούρας cannot be by syncope from ἀπουρέσας, but is the *original* form, and ἀπουρέζω, &c. the later extension.^(R)—Farther, ὅλος, whole, and οὔλος in ἄρτον δ' οὔλον ἐλάν, Od., ρ, 343.† So ὄριστος, Π., λ, 228, &c., and ὄλλοι for οἱ ἄλλοι, ib., β, 1, in the Homer of Zenódotus, where, however, the aspirate is only subjected *orthographically* to the sign of the crasis.—On the other hand, ἥλιος passes into ἥλιος, ἥως into ἑωσφόρος, and ἀΐδης later into ἄδης.

* The Lexicon alluded to explains (p. 228,) Ἰξάλος by ὀρηπτικός, as belonging to ἴκω.

† The meanings of the forms from οὐλ answer to the German *voll*, full, (Fάλλος, οὔλος. Ccmp. Festus *de verb. signif.*, p 516, Dacier. *Sollo* Osce dicitur, quod nos *totum* vocamus. S and F are interchanged, as in Fέ, se, Fάλις, satis, &c.)—*Wolle*, wool, (Festus ib., *Solox*, lana crassa)—and *wohl*, well (*sol-vo*, *sal-vus*);—to *voll*, full, in the above-cited passage, also in πέμψαι,—οὔλον ἕνειρον, *full*, *clear* dream, Π., β, 6, οὔλαι, *whole* barley-corns, and οὔλοχύται,—to *Wolle*, wool, so that οὔλος is *wooly* in οὔλων τε ταπήτων, ib., π, 224, and γλαίνας τ' ἐνθέμεναι οὔλας, ib., ω, 646,—to *wohl*, well, in οὔλέ τε καὶ μέγα χαῖρε, Od., ω, 402, *hail*, &c., in οὔλή, healed wound,^(R) and ὑπουλος.

OF THE CONSONANTS.

§ CLXXII.

CONSONANTS REMAINING UNALTERED.

1. *The mutes sometimes resist the regular change before μ*: δ in ἰδ, ἰδμεν, later ἴσμεν, ἴδμεναι, and ὀδμή for ὀσμῆ, in Pindar also κεκαδμένον: θ in κεκορυθμένος (from κόρυς, κόρυθ-ος, κορύθ-σσω, κορύσσω), later κεκορυσμένος, and ἐπέπιθμεν, Π., β, 341, &c.: χ in ἀκαχμένον.

2. *N remains before σ*, as in ἀνστάς, ἀνστρέψειαν, ἀνσχεθέειν, &c., κένσαι, so in πανσυδίη, Π., β, 12, according to Aristarch., see the *Ven. Schol.*, *ib.*,* according to Zenodotus πασσυδίη, which is supported as an original mode of writing by inscriptions in the ancient Attic alphabet: ΕΣΣΙΑΛΟΙ, ΕΣΣΑΜΟΙ, &c., ἐν Σίλλῳ, ἐν Σάμῳ. (Comp. Boeckh. Index lectt. Berol., 1816, Oct., p, 6.)

§ CLXXIII.

CONSONANTS INSERTED AND TRANSPOSED.

1. *M is inserted, in order to strengthen the syllable, in the compounds of βροτός*: ἀμβροτος, φθισίμβροτος, φαεσίμβροτος,†

* The context shows, that in that Scholium we should read "Ὅτι Ζηνόδοτος ΔΙΑ τοῦ σ instead of ΧΩΡΙΣ.

† Bekker, p. 127, 128, *ut supra*, explains it from a duplication of the β, ἀββροτος, so that the more easily pronounced με was substituted for the hard ββ; in which way also ἀμφασίη appeared for ἀβφασίη, and the mss. have often κάμεαλε for κάββαλε, Π., ψ, 683, Od., ζ, 172, on which Porson remarks: *qui error, si tamen est error, frequens est in hujusmodi compositis*. The same duplication appears in ἀμμορος, ἀλληκτος, &c.

also in ἀμφασίη, Π., ρ, 695, Od., δ, 704, which has sprung from ἀφασίη (comp. ἀφσταλέος, which passed into ἀυσταλέος), and was originally αὐφασίη. So ν in ἰδρύνθησαν, Π., γ, 78, η, 56 (although we find ἴδρυνε, ἴδρυνε), ἀμπνύνη—root πνεφ (πνεῦμα), πνυ (as χεφ, χυ,)—for ἀνεπνύθη, and in ὑπεμνήμυκε, Π.,^fχ, 491, for ὑπεμνήμυκε. N inserted in the same manner is found in νώνυμος from ὄνομα, and ἀπάλαμνος from παλάμη.

2. Σ is added, in compound words, to roots ending in the weak ε: ἐγγε in ἐγγος, ἐγγε-ος, ἐγγέ-Σ-παλος; σακέ-Σ-παλος; Δέ-Σ-φατος; Δέ-Σ-κελος (δε(ο)εἰκελος, Δέ-κελος, Δέσ-κελος);* φερέ-Σ-εἰος, before τ in Δέμιτος, Δέμιστος; ὀρέ-Σ-τερος, &c.; before π in επ in ἔπ-ος, Δέ-επις, Δέπις, Δέ-Σ-πις, whence Δεσπέσιος, &c.; so ἔπ-ος, ἔνισπε, ἔσπετε, and ἔπ, ἐσπόμεθα, ἐσπόμενος, as in σμικρός, Σκάμανδρος, Ζάκυνθος, &c.

3. T is assumed in πόλις, πόλεμος, and their derivatives: πτόλις, πτολίεθρον, πτολίπορθος; πτόλεμος, πτολεμίζειν, πτολεμιστή, Π., χ, 132, &c.—B (from the digamma) in παρμέμβλωκε from μολ, μλο, and μέμβλεται, μέμβλετο from μελ, μεέλ. Comp. § CLXI, 1.—Θ in μαλθακός, ἐγρηγόρθασι, Π., κ, 419, διχθά and its derivatives.

4. P is transposed in connection with mutes: ἄταρπος and ἄταρπιτός for ἄτραπος, ἄτραπιτός; βραδύς, βάρδιστος; Δάρος and Δράσος; κρατός, κάρτιστος; καρδίη (cor-dis) and κραδίη; δρατά for δαρτά, Π., ψ, 169; ρεγ in ἔρεξε, &c., and ἔργ in ἔργον; ρεδ in ῥέζειν, and ἔρδ in ἔρδειν; περθ is transposed in ἔπραθον, and δερξ in ἔδρακον.

§ CLXXIV.

OF THE DOUBLING OF CONSONANTS.

1. Consonants are doubled in order to strengthen the syllables; namely, the smooth mutes in some forms, and more frequently the semivowels.

2. Π in ὄππως, ὄπη, ὄπποτε, ὄπποθεν, ὄπποθι, ὄπποϊον,

* Comp. Schol. Venet. ad Π., γ, 130.

ὀππότερος, ὀππόσα, ὀπποτέρωθεν.—K in πελέκκω, Π., ν, 612, πελέκκησεν, Od., ε, 244, as also σάκος in Hes., α, 364, 461, μέγα σάκος ἀραξει, should be written σάκκος.—T in ὅττι, ὅ, ττι, ὅττεο, ὅττευ.

Obs.—The doubling of the *middle* δ in ἔδδεις, περιῶδδισαν, ἀδδέεις has been already remarked, as springing from an ignorance of the digamma, and ἐριδδήσασθαι, Π., ψ, 792, is now written with a single δ.

3. Λ after the augment in ἔλλαβε, ἔλλειπον, ἐλλισάμην, ἐλλισάνευε, and the words pertaining to them; in compounds: ἀπολλήξειαν, μεταλλήξαντι, ἀλληκτος, νεόλλουτος, Hymn., Π, 241, πολύλλιστον.

4. Μ in ἀμμορος, ἀμμορίην, ἔμμαθες, ἔμμεναι, ἔμμορε, εὐμμελῆς, φιλωμειδῆς; and as ἔμμεναι so ἴμμεναι in Π., υ, 365, according to Hermann (de Ellipsi et Pleon., p. 232), and so ἀρόμμεναι, Hes., ε, 22, Gaisf.

5. Ν in ἀνέφελος, Od., ζ, 45 (Wolf gives ἀνέφελος like ἀθάνατος), ἔννεπε, εὐνήτος, ἀγάννιφον.

6. Ρ after the augment: ἔρραιε, ἐρράδαται, ἔρρων, ἔρρεον, ἔρρεξε, ἔρρηξε, ἔρριγα, ἔρριζωται, ἔρριψε, ἔρρύσατο, ἔρρώσαντο, &c.; and in compounds: ἀρρήκτος, ἀρρήκτον, ἀναρρήξας, ἀπορρήξας, ἀπορρώξ, ἀγαρρός, ἀκαλαρρείταιο, βαθύρρός, διαρραίσουσι, ἐπίρρος, ἐπίρροτος, ἐπίρρεον, κατάρρεον, περιρρύτος, πολύρρητος, πολύρρητες, ὑπόρρηνον, Π., κ, 216, &c.

7. Σ in the middle of the root: ὄσσον, ὄσσάκι, ὄσσάτιον, τόσσος, τοσσοῦτον, ποσσημαρ, πρόσσω, ὀπίσσω, πρόσσοθεν, νεμέσσει (from νέμεσις), νεμέσσα, νεμεσσηθείς, νεμεσσητόν, μέσσον, Δυσσανόεις, Ὀδυσσεύς. After the augment: ἔσσενα, ἔσσεύοντο, ἔσσυμαι, ἔσσειόντο, ἔσύμενος, &c.; and in compounds: εὐσσελμος, Ἐϋσσώρου. Lastly in the termination σι of the 3rd decl., νέκυσι, δώμασι, &c., the tenses in σα and σω of pure verbs, as δαμάσσω, δαμάσσατο, γέλασσαν, πασσάμενος, &c., ἔσομαι, ἔσει, κάλεσσα, &c., λοεσσάμενος, νείκεσσε, τρέσσε, τελέσσω, &c., ὁμόσση, &c., ἔρυσσαν, &c., κύσσε, Od., ρ, 39, ω, 320, κύσσ' ἀρα, ib., τ, 417, κύσσαι, ib., ω, 236, in which places κῦσε, κῦσ', κῦσαι, stood improperly, since υ is short, as ἐπὶ κύσει, Π., ζ, 474. Comp. Π., ω, 478, Od., ε, 463, &c., παρεστᾶσα κύσει, ib., ψ, 87, &c.; also in forms where δ must fall out before σ: φράζω

(φραδ), φράσσομαι, &c., αἰχμάσσουσι, πέλασπον, κόμισσα, &c., ὀχλίσειαν, ἔτειχίσσαντο, ἐξέινισσα, &c.

Obs.—As here the consonants, so in some cases syllables are repeated or doubled, not only in the verbs μαρμαίρω, παπταίνω, &c., but also in nouns: from ἄτη, ἀτηρός, (not in Homer), in Hom. ἀταρτηρός, unless the syllable ταρ be an insertion in the root, as in ἐπιτάροθος, which is compared with it by the Schol., II., α, 223.

§ CLXXV.

OF THE REJECTION OF CONSONANTS.

1. *As the doubling of consonants is introduced by the exigency of versification, so in obedience to the same principle or to euphony, some consonants are occasionally thrown away.*

2. Those words which lose a consonant in the beginning, have been already adduced under the head of the digamma. *In the middle, or at the end, δ is dropped in μόλιξος for μόλιξδος, II., λ, 237.—Γ in φάρυγος, Od., ι, 373, for φάρυγγος.—Ξ in ἄνα for ἀναξ, II., π, 233, &c.—Π in προτί, ποτί.—Σ in ὀπιθε, ὀπιθεν for ὀπισθε, ὀπισθεν. Ματεύσομεν, II., ξ, 110, is probably not from μαστεύειν, but an ancient form from μα, whence αὐτόματος.—Ν in ἐγών, ἐγώ, and the terminations ι and σι, ἀνδράσι, εἴπησι, &c.—Farther, ἔργον ἄρεκτον (i. e. ἀπρακτον) stands II., τ, 150, on account of the verse (Eustath., p. 1175, l. 5), and ἀμφιζύτη with a single consonant, where analogy requires the consonant to be double, as in περιρρύτος.*

3. K is dropped out of ζύν, the root of ξυνός (κοινός), so that the weaker σύν appears where the verse requires it, as ἦιε σύν, II., α, 307; but ζύν is also retained on account of the verse, as τὸν σὺ ζύν Βορέη, II., ο, 26, &c., or for the sake of the preceding syllable, even when not absolutely necessary, as Ἀπόλλων Ἀρτέμιδι ζύν, Od., ο, 410, quoted by Gregor. Corinth., Att. dial., § v.

4. Nothing but the necessity of versification can justify the change of ζύν into σύν, so that, where the verse admits, we

should read *ξυμβλήμενος, ξύμβληται, ξύμπαντα, &c.*, for *συμβλήμενος, &c.* So also *ξύν* for *σύν* at the beginning of the line in *Il.*, β, 47, 187, 450, &c.

5. Nor is there any ground for attenuating *ξύν* after *ν*, since *νξ* combine in a sonorous enunciation. It is better to read *ἴμεν ξυν*, *Il.*, α, 170, 179, *έλθων ξύν*, *Il.*, α, 325, &c., instead of *σύν*; nor should *γὰρ σύν, περ σύν, ἐγὼ σύν*, *Il.*, α, 183, and the like, be allowed to remain.

OF THE HOMERIC DECLENSIONS.

FIRST DECLENSION.

§ CLXXVI.

TERMINATIONS.

1. Where at the end of the root a long α appears, it is changed into η , e. g. Μαντινέ α , Μαντινέ η ; Τεγέ α , Τεγέ η , &c., except Δεά ($\check{\ }^{\check{\}}$), Αινείας, Ἐρμειάς.

2. Since the gen. and dat. of this decl. have always the termination long, this termination will always have η . The acc. follows the nominative, e. g. μιά, μιῆς, μιῇ, but μίαν; γαῖα, γαίης, γαίῃ, but γαῖαν; πολυβότειρα, πολυβοτείρης, πολυβοτείρῃ, πολυβότειραν.

3. Except Δεά, Δεῶς, Δεάν ($\check{\ }^{\check{\}}$), and even Δεῶς. Comp. n. 37. So also Φειῶς πᾶρ τείχεσσι, Il., η, 135, from Φειά (Etym. M., p. 410, l. 17), recognised by Strabo and Apollon. Comp. Heyne ad loc. However, from χειά (*spelunca*), which the Etym. quotes together with Φειά, we find χειῆς, Il., χ, 93, 95.—Concerning masculines in α see n. 22.

4. It is necessary next to state the cases in which the termination of the nom. is long η , and in which it is short α . Much, under this head, must be repeated from the remarks on long α of the 1st decl., which prevails in the common dialect instead of η in the Homeric; but the collection of all the rules (*chiefly after Spitzner de vers. heroic. Græc.*, p. 26, &c.), is requisite in a complete survey of Homeric Greek.

5. *Dissyllables in -αια are short* : γαῖα, αῖα, Μαῖα, Γραῖαν, Il., β, 498 ; *polysyllables are long* : ἀναγκαίη, Ἀθηναίη, ἐλαίη, εὐναίη, ἀγελαιή, πετραίη. Except Πλάταια, Δίλαια, Ἰστίαια.

6. *Words in -εα are long* : γενεή, Μαντινέη, Τεγέη.

7. *The termination -εα is short in adj. in -υς, -εῖα, in the fem. forms from εὖς, ἦρ, and in the names of women and towns, e. g. βαθεῖα, βαρεῖα, εὐρεῖα, ἴερεα, βασίλεια, δυσαρτιστοτόκεια, εὐπατέρειαν, Il., ζ, 292, &c.*—Ἀνεμάρεια, Διμνώρεια, Πρωτογένεια, Πηνελόπεια, Περσεφόρεια, Σκάνδεια, Ἴφιμέδεια, Θάλεια with the adj. θάλεια, Il., η, 475, &c. ; *together with several isolated words* : κρᾶνεια, κώδεια, πέλεια, τρυφάλεια :—*long in substantives from adj. in ης, and in the fem. of -ειος* : e. g. αἰκείη, ἀναιδείη, ἀληθείη (different from the common dialect, in which these words have *a short*), ἔυκλείη, κατηφείη, ἀρείη, ταυρείη, ἡμιονείη, Γοργείη, βοείη, Ἀργείη, λείη from λείος, together with ἀγελείη from the non-Homeric λεία.

8. *The following dissyllables in -ια are short* : δῖα, μία, ἴα, *polysyllables are long* : δολίη, πολίη, ἀνθρακίη, σκοπιή, κονίη, κρηδίη, &c. (add the abstracts : ἡλικίη, ἰππηλασίη, πολυκοιρανίη, &c.).—Except πότνια, πολύμνια, Hes., δ, 78, Εἰρετρίαν, Il., β, 537, Θεσπίαν, *ib.*, 498 (the former, however, is cited by Steph. Byzant. under Χαλκίς, as Ἐρεῖτριαν, and the latter by the Etym. M., p. 305, l. 37, as Θέσπεια).

9. *Words in -οια are short from βούς* : Εὐβοια, Μελίβοια, Ἡερίβοια, Περίβοια, *the rest are long* : Τροίη, αἰδοίη, εὐπλοίη, νεοίη.

10. *Words in -οια are short* : ἀγυῖαν, Il., υ, 254,* εὐρύαγυια, Ἀρπυια, μυῖα, ὄργυια, τεθαλυῖα, with other participles of this sort. On the contrary, μητρειή, Il., ε, 389.

11. *Those in -οῦή and -ωή are long* : ἀκούή, ἀλώή, ζωή,

* Wolf there writes ἀγυῖαν according to the Etym. M., p. 305, l. 36, as Ionic, comp. Heyne ad Il., ψ, 327, but ἀγυῖαί, Od., β, 388, ἀγυῖας, Il., ε, 642, ζ, 391. So also ὄργυι' Il., ψ, 327, ὄργυιαν, Od., ι, 327, κ, 167. In the common dialect ἀγυῖά, ὄργυιά have alone remained. The Homeric form ἀγυια, ὄργυια is supported by the shortness of the α, since in his composition, in ἀγυῖά, ὄργυιά, the tone upon α would lengthen the vowel, as in μητρειή.

ἔρωή, θωή, ἰωή, ὑπερώη; also where a consonant separates ω and η: λώξη, ἰωγή, εὐχωλή, παυσωλή, τερπωλή, φειδωλή, ὀπωπή, ἐλπωρή, θαλπωρή, ἐδαδή.

12. *Those in -λα, -να, -ρα, -σα, are short*: θύελλα, ἄελλα, μάκελλα; δέσποινα, ἑλαινα, τρίαινα, χλαῖνα, Κρῶμνα, Πολύδαμνα; χίμαιρα, ἰοχέαιρα, μάχαιρα, νεύαιρα, Μαῖρα, σφαῖρα, δμήτειρα, κυδιάνειρα, ἀντιάνειρα, Καστιάνειρα, καλλιάνειρα, πουλυότειρα, πείρα, στείρα, μοῖρα, ἄρουρα, σφύραν (l. σφῦραν), Od., γ, 434; Βῆσα, Il., β, 532, Μοῦσα, Θάωσα, γλῶσσα, ὄσσα, αἱματόεσσα, παιπαλόεσσα, &c. Add those with a double consonant: ἀργυρόπεζα, ἄμαξα, δίψα, ρίζα, φύζα (l. φῦζα), Il., ι, 2.

13. *Oxytons are long*: αἰχμή, κεφαλή, τιμή, τομή, αἰνή, κελαινή, ἀγορή, ἀρήν, νευρή, ἐκυρή, λισσή, σειρή. Also words in -ίνη, ὑσμίνη and Αἰγίνη in νῆσός τ' Αἰγίνη, Hym., I, 31, although Αἰγίαν is written Il., β, 562. Also several in -λα: αἶγλη, Σκύλλη (yet Σκύλλ', ἐτέρωθι, δέ, Od., μ, 235, which, according to Spitzner, should be read ἔνθεν γὰρ Σκύλλη, ἐτέρωθι δέ); in -να: Ἀλκμήνη, Ἀριάδνη, Ἑλένη, ἄχνη, τέχνη, ζώνη; in -ρα: αὔρη, αἶθη, δύρη, Φαῖδρη, φρήτη, πυράρη, ἡμέρη, πέτηρη, τέφρη; in -σσα: κνίσση, Μέσση, Il., β, 582.

14. *The mute words are generally oxytons and therefore long*: λωξή, φυγή, ἀκωκή, περιωπή, ἐδαδή. Also some that are not oxytons: Αἶθη, δαίτη.

15. *In the words hitherto quoted we have considered only feminine forms, and not the roots, out of which masculines were formed, as ἰππότα, ἠπύτα, &c.* These give rise to particular forms in the sing., and both classes must therefore be more closely examined.

§ CLXXVII.

OF THE SINGULAR OF FEMININE WORDS.

16. The original language had, as an universal mark of personality, the old dative pronoun ΦΙΝ (FIN) in the form of an *affix*, which, attached to the root of the word, converted it into a noun, without determining the case, and hence

adhered to all the different expressions of relation afterwards introduced, or *according to the Etym. M.*, p. 800, l. 8, appeared in every case. For the nominative, there is there cited: ὁδὸς δ' ἐτέρηφι παρελθεῖν Κρείσσων εἰς τὰ δίκαια, Hes., ε', 214 (where ἐτέρηφι is now read); for the vocative, Οὐρανίαφι for Οὐρανία.* As accusative it still stands in ἔς τ' ἔννηφιν, Hes., ε'. For this case Apollonius (περὶ ἐπιρρ., p. 621, l. 21,) quotes also ἐπὶ δεξιόφιν (Il., ν, 308), from the 2nd declension.

17. In Homer the use of this affix in the 1st decl. is much limited. There is no trace of it in masculine words, nor in feminine proper names. It appears only in other feminines, with a long vowel in their termination, and only in the genitive and dative, chiefly in the expression of place: e. g. εὐνήφιν and εὐνήφιν for εὐνής, εὐνή.—

By treating φιν or φι as this sort of affix, we are relieved from the necessity of comparing it to the adverbial terminations, and thus of either misexplaining the non-adverbial part of its use, as in ἔς τ' ἔννηφιν, or combating its existence, which will be a difficult matter, especially in such instances as ἀμ' ἡοῖ φαινομένηφι, ἦφι βίηφι, Δεόφιν, and the like.

18. *Examples of genitives in -φιν; εὐνήφι, κεφαλῆφι, Il., λ, 350, &c., νευρήφιν, ib., 3, 300, &c., so κεφαλῆφιν not κεφαλῆφιν, ib., κ, 458.†—Remark also the adverbial -θεν, which occurs, in expressions of place as a genitive form: ἀγορήθεν, δαίτηθεν, Θρηῆκην, Ἰδηθεν, κλισίηθεν, Οἰχαλίηθεν, πρύμνηθεν, Σπάρτηθεν, Τροίηθεν, &c.; in the following declensions likewise it must be considered a genitive of place, whence it also connects itself with prepositions: ἐξ Αἰσύμνηθεν, Il., 3, 304, similar to ἐξ εὐνήφιν.*

Obs.—The genitive εὐνήφι appears to have had its affix φι united also with the subsidiary and connecting sound σ, which has been retained

* From Alcman acc. to Schol. A. ad Il., ν, 588, and Apollon. Dyscol. *Excerpt. ed Reitz.*, p. 434, C., where we must read Οὐρανίαφιν in Οὐρανία οὐρανίφιν παρ' Ἀλκμᾶνι, or rather Ὠρανίαφι. Comp. Heyne Excurs. II, ad Il., 3, p. 523.

† Comp. Schæfer *ad Gnom. Poet. Gr.*, p. 237.

elsewhere, but here banished. From ΕΥΝΗΣΦΙ arose, after the rejection of ΦΙ, εὐνής, in the regular form for the gen. of this decl.

19. In the dative an iota is subscribed: εὐνήφι, φρήτηρηφι, &c., which is pointed out by the Etym. M. under φρήτηρηφι as a mere traditional usage, and which militates against the manifest derivation of this iota, which clearly arose after the ejection of φ in εὐνήφι, &c. The form εὐνή-ι, εὐνή, &c., was established for the dative, when the progress of language assigned separate forms to the expression of different relations (*cases*).

20. *Examples of the dative form in φιν, φι*: ἀγέληφι, ἀγλαίηφι, βίηφι, γενεῆφι, ν, ἠνορέηφι, Δύρηφι, κεφαλῆφι, ν, κλισίηφι, νευρηῆφι, παλάμηφι, φρήτηρηφι; also adjectives: ἐτέρηφι, κρατερεῆφι; partic. φαινομένηφι; pron. ἦφι.

21. *The accusative*, springing from the full form εὐνήφιν, &c., by ejection of φι, εὐνήν, &c., offers nothing remarkable. The affix has entirely disappeared. The adverbial termination δε is added, for the most part, to the acc. already formed: κλισίηνδε, ὑσμίνηνδε, Θρηάκηνδε, Τροίηνδε, Φθίηνδε; but traces of old formation are seen in ἔραζε, Δύραζε, where the roots ἔρα, Δύρα, have assumed the ending δε, and before it the subsidiary Σ, ἔρασδε, Δύρασδε.—*The vocative*, here confined to a few proper names, Ἡρη, Ἀθήνη, Πηνελόπεια, and the like, is similar to the nominative, except that of Νύμφη, Νύμφα φίλη, Il., γ, 130, like the Lat. *Nympha*.

§ CLXXVIII.

OF THE SINGULAR OF MASCULINE WORDS.

22. Masculine words retain in the nominative, where euphony or versification requires it, α unaltered, as ἰππῖτα, ἡπύτα, εὐρύσπα, as with the Latins in *poeta*, *propheta*, and with those, who now inhabit the mountains of Laconia, in ναύτα, χωριάτα, ἐρημίτα, προφήτα, &c. (*comp. Villois. Prolegom. to Il.*, p. 49, *L. in the obs.*). Otherwise σ is added to the root, and the α lengthened into η: Ἀτρεΐδα, Ἀτρεΐδης,

Βορέα, Βορέης, except in those in -εἶα, which have long α: Αἰνείας, Αὐγείας, Ἐρμείας, and retain it in the other cases. Together with Ἐρμείας there remains also a short form (Ἐρμεια, Ἐρμεης), Ἐρμηῆς, but only in Il., υ, 72, Od., ε, 54, ω, 1, perhaps originally open Ἐρμεής; and together with Αἰνείας also Αἰνέας, Il., υ, 541, perhaps originally Αἰνέης.

Obs.—The Σ of the nom. is probably derived from the suffix FΙΣ, which we shall recognize among the pronouns as the nom. of FEO, ἴο.—In the 3rd decl. F as well as Σ has remained in βασιλε, βασιλεῖς, βασιλεύς, &c. Of the same origin are -is and -es in *Patr-is*, Germ. *Vater-es*, *Vaters*, and the pronouns *is* and Germ. *dieser*, which, compared with FΙΣ, point out ΔFΙΣ and TFΙΣ as the primitive forms.

23. In the genitive appears the suffix FO: Ἀτρεΐδα, ἈτρεΐδαFO, πηλεΐδαFO, so that the forms either remained open, Ἀτρεΐδαο and Πηλεΐδαο, thus attesting the previous existence of F or Φ between the vowels, or were contracted, AO into Ω, thus,

- a. *Without farther alteration after a vowel*: Ἐρμείας, Ἐρμείαο, Od., μ, 390, Ἐρμείω, Il., ο, 214, Βορέης from Βορέα, gen. Βορέαο, ib., ε, 524, &c., Βορέω, ib., ψ, 692, &c., and εὐμμελίης, root εὐμμελια (from εὔ and μελία, μελίη), gen. εὐμμελίαο, εὐμμελίω.
- b. *With prefixed ε, not ranking as a syllable, after a consonant*: Ἀτρεΐδαο, Ἀτρεΐδῆω, Πηληϊάδαο, Πηληϊάδῆω, &c.*

24. The termination ΦIN has been already recognized as the pronoun of the third person, namely as the dative FIN, which, as an universal symbol of *personality*, might lie at the basis of every case. This being premised, we may recognize, without difficulty, FO as the genitive of the same pronoun (FEO, and, by dropping the E, FO), so that FΙΣ,

* The ancients made so little distinction here, that, e. g. Eustathius, p. 13, l. 5, produces as similar and of the same formation, Αἰνείεω, Πηλεΐδῆω, Ἐρμείεω.

FEO, and FIN, added as suffixes to the root, produced the inflections of the singular. ⁽¹¹⁾

25. *Examples of the nominative in -α*: Θύεστα (also Θύεστης). Adjectives: ἀκάκητα, αἰχμητά (also αἰχμητής), ἡπύτα (from ἄπύω), ἰππότα, νεφεληγερέτα, μητίετα, &c. Of the adjectives, besides αἰχμητής, the following have the full form: ἀστεροπητής, ὑψιβρεμέτης.

Obs.—Nominatives of this class have the accent sometimes on the final syllable, as ἀστεροπητής, αἰχμητής, but commonly on the penultimate, Χρύσης, Ἀτρείδης, Ἰππότης, so Θύεστα, ἰππότα, ἰππηλάτα, νεφεληγερέτα, &c. On the ante-penultimate, but not without opposition from some Grammarians, it is found in μητίετα, Il., α, 175, as Aristarchus wrote it then, and ἐπεκράτησεν ἡ ἀνάγνωσις is the remark of the Scholiast. For the same accentuation of the word are quoted, Il., α, 508, *Horus* and *Apollonius*, ἐν τῷ περὶ παρωνύμων; and the insertion of ε for the sake of rhythm (μητίετα for μητίτα) is assigned as the cause (*the tone remaining on the original sound*). This occurs also in two compound adjectives: εὐρύσπα, and ἀκάκητα, and, out of Homer, in the voc. δέσποτα, according to the Schol., Il., α, 508.

26. *Examples of the genitive in -αο, -ω*. Besides Βορέω and ἑὺμμελίω, also Ἑρμείω, Il., ο, 214 (so Αἰνείω, ib., ε, 534, and Ἀσίω, ib., β, 461, should be written Αἰνείω, Ἀσίω, or the latter rather as an adjective, ἀσίω ἐν λειμῶνι). So Φλεγύω, not Φλεγύου, Hymn., XV, 3. In Hymn., II, 413, Ἑρμείω βουλῆσιν κλεψίφρονος points to the form Ἑρμείω from Ἑρμῆς (n. 22); yet Ἑρμείω in a Mosc. ms. invites us to write Ἑρμείω βουλῆ.

27. *Examples of the genitive in -αο, -εω*: ἰκέτης, ἰκέταο, Il., φ, 75, &c., ἰκέτῶ, ib., ω, 158, &c., συζώτης, συζώτῶ, Od., δ, 640, &c., especially proper names and their derivatives: Ἀἶδαο, Αἰακίδαο, Αὐγείας, Αὐγηιάδης, Αὐγηιάδαο, Ἄλταο, Ἴδεω, Νηλείδαο, Νηληιάδαο, Νηληιάδῶ, Ὀρέσταο, Πειραῖδαο, Il., δ, 228 (l. Πειραίδαο), Οἰνείδαο. Adjectives: ἀκαλαρρέϊταο, βαθυρρέϊταο, εὐρρέϊταο, ἀργέσταο, ἐριβρεμέτῶ, πυλάρταο.

28. *The dative ends in -η*, yet Αἰνείας has Αἰνεΐα, Il., ε,

272, 432, 450, &c., and according to this analogy it should be Ἐρμεία, not Ἐρμείη, in Hymn., XVIII, 36. On the other hand the short form Ἐρμεία, Il., ε, 390, should be written, like Βορέη, &c., Ἐρμείη.

29. *The accusative ends in -ην*, except again Αἰνεῖαν and Ἐρμείαν. Heinrich has marked as not epic Ἐρμείην, Hes., ε̄, 58 (*comp. Schæfer ad loc.*).

30. *The vocative of the terminations -της and -πης ends in short α*, e. g. Θεῶτα, δολομῆτα, ποικιλομῆτα, κυνῶπα, συβῶτα, τέττα, τειχρσιπλήττα, *that of the termination -είας in long α*: Αἰνεῖα, Ἐρμεία, &c., *that of the terminations -ίδης, -ίσης, -ύσης, in -η*: Ἀτρεΐδη, Νηληϊάδη, Ἀγχίση, Hymn., III., 108, 193, Χρύση, Πέρση, Hes., ε̄, 17, &c. So also Ἐρμῆ, Hymn., XVII, 12.

§ CLXXIX.

DECLENSION OF THE DUAL AND PLURAL.

31. Of the dual there occurs only the form in α: Ἀτρεΐδα, προφανείσα, Il., θ, 378. Here, and in the plural, the masc. and feminine words agree, and, in the plural, the nom., acc., and voc., do not differ from the common forms; consequently the gen. and dat. are to be considered.

32. The genitive adds ΩΝ, properly FΩΝ, to the root, whence the termination ΑFΩΝ, ΑΩΝ, and by contraction after vowels ΩΝ, after consonants, with E prefixed, ΕΩΝ: τρυφάλεια (τρυφαλειῶν), τρυφαλειῶν, but ἀγορή, ἀγορέων, Il., β, 275, and ἀγορέων, ib., ι, 441, αὐτή, αὐτάων, ib., ε, 752, &c., αὐτέων, ib., μ, 424, ἀλφηστῶν, ἀσπιστῶν, &c. The prefixed E forms a short syllable in ἕξ ἀρέων, Il., ι, 566, ὡς εἰπῶν πυλέων, ib., η, 1. *Comp. μ, 340, ἐκτὸς θυρέων, Od., φ, 191.*

33. If the pronominal forms FΙΣ, FEO, FIN, were suffixes for the inflection of the singular, the plural ΣΦΕΕΣ, ΣΦΕΩΝ, ΣΦΙΣΙΝ, ΣΦΕΑΣ, or, without the auxiliary sound Σ (φιν for σφίν was Laconic *), and with the original

* *Comp. Sylb. ad Etym. M., p. 702, l. 43.*

labial FEEΣ, FEΩN, FIZIN, FEAΣ, would form suffixes for the plural. FEEΣ shows itself in the nom. as FEΣ, EΣ, clearly in the third decl., FEΩN as FΩN, ΩN, in the gen. of all the declensions. So also FIZIN and FEAΣ as FIZIN, IZIN, ΣIN, and FAΣ, AΣ, in dative and accusative, since in process of time the digamma and the first vowel disappeared.

34. *Examples of the genitive in AΩN, ΩN.* Feminine subst. *Θεάων*, Π., δ, 7, *Θεῶν*, Η., III, 32, *κλισιάων*, Π., β, 91, &c., *κλισιῶν*, ib., ψ, 112. The form *κλισιέων*, in some editions, is but weakly supported. Nor is it right to read *γαίέων*, Η., I, 46, but *γαιῶν*; in *Od.*, 9, 284, &c., we find *γαιάων*.—*Μουσῶν* appears in the *Batrachom.*, v. 1, and *δῆμος Ἀθηνῶν* in Η., I, 30.—*Μαλειάων*, *Od.*, γ, 287, &c., *Μαλειῶν*, ib., τ, 187, *παρειάων*, ib., α, 334, &c., *παρειῶν*, Π., ω, 794, &c., *ροάων*, ib., γ, 5, &c. Feminine adjectives: *άλιῶν*, *δμωάων*, *Od.*, α, 435, *δμωῶν*, ib., τ, 121, *Σκαιάων*, Π., χ, 6, *Σκαιῶν*, ib., γ, 263, &c., *εὐρειάων*.

35. *Examples of the genitive in AΩN, EΩN.* Feminine substantives: *ἀπειλιάων*, *ἀρέων*, Π., ο, 378, &c., *ἀρέων*, ib., ι, 560, *ἀφροσυνάων*, *βολάων*, *Od.*, ρ, 283, *βουλέων*, Π., α, 273, &c., *ἔδραων*, *εὐνάων*, *ἐφετμέων*, *κεφαλέων*, *Νυμφάων*, ib., υ, 8, &c., *Νυμφέων*, *Od.*, μ, 318, Η., II, 98, *ἰππεῖων ὀπλέων*, Π., λ, 536, υ, 501 (*where read ἰππειῶν*, since *ἰππείη*, ib., κ, 568, shows that this adj. has three terminations), *πυλάων*, ib., χ, 6, *πυλέων*, ib., η, 1, *πηγέων*, *πληγέων*, *χαιτάων*, *ψυχέων*, *ᾠτειλέων*. For *ρίζων*, ib., φ, 243, read *ρίζεων*.—

Feminine adjectives: *ἀπαλάων*, *ἀργεννάων*, Π., γ, 198, &c., *ἀργεννῶν* (read *ἀργεννέων*), ib., σ, 529, *ἀπασέων*, *πασέων* (*πασῶν is given as a various reading*), *αὐλιζομενάων*, *εὐποιοιτάων*.

Masculine substantives: *ἐρετάων*, *Λαπιθάων*, *κυνοραιστέων*, *ναυτάων*, *Od.*, 9, 162, *ναυτέων*, ib., ι, 138.

Masculine adjectives: *ἀλφηστῶν*, *ἄσπιστῶν*, *βυκτῶν*.

36. *The dative ends universally in -ησιν, -ησι, -ης*, and it has been already shown (§ CLXIV, 5,) that the abbreviated form -ης appears in very few instances, and was probably strange to Homer.

37. The suffix of the dative, FIZIN, joined with the root,

e. g. with that of κλισια, gives as the original dative form κλισιηφισιν, and after the ejection of digamma κλισιησιν.

38. The Etym. M., p. 166, l. 30, proceeding on the false supposition that the dative originally ended in -αις, and that -ησιν was formed out of it by extension and alteration, says, "we mark only two as not changing their α in the Poet, οἴτε Δεαῖς ἀγάσασθε παρ' ἀνδράσιν ἐννηθῆναι (Od., ε, 119), and — λιμέσιν τε καὶ ἀκταῖς (Il., μ, 284)." Hermann (*ad H. ad Aphrod.*, 191,) resting apparently upon this observation, and extending it, endeavours to show that Δεῖς, Il., γ, 158, should be altered. Must we then alter likewise εἰκυῖα Δεῖσιν, Il., θ, 305, τ, 286, where there is no trace of Δεαῖσιν?

39. *The accusative has universally α long*, since here the final -α of the root blends with α in the termination ας.

§ CLXXX.

OF THE CONTRACTIONS OF THE FIRST DECLENSION.

40. Besides the contractions of the genitive there appear some others, but not of certain authority. Ἐρμῆς from Ἐρμέης has been already considered. Like this is Ποδῆς, Il., ε, 575, Ποδῆν, ib., 590, which according to analogy comes from Ποδέης. We may add συκαῖ, Od., η, 116, as it now stands instead of the ancient συκαί, but συκαῖ itself is not quite satisfactory, and must be exchanged for συκαί of the Vat. MS., n. 915, the more so, because we find συκαῖ τεσσαράκοντ', Od., ω, 341, and also μηλέαι, ib., η, 115, λ, 588, and even at the end of the verse, μηλέας, ib., ω, 339.

41. Το νηπιέη, childhood, in νηπιέη ἀλεγεινῆ, Il., ι, 491, belongs as acc. νηπιέας, the contracted form of which (νηπιᾶς) and with the prefixed α νηπιάας appears as *childish play* in νηπιάας ὀχέειν, Od., α, 297. This again supplies an analogy for Ναυσικιάα. Suidas (Vol. II, p. 600, Kuster,) derives it from ναῦς and καίω,* of which the primitive form was κέω

* Προσφυνῶς τῇ χώρᾳ· ἐπεὶ ναυτικώτατοι ὄντες ἐπέκαλον ταῖς ναυσὶ πίσσαν πρὸς ἀσφάλειαν.

(Etym. M., p. 498, l. 40), thus originally *ναυσικήα*, *ναυσίκα*, and with *α* prefixed *Ναυσικάα*. Besides the nom. there appear, *Ναυσικάα*, Od., ζ, 276, *Ναυσικάαν*, ib., ζ, 49. ^(R)

42. For the sake of revision paradigms are here added. The *numbers* refer to the foregoing paragraphs of the first declension from 1 to 41, unbroken by the sections: the stars mark rejected forms.

1. Feminine.

Proper names in short *α*:

Πηνελόπεια, 1.

Πηνελοπείης, 2.

Πηνελοπείη, 2.

Πηνελόπειαν, 2.

Πηνελόπεια, 21.

in *η*:

Ἑλένη, 13.

Ἑλένης,

Ἑλένη,

Ἑλένην, 2.

Ἑλένη.

Other words in short *α*:

Nom. Δύελλα,

in *η*:

Φρέστη,

ἑστέρηφι,

κεφαλήφιν,

εὐνήφι,

εὐνης,

Δύστηφιν,

βίηφι,

βίη,

βίην.

Gen. Δύελλης,

Dat. Δύελλη,

Acc. Δύελλαν,

} 17, 18.

} 19.

Form in long *α*:

N. Δέα, 3.

G. Δεᾶς,

D. . . .

Acc. Δεάν,

V. Δεά.

2. Masculine.

Pure in *ης*:

N. Βορέης, 22.

G. Βορέας, } 23. |
 Βορέω,

D. Βορέη,

in *ας*:

Αινέας, } 22.
 Αινείας,

Αινείας,

Αινεία, 23.

Αινείω, * 26.

Αινεία, 22.

Acc.	Βορέην,	Αινείαν, 22.
V.	. . .	Αινεία, 22.

Mute in α, ης :

N.	αίχμητά, } 22, 23.
	αίχμητής, }

G.	ιπέταο, } 23, 27.
	ιπέτεω, }

D.	Ἄτρείδῃ,
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Acc.	Ἄτρείδην,
------	-----------

V.	Θοῶτα, 40.
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	Ἄτρείδῃ, 30.
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Plural.

Pure :

N.	κλισίαι,	} 35.
G.	κλισιάων,	
	κλισιῶν,	
	κλισιέων,*	

D.	κλισίῃσιν,	} 38,
	ἀκταῖς,	
	δεαῖς,	

Acc.	κλισιάς.
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Mute :

αὐταί,	} 35.
αὐτάων,	
αὐτέων,	

αὐτῆσιν,
αὐτῆς,*

αὐτάς.

Masculines in the same way, n. 31.

§ CLXXXI.

DIFFERENT FORMS OF THE SAME WORD IN THE FIRST DECLENSION.

43. Various forms arise partly from the extension of the final letter of the root : thus,

A into AIA (ΓΕΑ), γῆ (ΓΕΑΙΑ) γαῖα, as ΧΑΙΡ in χαίρω from ΧΕΑΙΡ, attested by the adj. ἰοχέαιρα; ΓΡΑ, ΓΡΑΙΑ, whence γραῖαν. ΓΡΑ itself is deduced from ΓΕΡΑ, visible in γεραῖός.—AI into AINAI, θεαί, θεάιναι, without any other case.—E into EI, Αἰνέας, Αἰνείας, &c.—EH into ΕΙΑ, Ἐρμείης, Ἐρμείας.—EA into ΕΙΗ, Ἐέα, Ἐείη.—E into ΕΙΗ, ἔγχος, ἔγχος (root ΕΓΧΕ), ἐγγεῖη, ἐγγεῖης, &c., ἔλεγχος, ἐλεγγεῖη (in the plur. ἐλέγγεα, II., ω, 260).—H into ΑΙΗ, Ἀθήνη, Ἀθηναίη, ης, &c., ἀνάγκη, ἀναγκαίη, II., δ, 300, &c.

(Comp. on the substantive use of this form, Schæfer ad Lamb., B, p. 534.)

44. Table of the forms of Ἑρμῆς, and γῆ, γαῖα (with rejection of γ), αῖα.

	(Ἑρμῆς)		(Γέα)	
Ἑρμείας, 22.	Ἑρμῆς, 22.	Γῆ,	Γαῖα,	Αῖα,
Ἑρμείαιο, 23.		γῆς,	γαίης,	αῖης,
Ἑρμεία, 26.	Ἑρμῆα,			
Ἑρμεία,	Ἑρμῆα,*	γῆ,	γαίη,	
Ἑρμείη,* 28.	Ἑρμῆ,* 28.			
Ἑρμείαν, 29.	Ἑρμῆν,	γῆν,	γαῖαν,	αῖαν,
Ἑρμεία,	Ἑρμῆ.	γῆ.		

Plural.

Only the genitives

γαῖάν,

γαίέων,* 34.

45. Next stands the class of words which inflect some forms according to the third declension:† Ἄλκη and dat. ἀλκί (also ἀλκή, Od., ω, 509).—Ἄκραί and acc. ἀκρίας always in the fourth foot of the verse (but ἀκρας at the end of the line, Il., δ, 425).—Ἀύλη and acc. αὐλιν (also αὐλήν, Il., ζ, 316, &c.).—Ἰωκή, Il., ε, 740, ἰωκάς, ib., 521, but ἰωκά τε δακρυόεσσαν, ib., λ, 601.—Ὑσμίνη, ης, η, ην, αι, ας, but ὕσμινι μάχεσθαι, Il., β, 56, whence are explained as accusatives of the 3rd decl. φύγαδε and οἴκαδε instead of φυγήνδε, οἴκονδε.

46. Independent forms of the first and third declension are found in, a. Ἄϊδης, b. Ἄρης, and c. Γραῖα:

a. Ἄϊδης.

N.	Ἄϊδης,	. . . .	Ἄϊδανεύς,
G.	Ἄϊδαο,	Ἄϊδος,	. . . .
D.	Ἄϊδῃ,	Ἄϊδι,	Ἄϊδωνῆϊ,
Acc.	Ἄϊδην.		

The forms of Ἄϊδης are derived ultimately from FIA (VID-

† Πλαγιάζεσθαι and μεταπλάζεσθαι; the distinction drawn by the Grammarians we learn from Eust. ad Il., p. 16. Ἄϊδι ἐπλαγιάσθη ἀπὸ τοῦ αἴς (was formed obliquely from the obsolete αἴς).—But if Ἄϊδης and Ἄϊδου are to be considered the only valid forms, then μεταπλάσθη ἀπὸ τοῦ Ἄϊδου,—in the one case πλαγιασμός, in the other μεταπλασμός.

EO), which with α negative gives the roots ΑΙΔ, ΑΙΔΑ, ΑΙΔΟΝΕ.^(R)

	b. "Αρης.		
N.	"Αρης, (1.)	"Αρης,	
G.	"Αρειω,	(Αρητος)	"Αρητος, "Αρειος,
D.	"Αρη, (2.)		"Αρηϊ, "Αρει,
Acc.	"Αρην,		"Αρηα,
V.			"Αρες, (3.)
			"Αρες.

(1.) The chief passage concerning "Αρης is cited from Herodian by Eustathius (*ad Il.*, ε, p. 518). Herodian supports the form "Αρειω, foreign to our editions of the Homeric text, by the usage of Archilochus παιδ' "Αρειω μιηφόνου, and produces in defence of the unwonted genitive "Αρητος the patronymic 'Αρητιᾶδης from Hes., α', 57, and the diminutive 'Αρητιῶν. According to this view, the forms "Αρητος, "Αρηϊ, "Αρηα, were produced by the elision of τ, and "Αρειος, "Αρει from them by abbreviation of the long vowel. Thus is removed the necessity of deriving both from the Æolic "Αρευς, which he cites from Alcæus. For "Αρειος there is found in many places (e. g. *Il.*, ξ, 485,) the variation "Αρειως, seemingly as little to be regarded as πόλεως for πόλειος.

(2.) Between "Αρη and "Αρει the reading varies, *Il.*, ε, 757, φ, 112, where the Townley Scholiast marks the form as contracted from "Αρηϊ, and hence must have read "Αρη. "Αρει alone is used in Pindar, *Ol.*, 9, 82 (116), ε, 5, 85 (113), &c.

(3.) "Αρες of twofold quantity in the line already quoted (§ CXLVII, 2), "Αρες, "Αρες βροτολοιγέ, μιαιφόνε τειχεσιπλήτα, *Il.*, ε, 31, gave so much offence to Ixion (*Eustath.*, *ut sup.*), that he—especially since the repetition of a name in the vocative is rare—wrote "Αρες ἀρές, i. e. βλαπτική, supported by the vocatives following. Yet Ptolemy defended the repetition for the sake of its greater emphasis.

	c. Γρηύς (γραῖα).	
.....	Γρηύς, (1.)	γρηύς,
γραίης,	.....
.....	γρηϊ,	
γραῖαν,	.....
.....	γρηῦ,	γρηῦ.

(1.) The root of the forms is ΓΕΡΑΦ (γεραίος), ΓΡΑΦ (Germ. *grau*).

47. Double forms are found also in Ἄντιφάτης, Ἄντιφάταο, Ἄντιφάτην, but Ἄντιφατῆα, Od., κ, 114.—Ἐδωδή, ἦς, &c., and ἐδητύος (in 28 places for the sake of its dactylic rhythm in the fourth foot).—Δαΐδες, torches, δεταί, bundles (δέω) for burning,—Ἐλπίς and ἐλπωρή.—Ἐθειραι and ἐθειράδες, Od., π, 176; where, however, Aristotle (*see Schol. ad Theocr.*, 1, 33,) read γενειάδες.—Ἡμέρη and ἡμέραι with ἡμαρ, ἡματος, -τι, -τα, -σιν.—Κόνις, κόνιος, κόνι, κόνιν, and κονίη, ης, η, ην, ησι.—Κριταί, άς, and the ancient form κρι.—Πέλεια, αν, αι, and (out of Homer) πελειάς, whence πελειάδες, Il., λ, 634, πελειάσι, ib., ε, 778.—Πολίται, πολίτας, Il., ο, 558, πολίητας, ib., β, 806.—Φειδά and φειδωλή.—Φήμη, φήμην, and φῆμις, φῆμιν.—Φυγή, φυγῆ, and φύξιν.—Χροίη, whence χροίῃ, Il., ξ, 164, and χρώς, χροός, &c.; also χρωτός and χρωτα.—From the first and second declension come together θεά and θεός, goddess, also in the plur. θεάιναι.—Θύρη, and θυρεόν, also θυρετρα, οἰς.—Κλισίη, and κλισιον, Od., ω, 208, fence, enclosure.—Ὑπερώη, roof of the mouth, and ὑπερώϊον, upper story.—Σιδονίην, Σιδονιηθεν, and Σιδῶνος; also the inhabitants are named Σιδόνες and Σιδόνιοι.—Στειλειόν, handle of axe, and στειλειή (adj. with ὀπή understood), socket of axe.—Παρθενική, compared with παρθένος, is likewise an adjective (understand κόρη) used as a substantive; and after the same analogy πυρκαϊή (sub. ὕλη), the same as πυρή.

48. Forms of ἡ δαίς, banquet:

Sing.	N.	. . . .	δαίς,
	G.	δαίτης, δαίτηθεν,	δαιτός, δαιτύος,
	D.	. . . .	δαιτί,
	Acc.	δαίτην,	δαίτα,
Plur.	N.	. . . .	δαιτες,
	G.	. . . .	δαιτῶν,
	D.	δαίτησι, Il., κ, 217,	. . . .
	Acc.	. . . .	δαίτας.

Δαιτύος appears in the fourth foot Il., χ, 496. The root δαιτυ reveals itself also in δαιτυμόνες, ων, εσσι, ας, which occurs in the Odyssey alone.

Obs. 1.—Several feminines in *-εια* pass into the termination *-ης*, but only in the post-Homeric epos: ἡϋγενής, H., III, 94, Τριπογενῆ τῆν, H., XXVIII, 4, Ἀφρογενής, Pseudo-Orph. in Εὐχ., 11, γ, which form should be restored also in Hes. Theog., 196. Likewise Κυπρογενής should be read in the acc. Κυπρογενέα in Hes. Theog., 199. It is the only form used in the part of Theognis first edited by Bekker.

Obs. 2.—The difference of forms penetrates even to the root in those which come from ΟΠ and ΩΠ.—The root ΟΠ (*offen, open*), visible in ὄπ-τομαι, (ὄπ-μα) ὄμμα, appears in ἦνοπι χαλκῶ, Π., π, 408, οἶνοπα πόντον, βέε οἶνοπε, ib., ν, 703, μήλοπα καρπὸν, χαροποί τε λέοντες; also in ΟΠΗ, which does not itself occur, but is visible in στεροπή, ἀστεροπή, and gives the root ΟΠΑ for the adj. εὐρύπα, and the adverb ἀνοπαῖα, out of sight, Od., α, 320. So that here there is an extension of η into αῖη, plur. αῖα, as in some other adjectives: ὄρφη, ὄρφαιη; ἀνάγκη, ἀναγκαῖη.—The root ΩΠ appears in the accusative: εἰς ὄπα, and adverbially κατένωπα, Π., ο, 320; also in several plural adjectives: ἐλικῶπες, &c., and feminines in the sing. γλαυκῶπις, κυνώπιος, Π., γ, 180, εὐώπιδα, Od., ζ, 113, &c. According to this analogy is also derived from βλέπω, παραελῶπες, Π., ι, 503. Likewise ΩΠΗ in ἐνωπή, περιωπῆ, Π., ξ, 8, in the adj. κυνώπα, Π., α, 159 (as εὐρύπα belongs to ΟΠΗ), with some in ος and ον: εὐρυμέτωπος, πρόσωπον, &c.

49. The patronymics follow the rules given (§ CXXXIX): Ἴππότης (ἵπποτα), Ἴπποτάδης; Ἀσκληπίος, Ἀσκληπιάδης; Ἀτύμνιος, Ἀτυμνιάδης; Πάνθο-ος, Πανθοῖδης; Θέστωρ, Θεστορίδης, Φέξης, Φέξητος, Φεξητιάδης; Κέας (Κεα-ος), Κεάδης; Πείραιος from Πείρα-ος, Πειραῖδης.* Add to these Νηληϊάδης, Περσηϊάδης, Αὐγυϊάδης from the root αὐγε, whence Αὐγέης,

* So we should adopt Ἀλκαῖδᾶν, Pind., Ol., VI, 68 (115). Comp. Boeckh ad Pind., p. 379. Ἀλκαῖος has the root not pure, but extended from ἀλκα (Ἀλκαος like Οἰνόμεος, &c.).—Hence Ἀλκαῖδης is regular, but Ἀλκείδης is from the abbreviated root ἀλκ, as on the other hand Πελοπηϊάδα, Nem., VIII, 12 (21), is from the root (Πελοπε) lengthened. An important passage on these forms occurs in Eustath. ad Il., α, p. 13.

Ἀυγείας, as *Ἑρμέης*, *Ἑρμείας*, *comp. n. 22.*—In *Ἄγχισιᾶδης*, *Θυεστιᾶδης*, *Κλυτιδῆς*, *Τερπιάδης*, *Λαερτιάδης*, *Μενοιτιάδης*, *᾽Οἰλιάδης*, from *Ἄγχισης*, *Θυέστης*, *Κλύτιος*, *Τέρπιος*, *Λαέρτης*, *Μενοίτιος*, *Οἰλέυς*, the terminations *ῖδης* and *ιάδης* have displaced the final vowel of the roots *ἄγχισα-*, *θυεστα-*, *κλυτι-*, *τερπι-*, *λαερτα-*, *μενοιτι-*, *οἰλε-*; but *Ἴαπετιονίδης* in Hes., *ῥ*, 528, combines both formations: *Ἴαπετός*, *Ἴαπετιάν*, *Ἴαπετιονίδης*, like *Ταλαός*, *Ταλαίαν*, *Ταλαϊονίδας*, in Pindar, *Ol.*, VI, 15 (24). On the other hand, of the second formation we find like *Ἡετίδης* in Herod., *ῥ*, 92, *Δευκαλίδη*, *Il.*, *ν*, 307, *Δευκαλίδαο*, *Il.*, *μ*, 117; viz. both not from *Ἡετίαν*, *Δευκαλίαν*, but as if deduced from the simple forms *ἩΕΤΟΣ*, *ΔΕΥΚΑΛΟΣ*. Yet, that we must not treat these as real primitive forms, but only as *possible* forms supposed by the Poet, is proved by the foregoing series, and also by *Λαμπετίδης ὄν Λάμπος ἐγγίνετο*, *Il.*, *ο*, 526, as if from *Λαμπέτης*. Finally, *Philoctetes* is named from his father *Ποίας (αντος)*, not *Ποιαντιάδης* but *Ποιάντιος*, *Od.*, *γ*, 190; and so *Σθένελος Καπανήϊος ἀγλαὸς υἱός*, *Il.*, *ε*, 241; *Ajax* from *Telamon* not only *Τελαμωνιάδης* but also *Τελαμόνιος*, and the other *Ajax* not only *Οἰλιάδης* but also *᾽Οἰλήος ταχὺς Αἴας*,^(R) *ib.*, *ν*, 66, &c.

SECOND DECLENSION.

§ CLXXXII.

OF THE FORMS IN ΦΙΝ.

1. The universal primitive form of inflection by ΦΙΝ has, in this declension, chiefly through the influence of *quantity*, been retained more firmly than in the first. (*Comp. Apoll. Lex. under θεόφιν*, p. 416.)

2. In the *genitive* it stands in *Ἴλιόφι κλυτὰ τείχεα*, *Il.*, *φ*, 295, which form has been rejected, at the expense of the

verse, in Ἰλίου προπάροιθεν (read Ἰλιόφι), Π., φ, 104, and the like, cited § CXLVIII, 2, ὑπὸ ζυγόφιν, ib., τ, 404, &c., ἀπὸ πασσαλόφιν, ib., ω, 268, ἐκ πασσαλόφιν, Od., ϑ, 67, 105, ἐκ ποντόφιν, ib., ω, 83, πλατέος πτυόφιν, Π., ν, 588, ἀπὸ χαλκόφιν, ib., λ, 351, ἀπ' ἐσχαρόφιν, Od., η, 169. Comp. Od., ε, 59.

Obs.—Besides this last form there appear, of the same word, only the feminine ἐσχάρη and ἐσχάραι, so that we must suppose an obsolete form ἔσχαρος, whence ἐσχαρόφιν, as in the case of ἐσπέρα and ἐσπερος.

3. In the *dative* we find adverbially used αὐτόφι with παρά and ἐπί instead of παρ' αὐτῶ or ἐπ' αὐτῶ, as well as αὐτοῦ, in that very place. Thus, νῆας ἐνιπρήσειν—κτενέειν δὲ παρ' αὐτόφι πάντας ἀρίστους (which passage decides also upon Π., μ, 302, ν, 42, υ, 140, ψ, 640, where the expositors hesitate), and πάντες ἐπ' αὐτόφιν εἶατο σιγῇ, Π., τ, 255.

4. In the *accusative*: ἐπὶ δεξιόφιν and ἐπ' ἀριστερόφιν, Π., ν, 307, 8 (*comp. Et. M.*, p. 800, l. 9, *Apoll. Dyscol. Excerpt. Reitz.*, p. 434, C., and περὶ ἐπιρῆρημ. in *Anecdott. Bekk.*, T. II, p. 621), ἐπ' ἐσχαρόφιν, Od., τ, 389.

5. Also in the plural,

a. In the *genitive*: Δακρυόφιν, Π., ρ, 696, ψ, 327, &c., Δεόφιν, ib., ψ, 347, ρ, 101, ἰερίόφιν, Od., μ, 414, ο, 551, &c., ὀστεόφιν, ib., ξ, 134.

b. In the *dative*: Δεόφιν μῆστωρ ἀτάλαντος, Π., η, 366, &c., and ἀμφ' ὀστεόφιν, Od., μ, 45, π, 145.

§ CLXXXIII.

REMARKS UPON PARTICULAR CASES.

6. The genitive ends in -οιο as well as -ου, as ἀργυρέοιο βιοῖο, Π., α, 49, &c. Both terminations arise from the suffix FO, which was explained under the first declension; so that from the root BIO the primitive genitive was BIOFO, after the ejection of F, BIOIO, βιοῖο by *extension*, and BIOO, βιοῦ by contraction.

7. The dative, arising as in ΒΙΟΦΙ, ΒΙΟΙ, has retained its original *ο* in several forms, as Ἴσθμοῖ, οἴκοι, &c., which now rank as adverbs, in the rest it was changed into *ω*, βιω̃.

Obs.—The vocative has usually *ος* instead of *ε*. Thus φίλος, Π., δ, 189. Comp. ι, 601, κ, 169, &c. So ἥλιος, Π., γ, 277.

8. The nominative, accusative, and vocative dual, have the common ending, but the genitive and dative end only in ΟΙΙΝ, as, in the genitive: ἀμφοτέρωϊν, βλεφάροϊν, ἡμιόνοϊν, ἴπποϊν, ὀφθαλμοῖν, τοῖν, ἄμοϊν. These may be written more properly without diæresis: ἄμοιων, ὀφθαλμοῖν, &c., since the coalition of the sounds is here impossible.

9. In the dative we find only ἄμοϊν in Π., ο, 308, π, 40, 64, Od., κ, 262. The other termination in *-ων* is *post-Homeric*, since ἀμφοτέρω, Π., ε, 156, of the old editions is now corrected ἀμφοτέρω. Where the long forms in *-οῖν* were not enforced by the verse, the plural are found, which have spread themselves at the expense of the other.

10. That the abbreviation of the dat. pl., of which the full form is *-οισιν*, prevails in this decl., so that *-οις* as well as *-οισιν* is found, has been already observed.

Obs.—The primitive forms of the plural must have been ΩΜΟΦΙ, ὄμοι, ΩΜΟΦΩΝ, ὰμῶων, and this originally ὰμῶων as a *perispomenon*, to which the Doric genitives παντῶν, Τρωῶν, τουτῶν, bear witness (*Apoll. Alex.*, περὶ ἀντων, p. 293, B.), or (ωμοων) ὰμῶων, to which βλεφάρων ἀπὸ κυανεῶων, Hes., ἀ, 7, and θεοὶ δωτῆρες ἐάων, ib., θ, 46, 111, &c. (said to be from ἐά, good gifts), direct us (*Heyne ad Π.*, α, 393, *Herm. Diss. de Gr. L. Diall.*, p. 5). In these it seems that *ω* was exchanged for the *α* common in genitive forms. The common form ὰμῶων has arisen from the ejection of the radical *ο* before *ων*.—Dative ΩΜΟΦΙΣΙΝ, whence ὰμοισιν, and without *σ* ὰμοῖν, which through the progress of the language and the division of relations was appropriated to the dual.—Accusative ΩΜΟΦΑΣ (ὰμοας), ὰμους.

11. Examples.

	Sing.	Dual.	Plur.
N.	ἄμωσ,	ἄμω,	ἄμωι,
G.	ἄμωιο, 6. ἄμωου, χαλκόφιν, 2.	ἄμωϊῖν, 8.	ἄμωων, ἑάων, 10, <i>ods.</i> Δεόφιν, 5.
D.	ἄμω,	ἄμωϊῖν, 9.	ἄμωισιν, 10.
	αὐτόφιν, 3.		ἄμωις.
Acc.	ἄμωον, δεξιόφιν, 4.	ἄμω,	Δεόφιν, 5. ἄμωους.

§ CLXXXIV.

CONTRACTIONS.

12. Contraction in this declension is unusual in the terminations *-εος*, *-εον*, and those pertaining to them; hence universally *ὄστέον*, *ὄστέου*, *ὄστέω*, *ὄστέα*, *χευσέος*, *χευσέη*, *χευσέον* (and, where necessary, a synizesis of the two last syllables: *χευσέω*, Π., α, 15, *χευσέη*, χ, 470). So Πανδαρέου, Τυνδαρέου, &c. (but Λυκούργου, Π., ζ, 134, from Λυκούργου, and again resolved Λυκούργος, *ib.*, η, 142, 144, 148).

13. The contraction of *oo* occurs in the single place: *αὐτὰρ νοῦς ἦν ἔμπεδος*, Od., κ, 240, in opposition to *νόος*, *νόου*, *νώ*, *νόον*, Ἀντίνοος, ἀρχίνους, &c. Comp. *πλόον*, Od., γ, 169, *διπλόον*, Π., δ, 133, &c., and *ὀγδόον*, Od., ξ, 287, but *διπλῆν*, Π., κ, 134, Od., τ, 226.

14. The names, which come from *Θός*, remain equally open, as Πειρίθοος (*περι-θοος*), Πρῶθοος, except the gen. and dat. of Πάνθοος, which are contracted, or rather, since they do not alter the accent, which have thrown out *o* before the termination. Πάνθου, Π., ο, 522, &c.,^(R) Πάνθω, *ib.*, ρ, 40, but Πάνθοον, *ib.*, γ, 146.

15. Also *-αο* resists contraction in Ἄρκεσίλαος, Ἴλαος, Μενέλαος, Πρωτεσίλαος, &c. It changes *α* into *η* in Εὐήνος, Π., η, 468, ψ, 747, and Ἀμφιάρεος, Od., ο, 253, which is supported against the now admitted Ἀμφιάραος by the example of Pindar—Nem. 9, 13 (30)—. Perhaps, as formerly

remarked, the same method should be followed with ἴλαος, when its middle syllable is made long, as in *Il.*, α, 583, *Hymn. ad Cer.*, 204, *Hes.*, ε, 313, and ἴληος, ἴληον, be written.—As in ἴλαος, so the α is short in Οἰνόμαϊόν τε, *Il.*, ε, 706, μ, 140. But instead of ἀγήρευος, *Il.*, β, 447, ϑ, 539, *Od.*, ε, 136, &c., Aristarchus wrote ἀγήρευς (*Schol. ad Il.*, β, 447, *Schol. Harlei. ad Od.*, ε, 136), which appears at the end of the verse in *Od.*, ε, 218. See also *Od.*, η, 94, *Il.*, μ, 323, ρ, 444, and (ὕψικέραον,) ὕψικέρων ἔλαφον, *Od.*, ζ, 158.

16. Contraction with ε prefixed is found in: Ἀναεθσίνεως, *Od.*, ϑ, 113, Ἀκρόνεως, *ib.*, 111. In both shapes occurs Ἀγέλαος, *Od.*, χ, 212, 241, and Ἀγέλεως, *ib.*, 131, 247, which forms supply the analogy for similar words of this declension.

17. Forms of Πηνέλεως :

N. Πηνέλεως, *Il.*, ρ, 597, &c. (1)

G. Πηνελεῶο, *ib.*, ξ, 489, (2)

D. Πηνέλεω, *ib.*, ξ, 487,

Acc. Πηνέλεων, *ib.*, ν, 92. (3)

(1) From Πηνέλαος. As a variation there is Πηνέλεος, whence also other later forms, Πηνελέοιο, &c., were deduced.

(2) From ΠΗΝΕΛΑΟΦΟ, comp. n. 6, (πηνελ-ω-ο) Πηνελεῶο. So the genitive form Πετρεῶο, *Il.*, δ, 327, 338, μ, 331, 355, β, 552, ν, 690, the only case of the word which occurs, must be derived from Πέταος, contracted Πέτρεως.*

(3) So likewise Βριάρεων, *Il.*, α, 403, from Βριάραον, which is nowhere found resolved.

18. Hence we may explain the obscure and often cited form ἄνεω, *Il.*, β, 323, γ, 84, ι, 30, 695, *Od.*, β, 240, η, 144, ζ, 71. The context in these passages evinces, that the meaning of the word is—silent, speechless, and the forms above given show that it is contracted from ἄναοι. Thus the word is ἄναος (ἄναφος, ἄναυος), the original of ἄναυδος (*Od.*,

* Comp. Hephæst. Enchirid. περι κοινῆς, p. 4, where Ἀρχέλεως is cited out of Sophocles—ἦν γὰρ σύμμετρον οὕτω—for Ἀρχέλαος, with the addition, διὰ τοῦτο καὶ παρ' Ὀμήρῳ συστήλλομεν τὴν Πηνελεῶο ἄνακτος.

ε, 456, κ, 378), as αὖω is the original of αὐδάω (*comp. Et. M.*, p. 105, l. 26, and Ἄπολλ. π. ἐπιρρήμ., p. 555, l. 10), and αἶω, *avio*, the original of *audio*.

Obs.—This word is examined by Apollon. Alex. π. ἐπιρρῶ., p. 554, who concludes by stating ἄναος to be the original form.

19. In the same way the name Πείροος, Π., β, 884, &c., and hence the gen. Πείριω, *ib.*, υ, 484, must be referred to Πείραος (*extended Πείριαιος*, *Od.*, ο, 544, &c.). Thus Πείραος, Πείριω, and with ω resolved, Πείροος, as the name Εὐναος (changed into Εὐνηος,) passed through Εὐνεωσ (*Eustath. ad Π.*, η, p. 1451, l. 11, *Od.*, λ, p. 1681,) into Εὐνοος.

20. The same change takes place in σάος (which appears in σάοφρων), σῶς, and hence σόος.—Σῶς, Π., ν, 773, &c., σόος, *Od.*, τ, 300, which form produces σόα, σόη, σόοις, and other cases, as well as the verb σόειν. Moreover the root ζα produces the adj. ζάος, ζῶς, Π., ε, 887 (from ζᾶός, and hence wrongly written by some ζῶς), and with ο inserted, ζῶός. Κολῶός and λαγωός arise, as was shown before, from κολοφόος, λαγοφόος. The same analogy is followed in (δαμα, δμα, δμαός,) δμῶς, *Od.*, ω, 256, and ὑποδμῶς, *ib.*, δ, 386, which however passes into the 3rd decl. δμῶες, δμῶας, and has retained the lengthened form δμῶός, δμῶή only in the fem. plur., δμῶαί, δμῶῆσι.

21. Where ω comes from double ο in the root, the cases are otherwise formed: (ἄθοφος, ἄθοος,) Ἄθως, gen. (ἄθοοο) Ἄθῶω, Π., ξ, 229.—Ἥ (γαλοος,) γάλως, sister-in-law, plur. nom. (γαλοοι, γάλω,) γάλῶω, Π., χ, 473, gen. γαλόων, *ib.*, ζ, 378, &c., like θῶκος, θῶκουσ, and θῶκοι, *Od.*, β, 26, θῶκοι, *ib.*, μ, 318.

§ CLXXXV.

VARIOUS FORMS.

22. The second declension also has often various forms of the same word; first such as are not at all different in their shades of meaning, but vary by an easy change their gender or inflection, as δάκρυ and δάκρυον — (δένδρον in opposition

to δένδρεον is un-Homeric, also ἀδελφός in opposition to ἀδελφεός)—δεσμός, δεσμοί, and δέσματα—κέλευθοι and κέλευθα—ὄνειρος, nom. ὄνειρον, ὄναρ (indecl.), ὄνειροι, and ὄνειρατα—πηδάλιον, πηδαλίω, and πηδᾶ—πρόθυρα and προθύραια, Hymn., II., 384—πρόσωπον, πρόσωπα, and προσώπασι, in the fourth foot, II., η, 212, also προσώπατα admitted by Wolf for πρόσωπά τε, Od., σ, 192. Ἔρως in opposition to ἔρος has been already marked as un-Homeric.

23. Forms of ἀρνείος.

Singular.

N.	ἀρνείος,
G.	ἀρνειοῦ,
D. Abl.	ἀρνειῶ,
Acc.	ἄρν', (1)	ἀρνειόν.

Dual.

Acc.	ἄρνε, ἄρν', II., γ, 246, 103.
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Plural.

N.	ἄρνες,
G.	ἀρνῶν,	ἀρνειῶν,
D.	ἀρνεσσιν,	ἀρνειοῖς,
Acc.	ἄρνας,	ἀρνειούς.

(1) "Ἄρν', i. e. ἄρνα, II., γ, 119, χ, 310. The dual acc. is of both sexes in II., γ, 103. The nom. is obsolete. From this word comes ἀρνείος, originally an adjective, as which it still appears in ὄν ἀρνειὸν ῥέζειν, Od., κ, 527, &c. Then used as a subst., meaning—a ram.

24. Forms of ἡνίοχος and ἡτρός.

ἡνίοχος, &c.	ἡτρός, ἡτῆρ, II., δ, 190,
	ἡτῆρος, ib., δ, 194, &c.
ἡνίοχον, ἡνιοχῆα, II., ϑ, 312, &c.	ἡτῆρα, Od., ρ, 384,
ἡνίοχοι, &c. ἡνιοχῆες, II., ε, 505, ἡτροί,	ἡτροῖς.

25. Forms of υἰός.

Singular.

	(υι)	(υἱ)	(υἱε)
N.	υἰός, (1)		
G.	υἰοῦ,	υἰός,	υἱέος,
D.		υἱί,	υἱεῖ, υἱεῖ, (2)
Acc.	υἰόν,	υἱά,	υἱέα. (3)

		Dual.	
N. Acc.		<i>υῖε.</i>	
		Plural.	
N.		<i>υῖες,</i>	<i>υῖέες, υῖεῖς,</i>
G.	<i>υῖῶν,</i>		<i>υῖέων,</i>
D.	<i>υῖοισιν,</i>	<i>υῖάσι,</i>	
Acc.	<i>υῖούς,</i>	<i>υῖας,</i>	<i>υῖέας,</i>
V.		<i>υῖες,</i>	<i>υῖεῖς. (4)</i>

(1) *Υῖός* with short *υῖ* was remarked above, § CLXVIII, 13. But it is not allowable to make the forms of the second series short, as Hermann (H. ad Apoll., 51,) does with *υῖος*. These, as well as the forms of the third series, are uniformly long.

(2) Hermann hesitates as to the form *υῖεῖ*; but it is conformable to analogy, and cannot be impugned in three places, Il., σ, 144, φ, 34, Od., ξ, 435.

(3) According to Buttmann, "the accus. *υῖέα* is erroneous;" yet there is apparently no ground for this assertion. It stands in Ἄλλὰ Θέτιν κύδαινε καὶ υῖέα καρτερόθυμον, Il., ν, 350, supported against *υῖόν* by euphony and rhythm.

(4) *Υῖεῖς* as voc. only in Il., ε, 464. The Hymn III to Venus, v. 51, contracts also the nom. *υῖέες* into *υῖεῖς*.

26. Several proper names also belong to this class :

N.	<i>Πάτροκλος,</i>	<i>Μελάνθιος,</i>	(2) <i>Μαλανθεύς,</i>
G.	<i>Πατρόκλου, οιο,</i>	<i>Πατροκλήος,</i>	
D.	<i>Πατρόκλω,</i>		
Acc.	<i>Πάτροκλον,</i>	<i>Πατροκλήα,</i>	<i>Μελάνθιον,</i>
V.	<i>Πάτροκλε,</i>	<i>Πατρόκλεις,</i>	(1) <i>Μελάνθιε,</i> <i>Μελανθεῦ,</i>
	<i>Πάτροκλ'.</i>	<i>Od., χ, 195,</i>	<i>ib., φ, 176.</i>

(1) The form *Πατρόκλεις* is from *Πατρόκλεες* from the root *κλεε* with double *ε*; hence it belongs to the 3rd decl., with the obsolete nom. *Πατροκλήης* like *Σοφοκλήης*, *Περισκλήης*, &c.

(2) The forms in *ιος* in the fourth place of the verse, on account of their dactylic rhythm, the other forms at the end of the verse. So also Ἄλκιμέδων, Il., π, 197, but Ἄλκιμος, ib., τ, 392, ω, 474, 574.

Obs.—Some names belong in different forms to different persons: as Ἐριχθόνιος, son of Dardanus, Il., ν, 219, &c., and Ἐρεχθεύς, the king

of Athens, *ib.*, β, 547. Comp. *Od.*, η, 81. *Μενεσθεύς*, king of the Athenians before Troy, *Μενέσθης* (whence the acc. *Μενέσθην*, *Il.*, ε, 609), slain by Hector, and *Μενέσθιος*, the Bœotian prince, slain by Paris, *Il.*, η, 9, &c.

27. The class of words in *ιον*, derived from others by extension (*παραγωγή*), of the termination, is worthy of notice, as *ἴχνος*, *ἴχνιον*, *εἶρος*, *εἶριον*, &c. In several of these no difference of meaning is discernible, as *ἔλωρα*, *Il.*, σ, 93, from *ἔλωρ*, and *ἔλωρια*, *ib.*, α, 4, from *ἔλωριον*. From *ἴχνος* comes *ἴχνησι*, *Od.*, ρ, 317, expressing the track of game; *ἴχνια* denotes the same thing in *ib.*, τ, 436 (where *ἴχνη* is admitted instead of *ἴχνη*), and, the track of a man, in *Il.*, σ, 321. So also there is no perceptible difference of signification between *εἶρος*, *εἶριον*, and *ἔριον*, nor between *σκῆπτρον* and *σκηπάριον*, *σκούμος* and *σκούλας*.

28. On the other hand the *derived* word in some instances stands to the *radical* in the relation of a *particular* to an *universal*: as *ἔρκος*, an enclosure, *ἔρκιον*, a court-wall, *Il.*, ι, 476.—*Θριγκός*, *Od.*, η, 87, *θριγκοῖσι*, *ib.*, ρ, 267, and *μέγα θριγκίον ἀύλης*, *ib.*, π, 165, where the *gloss* *τειχίον* has crept into the text.—*Θήρ*, a beast, *θηρίον*, beast of chase. Thus the word *κλισίον*, noticed under the first declension, differs from *κλισίη*, *θυρέος* from *θύρη*, *ὄρνειον* from *ὄρνις*.—*Μέτωπον*, forehead, and *μετώπιον*, part of the forehead between the eyes (*μεσόφρυον*), *Il.*, π, 739. *The sense of diminutives attached to this form is post-Homeric.**—*Μηρός*, *μηροί*, thighs, and *μηρία*, also *μῆρα*, the parts cut out of the thighs and reserved for sacrifice, always in an apostrophized form—*μῆρ' ἐκάη*, *Il.*, α, 464, &c. Concerning the accent and meaning, consult *Schol. ad Il.*, *ut sup.*—*Ὀγκος*, bending out (*tumour*), applied to arrows, barbs, *Il.*, δ, 151, 214, *ὄγκιον*, hollow vessel, chest for keeping iron &c. in, *Od.*, φ, 61.

* Comp. Spohn. *de extr. parte Odys.*, p. 138. In modern Greek also, which, although a popular dialect, has preserved no small portion of the oldest forms of the language, *παιδί* for *παιδίον*, *θηρί* for *θηρίον*, &c., have not the sense of diminutives.

29. Of different but cognate meanings are, ζυγός, cross-piece of the lyre, to which the strings are fastened, *Il.*, ι, 187, ζυγόν, the yoke for beasts of draught, ζυγά, the cross-beams of a ship.—Δαίγγες, little pebbles, λαάς, a large stone. In a like relation stands λίθος to λιθάδες, small stones for throwing, *Od.*, ξ, 36, and hence the adj. λίθαξ, *ib.*, ε, 415, jagged, pointed.—Νέκυς, νέκυες (*νεκυροί*), νεκροί, dead, corpses, νεκάδες, *Il.*, ε, 886, heaps of dead.—Νιφετός, snowy weather, νιφάδες, snow-flakes, snow-shower, also in the sing. νιφάς ἢ χάλαζα, *Il.*, ο, 170, and νίφα, acc., snow, without the nom., *Hes.*, ε', 505.—Οἰήϊον, rudder, οἴηξ, hook, ring, in *Il.*, ω, 269, εὖ οἴηκεσσι ἀρηξρός, according to Eustathius, the rings (*κρίκοι*,) through which the reins pass.—Ὀρχατος, plantation, garden, *Eng.* *orchard*, ὄρχος, row of trees in a garden or vineyard.—Ποτόν, ποτοῖο, *Il.*, α, 470, and ποτήτος, *ib.*, λ, 779, &c., differ, as *drink*, and *the act of drinking*.—Ρῶπες, twigs, *Od.*, κ, 166, &c., and ῥωπήϊα, *Il.*, ν, 199, &c., thickets.

30. We should remark also the feminine gender of Πέργαμος and Ἴλιος, except in one place, Ἴλιον αἰπὺ ἔλοιεν Ἀθηναίης διὰ βουλάς, *Il.*, ο, 71.

THIRD DECLENSION.

§ CLXXXVI.

OF THE SUFFIX ΦΙΝ.

1. The affixed pronoun φιν has here remained in an inconsiderable number of genitive and dative forms of the plural number, which are altogether *pure*, or *mutēs* in *os*, gen. *eos*, except κοτυληδόνοφιν for κοτυληδόνων, *Od.*, ε, 433.

2. These forms take between the radical vowel and φιν the strengthening σ, as ὄχος, (*οχη*) ὄχεσφι (as σακέσπαλος, φερέσφιος, &c.). There occur,

- a. "Οχρεσφι, *gen.*, Π., ε, 107, *dat.*, ib., π, 811, χ, 22, ψ, 518, &c. It is remarkable that the form ὄχρεσφι has everywhere maintained its place without being supplanted by the later ὄχρεσσι.
- b. "Οξεσφιν, *gen.*, Π., δ, 452, *dat.*, ib., λ, 474, χ, 139, 189. In other places ὄξεσφι has passed into ὄξεσσι.
- c. Στήθεσφιν, *gen.*, Π., ξ, 214, ε, 41, 57, ϑ, 259, &c., not for στήθεος but στήθέων, *comp. ib.*, κ, 95. In the *dative* στήθεσφι has passed universally into στήθεσσι, and the latest traces of it in Π., μ, 151, 401, according to the old editions, have vanished from the more recent.—It seems evident that the *dative* in -εσσι in other words also is a mere alteration of the primitive εσφιν.
3. The termination σφιν, which frequently unites itself with ε prefixed, is found added to the root κρατ, κράτεσφι, Π., κ, 156, for κρατός.*
4. Another irregular form is ἐρέξευσφιν, Π., ι, 572. *Comp.* Hes., ϑ, 669, where the contracted genitive ("Ἐρεξιος, -ιος, -ευσ,) is united with the pronoun. Perhaps originally this form was ἐρεξέσφι, which a Vatican MS. gives in the place cited from Hesiod.
5. Finally, we must remark ναῦφιν as a *genitive* in Π., π, 246, β, 794; as a *dative* in Π., ν, 700. *Comp.* Π., π, 281, &c. The form is ναφ-φιν weakened into ναῦφιν.

§ CLXXXVII.

OF THE DATIVE PLURAL.

6. The *dative plural*, arising from σφιν after the ejection of φ, ends here also in σιν: λαμπτήρησιν, νέκυσιν, τείχεσιν, &c., varied however in many ways.

* Supposing that this form is well founded, and that the lesser Scholia, which have ὑπὸ κρατίσφιν, do not point to the real form, this would then be ὑπὸ κρατός φιν; and in φιν we should have a trace of the old *dative* ἴν or φιν for ὄ, of which hereafter.

7. Σφιν after a vowel has remained, as we have seen, in a few forms, ὄχρεσφιν, &c. ; but in most the φ has been exchanged for σ, and so σσιν has arisen from σφιν : as, χείρесси, τεύχεσσι, τέκεσσι, νέφεσσι, &c.

8. E before σσι doubles itself where the verse requires an extended form, thus not στηθέεσσι (˘-˘-˘), but ὀχέεσσι, and from ἔπος, ἔπεσι, ἔπεσσι, ἐπέεσσι, βέλος, βέλεσι, βέλεσσι, βελέεσσι. (R)

9. If we take from βελέεσσι and the like the root (βέλε), there remains as termination εσσι, and this is affixed, not only to forms in ε, to which it originally belonged, but also to other forms: e.g. κύων, κυν-ός, dat. (κυνσι,) κυσί and κύνεσσι, νέκυσι, νεκύεσσι, δέπας, δέπαιος, δεπάεσσι, παν-τός, πᾶσι, and πάντεσσι.*

10. Thus the dat. plur. has besides σφιν three terminations, σιν, σσιν, and εσσι, and their use is limited only by the quantity of hexameter verse, which the forms could not oppose, as, e.g. δαιμόνεσσι, ἐλπιδεσσι, ψευδέεσσι, κυμάτεσσι, would do, which Pindar has adopted as trochaic series (Isthm., 8, 26 (49), Pyth., 2, 49 (89), &c.). Concerning the admissibility of the termination ασσι, see below, § CXC VII, 54.

11. Together with these two terminations σιν (or σσιν,) and εσσι, traces remain of another, εσι, in the dative, ἀνάκτεσιν, ἴνεσι, οἴεσι, χείρεσιν. This last is found in some inaccurate editions in χείρεσιν ἀμφοτέρησιν, Il., μ, 382, where the common reading was χεῖρί γε τῆ ἑτέρῃ, and that of Aristarchus χείρεσσ' ἀμφοτέρῃς, so also χείρεσιν ἀθανάτησι, Il., π, 704, which has been exchanged for χείρεσσ' ἀθανάτησι, but in Od, ο, 462, χείρεσιν ἀμφαφρόωντο has been retained against the authority of the Harleian MS. It is undisputed only in Il., υ, 468. Ἄνάκτεσιν is found in Od., ο, 557, ἴνεσιν, Il., ψ, 191, and οἴεσιν (perhaps ὄισιν,) in Od., ο, 386. These are the first efforts of the language to relieve itself of the double σ, original in this case, and grounded upon a sure analogy, by the ejection of one σ, and thus to acquire new forms, which, on

* The form in ΕΣΣΙΝ is retained, out of verse, in the Æolic dialect, as ΕΥΕΡΓΕΤΗΣΑΝΤΕΣΣΙ, ΠΑΝΤΕΣΣΙ ΤΟΙΣ ΑἰΩΝΕΣΣΙΝ, &c., in Caylus Rec. d' Antiq., T. II, Pl. 56.

account of their softness, were established in the Ionism of prose, e. g. in Herodotus.

12. In the dual there appears here also the original *οιν*, e. g. *gen.* Σειρήνοιιν, *Od.*, μ, 52, 167, *dat.* ποδοῖιν, *Il.*, ξ, 228.

§ CLXXXVIII.

NOUNS—MUTE AND LIQUID.

13. Of mutes standing at the end of the root, the following are ejected in Homer :

Δ. Πάρις, (Πάριδος) Πάριος, and analogous to this, acc. Πάριν. According to this analogy Θέτις, Θέτιϊ, Θέτι, Θέτιν, although Θέτιδος retains its δ, *Il.*, ϟ, 370, &c., as ὄπις, ὄπιδος, ὄπιδα. Θέμις (Θέμιδος, Θέμιτος,) takes for the strengthening of its weak syllable σ before τ: Δέμιστος, Δέμιστι, Δέμιστα, Δέμιστες, Δέμιστας.

Θ. Κόρυς, κόρυθα, and, as if from κόρυς, κόρυος, also κόρυν, *Il.*, ν, 131, π, 215.

Τ. Κέρας, whence κέρα (read κέραι), *Il.*, λ, 385, (κέρατα, κέραα,) κέρα, *Il.*, δ, 109, &c., κεράων, κεράεσσι, together with κέρασι.—Κρέας, (κρέατα, κρέαα) κρέα in κρέα ἄπτων, *Od.*, γ, 33, &c.; hence synizesis prevails in κρέα πολλά, *Il.*, ϟ, 231, &c. In the *Odyssey*, however, it is found with apostrophe: κρέ' ὑπέριστερα, γ, 65, &c.; whence it would appear that κρέαα threw away the latter α and had κρέα short. But it is remarkable that synizesis keeps its ground in all places which have κρέα.—*Genit.* (κρεάτων) κρεάων, *H.*, II, 130, κρεῶν, *Od.*, ο, 98, κρεῖων, *ib.*, π, 49. *Dat.* κρέασιν.—Τέρας, τέρατα, as once read in *Od.*, μ, 394, but now τέραα from the Harleian MS., also τεράων, τεράεσσι. From this source, likewise, is τείρεα, *Il.*, σ, 485; thus τείραα, τείρα, and passing over into the inflection of those in -ος, -εος, τείρεα and τείρεσι, *H.*, VII, 7.—Γέλως, (γέλωτα, γέλωα) γέλω, *Od.*, σ, 100, or according to Bekker, p. 132, rather γέλω. Γέλω, *Od.*, υ, 8 and 346, where γέλον was once read.—Ἰδρως in ἰδρῶ, *Il.*, ϟ, 385, ἰδρῶ, *ib.*, κ, 572, λ, 621, for ἰδρῶτα.

14. Another class of mutes in τ take ρ to the root in the nom., and retain τ in the other forms, where these occur: *ἄλειφαρ*, Hes., \mathfrak{D} , 553, *ἀλείφατος*, $\tau\iota$, $\tau\alpha$, $\Pi.$, ψ , 170, *Od.*, ω , 45, &c. — *Ἄλκαρ*, $\Pi.$, ϵ , 644, λ , 822. — *Εἶδαρ* (*ἔδω*), $\Pi.$, ϵ , 369, *εἶδατα*, *Od.*, μ , 252, &c. — *Εἶλαρ* (*εἶλω*), $\Pi.$, η , 388, &c. — *Ἡμαρ*, *ἡματος*, &c. — *Ἡπαρ*, *ἡπατι*, *Od.*, χ , 83, *ἡπατα*, *Batrach.*, 37. — *Ὀνειαρ*, $\Pi.$, χ , 433, &c., *ὄνειάτα*, *Od.*, α , 148, &c. — *Οὔθαρ*, $\Pi.$, ι , 141, *οὔθατα*, *Od.*, ι , 440. — *Πεῖραρ* (*πέρας*), as it is in several places (but *πεῖρας* is sometimes given as a variation), *πέρατα*, *πέρασι*. — From *στέαρ* comes *στέατος*, *Od.*, ϕ , 178, 183, and with the common form *κτεάτεσσιν*, which, according to this analogy, requires the nom. *κτέαρ*, is found *κτέρεας*, $\Pi.$, ω , 235.

Obs.—Of the other mutes in a *t* sound, *κληῖς* is always open and with long ι ; hence *κληῖδος* (not *κληῖδος*), *κληῖδι*, *κληῖδα*, *κληῖδες*, *κληῖσιν*. So also *ληῖς*, but with short ι ; thus *ληῖδος*, &c.

15. Out of liquid words are sometimes dropped,
 P: *ἰχῶ*, acc. of *ἰχάρε*, $\Pi.$, ϵ , 416.
 N: *κυκεῶ*, acc. of *κυκεάν*, for *κυκεῶνα*, *Od.*, κ , 290, &c., *κυκειῶ*, $\Pi.$, λ , 624, comp. 641. *Πυθῶ*, acc. of *Πυθών* in *Πυθῶδ' ἐρχομένην*, *Od.*, λ , 581.

Obs.—Different from these are several forms of nouns from the radical syllables: *ἄλφι* for *ἄλφιτον*, *H.*, IV, 209,—*γλαφυ* for *γλαφυρόν*, Hes., ϵ , 503,—*δῶ* for *δῶμα*, $\Pi.$, η , 363, &c., and even in the plural *χεύσεια δῶ*, Hes., \mathfrak{D} , 933,—*κεῖ* for *κεῖθή*, $\Pi.$, ϵ , 196.

16. The termination *-άων*, gen. *-άονος*, with long α , remains open, when the word begins with one or more short syllables: *Διδυμάων*, *Ἰκετιάων*, *Λυκάων*, *Μαχάων*, *Ποσειδάων*; but is contracted with o prefixed: *αων*, *-ων*, *-οων*; when the word begins with a long syllable: *Δηϊκόωντα*, *Δημοκόωντα*, $\Pi.$, ϵ , 534, δ , 499. *Ἰπποκόωντα*, $\Pi.$, κ , 518.

Obs.—*Κέαρ*, the heart, is in Homer always contracted *κῆρ*, *κηρί*, and *κῆρι* as a *properispomenon*; the latter always for the expression of that which *lies at the heart* or *comes from the heart*, commonly united

with *πέρι*: see *Il.*, δ, 46, ν, 119, &c., except in *ἀνήρ ὄντε Ζεὺς κῆρι* (perhaps ὄν Ζεὺς *πέρι κῆρι*) *φιλήσῃ*, *Il.*, ι, 117.—On the contrary, *ἕαρ*, which occurs only twice, and each time in the gen., *ἕαρος*, *Il.*, ζ, 148, *Od.*, τ, 519, has remained *open*; also from *στέαρ*, *στέατος*, *Od.*, φ, 178, 183.—*Ἀήρ* retains its *α* only in the nom., and changes it in the dactylic forms of the other cases, *ἡέρος*, *ἡέρι*, *ἡέρα*. Comp. § CLXVI, 1.

17. *Κρονίων* (always $\overset{\vee}{-} \overset{-}{-}$) has in the gen. I and O long or short, according to the exigence of the verse: *Κρονίων*, gen. *Κρονίωνος*, *Il.*, φ, 184, and *Κρονιῶνος*, *Il.*, ξ, 247; but the dat. and accus. have always *Κρονίωνι* and *Κρονιῶνα*. The vocative does not occur.

Obs.—Of the adjectives derived from *φρον*, we find with a short syllable in the voc. *κροθαλέφρον*, *Il.*, α, 149, δ, 339, but with a long syllable *περίφρων* *Εὐρύκλεια*, and even *περίφρων* *Πηνελόπεια*, *Od.*, α, 329, without metrical necessity; however, it stands right in *περίφρον* *Πηνελόπεια*, *Od.*, π, 435, σ, 284, φ, 321.

§ CLXXXIX.

OF PURE WORDS IN *α*.

18. The *genitives* of pure words in *α* are always open: *γῆραος*, *κνέφαος*, *Od.*, σ, 370. — The *datives* remain open as the verse may require: *γῆραι*, *Il.*, ε, 153, &c. When a vowel follows, the *iota* should not be elided: *γῆρα' ὑπὸ*, *Od.*, λ, 136, *δέπα' ὄφρα*, *ib.*, κ, 316, nor yet subscribed as *κέραι* (which after the ejection of *τ* belongs to this class), *Il.*, λ, 385, *σέλαι*, *ib.*, θ, 563, *Od.*, φ, 246, since the *α* being short admits of no *subscription*. Hence it remains to *adscribe* it, so that *γῆραι*, *δέπαι*, *κέραι*, *σέλαι*,* stand together with the

* The Venetian Scholiast upon *Il.*, λ, 385, recognises the *iota*. *Σὺν τῷ ἰῶτα ἔγραψάν τινες τὸ κέρα, ἵνα ᾗ δοτικὴ ὁμοίως τῷ δέπα μελιηδέος οἴνου (where?) καὶ γῆραι ὑπὸ λιπαρῶ. αὐτῶ δὲ καὶ δοκεῖ ἐπικρατεῖν ἢ παραδόσις, ὡς καὶ Ἀλεξίων ἀξιοῖ.*

open terminations γήραι, δέπαι, κέραι, σέλαι.—In the plural the two alphas fall together: (δεπαα) δέπα, Od., τ, 67, &c., σφέλα (from σφέλας), ib., ρ, 231; or the latter α is dropped, so that the remaining one is short, only however in γέρας: γέρα, Il., β, 237, ι, 334, &c. The gen. and dat. of δέπας occur: δεπάων, Il., η, 480, δέπασσιν, ib., ο, 86, δεπάεσσι, δεπάεσσιν.

19. Forms of λαῶς, a stone, φάος, ΔΑΣ, οὔδας.

a. Sing.	N.	λαῶς, Il., δ, 321, Od., λ, 598.
	G.	λαῶς, ib., μ, 462, ib., ρ, 192.
	D.	λαῖ, ib., π, 739.
	Acc.	λαῶν, ib., β, 319, &c.
Dual.		λαῖε, ib., ψ, 329.
Plural.	G.	λάων, ib., μ, 29.
	D.	λάεσσι, ib., γ, 80.

The root λα, compared with *lāpis*, is of itself short, but extended by means of the digamma, afterwards ejected, λαφ, λαυ, λαῖ, and admits the second α as the verse requires.—The cognate name of a town, Λᾶς, has in the accusative the short α prefixed: Οἴτε Λάων εἶχον, Il., β, 585.

b. Φά-ος and (φως) φώς. Dat. φάει, acc. φάος, φώς, φώωσδε, to the light. Plur. φάεα, eyes, Od., π, 15, ρ, 89, τ, 417.

c. Of δας, δαως, which must be supposed as a root, occurs only δαί in ἐν δαί λυγρῆ, Il., ν, 286, &c., which quantity and meaning forbid us to derive from δαίδι. From δα with the termination ιος comes δήιος.

d. Οὔδας, the ground (different from οὔδος, threshold), changes α into ε: gen. οὔδεος, dat. οὔδει, Il., ψ, 283, Od., ι, 459, and οὔδει, Il., ε, 734; acc. οὔδας, οὔδασδε, ib., ρ, 457, Od., ζ, 440.

§ CXC.

PURE WORDS IN IOTA.

20. The pure words in iota retain their iota, with few exceptions, through all cases; whence the dat. sing. has

always both iotas combined in one long: "Ἰδρις, παρᾶκοιτις; gen. λύσιος, μήνιος; dat. κνήστῃ, μήτῃ, παρᾶκοίτῃ; acc. παρᾶκοιτιν; voc. μάντι, &c.—Plural, "Ἰδριες, νήστιες, παρᾶδάλιες; gen. παρᾶδάλιων; dat. ἴρισσιν; acc. νήστιας, πόλιας, &c., and also *ιας* contracted into *ις* in ἀκοίτῃς, Od., κ, 7, from the Harleian MS., instead of ἀκοίτας, and ὄις for ὄιας.

21. The change of *ι* into *ε* makes a faint appearance in πόσις, husband, πόσιος, Od., π, 75, &c., πόσιν, πόσιας, Il., ζ, 240, which has in the dat. πόσει, Il., ε, 71; inclining to the class of words in *ε*, and probably occasioned by the feeble sound of the double iota in πόσιι. Hence also πόσει, Od., λ, 429, ρ, 555, τ, 95. Likewise, by this *ε*, these forms are distinguished from those of ἡ πόσις, drink, which displays no trace of *ε*.—Κόνει, which some would put for κόνι, Od., λ, 191, is not worthy of notice.

22. The *ε* is unopposed in νεμέσσει, Il., ζ, 335, from νέμεσις, also in ἔπαλξις, of which the following forms are found: ἐπάλξιος, ἔπαλξιν, ἐπάλξιες, and likewise (ἐπάλξεες) ἐπάλξεις, ἐπάλξεσιν. So μάντις, μάντιος, μάντιες, but μάντεϊ, Il., ν, 69,* and in ὄις.

23. Forms of ὄις:

N.	ὄις,
G.	ὄιοϛ, οἴός,
D.	. . .
Acc.	ὄιν,
N.	ὄιες,
G.	οἴων, οἴων,
D.	οἴ-εσσιν,
	οἴεσιν,
	ὄεσσιν,
Acc.	ὄις.

24. This *ε* is exchanged for *η* in a series of forms of the word πόλις, of which the following are found:

* By comparing βασιλεύομαι, βασιλεύς, with μαντεύομαι, μάντις, we are induced to suppose in the nominative an obsolete form μαντεύς, the genitive of which should perhaps be restored in Μαντήος ἀλαοῦ, Od., κ, 493, μ, 267, instead of μάντιος ἀλαοῦ.

πόλις,		
πόλιος,	πόλεος,	πόληος,
πτόλιος,		
. . . .	πτόλει,	πόληϊ,
	πόλει,	
πόλιν,		πόληα, Hes., α, 105,
πτόλιν,		
πόλιες,		πόληες,
πολίων,		
πολίεσσι,		
πόλιας,	πόλιες,	ποληας.

The form with πτ is explained by the Venet. Schol. to Il., ψ, 1, as a Cyprian mode of writing. — The *genitive* πόλεος (for which the Attic πόλεως is here and there recommended,) is exchanged with πόλιος in Il., β, 811. The *dative* is open only in Il., ρ, 152, otherwise πόλει; πόλιες only Od., ο, 412; and the acc. πόλιες from πόλεας in Il., β, 648, Od., ϑ, 574, Il., ι, 328, σ, 342, 490, with πόλιας, ib., δ, 308, Od., ϑ, 560.

§ CXCI.

OF PURE WORDS IN υ.

25. The pure words in $\bar{\upsilon}\varsigma$, $\bar{\omicron}\upsilon\varsigma$, have the *genitive*, e. g. νέκυος, νεκύων, universally open, and, where the verse requires, synizesis, as προπάρροιθε νέκυος, Il., π, 321, according to the Harl. Ms., instead of the common reading πρόσθεν νέκυος; but the *dative* is open (υῖ) only in ηδύϊ, Il., υ, 486, which, indeed, is now changed for the other lection πνεύμονι. In all other examples it is shut: ἀμφὶ νέκυι, Il., π, 526, &c., ξυνέσεσθαι οἰζυῖ, Od., η, 270, ὄρχηστυῖ, πληθυῖ. (When the two sounds $\bar{\upsilon}\bar{\iota}$ are combined into a diphthong, as in πληθυῖ, the circumflex belongs to it as much as in ἡοῖ, ἡοῖ, &c.)

26. The plural $\bar{\upsilon}\epsilon\varsigma$ is always open and dissyllabic, $\bar{\upsilon}\epsilon\sigma\sigma\iota$ always trisyllabic (Δεμιστεύοντα νεκύεσσιν, Od., λ, 568, having been corrected out of Strabo into νέκυσσιν). — The accus. υας is always open in νέκυας, shut in γένυς, Od., λ, 320, δεῦς, Il.,

λ, 494, comp. ψ, 118. Those which begin with a long syllable, retain *υας* open only where the rhythm supports it, as in the fourth foot *ἰχθύας*, Od., χ, 384, *ὄφρυας*, ib., ι, 389. On the other hand, *ἰχθῦς*, Od., ε, 53, &c., at the beginning of the verse, *κλιτῦς*, *ὄφρῦς*.

27. Examples.

	In α :	In ι :	In υ :
N.	Γῆρας,	Ἴδρις,	Νέκυς,
G.	γῆραος,	λύσιος, 20.	νέκυος,
D.	γῆραι,	μήτι, 20.	νηδύι,
	γῆραι, 18.	πόσει, 21.	νέκυι,
	γῆραί,*	πόσει,	πληθυῖ, 25.
	γῆρα,*	πόληϊ, 24.	πληθύι,*
Acc.	γῆρας.	πόσιν,	πληθύν.
		πόληα.	
Plural.			
N.	σφέλα, 18.	ἐπάλλξεις, 22.	νέκυες,
	Γέρα, 18.	ἐπάλλξεις,	
		πόληες,	
G.	δεπῶων,	παρδαλίων,	νεκύων,
D.	δεπάεσσι,	Ἴρισι,	νέκυσιν,
		ὄεσσι, 23.	νέκυσσιν,
			νεκύεσσιν,*
Acc.	δέπα,	νήστιας, 20.	νέκυας,
	γέρα.	ἀκοίτις,	
		πόλεις, 24.	γένυς, 26.
		πόληας.	κλιτῦς, 26.

§ CXCII.

PURE WORDS IN *ῆ*, WITH A CONSONANT BEFORE *ε*
AND *εος* IN THE GENITIVE.

28. Pure words of this description are of three sorts: neuters in *ος, εος*, substantives and adjectives in *ης, εος*, adjectives in *υς, εος*, e. g. *τεῖχος, τείχεος*; *Διομήδης, Διομήδεος*; *εὐήκης, εὐήκεος*; *ἡδύς, ἡδέος*. They have the *genitive* open when the verse allows it; e. g. *κάλλεος εἶνεκα*, Il., υ, 235, &c.;

so *νείκεος*, *στήθεος*, *τείχεος* in 28 places, &c. So also of the other sorts: *Εὐπείθεος*, *Διομῆδεος*, *εὐήκεος*, *εὐμῆδεος*, *εὐάδεος*, *ἀπηνέος*, *ἀτερπέος*, *ἠδέος*, *διίπετέος*, *δυσηλεγέος*, *δυσθαλπέος*, *ἐρικυδέος*, *ἐρισθενέος*, *εὐεργέος*, &c. Synizesis has no place in these words.

29. Instead of synizesis, contraction in *εως* occurs in the following with the termination *ος*, *εος*: *Ἐρέεεως*, *Il.*, *Ῥ*, 368, *Od.*, *λ*, 37 (where *Ἐρέεους* is a various reading); of *Ἐρέεουσφι*, *Il.*, *ι*, 572, we have already spoken, n. 4. Also *Δάμβεως*, *Δάρσεως*, *Δέρεως*, *Od.*, *η*, 118, where *Δέρους* once stood. Instead of *γένεως*, *Od.*, *ο*, 532, Wolf has admitted *γένος*, although the other form is well supported by MSS., and *γένος* in the Harl. MS. is merely from the hand of a corrector.

30. The same rule of contraction as the verse may require, is followed in the dative *-εῖ*; so that we find both *ἔλκειῖ*, *Δέρεῖ*, *κάλλει*, *μένει*, *τάχει*, *τείχει*, and *ἔλκει*, *Δέρει*, *κάλλει*, *μένει*, *τάχει*, *τείχει*. So likewise *λέχει*, *ξίφει*, *φάρει*, *χειλίει*, *χῆτει*, and the adjectives *καταπρηνεῖ*, *πλατεῖ*, *προαλεῖ*, *κελαινεφεῖ*.

31. Somewhat more complicated are the rules for *εα* in the acc. sing. and in the plur. of neuters.

a. The acc. of substantives in *-ης*, *-εα*, is always open, with synizesis where required: *Διομῆδεα*, *Πολυδεύκεα*, *Εὐπείθεα*.

b. Adjectives are also open: *ἀμφηρεφέα*, *ἀολλέα*, *ἀπευθέα*, *ἀπηνέα*, *ἀριπρεπέα*, *ἀριφραδέα*, &c.; there are found with synizesis, *Θεοειδέα*, *Il.*, *γ*, 27, &c., at the end of the verse, *ἀλλοειδέα*, *Od.*, *ν*, 194, *ὕφερεφέα*, *Od.*, *δ*, 757;—yet contraction occurs after two short syllables in *αἰνοπαθῆ*, *Od.*, *σ*, 201, supported by the usage of Anacreon in *αἰνοπαθῆ πατριδ' ἐπόψομαι*, which the Harl. Schol. quotes at *Od.*, *μ*, 313. Add *πρωτοπαγῆ*, *Il.*, *ω*, 267; although Wolf admits *πρωτοπαγέα* in that place.

c. Lastly, the plural termination *εα* is open in neuter substantives: *νείκεα*, *τεύχεα*, *τείχεα*, *βέλεα*; and even where the verse invites contraction: *καὶ πάθεν ἄλγαα*, *Il.*, *ω*, 7. So *στήθεα*, *σάκεα*, and *ᾠκα βέλεα Τρῶεσσιν ἐφίει*, *Il.*, *ο*, 444, probably from the edition of Aristarchus, who, according to the Harl. Schol., also read *τεμμένα*, *Od.*, *λ*,

184, where Wolf admits *τεμένη*. *Τεύχη* is twice found, II., χ, 322, η, 207.

32. The nom. *εἶς* is open or contracted as the verse requires: *ὀμηγερέες, ἐπαρτέες, κατηρεφῆες, κενναυχῆες, ὄξῆες*. Close together stand, *πρωτοπαγεῖς νεοτευχῆες*, II., ε, 194. Contracted are, *ἐναργεῖς, ἐπιδευεῖς, νηλιτεῖς*, in the fifth foot, Od., π, 317, τ, 498, χ, 418.^(R) Also *πρηνεῖς*, II., λ, 179. Hence the synizesis is doubtful in *ἀσκηθέες καὶ ἄνουσοι*, Od., ξ, 255, and we should read *ἀσκηθεῖς*, did not the Harl. various reading *ἀσκηθέες* point to *ἀσκηθέες*.

33. The *genitive* is always open, as *στηθέων, ἀλσέων*, except where ε stands between two vowels. Comp. n. 35.

34. The *accusative εας* is equally open: *ἀολλέας, εὐπλεκέας, θαμέας*, and with synizesis, *πελέκεας*, II., ψ, 114, &c. Comp. § CXLIX, 2. The contraction of *εας* into *εις* occurs (besides *πόλεας, πόλεις*, already mentioned,) only in *πολέας, πολεῖς ὀλέσαντ' αἰζηούς*, II., ο, 66. Comp. II., ν, 734, υ, 313, φ, 59, 131. However we find also *πολεᾶς*, II., α, 559, β, 4, Od., γ, 262: also at II., φ, 131, the Ven. Schol. gives the open form.

§ CXCIII.

PURE WORDS IN ε, WITH α AND ε BEFORE ε.

35. Several adjectives have long α before ε at the end of the root: *ἀκραῆς*; hence *ἀκραεῖ, (ἀκραέα,) ἀκραῖ, comp. n. 31, b., ἀλιαεῖς*.—*Ζαῆς* and *ζαῖν*, Od., μ, 313, passing into the first decl.; yet *ζαῖ* also must have been read there, since the Harl. Schol. gives *αἰνοπαθῖ* as parallel.—*Δυσαῆς, δυσαέος*, and with double ε, *δυσασῶν*, Od., ν, 99, also from *ὑπεραῆς, ὑπεραεῖ, II., λ, 297*.—*Ζαχρηῆς* (i. e. *ζαχραῆς* from *χρα* in *ἐχραε, ἐπέχραε, and ζα*), whence (*ζαχρηεῖς*), *ζαχρηεῖς, (ζαχρηέων,) ζαχρηῶν*, II., ε, 525, formerly *ζαχρειῶν* with *ει* after the analogy of *ζεῖδαρος*. (Comp. Schaefer ad Hes., ἔ, 560.)

36. Those which have ε before ε, are, besides the words derived from *κλέος*, the following: *σπέος, δέος, κλέος, χρέος*; thus:

Singular.

- N. σπέος,
 G. σπείους, Od., ε, 68, 226, &c.,
 D. σπῆϊ, ib., μ, 210, Π., σ, 402, ω, 83, &c.
 Acc. σπέος, σπείος, Od., ε, 194.

Plural.

- N.
 G. σπείων, H., III, 264,
 D. σπέσσι, Od., α, 15, &c.
 σπήεσσι, ib., ι, 400.

Acc.

viz. from the root σπεε (from σπελε, σπηλα, comp. σπήλαιον, *spelunca*), εε is combined into η in σπῆϊ and σπήεσσι, the one ε is dropped in σπέσσι (where σπῆσι would be more analogous), and ε is extended into ει in σπείους from σπε-εος, σπέεος, σπείους.—Nom. acc. δέος, gen. (δέεος,) δείους, Π., κ, 376, ο, 4, the two genitive forms, σπείους, δείους, supporting one another, although the only genitives in ους in the Homeric dialect.—Of κλέος appears only (κλε-εα,) κλέα, Π., ι, 189, comp. ib., 524, Od., Ϝ, 74, and together with χρέος only the extended χρεῖος, Π., λ, 686, &c.

37. From κλεε in κλέος are derived first a number of proper names, in which the terminations ος and ης are both found, as in Πάτροκλος, discussed under the second declension. So Ἴφίκλου, Π., β, 705, Φέρεκλον, ib., ε, 59. As a single Homeric *nominative* in opposition to those in ος stands, with ε extended, Οἰκλείης, Od., ο, 244. Add,

- N. Ἡρακλῆς, Hes., Ϝ, 318,
 G. Ἡρακλῆος, Π., ξ, 266,
 D. Ἡρακλῆϊ, Od., Ϝ, 244,
 Acc. Ἡρακλῆα, Π., ξ, 324,
 Ἡρακλέα, Hes., ἀ, 448,
 V. Πατρόκλεις, Π., π, 49,

so that εε is contracted into η in (ἦρακλεα,) Ἡρακλῆα, but in Ἡρακλέα one ε is dropped.—Ἡρακλῆϊ appears trisyllabic (Ἡρακλῆ,) in Hes., ἀ, 458 (where all the MSS. agree in giving the dative); so Ὀδυσῆ, ἦρα, of which hereafter.

38. After this analogy appear Ἀγακλῆος, Βαθυκλῆα, Διοκλῆος, Διοκλῆα, Ἐπικλῆα, Ἐχεκλῆος (but Ἐχεκλον, Π., υ, 474,

π, 694), and those cases of Πάτροκλος which pass into the third declension.

39. The adjectives derived from the same root vary in the use of ει and η.—From ἀκλέης stands ἀκλειῖς (or ἀκλειεῖς), Π., μ, 319, for ἀκλέεες, which however is more aptly combined into ἀκλῆες. Add ἀγακλῆος Περιάμοιο, Π., π, 738, comp. ib., ψ, 529. With ει there are left ἐϋκλειῆας, with the adverbs, ἀκλειῶς, ἐϋκλειῶς.—'Εὐρρέης (also ἐϋρρέος,) has in the gen. (ἐϋρρέεος,) ἐϋρρέϊος. Lastly, the longer form κλειτ, ἀγακλειτός (but τηλεκλητός from καλέω), and from ρεῖτα, γεν. ἀκαλαρρείταο.

40. A in Ἡρακλέα, Hes., α, 448, is on account of the synizesis in that place of undetermined quantity; but ἀκλέα, Od., δ, 728, and δυσκλέα, Π., β, 115, ι, 22, have it long; so probably Ἡρακλέα has it long too, it being not uncommon that where one vowel is dropped the remaining one is lengthened. Other forms, in which this ε has been dropped, cannot be pointed out, and ἀκλέες, Π., η, 100, ἐϋκλέες, ib., ρ, 415, are adverbs. The later forms of this sort, as ἀγακλέα, Pind. Pyth., 9, 110 (185), ἐϋκλεί, Ol., 10, 89 (101), are derived from the abbreviated root κλε, giving κλής, ἀγακλής, ἐϋκλής.

41. The adjectives derived from substantives with εε, double the first and extend the second, ηει, in the feminine termination, in which alone they are used: Ἴφικληεῖη, Ἴφικληεῖης, Ἐτεοκληεῖης. So

Ἡρακληεῖη, Π., λ, 690,

Ἡρακληεῖης, ib., β, 666,

Ἡρακληεῖη, ib., β, 658, ο, 640,

Ἡρακληεῖην, ib., ε, 638.

§ CXCIV.

PURE WORDS IN ε WITH THE TERMINATION εως IN THE NOMINATIVE.

42. Masculines in ε, with the tone upon this ε, have the nominative formed in ες, εως, βασιλεύς, Ἀχιλεύς, while, in those with toneless ε, it passed into ης, Διομήδης, Πολυδεύκης.

43. Proper names still unformed, viz., ATPE, TVTE, AXLE, &c., for Ἀτρεύς, Τυδέυς, (Ἀχιλεύς,) Ἀχιλεύς, are seen upon votive cups and marbles, cut in the most ancient style. In the formation the terminations fluctuated between ης and εως, until they were separated in the manner above stated. A trace of this is found in Κισσῆς, Π., λ, 223, where Κισσεύς was once read, with which Aristarchus placed Ποδῆς and Ἐρμηῆς.

44. The substantives, which are not proper names, have, except in the nom. voc. sing. and dat. plur., universally ε doubled into η: βασιλεύς, βασιλῆος, βασιλῆϊ, βασιλῆα, βασιλεῦ, βασιλῆες, βασιλῆων, ἱππῆων, βασιλεῦσι, ἱππεῦσι, βασιλῆας, ἱππῆας. Of ἀριστευς, not found in the nom., but remaining in ἀριστῆος, ἀριστῆα, ἀριστῆες, ἦων, ῆας, the dat. plur. is ἀριστῆεσσιν, σι, Π., α, 227, ι, 334, &c., as νήεσσιν from νηῦς. In Hesiod first the vowel is shortened. *Comp. Brunck ad Hes.*, ζ, 244, who writes βασιλέων, and *Schæfer, ib.*, 246, who writes, as voc., βασιλῆς. Of the proper names several have no doubling of the vowel, as Ἀτρεύς, Τυδέυς, Ἀτρεός, εἶ, έα, Τυδέος, εἶ, έα; some have the long and short vowels intermixed, of which more below.

45. Examples.

N.	βασιλεύς,	Τυδέυς,	Πηλέυς,	Ἀχιλεύς,	᾽Οδυσεύς, (1)
				Ἀχιλλεύς,	᾽Οδυσσεύς,
G.	βασιλῆος,	Τυδέος,	Πηλῆος,	Ἀχιλῆος,	᾽Οδυσῆος,
				Ἀχιλλῆος,	᾽Οδυσσῆος,
			Πηλέος, (2)		᾽Οδυσσεῦς, (3)
					᾽Οδυσσέος,
D.	βασιλῆϊ,	Τυδέϊ,	Πηλῆϊ,	Ἀχιλῆϊ,	᾽Οδυσῆϊ,
				Ἀχιλλῆϊ,	
			Πηλεί,		
			Πηλεῖ, (4)	Ἀχιλλεῖ,	᾽Οδυσεῖ,
Acc.	βασιλῆα,	Τυδέα,	Πηλέα,	Ἀχιλῆα,	᾽Οδυσῆα,
		Τυδῆ,		Ἀχιλλῆα,	᾽Οδυσσῆα,
					᾽Οδυσσέα, (5)
					᾽Οδυσῆ,
V.	βασιλεῦ,			Ἀχιλεῦ,	᾽Οδυσσεῦ,
				Ἀχιλλεῦ,	᾽Οδυσσεῦ.

46. a. *Nominative.* (1) The original forms are those

with the single consonant, which is doubled in Ὀδυσσεύς and Ἀχιλλεύς—the only forms in which the duplication is retained in prose.

- b. *Genitive.* (2) In Διογενῆς Πηλεὺς υἱός, Il., α, 489, and in ib., π, 21, Od., λ, 478, it would be more rhythmical to write Πηλῆος υἱός, Πηλῆος υἱέ. The short form would then remain, on account of its dactylic quantity, in σχέτλιε Πηλεὺς υἱέ, Il., π, 203, comp. ib., υ, 2, φ, 139, &c. So we should write Μηκιστῆος υἱός, Il., β, 566, ψ, 678, but Τυδέος υἱός, ib., ε, 163. Comp. β, 406, δ, 365, Ἀτρεὺς υἱόν, γ, 37. &c.—(3) Ὀδυσσεὺς stands in Od., ω, 397, and, according to the Harl. ms., δόμων προπάρειθεν Ὀδυσσεὺς, ib., 416, instead of προπάρειθ' Ὀδυσῆος. So, according to the Townleian Schol., some read Ἰδομενεὺς, Il., ν, 424, but wrongly (see Bekk., p. 130, obs., Spohn, p. 155).
- c. *Dative.* (4) Πηλεῖ, ὅς περὶ κῆρι, Il., ω, 61. So Πορθεῖ, Il., ξ, 115, in the first foot, in which also ἰχθῦς, &c., η, 25, were contracted without metrical necessity. At the end of the verse we find Ἀχιλλεῖ, Il., ψ, 792, and formerly also Ὀδυσεῖ ἐνὶ οἴκῳ, Od., ο, 157. The Harl. ms. has there Ὀδυσῆϊ ἐνί, and defends it by ἤρωι Λαομέδοντι (thus reading, according to our orthography, Ὀδυσῆ, ἤρω *).
- d. *Accusative.* (5) Ὀδυσσεά εἶσαν, Od., ζ, 212, is deemed an inferior reading to Ὀδυσσῆ εἶσαν; yet the apostrophe, in this case, as in Ὀδυσῆ ἐφάμην, Od., ν, 131, Ὀδυσῆ ὄν, ib., τ, 267, and ἐς Πηλῆ ἰκέτευσσε, Il., π, 574, should be removed: not Ὀδυσῆ from Ὀδυσῆα, but Ὀδυσῆ from Ὀδυσσεά, Πηλῆ from Πηλεά, as is shown by ἀλλ' Ὀδυσῆ ποθέουσα, Od., τ, 136. Add Τυδέα, Il., ζ, 222, and Τυδῆ, ib., δ, 384, Μηκιστῆ, ib., ο, 339. (Comp. *Herm. ad Greg. Cor. in Addendis*, p. 878.) On the other hand it must remain in Ἀχιλλῆ ἴσχωσι, Il., υ, 139,

* In that place, however, it is better to read κηχών for κιών, according to the marginal lection of the Vatican ms., so that Ὀδυσῆ would be the accusative: Ἀ γὰρ ἐγὼν ὡς Νοστήσας Ἰθάκηνδε, κηχών Ὀδυσῆ ἐνὶ οἴκῳ Εἴποιμι' (scil. ἀύτῳ).

Πατροκλῆ' ἐξεναρίζων, *ib.*, χ, 331, since here we can admit no short form as lying at the basis of contraction, and we cannot take away the apostrophe, although inaudible between two vowels, when supported by the analogy of the forms.

§ CXC.V.

PURE WORDS IN *o*.

47. Substantives in *o* contract their forms with the exception of *χρῶς*. We have to consider *αἰδῶς*, *ἠῶς*, *Καλυψῶ*, *καμινῶ*, *Λητώ*, *χρεῶ* and extended *χρειῶ*.

G. (*ἠόος*), *ἠοῦς*, *Καλυψοῦς*, *Λητοῦς*, *Il.*, 9, 508, *α*, 9, &c.

D. (*ἠοί*), *ἠοῖ*, *Λητοῖ*, *καμινοῖ*, *χρειοῖ*,

Acc. *αἰδῶ*, *ἠῶ*, *Λητώ* (but *Λητώ*, with grave accent, *Od.*, λ, 580, as also *Θεανῶ*, *Il.*, λ, 224),

V. *Λητοῖ*, *H.*, I, 14, 62.

Obs.—*ἠῶς* from *ἠῶς* has *aw* changed into *ew* in *ἔωσφορος*, *Il.*, ψ, 226.

48. The forms of *χρῶς* remain open: *χρῶς*, *χρῶς*, *χρῶς*, *ταμεισίχροα*, *ἔυχρῶς*, *Od.*, ξ, 24.

49. Of *βοῦς* the following forms appear:

N.	<i>βοῦς</i> ,	<i>βόε</i> ,	<i>βόες</i> ,
G.	<i>βόος</i> ,		<i>βοῶν</i> ,
D.	. . .		<i>βουσί</i> , <i>βουσίν</i> ,
			<i>βόεσσι</i> , <i>βόεσσιν</i> ,
Acc.	<i>βοῦν</i> , (1)	<i>βόε</i> ,	<i>βόας</i> .

(1) The form *βοῶν*, *Il.*, η, 238, is an adjective, and signifies, with *ἀσπίδα* understood, the buckler of bull's hide.

§ CXC.VI.

PURE WORDS IN *ω*.

50. *Ω* at the end of the root is often contracted out of *ωο*: *δμαιο*, *δμῶς*, *Τυφαιο*, *Τυφῶς*, in Pindar, and in Homer extended

by ε, *Τυφωεύς*, as *κῶς* by α, nom. *κῶας*. Of the former are found: *Τυφάεος*, Π., β, 783, *Τυφωεῖ*, ib., 782, *Τυφωέα*, Hes., 3, 821, and from *Τυφάων*, *Τυφάονα*, H., I, 306, 352, Hes., 3, 306. From *κῶας*, *κῶεα*, *κῶεσιν*.

51. Forms of *Τρώς*, *δμῶς*, and the feminines and adjectives belonging to them.

N. (*Τρώς*, *father of the Trojan race*), *δμῶς*, Od., ω, 257,

G. *Τρώς*, Π., υ, 231, *Τρωϊάδος*—*ληϊδος*, Od., υ, 263,

D. *Τρωῖ*, Π., ε, 265,

Acc. *Τρῶα*, ib., υ, 230, *δμῶ' ἐμόν*, Od., δ, 736.

Plural.

N. *Τρῶες* (*the people*), *Τρωαί*, *δμωαί*, *Τρωάδες*, Π., ω, 704,

G. *Τρώων*, *δμῶων*, *Τρωϊάδων*, *δμωάων*, *δμωῶν*, Od., τ, 121,

D. *Τρωσίν*, *Τρωσί*, *Τρώεσσιν*, *Τρώεσσι*, *Τρώεσσ'*, *δμώεσσιν*, -σι,
δμωῆσιν, -σι,

Acc. *Τρῶας*, *δμῶας*, *Τρωάς*, Π., γ, 420, *δμωάς*, *Τρωϊάδας*, *Τρω-
άδας*.

Add also *Τρωῖοι*, *Τρωῖα*, *Τρωαί*, *Τρωούς*, *Τρωϊκός*, *Τρωϊκόν*, *Τρω-
ῖλος*, Π., ω, 257, &c.

52. Besides these there appear with ω: *ἤρω*, *ἤρωος*, *ἤρωι*, but *ἤρω*, Π., η, 453, *ἤρωα* and *ἤρω'* *Ἀδρηστον*.—*Μήτρω*, *μήτρωα*.—*Μίνω*, *Μίνωος*, *Μίνωα*, and *Μίνω*, Π., ξ, 322 (*Aristarchus* reads *Μίνων*, like *Ἀρην*, *ζαῆν*), according to which *ἤρω'* also should be written without apostrophe.

§ CXCVII.

WORDS OF VARIOUS FORMS.

53. Forms of,

N. *ἀνής*, *δυγάτης*, *μήτης*, *πατήρ*,

G. *ἀνέρος*, *ἀνδρος*, *δυγατέρος*, *δυγατρός*, *μητέρος*, *μητρός*,
πατέρος, *πατρός*,

D. *ἀνέρι*, *ἀνδρί*, *δυγατέρι*, *δυγατρί*, *μητέρι*, *μητρί*, *πατέρι*,
πατρί,

Acc. *ἀνέρα*, *ἀνδρα*, *δύγατρα* (*δύγατρ'*, Π., λ, 740), *μητέρα*,
πατέρα,

V. *ἀνερ*, ib., ω, 725, *δύγατες*, *μητες*, *πάτερ*.

Dual.

N. Ac. ἀνέρες, ἄνδρες.

Plural.

N. ἀνέρες, ἄνδρες, θυγατέρες, θύγατρες,

G. . . . ἀνδρῶν, θυγατρῶν, πατέρων, πατρῶν.

D. ἄνδρασιν, ἄνδρεςσιν (Il., ε, 308), θυγατέρεςσιν, Il., ο, 197.

Acc. ἀνέρας, ἄνδρας, θυγατέρας, θύγατρας, μητέρας, πατέρας.

54. Forms of γόνυ and δόρυ.

N. Γόνυ, δόρυ,

G. γουνός, (1) γούνατος, δουρός, δούρατος,

D. δουρί, δούρατι,

Acc. γόνυ, δόρυ.

Dual.

N. Ac. δοῦρα.

Plural.

N. γοῦνα, γούνατα, δοῦρα, δούρατα,

G. γούνων, δούρων,

D. γούνεσσι, γούνασι, (2) δούρεςσσι, δούρασι,
γούνασσι,*

Acc. γοῦνα, γούνατα, δοῦρα, δούρατα.

(1) Γουνός, Il., λ, 547, Od., τ, 450. — According to the common opinion (*Eustath. ad Od.*, 9, p. 1606, l. 62), γουνός and δουρός arise by transposition from γουνος, δορυος; whence also we must admit that γοῦνα and δοῦρα came from γούνατα and δούρατα by abjection of τα. By comparing, however, γόνυ with *genu*, *genua*, we perceive the original γοννα, and this weakened out of γονφα; which form, after the ejection of the *f* and the consequent extension of ο, gives immediately γοῦνα,—so δόρυ, δοῦρα. To both forms γουνός and δουρός stand in due relation, with respect to formation and accent, while γουν and δουρ are taken as roots; which are revealed also in γούνεσσι, δούρεςσσι, and according to which, γούνων and δούρων should, by the law of analogy, be accented γουνῶν, δουρῶν. The other forms, γούνατος, δούρατος, &c. must be from lengthened roots γουνατ, δουρατ; the nominatives pertaining to which, γουνας, δουρας, if they ever existed, were obsolete in common use.

(2) Together with γούνασι, γούνασιν, Wolf has retained γούνασσι, Il., ι, 488, ε, 451, contrary to the reading γούνεσσι

enjoined by MSS. and Scholiasts, although the doubling of σ after α in the dat. plural, after he has given up $\alpha\acute{\nu}\delta\rho\alpha\sigma\sigma\iota$ for $\alpha\acute{\nu}\delta\rho\epsilon\sigma\sigma\iota$, *Il.*, ξ , 308, has no sure ground to rest on; and $\gamma\acute{o}\upsilon\nu\epsilon\sigma\sigma\iota$ is certainly established both by its analogy with $\gamma\acute{o}\upsilon\nu\alpha$, and by the parallel forms $\acute{\alpha}\rho\epsilon\upsilon\epsilon\sigma\sigma\iota$, *Il.*, π , 352, and $\delta\acute{o}\upsilon\rho\epsilon\sigma\sigma\iota$, *ib.*, μ , 303, *Od.*, Θ , 528. There is left only $\delta\epsilon\iota\kappa\alpha\nu\acute{o}\nu\omega\tau\omicron$ $\delta\acute{\epsilon}\pi\alpha\sigma\sigma\iota\nu$, *Il.*, \omicron , 86, with a *disputed reading* (Zenodotus gives $\delta\epsilon\iota\kappa\alpha\nu\acute{o}\nu\omega\tau'$ $\acute{\epsilon}\pi\acute{\epsilon}\epsilon\sigma\sigma\iota$, or rather $\delta\epsilon\iota\kappa\alpha\nu\acute{o}\nu\omega\tau\omicron$ $\acute{\epsilon}\pi\epsilon\sigma\sigma\iota\nu$), and *various* forms, $\delta\acute{\epsilon}\pi\alpha\sigma\sigma\iota$, and $\delta\epsilon\pi\acute{\alpha}\sigma\sigma\iota$, to be read with synizesis.

55. Forms of $\tau\acute{o}$ $\kappa\acute{\alpha}\rho\eta$, the head. The root is $\kappa\acute{\alpha}\rho$ (as acc. in *Il.*, π , 392), with the formal syllables $\alpha\tau$ and $\eta\tau$, $\kappa\alpha\rho\alpha\tau$, $\kappa\alpha\rho\eta\tau$; from the former come $\kappa\rho\alpha\tau$ by the ejection, and $\kappa\rho\alpha\alpha\tau$ by the transposition, of α ; from the latter comes the nom. $\kappa\acute{\alpha}\rho\eta$ by the abjection of τ ; whence by a new addition of $\alpha\tau$, $\kappa\acute{\alpha}\rho\eta\alpha\tau$, and of ν , $\kappa\alpha\rho\eta\nu$, which gives $\kappa\acute{\alpha}\rho\eta\nu\nu\omicron$.

Roots, $\kappa\alpha\rho\alpha\tau$,	$\kappa\rho\alpha\tau$,	$\kappa\rho\alpha\alpha\tau$,	$\kappa\alpha\rho\eta\tau$,	$\kappa\alpha\rho\eta\alpha\tau$,	$\kappa\alpha\rho\eta\nu$.
N. . . . .	. . . . .	. . . . .	$\kappa\acute{\alpha}\rho\eta$,	. . . . .	. . . . .
G.	$\kappa\rho\alpha\tau\acute{o}\varsigma$,	$\kappa\rho\acute{\alpha}\alpha\tau\omicron\varsigma$,	$\kappa\acute{\alpha}\rho\eta\tau\omicron\varsigma$,	$\kappa\alpha\rho\acute{\eta}\alpha\tau\omicron\varsigma$,	. . . . .
D.	$\kappa\rho\alpha\tau\acute{\iota}$,	$\kappa\rho\acute{\alpha}\alpha\tau\iota$,	$\kappa\acute{\alpha}\rho\eta\tau\iota$,	$\kappa\alpha\rho\acute{\eta}\alpha\tau\iota$,	. . . . .
Acc.	$\kappa\rho\acute{\alpha}\tau\alpha$,	(1)	$\kappa\acute{\alpha}\rho\eta$.	. . . . .	. . . . .

Plural.

N. $\kappa\acute{\alpha}\rho\acute{\alpha}$,	(2) . . . . .	. . . . .	$\kappa\alpha\rho\acute{\eta}\alpha\tau\alpha$,	$\kappa\acute{\alpha}\rho\eta\nu\alpha$,
G.	$\kappa\rho\acute{\alpha}\tau\omega\nu$,	* . . . . .	. . . . .	$\kappa\alpha\rho\acute{\eta}\nu\omega\nu$,
D.	$\kappa\rho\alpha\sigma\acute{\iota}\nu$,	. . . . .	. . . . .	. . . . .
Acc. . . . .	. . . . .	$\kappa\rho\acute{\alpha}\alpha\tau\alpha$,	. . . . .	$\kappa\acute{\alpha}\rho\eta\nu\alpha$.

(1) $\kappa\rho\acute{\alpha}\tau\alpha$ as acc. in *Od.*, Θ , 92;—it is masculine, and so all the forms of the same series. $\kappa\rho\acute{\alpha}\tau\omega\nu$, *Od.*, χ , 309, ω , 185, should be written $\kappa\rho\alpha\tau\acute{\omega}\nu$.

(2) $\kappa\acute{\alpha}\rho\acute{\alpha}$ from $\kappa\acute{\alpha}\rho\alpha\tau\alpha$ (as above $\kappa\acute{\epsilon}\rho\acute{\alpha}$, $\kappa\acute{\epsilon}\rho\acute{\alpha}$), only in *H.*, IV, 12 (*ad Cerer.*, see there *Ruhnkenius*).— $\kappa\acute{\alpha}\rho\eta$ appears as $\kappa\eta\eta$ in $\kappa\alpha\tau\acute{\alpha}$ $\kappa\eta\eta\theta\epsilon\nu$ or $\kappa\alpha\tau\alpha\kappa\eta\eta\theta\epsilon\nu$, *Il.*, π , 548, *Od.*, λ , 588. Concerning $\kappa\rho\acute{\alpha}\tau\epsilon\sigma\phi\iota$, comp. n. 3.

56. The forms of $\nu\eta\tilde{\upsilon}\varsigma$ come from a double root $\nu\alpha$ (*navis*), and $\nu\epsilon$; thus:

N. $\nu\eta\tilde{\upsilon}\varsigma$,		$\nu\tilde{\eta}\epsilon\varsigma$,	$\nu\acute{\epsilon}\epsilon\varsigma$,	
G. $\nu\eta\acute{o}\varsigma$,	$\nu\acute{\epsilon}\acute{o}\varsigma$,	$\nu\eta\tilde{\omega}\nu$,	$\nu\acute{\epsilon}\tilde{\omega}\nu$,	$\nu\alpha\tilde{\upsilon}\phi\iota\nu$, n. 5.
D. $\nu\eta\acute{\iota}$,		$\nu\eta\upsilon\sigma\acute{\iota}$,	$\nu\acute{\epsilon}\epsilon\sigma\sigma\iota\nu$,	$\nu\alpha\tilde{\upsilon}\phi\iota\nu$, n. 5.
Acc. $\nu\tilde{\eta}\alpha$,	$\nu\acute{\epsilon}\alpha$,	$\nu\tilde{\eta}\epsilon\sigma\sigma'$,		
		$\nu\tilde{\eta}\alpha\varsigma$,	$\nu\acute{\epsilon}\alpha\varsigma$.	

57. From τὸ (οας) or contracted οῦς we find,

N.	. . . . .	οὔατα,
G.	οὔατος,	. . . . .
D.	. . . . .	οὔασι, Π., μ, 442, ὠσίν, Od., μ, 200 (from οατσι),
Acc.	οῦς, Π., λ, 109, υ, 473,	οὔατα, Π., ζ, 535, Od., μ, 177, &c.

The contraction of οα into ω is shown also in ᾠτώεις (οατωεις), whence ᾠτάεντα, Π., ψ, 264, 513.

58. Forms of Σαρπηδῶν with and without τ :

N.	Σαρπηδῶν,	
G.	Σαρπηδόνος,	Σαρπηδόντος,
D.	Σαρπηδόνι,	Σαρπηδόντι,
Acc.	Σαρπηδόνα,	
V.	. . . . .	Σαρπηδῶν.

In the same way λέων, λέοντος, with τ, is related to the Latin *leo*, *leonis*, without this letter.

59. Forms of σῦς :

N.	σῦς,		σύες,	ῦες,
G.	σύός,	ύός,	συῶν,	ῦῶν,
D.	σῦί,		συσί,	. . .
			σύεσσιν,	ῦεσσι,
Acc.	σῦν,	ῦν,	σύας,	ῦας.

This word belongs to those which lose the initial consonant according to the demands of metre. Comp. § CLVIII, 12.

60. The following likewise are multiform or irregular :

Αἰθίοπες, ὠν, εσσιν, Αἰθίοπας and Αἰθιοπῆας, Π., α, 423.—"Ανα, as voc., Π., γ, 351, &c., together with ἀναξ.—'Ανδραπόδεσσι, Π., η, 475, in a suspected verse, where also Aristarchus read ἀνδραπόδοισι from ἀνδράποδον, common out of Homer.—'Αορ, ᾠορι, as neuter, and ᾠορας acc. plural, Od., ε, 222, *vid. Pors. ad loc.*—'Αστήρ, ἀστέρι, ἀστέρα, and ᾠστρα, Π., δ, 555.—Γαστήρ (like πατήρ, n. 53), γαστέρος, γαστρός, γαστέρι, γαστρί, γαστέρα, and γάστρην, Od., δ, 437.—Θηρητήρ, θρητηῆρος, &c., θρητηῆρας, Π., μ, 170, but θρητήτορας ἄνδρας, *ib.*, ι, 544.—Λέων, λέοντος, λείουσιν, Π., ε, 782, &c., and λῆς, *ib.*, λ, 239, &c., λῆν', *ib.*, λ, 480, where the apostrophe is now removed.*—Μάστιξ, μάστιγι, μάστιγα, μάστιγας, and from

* The Grammarians who receive λῆς, λίνος, λῆνα, have upon their side

μαστις—of which the root is visible in *μάστιε*, Π., ρ, 622, *μαστίεται*, ib., υ, 171—come *μάστι*, ib., ψ, 500, *μάστιν*, Od., ο, 182.—*Όσσε*, both eyes, used only in this form, from *οπ* with the insertion of *σσ*, before which *π* is dropped.—*Πληθύς*, gen. *πληθύος*, dat. *πληθυῖ*, Π., χ, 458, Od., π, 105, but *πλήθει*, Π., ρ, 330, *πλήθει*, ib., φ, 218, ψ, 639, from *πλήθος*, not found in the nom. in Homer; acc. *πληθύν*.—*Σμῶδιξ*, and *σμῶδιγγες*.—*Σπινθηῆρες*, and *σπινθαρίδες*, H., I, 442, like *ἀγκάλιδεσσι*, Π., σ, 555, χ, 503, for *ἀγκάλης*, which by its quantity is excluded from Homer.—Without a nominative appear: *δαί*; *λιτί*, masc. *λίτα*; *νίφα*, Hes., ε̄, 505; *στιχός*, *στίχες*, *στίχας*; *φύλακες* and *φυλακτῆρες*, and *Φῆρες*, the Centaurs; together with *Θῆρες*, beasts.

OF ADVERBS, ADJECTIVES, AND NUMERALS.

§ CXCVIII.

A D V E R B S .

1. Adverbs, as the signs of simple conceptions, have, except they arise from words already formed, the root pure, or with only a slight addition, as *λίπα*, *ὄχα*. Others are composed of the roots and adverbial syllables *δα*, *δεν*, *δον*, *δισ*, &c., or prepositions: *δη-θά*, *χαμά-δισ*, *πρόχην*, *ἀπόνοσφι*, or spring from forms already produced, as *ἐγρηγορτίς*, *ἀνιδρωτί*. We shall here collect together the most remarkable of the different classes, according to their terminations.

2. Ending in *α*: *ἄντα*, in front, against, with *ἐναντα*, *ἔσαντα* ;

the analogy of *ἴς*, *ἰνός*, *ἶνα*. If *λίεσσι* be quoted from Callimachus (comp. Heyne ad Π., λ, 480), this shows only that he, like Aristarchus, derived the cases from *λίς*, *λίός*, &c., and formed the dat. plur. on that supposition.

αἶψα, quick, with λ thrown away from λαιψ in λαιψηρός, nimble; βρύχα in ὑπόβρυχα, beneath the wave; ἔπειτα.—^τΗκα, root φακ in vac-illare, Germ. *wac-keh*, hence—faintly, a little.—Θαμά.—Δίχα, twofold, without χ, διά; hence ἀνδιχα (ἀναδιχα), διάνδιχα, and with θα, (διχαθα) διχθά, as τρέχα, τρεχθά, (τετραχα) τετραχθά, (ἐν) ἔνθα.—Ἐνεκα, εἶνεκα, and with the gen. τοῦνεκα, οὔνεκα. Ἐνεκεν stands Od., ε, 288, 310.—Κοῦφα, lightly.—Λίπα, with fat, root of λιπαρός, with ἀλείφειν in λίπ' ἀλείφειν, Od., ζ, 227, otherwise always with ἐλαίω, but with relation to the verb, ἀλειψαμένω λίπ' ἐλαίω, Il., κ, 577—comp. ξ, 171, &c. For ἀλείφειν by itself means—to rub, to smear, and acquires the meaning *to anoint* by aid of λίπα (to smear with fat), so that ἐλαίω is not superfluous. So also with χρίσθαι: χρισάμενοι λίπ' ἐλαίω, Od., ζ, 96.—Λίγα, shrilly.—Μάλα, very, μὰ in adjuration; μέσφα, until; μίνυνθα, a little, for a short while.—Ὀχα, as giving force to the meaning of ἀριστος in ὄχ' ἀριστος, &c., and ἔξοχα, eminently, root εχ from ἔχω.—Πτύχα in δίπτυχα, twofold; πύκα, frequently, intelligently.—Ρέα and ρεῖα, lightly; ρίμφα.—Τάχα, quickly.—Υπόδρα, from beneath, from downcast eyes, i.e. looking black, from ὑπό and δρακ, the obsolete root of ἔδρακον, δερκομαι; so that the original form was probably ὑπόδραξ, and ξ thrown away, as κ from γύναι.—Χθιζά (χθισθα), yesterday, and πρῶιζα, Il., β, 305.—With α extended: χαμαί, on the ground, together with χαμά-δισ, and (χαμα-Σ-δε) χάμαζε, to the ground; πάλαι; and ναι in ναι μὰ τόδε σκῆπτρον, Il., α, 234.

3. A changed into η appears in ἀπάντη, πάντη, everywhere (without ground for subscribing iota^(R)), ἄλλη, ἦ, τριπλή, τετραπλή.—With σ added to α: Ἄνδρακός, one and all, Od., ν, 14, ἐκάς, far; and with α also changed into η: (ἔμπα) ἔμπησ.—With ν added to α: (ἄντα, ἀντί, ἀντία, ἀντιφία) ἀντιξίην, against.—Δα (whence δηθά, or elided δῆθ'), δήν, long.—μῖχ, μίχα in Pindar, μίγδα and μίγδην, and so βάδην, τμηδην, &c.—Μά, μήν, truly, usually weakened into μίν.⁽¹¹⁾

Obs. 1.—From these must be distinguished adverbs which have the consonant after α from their roots: Ἀχῆν, root καν, κεν. Comp. CANo, conCENTus, with α privative, voiceless, silent.—Ἄε, root of ἀρπάζω, αἰρέω, with the meaning observable in RAP-tim, quickly,

in (εἶτ' ἄρ) εἶθαρ, (ἀπο-ἄρ) ἄφαρ. — Ἄρ root of ἄρω, fit, join, with the meaning of—fittingly, consequently, now: pure in the particle ἄρ, of which ἄρα is the lengthened and ἔα the transposed form, and which also lies at the basis of (γ' ἄρ) γάρ and (αὖ τε ἄρ) αὐτάρ, ἀτάρ. In like manner in ὄφρα, in which ὄ with the suffix φι, ὄφι (like ἴφι), and ρα, are combined into one form.

Obs. 2.—In the forms which by the addition of ν to α (η) have the syllable ην,—ἀντιεῖην, μίγηδην, &c., appears also the analogy for ἀπρι-άτην (πρια from πρίαμαι, τ as a formal letter before η); and so συναίγηδην, Hes., ἄ, 189, which epic usage does not allow us to consider accusatives feminine as μακράν, and the like.

4. Forms in ις, ι; and, α. without abjection of σ: ἄμυδις (from αμ, whence ἄμα, Æol. ἄμυ, with δις), ἄλλυδις (ἄλλο, Æol. ἄλλυ), ἐπαμοιῆδις;—b. ις and ι equally: ἄχρις, ἄχρι, and μέχρις, μέχρι; αὐθις, αὐθι; αὐτις, ἐξαὐτις, αὐτι; πολλάκις and πολλάκι, χαμαῖδις and χαμαῖδι στορέσας, Od., τ, 599, according to Eustathius, ib., p. 1879, who cites also χωρίς, χωρί.—c. Those formed with the adverbial syllable τι have ι alone: ἄρτι (αρ as in ἄρω), even now, ἔτι (ε from εἶναι), still being, still. Add to these ἐγρηγορτί, ἀναιμωτί, ἀνιδρωτί, and the like. Also ἔρι, very, the root of ἔρις, ἐρίζω, in compounds ἐρίβαλος, ἐρίγδουπος; ἦχι, where (needlessly written ἦχι), οὐχί, not, and the dative form ὑψι, on high (ὑψος), ἴφι (root of ἴς, strength, with the suffix φι); νόσφι, and probably also, though now written with σ, λικριφίς, obliquely.

Obs. 1.—The forms ἐκητι, with the will, ἀέκητι, against the will, have the root ἐ from ἴημι, aor. ἦκα, and may be considered datives of lost substantives.

Obs. 2.—Also the local θι belongs to this class: ὄθι, πόθι, ποθί, ὀππόθι, τόθι, ἐκτοθι, ἀπόπροθι, κέθι.

5. Forms in ες, εν, ερ, ε, ει, υ, υς, ευ, χθίς, together with χθιζά, περες in (δια-ανα-περες) διαμπερές, ες with abjection of σ in πόσε (πο-σ-ες), κείσε. The local δε and θεν, θε: ἔραζε, θύραζε, χάμαζε, ἐνθεν, νέρθεν, ὄθεν, ὄπισθεν, πρόσθεν, and πρόσσοθεν.—Ερ in ἄτερ, whence ἄτερθεν, ἀπάτερθεν.—Ε in τε, δέ, and the local

δε, ὑσμίνηνδε, &c., of which class mark ὕνδε δόμονδε, Il., π, 445, &c., together with πρὸ φάσδε, Il., π, 188; the one on account of δε-δε, the other on account of πρὸ-δε,—εἴθε, δεῦτε.—E extended: ἀθειί, εἰ, αἰεί, together with (αε) αἰέν and (~) αἰί, the last Il., λ, 211, ψ, 648.—Υ in αῖ, αῦ, together with αὔτις, αὔθις, and αὔτως (not αὔτως*), thus, again, even yet so, hence—without consequence, in vain,—(ανειῖ) ἀνευ, whence ἀνευθεν, ἀπάνευθεν (ε root of ἴημι and ἀνά, hence—leaving behind), εἶ, εὔ, εὔ, ἦϋ,—(πανχυ) πάγχυ, after Homer's time with χ ejected πάνυ; χνυ (knee,) in πρόχνυ, kneewards, on the knee (χνυ developed becomes γόνυ); ἀντικρύ, front to front, Il., ε, 130, generally—through to the other side (κρυ developed κορυ, head, whence κορυφή), is according to Eustathius to be written with σ where the verse permits: thus also μεσηγύ, μεσηγύς, μεσσηγύ, μεσσηγύς.

6. Forms in ο, οι, ος, ον, ω, ως: δεῦρο, ἐνταυθοῖ, on this spot, Il., φ, 122, formed as a dative like the non-Homeric ἐνδοῖ, πεδοῖ.—Προϊός (gen. of προῖξ, a gift), for nothing.—Διακριδόν, κλαγγηδόν, πυργηδόν.—Ἐπισχερώ, in connexion, from σχεῖν, σχερόν, whence ἐν σχερῶ in Pindar; ἔσω, εἶσω; ὀπίσω, ὀπίσσω; πρόσω, πρόσσω, προτέρω.—Ἐως, εἶως, and in correlation to these τέως, τείως; ὡς, ὡς, ὡστε, and derived adverbs in ὡς: ἐπιζαφελῶς, ἐπισμυγεῶς (i. e. ἐπι-Σ-μογεῶς), same as ἐπιπόνως, νημερτέως (ἀμαρτ), περιφραδέως from φραδε in περιφραδέες; ἔως, εἶως, ὁμῶς.

7. In ξ, added to the root, end ἀπαξ and καθάπαξ, γνύξ, on the knee, κουρίξ, Od., χ, 188, explained by the Etym. M., p. 533, l. 55, as ἐκ κόρης τοῦτ' ἔστι τῆς κεφαλῆς, hence from κόρυ, κουρί, like γόνυ, γουλί, and with ξ, κουρίξ, i. e. *by the head*, μουνάξ, λάξ, πύξ, with which also may be classed μάψ, and its derivative μαψιδίως.

8. With respect to *local* terminations, θι, θεν, we may remark, that the latter is often identical in meaning with the former, as Ἰδηθεν μεδέων, Il., γ, 276, ἐγγύθεν ἦλθε, ib., ρ, 128,

* Hermann de pronomine αὐτός, p. 74.—The Grammarians distinguish between αὐτως μάτην and αὐτως οὕτως, e. g. Schol. Epid. ad Il., α, 133, without sufficient grounds.

σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη, Od., β, 267 (*Apoll. Alex. π. ἀντ., p. 344, B.*). Perhaps in such passages the termination was originally *θιν*, which afterwards dropped the *ν*, and where a long syllable suited the verse instead of *θι*, was supported by *θεν*.

Obs.—The adjectival terminations *ον* and *α* are in Homer also adverbial: *πρῶτον, πρῶτα, τὰ πρῶτα, καλόν, &c.* To this class perhaps belongs as an adverb *ἀκέων*, Od., φ, 89, ΙΙ., δ, 22, as *ἀκὴν* from the full root *καν*, so this form from *κα* with *ν* thrown away, *ακα*, whence *ἀκάον, ἀκέων*, and this form again, according to the analogy of *ἐκῶν, ἐκοῦσα, κρείων, κρείουσα*, becoming adjectival, as *ἀκέοντ'*, Od., ζ, 195, *ἀκέουσα*, ΙΙ., α, 565, and elsewhere.

§ CXCIX.

FORMATION OF ADJECTIVES IN HOMER.

1. Several languages make no alteration on the root, which, remaining pure in the adverb, is to be increased to an adjective (and consequently in other tongues is endowed with the signs of gender, number, and case). Thus in the Armenian, the English, and in some cases also in the German.

2. In Greek, certain traces of the same method have remained in *πέτρη γὰρ λῖς*, Od., μ, 79, *developed λισσῆ . . . πέτρη*, ib., γ, 293. *Τρόφι* from *τρεφ* (as *ὄχι* from *εχι*), undeveloped in *τρόφι κῦμα*, ΙΙ., λ, 307, *developed in κύματά τε τροφόντα*, ib., ο, 621, but retained in the former shape in the *non-Homeric εὐτροφίς*, and in *ἄνδρες τρόφεις* in Herod., Β. 4, l. 9. *Βεῖ* for *βεῖθ* occurs in Hesiod, according to Strabo, p. 364, as the formerly quoted subst. *δῶ, κρεῖ, &c.*

3. There is but little change on *ἦρα* from *ερα* in *ἔραμαι*, in *θυμῷ ἦρα φέροντες*, ΙΙ., ξ, 132, &c., whence *ἐπίηρα*, ib., α, 572, 578. Similar to this is *αρεν, αρν* in *ἄρνα* with the dative form *πολύαρνι*, ΙΙ., β, 106.

4. Thus also the roots in *α* are frequently undeveloped, *αἰχμητά, εὐρύοπα*, all of which pass into the first declension,

except (τλα,) πολύτλας, of which no other case is found, and (πτα,) ἀπτῆς, of which the dat. plur. occurs in ἀπτῆσι νεοσσοῖσι, II., ι, 323. The rest, which have α, are participles in ας, to which also belongs γηράντεσσι τοκεῦσι, Hes., ε̄, 171 (γερ, Germ. *greis*, Eng. *grey*, whence γήρας part. aor. and γηρεῖς in the Etym. Mag., p. 231, l. 2, in γηρεῖς ἐν οἰκέουσι, perhaps γηρεῖς ἐν οἰκείοισι).

5. As in πολύτλας, ἀπτῆς, so with pure words in ε, ι, ο, υ, the addition of σ produces forms of the third decl., with the terminations ης, ις, υς, ως, in the nominative.—Ης from ε and σ in ἀκηδῆς, πολυκηδῆς, Δεοειδῆς, εὐεργῆς, ἡδυεπῆς, ἡμιδαῆς, ἡμιτελῆς, ποδώκης. Several of this class appear only in the plural, as ἐλεγχέες, Δαμέες, πλέες, πρυλέες, from περῶν for περᾶω,—περυλῆς, πρυλῆς, pedestrian, πολυσπερέας, -έων, ταρφέες, &c.—In ις: πολυῖδρις, νῆις, Δέσπις from Δεσπι in Δεσπιδᾶς. Among those derived from μῆτις the termination varies between ις and ης (the latter from α according to the first decl.), ἀγκυλόμητις and ἀγκυλομήτης, ἀγκυλομήτω; δολόμητις, δολόμητιν, voc. δολομῆτα; ποικιλομήτην, ποικιλομῆτα, without any trace of ποικιλόμητις, and, on the other hand, πολύμητις in 84 places, πολυμήτιος, II., φ, 355, with no trace of πολυμήτης.* Of like formation are the epithets of Erinnyis, ἡερόφοιτις and δασπληῆτις, Od., ο, 234, the *very* (δα or ζα, e. g. in δαφοινός, *very* bloody,) *near approaching* (πέλαω).—In υς: ἐϋς,

* Moschopolus, *ad Hes.*, ε̄, 38, p. 23, affirms that all derivatives of μῆτις are to be written in the nominative as paroxytons with iota, but form, in the other cases, ἀγκυλομήτου, &c., according to the first decl. “*The metre will prove the first point, if any one desire proof in such matters.*” But both assertions are wrong, since in βαθυμῆτα Χείρων, Pindar Nem., 3, 53 (92), the metre would not admit βαθύμητις; and, in the second place, the inflections -ιος, -ιν, according to the third declension, are found as well as -εω, ην, after the first, e. g. πολυμήτιος Ἠφαιστίο, II., φ, 355, and Ἀγισθον δολόμητιν, Od., α, 300, γ, 198, 308. Of such groundless observations the old Grammarians are full, and I should have passed over this, like others of the same kind, did it not appear to give support to Schaefer, one of the greatest German critics, in his opposition to me *ad Hes.*, ε̄, 38.

πλατύς, ἄκιυς, strengthless, Od., ι, 515, φ, 131, according to the Etym. M., p. 48, l. 24, from κία, κίυς, ἄκιυς, unfit to go, weak, and πολὺδακρυς.—In *ως* the participles ἐπιπλάως, μεμαώς, &c., and from ταμεσίχρως, ταμεσίχροα, ταμεσίχρους.—

6. Of mute and liquid words there are of similar formation in π :—*παραβλῶπες*, Π., ι, 449 ; in *k* sounds : *καλλιγύναικα*, *λινοθάρηξ*, *πολυαίξ*, -ικος, *τριχάϊκες*, *πολυπίδακος*, -ες, *ἀπορράξ*, *μῶνυχες* ; in *t* sounds : *ἀκμηῆτες*, *ἐρυσάεματες*, -ας (from *ἀεσματ*), *προβλήτες*. Thus too, *ἀελλόπος* and *τρίπος*, *τρίποδος*, *ἀνάκλις*, acc. *ἀνάκλιδα* and *ἀνακλιν*, *μηκάδες*, *πολυδειράδα*, &c.—*Liquids*: *ἐριαύχενες*, *πολύρρηνες*, *γέρον* (as an epithet of *σάκος*, Od., χ, 184), *ἐρίηρες*.—Those mutes, which are formed by means of (εντς,) εις, have before this termination η, ο : *βαθυδινήεις*, *μεσῆεις*, *τελέεσσας*, *λαχνήεντα*, *αἱματόεσσα*, *ὄμφαλόεντα*, *νιφόεντα*, *παμφανόεντα*, *σσιόεντα*, *παιπαλόεντα*, &c. A contraction of this form occurs in *τιμῆς*, Π., ι, 605, and *τιμῆντα*, ib., σ, 475. Where a long syllable appears before ο, this vowel is doubled in order to avoid the trochee in *εὐρώεντα*, Π., υ, 65, *κητώεσσαν*, *κηῶεντι*, *κηῶεντα*, *ὠτάεντα*.

7. The termination *ος* is extended in various modes by means of vowels and consonants, thus by ε, ι, λ, μ, ν, ρ, σ, namely *ος*, *εος*, *ιος*, *λιος*, *μος*, *μεος*, *ιμος*, *νος*, *ιως*, *εινος*, *ρος*, *σιος*, *εσιος*, with the verbal *τος*, *τεινος*.

It is sufficient, under this head, to cite a few remarkable forms ; e. g. (Θορ) *Θουρος*, (ἀγαφ) *ἀγαυός*, (ἄρα) *ἀραιός*, *κρήγυον*, delightful, from *κέαρ*, *κῆρ*, *κρῆ*, and a lost root, *γαφ* in *gavisus*, *γαν*, *γν*, thus, heart-rejoicing,—(ἄλε) in *ἀλεύω*, withdraw, avoid, *ἠλέος*, astray, distracted, *φρένας ἠλέε*, Od., β, 243, and with one ε, *φρένας ἠλέ*, Π., ο, 128, *οἶνος ἠλέος*, Od., ξ, 464,—(ἄρκ) *ἄρκιος*, *ταλαπείριος*, (ἀντι, ἀντιφιος) *ἀντίτιος*, (ὄμο, ὄμόφιος) *ὄμοίιος* and *ὄμοϊος*, ib., ρ, 218 (not *ὄμοιος*), *γελοῖον*, Π., β, 215 (later *γελοῖον*), *ἄλλοῖος*, *παντοῖος*,—(ζω) *ζωρός*, *λυπρός* (later *λυπηρός*), *ἀνεμάλιος*, *ἀπατήλιος*, *ἀνδρόμοος*, *κάλλιμος*, *νήδυμος*, *ἡδυμος*, (δια-προ) *διαπρύσιος*, *ἀπειρέσιος*.

§ CC.

VARIOUS FORMS OF ADJECTIVES.

8. Adjectives frequently occur in various forms, since of

the terminations above enumerated several are sometimes attached to the same root, or the introduction of new syllables produces *extension*, or different roots lie at the basis of the forms, or one form is inflected according to different declensions.

9. *Extension* by means of *ιος, εος, ειος* (*ηϊος*), *εινος, ινος, μος, ρος, τος*: *ἀγαθός* and *ἡγάθεος*, *κενός* and *κενεός*, *λαΐνος* and *λαΐνεος*, *μείλιχος* and *μειλίχιος*, *ὀλόός* and *ὀλοΐος*, *πάννουχος* and *παννούχιος*, *πτολίπορθος* and *πτολιπόρθιος*, *χάλκεος* and *χαλκήϊος*, *ξένος* and *ξένιος*, (*ξενεφια*, *ξενεια*) *ξενήϊα*, *ξυνά* (*κοινά*) and *ξυνήϊα*, Il., ψ, 806, &c., *κάλλιμος* and *καλός*, *δαμέες* and *δαμινοί*, *λιγύς* and *λιγυρός*. So *ταλασίφρονος*, Il., λ, 466, &c., *ταλασίφρονα*, ib., δ, 421, and *ταλάφρονα*, ib., ν, 300, *ὑψιπετής* and *ὑψιπετέεις*, *πυκνός*, *ἰρός*, with the fuller forms *πυκνινός*, *ἰερός*, lastly *ἐύξοος*, in the gen. *ἐύξου*, ib., ζ, 373, shortened by the rejection of *ο* before *ου*.

10. *Inflected according to different declensions*: *αἰπύς*, *αἰπεῖα*, *αἰπύ*, and acc. *αἰπύν*, also *αἰπὴν* and *αἰπά*, *αἰπεινόν*, *αἰπεινῆς*, -ῆ, -ῆν; *Δέσπις*, *Δεσπέσιος*; *εὐεργός*, treating well, *εὐεργής*, well-made; *ἐρίηρες* *ἐταῖροι* with *ἐρίηρος* *ἐταῖρος*, Il., δ, 266; *ἐριβαλον*, ib., ι, 329, &c., and *ἐριβάλακα*, ib., γ, 74, &c.; *εὐτείχεον*, ib., α, 129, &c., and *πόλιν εὐτείχεα*, ib., π, 57 (from *εὐτειχῆς*, so that according to analogy it should be written *εὐτειχέα*); *λιγύς*, *λίγεια*, and *λιγυρή*, as *θαλερῆ* with *θάλεια*; *πολύτλας* and *πολύτλητοι*, Od., λ, 38, *πολυτλήμων*, Il., η, 152, Od., σ, 319; *πολύδακρυς*, Il., ρ, 544, abounding in tears, *πολύδακρυον* and *πολυδάκρυτος*, ib., ω, 620, much-bewailed. "*Ἄδακρυς* and *ἀδάκρυτος* are identical in meaning, see Od., δ, 186, ω, 61. "*Ἴδην πολυπίδακα*, Il., ρ, 47, &c., but *πολυπιδάκου* "*Ἴδης*, ib., υ, 59, &c., where, however, Aristarchus wrote *πολυπίδακος*, which Wolf has received into the text: also from *πιδά*, *πιδήσσης*, ib., λ, 183; *πολύρρημος*, Od., λ, 257, and *πολύρρηες*, Il., ι, 154, 296, (also the already cited *πολύραρι*) from *αρι*, *ραν*; *φοινός*, *φοίνιος*, and *φοινήεις*; *δαφονιός* and *δαφονεός*.

11. *Difference arising from various roots*: *ἀργός*, (*ἀργετ*) *ἀργῆτι* and *ἀργέτι*, with (*ἀργυφ*) *ἀργυφα* and *ἀργύφειον*, (*argen* in *argentum*), *ἀργεννός* and *ἀργινοίς*; *ἴφια μῆλα*, Il., ε, 556, &c., and *ἴφθιμος* from *ἴφι* and *τιμή*; *μέτασσαι*, Od., ι, 221,

middle-aged sheep, yearlings, from *μετά* (like *ἔπισσαι* from *ἐπί*, which the Etym. M. quotes from Hecataeus), and *μεσήεις*, II., μ, 269, the warrior between *ἔξοχος* and *χερειότερος*, also *μέσος*; *νέος*, *νεαρός* (*ἀρ*, new-fitted), and *νηγάτεος* from *νεηγάτεος*, *νέος* and *γα*, rejoicing in newness, glittering with newness; *νήπιος* from *νε* and *επ*, speechless, infant, *νηπύτιος* from *νε* and *απυ* in *ἀπύω*, so also *νηπιάχος*; *νεοσσοί* (*ὄσσε*), new-seeing, young, *νεογνός*, new-born, young, from *γον*, *γνο*, and from the extended *γενε*, *νεηγενέες*.

12. Forms of *ἐὺς* :

- N. *ἐὺς*, *ἐϋ*, II., γ, 235, and *εϋ*, both adverbial,
ἡϋς, *ἡϋ*, only in *μένος ἡϋ*, ib., ρ, 456, &c., and in compounds,
 G. *ἐῆος* (1) in *υἱός ἐῆος*, ib., ξ, 9. Others read *εἴο*.
 D.
 Acc. *ἐϋν* in *υἱὸν ἐϋν*, ib., ϑ, 303,
ἡϋν.

(1) *Ἐῆος* still stands in II., τ, 342, Od., ο, 450, ξ, 505, and, in these places, has arisen from *ἐὺς*, as *βασιλῆος* from *βασιλεύς*, &c.; on the other hand it has been exchanged for *ἔῆος*, from the pretended *εϋς*, *suius*, for *έός*, in II., α, 393, ξ, 9.^(R) So also II., ο, 138, ω, 422, 550, in which the meaning of the second person is ascribed to *ἐῆος*. It is better to introduce *ἐῆος* universally, and, where the pronoun is required, to consider it as a representative of the pronoun, as is the case with *φίλος* in similar passages.

13. Forms of *πολλός* and *πολύς* :

	Masc.	Neut.	Fem.	Masc.	Neut.
N.	<i>πολλός</i> ,	<i>πολλόν</i> ,	<i>πολλή</i> ,	<i>πολύς</i> ,	<i>πολύ</i> ,
				<i>πουλύς</i> ,	<i>πουλύ</i> ,
G.			<i>πολλῆς</i> ,	<i>πολέος</i> ,	
D.	<i>πολλῶ</i> ,		<i>πολλῆ</i> ,		
Acc.	<i>πολλόν</i> ,	<i>πολλόν</i> ,	<i>πολλήν</i> ,	<i>πολύν</i> ,	<i>πουλύν</i> .
			Plural.		
N.	<i>πολλοί</i> ,	<i>πολλά</i> ,	<i>πολλαί</i> ,	<i>πολέες</i> ,	
				<i>πολεῖς</i> ,	
G.	<i>πολλῶν</i> ,		<i>πολλάων</i> ,	<i>πολέων</i> ,	
			<i>πολλέων</i> ,		

D.	πολλοῖσιν, σι, πολλοῖς,	πολλῆσιν, σι,	πολέσιν, σι, πολέσσιν, σσ', πολέεσσιν, σσι, σσ',
Acc.	πολλούς,	πολλά, πολλάς,	πολέας, comp. 3rd decl. πολλεῖς, n. 33.

Πουλύς and the forms connected with it point to an original πολλύς together with πολλός, so that after the ejection of one λ, in order to lengthen the short syllable thus produced, extension of the vowel was necessary: πολλύς, πουλύς, as βόλλομαι, βούλομαι, ὄλλος (ὄλος), οὔλος, &c. Πουλύ occurs only in compounds: πουλυδάμας, πουλυεῖσται, πουλύποδος.

§ CCI.

FORMATION OF THE FEMININE IN ADJECTIVES.

14. *Feminine terminations of adjectives:*

- a. In -ος. These are regular, except Δοῦρος, of which the feminine is formed in -ις, -ιδος, -ιν.
- b. In -ης, fem. -εια: ἠδυεπής, ἠδύεπειαι, Hes., Δ, 965, 1020, χαλκοβαρής, χαλκοβαρεία. So also εὔρουδείης, Il., π, 635, and τρυφάλεια, -ης, &c., without the occurrence of the masculine.—Of Κυπρογένεια, Hes., Δ, 199, and commonly in later writers, there is a form Κυπρογενής, also feminine. See § CLXXXI, n. 48, obs. 1. A different accentuation prevails in ταρφέες, ταρφεαί, Δαμείες, Δαμειαί, Δαμείας, Δαμειάς.
- c. In -υς, fem. -εια. Forms with the usual accentuation, as εὔρύς, εὔρεϊα, are frequent. Το δασύς, δασεῖα, belongs ἱπποδάσεια.—Of these adjectives ἠδύς has for the fem. the form in -υς: ἠδύς ἀϋτμή, Od., μ, 369, as well as ἠδεῖα, thus likewise πουλύς in πουλύν ἐφ' ὑγρῆν, Il., κ, 27, Od., δ, 709. There is a different accentuation in λιγύς, λίγεια, λιγείης, λίγειαν, together with λιγυρή, -ήν, -ῆσι.—Θῆλυς is feminine in Il., τ, 97, Od., ε, 467, ζ, 122, Il., κ, 216, ε, 269, together with Δήλεια, Δήλειαι, Δηλείας, and Δηλύτρεαι, -αων, -ησι. Observe also the cognate form Δάλεια, -η, -αν, belonging to Δαλύς, which remains

only in *Θαλέων*, *Il.*, *χ*, 504, *Θαλερός* having been established in common use.—The orthography varies in the word *ἐλάχεια* (of the masc. of which, namely *ἐλαχύς*, the superlative alone appears in Homeric verse, *H.*, *II*, 573). The orthography varies between *λάχεια* and *ἐλάχεια* in *Od.*, *ι*, 116 (*consult the Commentators there and upon Hesychius under λάχεια and ἐλάχεια*), *Od.*, *κ*, 509. Those who read *λάχεια* derive it from *λαχαίνειν*, *σκάπτειν*, so that it should mean *εὐσκαφος*, *εὐγυιος*, manifestly in opposition both to the rules of derivation and the meaning of the word as shown in *H.*, *I*, 197, where *ἐλάχεια* is contrasted with *μεγάλη τε ἰδεῖν καὶ εἶδος ἀγητή* in speaking of *Charis*.

- d. In *-ης*, fem. *-ειρα*, and *-ερεία*. From *ἀνῆρ κυδιάνειρα*, *βωτιανείρη*, *Il.*, *α*, 155, from *πατήρ εὐπατέρεια*. It is clear that the radical syllable *ερ* in *ἀνέρος*, *πατέρος*, was changed into *ερα*, *ειρα*, but *εὐπάτειρα* extended, on account of the rhythm, into *εὐπατέρεια*. According to the same analogy *μάκαρ* gives *μάκαιρα* with the extension of *αρ* in *αιρα*.

Obs.—*Πίειρα* as fem. of *πίων* is anomalous, and manifestly taken from an obsolete root *πιεβ*, according to the above mentioned analogy *ερ*, *ειρα*. This root seems preserved in *piger* (the meanings of *fat* and *sluggish* being nearly related).—Thus too, *πρόφρασσα*, *Il.*, *κ*, 290, &c., belongs not to *πρόφρων* (especially since this is itself feminine, *Od.*, *ε*, 143), but must be considered analogous to the developed form *προφράζουσα*.—By form, and partly by signification, are distinguished *πρέσβυς*, old, *πρέσβειρα*, honoured, and *πρέσβια*, nom. and voc., *Il.*, *τ*, 91, *ε*, 721, &c. Yet there is an evident affinity between the meanings *old* and *honoured*. All these forms have the radical syllable *πρεσε*, but their terminations as if *πρεσεῆρ* and *πρεσεος* had also been used in the masculine.

15. *Gender of adjectives in -ος*. Of those in *-ος* we find of two terminations the *privatives*, e. g. *ἀπόρρητος*, *Il.*, *μ*, 11, except *ἀθανάτη*, *ἀδμήτη*, and *ἀπειρήτη*, *H.*, *III*, 133, *ἀπειρεσίη*, *Il.*, *υ*, 58, &c., once *ἀερότη*, *ib.*, *ξ*, 78 (but *ἄμβροτος* always

of two terminations), ἀσέεστη, yet φλογί—ἀσέεστα, ib., ρ, 89, βοή δ' ἄσεεστος, ib., ν, 169, ἀεικελίη, Od., ι, 503, yet ἀεικελίω ἐνὶ κοίτη, ib., τ, 341.

16. Of two terminations are also those compounded with *ευ* (except participles, as e. g. *εὐκτιμένη*). Exceptions are found in, *εὐρρέιτη*, Od., ξ, 257, *εὐποίητάων*, Π., π, 636, *εὐποιήτησι*, ib., ε, 466, where however the Harl. and Townl. MSS. have *εὐποίητοισι*, as *εὐποίητόν τε πυράγρην*, Od., γ, 434, and *κλισίας εὐποίητους*, H., III, 75. Thus we find *πλεκτή*, *γναμπτή*, *τυκτή*; but *εὐπλέκτους*, Π., ψ, 115, *εὐγνάμπτους*, Od., σ, 293, *εὐτυκτον*, ξ, 276. From *εὐξεστος* are found both *εὐξεστη*, *εὐξεστας*, *εὐξεστης*, and on the other hand, *εὐξεστοι δὲ τράπεζαι*, Od., ο, 333, *εὐξεστου ἀπ' ἀπήνης*, Π., ω, 578, *εὐξεστα ἐπ' ἀπήνη*, Od., ζ, 75. So *σανίδες—εὐξεστοι*, Π., σ, 276, but *κολλητῆσι εὐξεστης σανίδεσσιν*, Od., φ, 137, where, however, *εὐξεστοις* should be read on account of the very rare abbreviation of *ησιν*.

17. Thus with other compounds: *Χαλκίδα τ' ἀγχίαλον*, Π., β, 640, and *ἀγχιάλη*, H., I, 32, *ἀριζήλοι δὲ οἱ αὐγαί*, Π., χ, 27, comp. ν, 244, and *ἀριζήλη*, ib., σ, 219; *ἰφθίμους ψυχάς*, ib., α, 3, comp. λ, 55, and *ἰφθίμη*, ib., ε, 415, *πολυφόρεου*, ib., ξ, 200, and *πολυφόρεην*, ib., ι, 568, *ἀντιθέη*, *ἀμφιελίσση*, *πολυμνήστη*, *ἀμφιρῦτη*, *ναυσικλείτη*, *ἀγακλείτη*, but *κούρης τηλεκλειτοῖο*, ib., ξ, 321.

18. Of those not compounded, which were given § LXIII as of two terminations, we find with a feminine termination: *ἐρήμην*, Od., γ, 270, comp. μ, 351, *ἡμιονεῖη*, *χειμέριαι*, Π., β, 294, *ἀσπασίη*, H., I, 63, but *ἀσπάσιος γῆ*, Od., ψ, 233, on the other hand we observe *ἀλός πολιοῖο*, ib., ε, 410, &c., *αἰγανέης ριπή ταναοῖο*, Π., π, 589, *πρῆξις—οὐ δήμιος*, Od., γ, 82, *πικρὸν—ὄδμῆν*, ib., δ, 406, *ὀλωτάτος ὄδμη*, ib., 442, *ἄγριον ἄτην*, Π., τ, 88, *ὄπα χάλκεον*, ib., σ, 222, *κλυτὸς Ἴπποδάμεια*, ib., β, 742. (Where the form is not yet decided, a certain feeling of propriety, or regard to euphony, sometimes decides the choice, e. g. *πολλὰς δ' ἰφθίμους ψυχάς*, Π., α, 3, although *ἰφθίμας* would have been possible according to *ἰφθίμη ἄλοχος*, ib., ε, 415. Eustathius (p. 16, l. 18,) properly remarks upon this place: *ἐξέφυγε δὲ τὸ ἐν τρισὶ παρίσοις ἀκαιρον κάλλος*.) The other verbals are regular: *ἀκισταί*, Π., ν, 115, *γναμπτῆσι*, λ,

416, *γναμπτάς*, σ, 401, *γνωταί*, ο, 350, *διωτήν*, Od., τ, 56, *έλετή*, Π., ι, 409, *κολλητήσι*, Od., φ, 164, *κολλητάς*, ψ, 194, &c.

§ CCII.

OF THE DEGREES OF COMPARISON IN ADJECTIVES AND ADVERBS.

19. In the Homeric degrees of comparison much is found in consonance with the rules already delivered on this subject: as, *όξύς*, *όξύτατον*, *βαθύς*, *βάθιστον*, *βραδύς*, (*βαρ*) *βάρδιστον*, *κακώτερος*, *μακάρτερος*, *μακάρτατος*, *μελάντερον*; or with a slender deviation, as ω instead of ο for the sake of the verse: *κακοξενώτερος*, Od., υ, 376, *λαρώτερος*, ib., β, 350, *όιζυρώτερον*, Π., ρ, 446, *όιζυρώτατον*, Od., ε, 10). There are other words, as in the common dialect, either peculiarly irregular or multi-form.

20. Irregular: *ιθύντατα*, Π., σ, 508, *μεσσάτω*, ib., θ, 223, *νεάτη*, ib., λ, 712, also *νεάται* and *νεάτα*; such too as display their roots not in the positive, but still visible in other words, although these are not exactly at the foundation of the degrees of comparison: *άλγος*, *άλγιον*, *βασιλεύς*, *βασιλεύτερος*, *βασιλεύτατος*, *κέρδος*, *κέρδιον*, *κέρδιστος*, *κύνων* (*κυν*), *κύντερον*, *μυχός*, *μυχοίτατος*, *νέρ-θεν*, *νέρτεροι*, *όπι-σθεν*, *όπίστατον*, *πάροιθεν*, *παροίτεροι*, *πίων*, *πίότατον*. Π., ι, 577, *πρό* (*προατος*), *πρώτος*, *ρίγος*, *ρίγιον*, ib., α, 325, &c., *ύπέρ*, *ύπέτερος*, *ύπέρτατος*.—Many apparently belonging to this class have still their adjectives: *κάρτιστος* in *κρατύς*, *έλέγχιστος* in *έλεγχέες*, so that it is not necessary to make *κάρτος* and *έλεγχος* their roots.—From obsolete roots are derived, *όπλότεροι*, *όπλότατοι*, *πύματος*, *ύσ-τερος*.—A comparative form without a correspondent heightening of the sense is found in *άγρότερος*, *δεξιτερόν*, *δηλύτεραι*, *όρέστερος*, and with merely a faint expression of comparison in *σαώτερος*, Π., α, 32, *θεώτεραι*, Od., μ, 111.

21. Multiform: *άσσον* and in the second formation *άσσο-τέρω*, Od., ρ, 572, τ, 506, and *έπασσύτεροι*; *βραδύς*, *βραδίαν*, *βράσσω*, and *βάρδιστοι*, and according to the same analogy, *κρε* (in *κρέω*, whence *κρείαν*), *κρέσσω*; *ταχύς*, *θάσσω*, *θάσσον*,

δάσσονας, and τάχιστα; παχύς, πάσων; μακ in μακρός, and μῆκος, μᾶσσον, Od., δ, 203, μακροτέρην, Od., σ, 195, and μῆκιστον, Π., η, 155; and from μεγ in μέγεθος, μείζων and μέγιστος. So ἀγαθός, βέλτερος, βέλτιον, Od., ρ, 18, where now, from the Harl. ms., is given βέλτερον, and ἀρείων, of which hereafter. Γεραίτερος and γεραύτερος, κακός, κακίων, κάκιστος, and from χερε, mean, little, bad, χερείων, χείρων, and from χείρων in the second formation, χειρότερος. Λοῖσθος, last, Π., ψ, 536, and λοισθήϊον ἔκφορ' ἄεθλον, ib., 785, which decides upon ἡμιτάλαντον δὲ χρυσοῦ λοισθήϊ' ἔθηκεν, ib., 751, where some read λοισθήϊ as from λοισθεῦς, the opposite of ἀριστεῦς. Λάϊον and λώϊτερον. Of πλέον, πλέες, &c., below. From πρέσβυς, πρεσβύτερος, τατος, and πρεσβίστην, Η., XXX, 2. Πρῶτος, and in the second formation, πρώτιστος, like τρίτος, τρίτατος. Ῥήϊδιος from ῥα, ῥήϊτερος, ῥήϊστη, Od., δ, 565, ῥήϊτατ', ib., τ, 577, φ, 75, ὕστερος, ὕστατος, and ὑστάτιος; φαάντατος and φαεινότερος, which was probably φαεννότερος, since only from this (φαεν, φᾶν, φααν,) the other form could arise; φέριστος and φέρτατος; φιλίων and φίλτερος, φίλτατος; ὀκιστος and ὀκύτατος.

22. Forms of πλε, whence in the singular πλέων and πλέον, in the plural:

N. πλέες, (1) Π., λ, 395,

πλέονες,
πλείονες,
πλείους, (2)

G.

πλεόνων,

D.

πλεόνεσσιν, σι,

πλείοσιν, σι,

Acc. πλέας, Π., β, 129,

πλέονας, πλείονα.

(1) Πλέες from πλε without a comparative ending, as Germ. *mehre*, Eng. *more* (whence also ΠΛΗΗΣ, ΠΛΕΒΕΣ, *plebs*, properly—the majority of the people, the common people), and with a comparative termination, πλε-ιον, πλεῖον, also πλέον, πλέονος, &c.—(2) Πλείους, Od., ω, 464, in place of πλείονες. So also οἱ πλέονες κακίους, παῦροι δὲ τε πατρὸς ἀρείους, Od., β, 277.

23. Forms of χείρων, root χερε, whence (χέρης) χέρηος, without comparative form, but with comparative signification. Χερε with the comparative termination ιων, χερείων, and by transposition, χείρων.

N.	. . . .	χερῶν,	χείρων,	χείρον,
G.	χέρηος,	χερῶνος,	χείρονος,	
D.	χέρηϊ,	χερῶνι,	χείρονι,	
Acc.	χέρηα,	χερῶνα,	χείρονα,	
		χερῶν,		
N. plur.	χέρηες,	. . . .	χείρονες.	

The writing of the forms χέρηος, &c., with ει, χέρηιος, χέρηια, arises from the wrong supposition (e. g. of Herodian, Schol. ad Il., α, 80, B), that χέρηα is abbreviated from χερῶνα. As χερῶν from χερε, so from ἄρε (whence also ἄρης, the apt, or able), ἄρῶν, the fitter, the better, and ἄρειον, ἄρειόνος, ἄρειονι, ἄρειόνα, ἄρειῶν; plural, ἄρειούς, Il., π, 557.

§ CCIII.

NUMERALS.

1. Forms of εἷς :

N.	εἷς,	ἓν,	μία,	ἓα,
	εἷς, Hes., D, 145,			
G.	ἑνός,		μῆς,	ἑῆς,
D.	. . .		μῆ,	ἑῆ,
Acc.	ἓνα,	ἓν,	μίαν,	ἑαν.

The compounds are ἑνδεκα, ἑνδεκάτω, η, η, and ἑνδεκα with a noun, ἑνδεκάπηχυ, Il., D, 494. The ordinal has its root in πρό, whence πρόμος (*primus*,) and the common form πρώτος, also with superlative termination πρώτιστος.

2. Forms of δύο :

N.	δύω, δύο, δαιώ, δαιοί, δαιά, δαιά,
G.	δύω, Od., κ, 515,
D.	δαιοῖς, δαιοῖσι,
Acc.	δύω, δύο, δαιώ, δαιούς, δαιάς, δαιά.

The basis is δύο, Lat. *duo* (δφο, δwo, δσω, Germ. *zwo*).—Δύω (shortened δύο only where the verse requires,) seems to be the dual of δυος, δος, υ and ο being interchanged, and from δος is δαιώ, δαιοί, &c., with αι for ο.—Numerals compounded of δύο : δυνάδεκα, and (from δο,) δώδεκα, and from this

δυω-δεκάτη, *Il.*, φ, 46, and δωδεκάτη, *ib.*, ω, 781, with the cognate word δυωδεκάξοιον, *ib.*, ψ, 703; lastly, δυοκαίδεκα.

3. The root of τρεῖς is τρε (*tres*), and with a slight change of sound, τρι, for the adverb. Hence τρεῖς contracted from τρέες and τρέας for nom. and acc., *Il.*, β, 671; and neuter, τρία, τρι', without any other form; and the adverb τρίς, thrice, τρίχα and τριχθά, τριπλή, threefold, and τριχάϊκες. The remoter forms arise out of the root of the adverb, namely, τρι: τριήκοντα (and strangely enough τριηκόντων ἐτέων, *Hes.*, ξ, 641, apparently corrupted out of τριήκοντα Γετέων), τρισχίλιαι: the *ordinals*, in the simple form, τρίτος, ου, φ, ον, η, ων; in the extended form, τρίτατος, φ, τριτάτη, ης, η, ην, τρίτατον, and τριηκόσιοι, 300: the *compound* numbers τρισκαίδεκα, τρισκαίδεκάτη, ον; and the nouns compounded with τρίς: τρίαίνα, τρίγληνα, τριγλώχνα, τρέτες, τριόπος, τρίπλακα, τρίπος, τρίπολον, τρίπτυχος, τριστοιχί.

4. The root for *four* is τεταρ, whence by transposition τετρα, the adverb τετραίκις, and τεσσαρ, whence τέσσαρες, τέσσαρας, τέσσαρα; also from τετορ, τέτορες, τέτορα, *Hes.*, ξ, 643, and from a root which more nearly approaches the German *vier*, namely, πισυρ, πίσυρες, *Od.*, ε, 70, π, 249, and πίσυρας, *Il.*, ο, 680, ψ, 171, ω, 233. From the root of the cardinal come τεσσαράκοντα, τεσσαράξοιον, *Il.*, ψ, 705, and from the root of the adverb, τεταρ or τετρα, the *ordinals* τέταρτος, η, ον, and τέτρατος, τέτρατον, also the abverbial form τετραχθά and τετράοροι, *Od.*, ν, 81.

5. From πέντε there arise πεντήκοντα, πεντηκόσιοι, πεντηκοντόγυον, *Il.*, ι, 579. The forms πεντάετες, *Od.*, γ, 115, πεντάετηρον, display α instead of ε, which vowel, even if it did not once stand in the root of the cardinal, as in ἐπτά, δέκα, yet belongs to the adverbial roots of the numbers, and from them has passed into the other forms. Thus from πεντα, πεντάκις (not Homeric), πένταχα, *Il.*, μ, 87, and the above cited πεντάετες, πεντάετηρον. So in the following: ὀκτώ, ὀκτάκις, ὀκτάκνημος, &c. A fuller root, πεμπα, is shown in the verb πεμπάσσειται, *Od.*, δ, 412, also in πεμπώεσσα, *Il.*, α, 463, *Od.*, γ, 460, and πέμπτος, η, ον, whence πεμπταῖοι, *ib.*, ξ, 257, on the fifth day, the only word of this sort in Homer.

6. The root of ἕξ is ἐκ. Hence κέξα . . . ἐκκαίδεκάδωρα,

Π., δ, 109, and ἕκτον, from ἕξ, ἕξήκοντα, ἕξῆμαρ, and from the adverbial root ἕξα the form ἕξάετες, Od., γ, 115.

7. Το ἐπτά belong ἑπτακαίδεκα, and the derivatives ἑπταβόειον, ἑπτάετες, ἑπταπόδην, ἑπτάπορος, ἑπταπύλοιο. The ordinals from another root, ἕβ (as Germ. *sieben*, Thüring. *sében*), ἕβα, ἕβδο, in the short form, ἕβδομος, ον, and in the longer, ἕβδομάτη, Π., η, 248.

8. Ὀκτώ appears again only in ὀκτωκαίδεκάτη; the other forms have as their basis either the adverbial root in α,—ὀκτάκνημα, Π., ε, 723, ὀκτάποδες, Batrach., 300,—or a root ογδ, ογδο (like ἕβα, ἕβδο), in ὄγδοος and ὀγδάκοντα, Π., β, 568, 652. The ordinal here also is found both in the short form ὄγδοος, ον, and in the longer ὀγδοάτω, Od., γ, 306, δ, 82, ὀγδοάτην, Π., τ, 246. These forms in ατος appear to have arisen by transference from τέτρατος, δέκατος, and remind us of the superlative the more, because every ordinal has in a certain respect the meaning of a superlative, since it expresses *the highest* of a given number. Thus, for example, the eighth is more than all the preceding numbers *one by one*, so the seventh, sixth, &c.

9. Το ἑννέα appertains a considerable variety of forms. The radical appears to be ενα (NEVN). This reveals itself in the ordinal ἐνάτη, Π., β, 313, and its extension εἵνατος, ib., β, 295. Also in the adverbial εἰνάκις and in the derivatives: εἰνάετες, εἰνάνυχες; lastly, with repetition of the first syllable, in ἐνεήκοντα, Π., β, 602, which however is not certain.—Likewise we find the form εννα extended by an inserted ε into ἐννέα. From this arise ἐννεαβοίων, ἐννεάπηχυς, ἐννεαπήχες, ἐννεάχιλοι. Before a following ο, ω, the final α is dropped: ἐννεόργυιοι, Od., λ, 311, ἐννεάροιο, Π., σ, 351; besides which, in the sequence of η, contraction of εη also occurs: (ἐννεαημαρ, ἐννεημαρ) ἐννήμαρ, through which form the reading ἐννήκοντα, Π., β, 602, instead of the peculiar ἐνεήκοντα, gains some support, especially since it stands in καὶ ἐννήκοντα πόληες, Od., τ, 174, and is there enforced by the rules of quantity.

10. Δέκα lies unaltered at the root of all forms connected with it: δεκάκις, δεκάχιλοι (like ἐννεάχιλοι), since μύριοι does not occur in Homer, but only μυρῖοι, μυρῖαι, μυρῖα, numberless. Add to these δέκατος and δέκας, δεκάδες, Π., β, 128, δεκάδας,

ib., 126, the only word of this class in Homer, and δεκάπηχυ.

11. The remaining cardinals are εἴκοσι, ἑκατόν, and χίλια. Of the first we find the forms εἴκοσι, and, in the *Odyssey*, apostrophized εἴκοσ' (not εἴκοσιν, except in the compound εἰκοσινήριτ' ἄποινα, *Il.*, χ, 349), and as a digammated word (§ CLIII, 18,) with a prefixed ε: εἴκοσιν and εἴκοσι (not elided εἴκοσ'). The adverb here also has α: εἰκοσάκις, and hence εἰκοσάξοιον, εἰκοσάξοια, and, with α ejected, εἰκοσόροιο, *Od.*, ι, 322. On the other hand, the forms of this kind without prefixure have ι: εἰκοσίμετρον and the above cited εἰκοσινήριτ'.

12. Ἐκατόν appears only in this form and in compounds: ἐκατόμυξ, ἐκατόμυξιοις, ἐκατόμποδον, ἐκατόμπολιν, ἐκατόμυλοι, ἐκατόνζυγος.—Of χίλιοι there happens to be found merely the neuter χίλια, χίλι', and the abbreviated form in the compounds: ἑννεάχιλοι, δεκάχιλοι.

13. The derived numerals, marking *tens*, from 30 to 90, have, as we saw, as far as they occur, η in the middle: τριήκοντα, &c., except τεσσαράκοντα, where rhythm prevents the duplication, and ὀγδώκοντα, in which contraction from ὀγδοήκοντα takes place. The peculiarities of each are marked under their corresponding primitives.

14. The compound numbers from 11 to 19 are either joined closely together, e. g. ἑνδεκα, δωδέκα or δώδεκα, and so in the forms connected with them: ἑνδεκάτω, η, ἑνδεκάπηχυ, δωδεκάτη, δωδεκάξοιον; or united by means of καί: δυοκαίδεκα, τρισκαίδεκα, ἑκκαίδεκα, ἑπτακαίδεκα, ὀκτακαίδεκα. That it is necessary to combine the three words by the accentuation into one, is evinced partly by the suppression of σ in ἑκκαίδεκα, partly by the transference of the form so combined into the compound ἑκκαϊδεκάδαρα, *Il.*, δ, 109.

15. But this sort of combination ceases when the numbers pass beyond 20: δύο καὶ εἴκοσ', *Od.*, ι, 241, κ, 208, and even πίσυρές τε καὶ εἴκοσι, *Il.*, π, 249 (here, however, we should read πίσυρες καὶ εἴκοσι, partly on account of the digamma in εἴκοσι, partly because τε καὶ would produce a sort of opposition between the numbers: *four and also twenty*, e. g. οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίη, *Il.*, ι, 379); however, combination appears again when the compound number is united

with a noun: *δυναμικαικοσίμετρον*, *ib.*, *ι*, ψ , 264. Other combinations of numbers than those cited do not appear in Homeric Greek.

Obs.—Peculiar to this dialect, however (*ξένη ἢ σύνθεσις*, *Ven. Schol. ad II.*, *α*, 53), are, besides the above quoted *ἐξήμαρ*, *ἐννήμαρ*, also according to the same analogy, *αὐτῆμαρ*, *πανῆμαρ*, *ποσσημαρ*.

PRONOUNS.

§ CCIV.

SUBSTANTIVE PRONOUNS.

1. The following are the Epic forms :

		Singular.				
N.	<i>ἐγών</i> ,	<i>ἐγώ</i> ,	<i>σύνη</i> ,	<i>σύ</i> ,	. . .	
G.	<i>ἐμέο</i> ,	<i>ἐμεῖο</i> ,	<i>σέυ</i> ,	<i>σεῖο</i> ,	<i>έο</i> ,	<i>είο</i> ,
	<i>ἐμεῦ</i> ,	<i>μεῦ</i> ,	<i>σεῦ</i> ,	<i>σευ</i> ,	<i>εῦ</i> ,	<i>εὔ</i> ,
	<i>ἐμέθεν</i> ,	<i>σέθεν</i> ,	<i>τεοῖο</i> ,	<i>έθεν</i> ,		
D.	<i>ἐμοί</i> ,	<i>μοι</i> ,	<i>σοί</i> ,	<i>τοι</i> ,	<i>έοῖ</i> ,	<i>οῖ</i> <i>οί</i> ,
			<i>τεῖν</i> ,	<i>ἰν</i> ,		
	<i>ἐμέ</i> ,	<i>με</i> ,	<i>σέ</i> ,	<i>σε</i> ,	<i>έ</i> ,	<i>έ</i> <i>έε</i> ,
					<i>μιν</i> .	
		Dual.				
N.	(<i>νώ</i>),		<i>σφά</i> ,		. . .	
	<i>νῶιν</i> ,	<i>νῶι</i> ,	<i>σφῶῖν</i> ,	<i>σφῶι</i> ,		
G.	<i>νῶιν</i> ,		<i>σφῶῖν</i> ,			
D.	<i>νῶιν</i> ,		<i>σφῶῖν</i> ,	<i>σφῶν</i> ,*	<i>σφῶῖν</i> ,	
Acc.	<i>νώ</i> ,		<i>σφά</i> ,		<i>σφῶ</i> ,	
		<i>νῶι</i> ,		<i>σφῶι</i> ,	<i>σφῶε</i> .	
		Plural.				
N.	<i>ἄμμες</i> ,		<i>ὑμμες</i>,		. . . .
	(<i>ἡμέεεε</i>),	<i>ἡμεῖε</i> ,	(<i>ὑμέεεε</i>),	<i>ὑμεῖε</i> ,		

G.	ἡμέων,	ἡμείων,	ὑμέων,	ὑμείων,	σφέων,	σφεων,
					σφείων,	
					σφῶν,	σφων,
D.	ἄμμιν,	ἄμμι,	ὔμμιν,	ὔμμι	σφίσιν, σι,	σφισιν, σι,
	ἡμῖν,	ἡμιν,	ὑμῖν,	ὑμμ', Π.,	σφίν,	σφιν,
	ἡημιν,			ζ, 551,		σφι, σφ', *
Acc.	ἄμμιε,		ὔμμιε,		σφέας,	σφεας,
	ἡμέας,		ὑμέας,		σφας,	σφε,
	ἡμας,					σφ'.

2. The forms ἐγώ, μοι, and ἄμμιε, give as roots εγ, μι, αμ, of which the first two survive in the Germ, *ich*, Eng. *I*, and *mir*, Eng. *to me*; the third appears in the English *am*, the first person of *to be*.—To the root μι correspond in the other persons σι and τι, of which hereafter, and these three will be recognised as verbal suffixes; e. g. ἐμ-μῖ, ἐσ-σί, ἐσ-τί. From εγ arises by paragoge^(R) (ωνη,) the form ἐγώνη, which was retained by the Dorians. From ἐγώνη is the abbreviated form ἐγών, which, however, has in Homer the ν only when supported by quantity.—Of the second person the radical form is τυ (*tu*, DV), the paragogic τύνη, Π., ε, 485, comp. ζ, 262, μ, 237, &c. Σύ and τύ sound like two forms of the same age, but of a different analogy; and in Homer τ is visible only in some dative forms.—For the third person ι is acknowledged by Apollonius Alex. (π. Ἀντ., p. 330, B, comp. *Herm. de pron. ἀντίς in Actis Lips., Vol. I, p. 64, and Schol. ad Il., α, 237.*) and others. Some read it in ὡς ἰ ἄπασα Ἴλιος (i e. ὡς ἀντή, ἄπασα Ἴλιος), Π., χ, 410, and *ib.*, *Heyne*. The Latin *is* evinces, that the full sound of this pronoun was ις. Moreover, that it had the digamma has been ascertained; and *Φις* compared with Germ. *dies-er*, as δῶν with (dswo) zwo, and with τίς, τί, and the third personal termination τι, demonstrates the original form to have been τ*Φις*, from which τ*ις* and *Φις* proceed, as φήρ and θήρ from φθήρ or θφήρ. For the other cases ι passed into ε, ἔο, ἔ, as in *die-ser*, *these*, so that ι remained only in certain forms, ἴν, μίν, νίν.

3. *Genitive*. The forms ἐμέο (σεο), ἔο, compared with μι, σι, τι, show ι changed into ε, and the σ thrown away from ος, the universal sign of the genitive, as in the second declension, and some forms of the first (*comp. Apoll. ut sup., p. 356, A*).

—E before *μεο* is to be treated as a prefixture,—to which we shall return under the verbs. The connection of the genitive forms, *ἐμέο*, extended *ἐμεῖο*, contracted *ἐμεῦ*, enclitic *μευ*, and so with the rest, is very evident. The forms *ἐμέθεν*, *σέθεν*, *ἐθεν*, have the adverbial termination as a mark of case, as *Αἰσύμνηθεν*, *Ἰδοθεν*, &c.—The forms *ἐμοῖο*, *σοῖο*, for *ἐμεῖο*, *σεῖο*, are confined to places where they are really the genitives of *ἐμός*, *σός*.—*Τεοῖο* stands impregnable in only one place: *ὀδύσσαμένοιο τεοῖο*, II., 9, 37, repeated *ib.*, 468, “in a book which contains more of what is singular than any preceding one,” so long as the cause of the explanation in Hesychius, *ἀμφὶ τεοῖο, περὶ σοῦ*, is not detected elsewhere.—*Ἐεῖο*, given in Buttmann (§ LXVII, obs. 6, 7), stands not in Homer, nor is the form mentioned by Apollonius.—The apostrophe in the genitive *ἐμεῖ ὀλίγον*, II., ψ, 789, *σεῖ ὅτε κεν*, *ib.*, ζ, 454, *comp. Od.*, 9, 462, is, according to the general rule, inadmissible, since it can be avoided by the use of other forms, *ἐμεῦ*, *σεῦ*.

4. *Dative*. The original forms retained by the Dorians, are (*εμεφιν*) *ἐμεῖν*, *ἐμίν*, *τεῖν*, *τίν*, *εῖν*, *ἴν*, with the old *ν* of the dative in the singular. Only *τεῖν* remains in Homer, and that only in the *Odyssee*, δ, 619, 829, λ, 560, ο, 119, supported by quantity, with which, on the other hand, *ἐμοί* and *εοῖ* correspond as well as *ἐμίν*, *εῖν*. After the rejection of *ν*, *εμι*, *τι*, *εῖ*, and *ι*, were extended by the assumption of *ο*, *ἐμοί*, *τοί*, *σοί*, *εοῖ* (*εοί* would be more accurate), and *οῖ*;—*μοι* and *τοι* are always enclitic. That *ἴν* is not foreign to the Epic language, is proved by the citation in Apollon. from Hesiod, *ἴν δ' αὐτῶ δανάτοιο ταμίης*, to which place the parallel is: *οῖ δ' αὐτῶ κακὰ τεύχει ἀνήρ ἄλλω κακὰ τεύχων*, Hes., ε, 248 (*comp. Ruhnken. Ep. Crit. I, p. 198, ed. second*). To this class also belongs *σὺν δέ σφιν* for *αὐτῶ*, H., XVIII, 19 (perhaps *σὺν δὲ σφίν*), and *βρίθει μὲν σφιν ἄρουρα* for *αὐτῶ*, H., XXX. *Comp. § CLXXXVI, 3*.

5. *Accusative*. *Ἐε* (*sese*), with accent thrown back, as in *εἶς*, *εἶδνα*, in *εἶ δ' αὐτόν*, II., υ, 171, *comp. ω*, 134. The accusatives, *μίν* of the Ionians, *νίν* of the Dorics and Tragics, arose from *φιν*, which had *ν* as a mark of the accusative, as in *τιν* for *σέ* (*comp. Apollon. ut sup., p. 365, B*), and which, after the rejection of the *φ*, was, as a feeble syllable, supported

by μ and ν . Moreover, that $\mu\acute{\iota}\nu$ and ξ were employed not only for the masculine and feminine, but also for the neuter, is demonstrated by *σκηπτρον . . . περὶ γάρ ῥά ἐχαλκος ἔλεψεν . . . νῦν αὐτέ μιν υἷες Ἀχαιῶν, κ. τ. λ.*, Il., α, 234; also ξ stands for *αὐτάς*, H., III, 268.

6. The *dual* of the first and second persons has the roots (which have survived in the Latin *nos, vos*.) *νω, σφω*, either unaltered,—*νώ* in the accus., Od., ο, 475, π, 306, and *σφώ*, nom. Il., α, 574, λ, 782, ν, 47, accus. ib., ο, 146,—or with the suffix *φίς*, as *nobis, vobis*, so *νωφίς, σφωφίς*. These full forms reveal themselves only with ν for σ (as $\delta\acute{\iota}\nu$ for $\delta\acute{\iota}\varsigma$), as nominatives, in *νῶιν δ' ἐκδῦμεν ὄλεθρον*, Il., π, 99, perhaps also *σφῶϊν*, Od., ψ, 52, though this is not certain, since *σφῶϊν* there, may be the dative in relation to $\eta\tau\omicron\rho\varsigma$: *νῶϊν* may be the accus. in *νῶϊν ἀγάσαντο, κ. τ. λ.*, Od., ψ, 211. In \acute{o} *σφῶϊ προΐει*, Il., α, 336, Zenodotus read, without metrical necessity, *σφῶϊν*, in order to show that the form *σφῶϊν*, in other cases besides the gen. and dat., rests upon ancient authority, and was limited to these merely by the later schools of the Grammarians. In other places the forms *νῶϊ* and *σφῶϊ* without ν are used for nom. and accus., and with ν commonly for the dative.—The genitive with ν stands in only two passages, Il., χ, 88, Od., π, 171. Iota is subscribed only in Od., δ, 62, to which the ancient Commentators objected.* Perhaps the dative without ν should stand there: *σφῶϊ γένος* for *σφῶν γε γένος*, so that this ν in the dual was not peculiar to any particular case, but stood or fell according to the demand of versification, and thus this inflection (full-written, *νῶφιν*,) has retained that uncertainty, which we have already ascribed to the application of the suffix *φιν*.—For the dative of the third person likewise, a form *σφῶϊν* is found, but always enclitic, see Il., θ, 402, α, 338, λ, 628, &c.—For the *accus. of the third person alone* *σφῶέ* is equally enclitic, see Il., α, 8, κ, 546, &c., and *Εἰ μὴ σφῶ' Αἰάντε*, ib., ρ, 531.†—*Σφῶς* for the second

* Apollon. Alex. π. Ἀντ., p. 370, A. Valckenaer ad Phœniss., 171, alters the reading to *οὐ γὰρ σφῶν γε γένος*.

† Apoll. Alex. π. Ἀντ., p. 373, C, cites also from the Thebais *τῶ καί*

person, instead of σφῶϊ, was read according to Apollonius, p. 374, by Ixion, in Il., η, 280, to which form therefore νῶε for νῶϊ is parallel, cited by Apollonius out of Antimachus.

7. *Plural. Nominative.* The more ancient forms are ἄμμες and ὕμμες (both with the *spiritus lenis*, comp. Schol. ad Il., α, 335), the roots αμ and υμ with the symbol of connection ες (in ἔσ-ω, within, thus ΑΜΕΣ, *I within or among a number*, consequently *we*), the other forms are extended: ἙΜΕΕΣ, ὙΜΕΕΣ, ἡμεῖς, ὑμεῖς. The corresponding form for the third person would be ΣΦΕΕΣ, σφεῖς (from ΤΦΙΕΣ, ΣΦΙΕΣ, *he among*), yet it is unknown to Homer, and was employed neither by the Æolians nor the Dorians. *Comp. Apoll., p. 378, B, 380, B.*

8. *Genitive.* The ancient forms ἄμμων and ὕμμων, being of the same quantity with the attenuated ἡμέων, ὑμέων, are on that account not visible in use. To ἡμέων, ὑμέων, belongs σφέων, σφῶν, which in τῷ σφῶν, Od., γ, 134, is enclitic, but is not enclitic as σφῶν in Il., μ, 155, τ, 302.

9. The *dative* ἄμμέσιν in Alceus (*Apoll., ut supra, p. 383*), compared with σφίσιν, gives as ancient forms, ΑΜΜΕΣΙΝ, ΗΜΕΣΙΝ, &c., whence ἄμμιν and ἡμῖν, &c., are abbreviated, as σφῖν from σφίσιν. (In this σφίσιν the radical *iota* appears again.)—By *enclisis* ἡμῖν becomes ἡμιν (some write it ἡμίν), and ἡμιν passes into ἦμιν, when the verse requires short *iota*, as in Od., λ, 344, υ, 272.—The parallel forms of ὑμῖν, namely ὕμιν and ὕμιν, do not occur, but in their place is found ὕμμιν, as ἄμμιν also has limited the reception of ἦμιν.—Σφῖν out of the reach of *enclisis*, and therefore *orthotone*, is cited by Apollonius, p. 385, A, from Hesiod: σφῖν δ' αὐτοῖς μέγα πῆμα, probably from ξ, 46, where now stands σοί τ' αὐτῷ μέγα πῆμα. In Homer it occurs frequently as enclitic. Σφι is always enclitic. Σφ' for σφι, Il., ξ, 205, Od., γ, 440, may be delivered from apostrophe by *synizesis*.

10. *Accusative.* Together with ἄμμε, ὕμμε, shortened from ἈΜΜΕΑΣ, ὙΜΜΕΑΣ, as σφέ from σφέας, there

σφω γείνατο μήτηρ, i. e. σφῶ without ε (whence also in Il., ε, 531, the apostrophe should be removed), and from Book I, ἀσπασίως τὲ σφω ἄγε οἴκαδε.

stands of like quantity ἡμας, Od., π, 372, nowhere υμας, but σφάς analogous to ἡμας in Il., ε, 567, supported by this analogy, and by Apollonius, Hesychius, and the Etym. M., against the now admitted σφείας. Ἡμέας, ὑμέας, σφέας, are always open, and, where necessary, submit to synizesis. Σφέ is always enclitic.

§ CCV.

OF THE ENCLISIS AND ORTHOTONESIS OF THE PRONOUNS.

11. The enclitic forms are written in the paradigm without accent or with an altered accent; but in the present editions much in the use of enclisis is variable. *Universally*, however, *enclisis ceases when the meaning of the pronoun is by any means raised and strengthened.*

Obs.—Hence it follows, that the nom. ἐγώ, σύ, are never enclitic, since they are employed to strengthen the *personal expression*,^(R) otherwise omitted. Concerning αὐτός, as representative of the third person, there is some doubt. In our Homer it has been retained as enclitic only in Il., μ, 204.

12. The strengthening takes place, 1st, when the case of the pronoun is governed by a preposition, adverb, adjective, or substantive: ἀμφὶ ἔ, ἐν σοί, ἐπὶ οἷ, σέθεν ἀντίον, ἴσον ἐμοὶ, ἄχος σέθεν, Il., δ, 169, regret for thee, ἄχος σευ, thy regret, would be enclitic, as χήρη σευ, thy widow, but χήρη σεῦ, bereaved of thee. Likewise the regimen of verbs removes enclisis; except when the case governed by the verb stands without relation to another word, or without any peculiar weight, as εἴ με σαώσεις, οὐδέ με πείσεις, οἱ πείθονται, &c.; although in precisely similar passages a stronger intonation is sometimes found: ἀπὸ θυμοῦ Μᾶλλον ἐμοὶ ἔσαι, Il., α, 563, εὔχεσθαι ἐμὲ νικῆσαι, ib., φ, 501, &c.

13. Also, 2nd, in comparative expressions: φέρετός εἰμι σέθεν, σέο φέρετοί εἰσι, ἔο μέγ' ἀμείνονα, ἐπεὶ εὔ φημί βίη πολὺ φέρετος εἶναι (not εὔ), Il., ο, 165.

14. Likewise, 3rd, in oppositions of a different kind : ἀντιδιαστολή, ἀντιδιαστελλόμενον. Thus upon ἡ δ' ἐμὲ χειρὸς ἐλοῦσα, φίλων ἀπόνοςφιν ἑταίρων, Od., μ, 34. Apollonius (περὶ συντάξεως, p. 119, Bekk.,) remarks : ὀρθοτονοῦμεν γοῦν τὸ ἡ δ' ἐμέ . . . διὰ τὸ ἀντιδιαστελλόμενον πρόσωπον τῶν ἑταίρων.—So παῖδα δ' ἐμοὶ λῦσαι τε φίλην, Il., α, 20, after the preceding ὑμῖν μὲν θεοί, κ. τ. λ., which the Grammarians call ἔμφασις ἐτέρου προσώπου παραλαβομένη (ib., p. 121), or παρέμπτασις ἀντιδιαστελλομένου προσώπου. Hence not ὡς δ' αὐτῶς καὶ κείνον —ὡς σε, γύναι, κ. τ. λ., Od., ζ, 168, but ὡς σέ, not Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν | καὶ πού σοι τάγ' ἔδωκεν, ib., 190, but καὶ πού σοί. So must we emend Il., ζ, 206, ι, 615, κ, 331, υ, 305, and not καλὸν τοι σὺν ἐμοὶ τὸν κήδειν, ὅς κέ με κήδη, but ὅς κ' ἐμέ κήδη.

15. Farther, orthotonesis prevails, when with the pronoun also αὐτοῦ, αὐτῶ, &c., or some other word referring to the pronoun, is placed : ἡ ἐμοὶ αὐτῶ, σοὶ δ' αὐτῶ, &c. Hence for τοι αὐτῶ, Od., ε, 187, write σοὶ αὐτῶ, and so in other passages. Likewise we find, ἐμεῦ ζῶντος, στυγερὴν ἐμέ, σέθεν . . χωρομένης, Il., θ, 477. Hence not γὰρ σεο πατρός ἐνὶ μεγάροισιν ἀκουσα Εὐχομένης, Il., α, 396, but γὰρ σέο, and so correct ib., θ, 483, χ, 124, ψ, 70, Od., γ, 53, &c.

Obs.—If the meaning of αὐτός be not immediately connected with the substantive pronoun, but the one be only a closer definition of the other, then the *orthotonesis* disappears, and αὐτός may be placed either first or second : Εὐρύαλος δὲ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσιν, Od., θ, 396, not *himself*, but *him*, namely *that very person*, that is Ulysses, and these cases are parallel to the *article* or *pronoun* with a following *name*, § CCLXXXIV, 17.—So μ' αὐτὸν, Il., κ, 242, μιν αὐτὸν, Od., δ, 118, and with αὐτός preceding : αὐτῶ τοι, Il., ι, 249, αὐτὸν σε, ib., ι, 680.

16. Lastly, the enclisis is removed by strengthening particles : γέ, πέρ, δέ, μὲν ; μὴ γὰρ ἔμοιγε, Il., α, 295, &c., and with καί : καὶ ἐμοί γε, ib., λ, 366, &c. Hence not οὔτε μέ γ' ἐν μεγάροισι, Od., λ, 198, οὔτε μέ γ' ἐν νήεσσι, ib., 406, but

in the first passage, οὐτ' ἐμ' ἐνὶ, and in the second, οὐτ' ἐμέ γ' ἐν, as was the earlier reading in both.

17. On the other hand the enclisis is required for the genitive of possession, and hence πατρὸς σοῖο is preferred to πατρὸς σεῖο, Π., ω, 486, and in μεγαθύμου σεῖο φωνῆος, ib., σ, 335, σοῖο should be adopted out of the Harleian MS.—Where there is a separation between the words, as ἡματι τῶ, ὅτ' ἐμεῖο θεὰ θεῖτις ἠψατο γούνων, Π., ο, 76, comp. ib., δ, 343, χ, 454, Od., τ, 348, we must understand not an *union* (σύνταξις), but an *apposition* (παράταξις,) of ideas, so that in Od., τ, 348, the verb ἠψασθαι refers equally to ἐμεῖο, to touch me, and to ποδῶν, to touch the feet.—Also by being placed first this genitive is relieved from enclisis: as, σέο δ' ὄστέα πύσει ἄρουρα, Π., δ, 174.

18. Enclisis is required likewise,

- a. For the dative, which stands for a genitive, e. g. ὅσσε δέ οἱ, Π., α, 104, ἐν δέ οἱ ἦτορ, ib., 188, whence in οἴθ' ἐὸν οἶκον Κήδεσκον, Od., ψ, 8. Wolf has adopted from Eustath. οἴτε οἱ οἶκον.
- b. For the dative which conveys but a slight notion of appropriation, so that in φράζεσθ', ὡς ὑμῖν πρόμαχος δεδμημένος εὐδαι, Π., ξ, 482, where one MS. has ὑμῖν, we should write ὑμιν.
- c. For the so called dative of advantage (*dativus commodi*): ὄφρ' ἡμῖν ἐκάεργον ἰλάσσειαι, Π., α, 147, &c. Thus in Ἰλαος Ὀλύμπιος ἔσσειται ἡμῖν, ib., 583, read ἡμιν, and so in Ol., β, 339, Od., α, 166, ζ, 464.

Obs.—The position of the pronoun before the verb, however, introduces orthotonesis, and as δός μοι and ἐμοὶ δός, so also differ ἀπειλήσω δέ τοι ῥῶδε, Π., α, 181, and σοὶ μὲν δῆ, Μενέλαε, κατηφείη καὶ ὄνειδος ἔσσειται, ib., ς, 556. Yet, in the Epic language, this distinction is not strictly observed, and the fluctuating sense, in such relations, easily inclines one way or the other: ἐμὲ δ' ἔγνω καὶ προσέειπε, Od., λ, 91, but ἔγνω δὲ ψυχὴ με ποδώκεος Αἰακίδαο, ib., 470; or even where the pronoun stands before the verb: Μῆ σε, γέρον . . . παρὰ νηυσὶ κιχίειν . . . μή νύ τοι οὐ χραίσμη σαῖπτρον, Π., α, 26.

§ CCVI.

OF THE ADJECTIVE AND OTHER PRONOUNS.

19. Forms of τίς :

Of indefinite τίς.

Of interrogative τίς.

N. τίς, τί,

τίς, τί, τίη,

G. τεο,

τέο, Il., ω, 128,

τευ,

τεῦ, ib., σ, 192, also relative,

D. τεω,

τω,

Acc. τινα, τι,

τίνα, τί.

Dual.

N. τινε.

Plural.

N. τινες,

τίνες,

Acc. τινας,

τέων, only Il., ω, 387.

20. We saw before that τίς was of the same root with ἴ, ξο. Hence it agrees, in the forms τεο, τευ, τέο, τεῦ, with the declension of that pronoun. At the same time the germs of other declensions also appear, of the second in τεω and τω for $\overline{\tau\epsilon\omicron\iota}$ and $\overline{\tau\omicron\iota}$, and of the third in τινα, τινε, τίνες, τίνας.

21. Τις, τι, with the vowels ο and η, is developed in ΤΟΣ, ΤΗ, ΤΟ, whence proceed,

ὄς,	ῆ,	ὄ,	the relative,
ὄ,	ῆ,	τό,	the Epic relative,
ὄ,	ῆ,	τό,	the article.

22. It is evident that the Epic relative is distinguished only by its accent from the article, and has all the other forms, τοῦ, τῆς, τῶ, &c., in common with it, without excluding, however, the other forms of ὄς and ὄ. "Ο and ὄς dispute the place when σφι follows: ὄ σφι was the lection of Aristarchus, comp. Etym. M., p. 614, l. 12, ὄς σφι of others, comp. Heyne ad Il., α, 73.—In the nom. plur. τ remains according to the exigency of the verse: τοί, ταί, τά.

23. The demonstratives are formed from ΤΟΣ, ΤΗ, ΤΟ, and the article: (ὄ-τος) οὔτος, (ἄ-τη) αὐτή, (το-το) τοῦτο. ΤΟΣ (root ΤΟ,) with a new ΟΣ gives (το-ος) τοῖος, with οὔτος τοιοῦτος.

Besides these there is the demonstrative *ὃ*, which the more accurate ancients accented in that sense, e. g. *οἱ μὲν δυσσομένου Ὑπερίονος, οἱ δ' ἀνιόντος*, *Od.*, α, 24. There are likewise *ὅς*, *ὄγε*, and *ὄδε*, of which the following datives are remarkable: *τοῖσδεσι, τοῖσδεσσι, τοῖσδεσσιν*, as efforts of the language to subject even the appended syllables to the laws of inflection.

24. *Αὐτός* (compounded of *τος* and *αφ*, the intensive *α*, as *ἀύευσαν* of *αφ* and *έευσαν*) is by Homer always kept separate from the substantive pronouns: *αὐτῶ μοι, ἐμοὶ αὐτῆ, αὐτῶ τοι, εοῖ αὐτῶ, σέ—αὐτόν*, *Il.*, ν, 273, *ἔ αὐτήν*, *ib.*, ζ, 162.*

25. The acc. *αὐτόν* is enclitic in *κόψε γάρ αὐτόν ἔχοντα κατὰ στήθος*, *Il.*, μ, 204. (Comp. Schol. ad *Il.*, μ, 204, Hermann *de Pron. αὐτός*, p. 65.) Hermann would extend the enclisis also to *αὐτό* and *αὐτά*, *Il.*, γ, 25, ο, 43, &c.

26. The relatives *ὅς* and *ὃ* combine, the first with *τις, τε*, the second with *τις, ὅστις, ὅσπε, ὅτις*, of which last we find the following forms, of the masculine and neuter genders, ^(R) and beginning with *ο*, which, since the cases are marked by the inflection of *τις*, is not itself inflected.

Singular.

N.	<i>ὅτις</i> , <i>Od.</i> , α, 47, &c.	<i>ὄτι</i> , <i>Il.</i> , α, 85, &c.
		<i>ὄττι</i> , <i>ib.</i> , ϑ, 408,
G.	<i>ὄτευ</i> , <i>Od.</i> , ρ, 421,	
	<i>ὄττεο</i> , <i>ib.</i> , α, 124, χ, 377,	
	<i>ὄττευ</i> , <i>ib.</i> , ρ, 121,	
	<i>ὄου</i> , <i>Il.</i> , β, 325, <i>Od.</i> , α, 70, <i>H.</i> , I, 156, (1)	
D.	<i>ὄτεω</i> , <i>Il.</i> , ο, 664, <i>Od.</i> , β, 114,	
	<i>ὄτω</i> , <i>Il.</i> , μ, 428, (2)	<i>ὦ τινι</i> , <i>Hes.</i> , ε, 21.
Acc.	<i>ὄτινα</i> , <i>Il.</i> , χ, 450, ^(R)	<i>ὄτι</i> and <i>ὄττι</i> .

Plural.

N.	. . . . .
G.	<i>ὄτεων</i> , <i>Od.</i> , κ, 39,
D.	<i>ὄτέοισι</i> , <i>Il.</i> , ο, 491,

* Comp. *Apoll.*, *ut supra*, p. 139, Reiz ad *Hes. Theog.*, 470, Wolf's edition.—Places in Pindar, such as *ὄν πατήρ ἔχει Κρόνος ἐπιόντων αὐτῶ πάρεδρον*, *Ol.*, 2, 84 (139), and the like, demonstrate that to his usage also *αὐτοῦ, αὐτῶ*, which have here and there intruded, as well as *ἐμαυτῶ, σαυτῶ*, were foreign.

Acc. ὄτινας, Il., 492,

οὔστινας, ib., δ, 240,

ἄτιν', Il., α, 289,

ἄσσα, ἄσσ'. (3)

(1) In Hymn I, 156, ὄτου is also given. "Οου has clearly arisen from ὄτεο after the ejection of τ, so that εο was contracted into ου instead of ευ, as in the case of δέους and σπείδους. —(2) Zenodotus, however, read here likewise ὄτεω, which Wolf has admitted.—(3) Il., α, 554, ι, 367, &c., Herodian ad Il., α, 554, derives it from ἄ and σά for τά, which remained among the Megarensians; thus ἄσσα for ἄσα as ὄττι for ὄτι. We find, however, also ἄσσα after ὀποῖα in εἰπέ μοι, ὀποῖ' ἄσσα περι χροῖ εἴματα ἔστο, Od., τ, 218 (*qualia quædam, German was für welche*), for τίνα, which points to a different analogy. ΣΑ for τὰ prefixed Α, like ΤΟΣ in ΑΤΤΟΣ, αὐτός, and passed through ΑΥΣΑ into ἄσσα and ἄσσα, according as it stood *out of* or *in* relation. Concerning the breathing comp. Heyne ad Il., α, 554.

27. Together with the common forms of the possessives, which were given in § LXXVIII, there are found some particular forms :

ἐμός,	...	...	...	...	...
σός,	...	...	τεός,	τεή,	τεόν,
ός,	...	...	έός,	έή,	έόν,
ήμετέρος,	...	...	...	...	...
			ἄμόν,	ἄμῆς,	
				ἄμῆν,	ἄμόν,
				ἄμάς,	
ύμέτερος,	...	...	...	ύμή,	
				ύμήν,	
					ύμά,
σφέτερος,	...	...	σφοῦ, Il., α,	σφῆς,	
			534,	σφῆ,	σφῶ,
			σφόν,		
			σφῶν,		
			σφοῖσι, ς,		
			σφούς,	σφάς.	

28. The forms ἄμός, ὑμός, and σφός, come from the roots ἄμέ, ὑμέ, σφέ, without the insertion of the syllable τερ.—'Αμός, with *long α*, and hence removed from the analogy of ἄμμες and passing over into that of ἡμεῖς, is better written with the

aspirate, than with the smooth breathing, comp. Heyne, II., ζ, 414.

29. Of ὄσος there appears the extension ὄσάτιόν τε καὶ οἶον, II., ε, 758, with the same sense as ὄσον, like the extension in ὄσάτιον, ib., Δ, 353, and the like.

THE VERB.

§ CCVII.

ORIGIN OF THE FORMS FOR TENSES AND PERSONS.

1. If we compare these three parts of the substantive verb (ἐσμί) εἰμί, ἐσ-σί, ἐσ-τί, with each other and with the Latin *es-se*, and German *wes-en*, we shall perceive the root of this primitive word to be ες,* with or without the digamma, which passed, in combination with the primitive pronouns μι, σι, τι, into the persons of the verb.

2. In order to understand the further developement of the forms let us observe,

α. That the pronominal affixes were extended by the insertion of α: μι, μαι, σι, σαι, τι, ται. (Thus καί is from κί, still visible in the modern Greek, e. g. in the crasis κιάνη, i. e. καὶ ἄνη.)

* The meaning of this root is shown in the Hebrew חֶשֶׁךְ, HESCH, *Fire*, comp. the German *Esse* for *Feuerherd* (hearth), also tautologically named *Feueresse*, and again comp. with this *comesse*, *comesus*, German *essen* (to eat), and we have the necessary series whence to draw the conclusion, that the substantive verb (*wesen—esse—ἔσσεσθαι*) denotes an *existence* supported by *consumption of nourishment*. Of all *life* it seems the indispensable condition, that the object, in which it dwells, should be sustained and developed by the adhibition of homogeneous matter, that is by *consumption*.

b. That these, by means of prefixed sounds, connect themselves more conveniently with the root. Such prefixed sounds obtain in ἐμοί, ἐμέ, from μοί, μέ. So σέ has still in modern Greek ἐσέ or ἐσένα, and ἔ has ἔε. A and o as well as ε served as prefixures for combining the affixes with the root.

3. The further developement has thus the following steps :

- | | | | |
|----|---------|---------|------------|
| a. | ΕΣΟΜΙ, | ΕΣΕΣΙ, | ΕΣΕΤΙ, |
| b. | ΕΣΟΜΑΙ, | ΕΣΕΣΑΙ, | ΕΣΕΤΑΙ, |
| c. | ΕΣΑΜΙ, | ΕΣΑΣΙ, | ΕΣΑΤΙ, &c. |

4. The designation of different tenses by different forms is the work of a language already advanced ; and the Greek made the first step towards this by *duplication of the radical syllable*, ΕΣΕΣΟΜΑΙ, ΕΣΕΣΕΣΑΙ, ΕΣΕΣΕΤΑΙ, whence proceeded after ejection of the middle sigmas ἐσέσομαι, ἐσέσαι, ἐσέσεται, or ἐσσεῦμαι, ἐσέη, ἐσσεῖται, the future forms which remained with the Dorians, while in common use the simple form ἔσομαι obtained in the future, while the undeveloped (ἐσμί) εἰμί fell to the share of the present.

5. In this derivation we see comprised almost all terminations which, in the progress of the tongue, were apportioned to the different tenses : from ΕΣΟ-ΜΙ come ἔω and σω, from ΕΣΟΜΑΙ, ἐομαι and σομαι, from ΕΣΑΜΙ, ΕΣΑ, εα, σα, α, of which ἔα or ἦα remained as the imperfect, and as the Homeric termination of the pluperfect. ΕΣΑΜ (*eram*) passed through ΕΑΜ (ημ) into ἦν, which then served for the formation of the terminations μην, εἰ-ην, θην, &c., and of την and σθην in the secondary tenses. Herein lie also the personal terminations, not only μι, σι, τι, but also (ομ, ο) ω, (εσ) εις, (ετ) ει, μαι, σαι, ται, and for the secondary tenses, (ομ) ον, ες, ε, μην, σο, το, (μην arising in the manner above pointed out, σο and το from σι, τι, in the same manner as σοί, οί,) and likewise the modal-vowels of the indicative.

6. The origin of the plural terminations, at least of the first and second person, is also clear, if, when once aware of the nature of the affixes, we form from the primitive ΜΙ and ΣΙ their plurals ΜΕΣ, ΣΕΣ, or ΤΕΣ, without farther addition, and connect μες and τες with the root, either immediately, or by means of prefixed sounds. *Immediately* (ἐσμέες) εἰμέες, (ἐστέες)

ἔστέ, of which εἰμές remained with the Dorians, though in common use it passed into εἰμέν, and ἔστέ has dropped the σ. According to another analogy the affixes, second person ΤΙ and ΣΙ, third person ΤΙ, which we have already changed into ΣΟ (ΤΟ) and ΤΟ, were ended with Ν, second person ΤΟΝ, third person ΤΟΝ. *With prefixed sounds* appear ΕΣΟΜΕΣ, ΕΣΕΤΕΣ, and these combined with the formal syllables (found also in the adverbs,) θον, θα, (θεν) θε, give ἐσόμεσθον, ἐσόμεσθα, (εσετεσθε) ἔσεσθε and ἔσεσθον, the two last after the ejection of τε, and the two former likewise, ἐσόμεθον, ἐσόμεθα, after the ejection of σ. These terminations, in the development of the language, are thus distributed.

a. In active.	D.	μεν,	τον,	τον οἱ την,
	Pl.	μεν,	τε,	
b. In passive.	D.	όμεσθον,	εσθον,	εσθον
		όμεθον		οἱ ἔσθην,
	Pl.	όμεσθα,	εσθε,	
		όμεθα.		

7. Of another kind is the third person plural, which, if we compare ἔσονται with the Doric sing. ἐντί, φαντί, shows itself in the shapes ντι and νται. It contains, therefore, the affix τι, ται, and ν seemingly as a sign of the plural (as in German *Weise*, plur. *die Weisen*; *Strafe*, plur. *die Strafen*, &c., or in English *ox*, plur. *oxen*). — Another termination for the 3rd pers. plur., namely σαν, is perceived by comparing ἔσαν, φάσαν, θέσαν, &c. In this ν appears to be accidental, as in τον, and σα seems to have some connection with σφάσας, σφάσας,—but this is nothing more than a conjecture.

§ CCVIII.

REDUPLICATION.

8. Next to the distribution of the terminations and personal inflections, formed as above described, a second source of great variety in the forms of tense was that repetition of the radical syllable already pointed out in εἰμί: ἀγ, ἀγαγ; ἀρ, ἀραρ, or ἀρηρ; ὀρ, ὀρωρ; in which the roots beginning with a consonant

constantly admitted the vowel ε. Thus not only φεν, πεφεν, but also λαβ, λελαβ, καδ, κεκαδ, &c., probably because this ε belonged to the radical word εἰμί, and to most of the primitive roots, and so the sound which was *heard often* became next *universal*.

9. Reduplication, although almost confined, in the common dialect, to the perfect and pluperfect, spreads much wider in the language of Homer, being foreign only to the designation of *present time*, and to the latest of all the tenses—the *imperfect* (the only example τετεύχeton, Il., ν, 346, depends upon a doubtful reading,—κέκλετο for κεκέλετο is, on account of its participle κεκλόμενος to be considered as a second aorist,—and for αὔτε πεπείθετο, Od., β, 103, we now read αὐτ' ἐπεπείθετο from ἐπί and ἐπείθετο).

10. It is not infrequent in the designation of future time, in which the reduplicated form was afterwards appropriated to the *futurum exactum*. Of active formation we find: ἀπαχῆσεις, H., II, 286, κεκαθήσει, Od., φ, 153, 170 (together with the mid. form κεκαδησόμεθ', Il., θ, 353), πεπιθήσω, Il., χ, 223; but for ἀλαλκήσει κακὸν ἦμαρ, Od., κ, 288, ἀλάλκησιν is properly admitted. Of passive formation there are: δεδέξομαι, κεχολάσομαι, κεχολάσεται, λελείψεται, τετεύξεται, also κεκλήση, Il., γ, 138, μεμνήσομ' ἐταίρου, ib., χ, 390, μεμνήσασθαι, Od., τ, 581, φ, 79, (φε, φα) πεφήσεται, πεφήσεται, Il., ν, 829, Od., χ, 217, Il., ο, 40, ρ, 155.

11. It does not appear in the so called second future, and in the first aorist we find only θανὼν δειλοῦς ἀκάχησε τοκῆας, Il., ψ, 223, and (ἀφ, ἀπαφ) ἐξαπάφησεν, H., I, 376.

12. Next to the perfect the second aor. act. and mid. is most rich in forms of this description, with the reduplication continued through all the moods: thus ἦγαγον which remained in the common dialect also in many of its forms, (αλκ) ἀλαλκε, ἀλάλκοις, ἀλαλκῶν, ἀλαλκόμεν, (ἄρ) ἄραρον, ἦραρον, ἦραρε, ἄραράν, (ἀφ, ἀπαφ) in ἦπαφε, ἀπάφοιτο, &c., Od., ξ, 488, ψ, 216, &c., (ἀχ) ἦκαχε, (θα) δέδαον, δέδαεν, κεκάμω, κεκάμωσι, Il., α, 168, η, 5, ἐξαπάφοιτο, ib., ι, 376, κεκάδοιτο, κεκύθωσι, κεχάρωιτο, κεχαροίατο, λελάχητε, λελάχωσι, λελαβέσθαι, λελαβέσθαι, λελάθοντο, λελάκοντο, ᾠρορε, ᾠρορ', πέπιθον, πεπιθεῖν, πεπίθοιτ', πεπιθοίμην, παραιπεπίθησι, πεπίθωνται, παρπεπιθῶν,

πεπιθοῦσα, παραιπεπιθοῦσα, πέφραδε, πεφραδέειν, πεφραδέμεν, τετύκοντο.

13. In the forms from φεν, the root of φόνος, slaughter, to the reduplication (πεφενον) πέφνον is prefixed the augment, ἔπεφνον, ἔπεφνες, ἔπεφνεν, ἔπεφνε, ἔπεφν', κατέπεφνε, &c. Thus also to κέκλετο in Τρώεσσιν ἐκέκλετο, Il., 9, 172. In ἐπέφραδον, ἐπέφραδε, it might seem that the augment stands not before the reduplication, but after the preposition ἐπί — ἔφραδον. Since, however, no active forms of this compound appear, but only those belonging to ἐπιφράσασθαι, and ἐπεφράσθης, Od., ε, 183, it is better to class ἐπέφραδον with ἐκέκλετο. It is doubtful whether for δ' ἐμέμηκον, Od., ι, 439, we should read δὲ μέμηκον.

14. According to Aristarchus the participle of πέφνον has the accent upon the first syllable, καταπέφνων, Il., ε, 539, πέφνοντα, ib., π, 827—who was, however, opposed by *Tyrannio*, according to the Venetian Scholiast, ad Il., π, 827. *Tyrannio* wrote, in conformity with rule, καταπεφνών, πεφνόντα.

Obs.—Out of some roots extended by reduplication arise new forms^s of the present and imperfect: ἄρε, ἄραρε, ἀράρισκε, Od., ζ, 23, ἀφε, ἀπαφε, ἀπαφίσκει, ib., λ, 217, ἀχε, ἀπάχε, ἀκαχίζεις, ib., π, 432, ἀκαχίζεο, Il., ζ, 486, Od., λ, 485. Thus too (ἐγρηγοράων) ἐγρηγοράων, awake, Od., υ, 6, derived from ἐγρήγορα, and perhaps ἐπέφυκον from πέφυκα, only in Hesiod's ἐξ ὤμων ἐπέφυκον, ε, 148, 9, 152, 673, α, 76.* In like manner ἐπεῖ μοι δρώρεται ἐνδοθι θυμός, Od., τ, 377, cf. ib., 524, and conj. ὀππότε νεῖκος δρώρεται πολέμοιο, Il., ν, 271, from ὄρωρα, unless here we are to trace the formation of the perfect to the root ὄρε in ὄρέοντο, ib., β, 398, ψ, 212, as ἄρε in ἀρέσω is the root of ἀρηγεμένα, ἀρηγέμενον (l. ἀρηγεμένον), and ἀρηγεμένος in Apoll. Rhod. Argon., 1, 787,—3, 833,—4, 677, which are defended by Buttmann against Brunck.—These forms, then, with apparent duplication in the present and imperfect, must be considered as off-shoots of forms

* But in ε, 148, πεφύκασι is a various reading, so that ἐξ ὤμων πεφύκασι must likewise have been read there.

already doubled. Both these tenses, however, have a peculiar duplication with iota: *κικλήσκετο, δίδη*, from *καλέω, δέω*, &c.

§ CCIX.

OF THE AUGMENT.

15. The augment arises out of reduplication by the abjection of the initial consonant: *λέλαχον, ἔλαχον, κέκαμον, ἔκαμον*. As a property of the tenses, which is not accidental, but which springs from the first roots of the verbs when developed, it must have found place in the Homeric dialect universally, except where the *measure of the verse, the division of series* (see § CXLV, 3), or regard either to *rhythm* or the *euphony of forms* cause its rejection.

16. *Measure of the verse*: *ἀλλὰ κακῶς ἀφίει*, *Il.*, α, 25, *βῆ δ' ἀκέων*, *ib.*, 34, *δεινὴ δὲ κλαγγὴ γένετ'*, *ib.*, 49, &c. Thus *λυῶσ' ἀγορῆν* and *αἰψα δ' ἔλυσ' ἀγορῆν*. Hence not *ματάστη, παράστη, ἀνάγνω*, for *μετέστη, παρέστη, ἀνέγνω*, but either *ἔκθορε* or *ἔξεθορεν, ἔκφυγε* or *ἔξεφυγεν*, as the verse may demand.

17. *Division of series*: *ιστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ*, *Il.*, α, 433, *ᾧ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι υἴες Ἀχαιῶν*, *ib.*, α, 162, *ὡς φάτο χαῖρε δὲ φήμη*, *Od.*, β, 35. In these instances the augment, *στείλαντ' ἔθεσαν, ὡς φάτ' ἔχαιρε, ἐμόγησ' ἔδοσαν*, would unite the series, which sense and punctuation require to be separated. On the other hand, in *ᾧ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι υἴες Ἀχαιῶν*, to read *πολλὰ μόγησα* would be as faulty from disuniting words properly joined, as to read *ἐμόγησ' ἔδοσαν*, which unites series properly disjoined.

18. *Regard to rhythm*. In order to favour the trochaic caesura in the third foot the augment is dropped: *τῇ δεκάτῃ δ' ἀγορῆνδε καλέσσατο λαὸν Ἀχιλλεύς*, *Il.*, α, 54, *ὡς Ὀδυσσεὺς φύλλοισι καλύψατο*, *Od.*, ε, 491. Or it appears, in order to create that caesura: *Ἐκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν*, *Il.*, γ, 59. It is retained or dropped to remedy the feminine caesura in the fourth foot (§ CXLIV, 12), and stands or falls in the fifth, in order to create the trochaic caesura, by which words are closely combined: not *ἀλγεα*

ἔθκεν, but ἀλγεῖ ἔθκεν. So also μηρί' ἔκαιεν, τείχε' ἐπόρθουν, γούνατ' ἔκαμψε. On the other hand θανάτοιο κάλυψεν, κῦμα κάλυψεν, ἔργα κέλευεν, δρωῶσι κέλευεν, ἠδὲ φίληθεν, &c. Also it is dropped, when the final word is surpassed in weight by the preceding, which disturbs the flow of the end of the verse: σπλάγγνα πάσαντο, ἔκπαγλα φίλησεν. Here the augment σπλάγγν' ἐπάσαντο, ἔκπαγλ' ἐφίλησεν gives weight to the last word, and a flow to the end of the verse.

19. *Euphony of Forms.* It does not appear after περι, since the sound of περιέ is not pleasing, and περι rejects apostrophe in Epic verse; hence περιῖαλλε, περιῖεη, &c. In the same way γαστέρα τύψεν, not γαστέρ' ἔτυψεν, Il., ε, 313, and the like. Perhaps διαστήτην, Il., α, 6, stands together with διέστησαν, Il., ω, 718, because διεστήτην would have the sound of E three times consecutively.

20. In no case is the use of the augment in Homeric Greek to be abridged upon other grounds than those above mentioned: certainly not upon the strength of the old prejudice of Aristarchus, that it is *not Ionic*, and therefore *not Homeric*. Thus Ptolemy and Aristarchus read μῆξε κῆ instead of μῆξ' ἐκῆη, Il., α, 464, as *more Ionic* (ιακώτερον), without, as it appears, objecting to μηρί' ἔκηα, Il., ε, 240. There are many examples of the same kind scattered over Homer, and proceeding probably from the same school: αὐτὸς γάρ σφιν δῶκεν, Il., β, 612, οὔτοι δῶκεν, ib., ι, 39, together with ἐπέδωκε, ib., ι, 148. Of a like sort are Φυλείδης ὄν τίκτε, Il., β, 608, Μυρμιδόνες δὲ καλεῦντο, ib., λ, 684, καταμύζατο, παραδραμέτην, together with παρέδραμον, ἐπίδραμέτην, together with ἐπέδραμον, &c.

21. There is much variation in the use of the temporal augment. It appears in the case of A, AI, AY, in ἦλδανε, ἦλφον, ἦμξροτε, ἦντεον, ἦντησας, ἦπτετο, ἦεπασεν, ἦεμοσε, &c., ἦνεον, ἦνεσ', ἦρει, ἦρεον, ἦσχυνας, ἦτεον, ἦτιόωντο, ἦδα, μετηῦδα, &c., even the digammated ἀνδάνω has it in ἦνδανε, yet we find without traces of it, ἄλθετο, ἄζετο, αἶδετο, αἶνυτο, ἄλσο, ἄλτο; also ἄεχε, Il., γ, 447, opposed to ἦεχε, ἦεχον, ἦεχετο, in more than 100 places, ἄπτετ', καθάπτετο, opposed to ἦπτετο, ἄρσε to ἐπῆρσεν, ἄφρεον, ἄχρυτο.—In the case of E it appears in ἦχθηρε, ἦχθετο, ἀπήχθετο, ἦσθιον, not in ἔγρετο, ἔντυε, ἔζοντο,

ἐργάζοντο, ἔρδον, ἔρχατο, εἶκε, ὑπόεικε, ὑπόειξε. Wolf has likewise removed the forms εἶλκε, ἤλπετο, which stood together with ἔλκε, ἔλπετο, and εἰστήκει for ἐστήκει, seemingly without reason in the last instance.—EΥ is, in our text, always without augment in εὐδον, εὐρον, εὐχετο, ἐπεύξατο, the last in 10 places, to which ἐπηύξατο, H., I, 362, should be sacrificed, as ἠνιάζοντο, Od., δ, 449, to κατεύνασθην, Il., γ, 448, and εὐνησε, Od., δ, 440, 758.—To I the augment belongs not only where the verse requires a syllable long by nature, e. g. ἴκε, ἴκεν, but also in position; and as ἴξε stands in Il., β, 53, &c., so it is proper to have everywhere ἴξε, ἴζον, and instead of ἔφιξε, κάθιζον, κάθιξε, to write ἐφιξε, καθίζε, since in these forms there is no ground for variation.—O and OI have the augment almost uniformly: ἐπώπτων, ὤρσεν, ἐπῶρσεν, ὠτρυνε, ἐπῶτρυνε, ὄχετο, ἐπῶχετο, ὦμωξε, and it is wrong to read ὀκρῖόωντο, Od., σ, 33, ὀπλισθην, ib., ψ, 143, while instead of ὀπλεον, ib., ζ, 73, ὠπλεον has been admitted. We must except, however, the verbal form derived from οἶνος, οἶνίζοντο, Il., η, 472, θ, 546, opposed to ὠνοχόει, ib., α, 598, where οἶνοχόει was the nearly universal reading of the ancients, as in Od., ο, 141. (We find likewise νέκταρ ἐωνοχόει, Il., δ, 3, cf. Od., υ, 255, from which it appears, that this word, being digammated, either prefixed the ε as augment, or retained the first syllable unaltered.)

Obs. 1.—The augment in the reduplication is found in (ἀρ) ἦραρον, ἦραρε, ἦκαχε, ὤρσεν, in both root and reduplication in the pluperf. ἠλήλατο (from ἔλα), Il., ε, 400, ἠρήρει (as well as ἀρήρει from ἀρ), ἠρήρειστο (ἐρειδ), but is wanting in ἐρέριπτο, from ἐρείπω, ib., ζ, 15. The augment before the digammated verbs, ἐάλη, Il., ν, 408, &c., ἐάρθη (ἀρ in ἄπτομαι), ib., ν, 543, &c., ἔαξε, ἐαδότα, εὐαδε, ἐεργαθεν, &c., has been already examined, § CLVII.

Obs. 2.—Buttmann (*Lexilogus*, P. I, 63, 11,) seeks to establish that in the Homeric language the augment never stands between a preposition and verb, when the verb without the preposition is not in use, as, e. g. in ἀντιβολῆν. But with respect to the Homeric verbs of this description, ἀντιφείζω, προμαχίζω, παραιγίζω, ἐγγυαλίζω, the

rule cannot be proved, since they either do not occur in augmented tenses, as ἀντιφερίζω, ἐπαιγίζω, or the augment is precluded by the rhythm, as in ἐγγυάλιξε, προμάχιζε. The only one, however, which affords scope for trying the rule, ἀντιεολεῖν, has the augment in ἀντε-εόλησα, ἀντεεόλησας, ἀντεεόλησαν. Against six examples, viz. Il., ν, 210, 246, π, 790, 847, Od., κ, 277, χ, 360, only two, Il., λ, 809, Od., λ, 416, have as a variety ἀντεεόλησε, ἀντεεόλησας, and without the warrant of any ancient grammarian. In the latter place ἤδη μὲν πολέων ἀνδρῶν φόνῳ ἀντεεόλησας the Vatican MS. produces the now received arrangement of the words πολέων φόνῳ ἀνδρῶν as proceeding from Aristarchus, but does not allege that this foe to the *non-Ionic* augment rejected it from the word in question. Hence we must admit that the custom of inserting the augment in such words had its rise even in the language of Homer. It is further remarked, in the Lexilogus, that the Homeric dialect avoids the augment before a preposition, and that the words, which seem to contradict this law, ἀναίνουμαι in ἠγήνατο or ἠγαινέτο, Il., σ, 450, διώκω in παρακλίνας ἐδίωκεν, ib., ψ, 424, and καθαίρω in λαεὼν ἐκάθηρε, ib., π, 228, are not compound but *simple*: αν, αναν, ἀναίν-ουμαι, διώκω the same as ἰώκω, with the first syllable strengthened, and καθαίρω connected with καθαρός, so that likewise in ἐλθόντες δ' ἐκάθισον, Od., π, 408, we should read δὲ κάθισον.

§ CCX.

OF THE FORMS WITH ΣΚ.

22. After the reduplication and the augment which proceeded from it, we have to consider another kind of increase at the conclusion of the root by means of the letters ΣΚ, the signification of which, originally one of *repetition, strength, duration*, is still visible in many instances, though in many it is lost. Originally belonging also to the present tense, it has been dropped by many words in this tense, while remaining

β, 143, ἐπιβασόμεθ', Π., κ, 463, cf. Bekker, p. 158 and § CCXXI.

c. Second aorist: ἔλεσκε, εἰσίδεσκε, προβάλεσκε, φύγεσκε, and without mood-vowel, δόσκον. Of the second aorist passive the only example is φάνεσκε instead of ἐφάνη, Π., λ, 64, Od., λ, 587.

23. The augment with this form is very rare but not unknown. Thus we find ἔφασκον, ἔφασκες, ἔφασκεν, ἔφασκε, ἐφάσκεθ', in twelve places, also μνηστήρσιν ἔμισγέσκοντο, Od., υ, 7, supported by the rhythm, and instead of ὄρσασκε, Wolf has admitted from the Townleian MS. ὠρσασκε; however we retain αἶξασκε, αὐδήσασκε, and even ὀτρύνεσκον, Π., ω, 24, where ὠτρύνεσκον was the earlier reading.—Of the compounds only παρέξασκε, Π., λ, 104, ἀνεμορμύρθεσκε, Od., μ, 238, and παρεκέσκετο, ib., ξ, 521, in the Townleian MS., have preserved the augment; not so the rest: ἀποπλύνεσκε, ἐπικλύζεσκον, ἀποκινήσασκε, καταζήνασκε, ἐπιρρήσσεσκον, διαρρίπτασκον. That before Aristarchus the augment stood in these forms we learn from the usage in Apollonius Rhodius, e. g. διεζώεσκον, 1, 1074, ἀνεκλύζεσκε, 2, 551, in the Paris. Schol. (cf. ib., Schäfer, p. 175), ἐπεκλονέεσκον, 3, 687, before Brunck's edition, ἀνεκρούεσκον, 4, 1650.

§ CCXI.

OF THE FORMATION OF THE PRESENT, PERFECT, AND PLUPERFECT, IN THE ACTIVE.

24. These tenses were frequently formed out of the simple roots, which in other, and partly later formations, have been altered by the insertion of vowels and consonants. So βλάξεται, Π., τ, 82, 166, Od., υ, 34, together with βλάπτει, βλάπτουσι, βλάπτοι; λίτομαι, H., XV, 5, μελάνει, Π., η, 64, together with μελαίνετ', ib., σ, 548, &c., and thus likewise τέμει, Π., υ, 707, together with τέμνειν, Od., γ, 175.

25. In the formation of the perfect the verbs are divided according to the three classes. The *pures* form their perfect, originally, only by reduplication and the terminations A, AΣ,

E, which are the relics of the primitive form $\acute{\epsilon}\alpha$ (n. 5,) and its persons $\acute{\epsilon}\alpha\varsigma$, $\acute{\epsilon}\acute{\epsilon}$. Thus,

(δι, δεδι, δειδι,)

1st, δεῖδῖα in περιδείδῖα, Il., κ, 93, ν, 52, ρ, 240, 242,

2nd, δεῖδιᾶς, Od., σ, 80,

3rd, δεῖδιε, Il., σ, 34, ω, 358, Od., π, 306.

The plur. in the same manner, though without A before $\mu\epsilon\nu$, $\tau\epsilon$, $\nu\tau\sigma\iota$, in the pures :

1st, δεῖδιμεν, Il., ι, 230, &c.

2nd, δεῖδιτε, ib., υ, 366, as imperative,

3rd, (δεδιντσι) δεῖδιᾶσι, ib., ω, 663, with A instead of N.

So also pluperf. ἐδείδιμεν, ib., ζ, 99, ἐδείδισαν, ib., ε, 790, and ὑπεδείδισαν, ib., ε, 521, and in the same way those in A and Y :

ἔσταμεν, ἔστατον, ἔστατε, ἔσταῖσι, τεθνᾶσι, πεφύασι, ἐμπεφύασι, or, where requisite, with prefixed A : βεῖᾶσι, γεγάσιν, -σι, ἐγγεγάσι, and pluperf. ἄμφω δ' ἐγγεγάτην, Od., κ, 138, ἀπετέθνασαν, ib., μ, 393.

Obs.—Some lengthened by E form the perfect out of the original roots :

ἐγγέω, ἐγγίγα; δουπέω, δέδουπα, whence δεδουπότος, Il., ψ, 679.

26. In their further developement they double their vowel, in the *indicative* only that of δαίω (δα) δέδηε, δεδήει,—in the rest merely that of the participle : τεθνηῶς, (βαρε) βεβαρηότα, &c. In the indicative, in order to strengthen the syllables, they insert κ (as in μὴ ἔτι, μηκέτι,) before the terminations A, AΣ, E, &c., at the same time lengthening the vowel : βεβα-ας, βεβα-κ-ας, βέβηκας, βέβηκε, τέθηκε, κέκμηκας, πεφύκει, Il., δ, 109, τεθαρσῆκαςι, &c.

Obs.—The old form γεγάτε (instead of γέγατε like ἔστατε), Batrach., 142, which places α before a short α, and then lengthens the latter, is probably a corruption for γεγάσι, which might properly stand, with a change of person, after ἄτινες. There are stronger grounds for the abbreviation of ασι in some places of Homer : τεθνᾶσιν· τιμὴν δὲ λελόγγασιν ἴσα θεοῖσι, Od., λ, 303, where Eustathius expresses a wish for ms. authority in support of the reading λελόγγασ', which is now admitted,^(R) and so in ib., η, 114, πεφύκαςι would more

properly belong to the construction than *περύκει*. After Homer this usage is quite certain, and an example appears even in Antimachus :
οἱ δὲ πάροιθε πόνιοι νενεύκασιν ἄλλος ἐπ' ἄλλω.

27. The simple perfect forms without K follow in their moods the original conjugation, i. e. that without mood-vowels.
Imperative : *δεῖδιθι, δεῖδιτε, (κλυ) κέκλυθι, κέκλυτε, τέθναθι, τεθνάτω, τέτλαθι, τετλάτω.*—*Optat.* *τεθναίην, τεθναίης, τεθναίη, τετλαίη.*—*Infjn.* with full termination *μεναι*, or shortened *μεν* : *τετλάμεναι, τεθνάμεναι, τετλάμεν, τεθνάμεν, βεβιάμεν, ἐγγεγάμεν, ἐστάμεν.*

28. Of the participles of these we find,

- a. With radical vowel unaltered : *βεβιάως, ἐγγεγαυῖα, ἐγγεγαυῖα, δεδᾶως, πεφυῖα, μεμαῶς*, the last, where requisite, with long A : *ἄλσο μεμαῶς*, *Il.*, π, 754, and *μεμαῖότες*.
- b. These forms, after the short vowel, double the O : *βεβᾶῶτα, γεγαῶτα, μεμαῶτες, πεφυῶτας*, except *δειδιότα, δειδιότες, δειδιότων, δειδιότας*, on account of the measure. If it began with *δε* it would also form *δεδιῶτας*.
- c. The other pures in A, and all in E, lengthen the radical vowel, and take O or Ω according to the verse.
Nom. *κεκμηῶς, πεπτηῶς, τεθνηῶς* and *τετυχηῶς*, *Il.*, ρ, 748, according to Heraclides in Eustath., p. 1700, l. 40,
Gen. *κεκμηῶτος, τεθνηῶτος, τεθνηότος, κατατεθνηυῖης,*
Dat. *κεκοτηῶτι Δυμῶ, Il.*, φ, 456, &c., *κατατεθνηῶτι, τετλήῶτι,*
Acc. *βεβαρηῶτα, κεκμηῶτα* and *κεκμηῶτα, κεκαφηῶτα, κεχαρηῶτα, τεθνηῶτα* and *τεθνηῶτα,*
Dual, *κεκορηῶτε ποιῆς, Od.*, σ, 372,
Plur. *πεπτηῶτες, τετλήῶτες, ὑποπεπτηῶτες, ποτιπεπτηυῖαι, ib.*, ν, 98, *πεπτηῶτας, κατατεθνηῶτων.*

Obs.—The *x* in the participle has improperly maintained itself after the H arising from A in *τεθνηκυῖαν, Od.*, δ, 734. The forms with EI instead of η according to *Æolic*, i. e. *very ancient* analogy, such as *κατατεθνειῶτος*, &c., which were saved out of editions previous to Aristarchus, have been entirely removed from the most recent editions.

d. With AO contracted into Ω and E prefixed: *τεθνεῶτι*, Od., τ, 331, *πεπτεῶτ'*, Il., φ, 503. When the contraction occurs in the feminine, the termination is σα: *ἔστῶσα*, *τεθνεῶσα*, &c. Of this kind we have in Homer only *βεῖῶσα*, Od., ν, 14.

29. Mutes.

a. They adhere to the simple formation of the perfect: (*ιαχ*) *ἀμφιαχυῖαν*, *βέεριθε*, *βεερίθασι*, *βεερυχῶς*, *βεεζῶθις*, *γέγηθε*, *γεγήθει*, *δέδορκῶς*, *ἔδηθῶς*, *ἔοικα*, *ἔολπα*, *κέκευθε*, *κεκληγῶς*, *κεκοπῶς*, *λέλοιπεν*, *οἶδα*, *πέποιθα*, *πέποιθε*, *πέφρικα*, *πεφρικυῖαι*, *πεφυγότες*, *τέτροφα*, *τετρέχει*, *τετρίγει*, *τετριγυῖαι*. According to the demands of rhythm the radical vowel of the participle is shortened in several feminines: *λελακυῖα*, Od., μ, 85, together with *λεληκῶς*, Il., χ, 141, *μεμακυῖαι*, ib., δ, 435, together with *μεμηκῶς*.—There is no trace of aspiration of the p and k sounds, since *τέτροφεν*, Od., ψ, 237, has the aspirate already in the root *τρέφω*.—Likewise the use of κ in the mute verbs is not demonstrable, since *βεερωκῶς*, Il., χ, 94, Od., χ, 403, together with *βεεζῶθις*, Il., δ, 35, may be deduced from the root *βρο*, whence also *καταερώς*, and *δεῖδοικα*, together with *δεῖδω*, from the form (*δ'Fέω*) *δεῖω*; these forms, however, being ascribed to *βρώθω* and *δεῖδω*, may have opened the way for the admission of κ into the perfect of mutes with t sounds.

b. In the participle we find together with *κεκληγῶς* in the plural *κεκλήγοντες*, Il., μ, 125, ρ, 756, &c., instead of *κεκληγῶτες*. Aristarchus, however, in the second edition (*cf. the Harleian Schol. ad Od.*, ξ, 30, *with Victorian ad Il.*, π, 429,) introduced the common form *κεκληγῶτες* in place of *κεκλήγοντες*, since he never spared any thing taken for Æolic, except where it was supported by the verse. Of the same origin is probably *τετριγῶτας*, Il., β, 314. The author of the treatise *περὶ Ὀμηρ. διαλ.* (*Mattaire de Dial.*, ed. Sturz., p. 478,) explains *κεκλήγοντες* as derived from *κεκληγότες*, with N inserted.

Obs.—From *εἰδῶς* comes the feminine dat. plur. with the initial syllable shortened in the phrase *ἰδυίησιν πραπίδεσσιν*, and *εἰοκῶς* forms the

feminine *εἰκυῖα*, together with which *εἰκώς* appears first with the *Attics*, since in the only Homeric example τῷ *εἰκώς*, *Il.*, φ, 254, we should read τῷ ἴκελος, like τῆ ἴκελος, *ib.*, π, 11, τῷ ἴκελος, *ib.*, ω, 758, *Od.*, δ, 249, and must consider *εἰκώς* as a mere gloss of the Epic word ἴκελος, which has crept into the text.

30. *Liquids*. These also have the simple perfect formation in *α*: (*βουλ* in *βούλομαι*) *προξέβουλα*, *ἀρηξώς*, *γέγονε*, *γεγωνώς*, *τέθηλε*, *τεθηλώς*, *μέμηλε*, *μεμήλει*, *ἔρωρε*, *ἄρώρει*, *Il.*, σ, 498,—the *K* is an entire stranger to them.—In the feminine participle they shorten the doubled vowel of the perfect formation: *τεθηλώς*, *τεθαλυῖα*, and so *τεθαλυῖή*, *τεθαλυῖαν*; *ἀρηξώς* and *ἀρηξός*, *-ότος*, *-ότι*, *-ότα*, but *ἀραρυῖα*, *ῥααρυῖαν*, *ἀραρυῖας*.

Obs. 1.—The forms *μέμελωκε*, *παρμέμελωκε* have the root *μολ* (*μλο*, *μεμλο*, *μεμελο*), with inserted *B* (as out of Homer *μεσημερία* from *μεσ-ημερία*), and without *M* in *προελώσκειν*, *καταελώσκειν*.

Obs. 2.—The forms *κεχάνδει*, *Il.*, ω, 192, and *κεχανότα*, *ib.*, ψ, 268, *Od.*, δ, 96, together with (*χαδ*) *χάζω*, *ἔχασον*, have the root *XANΔ*, of which the *N* is visible also in the cognate (*χαν*, *χαίνω*, *γαινη*, *Germ. gähnen*), *χανών*, *κέχηνα*. Like this is *λελειχημέτες*, *Hes.*, θ, 826, together with *λείχω*, from the root *ΛΕΙΧΜ*. *Comp. λιχμαῖσθαι* (*cf. Buttmann Lexilog., P. I, n. 7, obs.*).

31. The pluperfect has the full old form *ἔα* added to the root, and thus ends in the sing. *EA*, *EAΣ*, *EEN*.

1st, *ἠνώγεα*, *Od.*, ι, 44, *κ*, 263, *ρ*, 55, *πεποίθεα*, *ib.*, θ, 181, *ἔτεθήπεα* *δυμῶν*, *ib.*, ζ, 166, *ἦδεα* from *εἶδω* in *ἦδεα μὲν γὰρ*, *ὅτε—ἄμυνεν*, *Οἶδα δὲ νῦν*, *Il.*, ξ, 72,

2nd, *ἔτεθήπεας* *δυμῶν*, *Od.*, ω, 90,

3rd, *ἦδεν*, *Il.*, σ, 404, *Od.*, ψ, 29, and *ἦδεε*, *Il.*, β, 832.

32. The termination *EE* is contracted into *H* in *ἦδεε*, *ἦδη*, *Il.*, α, 70, &c.; we find *ἦδει* once, *H.*, IV, 208. The termination *EI* is, however, the common one for the 3rd pers. pluperf. in other verbs; likewise the termination *EIN* appears in *οὐδ' ἄρ' ἔτι δὴν ἔσθήκειν* *αὐτοῦ γὰρ ὑπήριπε Φαίδιμα γυῖα*, *Il.*, ψ, 691, from *ἔσθήκεεν*, supported by the imperf. (*ἥσκειεν*)

ἴσκειν, *ib.*, γ, 388, and by προσήειν in Aristoph. *Plut.*, 696, where see the Scholiast and the remark of Hemsterhuis. According to this analogy Aristarchus gave ἠνώγειν in *Il.*, ζ, 170, the Harleian Schol. gives the same in *Od.*, ε, 112, cf. *Il.*, ε, 661, ϑ, 270, &c., δεδειπνήκειν, *Od.*, ρ, 359, &c. Also ἠνώγειον, εἶπεῖν ἔπος, *Il.*, η, 394, should be altered to ἠνώγειν (*scil.* Πρίαμος).

33. From ἦδεα comes likewise the second person ἡείδης, otherwise ἡείδεις, *Il.*, χ, 280, contracted from ἡείδεας, and this from ἦῆδεας with prefixed H, as ἦην for ἦν. See the other forms under the verbs without mood-vowel.

§ CCXII.

FORMATION OF THE PASSIVE PERFECT, AND PLUPERFECT.

34. *Pures.*

a. Most of the inflections are regular; but the second person without Σ appears in βέελῃαι, *Il.*, ε, 28, λ, 380, ν, 251, and contracted in μέμνη for μέμνηαι. The last persons ΑΤΑΙ, ΑΤΟ, for ΝΤΑΙ, ΝΤΟ, βεελέηται, πεποτήται, βεεολήται, βεελέητο, βεεολήτο, δεδμήτο, κεκλήτο, πεφοθήτο, and according to Hesychius, Cyrilus, many MSS., and editions before that of Barnes, also ἦται, ἦτο, καθήτο, ἀπαχήτο, in which EI is now predominant,—κεχολώτο, *Od.*, ξ, 282, εἰρύεται, &c., and with extension retained in the root (δα-δαι) δεδαίαται (perhaps δεδήται).—The form ἀρηρομένη, *Il.*, σ, 548, from ἀρώ, maintains the short vowel here, as in other parts, ἀρώσω, ἀρόμεναι.—With Σ assumed appear τετέλεσται, τετελεσμένος, οὔτασται, *Il.*, λ, 667, π, 62, from οὔτάω, whence οὔταε χαλκῶ, *Od.*, χ, 365.—With α prefixed in the infinitive, δαίωμα, *divide*, (δα) δεδάσθαι, *Od.*, π, 316.

b. There are also some forms of the optative and conjunctive: ὡς μεμνέωτο δρόμου, *Il.*, ψ, 361, from μεμνα-οι-το, ΑΟ being changed into ΕΩ, and μεμνήμην, *ib.*, ω, 745. Eustathius, for the explanation of the form κεκλήμην,

and the Etym. Mag. under *μεμνέωτο*, cite from Pindar *μεμναιάτο* (*μέμναντο* for *μέμνηντο*). However, the Homeric passage alluded to,—*οὐδέ τί μοι εἶπες πυκινὸν ἔπος, οὔτέ κεν αἰεὶ Μεμνήμην νύκτας τε καὶ ἡματα δακρυχέουσα*,—would admit also the indicative (upon which I would have thought). The conjunctive appears in *ἄλλα παρ᾽ ἑξ μεμνώμεθα*, Od., ξ, 168, from *μεμνα-ώμεθα*.—Of another optative form, *λελύτο*, Od., σ, 238, we shall speak hereafter.

- c. Lastly, some with reduplication have the accent thrown back: (*ἀλε*) *ἀλάλημαι*, *ἀλάλησθαι*, *ἀλαλήμενος*, and (*ἀχε*) *ἀπάχημαι*, *ἀπάχηται*, *ἀπαχήμενος*. Cf. Etym. Mag., p. 45, l. 50, p. 56, l. 20 and 31. The last, on account of the verse, takes in the feminine *ἀπηχημένη*, Il., ε, 364, and *ἀπηχέμεναι*, ib., σ, 29. In conformity with this we should alter, with the Venetian Scholiast, *ἀπαχῆσθαι*, Il., τ, 335, into *ἀπάχησθαι*, which was admitted also in Od., δ, 806, according to the Harleian. The Scholiasts call this retrocession of the accent *Æolic*.

35. Mutes.

- a. The consonant remains unaltered before M in *ἀκ* (ac-us, needle,) *ἀκαχ* (like *τυκ*, *τετυκ*, *τετευκ*), *ἀκαχόμενον*, *ἀκαχόμενα*, *μορυκ*, *μεμορυχόμενα*, Od., ν, 435, contrary to which reading *μεμορυγόμενα* has remained in the text, *κυρυθ* (in *κόρυς*, *κόρυθ-ος*), *κεκορυθμένος*, -ον, -οι, -α.
- b. P and k sounds, unchanged in the perfect active, are aspirated in the passive of the following: *ἔργα* in *φρένες ἔρχαται*, Il., π, 481, &c., *τρέπω* (*τραπ*), *ἦ λαοὶ τ' ἐπιτετράφαται καὶ τόσσα μέμνηλεν*, ib., β, 25, *πεδίονδε γὰρ αἰεὶ Τετράφαθ', ὅππότε' ἐπὶ Τρώων αἰοίεν ἰόντων*, ib., κ, 189, (*ὄρεγ*) *δράκοντες ὄρερέχατο προτὶ δειρήν*, ib., λ, 26, &c.
- c. Especially note-worthy of this class are *ἀνήφθα* in Od., μ, 51, from *ἀνάπτω*, root *ἀφ* in *ἀφή*, thus *ἀν-ηφ-σθα*, *ἀνήφθα*, 3rd pers. sing. imperat. perf.—*Ἀκηχέδατ'* in *οἱ που δεῦρ' ὄρώωντες ἀκηχέδατ'*, Il., ε, 637, are afflicted. This form supposes a root AXEΔ with Δ, reduplicated AKHXEΔ, and *ἀκηχέδαται* must be for *ἀκηχέδνται*, but its *thema* (*ἀκαχέδ*) *ἀκαχίζω*, whence *ἀχαχίζεις*, *ἀκαχίζεο*, in Homer, so that in the change of Δ to Ζ

the preceding ϵ becomes ι . A derived form in $-ιζω$, however, as an offshoot of an older form, can scarcely produce genuine forms so distant as $\acute{\alpha}\kappa\eta\chi\acute{\epsilon}\delta\alpha\tau\alpha\iota$, and hence the variation $\acute{\alpha}\kappa\eta\chi\acute{\epsilon}\alpha\tau'$ merits particular attention. To wit, as ($\acute{\alpha}\chi\epsilon$) $\acute{\alpha}\kappa\alpha\chi\acute{\eta}\mu\epsilon\upsilon\omicron\varsigma$ is related to $\acute{\alpha}\kappa\eta\chi\epsilon\mu\acute{\epsilon}\nu\eta$, so is ($\acute{\alpha}\kappa\alpha\chi\eta\eta\tau\omicron$) $\acute{\alpha}\kappa\alpha\chi\acute{\eta}\alpha\tau\omicron$, II., μ , 179, related to $\acute{\alpha}\kappa\eta\chi\acute{\epsilon}\alpha\tau\omicron$ in this place.— Ἐρείδω has from $\acute{\epsilon}\rho\epsilon\iota\delta$ $\acute{\eta}\rho\acute{\eta}\rho\epsilon\iota\sigma\tau\omicron$, II., γ , 358, δ , 136, and from $\acute{\epsilon}\rho\epsilon\delta$, $\acute{\epsilon}\rho\eta\acute{\rho}\acute{\epsilon}\delta\alpha\tau\alpha\iota$, ib., ψ , 284, Od., η , 95; but in ib., η , 86, $\acute{\epsilon}\lambda\eta\lambda\acute{\alpha}\delta\alpha\tau'$ seems the better reading (from $\acute{\epsilon}\lambda\acute{\alpha}\nu\omega$), an uncommon form of $\acute{\epsilon}\lambda\acute{\eta}\lambda\alpha\tau\alpha\iota$. If we compare this $\acute{\epsilon}\lambda\acute{\eta}\lambda\alpha\tau\alpha\iota$ with $\acute{\epsilon}\lambda\acute{\eta}\lambda\alpha\tau\omicron$, II., δ , 135, and $\acute{\eta}\lambda\acute{\eta}\lambda\alpha\tau\omicron$, ib., ϵ , 400, and with the general analogy of the language, we shall perceive that the plural had ($\acute{\epsilon}\lambda\acute{\eta}\lambda\alpha\eta\tau\omicron$) $\acute{\epsilon}\lambda\eta\lambda\acute{\alpha}\alpha\tau\omicron$, $\acute{\epsilon}\lambda\acute{\eta}\lambda\alpha\alpha\tau'$; and this last open and uncouth form, as above in $\acute{\alpha}\kappa\eta\chi\acute{\epsilon}\alpha\delta'$, admitted Δ even against the common analogy.— Ἐρράδαται , Od., υ , 354, $\acute{\epsilon}\rho\rho\acute{\alpha}\delta\alpha\tau'$, II., μ , 431, exhibit again the Δ , but here the root $\text{PA}\Delta$ has its support in $\acute{\rho}\acute{\alpha}\zeta\omega$, *besprinkle*, whence $\delta\acute{\omega}\mu\alpha$. . . $\acute{\rho}\acute{\alpha}\sigma\sigma\alpha\tau\epsilon$, Od., υ , 150, and in $\acute{\rho}\alpha\theta\acute{\alpha}\mu\iota\gamma\gamma\epsilon\varsigma$, *blood-drops*, from $\acute{\rho}\alpha\delta$ and $\acute{\alpha}\iota\mu\alpha$ ($\acute{\alpha}\mu\iota\gamma\zeta$ like $\lambda\alpha\text{-}\varsigma$, $\lambda\acute{\alpha}\iota\gamma\zeta$).

36. *Liquids.*

- a. They follow generally the common rules: $\acute{\tau}\acute{\epsilon}\tau\alpha\lambda\tau\omicron$, $\acute{\tau}\acute{\epsilon}\tau\alpha\eta\tau\omicron$, $\acute{\alpha}\iota\sigma\chi\upsilon\eta$ ($\acute{\alpha}\iota\sigma\chi\upsilon\eta\text{-}\mu\acute{\epsilon}\nu\omicron\varsigma$), $\acute{\eta}\sigma\chi\upsilon\mu\mu\acute{\epsilon}\nu\omicron\varsigma$, where the variation $\acute{\eta}\sigma\chi\upsilon\mu\acute{\epsilon}\nu\omicron\varsigma$ deserves no notice, $\acute{\eta}\rho$ $\acute{\omega}\rho\theta\alpha\iota$, II., D , 474, $\acute{\alpha}\gamma\epsilon\iota\omega$ ($\acute{\alpha}\gamma\epsilon\tau$) $\acute{\alpha}\gamma\eta\gamma\acute{\epsilon}\rho\alpha\theta'$ $\acute{\omicron}\sigma\sigma\iota$, ib., δ , 211, $\kappa\tau\alpha\iota\acute{\alpha}\iota\omega$ from $\kappa\tau\alpha\eta$, $\kappa\tau\alpha\alpha\eta$, $\acute{\epsilon}\pi\iota\kappa\epsilon\kappa\tau\acute{\alpha}\alpha\eta\tau\alpha\iota$, Od., δ , 616, sing. like ($\phi\alpha\eta$) $\acute{\pi}\acute{\epsilon}\phi\alpha\eta\tau\alpha\iota$, II., π , 208, but ($\phi\alpha$) $\acute{\pi}\acute{\epsilon}\phi\alpha\eta\tau\alpha\iota$, ib., ϵ , 531, *are slain*.
- b. O instead of E appears in the root in the two difficult forms $\acute{\pi}\acute{\epsilon}\pi\omicron\sigma\theta\epsilon$ and $\acute{\epsilon}\gamma\acute{\rho}\eta\gamma\omicron\sigma\theta\alpha\iota$. The first in $\kappa\alpha\kappa\acute{\alpha}$ $\pi\omicron\lambda\lambda\acute{\alpha}$ $\acute{\pi}\acute{\epsilon}\pi\omicron\sigma\theta\epsilon$ Ἐίνεκ' $\acute{\epsilon}\mu\eta\varsigma$ $\acute{\epsilon}\rho\iota\delta\omicron\varsigma$, II., γ , 99, in the speech of Menelaus to the hosts, cf. Od., κ , 465, ψ , 53, root $\pi\epsilon\upsilon$, $\pi\omicron\upsilon$, in $\acute{\pi}\acute{\epsilon}\nu\omicron\mu\alpha\iota$, the radical word of ($\pi\epsilon\upsilon\text{-}\epsilon\text{-}\theta\omega$) $\acute{\pi}\acute{\epsilon}\nu\theta\omega$, thus ($\pi\omicron\upsilon$) $\acute{\pi}\acute{\epsilon}\pi\omicron\sigma\theta\epsilon$, $\acute{\pi}\acute{\epsilon}\pi\omicron\sigma\theta\epsilon$; the other in $\acute{\epsilon}\gamma\acute{\rho}\eta\gamma\omicron\sigma\theta\alpha\iota$ $\acute{\alpha}\nu\omega\chi\theta\iota$, II., κ , 67, $\phi\upsilon\lambda\alpha\kappa\acute{\eta}\varsigma$ $\mu\eta\acute{\eta}\sigma\alpha\sigma\theta\epsilon$ $\kappa\alpha\iota$ $\acute{\epsilon}\gamma\acute{\rho}\eta\gamma\omicron\sigma\theta\epsilon$, ib., η , 371, σ , 299, derived from $\acute{\epsilon}\gamma\epsilon\tau$ in $\acute{\epsilon}\gamma\epsilon\iota\omega$, *awaken*, which strengthens, by the assumption of ρ , the series of weak syllables caused by reduplication in $\acute{\epsilon}\gamma\epsilon\gamma\omicron\varsigma$: $\acute{\epsilon}\gamma\epsilon\gamma\omicron\varsigma$, $\acute{\epsilon}\gamma\eta\eta\gamma\omicron\varsigma$, $\acute{\epsilon}\gamma\acute{\rho}\eta\gamma\omicron\varsigma\text{-}\sigma\theta\epsilon$, $\acute{\epsilon}\gamma\acute{\rho}\eta\gamma\omicron\varsigma\theta\epsilon$, and $\acute{\epsilon}\gamma\acute{\rho}\eta\gamma\omicron\varsigma\text{-}\sigma\theta\alpha\iota$, $\acute{\epsilon}\gamma\acute{\rho}\eta\gamma\omicron\varsigma\theta\alpha\iota$,

to be awakened, to be awake. Thus both carry their O into the passive forms. The Etym. Mag., p. 312, l. 34, says that forms of this kind, ἔφθεσθαι, μέμορσθαι, τέτορσθαι, ἐγρήγορσθαι, are proparoxyton as being *Æolic*. Cf. n. 34. The bastard form ἐγρηγόρσθαι for ἐγρηγόρασι, Π., κ, 419, must have come from this.

§ CCXIII.

OF THE FORMATION OF THE FIRST FUTURE AND AORIST IN THE ACTIVE AND MIDDLE.

37. *Pure verbs.* The simplest forms are those with the vowel unaltered before Σ, which is doubled where the verse requires: γέλασαν and γέλασσαν, ἤλασαν and ἐξήλασσαν, αἰδέσεται and αἰδέσεται, ἀρέσσομαι, νεικέσω and νείκεσσε, &c. Whether the duplication of the Σ after short vowels had certain limits, cannot be ascertained. Many verbs, e. g. ποθέω, πόθεσαν, ποθέσαι, appear only with single Σ. It is superfluous in κονίσσουσιν, Π., ξ, 145, since κονιόντες, ib., ν, 820, ψ, 372, &c., has long iota, whence also κοιισάλα, ib., ε, 503, is to be preferred there and in other places to the other reading κοιισάλα.—The forms with single Σ often lose this letter in the *active future*: κρεμῶ, Π., η, 83, root κρεμα, from which κρέμασε, κρεμάσαντες, ἀγκρεμάσασα. Thus it is κρεμάσω, with Σ ejected κρεμῶ, and with O inserted κρεμῶ: ^(R) ἀντιῶ, Π., ν, 752, βέομαι in δηρὸν βέη, ib., π, 852, ἐρέω, ib., κ, 534, καλέουσα, Od., ν, 412, &c.—Κέω in ὄρσο κέων, Od., η, 342, *about to lie down, in order to lie down*, and the extended form κείω, ib., τ, 340, &c., together with κακκείοντες. The root appears in the Latin ja-CEO, and its future ja-CEBO, compared with this future κέω, shows clearly enough the analogy of such forms.—Κορέεις, Π., ν, 831, κορέει, ib., θ, 379, ρ, 241, where, however, the form with Σ, which elsewhere also is given as a variation, has remained in the text: τελέει, ib., θ, 415, ἐρύουσι, ib., λ, 454, ἐξανύω γε, ib., λ, 365.

38. Next to the forms with the short vowel stand those with the vowel doubled: ἀγάπησα, ἀνήσει, ἀπατήσω, αἰνήσουσι,

τισήσασθαι, δακρύσασα, ιδρώσει, χώσεται. Of this class also some lose Σ in the future and aorist.— $\Delta\Lambda\Omega$, *find* (compare in-DAG-o, the root of which, since G is here only a formal letter, is identical with the Greek), fut. δάψω (in-DAGABO), δῆω, whence δῆεις, δῆομεν, δῆετε, are all three used only as futures.— $\Pi\text{I}\Omega$, *drink*, whence πίσω in Pind. Isth., 6, 71 (108), in the middle πίομαι, whence πτόμενος, *wishing to drink*, Od., κ, 160, Π., ν, 493.— Καίω (root καF, κα), aor. ἔκηα, ib., α, 40, Ϝ, 240, &c., κῆεν, ib., φ, 349, formerly written with iota subscript ἔκηα, *inaccurately*, since the ΑΙ which later appeared in the present by the extension of Α can as little give I to the older form ἔκηα, as φαίνω can to ἔφηνα, which comes from the root φαν. The form ἔκηον, Od., ι, 553, arose, as the Harleian reading shows, from a confusion of ἔκηα with ἔκαιον, the proper reading.—We find also the optative κῆαι, Π., φ, 336, κῆαιεν, ib., ω, 38, and the infin. κῆαι, Od., ο, 97. Together with these well-grounded forms with η, we have in our editions another series of forms with ει: κατακεῖαι, κείομεν, κείαντες, &c., as to which the MSS. sometimes vary between EI and H, sometimes give EI without variation. The latter reading is ascribed by the Ambros. Schol., *ad Od.*, λ, 74, to Aristarchus. It stands in the same rank with ζαχρεῖων, κατατεθνειώτων (since the assumption of κέω for καίω is inadmissible), but confounds the forms of καίω with those of κέω, κείω (*split and lay*, cf. Eust. *ad Od.*, ξ, p. 1766, l. 21); e. g. κειέμεν, κατακειέτε, κατακειόμεν, at the expense of clearness.— Σ is dropped likewise from ἀκέομαι in ἀκειάμενοι, Π., π, 29; where another reading is ἀκειόμενοι. There is the same difference in ἀκειόμενον, Od., ξ, 383, but in both places the aorist is supported by the context.— Αλέομαι , *avoid*, gives ἀλεύατο, ἠλεύατο, ἀλευάμενος, ἀλεύασθαι; and without Υ: ἀλέασθε, ἀλέηται, ἀλέωμεθα, ἀλέασθαι.— $\Sigma\text{E}\text{F}\Omega$ ἔσσευα, σεῦα, σεῦεν, σεύας, σεύατο.— Χέω , χεῦα, ἔχευεν, χεῦεν, χεύαμεν, ἔχευαν, conj. χεύω, &c.; and without Υ: ἔχεαν, &c. The forms with Σ , Π., η, 86, &c., are now removed.

Obs.—In some the usage varies between the long and the short vowel:

οὔτασεν, Π., λ, 421, and οὔτησε, ib., 434. So in the forms of μάχομαι

which have μαχε as their root. The form with the short vowel is certain: μαχέσασθαι, Il., γ, 20, 433, &c., μαχέσαιο, ib., ζ, 329, μαχέσαιτο, and the future μαχέσονται, without Σ in the forms μαχεῖται, Il., υ, 26, μαχέονται, μαχεῖοιτο, μαχεῖοιντο. Hence we should expect the duplication of the Σ to be sufficient for lengthening the syllable. But the duplication of Σ and of Ε, ΕΣΣ and ΗΣ, contend with each other in almost every place according to the MSS. and the Grammarians: μαχέσσομαι and μαχῆσομαι, Il., γ, 290, μαχησαίμην and μαχεσσαίμην, ib., υ, 118, &c. For ΗΣ the Venetian Scholiast on Il., α, 298, cites the authority of the editions of *Massilia*, *Argos*, *Sinope*, which were, therefore, later than the Peloponnesian war, since they had the long vowels, and that of *Antimachus* and *Aristophanes*. The other Venetian Scholiast adds the authority of *Aristarchus*, but opposes to this the doctrine of *Heracleon*, to which he gives the preference. Heracleon, though he wrote the nouns μαχήμων, μαχητής, with Η, wrote the verbal forms with ΣΣ. It seems that Aristarchus must have been induced by the orthography of these nouns to prefer the Η, not reflecting that a conclusion from these to the verb can as little be drawn as from ἀκρόητος to κορέω, which, in spite of this verbal, has in the corresponding forms always ΕΣ or ΕΣΣ: κορέσασθαι, κορέσαιτο, &c. Both modes of writing have maintained themselves in Homer since Antimachus and Aristophanes, until Wolf finally sacrificed that with ΕΣΣ to that with ΗΣ.—From the future forms μαχέονται, &c., we must distinguish the participles μαχεῖόμενος, Od., λ, 400, ω, 113, and μαχεούμενος, ib., ρ, 471, which are to be referred to μαχέσομαι with Σ ejected, &c.

39. *Mute and liquid verbs* have in these tenses little that is irregular.—Of the *mutes* we find without Σ in the future ἔδομαι from ἔδω, Il., δ, 237, &c., perhaps because ἔσομαι might be confounded with the future of εἰμί. Also in the aorist we may remark the forms associated with φέρω, ἔνεικα, ἐνείκαμεν, ἤνεικαν, &c. (ἤνεγκεν, Od., χ, 493, has been changed to ἤνεικεν), and according to Aristarchus εἶπας, Il., α, 106, 108, to which Wolf has preferred εἶπες, as well as εἶπες to

ἔειπας, Π., α, 552, &c., although he has left εἴπατε, Od., γ, 427, and εἴπαθ', ib., φ, 198.—Of the *liquids*, several in P, Λ, and N, have the Σ in their 1st aorist: "Ἄρω, ἄρσε, ἐπῆρσε, ἄρσον, ἄρσας, ἄρσαντες. Κείρω, ἔκερσεν, κέρσαντες, διακέρσαι; but without Σ in the sense of *devour*: μῆλα—κατέκειραν, Od., ψ, 356, and in the middle ἀποκείρασθαι.—(Ὀρ,) ὠρσε, ὠρσαν, ὠρσης, ὠρσας, ἐνώρσας, ἐπορσον, ἐπόρσειαν.—(Φυρ,) φύρσω.—Λ. κέλλω, ἐπέκελσεν, ἐκέλσαμεν, ἐπικέλσαι, ἐπικέλσαντες.—ΕΛ. (εἰλέω,) ἔλσαν, ἔλσαι, ἔλσας.—Ν. (κεν, κεντέω,) κένσαι, Π., ψ, 337.

Obs.—To the liquids belong also the forms generally associated with φιλέω, of which the root is not φιλε, but φιλ: ἐφίλατο, φίλατο, φίλαι, Π., κ, 280. Add ὄντινα Μοῦσαι φιλῶνται, H., XXIV, 5, as is now rightly read instead of φιλῶνται.

40. The imperative of the 1st aor. mid. has the 2nd pers. sing. ΣΕΟ instead of ΣΑΙ in δύσεο, Π., τ, 36, &c., καταδύσεο, λέξεο, ὄρσεο, ὄρσευ, and αἰείσεο, H., XVI, 1, of Hermann's edition.—In the same way ΕΤΟ for ΑΤΟ is always found in δύσετο, yet in the plural δύσαντο, Π., ψ, 739. Between βήσετο, ἐθήσετο, ἀπεθήσετο, &c., and βήσατο, ἐθήσατο, ἀπεθήσατο, the MSS. vary in almost every place.—*Eraphroditus* was, according to the Venetian Scholiast, of opinion, that we should write Ε, when it stands for ἀπέβαινε, but elsewhere, ἀπεθήσατο.—The Α of the aorist disappears likewise in ἄξετε, Π., γ, 105, cf. ω, 778; add οἶσε, bring, Od., χ, 106, 481, οἶσέτω, Π., τ, 173, Od., ϑ, 255, οἶσετε, Π., γ, 103, ο, 718, and Od., υ, 154, where οἶσετε is preceded by ῥάσσετε, 150, and καθήρατε, 152. Still without Α are: ἴξον, ἴξεις, H., I, 230, 278, and perhaps also the infinitive οἶσέμεν, Od., γ, 429, &c. The distinction between the terminations, and their allotment to the several tenses, has no where limits exactly ascertained.

§ CCXIV.

OF THE FORMATION OF THE SECOND AORIST AND FUTURE.

41. *Pures*. The assertion of recent Grammarians, that pure verbs have no second aorist, is much restricted by a regard to Homeric usage, since no inconsiderable number of such forms, derived from a shorter root than that of the present, is found in his poems, which are to be ranked under the extended present, just as ἔλιπον, ἔφυγον, under λείπω, φεύγω. Thus the 2nd aor. γόον, Il., ζ, 500, belongs to γοάοιεν, Od., ω, 190, γοήμεναι, Il., ξ, 502,—λόον, H., I, 120, and λό' ἐκ τρίποδος, Od., κ, 361, to (λόεσθαι) λούεσθαι, Il., ζ, 508, ο, 265, ὄροντο to ὀρέοντο, ib., ψ, 212, ἔστυγον, Od., κ, 113, κατέστυγε, Il., ρ, 694, to στυγέει, στυγέησι; further, ἦνωγε and γέγωνε to ἠνώγεον and γεγώνεον. Lastly, with a diphthong, αἶδετο, αἶδεο, αἰδόμενος, to αἰδέομαι, αἰδεῖσθαι, and with A, μέμηκον^(R) together with μηκα in μηκάδες and the post-Homeric μηκάω.

42. The *mutes* have generally the short vowel in the 2nd aorist, yet we find with the long vowel (like αἶδετο, μέμηκον), πέπληγον, πεπλήγοντο, πεπλήγετο, &c., and pass. ἐκπλήγη, ἐκπληγέντες, so that even here the boundaries between the imperf. and 2nd aor. were not yet rigorously observed.

43. Of *futures* we must remark,

a. Those which lose Δ: ἀγλαΐζομαι (in Pindar), 2nd fut. (ἀγλαΐδεομαι,) ἀγλαΐεῖσθαι, Il., κ, 331; (κομιδέω) κομιᾶ, Od., ο, 545, κτεριᾶ, Il., σ, 334, κτεριοῦσι, ib., λ, 456, χ, 336.^(R)

b. The so called second futures of the liquids, ὀρεῖται, Il., υ, 140, ὀλέεσθαι, ib., ο, 700, πλυνέουσαι, Od., ζ, 31, σημανέω, ὑπερβορέονται. To these belong also the forms of the root ΠΕΣ, which, by its final consonant is allied to liquids: πεσέονται, Il., λ, 824, πεσέεσθαι, ib., ι, 235, &c., and the single form from the class of mutes τεκεῖσθαι, H., III, 127.—These are really to be considered as forms, which have lost Σ out of the full future termination εσομαι.

§ CCXV.

OF THE FORMATION OF THE PASSIVE AORIST.

44. Both passive aorists follow generally the common form: ἐλέχθην, ἰάνθη, ἐμίγη, μίγη, &c.; yet the 3rd pers. plur. is often formed by the addition of merely N to the root, EN instead of HΣAN, e.g. ἤγεσθην, τράφην, μίγεν. One form has H in this termination: μιάνθη ἀίματι μηροί, Il., δ, 146.

45. The forms of ἐτράφη have the short vowel also in other persons: ἐτραφέτην, ἐτράφ' ἄριστος, Il., φ, 279, where Herodianus more accurately accented ἐτράφ', τράφ' ἐνὶ μεγάρῳ, ib., β, 661, as a various reading instead of τράφη ἐν μεγάρῳ, and ἐτράφεμεν, ib., ψ, 84, in the pre-Alexandrian MSS., τράφεμεν for τραφήμεναι or τραφήναι, ib., η, 199, σ, 436, Od., γ, 28.

46. The roots, which have assumed N in the present, retain it for the most part in the first aorist: not only ἰανθῆς, ὑπεθερμάνθη, but also κλινθῆναι, διακρινθῆμεναι, and κρίνθεντες, as well as κρινθέντες, may several assume N for the first time in this form: ἀμπύνθη, Il., ξ, 436, ἰδρύνθησαν, ib., γ, 78, η, 56, δηρυνθῆτην, ib., π, 756.

§ CCXVI.

OF THE PERSONAL TERMINATIONS.

47. *The first personal termination μι* is, with the exception of αἴνημι, Hes., ε, 628, banished from all verbs but those without modal-vowel, in the indicative; but it appears in some conjunctives. Thus in Il., χ, 450, the old reading even of the earlier editions is ἴδαμ', ὅτιν' ἔργα τέτυκται, and in ib., σ, 63, Od., τ, 490, ἴδαμι, κτείνωμι, are cited as variations by Seber in the *Argus Homericus*. Since Hermann (*de emend. ratione Gramm. Gr.*, p. 263,) pointed to the same forms, after Eustathius, more of this kind have been restored: ἀγάγωμι, Il., ω, 717, ἐθέλωμι, Od., φ, 348, τύχωμι, ib., χ, 7.

48. *The second person,*

a. ΣΙ in the active is shortened to Σ when the termination ΘΑ is added ; this ΘΑ, however, is retained only in certain forms ; in the *indicative* where there is no modal-vowel : ἔησθα, ἔξεισθα, παρῆσθα, τίθησθα, φῆσθα ; also in δίδοισθα, Il., τ, 270, and (οἶδας-θα) οἶσθα ; in the *optative* : βάλοισθα, κλαίοισθα ; in the *conjunctive* : βάλησθα, εἴπησθα, εὔδησθα, ἐβέλησθα, δύνησθα, παρεξέλασθα, &c.

b. In the passive it generally remains open, after the ejection of Σ : ἐπιτέλλεται, κέλεται, ὀδύρεται, οἶεται, ἔπλεο, ἴκειο, ᾠδύσαιο, &c. The treatment of such syllables falls under the same rule as that which applies to pure verbs.

49. *The third person* ΤΙ changed to ΣΙ, is, in the *indicative* (besides in those without modal-vowel), still visible in παμφαίνησι, Il., ε, 6. According to Heraclides (Eustath. *ad Od.*, η, p. 1576, l. 32,) this is the only example of the kind in Homer. Before the last edition of Wolf, ἀνέχησι, φέρησι, βρίθησι, still stood. Schäfer *ad Lambert. Bos*, p. 502, requires προφέρησιν, Il., ι, 323, and ὀτρύνησι, Od., ξ, 374, and in πείσεται ἄσσα οἱ Αἴσα κατακλῶθες τε βαρεῖαι, ib., η, 197, would read, according to Eustathius, *ut supra*, Αἴσα κατακλώθησι βαρεῖα (suppressing v. 198). Buttmann remarks, that these forms appear only after ὅστε, where the syntax may have the *conjunctive*, and in like manner ἐκτάμνησι, Il., γ, 62, Δέησι, ib., χ, 23, μένησι, ib., χ, 93. Admitting the validity of this remark, we should have in παμφαίνησι the pure *conjunctive* without iota subscript, of which presently.—Of the *optative* there is an example in εἰ δ' ἄμμε παραφθαίησι πῶδεσσι, Il., κ, 346, which, according to the Venetian Scholiast, almost all the copies have ; those which varied must therefore have read παραφθήησι or παραφθαίησι. Another example is αἶ κέ μ' ἐπιγνοίη—ἤε κεν ἀγνοίησι, Od., ω, 218 ; but then we should read αἶ κέ μ' ἐπιγνώη—ἤε κεν ἀγνοῖησι from ἀγνοίεω, which gives ἀγνοίησας, ib., υ, 15.—In the *conjunctive* this termination is very frequent : ἄγησιν, ἀγνοίησιν, ἀεῖδησιν, ἀλάλησιν, &c. It is manifest, that in these forms, arising from the root, the modal-vowel Η, and the termination ΣΙ, the iota subscript can claim a legitimate place as little, as in datives of the first declension like ἀγορῆφι, since it was

only after the ejection of Σ that ΗΣΙ became ΗΙ, and this was contracted into η.

50. In the second and third persons dual and plural the distinction is not so sharp, as in the later form of conjugation, between chief and secondary tenses, and between the dual and plural numbers. The second persons for chief and secondary tenses are known to be, dual, επον, εσθον, plural, ετε, εσθε. Here terminations are so far confounded, that the later dual forms, επον, εσθον, are used as plural: 'Αλλ' ἄγεθ' ὡς ἂν ἐργῶν εἶπω, πείθεσθε τάχιστα· Ἴστία μὲν πρῶτον κάθετον, Η., I, 487 (for κάθετε), says Apollo to the sailors, where also λύσαντε βοείας, which ends the verse, is to be considered plural.—Τίφθ' οὕτως ἦσθον τετιηότες, ib., 456, for ἦσθε.—The third persons dual, divided according to chief and secondary tenses, viz. chief tenses, επον, εσθον,—secondary, ἔτην, ἔσθην, are so far undistinguished, that several forms of the secondary tenses have the terminations proper to the chief, i. e. επον, εσθον, for ἔτην, ἔσθην, but the contrary does not occur, i. e. the chief tenses have never ἔτην, ἔσθην, for επον, εσθον. The use of the active τον for την is supported by three Homeric forms: τετεύχετον or ἐτεύχετον, II., ν, 346, διώκετον, ib., κ, 364,* λαφύσσετον, ib., σ, 579. For the same change in the passive voice we may cite: Δωρήσσεσθον, II., ν, 301, for Δωρησσεσθην,

* Οὐκ ἠδύνατο γὰρ εἶναι διωκέτην (. . . ἔτην), ἀκάθαρτον γὰρ ἦν ἀμφίμακρος, Etym. M., p. 280, l. 34. The reason is here given, why it could not be διωκέτην: the verse rejected it,—but then the simplest step was to shorten the Η, so that the forms would have been ἐτεύχέτην, διωκέτην, λαφυσσέτην. Schäfer *ad Schol. in Apollon. Rhod.*, p. 146, admits for the active at least of these tenses in the oldest shape of the language a double dual formation: 2nd, επον, 3rd, επον, 2nd, ἔτην, 3rd, ἔτην: “Sed posteriorum usus temporum, grammatica subtilius an argutius exulta, terminationem in ον assignasse secundæ personæ, in ην tertię (videtur).” This admission goes further than the examples, none of which has ἔτην for the second person. It seems certain that ἔτην was the original form, and that the other proceeded from the shortened ετεν changed into επον, since analogy rejected εν as a personal termination (at least where ε was not a radical vowel).

without metrical necessity, and *δύ' ἀνέρε Δωρήσσεσθον*, II., π, 218, as some read instead of *Δωρήσσοντο*. Thus there is an exchange of the forms

ετον for *ετε*, *ετον* for *έτην*,
σθον for *σθε*, *σθον* for *σθην*.

51. In the plural of the passive the verse decides as to the use of the terminations *μεσθον*, *μεσθα*, and *μεθον*, *μεθα*, e. g. *μαχόμεσθα* and *μαχησόμεθα*, *έπόμεσθα* and *τερπόμεθα*.—A for N appears not only in the perfect but also in the optat. *δευοίατο*, *έποίατο*. The use of the short modal vowel instead of the long in the conjunctive has been already considered, § CLXVIII, 11.

Obs.—We find from *δφέλλω* the third pers. sing. opt. *δφέλλειεν*, II., π, 651, Od., β, 334, perhaps to avoid confusion between *δφέλλω*, *increase*, and *δφέιλω*, *οιγε*, by using the aorist form *δφείλειεν*. The aorist forms in *εια*, *ειας*, *ειεν*, together with *αιμι*, *αις*, *αι*, are, however, frequent in Homer.

52. The imperatives have in the 3rd pers. plur. only *των* and *σθων*, not *τωσαν* and *σθωσαν*: *έστων*, *έπέσθων*, *δησάντων*, &c.

§ CCXVII.

OF THE INFINITIVE.

53. The passive infinitives have the usual form; in the active their full form is *μεναι* or *εμεναι* from *έμμεναι*, the abbreviations of which are *έμεν*, *μεν*, (*εν*) *ειν*, *ναι*, and *αι*.

54. The present has,

a. *Εμεναι*, *έμεν*, *ειν*: *ακούόμεναι*, *ακούέμεν*, *ακούειν*, *αγέμεν*, *άγειν*, *έλκόμεναι*, *έλκέμεν*. So also the first future; *άξέμεναι*, *άξέμεν*, *άξειν*, *φιλέειν*, *φιλείν*.

b. *Μεναι*, *ναι*, in pure verbs. Thus with H before the termination: *αρήμεναι*, *γρήμεναι*, *πεινήμεναι*, from *αράω*, *γράω*, *πεινάω*, so *καλήμεναι*, *πενθήμεναι*, *ποθήμεναι*, *φιλήμεναι*, *φορήμεναι*, II., ο, 310, and *φορήναι*, *ιβ.*, β, 107, η, 149, &c. Thus likewise the passive aorists: *αεικισθήμεναι*, *αήμεναι*, and *άηναι*, *αλήμεναι* and *αλήναι*, *κικήμεναι*

and *κιχῆναι*, *δαήμεναι* and *δαῆναι*, *καήμεναι*, *ἀολλισθήμεναι*. From those in O there appears *ἀρόμεναι* (from *ἀρώ*), Hes., ε̅, 12, with a short vowel in this form. With E unaltered we find *ἀγινόμεναι*, Od., υ, 213, from *ἀγινέω*.

55. Of the perfect, except those forms without modal vowel in *μεναι*, *μεν*, already discussed, such as *τεθνάμεναι*, *τεθνάμεν*, and *ἰδμεναι*, Il., ν, 273, from *οἶδα*, no others are common either in the Epic language, or that of Pindar, who has *γεγάκειν* as infin. of *γέγακα*, Ol., 6, 44 (83). The termination *ἔναι* appears first in Herodotus.

56. The infinitive of the first aorist adheres to rule; that of the second has *έμεναι*, *έμεν*, as well as the common form *εἶν*, which frequently stands in the open form *έειν*: *ἀλαλκόμεναι*, *ἀλαλκεῖν*, *εἰπέμεναι*, *εἰπέμεν*, *εἰπεῖν*, *ἐλθέμεναι*, *ἐλθέμεν*, *ἐλθεῖν*, *ἰδέειν*, *ἰδεῖν*, *πεπληγέμεν*, *πεφραδέμεν*, *πεφραδέειν*, *παθέειν*, *πίεειν*, *ταμέειν*, *φαγέειν*, *φυγέειν*, *χαδέειν*. A confusion between the 2nd future and aorist cannot occur, since, so far as I am aware, of the former no *active infinitive*, even in liquid verbs, is found, but only the infinitive middle. We find of the future *βαλέω*, *βαλέει*, *βαλέοντα*; but *βαλέειν*, *βαλεῖν*, always as aorist forms. So the future forms *δαυμανέοντες*, *πλυνέουσα*, *πλυνέουσαι*, without an infinitive; *διακρινέει*, Il., β, 387; but infin. *διακρινέεσθαι*, Od., σ, 149. The same remark applies yet more forcibly to mute verbs, which, as is known, entirely want the second future active. Aor. *πεσέειν*, Il., ζ, 82, &c., *τεκέειν*, ib., ω, 608, of which the futures *πεσέεσθαι*, ib., ι, 235, &c., *τεκεῖσθαι*, H., III, 127, were cited § CCXIV, 43. Likewise *ἰδέειν*, *ἰδεῖν*, which the Etym. Mag., p. 465, l. 49, describes as *ἀόριστος δεύτερος καὶ μέλλων*, is really found only as an aorist. Hence the terminations are:

2nd fut. inf. act.	mid. <i>έεσθαι</i> , <i>εἶσθαι</i> ,
2nd aor. — — <i>έειν</i> , <i>εἶν</i> , —	<i>έσθαι</i> , . . .
	<i>έμεναι</i> , <i>έμεν</i> .

§ CCXVIII.

OF FORMS WHICH WANT THE MODAL VOWEL OR RE-DUPLICATION IN THE COMMON CONJUGATION.

57. Not a few forms have remained in the old shape

without a modal vowel, so that they come near to the perfect and pluperfect; and thus the boundaries between two tenses run into each other, especially since the perfect sometimes wants reduplication.

58. Perfects and pluperfects of this sort are: ἴδμεναι, ἴδμεν, ἐπέπιθμεν, εἰλήλουθμεν, εἴκτον, εἴκτην, *resemble*, hence equivalent to the full forms εἰοικατον, εἰοικάτην, &c.—also in the passive εἴκτο, Il., ψ, 107. From ἔργω, *restrain*, the perfect has, without reduplication, ἔρχεται, see n. 35, b, and from ἀρῶ ἀρημένος, Od., ζ, 2, cf. Il., σ, 335, &c.—The Etym. Mag., p. 56, l. 51, marks this want of reduplication as peculiar to the Æolians, who said ποιήμαι, νόημαι,—i. e. the ancient language allowed, even in the perfect, an omission of the reduplication, which practice afterwards maintained itself with the Æolians.

59. Since, then, the reduplication may be dropped in the perf. and pluperf., nothing forbids us to rank σύτο, Il., φ, 167, with ἔσσυτο and ἔσσυται, and to associate ἐσσύμενος, in respect of the accent, with ἀλαλήμενος and ἀκαχήμενος, n. 34. b. In the same way we may rank together δέχεται and δειδέχατ', Il., δ, 4; χύτο, χύντο, χυμένη, and κέχυτο, κέχυντο, κέχυνται; λύτο, λύντο, and λέλυντο, λέλυνται; ἔρυστο, ἔρυσθαι, and εἴρυστο, εἴρυσθαι; ἄμπνυτο, and πεπνύσθαι, πεπνυμένος; κλυθι, κλυτε, and κέκλυθι, κέκλυτε; ἔπτατο and πέπταται; and as κλυθι is related to κέκλυθι, so γλήτω, Od., λ, 350, γλήτε, Il., β, 299, to τέτλαθι, ib., α, 586, ε, 382. Moreover, ἔπληντο (from πελα, πλα), Il., δ, 449, θ, 63, and πεπλημένος, Od., μ, 108, must be ranked together, as also βλήτο, βλήσθαι, βλήμενος, and βέβλητο, βεβλημένος, so that βλήεται, Od., ρ, 472, appears to be the perfect conjunctive, with H shortened, for βλήηται.—Lastly, φθίσθαι, φθίμενος, rank with ἐφθιται, ἐφθιτο.

60. The same is the case with mute verbs. Δέξο, δέκτο, δέχεται, δέχθαι, δέγμενος, ποτιδέγμενος (like ἐσσύμενος), belong to the same verb with δέδεξο, and μίκτο, ἔμικτο, to the same with μεμιγμένον.

61. With other forms of this kind we cannot cite, as in the above instances, augmented or reduplicated perfects. Such are ἀήμενος, ἀήμεναι, ἄητον, &c., ἄρημενον, ἄρημενα, ἀλιτήμενος,

ἐϋκτίμενον, καχήμενον, ὀνήμενος, and ὄνησο, (from λεχ in λέχος) λέξο, λέκτο, ἔλεκτο, κατέλεκτο, παρεκατέλεκτο, καταλέχθαι, κατέπηκτο, ἄλσο, ἄλτο, ἐπᾶλτο, κατέπαλτο, ἐπάλμενος, κατεπάλμενος.

62, 63. Lastly, some have allied forms in the aorist active, which circumstance, together with the want of reduplication, tends to confound the distinction between the tenses: with ἔκτα, ἔκταν, κατέκταν, κτάμεναι, and κατέκταμεν, we find κτάσθαι, Il., ο, 558, κτάμενον; with ἔφθης, ἔφθη, φθάν, ib., λ, 51, φθαίη, stands φθάμενος; with οὔτα stands οὔτάμεναι; with ὄρτο, ὄροντο, stand ὄρτο, ὄρσο, ὄρθαι, ὄρμενος, and παλινορμένω.—Ἐδμεναι, however, together with πινέμεναι, Il., δ, 346, φέρετε, ib., ι, 171, δέχθαι, ib., α, 23 (but δέχεσθαι, ib., 20), are manifestly in the present.—When we consider that the reduplicated forms, with regard to meaning, agree with those not reduplicated, and the latter, again, with the aorists, so that, e. g. κλυθι and κέκλυθι, χύτο and κέχυτο, σύτο and ἔσσυτο, are identical in signification, and that the unreduplicated forms stand, like aorists, mixed with imperfects, ἔλεκτο και ἦῶ δῖαν ἔμιμεν, Od., τ, 50, πρίατο—εὐνή δ' οὔποτ' ἔμικτο, ib., α, 433,—we are led to form the opinion that these are *examples of an original formation made up of root and termination*, and hence belonging, in appearance, to the province of the perfect and pluperfect, but in meaning to that of the aorist, after which they accent their infinitives, such as ἔρυσθαι, and participles, ἄρμενον, δέγμενος, ἴκμενον, κίχήμενος, ὄρμενον.

Obs.—As the forms above cited want the modal vowel, so several want the radical vowel, which has fallen out in the compression of the word. Of this kind were the forms of (πέφενον) πέφνον, περιπλόμενος, and from ἀγείρω (ἀγερ) ἀγρόμενοι, ἀγρόμεναι, &c., and from ἐγείρω, ἔγρεο, ἔγρετο, ἔγρεσθαι.

OF THE CONTRACTION OF VERBS.

§ CCXIX.

GENERAL REMARKS.

64. The Homeric dialect has, in verbs as well as in the other parts of speech, many and various contractions; there are not, however, so many forms contracted, as in the later dialect of the Attics; nor are those, in which contraction occurs, contracted uniformly.

65. Contraction is evidently not an original property of the language, but was first introduced in the process of its developement, and caused by the ejection of consonants, the necessity of versification, and the feeling or taste of the different Grecian tribes. Instead, therefore, of seeking to multiply its instances in Homer, it seems more advisable to resist it, wherever it opposes analogy. In many cases the language, even after Homer,—as, for example, in the lyric parts of Attic poetry,—has been hostile to this tendency. (See Lobeck *ad Soph. Aj.*, 287.)

66. On the other hand, the contracted forms, though generally following the common method, so far deviate from it, that the exigency of versification may compel the extension of vowels, their duplication, or their insertion before or after the contracted syllable. The rules of Homeric contraction must, therefore, pay due regard to these peculiarities as well as to the limitation and inconstancy alluded to above.*

* The subject is treated, in the following observations, chiefly according to the excellent remarks of Bekker, to whom these Homeric enquiries have been already so deeply indebted; although he goes upon the opposite principle of maintaining contraction, as much as possible, wherever it is doubtful.

§ CCXX.

OF THE CONTRACTION OF VERBS IN ΑΩ.

67. The contraction of these verbs, as far as they are used by Homer, proceeds according to rule, wherever the forms thus produced agree with the verse.

So from *ὀρέω* come *ὀρέῃς*, *ὀρέῃ* (even for *ὀρέῃης*, Il., λ, 202, *ὀρέῃ*, ib., 187), *ὀρέῃν*, *ὀρέῃται*, *ὀρέῃτο*,—*ὀρέῳ*, *ὀρέῳμεν*, *ὀρέῳν*, *ὀρέῳσα*, *ὀρέῳμαι*, *ὀρέῳντο*, *ὀρέῳτο*, *ὀρέῳμενος*. So likewise (*ἐκρεμάου*) *ἐκρέμαω*, Il., ο, 18, 21, from *ἄρεάομαι* (*ἡρέου*) *ἡρέῳ*, Od., σ, 176, *τρυπᾶ* for *τρυπάοι*, *βιάωτο* for *βιάοιντο*.

Obs.—Wolf (Analect., II, p. 419,) writes the infinitive of these verbs without iota, *γελᾶν*, *ὀρέῃν*, and has found many followers. The decision of this point depends, evidently, not upon what *Lascaris* or *Urbanus* extract from the old Grammarians, or teach on their own authority, nor upon the fallacious analogy of *χρυσέειν*, *χρυσούν*, but upon this only: whether the contraction is earlier or more recent than the extension of the infinitive form *εν* into *ειν*. The revivers of this mode of writing cannot solve the question here raised, and cannot, therefore, prove that they are in the right.

68. After the contraction a vowel may be introduced, in behalf of the verse, either to precede or follow the contracted syllable: thus a *short* vowel is inserted, when by this means two short syllables are brought together.

So we find, besides the above cited forms of *ὀρέῳ*, with a prefixure: *ὀρέῃς*, *ὀρέῃσθαι*, *ὀρέῳ*, *ὀρέῳν*, *ὀρέῳσα*, *ὀρέῳτε*, from *βοᾶώ*, *βοᾶά*, *βοῶν*, *βοῶντα*, *βοῶντες*, *βοῶσι*.^(R)

69. This prefixure is indispensable, when the contracted form has a trochaic rhythm (- ~ - . . .).

Hence from *αἰτιάομαι*, *αἰτιῶμαι* (- ~ - ~), *αἰτιάσθαι*, *αἰτιῶνται*, *αἰτιῶο*, *ἀντιῶτο*. From *ἀντιῶ* (- ~ -), *ἀντιῶν*, *ἀντιῶσθε*, &c., and similar forms in great number: *ἀγορέασθαι*, *ἀσχαλάα*, *ἐγγυᾶσθαι*, *ἐσχατόωσα*, &c.

Obs. 1.—The prefixed A appears also without contraction in the root

of words: φαάνθην, φαάνθεν, θαάσσεις, θαασσέμεν, and δεδάασθαι, Od., p. 316, from δαίομαι.

Obs. 2.—On the other hand, A is not prefixed, when the latter of the contracted syllables was *short*; thus it is inserted in ὀράεσθαι, ὀράεσθαι, but not in forms contracted out of αεε, αε, αεν, so that Bentley offends against analogy in making μηδὲ ἔα (l. μηδ' εἶα), Il., β, 165, μηδ' εἶα from εἶαε. Moreover, A is not prefixed when T follows, e. g. in the contractions of ἀετε, ἀεται. The only exception is ἄαται in ἡ μὴν καὶ κρατερὸς περὶ ἐὼν ἄαται, *will be satiated with, πολέμοιο*, Hes., α, 101 (for the form γέγαατε, already rejected, cannot be adduced here, since, even if it were legitimate, it has no contraction). This ἄαται is from the radical ΑΩ, in the future ἄσεται, with Σ ejected, ἄεται, the contraction of which into ἄται is certain. Hesychius gives us ἄται· πληροῦται,—mistaking, however, the tense in his explanation.

Obs. 3.—The prefixure of O is limited within similar bounds: contractions from αον, αομεν, reject it, and ἀλώω κατὰ πόντον, Od., ε, 377, is not from αεο, αο, but from αεο, αου, ἀλάεο, ἀλάου, αλω̃, ἀλώω, *wander*. Of εἶάω we find no form with o prefixed. There are εἶαας, εἶαα, εἶααν, but neither εἶωμεν, nor εἶωσι. The forms of this verb stand either open: οὐδὲ εἶωσι, Od., δ, 805, like μηδὲ ἔα, Il., β, 165, or closed by extension: εἴ κ' εἶῶμεν, Od., φ, 260,—an extension which should be applied likewise to the open syllables: οὐδ' εἶωσι, μηδ' εἶα, οὐδ' εἶω.

Obs. 4.—E is prefixed to ω after two consonants, for the sake of softening the sound, in μεμνέωτο and χρεώμενος, Il., ψ, 834.—A is extended to αι in κέραιε, Il., ι, 203.

70. A long vowel is prefixed where the spondaic rhythm is required: ἡγάσθε, ἡγάασθε; μνάσθαι, μνάασθαι; ζῶω, ἡζῶωσα, μαιμῶων, μενοινῶω, &c.

Obs.—From these we must distinguish the forms γελοῖων, γελῶντες, &c. Since, even admitting that, in Homer, γέλαον could have been contracted into γέλων, yet the insertion of a prefixed o in γελῶων would be, according to the foregoing remarks, contrary to analogy,

and of the extension of a prefixed *o* into *oi* we find no single trace. The root of this form is really *γελοῖ*,—perceptible also in *γελόφιός*, *γελοῖός*,—and with the verbal termination *Α*: *γελοῖα*, *γελοῖάω*, *I laugh loud, heartily*, as *ἀοιδίαω*, *sing loud and clear*. Hence comes (*γελοῖήσασα*) ἡδὺ *γελοῖήσασα*, H., III, 49, with *o*, which is here no prefixure, but a radical vowel, extended into *oi* after the loss of the digamma, as in *γελοῖός* from *γελόφιός*, and thus *γελοῖων* from *γελόφιων*, *γελώνων*, and *γελοῖωντες* from *γελοῖόντες*, *γελώνοντες*, or rather *γελοῶντες*. Thus *γελώω*, Od., φ, 105, is from *γελοῖάω*, and should be accented *γελοῶ*. We find likewise *γελώνοντες*, Od., σ, 111, from *γελοῖόντες*, where *οα* is contracted into *ω*, or rather where there appears a relic of the old orthography ΓΕΛΟΦΟΝΤΕΣ. Here too, however, *γελοῖωντες* is another reading. It is remarkable that all these forms occur in the *Odyssey* and the *Hymns*, and that, throughout the Homeric poems, the aorist forms only of *γελάω* are in use.

71. Contraction is rejected by,

- a. The forms with long *α*: *διψάων*, *διψάοντα*, &c. *πεινάων*.
- b. The forms in *αων*, when a short syllable precedes *α*: *πέραον*, *κατεσπίαον* (but *ἐνώμων*, *ἐφοίτων*, where a long syllable precedes it).
- c. The forms in *αο*, except where the verse demands *ω*. In *Ἰουμὸν εἰίσω*, Il., ι, 645, read *εἰίσωο*; ἦρα' ὀπίσσω, Od., ω, 33, and *ἐκθήσω ἀκοίτιν*, ib., 192, can scarcely stand together.
- d. The forms of monosyllabic roots: *λάε*, *λάων*, *ἔχραε*, *ἐχράετ'*, *ἐπέχραον*, *φάε*.
- e. Several individual forms: *ἀοιδιάει*, *ἀοιδιάουσι*, *ιλάονται*, *κρηδάων*, *ὄμοστιχάει*, *οὔταε*, *ύλάει*, *ύλαον*, *ύλάουσιν*, *ύλάοντο*. Lastly, *ναιετάω*, *ναιετάουσι*, *ναιετάων*, *ναιετάοντα*, *ναιετάοντων*, *ναιετάοντας*, of which only *ναιετάασκον*, *σχε*, is contracted.

72. The feminine of *ναιετάων* has *Ω* instead of *ΟΥ*: *ναιεταώσης*, *ναιεταώση*, *ναιεταώσαν*, *ναιεταώσας*, like *τηλεθάωσα*, Od., ε, 63, according to the *Augsburgh ms.*—The *Etym. Mag.*, p. 598, calls *ναιετάωσα* *Doric*, and compares *ιδρωσαι*, *βῶν*, for *ιδροῦσαι*, *βοῦν*. It seems more probable that the *Ω*, so

frequent in the forms of this conjugation, was transferred from the contracted forms to those above cited, according to that peculiarity of the Greek language, by which a law of formation, once established, transgresses the limits to which, strictly considered, it ought to be confined.

73. Other verbs remain open only in a few forms, namely γοάω in γοάοιμεν, γοάοιεν (but γοάωντα, γοάωσα, &c.), ἐλάων, ἐξελάων (but ἐλάαν, ἐλόωσι), τηλεθάων, τηλέθαον, τηλεθάοντας, τηλεθάουσαι (but τηλεθώωσα, τηλεθώωσαν, &c.), μειδιάων, μειδιάει (but μειδιόων, -όωσα), ὁμοστιχάει (but ἐστιχόωντο), &c.^(R)

74. As the contracted forms hitherto cited insert A, O, or Ω, by *prefixure*, so the following insert O *after* the contracted syllable: δρᾶοιμι, ἠεῶοιμι (ἠεῶο-ι-μι, ἠεῶ-ι-μι, ἠεῶοιμι), together with ἠεῶμ', Π., η, 133, ἠεῶντες, ἠεῶντα, μνώοντο, μνωομένα. Thus ζῶω forms itself, arising out of ζάω, and keeping ζω as the root, with fresh modal vowels: not only ἔζωον, ζῶοντες, but likewise ζῶουσα, ζῶειν, ζῶέμεν, ζῶέμεναι, ζῶεσκον.*

75. We have still to remark,

a. A want of modal vowel, through which the radical A passes into H: ὄρηαι, and ὄρητο according to Zenodotus for ὄρᾶτο, Π., α, 56, and the dual forms: προσαυδήτην, συλήτην, συναντήτην, φοιτήτην.—Add the already mentioned infinitives ἀρήμεναι, πεινήμεναι.

b. The transition of some in A to E: μενοίνεον from μενοινάω, ἦντεον, ὁμόπλεον, ὁμοπλέομεν. We shall perceive, on referring to the original, Π., μ, 59, η, 423, ο, 658, Od., φ, 360, 367, χ, 211, ω, 173, that the transition occurs only in the fourth foot, and in the case of AON, i. e. only in order to obtain a more nimble dactyl for that place. By this, however, an analogy was grounded, and hence in καί μιν ἀνηρώτεον, Od., δ, 251 (now ἀνηρώτων), the contracted form ἀνηρώτευν, represented in the Harleian codex by ἀνηρώτεων, is not to be unconditionally

* And in later Greek, the analogy being extended to μνάομαι: μνώεο, Apoll. Rhod., 1, 896, μνώεσθε, Pseud-Orph. Arg., 557. Cf. Bekker, p. 133.

rejected, especially since such forms are common in the later Ionism, and in the bucolic-Epic dialect.

§ CCXXI.

OF THE VERBS IN EΩ.

76. Besides the present and imperfect of those in EΩ we may class under this head all futures in EΩ, and all second persons in EO, EAI, and HAI, the infinitive of the 2nd aor. act. *είν*, and the conjunctive of the aor. pass. *ῶ—έω* and *είω*.

77. The contraction is avoided when E stands before *ω*, *φ*, *οι*, and synizesis, if requisite, is employed: *είλέωσι*, *φιλέωμεν*, *όμαρτέων*, *οίκέοιτο*, together with which *βαλῶ*, *Π.*, *ξ*, 451, *Δαρσῶν*, *ib.*, *ε*, 124, seem inadmissible, as also *Δηοῖο*, *ib.*, *ω*, 418, for *Δηέοιο*, where E stands between two vowels. Contraction has been introduced generally into the passive aorists: *πειρηθῶμεν*, *μεθῶμεν*, *δαῶμεν*, also in *εἰδῶ*, *εἰδῶσι*, opposed to which is *ῶφρ' εἰδέω*, *Od.*, *π*, 236. That E was heard in these forms likewise is proved by those which the exigence of metre has caused to remain open, as *μιγέωσι*, and by the extended forms *δαείω*, *κιχείω*, &c.

78. E before EI and AI is contracted, or not, according to metrical necessity: *φιλεῖ*, *Π.*, *β*, 197, *φιλέει*, *ib.*, *ι*, 342.

So likewise *δοκεῖ*, *ἐπιπλεῖ*, *καλεῖ*, *κτενεῖ*, *ὀμιλεῖς*, *ὀμιλεῖ*, *ὀμιλεῖν*, *ταρβεῖς*, *ταρβεῖ*, *ζει*. We find *ἐπέερχεαι*, *ἐπιέήσεαι*, *ἐπιτέλλεαι*, *ὄϊεαι*, *ὄδύρεαι*, together with *ἔση*, *εἶση*, *δέυη*, *κεκλήση*, *μετατρέπη*, and hence we should substitute for *μυθείαι*, *Od.*, *β*, 202, the genuine form *μυθέη* from *μυθε-εσαι*, *μυθέεαι*, as we have *βέη* from *βέεαι*, *Π.*, *π*, 852, *ω*, 131.—Equally untenable is *οὔτι πάρος γε Πωλέ'*, *ἐπεί*, *Od.*, *δ*, 811, where the Harleian ms. leads us through *πῶλεαι* to the right *πωλεῖη*, *ἐπεί*, that is *πάρος* in connection with the present.—The *synizesis* of EAI appears in *γνώσεαι*, *Π.*, *β*, 367, *ἔσσεαι*, *Od.*, *ζ*, 33, *ἐντόνεαι*, *κέλεαι*.

79. Likewise EH, EHI, HAI, are contracted where it is requisite: *πειρηθῆτον*, *Π.*, *κ*, 444, *κῆται*, *Od.*, *β*, 102, *εἰδῆ*, *ἐπιλήθη*, *ἰανθῆς*, *ἰανθῆ*, *Φανῆ*, and *ἐπὴν εὐχῆσι λίση*, *ib.*, *κ*, 526,

for λίσσαι (cf. λίτομαι, H., XVIII, 48), ἴνα—μνήσῃ ἐμοῖ' (I. ἐμεῦ), Od., 3, 462, ἢ οὐ μέμνη, Il., ο, 18, υ, 188, ἐπαύρη, ib., λ, 391, with ἐπαύρηαι, ib., ο, 17.

80. There remain EE, EEΣ, EEN, EO, and EON. They continue open, as the verse may require, especially in dactylic theses of the 4th, 5th, and 1st foot, and are elsewhere contracted;

- a. EE in the 1st foot : ἦτεε δὲ Πριάμοιο, Il., ν, 365. Cf. χ, 295, Od., β, 387, ᾠδεε δὲ χροά πάντα, ib., ε, 455 ; but αἶτει δ' οἰωνόν, Il., ω, 292, and ᾠθει δ' ἐν σάκει πίπτων ῥόος, ib., φ, 241 ; in the 2nd : κείμενον, ἔρρει δ' αἶμα Il., ρ, 86, ἀλλ' οὐ σύγγχει θυμόν, ib., ν, 808, cf. ib., ι, 612 ; in the 4th : ἦτεε σῆμα ἰδέσθαι, ib., ζ, 176, cf. Od., ι, 354 ; in the 5th : αἶμα νεουτάτου ἔρρει χειρός, Il., ν, 539.
- b. EEN, EEΣ, are always open : παρενήνευ, προσεφώνευν, προσεφώνεες, ἦτεεν, ἔπλεεν Ἰλιόθεν, Il., ξ, 251, except the already quoted ἦσκειν εἴρια καλά, ib., γ, 388, and the pluperf. εἰστήκειν, &c., in the arsis.
- c. EO, EON, are open in the places mentioned, thus in ἀπίστεον, διεκόσμεον, δίνεον, ἐδόρπεον, ἐθάμβεον, εἴλεον, εἴρεο, εἴρεον, ἐσέρχεο, ἐκόσμεον, ἐλάστρεον, ἔλκεο, ἐμῆάλλεο, ἐνεποίεον, ἐνθεο, ἐξεον, ἐπενήνεον, ἔπεο, ἐπιπιίθεο, ἐπιτέλλεο, ἔπλεο, ἐπλέομεν, ἦρεον, δρῆνεον, δῆλεον, ἴκεο, λιλαίεο, μείρεο, μέλπεο, μετέρχεο, μῆδεο, μιμνήσκεο, μετεφώνεον, νήεον, οὔδεο, ὀμίλεον, ὀρέχθεον, ὄρσεο, παρέζεο, πελέσκεο, περιτρομέοντο, πόθεον, πόθεοντες, τε, ποίεον, προτίσσεο, προκαλίζεο, πόρθεον, σκέπτεο, φράζεο, χάζεο, ὠπλεον.—Contracted in the rest thus ; eo in EY : αἰρέύμενοι, Il., π, 353, ἐξαιρέύμην, Od., ξ, 232, αὔτευν, βάλλευν ἐπεί, ib., μ, 218, γένευν, Il., ε, 897, γεγώνευν, Od., ι, 47, ἐγεγώνευν, ib., ρ, 161, δατεῦντο, Il., ψ, 121, εἰλεῦντο, ib., φ, 8, εἰλεῦντα, Od., λ, 573, ἔλευν, Il., ν, 294, ἔπευν, ib., κ, 146, ν, 381, 465, ο, 556, Od., ο, 281, ψ, 52, 78, ἔρχευν, Il., ζ, 280, ψ, 893, Od., ζ, 69, and εὔχευν σύ γ' ἔπειτα, Il., ω, 290, ὑπόθευν, Od., ο, 310, θεῦντο, Il., η, 444, κ, 524, &c., ἐθηέμεσθα, Od., ι, 218, ἐγὰν ἐλδέυν, ib., δ, 252 (now ἐγὰν λόεον), ἴζευν, ἴκευν, ἰκνεύμεναι, ἰκνεύμεσθα, ib., ω, 339, εἰσοιχνεῦσαν, ib., ζ, 157, καλεῦντες, ib., κ, 229, 255, μ, 249, καλεῦντο, Il., β, 684, προκαλεῦμενος, H., II, 241, νεικεῦσ' (from νεικέοντσι)

ἀλλήλησι, Π., υ, 254, ἠῶθεν γὰρ νεῦμαι, ib., σ, 136, οἰχνεῦσι, Od., γ, 322, ὀχλεῦνται, Π., φ, 261, ὄρσει, πολέμονδε, ib., δ, 264, πείθειν ἐγώ, ib., ξ, 235, πέλει· οὐδέ, ib., ω, 219, πωλεύμην, Od., χ, 352, πωλεύμενοι, ib., ρ, 534, ποιεύμην, πονεύμενον, Π., δ, 374, πονεύμενος, ib., ν, 288, ῥύσκει, ib. ω, 730, σκύζει, Od., ψ, 209, σφαραγεῦντο, ib., ι, 390, φιλεῦντες, ib., γ, 221, φοβεύμενος, Π., ρ, 149, φράζει, ib., ι, 251, ᾤχεῦντ', ib., σ, 594.—Ὀδυσῆα ποθεῦσα (from ποθέοντα), Od., τ, 136, is groundlessly changed for Ὀδυσῆ ποθέουσα. Πιέζειν, ib., μ, 174, 196, stands with πῖεζεν, ib., δ, 287, in the same relation as γεγάνειν to γέγωνεν, ἀνώγειν to ἀνωγεν.—Λατεῦντα, Π., μ, 283, for λατοῦντα (from λατόεντα), has no analogy with the rest in EN.

81. On EO and EON we have still to remark :

- a. That in EON the contraction is not universal, but that several open forms, with synizesis, have maintained themselves against the contracted. These are ἀφρεον δὲ στήθεα, Π., λ, 282, ἠλάστεον δὲ θεοί, ib., ο, 21, ἠγίνεον ἀνά ἄστρῳ, ib., σ, 493, ἠνώγειν, ib., η, 394, ἠρίθμεον, ἄρχον, Od., κ, 204, ἦτεον σὲ ἕκαστα, ib., ω, 337, ἐβρήνεον, Π., ω, 722, κάλειον, Od., ρ, 550, ᾤς ἐπλεον, Η., Ι, 408, ἐφόρεον, Od., χ, 456, and in the middle, ἀελπτέοντες, Π., η, 310.
- b. That EO submits to apostrophe instead of contraction : ἀποπαυέ' αἰοιδῆς, Od., α, 340, παυέ', ἕα δέ, Π., ι, 260, ἐκλέ' ἐπ' ἀνθρώπους, ib., ω, 202, εὔχε' Ἀθηναίῃ, Od., δ, 752, μὴ ψεύδε' ἐπιστάμενος, Π., δ, 404.
- c. That the common contraction into ου appears in τείχε' ἐπόρθουν, Π., δ, 308, and ἀνερρίπτουν, Od., ν, 78. Also εὔχου once stood in Π., ω, 290.

82. Together with the contraction of E its extension is very frequent, e. g.

Ἐρσειο, Π., λ, 611, ἐρείομεν, θεῖη, runs, ib., ζ, 507, ο, 246, θεῖειν, ib., κ, 437, θεῖων. Νεικειά, ib., δ, 359, νεικειών, ib., β, 243, ψ, 438, ω, 217, Od., σ, 9, νείκειον δ' Ὀδυσῆα, ib., χ, 26, with νείκειον, Π., μ, 268, Od., μ, 392, νεικειή, ib., ρ, 189, νεικειήσι, Π., α, 579, with νεικειῖ, νεικειῖν, νεικειῦσι, πενθειέτον, ib., ψ, 283, πλείειν, πλείοντες, ἀπέπλειον, Od., ρ, 501, ἀποπλείειν, Π., ι, 418, Od., π, 331, πνεῖει, πνεῖοντες, πνεῖοντε, πνεῖοντασ,

πνείουσα, πνείουσαν, τελείει, ἐτελείετο, ἐτέλειον, Π., ι, 456, ο, 593, ἐξετέλειον.

83. Of verbs in ΕΩ we must likewise remark :

- a. Two optative forms in (ΕΟΙΗ) ΟΙΗ : τὸ μὲν ἔκταμε, ὄφρα φοροίη, Od., ι, 320, and ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίη, ib., δ, 692.
- b. Two dual forms with Η : ὀμαρστήτην, Π., ν, 584, and ἀπειλήτην, Od., λ, 313, once written ἀπειλείτην. There remains δορπέιτην, Od., ο, 302, and similar forms out of the dual : ἐρωείτω, Π., ρ, 422, αἰρείτω, ib., β, 34. Add likewise, ἐπὶ δ' αἰγείον κνή τυρόν, Π., λ, 639, where others read κνέε ; διδῆ μόσχοισι λύγοισι, ib., λ, 105, from δέω (δε διδε). Also τοὺς μὲν ἄρ' οὔτ' ἀνέμων διάει μένος, Od., ε, 478, τ, 440, requires διάη, as related to ἄη Νότος, ib., μ, 325, ἄη Ζέφυρος, ib., ξ, 458.

§ CCXXII.

OF VERBS IN ΟΩ.

84. The verbs in ΟΩ follow partly the ordinary rules of contraction, e. g.

Γουνοῦμαι, Π., φ, 74, γουνούμενος, ib., ο, 660, &c., γουνούμην, Od., λ, 29, γουνοῦσθαι, ib., κ, 521, θειοῦται, cf. θειώσω, χολοῦμαι, χολοῦται, παχνοῦται, Π., ρ, 112, γυμνοῦσθαι, Od., ζ, 221, δῆουν, Π., ε, 452. Also in Π., ι, 681, Aristarchus sought instead of σόης, which belongs to σόω (σόη, ib., ι, 424, σόωσι, ib., 393), to introduce the contracted forms of σαώω (to which σαωθῆναι, σαῶσαι, belong), writing (σαόης) σαοῖς, not σοῶς or σαῶς, according to the Venetian Schol., v. 667.

85. Where the syllable with Ο is to be long, the Ο is changed to Ω :

Ἰδρώντα, Π., σ, 372, ἰδρώντας, ib., ϑ, 543, Od., δ, 39, ἰδρώουσα, Π., λ, 119, together with ἴπποι . . . ἰδρῶσαι, ib., λ, 598, ἐπικυρτώντε, Hes., ἀ, 234, ὑπνώοντας, Π., ω, 344, Od., ε, 48, χῶεται, Π., υ, 29, χῶεο, Od., ε, 216, ψ, 213, χῶετο, Π., φ, 306, ῥώντο, ib., λ, 50, &c., ἐρῶντο, ib., ψ, 367, πλώοιεν, Od., ε, 240, πλώον, Π., φ, 302, δακρυπλώειν, Od., τ, 122,

root *πλο*, *πλώειν*, *to swim*, whence *πλωτῆ ἐνὶ νήσῳ*, *ib.*, κ, 3, together with *πλέειν*, *to sail*, as of *ῥώνοντο ῥο* in *ῥόος*. To this class belong also the forms *σώνοντες*, *Od.*, ι, 430, *σώεσκον*, *Il.*, θ, 363, from *σο* in *σόος*, *σόης*, *σώωσι*, *Il.*, ι, 393.

86. Thus these verbs fall under the analogy (n. 68, 69,) of those in *AΩ*, to which the formation of *ἀρόωσι*, *Od.*, ι, 108, *δηϊόωντο*, *Il.*, ν, 675, *δηϊόων*, *ib.*, σ, 195, *δηϊόωεν*, *Od.*, δ, 226, is quite similar.

87. Since in these several places the open forms *ἀρόουσι*, *δηϊόοντο*, *δηϊόοιεν*, might stand, and contraction is not necessary, it seems probable that the *Ω* passed into them from the analogy of those in *AΩ*,—a conjecture which is greatly strengthened by the form *σάω* instead of *σάου* (properly *σαοῦ* from *σαάεσο*, *σαάεο*, *σαάου*, *σαοῦ*), *Il.*, π, 363, *Od.*, ν, 230, ρ, 595.

OF VERBS WITHOUT MODAL VOWEL.

Preliminary observation. In order to give a full view of these verbs, it is necessary to collect all the forms, which appear in Homer, of the most remarkable in *A*, *E*, *O*,—to point out and explain their peculiarities,—and to range with them the cognate parts of other verbs.

§ CCXXIII.

OF THE FORMS OF ἴσθημι.

88. In the collection of forms which belong to the roots *ἴστα*, *sistere*, and *στα*, *stare*, the simple verb is placed first, and after this are inserted the compound forms, which are not found in a simple state. The most remarkable are accompanied by references. The points (. . .) separate the passive or middle forms from the active.

Present.

Indicative.

1st, ἵσταμεν, 3rd, ἰσᾶσι, . . . 1st, ἵσταμαι, *set myself, stand*, 3rd, ἵσταται, 3rd, ἵστανται.

Imperative.

2nd, ἴστη, (a) Ἦ., φ, 313, *set up*, and καθίστα, *ib.*, ι, 202, *set down*, . . . ἴτασο, (b) 3rd, ἰστάσθω, 2nd, ἴτασθε.

Optative. . . Conjunctive. . .

Infinitive.

ἰστάμεναι, . . . ἴτασθαι.

Participles.

. . . ἰστάμενος, ου, οιο, φ, οι, ἵσταμένη, αι.

Imperfect.

3rd, ἴστη, ἴτασκε, ἴτασχ', *Od.*, 574, *placed*, 3rd, ἴτατο, *stood*, ἴτατ', ἴταντο.

Aorist second.

Indicative.

1st, ἔστην, *stood*, στήν, Ἦ., λ, 744, 2nd, ἔστης, 3rd, ἔστη, στή, στάσκε, 3rd, στήτην, 1st, στήμεν, 2nd, ἔστητε, (c) 3rd, ἔστησαν, *ib.*, ν, 488, ἔσαν, *ib.*, λ, 214, σάν, (d) *ib.*, ι, 193.

Conjunctive.

2nd, στήης, (e) Ἦ., ρ, 30, 3rd, στήη, *ib.*, ε, 598, ἀναστή, *Od.*, σ, 334, 1st, στείομεν, (f) στέωμεν, Ἦ., λ, 348, χ, 231, 2nd, παρστήετον, *Od.*, σ, 183, 3rd, περιστήωσ', Ἦ., ρ, 95.

Optative.

3rd, σταίη, 3rd, σταίησαν, περισταίην, *Od.*, ν, 50.

Imperative.

2nd, στήθι, 3rd, ὑποστήτω, Ἦ., ι, 160, 2nd, στήτε.

Infinitive.

στήμεναι, στήναι.

Participles.

στάς, σταῖσα, σάντε, σάντες, ων.

Perfect.

Have set myself, stand.

Indicative.

2nd, ἔστηκας, 3rd, ἔστηκε, ἔστηχ', Ἦ., δ, 263, 3rd, ἔστατον, (g) *ib.*, ψ, 284, 1st, ἔσταμεν, 2nd, ἀφέστατε, *ib.*, δ, 340, 3rd, ἔσῳσι, ἐστήκασι, *ib.*, δ, 434.

Optative.

ἀφισταίη, Od., ψ, 101, 169 (ἀποσταίη is also read).

Imperative.

2nd, ἔσταθ', Od., χ, 489, 2nd, ἔστατε, Il., υ, 354.

Infinitive.

ἐστάμεναι, ἐστάμεν.

Participle.

ἐσταότος, α, ε, ες, ων, ας, α.

Pluperfect.

Had set myself, stood.

3rd, ἐστήκειν, ἐστήκει, 3rd, ἔστατον, Il., ψ, 284, 1st, ἔσταμεν, 3rd, ἔστασαν (h).

Future.

Indicative.

1st, στήσομεν, 3rd, στήσουσι, . . . 1st, στήσομαι, *shall stand*, στησόμεθα, 3rd, ἀναστήσονται.

Infinitive.

στήσειν, στήσεσθαι, Il., λ, 609.

Participle.

ἀνστήσων, Il., κ, 32.

Aorist first.

Indicative.

1st, στήσα, *placed*, 2nd, ἔστησας, 3rd, στήσε, ἔστησε, Od., α, 127, 1st, στήσαμεν, 3rd, ἔστησαν, στήσαν, . . . στήσαντο.

Optative.

ἀναστήσειεν.

Conjunctive.

στήσωσι, στήσωνται.

Imperative.

ἄνστησον.

Infinitive.

στήσαι, . . . στήσασθαι.

Participle.

στήσας, ασα, στήσαντες, . . . στήσαμένη.

Aorist first. Passive.

3rd, ἐστάθη, Od., ρ, 463, περιστάθη, ib., λ, 243.

(a) "Ἰστη for ἴσταθι, so that, after the abjection of θι, the vowel is lengthened, becoming like the imperfect; yet it is καθίστα, Il., ι, 202.

- (b) "Ἰστασο and παρίστασο, Il., κ , 291; but from φάμαι, without Σ , φάο μῦθον, Od., π , 168, ἔπος φάο, ib., σ , 171.
- (c) "Ἔστητε of the 2nd aorist has the aspirate ἔστητε, Il., δ , 243, 216,* where it should belong to the perfect tense, for ἐστήκατε, or by duplication of the A for ἔστατε; the ejection, however, of an entire syllable from the one form, or the duplication of A in the other, cannot be proved to belong to this word, and the meaning, *did ye place yourselves, do ye stand*, does not forbid us to consider it the aorist, and to write it, with *Ptolemy of Ascalon*, one of the greatest of the ancient Grammarians, ἔστητε. In the aorist the duplication of the α is sure, and is opposed only by βάτην for βήτην, Il., α , 327, &c.,—which may perhaps be really a form of the pluperfect, without reduplication.
- (d) "Ἔσαν and στάν together with ἔστησαν. So likewise would φθάν, Il., λ , 51, have, in its full form of the 2nd aorist, ἔφθησαν, to which belong ἔφθης, Od., λ , 58, ἔφθη, Il., π , 314, 322, and we need not, with the Scholiasts, deduce φθάν from the false form ἔφθασαν. Somewhat different are the forms φάν, ἔφαν, ἔφασαν, of the imperfect tense.
- (e) The common conjunctives of the aorist. στῶ, στῆς, στῆ, of which we find only the third person in ἀναστῆ, Od., σ , 334, and from βα ἀναεῖ, ib., β , 358, ἐπιεῖτον, ib., ψ , 52, are, as is well known, contracted out of στάω, στάης, στάη. A, being doubled, gave στήης, στήη, περιστήησι, and after the same analogy βα gives ἐμείη, ὑπερέη, φα gives φήη, φθα, φθήη, and so μενονήησι. According to φθήη we should write παραφθήησι for παραφθαίησι, Il., κ , 346 (formerly παραφθαίησι), or παραφθήησι (if the iota of the 3rd pers. conj. in ησι must be retained as a mark of distinction). For the extension of A into AI is more

* According to the doubtful remark of the Venetian Scholiast on Il., δ , 243. He identifies it with ἔστατε, "therefore it has become, by *extension* (ἔκτασις) of the A, ἔστητε, so that it *may* be written with the aspirate, since ἐστήκαμεν (he must mean ἐστήκατε,) and ἔστατε are one and the same."

fitly confined to the present and its allied forms, as *μαίωμαί, καίωμαί, ναιετάω, κέξαιε, ναῖον*, and is rejected in those forms, such as *φθαίη, σταίη, βαίη*, in which it once appeared (cf. *Eustath. ad Il.*, π, p. 1090, l. 20).

(f) The 1st pers. pl. (*στάωμεν, στᾶμεν*,) has *στέωμεν* with E inserted. Thus too *κτα κτέωμεν*, *Od.*, γ, 216, from the Harl. MS. *φθέωμεν*, *ib.*, π, 383, and in the 3rd pers. pl. (*φθάωσι*) *φθέωσι*, *ib.*, ω, 437.—Together with *στέωμεν* appears *στείομεν* for *στήομεν*, of the same kind with *τεθνεῖνός, ζαχρηῖάν*, &c., viz. with EI for η and the modal vowel shortened. In *Il.*, ρ, 95, *περιστείωσ'* was originally an universal reading, cited even by Herodian in the *Etym. M.*, p. 449, l. 31, but, according to the Venet. Schol., Aristarchus, inimical to the old analogy of this EI, changed it to *περιστήωσ'*. In compliance with this precedent, as *παρστήετον*, *Od.*, σ, 183, is undisputed, *στήομεν* also should be inserted in the only place (*Il.*, ο, 297,) which has *στείομεν*,—if we regard the agreement of form in *στήης, στήη, στήετον, στήωσι*, more than the old analogy of the tongue. A root *στε* must by no means be supposed for *στείομεν*; although such a root did exist, but with the digamma (*στεφ*), and with the meaning of *stiffen, make fast* or *sure*, and in the middle *make sure with oneself*, *στεῦτο γὰρ εὐχόμενος νικησέμεν*, *Il.*, β, 597, where the Schol. interprets it *κατὰ διάνοιαν ᾧζίζετο*, and *στεῦται γὰρ τι ἔπος ἐρέειν*, *Il.*, γ, 83, &c. With *στείομεν* stands or falls *βείω*, *Il.*, ζ, 113, *γο, καταβείομεν*, *ib.*, κ, 97, *ἐπιβείομεν*, *Od.*, ζ, 262, κ, 334, but not *τί νυ βείομαι αἰνὰ παθοῦσα*, *Il.*, χ, 431, supported by *βέη*, *ib.*, π, 852, ω, 131, for *βέειαι, thou livest*, and *οὔτι Διὸς βείομαι φρεσίν*, *ib.*, ο, 194, in the words of Poseidon. The roots *βε* in *βείομαι*, (*Germ. weben, move*), and *βι* in *βίός* stand in the same relation as *ῖ* and *ἔο, ἴν* and *ἔ*, and it is not necessary, with Aristarchus, to read *βίομαι* for *βείομαι*, *Il.*, χ, 431.

(g) "Ἔστατον, ἔστασι, &c., the simple perfect forms, explained above, n. 24, 25.

(h) "Ἔστασαν. Wolf writes for *placel*, ἔστασαν in *στίχας ἔστασαν*, *Il.*, β, 525. Cf. *Od.*, γ, 182, σ, 307,—to

wit a form abbreviated from ἔστησαν of the first aorist—then again τοὺς ἔστασαν οὐκ Ἀχαιῶν, Il., μ, 56, which the Grammarians take for a syncopated pluperf. (ἐστήκεισαν). For stood he has also ἔστασαν throughout the Iliad: ἵπποι—ἔστασαν, Il., β, 777, cf. ib., δ, 331, 334, ε, 781, κ, 520, μ, 132, &c.,—a form abbreviated from ἔστησαν of the second aorist: but, on the other hand, ἔστασαν with the rough breathing through the whole Odyssey, so that, in this manner, the transitive and intransitive forms are confounded in the Iliad, and in the Odyssey likewise, though in a different manner.—That ἔστασαν is shortened from the second aorist, and intransitive, no ancient critic, as far as I know, has asserted. Aristarchus, however, according to the Venet. Schol. on Il., μ, 56, laid down,

- 1st, That the transitive ἔστασαν, placed, being abbreviated from the first aorist ἔστησαν, should be written with the smooth breathing, and, 2nd, that the intransitive ἔστασαν, as syncopated out of ἐστήκεισαν, should be written with the aspirate. With this opinion the Venet. Scholiast, Eustathius, &c., coincide.—Of these two assertions the second, viz. that ἔστασαν, stood, should be written with the aspirate, is confirmed by the compounds ἀφέστασαν, Il., ο, 672, φ, 391, and ἐφέστασαν, ib., ε, 624, &c. The form, however, is not syncopated, but as genuine an old simple pluperfect as ἀπετέθνασαν, Od., μ, 393, and ἐμξέλασαν, Il., β, 720. Uncertainty hangs about the first assertion, viz. that ἔστησαν was shortened into ἔστασαν. Such an abbreviation opposes all analogy,* and had it been admitted in this form of ἴστημι, we should find, in the frequent occurrence of parts of this verb, not only ἔστασαν for ἔστησαν, but also some traces of the abbrevia-

* Cf. Buttmann, appendix, p. 572.—Ἐπρεσε for ἔπρησε, which is there cited out of Hes., θ, 857, is more correctly given, by a Parisian ms., and one of the Scholiasts, ἔπρησε, a radical form of πρήθω, the root of which thus appears to be ΠΡΑ (compare German bra-ten, French em-bra-ser), as that of πρήθω is ΠΡΑ in πίμπλαντο, πμπλάσι.

tion of *στῆσαν, στῆσα, στῆσε, ἔστησε*. There are six places in which the transitive form *ἔστασαν* is brought into question. In one of these, *Il., σ, 346, ἴστασαν*, the imperfect, is the common reading, and this decides respecting *Od., 3, 435*, where both *ἔστασαν* and *ἴστασαν* (approved by Porson) are given as readings. Both passages may then decide with regard to *Il., β, 525*, where the same difference prevails, and all three with regard to the remaining passages, *Il., μ, 56, Od., γ, 182, σ, 307*,—so that, in all of them, we should write *ἴστασαν*.

§ CCXXIV.

OF THE FORMS OF ΤΙΘΗΜΙ.

89. The roots in E without a modal vowel, retain this letter in several persons of the present and imperfect. Thus, from the simple root *ἔ* come *προθέουσι, Il., α, 291*, and with duplication, *παρτιθεῖ, Od., α, 192*, and imperf. *ἐτίθει*.

Present.

Indicative.

2nd, *τίθησθα*, cf. n. 48, 3rd, *τίθησι, παρτιθεῖ*, 3rd, *τιθεῖσι, Il., π, 262, . . . 1st, τιθέμεσθα*, 2nd, *τίθεσθε*, 3rd, *τίθενται*.

Imperative.

. . . 2nd, *τίθεσθε*, *Od., τ, 406*.

Conjunctive. . . Optative. . . .

Infinitive. Participle.

τιθήμεναι, cf. n. 54, *τιθείς, τιθέντες, . . . τιθήμενον*.

Imperfect.

3rd, *ἔτιθει, τίθει*, 3rd, *τίθεσαν, . . . 3rd, ἐτίθεντο, τίθεντο*.

First second.

Indicative.

1st, *ἔθεμεν, κάπθεμεν*, 3rd, *ἔθεσαν, θέσαν, θέσαν, . . . κάπθεσαν*, *Od., β, 415*, 3rd, *ἔθετο, θέτο, καπθέσθη*, 1st, *καπθέμεθα*, 2nd, *ἔθεσθε, θέσθε*, 3rd, *ἔθεντο*.

Conjunctive.

1st, *θεῖω, Il., π, 83*, 2nd, *θεῖης, Od., κ, 341*, 3rd, *θεῖη*, *ib., 301*,—1st, *θέωμεν, ib., ω, 485, θεῖομεν, Il., α, 143, . . . 1st, ἀποθείομαι, ib., σ, 409*.

Optative.

1st, *Δείην*, II., ε, 215, 2nd, *Δείης*, Od., ψ, 186, 3rd, *ἐπιθείη*,
 1st, *Δείμεν*, ib., μ, 347, 2nd, *ἐπιθείτε*, II., ω, 264, 3rd,
Δείην, ib., δ, 363, . . . 1st, *παραθείμην*, 3rd, *παραθείτο*.

Imperative.

2nd, *Δές*, II., ζ, 273, 2nd, *κάτθετε*, Od., τ, 317, *κάτθετ'*,
 ib., φ, 260, 3rd, *Δέντων*, ib., τ, 599, . . . 2nd, *Δέο*, ib.,
 κ, 333, *ὑπόθευ*, ib., ο, 310, 3rd, *Δέσθω*, II., β, 382, 2nd,
Δέσθε, ib., ν, 121.

Infinitive.

Δέμεναι, *Δέμεν*, *Δείναι*, . . . *Δέσθαι*.

Participle.

καταθείς, Od., υ, 259, *Δέντες*, . . . *Δέμενος*, η.

Future.

1st, *Δήσω*, 2nd, *Δήσεις*, 3rd, *Δήσει*, 2nd, *Δήσετε*, 3rd, *Δήσουσι*,
 . . . 1st, *παραθήσομαι*, 2nd, *ὑποθήσει*, 1st, *ὑποθησόμεθα*,
 3rd, *Δήσονται*.

Infinitive.

Δησέμεναι, *Δησέμεν*, *Δήσειν*, . . . *Δήσεσθαι*.

Aorist first: only in the Indicative.

1st, *ἔθηκα*, *Δῆκα*, 2nd, *ἔθηκας*, 3rd, *ἔθηκε*, *προῦθηκε*, *Δῆκε*,
ἔθηχ', *Δῆχ'*, 3rd, *ἔθηκαν*, . . . *Δῆκατο*, II., κ, 31.

Aorist passive.

Participle.

ἀμφιτεθείσα, II., κ, 271.

Obs.—The common forms of the 2nd aor. conj. *ᾶω*, *ᾶῆς*, *ᾶῆ*, are contracted from *θέω*, which the Etym. M., p. 449, l. 39, cites from Sappho (*Δέωμεν* appears, Od., ω, 485), *Δέῆς*, *Δέῆ*, and these with extended E: *Δείω*, *Δείῆς*, *Δείῆ*, then with short modal vowel, *Δείομεν*, *καταθείομεν*, ib., φ, 264, together with *Δέωμεν* and *ἀποθείομαι*, II., σ, 409, for *ἀποδέομαι*. This analogy is followed by the rest in E, and by the second aorists. Thus open, like *Δέωμεν*, are from *εἰμί*, *ατ*, *ἔω*, II., α, 119, Od., ι, 18, *ἔῆσι*, II., β, 366, *ἔῆ*, ib., κ, 225, μ, 300, ζ, 484, Od., τ, 329, 332, *ἔωσιν*, II., ι, 140, &c., from *ἴημι ἀφῆῆ*, ib., π, 590, from *ἐμίγην*, *μιγέωσι*, ib., β, 475. With the first syllable contracted we find for *ἔῆσι*, *ἔωσι*, *ῆσι*, II., τ, 202, and *ᾶσι*, Od., ω, 491. Also *ῆσιν*, II., ο, 359, for *ἔῆσιν*, *ἀφᾶμεν*, H., VI, 22, middle *συνώ-*

μεθα, Il., ν, 381, for ἀφέωμεν, συνεώμεθα, δαῶμεν, ib., β, 299. With extended E: δαείω, Il., κ, 425, &c., δαμείω, Od., σ, 54. Δαμείης in Il., γ, 436, δαμείη in ib., χ, 246, ἐφείω, ib., α, 567, ἐφείης in Od., ν, 376, for ἐφήσεις, ἀνείη, Il., β, 34, μεθείω, ib., γ, 414, μεθείη, Od., ε, 471, κηχείω, Il., α, 26, κηγείης, Od., ε, 378, κηγείη, in ib., δ, 222. Lastly, μετείω, Il., ψ, 47, from εἰμί.—To this class belong εἴης in Od., ν, 415, εἴη, ib., ρ, 586, for εἴης, εἴη.* Finally, with E extended, and short modal vowel: κηχείομεν, Il., φ, 128, τραπέιομεν, ib., γ, 441, ξ, 314, Od., θ, 292, δαμείετε, Il., η, 72.—Together with the extended E we find, by a mixture of the analogy of those in A, the double H in θήης, Il., π, 96, ἀνήη, ib., β, 34, σαπήη, ib., τ, 27, φανήη, ib., τ, 375, χ, 73, ω, 417, Od., ε, 394, ψ, 233. The Etym. Mag. has ἀνήη πλεονασμῷ τοῦ Η, p. 106, l. 52, and φανήη, p. 787, l. 26, with the remark that *Aristarchus* and the *accurate* Grammarians held this form to be the conjunctive instead of φανῆι πλεονασμῷ τοῦ η. Also the Venet. Schol. on Il., τ, 27, σαπήη: οὕτως Ἀρίσταρχος διὰ τοῦ η σαπήη, and Il., χ, 73, φανήη· ὅτι Ἀρίσταρχος φανήη διὰ τῶν δύο η ἀντὶ τοῦ φανείη. Here we have the origin of these forms: *Aristarchus*, who was hostile to the Æolic EI for H, persecuted also the EI arising by extension from roots in E, inasmuch as he, and others after him, wrote φανῆη, ἀνήη,—subscribed the iota in the penultimate of στήη, φθῆη (Etym. M., p. 73, l. 53, on ἀλώηη),—and explained as *pleonastic* the final H, which they had rendered enigmatical. Hence there is no doubt that these forms should be rejected as creations due to the Grammarians, and that the distinction between those in A and E, as στήη, φθῆη, and ἀνείη, σαπέη, should be observed.

§ CCXXV.

OF THE FORMS OF EIMI.

90. In εἰμί also several forms with the common modal vowels appear: ἔοις, ἔοι, &c., imperf. ἔον.

* Cf. Hermann *Dissert. I. de legibus quibb. serm. Homer*, p. XVI, Schäfer on Hes., ε̄, 538, in the Gnomics, p. 238.

Present.

Indicative.

1st, εἰμί, 2nd, ἐσσίη and εἶς (a), 3rd, ἐστί, ἐσθ', 3rd, ἐστόν,
 Il., α, 259, 1st, εἰμέν (b), 2nd, ἐστέ, 3rd, εἰσί and ἕασι.

Conjunctive.

1st, ἔω, μετείω, 2nd, εἶης, 3rd, ἔησιν, ἦσιν, ἔη, εἶη, 3rd, ἔωσιν, ᾧσι,
 Od. ω 490.

Optative.

1st, εἶην 2nd, εἶης and ἔοις, Il., ι, 284, 3rd, εἶη and ἔοι, ib.,
 ι, 142, 2nd, εἶτ', i. e. εἶτε for εἶητε, Od., φ, 195, 3rd, εἶεν.

Imperative.

2nd, ἔσθ' (c), 3rd, ἔστω, 2nd, ἔστε, 3rd, ἔστων, Il., α, 338.

Infinitive.

ἔμεναι, ἔμμεναι, ἔμεν, ἔμμεν, εἶναι.

Participle.

ἑών, ἑόντος, ι, α, ε, ες, ων, ας, εούσι, εούσα, εούσης, η, αν.

Imperfect.

1st, ἔα (d), Il., δ, 321, ἔ', Od., ζ, 222, 352, ἦα, Il., ε, 808,
 ἔον, ib., λ, 762, ἔσκον, ib., η, 153, ἔην, ib., λ, 762, &c.

2nd, ἔσθα, Il., χ, 435, ἦσθα, ib., ε, 898.

3rd, ἔην, ἦην, Il., λ, 808, Od., τ, 283, ψ, 316, ω, 343, ἦεν,
 Il., γ, 41, ἦν, ἔσκε, ib., ε, 536.—3rd, ἦστην, ib., ε, 10,—
 1st, ἦμεν, 2nd, ἦτε, 3rd, ἔσαν, ἦσαν,* εἶατο, Od., υ, 106.

Future.

Indicative.

1st, ἔσομαι, ἔσομαι, 2nd, ἔσει, ἔση, ἔσει, 3rd, ἔσεται, ἔσται,
 ἔσεται, ἔσσειτ' and ἔσσειται, Il., β, 393, ν, 317,—3rd, ἔσε-
 σθον, 1st, ἐσόμεσθα, ἐσόμεθ', 2nd, ἔσεσθε, 3rd, ἔσονται, ἔσοντ',
 ἔσσονται.

* Likewise τῆς δ' ἦν τρεῖς κεφαλαί, Hes., θ, 321, supported by the usage of Epicharmus, Herodotus, and the Lacedæmonians in Aristoph. Lysistr., ν. 1260. Cf. Valcken. ad Herod., ν, p. 376, l. 21. This must not be supposed, as Eustathius would make it (ad Od., υ, p. 1892, l. 47), to be the singular, joined according to the *Beotian idiom* with plural nouns; but, as the 2nd aor. pass. 3rd pers. plur., has EN for HΣAN, so must there have been ἔεν for (ἔησαν) ἦσαν, which passed into ἦν.—According to Ael. Herodian, περὶ μονήρ. λέξεως, p. 45, it was also used by Simonides for the 1st pers. plural.

Infinitive.

ἔσσεσθαι ἔσσεσθαι, ἔσσεσθ', Π., μ., 324, &c.

Participle.

ἔσσομένα, Π., α., 70, ἔσσομένοισιν, σι ἔσσομένησι.

- (a) Ἔσσίν and ἔσσί, as the verse may require, according to Bekker against Eustathius on Od., α, p. 1408, l. 14, thus in πολὺ φέρετός ἐσσιν. Ἄλλὰ χεῖρή, Π., δ, 56. Cf. Π., ε, 645, ζ, 522, ἔσσί, ἐμοί, ib., ε, 896, &c.—Εἷς is the shortened ἔσσί. For εἷς, ἧς is cited from αἵματος ἧς ἀγαθοῖο, Od., δ, 611, by Ael. Herodian.*
- (b) Εἰμέν constantly. The older form ἐσμέν appears in some places, e. g. Od., ο, 197, as a various reading.
- (c) Ἔσσ' in ἀλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἶπη, Od., α, 302, γ, 200, &c. Full form ἔσσο, as in Sappho σύμμαχος ἔσσο.
- (d) Ἔα and ἔον as radical forms. Together with ἔα we find with doubled E, ἧα and (EAMI, EAM, EAN) ἔην.—The form ἔα indicates universally *the past*, and represents both aorist and imperfect. The third person ἔην is related to ἧα as ἔην to ἔα. The dual form ἦστην (from ἐώτην) has the Σ inserted.

§ CCXXVI.

OF THE FORMS OF ἸΗΜΙ AND ITS COMPOUNDS.

91. The root is I (iota), which is partly extended, by assumption of E into IE, partly changed into Ē, as the pronoun ἴ gives ἔ. From the original root proceed: μεθίεις, μεθίει, προίη, μεθίησι, ἴει, imperat., and ξύνιον, Π., α, 273, where Aristarchus read ξύνιεν. From IE proceed the forms without modal vowel: ἴησιν, ἴησι, ἴεται, &c.; and from the cognate radical in Ἐ those of the 2nd aorist: ἀφέτην, ἐφείη, πρόες, ὑφέντες; and likewise the 1st future and aorist.

92. The iota is short, but stands as long after two short syllables: αὐτε μεθίεμεν, Π., ξ, 364, ὡς φάσαν ἴησαι, Od., μ, 192,

* Περὶ μονήρ. λέξεως, ed. Dindorf, p. 44.

Present.

Indicative.

2nd, *μεθίεις*, *Il.*, ζ, 523, for *μεθίης*, also *Od.*, δ, 372, from the Harleian MS.—3rd, *μεθίει*, *Il.*, κ, 121, *προίει*, *ib.*, β, 752, *ίησι*, *ib.*, φ, 158, *Od.*, η, 130, λ, 239, *άνήσι*, *ib.*, δ, 568, *ένήσι*, *ib.*, μ, 65,—1st, *μεθίεμεν*, *Il.*, ξ, 364,—2nd, *καθίετε*, *ib.*, φ, 132, *μεθίετε*, *ib.*, μ, 409, ν, 116,—3rd, *ιέσι* (ῡ-ῡ), *ib.*, γ, 152, *προίεσι*, *ib.*, λ, 270,—. . . 3rd, *ίεται*, *Od.*, β, 327, *ιένται*, *Il.*, δ, 77.

Conjunctive.

3rd, *προίη*, *Hes.*, γ, 153, as must be restored after *εί κεν* instead of *προίσι*; *προίησι* (to be written after *ώς δ' ότε* instead of *προίησι*), *Od.*, μ, 253, *μεθίησι*, *Il.*, ν, 234.

Optative.

2nd, *άνειής*, *Od.*, β, 185.

Imperative.

2nd, *ίει* (ῡ-), *Il.*, φ, 338, from *ίεε*, *ξυνίει*, *Od.*, α, 271, *προίει*, *ib.*, ω, 519,—2nd, *μεθίετε*, *Il.*, δ, 234, *άφίετε*, *Od.*, χ, 251.

Infinitive.

μεθιέμεναι, *Il.*, ν, 114, *μεθιέμεν*, *ib.*, δ, 351.

Participle.

έφιείς (ῡ-ῡ), *Il.*, α, 51, *άποπροίείς* (ῡ-ῡ-ῡ-ῡ), *Od.*, χ, 82, *άνιέισα* (ῡ-ῡ-ῡ), *Il.*, ε, 422, *προίεϊσα* (ῡ-ῡ-ῡ), *Od.*, β, 92, *ιέντες* (ῡ-ῡ), *Od.*, δ, 626, *ιέσαι* (ῡ-ῡ), *ib.*, μ, 192, *άφιέϊσαι* (ῡ-ῡ-ῡ), *ib.*, η, 126, *μεθιέντα*, *Il.*, ζ, 330, *μεθιέντας*, *ib.*, δ, 240, . . . *ιέμενος*, *ω*, *ον*, *ω*, *α*, *ων*, *ους*, *ιέμένη*, *ην*, *άνιεμένη*, *άνιεμένους*, *έφιέμενος*, *έφιεμένη*.

Imperfect.

1st, *προίειν* (ῡ-ῡ), *Od.*, κ, 100, also *ib.*, ι, 88, from the Harleian MS. and *ib.*, μ, 9, a form like the later form of the pluperfect, but without analogy in the imperfect. Hence it might be rejected for *προίην*, the older reading in *Od.*, ι, 88, μ, 9, especially since it opposes the law laid down by the *Etym. Mag.** for the formation

* Καί τὰ μὲν πρῶτα πρόσωπα τοῦ παρατατικῆς γράφεται διὰ τοῦ ἦ, ὡς ἀπὸ τῶν εἰς μί. τὰ δὲ δευτέρα καὶ τρίτα διὰ διφθόγγου, ὡς ἀπὸ περισπωμένων. *Etym. Mag.*, p. 177, l. 9.

of this person, were it not supported by its evident origin, namely, as from ἐ, εἰμί, comes the imperf. ἔα, so from ἰε comes ἴεα, related to ἴειν, as ἐτεθήπεα to the later ἐτεθήπειν. It is supported, moreover, by the Platonic ἔγω γε οὖν—πᾶσαν ἤδη φωνὴν ἠφίειν in Euthydem, § LI, Heind., which by its augment is brought still nearer to the pluperfect, yet can by no means be considered doubtful.

—2nd, προίεις, Od., ω, 333,—3rd, ἴει (ῶ-), Il., α, 479, δ, 397, &c., ἴει (ῶ-), ib., γ, 221, &c. ἀνίει, Od., ρ, 359, ἀφίει, ἐφίει ib., ω, 180, προίει, Il., α, 326, 336, always ῶ-; but ἐφίει (ῶ-), ib., ο, 444, with ἐφίει (ῶ-), Od., ω, 180, μεθίει (ῶ-), Il., ο, 716, ἀφίει (ῶ-), ib., α, 25, &c.—2nd, ἀφίετε, Od., χ, 251, καθίετε (ῶ-), Il., φ, 132,—3rd, ἴεν, Il., μ, 33, μεθίεν (ῶ-), Od., φ, 377, ξύνιον, Il., α, 273, Aristarch. ξυνίεν, . . . 3rd, ἴετο, ib., β, 589, ἴετ', was eager, ἀφίετο, Od., ψ, 240, let go,—2nd, ἴεσθην, Il., σ, 501, &c.—3rd, ἴεντο, ib., ν, 501.

Second aorist.

Indicative.

2nd, ἀφέτην, Il., λ, 642,—3rd, ἀνεσαν, ib., φ, 537, κάθεσαν, let down, H., I., 503, πρόεσαν, Od., δ, 681, . . . 3rd, ξύνετο, understood, ib., δ, 76.

Conjunctive.

1st, ἐφείω, Il., α, 567, μεθείω, ib., γ, 414,—2nd, ἐφείης, which belongs to Od., ν, 376, instead of ἐφήσεις,—3rd, ἦσιν, Il., ο, 359, ἀνήη and ἀνείη, ib., β, 34, ἀφείη and ἀφήη, ib., υ, 464, now ἀφείη,—1st, μεθῶμεν, Il., κ, 449, . . . 1st, συνώμεθα. ib., ν, 381, from συνεώμεθα.

Optative.

1st, εἴην, Il., ω, 227, in ἐπὴν γόου ἐξ ἔρον εἴην (doubtful), ἐφείην, ib., σ, 124,—3rd, ἀφείη, ib., γ, 317, ἐφείη, Od., α, 254, μεθείη, Il., ν, 118, Od., ε, 471.

Imperative.

2nd, ἔφεες, Il., ε, 174, πρόεες, ib., α, 127, π, 38, 241, ξύνεες, ib., β, 26, 63, ω, 133,—3rd, προέτω, ib., λ, 796.

Infinitive.

ἐξέμεν, Il., λ, 141, μεθέμεν, ib., α, 283, προέμεν, Od., κ, 155, ἐπιπροέμεν, Il., δ, 94.

Participle.

ἀνέντες, Π., ε, 761, ὑφέντες, ib., α, 434, ἐνεῖσα, Od., ν, 387.

First aorist,—only in the indicative.

1st, ἦκα, Π., ο, 19, ἐφέηκα, ib., υ, 346, ἐφῆκα, ib., ε, 188, καθέηκα, ib., ω, 462, ἐπιπρόσηκα, ib., ρ, 708, μεθέηκα, ib., ρ, 539.

2nd, ἐνῆκας, Π., ι, 700.

3rd, ἦκεν, ἦκε, ἀνῆκεν, κε, ἀνέηκεν, ἀφῆκεν, ἔηκε, Π., α, 48, ἐνῆκε, ἐνέηκε, ἀφῆκε, ἀφῆκ', ib., κ, 372, φ, 590, ρ, 133, ἀφέηκε, ἐφῆκε, ἐφέηκε, μεθέηκε, ib., ω, 48, μεθῆκεν, κε, ξυνέηκε, ib., α, δ, &c., πρόσηκεν, κε, ἀποπρόσηκε, Od., ξ, 26, ἐπιπρόσηκε, ib., ο, 299,—1st, ἐνήκαμεν, ib., μ, 401,—3rd, ἦκαν, ib., ο, 458.

First aorist. Passive.

3rd, παρείθη, Π., ψ, 868.

First future.

1st, ἀφήσω, Π., β, 263, ἐφήσω, ib., ω, 117, &c., μεθήσω, ib., λ, 841,—2nd, ἐφήσεις, ib., α, 518, ἀνήσει, ib., β, 276,* ἐνήσει, Od., ο, 198, μεθήσει, ib., α, 77, ὑπερήσει, ib., ρ, 198,—1st, ἐνήσομεν, Π., ξ, 131, μεθήσομεν, ib., ο, 553,—2nd, μεθήσαστε, ib., ν, 97, . . . 1st, ἐφήσομαι, ib., ψ, 87.

Infinitive.

ῆσειν, Od., ρ, 203, μεθησόμεναι, ib., π, 377, μεθησέμεν, Π., υ, 361.

* Together with ἀνήσει we find ἀνέσει called the future of ἀνίημι. It appears in τῷ οὐκ οἶδ' εἴ κέν μ' ἀνέσει θεός, ἢ κεν ἀλώω, Od., σ, 265; but the constant analogy of this future,—according to which, forms with H stand in *fourteen* places against this single instance of E,—as well as the construction of εἴ κεν with the indicative, cast suspicion upon ἀνέσει; and the true reading is perhaps ἢ κέν μ' ἀνέη θεός, ἢ κεν ἀλώω,—although no one would admit such an alteration into the text without further authority. The form ἀνέσαιμι in εἴ κένω—Εἰς εὐνὴν ἀνέσαιμι, Π., ξ, 209, which answers still less to the aorist ἦκα, belongs necessarily to εἶσα (*lecto imponerem*); and as here stands εἰς εὐνὴν ἀνέσαιμι, so it is said of one slain ἐς δίφρον δ' ἀνέσαντες ἄγον, where no one will think of ἀνίημι. Moreover, ἄνεσαν, Π., φ, 537, is not a first aorist, but is to be added, as a second aorist, to κάθεσαν, πρόεσαν, and thus the deduction of ἀνέσω, ἀνεσαι, from ἀνίημι, appears to be quite groundless.

§ CCXXVII.

OF THE FORMS OF ΕΙΣΑ, ῥΗΜΑΙ.

93. The forms here collected proceed from the root E (*to set*), which has retained the S in Latin, (*se-d-eo*); the aorist extends the E where necessary; the perfect ἤμαι, *have set myself, sit*, doubles it.

Aorist.

Indicative.

3rd, εἶσεν, εἶσε, *set*, καθῆσεν, ε,—3rd, εἶσαν, . . . 3rd, ἐέσσατο.

Imperative.

εἶσον, Od., η, 163, ἔφessαι, ib., ο, 277.

Infinitive and Participle.

ἐφέssαι, Od., ν, 274,—έssας, ib., ξ, 280, ἀνέssαντες, Il., ν, 657, έssασα, Od., κ, 361, ἐφessάμενος, ib., π, 443.

Perfect.

1st, ἤμαι, 2nd, ἤσαι, 3rd, ἤσται with strengthening Σ,

ἤμεθα, ἤσθε, έσται,
έσται and ἤσται.

Imperative. Infinitive. Participle.

ἤσο, Il., γ, 406, καθῆσο—ἤσθαι—ἤμενος, ον, η, καθῆμενος, οι,
ω, μεθήμενος.

Pluperfect.

1st, ἤμην, 3rd, ἤστο, καθῆστο, 2nd, ἤσθην, Il., θ, 445, 458,

1st, ἤμεθα, 3rd, έατο, έίατο, and ἤατο.

§ CCXXVIII.

OF THE FORMS OF ῥΕΣΩ, ΕΣΑ, ΕΙΜΑΙ.

94. The forms here collected are from the root FE (*vestis*), but have dropped the digamma. They have the meaning of *clothe*. The E is extended only in the perfect; the Σ is doubled, where necessary, in the future and aorist.

Perfect.

Indicative.

1st, εἶμαι, *am clothed*, Od., τ, 72, 2nd, έssαι, ib., ω, 250,

3rd, εἶται.

Participle.

εἰμένος, *Il.*, ω, 308, εἰμένοι, εἰμένα, ἐπιειμένε.

Pluperfect.

2nd, ἔσσο, *Od.*, π, 199, 3rd, ἔστο, *Il.*, ψ, 67, with Σ inserted; ἔεστο, *ib.*, μ, 464, 2nd, ἔσθην, *ib.*, σ, 517.

Future.

Indicative.

ἔσσω, ἀμφιέσω, *Od.*, ε, 167.

Aorist.

Indicative.

1st, ἔσσα, 3rd, ἔσσαν, ἔσσε, 1st, ἐπίεσσαμεν, 3rd, ἔσαν, . . . ἔσατο, *Il.*, κ, 334, ἔσατο, ἔεσατο, *ib.*, κ, 177, ἔσαντο, *ib.*, ξ, 350, ἀμφιέσαντο.

Imperative.

ἔσον, . . . ἔσαι, *Od.*, ξ, 154, ἀμφιέσασθε, *ib.*, ψ, 131.

Optative.

ἀμφιέσαιμι, *Od.*, σ, 361.

Infinitive. Participle.

ἔσασθαι, *Il.*, ω, 646, ἔσσας, ἀμφιέσασα, . . . ἔσάμενος, ἔσαμένω, *Il.*, ξ, 282, ἔσάμενοι.

§ CCXXIX.

OF THE FORMS OF EIMI, *WILL GO*. (CF. § CXXII, 5.)

95. Present.

Indicative.

1st, εἶμι, εἶμ',* 2nd, εἶσθα, *Il.*, κ, 450, εἶσι, εἶσ', δέισι,—
1st, ἴμεν, 2nd, ἴτε, 3rd, ἴασι, . . . ἴενται, *Od.*, χ, 304.

Conjunctive.

1st, ἴω, *Il.*, ω, 313, 2nd, ἴησθα, *ib.*, κ, 67, ἴης, 3rd, ἴησι, ἴη,
1st, ἴομεν, 3rd, ἴωσι.

Optative.

3rd, ἴοι, εἴη, *Il.*, ω, 139.

* Commonly denoting the future; but sometimes as a present; ὄπη Ἡέλιος—εἶσ' ὑπὸ γαῖαν, *Od.*, κ, 191, τῆμος ἄρ' ἐξ ἀλδὸς εἶσι γέγων, *ib.*, δ, 401, a meaning that fluctuates between *go* and *about to go*.

Imperative.

2nd, ἴθι, 3rd, ἴτω, 2nd, ἴτε, 2nd, ἴεσθε, Π., μ, 274.

Infinitive. Participle.

ἴμεναι, (a) ἴμεν, ἴεναι, and εἶην. (b)—Ἰών, ἰόντος, ι, α, ες, ων. οὔσα, αι, Ἰέμενος, οιο, ον, ω, ων.

Imperfect.

1st, ἦια, ἦιον, 2nd, ἦιες and ἴες, 3rd, ἦιεν, ἦιέ, ἦεν, ἦε, ἴεν, ἴε, 3rd, ἴτην, 1st, ἦομεν, Od., κ, 251,—3rd, ἦιον and ἦισαν, Π., κ, 197, &c., ἐπῆσαν, Od., τ, 445, ἴσαν. (c)

Future.

1st, εἴσομαι, 3rd, εἴσεται, Od., ο, 213.

First aorist.

3rd, εἶσατο, Π., ε, 538, εἶσατο, ib., ο, 415, εἰσιάσθην, ib., ο, 544,—ἐπεισαιμένη, Π., φ, 424.

(a) For ἴμεναι (ἴ ~ ἴ), Π., υ, 365, Hermann *de Ellipsis. et Pleonasm.*, p. 234, writes ἴμμεναι. The latter is certainly quoted by the Etym. Mag., p. 467, l. 20, but without particular notice of the double M. He calls ἴμμεναι *Attic*, ἴμεν *Ionic*, so that ἴμμεναι is perhaps wrongly written. Moreover, the iota in ἴμεναι might be lengthened by arsis, as well as in ἴομεν for ἴωμεν.

(b) Εἶην is given as a genuine form of the infinitive. It stands in the passage: 'Ως δ' ὅτ' ἄν ἀτίξῃ νόος ἀνέρος, ὅστ' ἐπὶ πολλὴν Γαίαν ἐληλουθῶς, φρεσὶ πευκαλίμησι νοήσῃ. "Ἐνθ' εἶην ἢ ἔνθα, μενοιθήσῃ τε πολλὰ.' "Ως κραιπνῶς μεμαυῖα διέπττατο πότνια "Ἐρη. Π., ο, 82.—Porphyrius in the Venet. Schol. asserts, that the editions of Aristarchus and his school wrote εἶην with N (so that the earlier must have had εἶη), and that it signifies ὑπῆρχον. Thus, according to Aristarchus, it comes from εἶναι, and is the 1st person of the optative, as the Etym. Mag., p. 34, l. 18, likewise understands it.—The further explanation of the Scholiast, however, "this way or that way should I go," ascribes it as optative to ἴεναι. Whichever sense we give to it, the sudden introduction of the first person agrees ill with the Epic style; and hence the opinion of Philoxenus is preferable, as given in the Etym. Mag. *ut supra*. He derives it from εἶω, πορεύομαι, whence the future εἴσομαι ἐξ ἀλόθεν, Π., φ, 335, &c., and explains εἶην

as the infinitive, comparing with it the forms λέγειν, φέρειν, for λέγειν, φέρειν, which have remained in Æolic. It will not do to argue against this, that no farther trace of such infinitives appears in Homer: εἶην also would probably have given place to εἶεν, had it been soon enough recognised as an infinitive.

- (c) The forms from εἶω, imperf. ἦιον, and those from ἴεναι, appear together, the two series being distinguished by the H: ἦιεν and ἴεν, ἦιε and ἴε (ἴομεν as indicative, together with ἦομεν, is not found); hence we have placed ἦισαν beside ἴσαν. And as in εἶμι the imperfect has ἔα as well as ἔον, so that of εἶμι has ἦια together with ἦιον. The form ἦει, Il., κ, 286, ν, 247, Od., δ, 290, appears to belong to an old formation of the imperfect in εα, εας, εε, ει, from εἶω (ἦεα, ἦεας, ἦεε), ἦει; so that it may be ranked with προΐεν, § CCXXVI.

§ CCXXX.

OF THE FORMS OF ΔΙΔΩΜΙ.

96. From δο, διδο, come some forms with modal vowel; viz. 2nd, διδοῖς and διδοῖσθα (l. διδοῖσθα, as the form διδοῖς lengthened by Δα), 3rd, διδοῖ; and in the imperfect, 3rd, ἐδίδου, Od., λ, 289, and together with, 2nd, ἐδίδως, ib., τ, 367, ἐδίδους, as a various reading. We even find a future form from διδο, διδώσομεν, Od., ν, 358, where, according to the Harleian Scholiast, *Aristophanes* unwillingly (δυσχεραίνων,) wrote over it παρέξομεν. What he said upon ἀγλαὰ δῶρα διδώσειν, Od., ω, 314, is not noted; but he took offence also at ἐναίσιμα δῶρα διδοῦναι, Il., ω, 425, though nothing hinders us from considering this (with Hermann *de Pleonasm. et Ellipsis.*, p. 232,) to be the infinitive of the 2nd aorist, which might have the reduplication as well as the future.

97. Paradigm. (a)

Present.

Indicative.

1st, δίδωμι, Il., ψ, 620, 2nd, διδοῖς, ib., ι, 164, and διδοῖσθα, Il., τ, 270, 3rd, διδοῖ, Od., δ, 237, and δίδωσι, Il., ν, 299,—1st, δίδομεν, 3rd, διδοῦσι.

Conjunctive. Optative.

1st, *δίδωμι*, Od., υ, 312, cf. Hermann on Viger, n. 28, p. 707,^(R) 2nd, *διδόιτε*, 3rd, *διδοῖεν*.

Imperative. Participle.

δίδωθι, Od., γ, 380, *δίδου*, ib., γ, 58,—*διδούς*, *διδόντος*, *διδόντες*.

Imperfect.

2nd, *ἐδίδως*, Od., π, 367, 3rd, *ἐδίδου* and *δίδου*.

Second aorist.

Indicative.

1st, *δόσκον*, 3rd, *δόσκε*, 1st, *ἔδομεν* and *δόμεν*, Od., ω, 65, Il., ρ, 443, 3rd, *ἔδοσαν*, *δόσαν*.

Conjunctive. (b)

1st, *δῶ*, Od., ι, 356, 2nd, *δῶς*, Il., η, 27, 3rd, *δώησιν*, ib., α, 324, *δῶσιν*, ib., α, 129, *δώη*, Od., μ, 216,—1st, *δῶμεν*, Il., ψ, 537, and *δώομεν*, ib., η, 299, 351, 3rd, *δώωσι*, ib., α, 137, . . . 1st, *περιδώμεθον*, ib., ψ, 485, 1st, *ἐπιδώμεθα*, ib., χ, 254.

Optative.

1st, *δοίην*, Od., ο, 449, 2nd, *δοίης*, ib., δ, 600, 3rd, *δοίη*, Il., ν, 121,—1st, *δοῖμεν*, ib., ν, 378, 2nd, *ἀποδοίτε*, Od., χ, 61, 3rd, *δοῖεν*, Il., α, 18.

Imperative. Infinitive. Participle.

2nd, *δός*, 3rd, *δότω*, 2nd, *δότε*—*δόμεναι*, Od., ρ, 417, *δόμεν*, Il., ρ, 443, *δοῦναι*, *διδοῦναι*—*δόντες*, *δοῦσα*.

Future.

Indicative.

1st, *δώσω*, 2nd, *δώσεις*, 3rd, *δώσει*,—1st, *δώσομεν*, *διδώσομεν*, 3rd, *δώσουσι*.

Infinitive.

δωσέμεναι, *δωσέμεν*, *δώσειν*, *διδώσειν*.^(R)

Aorist first,

only in the indicative, as *ἦκα* and *ἔθηκα*.

1st, *ἔδωκα*, *δῶκα*, 2nd, *ἔδωκας* and *δῶκας*, 3rd, *ἔδωκε*, *δῶκε*, *ἔδωχ'*, *δῶχ'*.

(a) The forms are mostly active. Of the passive we find only the perfect *δέδοται*, Il., ε, 428, and 1st aor. passive, *δοθείη*, Od., β, 78, of the middle *θεοῦς ἐπιδώμεθα*, Il., χ,

254, namely, as μάστιγας, *let us give the gods as witnesses*, and τρίποδος περιδάμεθον ἢε λέειτος, *ib.*, ψ, 485, *let us wager*, &c., the earliest example of a *bet*, and ἐμέθεν περιδώσομαι αὐτῆς, *Od.*, ψ, 78.

- (b) The conjunctive forms of the 2nd aor. would be originally δῶω (δῶ), δῶης, δῶσιν, and δῶη. Through duplication of the O arise from these the above cited δῶησιν and δῶη, and the shut form δῶσιν. So also δῶς from δῶης, and in the plural δῶομεν for δῶαμεν, and δῶασι. The false mode of writing δῶη arose from the false persuasion of Aristarchus, that δῶς, δῶ, were the true forms, and that in δῶης, δῶη, as in στήης, φανήη, the final H was pleonastic. Others took the δῶη, ἀλώη, for optatives (the Ω standing for O), as they were with the Attics, or wrote δῶη, like στήη, a false form, which appears once or twice in some editions. *Wolf* has given δῶη as an optative; and, where necessary, has written οἰ, as δοίης for δῶης, *Il.*, π, 625, *Od.*, υ, 268. Elsewhere he follows the orthography of Aristarchus, δῶη in *Il.*, ζ, 527, η, 81, &c.; but in the *Odyssey*, μ, 216, σ, 87, &c., he has given δῶη.

98. The analogy of δῶη is followed in the 2nd aor. of the post-Homeric ἀλίσκω and of γιγνώσκω: conj. ἀλώω, *Il.*, λ, 405, *Od.*, ο, 265, ἀλώη, *Il.*, ι, 592, ρ, 506, *Od.*, ξ, 183, ο, 300. Here also we should read ἀλώη, and in optative construction ἀλοίη like ἀλοίην, *Il.*, χ, 253. So also ἔγνω, ἔγνως, ἔγνω, γνῶ, γνώτην, *Od.*, φ, 36.—conjunct. 1st, γνώω, *ib.*, ξ, 118, ρ, 549, and γνῶ, 2nd, γνῶς, *ib.*, χ, 373, 3rd, γνῶ, *Il.*, α, 411, π, 273, 1st, γνώομεν, *Od.*, π, 304, γνῶμεν, 2nd, γνῶτον, *ib.*, φ, 218, 3rd, γνῶσι and γνώασι, *Il.*, α, 302, and ψ, 610, 661, ω, 688,—optat., γνοίην, γνοίης, γνοίη, γνοίην,—imperative, γνῶτε. But the infinitives (ἀλώμεναι, *Il.*, φ, 495, ἀλῶναι, *ib.*, φ, 281, γνώμεναι, *ib.*, 349, &c., γνῶναι, *Od.*, β, 159), assimilate themselves, like τιθήμεναι, to the infinitive of the pure φορῆναι, φορήμεναι.

99. As ἀλῶναι and γνῶναι in the infinitive, so one form in the participle retains the Ω, namely, ἐπιπλῶς εὐρέα πόντον, *Il.*, ζ, 291, which, compared with κατέβρω, *H.*, I, 127, ἐπέπλω, *Od.*, γ, 15, παρέπλω, *ib.*, μ, 69, can only be the participle of the 2nd aorist.

§ CCXXXI.

OF THE FORMS IN Υ AND Ι.

100. The forms of those in Υ in the optative are without *υ*, as often as *a consonant* would follow *υι*, before which *ι* cannot stand.

101. Of this sort are *θάπτοιμεν δαινυτό τε λαός*, *Il.*, ω, 665, or *δαινυτο*.—*Πλέονές κε μνηστήρες*—*Ἡῶθεν δαινύατ'*· ἐπεὶ πέρεςσι γυναικῶν, *Od.*, σ, 248, l. *δαινυίατ'*; and, according to this analogy, in the perf. pass. *νέουιεν κεφαλὰς*—*λελυτο δὲ γυνία κάστου*, *ib.*, 238, for *λελυτο*. Not less in the active forms: *ἔδυν* in *θάρσνον*—*μή τίς μοι—ἀναδύη*, *Od.*, ι, 377. A Vienna MS. has *ἀναδοίη*, l. *ἀναδυίη*, viz. *δυίη*, as *σταίη*, *θείη*, *ρύη*. In like manner read *δυίη*, *Od.*, σ, 348, for *δύη*; for *ἐκδύμεν*, *Il.*, π, 99, read *ἐκδύμεν*, as also the Munich MS. has *ἐκδυίμεν*.

102. The infinitive *ζευγνῶμεν ἀνωγεν*, *Il.*, π, 145, compared with *ζευγνύμεναι*, (—^{υυ}—), *Il.*, γ, 260, and *ζευγνύμεν αὐτός*, *ib.*, 120, cannot be otherwise than short, wherefore Bekker with Hermann, *de Ellipsis. et Pleon.*, p. 232, writes *ζευγνύμεν*.

103. Of those in *iota* we find only two: (*φθιμην*) *φθίμην* ἀποφθίμην, *Od.*, κ, 51, and (*φθιτο*) *φθίτο* in *πρὶν γάρ κεν καὶ φθίτ' ἄμειροτος*, *ib.*, λ, 330.

§ CCXXXII.

CATALOGUE OF VARIOUS FORMS OF VERBS.

1. As in the declensions, so in the verbs, it seems necessary to enumerate the *various* forms of the same word. The notion of *anomaly*, under this head, must be duly circumscribed or even altogether abandoned, since here no common paradigm can be assumed as the *rule* (*νόμος*), no present as *original*, but the root only prevails throughout; to which the most different formations, arising in the manner hitherto

developed, are equally to be referred.—Moreover, not all the forms, which stand together under the verbs placed above each article, are to be considered as belonging to these verbs. The prefixed verbs are so placed to indicate the root, and to avoid prefixing the bare roots. Under them are collected whatever forms are *related to the root*.

1. Ἄβακῆν, *not to know*,

appears in one form, Τῶ δ' ἱκελος κατέδου Τρώων πόλιν· οἱ δ' ἀξάκησαν, Od., δ, 249. The root is Βακ in ἔπος δ' εἶπερ τι βέβακται, Od., θ, 408, *has been spoken*. Hence that explanation, *spoke not, kept themselves quiet, ἡσύχασαν*, Etym. Mag., p. 2, 30, and ib., l. 48. Sappho, ἀλλ' ἀξάκην τὰν φρέν' ἔχω, *tranquil*. Also from ΒΑΚΖ, (βαζ) βάζειν, *to speak*, βάζετε, ἐξάζομεν.

2. Ἄγαμαι, *wonder at, admire*.

Root ΓΑF (cf. Germ. *gaf-fen*, *to gape at*, and *gav-isus*) with strengthening A. From ΓΑF comes (γαF, γαι) κῦδεϊ γαίαν, Il., α, 405, *proud and rejoicing in his glory*. ΓΑ with NY, γανύσσεται, *will rejoice*, Il., ξ, 504, and without modal vowel, γάνυται, γάνυνται, with NA, γανόωντες, γανώσασαι, *bright-shining, flourishing*.—From ΑΓΑF (ἀγα) ἀγαμαί τε τέθηπά τε, Od., ζ, 168, ψ, 175, and in fuller form (ἀγάF) with inserted A, (ἀγάFεσθαι, ἀγάFεσθαι) ἀγάσθαι, *to grudge*, Δεαῖς ἀγάασθε, Od., ε, 119.—Ἠγάασθε, ib., ε, 122, like μνάσθαι, n. 69.—Future, (ἀγα) ἀγασσεσθαι, ib., δ, 181. Aorist, ἠγάσσατο, Il., γ, 181, and ἀγάσσατο, ἀγασσάμεθα, ἀγασσάμενοι. Conjunct. ἀγάσθηθε, Il., ξ, 111, and (εἶπερ και) ἀγάσσει for ἀγάσσει. The extended form ἀγαίομαι (ΑΓΑFΟΜΑΙ) in ἦτορ ὑλάκτει ἀγαιομένου κατὰ ἔργα, expresses at once *astonishment* and *indignation* (Od., υ, 16). Of ΑΓΑΖ, whence ἀγαζόμενοι in Pindar, N, 11, 6 (7), a trace was formerly found in ἀγαζόμεθ', Od., κ, 249, now ἀγασσάμεθ'.

3. Ἄγείρω, *assemble*.

Root ΓΕP (*ger-o*.) with A collective, ἄμα, *to bring together*.—From ΑΓΕP, 2nd aor. ἀγέροντο, ἀμφαγέροντο and ἀγέρεσθαι (l. ἀγέρεσθαι), Od., β, 385, and (ἀγερόμενοι) ἀγρόμενοι, ων, οισι,

μ, ησι.—1st aor. pass. ἀγέσθῃ, ἄγεσθην, ἤγεσθην, and pluperf. ἀγέσθῃς) ἀγηγέσθαι, II., υ, 13, and ἀγηγέσθαι, ib., δ, 211, Od., ε, 388, ω, 21.—ΑΓΕΙΡ, ἀγείρω, ἀγείρετο, &c., ἀγείρω. (Ἀγείρε) ἀγείρεσθαι, II., κ, 127, to assemble themselves, and θυμηγερέων, Od., η, 283, gathering strength, reviving, and with inserted ο, ἠγερέθονται, ἠγερέθοντο. Cf. § CLXVI, 1. Also ΑΓΥΡ, hence ἄγυρις, crowd, ὀμηγυρις, ὀμηγυρέες, (ἀγυριδ) ὀμηγυρίσθαι Ἀχαιοῦς, Od., π, 376, and with paragogic ΤΑ, χεῖματ' ἀγυρτάζειν, ib., τ, 284, to collect wealth. Lastly, ἀγορή, assembly, and hence (ἀγορα) ἀγορεύσθαι.

4. Ἄγνυμι, break.

Root FΑΓ, fut. ἄξω, aor. (ἔφαξε) ἔαξε, II., η, 270, ἔαξε, cf. § CLVII, 1, c, ἄξῃς, ἄξαι, ib., ζ, 306, ἄξαντε, ib., ζ, 40, and optat. (κατ'ἄξαις) καυάξαις, Hes., ε, 611, 638. Cf. § CLXV, —Ἐφάγη ξίφος, broke, II., γ, 367. Cf. § CLVII, 2, and ἄγῃ, II., π, 801. Plur. πάλιν φάγεν ὄξεις ὄγχοι, II., δ, 214.—With augment stands ἀύχενας ἦξε, Od., τ, 539, with ΝΥ, φεῖάγνυται, II., π, 78, of the voice of Hector, breaks itself, reverberates around, ἄγνυτον, ib., μ, 148, ἀγνυμενάων, ib., π, 59, Od., κ, 123.

5. Ἄείρω, lift up.

Root ΑΦΕΡ in ἀέρεθῃ, ἀέρεθην, ἀερέθεις, and (ἄωρ) ἄωρο.—ΑΕΙΡ ἀείρων, ἀειρόμενος, ἀείρας, ἀειράμενος.—ΑΕΙΡ, ΑΙΡ, in ἐναίρω, (tollo) slay, ἀίροντα, 2nd aor. mid. ἀερόμην, ἀεροίμην, ἀεραί, ἀερέαι, &c., aor. 1st, ἤρατο, ἤρα'.—Ἄερε with ΝΥ, ΑΕΡΝΥ, ΑΠΝΥ, in ἀερεύσθην, ἀερεύμενος, to carry off for oneself, said of things which are fought or contended for, hence to win or to strive for as a prize, ἐρεῖον—ἀερεύσθην, II., χ, 160.—Τιμὴν ἀερεύμενοι Μενελάω, II., α, 159, and ib., Heyne. Cf., ε, 553, and Ἀερεύμενος ἦν τε ψυχὴν, Od., α, 5, he endured much in order to win,—to preserve,—ΑΕΡ with paragogic ΕΘ, ἀερέθονται. From ἐναίρω, ἔρασα, spoils of a slain enemy, and hence ἐναερίζω (τινά), despoil one when slain, slay.

6. Ἄέζω, increase.

Root FΕΓ (in veg-etus,) with the prefixed Α, ΑΦΕΓ, with ἄεξει, ἀέξεται, ἀέξων, ἀέξει, ἀέξετο, II., λ, 84. Cf. ἀλέξω

under ἀλαλκεῖν.—From AFEG, AFTE come *augeo* and αὖξομαι out of Homer.

7. Ἄῃναι, *to blow*, ἀέσαι, *to sleep*.

Root FE (cf. Germ. *wel-en*) with the strengthening A, AFE, without modal vowel and with E doubled, cf. n. 60, (αἷ) Βορέης καὶ Ζέφυρος, τῷ τε Θρηκήθεν ἄητον, Π., ι, 5, ἀήμεναι, ib., ψ, 214, ἄῃναι, ἀνέμων μένος ὕγρον ἀέντων, Od., ε, 478. Imperf. ἄη Νότος, Od., μ, 325, ἄη Ζέφυρος, ξ, 458, and διάει, i. διάη, cf. n. 83. Pass. θυμὸς ἄητο, Π., φ, 386, *was blown up, excited*, and λέων—ὑόμενος καὶ ἀήμενος, Od., ζ, 131.—In the 1st aor. ἀέσαι, *to draw breath in sleep, to sleep*, ἄφισα, ib., γ, 490, ἄφισαμεν, ib., γ, 151, and (ἀέσαμεν) ἄσαμεν, ib., π, 367.

8. Ἄϊσσω, *rush impetuously*.

Root FIK, whence ἴκω *arrive*, and with the strengthening A, AFIK, with the notion of *press upon, rush*, and long iota; as, τόξων αἰκᾶς ἀμφὶς μένον, Π., ο, 709, πολυαἰκὸς πολέμοιο, ib., α, 165, κορυθαἰκί, ib., χ, 132, τριχάϊκες, Od., τ, 177, thus not ἐπαἰξαι, Π., ε, 263, η, 240, μ, 308, ν, 513, Od., κ, 295, but ἐπαἰῖξαι, cf. Bekker, p. 153.

9. Ἄλαλκεῖν, *to repulse*.

Root ΔEK (*luc-ta*.) with strengthening A.—AΔEK, AΔKE in ἀλκή and AΔK (ἀλάλκ) in ἀλαλκε, ἀλάλκοι, οἰς, ἀλάλκοιεν, ἀλαλκέμεναι, μεν, ἀλαλκεῖν, ἀλαλκῶν.—AΔEK with Σ or ΣE, pres. ἀλεξέμεναι, μεν, ἀλεξόμενοι, Od., ι, 57, ἀλεξώμεσθα, with aor. ἀλέξασθαι, Π., ν, 475, ἀλεξήσεις, Od., γ, 346, and fut. ἀλεξήσιν, ἀλεξήσεις, ἀλεξήσοντα. The forms in the present appear to be *future forms*, which, together with ἀλεξήσιν have lost the meaning of the future.

10. Ἄλαλύκτῃμαι, *tremble with grief and anxiety*.

Root ΛΥΓ in *lug-eo*, with the strengthening A and TE inserted, as ταχ, ἀτακτέω, &c., (cf. *lug-eo, luct-us*) AΛΥΚTE, whence ἀλαλύκτῃμαι—οὐδέ μοι ἦτορ Ἐμπεδον, ἀλλ' ἀλαλύκτῃμαι, Π., κ, 94.

11. Ἄλεείνω, *avoid*.

Root AΔEF, AΔE.—From the former come 1st aor. ἠλείατο,

ἀλεύατο, ἀλεύαντο. Imperat. ἄλευαι, conj. ἀλεύεται, Od., ξ, 100, ἀλεύασθαι, ἀλευάμενος. Cf. § CCXIII, 57.—That which stands as present, τὴν οὔτις ἀλεύεται (earlier ἀλεύεται) ὅς κε γένηται, Od., ω, 29, should perhaps be read ἀλεύατο. Then without Υ: ἀλέασθε, ἀλέαντο, ἀλέηται, ἀλέωνται, ἀλέασθαι,—mp. ἀλέοντο, Il, σ, 586, which should perhaps be ἀλέαντο. (R) —ΑΛΕΦ with paragoge EN, pres. ἀλεείνω, εις, &c.

12. Ἄλαστῆν, *to be indignant.*

Root ΛΑΔ, Lat. *latus* belonging to *fero*, with the notion of *endure*. Whence μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε, Il., χ, 261, and from ἀλαστέω, *endure not, am indignant*, ἠλάστεον ἐ θεοί, ib., ο, 21, ἀλαστήσας ἔπος ἠΰδα, ib., μ, 163, and τὸν δ' παλαστήσασα προσηΰδα Παλλὰς Ἀθήνη, Od., α, 252, *indignant on this account* (ἐπί).

13. Ἄλλομαι, *spring.*

Root FAΛ (cf. *sal-tus*), in Homer in the 2nd aor. ἄλλο, Il., τ, 754, and ἄλλτο with lengthened alpha, § CLXXI, 1, CCXVIII, 51. Conj. ἄλλται, Il., φ, 536, and ἄλλεται, perhaps ἄλλται and ἄλλεται, so that in the other forms the aspirate vanishes only in consequence of the compression of the syllables.—Partic. ἐξάλλμενος, ἐπάλλμενος, κατεπάλλμενος.—Of the 1st aor. only ἐσήλατο, Il., π, 558.

14. Ἄλοία, *smote,*

appears only in γαῖαν πολυφόρην χερσὶν ἀλοία, Il., ι, 568. Root ἀλοφ in ἄλω, *the threshing-floor*, and hence ἀλοφάω, ἀλοιαίω, properly *to strike in threshing*, hence *to strike generally*, and ἀπηλοίησεν, Il., δ, 522, *broke in pieces*.

15. Ἄλύω, *to be of wandering or unsettled mind, by reason of grief or joy.*

Root ΛΥ in λύω (whence also *lues*), with strengthening A: ἔλυεις, ὅτι Ἴσον ἐνίκησας, Od., σ, 333.—The wounded Venus, ἔλυουσ' ἀπεξήσατο, Il., ε, 352. Hence ἀλύσκων, Od., χ, 363, 382, ἀλύξων and ἀλύξαι together with ἀλυσκάζω, *wander away, withdraw myself, avoid*, and the form with double Σ: κύνες ἄλυσσοντες, Il., χ, 70, *raving, furious*, and λύσσα.

16. Ἀλῶναι, *to be taken*.

Root ΛΑΟ, ΛΩ, and Α from ἄμα. In Homer only in the 2nd aor. *to be taken*: 3rd pers. ἦλω (as ἔγνω), Od., χ, 230, ἀλοῖην, ἀλοῖή, ἀλώω, ἀλώη, ἀλῶναι, cf. n. 98, part. ἀλόντε, Il., ε, 487.

17. Ἄμεναι, *to satiate*.

Root ΑΔΦ, cf. SATVR and Germ. *sättigen*, whence ΑΔΦΕ, (ἀδφηκότες) ἀδδηκότες, *satiated*, and δείπνω ἀδήσειεν, Od., α, 134, ἀδδην.—From ΑΔΦ, proceed ΑΦ without Δ and ΑΔ without Φ. From ΑΦ (ἄφμεναι) ἄμεναι in χρῆσός ἄμεναι ἀνδρομέοιο, Il., φ, 70, ἄσειν, ἄσεσθε, ἄση, ἄσαι, ἄσαισθαι, all with long Α, wherefore ἦ μὴν καὶ κρατερός περ ἐὼν ἄσται πολέμοιο, Hes., α, 101, is probably a corruption from (ἄφεται) ἄεται, and is future; also (ἄατος) ἄτος, *insatiable*.—From ΑΔ, ἄδος ἵκετο θυμόν, *satiety*, Il., λ, 88, and ἄδην. For the forms belonging to ἄασάμην see § CLXVIII, 3.

18. Ἀναίνομαι, *refuse, deny*.

Root ΝΑΝ (cf. *na*, Bavarian for *nein*, *no*), ΑΝΑΝ, (αναῖν) ἀναίνομαι, *say no*, ἀναίνομαι, ἀναίνεαι, ἀναίνετο, aor. ἀνήνασθαι, and conj. ἀνήνηται, Il., ι, 510, and indic. ἠναίνετο, ib., σ, 450, and ἀπηνήναντο, ib., η, 185, *rejected*.

19. Ἀνδάνω, *please*.

Root ΦΑΔ, whence ἄδε, ἄδοι, ἀδεῖν, and (ἔφαδεν) εὔαδεν, Il., ξ, 340, ρ, 647, Od., τ, 28, and (ἔφαδώς) ἐαδόστα, Il., ι, 178, Od., σ, 422.—ΦΑΔ, ΦΗΔ, ἦσατο δ' αἰνῶς, Od., ι, 353. ΑΝΔΑΝ ἀφάνδανει, ἦνδανε, ἐπιήνδανε.

20. Ἀνθῆσαι, *to bloom, to blossom*.

Root ΑΝΕΘ, perf. with reduplication ἀνήνοθα,^(R) whence αἶμα' ἔτι δερμὸν ἀνήνοθεν ἐξ ὠτειλῆς, Il., λ, 266, *bursts, springs up*; κνίσση μὲν ἀνήνοθεν, Od., ρ, 270, from the house of Ulysses. Likewise ἦνοθα compounded with ἐν and ἐπί (*on* and *over*) ψεδνή δ' ἐπενήνοθε λάχνη, Il., β, 219, on the head of Thersites: *scanty hair was spread on and over it*. Cf. Il., κ, 134, Od., ρ, 365. Besides these we find only ΑΝΕΘ, ΑΝΘΕ, ἀνθῆσαι, Od., λ, 320.

21. Ἄνωγω, *command*.

the present stand θυμὸς ἐποτρύνει καὶ ἀνώγει, Π., ο, 43, ὠγγετον, ib., δ, 287, and without modal vowel ἀνωγμεν, H., I, 28, ἀνώγη, Π., κ, 130, ο, 148, ἀνώγοιμι, ἀνώγοιτ'. Imperat. ὠγγέτω, Od., β, 195, ἀνώγετε, ib., ψ, 132, and without modal vowel ἀνωχθι, Π., κ, 67, &c.; so that XΘ extends to the other persons also: ἀνώχθω, ib., λ, 189, ἀνωχθε, Od., χ, 437, infin. ὠγγέμεν, imperf. ἀνωγον, Π., ε, 805, and ἠνωγον, ib., ι, 578, ὠγγε, ἀνωγον, and ἠνώγεον, ib., η, 394; but cf. n. 32.—There is likewise a form with A: ἀνωγα, ἀνωγας, ἀνωγε, which is considered as perfect, although it never has the augment, and pluperf. ἠνώγεα, cf. n. 31, ἠνώγει, not ἀνώγει. Also ἀνώξω, ἀνώξομεν, ἀνώξαι.

22. Ἀπαφίσκω, *delude*.

root ΑΦ, ΑΦΕ in ἀφή, and (ἀπαφ) ἠπαφε, Od., ξ, 488, ἐξῆπαφεν, ib., ξ, 360, conj. ἐξαπάφω, ib., ψ, 79, opt. ἀπάπιτο, ib., 216, ἐξαπάφοιτο, Π., ι, 376, *to caress, to flatter, to delude by caresses and flattery*, generally joined with μύθω, ἔεσσιν, and from ἀπαφε ἀπαφίσκει.

23. Ἀπηύρα, *took away*.

root FPA, whence *fraus* (*taking away*), *deceit*, with the strengthening A, AFPA, whence the root αυρα, which gives ἀπύρας in καὶ μιν μέγα κῦδος ἀπύρας, Π., ρ, 237, likewise ἀπύρα, ἀπύρων, and ἀπύρατο, Od., δ, 646.—Thus we must distinguish from these forms ἀπούρας, root OP, and ἐπαυρεῖν, root FPY, which even Buttman associates with them. Still less can εὐρίσκω be related to this stock, the root of which, εὐρ, FP, EFEP, conveys the notions of *draw* and *forth*, i. e. *to draw to light, to discover*.

24. Ἄρημένος, *laden, oppressed*.

root FAPE, whence βαρῦς, βαρέ-ος, and *bairan, bar*, Gothic *to bear, bore*, and with the strengthening A, (ἀ)φαρημένος, ἀρημένος) ἄρημένος, *heavily laden*. Γῆραι λυγρῶ Κεῖται ἐνὶ γάροις ἀρημένος, Π., σ, 435, cf. Od., ζ, 2, ι, 403, ψ, 283. Different from ἀρήμεναι belonging to ἀράω, *pray*, ib., χ, 322.

25. "Ἄρω, fit.

Root AP, aor. ἄρσε, Od., φ, 45, and ἐπῆρσεν, Il., ξ, 339, ἄρσον, ἄρσαντες, ἄρσας. Cf. § CCXIII, 39, CCXVIII, 63. —"Ἄραρον, ἦραρε, ἄράρη, ἄραρών.—"Ἄρθεν for ἄρθησαν, —perf. ἀρήρη, ἀρηρός, ῥοτι, &c., ἄραρῶνα, &c.—pluperf. ἀρήρηι and ἦρήρηι, Il., μ, 56. —APE, aor. ἀρέσαι, conciliate, accommodate, Il., ι, 120, τ, 138, ταῦτα δ' ὄπισθεν ἀρεσσόμεθ', ib., δ, 362, ἀρεσσόμενοι, ἀρεσάσθω, &c.—APAPEΣK, ἀράρισκε, fitted on, Od., ξ, 23. —APTE (ars, art-is,) in composition ὀμαρτέων, uniting oneself, acting together with another,---ὀμαρτήτην, ὀμαρτήσαντε, and ἐφομαρτείτην, ἐφομαρτείτε; and as the opposite of this 'AMAPTE, aor. ἀμαρτεῖν (perhaps originally ἀφαρτεῖν, as μίν from Fίν) to separate oneself, to wander away from an object, to miss or fail: ἀμαρτε, εν, ἀμάρστη, ἀμαρτών, ἀφαμαρτούση, Il., ζ, 411,---fut. ἀμαρτήσεσθαι ὅπωπῆς, Od., ι, 512, that I should be deprived of sight.---AMAPTAN, imperf. ἡμάρτανε, failed, missed.---APTΥ (to fit, to order), ἀρτύνει, ἀρτύναντες, ἀρτύνη, fut. ἀρτυνέουσα.---APE with ΘM, (ἀριθμ) ἡρίθμεον (to set in order while counting, to count or number), ἀριθμήσω, -σας, ἀριθμηθήμεναι; and APΘM, ἀρθμήσαντε, Il., η, 302, united.

26. 'Αφύσσω, draw.

Root ΦΥ and ΦΥΓ (cf. Germ. Pfü-tze, puddle, Pfu-hl, pool) with prefixed A, ΑΦΥΓ, whence ἀφύσσω, as from πρηγη, πρήσσω. Pres. ἀνοχέει . . . ἀφύσσω, Il., α, 598. Cf. Od., ι, 9. Fut. ἀφύξειν, Il., α, 171. The aorist from ΦΥ, ΑΦΥ, ἀφυσσον, Od., β, 349, ἀφύσσας, ib., ι, 204, ἀφύσσατο, Il., π, 230, ἀφυσσάμενος, ib., ψ, 220, ἀφυσσάμενοι, ib., γ, 295, κ, 579, Od., δ, 359, ἀφυσσε, ἀφυσσεν, Il., ξ, 517, Od., β, 379.

27. "Αχομαι, afflict myself, grieve.

Root AX, Germ. Ach and Weh, woe. Hence ἄχομαι. Νῦν δ' ἄχομαι, Od., τ, 129, σ, 256; aor. (ἀκαχ) ἦκαχε (afflicted, injured), Θεσπεριούς, ib., π, 427, and middle ἀκάχοντο, ἀκαχοίμην, ἀκαχοίμεθα, ἀκάχοντο. Likewise AX, AXEF, ἀχέων, afflicting oneself, θυμὸν ἀχέων, grieving at heart, only in this form, and without F, ἀχέων, ἀχέουσα. Hence with reduplication, ἀκάχησε τοκῆς, Il., ψ, 223, cf. § CCVIII, 11, ἀκάχημαι,

cc., concerning which see § CLXVI, 1, CLXVIII, 10, CCXII, 34; AKAXEΔ, ἀκαχίζω, afflict, ἀκαχίζεις, ἀκαχίζω, ἀκαχίζατο; cf. § CCXII, 35, c; AX with NY: ἄχνομαι, torment myself, ἄχνομαι, ἄχνομαι; AX with OE, ἄχθος, ἄχθει-ος, burden, pain, ἄχθωμαι, am oppressed, pained, ἄχθωμαι ἔλκος, Il., ε, 361, ἄχθωμαι, was grieved, vexed, ἄχθωμαι, Od., ο, 457, was laden.

28. Βαίω, walk, go.

We have already cited Βάτην for βήτην· τῷ δ' ἀέκοντε Βάτην, Il., α, 327, &c., with τῷ δ'—ἄεματα βήτην, ib., δ, 115, &c., and ἐβήτην, ib., ζ, 40.—The imperative has ΣΚ and the notion of speed^(B) in Βάσκέ' ἴθι, Il., β, 8, &c., the active meaning appears in κακῶν ἐπιπέσασκίμεν ὄϊας Ἀχαιῶν, Il., β, 234. The participle form with the prefix ΒΙ, and the meaning of *stalking along*, joined with μακρὰ, ὕψι, appears in ἦε μακρὰ βιβάσκει, Il., η, 213, &c., ὕψι βιβάσκει τυχάν, ib., ν, 371. The same form lengthened by ΣΘ: Αἴας δὲ πρῶτος προκαλέσσατο μακρὰ βιβάσθων, ib., ν, 809, cf. ο, 676, π, 534, and ΒΙΒΑ with nodal vowel μακρὰ βιβάσθων, Il., γ, 22, and ὕψι δὲ ποδάκειο Αἰακίδαο Φοῖτα μακρὰ βιβάσθων, Od., ι, 539. Also we find ὅστις τοῖα πέλωρα (namely βήματα) βιβάσκει, H., II, 225.

29. Βάλλω, throw.

Root ΒΕΛ (in βέλος, dart,) and ΒΑΛ (cf. English ball). ΒΕΛ, ΒΑΕ, 2nd aor. opt. βέλοιο, Il., ν, 288, and conj. βιλήσται, Od., ε, 472, manifestly for βιλήσται—ΒΕΛ, ΒΟΛΕ, βεβόλησται, Il., ι, 3, βεβόλησται, ib., 9, Od., κ, 247, hence ἀντιβόλησται; ἀντιβόλησται, ἀντιβόλησται, -ῆσται, -ήσται (to throw oneself in the way), to meet.—ΒΑΛ, fut. βαλέω, Il., δ, 403, aor. βαλον, &c., βάλετο and βαλέσθαι, &c., pres. imperf. βάλλεις, βάλλετο, &c. ΒΑΛ, ΒΑΑ, perf. pluperf. βεβέληται, βεβέληται, βεβέληται, βεβέληται, βεβέληται, &c., βεβέλησται, and without reduplication, ἐβέλητο, βιλήτο, βιλήσθαι, βιλήσται.

30. Βίβωμαι bring to life, preserve in life:

ὃ γὰρ μ' ἐβίωσας, κόρυνη, Od., δ, 468, and in the 2nd aor. act. βίωσας, whence ἡ ἀπολέσθαι ἵνα χρονον ἦε βίωσαι, Il., ο, 511, cf. β, κ, 174, Od., ζ, 359, and imperat. ἀλλος μὲν ἀποφθέσθω, ἀλλος δὲ βιώτω, Il., δ, 429.

31. Βούλομαι, *will*.

Root ΒΟΛ (*vol-untas*) in ἀλλὰ βόλεσθε, *Od.*, π, 387, and according to several MSS. also ἐτέρως ἐβόλοντο *Deoi*, *ib.*, α, 234, for ἐβάλοντο. Cf. § CLXVIII, 12, and obs. ΒΟΥΛΑ in προ-εβέουλα, *Il.*, α, 113, *prefer*, and βούλομαι, βούλετο. ΒΟΥΛΕ in βουλήσεται, *H.*, I, 264.

32. Γαμέειν, *marry*.

Root ΓΑΜ (cf. Germ. *Bräuti-gam*, i. e. *betrothed to the bride*), whence ἔγημεν, ἔγημι, γῆμεν, γῆμαι, γήμας, *of the man who marries*, γήμασθαι, γήματο, γημαμένη, *of the woman*, e. g. Ἐπικάστην, Γημαμένη ᾧ υἱεῖ· ὁ δ' ὄν πατέρ' ἐξεναρξίξας Γῆμεν, *Od.*, λ, 273.—ΓΑΜΕ, γαμέειν, γαμέοντι, γαμέεσθαι. Fut. γαμέω, *Il.*, ι, 388, and immediately after Πηλεύς. . . . μοι ἔπειτα γυναῖκα γαμέσσεται *ib.*, ι, 394, *will give in marriage to me*.

33. Γεγωνεῖν, *to cry out, to cry aloud*.

Root ΓΟΑ (connected with ΒΟΑ), ΓΟΑΝ, ΓΩΝ.—Imperf. (γωνε) ἐγεγώνει, *Il.*, χ, 34, ἐγεγώνεον, *Od.*, ρ, 161, γεγώνεον, *ib.*, ι, 47, μ, 370, perf. γεγωνάς, *Il.*, θ, 227, &c., 2nd aor. ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας, *Od.*, ε, 400, &c., likewise ἐβόησε γεγωνέ τε, *ib.*, θ, 305, γεγωνεῖν and γεγωνέμεν.

34. Γηθεῖν, *to rejoice*.

Root ΓΑΦ (cf. γαυ-ρός, *gau-irus*). Hence ΓΑΦΩΝ, γαίωv, *Il.*, α, 405, &c. ΓΑ with ΘΕ (cf. *gau-deo*), γηθέω, whence the imperf. ἐγήθειον, ἐγήθειεν, *Il.*, η, 214, 127, and in the other tenses γηθήσει, γήθησε, &c., without a trace of γήθω; whence for γήθει, *ib.*, ξ, 140, the other reading γηθεῖ is to be preferred.

35. Γηράσκω, *grow old*.

Root ΓΑΡ (cf. the German *gar* denoting that which is *at an end, finished*), ΓΗΡΑ, whence γηράς, *Il.*, ρ, 197, γηράντεσι, *Hes.*, ε, 171, and from γηράω, ἐγήρα, καταγήρα, and with ΣΚ, γηράσκει, καταγηράσκωσι &c. Likewise ΓΡΑΦ (*grau*) passing into Ε in the German *greis, hoary*,---roots which have no influence on the verbal formations.

36. Γίγνεσθαι, *to become.*

Root ΓΕ, ΓΑ, perf. γεγάασι, γεγαῶτα, &c.—ΓΕ, ΓΕΝ, aor. γένετο, γένοιτο, γένηται, γενέσθαι, &c., perf. γέγονε.—With extended ε: γεινόμεθα, Π., χ, 477, *were born*, γεινομένω, γεινομένησι, and aor. 1st, γείνατο, ἐγείνατο, γείνασθαι, and γείνεται (for γείνηται), Od., υ, 202.

37. Δαῖναι, *to know.*

Root ΔΑΧ, in the non-Homeric διδαχή and *indagare*, διδάξει, διδάξαμεν, δεδιδάχθαι, Π., λ, 831.—With ΣΚ διδάσκουσιν, διδασκόμεναι, and διδασκῆσαι, Hes., ε, 54, *to teach*. ΔΑΧ, ΔΑΧΕ, and both without Χ, ΔΑ, ΔΑΕ. The former in the 2nd aor. act. δέδαεν, *taught*, Od., ζ, 233, ψ, 160, and (δέδάσθαι) δεδάασθαι, ib., π, 316, *to teach oneself, to discover*. ΔΑΕ in the 2nd aor. pass. *to be taught, to know*, ἐδάην, Π., γ, 208, and belonging to this δαείω, δαῖναι, προδαεῖς, &c. So also fut. πῶς γὰρ ἐμεῦ σύ, ξεῖνε, δαήσεται, Od., τ, 325, and perf. δεδάηκας, δεδάηκε. Lastly, ΔΑΕ, ΔΗ in δῆω (*indagando reperio*), used with respect to the future, *shall or will find*, οὐκέτι δῆτε τέκμαρς Ἰλίου, Π., ι, 418, 685, and δῆεις, ib., ν, 260, &c.

38. Δαίζω, *dissever*; δαίω, *destroy.*

Root ΔΑΦΙΚ. Ἦλθε δαίζων Χαλκός, Π., η, 247, &c., then δαιζόμενος, δαίζετο, δαίξαι, ἐδαίξει, δεδαίγμενον ἦτορ, Od., ν, 320, &c.—After the ejection of Κ, ΔΑΦΙ, then ΔΑΙ, whence δαίωμα, *divide, distract*, δαίεται ἦτορ, Od., α, 48. Αἰθίοπας, τοὶ διχθὰ δεδαίαται, ib., α, 23, and active κρέα δαίετο καὶ νέμε μοίρας, ib., ο, 140. Lastly, ΔΑΙ without iota gives the forms of the fut. and aor. mid. and perf. pass. δάσαντο, δασαίμεθα, δάσωνται, δασσάμενοι, κυσὶν ὦμα δάσασθαι, Π., ψ, 21, *to tear to pieces raw*, (δέδαται) δέδασται, ib., α, 125, &c., ἀποδάσσομαι, ib., ρ, 231. Lastly, ΔΑ lengthened by ΤΕ: δατέονται, δατέωνται, δατεῦντο, Π., ψ, 121. We must distinguish from these the forms from ΔΑ, ΔΑΙ, which root is connected with ΚΑΙ in καίω, namely δαῖε, δαῖεν,^(R) *set on fire*, δαῖον, δαίετε, δαιόμενον, *kindled, burning*, η, ων, aor. δάηται Ὀπότ' ἄν Τροίη πυρὶ πᾶσα δάηται Δαιομένη, δαίωσι δ' ἀρῆϊοι υἴες Ἀχαιῶν, Π., υ, 316, for which δάηται Καίωμενη Καίωσι δ', κ.τ.λ., stands, ib., φ, 375,

perf. δέδηε, pl. δεδήει, *burned, raged*, said of *war, grief, tumult*. The remarkable forms of καίω have been already explained, § CCXIII, 37.

39. Δαίνυμι, *feast* (active sense).

Root ΔΑΠΑ, cf. *dapes*, from ΔΑ and from ΠΑ in πά-σασθαι, *taste*. The full root only in the non-Homeric δαπάνη, *expense*. ΔΑΠΑ without Α, ΔΑΠ in Homer in δάπτει, (δαδαπτω) δαζδάπτουσι, καταδάψαι, *to feast* (neuter sense). After the ejection of Π and consequent extension of Α, ΔΑΙ in δαίσειν δὲ γάμον, Il., τ, 299, *to furnish a marriage-feast*, and δαισάμενοι, Od., σ, 408, *having feasted*. The same meaning belongs to the form with ΝΥ: δαίνυ δαίτα γέρουσιν, Il., ι, 70, and δαίνυται, *feasts*, ib., ο, 99. Δαίνο, δαίνυτο, δαίνυτο, and δαινύιατ', cf. n. 109, δανύη, Od., ρ, 243, for δαινύμαι, δαίνυσθαι, δαινύμενος.

40. Δάμνημι, *subdue*.

Root ΔΑΜ (cf. Germ. *zahn*, Eng. *tame*). From ΔΑΜ, ΔΑΜΕ, the aorist form ἐδάμην, ἐδάμη, δάμη, plur. ἐδάμημεν, δάμεν, conj. δαμείω, εἴης, εἴη, εἴετε, opt. δαμείης, δαμείη, infin. δαμήμεναι, δαμήναι, δαμείς, δαμέντα, &c.—From ΔΑΜΑ the aorist form with Σ: ἐδάμασσε, δάμασσε, δάμασεν, δάμασ', δαμάσω, δαμασαίατο, &c., together with δαμάσθη and δαμασθείς, as also some forms from ΑΩ: δαμᾶ, Il., α, 61, δαμάα, ib., χ, 271, future δαμόωσι, ib., ζ, 368.—From ΔΑΜΝΑ (δαμα with Ν), δάμνημι, Il., ε, 893, δάμνησι, ib., 746, and ἐδάμνα, ib., 391, δάμνα, ib., π, 103, as κατέκτα, and pass. δάμνεται, δάμνασθαι, δάμνατο, whence likewise δαμνᾶ, ib., ξ, 199, should be written as 2nd pers., δάμνα from δάμνασαι.—From ΔΑΜ, ΔΑΜΑ, comes the perf. δεδμήμεθα, δεδμημένος, ον, οι, pluperf. δεδμήμην, δεδμητο, δεδμηάτο, also the aor. δημητήτω, Il., ι, 158, and δημηθέντα.

41. Δείκνυμι *show*, and δέχομαι, *receive*.

Root ΔΙΚ with the meaning of *stretch out*, and *reach* (δίον and ἔδιξε in Pind. Pyth., 9, 128 (218), Ol., 11, 75 (10, 86), cf. *digitus*), extended ΔΕΙΚ (Germ. *zeig-en*), *to point with outstretched hand*, hence δείξω, ἔδειξεν, &c., and Πηλειδῆ

μὲν ἐγὼν ἐνδείξομαι, Il., τ, 83, *to Peleides will I point, will address myself to him*, and with ΝΥ, δεικνύς, *pointing*, τὰ καὶ δεικνύμενος, ib., ι, 196, *pointing to them, stretching out the hand, greeting them as guests*, and θῆκεν ἄεθλα Δεικνύμενος Δαναοῖσι, Il. ψ, 701, where the dative belongs to θῆκεν and with δεικνύμενος we must understand αὐτούς; δεικνύμενος αὐτούς, *bidding them to the games*. So ΔΕΙΚ with ΑΝΑ, δεικανόωντο δέπασσιν, ib., ο, 86, and δεικανόωντ' ἐπέεσσιν, Od., σ, 111, ω, 410, and the form reduplicated by ΔΕΙ: Δεῖδεκτ' Ἀχιλλῆα, Il., ι, 224, Δειδέχεται, Od., η, 72, Δειδέχατ', Il., δ, 4, so that in the radical syllable EI is shortened to E. ΔΙΚ is reduplicated in the same way. δειδίξασθαι, δειδίξασθαι, in the pres. with ΣΚ, δειδισκόμενος, δειδίσκετο, and δεδισκόμενος, Od., ο, 150, *reaching out the right hand*.—From Δεῖδεκτο, &c., is extracted the root ΔΕΚ, ΔΕΧ, with the meaning of *take, receive*, for δέχεσθαι, δέξομαι, δέξασθαι, &c., together with the forms explained in n. 59, δέξο, δέκτο, &c., *to lie in wait for*.—ΔΕΚ, ΔΟΚΕΦ, δοκεύει, δοκεύσας, *to catch stealthily, to lie in wait for*, and ΔΟΚΕΦ without F, δεδοκημένος, Il., ο, 730.

42. Δέω, bedew, moisten.

Root δεF (cf. Germ. *Thau*, Eng. *dew*), δεύει, δεῦε, ἔδευε, δεύεσκον, δεύεται, *is moistened*, δεύετο, δεύοντο, κατέδευσα, Il., ι, 490.

43. Δέω, bind; δέομαι, need.

Root ΔΕ in δέον, Od., μ, 196, δέοιμι, imperat. δέοντων, ib., μ, 54, and with like meaning δέοντα, Il., σ, 553, δήσειν, ἔδησα, &c., ἐδήσατο, δήσατ', Od., μ, 161, δησάμενος, δέδετο, δέδεγτο, and (διδε) imperf. δίδη, Il., λ, 105.—Δέομαι, *need, want*, ἐπιδέομαι, δεύει, δέυη, Od., α, 254, δεύεται, δευοίατο, δεύεσθαι, δεύεσθαι, δευόμενος, ἐδέυεο, ἐδέυετο, δεύεσθην, fut. (δεFε) δευήσεται, ib., ζ, 192, ξ, 510, δευήσεσθαι, ib., ψ, 128, and 1st aor. only act. in ἐδέυησεν, ib., ι, 483, 510. With these there appears from the root without F, δεῖ only in τί δὲ δεῖ πολέμιζόμεναι, Il., ι, 337, and δῆσεν in ἐμειῖο δὲ δῆσεν, ib., σ, 100.

44. Δίζημαι, seek.

Root ΔΙΑ (with short iota), ΔΙΣΔ, ΔΙΖ, whence διζε, Il., π, 713, l. δίζε.—ΔΙΖΕ, whence δίζηαι, Od., λ, 100, διζήμενος, η and fut. διζήσομεθ', ib., π, 239.

45. Δινεύω and δινέω, *turn*.

Root ΔIN in δῖνος, *vortex*, whence ΔINEF in δίνεον, δινεύεσκε, δινεύοντες, δινεύουσαν. In the rest without F: ἐδίνεον, ἐδινέομεν, ἐδινεόμεσθα, *turned ourselves about, wandered, δινείσθην, ἐπιδινήσας, δινηθείς, and στρεφεδίνηθεν*, Π., π, 792, *were rolled about, ἀμφιδεδίνηται*, ib., ψ, 562, *surrounds*.

46. Δίω.

Root ΔI, cf. *ti-mor, to be afraid, and to flee, also to inspire fear, to scare*. In the former meaning it is in the active: δῖε νησὶν Ἀχαιῶν, Π., ι, 433, *feared for*, and περὶ ἄστῳ μέγα Πριάμου δῖον, ib., χ, 251, *fled*. In the latter sense it has always the passive termination: λῖς—ὄν ῥα κύνες—ἀπὸ σταθμοῦ δῖανται, ib., ρ, 109. So δῖηται, Π., χ, 189, 456, &c., ἐξαποδίωμαι, ib., ε, 763.—From the root ΔIE come without the modal vowel: νομῆς αὐτῶς ἐνδῖεσαν, ib., σ, 584, *seek in vain to terrify*, and ἴπποι—πεδίῳ δῖενται, ib., ψ, 475, *speed (ruunt)*.—To both forms belongs the infin. δῖεσθαι, and therefore it is both active: ξεῖνον ἀπὸ μεγάροιο δῖεσθαι, Od., ρ, 398, and intransitive: οὐ ῥα τ' ἀπείρητος μέμονε σταθμοῦ δῖεσθαι, Π., μ, 304, *he does not endure without an attempt to hasten from the fold*. To δῖενται also belongs as conj. according to the reading of Zenodotus: ὡς δ' ὅποτε πλήθων ποταμὸς πεδίονδε δῖηται, ib., λ, 492, for κάτεσιν (l. δῖηται from δῖηται, as δῖηται, δῖηται). For the perfect form δεῖδια, &c., see n. 24, &c.—With ΔI stand ΔEF and ΔFE in δῖεος, *fright*. From ΔEF, ΔEI, and the same with Δ (as in μερ ἀμέρῳ), comes δεῖδα, of which no person appears, δῖεσσεσθαι, δῖεσαν, &c., and (δφει) ἐδδῖεσας, εν, ε, ατε, αν; (δφει) ὑποδδῖεσας, ὑποδδῖεσαντες, &c., Π., χ, 282, μ, 413, with (δει) ὑποδῖεσατε, Od., β, 66.—With ΣΣ, *terrify*, (δι, δεῖδι) δεῖδῖσσαι, δεῖδῖσσο, δεῖδῖσσεσθω, δεῖδῖσσεσθαι, together with δεῖδιξεσθαι and δεῖδιξασθαι, perf. (δεῖδφοικα) δεῖδοικα.

47. Δοάσασθαι, *to appear*.

Root ΔOFA, whence ἀεικέλιος δόατ' εἶναι, Od., ζ, 242, *appeared*, together with δοάσατο, Π., ν, 458, &c., and δοάσσεται for δοάσσηται, ib., ψ, 339.

48. Ἐγείρω, rouse.

Root ΓΕΡ (*ger-o*) with the prefixed Ε (*out*) in (ἐγερ, ἐγρ) ἔγρεο, ἔγρετο, probably the 2nd aor. and ἔγρεσθαι (l. ἐγρέσθαι), Od., ν, 124,—perf. (ἐγρεγορ) ἐγρηγόρῃσθαι, ἐγρήγορθε, ἐγρηγόρῃσθαι, cf. n. 36, *b*, and hence ἐγρηγόρῳων, cf. n. 14, obs.,—and ΕΓΡΕ with ΣΣ ἐγρήσσεις, ἐγρήσσοντες, *being awake*.

49. Ἔδω, ἔσθω, and ἔσθίω, eat.

Root ΕΔ and ΕΣ (cf. Eng. *eat*, and Germ. *essen*, Lat. *edere*, and *comesse*). From ΕΔ ἔδει, ἔδουσι, ἔδοντες, ἔδοιεν, ἔδμεναι. Also ἔδομαι, ἔδεται, ἔδονται, expressive of *the future*, cf. Π., δ, 237, π, 836, σ, 271, 283, Od., ι, 369, &c., imperf. ἔδον, ἔδεσκε. Likewise perf. ἐδήδως, Π., ρ, 542, and (ἔδε) ἐδήδοται, Od., χ, 56. The root ΕΔΕ is also found in (ΕΔΕ and ΤΥ) ἐδητύς, whence ἐδητύος. The Ο of this form is according to the analogy shown in n. 36, *b*.—ΕΣ with ΕΘ (ΕΣΕΘ, ΕΣΘ), ἔσθω in ἔσθουσι, ἔσθειν, ἔσθέμεναι, ἔσθων, ἔσθουσαι, ἦσθε, ἦσθ', Od., π, 141, and the paragogic ἔσθίω, whence ἔσθίει, ἔσθίετε; imperat. ἔσθιε, ἔσθι'; infin. ἔσθίμεν; imperf. ἦσθιε, ἦσθιον.

50. Εἶδω, see.

In Homer the active is common only in the imperf.: εἶδον, εἶδε, εἶδομεν, and εἰσεἶδον, *beheld*, Od., λ, 583, 593; pass. εἶδεται, *are seen, appear*, Π., θ, 559, ib., α, 228, &c.; διαεἶδεται, *is seen through*, ib., ν, 277, εἰδόμενος, -η, *like, looking like*; imperf. εἶδοντο, *saw*, ib., π, 278,—2nd aor. ἶδον, *saw*, ἶδες, ἶδεν, -ε, ἶδομεν; imperat. ἶδε; conjunc. ἶδω, ἶδωμι, ἶδης, ἶδωμεν, ἶδητε, ἶδωσι; optat. ἶδοιμι, ἶδοις, ἶδοι, ἶδοιεν; infin. ἰδέειν, ἰδεῖν; partic. ἰδών, ἰδοῦσα, -αι, and mid. with the same meaning, ἰδόμην, ἶδετο, ἶδοντο, ἶδωμαι, ἶδῃαι, ἶδηται ἰδόμεθον, ἶδησθε, προἰδανται Od., ν, 155; optat. ἰδοιο, ἰδοιτο, ἰδοιατο; imperat. ἰδεσθε; infin. ἰδέσθαι;—fut. εἴσομαι, εἶ, εταν *shall see*, Π., θ, 532 (from *see, find out*, Od., τ, 501, *shall know*, for *know*, Π., κ, 88;—aor. εἴσαο, εἶσατο, εἴσατο, εἶσαντο, εἶσηται εἶσαιτο, εἰσάμενος, εἰσάμενος, -η, *was seen, appeared, seemed, was like*,—perf. οἶδα (*have seen*), *know*, οἶδας only Od., α, 337, and H., II, 456, 467, elsewhere οἶσθα, οἶδεν, οἶδε, οἶδ'. In the plur. only ἶδμεν, and from ἴσημι ἴστε, ἴσασι. As the forms of the other moods there are ascribed to this εἶδέω, Π., ζ, 235, where Aristarchus

2nd H h

read ἰδέω, and commonly εἰδῶ, εἰδῆς, εἰδῆ, εἰδομεν or rather εἰδομεν, εἶδετε, Il., 9, 18, εἰδῶσι; optat. εἰδείη, ης, η; imperat. ἴσθι, ἴστω; infin. ἰδομεναι, ἰδομεν; part. εἰδῶς, ὄτος, ὄτα, ὄτε, ὄτες, ὄσιν, ὄσι, εἰδυῖα, ης, η, αν, αι, and dat. plur. ἰδυῖησι πραπίδεςσι, *with intelligent mind*, together with which εἰδυῖησι is another reading, as in Il., α, 608. Cf. Heyne *ad loc.* From this is formed the future εἰδήσεις, εἰδήσετε, εἰδήσειν, σέμεν, *to be about to know*; pluperf. 1st, ἤδεα; 2nd (ἠείδεας), ἠείδης, ἠείδεις, ἤδησθα; 3rd, ἠείδη, ἠείδει, Od., ι, 206, ἤδεεν, ἤδεε, ἤδη, ἤδει; plur. from ἴσημι, ἴσαν. We find also from ἴσημι the supplemental forms ἴστε, ἴσθι, ἴστω, ἴσασι, ἴσαν.

51. Εἰλυμένος, *involved, wrapped up.*

Root FEΛEF, Lat. VOLV in *volvo*. From *FeλF*, *Feλy*, *εἰλυ*, comes εἰλύσω ψαμάθοισι, Il., φ, 319, *will cover up*, εἰλύαται, εἰλυτο, εἰλυμένος. From FEΛEF, FEΛE (*Feλε*), εἰλε, comes εἴλει, Il., 9, 215, *drove together*, εἴλεον ἐν στείνει, Od., χ, 460, εἴλευντο, εἴλευντα. From *Feλε*, *Feλ*, 2nd aor. ἀμφὶ βίην Διομήδεος ἵπποδάμοιο Εἰλόμενοι Il., ε, 782, (*pressed together*) *crowded*, together with 1st aor. ἔλσαι, ἐέλσαι, ἔλσας, perf. ἐέλμεθα, ἐέλμένος; lastly, from the 2nd aor. pass. *Feλ*, *Fαλ* (as *στελ*, *σταλ*, in *στέλλω*, *σταλῶ*) (*εἰFάλη*), Δίνειας δ' εἶάλη, Il., υ, 278, and κρύφθη γὰρ ὑπ' ἀσπίδι—Τῆ ὑπο πᾶς εἶάλη, *ib.*, ν, 408, *gathered himself together, crouched*.—Add Ἀργείους ἐκέλευσα ἀλῆμεναι, Il., ε, 823, ἀλῆναι, ἀλείς, ἀλέντες, and χεῖμέριον ἀλὲν ὕδαρ, *ib.*, ψ, 420. ⁽¹¹⁾

52. Εἶπεῖν and ἐνισπεῖν, *to say*; ἠνίπαπε, *upbraided*.

Root FEΠ, whence 2nd aor. 1st, εἶπον and ἔειπον; 2nd, εἶπες and ἔειπες, εἶπας and ἔειπας; * 3rd, εἶπεν, ἔειπεν, εἶπε, ἔειπε, εἶπ' and εἶφ', Od., ι, 279, π, 131, εἶπεσκεν and εἶπεσκε, plur. εἶπομεν, εἶπον, ἔειπον; conj. εἶπω, εἶπης, εἶπησθα, εἶπησιν, εἶπησι, εἶπη; optat. εἶποιμι, εἶποιμ', εἶποις, εἶποι; imperat. εἶπέ, δῖειπε,

* Εἶπας Ἀρίσταρχος γράφει κακῶς· εἶπῶν γὰρ ἀεὶ καὶ εἶποιμι λέγομεν, Schol. Ven., B, *ad* Il., α, 108. The augment is not strong; since A might intrude in the indicative, without on that account disturbing the forms of the optat. and partic.

II., ζ, 425, εἴπ', εἴφ', εἴπετε, and εἴπατε; infin. εἰπέμεναι, εἰπέμεν, εἰπεῖν; part. εἰπών, ὄντος, &c., εἰποῦσα, &c. We perceive, therefore, that the prefixed E appears only in the indicative, and should be considered as an augment. Of the compounds we find the present forms: ἐνέποιμι, ἐνέποντα, ἐνέπουσα, ἐνέποντες, with ἔννεπε, II., β, 761, &c., and imperf. ἔννεπον, H., XVIII, 29. Since the prefixure of the E, as we have seen, appears in the light of an augment, we cannot treat these forms as having arisen from *φέπε*, *ἔφεπε*, &c.; but must believe that after the loss of the digamma (*ἐνφεπον*, *ἐνφεπε*) they have the N doubled, a duplication which in *Μῆνιν ἀπὸδειπόντος*, II., τ, 75, is impossible, and in *αἰσιμα παρειπών*, ib., ζ, 62, *νῦν δέ με παρειποῦσα*, ib., 337, is against analogy, whereas in *ἔνεπε* N invited to its adoption. EI with Σ, EΣII, whence (*ἐσπ*) *ἔσπετε* and (*ἐσπ*, *ἰσπ*) *ἐνισπεῖν*; indic. *ἐνισπες*, *ἐνισπε*; conj. *ἐνίσπω*, η; opt. *ἐνίσποις*, οι; imperat. *ἐνισπε*, *ἐνισπες*,* like *ἐπίσχες*; also in the pres. *ἐνίσπειν*, Hes., Δ, 369, and fut. *ἐνισπήσω*, Od., ε, 98; and the forms without Σ, as in Pindar, *ἀδείας ἐνίπτων ἐλπιδας*, Pyth., IV, 201 (358), so in Homer, fut. *ἐνίψω*, Od., β, 137, *ἐνίψει* II., η, 447, Od., λ, 147. These forms bring the word into connection with those from III (in *ἴπος*, *burden*, *ἐνιπή*, *a burdening with words, objurgation*, *ἰπώω*, *oppress*, in Æschyl.) *ἴψεται*, II., β, 193, *will oppress*, and aor. *ἴψαο λαὸν Ἀχαιῶν*, ib., α, 454, and a series of forms, which are written with Π, ΠΤ, ΣΠ, and ΣΣ. The meaning of these is decided by *ἔπεσίν τε κακοῖσιν ἐνίπτομεν* (*Var. lect. ἐνίσσομεν*) *ἠδὲ βολῆσιν*, Od., ω, 161, *we assailed with reproaches*. Cf. *ἐτόλμα βαλλόμενος καὶ ἐνισσόμενος*, ib., 163, without variation; *μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε*, II., γ, 438, *Var. lect. ἐνισπε*, *ἐνιπε*, and for *ἐνίπτων*, ib., ω, 238, in a similar sentence *ἐνίσπων* and *ἐνίσσων*, which the Victor. Schol. explains as Æolic for *ἐνίπτων*; and *ἐνίπτοι*, with the same variations, *ἐνίσσοι*, *ἐνίσποι*, *ἐνίπτοι* (i. e. *ἐνίποι*). Since the signification, marked above, pervades all the forms, we may regard as the ground form *ἐνίπω* (perhaps FIII with prefixed E, EFII, so that *ἐφίπω* passed into *ἐνίπω*) which became also *ἐνίσσω*, as OII,

* According to the Harl. Schol., Od., ζ, 185. Cf. Bekker, p. 123.

ὄσομαι, ὄψομαι,† ΠΕΠ, πέσσω, πέψω; the forms ἐνισπε, ἐνίσποι, would thus be of a different analogy, but yet in the pres. and imperf. on account of the weak succession of syllables in ἐνιπε the T might be inserted: ἐνιπτε, as in τύπτω, &c., so that the forms of ἐνίπτω and ἐνίσσω stand in the same relation to those of ἐνίπω. The 2nd aor. is reduplicated in two ways: ἐνένιπεν, Π., ο, 546, 552, ψ, 473, where the various reading ἐνένιπτεν cannot stand in an aorist, and, as ἐρύκ, ἐρύκακε, and ἤρύκακε, so ἐνιπ, ἠνίπαπε, ib., β, 245, γ, 427, 438, ε, 650, ρ, 141, Od., υ, 17, 303.

53. Εἶρω, say.

Root FEP (cf. *ser-mo, ser-ies, dis-ser-ere*), pres. εἶρω, say, only in the *Odyssey*: μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τὰδε εἶρω, ib., β, 162, ἀμφὶ δὲ λαοὶ Ὀλβιοὶ ἔσσονται· τὰδε τοι νημερτέα εἶρω, ib., λ, 135, and ἐφιέμενος τὰδε εἶρω, ib., ν, 7; fut. ἐρέω, ἐρέουσι, will say, ἐρέων, ἐρέουσα.—Mid. (*make another say to me*) question: εἶρομαι, ἀνείρεαι ἠδὲ μεταλλάξ, Π., γ, 177, εἶρεαι Ἐκτορα δῖον, ib., ω, 390, *make me speak to thee of Hector, askest me concerning him*: εἴπερ τε γέροντ' εἶρηαι ἐπελθών, Od., α, 188, αἶ κέν τίς σε . . . εἶρηται, ib., ι, 503, εἶρέσθω, εἶρεσθαι, εἶρόμενον, ἀνείρετο, ib., η, 21, which is also written Π., φ, 508, for ἀνήρετο; ἐξείρετο, εἶροντο.—Likewise we should probably regard ἐρεσθαι in the *Odyssey* in μεταλλάξαι καὶ ἐρεσθαι, ib., γ, 69, 243, ξ, 378, ο, 361, π, 465, compared with ἀνείρεαι ἠδὲ μεταλλάξ, Π., γ, 177, as an aorist, ἐρέσθαι, and rank with it τὸν ξεῖνον ἐρώμεθα, ib., θ, 133, and ἐροιτο, ib., α, 135, γ, 77.—In connection with this are the forms from FEPF (*verbum*), EPE, pres. *cause to say, or ask*: ἐξερέουσι, question, Od., ξ, 375, ἐρέοιμι, *might question*, ib., λ, 229, (ἐρέωμεν) ἐρείομεν, Π., α, 332, ἴππους τὰς ἐρέων (*inquiring after*) Ὀδυσῆϊ συνήντετο, Od., φ, 31, and so also mid. (*make say to me, question*) οὐδὲ τι προσφάσθαι δύναμαι ἔπος, οὐδ' ἐρέεσθαι, ib., ψ, 106, διεξερέεσθε ἕκαστα, Π., κ, 432, (ἐρέεο) ἐρειο, ib., λ, 611, ἐρέοντο. In the future both senses are found: τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή, Od., η, 237,

† Buttmann in *Lexilog.*, T. I, p. 263, &c.

τ, 104, *will ask*; cf. *ib.*, τ, 509, and εἰρήσομεθ', *ib.*, δ, 61; but οὐ μὲν τοι μέλεος εἰρήσεται αἶνος, *Il.*, ψ, 795, *will be said*. In the perf. and pluperf. however the latter sense alone prevails, εἴρηται, *Il.*, δ, 363, *is said*, εἴρητο, *z.*, 540, *Od.*, π, 11, 351, εἴρημένος, *Il.*, θ, 524, εἴρημένα, *Od.*, μ, 453. In like manner the aor. ῥηθέντι δικαίῳ, *ib.*, σ, 413, *v.*, 322, with rejection of E. Of doubtful authority is Ἔστασαν ἀχνύμεναι, εἴροντο δὲ κῆδ' ἐκάστη, *Od.*, λ, 541, as the only instance in opposition to the sense of the forms to which it belongs, and we should perhaps read ἐρέοντο as in *Il.*, α, 332, θ, 445, &c. Allied to these forms we find in the pres. and imperf. ἐρεεῖνεις, ἐρέεινε, ἐξερέεινε, and ἐξερεεῖνετο μύθῳ, *Il.*, κ, 81, from ἐρωτάω εἴρωτᾶς, εἴρωτα with ἀνηρώτων, *Od.*, δ, 251, and from ἐρευνάω, *search for*, ἐρευνῶν, ἐρεύνα.

54. Ἔϊσκω, compare.

Root EFIK with Σ, EFIΣK, εἶσκω, εἶσκεις, εἶσκει, *consider like, compare, think likely*, *Il.*, γ, 197, εἶσκομεν, and with long E: ἄντα σέθεν γὰρ Ξάνθον δινήεντα μάχῃ ἤσκομεν εἶναι, *ib.*, φ, 332, *we think him likely*, &c., imperf. εἶσκομεν, *Od.*, ι, 321, and without ε: ἴσκειν, ἴσκει, ἴσκουσ' (ἴσκουσα), ἴσκοντες, *to make oneself like*, e. g. Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν, *ib.*, δ, 279, *making herself like in voice to the wives* (to the voices of the wives) *of the Greeks: to consider like*, σὲ τῷ ἴσκοντες, *taking thee for him*, *Il.*, λ, 799. Cf. *Il.*, π, 41. Likewise *to make one thing seem like another, to deceive*. ἴσκει ψεύδεα πολλὰ λέγων, ἐτύμοισιν ὁμοῖα, *Od.*, τ, 203: hence *to deceive oneself* in reference to any thing, ἴσκειν ἕκαστος ἀνὴρ, ἐπειὴ φάσαν οὐκ ἐθέλοντα Ἄνδρα κατακτεῖναι, *ib.*, χ, 31. Perf. (εἶκ) εἶοικα, *ας*, ε, εἶοικ', *am like*, εἶοικε also (*par est*) *it beseems*, plur. εἶκτον, *Od.*, δ, 27; pluperf. ἐώκει with εἶοικεσαν, *Il.*, ν, 102, and εἶκτην, *ib.*, α, 104, &c., also in the passive form εἶκτο (*had been made like*) *was like*, *Il.*, ψ, 107, ἦικτο, *Od.*, δ, 796, &c.; partic. εἶκώς, ὅτι, ὅτα, ὅτες, ὅτας, fem. εἶοικυῖαι, *Il.*, σ, 418. Also commonly εἶκυῖα, εἶκυῖ', εἶκυῖαν, and once εἶκώς, namely τῷ εἶκώς, *ib.*, φ, 254, in which construction elsewhere τῷ ἴκελος stands.

55. Ἐπαυσεῖν, to enjoy.

Root FPY in *fruor, enjoy*, with the strengthening A, AFPY,

so that **Υ** passes into **E** (*αυρε*) or is dropped (*αυρ*). From *αὖρ*, 2nd aor. *ἐπαῦρον* in Pind. *Pyth.*, 3, 36 (65). The rest of the moods in Homer : act. *ἐπαύρη*, *ἐπαυρέμεν*, *ἐπαυρεῖν*, mid. *ἐπαύρηαι*, and *ἴνα πάντες ἐπαύρωνται βασιλῆος*, *Il.*, α, 410. From *αυρε* fut. *ἐπαυρήσεσθαι*, *Il.*, ζ, 353,—in the pres. *ἐπαυρίζοντ'*, *ib.*, ν, 733,—Another form of the pres. *ἐπαυρεῖ* is in Hesiod in *Πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἐπαυρεῖ*, *ἔ.*, 223, in the late editions changed to *ἀπήυρα*, which however should be read *ἐπηῦρε*, as the comparison with Pindar *καὶ γειτόνων πολλοὶ ἐπαῦρον*, &c., *Pyth.*, 3, 36 (65), in which the verse of Hesiod is imitated, shows. The same form *ἐπηῦρε* should also be read in *Hes.*, *ἔ.*, 389.

56. "Επω. *to be busy about.*

In the act. (*tractare*) *περὶ τεύχε' ἔπουσιν*, *Il.*, ο, 555, i. e. *περιέπουσιν τεύχεα*. So *γάστρην πῦρ ἄμφεπε*, *Il.*, σ, 348, *πλεῖον πολέμοιο χεῖρες ἔμαι δῖεπουσι* *ib.*, α, 166; but *ἐφέπω*, *follow after, pursue*. The same meaning belongs to *ἔπονται*, *ἔπετο*, *εἶπετο*, fut. *ἔφομαι*, *Od.*, β, 287, *ἔψεται*, *ἔψονται*, &c.—The forms of the 2nd aor. with **Σ** are *ἔσπετο*, *ἔσποίμην*, *ἔσπωνται*, *ἔσπέσθαι*, *Il.*, ε, 423, *ἔσπόμενος*, &c.; but we must observe,

- a. That together with these are found some forms with 'E dropped : *(σπέο) σπεῖο*, *Il.*, κ, 285, *σπέσθαι*, *Od.*, χ, 324.
- b. That these forms without 'E are exclusively used in the compounds : *ἐπίσπον*, *Od.*, λ, 197, χ, 317, *ἐπισπεῖν*, *ib.*, ξ, 274, *ἐπίσπη*, *ἐπίσποι*, *ἐπισπόμενος*, *ib.*, ξ, 362, π, 96, *μετασπών*, *ib.*, ξ, 33, *μετασπόμενος*, *Il.*, ν, 587.
- c. That in the simple forms with prefixed 'E the reading is generally uncertain. For *γ' ἐσπομένοιο*, *Il.*, κ, 246, Ptolemy of Ascalon read *γε σπομένοιο*. For *ἄμ' ἐσπέσθαι*, *Od.*, δ, 38, the Harleian MS. has *ἄμα σπέσθαι*. Similar lections occur *Il.*, μ, 350, ε, 423, &c., and for the inadmissible *ἔσπεται*, *Od.*, δ, 826, most copies have *ἔρχεται*, so that the forms with aspirated 'E are very problematical, and viewing 'EΠΩ compared with SEQVOR, where Π and QV stand related, as in *qua* and *πᾶ* (*πῆ*), we must assume as the root ΣEΠ, of which the Σ was attenuated in the aspirate *ἔπ*, and from which by transposition arose ΣΠE in *σπεῖο*, *σπέσθαι*.

57. Ἔραμαι, *love*.

Root EP (in εἶρεσθαι, *nectere*), EPA, ἔραμαι, ἔραται, and ΑΩ, ἐράασθε. Ἠρασάμην, ἠράσσατο, with the lengthened form in κρείων ἐρατίζων, Il., λ, 551, *lusting after flesh*.

58. Ἔργω, *shut in, constrain*.

Root FEPT (*ein-pferg-en*), hence ἐρχθέντ' ἐν ποταμῷ, Il., φ, 282, *hemmed in*. So ἔρχαται, ἔρχατο. With extended E, εἰργουσι, Il., ψ, 72, *to keep off*. So also εἰργομένη, Il., ρ, 571, now ἐργομένη. Likewise with prefixed E, παιδὸς ἐέργει μῦθον, Il., δ, 131, &c., and ὄσους Ἐλλήσποντος—ἐντὸς ἐέργει, ib., β, 845, *bounds*. So ἐέργουσιν, ἔεργον, γέφυραι ἐεργμένοι, Il., ε, 89, *closely compacted*, ἐέρχατο. So also in the compounds.—Cognate forms are ἐργαθεν and ἐέργαθεν, *divided, cut off*, ἐρχατόωντο, *were enclosed*, and ἐέργνυ, *clothed them with*, Il., ε, 147, λ, 437, Od., κ, 238. FEP, EPE, ερε with TV, ἐρητύσειέ τε θυμόν, *should curb*, Il., α, 192, ἐρητύειν, ἐρήτυεν, ον, ἐρητύσασκε; pass. ἐρητύεται, ἐρητύετο, ἐρητύοντο, ἐρήτυθεν, ib., β, 99.

59. Ἔρδω, *do*.

From FEPT (*Werk*, Eng. *work*) arise ἔρξω, ἐρξέμεν, ἔρξαι, ἔρξης; perf. ἔοργας, ἔοργε, ἔοργάς, and ἐώργει, and in a lengthened form ἐργάζεσθαι, ἐργάζοντο. From FEPT, FPEΓ, without F (ρέγ), ῥέξω, ῥεξέα, and ἔρρεξα, with the words belonging to them, ῥεχθέν, κατέρεξεν, *to touch softly, to stroke*. With PEG stands PEΔ, and hence ῥέξω, ῥεξέον, ῥέξεσκον, καρρέξουσαν, *to stroke gently (caresser)*. For ἔρρεξε, Il., ι, 536, κ, 49, is now written ἔρρεξε. From the transposed PEΔ, EPΔ, ἔρδομεν, ἔρδωμεν, ἔρδοι, ἔρδουσα.

60. Ἐρέθω, *redden*.

Root PYΘ (Germ. ROTH, *red*), EPYΘ, then ἔρευθ, as φευγ, from φυγ, in ἐρέθων and ἐρεῦσαι, Il., λ, 394, σ, 329, and ἐρευθ, ἐρευθαιν, ἐρευθαίνετο, ib., κ, 484, φ, 21.

61. Ἐρῶ, *hurry away*.

Root FEPP (Germ. *irren*, Thüring. *erren*, *to go astray, to err*), ἦ μοι οἶω ἔρροντι συνήντετο, Od., δ, 367. So ἔρρε, ἐρρέτω, *go hence*, as an imprecation, and αὐτὰρ ὁ ἔρρων, Il., σ, 421,

tottering on, and act. ἔνθα με κῦμ' ἀπόερσε, *ib.*, ζ, 348, *to sweep away*.

62. Ἐρύκω, *hold back, hold from*.

Root ΡΥΚ, RVCK in Germ. *Rück-en, the back, zurück, back*, with prefixed E, as ΡΥΘ, ΕΡΥΘ, ἔρύκει, ἔρύκοι ἔρυκε, ἔρύξω, ἔρυξα, and lengthened ἔρυκε, ἔρυκακ, as ἐνιπ in ἠνίπαπε, 2nd aor. ἔρύκακε and ἠρύκακε, *Il.*, ε, 321, ἔρυκάκετε, ἔρυκάκοι; infin. ἔρυκακέειν, *ib.*, ε, 262. Allied forms: ἔρυκανε, κατερύκανε, and ἔρυκανόωσι.

63. Ἐχθαίρω, *hate*; ἐχθοδοπήσαι, ὀχθήσας.

Root ΧΕΘ, cf. *od-isse*, Germ. *Hass, hate*, which through *hat-er* and the root CHAT forms the intermediate sound between ΧΕΘ and OD-ium. ΧΕΘ transposed EXΘ in ἔχθος, *hatred*, and ἔχθομαι, ἀπέχθομαι, *am hated*, ἐχθόμενος, ἤχθετο, and in an extended form ἀπεχθάνει, *Od.*, β, 202. EXΘ, lengthened by AP, perhaps the root of αἶρω, root EXΘAP, ἐχθαίρω, *take up hatred, hate*, ἀπεχθαίρω, from which ἐχθαίρουσι, ἐχθαίρη, 1st aor. ἤχθηρε, ἀπεχθήρω, ἐχθήρειε, and (ἐχθηρος) ἐχθρός. Allied to this are ἐχθοδοπήσαι, only *Il.*, α, 518, in which Δ seems to be merely a connecting sound, and in the latter part the root ΟΠ (ὀπ-ματα, ὄμματα) appears to stand, so that it properly denotes *eyeing with hostility*,* and EXΘ, OXΘE, ὀχθήσας, also only in this form,^(R) *Il.*, α, 517, &c., in which is expressed *indignation allied to hatred*.

64. Ἐχω, *hold*, and hence *have*.

Root ἘΚ (cf. Germ. *hec-ke* with the notion of *hold*), ἘΚ, ἘΧ, with a changed position of the aspirate, then with assumed Σ, ΕΣΧ, and by transposition ΣΧΕ.—From the root ἘΚ come fut. ἔξω, ἔξεις, ἔξει; from EX, ἔχω, ἔχον, εἶχον, ἔχισκον, ἔχομαι, ἐχόμεν, εἶχετο, ἔχισθαι.—From ΣΧΕ, σχήσω, σχήσειν, σχήσεσθε, σχήσεσθαι. In the compounds we find ἀμφί with the aspirate softened, ΑΜΠΙ, in ἀμπεχεν, *Od.*, ζ, 225; perf. (ἐχ, ὀχ) πᾶσαι γὰρ ἐπώχατο, *Il.*, μ, 340 (namely πύλαι),

* Buttmann in *Lexilog.*, T. I, p. 124.

all were closed,^(R) and (ὄχ, ὄχων, ὄχων) συνοχωκότε, *ib.*, β, 218, *contracted together, growing together*, where the second aspirate passes into the smooth. In Hesychius the form appears regularly aspirated, namely συνοχωκότε.—From ΣΧΕ without Ε come 2nd aor. ἔσχον, ἔσχετο, ἔσχοντο, and in extended form ἔσχεθε, ἐσχεθέτην, ἔσχεθον. That Ε here is not a vowel of the root, but the augment, is certain, since it stands in the indicative alone, and even here, at least in the extended form, may be dropped: σχέθεν, σχέθε, σχέθ' ἀπὸ ἔο, *Il.*, ν, 163, σχέθον; conjunct. σχῶμεν, σχῶνται; optat. σχοίατ', *ib.*, β, 98; imperat. σχέο, σχέσθε; infin. σχειν, σχέμεν, σχεθέειν, ἀνσχεθέειν, σχέσθαι; partic. σχών, σχόμενος, σχομένη.—Likewise with prefixed iota in the pres. and imperf. ἴσχειν, ἴσχεσθαι ἴσχε, ἴσχετο, &c., and in extended form ἰσχάνει, ἰσχανε, ἰσχανάα, ἰσχανῶνται, unless the root of ἰσχῦς lie at the basis of these forms.

65. Θέω, *run.*

Root ΘΕF, whence θεύσειαι, *Il.*, ψ, 623, θεύσεσθαι, *ib.*, λ, 701, συνθέσεται ἥδε γε βουλῇ, *Od.*, ν, 245, *proceed well with us, prosper with us.* From ΘΕ, θέω, ἔθειον, &c.

66. Θεῖσθαι, *to gaze at.*

Root ΘΕΑ, ΘΗ, whence ἵνα μιν θεσαίαιτ' Ἀχαιοί, *Od.*, σ, 191, and ΘΗΕ, whence θεῖτο, θεῖντο, θεήσαο, θεήσατο, &c.

67. Θνήσκω, *die.*

Root ΘΑΝ, aor. θάνε, κάθανε, θάνοι, θάνη, &c., θανέειν and θανέεσθαι, &c.—ΘΝΑ, perf. pluperf. τέθνηκε, τεθναῖσι, ἀπετέθνασαν, τέθναθι, τεθναίην, τεθναμέναι, τεθνάμεν, τεθνηῶτι, τεθνειῶτι, τεθνηότι, τεθνεῶτι, &c., τεθνηκυῖαν, § CXXI, 28.—ΘΝΑ with ΣΚ, θνήσκουσι, θνήσκον.

68. Θρώσκω, *spring.*

Root ΘΟΡ, whence θροῶν, ἔθορε, fut. ὑπερθροέονται.—ΘΟΡ, ΘΡΟ, θρώσκω, θρώσκον, &c.

69. Ἰζω, *set, ἴζομαι, set myself, sit* (cf. *Il.*, β, 53, 96, 792), ἔζομαι, *set myself.*

Root ΣΙΑΔ (Germ. *Sit-z, seat*), whence the open form μεταίζειν, *Od.*, π, 362; but the rest entirely reject Σ, as in ὕς

from *σῶς*; with *iota* naturally short, hence imperat. not *ἴζε*, *Π.*, *ω*, 553, but *ἴζε*, and imperf. not *ἴζε*, *ib.*, *υ*, 15, but *ἴζε* as with the augment. Cf. Bekker, p. 153. In extended form *ἰζάνει*, *ἰζανον*.—Also *ἔζετο*, *sat*, *ἔζέσθην*, *ἔζοντο*, *ἔζεο*, *ἔζεο*, *καθεζόμεσθα*, *ἔζεσθαι*, *ἔζόμενος*, &c.

70. *Ἰκάνω*, *come*.

Root FIK, whence *ἴκω*, *ἴκει*, *ἴκοι*, *ἴκη*, always long; imperf. *ἴκην*, *ἴκε*, always long; 2nd aor. *ἰκόμην* (^υ-), *ἴκεο* (^υ-), *ἴκετο*, *ἴκεθ'*, *ἰκόμεθα* and *ἰκόμεσθα*, *ἴκεσθον*, *ἴκεσθε*, *ἰκέσθην*, *ἴκεσθε*, *ἴκοντο*, all according to circumstances with long or short *iota*; the forms with long *iota* have the augment, since *ἴκωμαι*, &c., *ἰκοίμην*, &c., *ἰκέσθαι*, and the forms belonging to them have *iota* always short; partic. (nowhere *ἰκόμενος*) *ἴκμενον* (*οὔρον*), fut. *διίξομαι*, *will go through* (*persequar*), *Π.*, *ι*, 61, *ἴξεται*, *ἴξεσθαι*, aor. *ἴξον*, *ἴξεν*, *ἴξε*, *ib.*, *ε*, 773, *κ*, 470, &c., perf. *ἄφῆχθαι*, *Od.*, *ζ*, 297.—IK with AN, *ἰκάνω*, *εις*, *ει*, *ετον*, *ομεν*, *ἰκανέμεν* and *ἰκάνομαι*, *ἰκάνεται*, of the same meaning, all with short *iota*.—IK with NE, *ἰκνεύεσθα*, *Od.*, *ω*, 339, *ἰκνεύμεναι*, *ib.*, *ι*, 128.

71. *Ἰλάσσομαι*, *propitiate*.

Root IΛA, whence *ἴληθι*, *Od.*, *γ*, 380, *π*, 184, *be propitious, gracious*, and *Εἰ γεν' Ἀπόλλων ἰλήκησι*, *ib.*, *φ*, 565, *if he be gracious*: *ἰλάονται*, *Π.*, *β*, 550, aor. *ἰλάσσει*, *ἰλασόμεσθα*, and with ΣK, *ἰλάσκονται*, *ἰλάσκοντο*.

72. *Καίνυσθαι*, *κεκάσθαι*, *to be adorned*.

Root KAF (whence KAL) and KAD. From the former *ἔκαίνυτο*, *Od.*, *γ*, 282, *was superior to*, from the latter *κέκασσαι*, *ib.*, *τ*, 82, *κεκάσμεθα*, *κεκάσθαι*, *κεκασμένον* and *κέκαστο*, *ἔκέκαστο*, *ib.*, *β*, 158.

73. *Κεῖμαι*, *lie*.

Root KE, *κέω*, *lay oneself*, *ὄξο κέων*, *Od.*, *η*, 342, denoting the future, *in order to lay thyself down*. So *κείοντες*, *κακκείοντες*, *κειέμεν*, *ib.*, *θ*, 315, and pass. *to lie*, *κείονται*, *Π.*, *χ*, 510, &c. In the rest without modal vowel: *κεῖται* (*κεῖνται*) *κέαται*, *Π.*, *λ*, 659, *κεῖτο*, *κέατο*, *κεῖατο*; conj. *κῆται*; fut. *κεισομαι*.

74. Κένσαι, *to prick.*

Root KEN in κέντρον, *point, goad*, hence 1st aor. κένσαι, Il., ψ, 337.

75. Κεράω, *mix.*

Root KEPA in (κέραιε) κέραιε, Il., ι, 203, κερῶντας, κεράασθε, κερῶντο, κερῶντο, κέρασσε, κέρασσα.—KEPA, KPA, 1st aor. οἶνον ἐπικρῆσαι, Od., η, 164, and (κέκρανται) χρυσῶ δ' ἐπὶ χεῖλεα κεκράνται, ib., δ, 616, ο, 116, and κερῶντο, ib., δ, 132, *done over, overlaid*. Likewise 2nd aor. κέρωνται, Il., δ, 260, without regard to A in the root and with N, KEPNA, KIPNA, without modal vowel. Κερνάς, Od., π, 14, imperf. κίρνη μελιθῆα οἶνον, ib., ξ, 78, with ἐκίρνα, ib., η, 182, ι, 356, ν, 53.

76. Κήδω, *grieve, vex.*

Root KAΔ, whence 2nd aor. κεκαδῶν, κεκαδόντο, and fut. κεκαδήσει, κεκαδησόμεθ', as πεπιθήσει, &c. KHΔ in κήδειν, κήδεσθαι, the latter meaning *to trouble oneself*, and hence *to care for*, fut. κηδήσοντες, *in order to trouble*.

77. Κιχάνω, *overtake, attain, find.*

Root KIX, whence 2nd aor. act. *overtook, found*, ἐκίχεν, κίχεν, κίχον.—KIXE, 2nd aor. pass.^(R) *overtook*, ἐκίχημεν, Od., π, 379, κιχίτην, Il., ι, 376, conjunc. κιχείω, κιχείη, κιχείομεν, κιχήμεναι, κιχῆναι, κιχείς, Il., π, 342, and κιχήμενον, ib., ε, 187, λ, 451, as ὀνήμενος, διζήμενος, &c.,—fut. κιχίσομαι, for which Ptolemy in εἰ κ' ἔτι σ' ἀφραίνοντα κιχίσομαι, ib., β, 258, read κιχείομαι. The Ven. Schol. says it is irrational to write it thus; but κιχείομαι is a properly formed conjunctive to κιχήμενος, and suits the construction.—Aor. κιχίσατο. With paragoge, κιχάνω and κιχάνομαι of the same meaning.

78. Κλάζω, *call, cry.*

Root KAAΔ and KAAΓ. The former in κλάζοντε μάχωνται, Il., π, 429, the latter in κεκλήγας, κεκλήγοντες, and with N in κλαγγή, *clang*, ἐκλαγγαν δ' ἄρ' οἶστοί, ib., α, 46.

79. Κληίζω, *lock.*

Root KΛHIΔ with long iota. Hence not κληίσσαι, Od., φ,

236, 241, 382, but, as one Vienna ms. gives it, κληῖσαι, and κλήσειν, not κλήσισεν, Od., τ, 30, φ, 387, 389. Cf. Bekker, p. 152.

80. Κονίειν, *to raise dust.*

Root KONI with long iota, e.g. κονιόντες πεδίοιο, Il., ν, 820, Od., ϑ, 122, κεκοιμημένοι, Il., φ, 541, κεκόνιτο, ib., χ, 405. Hence with one Σ, κονίσουσι, ἐκόνισε.

81. Κτείνω, *kill.*

Root KET, KAT, Lat. *caed-o*, KTE, KTA, open, or KTE with N in κτείνειν, κτεῖναι, κτενέω.—KTA without N in ἀπέκτα, ἔκταν, (κτώμεν) κτέωμεν, κτάμεναι, κτάμεν, ἀπέκτατο, *was slain*, κτάμεναι, ἀποκτάμεν, κτάσθαι, κατακτάς, κτάμενος.—Aor. pass. ἔκταθεν. With N, ἔκτανον, κατακτανέουσι, κατακτανέσθε.

82. Λάω, *devour.*

Root ΛAF in ἀπολαύω. In Homer only in ἀσπείροντα λάων, Od., τ, 229, and λάε, ib., 230.

83. Λεύσσω, *see.*

Root ΔEF, ΔEY (cf. *Leu-chten*, *Li-cht*, where the comparison with the Eng. *light* shows that *cht* are merely *formal* letters. Cf. also βλέφ-αρα, which is related to the same root); pres. with ΣΣ, λεύσσει, λεύσσουσιν, λεῦσσε. In λεύσσετε γὰρ τόγχε πάντες, ὃ μοι γερας ἔρχεται ἄλλη, Il., α, 120, where the future is necessary, ⁽¹⁾ the reading by Aristarchus λεύσετε (λεύ-σω) is quite regular.

84. Δηκεῖν, *to make a sound, a noise.*

Root ΔAKF, LOCVOR, *loquor*, whence ΔAK and ΔΗΚE. The former in λάκε δ' ὄστέα, Il., ν, 616, λεληκώς, λελακυῖα. ΔΗΚE in ἐπελήκεον, Od., ϑ, 379.

85. Λιλαίωμα, *desire.*

Root ΔA, meaning *will* in the Doric λῆς, λῆ, with prefixure λιλα, perf. (λελιλαμένος) λελημένος, after the ejection of the third λ, *eagerly desiring*, and with extended A: λιλαίεται, λιλαίεσθαι, λιλαίόμενος.

86. Λίτομαι and λίσσομαι, *pray, beseech*.

Root ΛΙΤ in λίτομαι δέ σ' αἰοῖδῃ, H., XV, 5. To this pres. belong also λιτέσθαι, Π., π, 47, 1. λίτεσθαι, and λιτοίμην, Od., ξ, 406, aor. ἐπὴν εὐχῆσι λίση, ib., κ, 526. Likewise ΛΙΤΣΣ, λισσ in λίσσομαι, λίσσεσθαι, ἐλίσεστο, &c., and extended λιτάνευε, ἐλλιτάνευε, &c. Extended is the root ΛΕΙΤ, as λιπ, λειπ, in ἀλείτης, *who prays not, godless*,^(R) Π., γ, 28, Od., υ, 121, whence (ἀλειτ) 2nd aor. ἤλιτεν, Π., ι, 375, *sinned against*, together with ἀλίτοντο, ἀλίτῃται, ἀλιτέσθαι, and part. ἀλιτήμενος, Od., δ, 807, from ΛΙΤΕ in λιταί, Π., ι, 502, λιτῆσι, Od., λ, 34, with ἀλιτήμων, Π., ω, 157.

87. Λοέω, *wash*.

Root ΛΟ in the 2nd aor. λó' ἐκ τρίποδος, Od., κ, 361, and (λοέσθαι) λοῦσθαι, ib., ζ, 216.—ΛΟΕ in λοέσσαι, λοεσσάμενος, ἐλόευν, &c.,—λοε, λου in λούεσθαι, and 1st aor. λούσαι, λούσασθαι.

88. Μακάω, *bleat*.

Root ΜΑΚ (*möck-ern*). Hence μακών with μέμηκον and μεμακῦναι.

89. Μαίομαι, *feel for, seek, desire*.

Root ΜΕ and ΜΑ, μεμάασι, μεμαώς, μέμασαν, *strive for*. ΜΑ, ΜΑΙ, μαίεσθαι, μεταμαιόμενος, δώρων ἐπεμαίετο, Π., κ, 401, *desired*, δῶν ἐπεμαίετο νῶτα, Od., ι, 441, *felt*, so also τὸν (ἀρνεῖον) δ' ἐπιμασσάμενος, ib., 446, then σπόγγοισι τραπέζας πάσας ἀμφιμάσασθε, ib., υ, 152, *rub round, clean*, μάλα γάρ με θανῶν ἐσεμάσατο θυμόν, Π., ρ, 564, *has deeply affected me in my soul*.—ΜΑ, ΜΑΜΑ (μαιμα), περιμαιμάει, μαιμῶϊ, μαιμῶωσι, μαιμῶων, &c., aor. μαίμησε, Π., ε, 670. Lastly, ΜΕ with Ν, as κτε κτεν, and from ΜΕΝ, μέμονας, μέμονε, *desire, design*.^(R)

90. Μείρεσθαι, *divide, receive as portion*.

Root ΜΕΡ and ΜΟΡ in μόρος and μορ-s. From the root ΜΕΡ, μείρεσθαι in ἡμισυ μείρο τιμῆς, Π., ι, 616, ἀπομείρεται, *takes away*; perf. ἔμμορε and ἐξέμμορε, *has received by lot*, and pluperf. εἴμαρτο, *was allotted*, and with the negative Α,

ἀμείρω, *deprive of*, in Pind. Pyth., VI, 27 (27), whence in Homer with Δ, ἀμέρδεν, ἀμέρδαι, ἀμερσει, ἀμέρσαι, ἀμερθῆς, Il., χ, 58.—From MCP, MPO, comes BPO by a milder enunciation, and with τ, βροτός, *whose lot is apportioned, decreed*, whence ἀβροτάζειν, *to miss one's part*, or generally *to miss*, in μήπως ἀβροτάξομεν ἀλλήλοισιν, Il., κ, 65, so (ἀβροτος) ἀμβροτος, and of like formation ἡμβροτες οὐδ' ἔτυχε, ib., ε, 287, ἡμβροτε.

91. Μητιάω, *devise*.

Root MHTI with long iota and hence μητίσομαι, μητίσασθαι. With A (μητια) μητιάωσι, μητιάσθαι.

92. Μένω, *remain*; μιμνήσκομαι, *remember*.

Root MEN, μένω, μενόντων, ἔμενον, μένεσκε, μέμονα, &c., ἔμεινα, μενέω, &c.—MEMEN, μίμνω, ἔμμινον, and lengthened by AΔ, AZ, μιμνάζειν παρὰ νηυσί, Il., β, 39², with the notion of *delay, sloth, or cowardice*.—MEN, MAN (cf. *man-eo*), transposed MNA (with the notion of *cause something to remain in the memory*, compare the Germ. *mahnen, gemahnen, to remind*), μνήσω, *will remind*, ἐμνησας, μνήσασα: *mid. remember, think of, record*; fut. and aor. μνήσομαι, μνήσεσθαι, μνήσατο, μνήση (μνήσηαι), Od., θ, 462, μνήσαι μνησάσθω, μνησάμενος, &c.; future μεμνήσομαι, Il., χ, 390, μεμνήσεσθαι; passive form with the same meaning: μέμνημαι, μέμνη for μέμνηαι, § CCXII, 31, a, μεμνέατο, μεμνώμεθα, § ib., b, μεμνήσθαι, μεμνημένος, μέμνητ', ἐπιμνησθεῖς. From the same root with reference to a woman, *to think of her, to woo her*, 2nd pers. μνάα, Od., π, 431, μνάται, μνάωνται, μνάσθω, μνάσθαι; imperf. μνώμεθ', ib., ο, 125, ὑπεμνάσθε γυναῖκα, ib., χ, 38, *slyly courted*, and hence μνηστήρ, μνηστεύειν, μνηστεύσαντες.—MON, MNO (cf. *memo-ria*), with both meanings, *to remember and to woo*: μνώοντο, Il., π, 697, ἐμνώοντο, *thought on*, β, 686, μνωομένα.—Lastly, MIMNA (MNA with the prefixure MI) and ΣΚ: μιμνήσεται, μιμνήσκεσθαι, μιμνήσκει, μιμνήσκοντο, &c., also the active in one instance μηδὲ με τούτων Μίμνησέ', Od., ξ, 169.

93. Μυκάομαι, *bellow, resound*.

Root MYK in πύλαι μύκον οὐρανοῦ, Il., 749, and μέμυκεν, μεμυκάς, ἐμεμύκει, and (μῦκα) μυκάμεναι, Od., κ, 413.

94. Μύω, *close, bow down.*

Root ΜΥ, Lat. NV in *an-NV-o*. Hence οὐ γὰρ πω μύσαν ὄσσε, *Il.*, ω, 637, *closed themselves*, and σὺν δ' ἔλκεα πάντα μέμυκε, *ib.*, ω, 420, and with strengthening A, ΑΜΥ, whence ἡμύει, ἡμῦσε, ἡμύσειε, and ὑπεμνήμυκε, *ib.*, χ, 491, *is quite bowed down*, probably corrupted out of ὑπημνήμυκε, so that, when it was neglected from the old reading ΥΠΕΜΕΜΥΚΕ to represent the first E by H, N was put in to support the syllable, as in ἀπάλαμνος and the like.

95. Ναίω, *dwell, and νάω, flow.*

Root NA, whence νάσσα, *Od.*, δ, 174, *cause to dwell*, ἀπονάσσωσι, *Il.*, π, 86, and mid. ἀπενάσσατο, *ib.*, β, 629, *caused himself to dwell apart, migrated*, and νάσθη, *ib.*, ξ, 119, *dwelt*. NAI in the forms of the pres. and imperf. of ναίω and ναιετάω, *inhabit*. Different from this is κρήνη νάει, *Od.*, ζ, 292, *flows*, from root ΝΑΣ (Germ. *nass, wet*,) with rejected Σ, νάουσι, and ὕδατα ἀενάοντα, so also (ναγ) γαῖαν ἐναΐξε, *trod down*, perhaps radically allied to Germ. *nach, near*,—*pressed it close together*.

96. Νέω, *swim; νέομαι, go.*

Root NE, νέω, *swim*, in ἔννεον ἔνθα καὶ ἔνθα, *Il.*, φ, 11, and νέων.—Νέομαι, νεῦμαι, *go*, 2nd pers. νεῖαι, *Od.*, λ, 114 (*ἀνανέεται*), ἀννεῖται, *ib.*, λ, 192, νέεσθαι, &c., with ΣΣ, νίσσομαι, νίσσοντο, νίσσεσθαι, both forms also denoting *the future*, hence to be considered as of that tense, and thus together with νίσσομαι, *Il.*, ψ, 76, &c., stands as a variation νείσσομαι, which has perhaps preserved the true form.

97. Νήω, *heap together.*

Root NAFE, allied to the Germ. *nähen, to sew*, that is *to join together*, (νηε) νήεον *Il.*, ψ, 139, 168, and νήει, *ib.*, 169, ἐπενήνεον, παρενήνεον with inserted N: then νήησαν, νηῆσαι, νηησάσθω.

98. Νίπτω, *wash.*

Root ΝΙΔ and ΝΙΠ.—ΝΙΔ, pres. and imperf. νίζειν, νίζε, ἔμιζον, νῖζον, νίζετο, ἀπενίζοντο.—ΝΙΠ, fut. aor. νίψει, ἔνιψει,

νίψον, νίψατο, *washed himself*, νίψασθαι, &c., pass. νένιπται, II., ω, 419, and from χέρηνιψ χερνίψαντο, ib., α, 449.

99. Ξέω, ξύω, ξαίνω, *rub, polish, card*.

Root ΞΕ in ξέσσει, ἀμφέξεσα, ἀπέξεσε, *cut off*. ΞΥ, ἔξυσ' ἀσκήσασα, II., ξ, 179, said of a garment, γῆρας ἀποξύσως, ib., ι, 446, hence ξυστόν, *staff of a spear*, and with Ν, ἀποξύνουσι, ἀποξύναι, *to polish*: (ξαν) εἶρια τε ξαίνειν, Od., χ, 423, *card*.

100. Ὀζω, *smell*; ὀθω, *move*; ὠθέω, *push*.

Root ΟΔ in *od-or*, ὀδώει.—ΟΘ, cf. *od-i*, ὀθομαι, *am inwardly moved*, οὐκ ὀθεταί φίλον ἦτορ, II., ο, 166.—ΩΘΕ, ὠθεῖ, ὠθεσκε, ἀπώσεται, ὤσαν, ὠσασκε, κατώση, ὠσασθαι.

101. Οἶγω, ἀνοίγω, *open*.

Root ΟFIG, ΟΙΓ, ἀνώγεν, II., ξ, 168, and ἀνεωγεν, ib., π, 221. ἀναοίγεσκον, ib., ω, 445,—"Ωἷξε, ib., ζ, 298, &c., ᾠῖξαν and ᾠξε, ib., ω, 457. ΟΙΓ with ΝΥ, ᾠίγγυτο, II., β, 809, ρ, 58.

102. Ὀῶ, οῶ, οἴομαι, *think*.

Root FI with the prefixed O only in the 1st pers. pres. indic. οἶω and οῶ, then οἴομαι, οἴεται, οἴομεθα, οἴετο, ᾠετο, *surmised*, οἴομενος, οἴσατο, οἴσάμενος, ᾠίσθην, οἴσθεις. Contracted only in τίς κ' οἴοιτο, Od., ρ, 580, χ, 12.

103. Ὀλλυμι, *destroy*.

Root ΟΛ in ᾠλετο, ὀλωμαι, ὀληται, ἀπόλοιτο, ὀλοισθε, ὀλέσθαι, and οὐλόμενος, *destructive*, ὀλωλε, ὀλώλει. ΟΛΕ in ᾠλεσα, ὀλέσω, ὀλέσσαι, ὀλέσας, fut. ὀλέεσθαι. ΟΛΕ with K after E in ὀλέκουσι, ὀλεκον, ὀλέκοντο. ΟΛ with ΛΥ (ὀλλυ) in ὀλλύς, ὀλλῦσαι, II., ρ, 449, ὀλλύντων καὶ ὀλλυμένων, ib., δ, 451, ἀπόλλυται.

104. Ὀμνύω, *swear*.

Root OM, whence 2nd fut. ὀμοῦμαι and ὀμεῖται. OM, OMO, whence 1st aor. ᾠμοσε, ὀμοσον, ὀμόσσαι, ὀμόσας. OM with ΝΥ, whence ὀμνυθι, II., ψ, 385, ἀπώμνυ, Od., β, 377, with ἀπώμνυον, ἀπώμνυε.

105. "Ονημαι, *profit*.

Root NA with prefixed O in (ὄνα) ὄναρ. (Cf. NAH-RVNG, *nourishment*).—Hence ὄνησο, ὀνήμενος, ἀπόνητο; fut. ὀνήσειν, ἀπονήσεται.—With reduplication before NA (ὄνινα), ὀνίησι, Π., ω, 45.

106. 'Ονομάζω, *name*.

Root NOM (*nom-en, name*), with prefixed O, ὄνομα, ὀνομάζω, ἐξονομάζω; aor. (ὄνομαν) ὀνόμηεν, ὀνομήνω, ἐξονομήνης, ἐξονομήῃαι.

107. "Ονομαι, *blame*.

Root ON in ὄνονται, ὄνοιτο; then aor. ὄνατο, Π., ρ, 25, and with extended O, ἦ οὔνεσθ', ὅτι μοι Κρονίδης Ζεὺς ἀλγέ' ἔδωκε, ib., ω, 241, *do ye think it a slight matter?* where Aristarchus read ἦ ὀνόσασθ'.—ONO in ἦ ὄνοσαι, Od., ρ, 378; fut. ὀνόσεται, ὀνόσσεσθαι; aor. ὄνοσάμην, ὀνόσαιτο.

108. "Οπωπα, *have seen*.

The root OΠ has only ὄπωπα ὄπωπας, ὀπάπει; fut. ὄψεται, ὄψεται, ὄψεσθε, and ὄψεσθαι, then, expressing the *desire to see*, ὀψείοντες, Π., ξ, 37.—OΠ with ΣΣ, ὄσσομαι, ὄσσετο, ὄσσόμενος, *to see in the mind, to foresee, and predict*, ἐπίσσομαι, *regard with the mind*, προτίσσομαι, *see through, forebode*, ἦ σ' εὖ γιγνώσκων προτίσσομαι, Π., χ, 356. Likewise from ΠΙΠ (παρθενοπίπα, ib., λ, 385), OΠΠ, τί δ' ὀπιπτεύεις, ib., δ, 371, ὀπιπτεύσας.

109. 'Ορέγω, *stretch*.

Root ΠΕΓ (*Germ. rec-ken, to stretch, Lat. reg-o, rec-tus, an analogy which is carried farther on by ΣΤΟΠΕΓ, ΣΤΟΠΕ, strec-ken, stretch*) with prefixed O, OΠΕΓ, ὀρέγων, ὀρέγονται, ὀρέγεσθαι, ἄρεξε, ἄρέξατο, ὀρέζη, ἐπορέζάμενος, and perf. ὀρωρέχεται, concerning which see § CCXII, 35, b.—OΠΕΓ and ΝΥ, ὀρεγνύς.—OΠΕΓΘΕ, ὀρέχθεον, *stretched themselves on the earth, were laid low*, Π., ψ, 30.

110. "Ορνευμι, *rouse*.

Root OP in ὄρσομεν, ὄρσε; 2nd aor. ὄρρηε, *roused*; mid. 1st 3rd H h

aor. ^(R) ὄρσεο, ὄρσευ, *rouse thyself*; 2nd aor. ἄρρετο, ὄρροντο, ὄρηται, ἄρροτο, ὄρρο, ὄρραι, ὄρμενος; perf. ὄρρωε and ἄρρωε Δεῖος αἰοῖός, *roused himself to sing*, Od., Δ, 539; pluperf. ὄρῶρει. From OPE, ὄρέοντο and ὄρώρεται.—OP with NY, ἄρρυον, *roused*, ὄρρυθι; infin. ὄρρῦμεν.—ὄρρῦμαι, ὄρρῦμενος, ἄρρυτο, &c.—OP with IN, ὄρίων, ἄρρινεν, ἄρίνετο, ὄρίνθη, ὄρινθείη. Extended ὄροθύνει, ὄροθύνον, and OP with ΘΟ, ἄρθωσε, ὄρθωθείς. (Cf. *ord-o*, Germ. *Ord-nung*).—Distinguish from this ὄρούω, root PY (*ruo*), POY, as εἰλήλουθα with prefixed O, from which the 1st. aor. ὄρουσε, ὄρούσας, &c.

111. Οὐτάω and οὐτάζω, *wound*.

Root OF (Germ. *off-en, open*,) with the paragoge TE and TA, OFTA, OYTA. The latter without modal vowel in οὔτα, οὐτάμεναι, οὐτάμεν, οὐτάμενος. Of οὐτάω stands the imperat. οὔταε, Od., χ, 356; imperf. οὔτα, as it was once written, Il., ν, 192, 561, now οὔτα and aor. οὔτησε, οὐτήσασκε and οὔτηθείς. (Οὔταδ) οὐτάζω, οὐτάζοντο, and οὔτασε, οὔτάση, οὔτάσαι, οὔτασται, οὔτασμένος.

112. Ὀφέλλω, *increase*, and ὀφείλω, *owe, must*.

The root of both is FEΛ (Germ. *voll, full, and soll, shall*),—with prefixed O, (ὀφελ) ἰς ἀνέμου—κύματ' ὀφέλλει, Il., ο, 383 (*causes to swell*), ὀφέλλεται, ὀφέλλετο, and 1st aor. opt. ὀφέλλειεν πόνον, ib., π, 651, Od., β, 334, with EΛΛ, since EIA would bring the form into the province of ὀφείλω. On the other hand ὀφείλω: Ἐπειοὶ χρεῖος ὀφείλον, Il., λ, 688, and χρεῖος ὀφείλετο, 2nd aor. ἄφελον and ὀφελον, *ought*, as an optative particle (*utinam*), and either alone τὴν ὄφελ' ἐν νήεσσι κατακτάμεν, ib., τ, 59, or αἰθ' ὀφελον, ὡς ὀφελον. Both words had originally EΛΛ, whence ὀφελον and ὀφείλεται are still often written ἄφελλον, ὀφέλλεται, but not conversely ὀφείλω for ὀφέλλω.

113. Παθεῖν, *to suffer*; πένεσθαι, πονεῖσθαι, *to labour*; πημαίνειν, *to injure*.

Root ΠΑ, (πῆμα) πημαίνειν, πημνηεῖαν, ἐπημῶνθη, πημανθῆναι, *to inflict harm, to injure, to torment*.—ΠΑ, ΠΑΘ (pati), πάθον, ἔπαθον, *suffered*, πάθω, πάθοι, παθεῖν, παθάν.—ΠΑΘ and ΣΚ: πάσχει, πάσχουσι, πάσχοντες.—ΠΕ, ΠΕΝ, πένεσθαι,

ἐπένοντο. ΠΕΝ, ΠΟΝΕ, πονεάμεθα, πονέοιτο, πονέεσθαι, πονεύ-
 μενος, ἐπονείτο, &c., πονήσομαι, πονήσατο.—ΠΕΝΕΘ, (πένθω)
 πέπονθας, ἐπεπόνθει, πέποσθε, Π., γ, 99, Od., κ, 465, ψ, 53.
 ΠΕΝΘΕ, πενθήμεναι, πενθείετον, πενθῆσαι.

114. Πείρω, *pierce*; πειράω, *attempt*; περῆσαι, *to transport*;
 περάσαι, *to sell*.

Root ΠΕΡ, ΠΕΡΑ, (with the notion of *passing through* and
penetrating. Cf. ΠΕΡΓ-Ο.) ΠΕΡ, ΠΕΙΡ, pres. imperf. aor.
 κύματα πείρων, *passing through the waves*, διὰ δ' αὐτοῦ πείρων
 ὀδόντων, Π., π, 405 (*drove the spear through his teeth*), πείρε
 κέλευθα. So also πείραν, ἐπειραν, ἐμπίραντες, perf. ὀδύνησι πε-
 παρμένος, Π., ε, 399, &c., and hence περόνη, *buckle*,^(R) περονᾶτο,
 περόνησε, περονήσατο.—ΠΕΙΡ with Α (*endeavour to pass*
through), *attempt*, imperat. πείρα, πειράτω, infin. πειρᾶν, and
 of the same meaning πειρᾶται, πειρᾶ (2nd pers.), πειράμεθα,
 πειράμενος, fut. πειρήσω and πειρήσομαι, πειρήσεσθαι, aor. πειρήθη,
 πειρηθεῖμεν, &c., perf. πεπείρημαι, Od., γ, 23, *am tried in*
speaking.—Πειράζειν, ζων, *to try, to explore*, and πειρητίζων,
 πειρητιζε, *try here and there*.—ΠΕΡ, ΠΕΡΑ, *transport*,
 (from the notion of *passing over*), περάαν, πέραον, &c., περήσειν,
 περῆσαι, &c., and, with unaltered Α, *to sell (to deliver over*
for something else, to barter), πέρασαν, ἐπέρασσε, ἐπέρασαν,
 περάσητε, &c., with reduplication in the perfect Δῆμνον ἐς
 ἡγαθεὴν πεπερήμενος, Π., φ, 58, not πεπερασμένος. The same
 with Ν, περνάς, περνάμενα, πέρνασχ'.—Cognate forms are πε-
 ραιωθέντες, *transported*, and from ΠΕΡΑΙΝ, Σειρῆν . . . ἐξ
 αὐτοῦ πειρήναντε, Od., χ, 175, 192, *stretching from him*, and
 πάντα πεπείρανται, ib., μ, 37, *are gone through, finished*.

115. Πελάζω, *bring near, approach*.

Root ΠΕΛΑ, (πλα) πλῆτο, Π., ξ, 438, πλῆντο, ib., 468,
 ἔπληντ', δ, 449, πεπλημένος, Od., μ, 108.—ΠΕΛΑΔ, πελά-
 ζειν, πελάσαι, πελάσαιντο, πελάσθη, πέλασθεν.

116. Πέλειν, *to be*; πέλεσθαι, πολεύειν, πωλεῖσθαι; ὀπλέσθαι,
to prepare; πλέειν, *to sail*.

Root ΠΕΛ (with the notion of *motion*, and thus allied with
 ΒΑΛ, *ball*, ΦΑΛ, *fall*, ἄλμα, *leap*), πέλει (*versatur in aliquo*

loco), moves, is somewhere, πέλεν, &c., and with the same meaning πέλεται, πέλονται, πέληται, πελάμεθ', πέλωνται, πέλοιτο, imperat. πέλεν, Π., ω, 219, imperf. πελέσκειο, ib., χ, 433, πέλοντο, (ἔπελεο) ἔπλεο, ἔπλετο, ἔπλετ', ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε, Od., η, 261, moving itself on, περιπλομένων ἐνιαυτῶν, the revolving years. Od., α, 16 (*volventibus annis*), and the cognate forms ὀλιγηπελέων, ἔουσα, having little motion, life.—ΠΕΛ, ΠΟΛΕΦ, κατὰ ἄστυ πολεύειν, Od., χ, 223, to continue in the city, ἀμφιπολεύειν, to go round, to attend upon, ἀμφιπολεύεις, οι, and πυρπολέοντας, ib., κ, 30, putting fire in motion, kindling fires.—ΠΟΛ, ΠΩΛΕΦ, παλεῖται, to turn oneself in a place, to be, παλεύμενοι, α, παλεύμην, παλεῖτ', παλέσκετο, παλήσομαι, εαι.—ΠΕΛ with ΗΟ (ΗΟΠΕΛΟΝ), ὄπλον, tool, instrument, that which one uses in action, or production, and hence (ὄπλε) ἄπλεον (ἄμαξαν), Od., ζ, 73, equipped, δεῖπνον ἄνωχθι "Ὀπλεσθαι, Π., τ, 172, ψ, 159, properly ὀπλέσθαι, and ΗΟΠΛΕΔ (ὀπλιζ), ὀπλιζονται, Od., ρ, 288, are fitted out, ὀπλιζώμεθα, ὀπλιζοντο, ὀπλισεν, ὀπλίσαι, ὕπλισον, ἐφοπλίσειαν, ὀπλίσσατο, ὀπλισθεν (ὀπλισθεν) δὲ γυναῖκες, Od., φ, 143, were attired.—Of the same root is (ΠΕΛ, ΠΛΕΦ), πλέειν, to sail, whence πλεῖθ', ἔπλεον, &c., πλέον, ἀπέπλειον, ib., Δ, 501, πλείειν, πλέων, πλείοντες, &c., ἀναπλεύσεσθαι, Π., λ, 22.—ΠΛΟΦ, πλώων, were floating, ib., φ, 302, πλώοιεν, Od., ε, 240. δακρυπλώειν, ib., τ, 122, to swim in tears. Also πόντον ἐπιπλώσας, Π., γ, 47, ἀπέπλω νηῦς, Od., ξ, 339, παρῆπλω, ib., μ, 69, ἐπιπλῶς πόντον, Π., ζ, 291, swam, sailed upon the sea; the notion of motion and action is everywhere predominant.

117. Πέρθω, destroy.

Root ΠΕΡΘ, ΠΑΡΘ, ΠΡΑΘ: (περθ) πέρθοντε, πέρθετε, περθομένη; infin. without modal vowel (περθ-σθαι) πέρθαι, Π., π, 708, also πέρσειν, πέρσαι, &c.; 2nd aor. ἔπραθον, ἐξέπράθομεν.—ΠΟΡΘΕ, ἐπέρθουν, διαπορθήσας.

118. Πέτομαι, fly.

Root ΠΕΤ, πέτεται, πέτονται, ἐπέτοντο, ποτέσθην.—ΠΤΕ, ἐπιπτέσθαι, Π., δ, 126.—ΠΕΤΑ (πτα), ἔπτατο, πτάτο, ib., ψ, 880; conj. (πτᾶται) πτήται, ib., ο, 170, πταμέναι.—ΠΕΤ, ΠΟΤΕ, ποτέονται, ἐκποτέονται.—ΠΟΤΑ, ποτῶνται, ib., β,

462, ἀμφεποτᾶτο. ΠΕΤ, ΠΩΤΑ, πωτῶντο, *ib.*, μ, 287. Allied to these are the forms from ΠΕΤΑ with the notion of expansion, πέπτανται, πέπτατο, πεπταμένη, πέτασσε, πέτάσσας, πέτασθῆναι.—Also ΠΕΤΑ with Ν, πιτνάς, ἐπίτνα, ἀναπιτνάμεν.—From ΠΕΤ with Π, πίπτω, *fall*, πέσον, πεσών, fut. πεσέεσθαι, and ΠΤΑ, πτήσσω, *crouch with terror*, πεπτεάς, πεπτηῶτες, προτιπεπτηυῖαι. Lastly, (πα, πταν) ἀποπτανέουσι, *Il.*, ξ, 101, *will slink away*.⁽¹¹⁾—ΠΙΟΤ, ΠΤΟ, πτώσσεις, καταπτώσσοισι, *οντας*. ΠΤΩΚ, πτωκάζειν a various reading, for which now is given πτωσκαζέμεν, *Il.*, δ, 372, also πτώξ, πτωχός, πτωχεύειν, *to beg*, πτωχεύσειν.

119. Πέφνον, *slew*.

Root ΦΕ and ΦΑ.—ΦΕ with Ν in (πεφενον) πέφνον, πέφνη, πεφνέμεν, &c.—ΦΕΝ, ΦΟΝΕ, βουφόνεον, *Il.*, η, 466.—ΦΑ, without Ν in πέφαται, *ib.*, ο, 140, πέφανται, *ib.*, ε, 531, πεφάσθαι, *ib.*, υ, 447, πέφατ', *ib.*, ο, 140, &c., πεφήσειαι, *ib.*, υ, 829, πεφήσεται, *ib.*, ο, 140.

120. Πίνω, *drink*.

Root ΠΙΦ (Lat. *bib-o*), whence in Pind. fut. πίσω, *Isthm.*, VI, 71 (108), *will drink*, and πίομαι, *I myself drink*, *Ol.*, VI, 86 (147), in Homer denoting the *future* in πίομενος, *Od.*, ζ, 160. Cf. *Il.*, υ, 493. The other form belonging to this root is the 2nd aor. πίνεν, *drank*, ἔπιεν, ἔπιον, conj. πίων, πήσθα, πίοιμι, πίες, πίειν, πιεῖν, πίεμεν, πιών. ΠΙ, ΠΕ, perf. ΠΟ, ἐππέποται, *Od.*, χ, 56. Cf. ἐδῆδοται under ἔδω. In the other parts we find ΠΙ with Ν, πίνειν, πίνεται, πίνεσκεν, &c.

121. Πλανάω, *cause to wander*.

Root ΠΛΑΝ, ΠΛΑΝΑ, πλανώνται, then with Γ, aor. πλάγχξε, παλιμπλάγξασα, παρέπλαγξεν, ἀπεπλάγχθης, πλάγχθη, πλαγχθείς, παλιμπλαχθίντας.—ΠΛΑΔ, πλάζουσι, *cause to wander*, πλάζομαι, &c.

122. Πλήθω, *am full*.

Root ΠΕΛ, ΠΛΕ, ΠΛΑ, πλήτο σπέος, *was full*, *Il.*, σ, 50, πλήθ' ὕδατος, ἔπλητο, πλήντο. With reduplication (πιπλα) ἐμπίπληθι, *ib.*, φ, 311, and Ν, (πιμπλα) πιμπλάσι, *ib.*, φ,

23, *πιμπλαντο*, *ib.*, α, 104, also extended (*πιμπλαν*) *πιμπλά-νεται*, *ib.*, ι, 679.—ΠΛΑΕΘ (*πληθ*), *πλήθει*, *πλήθουσι*, *πλήθωσι*, *to be full*, whence *πλήσαν*, *ἔμπλησον*, *ἐὺ πλήσασα*, *Π.*, π, 223, *πλησάμενοι*, &c., *ἐπλήσθη*, *πλήσθεν*, *ἐπιπλησθῆναι*.

123. Πνέειν, *to breathe, to blow*.

Root ΠΝΕΦ (*pfnegen*, i. e. *to breathe*, in the mountain dialects), ΠΝΕ, *πνέει*, *ἐπιπνέει*, *πνείοντες*, *πνείουσαν*, *ἀνέπνεον*, ΠΝΕΦ, *πνεύση*, *ἀνέπνευσαν*, *ἀναπνεύσωσι*, *ἀμπνεῦσαι*.—ΠΝΕΥ, ΠΝΥ, *ἄμπνυε*, *ἄμπνύθη*, and, since the seat of the breath is also that of intelligence, so in the perf. *πέπνυσαι* (*thou hast breath, thou hast intelligence*^(B)), *πεπνύσθαι*, *πεπνυμένος*, α, *πέπνυσο*.—ΠΝΥ with ΠΟ (from *πολύ much*), *exert oneself*, *ἐποιπνυον*, *ποιπνύοντα*, *ποιπνύσασαι*.

124. Πορεῖν, *to bestow*.

Only in the 2nd aor. *πόρε*, *πόρη*, *πόροι*, *πορών*. *Πορ*, *προ*, *πέ-πρωται*, *Π.*, σ, 329, *has been allotted*.

125. Ραίω, *strike*; ῥῆζαι, *to break*.

Root ΡΑΦ, ΡΑΙ (cf. Germ. *raf-fen*, *to snatch*, and *rei-ssen*, *to burst*, *διαρραῖσαι*), *ραίησι*, *ραῖε*, *ραίοιτο*, *ραιομένον*; fut. and aor. *ἀπορραΐσει*, *to scatter with violence*, *διαρραΐσουσι*, *διαρραΐσεσθαι*, *ραΐση*, *ραΐσαι*, *ἐρραΐσθη*, *broke*.—Allied to this is ΦΡΑΓ (*frag-or*, *frac-tus*), *ὑπερράγη*, *Π.*, θ, 558, π, 300, *was opened up*, and ΡΗΓ, *ρήζω*, *ρήζόμεθα*, *ἔρρηξε*, *ἔηξε*, *ρήξ'*, *ρήξαι*, *ἐρρήξαντο*, *ρήξαντο*, *ρήξάμεν*; perf. *συνέρρηκται* (*contritus*).—ΡΗΓ with ΝΥ, *ῤήγνυσι*, *ῤηγνῦσι*, *ῤηγνυται*, imperf. *ῤηγνυσκε*, *ῤηγνυτο*, *ῤηγνυσθε*, *ῤηγνυντο*, infin. *ῤηγνυσθαι*.

126. Ρέειν, *to flow*; ῤυῆναι, *to gush*; ῤάσαι, *to moisten*.

Root ΡΕΦ (*réũma*), ΡΕ, *ρέουσι*, *ρέων*, *ρέεν*, *ρέε*, *ἔρρεον*, &c.—ΡΕΥ, ΡΥ, *ῤύη*, *gushed*. *Od.* γ, 455, and with Ζ, ΡΥΖ (*riesseln*), *κελαρίζει*, *κελαρίζειν*, *to flow with* (*κελάδω*) *a murmuring noise*.—Likewise ΡΑΔ, *ῤάσσατε*, *ib.*, υ, 150, perf. *ἐρράδαται*, plup. *ἐρράδατο*, and ΡΑΙΝ (cf. *ränen* *Thur. regnen*, *to rain*; *rinnen*, *to flow*; *Rhein*, *the Rhine*), in *ῤαίνοντο δὲ νέρθεκονίη*, *Π.*, λ, 282, *were besprinkled*.

127. Πιγέω, to shiver with fright.

Root FPIΓ (frig-us), hence perf. ἔρριγα, ἔρριγε, ἀπερρίγασί, ἔρρίγησι, pluperf. ἔρριγει. ΠΙΓἘ, ρίγησειν, ρίγησα, ρίγησε, ἔρρίγησε, ἔρρίγησαν.—ΠΙΓΟ (cf. rigor), in ρίγασέμεν, Od., ξ, 431, that I should be chilled.

128. Ράεσθαι, to move with vehemence, to make an effort.

Root POF (rob-ur), whence ΡΩ (move with force), Δωρηχθέντες Ράοντ', Il., λ, 50, rushed out; χαῖται ἐπερρώσαντο ἀνακτος, ib., α, 529, streamed down; ἀμφ' Ἀχελώϊον ἔρρώσαντο, said of nymphs dancing, ib., ω, 616, to frisk in the dance.—With prefixed E (out of, back), ΕΡΩ, (ἔρωε) ἐρωεῖν, to press back, to give way, νέφος οὐποτ' ἐρωεῖ, Od., μ, 75, to flow out, down, αἷμα ἐρωήσει περὶ δουρί, Il., α, 303 (it is active cause to flee in Il., ν, 57), ἐρωῆσαι, ὑπερώησαν.

129. Σείειν, to shake.

Root ΣΕF (sæv-us), wild, to be furious, to shake, to shudder. ΣΕ, ΣΕΙ, σείων, ἐπισείησιν, Il., δ, 167, σείετο, σείομενον, shaken; imperf. σεῖον, ἔσσειοντο, were shaken, aor. σεῖσ', σείσατο, ib., θ, 199, shook herself, moved impatiently. Also ΣΕF, ΣΕΥ, aor. σεῦα, ἔσσευα, σεῦε, drove tremblingly; ἔσσευε, σεῦαν, σεῦας, σεῦονται, σεῦάμενος; ὕλη τε σεῦαιτο, Il., ψ, 198, once inaccurately τ' ἔσσεύοιτο. Still stands πολλαὶ δὲ μετεσσεύοντο γεραϊαί, Il., ζ, 296, rushed together with, perf. ἔσσυμαι, ἔσσυται, ἐπέσσυται, ἔσσύμενος, ἔσσυμένως, with impetuous haste, pluperf. ἔσσυο, ἔσσυτο, ἐπέσσυτο, ἀνέσσυτο, σύτο as χύτο from χέω.

130. Σκεδάζω, scatter.

Root KE and ΣKE, the former in δρυὸς ἦν λίπε κείων, Od., ξ, 425. KEA in εὐκείατοιο, ib., ε, 60, and κέασσε, κέασαν, κεάσθη; with Δ inserted, (κεδα) ἐκέδασσε, κεδασθέντες, ἐκέδασθεν. With Σ, (σκεδα) σκέδασεν.—ΚΕΔΑ with Ν (κίδνα) κίδναται, κίδνατο. ΣΚΕΔΑ with Ν, (σκιδνα) διασκιδνᾶσι, Il., ε, 526, σκιδνᾶται, σκιδνᾶσθε, σκιδνᾶσθαι, σκιδναμένω, ἐσκιδνᾶντο. Allied to this is σχίζω, cleave. Root ΚΙΑΔ, ΣΧΙΑΔ (Germ. schied, clove), whence ἔσχισε, διέσχισθη.

131. Σκέλλω, dry.

Root ΚΕΛ (Keil), ΣΚΕΛ (Germ. schell in zerschellen), ΣΚΑΛ in μὴ μένος ἡελίοιο Σκῆλη, Il., ψ, 191, should dry up.

132. Στένειν, *to be close-pressed, uneasy, to groan.*

Root ΣΤΕΝ (with the notion of *close, hard*, and radically allied to the Germ. *Stein, stone*), στένει, στένε, ἔστενε, ἐπὶ δ' ἔστενε δῆμος ἀπείρων, Il., ω, 776. Pass. with extended E, *to be close, to be full*, στεινοντο δὲ σηκοὶ Ἀργῶν, Od., ι, 219, λάχνω στεινόμενος, &c.—ΣΤΕΝ with ΑΧ, στενάχουσι, στενάχων, στενάχεσθ', στενάχοντο, and in extended form with ΙΔ, στεναχίζω, στεναχίζων, which formerly appeared in some places with Ο, στοναχίζων, Il., ψ, 172, 225, στοναχίζετο, ib., β, 95, η, 95, Od., κ, 454, &c.—ΣΤΕΝΑΧ, ΣΤΟΝΑΧΕ, in στοναχῆσαι, ἐπεστονάχησε.

133. Στορέσαι, *to spread out.*

Root ΣΤΟΡ, ΣΤΡΟ (cf. Germ. *Stroh, Streu, straw*, and Lat. *stra-men*), pluperf. ἔστρωτο, Il., κ, 155. ΣΤΟΡΕ, στορέσαι, στόρεσαν, ἐστόρεσαν.—ΣΤΟΡΝΥ, καστορνῦσα, Od., ρ, 32.

134. Στυγέω, *shudder at something.*

Root ΣΤΥΓ, in the 2nd aor. ἔστυγον, Od., κ, 113; στύζαμι μένος, ib., λ, 502, *cause to tremble*.—ΣΤΥΓΕ in στυγέει, στυγέουσι, στυγέησι, &c.

135. Σώζειν, *to save.*

Root ΣΑΦ (*salv-us*), ΣΑ, σάος (*sa-nus*), and σαό-ω. Hence imperat. (σαόεο) σάω, *save*; σαῶσαι, σαωσέμεναι, σαωσέμεν, fut. σαώσεται, aor. σαωθήναι, &c. ΣΑΦΟ. Hence σόος and σήη, σόοις. Also (σοφοντες) σώοντες, σώεσκον, as πλο πλώουσι, and with Ζ, σῶζον.

136. Ταράσσω, *confound.*

Root ΤΕΡ (*ter-ror*), ΤΑΡ, ΘΡΑ, whence out of Homer θράσσω, θράζω. With the paragogic syllables ΒΕ and ΑΧ, ταρβεῖ, ἐτάρβει, τάρβησε. ΤΑΡΑΧ, ἐτάραξε. ΤΑΡΑΧ (τρααχ, τρηχ), τετρήχει, Il., β, 95, and τετρηχυῖα, ib., η, 346.

137. Τέθηπα, *am astounded.*

Root ΘΑΦ, of which the 2nd aor. ταφών preserves the *second* aspirate, and the perf. τέθηπα, τεθηπώς, the *first*.

138. Τείνειν, *to stretch.*

Root TE, TA.—TE, τέταμαι, τέτατο, τετάσθην. TE, TEN (*ten-or*), τείνει, ἔτεινε, τείνεν, τείναν, τείνειεν, τείνας.—TA with NY, τάνυται, Il., ε, 393, and ἐντανύεσθαι, τανύοντο, inf. τανύειν, aor. ἐτάνυσσα, τάνυσε, τανύσῃ, &c., ἐτανύσσατο, &c., pass. τάνυσθεν, τανυσθείς, pluperf. τετάνυστο.

139. Τέλλειν, τελεῖν, *to finish.*

Root TEΛ (cf. Germ. *Ziel, limit*), ἐπιτέλλω, *lay down as limit, command*, ἔτελλε, ἐπέτελλε, ἀνέτειλε, *caused to spring*, Il., ε, 777. Also mid. and pass. ἐπιτέλλομαι, εο, ἐπετείλατο, perf. ἐτέταλτο, περιτελλομένων, *finished*, said of the course of time. TEΛΕ, τελέωμεν, τελεεί, ἐτέλειον, ἐτελείετο, τελέεσθαι, *to be accomplished*, and fut. without Σ, τελέω, τελέει, τελέουσι, aor. τέλεσα, ἐτέλεσσα, τελέσω, &c., τελέσθῃ, Od., κ, 470. TEΛΕ with Θ, τελέθω, *am at the end, am there, appear*, τελέθει, τελέθουσι, τελέθοντες.

140. Τέμνω, *cut.*

Root TEM, TAM, the latter in the 2nd aor. τάμον, τάμη, τάμηται, &c.—TAMN, τάμνε, τάμνετο, &c.—TEM with N: τέμνε, τέμνετε.—TMA with Γ (as τα τεταγών) in ἀποτμήγουσι, Il., π, 390, ἀποτμήξας, 2nd aor. διέτμαγον, Od., η, 276, pass. τμάγεν and διέτμαγεν. TEM, TOME, δειροτομήσει, ἦσαι, ἦσας, and κερτομέοι, ἔων.

141. Τέρπω, *delight.*

Root TEPETI, TEPPI, TAPII. The former in τέρπειν, τέρπεται, the latter in the 2nd aor. τετάρπετο, τεταρπάμεσθα, τεατρπόμενος, ταρπάμεθα, 2nd aor. pass. τάρπημεν, τάρπησαν, ταρπήμεναι, 1st aor. τάρφθη, τάρφθην, with τερφθείη, Od., ε, 74.

142. Τέρσω and τερσαίνω, *dry.*

Root TEP and TEPΣE (Germ. *dörren, to dry*, and *Dörse* or *Dürre, dryness*), the latter in τέρσεται, Od., η, 124, τέρσετο, τέρσοντο. TEPΣE, infin. aor. pass. τερσῆναι, τερῆσμεναι, also extended (τερσαν) τέρσηνε, Il., π, 529.

143. Τεταγών, *taking.*

Root TA, whence imperat. τῆ, τῆ νῦν, Il., ψ, 618, τῆ σπεῖσον

Δί, ω, 287, τῆ, πίε οἶνον, Od., ι, 347, *take*, as ἴστη. The word has remained in the Thüringian dialect, *thä, drink, thä, eat*, which *thä* is essentially distinguished, by the pronunciation of its consonants and vowel, from *da, there*. TA with Γ (cf. *tang-o, tac-tus*, where TAG and TAC are the root) only in τεταγών, Il., α, 591, ο, 23, *having seized, or taking*.

144. Τέτμον, *found*.

Root TEM (cf. τέμ-αχος, *shred, bit*), lost except in (τετεμεν) τέτμεν, ἔτεμεν, and τέτμης.

145. Τετραίνω, *bore*.

Root TEP, TPE (Germ. *drehe, turn*), *tremble*, τρεῖν, τρέε, τρεῖ, τρεῖτ', τρέσε, τρέσσαι, &c., with M, TPEM (*trem-or*) τρέμει, (τρομέ) ἀμφιτρομέω, τρομέουσι, and mid. τρομειόατο, τρομέσθαι.--TEP, *rub* (by turning), τείρει, τείρε, τείρεσθαι.--TEP, TETEP, with the paragoge AN (τετρασαν, τετραν), τέτρηνα, τέτρηθεν.—TEP, TOP, and TOPE (τορ), 2nd aor. ἔτορε ζωστήρα, Il., λ, 236, (τορε) ἀντετόρησε, ἀντιτορήσας, ib., ε, 337, κ, 267. TOP with NO, *to make round*, τορνώσαντο, τερνώσεται (τορνώσεται), Il., ψ, 255, Od., ε, 249. Of a different root are τρώει, *hurt*, ἔτρωσε, τρώσασθαι, and proceed from TAPAF and TAPAX, whence παραχῆ, παράσσω, θράσσω, θραύω, and TPAF (cf. Germ. *traf, struck*), τραῦμα, *wound*. With TPAF, TPA, also stands TPO, as ΣΟ with ΣΑ.

146. Τεύχω, *make*; τυγχάνω, *hit upon*.

Root TYK, TYX. TEYX (cf. Germ. *zeug* in *Werkzeug, tool, Rüstzeug, instrument* with which we make or prepare anything. Hence *zeugen, erzeugen, to beget*). From TYK with the meaning of *prepare, get anything ready*, τετυκεῖν, τετυκέσθαι, τετύκοντο, τετυκοίμεθα; aor. pass. ἐτύχθης, ἐτύχθη, never without augment nor in any other mood; perf. τέτυξαι, τέτυκται, *is made, is*; e.g. Ὀκείανου, ὅσπερ γένεσις πάντεσσι τέτυκται, Il., ξ, 246, τέτυξο. With like meaning the forms from TEYX, τεύχει, τεῦχε, ἔτευχε, τεύχοιμι, τεύχειν, τεύχων, &c., τεύξω, *will prepare, make*, εις, &c., ἔτευξα, &c., also the mid. τεύξεσθαι and τεύξασθαι without other forms; perf. τετεύχετον, Il., ν, 346 (*have prepared*), *have made ready for*, Ἐπίτονος

. . . . βοός ἐνοῖο τετευχώς, Od., μ, 423, *made of ox-leather*. Hence τεύχεα and connected with this τετευχῆσθαι γὰρ ἄμεινον, ib., χ, 104, *to be armed*.—The forms from the middle root ΤΥΧ have the notion of *attain to*, which is connected with *prepare*, and especially of *hit*; ἔτυχες, τύχε, *hit upon*, in the act of *throwing*, or in the sense of *meeting with*, τύχης, τύχοιμι, τυχών, &c. (the infin. τυχεῖν appears first in Theognis, v. 256. In extended form (τυχε) τύχῃσε, τυχῆσας, ἐτύχῃσε, and perf. λιμένα . . . ὃν πέρι πέτρῃ Ἡλίουατος τετύχῃκε διαμπερές, Od., κ, 88, *reached all round*. Cf. πρὸν . . . πεδίοιο διαπρῦσιον τετυχηκώς, Il., ε, 748, *stretching through the plain*. Lastly, ΤΥΧ, ΤΥΓΧΑΝ, τύγχανε, *found itself, chanced, befell*, παρετύγχανε, *chanced to be by*.

147. Τίειν, τίνειν, *to pay, to honour*.

Root TI and TIN.—ΤΙ, τίει (ᾶ-), &c., ἐτίον, τίεις, τίνεν, τίε, τῆε, τῆ, ἐτίομεν, infin. τίέμεν, pass. τίεται, τίετο, τίεσκετο; aor. ἐτίσα, ἐτίσε, *paid, expiated, honoured (by gifts), &c.*, τῖσον, τίσειαν; fut. τῖσεται, *will exact retribution (cause himself to be paid)*, τισόμεθα, Od., ν, 15, *will cause ourselves to be paid*. Also τίσασθαι, τισάμενος, &c., with the same sense; τετιμένος, τετιμένον, *honoured*, and with extended form ἀτίζων, *disregarding*, Il., υ, 166.—TI with N, τίνειν, τίνων, Od., β, 193.—TI with NY, as TA, τίνυται, ib., ν, 214, τίνονται, Il., τ, 260, *punish*; τίνυσθον, ib., γ, 279, τινύμενος, Od., ω, 326, ἀπετίυτο, Il., π, 398, ἀποτινύμενοι, Od., β, 73 (in most places there are various lections with NN).—TI, τιμή, τιμάω, whence τιμῶσαι, Il., λ, 46, τιμήσουσι, τιμῆσαι, τιμήσεσθαι, τιμήσαντο, τετίμηται, τετιμήμεσθα, τετιμῆσθαι, and extended forms ἀτιμάζει, ἀτιμάζεσκον, as ἀτίζων.—Allied to this from TIE (*timeo, vexation on account of punishment, sadness*) τετίησθον, τετιημένος, η, αι.

148. Τλῆναι, *to support, to endure*.

Root ΤΑΛ, aor. ἐτάλασσας, ταλάση, and in a compound word ταλασίφρων. Fut. ΤΛΑ, τλήσομαι, τλησομένου (not in the 1st aor.), 2nd aor. ἔτλην, τλή, ἔτλη, ἔτλαν, τλαίην, τλήτω, τλήτε, τλῆναι, ἀνατλάς, perf. τέτληκας, εν, τέτλαμεν, τέτλαθι, τετλάμεναι and τετλάμεν, τετλήοτι, τετληῖα.

149. Τρέπω, *turn*.

Root ΤΡΕΠ (cf. Germ. *Treppe*, *Wendeltreppe*, *stair*, *winding-stair*), τρέπει, τρέπεται, ἔτρεψε, τρέψας, and τρεφθέντες, E-pigr., XIV (in the Κεραμίδς), 7, whereas for τρεφθῆναι, Od., ο, 80, τραφθῆναι was received, and τέτραπτο, ἐπιτετράφαται, τετράφατο, τετραμμένος. From ΤΡΑΠ we find likewise τράπιτο, τράποντο, τράπωνται, and 2nd aor. pass. τραπίομεν. Hence (τραπε) in the pres. ἐπιτραπέουσι, Il., κ, 421 (*turn over*), *commit* or *leave*. Moreover ΤΡΟΠ (πολύτροπος), ΤΡΟΠΕ in compounds παρατροπέων, Od., δ, 465, *putting me off*, *deceiving*, περιτροπέων ἑνιαυτός, Il., β, 295, *going round*, μῆλα . . . περιτροπέοντες, Od., ι, 465. Also with the notion of *frequency*, *sedulousness*, ἐντροπαλιζόμενος, οὔτι μετατροπαλίζεο φεύγων, Il., υ, 190. ΤΡΕΠ, ΤΡΩΠΑ, παρατροπῶσι, τραπᾶσθαι, and τροπάσθαι.

150. Φαίνω, *show*, *shine*.

Root ΦΑΦ, whence φάε δὲ χρυσόθρονος ἡώς, Od., ξ, 502, πεφήσεται αἰπὺς ὄλεθρος, Il., ρ, 155.—ΦΑΦ with ΕΝ (φαεν) φαείνω, *to give light*, φαείνοιν, φαείνη; with ΕΘ, ἥλιος φαέθων, ib., λ, 735; with ΣΣ and reduplication, παιφάσσουσα, *turning the eyes eagerly about*, *rushing impetuously*, ἐκπαιφάσσειν, Il., ε, 803.—ΦΑΦ with simple Ν (φαφνω), φαίνω, φαίνομαι, φήναι, φήνειε, 2nd aor. pass. φάνη, ἔφανε πᾶσαι σκοπιαί, ib., θ, 557, φανήμεναι, φανῆναι;—1st aor. (φανθεν) ἐξεφαάνθη, φάανθεν, perf. τέλος—πέφανται, ib., β, 122.—ΦΑΝ, ΦΑΝΕ, παμφανόωντα, παμφανόωσαν.

151. Φέρω, *bear*, *carry*.

Root ΦΕΡ (*fer-o*, Germ. *fahren*), φέρω, φέρετε, Il., ι, 171, φέρειν, φέρεσθαι, ἀντιφέρεσθαι (*offerri*), *to bring oneself together with another*, *to compare oneself with*, and ἀντιφερίζειν, ζεις, ζει, ζων, so also ἰσοφερίζειν, &c. ΦΕΡ, ΦΟΡΕ (Germ. *Fuhre*, *carriage*), φορέουσι, &c., φορήμεναι, φορῆναι, φορέειν, φορέοντο, φόρησε. With this are joined the forms of like meaning from the roots ΕΝΕΚ and ΟΙ.—ΕΝΕΚ, aor. (ενεικ) ἔνεικαν, ἐνείκαμεν, ἐνείκω, ἐνείκη and ἦνεικαν, ὑπήνεικαν, ἠνείκαντο. In five places we find as variations the forms from ΕΝΕΚ, ΕΝΕΝΚ, ἦνεγκεν e.g. Od., χ, 493, which, however, are less approved

than the so called *Ionic* ἤνεικεν (cf. Etym. Mag., p. 339, l. 2). Moreover, there are traces of the independent ἐνείκω in the pres. ἐνείκωι, Π., σ, 147, and ἐνείκέμεν . . . ἀγέμεν τε, ib., τ, 194.—ΟΙ in the imperat. οἶσε θεέειον, ib., 481, οἶσέτω, ib., τ, 173, Od., θ, 255, οἶσατε, ib., γ, 103, ο, 718, ib., υ, 154, fut. οἶσεις, οἶσει, οἶσατον, Π., ε, 232, οἶσομεν, οἶσουσι, and mid. οἶση, ib., ψ, 441, for οἶσαι, οἶσεται, οἶσόμενος, η, and the compounds ἀποοἶσατον, ἐξοἶσουσι, ἐποἶσει, κατοἶσεται, συνοἶσόμεθα, συνοἶσασθαι.

152. Φεύγειν, to flee.

Root ΦΥΓ (*fug-a*) and ΦΥΔ.—ΦΥΓ, φύγε, ἔφυγες, φύγεσκε, φυγίειν, &c., πεφυγμένος, and in the full forms φεύγω, &c., φευγόμεναι, φευγέμεν, φεύγειν, φεύγε, φεύγεσκε, without aorist, but in the fut. mid. φεύξομαι, φεύξονται, φεύξεσθαι, φεύξεσθ'.—ΦΥΔ, ΦΥΖ, φύζα and πεφυζότες, denoting *flight with terror*.

153. Φημί, say.

Root ΦΑ (*fa-ri*), pres. φημί, φής, and φῆσθα, Od., ξ, 149, φησί, ἀγαθὴν φησ' ἔμμεναι, ib., ρ, 352.—Φαμέν, σαπέ, φασί (θεῶν φασ' ἔμμεναι, Π., τ, 96); imperf. ἔφην, ἔφης, φῆς, ib., ε, 473, and ἔφησθα, φῆσθα, ib., φ, 186, ἔφη and φῆ. Then also ἔφασκον, ες, ἔφασκε, φάσκε, φάσκ', φάσχ'; plur. ἐφάσκεθ', Od., χ, 35; plur. φάμεν (without *enclisis*), ἔφασαν, ἔφαν, φαν,---ἐφάμην and φάμην, ἔφατο and φάτο—φάσθε, Od., κ, 562, φάσθ', ib., ζ, 200, ἔφαντο, ἔφαντ', φάντο; conj. φῆσι; optat. φαίην, ης, η; imperat. φάσθω; infin. φάσθαι; part. φάς, Π., ι, 35, φάμενος, η, &c.

154. Φθάνειν, to anticipae, to do hastily.

Root ΦΑΘ (cf. πατός, Germ. *Pfad*, *path*, *passus*), ΦΘΑ, with the notion of rapid movement in any occupation, 2nd aor. ἔφθης, ἔφθη, φθῆ, φθάν, Π., λ, 51; conj. φθήη, φθῆσι, φθοίμεν; optat. φθαίη; part. ὑποφθάς, and the forms mid. φθάμενος and fut. φθήσονται, Π., ψ, 444.—ΦΘΑΝ, φθάνει, otherwise φθάνει, ib., ι, 502.

155. Φθία, destroy, perish.

Root ΦΘΙ, whence φθίης, ἔφθιεν, φθιόμεσθα, φθίσειν, φθίσειν; 2nd aor. ἔφθιτο, ἐφθίατο; optat. (φθιμην) in ἠὲ πεσῶν---ἀποφθί-

μην--ἢ ἀκέων τλαίην, Od., κ, 51, (φθιιτο) πρὶν γὰρ κεν καὶ νύξ
φθίτ' ἄμβροτος, ib., λ, 330, where φθίτ' is a various lection,
φθίμενος; with Θ only in ἀπέφθιθον ἔσθλοι ἑταῖροι, ib., ε, 110,
133, η, 251. With Ν, φθινέτω, φθίνουσι, φθίνοντος, *perish*;
with paragogic ΥΘ, *destroy, perish, φθινύθω, φθινύθουσι.*

156. Φράζω, *tell*; φράζομαι, *perceive.*

Root ΦΡΑΔ (cf. Germ. FRAG-EN, *to ask*), whence 2nd aor.
πεφραδέειν, *to point out, to exhibit (exhibere, monstrare,
indicare).* Hence πέφραδε τε Τρώεσσι, Π., ζ, 500, *exhibited
it (a severed head), and εἰ τις νῶϊ . . . ἀθρήσειε, θεοῖσι τε πᾶσι
. . . πεφράδοι, ib., 335, should point us out.* So πέφραδ', Π.,
ψ, 132, Od., ζ, 3, τ, 250, 477, 557, ψ, 206, ω, 346, πε-
φραδέειν, ib., τ, 477, πεφραδέμεν, ib., η, 49, and so also μῦθον
πέφραδε πᾶσι, ib., α, 273, *declare, make known (exhibe).*
Without reduplication we find only ἔφραδε, to which belongs
ἐπέφραδε, Od., δ, 68, ἐπέφραδον, Π., κ, 127, where ἐπιφρασ-
σαίμεθα, ib., ν, 741, shows that these forms come from the
compound ἐπιφράζω, and are not to be resolved ἐπέφραδε, as
ἐπεφρονε. Further διεπέφραδε, ib., σ, 9. Of the 1st aor. there
occurs uncompounded only φράσε, Od., λ, 22. As (ΦΡΑΔ,
ΦΡΑΖ), φράζειν, *to tell, to cause to consider*, so is φράζεσθαι,
to consider, or to consider with oneself. Hence φράζεαι,
φράζονται, ἐφράζετ', fut. φράσομαι καὶ εἶσομ', Od., τ, 501,
φρασάμην, ἐφράσσατο, φράσαι, and the compounds ἐπιφράσσετ',
ib., ο, 444, ἐπεφράσω, ἐπιφρασσάμεθα.

157. Φύειν, *to beget.*

Root ΦΥ (cf. fu-i), φύει, φύεν, φύσει, ἔφυσε, πεφύασι, πεφύκει,
πεφυῶτας, πεφυῶα; aor. ἔφυν, *was, grew, ἔφυε, ἔφυν, and φῦ,*
περιφῦναι, περιφύς, περιφῦσα, προσφύς, *to cling closely (as it
were to grow upon), ἐν . . . φῦ in the phrase ἐν τ' ἄρα οἱ φῦ
χειρί, chung close to, περιφῦναι, to embrace.*

158. Χάζομαι, *recede.*

Root ΚΑΔ, *cause to recede, κέαδον, κεκαδεῖν, κεκαδῶν, κε-
καδήσει, and κεκάδοντο, retreated.* ΚΑΔ, ΧΑΔ, *to let in,
to contain, ὄσον κεφαλή χάδε, Π., ρ, 462, χαδέειν and χάζεσθαι,
χάζετο, χάσσονται, χάσασθαι.* From ΧΑΔ with Ν, whence
in Theocritus ἐχάνδανε, 13, 57, come κεχάνδει and κεχανδότα.

159. Χαίνω, *open wide, gape.*

Root XA in χείσεται, Od., σ, 17, with the Æol. EI for H.—XAN, χάνοι, ἀμφέχανε, χανών, κεχηνότα (*γαυνίng*), *opening wide.*

160. Χέω, *pour.*

Root XEF, XE (cf. Germ. *geuss, giessen, to pour*), χέει, χέε, &c., and χεῖσθαι with like meaning, Od., κ, 518, on the other hand ἐχέοντο and προχέοντο with a passive sense; aor. ἔχευεν, χεῦε, χεῦ', ἔχευαν, and σύγγχεας, Il., ο, 366, ἔχευεν, ib., ζ, 419, ἔχεαν, ib., σ, 347, ω, 799; conj. χεῦη, χεύομεν, ib., η, 336, χεύωσιν; inf. χεῦσαι, Od., α, 291. Of the middle only ἐχέυατο πόντον ἐπι φρίζ, Il., η, 63, *spread itself*, and so also ἀμφὶ δὲ ὄν φίλον υἷδον ἐχέυατο πήγχεε λευκῶ, ib., ε, 314, according to the construction καθ' ὄλον καὶ μέγρος; perf. and pluperf. XY, κέχυνται, κέχυντο, κέχυντο, and without reduplication, χυμένη, ἐκχύμενοι, ἐξέχυθ', Od., τ, 470, ἔχυντο, ib., κ, 415, ἐσέχυντο, ἐπέχυντο, and χύτο; aor. pass. ἀμφεχύθη, ἀμφιχυθῆναι, ἀμφιχυθείς.—Cognate forms are XOEF, οἰνοχοεύειν, οἰνοχόει, ἐανοχόει, οἰνοχοῆσαι, οἰνοχοεῦντες, and τυμβοχοῆσ', Il., φ, 323, doubtful whether from τυμβοχοῆσαι or the genitive of τυμβοχόη.

161. Χολοῦσθαι, *to be incensed.*

Root XOF, χάεται, χάεο, χάετο, χωόμενος, &c.; aor. χάσατο, ἐχάσατο, χωσάμενος.—XOΛ (χολή, Germ. *Galle, bile, χόλος, choler*), χολοῦμαι, χολοῦται, χολούμενος, fut. χολωσέμεν, aor. ἐχόλωσεν, ἐχολώσατε, χολώσης, χολώσατο, χολωσάμενος, &c., χολωθείς, perf. κεχολωμένος.

162. Χρῆειν, *to predict*; χρεάειν, *to press upon.*

Root XPÉF, XPAF (cf. *grav-is, gravari*), with the notion of *pressure, vexation*, XPÉ, whence χρεῖη, χρεῶ, χρεῖά, *need, necessity*; χρεῖος, χρεῖος, *debt*; so also χρεήματα, *things of necessity, of use*; ἀχρεῖος, *without use, unprofitable*; and of verbal forms χρεῖ, *it presses, is needful*; ψυχῆ χρησομένου, Od., κ, 492, *to seek for consultation*, and act. χρεῖαν, *predicting*, ib., δ, 79; so also κεχεῖτ', *used, made use of*, together with χρεῖζειν, whence χρεῖζεις, ὦν, ὄντι, ὄντα, *to need, to want*.—XPAF, XPA, χρεάε, *pressed, fell upon*, ἐμὸν ῥόον ἔχραε κή-

δειν, Π., φ, 369, where κήδειν ἐμὸν ῥόον is the order. Cf. δῶμα . . . Ἐχθράετ, ἐσθιέμεν, Od., φ, 69, οἱ ἔχθραε δαίμων, ib., ε, 396, and with ἐπί: ἀνεσσιν ἐπέχθραεν, Π., π, 352. Cf. ζαχρηῆς. Also (χραόμενος) χρεώμενος, *when hard pressed, when in want*, ib., ψ, 834.---Likewise ΧΡΑ with ΘΜ, ΧΡΑΘΜ (cf. ΑΡ with ΘΜ in ἀρθμήσαντε) which passed into ΧΡΑΙΣΜ, whence 2nd aor. χραῖσμε, ἔχραισμε, χραίσμη, χραίσμωσι, χραισμεῖν, and (χραισμε) fut. χραισμησέμεν, 1st aor. χραισμηῆσαι, *to be of use, to assist, to defend*, equivalent to ἀρκεῖν τινί τι, e. g. ὄλεθρον, θάνατον, also without any case: οὔτι δυνήσομαι, ἀχγύμενός περ, Χραισμεῖν, Π., α, 589.

APPENDIX.

OF THE CHIEF PARTICULARS

IN WHICH THE

OTHER DIALECTS DIFFER FROM THE HOMERIC.

THE NEW IONIC DIALECT OF HERODOTUS.

§ CCXXXIII.

OF THE DIALECT OF HERODOTUS,
CONSIDERED GENERALLY.

1. The Homeric dialect having been explained, it is most convenient, in treating of the other dialects, to notice merely those points, in which they differ from it. For later writers, to whatever race of Greeks they might belong, borrowed in composition more or less from the old heroic poetry, as familiar to the people, and hence, in respect of language, they stand in a more or less near relation to Homer. The parts of their diction, therefore, which agree with the Epic, require no farther remark, but only those peculiarities of their own dialects, which they mixed up with the Homeric language.

2. Of a dialect so compounded Herodotus made use.* In

* Hermogenes, p. 513, Laur. says of Hecataeus: τῆ διαλέκτῳ δὲ ἀκράτῳ Ἰάδῃ καὶ οὐ μεμιγμένῃ χρώμενος οὐδὲ κατὰ τὸν Ἡρόδοτον ποικίλῃ. Comp. the review of Schweighäuser's Herodotus in the Jen. Allgem., L. Z., 1817, Sept. N. 181.

his work a distinction may be drawn between the Epic, Ionic, and common forms, although the manuscripts made great confusion in this respect,—one or other of these forms predominating in them, according to the inclination or the judgment of the copiers.

§ CCXXXIV.

OF APOSTROPHE, CRASIS, &c.

1. The apostrophe is seldom used, the words standing for the most part unelided, even when the first ends in a short vowel. However no fixed rule is observable: *μήτε ἔργα, τά τε ἄλλα, ἀπὸ ἑαυτῶν, τὸ δὲ ἐνθεῦτεν, κατὰ ἦν τινα*, and, on the other hand, *παρ' ἑαυτῶ, παρ' ἐκάστων*. Διά is commonly apostrophized, *δι' ἦν, δι' ἐκείνων*.

2. Crasis occurs,

a. In the case of *καί*: *καλοί τε καὶ γαθοί, καλὸς καὶ γαθός, κάπειτα, κάμοι, κάκεινον*.

b. In the case of the article with adjectives, which no substantive follows: *τῶποξαινον, ταύτά, τᾶλλα, αὐτός, ἄλλοι, αὐτοί, οὔτερος, τούτερον, τῶρχαῖον, τᾶληθές, τοῦλάχιστον*, and *τῶπο τούτου*; with substantives: *τᾶγαλμα, τούνομα, ὄνης, ἄνδρες, ἄναξ, ἄνθρωπος*, and *ἄνθρωπε*.

3. The rough breathing has no effect upon the preceding word: *ἐπ' ἑαυτοῦ, οὐκ οἰοί τε, ἐπ' ᾧτε, ἐπεξῆς, κατὰπερ, ἀπελόμενοι*.

4. Contraction is commonly rejected in the case of E before I, E, and long syllables: as, *κέρδει, εἰδει, φοβέσαι, φανέσαι, ποίεε, ἐπολέμεε, ἐπόνεε, ἐγεγόνεε, ἐώθεε, ποίεετε, ἐποίεετο*; also *ἔτεα*, but contraction occurs in the case of,

a. A before E, EΙΣ: *ὄρας, ὄργᾶ, ἐφοίτα, ἐτίμα*. So also EA in *ἀκλεᾶ, &c.*

b. EO: *ποιεύμενα, πλεῦνες, ποιεῦσι*, the uncontracted form, however, of this syllable is more frequent.

c. OO, OOI: *ὄρθοῦντι, ὄρβοῖτο*.

5. The augment in E is employed regularly: *ἐποίηε, ἐξούλοντο, &c.*, except with forms in ΣΚΟΝ, and the pluperfect;

διαφθείρεσκε, ἀποβεβήκει, δεδούλωντο. The temporal augment is commonly rejected with A, OI: ἄφθη, ἀμείψατο, ἐξαγόρευε, οἶκεον, ἐνοικίσθη. Many also in E want it: ἐλευθεροῦντο, ἐθελοκάκεον; but, from the variation of the manuscripts, no rule can be established.

§ CCXXXV.

OF THE DIFFERENCE OF VOWELS AND CONSONANTS.

1. The Herodotean dialect differs from the Homeric, and the common, also in this respect, that, in several words, it has different vowels and consonants; thus,

2. A instead of E: μέγαθος from μέγα, ἐπιτάμνειν, ἐτάμνετο, ἐκτράπομαι, ἐπιτράψονται, ἄτερος.—A instead of H in μεσαμβρή, λάμψαι for λήψαι.—A instead of O in ἀρρωδεῖν.

3. E instead of A in,

a. The acc. sing. 1st decl., which, like that of the 3rd, adds A to the root: Ἄρισταγόρης, (Ἄρισταγορα-α) Ἄρισταγόρεα, Ὀρέστεα, δεσπότεα.

b. Neuters of the 3rd decl.: τέρας, (τέρατος, τέραος) τέρεος. Thus κέρας, κέρεα, κερῶν, γέρας, γέρεα. So also ὀπέων for ὀπάων.

c. Verbs that have A, when A stands before O or Ω: not ὀρέεις, φοιτέειν (although χρέεσθαι), but ὀρέων, ἐνορέων, καταρέονται, πλανέονται, ἐπερωτέω, ἐπηρώτεον and εἰρωτεύντες, ἠρώτευν. In these NTAI and NTO are exhibited as ATAI and ATO without O: ἐμμηχανέατο. ὀρμέατο. Thus too in forms without modal-vowel, ἐπίσται (for ἐπίστασαι, ἐπίσται), δυνέεται, &c.

d. In the beginning and middle of certain words: ἔρσην, ἔρσένων, τέσσερες.

4. I instead of E in ἰστία or ἰστίη for ἐστίη, and hence ἐπίστιος and ἰστιητόριον.

5. O instead of Ω in λαγός and ζοή for ζωή.

6. Ω instead of A in θωῦμα, otherwise θώῦμα, also θῶμα, θωμάζειν, τραῦμα or τραῶμα, ἔμεαυτοῦ, ἔμεαυτόν, σεαυτοῦ, ἑαυτοῦ, &c.—Ω instead of OΥ in ῶν and γῶν.

7. Change in the termination of a case finds room in

some proper names: Κροίσεω, Βάπτω, for Κροίσου, Βάπτου.

8. Of the consonants Z stands for Δ in Ζρηκάδες.—K for X in δέκομαι, ὑπέδεκετο, παντακῆ, &c.—K for Π in κῆ, κόθεν and ὀκόθεν, κοτέ and καικοτε, κότερα, κώ, κώς, κῶς, εἰκως, οὔκως, ὄκως, ὀκοτέρην, κοῖος, κοῖαι, ὀκοῖον.—Ξ for ΣΣ in διζός, τριζός.—Κιθών, ἐνθεῦτεν and ἐνθαῦτα for χίτων, ἐντεῦθεν and ἐνθαῦθα are also to be remarked, as words in which the *tenuis* and *aspirated* letter have changed places. Also αὔτις for αὔθις.

§ CCXXXVI.

OF ABJECTION AND INSERTION OF VOWELS.

1. E is thrown away,
 - a. In ὄρτή and ὄρτάζειν, οἰκώς, οἰκός, οἰκότα.
 - b. In the verbal terminations εαι and εο: φοβέαι, αἰτέο, ἠγέο, ἐξηγέο, ἀπικέο, φοβέο; yet we find also δέαι, τυπέαι, &c.
2. E instead of the extended EI is found in ἀπόδεξις, ἐπιτήδεος, ἐπιτηδεάτερος, -τατος, ἐπιτηδέως, and some adjective-forms, ἰθέα together with ἰθείης, ἰθείη, and βαθέη or βαθέα, and βαθέη.
3. On the contrary, E is inserted, beyond the Homeric practice,
 - a. In the cases with A and Ω: μνέας, δεσπότεας, ἐξηγητέας, Θεσσαλέων, αὔτέων, τουτέων, ἐκείνων, ἀνδρέων, Εἰλωτέων, μυριαδέων, πυρέων, χηνέων, χιλιαδέων.
 - b. In verbal forms after long syllables: ἰστέασι, ἐστέασι, συμβαλλέομαι, περισπερχέω, τυπτέω, χαιρέω, ῥιπτέω, and even ἐνείχεε for ἐνεῖχε, although we find προεῖχε, συνεῖχε. So also in contracted syllables: χρεώμενος, ὀρμεώμενος, &c.—To this E, likewise, the terminations ΑΤΑΙ, ΑΤΟ, without the *vowel of the mood*, are attached, as ἐβουλέατο, like ἐμηχανέατο given above, &c.
4. A also is inserted in the personal termination ΕΤΟ: ἐβουλέατο, ἐπιθέατο, ἐγραφέατο, δέδεατο, through which these forms become similar to the plurals in ΑΤΟ.

OF THE DORIC DIALECT.

§ CCXXXVII.

OF CRASIS, ELISION, APHÆRESIS, AND SYNZESIS, IN
PINDAR AND THEOCRITUS.

1. Pindar and Theocritus have the crasis of,

a. A with καί: κάσόφοις, κάγοραί, κάγαθῶ, κἀνθρώποις, κἀκοντι, Ol., 10, 85,* where Boeckh writes ἀκοντι φράστωρ δ', placing δέ after two substantives.—Theocritus has κἀμφιστειλαμένα, 2, 74, κἀντιγένης, and with the article, τἀλαθία, τἀλσεα, τἀλλα, &c.

b. E with καί: Pindar in κἀκείναν,† κἀν γουνοῖς, Isth., 4, 43, κἀν τελευτᾷ, Pyth., 1, 68, both which places might be written κ' ἐν γουνοῖς, κ' ἐν τελευτᾷ according to κ' ἐν βραχίστοις, Isth., 6, 86.—Theocritus (contracting AE into H) in κῆξ, κῆπειτα, κῆπε, κῆφ' ὅτι, 2, 101, κῆτε, κῆγάν, κῆμέ, κῆμ', 8, 72, as it should be written instead of κᾶμ', κῆῦ, κῆκ, κῆκα, 3, 27.

c. O with καί: thus Pindar χᾶταν, χᾶπόταν, χᾶτι, χᾶπόθεν, χᾶπόσαι (as should be written instead of χᾶταν, &c.); and, with the article, τᾶργείου, τᾶτοῦ, τᾶτ'. Compare Boeckh ad Ol., 2, 73.—Theocritus has χᾶ (not χ' ᾶ), χᾶταν, &c., and, with the article, ᾶριστος, ᾶπόλλων, ᾶπόλος, ᾶπόλοι, τᾶντρω, 11, 44.

2. To crasis, or more accurately (see above, § xxxviii, 3, obs. 1,) to elision belong κ' οὔ, Pind., Pyth., 4, 268. Comp.

* The citations from Pindar are here given according to the common editions.

† Böckh ad Ol., 3, 55, removes the crasis and writes καὶ κείναν, because Homer, whom Pindar imitates, has only the latter form, not κἀκείναν; this is true of our Homer, but not of the Homer before Aristarchus, which Pindar knew and followed.

above, 1, *b*, and, in Theocritus, κ' οὐ, κ' οὔτε, κ' οὐδέν, κ' οὔπω, κ' Ὠρίαν, κ' ἄχρετο, χ' οἶ, χ' ἄ, χ' αἶ, χ' ἄς, χ' οὔτως, &c.—Περί also is subjected to elision in Pindar, both alone : ταύτας περὶ ἀτλάτου πάθας, Ol., 6, 65, περὶ αὐτᾶς, Pyth., 4, 471, and in composition : περᾶπτων, περῶδοις.

3. Aphæresis occurs in ᾦ'νασσα, Isth., 5, 6, ᾦ'πολλωνιάς, ib., 1, 6—in Theocritus in ᾦ'γαθέ, ᾦ'νθρωπε, ᾦ'ναξ, ᾦ'λεῦθερε, τᾶ'Υβούλοιο, &c.—Crisis and aphæresis in χ' ᾦ'κ, Theoc., 1, 72 (write χᾶ'κ), χᾶ'τερος, 7, 36, from καὶ ὁ ἔτερος, and likewise in χ' Ὠδωνις (write χᾶ'δωνις,) from καὶ ὁ Ἀδωνις.

4. The neglect of *position* has wider limits in Theocritus and Pindar than in Homer (§ CXLVI, 5). Pindar leaves syllables short not only often before ΓΛ, ΘΛ, but even before ΘΜ and ΦΝ, as in ἀφνέος, ἔπεφνε, and thrice before ΣΔ in ἐσλός; yet we should read instead of Νεῦπτόλεμος, Nem., 7, 52, rather Νεοπόλεμος, and so instead of τύχην ἄντ᾽ σκοποῦ, ib., 6, 46, is now read σκοποῦ ἄντα τυχεῖν, instead of εἰμί· σκοτεινόν, ib., 7, 89, Boeckh reads εἰμί· κοτεινόν, and instead of πλάγχθεντες, ib., 7, 55, Hermann read πλανέντες, so that abbreviations before ΠΤ, ΣΚ, and ΓΧΘ, no longer appear. Comp. Herm. de Dial., P., p. 8, Boeckh, p. 289.—Theocritus not only applies the Homeric abbreviations to many syllables always long in Homer, as ὄπλα, Κυκλώπων, νεκρός, ἄκρον, μακρον, ὄφρῦς, ὄχλος, θυγάτρως, together with κόχλιας, νίτρον, but he likewise leaves a syllable short with a mute before M or N: ἀρίθματοί, λύχρον, τέκνον. The abbreviation before ΣΤ in 23, 46, is, according to Lennep, inadmissible, and the place has been well corrected by Graefe.

5. By both poets, also, many syllables naturally long are made short; by Theocritus repeatedly πρῶαν, τοῖαῦτα, ποιεῖν, by Pindar τετραῶροισιν, Nem., 7, 137, Εὐξενίδᾳ, ib., 103, Κυκνεῖά μάχα, Ol., 40, 19,* ἰοχέαιρα, Pyth., 2, 16, μητιόνται, ib., 170, πῖαίαν, Pyth., 4, 267, ῥύοντο, Isth., 8, 114, χεῦσέαν, Pyth., 3, 129, χεῦσόν, Nem., 7, 115, χεῦσσεος, Pyth., 4,

* So likewise νόμ' ἀπάσαις ἀνίαις, Isth., 2, 33, appears to have been νόμα πάσαις ἀνίαις, like οὔτα in Homer.

6, 257, 411, ἤρωα, Pyth., 3, 13, ἤρωες, ib., 4, 102, ἤρωίαις, Nem., 7, 68, and diphthongs, as τοῖαῦτα, Pyth., 8, 78, υἱέων, Nem., 6, 37, πατρῶων, ib., 9, 32, αὐεῤῥῆ (to wit ἀφεῤῥῆ), Ol., 13, 114, αἰόλει, Pyth., 4, 414, γαῖαόχω, Ol., 13, 114, where Boeckh reads ἐόλει, γεαόχω, as also ἀέ, Pyth., 9, 154, ἰρέα, 4, 9, οἰκοριᾶν, 9, 35, for ἀεί, ἰρέα from ἰερέα, οἰκουριᾶν. Lastly, θεός is monosyllabic and short, Pyth., 1, 109, comp. Herm. de Dial. Pind., p. 9, Boeckh de Metris Pind., p. 289.

6. Hiatus is allowed by Pindar without hesitation in the case of,

a. A long syllable in arsis: βροτῶ· ἐμέ δέ, Ol., 1, 162, Ὀρθωσίᾳ ἔγραψεν, ib., 3, 54, καὶ ὅς Αἴτναν ἔχεις, ib., 4, 10, ἐπὶ γλώσσᾳ ἀκόνας, ib., 6, 141, αὐτῶ Ἰολάου, ib., 9, 149, ἀνθεῖ ἔσαεί, ib., 11, 10, Θεσσαλοῦ ἐπ' Ἀλφειοῦ, ib., 13, 48, σεῦ ἔκατι, ib., 14, 28, &c.

b. Every long syllable made short before a vowel; yet this hiatus is not allowed in trochaic and dactylic verses, and λυγρῶ ἐν νείκει, Nem., 8, 42, αἰεῖ ἔδος, ib., 6, 6, are according to Hermann ἐν λυγρῶ νείκει, αἰὲν ἔδος; we find, however, πολλά μοι ὑπ' ἀγκῶνος, Ol., 2, 149, οὐτ' ἀνεμοὶ ἐς μυχρός, Pyth., 6, 12, &c.—Compare Herm., p. 7, Boeckh, p. 101.

7. Short syllables make an hiatus before words, which, in Homer, are digammated: Ἐφιάλτα ἀνάξ, κατὰ εἶδος, τόσα εἰπεῖν, παρὰ ἐλπίδα, τρία ἔπεα, &c., and before some proper names, τε Ὀϊωνον, τε Ἰάλυσον. Comp. Boeckh, p. 309.

8. With Theocritus the use of the hiatus approaches more closely to the Epic rule. It stands,

a. In the arsis: ἀπ' ἀενάῳ Ἀχέροντος, στυγνῶ Ἀχέροντος, λευκοῦ ἐλέφαντος, ἢ ὕδατι, ᾧ ἔεινος, 15, 123.

b. In the thesis (but not with certainty, since χ' ἠφθα· εὐμαρέως, 14, 23, is properly written by Graefe * χ' ἀφθη, κ' εὐμαρέως, κ. τ. λ.).

9. Short syllables make an hiatus not only before digammated words, καλὰ εἰπήν, μέγα ἄστν, φίλα ἔργα, ὅσα ἴσατι,

* Epistola crit. in bucol. Gr., p. 57.

but also before words not digammated, οἶσθα· ἐγών, 22, 116, ὄλεια ὄσσα, 15, 146, δάκρυε ὄσ' ἐθέλεις, 15, 41, χαῖρε, "Ἄδων", 15, 149, οὐδὲ ἔν, 23, 3; but τελέθοντι αἰδοῖς, 16, 69, should be written τελέθουσιν.

10. Lastly, the poet permits himself, after the Homeric fashion, to lengthen a short syllable in arsis: Δῦγατέρες,* 16, 104, τὰν δ' ὄ ρόδωπαχυς, 15, 128, θεαὶ αἰῶντι, 16, 3, βροτοὶ αἰῶντι,* 16, 4.

11. Synizesis is confined in Theocritus (since he contracts some forms, which are always open in Homer, e. g. εὔσα, εὔντα, 2, 3, 76,) to the letters ΕΩ: ὀμαρτέα, ἐνοικέω, φρουρέω-μες, φωνέαν (and so μισεῶν, not μισῶν, 23, 62), σφέαν, ἀμέαν, ἐς νεωτ', 15, 143, &c.—It has wider limits in Pindar. In the edition by Boeckh (comp. de Metris Pind., p. 290,) appear, with Α, αε, αἶ, αο, αοι, αω, Ἄελιος, ἄεθλον (together with πεντάθλα, Ol., 13, 41), ἀέκων, θεός, comp. ad Ol., 1, 7, 9, 156, 10, 35, φαενόν, ib., 7, 122.—Δαιον, Ol., 2, 70 (Boeckh and Hermann Δῆον), Ἄιδα (write Αἶδα), Pyth., 4, 78,—τετραορον, ib., 10, 103, τετραοριαν, Isth., 3, 27, τιμάορος, Ol., 9, 124, χρυσάορα, Pyth., 5, 140, Λαομεδοντίαν, Isth., 6, 40,—λαοισι, Pyth., 12, 22, αἰοδαῖς, Nem., 11, 23,—ἄωσφός, Isth., 4, 42.

12. With E in εα, εαι, εο, εοι, εου, εω, Πυθέα, Isth., 5, 23, Νεμέα, Nem., 4, 122, γλυκέα, Ol., 14, 7, ἀδελφεῶν, Nem., 7, 5, διαπρεπέα, Isth., 5, 56 (formerly contracted into διαπρεπῆ, like Ὀδυσῆ, Nem., 8, 44, Ἄλκυονῆ, Isth., 6, 49, but written as above by Boeckh). Further we find νεαρόν, Pyth., 10, 39, κτέατα, Nem., 7, 60, πολυκτέανον, Ol., 10, 44, Κτέατον, ib., 10, 33,—Τεαῖσιν, Isth., 7, 71, ἐφάψαι, Ol., 9, 19, παραμείσαι, Nem., 3, 47,—Πηλεος, Isth., 6, 37, Νηρεος, Nem., 3, 98, which can scarcely stand together with Ἥρα-κλεῦς, Πολυδεύκευς, Κλεύδαμον, &c.—Ἀδελφειοισιν, Isth., 8, 77, φοινικεοισιν, ib., 4, 30,—Ἄλφειου, Ol., 9, 29, Αἰτῶ, οἰκεῶν, ἐξαρχεῶν, and the like,—προπρεῶνα, Nem., 7, 126, ἀργυρεῶ, Ol., 9, 48, αἰτῶ, Nem., 9, 71, κουλεῶ, 10, 11, πενθεῶν, γονεῶν, υἱῶν, Isth., 8, 13, Pyth., 6, 27, Isth., 8, 53, 13. Double

iota suffers synizesis in Δῖ (Boeckh Δί), OE in Ὀπέοντος, Ol., 9, 87 (perhaps Ὀπεῦντος, as λωτεῦντα for λωτόντα in Homer), HE in ἐπηετανόν, Nem., 6, 19.

14. Of two words together there are found with synizesis ἦ ὄτ', Isth., 7, 12, 13, ἄτα εἰ, Pyth., 11, 83, 84, δὴ αὐτόθεν, Nem., 5, 35, δὴ ἀμφοτέρθεν, Ol., 13, 142, and οἱ ὄψιν,* Nem., 10, 27.

§ CCXXXVIII.

OF THE DIFFERENCE OF VOWELS.

1. The *plateiasmus* of the Doric dialect consists in the frequent use of A, and especially where the Ionians employ H; yet this use is subject to several limitations, since a number of words do not change their H,—in others the MSS. give at one time H, and at another A,—and the H was occasionally preferred by the poets, as an approximation to the Epic dialect. Hence, in this and a few other particulars, the practice of the same writer—for instance of Theocritus—varies, since he writes some poems more after the Epic model than others.

In Pindar,

2. A instead of H appears in,

a. The radical part of many words: ἀέλιος, ἄλις, ἀδύ, ἄμαρ, ἀμέρα, ἀμέων, ὀδυναρός, ἄραρε, σκῆπτρον, ἀμῖν, ἄως, κἄρυσ, κράνα, μάλλον, νᾶες, Μισυλᾶνα, τάρομαι, μῆμα, σᾶμα, φάμα, &c.; yet H remains unalterably in ἦ, ἦδέ, δὴ, δῆν, μῆ, θρηνεῖν, πηδᾶν, πληρες, Θῆσαι, γῆρος, ἦτορ, also Ἀσκλήπιον, ἦρωα, as it is now read in Pyth., 3, 12,—and

* Οἱ ὄψιν *bisyllabum*—*versor ut cuiquam approbari possit*. Hermann *Elemen. doctr. metr.*, p. 55. The passage is καὶ οἱ ὄψιν ἐσιδόμενος Ἀθανάτων βασιλεὺς αὐτὰν ἐσῆλθεν. The old editions and all MSS. have τί οἱ ὄψιν instead of καὶ οἱ ὄψιν. Now of τί οἱ the τί is manifestly corrupted from ἦτ' and that from ἦν τ', and οἱ as a gloss upon the rare pronominal form has crept into the text, so that we should read ἦν τ' ὄψιν ἐσιδόμενος.

- other words. In opposition to *ζαλωτός*, Ol., 7, 10, we find *ἀρείζηλος*, ib., 2, 101, where Boeckh reads *ἀρείζαλος*; thus too we find both *ἀσύχιος* and *ἡσύχιος*, *ἀναρίθματος* and *ἀναρίθμητος*. *Ἀμφιάρεον* is admitted, Ol., 6, 20, as the rarer form, and *Ἰστρηιῶν* proposed by Hermann for Ol., 3, 46. The same fluctuation is observable in Theocritus. According to the Scholiast *σεσαρῶς* and *σεσηρῶς* are found in the MSS., 5, 116. *Μύριμακι δὲ μύριμαξ*, *Ἰσηκεῖς δ' ἰσηξιν*, 9, 31, &c.
- b. At the end of the root of adjectives and verbs, especially of those in which A is the original letter. *Τολμάεις*, *Φωνᾶεν*, *ὀνάσαι*, *νικάσαι*, *στάσαι*, *στᾶναι*, *μνάσομαι*, *τεθνακῶς*, *κεκμακῶς*, *νενίκανται*, &c.; in the forms of *κτάομαι* and *χράω*; but H remains in *τυχηρός*, *ύγιηρός*, and generally in forms from EΩ, *δωρήσομαι*, *τηρήσαι*, *καλλιερῆσαι*, *κάθησαι*, *πατησεῖς*, *ἦτην*, *δέδαημένος*, *θήσομαι*, except *κοινᾶσαι*, *παρακοινᾶσαι*, *δοναθεῖσα*, *ἐδινάθην*, *ἀφθόνατος*, &c. *Πονῆσαι*, *to endure toil*, *πονᾶσαι*, *to finish by toil*, comp. Herm., p. 15, &c.—*Νικασῶ* and *ἐνίκησας*, *ἀναξος* and *ἀκρηξος*, and the like in Theocritus, can scarcely be allowed to stand close to one another.
- c. In the terminations of the first decl., *ᾶ*, *τᾶς*, *τά*, *τάν*, *Σελάνα*, *ἀνάγκα*, *εὐφροσύνας*, *κεφαλᾶ*, *ἄτα*, *ἄτας*, *ἄταν*, &c., so in the dat. plur. *κορυφαῖς*, *ἄρεταῖς*; yet, in the full form, the Ionicism often remains, *ἀμυτέρησι*, *δύρησιν*, *πορφυρέησι*, &c., *Theoc.*
- d. In many terminations of the third: *ποιμάν*, *ταχύτας*, *ταχύτατι*, *γυνά*; but H remains in HΣ and HP: *εὐρυσθενής*, *μάτηρ*, *πατήρ*, *ζωστήρ*, *ζωστήρι*, *κητήρ* (perhaps *κρατήρ*, Lat. *crater*), *κητήρα*, &c., so in *βασιλῆος*, *νόημα*, *μέλη*, &c.
- e. In the augment of verbs beginning with A: (*ἀκούω*, *ἤκουσα*) *ἀκούσα* (---), *ἄνυσα*, *ἄγον*, *ἄγεις*, *ἄγαγον*, *ἀνάλατο*, *ἀπανάνατο* from *ἀπανάινομαι*, *ἀμείφθην* (---); but *συνήντετο*, *Theoc.*, 8, 1, and always H when it comes from E, *ἦλθον*, *κατήλασα*, *ἦθελον*, &c., and so *ἦπον*.
- f. In the personal termination MHN: *ικόμαν*, *Pind.*, *ἄνυσάμαν*, *γενοίμαν*, *ἐφρασάμαν*, *ἐφάμαν*, *Theoc.*; also in ΣΘHN, *ἐξικέσθαι*, *Pind.*; but commonly not in HN,

ἐφάνη, Pind., ἐκρίθην, ἐμάνην, ἐπάγην, κατεκλάσθης, Theoc.; yet ἐτύπαν, *ib.*, 4, 53.

3. Besides the use of A for H, we may remark the use of,
 - a. A for E in σκιαρόν, φρασίν, τόκα, Pind.—τόκα, πόκα, ὄκα, ὄκκα, ὄκχ', κᾶ, and γά, Theoc.; for EI, χαλκοπάρατος, ποτανός, Pind.
 - b. OI for OΥ in Μοῖσα, Μοισαῖος, ποί, Pind., Ἀρέθουσα, Theoc.; of Υ for O in ὄνομα, Pind., for which he never uses ὄνομα; and of Ω for OΥ in ᾠν.
 - c. The want of the aspirate in ἐπάμεροι, Pind., 8, 134.
4. Finally, the full-toned A of this dialect has the power of suppressing not only E, as ποιᾶντα for ποιᾶεντα, &c., but also a following O or Ω:
 - a. In the gen. sing. and plur. of the first decl.: Ἀτρείδᾶ, Ζηνῶς νεφεληγερέτᾶ, &c., Μοισᾶν, Ἀτρείδᾶν, πασᾶν, after which the other feminines, ἀλλᾶν, πολλᾶν, should also be so written.*
 - b. In the termination AΟΣ of the second decl.: Μενέλας, Ἀρκεσίλας, Μενέλα, Ἀρκεσίλα, &c.
 - c. In the termination AON of the third: ξυνᾶνι, Ποσειδᾶν, Ποσειδᾶνος, -δᾶνι, Ἀλκμᾶν, Ἀμυθᾶν. So χλαρός for χλωρός from χλοαρός.

§ CCXXXIX.

OF THE DIFFERENCE OF CONSONANTS, OF ACCENT, AND OF QUANTITY.

1. The older forms are, the fewer long vowels and diphthongs they have; the syllables are therefore lengthened by the duplication of consonants. In the language of the Æolians are found πῆδιλλα, ὄμιλλος, φίλεμμα, ἔμμα; in Pindar, φαεννός, κλεεννός, κελαδεννός.

2. Besides this we observe,

- a. Γ for B in γλέφαρον, Pyth., 1, 15, yet βλεφάρων, Ol., 3, 21 (Boeckh gives γλεφάρων, comp. pref., p. 34).

* Herm. ad Aristoph. Nub., 33, Böckh *Nott. crit.*, p. 376.

- b. Π and Δ for Μ and Τ in πέδα, πεδαυγάζων, πεδάμειψαν, for μετά, &c., in the poems which follow the Æolic model. Also,
- c. Τ for Σ in Ποτειδᾶνος (as well as Ποσειδᾶνος, comp. Boeckh ad Ol., 13, 5, p. 421), and κάπετον for κάπεσον, ἔμπετες, πετοῖσα, πετόντεσσιν.
3. There is an omission of,
- a. Θ in ἐσλός (ῡ ῡ), according to Hermann de D.P., p. 8.
- b. Π in κάπετον, Ol., 8, 51, comp. καθᾶς Alcman. ap. Hephæst., p. 44.
- c. Ρ in προσί, always ποτί in Theoc., ποθόρημι, ποθ' ἐσπέραν, &c.
4. Nevertheless, Pindar, in the recent edition, has received the full forms with MB, ὀπιθόμεροτος, πλειστόμεροτος, ἀλεξιμέροτος, δαμασίμεροτος, ἄμεροτος, ἐναρίμεροτος, comp. Boeckh in his notes, p. 386.
5. The circumflex is peculiar in this dialect in the words ἀμᾶ, παντᾶ, κρυφᾶ.*
6. Τὸ πᾶν is found in Pindar, Ol., 2, 153, as τὸ πᾶν, with two short syllables, as the adverb τόπαν like παρᾶπαν. Further, δίδυμος is found also with long υ, δίδυμος. In this case, to lengthen the middle syllable, Hermann writes δίδυμνος; † however, to explain the singularity, besides δίδυμος from δίδυ-μος, we may more conveniently derive δίδυμος from δίδυ-ιμος, so that ι, dropped between υ and μ, leaves υ long, as in λελυίμην, λελύμην, λέλῦτο, &c.

§ CCXL.

OF THE FORMS OF NOUNS, PRONOUNS, AND VERBS.

1. Peculiar to Dorism, except in Pindar, is the circumflex

* Herodianus in the Schol. ad Pind. Pyth., 3, 65.

† Hermann ad Pind., Olymp., 3, 63, whom Böckh follows, with the assent of Seidler de versib. dochm. in Add. et Corrīg., p. 415. Lastly, Hermann in Elem. Doctr. metr., p 45, where this form, without further reference to its origin, is cited out of Pindar, together with ἀπάλαμνος and νώνυμνος.

on the gen. plur. of the second declension, οἰκῶν, συκῶν. These are the old forms οἰκό-ων, συκό-ων, contracted.

2. Similar to this is the change of the gen. plur., third declension, into the first: ἡ αἰξ, Theoc., 5, 148, τᾶν αἰγῶν, 8, 49; and the change, in the same declension, of one form into another: τὸν ἀδέα for ἀδὺν, 20, 44, ἰχθύα, 21, 45, for ἰχθύν, after the analogy of the Homeric εὐρέα πόντον (§ cc, 11).

3. The forms derived from κλειος take single ε: ἀγακλειά αἶσαν, Isth., 1, 49, εὐκλείη παρὰ Δίρκα, Ol., 10, 101, &c., εὐκλειᾶ, Pyth., 12, 42. is the conjecture of Erasmus Schmid.

4. The pronouns peculiar to Pindar and Theocritus are in the sing. number ἔγωγα, Theoc., τὺ for σύ, Pind., Theoc.

Gen. Τεῦς, Theoc., 2, 126 (cf. *ad loc.* Valck. and Apoll., π., Ἀντ., p. 356, A), 11, 52, 55, τεοῦς, ib., 25.

Dat. Ἐμίν, Theoc., τίν, Pind. Theoc., ἦν, Pind., (this last in compliance with recent criticism, cf. *Herm. ad Pyth.*, 4, 63,) in οὐδ' ἀπίθησέ ἰν, and καί τινα—φᾶσέ ἰν δάσειν μόρον, Nem., 1, 99, add to which, according to § CCXXXVII, note *, also ἦν τ' ὄψιν, Nem., 10, 27.

Acc. Τὺ and τέ for σέ, Theoc., τίν for σέ, Pind., Pyth., 8, 97 (according to Hermann, p. 14, in opposition to whom Boeckh considers τιν ὁρμονίαν as put for ἄρμονίαν σου), Theoc., 11, 39; 55, 68; νίν and μίν, Pind., Theoc., ψέ for σφέ or αὐτάς, Theoc.

Obs.—The contracted forms, as σαυτοῦ, ἑμαυτῶ ἑαυτοῦ, &c., are never found in either poet, and αὐτοῦ, αὐτῶ, &c., should therefore in them, as in Homer, be written with the smooth breathing.

5. In the formation of tenses ξ appears for σ in the forms of verbs in ΖΩ: ἐναρμόζαι, ἀρμόζων, ἐναρξίζαι, Pind., δεσπίζασα, καθίζας, Theoc.; even ἔφθαξα, Theoc. Also in the perf. κελλάδοντας, πεφρίκοντας, Pind., according to the analogy already explained in the Homeric dialect, and infin. perf. γεγάκειν, aor. βᾶμεν, στᾶμεν.

6. In the personal formation both poets have,

a. In verbs without a modal-vowel the primitive termination, 3rd pers. sing., TI instead of ΣI, in Pindar only

- in ἐφίητι, Isth., 2, 15, in Theocritus also in ἐντί, φατί, ἴσατι, τίθητι.
- b. The 3rd pers. plur. act. without the Σ; hence with the termination NTI analogous to the passive NTAI: ἐντί as well as εἰσί, φαντί, ἐπιτρέψοντι, φιλέοντι and φιλεῦντι, φάγαντι, ᾶντι, ᾠδήκωντι, &c.
- c. The same person is found, in Pindar, with Σ (NTΣΙ), but so that, in the refinement of the form, Ο passes into ΟΙ instead of ΟΥ. The Poet* chooses between the two according to the demands of euphony:
- a. Avoiding the recurrence of the syllable ONT, or one of similar sound in στάξοισι Δήσονται τε, Pyth., 9, 110, Ἄνθρωποι καλέοισι, Nem., 9, 97, &c.
- b. And, consequently, taking always ΟΙ when the paragogic ν is necessary: φιλέοισιν, Pyth., 3, 32, νωμάσοισιν, 4, 32, ἐνέποισιν, Nem., 6, 102, φυλάσσοισιν, ib., 11, 5, καλέοισιν, Isth., 2, 40. The forms in ΟΥΣΙ, ναίουσι, Isth., 6, 97, περιπνέουσι, Ol., 2, 130, διαιθύσσοισι, ib., 7, 175, εἰλαπνώζουσι, Pyth., 10, 62, are corrected by Boeckh, chiefly on the authority of MSS.; yet those with E before ΟΥ, καλέουσι, περιπνέουσι, &c., appear to have analogy in their favour, and to reject ΟΙ.
7. The feminine termination of the participle, ONTΣΑ, is treated in the same way: εἰσα, ἀποθανοῖσα, ἔχοισα, κατασχοῖσα, Pind., τεύχοισα, γελάοισα, &c., Theoc.; and the termination masc. and fem. of the 1st aor. act. (αντς, αντσα), so that α passes into αι: ῥίψαις, τρέψαις, μάρψαις, ὑπαντιάζαισι, Pind., which, however, does not extend to the 2nd aor. (στάς, ἀποβάς), where α is the radical vowel (comp. Boeckh pref. to Pind., p. xxxiii), nor to Theocritus, who maintains ΑΣ and ΑΣΑ.

8. In the formation of the infinitive, the shortened termination εν remains in Theocritus in βόσκεν, ἀμέλγεν, ἐρισθεν, αἰείδεν, λείχεν, ἀκούεν. In Pindar forms of this description, γαρύεν,

* Cl. Böckh ad Ol., 2, 78.

Ol., 1, 5, &c., are combated by Hermann and Boeckh.*

9. If ε be already in the root, εε is contracted into η, but in Theocritus only; κοσμηῆν (not κοσμηῖν, &c., with iota), εὐρηῆν, εἰπήν, ὄρεχθῆν, κατοικῆν, χωρηῆν, in opposition to ἀποδαμειῖν, 14, 58, παρενθειῖν, 15, 60. Χαίρην, 14, 1, as well as αἰίδειν, 15, 96, and the like, appear untenable.

10. Concerning verbs in AO we may remark, that they,
- a. Make many forms without moodal-vowel: νίκη, imperf., Nem., 5, 5, according to Hermann, ποθόρημι, Theoc., 6, 22, ποθόρησα, ib., 8, νίκημι, ib., 7, 40, νίκη, ib., 6, 46.
 - b. Contract AE into H, only, however, in Theocritus: ὑπερπηθῆτε, ὄρη, ἐρευνῆ, τολμηῆς, φοιτῆς (better τολμηῆς, φοιτῆς, from τολμάεσ, φοιτάεσ), and in the infin. (λυσσάειν) λυσσῆν, σιγῆν, αἰθριοκοιτῆν, 8, 78 (write αἰθριοκοιτῆν), &c.
 - c. But AO, introducing E for A, into EΥ, also in Theocritus alone, ἡγάπευν, (γελαιοντσα) γελεῦσα, ἀτιμαγελεῦντες, ὄρεῦντι, ποθορεῦσα, ἐβρήνευν, παρελεῦντα, in opposition to a number of common and Epic terminations, ἦρων, ὄρῶντε, ὄρῶεν, ὄρώσα, κοιμᾶσθαι, πατῶντο, &c., many of which would probably by closer investigation be removed.

§ CCXLI.

COMPARISON OF THE DORISM OF PINDAR WITH THAT OF THEOCRITUS, AND PECULIARITIES OF THE LATTER.

1. In Pindar a great approximation to the Epic dialect is visible. Out of the rich store of Doric forms he selects but a few; and, moreover, in but few instances does he use them universally,—commonly in obedience to the nature of his composition, as this reflects the gravity of the Dorians, or the lighter temper of some different race; and not even rejecting the pure Æolic, when he sings in the Æolic strain.—

* See the former in *Diss. de dial. Pind.*, p. 16, the latter in his notes p. 365 and p. 386.

Consequently his dialect is *Epic*, variously blended with old Doric and Æolic forms. (Cf. *Herm. de dial. Pind.*)

2. Much purer from Ionicism, and richly endowed with Doric forms, is the dialect of Theocritus—otherwise named the *BUCOLIC*. A more complete emancipation from the sovereignty of the Epic dialect, the manifold improvements of the Doric in his time, and still more the circumstance, that he describes characters and incidents of common life, and is thus able to avoid the graver tone of the ancient Epos, empowered him to exhibit the peculiarities of his own race. Hence he uses the Doric forms above enumerated, not only here and there, but for the most part universally, follows the Doric analogy, as has been already observed, farther than Pindar; and has besides a considerable list of Doric peculiarities, which are strange to Pindar. Not a little, however, of the Epic dialect is mingled with his language; only the terms of their relation are altered. As in Pindar the Epic dialect is blended with Doric properties, so here the Doric, as the basis, is occasionally mixed with Epic forms.

§ CCXLII.

OF THE DORISM OF THEOCRITUS.

1. Peculiar to Theocritus, with regard to the vowels, is the change,

- a. Of ϵ into α in $\kappa\alpha$, $\gamma\alpha$, whence $\tau\acute{\upsilon}\gamma\alpha$ ($\sigma\acute{\upsilon}\gamma\epsilon$), $\epsilon\acute{\iota}\sigma\acute{o}\kappa\alpha$, $\alpha\acute{\iota}\kappa\alpha$, although not universally.
- b. Of $\omicron\upsilon$ into ω : at the beginning and in the middle of words: $\acute{\omega}\rho\epsilon\alpha$, $\beta\acute{\omega}\varsigma$, $\delta\acute{\omega}\lambda\omicron\varsigma$, $\kappa\acute{\omega}\rho\omicron\varsigma$, $M\acute{\omega}\sigma\alpha$ as well as $M\omicron\iota\sigma\alpha$. In the gen. sing. of the 2nd decl., $\tau\acute{\omega}\tilde{\nu}$, $\acute{\epsilon}\phi\acute{\alpha}\lambda\omega$, $\kappa\acute{o}\sigma\mu\omega$, $\Pi\eta\rho\acute{\epsilon}\iota\omega$, $\acute{\alpha}\rho\gamma\alpha\lambda\acute{\epsilon}\omega$, $\acute{\alpha}\kappa\rho\omega$, &c. The traces of these forms in Pindar, e. g. $\omicron\upsilon\rho\alpha\nu\acute{\omega}$, $\chi\rho\upsilon\sigma\alpha\lambda\alpha\kappa\acute{\alpha}\tau\omega$, have been removed (Cf. *Hermann, ut supra, p. 12*). In the acc. plur. of the 2nd decl., $\tau\acute{\omega}\varsigma$ $\tau\acute{\alpha}\upsilon\omega\varsigma$, $\acute{\epsilon}\rho\acute{\iota}\phi\omega\varsigma$, $\acute{\omicron}\xi\chi\omega\varsigma$, $\theta\acute{\upsilon}\nu\eta\omega\varsigma$, $\acute{o}\phi\theta\alpha\lambda\mu\acute{\omega}\varsigma$, &c., which ω is also shortened according to the demands of the verse, $\tau\acute{\omega}\varsigma$ $\lambda\acute{\upsilon}\kappa\omicron\varsigma$, 4, 11, $\delta\acute{\iota}\delta\upsilon\mu\alpha\tau\acute{o}\kappa\omicron\varsigma$ $\alpha\acute{\iota}\gamma\alpha\varsigma$, 5, 84, $\tau\acute{\omega}\varsigma$ $\acute{\alpha}\mu\pi\acute{\epsilon}\lambda\omicron\varsigma$, *ib.*, 109. (The examples of

this ω in Pindar are uncertain. *Comp. Herm. ut supra, Boeckh, p. 385, and Pind. Nem., 10, 116, where ἡμένω should be read for ἡμένως.**) —The acc. plur. 1st decl. in $\alpha\varsigma$ is also repeatedly short: $\alphaὐτὰς \epsilon\lambda\alpha\underline{\nu}\epsilon\iota$, 3, 2, $\beta\acute{o}\sigma\kappa\epsilon \tau\acute{\alpha}\varsigma$, 3, 3, $\mu\acute{o}\iota\rho\alpha\varsigma$ (read $\mu\acute{o}\iota\rho\alpha\varsigma$) $\acute{\alpha}\rho\alpha\zeta\epsilon\iota$, 2, 160, $\pi\acute{\alpha}\sigma\alpha\varsigma \acute{\alpha}\mu\acute{\epsilon}\lambda\gamma\epsilon\iota\varsigma$, 4, 3, &c.

2. With regard to the consonants, the resolution,

a. Of ζ into $\sigma\delta$: $\mu\epsilon\lambda\acute{\iota}\sigma\delta\epsilon\nu$, $\sigma\upsilon\zeta\acute{\iota}\sigma\delta\epsilon\nu$, $\epsilon\sigma\delta\acute{\alpha}\mu\epsilon\theta\alpha$, &c.; on the other hand, $\epsilon\pi\acute{\upsilon}\gamma\iota\zeta\omicron\nu$, $\rho\acute{\alpha}\gamma\acute{\iota}\zeta\omicron\nu\tau\iota$.

Obs.—Forms such as $\mu\acute{\alpha}\delta\delta\alpha$ of the Megareans, $\vartheta\epsilon\rho\acute{\iota}\delta\delta\omega$ of the Bœotians, $\gamma\upsilon\mu\acute{\nu}\alpha\delta\delta\omega$ of the Laconians, reveal the origin of ζ in many verbs.—From the root $\epsilon\rho\acute{\iota}\delta$ in $\epsilon\rho\acute{\iota}\varsigma$, $\epsilon\rho\acute{\iota}\delta$ - $\omicron\varsigma$, came $\epsilon\rho\acute{\iota}\delta\omega$ —with an ancient duplication $\epsilon\rho\acute{\iota}\delta\delta\omega$,—in which δ before δ passed into σ , and $\sigma\delta$ were conjoined by means of the common sign: $\epsilon\rho\acute{\iota}\delta\omega$ — $\epsilon\rho\acute{\iota}\delta\delta\omega$ — $\epsilon\rho\acute{\iota}\sigma\delta\omega$ — $\epsilon\rho\acute{\iota}\zeta\omega$.

The change,

b. Of λ into ν in $\eta\underline{\nu}\theta\omicron\nu$, $\beta\acute{\epsilon}\nu\tau\iota\sigma\tau\omicron\varsigma$.

c. $\Pi\omicron\tau$ and $\kappa\alpha\tau$ from $\pi\omicron\tau\acute{\iota}$ for $\pi\rho\acute{o}\varsigma$ and $\kappa\alpha\tau\acute{\alpha}$ before τ , $\pi\omicron\tau\tau\tilde{\omega}$ $\Delta\acute{\iota}\omicron\varsigma$, 4, 50, $\kappa\alpha\tau\tau\tilde{\omega}$, 5, 143.

3. In the formation of tenses:

a. The change of the intransitive perf. into a present, $\pi\epsilon\pi\acute{o}\nu$ - $\theta\omega$, &c. The pluperf. in H , $\pi\epsilon\pi\acute{o}\nu\theta\eta\varsigma$, $\pi\epsilon\phi\acute{\upsilon}\kappa\eta$, $\epsilon\lambda\epsilon\lambda\acute{\eta}\theta\eta$.

b. Termination of the fut. act. and mid. in $\acute{\sigma}\acute{\epsilon}\omega$ — $\acute{\sigma}\acute{\epsilon}\omicron\mu\alpha\iota$, contr. $\sigma\tilde{\omega}$ — $\sigma\epsilon\tilde{\upsilon}\mu\alpha\iota$: $\pi\epsilon\mu\psi\tilde{\omega}$, $\delta\omicron\kappa\alpha\sigma\epsilon\acute{\iota}\varsigma$, $\lambda\alpha\psi\tilde{\eta}$, $\acute{\alpha}\pi\omicron\iota\sigma\tilde{\eta}$, $\acute{\alpha}\zeta\tilde{\eta}$, $\nu\iota\kappa\alpha\sigma\epsilon\acute{\iota}\nu$, $\vartheta\eta\sigma\epsilon\acute{\upsilon}\mu\epsilon\sigma\theta\alpha$, &c. In Pindar there is no certain trace of this. $\text{K}\lambda\epsilon\acute{\iota}\zeta\epsilon\acute{\iota}\nu$, *Ol.*, 1, 176, is from conjecture.

c. Of $\epsilon\acute{\iota}\mu\acute{\iota}$ the forms $\epsilon\acute{\iota}\mu\acute{\iota}$ and inf. $\eta\acute{\iota}\mu\epsilon\varsigma$ and $\eta\acute{\iota}\mu\epsilon\nu$.

* But if even the Doric acc. in $\Omega\Sigma$ is inadmissible in Pindar, how much more inadmissible must be that in $\text{O}\Sigma$, which Böckh has received into the text, $\nu\acute{\alpha}\sigma\omicron\varsigma$, *Ol.*, 2, 129, and $\kappa\alpha\kappa\alpha\gamma\acute{\omicron}\rho\omicron\varsigma$, *ib.*, 1, 85,—the latter without metrical necessity. Pindar, as unacquainted with $\text{O}\Upsilon$, certainly wrote $\text{KAKATOP}\omicron\varsigma$, but this, when once expressed in the Ionic alphabet by $\text{O}\Upsilon$, should not be suffered to remain as a single memorial of the ancient orthography.—Hermann, p. 21, considers this acc. peculiar to the poems in the *Æolic style*, an opinion for which there is no good ground, since such accusatives are common in the *Doric* Theocritus.

4. In the personal terminations, the primitive *εσ* for *εις*, *μες* for *μεν*; *συρίσδες*, *έξπομες*, *έδοκεῦμες*, *σταξεῦμες*, *καλέσωμες*, *τεθνάκαμες* ἢ *ζοοί εἰμές*, &c.

5. There are still a few forms of words to be remarked. In Pindar: *άμα*, *κρυφα*, *παντα*, for *άμα*, *κρύφα*, *πάντη*, *άς*, Ol., 10, 61, *as*, *since*, *δαμάκις* for *δαμά* (after the analogy of *πολλάκις*), *τουτάκι* for *τηνικαῦτα*, *φής* for *θής*, *ών* for *ούν*, *ώτε* for *ώστε*; certain separations of the diphthong *ει*: *Αλκείδαν*, *Ατρείδας*, *Λατοῖδας*; also *σπαῖσαι*, *διασπαῖσαι* for *σιωπαῖσαι*, *έν* for *εἰς* in songs after the Æolic manner, similar to which are *έπειτεν*, *πέδα* for *μετά*, *όνυμάζαι* as well as *όνομάζαι*. In Theocritus: *άνθηρα* for *άνθηρα*, *τῆνος* (Æol. *κῆνος*) for *κείνος*, *τηνεί*, *τουτῶθεν*, *ήνί*, *ήνιδε* for *ιδού*, *ήπα* (properly *ήπα*) for *ήπου*, *τοσσῆνον* for *τοσοῦτον*, *λῆς*, *λῶντι*, from *ΛΑΩ*, *desire*, *wish*, *ού Δαν*, 4, 17; 7, 39, for *ού Ζεῦ*, or, according to others, for *δῆν*, *γῆν*.

6. To Homer, Pindar, or Theocritus, all other writers, except the Attics, are, in respect of dialect, either altogether alike, or at least so related, that the forms of their language, even when a little different, pursue, in their very difference, the analogy observable in these authors.—Here and there are peculiarities, chiefly Æolic, or belonging to dialects which were never improved by any writer, found in fragments, inscriptions, and ancient Grammarians, which need not be collected together, except in copious works written expressly on the subject of the dialects.

§ CCXLIII.

OF THE ATTIC DIALECT.

1. The oldest written monument of the Attic dialect, of any extent, was the body of Solon's laws, but slender fragments of which have come to our knowledge. So great were the differences in the form and meaning of words, which arose between the epoch of Solon and that of the orators,

that the latter found it necessary to give particular interpretations of antiquated expressions in the former.*

2. This rapid change was caused chiefly by the growth of new ideas and opinions in the schools of the philosophers and orators, and by the works of the dramatic poets,—also by the constant intercourse of the Athenians with all other races of the Greeks, and by the confluence of strangers (*μέτοικοι*), whom the wants of their several states, commerce, study, or other pursuits, brought to Athens, and who made up a considerable part of her population.†

3. After the laws of Solon, the oldest considerable monument of Atticism, not to reckon inscriptions, is found in the

* E. g. *Lysias* against *Theomnestus*, 1, p. 284, Bekker, explains the following expressions of Solon : *δεδέσθαι δ' ἐν τῇ ποδοκάκκη* (i. e. ἐν τῷ ξύλῳ), *ἐπιτορχήσαντα τὸν Ἀπόλλω* (i. e. ἠμόσαντα), *δίκης ἕνεκα δρασιάζειν* (i. e. ἀποδιδράσκειν, ὅστις δὲ ἀπίλλῃ τῇ Θύρᾳ (i. e. ἀποκλείῃ τὴν Θύραν). Further, upon τὸ ἀργύριον στάσιμον εἶναι ἐφ' ὅπόσῳ ἂν βούληται ὁ δανείζων the orator remarks : τὸ στάσιμον τοῦτό ἐστιν, ᾧ βέλτιστε, οὐ ζυγῶ ἰστάναι, ἀλλὰ τόκον πράττεσθαι ὅπόσον ἂν βούληται. Lastly, upon Ὅσαι δὲ πεφασμένως πολοῦνται, καὶ οἰκῆος καὶ βλάβης τὴν δούλην εἶναι ὀφείλειν, as follows : Προσέχετε τὸν νοῦν. Τὸ μὲν πεφασμένως ἐστὶ φανερώς, πολεῖσθαι δὲ βαδίζειν, τὸ δὲ οἰκῆος Δεράποντος. Πολλὰ δὲ καὶ ἄλλα τοιαῦτά ἐστιν.—Thus it was *οἰκέυς*, *οἰκῆος*, like the old Epic *βασιλεύς*, *βασιλῆος*, a proof that forms of this kind, which in the early Attic poets are considered as borrowed from the Epos, might be taken from their own dialect, like the still longer retained adverbial forms *Ἀθηνησι*, *Θήρῃσι*, &c.

† *Εἰ δὲ δεῖ καὶ σμικροτέρων μνησθῆναι, διὰ τὴν ἀρχὴν τῆς θαλάττης πρῶτον μὲν τρόπους εὐνοχῶν ἐξεῦρον, ἐπιμισγόμενοι ἀλλήλοις. . . .* "Ἐπειτα φωνὴν τὴν πᾶσαν ἀκούοντες, ἐξελέξαντο τοῦτο μὲν ἐκ τῆς, τοῦτο δὲ ἐκ τῆς. Καὶ οἱ μὲν Ἕλληνες ἰδίᾳ μᾶλλον καὶ φωνῇ καὶ διαίτη καὶ σχήματι χρωῶνται. Ἀθηναῖοι δὲ κεκραμένη ἐξ ἀπάντων τῶν Ἑλλήνων καὶ βαρβάρων, Xenoph. de Rep. Athen., cap. 2, § 7, 8. The mixture of citizens and Metics prevailed especially after the Sicilian defeat.—We must add to this, that the greater part of these Metics were barbarians (foreigners): Ἀλλὰ μὲν καὶ ἡ πόλις γ' ἂν ὠφελεσθῆι, εἰ οἱ πολῖται μετ' ἀλλήλων στρατεύοντο μᾶλλον, ἢ εἰ συντάττοντο αὐτοῖς ὡσπερ οὖν Λυδοὶ καὶ Φρύγες καὶ Σύροι καὶ ἄλλοι παντοδαποὶ βάρβαροι. De Vectigal., cap. 2, 3.

historical work of Thucydides. Much of his expression is still of an ancient, and sometimes of a rough character, much also is new, partly hazarded by himself, partly taken from the rising schools of rhetoric; his whole style displays a great command of oratorical rhythm, and a great deal of peculiarity.

4. Not less freely did the Tragicists deal, after their own fashion, with the language, drawing at once from the fountain of the more ancient poetry, and from their own affluence, what was needful for their representations, and not opposed to the essential character of the dialect.

5. In the full purity and grace of the most highly cultivated Atticism, there stand between these writers Plato and Aristophanes; the former giving the refined and agreeable expression of the polished, the true Athenians (*εὐλιπερινεῖς Ἀθηναῖοι*), with which, in irony, he frequently allows to mingle the rhetorical artificialness of his contemporaries (Gorgias, Lysias, &c.); the latter, resembling Plato in the vivacity and freshness of expression, but inclining at the same time, as his art led him, to the close energy and natural vein of the more bold and nimble Attic style, except where, in lyric passages, he soars above the regions of the *agora*. As Plato has occasionally imitated the rhetorical style, so he often humourously imitates, in the way of parody, the tragic.—Xenophon also is added to this group, and taken as a model of Atticism, not without the dissent of Helladius, who accuses him of departures from the Athenian idiom, as one who lived with strangers, and did not preserve his native dialect in all her purity.*

6. In opposition to all these together, who wrote in the *middle* Atticism, but are also, without regard to older authors, named the *old* Attics, stand the orators, especially Demosthenes, as *new* Attics, from whom those later writers, to

* Helladius in Phot. Myriobibl., p. 1589, l. 37, where it is remarked that Xenophon has *νομεῖς* contr. for *νομέας* against the usage of the Attics, and then there is added: οὐδὲν δὲ Δαυμαστόν, ἀνήρ, ἐν στρατείαις σχολάζων καὶ ξένων συνουσίαις, εἴ τίνα παρακόπτει τῆς πατρῴου φωνῆς. Διὸ νομοθέτην αὐτὸν οὐκ ἂν τις ἀπτικισμοῦ παραλάξοι.

whom Attic was not a native but an acquired tongue, are separated under the name of *Atticists*. The new Atticism is distinguished from the old chiefly by the attenuation of the forms, which now fall to be enumerated.

7. *Use of the letters.*—*Consonants.* The old Attic, like the Epic, has PΣ in ἄρσῃν, δάρσος, δαρσεῖν, &c.; ΣΣ in γλῶσσα, πρέσσω, μέλισσα; the new Attic changes these combinations into PP, TT, ἄρρῃν, δαρρῖν, γλῶττα, πρέττω, μέλιττα, the first traces of which are found in Aristophanes. In like manner ζ into ττ : ἀρμόττειν, συρίττειν,—πνεύμων into πλεύμων, κναφεύς into γναφεύς. — In the old prevails the full form ξύν, in the new σύν.—Common to both is ἀνύτω, or rather ἀνύτω,* ἀρύτω, &c., for ἀνώω, ἀρύω.—*Vowels* : A for AI : ἀετός, κᾶω, κλάω, ἀεί, for αἰετός, &c., which practice, however, does not seem to extend to the Tragic^(R) (who preferred αἰετός, καίειν, &c., as more remote from the common language),—no more than the Comic ποεῖν for ποιεῖν, like μῦα, μητρῦά.—HI for EI in κληῖθρα, κληδοῦχος, συγκλήσαντες, &c., belongs to the new Attic.—

8. *Quantity of syllables.*—The Attic poets follow, generally, the laws already explained for Epic and Doric composition. A is long in ἄγᾶν, πέρᾶν, ἐᾶν, λῖᾶν. Likewise νεαρός appears in some places with long A; though in these another form of the word should be preferred.—I is long in the *deictic* termination οδί, τονδί, τηνδί, ούτοσί, &c.—On the other hand A is used as short in ἀέλιος, AI in the middle of words : γεραιός, δειλαιος, ἔμπαιος, ἴκταιος, and φιλαθήναιος, Aristoph. Vesp., 282, when the diphthong is in *thesis* : †

* Porson *ad Eur. Phœniss.* and Elmsley *ad Eur. Bacch.*, 1098, give the preference to the rough breathing in this word; it seems, however, to follow from its almost total disappearance from written monuments, that in the new Atticism the breathing was already inaudible, and its restoration in spite of MSS., especially in compound words by the aspiration of the preceding letter, is a bold experiment.

† Seidler *de vers. d.*, p. 101, restricts this and similar abbreviations (i. e. in δηώσας ~ ~) to the sprightly rhythm of dactylic verse, and alters, e. g. δηώσας to διώσας, whereas Elmsley *ad Eur. Heracl.*, 995, supports the form by similar examples.

'Ακταίωνος, Eur. Bacch., 337, unless we should there read (from 'Ακτάωνος,) 'Ακτέωνος, like 'Αλκμέωννα.—Similarly I is shortened in comparatives in -ίων, e. g. ἡδίων, but only once or twice;* in λίαν (̣̣), ἴεμαι (̣̣̣) and ἴημι.—Ω in ὄρεσκαῶος, ζοή for ζωή, πατρῶος, &c. OI is used as short in τοιοῦτος, τοιαῦτα, similarly μηθ' οἰηθῆς, Arist. Eq., 860, ἀλλ' οὐχ οἶόν (̣̣) τε, ib., 74.

Obs.—Where instead of EI the *non-Attic* language had short iota, the forms with this are often chosen as occasion may demand, e. g. Βάκχιος, δούλιος, ἴππιος, for Βακχεῖος, δούλειος, ἴππειος. So stands ἰερία, E. Bacch., 1112 (see Elmsley *ad loc.*), certainly for ἰερεία (as with the *non-Attics* εὐσεεία, εὐγενία, for εὐσέεεια, εὐγένεια), and πλείων for πλείων, χέρες for χεῖρες.

9. The force of *position* before mute and liquid (§ CXLVI, 5, CCXXXVII, 4,) is slighted by the Attic poets; very seldom, however, before βλ, γλ, γμ, γν, δμ, δν, by Æschylus, Sophocles, and Aristophanes, never by Euripides, e. g. παιδός δὲ βλάστας, Soph. Œd. Tyr., 717, οὐκ ἔτι γλῶσσα, Æsch. Pers., 593, sometimes, perhaps, before μν: ὕμνωδῆι (̣̣̣), ib., 999, never before κτ, πτ, σκ, σμ. On the whole, in cases of *position*, the lengthening of syllables is much less usual than the shortening of them with the Tragic, at least in composition (yet πολῦχρυσος, Eur. Andr., 2), especially in the case of prepositions and of the augment (yet ἀπῶτροπος, Eur. Phœn., 600, ἐπέκλωσεν, Eur. Orest., 12, κἔκλῆσθαι, Soph. Electr., 366), never in the case of *two words* when the sound can be strengthened by the assumption of the final N, e. g. παρέδωκε (read παρέδωκεν) τρέφειν, Eur. Orest., 64.†

Obs.—Very remarkable is the rejection of *position* before μπλ in ἀμπλακεῖν, ἀμπλάκημα, ἀμπλάκητος, which some critics seek, by

* Matthiæ *ad Eur. Sup.*, 1105.

† So it seems proper to limit the remark which Porson would apply universally to the conclusion of a word. Erfurth *ad Soph. Aj.*, 1109, alters the passages opposed to this doctrine; Matthiæ *ad Eur. Phœniss.*, 591, *Suppl.*, 294, properly supports them.

abjection of μ , to render similar to the common usage (*ἀπλακεῖν*, ἀπλάκημα, ἀπλάκητος. Cf. Seidler *de vers. dochm.*, p. 25).

10. P, as has been remarked, doubles itself after a vowel in composition: ἀρρήκτος, ἀντίρροπος, &c.; yet, in the lyric parts of tragedy, it remains sometimes single, and the syllable short: ἀγνόρευτος, πολύρευτος, &c. — Out of composition, it gives the force of position, *always* according to Dawes, e. g. μέγα ῥάκος, Æsch. Prom., 1022, εἰς ἐμὲ ῥέπον, Soph. Œd. Tyr., 847, &c., *with a few exceptions* according to Gaisford:* πρὸς ταῦτ' ῥιπτέσθω μὲν αἰθαλοῦσσα φλόξ, Æsch. Prom., 991.

Obs.—There is a remarkable position before ΣΕ in ᾧδε πρᾶσελούμενον, Æsch. Prom., 438, and πρᾶσελοῦμεν. Τῶς δὲ χαλκοῖς, Arist. Ran., 730; it is uncertain whether there be here a trace of an original digamma in the form, or the form itself be corrupt. ⁽¹⁾

11. Next to the quantity of syllables the treatment of *open syllables* comes to be discussed.—In the middle of a word they are contracted according to rules already given. Except, with the Tragic, ἀυτόεντης (for αὐτέντης by elision), τιμάρορ, ξυνάρορ, τετράρορ (yet τέτρωρ ἄριμα), φάορ also φᾶς, ἱερέα, βασιλέα, also ἱερεῖ, βασιλεῖ.† Some peculiarities in the treatment of open syllables follow under the remarks upon declension and conjugation.—Synizesis in the middle of a word appears in Δέορ, νέορ, λεώς, χρέων, νεωστί, Μειοικέα, Θεσέα, and the like.

12. Open syllables between two words, or the *hiatus*,

* *Ad Hephest.* p. 219, 220. Cf. Brunck *ad Æsch. Prom.*, 1031, *Eur. Hipp.*, 462. In the passages cited by Gaisford the lengthened syllable is always in *arsis*, except in ἴσα καὶ τὰ ῥήματα τίκτειν, Arist. Ran., 1059, where, however, Brunck first altered the reading ἴσα καὶ τὰ γε ῥήματα τίκτειν. It is evident that, from the sinking of the tone in the *thesis*, the duplication of the following P cannot take place there, and hence the effect of this sort of position is confined to syllables in *arsis*.

† Cf. Matth. *ad Eur. Alc.*, 45, against Elmsley, who will not admit this contraction.

obtain universally (§ XXXIX, 3,) in *prose*, in the *poets* only when, in lyric passages, the former syllable is long, also in the simple dactylic rhythms, e. g. *τηλεσκόπων ὄμματι γαῖαν*, Arist. Nub., 290, *παρθενοι ὀμβροφόροι*, ib., 298, *καὶ ἀγάλματα*, ib., 305, so in anapestic and dochmiac verse.

13. In the dialogue it is confined to very few instances, namely *τι* and *τί οὖν*,* *τί οὐ δρῶν*, Eur. Phæn., 878, with the Comics *τι* in all cases and also *ὅτι*, *τί ἔστι*, Arist. Eq., 123, *τί ἄρ'*, ib., 119, *τί οὖν*, ib., 1214, and *ὅτι οὐκ*, ib., 101, *ὅτι ἄν*, ib., 53; in like manner the preposition *περὶ*: *περὶ Ἀθηναίων*, ib., 1011, *περὶ ἐμοῦ*, ib., 1018, also the forms taken from the language of the common people, *οὐδὲ εἶς*, *οὐδὲ ἓν*, distinguished from *οὐδέεις*, *οὐδέν*. Further, there appear with hiatus the particles of exclamation, as *αἶ* in *αἶ αἶ Ἀδωνιν*, *φησίν*, Ar. Lys., 393, and even in tragedy, *ᾶ* in *ᾶ οὔτος οὔτος Οἰδίπους τί μέλλομεν*, Soph. Œd. Col., 1627, *ᾶ οὔτος Αἴας*, Soph. Aj., 89, *ᾶ Ἡράκλεις*, Ar. Av., 93.^(R) At the end of the verse the hiatus stands without disturbance, when the next verse begins with a long vowel.

14. Synizesis in the open syllables of consecutive words appears with H in *ἦ* and *μή* in the following cases: before *εἰ* in *μῆ εἰδέναι*, *ἦ εἰδέναι*, *ἦ εἰδότος*, Eur. Iphig. Taur., 1048,—also even *ἦ εὐγένεια*, Eur. Electr., 1104, before *οἰ* in *ἦ οἰχόμεσθ' ἄμα*, Soph., Trach., 84, before *οῦ* in *μῆ οὐ*, *μῆ οὐκ*, and before A: *μῆ ἄλλα*, Ar., Av., 109, *μῆ ἀναχαιτίσειε*, *μῆ ἀντί*, *μῆ ἀποτίσεισθαι*, *μῆ ἀποδώσω*, and the like.† Peculiar is the synizesis in *ἐπεὶ οὐ*, Soph. Œd. Col., 1436, and elsewhere, very remarkable in *ἐριννώων*, Eur. Iph. Taur., 931, 970, 1436,

* Brunck *ad Eur. Phæniss.*, 889. Porson wished to banish this hiatus altogether from the Tragic (ad *Eur. Phæniss.*, 892), as likewise Blomfield *ad Æschyl. Sept. con. Theb.*, 193, Monk *ad Eur. Hipp.*, 975. On the other side see Hermann *Elen. metr. doctr.*, p. 50.

† According to Elmsley *ad Eur. Heracl.*, 460, *Med.* 56. These used generally to be considered examples of aphæresis (*μῆ ποτίσεισθαι*, &c.) which Elmsley calls elision, and wishes to banish universally, when it cuts off A. This rule must at least be limited to the instances where *μή* precedes.

δυσῶν, Soph. Œd. Tyr., 640. Where in other cases, besides those hitherto mentioned, words stand together with open syllables, synalæphe occurs under one of its three forms, crasis, ecthlipsis, or aphæresis (§ XXXV).

15. *Crasis*.—Attic crasis has its most remarkable forms in the article, which may therefore be usefully collected and presented here.

16. The article with all its open sounds, A, O, AI, OI, H, HI, Ω, ΩI, disappears before A and H, except in as far as the aspirate and the consonant τ are concerned: ἄνθρωπος, ἄνήρ, ἄγαθός, Ἀπόλλων, ἄγών,* αὐτός (*idem, the same*), αὐτότατος, Arist. Plut., 83,—ἀρετή, τὰγαθόν, τάναιδές, τὰπορεῖν, Soph. Trach., 1243. Τᾶξγος, ταυτό, ἐς ταῦθ', i. e. ἐς τὸ αὐτό, ταυτοῦ, ταυτῶ, τὰγαθοῦ, τὰγαθῶ, τάνδρός, τάνδρῆ, τὰγορᾶ, τὰγαθά, τᾶλλα, τάνθρώπων, i. e. τὰ ἀνθρώπων, Δαίματιδια, Arist. Lys., 401. A rare instance is Ἄγγειλ' Ὀρέστη, παιδὶ τὰγαμέμνονος, Eur. Iph. Taur., 752, for τῶ Ἀγαμέμνονος, Ωιδίπου for ὁ Οιδίπου.—Before H: Δημέτερου for τοῦ ἡμετέρου, Arist. Vesp., 524, Δημέρα, Δητέρα.—

Obs. 1.—The article makes a peculiar crasis with the ancient ἄτερος, *alter*, afterwards ἔτερος, where also, according to Δάτερου, Δάτέρω, Θ is extended to Δάτερος for ἄτερος from ὁ ἄτερος; yet we do not find Δάτέρα, as we do Δάτέρα, but ἀτέρα.

Obs. 2.—Occasionally this crasis is exchanged for the Ionic, which

* This crasis in the nominative, to be recognised by the production of the vowel, was first remarked by Dawes *Misc. Crit.*, p. 123, and established by the authority of Porson (*ad Eur. Orest.*, 851). That it was known, however, to the old Grammarians also is shown by Apollon., π. συνδ., p. 495, 25, Bekker, καὶ ὡς ὁ ἀνὴρ ἀνήρ, ὁ ἄνθρωπος ἄνθρωπος, οὕτως τὸ ἔτερον Δάτερον ἔστι. Cf. Matthiæ *Addend. ad Nott. in Eur. Hippol.*, p. 502, where it is supported in the case of αὐτός against the recent attacks of Buttman *ad Soph. Philoct.*, 119, and Hermann *ad Soph. Antig.*, 920. Bekker views this crasis in the same light as Matthiæ *ad Demosth. in Oratt. Attic, T. IV*, p. 11.—On the form ἀγών cf. Elmsley *ad Soph. Œd. Col.*, 1148.

contracts AO into Ω: *ώστος*, Soph. Phil., 521, Eur. Alc. 1401, so also *ώρχων*, *Ωρχαζήθεν* for *ό'Αρχαζήθεν*. This, however, is certain only where a manifest imitation of foreign forms prevails.

17. Next stand the coalitions of AE in A: *τᾶμά, θᾶτρεα, τᾶν* (τὰ ἐν), *τᾶκεῖ, τᾶκτός, τᾶνδιχ'*, Eur. Phœn., 470.—AO in Ω: *τᾶρνεα*, Arist. Av., 105, *θᾶπλ' ἀπιέναι*, i. e. τὰ ὄπλα, *ib.*, 452.

Obs.—Of the *relative* the form *ᾶ* coalesces in like manner with A, e. g. *ἀπόλλων*, i. e. *ᾶ'Απόλλων*, *ᾶν* (*ν*) for *ᾶ ᾶν*, and with E: *ἀμέ* (*ν*), i. e. *ᾶ ἐμέ, ἀγώ* (*ν*), *ᾶπαθε* (*ν*) for *ᾶ ἔπαθε*, Arist. Eq., 523. That here and in the foregoing examples *ἀνήξ, τᾶγαθοῦ, τᾶμά, &c.*, a real crasis takes place is shown by the lengthening of the short syllable.

18. Also OE into OΥ: *ούχθρός, τούργον, τούλαιον, τούγκλημα, τούπος, τούν, χρόνος ούν μέσῳ*, Eur. Phœn., 597, and Valck., p. 82, *ποῦ δ' ούκιδιάκων*, Arist. Vesp., 897,—O and O into OΥ: *τούνομα* for τὸ ὄνομα, *τούψον*, Arist. Eq., 1038, *τούρνηθια*, Av., 667, *οὔπισθεν*, *ib.*, 301, *οὔρηνις, &c.*—O and I into OI: *δοιμάτιον* for τὸ ἰμάτιον,—O and Υ into Ῡ: *θῦδωρ* for τὸ ὑδωρ, and even *θῦδατος* for τοῦ ὑδατος, Arist. Lys., 370,—O and OI into ΩΙ: *ῶνος, τᾶκίδιον*.

19. Ω and the diphthongs OΥ, ΩΙ, before E, O, OΥ, remain unaltered: *τούμουῦ, τᾶμᾶ, τούεελοῦ* for *τοῦ ὀεελοῦ, τᾶφθαλμῶ, τᾶχλά, &c.*

Obs. 1.—We might ascribe these forms to *aphæresis*, since nothing is altered in the syllable which remains. Yet it would be improper to make a difference between cognate forms, and so write *τούνομα* but *τοῦ νόματος, τούμᾶν* but *τοῦ ᾶμουῦ*. Besides *οὔνεκα* and *τούνεκα* for *οῦ ἔνεκα, τοῦ ἔνεκα*, supply an old and palpable analogy in favour of the crasis. It will likewise be shown hereafter, that no essential difference exists between crasis and *aphæresis*.

Obs. 2.—The mode of writing *τούνεκα* decides also the writing of *ότούνεκα* (not *όδοῦνεκα*), from *ῥτου ἔνεκα*. The rough breathing is lost in the extended syllable, as in *ῥρος, οῦρος*, and the like.

20. The plural *Oí* before *E* occurs sometimes with aphæresis: *οἱ ῥοί* for *οἱ ἐμοί*; sometimes with crasis: *οὔμοι, οὐπιχώριοι*, Soph. Œd. Tyr., 1046, which form contains at once elision (*ἐκθλιψις*), and crasis.

21. Besides the article, crasis applies to *O* in *πρό*, *Ω* in *ῶ* and *ἐγώ*, *AI* in *καί*, *OI* in *τοί, μοί*, and *σοί*; thus *O* in *πρό* before *ε*: *προῦφαινεν, προῦργου* for *πρό ἔργου, προῦνοήσω*, Arist. Eq., 423; before *A*: *πρωῦδᾶν*, Arist. Av., 559. In many instances *ΠΡΟΟ* is contracted into *ΦΡΟΥ*: *φρουῶδος, φρουρός*, and especially *φροίμιον* otherwise *προίμιον*; *ἐγώ* before *οἶδα* and *οἶμαι*: *ἐγῶδα*, Arist. Ran., 860, Thesmoph., 449; in *ῶ* before *A* in *ᾠγαθέ, ᾠθραπε*, and *OI* in *ᾠζυρά*, Arist. Lys., 948, *ᾠζυρέ*, Nub., 655, some admit aphæresis here also; *ῶ ῥαθέ, ῶ ῥυρέ*, &c.; but the same remarks apply to these as to *τούνεκα*, &c.

22. Crasis of *KAI*.—*AI* with *A* and *E* exhibits the common forms: *κᾶλλοι, κᾶγαθός, κᾶγώ, κᾶτι* ($\overset{\cdot}{\cdot}$), *κᾶτα, κᾶτερον, κᾶμάνθανον*, Soph. Œd. Col., 769, for *καὶ ἐμάνθανον, καὶ τός*, Arist. Plut., 1187. Likewise *κᾶπειτεν*, Acharn., 745, as a form of a different dialect.—Before *H*: *χᾶ* for *καὶ ἦ*, Arist. Ran., 981, *χᾶγγουσα*, Lysistr., 46, for *καὶ ἦ ἔγγουσα*, or *ἄγγουσα* (*Anchusa tinctoria, Alkanet*), where the rare occurrence of a double crasis, in *καὶ ἦ* and in *ἦ ἔγγουσα*, appears. We cannot here suppose aphæresis, *ἦ ῥγγουσα*, because it would be impossible to pronounce *ῥγγουσα* without a vowel.—Before *O* and *OI* in *χᾶ* for *καὶ ὀ* and *καὶ οἶ*; yet, for distinction, it is better to write *χ' οἶ*, for *καὶ οἶ*, by elision: *χᾶ τυμπανισμός, χᾶι πυκνοὶ Σαβάζιοι*, Arist. Lys., 388, *χᾶσα, χᾶπως, χᾶστις*.—Before *OY*: *κού, κούχ, κούπω, κούτως*, Soph. Œd. Col., 1533, Antig., 232. These forms, however, stand upon the boundary between crasis and elision (*κ' οὔ, χ' οὔτως*), and are not wholly restricted to the former by the analogy of *χᾶπως*, &c.

Obs.—*AI* makes, in the old comedy, a crasis also in the verbal termination *περίφομαῖπελοντ'*, Arist. Ran., 512.

23. Crasis of *OI* in *τοί*.—*Τοί* suffers crasis before *ᾶρα* and *ᾶν*: *τᾶρα* ($\overset{\cdot}{\cdot}$), *τᾶν* ($\overset{\cdot}{\cdot}$), in both tragedy and comedy, e. g

Δυστάλαινα τᾶρ' ἐγώ, Soph. Œd. Col., 1442,—ἔδοκά τᾶν Ἑλλησιν, Eur. Iphig. Aul., 965. In prose, especially after μέν, μέν τᾶν, so ἦ τᾶν, ἦ τᾶρα, ἦ τᾶρ'.

Obs.—How shall we write μέντᾶν, μέντᾶν, μέντᾶν, or μέν τ' ἄν?—In the same way, ἦ τᾶρ', ἦτᾶρ', ἦ τ' ἄρ, ἦτᾶρ, ἦτᾶρ? Each of these strange forms has its supporters. Matthiæ adheres at last to ἦτᾶρ', and Elmsley, who recently defended the circumflex in τᾶλλα, against Wolf, could not have abandoned it in τᾶρα, &c. No one, however, will think of the circumflex in instances, in which it did not belong to the sounds when open (as in κᾶτα from καί εἶτα), who reflects that, for example, from τὸ ἔργον, τὸ ἔπος, never arise τούργον, τούργον, and τούπος. Since, moreover, μέντοι, ἦτοι, are written merely in compliance with custom, without reason, instead of μέν τοι, ἦ τοι, and this mode of writing has its inconvenience, when τοί coalesces with the following word, it is difficult to perceive wherefore it is retained in crasis, and why the simple orthography μέν τᾶν, ἦ τᾶν, ἦ τᾶρα, should be abandoned.

24. Crasis of OI in MOI and ΣOI.—This prevails with the Comics in μούδοκει, μούχρησεν, μούστίν, Vesp., 34, 159, Plut., 829, Eq., 1006, instead of μοι ἐδοκει, &c., ἀστέον μούγκάμιον, Nub., 1209, σούστίν, Acharn., 336,* for σοι ἐστίν. On the other hand, ὁ κολοιός μ' οἴχεται, Arist. Av., 86, should be written μῶχεται. Together with this form appears also μοι ὄστίν, e. g. Eur. Iph. Aul., 817, which is now abandoned, and still more μ' ἐστίν, since this elision cannot, according to the almost universal opinion of scholars, be allowed to stand.

25. *Elision* occurs without offence in the case of the short vowels α, ε, ο (never υ, ι), with limitations. Iota is elided in the prepositions ἀμφί, ἀντί, ἐπί, not περί; in the particle ἔτι, e. g. οὐκ ἔτ' εἰμί, &c.; not in ὅτι,^(R) ὅθι, ὄ, τι, or τινι; in all

* Cf. Greg. Cor., p. 148, Elmsley *ad Eur. Med.*, 56, 801. Even the Schol. *ad Vesp.* judges the form μούδοκει to be correct, perceiving in it καί ἐκθλιψίς καί κρᾶσις. Yet Valcken. *ad Eur. Phœniss.*, 171, opposes it. In *Aristoph. versu ap. Athen.*, X, p. 422, ὡρα βαδίξεν μοι ὅτι πρὸς τὸν δεσπότην *nemo facile ferat μού ὄστίν* (sic). *Eadem est in similibus ratio.*

verbal forms: εἰμί, εἰσί, φημί, φασί, εἴποιμι ἄν, διδάσσω ἐν, Arist. Eq., 194, and so in the imperat. ἔξιθ' ἐκ χώρας, Eur. Phœn., 639, δεδιθ', Arist. Eq., 230. Excepted is the long iota of the forms οὔτοσί, ταδί, &c., and iota of the dat. plur., thus not τούτοισ' nor χερσ' for χερσί. Whether it may be elided in the dat. sing., 3rd decl., is a question that has been long debated,* yet there are places unsuspected and numerous enough to establish an analogy, e. g. ὑπαντιάζειν παῖδ' ἐμῷ πειράσομαι, Æsch. Pers., 850, τὰδ' εἰ τελεῖτέ μοι θανάοντ'· ἐπεὶ οὐ μοι, κ. τ. λ., Soph. Œd. Col., 1436,—ἔχρισον, ἀργηῆτ' οἶδος, εὐείρου πόκω, Soph. Trach., 675.

26. Of the diphthongs there are subject to elision AI in καί before AY: κ' αὔθις, Arist. Av., 106 (not καί before αεί), χ' αὐτήϊ, ib., 277, which others ascribe to *crasis*: καῦθις, χαῦτήϊ; before EI, EY, in κ' εἰ, κ' εἶς, which are also written κεί, κείς, and so also ascribed to *crasis*, which, however, contracts AIE into $\bar{\alpha}$. Καί before εὔ only in compounds: κ' εὐδαίμονα, Arist. Av., 37. We may add the cases of καί before ου (n. 22), as κ' οὐ, κ' οὔπω, χ' οὔτως.—Whether AI was elided in passive terminations, has been disputed since the time of Dawes, who denied it (Misc. Crit., p. 269). The passages in the Tragic are uncertain, e. g. συσσωφρονεῖν

* This elision is rejected by Wakefield *Diatr.*, p. 31. On the other hand Porson *ad Eur. Orest.*, 584, “non libenter vocalem hujus dativi elidunt Attici.” See also Hermann *ad Hec.*, 906. The elision was rejected next by Lobeck *ad Soph. Aj.*, 801, and Elmsley *ad Eur. Heracl.*, 693, also by Dobree *ad Arist. Plut.*, 689, although the last does not express himself distinctly. Monk *ad Eur. Hipp.*, 220, restricts it to a few instances, *sexies si bene recordatus sum in omnibus tragicis.* After him Elmsley also modified his opinion *ad Soph. Œd. Col.*, 1435, and allows its use *ad percellendos auditorum animos*,—which sounds strangely enough. Hermann *Elemen. doctr. metr.*, p. 55, alters his opinion so far as to prefer *synzesis* in place of this elision, e. g. in the Æschylean ὑπαντιάζειν παῖδι ἐμῷ πειράσομαι, of which, however, the Grammarians make mention in Homer, but not in the Attics. Schäfer *ad Soph. Œd. Col.*, 1435, and Matthiæ *ad Eur. Alc.*, 1128, have declared for elision, and it will probably, for the future, remain unopposed.

σοι βούλομ' ἀλλ' οὐ συννοσεῖν, where Plutarch gives *συσσωφρονεῖν γὰρ, οὐχὶ συννοσεῖν, ἔφυν*, Opp. Morr., T. II, p. 64, C, *ξύνοικος ἔσομ' ἀλλὰ τῆδε* (others *ἔσομαι ἀλλὰ*), Soph. Electr., 818, where Daves reads *ἔσομαι ξύνοικος*. They are more certain in the comic poet, although the editors seek in many ways to oppose the elision: *δέομ' οὐδὲ*, Arist. Vesp., 1417, *τηροῦμ' ὑπὸ τῶνδε*, ib., 318. The elision of the infin. aor., e. g. *κολάσ' ἔξεστι*, Nub., υ, 7, is supported by Wolf,—Brunck writes *κολάσαι ἔξεστι*, which, as we shall see, is an inadmissible form of aphæresis,—Reisig, *κολάσαι ἔξεστι*, by which, except for the eye, nothing is gained, while in the pronunciation the synalephe avoided in the orthography is made necessary, and it would have to be spoken as *κολασά'ξεστι*,—of which hereafter. Further, certain are the following readings: *πρὶν τὴν ἐμὴν καλεῖσθ', ἀπαγξαίμην τρέγων*, Nub., 778, *ὥστε μ' ἀπάγχεσθ', ὅταν*, κ. τ. λ., ib., 984, *οικεῖσθ' ἄν*, Eq., 1180, *χρη παραιν' εἰς τὴν Πύκκα*, ib., 758. In *ἀπολοῦντ' ἄρ*, Nub., 1183, the Ravenna MS. has *ἀπολοῦσ'*.—Besides AI, OI of the diphthongs suffers elision in *οἶμοι* before *ω*, e. g. *οἶμ' ὡς*, Arist. Eq., 1003, &c.

27. Allied to crasis, and even invading its province, is aphæresis, where the long vowel or diphthong, with which a word ends, takes away (*ἀφαιρεῖται*,) the short vowel *α*, *ε*, *ο*, with which the next word begins, without itself suffering any alteration. So A after H and Ω; e. g. *τύχη γαθῆ*, Arist. Av., 438, Dindorf., *τῆ ρετῆ*, Eur. Troad., 1002, Matth. (it might be *τᾶρετῆ*), *μὴ μαθεῖς*, ib., 974 (for *μὴ ἀμαθεῖς*); after *ῶ*: *ῶ νδρες*, *ῶ γαθέ*, &c. "Ωρα *στίν*, Arist. Av., 644, *Διατίθεμαι γά*, Av., 447,—*δὴ πί*, Eq., 413, *ὅτι πιάρεκεις*, ib., 430, *ὅτε δὴ γκων*, ib., 637, *εἰ μὴ κφύργης*, ib., 707, *ἦ γά*, ib., 1168, *τῆ λεφαντῆ*, ib., 1174; and before *ευ*: *ἦ υγένεια*, *ἦ υλάθεια*, and the like,—*ἐγὼ μαυτῶ*, ib., 113, *κᾶγὰ ν*, ib., 422, *κᾶγὰ φράσω*, ib., 652, *θρέψω γά*, ib., 806,—*δήπου γίνεσθε*, ib., 907, *σοῦ κλέγων*, ib., 915, *ποῦ στιν*, ib., 1327.—*Τοῦ μφαλοῦ*, Arist. Nub., 977, *τοῦ λυμπίου*, Av., 130, *τοῦ βελου*, &c. Frequently two instances follow close on one another, e. g. *οὐκ ἀξιώ γὰ μαυτὸν*,—*ισχύειν μέγα*, Eq., 182, *τῶ φθαλμῶ κκοπής*, Av., 322; or aphæresis and elision: *τρέχω π' ἀφύας*, ib., 77, *ποῦ σθ' ὁ*, ib., 353. Generally

speaking, aphæresis is rare in tragedy, frequent in comedy, which therein imitates the slurring of words, and tendency to abbreviation, observable in common life.

Obs. 1.—Thus it seems that aphæresis arises from the pressure of a long and full sound upon a short one, by which the words are blended together, and the short sounds are lost in pronunciation. It follows, that aphæresis can take place only where the former of two sounds is long; thus, not ἔδοξα ἔμαυτῶ but ἔδοξ' ἔμαυτῶ, not ταῦτα μοί but ταῦτά μοι or ταῦτ' ἐμοί, and the like. Moreover, it appears that it does not differ in nature from crasis. In crasis also sounds are overpowered by pressure, and often those which stand second, as in ἀγώ for ἄ ἐγώ, τοῦμόν for τὸ ἐμόν, only that here the remaining sound, being weak of itself, is lengthened or altered, whereas, in aphæresis, the preceding vowel, being long, remains unchanged: πρέχω ἔγώ, μή μοί, &c. However, this unchangeableness is merely for the eye, and it is manifest that, by the coalition of the syllables, ω and η acquire, in point of strength or extension, as much as the short vowel in crasis, although their nature prevents them from passing into another sound. But, if crasis and aphæresis are essentially one, it follows that βούλομαι ἔγώ, διατίθεμαι ἔγω, and the like, are in reality false forms, since the compression of the open sounds necessarily produces βουλομαιῶ, i. e. βουλομαῖῶ, &c., although no one will introduce such novelties into orthography. This form is quite certain in the following: A in ἀπό: περιψομαῖπελθόντ', Arist. Ran., 512, ἐνιαυτίζομαῖπλάκουντος, ἄλιζάνωτος, Plat. Com. in Athen., XIV, p. 644, A.*

It follows, further, from the similar nature of crasis and

* Gaisford *ad Hephæst.*, p. 222, Porson *Addenda ad Plut.*, p. 99, both of whom seem still to be thinking of elision, at least both write περιψομ' ἄπελθόντ', ἐνιαυτίζομ' ἀπλάκουντος, without recollecting that *elision* would not produce the remaining syllable.^(R)—Perhaps it would be most advisable to write περιψομαῖπελθόντ', ἐνιαυτίζομαῖπλάκουντος, since περιψομαῖπελθόντ', ἐνιαυτίζομαῖπλάκουντος, though required by absolute correctness, would scarcely find admission.

aphæresis, that, where the latter occurs, there should properly be always a junction of the words: δῆγώ as well as κἀγώ, μήκφύγη, τῶφθαλμῷ, and even ἀξιώγῶμαντόν, τῶφθαλμῶκκοπής, &c. But in order to destroy this kind of junction, however agreeable to the ancient orthography (e. g. to that of the inscriptions on stone), yet appearing strange to us, who are accustomed to the division of words, and to assist perspicuity, the separation of the words, as in ἀξιῶ γῶμαντόν, was introduced, by which also the several parts of the dissolved synalæphe recover their accents. Where, however, perspicuity does not oppose, and the forms do not appear unusual, the writing by crasis should be universally adopted; and it were to be wished, that the differences in ὄναξ and ὦναξ, ὦγαθ' and ὦ γαθ', ὠνδρες and ὦ νδρες, ἠύγένεια and ἠ ὑγένεια, and the like, which yet prevail, and are even found in the same editions, might at last disappear.

Obs. 2.—In order to remove the abjection of the augment from the Tragic, Brunck admitted aphæresis also at the beginning of the verse, and even when the foregoing line ended with a short vowel: ἀμφί δὲ | 'κυκλοῦντο, *Æsch. Pers.*, 375, ἐφίετο | 'κτύπησε μὲν Ζεὺς, *Soph. Œd. Col.*, 1605. Seidler remarked that abjections of this sort took place chiefly in the narrations of messengers (ἰήσεις ἀγγελικαί), and were, therefore, to be treated as a peculiarity of these passages (a relic of Epicism in the narrative, i. e. the *Epic* parts of tragedy); Reisig, that these abjections were found in *weighty* words. The question is not yet decided. Elmsley, *ad Œd. Col.*, *ut supra*, supposes corruption in the passages that really reject the augment. Hermann in the preface to *Eur. Bacchæ* seeks to define closely the cases of possible abjection, without entirely satisfying himself, and perhaps (unless we follow Elmsley's strange conceit as to the elision of *i* in the dative, and suppose that this abjection also was allowed *ad percillendos auditorum animos*), we shall at last agree in the conclusion, that this, like the said elision of the *i* of the dative, was a peculiarity of Attic tragedy, which naturally occurred most frequently in the narrative parts, because in these discourse is principally occupied with past events.

Obs. 3.—Prose also has traces of aphæresis: *μᾶλλον ἤμῃν . . . ἢ κείνῳ*, Demosth. Bekker, p. 45 (Orat. Attic, T. IV), and there Bekker “*κείνῳ* S. (Paris. Reg., 2934,) *quæ est perpetua hujus pronominis in bonis libris vel elisio vel crasis: ceteri κείνῳ.*”

28. *Syncopæ* befalls *ἀνά* in compounds; e. g. *ἀντολή, ἀντέλλω, ἀμπνέα, ἡσυχόμην*, Soph. Antig., 467.

29. *Tmesis* is not uncommon in lyric passages, very rare in tragic senarians; e. g. *ἔκ τοι πέπληγμαί*, Eur. Hip., 934, —*ἐν δὲ κλήσατε Δύρας*, Alc., 548, —*κατά σε χῶσομεν τοῖς λίθοις*, Arist. Achar., 294, *ἀνά τοί με πείθεις*, Vesp., 781.

30. *Epic* forms, as well as *Doric*, are found chiefly in lyric passages; in anapæstic verses, however, the *Doric* forms occur only in proportion as they rise to lyric grandeur of thought or expression. In the verses of the dialogue they are confined to a few examples; thus,

a. Epic:^(R) *ξείνος, γούνατα, κοῦρος* (but not *Δίοςκουροι*, always *Δίοςκουροι*, comp. Phryn., p. 235), *δοῦρί, οὔνομα, μοῦνος*, for *ξένος, ὄνομα, &c.*, as the verse may require; in like manner *κεῖνος* for *ἐκεῖνος, εἰλίσσων*; *εἰναλίαν* only in choral parts. Thus too *πόλιος, ἰρά, βίη*, and, from the old Atticism, agreeing in this respect with the *Epic* language, *Θήξῃσιν, Αθήνησιν*, which remained also in prose with some similar forms, *πρόσπῃσιν, ἀτιμίησι, &c.* Further, *σέθεν* for *σοῦ*, *νίν* for *ἔ, ὄ* for *ός*, not only in the lyric but also sometimes in the iambic parts (*Monk ad Eur. Hip.*, 527),⁽¹³⁾ and the placing of prepositions after their case: *τούτων πέρι, ὄπλων μέτα, &c.*

b. Doric: *Ἀθάνα, Δαμάτης, δαρός, ἕκατι, θᾶκος* for *θᾶκος, ἰππονάμας, κυναγός, λοχαγός, ξεναγός, ὄπαδός, ὄνασιν*, Soph. Aj., 391, *ποδαγός*. Valcknaer restricts *μάτης, ματρός*, to the choruses, and banishes *Ἑλλάνων, δύστανε, τλάμων, &c.*—*Φαιενός, δεννάζειν*, not *κλεεννάς*.*

* Valck. *ad Phœniss.*, 84, Pors., 82. Positive rules on this subject cannot well be given. Many *Doric* forms had passed even into the language of ordinary life, as, e. g. *Ζεὺς Ἑλλάνιος*, the voc. *Δάματερ* as an exclamation of astonishment. In the use of these forms sometimes custom prevailed, sometimes a feeling of the suitable; we cannot,

31. *Declension.* In the 3rd decl. the gen. sing. of nouns in *ις* and *υς* is made not in *ος* but *ως*: *πόλις*, *πόλεως*; *πήχυς*, *πήχεως*; and in the dual, *ων*: *πόλεων*, *πήχεων*. Those in *ευς* have the same gen.: *βασιλεύς*, *βασιλέως*; it may be contracted after a vowel: *Πειραι-έως*, *Πειραιῶς*. *Comp.* § LVII, 4.—The accus. sing. *ἑα* is found open, and generally long: *Ὁρφέα*, *Θησέα*, *βασιλέα*, but also contracted into *η*: *Τυδέα*, *Τυδή*, *βασιλέα*, *βασιλῆ*, and after a vowel into *α*: *εὐφύεα*, *εὐφυᾶ*, *Πειραιέα*, *Πειραιᾶ*. The acc. *έας* always open: *ἰππέας*, *νομέας*, except after a vowel: *εὐφυ-έας*, *εὐφυᾶς*; *ἀγυιεύς*, *ἀγυιέας*, *ἀγυιᾶς*.—*ΕΕΣ* in the plural is, in old Attic, contracted into *ΗΣ*: *ἰππέες*, *ἰππῆς*, *ἀμφορῆς*, *Πλαταιῆς*, *Μεγαρῆς*, although the MSS. vary in this particular.

32. *Numerals.* *Οὐδείς*, *μηδείς*, are separated for the sake of emphasis: *οὐδὲ εἷς*, *οὐδὲ ἓν* (*not one*); in the later Attic, after Demosthenes, this *δ* is aspirated: *οὐθείς*, *οὐθέν*.

33. The Attic forms of *δύο* are: nom. *Δύο* (*not δύο*),—gen. *δυοῖν* and *δυεῖν*,—dat. *δυοῖν*, *not δυσί*, and, according to Phrynicius, *not δυεῖν*,—acc. *δύο*, *not δύο*.

34. *Pronouns.* *Νίν* (in Epic *μίν*) and *σφέ* are used by the Attic poets, in the acc., for *αὐτόν*, *αὐτήν*, *αὐτό*, *αὐτούς*, *αὐτάς*, *αὐτά*.

35. *Enclisis* sometimes changes, with the Attics, *ἡμῖν* and *ὑμῖν* into *ἡμιν* and *ὑμιν*, whence Sophocles *often* makes the last syllable short, Euripides *seldom*—according to Brunck, *never*—according to Matthiæ.†

however, always trace them to one cause or the other, but must often trust to tradition alone. Even by *Ariphrades*, as we learn from Aristotle's *Poetics*, cap. 22, it was objected to the Tragicists, that they made use of forms which were not current in the common speech (*ἐν τῇ διαλέκτῳ*) of Athens; and *Athenæus* says of *Æschylus* (B. 9, p. 402, C), *διατρέψας ἐν Σικελίᾳ πολλαῖς κέχρηται φωναῖς Σικελικαῖς*.

† Brunck *ad Eur. Phœniss.*, 777, Matthiæ, *ib.*, p. 766.—“*ἡμιν*, *ἡμιν*, an *ἡμίν* exares nihil admodum refert,” Hemsterh. *ad Arist. Plut.*, 286,—but by enclisis the tone is properly drawn back, and the words are placed in the same rank with *ἄμιν* and *ὑμιν*, whence we should write *ἡμιν* and *ὑμιν* or *ἡμιν* and *ὑμιν*, according to the quantity of the last syllable.

36. The *enclitic* forms of ἐγώ, namely μού, μοί, and μέ, stand with *enclisis* even after prepositions: ὑπέρ μου, Æsch. Eum., 101, ἀμφί μοι, Choeph., 220, πρὸς με, Soph. Aj., 288, to me, on the contrary, πρὸς ἐμέ, to me. Comp. Eur. Bacch., 804, Electra, 347, εἰς μ', Arist. Eq., 294.

37. *Verbs.*—*Augment.* It is dropped by the tragic poets not only in lyric passages (besides the forms of ἀναλόω, ἀνάλωσε, ἀνάλωκα, ἀνάλωμαι^(K)), but, as was observed at n. 27, obs. 2, also in the iambics. The new Attics have a double augment in the forms of διακονέω, δεδιήκονηκεν, &c.

38. *Tenses.* The aor. of verbs in ΑΙΝΩ has η and α: σημῆναι but εὔφραναι, περᾶναι, &c.,—those with α evidently on account of the P. In the fut. the mutes have σομαι and σέομαι, e.g. φεύξομαι and φευξοῦμαι. The shortened form of the 1st aor. pass. θεν for θησαν is, with the Tragic, very rare, to other writers unknown. In the imperat. aor. they accent (besides ἐλθέ, εὐρέ, εἰπέ, which three the common dialect also has preserved with this tone) likewise ἰδέ, λαβέ.

39. *Conjugation.* The second person in εαι of the pass. is a subject of dispute as to its termination. Commonly εαι, by the Attics also, was contracted into η: λείπομαι, λείπη, &c., contrary to the opinion of the old Grammarians that ει is the Attic form in this case, which Dawes supported. Brunck, upon this authority, printed the fut. pass. with the termination ει, as φανέι for φανῆ, &c. Porson added also the termination of the present,* and after his time, the forms in η were, for a period, abandoned by all. Recently, however, a leaning to this usage has appeared again. Certainly the forms in ει were acknowledged as Attic, especially by Aristophanes, and the

* *Præf. ad Eur. Hec.*, p. v, on the following false ground: "*Analogia nempe postulat, ut vocalis corripitur in indicativo, producat in sub-junctivo, τύπτωμαι, τύπτει, τύπτεται, τύπτωμαι, τύπτῃ, τύπτεται.*" He did not remember, while writing this, that τύπτει is contracted out of τύπτειαι. Being reminded, he acknowledges the contraction in his supplement, but still maintains, that *for the sake of distinction* the double form should be preferred, as if, in determining the analogy, this could be esteemed a sufficient reason.

Schol. *ad Plut.*, 40, remarks expressly that those with η belong to the subjunctive. On the other hand Chceroboscus* informs us that the Tragicists never used ϵ for η in these terminations, but adhered to the common usage. This remark supports the use of η at least in the Tragicists, who seem to have adopted it, as the more *full* of the two, from the *Epic* dialect, while comedy, in this respect also, follows closely the *Attic* rule. The common dialect has left the short form only in the three words $\beta\acute{o}\upsilon\lambda\epsilon\iota$, $\acute{o}\acute{\iota}\epsilon\iota$, $\acute{o}\psi\epsilon\iota$.

40. *The termination of the pluperf. act. 3rd pers. sing.* is in old Attic, as in Epic, $\epsilon\iota\nu$: $\acute{\eta}\delta\epsilon\iota\nu$, $\acute{\epsilon}\pi\epsilon\pi\acute{o}\nu\theta\epsilon\iota\nu$. The new Attics have 1st and 3d pers. $\epsilon\alpha$, $\epsilon\epsilon$, contracted into η : $\acute{\epsilon}\pi\epsilon\pi\acute{o}\nu\theta\eta$, $\acute{\epsilon}\pi\epsilon\pi\acute{o}\acute{\iota}\theta\eta$, &c.⁽¹⁴⁾

41. *Contraction.* Several words follow the Doric method: $\zeta\tilde{\eta}\nu$, $\pi\epsilon\iota\nu\tilde{\eta}\nu$, $\delta\iota\psi\tilde{\eta}\nu$, and $\chi\epsilon\tilde{\eta}\tau\alpha\iota$, $\chi\epsilon\tilde{\eta}\sigma\theta\alpha\iota$. Verbs in $\acute{\epsilon}\omega$ have 3rd pers. opt. $\acute{o}\acute{\iota}\eta$ and $\acute{o}\acute{\iota}$: $\delta\omicron\kappa\omicron\acute{\iota}\eta\varsigma$ and $\delta\omicron\kappa\omicron\acute{\iota}$. Contraction is prescribed in $\rho\acute{\epsilon}\acute{\iota}$, $\zeta\acute{\epsilon}\acute{\iota}$, $\pi\lambda\acute{\epsilon}\acute{\iota}$, $\acute{\epsilon}\delta\acute{\epsilon}\acute{\iota}\tau\omicron$, $\acute{\epsilon}\pi\lambda\acute{\epsilon}\acute{\iota}\tau\omicron$, $\acute{\epsilon}\rho\acute{\rho}\acute{\epsilon}\acute{\iota}\tau\omicron$; on the other hand $\delta\iota\delta\acute{o}\alpha\sigma\iota$, since $\delta\iota\delta\acute{o}\tilde{\upsilon}\sigma\iota$ comes from $\delta\acute{\epsilon}\acute{\iota}\nu$ ($\delta\iota\delta\acute{\epsilon}\acute{\iota}\nu$). In like manner $\lambda\omicron\tilde{\upsilon}\sigma\theta\alpha\iota$, $\lambda\omicron\tilde{\upsilon}\mu\alpha\iota$, $\lambda\omicron\tilde{\upsilon}\tau\alpha\iota$, $\acute{\epsilon}\lambda\omicron\tilde{\upsilon}\mu\eta\nu$, $\acute{\epsilon}\lambda\omicron\tilde{\upsilon}\tau\omicron$, &c., not $\lambda\omicron\tilde{\upsilon}\acute{\epsilon}\sigma\theta\alpha\iota$, $\lambda\omicron\tilde{\upsilon}\acute{\omicron}\mu\alpha\iota$, &c.

42. *Irregular verbs.* In the imperf. of $\acute{\epsilon}\acute{\iota}\mu\acute{\iota}$ the primitive form $\acute{\epsilon}\alpha$ is in the 1st pers. Attic likewise contracted into $\tilde{\eta}$. It stands often in Aristophanes; once in Plato; in the dual $\acute{\eta}\tau\eta\nu$ for $\acute{\eta}\sigma\tau\eta\nu$ is found in Eur. Hip., 389; the 3rd pers. plur. $\tilde{\eta}\nu$ for $\tilde{\eta}\sigma\alpha\nu$ perhaps Soph. Trach., 517; the imperat. has also once $\acute{\eta}\tau\omega$ for $\acute{\epsilon}\sigma\tau\omega$ in Plato.

† In Bekker's *Anecd. III*, p. 1290, $\acute{\epsilon}\pi\epsilon\acute{\iota}$ $\acute{o}\acute{\iota}$ $\tau\rho\alpha\gamma\iota\kappa\omicron\iota$ $\tau\acute{o}\tilde{\upsilon}\tau\omicron$ $\acute{o}\tilde{\upsilon}$ $\pi\omicron\iota\omicron\tilde{\upsilon}\sigma\iota\nu$, $\acute{\alpha}\lambda\lambda'$ $\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\omicron\tilde{\upsilon}\sigma\iota$ $\tau\omicron\tilde{\iota}\varsigma$ $\kappa\omicron\iota\nu\omicron\tilde{\iota}\varsigma$.

REMARKS.



R E M A R K S .

P. 1. THUS the expression of thought or desire, by the use of pictures, gestures, symbolical flowers, &c., may be included under the most general notion of speech.—To the term *articulate* it will be observed, that the author attaches a closer sense than that which is commonly assigned to it; but so in Payne Knight's *Analytical Essay on the Greek Alphabet*, p. 3, sec. 1: “An articulate sound is properly that which begins from, or ends in, a suppression or obstruction of respiration, by the compression of some of the organs of the mouth.”

P. 2, note. According to Dion. Halicar., in the passage alluded to, the *semivowels* are so called because μετὰ μὲν τῶν φωνήεντων κρείττον ἐκφέρεται, καθ' ἑαυτὰ δὲ χεῖρόν τε καὶ οὐκ αὐτοτελῶς, “they can be more clearly pronounced in connection with the vowels, more indistinctly and incompletely by themselves.” Aristotle, περὶ Ποιητικῆς, cap. xx, p. 51, ed. Herm., says on the same subject, ἡμίφωνον δὲ τὸ μετὰ προσβολῆς ἔχον φωνὴν ἀκουστήν· “the semivowel is that which has a distinct sound with *percussion* ;” i. e. the appulse of the tongue against the palate or teeth, or of the lips against each other. The latter definition agrees in spirit with that of Payne Knight, in his *Analytical Essay*, who makes it the criterion of a semivowel that it “expresses tone as much as articulation.” Dionysius defines the *mutes* to be such, ὅσα οὔτε τὰς τελείας, οὔτε τὰς ἡμιτελείας φωνὰς ἔχει καθ' ἑαυτὰ, μεθ' ἑτέρων δὲ ἐκφωνεῖται, “as have neither perfect nor imperfect sound by themselves, but are pronounced with the aid of other sounds:” and, to the same purpose, Aristotle remarks, ἄφωνον δὲ τὸ μετὰ προσβολῆς καθ' αὐτὸ μὲν οὐδεμίαν ἔχον φωνήν, μετὰ δὲ τῶν ἐχόντων τινὰ φωνὴν γιγνόμενον ἀκουστόν· “the mute is that which, with percussion, has yet no sound by itself, but joined with one of those letters that have some sound, becomes audible.”

Four of the semivowels, viz. λ, μ, ν, ς, were called *liquids* (ὕγρά, *liquidæ*), from the ease with which they join themselves to, *flow into*, other sounds. Some grammarians class with the semivowels ζ, ξ, and ψ, and even θ, φ, χ, which last Matthiæ supposes to be the φωνήεντα μὲν οὐ, οὐ μέντοι γε ἄφθογγα of Plato (in the *Cratylus*, Vol. IV, p. 293, ed. Bek.).

P. 3. The principle here touched upon is true, in every language, within certain limits; but in every language these limits are exceedingly narrow. Strictly speaking, sound can *imitate* nothing but sound, although, by the aid of fancy, we may sometimes trace a resemblance between the sound of words and *motion, roughness, smoothness*, and other accidents or qualities of matter. But to make the imitative principle a general law of speech is a mistake as absurd as any part of those theories, in which language is treated as entirely an invention of mankind. For a ludicrous exhibition of the errors arising from this mistake, the scholar may consult a long line of speculative works, down from the Cratylus of Plato to the Teut. of Heinsius, or Herder's Treatise on the Origin of Speech.

P. 5. That is, the *essential* parts of speech are really two, the *copula* and the *noun* (under which both the *substantive* and the *name of property* are included). All other parts of speech, "*more or less convenient in language*," to whatever extent grammarians may multiply their divisions, may be resolved into these elements. On this subject it is curious to trace, in the second chapter of Dion. Halicar., περί συνθέσεως, the progress of error, from the time of Aristotle and Theodectes, through the school of the Stoics, to the age of Dionysius himself. The same species of error continued to infest the works of modern philologists, until Horne Tooke called them back to the principles of truth and nature. The recent edition of the Diversions of Purley by Mr. Richard Taylor (London, 1829,) has placed this immortal work within the reach of all readers.

P. 8. This derivation of Πελασγοί from πέλαγος is by no means universally received. The derivation from πελαργοί, *storks*—applied as a familiar term to a *migratory* race—is open to still stronger objections. The real roots of the appellation probably lay in the old Pelasgic tongue itself, the source of a large portion of both the Greek and Latin languages. This tongue had certainly an affinity with the Celtic; and, in some dialects of Celtic, according to Gebelin, in his *Monde Primitif*, *Pel* signifies *high*, and *Lasg*, *a chain of mountains*, so that Πελασγοί would mean *the inhabitants of a region intersected by chains of mountains*, a meaning in perfect agreement with the geographical position of the Pelasgians.

P. 13. This assertion, that of the Æolic peculiarities "*Pindar retained only those which were common to the Dorians also*," is not strictly correct. See Böckh de Metris Pind., Lib. III, cap. xviii, the last edition of Hermann's observations in his *Opuscula*, Vol. I, pp. 254, 261, and Thiersch himself below in the Appendix, p. xv.—On the dialect of Pindar, generally considered, see, below, the remark on p. 19.

P. 15. And hence the most recent editors of Æschylus, Wellauer and Scholefield, have most wisely retained many Epic and Ionic forms in the text of this poet, which even Porson and Elmsley, as well as other scholars, in their extreme devotion to Atticism, wished to alter.—In Sophocles and Euripides also, Epic and Ionic forms appear, but not to such an extent as in Æschylus. See my *Rules and Exercises in Homeric and Attic Greek*, &c., p. 286.

P. 16. The *Ionicism* of Solon may, perhaps, better be accounted for by the fact, that in his time the Attic and Ionic dialects bore a strong resemblance to each other. See *Bentley's Dissert. upon the Epistles of Phalaris*, and the *Appendix* to this Grammar, p. xix.

P. 19. The expressions of ancient writers concerning the dialect of Pindar are various, and for the most part inaccurate. Thus Pausanias, in the *Bœotics*, cap. xxii, in assigning the causes of Corinna's victory over the poet, says, φαίνεται δέ μοι νικῆσαι τῆς διαλέκτου τε εἴνεκα, ὅτι ᾗθεν οὐ τῆ φωνῆ τῆ Δωρίδι, ὡς περ ὁ Πίνδαρος, ἀλλὰ ὅποια συνήσειν ἔμελλον Αἰολεῖς, κ.τ.λ., "but it appears to me that she vanquished him by reason of the dialect which she employed, because her verses were not composed in the Doric dialect, like those of Pindar, but in that dialect which Æolians would understand," &c. In like manner Suidas says ἔγραψε Δωρίδι διαλέκτῳ, but Eustathius upon *Od.*, λ, p. 1702, l. 3, more correctly remarks, ὡς δὲ οἱ Δωριεῖς ἔχαιρον καὶ Αἰολίζοντες, δηλοῖ Πίνδαρος, ἀναμιξὺ οὕτω ποιῶν, ἥτοι Δωρικῶς γράφων καὶ Αἰολικῶς,—of which the best interpretation may be given in the words of Hermann (*de Dial. Pind.*, *obss.*) "Est enim Pindari dialectus *Epica*, sed *colorem habet Doricæ, interdum etiam Æolicæ linguæ.*" Böckh (*de Metris Pind.*, *Lib. III*, c. xviii,) lays down the following rules with reference to the different kinds of rhythm and melody (*Doric, Æolic, Lydian*,) in which the Odes of Pindar are composed: "Doricorum Pindari canticorum dictio communis fere lyrici carminis est: Æolica vero, quo major existat tumor, major poesis audacia et licentia modis numerisque apta, reconditas recipit vocabulorum formas Doricas Æolicasque, ita tamen ut pro soni metricque ratione aut alia ex causa qualicumque vulgares etiam formæ, vel in eodem cum reconditoribus carmine poni queant; Lydia, ut media numero sunt inter Dorica et Æolica, ita dialectum quoque mediam quodammodo retinent, hoc est vulgarem Doricorum, assumptis tamen passim sed rarius iis formis, quæ Æolicis tribuebantur."

By his own opinion, above given, Hermann explains the assertion of certain old grammarians, that "Pindar used the *common* dialect,"—which

has been so signally misinterpreted by Sturzium (*Introd. in Græcæ Dialectos*, p. xxxiv); the original words, however, of Gregorius Corinthius at least, hardly evince him to have understood the right doctrine, as laid down by Hermann: κοινή δὲ, ἣ πάντες χρῶμεθα καὶ ἣ ἐχρήσατο Πίνδαρος, ἥγουν ἡ ἐκ τῶν ὀ συνεστῶσα, “the common dialect, which we all make use of, and which Pindar used, to wit, that dialect which is made up of the other four.”

It is strange that Thiersch, who, in his Appendix, pp. xv, xvi, agrees with Hermann that Pindar’s dialect is “*Epic*, variously blended with old Doric and Æolic forms,” and who, above, p. xiii, speaks the same language, should here confound Pindar with the Æolic writers.

P. 21. The true composition of the Greek Z (*sd* not *ds*), as here given, is proved not only by the Æolic and Doric usage, to which Payne Knight is reluctant to yield (*Analyt. Essay*, p. 32), but likewise by such forms as Ἀθήναζε, ἔραζε, Δύραζε (Ἀθήνασδε, ἔρασδε, Δύρασδε); ἔζομαι for ἔδομαι (as ἔσπομαι for ἔπομαι, ἴσχω for ἔχω, ἐνίσπω for ἐνέπω); and the testimony of ancient grammarians. It is probable that the ancient pronunciation of Z corresponded to these elements; although in later times its sound was so much softened that the Greeks are said to have prefixed it instead of Σ to the letters β and μ, as in ζεενύναι, ζμύρνα (see *Hemsterhus. ad Lucian., T. I, p. 94*).

The precise date of the introduction of Z into Greece cannot be fixed. It appears on a very ancient votive helmet dedicated to Olympic Jove, which was found in the river Alpheus, and is certainly anterior to the other double consonants.

P. 22. The semicircular form of sigma, C, does not appear on any marble prior to the time of Euclid, B.C. 403, nor (as Mr. Rose believes) on any coin more ancient than B.C. 300. Æschrion, a Greek poet quoted by Tzetzes, and described very loosely as *vetustus scriptor* by Ruhken in his notes on Longinus, alludes to this form in the line: Μήνη τὸ καλὸν οὐρανοῦ νέον Σίγμα. If this be Æschrion the Samian, twice cited by Athenæus (L. VII, p. 296, and L. VIII, p. 335), the date of that poet will agree with the negative testimony of the marbles as to the date of the C. For, in his choliambics, quoted by Athenæus, in L. VIII, he mentions the Athenian sophist, Polycrates, who, according to Pausanias, L. VI, 17, was contemporary with Jason of Pheræ, slain B.C. 370. The date of the other Æschrion, of Mitylene, will equally agree with the conclusion to be drawn from the marbles; for he was the friend of Aristotle, and accompanied Alexander on his Asiatic expedition, B.C. 334. —C, as an ancient shape of Gamma, is found on many coins of great

antiquity, on a vase discovered in the neighbourhood of Corinth (*Vas Dodwellianum*), and in the oldest Latin alphabets.

The *Epsilon* is supposed by many to have been so named (*smooth E*,) in order to distinguish it from H, *originally the mark of the aspirate*, and expressed, as a vowel, likewise by E. But this name, first used by Zosimus (4, 13), seems rather to signify *single* or *short E*, in opposition to H, as the *double* or *long E*. The more ancient Greeks gave to epsilon the name of εἰ, see Plato in the *Cratylus*, Vol. IV, pp. 297, 320, ed. Bekker, Lond., 1826. The passage in Athenæus (L. X, p. 453), from which Schneider (*Griechisch—Deutsches Wörterbuch*, Vol. I, p. 392,) concludes that it was called also ε, is properly corrected in Schweighäuser's edition.

Matthiæ, in the second German edition of his Grammar (Leipsic, 1825), supposes the names *omicron* and *omega* (*little and large O*) to have been given because these letters were first distinguished in writing by their different size, o O, before the two cross lines were added to the omega, Ω. This supposition seems to be supported by some of the ancient monuments (see Mazochi *ad tab. Heracl.*, p. 124); but the names may perhaps rather have been intended to mark the difference of quantity (*short and long O*). The ancient Greeks called omicron οῦ, and omega simply ω, not ω μέγα. See Plato in the *Cratylus*, p. 299 (§ XCIII): the passage in p. 313 (§ CVII), where ο μικρόν and ω μέγα once stood, has been rectified by Heindorf.—The true origin of the name *upsilon* is given in the text, p. 24, § 5.

P. 22, § 2. The use of ζ in compound words was introduced by Wolf (*Præf. ad Odys.*, a, 1794, p. viii), after the precedent of Henry Stephens: e. g. εἰσφέρω, δυσμενής, προσεῖπον. But the objections to this mode of writing are manifold. It has no authority of ancient writers, grammarians, or manuscripts, in its favour: it causes a difficulty in the case of those compounds, in which Σ appears to be inserted merely for the sake of sound, such as Θεόδοτος, σακίσπαλος, ἀμφισχητῶ: and it contravenes the spirit of the ancients. For the ancients, more prone to associate different ideas in obedience to the laws of feeling, than to distinguish them by the act of the understanding, threw together those parts of expression which we are accustomed to keep separate,—a tendency which displays itself in the constant use of *attraction*, the complication of words in a sentence, the division of syllables, and the alteration of final consonants, by which different words are blended into one, as πολλογον for τὸν λόγον, &c. Hence it is probable that, even had they known, or observed in writing, the

difference between σ and ς , the Greeks would rather have written *εἰσθαίνειν*, *προστρέπειν*, &c., than *εἰςθαίνειν*, *προστρέπειν*, and the like. For these reasons Matthiæ in the second edition of his Grammar, has preferred the use of σ in the middle of compound as well as of other words.

P. 23, note *. This reason for the epithet *πελασγικά*, as applied to the Grecian letters, will not receive the universal assent of scholars. The disputes, not only upon the origin of alphabetic characters, but likewise on the minor question of their introduction into Greece, are interminable. In the opinion of many, the old Pelasgic inhabitants of that country were in possession of an alphabet before the arrival of Cadmus. Mr. Payne Knight's reason for believing so is, "that the first piratical settlers, who brought letters from Greece into Italy, brought an alphabet much less perfect, and therefore probably more ancient, than the Cadmean. That of the Eugubian tablet contains only twelve single letters, unless the Vau is to be reckoned distinct from the U, with which Gori joins it, as being the aspirated U. These are probably the original Pelasgian letters, at first brought into Italy; for, without admitting the conjecture of Gori, that this inscription was engraved two generations before the Trojan war, we may safely allow it to be more ancient than any other written monument now extant." (*Analytical Essay on the Greek Alphabet*, p. 120.)

The other recent and most accessible authorities, whom it may be amusing to consult, are *Jamieson's Hermes Scythicus*, p. 60; *Murray's History of the European Languages*, Vol. II, p. 392; *Anthon's edition of Lempriere's Classical Dictionary*, article *Pelasgi*; *Larcher's Note on Herod.*, L. V, 58, &c.

Since, however, the Greek alphabet, as known to us, agrees so nearly in the names, the order, and the oldest shapes of its letters (*see the Table of Alphabets by Ogerius in Steph. Thes.*, Vol. I, p. 118, ed. Valpy,) with the Phœnician, as to be manifestly one and the same, what became of the primitive Pelasgic characters, if such ever really existed? Either the Phœnician letters were so superior in point of excellence that they supplanted the old Pelasgic,—no very probable conjecture with regard to an age in which writing was so little practised,—or the alphabet of Cadmus and that of the Pelasgi were originally identical; in which case, how could the tradition, that the Phœnicians first introduced letters into Greece, arise, or be admitted as true by Grecian authors?

Some German scholars attempt to explain the tradition respecting Cadmus by supposing that he merely introduced into Greece more suitable and convenient materials for writing, and especially the use of the

palm leaf, whence γράμματα Φοινικήια, *letters traced upon the palm-leaf*, not "*Phœnician letters*,"—a solution of the difficulty which is too ludicrous to merit confutation.

It seems, on the whole, most reasonable to adhere to the opinion of the earliest writers on this subject, which will be found to support that of the author of this Grammar. The ancient authorities cited by those who believe in a Pelasgic alphabet are generally Diodorus Siculus, L. V, 57, 74, Pausanias, L. I, 43, and Eustathius: but on the other side of the question we have the authority of much earlier writers,—Herodotus, and the still older Dionysius of Miletus, the contemporary of Hecatæus, who flourished about 520 B.C., and whose words are quoted by Diodorus Siculus in L. III, c. 66. The passages in which these authors allude to the subject are subjoined on account both of their own weight, and of the erroneous interpretations which have been sometimes given of them. Herodotus, in L. V, c. 58, writes as follows: Οἱ δὲ Φοίνικες οὗτοι οἱ σὺν Κάδμῳ ἀπικόμενοι, τῶν ἦσαν οἱ Γεφυραῖοι, ἄλλα τε πολλὰ, οἰκήσαντες ταύτην τὴν χώραν, ἐσήγαγον διδασκάλια ἐς τοὺς Ἕλληνας, καὶ δὴ καὶ γράμματα, οὐκ ἔοντα πρὶν Ἕλλησι, ὡς ἐμοὶ δοκέειν· πρῶτα μὲν τοῖσι καὶ ἅπαντες χρέωνται Φοίνικες· μετὰ δὲ, χρόνου προεαίνοντος, ἅμα τῇ φωνῇ μετέβαλον καὶ τὸν ῥυθμὸν τῶν γραμμάτων. Περιόικειον δὲ σφείας τὰ πολλὰ τῶν χώρων ταύτων τὸν χρόνον Ἕλληνων Ἴωνες· οἱ παραλαβόντες διδασχῆ παρὰ τῶν Φοινίκων τὰ γράμματα, μεταῤ-ῥυθμίσαντες σφρων ὀλίγα, ἐχρέωντο· χρεώμενοι δὲ ἐφάτισαν, ὥσπερ καὶ τὸ δίκαιον ἔφερε, ἐσαγαγόντων Φοινίκων ἐς τὴν Ἑλλάδα, Φοινικήια κεκληῖσθαι. "Now these Phœnicians who accompanied Cadmus, and of whose number the Gephyræans made a part, upon their settlement in this country introduced into Greece many other branches of knowledge, and among them also *letters*"—(Larcher's *des lettres* for *les lettres* is quite in contradiction to the context)—"which were, in my opinion, previously unknown to the Greeks. And at first they used the same as all the Phœnicians: but, in process of time, they changed, together with the language, likewise *the fashion*" (or *figure*, see Aristot. de Mirabil., p. 1165, A, not "*the sound of the rhythm*," as Dr. Jamieson translates the word ῥυθμὸν) "of the letters. The greater part of the surrounding territory was at that time occupied by Ionian Greeks, who adopted, with a change of form in a few instances, these letters communicated by the lessons of their Phœnician instructors; and they gave them the denomination of Phœnician, as was indeed just, since the Phœnicians brought them into Greece."—Diodorus quotes Dionysius of Miletus to the following effect: φησὶ τοῖσιν παρ' Ἕλλησι πρῶτον εὐρετὴν γενέσθαι Δῖνον ῥυθμῶν καὶ μέλους· ἔτι δὲ, Κάδμου κομίσαντος ἐκ Φοινίκης

τὰ καλούμενα γράμματα πρῶτον εἰς τὴν Ἑλληνικὴν μεταθεῖναι διάλεκτον, καὶ τὰς προσηγορίας ἐκάστω τάξαι, καὶ τοὺς χαρακτῆρας διατυπῶσαι· κοινῇ μὲν οὖν τὰ γράμματα Φοινίκια κληθῆναι, διὰ τὸ παρὰ τοὺς Ἑλληνας ἐκ Φοινίκων μετενεχθῆναι· ἰδίᾳ δὲ τῶν Πελασγῶν πρῶτων χρησαμένων τοῖς μετατεθειῖσι χαρακτῆρσι, Πελασγικὰ προσαγορευθῆναι.

“He (*the Milesian Dionysius*) alleges, that among the Greeks Linus was the discoverer of rhythm and of melody: and that the same Linus, after Cadmus had brought *letters* from Phœnicia, was the first who transferred them to the Greek mode of speech, and gave to each its name and character. Hence these letters were *in common* called Phœnician, because they were brought from Phœnicia to Greece, but they had also *the private name* (*among the Pelasgians themselves?*) of Pelasgic, *because the Pelasgians were the first to use the transferred characters.*”

P. 24. Υ, as a vowel, ranked in the alphabet after all the letters which are not of Greek invention; but it cannot be said of the Vau, as a consonant, that it was *placed at the end*, since it certainly once occupied the sixth place of the Greek, as of the Latin alphabet, being nothing else than the ΒαϚ, or digamma, treated of in § XIX. See also p. 27.

P. 26. The Peloponnesian war was concluded by the surrender of Athens to Lysander, in the month Munychion of the archon Alexias, that is in the spring of the year B.C. 404; the archonship of Pythodorus intervened between this event and the archonship of Euclides, who thus was archon in the *second* year, by Athenian reckoning, after the end of the war.

P. 26, note. For an account of this inscription the reader may refer to the work of Mr. Rose, entitled “*Inscriptiones Græcæ Vetustissimæ*,” p. 145, a most elegant and useful introduction to the study of a curious branch of classic knowledge.

That the letters Η (as a vowel), Ψ, and Ω, though not admitted into the public acts and monuments of Athens before the archonship of Euclides, were well known among the Athenians, in private use, before that period, is demonstrated by the description of Η, as the second letter of the name of Θησεύς, given by Euripides in a fragment of the tragedy so named, and of Ψ and Ω, given by Callias, an Athenian comic poet, in his *γραμματική τραγωδία*, about B.C. 432. Euripides died B.C. 406, three years before Euclides, and his *Theseus* was probably composed long before his death, certainly before B.C. 422, since it is alluded to in the Wasps of Aristophanes, of which the date is B.C. 422. Of Ξ, likewise, Thiersch observes, in his dissertation on the Potidean inscription

(*Act. Philol. Monac.*, T. II, p. 399), “ac vetus tessera hospitalis Musei Borgiani, (*the Petilian inscription*,) quam explicuit Heerenius in *Bibl. der alten Lit. Fasc. V*, p. 1, habet ΑΡΜΟΞΙΔΑΜΟΣ et ΠΡΟΞΕΝΟΙ juxta ΔΙΔΟΤΙ, ΜΙΝΚΟΝ, ΕΠΙΚΟΡΟΣ, non Ω, ΟΥ, sed Ξ.

P. 27. See above, § XI, 4. Βα̃ is merely the Greek mode of expressing the name *Vau*.

P. 27, l. 10. The form Γ, as a mark of the digamma, is found on old Italian monuments, but F alone on the ancient monuments of Greece itself. See Rose *Prolegg.*, p. xxx.

P. 27, obs. 2. The double letters ξ and ψ are written ΧΣ and ΦΣ in almost all inscriptions down to the archonship of Euclides. In the Amyclæan and Nanian inscriptions alone does ΚΣ * appear in the place of ΧΣ. Of the spuriousness of the former of these there can be no doubt, but the authenticity of the latter (though disputed by Rose,) is maintained by Payne Knight, by Böckh, and by the author of this Grammar. See p. 25.—These *old Attic* letters, in contradistinction to the whole 24 under the appellation of *Ionic* (so called for the reason stated § XII, 9), are certainly those to which both Harpocration, whose words are quite explicit, and Hesychius (*in v. Ἀττικὰ γράμματα*) make allusion; so that Larcher has no right, notwithstanding the epithet ἐπιχώρια, to treat the testimony of the latter as favourable to the notion of a *Pelasgic* alphabet. An expression in the speech κατὰ Νεαίρας (printed among the works of Demosthenes, though the most distinguished scholars deny its authenticity) is explained by Harpocration on the same principle. Ancient monuments yield no grounds for restricting the old Attic alphabet, as opposed to the Ionic, to sixteen characters, although most scholars confine it to this number.

P. 28. *Scarabæus, beetle*, is the name given to those stones, of which the convex part represents the insect, so called, engraved in relief. On the stone here alluded to the names of Tydeus, Polynices, Amphiarus, are written from right to left, those of Adrastus and Parthenopæus, from left to right.

P. 29, note. It should be observed that this stone is a work of Etruscan art, and is proved, by the design as well as the inscription, to be of great antiquity. The forms of the letters are more closely allied to the

* Böckh conceives that he has also traced ΠΣ for Ψ in an Argive inscription (*Inscr. Græc.*, Vol. I, p. 36), and accounts for it as an Æolism, according to the assertion of the ancient grammarians that ρσ for ξ, and πσ for ψ, are Æolic.

earliest Greek characters, than those of any other Etruscan monument. See Gori *dis. dell' alf. Etr.*, *pref.*, p. cxxxii.

P. 29. "Græci, secus atque hodie in plerisque linguis fieri videmus, in scribendo *literarum vim, quam vocabulorum scripturam, constanter servare maluerunt.*" Hermann *de emendanda ratione Græcæ grammaticæ*, p. 6.

P. 31. Δέελος is certainly the old form of δῆλος (Il., κ, 466) as χίμος was contracted to χῆος, Δί to Δί, μήτιι to μήτι (Il., ψ, 315, &c.), but that the Greeks ever used, in writing, εε to express the power of η, or oo for ω, as asserted by Matthiæ after Villoison and Fischer, is not true. Of the Amyclæan inscriptions, cited by Villoison in support of this opinion, the authority is null; and the scholiasts on Dionysius Thrax, likewise quoted by him, merely assert that a long vowel is *equal in power to two short*, and that *two short may be contracted into one long*, or *vice versa*, not that *the characters were thus interchangeable*.

P. 32. *The comparison of the Greek dialects with one another* will likewise aid in ascertaining the ancient sounds of letters. See Hermann, *ut supra*, p. 6.

P. 32. § 2. The sound of the German *ue* or *ü* resembles that of the French *ûe* in *Vûe*, or of the Scotch *ui* in *puir*; as, a *puir* body.

The Bœotians, and the Æolians generally, expressed the sound of υ by ου, not only in words in which that letter is long, as φοῦσα for φῦσα, κοῦμα for κῦμα, but even where it is short, as λιγουρός for λιγυρός, δουγάτηρ for δουγάτηρ, κούνες for κύνες. See Kœnius *ad Gregor. Corinth.*, p. 179, Schol. Hephæst., p. 62, and Priscian, Lib. I, p. 554.

The whole of the rules for pronunciation given by Dionysius of Halicarnassus (*περὶ συνθέσεως*, p. 14) are well worthy of attention, and, together with other proofs, strongly support the propriety of the Scotch method of pronouncing the Greek vowels. To this method even Mr. Payne Knight, no ardent admirer of Scottish scholarship, pays a passing compliment. *Analytical Essay*, p. 21.

With regard to the word cited in p. 34, from Plautus, in reference to the pronunciation of η, it may be observed that *liroe* for λῆροι might be used by the Roman poet from the analogy of the Latin *deliria*, and therefore furnishes no decisive evidence.

P. 36. Concerning the nature and pronunciation of this diphthong compare with what is said here, and below, p. 40, the testimony of Herodian, *περὶ ἡμαρτ. λέξ.*, § XVII, ἔτι ἀμαρτάνουσιν οἱ διαιροῦντες τὸ μῦτα ὑῖος, ὡς τρισύλλαζον, καὶ αἰθύια, ὡς τετρασύλλαζον· δεῖ γὰρ ἀμφοτέρω συναιρεῖν,

λόγῳ τοιοῦτῳ, ὅτι τὸ ι μετὰ τοῦ υ ταπτόμενον οὐδέποτε διαιρεῖται· οὐδὲ χωρίζεται καθ' ἑαυτό, ἀλλὰ τῷ υ συνεκφωνεῖται, καὶ γίνεται μία δίφθογγος ἢ υι· οὐκοῦν αἴθρεια μὲν τρισύλλαξον, καὶ ἄρπυια, μῦθα δὲ καὶ υἱὸς δισύλλαξον.

P. 37. Even Hermann (*de emend. rat. Græc. Gram.*, p. 51), though he accedes to the Reuchlinian pronunciation of αι, similar to that of the Latin æ, "ut media sit inter a et e," admits that there are some words in which the diphthong should be more fully pronounced, with the sound of each letter audibly expressed, to wit those words in which αι has arisen by contraction from αῑ, as δαίξω, Æschyl. Agam., 216, δεδαιγμένοι, Pind. Pyth., VIII, 125, αἴστος, Æschyl. Eumen., 552, from δαίξω, δεδαιγμένοι, αἴστος. But since αι was confessedly thus pronounced in some words, it seems a safe conclusion that the *original* pronunciation of it in all words was, as Thiersch asserts, the same. It may be observed that Eustathius affirms that the Bœotians pronounced, in the part. pres. pass. λεγόμενη, ποιούμενη, for λεγόμεναι, ποιούμεναι. Undoubtedly he means thereby to mark the deviation of the Bœotian from the common pronunciation, so that, in the latter, the sound of αι must have once been distinct from the sound of η, which approaches that of æ.

P. 38. The transition from the open to the shut sound in ει as well as αι should be marked with reference to its pronunciation; as in ἕρεϊ, ἕρει, Ἄτρεϊδας (Doric), Ἄτρεϊδης.

The similarity of the sound of αυ to that of the German au in *Auge* is rendered probable by the use of it in Aristophanes to imitate the barking of a dog: ΚΥΩΝ. αυ αυ. *Vesp.*, v. 903.

P. 39. The confusion of λοιμός with λιμός might arise from the similarity of the words in other respects rather than from an identity of sound in οι and ι. Had οι been originally pronounced like ι, these two words could not have been distinguished, as long at least as poems were not written, in the verse of Hesiod, λιμὸν ἰμοῦ καὶ λοιμὸν· κ. τ. λ., ἔργ. 241.

P. 40. There is no certain ground for affirming that ου was ever pronounced *separately*, and the author himself affirms (p. 37), that the *puncta diacreseos* have no place over the υ of this combination. The substitution of Δῶμα for Δωῶμα, &c., seems to prove that the sound of the υ was never very distinct. The same must be said of the υ in ηυ (see above, p. 36), the *metrical* power of which diphthong likewise, even in the earliest poems, points out the *singleness* of its original sound.

P. 42. In the specimens of pronunciation here given the, ι must have the force of the English e, and so on, according to the foregoing remarks.

A singular piece of legislation on this subject is alluded to by Payne

Knight, *Analyt. Essay*, p. 20, where he mentions "an edict, published in the year 1542, by Stephen Gardener, Bishop of Winchester, and Chancellor of the University of Cambridge, strictly commanding that the mode of pronunciation established by the modern Greeks should be continued."

P. 54. The quantity of the final syllable of *τάλας*, for which Maltby adduces no authority, is fixed (in spite of Theocrit, 2, 4, where Gräfe reads *πέλας*, and some mss. give *τάλαν*) * by Soph. *Trach.*, 993, ed. Herm.

"Ἦν μὴ ποτ' ἐγὼ προσιδεῖν ὁ τάλας

"Ὀφελον ὄσσοις, κ. τ. λ.

The last syllable of *μέλας*, however, is marked by Maltby as *short* (*Pro-sodia*, cap. 2, *Lex. Græco-Prosod.*, p. 57, ed. 2da). There is no line in the *Odyssec*, (in the *Iliad* *Μέλας* occurs only as a proper name,) in the *Hymns*, or in the poems of Hesiod, which decides the quantity, since the last syllable, in all the instances, which these supply, may be lengthened either by position or *cæsuræ*. Many of the other Greek poets yield nothing decisive, but in Aristoph. *Acharn.*, 302, ed. Bek., we find

Ὄϊον αὖ μέλας ἐφ' ὑμῖν θυμάλωψ ἐπέζεσεν,

which convicts Maltby of an error, followed by me in the "System of Greek Prosody" attached to the "Exercises in Homeric and Attic Greek," p. 324. The long quantity of these final syllables agrees with the analogy of the *Æolic* dialect, which has *μέλαις* and *τάλαις* for *μέλας*, *τάλας*, just as it has *αις* in the partic. 1st aor. act. for *ᾶς*, lengthened as proceeding from *αις*.

P. 57. In the division of *compound* words regard must be paid to the elements out of which they are compounded: *συν-εκ-δέχομαι*, *ἔξ-ῆλθον*, *προσ-τίθημι*, &c. But when, in the composition, the last vowel of the first word is omitted, on account of a vowel following, the last remaining consonant is annexed to the following syllable: *πα-ρέ-χω*, *ἀ-φορ-μή*, *ἔ-μαν-τόν*. (See *Matth. Gram.*, § LVII, 2.) As far as *pronunciation* is concerned, this takes place independently of composition, when the last vowel of the first word is omitted, on account of a vowel following: *ὑ-π' Ἴλιον*, *ἀ-φ' οὖ*, not *ὑπ' Ἴλιον*, *ἀφ' οὖ*. For the apostrophus contracts two words, (not vowels, as Blomfield renders it), into one. *Porphyr. ap. Villois. anecd.*, II, 115, cf. *Theodos. Gr.*, p. 62, 32.

* And where also the Doric license, which shortens even *αις* of the acc. plur. in the 1st decl., may account for the abbreviation.

P. 62, note *. The passage in the *Odyssee*, from which this example is taken (*the Song of Demodocus*), is probably spurious, see Payne Knight *ad loc.*, and Bernhardt Thiersch *Urgestalt der Odyssee*, p. 63: but in *Od.*, τ, 114, we find the same verb: ἕξ ἐνηγεσείης ἀρετῶσι δὲ λαοὶ ὑπ' ἀντροῦ.

P. 63. In the *observation* the author properly remarks, that this *ν* is not found in the deictic pronouns *ὄποσί*, &c. He contradicts himself afterwards, in § LXXXII, 6, p. 165; but the opinion here expressed is the true one, although for the adverb, *ὄπωσί*, Heindorf has twice admitted *ὄπωσιν*, from MSS., into the *Gorgias* of Plato.

P. 63, § 6, obs. 3. It seems more probable that the *κ* belonged originally to the word *ὄκ*, and was dropped before a consonant, than the reverse. Compare *vac*, the root of the Latin *vac-uus*, empty, and see also Jamieson's *Hermes Scythicus*, p. 142. On the other hand, however, the omission of the *κ*, even when followed by a vowel, before a stop, proves that *ὄ* was considered by the Greeks themselves as the original form.

P. 65. This remark supposes the *α* of *τιμάω*, if uncontracted, to be *short*, a point not decided in the practice of the Greek poets.

P. 69. "Accedit synalæphe τῷ ἵναῦτ', retenta tamen litera *i* contra receptam hodie regulam, quæ in *Æolismo* haud dubie non obtinebat." Böckhius, *Inscriptt. Græcæ, Pars I*, p. 31.

P. 71, l. 5. This marble was brought to Italy, and placed in the Nanian collection, in the year 1755. A strong argument in favour of its authenticity is, that the letters were at first read with extreme difficulty, and, by some of the Italian critics, in a manner most ludicrously erroneous. The mode of cutting the fluted channels indicates a high antiquity, and the age of Solon is the probable epoch to which the inscription may be referred.

The letters run from left to right, and from the top, or more slender extremity, to the bottom of the column. The *Γ* retains the old position, as when the Greeks wrote from right to left. Among the ancient forms of the characters we may likewise notice the *Iota*, similar to that in the Petilian tablet, on a coin of the Gortynians, and on some of Magna Græcia, and strongly resembling the present *Jod* of the Hebrews, and that Samaritan and Phœnician form of the same letter which Swinton (*Inscriptt. Cit. Oxon*, 1750, 4,) has adduced. On the characters *ΚΣ*, *ΠΗ*, *ΚΗ*, see above, p. 9, and in the *Grammar*, pp. 25, 27: the antiquity of the duplication of *Σ* in such words as *ἐτίλισσε* appears from the second verse.

P. 71, l. 15. Böckh reads γρόφον, i. e. γρόφων, as the Doric form of γράφων, (Melos having been colonized by Dorians about 700 years before the Peloponnesian war,) and translates it by "*scalpendo*," as applied to the pillar, or, as he adds, "*siquis malit statuam impositam fuisse, certe picta statua fuerit: ut vis verbi γράφειν ad pingendi pertineat operam, qua perficitur statua.*" Some consider τρόφον as Τρόφων, a proper name. Corsinus, who reads τρόφον, supposes *Silenus* to be meant.

P. 71, l. 17. Böckh, differing from Thiersch in the reading of the last word, and in the interpretation of some others, renders the whole distich thus: *Jove gnate (Apollo), ab Ephantō accipe hocce sine reprehensione elaboratum donarium (ἄγαλμα): tibi enim supplicans hoc perfecit scalpendo.* The meaning given by Thiersch to ἐπευχόμενος would rather require εὐξάμενος.

P. 71, l. 26. The exact dimensions are—length, 4 feet 7 inches; circumference at the base, 2 feet 9 inches,—at the top, 2 feet 4 inches. The number of the flutings is sixteen.

P. 73. This celebrated relic of antiquity was found at Olympia, where it appears to have been originally placed. The inscription is cut upon a plate of bronze, somewhat larger than the copy given in the text. The language is Æolic, (see Strabo, L. VIII, init.,) which accounts for the various archaisms, and for the omission of the aspirate, which omission Thiersch should have marked in the words ἀ (not ἄ), and ἑκατόν (not ἑκατόν). The date is fixed by Böckh, with great probability, between the 40th and 60th Olympiads. It will be observed that the article is employed according to the *post-Homeric* usage.

In the many papers written upon this inscription, various modes of reading or explaining some of the words have been proposed. The chief variations from Thiersch's method are the following: in line 1, for Εὐφασίσις, Ἐρφασίσις (Ἡρφασίσις), i. e. Ἡραεῦσι (see Gell in the *Class. Journ.*, xxiv, 402), the people of Heræa, a town close on the frontier of Elis, which frequently disputed its possession with Arcadia, whereas the Arcadian Eua, near the province of Argolis, was a more remote and insignificant place. In line 3, Böckh explains TOI as the *nomina-tive neuter sing.* τοῖ, an Æolism equivalent to the Attic τῶδε or τοδί,*

* There is, however, no authority for this Æolism, nor for ταῖ in l. 8, as equivalent to the Attic τῶδε or τοδί: on the other hand the meaning given by Thiersch, "*let it commence—to commence*," applied to the

and translates "*initium autem sit hic ipse annus.*" In l. 7, Böckh explains ΤΑ ΓΡΑΦΕΑ ΤΑΙ (τὰ γράφεια ταί) by τὰ γράμματα τάδε (γράφεια from τὸ γράφος, the same as τὸ γράμμα), "nunc non de fœderis, sed de tabulæ læsione dicitur;—siquis autem scriptum hoc violaverit." In line 9, for ἐν τ'ἐπιάρῳ (i. e. ἐν τῷ ἐπιάρῳ, where, however, the *Æolic* dialect will perhaps admit the elision of the ω), he reads ἐντ' for ἐστι,—αἴτε Ἔετας αἴτε τελέστα αἴτε δᾶμός ἐντ', ἐπιάρῳ κ' ἐνέχοιτο, κ. τ. λ.

On the word λατρεύμενον, in l. 7, Böckh remarks, "manifesto λατρεύμενον pertinet ad τάλαντον. Λατρεύειν est *venerationem et officium præstare, etiam donis et sacrificiis numini*: hinc est de multa Jovi pendenda, si altera civitas cum altera consilia vel res gestas non communicasset. Pro εὐ est εἰ assumptum, λατρεύμενον." This remark will agree with the version of Thiersch. On δᾶμος, in l. 9, he observes, "δᾶμον igitur intellige *pagum*." The use of παρ, i. e. παρά, in l. 4, for περί, is remarkable.

I subjoin the translation by Böckh, which may be compared with that given in the text: "*Pactum Eleis et Heræensibus. Societas sit centum annos: eam autem incipiat hic ipse: siquid vero opus sit vel dicto vel facto, conjuncti sint inter se et cetera et de bello: sin non conjuncti sint, talentum argenti pendant Jovi Olympio violato donandum. At siquis literas hasce lædat, sive civis socialis sive magistratus sive pagus est, multa sacra tenetor hic scripta.*"

P. 76, l. 3. The Sigean marble is 8 feet 7 digits high, 1 foot 6 digits broad, and above 10 digits thick; the letters of the inscription are in many places nearly obliterated; of which Mr. Rose thus assigns the cause: "qui enim feбри laborabant, presbyterorum jussu super lapidem nostrum sese projicere et volutari solebant, spe mali e demonum crudelitate orti levandi."

According to Böckh and Rose, who agree with Dawes (see above, p. 68, note **), the language of the lower inscription is Attic (thus Ἐρμοκράτους, κἀγώ, κρητῆρα, &c.); that of the upper is Ionic (thus τούρμοκράτους for Δούρμοκράτους, κρητῆρα, ὑποκρητῆριον, Πεγυτανήιον).

This monument is often ascribed to the age of Solon, but Böckh, upon good grounds, contends for a much lower date,—about the epoch

treaty, seems to require the middle voice of the verb, whereas Böckh's translation, "*let this year begin it, i. e. begin the league,*" agrees with the true signification of the active voice of ἄρχω—"let this year begin it, and let those which follow keep it up."

of Alexander the Great, or still later, when the Attic had become the prevalent dialect. He imputes the mode of writing (*βουστροφηδόν*), and the other archaisms observable in both the inscriptions, to an *affectation of antiquity* in the person who set it up. This person he considers to have been Phanodicus himself, and that both inscriptions were cut at the same time—the lower one in the Attic language and letters, for the Sigeans (see Herod., V, 65, 94), and as the predominant dialect, the upper in Ionic, as the dialect of Proconnesus, to which place he belonged. The word *Σιγευέῦσι*, in l. 6, appears to Böckh to be a mere mistake of the cutter for *Σιγριεῦσι*, as also *ἐπέοισεν* (which, if not a mistake, would be Bœotian,) for *ἐπόησεν* or *ἐποίησεν*. The words in line 8, which Thiersch reads *μελεδαίνειν ἔῶ*, Böckh, after Porson, reads *μελεδαίνειν με, ᾧ Σιγριῆς* (Attic vocative), and explains, “*hic rursum imago ipsa loquitur, sed ita, quasi homo sit: siquid mihi acciderit, μελεδαίνειν με, curetis me, O Sigeenses.*” In l. 10, the same critic denies that *Αἴσωπος* (“*Αἰσωπος*”) can stand for *ὁ Αἴσωπος* (see above, p. 68, § 4, obs. 2), “*in nulla enim hujusmodi inscriptione nomini artificis articulus præfigitur: itaque pro Æsopo arbitrator Haesopum esse sine articulo, ut multa nomina asperum modo omittunt modo assumunt.*”

See *Inscriptt. Græcæ, Vol. I, p. 15*, and likewise the *Addenda*, in which Böckh ably defends himself against the remarks of Hermann.

P. 76. On this circumstance Böckh remarks: “*literæ sunt στοιχηδόν dispositæ, non alia de causa, quam quod hæc ratio elegantissima est; nec verum est omnia Atheniensium acta publica ante Christum natum στοιχηδόν scripta esse.*”

The marble was found on the plain of the Academy near the Ceramicus: “*in Ceramico καλλίστῳ προαστείῳ scilicet τῆς πόλεως omnes qui in bello ceciderant, præter Marathone occisos, id quod diserte testatur Thucydides, et omnibus notum, δημοσίῳ σήματι sepeliri solebant.*” * One hundred and fifty Athenians, with their commander Callias, fell in the first battle fought under the walls of Potidea (Thucyd., I, 62), about six months before the breaking out of the Peloponnesian war, B.C., 432 (*a date which coincides with Ol., 87, 1, not 86, 4, see Clinton's Fasti Hellenici*).

Böckh's copy supplies, chiefly from the *Class. Journ., XIV, 185*, a few

* Rose *Inscriptt. Græcæ Vetustissima*, p. 114. See the same work, in the Appendix, p. 370, for an elegant dissertation on the Potidean inscription, by the author of this Grammar.

characters in addition to those given by Thiersch. The first four verses have been differently filled up by scholars, but of course merely from conjecture.

P. 80. Both mss. and editions vary as to the imposition of this accent, see Heyne *ad Il.*, α, 9. Hermann, who gives to such words the name of *proclitics*, “*quia accentum non in præcedente, sed in sequente vocabulo deponunt,*” and who thus properly accounts for their recovery of accent, when placed *after* the words with which they are constructed, “*quia jam eum ad sequentia transmittere nequeunt,*” gives, upon this principle, the accent to *ὀ, ἦ, οἶ, αἶ*, when used pronominally. *De Emend. Rat. Gram. Græc.*, p. 110. It should be marked that *ὤς*, with the meaning of *thus*, takes the accent.

Observe, likewise, with reference to p. 82, § 5, that the so called *Attic* genitives *νεῶ, λ.εῶ, &c.*, from *νεῶς, λ.εῶς*, retain the acute accent (see p. 108, *obs.*), and add to *πόλεως, ἀνώγειων, &c.*, in p. 83, the *Ionic* genitives in *εω*, such as *δεσπότηω, νεηνίεω*.

P. 85. The words *ὀμήλιξ, κατήλιψ*, as the author here gives them, are examples of the *middle accent*, not of the *fore accent*. But their true accentuation is *ὀμη̄λιξ, κατη̄λιψ* (on the latter word see Thiersch himself, p. 117, § LVII, 1), which will make them examples of the *fore accent*.

To the list of enclitic particles add *ἤν*. Some of the ancient grammarians consider the accusative *αὐτόν*, when it signifies simply *eum*, not *ipsum* or *solum*, an enclitic. Hermann (de Emend. Gram. Gr., p. 83,) would make all the oblique cases of this pronoun, when their meaning is not emphatic, also enclitics; but, for at least a modification of this opinion, see his *Opuscula, Vol. I, p. 330, Lipsiæ, 1827*.

The author says nothing of *anastrophe*. By this is meant that, when a preposition stands after the word which is governed by it, the accent of the preposition is thrown back from the last to the penultimate syllable: *ἔλος κάτα, θεοῦ πάρα, &c.*—“*accentum in priorem syllabam retrahunt, quo ipsa pronuntiatio ostendat, ad quodnam referendæ vocabulum sint*” (Hermann, *ut supra*, p. 102). This should be observed likewise when the prepositions stand as adverbs, either with or without an ellipse of the verb—in the former of which cases they are erroneously said to stand *as verbs*—since in this usage nothing *follows* for them to govern. The grammarians except from the operation of *anastrophe* the prepositions *ἀνά* and *διά*, and also those instances in which a word, e. g. *δέ*, stands between its case and the preposition, thus *τῶ δ' ἐπὶ Τυδείδης*, but without good grounds for the exception. When the preposition stands between a

substantive and the adjective belonging to it, anastrophe naturally finds place only when the substantive *precedes*, not when the adjective does so; since the substantive alone is governed by the preposition, the adjective merely agrees in case with the substantive.

P. 86. Montfaucon, in his *Palæographia*, affirms that there is no appearance of accentual marks in MSS. earlier than the *seventh* century. It is evident, however, as Foster (*Essay on Accent and Quantity*, p. 108,) has inferred from a number of proofs, that many copies of the ancient authors, after the time of the Alexandrian Aristophanes, exhibited these marks. But, though the Greek *accent* is alluded to by Plato in the *Cratylus*, as well as by Aristotle, the very passage in the third chapter of the *Elenchi*, to which Thiersch refers, proves indisputably that the *marks* were unknown in the time of these philosophers. Indeed there was no use for such marks until the pronunciation of the Greek tongue, as well as the tongue itself, began to be corrupted by an increased intercourse with foreigners, and it became necessary, even for the sake of such foreigners, to point out, in a visible manner, the true pronunciation.

P. 89. But in the change of $\acute{\alpha}\nu\tau\acute{\alpha}\zeta$ to $\acute{\alpha}\tau\acute{\alpha}\zeta$, the *accent-syllable* is not affected—therefore the case is not similar. As to *reading Greek by accent*, which the author here recommends, I never heard it practised without a complete sacrifice of the proper emphasis, and consequently of the sense, as well as of quantity. The Greek accent consisted in the mere *elevation* or *depression* of the tone, and therefore did not interfere with quantity. But our accent consists in the *stress* of the voice, and therefore cannot be applied to a *short* syllable without altering its quantity.

P. 91. The force of the passage is injured by the hyphen, and the interpretation which it demands, in this instance. Diomedes reproaches Paris as *an archer*, $\tau\omicron\zeta\acute{\iota}\tau\alpha$, “*ab usu arcus, cum heroes hasta uterentur*” (Heyne *ad loc.*), and *an injurer*, or *a doer of base things*, $\lambda\omega\epsilon\eta\tau\acute{\eta}\zeta$ being equivalent to $\acute{\omicron}\ \lambda\acute{\omega}\epsilon\alpha\varsigma\ \pi\omicron\iota\acute{\omega}\nu$, &c.

The marks of punctuation, as well as of accent, were invented by Aristophanes of Byzantium. Before the Alexandrian period the Greeks had no such marks. Aristophanes introduced three; the $\tau\epsilon\lambda\epsilon\acute{\iota}\alpha\ \sigma\tau\iota\gamma\mu\acute{\eta}$, or full stop, the $\mu\acute{\epsilon}\sigma\eta\ \sigma\tau\iota\gamma\mu\acute{\eta}$, and the $\acute{\upsilon}\pi\omicron\sigma\sigma\tau\iota\gamma\mu\acute{\eta}$. The point of interrogation (;) appears first in the MSS. of the 9th and 10th centuries. In the more recent editions of Greek authors the point of admiration (!) is frequently admitted.—For some useful remarks on the subject of punctuation see the 2nd German edit. of Matthiæ’s *Grammar* (Leipsic, 1825), Vol. I, p. 132.

P. 94, obs. 1. Pyanepsion, the fourth Attic month, includes part of September as well as of October, according to that order of the months, which appears most agreeable to the ancient Greek writers.

P. 94, obs. 2. This notion of determining the gender by analogy is fanciful, and becomes, if pushed too far, absurd. For a brief exposure of the errors into which it betrayed Mr. Harris, see Tooke's *Diversions of Purley*, Part I, chap. 4.

P. 97. According to David, (*méthode pour étudier la langue Grecque moderne*,) for the nom. acc. and voc. plur. of *μοῦσα*, in modern Greek, stands *μούσαις*, but this equally exhibits a trace of the primitive termination.

P. 101. The last syllable of *εὐνοία* is *short*. See on this point, and on the whole subject of the quantity of final *α*, my *System of Greek Prosody*, p. 325.

P. 103. Also *χλοῦνης*, an epithet of the wild boar, *χλοῦνων*. Add the remark of Elmsley on *Eur. Med.*, 1230, “Genitivus pluralis *κυανεῶν* nihili vox est. *Dorice* autem rectius scribitur *κυανεῶν* quam *κυανέων*. *Attice* quidem genitivus pluralis adjectivorum femininus eodem accentu effertur quo masculinus, quoties iisdem literis scribitur. Dicitur, e. g. *τῶν ἄλλων γυναικῶν*, licet substantivorum, quorum nom. plur. in *αι* desinit, genitivus accentum circumflexum in ultima habeat. Femininum enim *ἄλλων* a masculino suo non magis diversum est, quam femininum *τώ* a masculino *τώ*. In dialecto vero Dorica aliter se res habet. Gen. plur. femininus a masculino scriptura differt, neque magis scribendum *Dorice* *τῶν ἄλλων γυναικῶν*, quia scribitur *τῶν ἄλλων ἀνδρῶν*, quam scribitur *Attice* *πάσων γυναικῶν*, quia scribitur *πάντων ἀνδρῶν*.” Thus then in Attic write, *ἁγία*, *ἀγίων*; *ξένη*, *ξένων*, &c.

P. 103, § x, obs. 2. There is no reason for contracting *γῆ* from a supposed *γέη*, rather than, with other grammarians, from a supposed *γέα*. The formation of *γῆ* from *γέα* may be explained on the author's own principle, § xxxvi, 2.

P. 108. Where does this genitive plural occur?

It should be observed that this form of declension, though called *Attic*, appears also in other dialects, e. g. in the Epic of Homer, and the Ionic of Herodotus.

P. 116. The contracted dual of this word is *σκέλη*, not *σέλει*, in *Arist. Thesm.*, 24, Pax 854 (ed. Bekker), and so *δύο εἶδη* in Plato. Böckh and Buttman obtain *σέλει*, *ζεύγει*, from an inscription published by Chandler, where Matthiæ prefers to understand the uncontracted *σέλεε*, *ζεύγεε*, as

meant to be expressed. As instances of the dual in η from $\eta\varsigma$, we may cite $\xi\upsilon\gamma\gamma\acute{\epsilon}\nu\eta$ (not $\xi\upsilon\gamma\gamma\epsilon\nu\acute{\epsilon}\epsilon$), Arist. Av., 368, περικαλλῆ , Thesmoph., 282. For $\phi\acute{\upsilon}\sigma\epsilon\epsilon$ Bekker reads $\phi\acute{\upsilon}\sigma\eta$ (Plat. Rep., γ , p. 440), while another reading is $\phi\acute{\upsilon}\sigma\epsilon\iota$, and for $\pi\acute{\omicron}\lambda\epsilon\epsilon$, both $\pi\acute{\omicron}\lambda\eta$ and $\pi\acute{\omicron}\lambda\epsilon\iota$ are cited from the Socratic Æschines by Chæroboscus— $\sigma\pi\alpha\nu\acute{\iota}\omega\varsigma$ δὲ εὐρίσκεται.

P. 120. In the genitive and dative *alone* of πατῆρ , μήτηρ , but in other cases also of ἀνῆρ , as the paradigm shows. In *Homer* we find Δύγατρα , Δύγατρεις , Δύγατρας , see § CXCVII. Πατρῶν for πατέρων is rare. The dat. plur. of γαστήρ is either γαστήρσι or γαστράσι .

Of the gen. χάριτος (for χάριδος), pp. 122, 125, it should be remarked that, though called by grammarians *anomalous* and *Doric*, it alone appears in all the dialects.

The genitive κέρᾱτος as well as the contracted form (pp. 114, 127,) is found in Attic Greek, e. g. in Xen. Hist. Græc., VII, 5, 24.

P. 134. Τοιοῦτος and τοσοῦτος have, in the tragic writers, generally τοιοῦτον and τοσοῦτον in the neuter, very rarely τοιούτο and τοσοῦτο .

To the *superlatives* of only two terminations add δυστηνότατος , Eur. Sup., 967, ed. Dindorf., πρώτιστον ὀπωπῆν , H. in Cer., 157. Of the *comparative* we have an example in $\text{ἀπορῶτερος ἢ λῆψις}$, Thuc., 5, 110.

P. 145. "Ατερ and ἄγχι seem improperly placed among the *independent* adverbs. The former is probably connected with the *old* form ἄτερος, *other*, (the breathing being softened,--compare Swedish *ater* "on the other hand"), and the latter is, according to Dr. Davy's ingenious derivation, the dative of ἄγξι, *the bend of the arm*.

The adverbs in $\theta\epsilon\nu$ and $\theta\iota$ are ancient forms of the genitive and dative.

P. 150. The comparative οἰκτίων is not used; ταχίων from ταχύς is a *late* form.

P. 151. "Εσχατος, if not derived, as the Etym. Mag. derives it, from ἔχω (*extreme*, at which one *stops*), may perhaps proceed, by a transposition of letters in the root, from ἐξ (*outermost*, hence *extreme*). "Υστερος, which the Etym. Mag. derives from ὑπό, is taken by Schneider also from a contracted form of that preposition (ὑπό, ὑπες, ὑς, like ἀπό, *abs.* The Latin *sus* in *susque*, *deque*, &c., answers to the obsolete Greek ὑς). Other etymologists refer ὑστερος to a Hebrew word signifying *to be behind hand*, *to fall away*.

P. 154. Koppa, not Sampi, comes after π , and is the mark for 90, and Sampi, not Koppa, comes after ω , and is the mark for 900. See Thiersch himself, above, p. 27, § XII, 9, obs. 1.

From the Scholiasts on Aristoph. Plutus, 277 (cf. Eccles., 683,) it

appears that at least the first ten letters of the alphabet (from A to K) were occasionally used as marks of number by the Athenians. Under the Ptolemies this was the more usual method of notation, so that Aristarchus numbered the books of Homer in this manner (A, 1; K, 10; Δ, 11; Ω, 24; &c.). In the time of Claudius Cæsar, the Stigma (as representative of Vau) for 6, and the Koppa for 90, were introduced, and appear upon medals and inscriptions. The Sampi for 900 is found only in MSS.

Some curious remarks on the methods of notation practised by the Greek mathematicians are to be found in Matthiæ's Grammar (*2nd edition of the original*), Vol. I, p. 509.

P. 158, § 6. For the dative of this old form, ἦν, see below, § CCIV, 4.

Ibid. The neuter form σφέα is found in Herodotus. Cf. Euseb. Præp. Ev., 9, 41.

P. 164. In ὄντινων, and the other forms of this word with the circumflex on the antepenult, the attached enclitic has no effect upon the accentuation.

Ibid. Some parts of the plural of οὐδέεις and μηδέεις are likewise found, e. g. οὐδένες, Isocr., περ. ἀντιδ., § CCC, Bekk.

P. 172. On the subject of the 2nd future active and middle, see below, p. 182, § XCV, 7. In all cases the so called second future of *these voices* is merely a contracted form of the first or real future. This form is nearly universal in liquid verbs, and very common, with the Attics, in pure verbs and verbs in ζω. In the paradigms some forms of second future are given which do not exist (e. g. λιπέω or λιπῶ, λιπέομαι) for the sake of analogy.

P. 175. The root of φιλέω, compared with φίλος, φίλια, &c., is really φιλ, the termination (including *copula* and *subject*) is εω. This is to be observed with reference to future remarks on the true constitution of the verb: but, as the basis of a mere grammatical distinction, φιλε may be called the root.

P. 177. See Eur. Bacch., 32, where, however, Elmsley, after Porson, reads ὤστρησα, see the remark of Elmsley on the same play, v. 686. The want of augment in this case is supposed by Matthiæ to proceed from the old orthography, which made no use of Ω.—The augment ῆ from εἶ appears to be a peculiarity of the later Attic: the same may be said of ἦδ from εὐ.

It should be observed that the *temporal* augment seems to have proceeded originally from the contraction of the *syllabic*: thus, εα into η, εε into η or ει, &c.

Βούλομαι, imperf. ηξουλόμην, should be added to the verbs which take, in Attic, a double augment.

The Epic dialect sometimes, for the sake of the verse, omits to double ρ after the syllabic augment.

P. 179. 'Περὶφθαι is cited from Pindar, and ῥεραπισμένῳ or ῥερυπασμένῳ from Anacreon, by Chæroboscus.

P. 183. Because these verbs generally exhibit the original root, as well as the formation of the verb in an entire state: consequently there is, in their case, no older form, the imperfect of which can stand as the second aorist of a new form. Every Greek verb, in the 1st pers. pres. ind. act., is made up of three parts: *the root*, which conveys the *individual* meaning of the verb (φιλ-, *love*, in φιλέω; τυπ or τυπτ-, *strike*, in τύπτω, &c.), and the two parts of the termination, viz. ε (rarely another vowel sound), expressive of *effort* or *existence*, and ω or μι, different shapes of the *first personal pronoun* (thus φιλ-ε-ω, *love-do-I*, or *loving-am-I*,—predicate, copula, subject)—more of which hereafter.* But, in mute and liquid verbs, the primitive root has generally been extended (as τυπτ from τυπ-, τεμν from τεμ or ταμ), or otherwise altered, so that there is an old imperfect (ἔτυπον, ἔταμον,) to serve as 2nd aor. of the new form. As to the second future, see above, the remark on p. 172. That which is here called (§ 5,) the *Attic* future belongs to the class there noticed. Ἐάω, here marked ἔᾶω, is marked ἔᾶω by Maltby. The Attic poets of course contract the *open* forms, but before a consonant the α is always long. In Homer, however, we find ἔᾶα, that is ἔᾶει.

P. 188. Except in so far as the *augment* is thrown away; thus, from ἐλεειψ, ε is dropped except in the indicative.—The mood vowel, as the author terms it, may be included with the pronominal forms, ω, μαι, μην, &c., under the general name of *termination*. See the preceding remark.

Ibid. § CI, 1. The true mood vowel for the 1st pers. indic. act. of the chief tenses is more commonly ε than ο.

Upon the terminations of the 1st aor. optative active it should be remarked that, instead of the forms in αιμι, &c., the Attics, after the example of the Ionians and Dorians, generally used the primitive and Æolic form εια, ειας, ειε, at least in the 2nd and 3rd persons singular and the 3rd plural. The Æolians made use of the 1st person likewise. The forms αις, αι, however, were not unknown to Homer or to the Attics. Examples occur in the Iliad and Odyssey, and also in Æschylus, Sophocles, Plato, Thucydides, &c.

* See below, p. 24.

Likewise in the passive aorists we may observe that the optative plur. has commonly in the Attic poets, and even in prose, the forms εἶμεν, εἴτε, εἶεν, a contraction which appears also in Homer. The uncontracted forms, however, are found, though in the third person very rarely.

P. 194. The author considers the 1st pers. dual to have its place in conjugation, though always identical with the 1st pers. plural. On the 2nd and 3rd persons dual, see below, p. 449, and, in addition to Elmsley *ad Eur. Med.*, 1041, *Arist. Achar.*, 723, likewise Hermann *ad Soph. Œd. Col.*, 1381.

P. 200. Monk reads: αἱ, αἱ· κέκρανται ξυμφορὰ νέων κακῶν, with the following note, “equidem demum reposui ξυμφορὰ, monente Elmsleio. Singularis est κέκρανται.”

P. 209. The contraction is really from χρυσόεν, and may be traced, in this and similar verbs, through successive abbreviations, from the oldest form: χρυσοέμεναι, χρυσοέμεν, χρυσόεν, χρυσοῦν.

Upon the same principle of contraction there should be no iota subscribed to the contracted infinitive of verbs in αω: τιμάεμεναι, τιμάεμεν, τιμάεν, τιμάων, not τιμάειν, τιμάϊν, &c. This has long been a subject of dispute among scholars. We find it noticed even by the grammarian Herodian, (about A. D., 180), who, with many other ancient critics, declares against the iota. Among modern authorities on the same side the chief is Elmsley *ad Soph. Œd. Tyr. præf.*, p. vii.

P. 210. On ἐργῶν, *Arist. Av.*, 935. Dindorf remarks: “ἐργῶν infinitivus est, ut *Vesp.*, 446, ὥστε μὴ ἐργῶν γ' ἐκάστοτ'. Ad quem locum *Schol.*, ἀντὶ τοῦ ἐργαῶν. Δῶριον δὲ τοῦτο κατακρατήσαν παρὰ Ἀπτικαῖς. In *Nub. tamen*, 443, forma communis occurrit ἐργαῶν, ut et *Acharn.*, 1146, v. Mœris, p. 339, ibique Pierson. Sed *Lamb. Bos. Obs. Critt.*, p. 48, præeunte *Tho. M.*, p. 782, discrimen facit inter ἐργέω et ἐργώω, ut illud ad animum, ejusque horrorem, timorem, hoc ad corpus referatur et frigus.”

P. 222. The imperative δοῦ is very rare, and appears almost exclusively in compounds: περίθου, ὑπόθου, &c.

The aor. 2nd mid. of ἴημι is not ἦμην but ἐμην, or in compounds εἶμην (see below, p. 227).

The augment ει belongs to the *pluperfect*, not to the *perfect*, of ἴστημι.

P. 225. Of *existence*, as representing the act of *respiration*, necessary to existence, of *motion* and *impulse*, as representing the same act with greater energy—the *straining of the breath*. The prefixed consonants, sibilant and guttural, which the author supposes to have been originally joined with ε or ι, would give more strength to the representative sound.

At p. 424 (§ CCVII, 1), a different account of the origin and radical meaning of *εἰμί* is proposed, but that here given is recommended by its greater simplicity.

Ibid. § 3. He must mean that it was not so used *separately* (as *am*, &c., in the English passive voice), since in § CCVII, he derives the terminations of tense and person from different shapes of this verb.

The formation of the various inflections of the Greek verb from the form *ἔω* or *εἰμί* has been a favourite theory with many philologists. There appear to be two objections to this system.

1. It is superfluous. For after we have applied the various forms of *ἔω* or *εἰμί* to explain the terminations of other verbs, *these forms themselves remain to be accounted for*. But the same analytical process which will account for these, would explain at the same time the constitution of verbal inflections, if the latter exhibited (according to the notion of the philologists above alluded to,) always the same appearances which may be traced, directly or by inference, in the substantive verb.

2. It is inadequate. For all the different shapes of *ἔω* or *εἰμί*, that can reasonably be supposed, will not supply the whole forms of verbal termination. We may derive from them such forms as *φιλῶ*, *τύπτω* (or the older *τυπτέω* or *τυπέω*), *φαίνω* (or the older *φανέω*), and likewise such as *ἴστημι*, *τίθημι*, and the like, but not such as *δηλόω*, *τιμάω*, *ἄρῶ*, *γελάω*, &c. It is erroneous to say, with regard to these verbs, that they have *ἔω* and its parts contracted or syncopated, in their terminations, thus *δηλο-εω*, *δηλόω*, *τιμα-εω*, *τιμάω*, *ἄρο-έω*, *ἄρῶ*, *γελα-εω*, *γελάω*, fut. *δηλο-εσω*, with contraction in the penult, *δηλώσω*, *τιμα-εσω*, *τιμήσω*, *ἄρο-εσω*, by syncope or ejection of *ε*, *ἄρῶσω*, *γελα-εσω*, *γελάσω*: for the roots of these verbs are not *δηλο*, *τιμα*, *ἄρο*, &c., but, as both analogy, and a comparison with cognate words in the same or other tongues, demonstrate, *δηλ*, *τιμ*, *ἄρ*, &c. Whence, therefore, have they *δηλ-όω*, not *δηλ-έω*, *τιμ-άω*, not *τιμ-έω*, *ἄρ-όω*, not *ἄρ-έω*, in these forms when completed?

If the theory proposed above (p. 22, remark on p. 183,) be admitted, these appearances are of easy solution. The Greek verb in its simplest form, the pres. ind. act., is made up of a root, a vowel sound denoting effort or existence, the real, independent *copula*—and a personal pronoun:*

* Compare this statement with what the author says in § II, 3, 8. The *Greek* substantive verb includes the pronominal symbols as well as the copula, and thus differs from the English use of *am*, *art*, *is*, &c.

φιλ-έ-ω, δηλ-ό ω, τιμ-ά-ω, *love-do-I, show-do-I, &c.*, or *loving-am-I, &c.*, and so also, in the other conjugation, τίθ-η-μι, δίδ-ω-μι, *place-do-I, give-do-I, &c.* E, o, α, η, or other vowel sounds, may equally stand as symbols of effort or existence, on the principle already applied to εἶω or εἰμί (p. 23), and ω or μι are recognised forms of the first personal pronoun. The other persons are in like manner represented by their proper pronominal symbols: see § CCVII, 6. In the present of mute and liquid verbs, the *copula* or vowel sound, which connects the root with the symbol of personality, is contracted together with the latter, as in the contracted shape of verbs pure. But in other tenses some shape of it frequently becomes visible, as τυπτήσω, &c., and hence, by contraction, the peculiar form of the future in liquid verbs.

It is evident that to the substantive verb two only of these elements will belong, since existence and personality alone are expressed by it. But the other *small* verbs, as Thiersch terms them, have, either in their actual form, or in some obsolete form discoverable in some of their parts, the whole of the three elements.

In the formation of the passive and middle voices a new pronominal symbol is introduced: δηλ-ό-ο-μαι, *show-do-I-myself*, and hence *I am shown*, φιλ-έ-ο-μαι, &c. The mute and liquid verbs, having absorbed the connecting vowel sound in the present active, neglect it in the other voices: τῦπτ-ο-μαι, *strike-I-myself* (middle or reflexive meaning), hence *get a blow*, not *give one to another*, (passive meaning).

The formation of the other moods and tenses of the verb may be traced out in perfect conformity with the principle here developed. Both the connecting vowels and the symbols of personality undergo various changes; the latter seemingly for the sake of discrimination, the former to mark the modifications of meaning. Thus the connecting vowel is lengthened or extended in the conjunctive and optative moods (η, ω, οι, αι, ει). Moreover, when any expression of time, beyond the most simple and obvious expression of it by the present tense, is to be marked, it is necessary to introduce into the verbal form a suitable symbol. Hence the *augment* of past tenses, the *sigma*, which is the universal symbol of futurity, and which belonged originally to verbs liquid as well as to the mute and pure verbs, and other devices. Of some of these devices it is possible to explain the origin and nature,—others seem to depend upon that arbitrary principle which operates, to a greater or less extent, in all parts of every language.

*To avoid swelling the bulk of this volume, the remainder of the remarks
will be given at the end of the Syntax.*

END OF THE GRAMMAR.

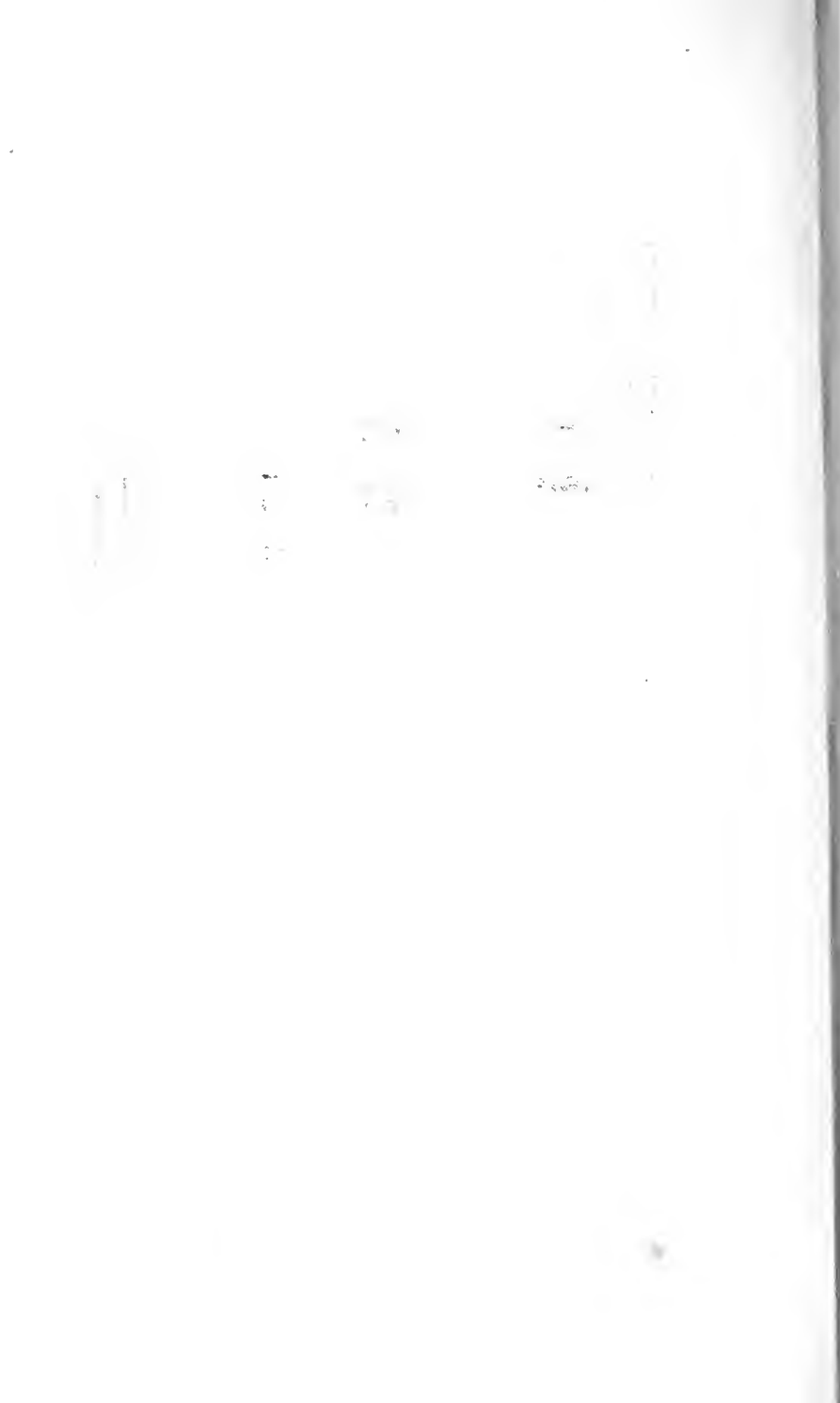
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The Greek Grammar

