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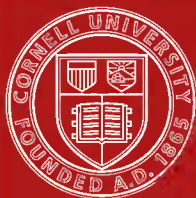
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PARALLEL GRAMMAR SERIES

EDITED BY

E. A. SONNENSCHN, M.A. (OXON.)

GREEK GRAMMAR

Parallel Grammar Series.

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PARALLEL GRAMMAR SERIES

A
GREEK GRAMMAR
FOR SCHOOLS

*BASED ON THE PRINCIPLES AND REQUIREMENTS
OF THE GRAMMATICAL SOCIETY*

BY
E. A. SONNENSCHNEIN, M.A. (OXON.)
PROFESSOR OF GREEK AND LATIN
IN THE
MASON COLLEGE, BIRMINGHAM

PART I.—ACCIDENCE



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P R E F A C E.

THE main object of this book is to turn to account for teaching purposes the close relation which exists between Latin and Greek not merely in vocabulary but also in what is practically of more importance—grammatical structure. It is of no little help to a pupil beginning a new language to find that in the field of grammar he is on familiar ground—that some of the facts are already known to him, that others may be classified on a plan which he has already mastered, and that the rest may be described in terms of which he knows the precise meaning and value.* This result is here shown to be attainable without a revolution in terminology. The new classifications introduced involve no new difficulties, and are believed to be improvements from the point of view of Greek *per se*, though their advantage is doubled if the learner has already become familiar with them in their application to Latin. I may refer for an example in Accidence to the declension of nouns (§§ 17—40), where the facts of Latin and Greek are exhibited section by section on precisely parallel lines; the scheme of the 3rd declension is based upon the relation of the Stem to the Nominative Singular, and has the advantage of showing affinities of gender as well as of form, while at the same time it dispenses with a large number of unnecessary paradigms. The gender rules which follow (§§ 64—89) are precisely parallel in the two languages. In the verb parallelism of classification is not applicable without a revolution either in Greek or in Latin; but the method of treating verbs as *wholes* (in classes or conjugations) corresponds to that universally adopted in Latin, and is shown by experience to be the best.

* The demand for grammars “similar in construction and uniform in terminology” has recently been included among the official requirements of the Prussian Ministry of Education (*Lehrpläne und Lehraufgaben für die höheren Schulen*, Easter 1892).

Apart from parallelism it is my hope that practical teachers will find something to approve in this grammar. Great pains have been bestowed upon clearness and boldness of outline,* and brevity and accuracy in the rules. Matter which is of secondary importance is subordinated, and matter which is of no importance at all for school purposes is excised. A marginal line marks off all that it is desirable to take up in a first course. At the same time the details are not divorced from the context to which they organically belong.†

Full use is here made of comparative philology so far as it is of use for the practical study of Greek;‡ where it is not, the rules are so worded as to avoid teaching bad philology. Throughout I have tried to build upon the solid ground of fact, and to avoid theories which may require revision as the science advances. The forms and spellings attested by the evidence of inscriptions are adopted so far as they have gained a footing in the best editions of the present day. The evidence is briefly indicated for the use of teachers in Appendix III.

In this grammar examples precede rules; the laws of contraction are introduced as wanted; the general laws of sound are given in Appendix I.; the rules of accentuation in Appendix II. Of the two lists of Principal Parts (classified in §§ 280—292,

* Closely connected matter is presented to the eye on two pages facing one another (left and right); e.g., 1st decl. pp. 6 and 7, 2nd decl. pp. 8 and 9, 3rd decl. Class I b pp. 12 and 13; so too in the verbs throughout.

† For example, the Contracted Nouns and Adjectives (§§ 20, 26, 93) are comparatively unimportant; the so-called Attic declension (§§ 27, 94) is so rare that a pupil will not come across more than half-a-dozen examples in the whole course of his school reading; ἀνώγειον is not a classical form at all. It is most important that the beginner should acquire a working knowledge of the whole field before descending to details in any one part. "Πλέον ἤμισυ παντός."

‡ The less essential philological matter is given in the form of notes, which can be omitted at the discretion of the teacher.

arranged alphabetically in Appendix V.) the former contains all the verbs of importance which it is necessary to learn at a second stage; the latter supplements the classified list by including some verbs of less importance,* and also provides a means of revising the whole verb, regular and irregular. Both lists have been drawn up with great care. To the rule for nouns of the 1st declension (§ 17) there are no exceptions. The position assigned to the Dual Number corresponds to its comparative unimportance. The definition of the terms "Strong" and "Weak" (§ 185) avoids the difficulties of classifying forms like *πέπλεχα*, *ἔτυπον*. The Strong Aorist is introduced early (§§ 207, 208, 209—211), and Aorists like *ἔβην* are brought into clear view after the verb in *-μι* (§§ 271, 272). The adoption of "parallel forms of the verb-stem" (§ 214 *note*) is not only scientifically sound but also avoids the practical difficulties involved by Curtius' "Second or Lengthened Class". The verbs *τίθημι*, *ἵημι*, *δίδωμι* are removed from the position of typical verbs in *-μι* (*cf.* § 257); there are no other verbs like them. For the principal features of Homeric and Herodotean Greek the pupil is referred to the introductions to certain well-known editions.

I have learned much from the school grammar of Kaegi, to whom the gratitude of teachers and pupils alike is due for having shown by an appeal to facts that in some points tradition has imposed upon them an unnecessary burden. I am also indebted to my friends Mr. P. Giles, Reader in Comparative Philology in the University of Cambridge, and Mr. F. Haverfield, late Senior Classical Master in Lancing College, for their kindness in reading my proof-sheets and making many valuable suggestions.

E. A. SONNENSCHN. EIN.

LLANFAIR, BY HARLECH,
1st July, 1892.

* For example, *ἀνδάνω*, of which the only difficult tense—the Aorist—occurs only once in classical Attic (Sophocles, *Antigone*, 89).

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INTRODUCTION.

The Alphabet.

	<i>Letters.</i>	<i>Sounds.</i>	<i>Names.</i>
A	α	ǎ or ā	alpha
B	β	b	bēta
Γ	γ	g (as in <i>gate</i>)	gamma
Δ	δ	d	delta
E	ε	ě	epsilon
Z	ζ	z	zēta
H	η	ē	ēta
Θ	θ	th	thēta
I	ι	ĭ or ī	iōta
K	κ	k	kappa
Λ	λ	l	lambda
M	μ	m	mu
N	ν	n	nu
Ξ	ξ	x	xi
O	ο	ō	omikron
Π	π	p	pi
P	ρ	r	rhō
Σ	σ, or (final) ς	s	sigma
T	τ	t	tau
Υ	υ	ŭ or ū	upsilon
Φ	φ	ph	phi
X	χ	ch, kh,	khi
Ψ	ψ	ps	psi
Ω	ω	ō	ōmega

NOTE.—γ before a guttural (γ, κ, χ, or ξ) has the sound of *ng* in “sing”; ἄγγελος, ἐγκαλῶ, pronounced ang-gelos, eng-kalō. The letters ξ, ψ, and ζ as pronounced by the ancient Greeks, are merely ways of writing *ks*, *ps*, *zd* (or *dz*), and are therefore called Double Consonants.

Further information about sounds and letters is given in Appendix I.

Vowels.

- 2 The vowels η and ω are always long by nature. The vowels ϵ and \omicron are always short by nature. The vowels α , ι , and υ are sometimes long by nature, and sometimes short by nature.

In this Grammar α , ι , υ , when long by nature, are always marked $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$, except (i.) when they are also long by position, *i.e.* when they stand before two or more consonants, or a double consonant, *e.g.* in the words $\pi\rho\acute{\alpha}\sigma\sigma\omega$, $\theta\acute{\omega}\rho\alpha\acute{\xi}$, which have a long α ; (ii.) when they bear the circumflex accent (§ 6), which itself marks them as long; *e.g.* $\mu\acute{\alpha}\lambda\lambda\omicron\nu$. Vowels short by nature are not marked at all, except for some special reason ($\check{\alpha}$, $\check{\iota}$, $\check{\upsilon}$). Latin words quoted are marked on the same principles.

Diphthongs.

- 3 Diphthongs are produced by running two different vowel sounds together so as to make one syllable, which is always long by nature. The Greek diphthongs are eight :—

$\alpha\iota$	$\epsilon\iota$	$\omicron\iota$	$\upsilon\iota$
$\alpha\upsilon$	$\epsilon\upsilon$	$\eta\upsilon$	$\omicron\upsilon$

e.g. $\alpha\iota\rho\acute{\epsilon}\iota$ (two syllables), $\epsilon\upsilon\rho\acute{\iota}\sigma\kappa\omicron\upsilon\sigma\iota$ (four syllables).

Other vowels coming together do not form diphthongs: *e.g.* $\acute{\alpha}\omicron\rho\iota\sigma\tau\omicron\varsigma$ (four syllables), $\acute{\alpha}\epsilon\lambda\pi\tau\omicron\varsigma$ (three syllables). Even the above vowels do not always form diphthongs: in this case the diaeresis is used: *e.g.* $\acute{\alpha}\tilde{\iota}\delta\iota\omicron\varsigma$ (four syllables), $\acute{\alpha}\tilde{\upsilon}\pi\omicron\varsigma$ (three syllables).

- 4 The long vowels $\bar{\alpha}$, η , ω , with a small ι written under them (*Iota Subscript*), are worn-out diphthongs in which the ι is not now pronounced: $\acute{\alpha}\tilde{\iota}\delta\eta\varsigma$, $\acute{\omega}\tilde{\delta}\eta$. The ι of these worn-out diphthongs is not written under capitals, but stands on the line: $\acute{\alpha}\tilde{\iota}\delta\eta\varsigma$, $\acute{\omega}\tilde{\iota}\delta\epsilon\acute{\iota}\omicron\nu$.

Breathings.

- 5 Every initial vowel or diphthong has over it a Breathing :—
 ‘ denotes *h* (**Rough Breathing**): $\acute{\omicron}\rho\omicron\varsigma$, *boundary*.
 ‘ is not pronounced (**Smooth Breathing**): $\acute{\omicron}\rho\omicron\varsigma$, *mountain*.
 The Breathings are written over the *second* vowel of diphthongs, and *precede* capitals: $\alpha\acute{\iota}\rho\acute{\omega}$, $\alpha\acute{\iota}\rho\omega$; $\acute{\omicron}\mu\eta\rho\omicron\varsigma$, but $\acute{\alpha}\tilde{\iota}\mu\omega\nu$, $\acute{\epsilon}\tilde{\upsilon}\rho\acute{\omega}\pi\eta$.
 Every initial ρ also takes the rough breathing: $\acute{\rho}\acute{\eta}\tau\omega\rho$, $\acute{\rho}\acute{\omicron}\delta\omicron\varsigma$.

Accents.

- 6 The Accents are (i.) the Acute, as in *αῖτός*.
 (ii.) the Grave, as in *αὐτός*.
 (iii.) the Circumflex, as in *αὐτῶ, δῶρον*.

The chief rules of accents are given in Appendix II.

End-consonants.

- 7 1. The only consonants which can regularly stand at the end of a Greek word are *ν, ρ, and σ* ($\xi = \kappa\sigma, \psi = \pi\sigma$).

κ, χ are exceptions to this rule in the words *έκ, out of, οὐκ or οὐχ, not*. *έκ* stands only before consonants; before vowels the form *έξ* (Lat. *ex*) is used; *έκ τῆς οἰκίᾱς*, but *έξ οἰκίᾱς*.

οὐκ, οὐχ, not, stand only before vowels (*οὐχ* before vowels with the rough breathing): *οὐκ ἀγαθός, οὐχ οὕτως*. Before consonants the form *οὐ* is used: *οὐ κακός*.

2. The following words have a **movable ν** at the end, which is used only when they stand before a word beginning with a vowel or diphthong, or at the end of a sentence:—

- (i.) Datives and locatives (§ 59) in *-σι*: *πάσι(ν), Ἀθήνησι(ν)*.
- (ii.) Third persons singular and plural in *-σι*: *δίδωσι(ν), λέγουσι(ν)*.
- (iii.) Third persons singular in *-ε*: *ἔλῦε(ν), ἔλῦσε(ν)*.
- (iv.) The third pers. sing. pluperf. in *-ει*: *ἔλελύκει(ν)*.
- (v.) The words *ἑστί(ν), he is, εἴκοσι(ν), twenty, παντάπασι(ν), all in all*.

3. The *σ* in the word *οὕτως, thus*, is movable, and used chiefly before vowels and diphthongs: *οὕτως ἀγαθός*, but *οὕτω κακός*.

Punctuation.

- 8 The full stop and comma are used in Greek as in English.
 The Greek mark of interrogation is the same as the English semicolon (;).

For the semicolon and colon Greek uses a point above the line (·).

ACCIDENCE.

9 ACCIDENCE is the part of grammar which tells how words are *declined* (nouns, adjectives, pronouns), *compared* (adjectives and adverbs), or *conjugated* (verbs).

NOUNS.

10 Greek has one Number more than Latin (the Dual, § 12), and one Case less (the Ablative). In Greek the work of the Latin Ablative is thrown partly on the Dative, partly on the Genitive:—
e.g. “with the teeth,” *dentibus* (Abl. of Instrument), *τοῖς ὀδοῦσι* (Dat.).

“by force,” *vī* (Abl. of Manner), *βίᾳ* (Dat.).

“in the fourth month,” *quartō mense* (Abl. of “Time when”), *τῷ τετάρτῳ μηνί* (Dat.).

“he is away from Athens,” *abest Athēnīs* (Abl. of Separation), *ἄπεςτιν Ἀθηνῶν* (Gen.).

11 Prepositions are often used with the Greek Dative and Genitive when they do the work of the Latin Ablative:—

e.g. *ἐν τῇ πατρίδι* (Dat.), *in patriā*;

ἀπιέναι ἀπὸ (or *ἐκ*) *τῆς πατρίδος* (Gen.), *abire ā* (or *ex*) *patriā*.

[No Latin Prepositions take the Dat. or Gen.]

12 The Dual Number speaks of *two* or *a pair*, e.g. *τὼ ὄτε*, *the two ears*; but it is little used, the Plural (which speaks of *more than one*) being generally substituted, e.g. *τὰ ὄτα*, *the ears*.

THE THREE DECLENSIONS.

13 Greek Nouns are declined in three principal ways, which correspond in general to the 1st, 2nd, and 3rd declensions of Latin (cf. §§ 50-58).

	GREEK EXAMPLES.	LATIN EXAMPLES.
1st Decl.	<i>κόμη</i> , hair, <i>φήμη</i> , report, <i>φυγή</i> , flight <i>ἔρα</i> , season <i>Μοῦσα</i> , Muse	<i>coma</i> , <i>fāma</i> , <i>fuga</i> <i>hōra</i> <i>Mūsa</i>
2nd Decl.	<i>ταῦρος</i> , bull, <i>λύκος</i> , wolf, <i>θεός</i> , god <i>ἄντρον</i> , cave, <i>ἔλαιον</i> , olive oil	<i>taurus</i> , <i>lupus</i> , <i>deus</i> <i>antrum</i> , <i>oleum</i>
3rd Decl.	<i>νύξ</i> (<i>νυκτ-</i>), night, <i>πούς</i> (<i>ποδ-</i>), foot <i>ἕων</i> (<i>λεοντ-</i>), lion, <i>μήτηρ</i> (<i>μητρ-</i>), mother	<i>nox</i> (<i>noct-</i>), <i>pēs</i> (<i>ped-</i>) <i>leō</i> (<i>leōn-</i>), <i>māter</i> (<i>mātr-</i>)

THE STEM.

- 14 The Cases are formed by adding a suffix, called the Inflexion, to the crude form of the word, called the Stem. In the 3rd Declension the Stem may generally be found by striking off the Inflexion of the Genitive Case, as given in the dictionary. But in the 1st and 2nd Decl. the Stem is more difficult to distinguish, because it ends in the 1st Decl. in the vowel *a*, in the 2nd Decl. in the vowel *o*, and these vowels often coalesce with Inflexions beginning with a vowel, so as to form one syllable. Thus, for example, the Gen. Plur. *κομῶν* stands for *κομᾶ-ων* (earlier *κομᾶ-σων*, cf. Lat. *comā-rum*); the Gen. Sing. *ταύρου* stands for *ταύρο-ο* (earlier *ταύρο-ιο*), and so forth.

GENERAL RULES FOR CASE-FORMATION.

- 15 The Vocative is of the same form as the Nominative, except (i.) in the Singular of words of the 2nd Decl. in *-ος*, e.g. Nom. *ταῦρος*, Voc. *ταῦρε*, Lat. *taure*; (ii.) in the Singular of Masculines of the 1st Decl. in *-ης* or *-ᾶς*, e.g. Nom. *πολίτης*, Voc. *πόλιτα*; (iii.) in the Singular of some words of the 3rd Decl., e.g. Nom. *ῥήτωρ*, Voc. *ῥήτορ*; Nom. *πόλις*, Voc. *πόλι* (§ 29).

Neuters have the same form for the Nominative, Vocative, and Accusative.

All words have the same form for the Nominative, Vocative, and Accusative Dual, and for the Genitive and Dative Dual.

All Genitive Plurals end in *-ων* (or *-ῶν*).

GENDER

- 16 The rule of Natural Gender is true, with few exceptions, of Greek, as of Latin, French, and German:—

Nouns denoting **Male Persons** are Masculine; nouns denoting **Female Persons** are Feminine.

The general correspondence in gender of Greek and Latin nouns denoting **Sexless Things** is shown as follows; more exact rules and exceptions will be given later on (§§ 64-89).

	GREEK NOM. SING.	LATIN NOM. SING.
1st Decl.	in <i>-η</i> , <i>-ᾶ</i> , or <i>-ᾷ</i> : Fem.	in <i>-ᾶ</i> : Fem.
2nd Decl.	in <i>-ος</i> : Masc. (a few Fem.). in <i>-ον</i> : Neut.	in <i>-us</i> : Masc. (a few Fem.). in <i>-um</i> : Neut.
3rd Decl.	formed by adding <i>-s</i> : mostly Fem. (some Masc., one or two Neut.) formed without adding <i>-s</i> : mostly Masc. (some Fem. some Neut.)	formed by adding <i>-s</i> : mostly Fem. (some Masc.) formed without adding <i>-s</i> : mostly Masc. (some Fem. some Neut.)

First or *A*-Declension.[Stems in $\tilde{\alpha}$. In the Nom. Sing. Latin \tilde{a} = Greek $\tilde{\alpha}$, $\bar{\alpha}$, or η .]

17

I. FEMININES.

		1. μάχη, battle.		2. οἰκίᾱ, house.	
N. V.	S.	μάχη	P. μάχαι	S. οἰκίᾱ	P. οἰκίαι
A.		μάχην	μάχᾱς	οἰκίᾱν	οἰκίᾱς
G.		μάχης	μαχῶν	οἰκίᾱς	οἰκίῶν
D.		μάχῃ	μάχαις	οἰκίᾱ	οἰκίαις
Dual. N. V. A. μάχᾱ				Dual. N. V. A. οἰκίᾱ	
G. D. μάχαιν				G. D. οἰκίαιν	

		3. ὥρᾱ, season.		4. Μοῦσα, Muse.	
N. V.	S.	ὥρᾱ	P. ὥραι	S. Μοῦσα	P. Μοῦσαι
A.		ὥρᾱν	ὥρᾱς	Μοῦσαν	Μοῦσᾱς
G.		ὥρᾱς	ὥρῶν	Μούσης	Μουσῶν
D.		ὥρᾱ	ὥραις	Μούσῃ	Μούσαις
Dual. N. V. A. ὥρᾱ				Dual. N. V. A. Μοῦσᾱ	
G. D. ὥραιν				G. D. Μοῦσαιν	

RULE.—If the Nominative Singular ends in η (e.g. μάχη), η is kept throughout the Singular.

If the Nom. Sing. ends in α preceded by a vowel or ρ (α pure, mostly long, e.g. οἰκίᾱ, ὥρᾱ), α is kept throughout the Sing.

If the Nom. Sing. ends in α preceded by some other consonant than ρ (α impure, mostly short, e.g. Μοῦσα), α is changed to η in the Gen. and Dat. Sing.

EXAMPLES FOR DECLENSION.

18

1. in η .	2. in α pure.	3. in α pure.	4. in α impure.
βοή, shout	αἰτίᾱ, cause	ἑσπέρᾱ, L. vespera,	ἄμαξα, waggon
κόμη, L. coma	βασιλείᾱ, kingdom	vesper	ἄμιλλα, contest
κόρη, maiden	θεᾱ, L. dea	λύρᾱ, L. lyra	δόξα, opinion
μορφή, L. forma	σκιᾱ, shade	χώρᾱ, land	θάλασσα (θάλαττα),
νεφέλη, L. nebula	βασιλεῖα, queen	ἄγκυρα, L. ancora	sea [want
φυγή, L. fuga	στοά, porch	πρῶρα, L. prora	θεράπαινα, maid-scr-

19

II. MASCULINES.

	1. τοξότης, bowman.		2. νεανίας, young man.	
N.	S. τοξότης	P. τοξόται	S. νεανίας	P. νεανίαι
V.	τοξότα	τοξόται	νεανιά	νεανίαι
A.	τοξότην	τοξότας	νεανιᾶν	νεανιάς
G.	τοξότου*	τοξοτῶν	νεανίου*	νεανιῶν
D.	τοξότη	τοξόταις	νεανιᾷ	νεανίαις
	Dual. N. V. A. τοξότᾱ G. D. τοξόταιν		Dual. N. V. A. νεανιά G. D. νεανίαιν	

RULE.—The following Masculines of the 1st Declension form the Voc. Sing. in short *a*:—

(i.) All in *της*: e.g. ὦ πολίτα, ὦ Ὀρέστα.

(ii.) Names of nationalities in *ης*: e.g. ὦ Πέρσα, ὦ Σκύθα.

Other Nouns of the 1st Decl. in *ης* form the Voc. Sing. in *η*: e.g. ὦ Ἀτρείδη, ὦ Πυλάδη.

EXAMPLES FOR DECLENSION.

☞ All Masculines of the 1st Decl. denote male persons.

19b

1. -της: κριτής, judge μαθητής, pupil ναύτης, L. ναυτα ποιητής, L. ποῦτα πολίτης, citizen στρατιώτης, soldier δεσπότης, ruler, despot †	-ης: Πέρσης, Persian Σκύθης, Scythian Ἀτρείδης, son of Atreus Ἅιδης, Hades
	2. -ᾱς: Αἰνεΐᾱς, L. Aenēās Πυθαγόρᾱς, Pythagoras ταμιάς, steward

PECULIARITIES IN FEMININES AND MASCULINES.

20

(i.) Note the Gen. and Dat. Sing. of Feminines in *-ᾱ* (contracted from *-ᾱᾱ*), e.g. Ἀθηνᾶ, *Athēna* (a goddess), μνᾶ, *mīna* = 100 *drachmae*:—

N. V. Ἀθηνᾶ, A. Ἀθηνᾶν, G. Ἀθηνᾶς (for *-ᾱς*), D. Ἀθηνᾷ (for *-ᾱῃ*).

(ii.) Some Proper Names, chiefly of foreign origin, form the Gen. Sing. in *-ᾱ* (Doric Gen.): e.g. Ἀβροκόμᾱ, of *Abrokomūs*, Ὀρόντᾱ, of *Orontēs* (Persians), Βορρᾶ, of the *North Wind* (Nom. Βορρᾶς, Doric form of Βορέᾱς).

(iii.) The Dat. Plur. sometimes ends in *αισι(ν)* in poetry.

* The ending *ου* is borrowed from the 2nd Decl.

† Voc. Sing. accented *δέσποτα*.

Second or *O*-Declension.[Stems in *o* (ω , § 27). In the Nom. Sing. Latin *us, um* = Greek *os, on*.]

21

MASC. AND FEM.

NEUTERS.

	1. δούλος, m., <i>slave</i> .		2. δῶρον, <i>gift</i> .	
N.	S. δούλος	P. δούλοι	S. δῶρον	P. δῶρα
V.	δοῦλε	δοῦλοι	δῶρον	δῶρα
A.	δοῦλον	δούλους	δῶρον	δῶρα
G.	δούλου	δούλων	δώρου	δώρων
D.	δούλῳ	δούλοις	δώρῳ	δώροις
	Dual. N. V. A. δούῳ G. D. δούλοι		Dual N. V. A. δῶρῳ G. D. δῶροι	

EXAMPLES FOR DECLENSION.

22

1. ἵππος, m., f., *horse*, L. *equus*
 λύκος, m., *wolf*, L. *lupus*
 ὄνος, m., f., *ass*, L. *asinus*
 ὀφθαλμός, m., *eye*, L. *oculus*
 ταῦρος, m., *bull*, L. *taurus*
 (many other Masculines)

2. ἄντρον, n., *cave*, L. *antrum*
 μέτρον, n., *measure*, L. *metrum*
 μήλον, n., *apple*, L. *mālum*
 σκῆπτρον, n., *staff*, L. *sceptrum*
 ᾠόν, n., *egg*, L. *ovum*
 (many other Neuters)

Feminines in *-os*.

23

- βίβλος (Eng. *Bible*), *bark, book*
 βύβλος, *Egyptian papyrus*
 γνάθος, *jaw*
 δέλτος, *writing tablet* (Δ)
 ὄρος, *deu*
 ἔρημος, *ἀνυδρος, desert* (properly
 adjs.)
 ἡπειρος, *χέρσος, continent*
 κέρκος, *tail*

- νῆσος, *island*, L. *insula*, f.
 νόσος, *disease, plague*
 ὁδός, *κέλευθος, ἀτραπός, road, path*
 πλίνθος, *brick*
 ῥάβδος, *rod*
 σποδός, *dust, ashes*
 τάφρος, *dyke, canal*
 ψάμμος, *ψάμαθος, ἕμμος, sand*
 ψῆφος, *pebble*

⚠ This list includes the most important Feminines in *-os*, excepting those which denote Persons (§ 16), Proper Names of cities, countries, islands (§ 68), kinds of trees (§ 69), and animals. Most of the above Feminines may be remembered in connection with Egypt (ἡ Αἴγυπτος).

PECULIARITIES.

24

- δεσμός, m., *fetter*: Plur. δεσμοί, m., or δεσμά, n.
 σῖτος, m., *corn, food, fodder*: Plur. σῖτα, n., *kinds of food, provisions*.
 στάδιον, n., *race-course* (Lat. *spatium*), or *stade* (a measure of length, about $\frac{1}{2}$ of an English mile): Plur. στάδια, n., or στάδιοι, m.
 σταθμός, m., *stall, fold* (Lat. *stabulum*, "standing place"): Plur., σταθμοί, m. (common in Xenophon), or σταθμά, n.
 θεός, *god, goddess*, has no Vocative in ϵ : $\tilde{\alpha}$ θεός, $\tilde{\sigma}$ deus.

25

The Dat. Plur. sometimes ends in *οισι(ν)* in poetry.

CONTRACTED NOUNS OF THE SECOND DECLENSION.

26

MASCULINES.

NEUTERS.

	1. νοῦς (for νόος), <i>mind</i> .		2. ὀστοῦν (for ὀστέον), <i>bone</i> .	
N.	S. νοῦς	P. νοῖ	S. ὀστοῦν	P. ὀστᾶ
A.	νοῦν	νοῦς	ὀστοῦν	ὀστᾶ
G.	νοῦ	νοῶν	ὀστοῦ	ὀστῶν
D.	νοῖ	νοῖς	ὀστοῖ	ὀστοῖς

Contracted Nouns have no Vocative or Dual in use.

RULE.—ο and ε contract with ο into ου, and disappear before a long vowel or diphthong: ε contracts with α into ᾶ.

This contraction of ε-α into ᾶ, instead of the more common η, is due to the desire to keep in the Neut. Plur. its characteristic vowel.

EXAMPLES FOR DECLENSION.

- | | |
|---|--|
| <p>1. θροῦς (for θρόος), m., <i>noise</i>
 πλοῦς (for πλόος), m., <i>voyage</i>
 ῥοῦς (for ῥόος), m., <i>stream</i></p> | <p>2. καροῦν (for κάρεον), n., <i>basket</i>
 (No other Neuter contracted in both Sing. and Plur.)</p> |
|---|--|

27

ATTIC SECOND DECLENSION.

	νεώς, m., <i>temple</i> .	
N. V.	S. νεώς	P. νεῶ
A.	νεῶν	νεῶς
G.	νεῶ	νεῶν
D.	νεῶ	νεῶς
Dual. N. V. A. νεῶ G. D. νεῶν		

There are no Neuters of corresponding form except ἀνώγειον, *upper chamber*, in the New Testament (literally a thing raised above the ground, from ἄνω above, γαῖα = γῆ, *earth, ground*).

RULE.—Nouns in ως differ from nouns in ος by having (i.) ω instead of ο or ου; (ii.) φ instead of οι; (iii.) no separate Voc.

EXAMPLES FOR DECLENSION.

λεώς, m., *people*; κάλως, m., *cable*; λαγώς, m., *hare*.

28

The Acc. Sing. sometimes ends in -ω, e.g. λαγών or λαγώ: cf. 3rd Decl. αἰδῶ, § 48, ἤρω, § 37.

The word ἔως, f., *dawn*, is declined:—

N. V. ἔως, A. ἔω, G. ἔω, D. ἔφ.

Third Declension.

29

Nouns of this declension fall into two classes:—

CLASS I. Those which have a consonant before the inflexions (**Consonant Stems**).

CLASS II. Those which have a vowel or diphthong before the inflexions (**Vowel or Diphthong Stems**).

In both classes the **Nominative Singular** is formed in one of two ways:—

(a) by adding the inflexion ς to the stem: so many Feminines and Masculines; e.g. stem $\phi\upsilon\lambda\alpha\kappa$ -, Nom. $\phi\acute{\upsilon}\lambda\alpha\acute{\xi}$ ($\acute{\xi} = \kappa\varsigma$).

(b) without any addition to the stem: so nearly all Neuters, many Masculines, and a few Feminines. In this case:—

(i.) Masculines and Feminines lengthen the stem vowel, if short, e.g. stem $\rho\acute{\eta}\tau\omicron\rho$ -, Nom. $\rho\acute{\eta}\tau\omega\rho$; stem $\Delta\iota\omicron\gamma\epsilon\upsilon\sigma$ -, Nom. $\Delta\iota\omicron\gamma\acute{\epsilon}\nu\eta\varsigma$; stem $\pi\epsilon\iota\theta\omicron$ -, Nom. $\pi\epsilon\iota\theta\acute{\omega}$.

(ii.) Neuters with stems in $-\epsilon\sigma$ - change the stem vowel ϵ to \omicron : e.g. stem $\gamma\epsilon\upsilon\epsilon\sigma$ -, Nom. $\gamma\acute{\epsilon}\nu\omicron\varsigma$.

The **Vocative** is generally the same as the Nominative.

But (i.) those Consonant stems which form the Nom. Sing. by lengthening a short stem vowel (Class I. b), do not, as a rule, lengthen it in the Voc. Sing.

(ii.) those Vowel stems in ι , υ , or $\epsilon\upsilon$, which form the Nom. Sing. by adding ς (Class II. a), do not add ς in the Voc. Sing.

In both these cases, then, the Voc. Sing. is either precisely the same as the stem (e.g. $\rho\acute{\eta}\tau\omicron\rho$, $\Delta\iota\omicron\gamma\acute{\epsilon}\nu\epsilon\varsigma$, $\pi\acute{\omicron}\lambda\iota$), or the same as the stem without τ (e.g. $\gamma\acute{\epsilon}\rho\omicron\nu$); cf. § 7. I.

Even in these cases, however, the Nom. is often used for the Voc.: e.g. it is not wrong to say $\delta\epsilon\ \pi\acute{\omicron}\lambda\iota\varsigma$. Peculiarities will be found in §§ 41-44.

THE MOST USUAL INFLEXIONS.

	Singular.		Plural.	
	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom. Voc.	- ς or none	none	- $\epsilon\varsigma$	- α
Acc.	- α or - υ	none	- $\alpha\varsigma$ or $[-\upsilon]\varsigma$	- α
Gen.	- $\omicron\varsigma$ or - $\omega\varsigma$			- $\omega\nu$
Dat.	- ι			- $\sigma\iota(\upsilon)$
Dual. Nom. Voc. Acc. - ϵ Gen. Dat. - $\omicron\nu$				

30 CLASS I. (a). Consonant stems which form the Nominative Singular by adding *s*. cf. Lat. *vox* (*vōc-s*), *Arab-s*, *aetās* (= *aetāt-s*), *gens* (= *gent-s*).

FEMININES AND MASCULINES.

Stems.	1. φυλακ-, m. or f., <i>watcher</i> .		2. Ἄραβ-, m. or f., <i>Arab</i> .	
N. V.	S. φύλαξ	P. φύλακ-ες	S. Ἄραψ	P. Ἄραβ-ες
A.	φύλακ-α	φύλακ-ας	Ἄραβ-α	Ἄραβ-ας
G.	φύλακ-ος	φύλακ-ων	Ἄραβ-ος	Ἄράβ-ων
D.	φύλακ-ι	φύλαξι(ν)	Ἄραβ-ι	Ἄραψι(ν)
Dual. N. V. A. φύλακ-ε G. D. φύλακ-οιῶ			Dual. N. V. A. Ἄραβ-ε G. D. Ἄράβ-οιῶ	

Stems.	3. ἐλπίδ-, f., <i>hope</i> .		4. γίγαντ-, m., <i>giant</i> .	
N. V.	S. ἐλπίς	P. ἐλπίδ-ες	S. γίγᾱς	P. γίγαντ-ες
A.	ἐλπίδ-α	ἐλπίδ-ας	γίγαντ-α	γίγαντ-ας
G.	ἐλπίδ-ος	ἐλπίδ-ων	γίγαντ-ος	γίγαντ-ων
D.	ἐλπίδ-ι	ἐλπί-σι(ν)	γίγαντ-ι	γίγᾱ-σι(ν)
Dual. N. V. A. ἐλπίδ-ε G. D. ἐλπίδ-οιῶ			Dual. N. V. A. γίγαντ-ε G. D. γίγαντ-οιῶ	

- RULES.—1. A Guttural (γ, κ, or χ) or κτ + *s* becomes ξ.
 2. A Labial (β, π, or φ) + *s* becomes ψ.
 3. A Dental (δ, τ, θ, or ν) falls out before *s*.
 4. ντ falls out before *s*, and the preceding vowel is changed: *ä* becomes *ā*, *o* becomes *ou* (ε becomes ει).

EXAMPLES FOR DECLENSION.

- 31**
- | | |
|--|--|
| <p>1. κῆρυξ (κηρῦκ-), <i>herald</i> (male)
 φλόξ (φλογ-), <i>flame</i>
 σάλπιγξ (σαλπιγγ-), <i>f. trumpet</i>
 ὄνουξ (δονυχ-), <i>m. nail</i>
 νύξ (νυκτ-), <i>f. night</i>, Lat. <i>nox</i> (<i>noct-</i>)
 ἄναξ (ἀνακτ-), <i>lord</i></p> <p>2. φλέψ (φλεβ-), <i>f. vein</i>
 γύψ (γῦπ-), <i>m. vulture</i>
 Κύκλωψ (Κυκλωπ-), <i>Cyclops</i> (male)</p> | <p>3. πατρις (πατριδ-), <i>f. native land</i>
 [Peculiarities, § 41]
 λαμπάς (λαμπαδ-), <i>f. torch</i>
 κακότης (κακοτητ-), <i>f. baseness</i>
 Εἴλω-ς (Εἰλωτ-), <i>Helot, serf</i> (male)
 ἄλ-ς (ἄλ-), <i>m. salt</i>, Lat. <i>sāl</i> (<i>sāl-</i>)
 δελφί-ς (δελφίν-), <i>m. dolphin</i></p> <p>4. ἐλέφᾱ-ς (ἐλεφαντ-), <i>m. elephant</i>
 ἀνδριά-ς (ἀνδριαντ-), <i>m. statue</i>
 ὀδού-ς (ὀδοντ-), <i>m. tooth</i>, Lat.
 <i>den-s</i> (<i>dent-</i>): Dat. Pl. ὀδοῦσι(ν)</p> |
|--|--|

32 CLASS I. (b). Consonant Stems which form the Nominative Singular without any addition. *cf.* Lat. *leō* (st. *leōn*-), *dolor* (st. *dolor*-), *nōmen* (st. *nōmin*-).

MASCULINES (A FEW FEMININES), AND NEUTERS.

Stems.	1. ἀγων-, m., <i>contest</i> .		2. ῥητορ-, m., <i>speaker</i> .	
N.	<i>S.</i> ἀγών	<i>P.</i> ἀγῶν-ες	<i>S.</i> ῥήτωρ	<i>P.</i> ῥήτορ-ες
V.	ἀγών	ἀγῶν-ες	ῥήτορ	ῥήτορ-ες
A.	ἀγῶν-α	ἀγῶν-ας	ῥήτορ-α	ῥήτορ-ας
G.	ἀγῶν-ος	ἀγών-ων	ῥήτορ-ος	ῥητόρ-ων
D.	ἀγῶν-ι	ἀγῶ-σι(ν)	ῥήτορ-ι	ῥήτορ-σι(ν)
<i>Dual.</i> N. V. A. ἀγῶν-ε G. D. ἀγών-οιυ			<i>Dual.</i> N. V. A. ῥήτορ-ε G. D. ῥητόρ-οιυ	

Stems.	3. γερонт-, m., <i>old man</i> .		4. ὄνοματ-, n., <i>name</i> .	
N.	<i>S.</i> γέρον	<i>P.</i> γέροντ-ες	<i>S.</i> ὄνομα	<i>P.</i> ὀνόματ-α
V.	γέρον	γέροντ-ες	ὄνομα	ὀνόματ-α
A.	γέροντ-α	γέροντ-ας	ὄνομα	ὀνόματ-α
G.	γέροντ-ος	γερόντ-ων	ὀνόματ-ος	ὀνομάτ-ων
D.	γέροντ-ι	γέρου-σι(ν)	ὀνόματ-ι	ὀνόμα-σι(ν)
<i>Dual.</i> N. V. A. γέροντ-ε G. D. γερόντ-οιυ			<i>Dual.</i> N. V. A. ὀνόματ-ε G. D. ὀνομάτ-οιυ	

RULE.—ν and ντ fall out before -σι of the Dat. Plur. (οντ-σι becoming ουσι, as in § 30, Rule 4), but ρ remains.

EXAMPLES FOR DECLENSION.

- | | |
|---|---|
| <p>1. With long stem vowel :—
 <i>χειμών</i> (χειμων-), m., <i>winter</i>
 <i>Ἴων</i> (Ἴων-), <i>Ionian</i> (male)
 <i>μήν</i> (μην-), m., <i>month</i> [L. <i>mensis</i>]
 <i>Ἕλλην</i> (Ἕλλην-), <i>Greek</i> (male)
 <i>παῖν</i> (παῖν-), m., <i>shout of victory</i>
 <i>φάρ</i> (φωρ-), <i>thief</i> (male)
 <i>θήρ</i> (θηρ-), m., <i>wild beast</i></p> <p>2. With short stem vowel: Voc. = Stem
 <i>δαίμων</i> (δαμων-), <i>god or goddess</i>
 <i>Λακεδαιμών</i> (Λακεδαίμων-), f., <i>Sparta</i>
 <i>οἰκῆτωρ</i> (οἰκητορ-), <i>dweller</i> (male)
 [Peculiarities, §§ 42-44]</p> | <p>3. <i>λέων</i> (λεοντ-), m., <i>lion</i> [M. <i>leō</i>]
 <i>δράκων</i> (δρακοντ-), m., <i>serpent</i>
 <i>θεράπων</i> (θεραποντ-), <i>man-servant</i>
 <i>Ξενοφών</i> (Ξενοφωντ-), <i>Xenophon</i></p> <p>4. <i>ἄρμα</i> (άρματ-), n., <i>chariot</i>
 <i>πράγμα</i> (πραγματ-), n., <i>deed</i>
 <i>σῶμα</i> (σωματ-), n., <i>body</i>
 <i>χρῆμα</i> (χρηματ-), n., <i>thing</i>: Plur.
 <i>wealth, possessions</i>
 <i>γάλα</i> (γαλακτ-), n., <i>milk</i> [L. <i>lāc</i>]
 <i>μέλι</i> (μελιτ-), n., <i>honey</i> [L. <i>mel</i>]
 <i>νέκταρ</i> (νεκταρ-), n., <i>nectar</i> [L.]</p> |
|---|---|

- 33 CLASS I. (b). continued. **Stems in σ -.** Here the final σ is not an inflexion added to the Stem, but part of the Stem. Cf. Lat. *genus*, stem *genes-* (changed to *gener-* in oblique cases).

NEUTERS, AND THEIR MASCULINE COMPOUNDS.

Stem.	1. $\gamma\epsilon\nu\epsilon[\sigma]$ -, n., <i>race</i> .	
N. V. A.	S. $\gamma\acute{\epsilon}\nu\omicron\varsigma$ (§ 29. b. ii.)	P. $\gamma\acute{\epsilon}\nu\eta$, for $\gamma\acute{\epsilon}\nu\epsilon\text{-}\alpha$
G.	$\gamma\acute{\epsilon}\nu\omicron\upsilon\varsigma$, for $\gamma\acute{\epsilon}\nu\epsilon\text{-}\omicron\varsigma$	$\gamma\epsilon\nu\omega\upsilon\varsigma$, sometimes $\gamma\epsilon\nu\acute{\epsilon}\text{-}\omega\upsilon$
D.	$\gamma\acute{\epsilon}\nu\epsilon\iota$, for $\gamma\acute{\epsilon}\nu\epsilon\text{-}\iota$	$\gamma\acute{\epsilon}\nu\epsilon\text{-}\sigma\iota(\nu)$
Dual. N. V. A. $\gamma\acute{\epsilon}\nu\epsilon\iota$,		for $\gamma\acute{\epsilon}\nu\epsilon\text{-}\epsilon$
G. D. $\gamma\epsilon\nu\omicron\upsilon\iota$,		for $\gamma\epsilon\nu\acute{\epsilon}\text{-}\omicron\upsilon$

Stems.	2. $\Delta\iota\omicron\text{-}\gamma\epsilon\nu\epsilon[\sigma]$ -, m.*	3. $\text{Π}\epsilon\rho\iota\text{-}\kappa\lambda\epsilon\epsilon[\sigma]$ -, m.
N.	S. $\Delta\iota\omicron\gamma\acute{\epsilon}\nu\eta\varsigma$ (§ 29)	S. $\text{Π}\epsilon\rho\iota\kappa\lambda\acute{\eta}\varsigma$, for $\text{-}\kappa\lambda\acute{\epsilon}\eta\varsigma$
V.	$\Delta\iota\omicron\gamma\epsilon\nu\epsilon\varsigma$	$\text{Π}\epsilon\rho\iota\kappa\lambda\epsilon\iota\varsigma$, for $\text{-}\kappa\lambda\epsilon\epsilon\varsigma$
A.	$\Delta\iota\omicron\gamma\acute{\epsilon}\nu\eta$, for $\text{-}\gamma\acute{\epsilon}\nu\epsilon\text{-}\alpha$	$\text{Π}\epsilon\rho\iota\kappa\lambda\acute{\epsilon}\tilde{\alpha}$, for $\text{-}\kappa\lambda\acute{\epsilon}\epsilon\text{-}\alpha$
G.	$\Delta\iota\omicron\gamma\acute{\epsilon}\nu\omicron\upsilon\varsigma$	$\text{Π}\epsilon\rho\iota\kappa\lambda\acute{\epsilon}\omicron\upsilon\varsigma$, for $\text{-}\kappa\lambda\acute{\epsilon}\epsilon\text{-}\omicron\varsigma$
D.	$\Delta\iota\omicron\gamma\acute{\epsilon}\nu\epsilon\iota$	$\text{Π}\epsilon\rho\iota\kappa\lambda\epsilon\acute{\iota}$, for $\text{-}\kappa\lambda\acute{\epsilon}\epsilon\text{-}\iota$, $\text{-}\kappa\lambda\acute{\epsilon}\epsilon\iota$

- RULES.—1. The σ of the stem falls out before the inflexions, and two vowels thus coming together are contracted: $\epsilon\text{-}\omicron$ into $\omicron\upsilon$; $\epsilon\text{-}\iota$ and $\epsilon\text{-}\epsilon$ into $\epsilon\iota$; $\epsilon\text{-}\alpha$ into η (or $\tilde{\alpha}$ after ϵ): ϵ disappears before a long vowel.
2. Masculines in $\text{-}\kappa\lambda\acute{\eta}\varsigma$ (from $\kappa\lambda\acute{\epsilon}\omicron\varsigma$, st. $\kappa\lambda\epsilon\epsilon\sigma\text{-}$, n.) contract also the first ϵ of the stem, except in the Acc. and Gen. Thus the Dat. has double contraction.

EXAMPLES FOR DECLENSION.

- 34 $\tilde{\alpha}\nu\theta\omicron\varsigma$, st. $\tilde{\alpha}\nu\theta\epsilon[\sigma]$ -, n., *flower* (1)
[$\tilde{\alpha}\nu\theta\epsilon\sigma\text{-}\phi\acute{\omicron}\rho\omicron\varsigma$, Adj.] *flower-bearing*
 $\acute{\epsilon}\tau\omicron\varsigma$, st. $\acute{\epsilon}\tau\epsilon[\sigma]$ -, n., *year* (1)
 $\kappa\rho\acute{\alpha}\tau\omicron\varsigma$, st. $\kappa\rho\alpha\tau\epsilon[\sigma]$ -, n., *mastery* (1):
hence $\text{Ζ}\omega\kappa\rho\acute{\alpha}\tau\eta\varsigma$, m. (2)
 $\mu\acute{\epsilon}\nu\omicron\varsigma$, st. $\mu\epsilon\nu\epsilon[\sigma]$ -, n., *might* (1):
hence $\text{Κ}\lambda\epsilon\omicron\mu\acute{\epsilon}\nu\eta\varsigma$, m. (2)
 $\mu\acute{\epsilon}\rho\omicron\varsigma$, st. $\mu\epsilon\rho\epsilon[\sigma]$ -, n., *part* (1)
 $\pi\acute{\alpha}\theta\omicron\varsigma$, st. $\pi\alpha\theta\epsilon[\sigma]$ -, n., *suffering* (1)
- $\sigma\theta\acute{\epsilon}\nu\omicron\varsigma$, st. $\sigma\theta\epsilon\nu\epsilon[\sigma]$ -, n., *strength* (1):
hence $\text{Δ}\eta\mu\omicron\sigma\theta\acute{\epsilon}\nu\eta\varsigma$, m. (2)
From $\kappa\lambda\acute{\epsilon}\omicron\varsigma$, st. $\kappa\lambda\epsilon\epsilon[\sigma]$ -, n., *glory*
(1), come all proper names in
 $\text{-}\kappa\lambda\acute{\eta}\varsigma$, meaning *glorious*:
e.g. $\text{Η}\rho\alpha\kappa\lambda\acute{\eta}\varsigma$, m.
 $\text{Θ}\epsilon\mu\iota\sigma\tau\omicron\kappa\lambda\acute{\eta}\varsigma$, m. } (3)
 $\text{Ζ}\omicron\phi\omicron\kappa\lambda\acute{\eta}\varsigma$, m.
[Peculiarities, §§ 45, 46]

- 35 $\tau\rho\acute{\iota}\rho\eta\mu\varsigma$, st. $\tau\rho\rho\eta\rho\epsilon[\sigma]$ -, f., *trireme* (2), is properly an Adjective [$\gamma\alpha\upsilon\varsigma$ $\tau\rho\acute{\iota}\rho\eta\mu\varsigma$, *galley with three banks of oars*]. For the Plur. and Dual see § 100.

- 36 * Lit. *Of the race of Zeus*. These Proper Names in $\text{-}\eta\varsigma$, Gen. $\text{-}\omicron\upsilon\varsigma$, have a by-form of the Acc. Sing. in $\text{-}\eta\nu$: e.g. $\Delta\iota\omicron\gamma\acute{\epsilon}\nu\eta\nu$ (like $\kappa\rho\iota\tau\acute{\eta}\nu$, 1st Decl.).

37 CLASS II. (a). **Yowel or Diphthong stems which form the Nominative Singular by adding *ς*.** Cf. Lat. *civis*.

FEMININES AND MASCULINES.

Stems.	1. πολι-, πολε-, f., <i>city</i> .		2. Ἐρινύ-, f., <i>Fury</i> .	
N.	S. πόλι-ς	P. πόλεις	S. Ἐρινύ-ς	P. Ἐρινύ-ες
V.	πόλι	πόλεις	Ἐρινύ	Ἐρινύ-ες
A.	πόλι-ν	πόλεις	Ἐρινύ-ν	Ἐρινύ-ς
G.	πόλε-ως	πόλε-ων	Ἐρινύ-ος	Ἐρινύ-ων
D.	πόλει	πόλε-σι(ν)	Ἐρινύ-ι	Ἐρινύ-σι(ν)
Dual. N. V. A. πόλει G. D. πολέ-οιυ			Dual. N. V. A. Ἐρινύ-ε G. D. Ἐρινύ-οιυ	

Stems.	3. βασιλευ-, βασιλε-, m., <i>king</i> .		4. ἦρω-, m., <i>hero</i> .	
N.	S. βασιλεύ-ς	P. βασιλῆς (later -εῖς)	S. ἦρω-ς	P. ἦρω-ες
V.	βασιλεῦ	βασιλῆς (-εῖς)	ἦρω-ς	ἦρω-ες
A.	βασιλέ-ᾱ	βασιλέ-ᾱς	ἦρω-α or ἦρω	ἦρω-ας or ἦρως
G.	βασιλέ-ως	βασιλέ-ων	ἦρω-ος	ἦρώ-ων
D.	βασιλεῖ	βασιλεῦ-σι(ν)	ἦρω-ι or ἦρω	ἦρω-σι(ν)
Dual. [N. V. A. βασιλεῖ] G. D. βασιλέ-οιυ			Dual. N. V. A. ἦρω-ε G. D. ἦρώ-οιυ	

RULE.—*i* or *eu* of the stem is changed to *ε* before a vowel (*i* also before *-σι*); *ε-ι* and *ε-ε* contract. Note the inflexions of the Acc. and Gen. Sing., and the Acc. Plur.; cf. table, § 29.

EXAMPLES FOR DECLENSION.

- | | | | |
|---|--|--|--|
| <p>38 1. ἀνάβασι-ς, f., <i>march up</i>
δύναμι-ς, f., <i>power</i>
στάσι-ς, f., <i>faction</i>
τάξι-ς, f., <i>ordering</i>
φύσι-ς, f., <i>nature</i>
μάντι-ς, <i>prophet, prophetess</i></p> | <p>2. ισχύ-ς, f., <i>strength</i>
πίτυ-ς, f., <i>pine</i>
ἰχθύ-ς, m., <i>fish</i>
ῥ-ς, or σῦ-ς, m., f., <i>boar, sow</i>, L. <i>sū-s</i>
[Peculiarities, § 47]</p> | <p>3. Ἀχιλλεύ-ς, <i>Achilles</i>
ἱερεύ-ς, <i>priest</i>
ἵππεύ-ς, <i>horseman</i>
Ὀδυσσεύ-ς, <i>Ulysses</i>
φονεύ-ς, <i>murderer, murderess</i>
χαλκεύ-ς, <i>smith</i>
γονῆς, or -εῖς (plur.), m., <i>parents</i></p> | <p>4. δμώ-ς, <i>captive of war</i> (male)
μήτρω-ς, <i>uncle</i> (<i>mother's brother</i>)
πάτρω-ς, <i>uncle</i> (<i>father's brother</i>),
cf. Lat. <i>patruus</i></p> |
|---|--|--|--|

39 CLASS II. (b). **Vowel Stems which form the Nominative Singular without any addition.** Cf. Lat. *ovile*.

There are few words of this kind in Greek. One of them is Neuter; the rest are Feminine.

NEUTER.		FEMININES.
Stems.	1. ἄστυ-, ἄστε-, n., town.	2. πειθο-, f., persuasion.
	<i>Singular.</i>	<i>Singular (No Plural).</i>
	<i>Plural.</i>	
N.	ἄστυ	πειθῶ
V.	ἄστυ	πειθοῖ
A.	ἄστυ	πειθῶ for πειθῶ-α
G.	ἄστε-ως	πειθοῦς for πειθῶ-ος
D.	ἄστει	πειθοῖ
	Dual. N. V. A. ἄστει G. D. ἀστέ-οιν	No Dual

RULE.—The *υ* of ἄστυ is changed to *ε* before the inflexions, like the *ι* of πόλις (§ 37). Feminines like πειθῶ contract *ο-α* into *ω*, *ο-ο* into *ου*: note the Voc. in *-οι* (from an old form of the stem in *οι*).

EXAMPLES FOR DECLENSION.

40 No other common prose word is declined like the Neuter ἄστυ.

Like πειθῶ are declined:—

'Αργῶ ('Αργο-); f., the Swift (name of Jason's vessel)	Γοργῶ (Γοργο-), Gorgon (female) *
ἠχῶ (ἠχο-), f., echo	Καλυψῶ (Καλυψο-), Calypso (a nymph: the Hider)
Λητώ (Λητο-), Latōna (a goddess)	Σαπφῶ (Σαπφο-), Sappho (a poetess)

[Peculiarities, § 48]

* Plural from the stem Γοργον-, with the inflexions *-es*, *-as*, *-ων*, *-σι(ν)*. So too sometimes in the Singular, Nom. Γοργῶν, Acc. Γοργόν-α, etc.

PECULIARITIES IN THE THIRD DECLENSION.

CLASS I. *a.*

- 41** Nouns in *-is* and *-us* with **Dental Stem** * not accented on the last syllable form the Acc. Sing. in *-ν* (like πόλι-ν, Ἐρῖνύ-ν, Class II. *a.*):—

* Ἄρτεμις (Ἄρτεμιδ-), *Artemis*: -ιν ὄρνις (ὄρνιθ-), *m., f., bird*: ὄρνιν ἔρις (ἐριδ-), *f., strife*: ἔριν
 κόρυς (κορυθ-), *f., helmet*: κόρυν χάρις (χαριτ-), *f., grace*: χάριν
 So too κλείς (κλειδ-), *f., key*: κλείν. Plur. N. A. sometimes κλείς.

Some of those in *-is* also form the Voc. in *-ι* (like πόλι):—

e.g. ὦ Ἄρτεμι. Similarly ὦ τυρανί, from τυραννίς (τυραννίδ-), *f., tyranny*; ὦ παῖ, from παῖς (παιδ-), *boy, girl*.

CLASS I. *b.*

- 42** Πατήρ (πατερ-), *father*, μήτηρ (μητερ-), *mother*, θυγάτηρ (θυγατερ-), *daughter*, γαστήρ (γαστερ-), *f., belly*, drop the stem vowel in the Gen. and Dat. Sing. (*cf.* Lat. *pater, patri-is*), and substitute *a* after *ρ* in the Dat. Plural.

N.	S. πατήρ	P. πατέρ-ες
V.	πάτερ	πατέρ-ες
A.	πατέρ-α	πατέρ-ας
G.	πατρ-ός	πατέρ-ων
D.	πατρ-ί	πατρά-σι(ν)
Dual. N. V. A. πατέρ-ε G. D. πατέρ-οιν		

The full forms πατέρος, πατέρι, μητέρος, μητέρι, etc., are sometimes found in the poets.

The accents in μήτηρ, θυγάτηρ, γαστήρ, follow πατήρ in the oblique cases. (Voc. Sing. μήτερ, θύγατερ: N. V. Plur. μητέρες, θυγατέρες.)

* Ἄστῆρ (ἄστερ-), *m., star*, forms Dat. Plur. ἀστρά-σι(ν), but is regular in Gen. and Dat. Sing. (ἀστέρ-ος, ἀστέρ-ι). Voc. § 43.

- 43** Nouns with **Liquid Stem** † accented with the acute on the last syllable lengthen the stem vowel (if short) in the Voc. Sing., and thus have Voc. Sing. = Nom. Sing.: *e.g.*:—

N. V. ἡγεμών (-ον-), *leader (male or female)* N. V. λιμὴν (-εν-), *m., harbour*
 εἰκὼν (-ον-), *f., image* ποιμήν (-εν-), *shepherd*
 χθών (-ον-), *f., earth* ἄήρ (-ερ-), *m., lower air*
 χιών (-ον-), *f., snow* αἰθήρ (-ερ-), *m., upper air*

Except πάτερ, ἄνερ (§ 49, 1)

- 44** Σωτήρ (σωτηρ-), *deliverer*, Ἀπόλλων (Ἀπολλων-), *the god Apollo*, Ποσειδών (Ποσειδων-), *the god Poseidon*, shorten the stem vowel in the Voc. Sing.: σῶτερ, Ἀπολλον, Πόσειδον. [Accusatives σωτήρα, Ἀπόλλωνα or Ἀπόλλω, Ποσειδῶνα or Ποσειδῶ.]

* Stems in δ-, τ-, and θ-.

† Stems in ν- and ρ-.

CLASS I. *b.* (continued).

- 45 **Three Neuters in -ας** (stem -ασ-) drop σ before the endings and contract α - ω and α - α into ω , α - α into $\bar{\alpha}$, α - ι into α (cf. γένος, § 33):
κρέας, flesh; γέρας, gift of honour; γῆρας, old age.

N. V. A.	S. κρέας = stem κρεασ-	P. κρέᾱ	for κρέα-α
G.	κρέως for κρέα-ος	κρεῶν	for κρέα-ων
D.	κρέᾱ for κρέα-ι	κρέα-σι(ν)	

- 46 **Κέρασ, n., horn** (Lat. *cornū*), is declined regularly from the stem κερᾱτ- (κέρᾱτ-ος, κέρᾱτ-ι, κέρᾱτ-α, κερᾱτ-ων, κέρᾱ-σι), except when it means *wing of an army*; in this case it is declined like κρέας, from the stem κερα[σ]-: e.g. ἐπὶ κέρως, *in single file*; δεξιῷ κέρᾱ, *with the right wing.*

CLASS II. *a.*

- 47 **Four Masculines in -υσ** change the stem vowel υ to ϵ before a vowel and -σι, like πόλις (§ 37):
πῆχυς, fore-arm, cubit; πέλεκυς, axe; πρέσβυς, old man (Plur. *ambassadors**), ἕγχελυς (in Attic), *eel.*
- Masculines in -ευσ preceded by a vowel** may contract ϵ in the Acc. and Gen., Sing. and Plur., e.g.:
- Πειραιεύς, m., *Piraeus* † (No Plur.); Δωριεύς, *Dorian* (Acc. Plur. Δωριῶς, Gen. Plur. Δωριῶν). Contrast βασιλεύς (§ 37).

N.	S. πῆχυ-ς	P. πήχεις	S. Πειραιεύ-ς
V.	πῆχυ	πήχεις	Πειραιεῦ
A.	πῆχυ-ν	πήχεις	Πειραιᾶ (but βασιλέ-ᾱ)
G.	πήχε-ωσ	πήχε-ων	Πειραιῶς (but βασιλέ-ωσ)
D.	πήχει	πήχε-σι(ν)	Πειραιεῖ
Dual. N. V. A. πήχει			
G. D. πηχέ-οιν			

- 48 **Αἰδώς** (stem αἰδοσ- or αἰδο-), f., *sense of shame, reverence*, is declined like πειθῶ (§ 39): Voc., Dat. αἰδοῖ, Acc. αἰδῶ, Gen. αἰδοῦς.

* The Sing. for *ambassador* is πρεσβευτής (1st Decl.).

† The chief harbour at Athens: often Πειραιεύς in inscriptions.

IRREGULAR NOUNS OF THE 3RD DECL. IN ALPHABETICAL ORDER.

49

☞ Many of these are declined from two distinct stems.

1. ἀνήρ, *man* (as opposed to *woman*)

N.	ἀνήρ	ἀνδρ-ες
V.	ἄνερ	ἀνδρ-ες
A.	ἄνδρ-α	ἄνδρ-ας
G.	ἀνδρ-ός	ἀνδρ-ῶν
D.	ἀνδρ-ί	ἀνδρά-σι(ν)
N. V. A. ἄνδρ-ε: G. D. ἀνδρ-οῖν.		

2. βούς, m., f., *ox* (Lat. *bō-s*, *bōv-*).

N.	βού-ς	βό-ες
V.	βοῦ	βό-ες
A.	βοῦ-ν	βού-ς
G.	βο-ός	βο-ῶν
D.	βο-ί	βου-σί(ν)
N. V. A. βό-ε: G. D. βο-οῖν		

3. γόνυ, n., *knee* (Lat. *genū*), is declined from the stem *γονατ-* (V. A. = N.).

4. γραιῦς, *old woman*: cf. βούς.

N.	γραιῦ-ς	γρᾶ-ες
V.	γραιῦ	γρᾶ-ες
A.	γραιῦ-ν	γραιῦ-ς
G.	γρᾶ-ός	γρᾶ-ῶν
D.	γρᾶ-ί	γραι-σί(ν)
N. V. A. γρᾶ-ε: G. D. γρᾶ-οῖν		

5. γυνή, *woman*.

N.	γυνή	γυναικ-ες
V.	γύναι	γυναικ-ες
A.	γυναιῖ-α	γυναικ-ας
G.	γυναικ-ός	γυναικ-ῶν
D.	γυναικ-ί	γυναιξί(ν)
N. V. A. γυναικ-ε: G. D. γυναικ-οῖν		

6. δόρυ, n., *spear*.

N. V. A.	δόρυ	δόρατ-α
G.	δόρατ-ος, δορ-ός	δοράτ-ων
D.	δόρατ-ι, δορ-ί	δόρα-σι(ν)
N. V. A. δόρατ-ε: G. D. δοράτ-οιν.		

7. ἔαρ, n., *spring* (Lat. *vēr*), is often contracted.

N. V. A.	ἔαρ, ἦρ	No Plur. or Dual
G.	ἔαρ-ος, ἦρ-ος	
D.	ἔαρ-ι, ἦρ-ι	

8. Ζεῦς, *Zeus* (Lat. *Jov-* = *Dyov-*)

N.	Ζεῦ-ς	No Plur. or Dual
V.	Ζεῦ	
A.	Δί-α, Ζῆν-α	
G.	Δι-ός, Ζην-ός	
D.	Δι-ί, Ζην-ί	

9. θρίξ, f., *hair*, stem *τριχ-*.

N. V.	θρίξ	τριχ-ες
A.	τριχ-α	τριχ-ας
G.	τριχ-ός	τριχ-ῶν
D.	τριχ-ί	θριξί

On θ for τ, see Appendix I.

10. κνέφας, n., *gloom*: cf. § 45.

N. V. A.	κνέφας (st. κνεφασ-)	No Plur. or Dual
G.	κνέφους (st. κνεφεσ-)	
D.	κνέφᾱ	

11. κτεῖς, m., *comb*, is declined from the stem *κτεν-*.

12. κύων, m., f., *dog* (Lat. *can*-).

N.	κύων	κύν-ες
V.	κύνον	κύν-ες
A.	κύν-α	κύν-ας
G.	κυν-ός	κυν-ῶν
D.	κυν-ί	κυσί(ν)

N. V. A. κύν-ε: G. D. κυν-οῖν.

13. μάρτυ-ς, *witness* (male or female), is declined from the stem *μαρτυρ-*, except in Dat. Plur. μάρτυ-σι(ν). Voc. = Nom.

14. ναῦς, f., *ship* (Lat. *nāvis*): cf. γραῦς (No. 4).

N.	ναῦ-ς	νη-ες
A.	ναῦ-ν	ναῦ-ς
G.	νε-ώς	νε-ῶν
D.	νη-ί	ναυ-σί(ν)

N. V. A. [νη-ε]: G. D. νε-οῖν

15. οἶς, f. (rarely m.), *sheep* (Lat. *ovis*).

N. V.	οἶ-ς (from ὄϊ-ς)	οἶ-ες
A.	οἶ-ν	οἶ-ς
G.	οἶ-ός	οἶ-ῶν
D.	οἶ-ί	οἶ-σί(ν)

16. ὄναρ, n., *dream*, is declined from the stem *ὄνειρατ-* (V. A. = N.).

17. οὖς, n., *ear*, is declined from the stem *ὠτ-* (V. A. = N.).

18. πούς, m., *foot*, is declined from the stem *ποδ-*.

19. πῦρ, n., *fire* (stem *πυρ-*), forms its Plur. (= *watch-fires*) according to the 2nd Decl.

N. V. A.	πῦρ	πυρά
G.	πυρ-ός	πυρῶν
D.	πυρ-ί	πυροῖς

20. ὕδωρ, n., *water*, is declined from the stem *ἕδατ-* (V. A. = N.).

21. υἰός, *son*, has, besides the regular forms according to the 2nd Decl., the following from the stem *υἰν-* (*υἰε-*): cf. § 47.

N. V.		υἰεῖς
A.		υἰεῖς
G.	υἰέ-ος	υἰέ-ων
D.	υἰεῖ	υἰέ-σι(ν)

N. V. A. υἰεῖ: G. D. υἰέ-οιν

22. φρέαρ, n., *tank, well*, is declined from the stem *φρεατ-* (V. A. = N.).

23. φῶς, n., *light*, is declined from the stem *φωτ-* (V. A. = N.). Or from st. *φαεσ-*, N. A. φάος, G. φάους, D. φάει.

24. χεῖρ, f., *hand*.

N. V.	χεῖρ	χεῖρ-ες
A.	χεῖρ-α	χεῖρ-ας
G.	χειρ-ός	χειρ-ῶν
D.	χειρ-ί	χερ-σί(ν)

N. V. A. χεῖρ-ε: G. D. χειρ-οῖν

In poets often χέρ-α, χερ-ός, χερ-ί, χέρ-ες, χερ-ῶν, χερ-οῖν, etc.

REMARKS ON THE THREE DECLENSIONS.

50- There is no 4th or 5th declension in Greek. The 4th Latin
58 declension is made up of nouns with stems in *u*, which are included in the 3rd Greek declension, e.g. Ἐρῖνυ-, γονυ-; the 5th Latin declension is a curious mixture of nouns which correspond to some Greek nouns of the 1st declension, and nouns which properly belong to the 3rd declension.

59- Traces of a **Locative Case** are found in Greek as in Latin :
63 e.g. Locative Singular Μαραθῶν-ι, at *Marathon*; Locative Plural Ἀθήνη-σι(ν), at *Athens*, θύρᾱ-σι(ν), at *the gates, outside*, Lat. *forīs*. The last instance shows how a case of a noun may become an adverb.

Gender of Nouns.

64 The most important rule of gender has already been given in

§ 16 :—
Nouns denoting a male person are masculine ;
Nouns denoting a female person are feminine.

By this rule we may at once tell the gender of any noun denoting a human or divine being, *whatsoever its ending may be*. Thus νεανίας and ζῆνηος both mean *young man*, and are therefore masculine ; νεάνις, κόρη, παρθένος all mean *young woman*, and are therefore feminine. Ναύτης means *seaman*, κῆρυξ *herald* (male), ῥήτωρ *public speaker* (male), and are therefore all masculine. Ἕλληγν means *Greek man*, and is therefore masculine ; Ἕλληνίς means *Greek woman*, and is therefore feminine. Ὀδυσσεύς is the proper name of a hero, therefore masculine ; Καλυψώ is the proper name of a nymph, therefore feminine. Ἐρως is the proper name of a god, the Latin *Cupidō*, therefore masculine ; Ἀφροδίτη is the proper name of a goddess, the Latin *Venus*, therefore feminine.

This rule covers a large number of words. Moreover all other rules are greatly simplified by *first excluding from consideration the nouns that denote persons*. The first question then to ask in regard to Gender is, DOES THE NOUN DENOTE A PERSON? If so, consider merely the *sex* of the person denoted by it.*

Some nouns may denote either a male or a female : these are common, *i.e.* masculine or feminine according to their application : e.g. θεός, *deity*, either *god* (then masc.) or *goddess* (then fem. = θεά) : παῖς, *child*, either *boy* (then masc.) or *girl* (then fem.) : τύραννος, *sovereign*, either *king* (then m.) or *queen* (then f.) : ἡγεμών, *leader*, either male (then masc.) or female (then fem.).

* Do not confuse gender (of nouns) with sex (of persons or animals).

65 OBS. 1. The above rule of Natural Gender does not apply to collective nouns, e.g., *ὁ στρατός*, the army; *ὁ δῆμος*, the people; *τὸ πλῆθος*, the masses. Such nouns do not denote "a male person" or "a female person," but a collection of persons: their gender follows the rules for sexless things given below (§§ 70, 77).

OBS. 2. The following are neuter exceptions to the rule of Natural Gender—all according to the rules for sexless things:—

(a) Diminutives in *-ιον* denoting persons: e.g. *παιδίον*, *παιδάριον*, little child (boy or girl); *ἀνδρίον*, *ἀνθρώπιον*, *μανικίον*; cf. German Neuter diminutives like *Fräulein*, young lady; *Mädchen*, girl.

(b) The words *τέκνον*, *τέκος*, child (properly "thing born"); *ἀνδράποδον*, captive of war (cf. Lat. *mancipium*, properly "chattel").

66 II. If the Noun does not denote a person, then ask: DOES THE NOUN DENOTE A SEXLESS THING? * If so, its gender will generally depend upon its declension and ending.

The main rules and exceptions are given in §§ 70-82.

67 In a few classes of nouns, chiefly proper names of sexless things, the gender depends not upon the ending, but upon the meaning of the word.

(a) Proper names of Rivers, Winds, and Months are mostly masculine (as in Latin); the reason is partly that rivers and winds were personified as gods, partly that the words denoting "river" (*ποταμός*), "wind" (*ἄνεμος*), "month" (*μήν*), were masc., and the proper names of particular rivers, winds, and months were made to correspond. Thus: *ὁ Εὐρώπᾶς*, *ὁ Κηφισός*, *ὁ Ἐνipeύς* (rivers); *ὁ Βορέας*, the North Wind; *ὁ Εὐρος*, the East Wind; *ὁ Ἐλαφβολιῶν*, *ὁ Ἀνθεστηριῶν* (months). Exceptions are: *ἡ Λήθη*, *Λεῖθῆ*; *ἡ Στύξ*, *Styx* (rivers of the Lower World)—both according to the rules of ending (§§ 71, 74).

68 (b) Proper names of Cities, Countries, and Islands are mostly feminine (as in Latin), corresponding to the gender of *πόλις*, city (§ 74), *γῆ*, *χώρα*, land (§ 71), *νῆσος*, island (§ 73): e.g. *ἡ Λακεδαίμων*, *αἱ Ἀθήναι*, *ἡ Κόρινθος* (cities); *ἡ Αἴγυπτος*, *ἡ Ἀργολίς* (countries); *ἡ Δῆλος*, *ἡ Νάξος*, *ἡ Σαλαμίς* (islands). Exceptions, according to the rules of ending, are: *τὸ Ῥήγιον* ("The Breach," between Italy and Sicily), *τὰ Λεῦκτρα* (understand ἄκρα "heights"), *τὸ κοῖλον Ἄργος* ("hill-girt Argos"), and all plurals in *-αι*, e.g. *οἱ Δελφοί*, Lat. *Delphē*.

69 (c) Nouns denoting kinds of Trees are nearly all feminine (as in Latin), corresponding to the gender of *ἡ δρῦς*, which originally meant tree in general † [= Old Engl. *treow*, *tree*], but afterwards came to mean a particular kind of tree, the oak: thus, *ἡ ἄμπελος*, the vine; *ἡ κυπάρισσος*, the cypress; *ἡ φηγός*, the oak (Lat. *fāgus*, f., means beech); *ἡ πίτυς*, the pine; but *ὁ φοῖνιξ*, the date palm; *ὁ κισσός*, the ivy.

* "Sexless Things" include Abstract Ideas.

† The common word for tree in general (*δένδρον*) is neuter.

Rules for nouns denoting sexless things.

- 70** Indeclinable nouns denoting sexless things are neuter : e.g. τὸ (τοῦ, τῶ) *χρεῶν*, *necessity*, τὸ (τοῦ, τῶ) *ὄφελος*, *advantage*. So too are all Infinitives (verb-nouns), e.g. τὸ *σιγᾶν κρείττον ἐστί τοῦ λαλεῖν*, *to be silent is better than to babble*, and all other indeclinable parts of speech when quoted as nouns, e.g. τὸ *γνώθι σεαυτόν*, *the saying "learn to know thyself"*.
- 71** Nouns denoting sexless things of the 1st decl. are **all fem.**, e.g. ἡ *Ἀττικὴ γῆ*, *the Attic land*, ἡ *Ἀτλαντικὴ θάλασσα*, *the Atlantic ocean*, ἀγαθὴ *βουλή*, *good counsel*.
- 72** Nouns denoting sexless things of the 2nd decl. in *ος* and *ωσ* are **masculine**, in *ον* **neuter**.
- 73** This rule includes the contracted nouns in *-ους* (= *ο-ος*), *-ουιν* (= *ε-ον*). The chief feminine exceptions in *-ος* are given in §§ 23, 68, 69. Feminines in *-ως* are *ἔως*, *dawn* (§ 28), *ἄλως*, *threshing-floor*.
- 74** Those nouns denoting sexless things of the 3rd decl. which form the Nom. Sing. by adding *ς* to the stem are **feminine** :
- | | | | |
|----------------------------------|-----------------------------------|-----------------------------------|---------------------------------------|
| e.g. <i>νύξ</i> , <i>night</i> | <i>ἐλπί-ς</i> , <i>hope</i> | <i>πόλι-ς</i> , <i>city</i> | <i>ὄφρυ-ς</i> , <i>eyebrow</i> |
| <i>φλέψ</i> , <i>vein</i> | <i>κακότη-ς</i> , <i>baseness</i> | <i>φύσι-ς</i> , <i>nature</i> | <i>ναῦ-ς</i> , <i>ship</i> (§ 49, 14) |
| [Class I. <i>α</i> , §§ 30, 31.] | | [Class II. <i>α</i> , §§ 37, 38.] | |
- 75** Those nouns denoting sexless things of the 3rd decl. which form the Nom. Sing. without any addition to the stem are **mostly masculine** :
- | | |
|--|--|
| e.g. <i>ἀγών</i> (st. <i>ἀγων-</i>), <i>contest</i> | <i>αἶθήρ</i> (st. <i>αἰθερ-</i>), <i>upper air</i> |
| <i>λειμών</i> (st. <i>λειμων-</i>), <i>meadow</i> | <i>κράτηρ</i> (st. <i>κράτηρ-</i>) <i>mixing bowl</i> |
| | [Class I. <i>δ</i> , § 32.] |
- but
- 76** **feminine if the Nom. Sing. ends in *ω*** :
- e.g. *πειθῶ* (st. *πειθο-*), *persuasion*, *ἠχώ* (st. *ἠχο-*), *echo*.
[Class II. *δ*, §§ 39, 40.]
- 77** **neuter if the Nom. Sing. ends in *α*, *ι*, *υ* ; *ος*, *ας*, *αρ* :**
- | | |
|--|---|
| e.g. <i>ὄνομα</i> (st. <i>ὀνοματ-</i>), <i>L. nōmen</i> | <i>γένος</i> (st. <i>γενεσ-</i>), <i>L. genus</i> |
| <i>γάλα</i> (st. <i>γαλακτ-</i>), <i>L. lāc</i> (st. <i>lact-</i>) | [Class I. <i>δ</i> , §§ 33, 34.] |
| <i>μέλι</i> (st. <i>μελιτ-</i>), <i>L. mel</i> | <i>κρέας</i> (st. <i>κρεασ-</i>), <i>flesh</i> |
| [Class I. <i>δ</i> , § 32, No. 4.] | [§ 45. Contrast <i>L. carō</i> , f.] |
| <i>γόνυ</i> (st. <i>γονατ-</i>), <i>L. genū</i> | <i>νέκταρ</i> (st. <i>νεκταρ-</i>), <i>L. nectar</i> |
| [§ 49, 3.] | <i>κῆρ</i> (for <i>κέαρ</i>), <i>L. cor</i> |
| | <i>ἦρ</i> (for <i>ἔαρ</i> , § 49, 7), <i>L. vēr</i> |
- 78** The really important exceptions which need to be remembered for common use are few.* See next page.

* Carefully observe that nouns denoting persons and kinds of animals are not exceptions to the above rules. The former have been already excluded from consideration (see § 64); the latter will be spoken of below (§§ 87-89).

79 Note the following exceptions to the rule in § 74:—

(a) Masculine, both in Greek and in Latin:

ἄλ-ς (st. ἄλ-), <i>salt</i> , L. <i>sāl</i> [ἅλς, <i>sea</i> , is fem. in the poets]	δδού-ς (st. δδοντ-), <i>tooth</i> , L. <i>dens</i>
κτεεί-ς (st. κτεν-), <i>comb</i> , L. <i>pecten</i>	πού-ς (st. ποδ-), <i>foot</i> , L. <i>pēs</i>
δνυξ (st. δνυχ-), <i>nail</i> , L. <i>unguis</i>	[All belonging to Class I. a: a few in υ-ς, of Class II. υ, will be found in §§ 38, 47.]

(b) Neuter:

οῦ-ς (st. ὠτ-), <i>ear</i>	κέρα-ς (st. κεράτ-), <i>horn</i> , L. <i>cornū</i>
φῶ-ς (st. φωτ-), <i>light</i>	πέρα-ς (st. περατ-), <i>limit</i>
	τέρα-ς (st. τερατ-), <i>portent</i>

80 Twenty other Masculines are: ἄνθραξ, *charcoal*, βήξ, *cough*, θώραξ, *breast-plate*, ἄλρυγξ, *windpipe*; σκόλοψ, *stake*, χάλυψ, *steel*; λέβης, *cauldron*, τάπης, *carpet*, γέλως, *laughter*, ἔρως, *love* (cf. § 64), ἰδρώς, *sweat*, χρώς, *skin*, *colour*; ῥηγμίς, *surf*; ἀνδριάς, *statue*, ἰμάς, *thong*; βότρυς, *cluster*, θρήνυς, *footstool*, νέκυς, *corpse*, στάχυς, *ear of corn*; ἀμφορεύς, *jar*.

81 Note the following exceptions to the rule in §§ 75-77:—

(a) Neuter:

πῦρ (st. πυρ-), <i>fire</i>	ὑδωρ (gen. ὑδατ-ος), <i>water</i> (§ 49, 20)
-----------------------------	--

82 (b) Feminine:

χθών (st. χθον-), <i>earth</i>	} § 43	γαστήρ (gen. γαστρ-ός), <i>belly</i> (§ 42)
χιών (st. χιον-), <i>snow</i>		χείρ (gen. χειρ-ός), <i>hand</i> (§ 49, 24)
φρήν (st. φρεν-), <i>heart</i> , <i>mind</i>		[For τρήρης; see § 35.]

87 III. If the noun denotes neither a person nor a sexless thing, ask lastly: DOES THE NOUN DENOTE A KIND OF ANIMAL? (i.e. one of the lower animals). If so, the only general rule is, No nouns denoting kinds of animals are neuter, and the most important are common (§ 64).

88 Nouns denoting the domestic animals are common:—

ὁ βούς, <i>bull</i> ; ἡ βοῦς, <i>cow</i> : so too Lat. <i>bōs</i> , m. or f.
ὁ κύων, <i>dog</i> ; ἡ κύων, <i>bitch</i> : so too Lat. <i>canis</i> , m. or f.
ὁ ὄς or οῦς, <i>boar</i> ; ἡ ὄς or οῦς, <i>sow</i> : so too Lat. <i>sūs</i> , m. or f.
ὁ χήν, <i>gander</i> ; ἡ χήν, <i>goose</i> : so too Lat. <i>anser</i> , m. or f.
ὁ ἵππος, <i>horse</i> ; ἡ ἵππος, <i>mare</i> (or, collective, <i>cavalry</i>): Lat. <i>equus</i> m., <i>equa</i> f.
ὁ ὄνος, <i>he-ass</i> ; ἡ ὄνος, <i>she-ass</i> : Lat. <i>asinus</i> m., <i>asina</i> f.
ὁ οἶς, <i>ram</i> ; ἡ οἶς, <i>ewe</i> : Lat. <i>ovis</i> f.
ὁ αἴξ, <i>he-goat</i> ; ἡ αἴξ, <i>she-goat</i> .
ὁ ἀλεκτρυών, <i>cock</i> ; ἡ ἀλεκτρυών, <i>hen</i> (= ἀλεκτρίαινα).

89 Exceptions are: πρόβατον, n., *sheep*, and μῆλον, n., *sheep* or *goat*. Nouns which denote *animal* in general, or a particular kind of wild animal, mostly follow the rules for sexless things given above: e.g. ζῷον, *animal*, n., ὑποζύγιον, *beast of burden*, Lat. *jumentum*, n.; ὑδρά, L. *hydrā*, f.; λαγώς, *hare*, L. *lepus*, m.; ἀλώπηξ, *fox*, L. *vulpēs*, f.

Where necessary the sex is indicated by adding ἄρσθη (ἄρσην), *male*, or θήλυς, *female*: e.g. ἡ ἄρσην ἀλώπηξ, *the he-fox*; ὁ θήλυς λαγώς, *the she-hare*.

ADJECTIVES.

90 CLASS I.: Masc. and Neut. like the 2nd Decl. of Nouns, Fem. like 1st Decl. [Lat. *dūrus, dūra, dūrum*].

CLASS II.: Masc. and Neut. like the 3rd Decl. of Nouns [Lat. *tristis, triste*]; some have Fem. like 1st Decl.

91 Many of Class II., and some of Class I., have no separate form for the Fem. A few of Class II. have no separate form for the Neut. either [Lat. *prūdens*].

CLASS I.

92 1. δῆλος, m., δήλη, f. (cf. μάχη, § 17), δῆλον, n., *clear*.

	m.	f.	n.	m.	f.	n.
N.	<i>S.</i> δῆλος	δήλη	δῆλον	<i>P.</i> δῆλοι	δήλαι	δήλα
V.	δήλε	δήλη	δῆλον	δῆλοι	δήλαι	δήλα
A.	δῆλον	δήλην	δῆλον	δήλους	δήλας	δήλα
G.	δήλου	δήλης	δήλου	δήλων	δήλων	δήλων
D.	δήλω	δήλη	δήλω	δήλοις	δήλαις	δήλοις
m. f. n. <i>Dual.</i> N. V. A. δήλω [δήλα] δήλω G. D. δήλων [δήλαιν] δήλω						

2. νέος, m., νέᾱ, f. (cf. οἰκίᾱ, § 17), νέον, n., *new*.

	m.	f.	n.	m.	f.	n.
N.	<i>S.</i> νέος	νέᾱ	νέον	<i>P.</i> νέοι	νέαι	νέα
V.	νέε	νέᾱ	νέον	νέοι	νέαι	νέα
A.	νέον	νέᾱν	νέον	νέους	νέᾱς	νέα
G.	νέου	νέᾱς	νέου	νέων	νέων	νέων
D.	νέω	νέᾱ	νέω	νέοις	νέαις	νέοις
m. f. n. <i>Dual.</i> N. V. A. νέω [νέᾱ] νέω G. D. νέοιν [νέαιν] νέοιν						

RULE.—Adjectives in -ος form the Nom. Sing. Fem. in ᾱ after ε, ι, ρ, or ρο; otherwise in η.

EXAMPLES FOR DECLENSION.

1. δεινός, *terrible* πιστός, *faithful* 2. ἄξιος, *worthy* θαρσαλέος, *bold*
 κοίλος, *hollow* σοφός, *wise* δίκαιος, *just* πονηρός, *wicked*
 θαός, *θουή, θουόν, swift*
 ὄγδοος, ὄγδοη, ὄγδοον, *eighth* } but ἀθρόος, ἀθρόᾱ, ἀθρόον, *crowded*.

OBS. 1. Participles have Voc. = Nom. : e.g. λελυμένος, loosed.

OBS. 2. Nearly all Compound Adjectives have no separate form for the Fem. :—

e.g. ἄ-δικος, m.f., ἄ-δικον, n., unjust [from δίκη, justice].

ἔν-δοξος, m.f., ἔν-δοξον, n., renouned [from δόξα, renown].

So, too, some others, e.g. βάρβαρος, barbarian; φρόνιμος, wise.

Contracted Adjectives of Class I.

93

(i.) Those in -εος which denote Materials and Colours :—

e.g. χρῦσεος, χρῦσεᾶ (§ 92), χρῦσεον, golden [χρῦσός, gold].

ἀργύρεος, ἀργυρέᾶ, ἀργύρεον, silvery [ἄργυρος, silver].

πορφύρεος, πορφυρέᾶ, πορφύρεον, gleaming [πορφύρα, purple].

(ii.) Those in -πλοος which denote so many fold :—

e.g. ἀπλός, ἀπλόη (§ 92), ἀπλόον, one-fold, simple, Lat. simplex.

διπλός, διπλόη, διπλόον, two-fold, double, Lat. duplex.

(iii.) Compounds of νόος, mind; πλόος, voyage; ῥόος, stream :

e.g. εὔνοος, m.f., εὔνοον, n., well disposed (§ 26). | εὔροος, εὔροον,

ἄπλοος, m.f., ἄπλοον, n., unfit for sailing. | fair-flowing.

	m.	f.	n.	m.	f.	n.
N.	<i>S.</i> χρῦσοῦς	χρῦσῆ	χρῦσοῦν	<i>P.</i> χρῦσοῖ	χρῦσαῖ	χρῦσᾶ
A.	χρῦσοῦν	χρῦσῆν	χρῦσοῦν	χρῦσοῦς	χρῦσαῖς	χρῦσᾶ
G.	χρῦσοῦ	χρῦσῆς	χρῦσοῦ	χρῦσῶν	χρῦσῶν	χρῦσῶν
D.	χρῦσῶ	χρῦσῆ	χρῦσῶ	χρῦσοῖς	χρῦσαῖς	χρῦσοῖς

So *S.* ἀπλοῦς, ἀπλή, ἀπλοῦν : *P.* ἀπλοῖ, ἀπλαῖ, ἀπλά
S. εὔνοος, m., f., εὔνοον, n. : *P.* εὔνοι, m., f., εὔνοα, n.

But *S.* ἀργυροῦς, ἀργυρά, ἀργυροῦν : *P.* ἀργυροῖ, ἀργυραῖ, ἀργυρά
 ἀργυροῦν, ἀργυραῖν, ἀργυροῦν ἀργυροῦς, ἀργυράς, ἀργυρά
 ἀργυροῦ, ἀργυράς, ἀργυροῦ ἀργυρῶν, ἀργυρῶν, ἀργυρῶν
 ἀργυρῶ, ἀργυρά, ἀργυρῶ ἀργυροῖς, ἀργυραῖς, ἀργυροῖς

RULES. 1. In the Masc. and Neut. ε and ο contract with ο to ου, and disappear before a long vowel or diphthong (as in nouns, § 26).

2. The contracted Fem. Sing. has ā after ρ, otherwise η (as in § 92, uncontracted : ποιηρά, but δήλη).

3. The contracted Nom. Plur. Neut. has ā (like ὀστᾶ).

4. The compounds of νόος, πλόος, ῥόος do not contract in the Nom. Plur. Neut.

The Voc. and the Dual of Contracted Adjectives is hardly ever found.

Adjectives like the Attic Second Declension.

94

ἤλεως, ἤλεων, <i>gracious</i> : cf. νεώς, § 27.				
N. V.	m. and f.		n.	
A.	S. ἤλεως		P. ἤλεω	
G.	ἤλεων		ἤλεως	
D.	ἤλεω		ἤλεων	
	ἤλεω		ἤλεως	
m., f., n.				
Dual. N. V. A. ἤλεω				
G. D. ἤλεων				

The few Adjectives like ἤλεως have no separate form for the Feminine, except πλέως, πλέᾱ, πλέων, *full*.

CLASS II. (cf. § 90).

95

In some Adjectives of this Class the Nom. Sing. Masc. is formed by adding *ς* to the stem (as in Nouns, §§ 30, 37), in others without any addition to the stem (as in Nouns, §§ 32, 33).

96

St. μέλαν-, m. and n. (cf. δελφῖν-, § 30), <i>black</i> .						
	m.		f.		n.	
N.	S. μέλᾱ-ς	μέλαινα*	μέλαν	P. μέλαν-ες	μέλαιναι	μέλαν-α
V.	μέλαν	μέλαινα	μέλαν	μέλαν-ες	μέλαιναι	μέλαν-α
A.	μέλαν-α	μέλαιναν	μέλαν	μέλαν-ας	μελαίνᾱς	μέλαν-α
G.	μέλαν-ος	μελαίνης	μέλαν-ος	μελάν-ων	μελαίνων	μελάν-ων
D.	μέλαν-ι	μελαίνῃ	μέλαν-ι	μελα-σι(ν)	μελαίναις	μελα-σι(ν)
m. f. n.						
Dual. N. V. A. μέλαν-ε μελαίνᾱ μέλαν-ε						
G. D. μελάν-οιν μελαίναιν μελάν-οιν						

So are declined:—

τάλᾱ-ς, τάλαινα, τάλαν, *unhappy, wretched*.
τέρην (stem τερεν-, cf. § 32), τέρεινα, τέρεν, *delicate*.

* For μέλαν-ια (μέλαν-γα): declined like θεράπεινα, μοῦσα, §§ 17, 18.

97	St.	παντ-, m. and n. (<i>cf.</i> γιγαντ-, § 30), <i>every, all, Lat. omnis.</i>					
		m.	f.	n.	m.	f.	n.
	N. V.	S. πᾶ-ς	πᾶσα*	πᾶν	P. πάντ-ες	πᾶσαι	πάντ-α
	A.	πάντ-α	πᾶσαν	πᾶν	πάντ-ας	πάσας	πάντ-α
	G.	παντ-ός	πάσης	παντ-ός	πάντ-ων	πᾶσῶν	πάντ-ων
	D.	παντ-ί	πάσῃ	παντ-ί	πᾶ-σι(ν)	πάσαις	πᾶ-σι(ν)
<i>The Dual is excluded by the meaning.</i>							

Like πᾶς is declined ἅπᾶς, ἅπᾶσα, ἅπαν, *all together, Lat. cunctus.*

98	Stem.	εὐδαιμον- (<i>cf.</i> δαιμον-, § 32), <i>fortunate, happy.</i>			
		m. and f.	η.	m. and f.	n.
	N.	S. εὐδαίμων	εὐδαιμον	P. εὐδαίμων-ες	εὐδαίμον-α
	V.	εὐδαίμων	εὐδαιμον	εὐδαίμων-ες	εὐδαίμον-α
	A.	εὐδαίμον-α	εὐδαιμον	εὐδαίμον-ας	εὐδαίμον-α
	G.	εὐδαίμον-ος		εὐδαιμόν-ων	
	D.	εὐδαίμον-ι		εὐδαιμο-σι(ν)	
Dual. N. V. A. εὐδαίμον-ε G. D. εὐδαιμόν-οι					

EXAMPLES FOR DECLENSION.

κακοδαίμων, κακῶδαιμον, *unfortunate*
 μνήμων, μνημον, *mindful*
 ἐπιστήμων, ἐπιστημον, *scientific*
 ἀγνώμων, ἄγνωμον, *senseless, unfeeling*

ἄφρων, ἄφρον, *senseless*
 σώφρων, σῶφρον, *sensible, virtuous*
 παράφρων, παράφρον, *out of one's senses*
 [from stem of φρήν (φρεν-), *sense*]

* For πάντ-ια (παντ-γα): declined like θάλασσα, μούσα, §§ 17, 18.

99

St.	έκοντ-, m. and n. (<i>cf.</i> γεροντ-, § 32), <i>willing</i> .					
	m.	f.	n.	m.	f.	n.
N. V.	S. έκών	έκούσα*	έκόν	P. έκόντ-ες	έκούσαι	έκόντ-α
A.	έκόντ-α	έκούσαν	έκόν	έκόντ-ας	έκούσας	έκόντ-α
G.	έκόντ-ος	έκούσης	έκόντ-ος	έκόντ-ων	έκουσών	έκόντ-ων
D.	έκόντ-ι	έκούση	έκόντ-ι	έκού-σι(ν)	έκούσαις	έκού-σι(ν)
	m.		f.	n.		
	Dual. N. V. A.		έκόντ-ε	έκούσᾶ		έκόντ-ε
	G. D.		έκόντ-οιυ	έκούσαιυ		έκόντ-οιυ

Like έκών is declined άκων (for άέκων), άκουσα, άκων, *unwilling*.

100

St.	εύγενεσ- (<i>cf.</i> Διογενεσ-, § 33), <i>high-born, noble</i> .					
	m. and f.		n.	m. and n.		n.
N.	S. εύγενής		εύγενές	P. εύγενείς		εύγενή
V.	εύγενές		εύγενές	εύγενείς		εύγενή
A.	εύγενή		εύγενές	εύγενείς		εύγενή
G.	εύγενοῦς			εύγενῶν		
D.	εύγενεῖ			εύγενέ-σι(ν)		
	m. f. n.			Dual. N. V. A.		εύγενεῖ
	G. D.			εύγενοῖν		

EXAMPLES FOR DECLENSION (*cf.* § 34).

συγγενής, συγγενές, *akin*
 έγκρατής, έγκρατές, *self-restrained*
 άκρατής, άκρατές, *intemperate*
 εύμενής, εύμενές, *gentle*
 άσθενής, άσθενές, *weak*

άληθής, άληθές, *true*
 ψευδής, ψευδές, *false*
 εύτυχής, εύτυχές, *lucky*
 σαφής, σαφές, *clear*
 εύήθης, εύήθες, *foolish*

[τριήρης has become a Noun: *cf.* § 35.]

101

Adjectives with a vowel before the εσ- contract ε-α into ā (not η):

e.g. εύκλεής, εύκλεές, *glorious* (*cf.*

Acc. Περικλέᾶ, § 33)

ένδεής, ένδεές, *lacking*
 εύφυής, εύφυές, *talented*
 ύγιής, ύγιές, *healthy*

Acc. Sing. m. f., and Nom. Plur. n.
 εύκλεᾶ, ένδεᾶ, εύφυᾶ, ύγιᾶ

Gen. Sing. m. f. n. εύκλεοῦς, ένθεοῦς, εύφυοῦς, ύγιοῦς.

* From έκόντ-ια (έκοντ-γα): declined like μοῦσα, § 17.

102

St.	γλυκυ-, γλυκε-, m. and n. (cf. πηχυ-, πηχε-, § 47), <i>sweet</i> .					
	m.	f.	n.	m.	f.	n.
N.	γλυκύ-ς	γλυκεῖα*	γλυκύ	γλυκεῖς	γλυκεῖαι	γλυκέ-α
V.	γλυκύ	γλυκεῖα	γλυκύ	γλυκεῖς	γλυκεῖαι	γλυκέ-α
A.	γλυκύ-ν	γλυκεῖαν	γλυκύ	γλυκεῖς	γλυκεῖας	γλυκέ-α
G.	γλυκέ-ος	γλυκεῖας	γλυκέ-ος	γλυκέ-ων	γλυκειῶν	γλυκέ-ων
D.	γλυκεῖ	γλυκεῖᾱ	γλυκεῖ	γλυκέ-σι(ν)	γλυκεῖαις	γλυκέ-σι(ν)
	m.		f.	n.		
	Dual. N. V. A. [γλυκεῖ]		γλυκεῖᾱ	[γλυκεῖ]		
	G. D. γλυκέ-οιν		γλυκεῖαιν	γλυκέ-οιν		

RULE.—Adjectives in *us, eia, u* have Gen. Sing. m., n. in *eos*,
Nom. Plur. n. in *ea*,
(both uncontracted).

In other cases the masc. is like *πηχus*, § 47,
the neut. is like *ἄστν*, § 39.

EXAMPLES FOR DECLENSION.

βαθύς, βαθεῖα, βαθύ, deep
βραδύς, βραδεῖα, βραδύ, slow
βραχύς, βραχεῖα, βραχύ, short

εὐθύς, εὐθεῖα, εὐθύ, straight
εὐρύς, εὐρεῖα, εὐρύ, broad
ὄξυς, ὄξεῖα, ὄξύ, sharp

103

Note the stems from which the following Adjectives of Class II. are declined:—

εὐελπίς, m., f., *εὐελπι*, n., *hopeful*: stem *εὐελπιδ-* (but
Acc. Sing. *εὐελπιν*, m., f.; cf. *ἄρτεμιν*, etc., § 41).

εὐχαρίς, m., f., *εὐχαρι*, n., *graceful*: stem *εὐχαριτ-*.

φιλόπολις, m., f., *φιλόπολι*, n., *patriotic*: stem *φιλοπολιδ-*.

τρίπους, m., f., *τρίπουν*, n., *three-footed*: stem *τριποδ-*.

104

The following Adjectives have no separate form for the Fem. or Neut.:—

ἄγνως, *unknown* or *unknowing*: stem *ἄγνωτ-*.

ἀλαζών, *boastful*: stem *ἀλαζον-*.

ἄπαις, *childless*: stem *ἄπαιδ-*.

μάκαρ, *blessed*: stem *μακαρ-*.

πένης, *poor*: stem *πενητ-*.

* From *γλυκέ-ια*: declined like *βασίλεια*, § 18.

IRREGULAR ADJECTIVES.

The following are declined from two distinct stems:—

105

St.	1. μεγαλο-, 2. μεγα-, <i>great</i> .			1. πολλο-, 2. πολυ-, <i>much, many</i> .		
	<i>Singular.</i>			<i>Singular.</i>		
	m.	f.	n.	m.	f.	n.
N.	μέγα-ς	μεγάλη	μέγα	πολύ-ς	πολλή	πολύ
A.	μέγα-ν	μεγάλην	μέγα	πολύ-ν	πολλήν	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ

Note that the Nom. and Acc. Sing. Masc. and Neut. are the only forms from the short stems *μεγα-*, *πολυ-*.

The Plurals are regular (from the long stems *μεγαλο-*, *πολλο-*):
μεγάλοι, *μεγάλαι*, *μεγάλα*, etc. *πολλοί*, *πολλαί*, *πολλά*, etc.

106

St.	1. χαριεντ-, 2. χαριετ-, <i>pleasing</i> .					
	m.			f.		
N.	<i>S.</i> χαρίει-ς	χαρίεσσα*	χαρίεν	<i>P.</i> χαριεντ-ες	χαρίεσσαί	χαριεντ-α
V.	χαρίεν	χαρίεσσα	χαρίεν	χαριεντ-ες	χαρίεσσαί	χαριεντ-α
A.	χαριεντ-α	χαρίεσσαν	χαρίεν	χαριεντ-ας	χαρίεσσάς	χαριεντ-α
G.	χαριεντ-ος	χαρίεσσης	χαριεντ-ος	χαριεντ-ων	χαρίεσσών	χαριεντ-ων
D.	χαριεντ-ι	χαρίεσση	χαριεντ-ι	χαριε-σι(ν)	χαρίεσσαις	χαριε-σι(ν)
			m.	f.	n.	
	<i>Dual.</i> N. V. A. χαριεντ-ε χαρίεσσά χαριεντ-ε					
	G. D. χαριεντ-οιν χαρίεσσαιν χαριεντ-οιν					

NOTE.—Nom. Sing. *χαρίει-ς* for *χαριεντ-ς* (cf. § 30, Rule 4).

Dat. Plur. *χαριε-σι* for *χαριετ-σι* (cf. § 30, Rule 3).

Like *χαριεις*:—*φωνήεις*, *φωνήεσσα*, *φωνήεν*, *endowed with speech*.

107

πρᾶος, m., *πρᾶον*, n., *mild*, borrows from *πρᾶύς* the whole Fem. *πρᾶεία*, *πρᾶείαν*, etc., but only rarely forms of the Masc. and Neut. like *πρᾶέων*.

* From *χαριετ-ια* (*χαριετ-γα*): declined like *θάλασσα*, § 18.

PARTICIPLES (VERB-ADJECTIVES) OF CLASS II.

- 108 1. Participles in *ās* (stem *αντ-*) are declined like *πās* (§ 97; in the Masc. like *γῆγās*, § 30, 4):—
 e.g. N. V. *λύσās* *λύσāσα* *λύσαν*, *having loosed* (Active).
 A. *λύσαντ-α* *λύσāσαν* *λύσαν*
 etc. etc. etc. : D. Pl. *λύσā-σι(ν)*, *λύσāσαις*,
λύσā-σι(ν).
2. Participles in *ους* and *ων* (stem *οντ-*) are declined in the Masc. like *όδούς* (§ 30, 4) and *γέρων* (§ 32, 3), *ο* becoming *ου* when *ντ* falls out before *ς*:—
 e.g. N. V. *διδού-ς* *διδούσα* *διδόν*, *giving* (Active).
 A. *διδόντ-α* *διδούσαν* *διδόν*
 etc. etc. etc. : D. Pl. *διδού-σι(ν)*, *διδούσαις*,
διδού-σι(ν).
 N. V. *λύων* *λύουσα* *λύον*, *loosing* (Active).
 A. *λύοντ-α* *λύουσαν* *λύον*
 etc. etc. etc. : D. Pl. *λύου-σι*, *λύούσαις*, *λύου-σι*.
3. Participles in *εις* (stem *εντ-*) are declined on the same principle, **ε becoming ει when ντ falls out before σ.**
 [No similar noun.]
 e.g. N. V. *λυθεί-ς* *λυθείσα* *λυθέν*, *loosed* (Passive).
 A. *λυθέντ-α* *λυθείσαν* *λυθέν*
 etc. etc. etc. : D. Pl. *λυθεί-σι(ν)*, *λυθείσαις*,
λυθεί-σι(ν).
4. Participles in *ῆς* (stem *νντ-*) are declined on the same principle, **ῆ becoming ῆ when ντ falls out before σ.**
 [No similar noun or adjective].
 e.g. N. V. *δεικνῆ-ς* *δεικνῆσα* *δεικνῆν*, *showing* (Active).
 A. *δεικνῆντ-α* *δεικνῆσαν* *δεικνῆν*
 etc. etc. etc. : D. Pl. *δεικνῆ-σι(ν)*, *δεικνῆ-σαις*, *δεικνῆ-σι(ν)*.
5. Participles in *ως* are declined regularly from the stem *στ-*; note the peculiar *ω* (for *ο*) in the Nom. Sing. Masc. [Contrast *Εἰλως*, stem *Εἰλωτ-*, § 30, 3.]
 e.g. N. V. *λελυκῶς* *λελυκῶια* *λελυκός*, *having loosed* (Active).
 A. *λελυκότ-α* *λελυκῶιαν* *λελυκός*
 etc. etc. etc. : D. Pl. *λελυκό-σι(ν)*, *λελυκῶιαις*, *λελυκό-σι(ν)*.



The Vocative of all Participles is the same as the Nominative.

Comparison of Adjectives.

- 109 I. The usual endings are :—
 For the Comparative : -τερος m. -τερᾶ f. -τερον n.
 For the Superlative : -τατος m. -τάτη f. -τατον n.
- 110 These endings are added to the stem of the Positive Masculine :—
e.g. δῆλος, st. δηλο- : δηλό-τερος δηλό-τατος
clear -τέρᾶ, -τερον, *clearer* -τάτη, -τατον, *clearest*
 μέλας, st. μελαν- : μελάν-τερος μελάν-τατος
 -τέρᾶ, -τερον -τάτη, -τατον
 εὐγενής, st. εὐγενεσ- : εὐγενέσ-τερος εὐγενέσ-τατος
 -τέρᾶ, -τερον -τάτη, -τατον
 γλυκύς, st. γλυκυ- : γλυκύ-τερος γλυκύ-τατος
 -τέρᾶ, -τερον -τάτη, -τατον
- 111 But Adjectives in -ος (Class I.) lengthen ο to ω when the vowel of the preceding syllable is both short by nature and not followed by any two consonants or double consonant (§ 1) :—
e.g. νέος, *new* (§ 92, 2), st. νεο- : νεώ-τερος, νεώ-τατος.
 But πικρός, *sharp*, st. πικρο- : πικρό-τερος, πικρό-τατος [κρ].
 ἔνδοξος, *renowned*, st. ἐνδοξο- : ἐνδοξό-τερος, ἐνδοξό-τατος [ξ].
 Examples for Comparison will be found in §§ 92, 100, 102.
- 112 The following drop the stem vowel ο :—
 γεραιός, *aged*, st. γεραιο- : γεραί-τερος, γεραί-τατος.
 παλαιός, *ancient*, st. παλαιο- : παλαί-τερος, παλαί-τατος [from πάλαι, adv., *long ago*].
 σχολαῖος, *slow*, st. σχολαιο- : σχολαί-τερος, σχολαί-τατος.
 φίλος, *dear*, st. φιλο- : φίλ-τερος or μᾶλλον φίλος, φίλ-τατος or μάλιστα φίλος.
- 113 Adjectives in -ων, stem -ον-, insert -εσ- before -τερος, -τατος :—
e.g. εὐδαίμων, st. εὐδαιμον- : εὐδαιμον-έσ-τερος, εὐδαιμον-έσ-τατος.
 Examples for Comparison in § 98.
- 114 So, too, Adjectives in -οος, contracted -ους (§ 93, ii., iii.) :—
e.g. ἀπλοῦς, *simple* : ἀπλούσ-τερος, ἀπλούσ-τατος.
 εὖνους, *well disposed* : εὖνούσ-τερος, εὖνούσ-τατος.
- Add ἔρρωμένος, *vigorous* : ἔρρωμει-έσ-τερος, ἔρρωμει-έσ-τατος.
- 115 Note χαρίεις, *pleasing*, st. χαριετ- : χαριέσ-τερος, χαριέσ-τατος.
 πένης, *poor*, st. πενητ- : πενέσ-τερος, πενέσ-τατος.
 (πρό, *before*) : πρό-τερος, *prior*, πρῶτος, *primus*.
 (ὑπέρ, *above*) : ὑπέρ-τερος, *superior*, ὑπέρ-τατος, *suprēmus*.
 — : ὕσ-τερος, *posterior*, ὕσ-τατος, *postrēmus*.

116 II. Less usual endings are:—

For the Comparative: -ίων m. f. -ιον n.

For the Superlative: -ιστος m. -ιστη f. -ιστον n.

117 These endings are found only in the following Adjectives: the stem of the Positive always suffers some change:—

	<i>Comparative.</i>	<i>Superlative.</i>
αἰσχρό-s, <i>shameful</i> :	αἰσχ-ίων, -ιον	αἰσχ-ιστος, -ιστη, -ιστον
ἐχθρό-s, <i>hostile</i> :	ἐχθ-ίων, -ιον	ἐχθ-ιστος, -ιστη, -ιστον
ἡδύ-s, <i>pleasant</i> :	ἡδ-ίων, -ιον	ἡδ-ιστος, -ιστη, -ιστον
καλό-s, <i>beautiful</i> :	καλλ-ίων, -ιον	κάλλ-ιστος, -ιστη, -ιστον

118 In the following the ι disappears as a separate syllable. The Neut. Comparative may always be found by changing ων into ον.

μέγα-s, <i>great</i> :	μείζων	μέγ-ιστος
ῥάδιο-s, <i>easy</i> :	ῥάων	ῥάστος
ταχύ-s, <i>swift</i> :	θάσσων *	τάχ-ιστος

119 In the following, wholly different Stems are employed:—

ἀγαθό-s, <i>good</i> :	ἀμείνων	ἄρ-ιστος
	βελτ-ίων } <i>better</i>	βέλτ-ιστος } <i>best</i>
	λῶων	λῶστος
	κρείσσων, * <i>stronger</i>	κράτ-ιστος, <i>strongest</i>
κακό-s, <i>bad</i> :	κακ-ίων, <i>baser</i>	κάκ-ιστος, <i>basest</i>
	χείρων, <i>worse</i>	χείρ-ιστος, <i>worst</i>
	ἥσσων, * <i>inferior</i>	—
μικρό-s, <i>small</i> :	μικρό-τερος, <i>smaller</i>	μικρό-τατος, <i>smallest</i>
little :	ἐλάσσων, * <i>less</i>	ἐλάχ-ιστος, <i>least</i>
	μείων, <i>less</i>	—
ὀλίγο-s, <i>little</i> :	—	ὀλίγ-ιστος
(Plur. <i>few</i>)	ἐλάσσων, <i>less</i>	ἐλάχ-ιστος } <i>least</i>
	μείων, <i>less</i>	—
πολύ-s, <i>much</i>	πλείων (πλέων), <i>more</i>	πλείστος, <i>most</i>
(Plur. <i>many</i>)		

* Some Attic writers have ττ for σσ : θάττων, κρείττων, ἥττων, ἐλάττω.

MINOR PECULIARITIES (IN ADJECTIVES WITH -τερος, -τατος).

ἡσυχό-s, <i>calm</i> :	ἡσυχάι-τερος, -τατος	προὔργου, <i>serviceable</i> :	προὔργιαί-τερος
ἴσο-s, <i>equal</i> :	ἰσαί-τερος, -τατος		
μέσο-s, <i>middle</i> :	μεσαί-τερος, -τατος	λάλο-s, <i>talkative</i> :	λαλίς-τερος, -τατος
ὄψιο-s, <i>late</i> :	ὄψιαί-τερος, -τατος	μακρό-s, <i>long</i> :	μακρό-τερος, -τατος
πρῶο-s, <i>early</i> :	πρῶαί-τερος, -τατος		μάσσων, μήκ-ιστος }

120

Comparatives in *-ῖων, -ῖον* (*ων, ον*) are declined as follows:—

Stem.	<i>βελτίων-, better.</i>			
	m. and f.		n.	
N.	<i>S.</i> βελτίων	βέλτιον	<i>P.</i> βελτίων-ες	βελτίων-α
A.	{ βελτίων-α βελτίω	βέλτιον	{ βελτίους βελτίων-ας	βελτίω βελτίων-α
G.	βελτίων-ος		βελτίων-ων	
D.	βελτίων-ι		βελτίων-σι(ν)	
m, f, n. Dual. N. V. A. βελτίων-ε G. D. βελτίων-οιν				

The by-forms of the Acc. Sing. Masc., and the Nom. and Acc. Plur., are derived from a different stem in *-ῖοσ-* (Lat. *-ior, -ius*) by dropping *σ* and contracting the vowels: *ο-α* becomes *ω*; *ο-ε* becomes *ου*. The contracted Nom. Plur. is used as an Acc. Plur.

121

Comparatives and Superlatives in *ος, ᾶ* (or *η*), *ον*, are declined like *νέος, νεά, νέον*; *δῆλος, δῆλη, δῆλον* (§ 92).

NUMERAL ADJECTIVES.

NUMERAL
ADVERBS.

122

CARDINAL.

ORDINAL.

1 εἷς, μία, ἓν (§ 123)	ὁ πρῶτος, η, ον, <i>the first</i>
2 δύο [Lat. <i>duo, -ae, -o</i>]	δεύτερος, ᾶ, ον
3 τρεῖς, τρία [<i>trēs, tria</i>]	τρίτος, η, ον
4 τέσσαρες, τέσσαρα*	τέταρτος, η, ον
5 πέντε [<i>quinque</i>]	πέμπτος, η, ον
6 ἕξ [<i>sax</i>]	ἕκτος, η, ον
7 ἑπτὰ [<i>septem</i>]	ἕβδομος, η, ον
8 ὀκτώ [<i>octō</i>]	ὄγδοος, η, ον
9 ἐννέα [<i>novem</i>]	ἕνατος, η, ον
10 δέκα [<i>decem</i>]	δέκατος, η, ον

ἅπαξ, <i>once</i>
δίς [Lat. <i>bis</i>]
τρῖς [Lat. <i>ter</i>]
τετράκις
πεντάκις
ἑξάκις
ἑπτάκις
ὀκτάκις
ἐνάκις
δεκάκις

* In some Attic writers *τέτταρες, τέτταρα*: so too *τετταράκοντα, εἶκο*.

CARDINAL.	ORDINAL.	ADVERBS.
11 ἕνδεκα [<i>undecim</i>]	ἐνδέκατος, η, ον	ἐνδεκάκις
12 δώδεκα [<i>duodecim</i>]	δωδέκατος, η, ον	δωδεκάκις
13 τρεῖς (τρία) καὶ δέκα	τρίτος (η, ον) καὶ δέκατος, η, ον	τρισκαιδεκάκις
14 τέσσαρες καὶ δέκα	τέταρτος καὶ δέκατος, etc.	τεσσαρεσκαιδεκάκις
15 πεντεκαίδεκα	πεντεκαιδέκατος, etc.	πεντεκαιδεκάκις
16 ἑκκαίδεκα	ἑκκαιδέκατος, etc.	ἑκκαιδεκάκις
17 ἑπτακαίδεκα	ἑπτακαιδέκατος, etc.	ἑπτακαιδεκάκις
18 ὀκτωκαίδεκα	ὀκτωκαιδέκατος, etc.	ὀκτωκαιδεκάκις
19 ἔννεακαίδεκα	ἐννεακαιδέκατος, etc.	ἐννεακαιδεκάκις
20 εἴκοσι(ν) [<i>viginti</i>]	εἰκοστός, etc.	εἰκοσάκις
25 εἴκοσι πέντε (§ 126)	εἰκοστός πέμπτος, etc.	εἰκοσάκις πεντάκις
30 τριάκοντα [<i>trigintā</i>]	τριᾶκοστός, etc.	τριᾶκοντάκις
40 τεσσαράκοντα	τεσσαρακοστός, etc.	τεσσαρακοντάκις
50 πενήκοντα	πεντηκοστός, etc.	πεντηκοντάκις
60 ἑξήκοντα	ἑξηκοστός, etc.	ἑξήκοντάκις
70 ἑβδομήκοντα	ἑβδομηκοστός, etc.	ἑβδομηκοντάκις
80 ὀγδοήκοντα	ὀγδοηκοστός, etc.	ὀγδοηκοντάκις
90 ἐνενήκοντα	ἐνενηκοστός, etc.	ἐνενηκοντάκις
100 ἑκατόν [<i>centum</i>]	ἑκατοστός, etc.	ἑκατοντάκις
200 διακόσιοι, αι, α	διακοσιοστός, etc.	διακοσιάκις
300 τριακόσιοι, αι, α	τριακοσιοστός, etc.	τριακοσιάκις
400 τετρακόσιοι, αι, α	τετρακοσιοστός, etc.	τετρακοσιάκις
500 πεντακόσιοι, αι, α	πεντακοσιοστός, etc.	πεντακοσιάκις
600 ἑξακόσιοι, αι, α	ἑξακοσιοστός, etc.	ἑξακοσιάκις
700 ἑπτακόσιοι, αι, α	ἑπτακοσιοστός, etc.	ἑπτακοσιάκις
800 ὀκτακόσιοι, αι, α	ὀκτακοσιοστός, etc.	ὀκτακοσιάκις
900 ἑνακόσιοι, αι, α	ἑνακοσιοστός, etc.	ἑνακοσιάκις
1000 χίλιοι, αι, α	χιλιοστός, etc.	χιλιάκις
2000 δισχίλιοι, αι, α	δισχιλιοστός, etc.	δισχιλιάκις
3000 τρισχίλιοι, αι, α	τρισχιλιοστός, etc.	τρισχιλιάκις
10,000 μύριοι, αι, α	μῦριοστός, etc.	μῦριάκις
11,000 μύριοι (αι, α) καὶ χίλιοι (αι, α)		
20,000 δισμύριοι, αι, α	δισμῦριοστός, etc.	δισμῦριάκις

123 Declension of εἰς, δύο, τρεῖς, τέσσαρες.

N.	m. S. εἶ-ς	f. μία	n, ἕν	m. f. n. D. δύο
A.	ἕν-α	μίαν	ἕν	δύο
G.	ἕν-ός	μιᾶς	ἕν-ός	δυσῶν
D.	ἕν-ί	μιᾷ	ἕν-ί	δυσῶν

N.	m. f.	n.	m. f.	n.
P. τρεῖς	τρι-α	P. τέσσαρ-ες	τέσσαρ-α	
A. τρεῖς	τρι-α	τέσσαρ-ας	τέσσαρ-α	
G. τρι-ῶν		τεσσάρ-ων		
D. τρι-σί(ν)		τέσσαρ-σι(ν)		

124 Like εἰς are declined οὐδεῖς (from οὐδὲ εἷς, *not even one*), *no one*, and μηδεῖς (from μηδὲ εἷς, *not even one*), *no one*. Plur. (rare) = *no men, none, or nobodies*: N. οὐδένες, A. οὐδένας, G. οὐδένων, D. οὐδέσι(ν); N. μηδένες, A. μηδένας, G. μηδένων, D. μηδέσι(ν).

125 ἄμφω, *both*, has N. A. ἄμφω, G. D. ἀμφοῖν.

But *both* is more commonly expressed by ἀμφοτέροι, αι, α (§ 159).

126 In compound numbers above 20 either place the smaller number first (with καί), or the larger number first (with or without καί): e.g. εἷς καὶ εἴκοσι, *one and twenty*, or εἴκοσιν εἷς, *twenty one*, or εἴκοσι καὶ εἷς, *twenty and one*.

πρῶτος καὶ εἴκοστός, *first and twentieth*, or εἴκοστός πρῶτος, *twentieth first*, or εἴκοστός καὶ πρῶτος, *twentieth and first*.
μία καὶ ἑκατὸν νῆες, or ἑκατὸν (καὶ) μία νῆες, *101 ships*.

127 Note the following Adverbs:—

πρῶτον or τὸ πρῶτον } *firstly, for the first time, at first.*
πρῶτα or τὰ πρῶτα }

δεύτερον or τὸ δεύτερον } *secondly, for the second time.*
δύττερα or τὰ δεύτερα }

τρίτον or τὸ τρίτον, *thirdly, for the third time.*

ἕστατον or τὸ ἕστατον } *lastly, for the last time.*
ἕστατα or τὰ ἕστατα }

Contrast the meanings of ἅπαξ, *once*, δὶς, *twice*, etc. (§ 122).

PRONOUNS AND ADJECTIVES CONNECTED
THEREWITH.

Personal Pronouns.

128	FIRST PERSON.			SECOND PERSON.		
		<i>I</i>	<i>we</i>		<i>thou (you)</i>	<i>you</i>
N.	<i>S. ἐγώ</i>	<i>P. ἡμεῖς</i>	N. V.	<i>S. σύ</i>	<i>P. ὑμεῖς</i>	
A.	<i>ἐμέ, με</i>	<i>ἡμᾶς</i>	A.	<i>σέ, σε</i>	<i>ὑμᾶς</i>	
G.	<i>ἐμοῦ, μου</i>	<i>ἡμῶν</i>	G.	<i>σοῦ, σου</i>	<i>ὑμῶν</i>	
D.	<i>ἐμοί, μοι</i>	<i>ἡμῖν</i>	D.	<i>σοί, σοι</i>	<i>ὑμῖν</i>	
<i>Dual. N. A. νό [Lat. nō-s] G. D. νῶν</i>			<i>Dual. N. A. σφῶ G. D. σφῶν</i>			

- 129 The accented forms ἐμέ, ἐμοῦ, ἐμοί, σέ, σοῦ, σοί are used :—
 (i.) When there is emphasis on the pronoun: e.g. οὐκ ἐμέ, ἀλλὰ σὲ στέργει, *he loves not me, but you.*
 (ii.) Generally with prepositions: e.g. μετ' ἐμοῦ, *with me.*
 Otherwise the unaccented forms με, μου, etc., are used.

- 130 The plural of formal intercourse (*you = thou*) is unknown in ancient Greek: ὑμεῖς, like the Lat. *vōs*, is used only when more than one person is addressed.

131	THIRD PERSON.					
		<i>him</i>	<i>her</i>	<i>it</i>	<i>them</i>	<i>them</i>
	m.	f.	n.	m.	f.	n.
A.	<i>S. αὐτόν</i>	<i>αὐτήν</i>	<i>αὐτό</i>	<i>P. αὐτούς</i>	<i>αὐτάς</i>	<i>αὐτά</i>
G.	<i>αὐτοῦ</i>	<i>αὐτῆς</i>	<i>αὐτοῦ</i>	<i>αὐτῶν</i>	<i>αὐτῶν</i>	<i>αὐτῶν</i>
D.	<i>αὐτῷ</i>	<i>αὐτῇ</i>	<i>αὐτῷ</i>	<i>αὐτοῖς</i>	<i>αὐταῖς</i>	<i>αὐτοῖς</i>
<i>Dual (all three genders). A. αὐτῶ G. D. αὐτοῖν</i>						

The Nominative *he, she, it, they* is either unexpressed or expressed by a Demonstrative (§§ 138-143).

- 132 The **reflexive forms** of the 1st and 2nd personal pronouns are made up by combining ἐμ-, σε- (Plur. ἡμᾶς, ὑμᾶς, etc.) with the Definitive Adjective αὐτός, *self* (§ 163). Reflexive forms refer to the subject of the sentence, and have no Nominative :—

Reflexive Forms.

133

1ST PERSON : Sing. <i>myself</i> , Plur. <i>ourselves</i> .			2ND PERS. : Sing. <i>thyself</i> (<i>yourself</i>), Plur. <i>yourselves</i> .	
	m.	f.	m.	f.
A.	S. ἐμαυτόν	ἐμαυτήν	S. σεαυτόν	σεαυτήν
G.	ἐμαυτοῦ	ἐμαυτῆς	σεαυτοῦ	σεαυτῆς
D.	ἐμαυτῶ	ἐμαυτῇ	σεαυτῶ	σεαυτῇ
A.	P. ἡμᾶς αὐτούς -ᾶς		P. ὑμᾶς αὐτούς -ᾶς	
G.	ἡμῶν αὐτῶν -ῶν		ὑμῶν αὐτῶν -ῶν	
D.	ἡμῖν αὐτοῖς -αῖς		ὑμῖν αὐτοῖς -αῖς	

Contracted forms of the 2nd person are often found in Attic : *e.g.* *σαντόν, σαντήν, σαντοῦ, σαντῆς*, for *σεαντιόν, σεαντήν*, etc.

134

In the 3rd person there are special reflexive forms, *ξ, οὔ, οἶ*, etc., corresponding to the Lat. *sē, suī, sibī*; but they are used in prose only as *Indirect Reflexives*, *i.e.* they stand in a subordinate clause and refer to the subject of the principal clause.* The ordinary Reflexives of the 3rd person are made up by combining *ἐ-* with the Definitive Adjective *αὐτός, self*.

3RD PERSON : Singular, <i>himself, herself, itself</i> ; Plural <i>themselves</i> .				
	Direct and Indirect.			Only Indirect.
	m.	f.	n.	m. f.
A.	S. ἐαυτόν	ἐαυτήν	ἐαυτό	S. ξ, ἐ
G.	ἐαυτοῦ	ἐαυτῆς	ἐαυτοῦ	οὔ, οὔ
D.	ἐαυτῶ	ἐαυτῇ	ἐαυτῶ	οἶ, οἶ
A.	P. ἐαυτούς	ἐαυτάς	ἐαυτά	P. σφᾶς
G.	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν	σφῶν
D.	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς	σφίσιν(ν)

Instead of *ἐαυτούς, ἐαυτάς, ἐαυτῶν, ἐαυτοῖς*, etc., the combinations *σφᾶς αὐτούς, -ᾶς, σφῶν αὐτῶν, σφίσιν αὐτοῖς*, etc., are sometimes used.

Contracted forms are often found in Attic : *e.g.* *αὐτόν, αὐτήν, αὐτοῦ, αὐτῆς*, for *ἐαυτόν, ἐαυτῆς*, etc.

* *E.g.* Ἦρ ἔφη, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, ἀφικνεῖσθαι σφᾶς εἰς τόπον τινα δαιμόνιον, Er said that when the soul had departed out of him (Er), they (*i.e.* he and others) arrived at a mysterious place.

Possessive Adjectives and Pronouns.

(Declined like δῆλος, δῆλη, δῆλον, or νέος, νέᾱ, νέον, § 92).

- 135 ἑμός, ἐμή, ἐμόν, *my, my own* : as Pronoun *mine*.
 σός, σή, σόν, *thy (your), thine own (your own)* : as Pronoun
thine (yours).
 ἡμέτερος, ἡμετέρᾱ, ἡμέτερον, *our, our own* : as Pronoun *ours*.
 ὑμέτερος, ὑμετέρᾱ, ὑμέτερον, *your, your own* : as Pronoun *yours*.

- 136 These Possessives are sometimes reflexive, sometimes not reflexive; in either case they are always preceded by the Definite Article: thus,

στέργει τὸν ἐμὸν πατέρα, *he loves my father*.

στέργω τὸν ἐμὸν πατέρα, *I love my own father (reflexive)*.

- 137 For the Possessives of the 3rd pers. ("his," "her," "its," etc.), the Genitives of personal, demonstrative, or reflexive pronouns are generally used in prose*: thus,

στέργω τὸν πατέρα αὐτοῦ, *I love the father of him (§ 131) = his father*.

στέργω τὸν ἐμὸν πατέρα, οὐ τὸν ἐκείνου, . . . *not the one of that man (§ 142) = not his*.

στέργει τὸν ἑαυτοῦ πατέρα, *he loves the father of himself (§ 134) = his own father (reflexive)*.

Genitives may also be used instead of the Possessives of the 1st and 2nd pers. :—

στέργει τὸν πατέρα μου, . . . *the father of me = my father*.

Demonstrative Adjectives and Pronouns.

- 138 ὄδε, m., ἦδε, f., τόδε, n., *this (by me)*, Lat. *hic, hæc, hęc*.

N.	S.	m.	f.	n.	P.	m.	f.	n.
		ὄδε	ἦδε	τόδε		οἶδε	αἶδε	τάδε
A.		τόνδε	τήνδε	τόδε		τούσδε	τάσδε	τάδε
G.		τοῦδε	τῆσδε	τοῦδε		τῶνδε	τῶνδε	τῶνδε
D.		τῶδε	τῆδε	τῶδε		τοῖσδε	ταῖσδε	τοῖσδε

Dual (all three genders). N. A. τῶδε
G. D. τοῖνδε

- 139 If ὄδε, ἦδε, τόδε is joined to a noun, the latter is always preceded by the Article in prose: e.g. ὄδε ὁ ἀνὴρ, *this the man = this man*; ἦδε ἡ χώρα, *this the land = this land*.

* ὅς, ἥ, ὅν, *his, her, its*, and σφέτερος, -ᾱ, -ον, *their*, are rare.

140 ὄδε, ἧδε, τόδε is a compound of an old demonstrative ὄ, ἧ, τό, *this* or *that*, and the indeclinable suffix -δε, *here*: ὄ-δε then is literally *this here*, like Lat. *hī-c* from *hī-ce* and French *ce-ci*.

141 In the Attic of everyday life ὄδε was sometimes further strengthened by the demonstrative suffix *ί* (indeclinable): ὄδί, ἧδί, τοδί.

142 ἐκεῖνος, m., ἐκεῖνη, f., ἐκεῖνο, n., *that (by him), you* [ille, illa, illud].
Nom. Plur. ἐκεῖνοι, m., ἐκεῖναι, f., ἐκεῖνα, n.

The oblique cases are declined like αὐτόν, αὐτήν, αὐτό (§ 131).

NOTE.—ἐκεῖνος ὁ ἀνὴρ, ἐκεῖνη ἡ χώρα, *that man, that country*: cf. § 139.

143 οὗτος, m., αὕτη, f., τοῦτο, n., *this or that by you* [iste, ista, istud].

	m.	f.	n.	m.	f.	n.
N. V.	S. οὗτος	αὕτη	τοῦτο	P. οὗτοι	αὗται	ταῦτα
A.	τούτον	ταύτην	τούτο	τούτους	ταύτας	ταῦτα
G.	τούτου	ταύτης	τούτου	τούτων	τούτων	τούτων
D.	τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις

Dual (all three genders). N. A. τούτω
G.D. τούτοιω

NOTE.—οὗτος ὁ ἀνὴρ, αὕτη ἡ χώρα, *this man, this country*: cf. §§ 139, 142.

144 ὄδε is the demonstrative of the 1st person, like Lat. *hīc*.
οὗτος is the demonstrative of the 2nd person, like Lat. *iste*, and has a Vocative case (e.g. ἴθ' οὗτος, *go, you there*; ὦ οὗτος Αἴας, *ho you there, Ajax!*).

ἐκεῖνος is the demonstrative of the 3rd person, like Lat. *ille*.

145 The following Demonstratives are declined like οὗτος:—

τοιούτος, τοιαύτη, τοιούτο or τοιούτον, <i>such</i>	} pointing back- wards (to what precedes)
τοσοῦτος, τοσαύτη, τοσότο or τοσοῦτον, <i>so great</i>	
τηλικούτος, τηλικαύτη, τηλικούτο or τηλικούτον, <i>so old</i>	

The following Demonstratives are declined like Adjectives of Class I. (§ 92), with an indeclinable -δε added:—

τοιόσδε, τοιάδε, τοιόνδε, <i>such</i>	} pointing for- wards (to what follows)
τοσόσδε, τοσηδέ, τοσόνδε, <i>so great</i>	
τηλικόσδε, τηλικήδε, τηλικόνδε, <i>so old, so great</i>	

146 In the Attic of everyday life οὗτος was sometimes strengthened, like ὄδε (§ 141), by the demonstrative suffix *ί*: e.g. οὔτοσί, αὐτηί, τουτουί, τουτουί. A short vowel disappears before *ί*: e.g. τουτι, n.

147

ὁ, m., ἡ, f., τό, n., *the* (The Definite Article).

N.	m.	f.	n.	P.	m.	f.	n.
	<i>S.</i> ὁ	ἡ	τό		οἱ	αἱ	τά
A.	τόν	τήν	τό		τούς	τάς	τά
G.	τοῦ	τῆς	τοῦ		τῶν	τῶν	τῶν
D.	τῷ	τῇ	τῷ		τοῖς	ταῖς	τοῖς
<i>Dual</i> (all three genders) N. A. τό G. D. τοῖν							

148

The so-called Definite Article (= "little member" or "joint") is simply a weakened demonstrative adjective. The original meaning of ὁ, ἡ, τό was *this* or *that*; this is the most usual meaning of the word in Homer; it is found also in Herodotus, and in certain common phrases of Attic prose: e.g. ὁ μὲν . . . ὁ δέ, *this one . . . that one* (*the one . . . the other*); πρὸ τοῦ, *before that*; ὁ δέ, *but he*, beginning a new sentence; so, too, in the compound ὄδε, *this here* (§ 140). But elsewhere in Attic the original meaning *this* or *that* has passed into the weakened or unemphatic meaning *the*. In English, French, and German, the history of the definite article is the same. In Latin the unemphatic *is, ea, id*, sometimes approaches the sense *the*: e.g. *is homō, the fellow*.

149

ἄλλος, m., ἄλλη, f., ἄλλο, n., *other* [*alius, alia, aliud*].

Nom. Plur. ἄλλοι, m., ἄλλαι, f., ἄλλα, n.

The oblique cases are declined like αὐτόν, αὐτήν, αὐτό (§ 131).

150

By doubling the stem of ἄλλος is formed the Reciprocal Pronoun: ἀλλήλους, m., ἀλλήλας, f., ἀλληλα, n., *one another* [*alius . . . alius*], which is declined in the plural and dual like αὐτούς, αὐτῶ (§ 131). The meaning of ἀλλήλους excludes a nominative case and a singular number.

Interrogative and Indefinite Pronouns and Adjectives.

- 151 τίς, m. and f., τί, n., Interrogative Pron. and Adj., *who, what* [quis, quid : Adj. quī, quæ, quod].

		m., f.	n.		m., f.	n.
N.	S.	τίς	τί	P.	τίν-ες	τίν-α
A.		τίν-α	τί		τίν-ας	τίν-α
G.		τίν-ος	οἱ τοῦ		τίν-ων	
D.		τίν-ι	οἱ τοῦ		τί-σι(ν)	
Dual (all three genders). N. A. τίν-ε G. D. τίν-οιν						

- 152 τίς, m. and f., τι, n., Indefinite Pron. and Adj., *someone, something, some, a certain; anyone, anything, any.*

The indefinite τίς, τι differs in declension from the interrogative τίς, τί only in having (i.) no accent on the first syllable, (ii.) a by-form of the Neut. Plur. Nom. and Acc. ἄττα (accented).

- 153 Examples of usage (interrogative and indefinite):—
 τίς ἦλθεν; *who came?* τίνι τρόπῳ; *in what way?*
 ἤρετο τίς ἦλθεν, *he asked who came* (dependent question).
 ἦλθε τις, *some one came* [aliquis].
 ἀνὴρ τις ἦλθε, *a certain man came* [quidam].
 θεός τις εἶπε, *some god spoke* [Here τις almost = the Engl. Indef. Article *an, a*].
 εἴ τις ἔλθοι, *if any one should come* [sī quis].
 μή τις ἔλθοι, *lest any one should come* [nē quis].

- 154 The following Interrogative and Indefinite Adjectives are declined like Adjectives of Class I. (§ 92):—

ποῖος, ποῖα, ποῖον, *of what sort* [quālis].

πόσος, πόση, πόσον, *how great* [quantus].

πηλίκος, πηλίκη, πηλίκον, *how old*.

πότερος, ποτέρᾳ, πότερον, *which of the two* [uter, interrog.].

- 155 ποῖος, ποῖα, ποῖον, *of some sort* } no accent on first syll.
 ποσος, ποση, ποσον, *of some size* }

- 156 ἕκαστος, ἐκάστη, ἕκαστον, *each* [quisque].

- 157 ἐκάτερος, ἐκατέρᾳ, ἐκάτερον, *either, both* [uterque].

The Plural means *either party, both parties* [utriūque].

- 158 οὐδέτερος, -τέρᾳ, -τερον } *neither* [neuter].
 μηδέτερος, -τέρᾳ, -τερον }

- 159 ἀμφότεροι, -τεραι, -τερα, *both* [ambō].

Relative Pronoun.

160 ὅς, m., ἧ, f., ὅ, n., *who, which, that* [quī, quæ, quod].

N.	S.	m.	f.	n.	P.	m.	f.	n.
A.		ὅς	ἧ	ὅ		οἷ	αἷ	ᾶ
G.		ὄν	ἧν	ὄ		οὗς	ᾶς	ᾶ
D.		οὖ	ἧς	οὖ		ῶν	ῶν	ῶν
		ῶ	ῆ	ῶ		οἷς	αἷς	οἷς

Dual (all three genders). N. A. ὧ
G. D. οἶν

161 Strengthened form : ὅσπερ, ἧπερ, ὅπερ, *just who, the very one who*.
The -περ is indeclinable.162 By combining ὅς, ἧ, ὅ with the indefinite τις, τι is formed the Indefinite or General Relative ὅστις, m., ἧτις, f., ὅ τι,* n., *any-who, any-which, i.e. whoever, whatever, anyone who, anything which* [quisquis or quicumque]. Both parts are declinable.

N.	S.	m.	f.	n.	P.	m.	f.	n.
A.		ὅστις	ἧτις	ὅ τι		οἵτινες	αἵτινες	{ ἅτινα, ἅττα
G.		ὄντινα	ἧντινα	ὄ τι		οὗστινας	ᾶστινας	{ ἅτινα, ἅττα
D.		{ οὖτινος, † ὄτου	{ ἧστινος ἧστινι	{ οὖτινος, ὄτου		{ ὄντων, ὄτων	{ αἵστισι(ν) αἵστισι(ν)	{ οἵστισι(ν) ὄτοις
		{ ἧστινι, ὄτῳ	{ ἧτινι ἧτινι	{ ἧστινι, ὄτῳ		{ ὄντων, ὄτων	{ αἵστισι(ν) αἵστισι(ν)	{ οἵστισι(ν) ὄτοις

Dual (all three genders). N. A. ὧτινε
G. D. ὄντωνιν,
ὄτοιιν

162b The following General Relatives are declined like Adjectives of Class I. (§ 92):—ὅποιος, ὅποιᾶ, ὅποιον, *of whatever kind*.
ὅπόσος, ὅπόση, ὅπόσον, *of whatever size*.All General Relatives may be used as Interrogatives in dependent questions: e.g. ἦρετο ὅστις ἦλθεν, *he asked who came*.The compound ὅστισοῦν, ὅτιοῦν (-οῦν indeclinable), *any one so ever*, has only indefinite, not relative or interrogative, meaning.* Sometimes written ὅτι (in order to distinguish it from the Conjunction ὅτι, *that*).

† The forms printed in small type are the less common in the Sing.: ὄτου, ὄτῳ are compounds of του, τῳ (§§ 151, 152): with ἅττα, cf. ἅττα, § 152.

Definitive Adjective and Pronoun.

163

αὐτός, m., αὐτή, f., αὐτό, n., *self* [ipse, ipsa, ipsum].

	m.	f.	n.		m.	f.	n.
N.	αὐτός	αὐτή	αὐτό	P.	αὐτοί	αὐταί	αὐτά
A.	αὐτόν	αὐτήν	αὐτό		αὐτούς	αὐτάς	αὐτά
G.	αὐτοῦ	αὐτῆς	αὐτοῦ		αὐτῶν	αὐτῶν	αὐτῶν
D.	αὐτῷ	αὐτῇ	αὐτῷ		αὐτοῖς	αὐταῖς	αὐτοῖς

Dual (all three genders). N. A. αὐτῶ
G. D. αὐτοῖν

164

Examples of usage :—

αὐτὸς ὁ Πυθαγόρας ἔφη, *Pythagoras himself said so* [ipse Pŷthagorās dixit].αὐτὸς ἔφη, *he said so himself* [ipse dixit].Μένωνα αὐτὸν ἐπεμψα, *I sent Menon himself* [Menōnem ipsum].

165

Carefully distinguish αὐτός, αὐτή, αὐτό, from ἐμαυτόν, σεαυτόν, ἑαυτόν, etc. Both may be translated *myself, thyself, himself, etc.*, but these English words are used differently in the two cases. Αὐτός, αὐτή, αὐτό is essentially an *adjective*, agreeing in gender, number, and case with a noun or pronoun : it is a pronoun only in so far as the noun or pronoun with which it agrees may be not expressed but only *implied*, either by the context, or in the ending of the verb. Ἐμαυτόν, σεαυτόν, ἑαυτόν, on the contrary, are always *pronouns*, being compounded of the personal pronouns and the adjective αὐτός, αὐτή, αὐτό (ἐμ- αὐτόν = *me-self, me myself*).

Contrast ἀπέκτεινε ἐαυτόν, *he himself slew himself* (reflexive pronoun), αὐτὸς ἀπέκτεινε τὸν πατέρα, *he himself slew his father* (def. adj.).

166

Αὐτός when preceded by the definite article means *very same* : ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the very same, the same* [idem, eadem, idem].

167

These phrases are sometimes contracted to αὐτός, αὐτή, ταυτό (or ταυτόν) ; so, too, the oblique cases in which the article ends in a vowel or diphthong : e.g. ταυτοῦ, ταυτῆ, αὐτοί for τοῦ αὐτοῦ, τῆ αὐτῆ, οἱ αὐτοί.

168

Distinguish αὐτή, *the same, f.*, from αὕτη, *this, f.*

Distinguish ταυτά, *the same, n. pl.*, from ταῦτα, *these, n. pl.* } § 143.

169

The personal pronouns αὐτόν, αὐτήν, αὐτό, *him, her, it* (§ 131), are in origin the oblique cases of αὐτός, αὐτή, αὐτό (§ 163), used as a pronoun. All the uses of αὐτός are shown in the following passage :—

Τίς οὗτος ὁ ἐπὶ τῆς κρεμάτρᾳς ἀνὴρ ;—Αὐτός.—Τίς αὐτός ;—Σωκράτης.—
Ἴθ' οὗτος, ἀναβόησον Αὐτόν μοι μέγα.—Αὐτὸς μὲν οὖν σὺ κάλεσον.

*Who is this man in the basket ?—Himself.—Who himself ?—Socrates.—
Come, you there, shout to Himself (or him) in a loud voice, I pray.—
Nay, call him yourself* (Aristophanes, *Clouds*).

ADVERBS.

170 Most adverbs are formed from adjectives by means of the ending *-ως*: e.g. :—

	Adjective.	Gen. Plur.	Adverb.
2nd Decl.	δικαίος, <i>just</i>	δικαί-ων	δικαί-ως, <i>justly</i>
	σοφός, <i>wise</i>	σοφ-ῶν	σοφ-ῶς, <i>wisely</i>
	ἁπλοῦς, <i>simple</i>	ἁπλ-ῶν	ἁπλ-ῶς, <i>simply</i>
3rd Decl.	εὐδαίμων, <i>happy</i>	εὐδαιμόν-ων	εὐδαιμόν-ως, <i>happily</i>
	εὐγενής, <i>noble</i>	εὐγεν-ῶν	εὐγεν-ῶς, <i>nobly</i>
	ἡδύς, <i>pleasant</i>	ἡδέ-ων	ἡδέ-ως, <i>pleasantly</i>

171 RULE.—Add *-ως* to the part of the adjective which remains when the ending of the genitive plural (*-ων*) is removed. The adverb agrees with the gen. plur. in accent.

172 Sometimes the neuter singular of the adjective is used as an adverb: e.g. ταχύ, *swiftly* (also ταχέως); πολύ, *much*; ὀλίγον, *little*.

Comparison of Adverbs.

173 The Comparative is generally supplied by the Neut. Sing. of the Comparative Adjective, the Superlative by the Neut. Plur. of the Superlative Adjective :—

Positive Adverb.	Comparative Adverb.	Superlative Adverb.
e.g. δικαίως, <i>justly</i>	δικαιό-τερον, <i>more justly</i>	δικαιό-τατα, <i>most justly</i>
σοφῶς	σοφώ-τερον (§ 111)	σοφώ-τατα
εὐγενῶς	εὐγενέσ-τερον	εὐγενέσ-τατα
εὐδαιμόνως	εὐδαιμον-έσ-τερον (§ 113)	εὐδαιμον-έσ-τατα

174 So Comp. *-ιον*, Sup. *-ιστα* from αἰσchrῶς, ἐχθρῶς, ἡδέως, καλῶς (§ 117): note ῥᾶδίως, ῥᾶον, ῥᾶστα; ταχέως, θᾶσσον, τάχιστα (§ 118).

175 Peculiarities (cf. § 119):—

εὖ, <i>well</i> *	ἄμεινον, <i>better</i>	ἄριστα, <i>best</i>
κακῶς, <i>ill</i>	κάκιον, <i>more miserably</i>	κάκιστα, <i>most miserably</i>
	χείρον, <i>worse</i>	χείριστα, <i>worst</i>
πολύ, <i>much</i>	πλέον, <i>more</i>	πλείστον or πλείστα, <i>most</i>
μάλα, <i>highly</i>	μᾶλλον, <i>more highly</i> ,	μάλιστα, <i>most highly</i> ,
very*	rather	especially
οὐ πολύ	ἔλασσον †	ἐλάχιστα
ὀλίγον	ἥσσον †	ἥκιστα
μικρόν	μείον	—

176 Adverbs in *-ω** form Comp. in *-τέρω*, Superl. in *-τάτω* :—

e.g. ἄνω, <i>up</i>	ἄνω-τέρω, <i>further up</i>	ἄνω-τάτω, <i>farthest up</i>
Similarly ἐγγύς, <i>near</i>	ἐγγυ-τέρω or -τερον, <i>nearer</i>	ἐγγυ-τάτω, <i>nearest</i>
πέρα, <i>beyond</i>	πραι-τέρω or -τερον, <i>farther</i>	—

* Not formed from Adjectives. † In some Attic writers ἔλαπτον, ἥπτον.

VERBS.

177 Greek has one voice (the Middle), one mood (the Optative), and one number (the Dual), more than Latin.

The **Middle Voice** has reflexive meaning, *i.e.* refers to *self*:—
e.g. ἐγραψάμην ὑπομνήματα, *I wrote myself notes.*

The same forms serve for both Middle and Passive, except in the Aorist tense and in the special Future Passive formed from the Aorist.

The **Optative Mood** does part of the work of the Latin Subjunctive (Present and Imperfect):—

e.g. γράφοι, *may he write*, an expression of wish [scribat].

γράφοι ἄν, *he would write*, the principal clause of a conditional sentence [scribat].

ἵνα γράφοι, *in order that he might write*, a clause of purpose [ut scriberet].

The **Dual Number** speaks of *two or a pair* (as in Nouns):—

e.g. γράφετον, *you two are writing.*

178

Greek, like Latin, has **seven tenses of the Indicative**:—

		NAME OF TENSE.	
PRESENT TIME	{ <i>He writes</i>	γράφει [scribit]	Present (1)
	{ <i>He is writing</i>		
	{ <i>He has written</i>	γέγραφε [scripsit]	Perfect (2)
	{ <i>He has been writing</i>		
PAST TIME	{ <i>He wrote</i>	ἔγραψε [scripsit]	Aorist (3)
	{ <i>He was writing</i>		
	{ <i>He had written</i>	ἔγραφε [scribēbat]	Past Imperfect (4)
	{ <i>He had been writing</i>		
	{ ἔγεγράφε	[scripserat]	Pluperfect (5)
	{ [scripserat]		
FUTURE TIME	{ <i>He will write</i>	γράψει [scribet]	Future (6)
	{ <i>He will be writing</i>		
	{ <i>He will have written</i>	only in Passive and Middle.	Future Perfect (7)
	{ <i>He will have been writing</i>		

The Future Perfect Active can ordinarily* be expressed only by a periphrasis formed with the Perfect Participle Active and the Future of εἰμί, *I am* (§ 266): *e.g.* γεγραφώς ἔσται, *he will have written* [scripserit], literally *he will-be having-written*.

* A very few verbs have a true Fut. Perf. Act.: *e.g.* τεθνήξω, *I shall be dead, I shall have died*; ἑστήξω, *I shall stand, I shall have taken up my position*.

Note that Greek has two forms for the two meanings *he has written* and *he wrote*, Latin only one (*scripsit*, in form an Aorist).

The name Perfect is short for Present Perfect.*

The name Pluperfect stands for Past Perfect.

The name Aorist (Indicative) is short for Past Aorist (Indicative). "Aorist" in itself only means *indefinite* or *undefined* ($\acute{\alpha}$ - $\acute{\omicron}$ ρ ι σ τ \omicron s, from δ ρ $\acute{\iota}$ ζ ω , *define*); the tense was so called in order to distinguish it from the other tenses of past time, the Past *Imperfect* and the Past *Perfect*, both of which have reference to a definite point of time expressed or implied.

179

From the Verb are formed, as in Latin,

(a) **Verb-adjectives** (all declinable):—

1. Participles. (For declension see § 92, Obs. 1, § 108.)
2. A Verb-adjective in τ - $\acute{\epsilon}$ \omicron σ , τ - $\acute{\epsilon}$ $\acute{\alpha}$, τ - $\acute{\epsilon}$ \omicron ν , corresponding in meaning to the Lat. Gerundive:—
e.g. γ ρ α π - τ - $\acute{\epsilon}$ \omicron σ , *fit to be written*, scribendus.
The Neuter with $\acute{\epsilon}$ σ τ $\acute{\iota}$ has Active meaning:—
e.g. γ ρ α π $\acute{\tau}$ $\acute{\epsilon}$ \omicron ν $\acute{\epsilon}$ σ τ $\acute{\iota}$, *one must write*, scribendum est.
3. A Verb-adjective in τ - $\acute{\omicron}$ σ , τ - $\acute{\eta}$, τ - $\acute{\omicron}$ ν , corresponding in form and meaning to the Lat. Perfect Participle Passive:—
e.g. γ ρ α π - τ - $\acute{\omicron}$ σ , *written*, scriptus.

Not in all Verbs.

(b) **Verb-nouns**: Infinitives.

Classification of Verbs.

180

A. Verbs in $-\omega$.

Class I. Vowel stems:—

(a) Stems in v , i (ϵ v -, a v -, o v -; ϵ i -, a i -):—

e.g. λ \acute{u} - ω , *loose*; τ $\acute{\iota}$ - ω , *honour*.

(b) Stems in a -, ϵ -, o -: these contract:—

e.g. τ $\acute{\iota}$ $\acute{\mu}$ $\acute{\alpha}$ - ω , τ $\acute{\iota}$ $\acute{\mu}$ $\acute{\omega}$, *honour*; π $\acute{\omicron}$ $\acute{\iota}$ $\acute{\epsilon}$ - ω , π $\acute{\omicron}$ $\acute{\iota}$ $\acute{\omega}$, *do, make*;
 δ η λ $\acute{\omicron}$ - ω , δ η λ $\acute{\omega}$, *make clear*.

Class II. Consonant stems:—

(a) Stems in a mute (γ -, κ -, χ -; β -, π -, ϕ -; δ -, τ -, θ -):—

e.g. π λ $\acute{\epsilon}$ κ - ω , *weave*; λ $\acute{\epsilon}$ $\acute{\iota}$ π - ω , *leave*; π $\acute{\epsilon}$ $\acute{\iota}$ θ - ω , *persuade*.

(b) Stems in a liquid (λ -, μ -, ν -, ρ -):—

e.g. $\acute{\alpha}$ γ γ $\acute{\epsilon}$ λ λ - ω , *announce*; ϕ $\acute{\alpha}$ $\acute{\iota}$ ν - ω , *show*.

B. Verbs in $-\mu$ (cf. Lat. *su-m*); e.g. $\acute{\iota}$ σ τ η - μ , *place*; δ $\acute{\epsilon}$ $\acute{\iota}$ κ ν $\acute{\iota}$ - μ , *show*.

* The Greek Perfect often has Present meaning: e.g. τ $\acute{\epsilon}$ θ ν η κ α , *I am dead*.

A. Verbs in ω.

181 Class I. (a). Vowel stems uncontracted: λύω, loose.—ACTIVE.

		INDIC.	SUBJ.	OPTAT.	IMPER.	VERB-ADJ. AND VERB-NOUN.
PRESENT.	S. 1	λύ-ω	λύ-ω	λύ-οιμι	—	PARTICIPLE. λύ-ων, -ουσα, -ον Gen. -οντος, -ούσης, -οντος
	2	λύ-εις	λύ-ῆς	λύ-οις	λύ-ε	
	3	λύ-ει	λύ-ῃ	λύ-οι	λύ-έτω	
	P. 1	λύ-ομεν	λύ-ωμεν	λύ-οιμεν	—	INFINITIVE. λύ-ειν
	2	λύ-ετε	λύ-ητε	λύ-οιτε	λύ-ετε	
	3	λύ-ουσι(ν)	λύ-ωσι(ν)	λύ-οιεν	λύ-όντων*	
	D. 2	λύ-ετον	λύ-ητον	λύ-οιτον	λύ-ετον	
	3	λύ-ετον	λύ-ητον	λύ-οίτην	λύ-έτων	
	PAST IMPERFECT.	S. 1	ἔ-λυ-ον			
2		ἔ-λυ-ες				
3		ἔ-λυ-ε(ν)				
P. 1		ἔ-λύ-ομεν	None	None	None	
2		ἔ-λύ-ετε				
3		ἔ-λυ-ον				
D. 2		ἔ-λύ-ετον				
3		ἔ-λυ-έτην				
FUTURE.		S. 1	λύσ-ω		λύσ-οιμι	
	2	λύσ-εις		λύσ-οις		
	3	λύσ-ει		λύσ-οι		
	P. 1	λύσ-ομεν	None	λύσ-οιμεν	None	INFINITIVE. λύσ-ειν
	2	λύσ-ετε		λύσ-οιτε		
	3	λύσ-ουσι(ν)		λύσ-οιεν		
	D. 2	λύσ-ετον		λύσ-οιτον		
	3	λύσ-ετον		λύσ-οίτην		

* Later endings of the 3rd Person Plural Imperative (Active, Passive, and Middle) are mentioned in Appendix III. (on forms).

λύω, loose—ACTIVE (Continued).

		INDIC.	SUBJ.	OPTAT.	IMPER.	VERB-ADJ. & VERB-NOUN.	
PERFECT.	S.	1 λέλυκ-α	λελύκ-ω	λελύκ-οιμι	(rare) —	PARTICIPLES. λελυκ-ός, -υῖα, -ός Gen. -ότος, -υῖās, -ότος	
		2 λέλυκ-ας	λελύκ-ῃς	λελύκ-οις	λέλυκ-ε		
		3 λέλυκ-ε(ν)	λελύκ-ῃ	λελύκ-οι	λελυκ-έτω		
	P.	1 λελύκ-αμεν	λελύκ-ωμεν	λελύκ-οιμεν	—		INFINITIVE. λελυκ-έναι
		2 λελύκ-ατε	λελύκ-ῃτε	λελύκ-οιτε	λελύκ-ετε		
		3 λελύκ-ᾶσι(ν)	λελύκ-ωσι(ν)	λελύκ-οιεν	λελυκ-όντων		
	D.	2 λελύκ-ατον	λελύκ-ῃτον	λελύκ-οίτον	λελύκ-ετον		
		3 λελύκ-ατον	λελύκ-ῃτον	λελυκ-οίτην	λελυκ-έτων		
PLUPERFECT.	S.	1 ἐ-λελύκ-η*	None	None	None	None	
		2 ἐ-λελύκ-ῃς					
		3 ἐ-λελύκ-ει(ν)					
	P.	1 ἐ-λελύκ-εμεν					
		2 ἐ-λελύκ-ετε					
		3 ἐ-λελύκ-εσαν					
	D.	2 ἐ-λελύκ-ετον					
		3 ἐ-λελυκ-έτην					
AORIST (WEAK).	S.	1 ἔ-λυσ-α	λύσ-ω	λύσ-αιμι	—	PARTICIPLES. λύσ-ᾶς, -ᾶσα, -αν Gen. -αντος, -ᾶσῃς, -αντος	
		2 ἔ-λυσ-ας	λύσ-ῃς	λύσ-εἰας †	λύσ-ον		
		3 ἔ-λυσ-ε(ν)	λύσ-ῃ	λύσ-εἰε(ν) †	λύσ-άτω		
	P.	1 ἔ-λυσ-αμεν	λύσ-ωμεν	λύσ-αιμεν	—		INFINITIVE. λύσ-αι
		2 ἔ-λυσ-ατε	λύσ-ῃτε	λύσ-αἰτε	λύσ-ατε		
		3 ἔ-λυσ-αν	λύσ-ωσι(ν)	λύσ-εἰαν †	λύσ-άντων		
	D.	2 ἔ-λυσ-ατον	λύσ-ῃτον	λύσ-αἰτον	λύσ-ατον		
		3 ἔ-λυσ-άτην	λύσ-ῃτον	λύσ-αίτην	λύσ-άτων		

* Contracted from the Homeric endings: S. 1. -εα, S. 2. -εας, S. 3. -εε(ν): cf. Appendix III. (on forms). † Or λύσ-αις, λύσ-αι; P. 3. λύσ-αιεν.

		INDIC.	SUBJ.	OPTAT.	IMPER.	VERB-ADJ. & VERB-NOUN.
PASSIVE AND MIDDLE.						
PRESENT.	S. 1 2 3	λύ-ομαι	λύ-ωμαι	λύ-οίμην	—	PARTICIPLE. λύ-όμενος, η, ον
		λύ-ῆ* (or -ει)	λύ-ῆ	λύ-οιο	λύ-ου	
		λύ-εται	λύ-ηται	λύ-οιτο	λύ-έσθω	
	P. 1 2 3	λύ-όμεθα†	λύ-όμεθα	λύ-οίμεθα	—	INFINITIVE. λύ-εσθαι
		λύ-εσθε	λύ-ησθε	λύ-οισθε	λύ-εσθε	
		λύ-ονται	λύ-ωνται	λύ-οιντο	λύ-έσθων	
	D. 2 3	λύ-εσθον	λύ-ησθον	λύ-οισθον	λύ-εσθον	
		λύ-εσθον	λύ-ησθον	λύ-οίσθην	λύ-έσθων	
PAST IMPERF.	S. 1 2 3	ἐ-λύ-όμην				None
		ἐ-λύ-ου*				
		ἐ-λύ-ετο				
	P. 1 2 3	ἐ-λύ-όμεθα	None	None	None	None
		ἐ-λύ-εσθε				
		ἐ-λύ-οντο				
	D. 2 3	ἐ-λύ-εσθον				
		ἐ-λύ-έσθην				
FUTURE.	S. 1 2 3	λύσ-ομαι		λύσ-οίμην		PARTICIPLE. λύσ-όμενος, η, ον
		λύσ-ῆ* (-ει)		λύσ-οιο		
		λύσ-έται		λύσ-οιτο		
	P. 1 2 3	λύσ-όμεθα	None	λύσ-οίμεθα	None	INFINITIVE. λύσ-εσθαι
		λύσ-εσθε		λύσ-οισθε		
		λύσ-ονται		λύσ-οιντο		
	D. 2 3	λύσ-εσθον		λύσ-οισθον		
		λύσ-εσθον		λύσ-οίσθην		
MIDDLE ONLY.						
AORIST (WEAK).	S. 1 2 3	ἐ-λύσ-άμην	λύσ-ωμαι	λύσ-αίμην	—	PARTICIPLE. λύσ-άμενος, η, -ον
		ἐ-λύσ-ω*	λύσ-ῆ	λύσ-αιο	λύσ-αι	
		ἐ-λύσ-ατο	λύσ-ηται	λύσ-αιτο	λύσ-άσθω	
	P. 1 2 3	ἐ-λύσ-άμεθα	λύσ-όμεθα	λύσ-αίμεθα	—	INFINITIVE. λύσ-ασθαι
		ἐ-λύσ-ασθε	λύσ-ησθε	λύσ-αισθε	λύσ-ασθε	
		ἐ-λύσ-αντο	λύσ-ωνται	λύσ-αιντο	λύσ-άσθων	
	D. 2 3	ἐ-λύσ-ασθον	λύσ-ησθον	λύσ-αισθον	λύσ-ασθον	
		ἐ-λύσ-άσθην	λύσ-ησθον	λύσ-αίσθην	λύσ-άσθων	

* Contracted after loss of σ: Pres. and Fut. -ῆ = -εαι (originally -εσαι); Past Imperf. -ου = -εο (originally -εσο); Ao . -ω = -αο (originally -ασο).

† Sometimes λύ-όμεθα in poetry: similarly in other tenses.

		INDIC.	SUBJ.	OPTAT.	IMPER.	VERB-ADJ. & VERB-NOUN.	
PASSIVE AND MIDDLE.							
PERFECT.	S.	1 λέλυ-μαι 2 λέλυ-σαι 3 λέλυ-ται	λελυ-μένος ὦ ῆς ῆ	λελυ-μένος εἶην	—	PARTICIPLE. λελυ-μένος, -μένη, -μένον	
	P.	1 λελύ-μεθα 2 λέλυ-σθε 3 λέλυ-νται	λελυ-μένοι ὦμεν ῆτε ῶσι(ν)	λελυ-μένοι εἶμεν εἶτε εἶεν	— λέλυ-σθε λελύ-σθω		INFINITIVE. λελύ-σθαι
	D.	2 λέλυ-σθον 3 λέλυ-σθον	λελυ-μένω ῆτον ῆτον	λελυ-μένω εἶτον εἶτην	λέλυ-σθον λελύ-σθων		
	PLUPERFECT.	S.	1 ἐ-λελύ-μην 2 ἐ-λέλυ-σο 3 ἐ-λέλυ-το	None	None	None	
	P.	1 ἐ-λελύ-μεθα 2 ἐ-λέλυ-σθε 3 ἐ-λέλυ-ντο	None	None	None	None	None
	D.	2 ἐ-λέλυ-σθον 3 ἐ-λελύ-σθην	None	None	None	None	None
	FUT. PERF.	S.	1 λελύσ-ομαι 2 λελύσ-η(-ει) 3 λελύσ-εται etc. (as in λύσ-ομαι)	None	λελύσ-οίμην λελύσ-οιο λελύσ-οιτο (etc. as in λύσ-οίμην)	None	PARTICIPLE. λελύσ-όμενος, η, ον INFINITIVE. λελύσ-εσθαι
	PASSIVE ONLY.						
	AORIST (WEAK).	S.	1 ἐ-λύθ-ην 2 ἐ-λύθ-ης 3 ἐ-λύθ-η	λυθ-ῶ λυθ-ῆς λυθ-ῆ	λυθ-είην λυθ-είης λυθ-είη	— λύθ-ητι λύθ-ήτω	PARTICIPLE. λυθ-είς, -είσα, -εν Gen. -έντος, -είσης, -έντος
P.		1 ἐ-λύθ-ημεν 2 ἐ-λύθ-ητε 3 ἐ-λύθ-ησαν	λυθ-ῶμεν λυθ-ῆτε λυθ-ῶσι(ν)	λυθ-εἶμεν* λυθ-εἶτε λυθ-εἶεν	— λύθ-ητε λυθ-έντων	INFINITIVE. λυθ-ῆναι	
D.		2 ἐ-λύθ-ητον 3 ἐ-λυθ-ήτην	λυθ-ῆτον λυθ-ῆτον	λυθ-εἶτον λυθ-εἶτην	λύθ-ητον λυθ-ήτων		
FUT. OF AOR.		S.	1 λυθήσ-ομαι 2 λυθήσ-η(-ει) 3 λυθήσ-εται etc. (as in λύσ-ομαι)	None	λυθησ-οίμην λυθήσ-οιο λυθήσ-οιτο etc. (as in λύσ-οίμην)		None

* Οἱ λυθ-εἶμεν, -εἶητε, -εἶσαν, etc.

FORMATION OF TENSES AND MOODS.

- 184 | The tenses and moods of the regular verb (Active, Passive, and Middle) come from eight **Tense-stems**, which are modifications of a single stem called the Verb-stem :—

*Tense-stems from
Verb-stem λυ-, loose.*

Tenses formed.

- | | |
|-------------|--|
| 1. λῦ- | Pres. and Past Imperf. Act. Pass. and Mid. |
| 2. λῦ-σ- | Future Act. Pass. and Mid. |
| 3. λε-λυ-κ- | Perf. and Pluperf. Act. |
| 4. λε-λυ- | Perf. and Pluperf. Pass. and Mid. |
| 5. λῦ-σ- | Aorist Act. and Mid. |
| 6. λυ-θ- | Aorist Pass. |
| 7. λυ-θ-ησ- | Future of the Aorist Pass. |
| 8. λε-λῦ-σ- | Future Perf. Pass. and Mid. |

- 185 | The Perf. and Pluperf. Act., the Aorists (Act. Mid. and Pass.) and the Fut. of the Aor. Pass. have each two forms, which do not differ in temporal meaning :—

- (i.) **Weak**, *i.e.* formed with the suffixes κ, σ, θ, θ-ησ, as in the instances quoted above (stems 3, 5, 6, 7).
- (ii.) **Strong**, *i.e.* formed without the suffixes κ, σ, θ :—

e.g. from stem γραφ-, *write* : Perf. st. γεγραφ-, Aor. Pass. st. γραφ-, Fut. of Aor. Pass. st. γραφ-ησ-.

Most verbs have the weak forms; very few have both the strong and the weak; none have both in ordinary use in all the tenses.

- 186 | The endings of the Subjunctive (Present, Perfect Active, Aorist) differ from those of the Present Indicative only in the change of ο into ω, and ε into η : in the 2nd and 3rd Pers. Sing. Active the ι of the endings -εις, -ει becomes *subscript* (Subj. -ης, -η); in the 3rd Pers. Plur. the υ of the ending -ουσι disappears (Subj. -ωσι).

The endings of the Optative (Present, Future, Perfect Active, Future Perfect Passive and Middle) differ from those of the Past Imperfect Indicative (uncontracted) only in the change of ο and ε into ου (3rd Pers. Plur. Active ουε), and the substitution of μ for ν in the 1st Pers. Sing. Active.

187 The endings of the Perfect and Pluperfect Passive and Middle differ from those of Present and Past Imperfect Passive and Middle in the absence of the vowels ο, ε.

The Perfect Subjunctive and Optative Passive and Middle can ordinarily * be expressed only by a periphrasis with the Perfect Participle and the Present Subjunctive and Optative of εἰμί, *I am* (§ 266); λελυμένος ᾧ (*if, though*) *I be loosed*; λελυμένος εἶην, *may I be loosed*; cf. the similar formation of the Latin Perfect and Pluperfect Passive, Indicative and Subjunctive (*laudātus sum, sim, eram, essem*). The Participle may be Masculine, Feminine or Neuter, and Singular, Plural or Dual; but it must always stand in the Nominative Case.

188 A similar periphrasis is not uncommon for the Perfect Subjunctive and Optative *Active*: λελυκώς ᾧ, εἶην, etc.

189 The **Augment**, expressing *past time*, and employed only in the Indicative (Aorist, Past Imperfect, and Pluperfect), consists

either (i.) in the syllable ε, prefixed to verbs which begin with a consonant: e.g. ἔλυσα, *I loosed* (**Syllabic Augment**): ρ is doubled after the syllabic augment: e.g. ἔρριψα, *I threw*, from ῥίπτειν.

or (ii.) in lengthening or modifying the first syllable of verbs which begin with a vowel or diphthong: e.g. ἤγγειλα, *I announced*, from ἀγγέλλειν (**Temporal Augment**).

190 *General Rule for the temporal augment:—*

ᾶ	becomes	η		ῖ	becomes	ῖ		αι, α, or ει	becomes	η
ε	,,	η		ῦ	,,	ῦ		οι	,,	ω
ο	,,	ω						αυ or ευ	,,	ηυ

η, ω, ῖ, ῦ, ου, and sometimes also ει and ευ, remain unchanged.

[Peculiarities will be mentioned hereafter, §§ 239-242.]

* A very few verbs have a true Perf. Subj. and Optat. Pass. or Mid.; e.g. μεμνώμαι, μεμνήμην (from μέμνημαι, *I remember*).

191 The **Reduplication** appears in all the moods of the Perfect, Pluperfect and Future Perfect :—

(i.) If the verb-stem begins with a single consonant (except ρ), this consonant is repeated with ε, and the syllable thus formed is prefixed: *e.g.* λυ-, λε-λυκ- (Perf. Act. st.), λε-λυ- (Perf. Pass. st.), λε-λύσ- (Future Perf. st.); παιδευ-, πε-παιδευκ-, πε-παιδευ-, πε-παιδευσ-. Compare the Latin Perfects *cu-currī*, *mo-mordī*, *pe-ri-gī*, etc., which, however, differ in regard to the vowel of the reduplication.

(ii.) If the verb-stem begins with a mute and a liquid,* the mute alone is repeated with ε: *e.g.* γραφ-, γε-γραφ-; πλεκ-, πε-πλεκ-.

In both cases an initial θ, φ, or χ is changed to τ, π, or κ: *e.g.* θυ-, τε-θυ-; φρικ-, πε-φρικ-; χρα-, κε-χρη-.

192 All other Perfects (*i.e.* those formed from verb-stems beginning with a vowel, or ρ, or two consonants other than a mute and a liquid, or a double consonant) are formed with the **augment instead of the reduplication**; *e.g.* ἀγγελ-, ἡγγελ- (temporal augment, § 190); ῥίπ-, ἐρρίπ-; κτιδ-, ἐκτιδ-; στερε-, ἐστερη-; ζητε-, ἐζητη-; ψευδ-, ἐψευδ- (syllabic augment, § 189).

[Peculiarities will be mentioned hereafter, §§ 243-245.]

193 In verbs compounded with one or more prepositions the augment and reduplication are prefixed to the *verbal part*. Prepositions ending with a consonant which has been obscured before the initial consonant of the Present recover their original form before a vowel: prepositions ending with a vowel lose their final vowel before another vowel: *e.g.* :—

Present.	Past Imperfect.	Perfect.
ἐκ-βάλλω, <i>throw out</i>	ἐξ-ἐ-βαλλον [Lat. <i>ex</i>]	ἐκ-βέ-βληκα
ἐμ-βάλλω, <i>throw in, put in</i>	ἐν-ἐ-βαλλον	ἐμ-βέ-βληκα
συν-βάλλω, <i>put together</i>	συν-ἐ-βαλλον	συν-βέ-βληκα
συν-λογίζομαι, <i>conclude logically</i>	συν-ε-λογιζόμεν	συν-λε-λόγισμαι
συν-στρατεύω, <i>take the field together</i>	συν-ε-στράτεον	συν-ε-στράτευκα
συν-εκ-βάλλω, <i>throw out together</i>	συν-εξ-ἐ-βαλλον	συν-εκ-βέ-βληκα
ἀπο-βάλλω, <i>put away, lose</i>	ἀπ-ἐ-βαλλον	ἀπο-βέ-βληκα
ἀπο-ρρίπτω, <i>throw away</i>	ἀπ-ἐ-ρριπτον	ἀπ-ἐ-ρρίφα
δια-βάλλω, <i>put across</i>	δι-ἐ-βαλλον	δια-βέ-βληκα
ἐπι-βάλλω, <i>put upon</i>	ἐπ-ἐ-βαλλον	ἐπι-βέ-βληκα
παρα-βάλλω, <i>put beside</i>	παρ-ἐ-βαλλον	παρα-βέ-βληκα

* *i.e.* a mute followed by a liquid. The mutes are γ, κ, χ (Gutturals), β, π, φ (Labials), δ, τ, θ (Dentals). The liquids are λ, μ, ν, ρ.

EXCEPTION.—*περί* and *πρό* retain their final vowel :—

e.g. *περι-βάλλω*, *throw around* ; *περι-έ-βαλλον*, *περι-βέ-βληκα*.

προ-βάλλω, *throw forward* ; *προ-έ-βαλλον* (contracted *προῦ-βαλλον*), *προ-βέ-βληκα*.

[Other peculiarities will be mentioned hereafter, §§ 246, 247.]

194

Verbs of which the first part is not a preposition are augmented and reduplicated at the beginning :—

e.g. *ἀ-θύμῶ*, *despond* [from *α* *not*, and stem of *θύμός*, *spirit*, *courage*] ; *ἦ-θύμουν*, *ἦ-θύμικα*.

δυσ-τυχῶ, *am unfortunate* [from *δυσ* *un-*, and stem of *τύχη*, *fortune*] ; *ἐ-δυσ-τύχουν*, *δε-δυσ-τύχικα*.

οἰκο-δομῶ, *build a house* ; *ᾠκο-δόμουν*, *ᾠκο-δόμικα*.

EXAMPLES FOR CONJUGATION OF VOWEL STEMS UNCONTRACTED.

195

Simple verbs :—

κωλύω, *prevent*
μηνῶ, *indicate*
ἰδρύω, *settle, set* } *ῆ* throughout.

βουλεύω, *counsel*.
γεύομαι, *taste*.
θεραπεύω, *serve, tend*.
θηρεύω, *hunt*.
ἱκετεύω, *entreat*.
μνημονεύω, *remind*.
παιδεύω, *educate*.
τυραννέω, *am king*.
φονεύω, *slay*.

παύω, *make to cease*.

Verbs compounded with Prepositions :—

ἀπο-λύω, *loose away, release*.
ἀπο-κωλύω, *prevent (from)*.
ἀπο-λαύω, *enjoy* (Fut. *ἀπολαύσομαι*, with Active meaning. No Perf Pass. or Aor. Pass.).
δια-λύω, *loose asunder, dissolve*.
ἐκ-λύω, *loose out of, release*.
ἐν-ιδρύω, *settle in, set in*.
ἐμ-φυτεύω, *plant in*.
ἐπι-βουλεύω, *plot against*.
ἐφ-εδρεύω, *lie in wait for*.
κατα-λύω, *loose down, destroy*.
προ-βουλεύω, *concert measures beforehand*.
ὑπο-λύω, *loose beneath*.
ὑπ-οπτέω, *suspect*.

Vowel stems contracted: τιμά, honour [from stem of τιμή, honour, 1st Decl.].—ACTIVE.		SUBJUNCT.		OPTATIVE.		IMPERATIVE.		PARTIC.		INFIN.		
PRESENT.	INDICATIVE.		SUBJUNCT.		OPTATIVE.		IMPERATIVE.		PARTIC.		INFIN.	
	for		for		for		for		for		for	
	S. 1	τιμῶ	τιμῶ	-δ-ω	τιμῶν	-α-οίην	—	—	τιμῶν	-δ-ων	τιμῶν	-δ-εεν
	2	τιμᾶς	τιμᾶς	-δ-ης	τιμῶνς	-α-οίης	τιμᾶ	—	τιμῶσα	-δ-ουσα	τιμῶσα	-δ-ουσα
	3	τιμᾷ	τιμᾷ	-δ-η	τιμῶῃ	-α-οίῃ	τιμᾶτω	-α-έτω	τιμῶν	-δ-ον	τιμῶν	-δ-ον
	P. 1	τιμῶμεν	τιμῶμεν	-δ-ομεν	τιμῶμεν	-δ-οιμεν	—	—	Gen.			
	2	τιμᾶτε	τιμᾶτε	-δ-ητε	τιμῶτε	-δ-οιτε	τιμῶτε	-δ-ετε	-ῶντος	-δ-οντος	-ῶντος	-δ-οντος
	3	τιμῶσιν(ν)	τιμῶσιν(ν)	-δ-ωσιν(ν)	τιμῶσιν	-δ-οισιν	τιμῶντων	-α-δντων	-ώσσης	-α-ούσσης	-ώσσης	-α-ούσσης
	D. 2	τιμᾶτον	τιμᾶτον	-δ-ητον	τιμῶτον	-δ-οιτον	τιμᾶτον	-δ-ετον	-ῶντος	-δ-οντος	-ῶντος	-δ-οντος
3	τιμᾶτων	τιμᾶτων	-δ-ητων	τιμῶτων	-α-οίτων	τιμᾶτων	-α-έτων					
PAST IMPERFECT.	INDICATIVE.		SUBJUNCT.		OPTATIVE.		IMPERATIVE.		PARTIC.		INFIN.	
	for		for		for		for		for		for	
	S. 1	ἔ-τιμῶν	—	—	—	—	—	—	—	—	—	—
	2	ἔ-τιμᾶς	—	—	—	—	—	—	—	—	—	—
	3	ἔ-τιμᾷ	—	—	—	—	—	—	—	—	—	—
	P. 1	ἔ-τιμῶμεν	—	—	—	—	—	—	—	—	—	—
	2	ἔ-τιμᾶτε	—	—	—	—	—	—	—	—	—	—
	3	ἔ-τιμῶν	—	—	—	—	—	—	—	—	—	—
	D. 2	ἔ-τιμᾶτον	—	—	—	—	—	—	—	—	—	—
3	ἔ-τιμᾶτων	—	—	—	—	—	—	—	—	—	—	
FUTURE.	INDICATIVE.		SUBJUNCT.		OPTATIVE.		IMPERATIVE.		PARTIC.		INFIN.	
	for		for		for		for		for		for	
	1	τιμήσ-ω	—	—	τιμήσ-οιμι	—	—	—	τιμήσ-ων	—	τιμήσ-ευν	—
	2	τετίμηκ-α	τετίμηκ-ω	—	τετίμηκ-οιμι	—	2. τετίμηκ-ε	—	τετίμηκ-ός	—	τετίμηκ-έναι	—
3	ἔ-τετίμηκ-ῃ	—	—	—	—	—	—	—	—	—	—	
4	ἔ-τίμησ-α	τιμήσ-ω	—	τιμήσ-οιμι	—	2. τίμησ-ον	—	τιμήσ-ās	—	τιμήσ-αι	—	

⚠ In this and the following tables tenses which differ from those of λδω are printed in full: other tenses are merely indicated by the 1st person.

PASSIVE AND MIDDLE.

		INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPERAT.	PARTIC.	INFIN.	
PRESENT.		for 1 τίμῶμαι -ά-ομαι 2 τίμῶ -ά-η (-έ-ει) 3 τιμῶται -ά-εται	for 1 τίμῶμαι -ά-ομαι 2 τίμῶ -ά-η 3 τιμῶται -ά-ηται	for 1 τίμῶμην -α-οίμην 2 τίμῶ -ά-οιο 3 τιμῶτο -ά-οιτο	for 1 τίμῶμαι -α-όμεθα 2 τίμᾶσθε -ά-εσθε 3 τιμῶνται -ά-ονται	for 1 τίμῶμαι -ά-οιο 2 τίμᾶσθω -α-έσθω 3 τιμῶσθε -ά-εσθε	τίμώμενος, η, ον for -α-όμενος, η, ον	τιμᾶσθαι for -ά-εσθαι
P.		1 τίμώμεθα -α-όμεθα 2 τίμᾶσθε -ά-εσθε 3 τιμῶνται -ά-ονται	1 τίμώμεθα -α-όμεθα 2 τίμᾶσθε -ά-ησθε 3 τιμῶνται -ά-ονται	1 τίμῶσθε -ά-οισθε 2 τίμῶντο -ά-οιυτο 3 τιμῶσθω -α-έσθω	1 τίμᾶσθε -ά-εσθε 2 τιμασθων -α-έσθων 3 τιμᾶσθων -α-έσθων	1 τιμῶσθων -α-έσθων 2 τιμᾶσθων -α-έσθων 3 τιμᾶσθων -α-έσθων		
D.		1 τίμῶσθον -ά-εσθον 2 τίμῶσθον -ά-εσθον 3 τίμᾶσθην -α-έσθην	1 τίμῶσθον -ά-ησθον 2 τίμῶσθον -ά-ησθον 3 τίμᾶσθην -α-όσθην	1 τίμῶσθω -α-έσθω 2 τίμῶσθε -ά-εσθε 3 τιμῶσθω -α-έσθω	1 τιμασθων -α-έσθων 2 τιμᾶσθων -α-έσθων 3 τιμᾶσθων -α-έσθων			
PAST IMPERFECT.		for 1 ἐ-τιμῶμην -α-όμην 2 ἐ-τιμῶ -ά-ου 3 ἐ-τιμῶτο -ά-ετο	1 ἐ-τιμῶμην -α-όμην 2 ἐ-τιμῶσθε -ά-εσθε 3 ἐ-τιμῶντο -ά-οντο	1 ἐ-τιμῶμην -α-οίμην 2 ἐ-τιμῶσθε -ά-οισθε 3 ἐ-τιμῶντο -ά-οιυτο	1 ἐ-τιμῶμην -α-οίμην 2 ἐ-τιμῶσθε -ά-οισθε 3 ἐ-τιμῶντο -ά-οιυτο	1 ἐ-τιμῶμην -α-οίμην 2 ἐ-τιμῶσθε -ά-οισθε 3 ἐ-τιμῶντο -ά-οιυτο		
FUTURE PERFECT PLUFF.		1 τιμήσομαι 2 τετιμήμαι 3 ἐ-τετιμήμην	1 τετιμήμενος ᾧ 2 τετιμήσομαι 3 ἐ-τετιμήθην	1 τιμήσομαι 2 τετιμήμενος ἔην 3 ἐ-τετιμήσομαι	1 τετιμήσομαι 2 τετιμήσομαι 3 ἐ-τετιμήθην	1 τιμήσομενος 2 τετιμήμενος 3 ἐ-τετιμήσομενος	1 τιμήσομαι 2 τετιμήσομαι 3 ἐ-τετιμήσομαι	
FUT. OF A. P.		1 τιμήσομαι 2 τετιμήσομαι 3 ἐ-τετιμήθην	1 τετιμήσομαι 2 τετιμήσομαι 3 ἐ-τετιμήθην	1 τιμήσομαι 2 τετιμήσομαι 3 ἐ-τετιμήθην	1 τετιμήσομαι 2 τετιμήσομαι 3 ἐ-τετιμήθην	1 τιμήσομενος 2 τετιμήσομενος 3 ἐ-τετιμήσομενος	1 τιμήσομαι 2 τετιμήσομαι 3 ἐ-τετιμήσομαι	

Vowel stems contracted (continued): ποιε-, do, make.—ACTIVE.						
	INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPERATIVE.	PARTIC.	INFIN.
PRESENT.	S. 1 ποιῶ	ποιῶ	ποιούην	ποιεῖν	ποιῶν	ποιεῖν
	2 ποιέεις	ποιῆς	ποιούης	ποιεῖς	ποιούσα	ποιεῖν
	3 ποιεῖ	ποιῆ	ποιούῃ	ποιεῖτω	ποιούσασα	ποιεῖν
	P. 1 ποιοῦμεν	ποιώμεν	ποιούμεν	ποιεῖτε	ποιούσασα	ποιεῖν
	2 ποιεῖτε	ποιήτε	ποιώτε	ποιεῖτε	ποιούσασα	ποιεῖν
	3 ποιούσι(ν)	ποιώσι(ν)	ποιούσι(ν)	ποιεῖν	ποιούσασα	ποιεῖν
	D. 2 ποιεῖτον	ποιήτον	ποιούτον	ποιεῖτον	ποιούσασα	ποιεῖν
	3 ποιείτων	ποιήτων	ποιούτων	ποιεῖτων	ποιούσασα	ποιεῖν
PAST IMPERFECT.	S. 1 ἐποιούον	ἐποιούον	ἐποιούον	ποιεῖν	ποιούων	ποιεῖν
	2 ἐποιούεις	ἐποιούεις	ἐποιούεις	ποιεῖς	ποιούων	ποιεῖν
	3 ἐποιούει	ἐποιούει	ἐποιούει	ποιεῖτω	ποιούων	ποιεῖν
	P. 1 ἐποιοῦμεν	ἐποιοῦμεν	ἐποιοῦμεν	ποιεῖτε	ποιούων	ποιεῖν
	2 ἐποιοῦτε	ἐποιοῦτε	ἐποιοῦτε	ποιεῖτε	ποιούων	ποιεῖν
	3 ἐποιοῦν	ἐποιοῦν	ἐποιοῦν	ποιεῖτον	ποιούων	ποιεῖν
	D. 2 ἐποιεῖτον	ἐποιεῖτον	ἐποιεῖτον	ποιεῖτον	ποιούων	ποιεῖν
	3 ἐποιείτων	ἐποιείτων	ἐποιείτων	ποιεῖτων	ποιούων	ποιεῖν
FUTURE.	ποιήσ-ω	ποιήσ-ω	ποιήσ-οιμι	ποιήσ-ω	ποιήσ-ων	ποιήσ-ειν
	πεποιήκ-α	πεποιήκ-ω	πεποιήκ-οιμι	2. πεποιήκ-ε	πεποιήκ-ώς	πεποιήκ-έναι
	ἐπεποιήκ-η	—	—	—	—	—
AO. (WK.)	ἐποίησ-α	ποίησ-ω	ποίησ-αιμι	2. ποιήσ-ον	ποίησ-ās	ποίησ-αι

PASSIVE AND MIDDLE.

		INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPERAT.	PARTIC.	INFIN.	
PRESENT.		for 1 ποιῶμαι -έ-ομαι 2 ποιῶ(-εἶ) -έ-η(-έ-ει) 3 ποιέται -έ-εται P. 1 ποιούμεθα -ε-όμεθα 2 ποιέσθε -έ-εσθε 3 ποιόνται -έ-ονται D. 2 ποιείσθον -έ-εσθον 3 ποιείσθην -έ-εσθην	for 1 ποιῶμαι -έ-ομαι 2 ποιῶ(-εἶ) -έ-η(-έ-ει) 3 ποιέται -έ-εται P. 1 ποιούμεθα -ε-όμεθα 2 ποιέσθε -έ-εσθε 3 ποιόνται -έ-ονται D. 2 ποιείσθον -έ-εσθον 3 ποιείσθην -έ-εσθην	for 1 ποιῶμαι -έ-ομαι 2 ποιῶ(-εἶ) -έ-η(-έ-ει) 3 ποιέται -έ-εται P. 1 ποιούμεθα -ε-όμεθα 2 ποιέσθε -έ-εσθε 3 ποιόνται -έ-ονται D. 2 ποιείσθον -έ-εσθον 3 ποιείσθην -έ-εσθην	for 1 ποιῶμαι -έ-ομαι 2 ποιῶ(-εἶ) -έ-η(-έ-ει) 3 ποιέται -έ-εται P. 1 ποιούμεθα -ε-όμεθα 2 ποιέσθε -έ-εσθε 3 ποιόνται -έ-ονται D. 2 ποιείσθον -έ-εσθον 3 ποιείσθην -έ-εσθην	for 1 ποιῶμαι -έ-ομαι 2 ποιῶ(-εἶ) -έ-η(-έ-ει) 3 ποιέται -έ-εται P. 1 ποιούμεθα -ε-όμεθα 2 ποιέσθε -έ-εσθε 3 ποιόνται -έ-ονται D. 2 ποιείσθον -έ-εσθον 3 ποιείσθην -έ-εσθην	ποιούμενος, η, ον ποιούμεσθαι for -ε-όμενος, η, ον for -έ-εσθαι	
PAST IMPERFECT.		S. 1 ἐ-ποιούμην -ε-όμην 2 ἐ-ποιού -έ-ου 3 ἐ-ποιέτο -έ-ετο P. 1 ἐ-ποιούμεθα -ε-όμεθα 2 ἐ-ποιέσθε -έ-εσθε 3 ἐ-ποιόντο -έ-οντο D. 2 ἐ-ποιείσθον -έ-εσθον 3 ἐ-ποιείσθην -ε-έσθην	for 1 ἐ-ποιούμην -ε-όμην 2 ἐ-ποιού -έ-ου 3 ἐ-ποιέτο -έ-ετο P. 1 ἐ-ποιούμεθα -ε-όμεθα 2 ἐ-ποιέσθε -έ-εσθε 3 ἐ-ποιόντο -έ-οντο D. 2 ἐ-ποιείσθον -έ-εσθον 3 ἐ-ποιείσθην -ε-έσθην	for 1 ἐ-ποιούμην -ε-όμην 2 ἐ-ποιού -έ-ου 3 ἐ-ποιέτο -έ-ετο P. 1 ἐ-ποιούμεθα -ε-όμεθα 2 ἐ-ποιέσθε -έ-εσθε 3 ἐ-ποιόντο -έ-οντο D. 2 ἐ-ποιείσθον -έ-εσθον 3 ἐ-ποιείσθην -ε-έσθην	for 1 ἐ-ποιούμην -ε-όμην 2 ἐ-ποιού -έ-ου 3 ἐ-ποιέτο -έ-ετο P. 1 ἐ-ποιούμεθα -ε-όμεθα 2 ἐ-ποιέσθε -έ-εσθε 3 ἐ-ποιόντο -έ-οντο D. 2 ἐ-ποιείσθον -έ-εσθον 3 ἐ-ποιείσθην -ε-έσθην	ποιούμενος, η, ον ποιούμεσθαι for -ε-όμενος, η, ον for -έ-εσθαι		
FUTURE.		ποιήσ-ομαι πεποιή-μαι ἐ-πεποιή-μην	— — —	ποιησ-οίμην πεποιημένος εἶην —	— — —	ποιησ-όμενος πεποιη-μένος —	ποιήσ-εσθαι πεποιη-σθαι —	
FUT. PERF.		πεποιήσ-ομαι	—	πεποιησ-οίμην	—	πεποιησ-όμενος	πεποιήσ-εσθαι	
AOR. M. (WK.).		ἐ-ποίησ-άμην	ποιήσ-ομαι	ποιησ-οίμην	—	ποιησ-όμενος	ποίησ-ασθαι	
AOR. P. (WK.).		ἐ-ποίηθ-ην	ποιηθ-ῶ	ποιηθ-εἶην	—	ποιηθ-είς	ποιηθ-ήναι	
FUT. OF		—	—	—	—	—	—	
AOR. PASS.		ποιηθήσ-ομαι	—	ποιηθῆσ-οίμην	—	ποιηθῆσ-όμενος	ποιηθήσ-εσθαι	

Vowel stems contracted (continued): δηλο-, make clear		[from stem of δηλος, clear, § 92].—ACTIVE.					
	INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPERATIVE.	PARTIC.	INFIN.	
PRESENT.	S. 1	δηλω	δηλω	δηλοῖν	—	δηλών	δηλοῦν
	2	δηλοῖς	δηλοῖς	δηλοῖς	δηλοῦ	δηλών	δηλοῦν
	3	δηλοῖ	δηλοῖ	δηλοῖ	δηλοῦτω	δηλοῦσα	δηλοῦν
	P. 1	δηλοῦμεν	δηλοῦμεν	δηλοῖμεν	—	Gen.	—
	2	δηλοῦτε	δηλοῦτε	δηλοῖτε	δηλοῦτε	-οῦντος	-οῦντος
	3	δηλοῦσι(ν)	δηλοῦσι(ν)	δηλοῖεν	δηλοῦντων	-ούσης	-ούσης
	D. 2	δηλοῦτον	δηλοῦτον	δηλοῖτον	δηλοῦτον	-οῦντος	-οῦντος
	3	δηλοῦτον	δηλοῦτον	δηλοῖτην	δηλοῦτων	—	—
PAST IMPERFECT.	S. 1	ἔδηλον	ἔδηλον	—	—	—	—
	2	ἔδηλος	ἔδηλος	—	—	—	—
	3	ἔδηλου	ἔδηλου	—	—	—	—
	P. 1	ἔδηλοῦμεν	ἔδηλοῦμεν	—	—	—	—
	2	ἔδηλοῦτε	ἔδηλοῦτε	—	—	—	—
	3	ἔδηλον	ἔδηλον	—	—	—	—
	D. 2	ἔδηλοῦτον	ἔδηλοῦτον	—	—	—	—
	3	ἔδηλοῖτην	ἔδηλοῖτην	—	—	—	—
FUTURE.	δηλώσω	—	δηλώσωμι	—	—	δηλώσω	δηλώσω
PERFECT.	δέδηλωκα	δέδηλωκα	δέδηλώκοιμι	2. δέδηλωκα	—	δέδηλωκα	δέδηλωκα
PLURIF.	ἔδεδηλώκη	—	—	—	—	—	—
AO. (WK.)	ἔδδηλωσα	δηλώσω	δηλώσωμι	2. δήλωσον	—	δήλωσας	δήλωσας


PASSIVE AND MIDDLE.

		INDICATIVE.	SUBJUNCT.	OPTATIVE.	IMPERATIVE.	PARTIC.	INFIN.
PRESENT.							
S.	1	δηλοῦμαι -β-ομαι	for δηλώμαι -β-ομαι	for δηλοίμην -ο-οίμην	for —	δηλούμενος, η, ον for -ο-όμενος, η, ον	δηλοῦσθαι for -έ-εσθαι
	2	δηλοῖ -β-η (-β-ει)	δηλοῖται -β-ηται	δηλοῖτο -β-οιτο	δηλοῦ -β-ου		
	3	δηλοῦται -β-εται	δηλώται -β-ηται	δηλοῖτο -β-οιτο	δηλοῦσθω -ο-έσθω		
P.	1	δηλούμεθα -ο-όμεθα	δηλώμεθα -ο-όμεθα	δηλοίμεθα -ο-οίμεθα	—		
	2	δηλοῦσθε -β-εσθε	δηλώσθε -β-ησθε	δηλοῖσθε -β-οισθε	δηλοῦσθε -β-εσθε		
	3	δηλοῦνται -β-ονται	δηλώνται -β-ωνται	δηλοῖντο -β-οιντο	δηλοῦσθε -β-εσθε		
D.	1	δηλοῦσθον -β-εσθον	δηλώσθον -β-ησθον	δηλοῖσθον -β-οισθον	δηλοῦσθων -ο-έσθων		
	2	δηλοῦσθον -β-εσθον	δηλώσθον -β-ησθον	δηλοῖσθον -β-οισθον	δηλοῦσθον -β-εσθον		
	3	δηλοῦσθην -ο-έσθην	δηλώσθην -ο-ήσθην	δηλοῖσθην -ο-οίσθην	δηλοῦσθων -ο-έσθων		
PAST IMPERFECT.							
S.	1	ἔ-δηλούμην -ο-όμην	for ἔ-δηλούμην -ο-όμην				
	2	ἔ-δηλοῦ -β-ου					
	3	ἔ-δηλοῦτο -β-ετο					
P.	1	ἔ-δηλούμεθα -ο-όμεθα					
	2	ἔ-δηλοῦσθε -β-εσθε					
	3	ἔ-δηλοῦντο -β-οντο					
D.	1	ἔ-δηλοῦσθον -β-εσθον					
	2	ἔ-δηλοῦσθον -β-εσθον					
	3	ἔ-δηλοῦσθην -ο-έσθην					
FUTURE.							
PERFECT.	1	δηλώσομαι	—	δηλωσ-οίμην	—	δηλωσ-όμενος	δηλώσ-εσθαι
	2	δεδήλωμαι	δεδήλω-μένος ᾧ	δεδήλω-μένος εἶην	2. δεδήλω-σο	δεδήλω-μένος	δεδήλω-σθαι
	3	ἔ-δεδηλώ-μην	—	—	—	—	—
FUT. PF.	1	δεδηλώσομαι	—	δεδηλωσ-οίμην	—	δεδηλωσ-όμενος	δεδηλώσ-εσθαι
	2	ἔ-δηλώσ-ομαι	δηλώσ-ομαι	δηλωσ-αίμην	2. δηλώσ-αι	δηλωσ-όμενος	δηλώσ-ασθαι
	3	ἔ-δηλώσ-ομαι	δηλώσ-ομαι	δηλώσ-ειην	2. δηλώσ-ητι	δηλώσ-εις	δηλώσ-ῆναι
A. P. OF	1	δηλώθησομαι	—	δηλωθησ-οίμην	—	δηλωθησ-όμενος	δηλώθησ-εσθαι
	2	δεδηλώθησομαι	—	—	—	—	—
	3	ἔ-δεδηλώθησομαι	—	—	—	—	—

FORMATION OF TENSES OF VOWEL STEMS CONTRACTED.

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Verbs in *-άω, -έω, -όω* contract the stem vowels *α, ε, ο* in all forms of the Present and Past Imperfect tenses.

 The uncontracted forms (printed below in small type) have been entirely superseded in Attic by the contracted forms.

1. **Stems in α** : *e.g.* *τιμά-ω, τιμῶ, honour.*

RULE.—*α* contracts with an *e*-sound (*ε, η, ει, η*) to *ᾱ*,
α contracts with an *o*-sound (*ο, ω, ου, οι*) to *ω*,
 an *ι* in the *e*- or *o*-sound becoming *subscript* (*ᾱ, ω*) :—
e.g. *ἐτίμα-ε, ἐτίμᾱ; τιμά-εις (-ης), τιμᾶς; τιμά-οιεν, τιμῶεν.*

2. **Stems in ε** : *e.g.* *ποιέ-ω, ποιῶ, do, make.*

RULE.—*ε* contracts with *ε* to *ει*,
ε contracts with *ο* to *ου*,
ε disappears before a long vowel or diphthong :—
e.g. *ἐποίε-ε, ἐποίει; ἐποίε-ον, ἐποίουον; ποιέ-ης, ποιῆς.*

3. **Stems in ο** : *e.g.* *δηλό-ω, δηλῶ, make clear.*

RULE.—*ο* contracts with *ε* or *ο* or *ου* to *ου*,
ο contracts with *η* or *ω* to *ω*,
ο contracts with an *ι*-diphthong (*ει, οι, η*) to *οι* :—
e.g. *ἐδήλο-ε, ἐδήλου; δηλό-ητε, δηλῶτε; δηλό-ης, δηλοῖς.*

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The contracted 3rd Pers. Sing. never takes movable *ν*.

In all contracted verbs (stems in *α, ε, ο*) the ending of the Present Infinitive is *-εεν* (not *-ειν*), and that of the Present Optative Active is generally *-οιην, -οιης, -οιη* in the Singular Number* :—

<i>e.g.</i> <i>τιμά-εεν, τιμᾶν</i>	}	Infin.	<i>τιμα-οίην, τιμῶην</i>	}	Opt.
<i>ποιέ-εεν, ποιεῖν</i>			<i>ποιε-οίης, ποιούης</i>		
<i>δηλό-εεν, δηλοῦν</i>			<i>δηλο-οίη, δηλοίη</i>		

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The stem vowels *α, ε, ο* are lengthened (without contraction) in all tenses except the Present and Past Imperfect :—

α becomes *η* (or *ᾱ* after *ε, ι, ρ*),
ε becomes *η*,
ο becomes *ω* :

Verb-stem.	Fut. Act.	Aor. Act.	Perf. Act.	Perf. Pass.	Aor. Pass.
<i>τιμα-</i> :	<i>τιμήσ-ω</i>	<i>ἐ-τίμησ-α</i>	<i>τετίμηκ-α</i>	<i>τετίμη-μαι</i>	<i>ἐ-τίμήθ-ην</i>
<i>θεα-</i> , see :	<i>θεᾶσ-ομαι</i>	<i>ἐ-θεᾶσ-άμην</i>	—	<i>τεθεᾶ-μαι</i>	—
<i>ια-</i> , heal :	<i>ιάσ-ομαι</i>	<i>ἰᾶσ-άμην</i>	—	—	<i>ἰᾶθ-ην</i>
<i>δρα-</i> , do :	<i>δράσ-ω</i>	<i>ἔ-δραῶσ-α</i>	<i>δέδρακ-α</i>	<i>δέδρα-μαι</i>	<i>(ἐ-δράθ-ην)</i>
<i>ποιε-</i> :	<i>ποιήσ-ω</i>	<i>ἐ-ποίησ-α</i>	<i>πεποίηκ-α</i>	<i>πεποίη-μαι</i>	<i>ἐ-ποιήθ-ην</i>
<i>δηλο-</i> :	<i>δηλώσ-ω</i>	<i>ἐ-δήλωσ-α</i>	<i>δεδήλωκ-α</i>	<i>δεδήλω-μαι</i>	<i>ἐ-δηλώθ-ην</i>

[Peculiarities, §§ 231-234.]

* Sometimes *-οιμι, -οις, -οι* (contracted). In the Plural and Dual *-οίη-μεν, -οίητε, -οίητον, -οίητην* are less common than *-οιμεν, -οιτε, οιτον, -οίτην*.

EXAMPLES FOR CONJUGATION OF STEMS IN *α, ε, ο*.1. Stems in *α* (chiefly from stems in *ᾱ* of Nouns of 1st Decl.):—

- (νικάω) νικᾶω, *conquer*: from stem of νίκη, *victory*.
 (δρμάω) δρμᾶω, *set in motion* (transitive), or *make a start, hasten* (intransitive, like δρμῶμαι): from stem of δρμή, *start, impulse*.
 (τελευτάω) τελευτᾶω, *end*: from stem of τελευτή, *end*.
 (τολμάω) τολμᾶω, *dare*: from stem of τόλμα, *daring*.
 (αἰτιόμαι) αἰτιῶμαι, *accuse*: from stem of αἰτία, *accusation, cause*.
 (θεόμαι) θεῶμαι, *gaze at*: from stem of θέα, *spectacle*.
 (πειράομαι) πειρῶμαι, *attempt*: from stem of πείρα, *trial*.

2. Stems in *ε* (chiefly from stems in *ο* of 2nd Decl.):—

- (ἀδικέω) ἀδικῶ, *wrong*: from stem of ἀδικος, *unjust* (δίκη, *justice*).
 (βοηθέω) βοηθῶ, *succour*: from stem of βοηθός, *aiders*.
 (κινέω) κινῶ, *move*.
 (νοέω) νοῶ, *perceive, think*: from stem of νόος, νοῦς, *mind*.
 (οικέω) οἰκῶ, *inhabit, dwell*: from stem of οἶκος (poet. for οἰκία), *house*.
 (οικοδομέω) οικοδομῶ, *build a house*: from stem of οικοδόμος, *architect* [δόμος, *building*, Lat. *domus*].
 (ὁμολογέω) ὁμολογῶ, *agree, confess*: from stem of ὁμολόγος, *agreeing* [ὁμός, *same*, and λόγος, *word, thought*].
 (πολεμέω) πολεμῶ, *wage war*: from stem of πόλεμος, *war*.
 (φιλέω) φιλῶ, *love*: from stem of φίλος, *friend*.

3. Stems in *ο* (chiefly from stems in *ο* of 2nd Decl.):—

- (ἀξιόω) ἀξιῶ, *think worthy, esteem*: from stem of ἄξιος, *worth, worthy*.
 (δηλόω) δηλῶ, *make clear*: from stem of δῆλος, *clear*.
 (ἐλευθερώω) ἐλευθερῶ, *set free*: from stem of ἐλεύθερος, *free*.
 (ζημιόω) ζημιῶ, *cause loss, fine*: from stem of ζημιά (1st Decl.), *loss, penalty*.
 (ζυγώω) ζυγῶ, *put under the yoke*: fr. st. of ζυγόν, *yoke* (Lat. *jugum*).
 (μισθόω) μισθῶ, *let out for hire*: from stem of μισθός, *wages*.
 (πολεμέω) πολεμῶ, *make an enemy of*: from stem of πόλεμος, *war*.
 (στεφανόω) στεφανῶ, *crown*: from stem of στέφανος, *crown, garland*.

☞ Contracted Verbs are the most numerous of all classes of Verbs in Greek, corresponding to Latin Verbs of the 1st and 2nd Conjugation, e.g. *laudō* (for *laudaō*), *monēō*, etc. Latin has no Verbs in *-ō* (unless in the Perf. Part. *aegrōtus*).

Verbs in ω : Class II., a (§ 180).

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1. Guttural stems: $\pi\lambda\epsilon\kappa$ -, $\pi\lambda\alpha\kappa$ -, $\pi\lambda\alpha\iota\tau$ -, *weave*.*

		ACTIVE.					
		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.
PRESENT.		$\pi\lambda\acute{\epsilon}\kappa$ - ω	- ω	- $\omicron\mu\iota$	2. - ϵ	- $\omega\nu$	- $\epsilon\upsilon\nu$
PAST IMPF.		ξ - $\pi\lambda\epsilon\kappa$ - $\omicron\nu$					
FUTURE.		$\pi\lambda\acute{\epsilon}\xi$ - ω		- $\omicron\mu\iota$		- $\omega\nu$	- $\epsilon\upsilon\nu$
PERF. (STRONG).	S.	1 $\pi\acute{\epsilon}\pi\lambda\epsilon\chi$ - α	- ω	- $\omicron\mu\iota$	—	$\pi\epsilon\pi\lambda\epsilon\chi$ - $\acute{\omega}\varsigma$, - $\acute{\upsilon}\acute{\iota}\alpha$, - $\acute{\omicron}\acute{\varsigma}$ Gen. - $\acute{\omicron}\acute{\tau}\omicron\varsigma$, - $\acute{\upsilon}\acute{\iota}\acute{\alpha}\varsigma$, - $\acute{\omicron}\acute{\tau}\omicron\varsigma$	$\pi\epsilon\pi\lambda\epsilon\chi$ - $\acute{\epsilon}\nu\alpha\iota$
		2 $\pi\acute{\epsilon}\pi\lambda\epsilon\chi$ - $\alpha\varsigma$	- $\eta\varsigma$	- $\omicron\iota\varsigma$	- ϵ		
		3 $\pi\acute{\epsilon}\pi\lambda\epsilon\chi$ - $\epsilon\upsilon(\nu)$	- η	- $\omicron\iota$	- $\acute{\epsilon}\tau\omega$		
	P.	1 $\pi\epsilon\pi\lambda\epsilon\chi$ - $\alpha\mu\epsilon\nu$	- $\omega\mu\epsilon\nu$	- $\omicron\mu\epsilon\nu$	—		
		2 $\pi\epsilon\pi\lambda\epsilon\chi$ - $\alpha\tau\epsilon$	- $\eta\tau\epsilon$	- $\omicron\iota\tau\epsilon$	- $\epsilon\tau\epsilon$		
		3 $\pi\epsilon\pi\lambda\epsilon\chi$ - $\acute{\alpha}\sigma\iota(\nu)$	- $\omega\sigma\iota(\nu)$	- $\omicron\iota\epsilon\nu$	- $\acute{\omicron}\nu\tau\omega\nu$		
	D.	2 $\pi\epsilon\pi\lambda\acute{\epsilon}\chi$ - $\alpha\tau\omicron\nu$	- $\eta\tau\omicron\nu$	- $\omicron\iota\tau\omicron\nu$	- $\epsilon\tau\omicron\nu$		
		3 $\pi\epsilon\pi\lambda\acute{\epsilon}\chi$ - $\alpha\tau\omicron\nu$	- $\eta\tau\omicron\nu$	- $\omicron\iota\tau\eta\nu$	- $\acute{\epsilon}\tau\omega\nu$		
PLUP. (STRONG).	S.	1 $\acute{\epsilon}$ - $\pi\epsilon\pi\lambda\acute{\epsilon}\chi$ - η					
		2 $\acute{\epsilon}$ - $\epsilon\pi\lambda\acute{\epsilon}\chi$ - η					
		3 $\acute{\epsilon}$ - $\pi\epsilon\pi\lambda\acute{\epsilon}\chi$ - $\epsilon\upsilon(\nu)$					
	P.	1 $\acute{\epsilon}$ - $\pi\epsilon\pi\lambda\acute{\epsilon}\chi$ - $\epsilon\mu\epsilon\nu$					
		2 $\acute{\epsilon}$ - $\pi\epsilon\pi\lambda\acute{\epsilon}\chi$ - $\epsilon\tau\epsilon$					
		3 $\acute{\epsilon}$ - $\pi\epsilon\pi\lambda\acute{\epsilon}\chi$ - $\epsilon\sigma\alpha\nu$					
	D.	2 $\acute{\epsilon}$ - $\pi\epsilon\pi\lambda\acute{\epsilon}\chi$ - $\epsilon\tau\omicron\nu$					
		3 $\acute{\epsilon}$ - $\pi\epsilon\pi\lambda\acute{\epsilon}\chi$ - $\acute{\epsilon}\tau\eta\nu$					
AORIST (WEAK).		ξ - $\pi\lambda\acute{\epsilon}\xi$ - α	$\pi\lambda\acute{\epsilon}\xi$ - ω	- $\alpha\mu\iota$	2. - $\omicron\nu$	- $\acute{\alpha}\varsigma$	- $\alpha\iota$

* In this and the following tables (pp. 64-69), showing the formation of the tenses and moods of Mute stems, the forms to be specially noticed are:—

- (i.) The Strong Perfect and Pluperfect Active (*cf.* § 185 ii.).
- (ii.) The Perfect and Pluperfect Passive, in which the final mute of the stem suffers various changes (Rules, § 218).
- (iii.) The Strong Aorists (Active, Passive and Middle): $\pi\lambda\acute{\epsilon}\kappa\omega$ has the Str. (as well as the Weak) Aor. Pass., $\lambda\acute{\epsilon}\iota\pi\omega$ and $\pi\acute{\epsilon}\iota\theta\omega$ have the Str. Aor. Act. and Mid. (the latter also a Weak Aor. Act.).

PASSIVE AND MIDDLE.

		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.
PRESENT.		πλέκ-ομαι	-ωμαι	-οίμην	2. -ου	-όμενος	-εσθαι
PAST IMPF.		ἔ-πλεκ-όμην					
FUTURE.		πλέξ-ομαι		-οίμην		-όμενος	-εσθαι
PERFECT.	S. 1	πέπλεγ-μαι	πεπλεγ-μένος ὦ, ἦς, ἦ, etc.	πεπλεγ-μένος εἶην, εἶης, εἶη, etc.	— πέπλεξο πεπλέχ-θω	πεπλεγ-μένος, ἦ, ον	πεπλέχ-θαι
	2	πέπλεξαι					
	3	πέπλεκ-ται					
	P. 1	πεπλέγ-μεθα					
	2	πέπλεχ-θε					
	3	πεπλεγ-μένοι εἰσίν(ν)					
	D. 2	πέπλεχ-θον					
	3	πέπλεχ-θον					
	D. 2	πέπλεχ-θον					
3	πέπλεχ-θον						
PLUPERFECT.	S. 1	ἔ-πεπλέγ-μην					
	2	ἔ-πέπλεξο					
	3	ἔ-πέπλεκ-το					
	P. 1	ἔ-πεπλέγ-μεθα					
	2	ἔ-πέπλεχ-θε					
	3	πεπλεγ-μένοι ἦσαν					
	D. 2	ἔ-πέπλεχ-θον					
	3	ἔ-πεπλέχ-θην					
	FUT. PERF.	πεπλέξ-ομαι			-οίμην		-όμενος
A.O. M. (W.K.)		ἔ-πλεξ-άμην	πλέξ-ωμαι	-αίμην	2. -αι	-άμενος	-ασθαι
A.O. P. (W.K.)		ἔ-πλέχθ-ην	πλεχθ-ῶ	-εἶην	2. -ἦτι	-εἰς	-ἦναι
AORIST PASS. (STRONG).	S. 1	ἔ-πλάκ-ην	πλακ-ῶ	-εἶην	—	πλακ-εἰς, -εἶσα, -έν, Gen: -έντος, -εἰσῆς, -έντος	πλακ-ῆναι
	2	ἔ-πλάκ-ης	πλακ-ῆς	-εἶης	-ἦθι		
	3	ἔ-πλάκ-η	πλακ-ῆ	-εἶη	-ἦτω		
	P. 1	ἔ-πλάκ-ημεν	πλακ-ῶμεν	-εἶμεν	—		
	2	ἔ-πλάκ-ητε	πλακ-ῆτε	-εἶτε	-ἦτε		
	3	ἔ-πλάκ-ησαν	πλακ-ῶσι(ν)	-εἶεν	-έντων		
	D. 2	ἔ-πλάκ-ητον	πλακ-ῆτον	-εἶτον	-ἦτον		
	3	ἔ-πλάκ-ήτην	πλακ-ῆτον	-εἶτην	-ῆτων		
	FUT. OF A. P.	πλεχθήσ-ομαι			-οίμην		

2. Labial stems : λειπ-, λοιπ-, λῖπ-, leave.

		ACTIVE.						
		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.	
PRESENT.		λείπ-ω	-ω	-οιμι	2. -ε	-ων	-ειν	
PAST IMPF.		ἔ-λειπ-ον						
FUTURE.		λείψ-ω		-οιμῃ		-ων	-ειν	
PERF. (STRONG.)	S.	1	λέλοιπ-α	-ω	-οιμι	—	λελοῦπ-ός, -ούσα, -ός Gen. -ότος, -οῦσας, -ότος	λελοῦπ-έναι
		2	λέλοιπ-ας	-ης	-οις	-ε		
		3	λέλοιπ-ε(ν)	-η	-οι	-έτω		
	P.	1	λελοῖπ-αμεν	-ωμεν	-οιμεν	—		
		2	λελοῖπ-ατε	-ητε	-οιτε	-ετε		
		3	λελοῖπ-ᾶσι(ν)	-ωσι(ν)	-οιεν	-όντων		
	D.	2	λελοῖπ-ατον	-ητον	-οιτον	-ετον		
		3	λελοῖπ-ατον	-ητον	-οίτην	-έτων		
PLUPERF. (STR.)	S.	1	ἔ-λελοῖπ-η					
		2	ἔ-λελοῖπ-ης					
		3	ἔ-λελοῖπ-ει(ν)					
	P.	1	ἔ-λελοῖπ-εμεν					
		2	ἔ-λελοῖπ-ετε					
		3	ἔ-λελοῖπ-εσαν					
	D.	2	ἔ-λελοῖπ-ετον					
		3	ἔ-λελοῖπ-έτην					
AORIST (STRONG.)	S.	1	ἔ-λιπ-ον	λίπ-ω	-οιμι	—	λιπ-ών, -ούσα, -όν Gen. -όντος, -ούσας, -όντος	λιπ-εἶν
		2	ἔ-λιπ-ες	λίπ-ης	-οις	-ε		
		3	ἔ-λιπ-ε(ν)	λίπ-η	-οι	-έτω		
	P.	1	ἔ-λίπ-ομεν	λίπ-ωμεν	-οιμεν	—		
		2	ἔ-λίπ-ετε	λίπ-ητε	-οιτε	-ετε		
		3	ἔ-λιπ-ον	λίπ-ωσι(ν)	-οιεν	-όντων		
	D.	2	ἔ-λίπ-ετον	λίπ-ητον	-οιτον	-ετον		
		3	ἔ-λιπ-έτην	λίπ-ητον	-οίτην	-έτων		

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PASSIVE AND MIDDLE.

		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.
PRESENT.		λείπ-ομαι	-ομαι	-οίμην	2. -ου	-όμενος	-εσθαι
PAST IMPF.		ἔ-λειπ-όμενῃ					
FUTURE.		λείψ-ομαι		-οίμην		-όμενος	-εσθαι
PERFECT.	S. 1	λέλειμ-μαι	λελειμ-μένος ὦ, ἦς, ῆ, etc.	λελειμ-μένος εἶην, εἶης, εἶη, etc.	—	λελειμ-μένος, ἦ, ον	λελείφ-θαι
	2	λέλειψαι			λέλειψο		
	3	λέλειπ-ται			λελείφ-θω		
	P. 1	λελείμ-μεθα			—		
	2	λελείφ-θε			λέλειφ-θε		
	3	λελειμ-μένοι εἰσι(ν)			λελείφ-θων		
	D. 2	λέλειφ-θον			λέλειφ-θον		
	3	λέλειφ-θον			λελείφ-θων		
	PLUPERFECT.	S. 1			ἔ-λελείμ-μην		
2		ἔ-λέλειψο					
3		ἔ-λέλειπ-το					
P. 1		ἔ-λελείμ-μεθα					
2		ἔ-λέλειφ-θε					
3		λελειμ-μένοι ῆσαν					
D. 2		ἔ-λέλειφ-θον					
3		ἔ-λελείφ-θην					
FUT. PERF.		λελείψ-ομαι		-οίμην		-όμενος	-εσθαι
AORIST MIDDLE (STRONG).	S. 1	ἔ-λίπ-ομην	λίπ-ομαι	-οίμην	—	λίπ-όμενος, ἦ, ον	λίπ-έσθαι
	2	ἔ-λίπ-ου	λίπ-ῃ	-οιο	-οὔ		
	3	ἔ-λίπ-ετο	λίπ-ῆται	-οιτο	-έσθω		
	P. 1	ἔ-λίπ-όμεθα	λίπ-όμεθα	-οίμεθα	—		
	2	ἔ-λίπ-εσθε	λίπ-ησθε	-οισθε	-εσθε		
	3	ἔ-λίπ-οντο	λίπ-ωνται	-οιντο	-έσθων		
	D. 2	ἔ-λίπ-εσθον	λίπ-ησθον	-οισθον	-εσθον		
	3	ἔ-λίπ-έσθην	λίπ-ησθον	-οίσθην	-έσθων		
	A.O. P. (WK.)		ἔ-λείφθ-ην	λείφθ-ῶ	-εἶην		
FUT. OF A. P.		λειφθήσ-ομαι		-οίμην		-όμενος	-εσθαι

3. Dental stems : *πειθ-, ποιθ-, πῖθ-*.

ACTIVE

(Transitive = *urge, persuade*, except in Strong Perf. and Pluperf.).

		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.	
PRESENT.		πειθ-ω	-ω	-οιμι	2. -ε	-ων	-ειν	
PAST IMPF.		ἔ-πειθ-ον						
FUTURE.		πείσ-ω		-οιμι		-ων	-ειν	
PERF. (WEAK).		πέπεικ-α	-ω	-οιμι	2. -ε	-ώς	-έναι	
PERF. (STRONG).	S.	1	πέποιθ-α *	-ω	-οιμι	—	πεποιθ-ώς, -ύια, -ός Gen. -ότος, υίας, -ότος	πεποιθ-έναι
		2	πέποιθ-ας	-ης	-οις	-ε		
		3	πέποιθ-ε(ν)	-η	-οι	-έτω		
	P.	1	πεποιθ-αμεν	-ωμεν	-οιμεν	—		
		2	πεποιθ-ατε	-ητε	-οιτε	-ετε		
		3	πεποιθ-ᾶσι(ν)	-ωσι(ν)	-οιεν	-όντων		
	D.	2	πεποιθ-ατον	-ητον	-οιτον	-ετον		
		3	πεποιθ-ατον	-ητον	-οίτην	-έτων		
PLUP. (STRONG).	S.	1	ἔ-πεποιθ-η *					
		2	ἔ-πεποιθ-ης					
		3	ἔ-πεποιθ-ει(ν)					
	P.	1	ἔ-πεποιθ-εμεν					
		2	ἔ-πεποιθ-ετε					
		3	ἔ-πεποιθ-εσαν					
	D.	2	ἔ-πεποιθ-ετον					
		3	ἔ-πεποιθ-έτην					
Aor. (WEAK).		ἔ-πεισ-α	πείσ-ω	-αιμι	2. -ον	-ᾶς	-αι	
AORIST (STRONG).	S.	1	ἔ-πιθ-ον †	πίθ-ω	-οιμι	—	πιθ-ών, -ούσα, -όν Gen. -όντος, ούσης, -όντος	πιθ-έν
		2	ἔ-πιθ-ες	πίθ-ης	-οις	-ε		
		3	ἔ-πιθ-ε	πίθ-η	-οι	-έτω		
	P.	1	ἔ-πίθ-ομεν	πίθ-ωμεν	-οιμεν	—		
		2	ἔ-πίθ-ετε	πίθ-ητε	-οιτε	-ετε		
		3	ἔ-πιθ-ον	πίθ-ωσι(ν)	-οιεν	-όντων		
	D.	2	ἔ-πίθ-ετον	πίθ-ητον	-οιτον	-ετον		
		3	ἔ-πιθ-έτην	πίθ-ητον	-οίτην	-έτων		

* Intransitive: *πέποιθα*, *I trust* (Present meaning); *ἐπεποίθη*, *I trusted* (Past Impf. meaning).
 † Poetical throughout (transitive *persuaded*).

PASSIVE AND MIDDLE

(= am persuaded, persuade myself, obey).

		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.
PRESENT.		πιθ-ομαι	-ομαι	-οίμην	2. -ου	-όμενος	-εσθαι
PAST IMPF.		ἔ-πιθ-όμην					
FUTURE.		πίσ-ομαι		-οίμην		-όμενος	-εσθαι
PERFECT.	S. 1	πέπεισ-μαι	πιπείσ-μένος ᾧ, ᾗς, ῆ, etc.	πεπείσ-μένος εἶην, εἶης, εἶη, etc.	—	πεπείσ-μένος, η, ον	πεπείσ-θαι
	2	πέπει-σαι			πέπει-σο		
	3	πέπεισ-ται			πεπείσ-θω		
	P. 1	πεπείσ-μεθα			—		
	2	πέπεισ-θε			πέπεισ-θε		
	3	πεπείσ-μένοι εἰσι(ν)			πεπείσ-θων		
D. 2	πέπεισ-θον	πέπεισ-θον					
3	πέπεισ-θον	πεπείσ-θων					
PLUPERFECT.	S. 1	ἔ-πεπείσ-μην					
	2	ἔ-πέπει-σο					
	3	ἔ-πέπεισ-το					
	P. 1	ἔ-πεπείσ-μεθα					
	2	ἔ-πέπεισ-θε					
	3	πεπείσ-μένοι ῆσαν					
D. 2	ἔ-πέπεισ-θον						
3	ἔ-πεπείσ-θην						
FUT. PERF.		None					
AORIST MIDDLE (STRONG).	S. 1	ἔ-πιθ-όμην *	πίθ-ομαι	-οίμην	—	πιθ-όμενος, η, ον	πιθ-έσθαι
	2	ἔ-πιθ-ον	πίθ-η	-οιο	-οῦ		
	3	ἔ-πιθ-ετο	πίθ-ηται	-οιτο	-ίσθω		
	P. 1	ἔ-πιθ-όμεθα	πιθ-όμεθα	-οίμεθα	—		
	2	ἔ-πιθ-εσθε	πιθ-ησθε	-οισθε	-εσθε		
	3	ἔ-πιθ-οντο	πίθ-ωνται	-οιντο	-έσθων		
D. 2	ἔ-πιθ-εσθον	πίθ-ησθον	-οισθον	-εσθον			
3	ἔ-πιθ-έσθην	πίθ-ησθον	-οίσθην	-έσθων			
Αο. P. (Wk.)	ἔ-πέισθ-ην	πεισθ-ᾧ	-εἶην	2. -ητι	-εἰς	-ῆναι	
FUT. OF A. P.	πεισθήσ-ομαι		-οίμην		-όμενος	-εσθαι	

* Chiefly poetical throughout (though found in prose inscriptions).

FORMATION OF TENSES OF MUTE STEMS.

Verbs with mute stems differ from verbs with vowel stems in the following respects:—

212 The same changes take place before σ as in nouns of 3rd deel. (§ 30): e.g. $\pi\lambda\epsilon\zeta\text{-}$, for $\pi\lambda\epsilon\kappa\text{-}\sigma\text{-}$; $\lambda\epsilon\upsilon\psi\text{-}$, for $\lambda\epsilon\upsilon\pi\text{-}\sigma\text{-}$; $\pi\epsilon\iota\sigma\text{-}$, for $\pi\epsilon\iota\theta\text{-}\sigma\text{-}$.

213 In the **Perfect and Pluperfect Passive and Middle**:—

(a) σ is dropped in the inflexions which begin with $\sigma\theta$ ($-\sigma\theta\epsilon$, $-\sigma\theta\omega$, $-\sigma\theta\alpha\iota$): e.g. $\gamma\epsilon\gamma\rho\acute{\alpha}\phi\text{-}\theta\alpha\iota$, from $\gamma\rho\alpha\phi\text{-}$, write.

(b) A periphrasis, formed with the Perfect Participle and $\epsilon\iota\sigma\acute{\iota}(ν)$, *they are*, $\eta\sigma\alpha\nu$, *they were*, is used instead of the inflexions of the 3rd Pers. Plur. ($-\nu\tau\alpha\iota$, $-\nu\tau\omicron$), which cannot be added to consonant stems: e.g. $\tau\epsilon\tau\alpha\gamma\text{-}\mu\acute{\epsilon}\nu\omicron\iota\ \epsilon\iota\sigma\acute{\iota}(ν)$, *instructi sunt*.

(c) The mutes are assimilated (see Appendix I. on Sounds), or changed, before inflexions beginning with μ , τ , and θ :—

The Gutturals κ , χ become γ before μ : e.g. $\pi\lambda\epsilon\kappa\text{-}$, $\acute{\pi}\acute{\epsilon}\pi\lambda\epsilon\gamma\text{-}\mu\alpha\iota$.

The Gutturals γ , χ become κ before τ : e.g. $\tau\alpha\gamma\text{-}$, $\tau\acute{\epsilon}\tau\alpha\kappa\text{-}\tau\alpha\iota$.

The Gutturals γ , κ become χ before θ : e.g. $\pi\lambda\epsilon\kappa\text{-}$, $\pi\epsilon\pi\acute{\lambda}\acute{\epsilon}\chi\text{-}\theta\alpha\iota$.

All the Labials become μ before μ : e.g. $\lambda\epsilon\upsilon\pi\text{-}$, $\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\text{-}\mu\alpha\iota$.

The Labials β , ϕ become π before τ : e.g. $\gamma\rho\alpha\phi\text{-}$, $\gamma\acute{\epsilon}\gamma\rho\alpha\pi\text{-}\tau\alpha\iota$.

The Labials β , π become ϕ before θ : e.g. $\lambda\epsilon\upsilon\pi\text{-}$, $\lambda\epsilon\lambda\epsilon\acute{\iota}\phi\text{-}\theta\alpha\iota$.

All the Dentals are replaced by σ before μ , τ , or θ :

e.g. $\pi\epsilon\iota\theta\text{-}$, $\acute{\pi}\acute{\epsilon}\pi\epsilon\iota\omega\text{-}\mu\alpha\iota$, $\acute{\pi}\acute{\epsilon}\pi\epsilon\iota\omega\text{-}\tau\alpha\iota$, $\pi\epsilon\pi\epsilon\acute{\iota}\omega\text{-}\theta\alpha\iota$.*

214 Many mute stems form a **Strong Perfect and Pluperfect Active**, some form a **Strong Aorist Passive**, a few form a **Strong Aorist Active and Middle**. These strong tenses (sometimes called Second Perfects and Second Aorists) are formed direct from the verb-stem, without any tense-suffix (§ 185, ii.); the stem vowel frequently varies in the different tenses:—

	Present.	Str. Perf.	Strong Aorist.	Verb-stem.
e.g.	$\pi\acute{\lambda}\acute{\epsilon}\kappa\text{-}\omega$	$\acute{\pi}\acute{\epsilon}\pi\lambda\epsilon\chi\text{-}\alpha$	$\acute{\epsilon}\text{-}\pi\lambda\acute{\alpha}\kappa\text{-}\eta\nu$ (Pass.)	$\pi\lambda\epsilon\kappa\text{-}$, $\pi\lambda\alpha\kappa\text{-}\dagger$
	$\lambda\acute{\epsilon}\iota\pi\text{-}\omega$	$\lambda\acute{\epsilon}\lambda\omicron\upsilon\pi\text{-}\alpha$	$\acute{\epsilon}\text{-}\lambda\iota\pi\text{-}\omicron\nu$ (Act.)	$\lambda\epsilon\iota\pi\text{-}$, $\lambda\omicron\iota\pi\text{-}$, $\lambda\iota\pi\text{-}\dagger$
	$\pi\epsilon\iota\theta\text{-}\omega$	$\acute{\pi}\acute{\epsilon}\pi\omicron\upsilon\theta\text{-}\alpha$	$\acute{\epsilon}\text{-}\pi\iota\theta\text{-}\omicron\mu\eta\nu$ (Mid.)	$\pi\epsilon\iota\theta\text{-}$, $\pi\omicron\iota\theta\text{-}$, $\pi\iota\theta\text{-}\dagger$


215 The **Perfect and Pluperfect Active** of all guttural and labial stems are strong, stems in γ , κ , β , π being generally aspirated, like $\acute{\pi}\acute{\epsilon}\pi\lambda\epsilon\chi\text{-}\alpha$; those of nearly all dental stems are weak, the dental falling out before the tense-suffix κ , like $\acute{\pi}\acute{\epsilon}\pi\epsilon\iota\kappa\text{-}\alpha$ from $\pi\epsilon\iota\theta\text{-}$, $\acute{\epsilon}\sigma\kappa\epsilon\upsilon\acute{\alpha}\kappa\text{-}\alpha$ from $\sigma\kappa\epsilon\upsilon\alpha\delta\text{-}$.

* So before θ in the Weak Aor. Pass.: $\acute{\epsilon}\text{-}\pi\lambda\acute{\epsilon}\chi\text{-}\theta\text{-}\eta\nu$, $\acute{\epsilon}\text{-}\lambda\epsilon\acute{\iota}\phi\text{-}\theta\text{-}\eta\nu$, $\acute{\epsilon}\text{-}\pi\epsilon\acute{\iota}\sigma\text{-}\theta\text{-}\eta\nu$.

† These are parallel forms of the verb-stem, as in Engl. *run*, *ran*, etc.

216 The **endings of the strong tenses** do not differ from those of the corresponding weak tenses except in the following points:—

- (i.) The ending of the 2nd Pers. Sing. of the Strong Aor. Pass. is always *-ηθι* (not *-ητι*), even when the stem ends in an aspirate, e.g. *γράφ-ηθι*.
- (ii.) The endings of the Strong Aor. Act. and Middle are those of the Past Imperfect (Indicative) and Present (Subjunctive, Optative, Imperative, Participle and Infinitive): e.g. *ἔ-λιπ-ον*, *λίπ-ω*, etc. (differing from *ἔ-λειπ-ον*, *λείπ-ω*, etc., only in the stem).

217 Few mute stems appear unchanged in the Present tense: in most cases the **stem of the Present and Past Imperfect** is an extended form of the verb-stem.  The other tense-stems are formed from the unextended verb-stem.

Two important kinds of extension are:—


- (i.) The addition of *τ*, chiefly to labial stems (*β* and *φ* becoming *π* before *τ*):—

Present.	Verb-stem.	Future.	Perfect.	Aor. Pass.
<i>κρύπτ-ω</i> , <i>hide</i> ,	<i>κρυφ-</i>	<i>κρύψ-ω</i>	<i>κέκρυφ-α</i>	<i>ἔ-κρύφθ-ην</i>
<i>ρίπτ-ω</i> , <i>hurl</i> ,	<i>ρίφ-</i> , <i>ρίφ-</i>	<i>ρίψ-ω</i>	<i>ἔρριφ-α</i>	<i>ἔ-ρριφ-ην</i>

- (ii.) The addition of the sound *γ*: a guttural + *γ* generally becomes *σσ* (or in some Attic writers *ττ*); a dental + *γ* generally becomes *ζ*:—

Present.	Verb-stem.	Future.	Perfect.	Aor. Pass.
<i>τάσσ-ω</i> , <i>arrange</i> ,	<i>ταγ-</i>	<i>τάξ-ω</i>	<i>τέταχ-α</i>	<i>ἔ-τάχθ-ην</i>
<i>πλήσσ-ω</i> , <i>strike</i> ,	<i>πληγ-</i> , <i>πλάγ-</i>	<i>πλήξ-ω</i>	<i>πέπληγ-α</i>	<i>ἔ-πλήγ-ην</i>
<i>κτίζ-ω</i> , <i>found</i> ,	<i>κτιδ-</i>	<i>κτίσ-ω</i>	<i>ἔκτικ-α</i>	<i>ἔ-κτίσθ-ην</i>

EXAMPLES FOR CONJUGATION OF MUTE STEMS.

218  In the following examples (i.) the Aorists are weak: (ii.) the Perfects Active are strong or weak according to the rule in § 215: (iii.) the stem vowel is the same in all tenses.

κρύπτ-ω, *hide*: verb-stem *κρυφ-* (seen in *κρύφα*, *secretly*).

ἅπτ-ομαι, *touch*: verb-stem *ἄφ-* (seen in *ἄφή*, *touch*).

[All verbs in *-πτω* come from labial stems.]

τάσσ-ω (*τάττ-ω*), *arrange*: verb-stem *ταγ-* (seen long in *τᾶγός*, *ruler*).

φυλάσσ-ω (*φυλάττ-ω*), *watch*: verb-stem *φυλακ-* (seen in *φυλακή*, *guard*).

ταράσσ-ω (*ταράττ-ω*), *disturb*: verb-stem *ταραχ-* (in *ταραχή*, *confusion*).

κηρύσσ-ω (*κηρύττ-ω*), *proclaim*: verb-stem *κηρυκ-* (in *κήρυξ*, *herald*).

[Many other verbs in *-σσω* (*-ττω*) come from guttural stems.]

σκευάζ-ω, *prepare*: verb-stem *σκευαδ-*. *κτίζ-ω*, *found*: verb-stem *κτιδ-*.

[Many other verbs in *-ζω* come from dental stems.]

Verbs in ω: Class II., b (§ 180).

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Liquid stems: ἀγγελ-, announce.*

		ACTIVE.					
		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.
PRESENT.		ἀγγέλλ-ω	-ω	-οιμι	2. -ε	-ων	-ειν
PAST IMPF.		ἤγγελλ-ον					
FUTURE.	S. 1	ἀγγελ-ῶ		-οίην		ἀγγελ-ῶν, -ούσα, -ῶν Gen. -ῶντος, -ούσης, -ούτος	ἀγγελ-εῖν
	2	ἀγγελ-εῖς		-οίης			
	3	ἀγγελ-εῖ		-οίη			
	P. 1	ἀγγελ-οῦμεν		-οῖμεν			
	2	ἀγγελ-εῖτε		-οῖτε			
	3	ἀγγελ-οῦσι(ν)		-οῖεν			
D. 2	ἀγγελ-εῖτον		-οῖτον				
3	ἀγγελ-εῖτον		-οῖτην				
PERF. (WK.)		ἤγγελκ-α	-ω	-οιμι	2. -ε	-ώς	-έαι
PLUPF. (WK.)		ἤγγέλκ-η					
AORIST (WK.).	S. 1	ἤγγειλ-α	ἀγγείλ-ω	-αιμι	—	ἀγγείλ-αῖς, -αῖα, -αῖ Gen. -αῖτος, αῖσης, -αῖτος	ἀγγείλ-αι
	2	ἤγγειλ-ας	ἀγγείλ-ης	-ειας	-ον		
	3	ἤγγειλ-ε(ν)	ἀγγείλ-η	-ειε(ν)	-άτω		
	P. 1	ἤγγειλ-αμεν	ἀγγείλ-ωμεν	-αιμεν	—		
	2	ἤγγειλ-ατε	ἀγγείλ-ητε	-αιτε	-ατε		
	3	ἤγγειλ-αν	ἀγγείλ-ωσι(ν)	-ειαν	-άντων		
	D. 2	ἤγγειλ-ατον	ἀγγείλ-ητον	-αιτον	-ατον		
	3	ἤγγειλ-άτην	ἀγγείλ-ητον	-αίτην	-άτων		

* In this and the following tables (pp. 72-75) the forms to be specially noticed are those of the Future and Weak Aorist; note, too, that λλ occurs only in the forms of the Present and Past Imperfect (Active, Passive, and Middle).

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PASSIVE AND MIDDLE.

		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.
PRESENT.		ἀγγέλλ-ομαι	-ομαι	-οίμην	2. -ου	-όμενος	-εσθαι
PAST IMPF.		ἤγγελλ-όμην					
FUTURE.	S. 1	ἀγγελ-οῦμαι		-οίμην		ἀγγελ-ούμενος, η, ον	ἀγγελ-εῖσθαι
	2	ἀγγελ-ῆ(-ει)		-οῖο			
	3	ἀγγελ-εῖται		-οῖτο			
	P. 1	ἀγγελ-οῦμεθα		-ο'ίμεθα			
	2	ἀγγελ-εῖσθε		-οῖσθε			
	3	ἀγγελ-οῦνται		-οῖντο			
	D. 2	ἀγγελ-εῖσθον		-οῖσθον			
	3	ἀγγελ-εῖσθον		-οῖσθην			
	PERFECT.	S. 1	ἤγγελ-μαι	ἤγγελμένος ᾧ, ἦς, ἦι etc.	ἤγγελμένος εἶην, εἶης, εἶη, etc.		
2		ἤγγελ-σαι					
3		ἤγγελ-ται					
P. 1		ἤγγελ-μεθα					
2		ἤγγελ-θε					
3		ἤγγελ-μένοι εἰσί(ν)					
D. 2		ἤγγελ-θον					
3		ἤγγελ-θον					
PLUPF.		S. 1	ἤγγέλ-μην				
	2	ἤγγέλ-σο					
	3	ἤγγέλ-το etc.					
AO. M. (WEAK).	S. 1	ἤγγειλ-άμην	ἀγγείλ-ωμαι	-αίμην	—	ἀγγείλ- όμενος, η, ον	ἀγγείλ- ασθαι
	2	ἤγγειλ-ω	ἀγγείλ-ῆ	-αῖο	-αι		
	3	ἤγγειλ-ατο etc.	ἀγγείλ-ῆται etc.	-αῖτο etc.	-άσθω etc.		
AO. P. (WK.) FUT. OF A. P.		ἤγγέλθ-ην ἀγγελεθῆ-ομαι	ἀγγελεθ-ῶ	-εἶην -οίμην	2. -ῆτι	-εἶς -όμενος	-ῆναι -εσθαι

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Liquid stems (*continued*): φαν-, φην-.*

ACTIVE

(Transitive = *show*, except in Strong Perf. and Pluperf.).

		INDIC.	SUBJ.	OPT.	IMP.	PART.	INF.
PRESENT.		φαίν-ω	-ω	-οιμι	2. -ε	-ων	-ειν
PAST IMPF.		ἔ-φαιν-ον					
FUTURE.	S. 1	φαν-ῶ		-οίην		φαν-ῶν, -ούσα, -ούν Gen. -ούτος, -ούτης, -ούτος	φαν-εῖν
	2	φαν-εῖς		-οίης			
	3	φαν-εῖ		-οίη			
	P. 1	φαν-οὔμεν		-οῖμεν			
	2	φαν-εῖτε		-οῖτε			
	3	φαν-οὔσι(ν)		-οῖεν			
D. 2	φαν-εῖτον		-οῖτον				
3	φαν-εῖτον		-οῖτην				
PERF. (WK.).		πέφαγκ-α	-ω	-οιμι	2. -ε	-ῶς	-έμαι
PERF. (STR.).		πέφην-α †	-ω	-οιμι	2. -ε	-ῶς	-έμαι
PLUP. (WK.).		ἔ-πεφάγκ-η					
PLUP. (STR.).		ἔ-πεφήν-η †					
AORIST (WEAK).	S. 1	ἔ-φην-α	φήν-ω	-αιμι	—	φήν-ᾶς, -ᾶσα, -ᾶν Gen. -ᾶντος, -ᾶτης, -ᾶντος	φήν-αι
	2	ἔ-φην-ας	φήν-ης	-εἰας	-ον		
	3	ἔ-φην-ε(ν)	φήν-η	-εἰε(ν)	-άτω		
	P. 1	ἔ-φην-αμεν	φήν-ωμεν	-αμεν	—		
	2	ἔ-φην-ατε	φήν-ητε	-αἰτε	-ατε		
	3	ἔ-φην-αν	φήν-ωσι(ν)	-εἰαν	-άντων		
	D. 2	ἔ-φην-ατον	φήν-ητον	-αἶτον	-ατον		
	3	ἔ-φην-άτην	φήν-ητον	-αἶτην	-άτων		

* The forms of stems in ν to be specially noticed are those of the Perfect and Pluperfect Passive, in which the ν suffers change before μ. The verb φαίνω, together with a few other liquid stems, forms a Strong Perfect and Pluperfect Active, and a Strong Aorist Passive.

† Intransitive: πέφηνα, *I have appeared*; ἐπεφήνη, *I had appeared*.

		PASSIVE AND MIDDLE (= am shown, show myself, appear).							
		INDIC.	SUBJ.	OPT.	IMP. ' 2.	PART.	INF.		
PRESENT. PAST IMPF.		φαίν-ομαι ἐ-φαν-όμεν	-ομαι	-οίμην	2. -ου	-όμενος	-εσθαι		
FUTURE.	S. 1	φαν-οῦμαι		-οίμην		φαν-ούμενος, η, ον	φαν-εῖσθαι		
	2	φαν-ῆ(-ει)		-οἶο					
	3	φαν-εῖται		-οἶτο					
	P. 1	φαν-οῦμεθα		-οίμεθα					
	2	φαν-εῖσθε		-οἴσθε					
	3	φαν-οῦνται		-οἴντο					
PERFECT.	D. 2	φαν-εῖσθον		-οἴσθον		πεφασ-μένος, η, ον	πεφάν-θαι		
	3	φαν-εῖσθον		-οἴσθην					
	S. 1	πέφασ-μαι	πεφασμένος ᾧ, ῆς, ῆ, etc.	-οίμην	—			πέφασ-μένος, η, ον	πεφάν-θαι
	2	πέφαν-σαι							
	3	πέφαν-ται							
	P. 1	πεφάσ-μεθα							
2	πέφαν-θε								
3	πεφασ-μένοι εἰσί(ν)								
PLUP.	D. 2	πέφαν-θον	πεφασμένος ᾧ, ῆς, ῆ, etc.	πεφασμένος εἶην, εἶης, εἶη, etc.	πέφασ-μένος, η, ον	πεφάν-θαι			
	3	πέφαν-θον							
	S. 1	ἐ-πεφάσ-μην							
AOR. M. (WK.).	2	ἐ-φῆν-ω	φῆν-ομαι φῆν-η φῆν-ηται etc.	-αίμην -αἰο -αἶτο etc.	— -αι -άσθω etc.	φῆν-άμενος, η, ον	φῆν-ασθαι		
	3	ἐ-φῆν-ατο etc.							
	AOR. P. (WK.).	ἐ-φάνθ-ην *						φάνθ-ᾧ	-εἶην
AOR. P. (WK.).	ἐ-φάν-ην *	φάν-ᾧ	-εἶην	2. -ηθι	-εἶς	-ῆναι			
FUT. OF A.P. (WK.).	φανθήσ-ομαι		-οίμην		-όμενος	-εσθαι			
A.P. (STR.).	φανήσ-ομαι		-οίμην		-όμενος	-εσθαι			

* ἐφάνθην generally = I was shown, ἐφάνην always = I appeared.

FORMATION OF TENSES OF LIQUID STEMS.

Verbs with liquid stems differ from verbs with mute stems in the following respects :—

- 223 The **Future Active and Middle** is in all persons and moods like the Present of contracted verbs in -έω (§§ 198, 199):—

Verb-stem.	Fut. Act.	Fut. Midd.	
e.g. ἀγγελ-, <i>announce</i>	ἀγγελῶ	ἀγγελοῦμαι	} cf. ποιῶ ποιῶμαι
νεμ-, <i>allot</i>	νεμῶ	νεμοῦμαι	
σπερ-, <i>sow</i>	σπερῶ	σπεροῦμαι	
φαν-, <i>show</i>	φανῶ	φανοῦμαι	

The formation arises from (i.) inserting an ε between the tense-suffix σ and the stem, (ii.) dropping the σ, (iii.) contracting the ε with the endings: e.g. from stem ἀγγελ- (i.) ἀγγελέσ-ω, (ii.) ἀγγελέ-ω, (iii.) ἀγγελῶ.

- 224 In the **Weak Aorist Active and Middle** σ is dropped and the stem vowel is changed :—

	Verb-stem.	Weak Aor.
ǎ becomes η	φᾶν-, <i>show</i>	ἔ-φην-α
(or ā after ι, ρ	περᾶν-, <i>accomplish</i>	ἔ-πέρᾶν-α)
ε becomes ει	σπερ-, <i>sow</i>	ἔ-σπειρ-α
ĩ becomes ī	κρίν-, <i>judge</i>	ἔ-κρίν-α
ũ becomes ū	ὀξύν-, <i>sharpen</i>	ὠξύν-α

- 225 In the **Perfect and Pluperfect Passive and Middle** the only liquid which is changed before the inflexion is ν, and that only before μ :—

ν is replaced by σ before μ: e.g. πέφασ-μαι, from φαν-.

Note that ν does not fall out before σ, as it does in the case of Nouns: contrast πέφαν-σαι with δελφί-ς (for δελφίν-ς).

- 226 Liquid stems do not form a Future Perfect Passive and Middle.

Few liquid stems form Strong Aorists Active or Middle.

- 227 The **Perfect and Pluperfect Active** are nearly always weak (i.e. formed with κ, like λέλυκ-α, ἐλελύκ-η); e.g. ἤγγελκ-α from ἀγγελ-, ἔσπαρκ-α from σπερ- (σπαρ-),* πέφαγκ-α from φαν-, ν being changed to γ (= ηγ) before κ.†

* All liquid stems of one syllable with the stem vowel ε in the Present have parallel forms with α: φερ-, φαρ-; στελ-, σταλ-.

† This rule does not apply to κρίν-ω, judge; κλίν-ω, bend; τείν-ω, stretch; see Principal Parts, p. 113. Many stems in ν have no Perf. Act.; see § 229.

228

In most verbs with liquid stems the **stem of the Present and Past Imperfect** is extended by adding the sound *γ*, which in λ-stems is generally assimilated to λ, and in ν- and ρ-stems produces a change in the stem-vowel (α becomes αι; ε, ι, υ are changed as in the Weak Aorist, § 224):—

Present.	Verb-stem.	Future.	Perfect.	Aor. Pass.
ἀγγέλλ-ω	ἀγγελ-	ἀγγελ-ῶ	ἤγγελκ-α	ἤγγελθ-ην
σπεύρ-ω	σπερ-, σπαρ-	σπερ-ῶ	ἔσπαρκ-α	ἔ-σπάρ-ην
φαίν-ω	φᾶν-, φην-	φᾶν-ῶ	πέφαγκ-α πέφην-α	ἔ-φάνθ-ην ἔ-φάν-ην
κρίν-ω	κρῖν-, κρι-	κρῖν-ῶ	κέκρικ-α	ἔ-κρίθ-ην
ῥέξυν-ω	ῥέξυν-	ῥέξυν-ῶ	ῥέξυγκ-α	ῥέξυνθ-ην

EXAMPLES FOR CONJUGATION OF LIQUID STEMS.

229

In the following examples (i.) the Aorists (Active, Middle and Passive) and the Perfects Active are weak, and formed according to §§ 224, 227: (ii.) in the case of ν- and ρ-stems the stem vowel of the Present and Past Imperfect differs from that of the verb-stem according to the rule in § 228.

ἡδύν-ω, *sweeten*: verb-stem ἡδύν-. [No Perf. Act.]

εὐφραίν-ω, *cheer*: verb-stem εὐφραῖν-. [No Perf. Act.]

καθαίρ-ω, *purify*: verb-stem καθᾶρ- (seen in *καθαρός, pure*). [Perf. Act. late.]

λῦμαίν-ομαι, *insult*: verb-stem λῦμαῖν-.

μιαίν-ω, *pollute*: verb-stem μιᾶν- (seen in *μίασμα, for μίαν-μα, pollution*). [Perf. Act. late.]

περαίν-ω, *accomplish*: verb-stem περᾶν-. [No Perf. Act.]

σημαίν-ω, *show, signify*: verb-stem σημαῖν-. [Perf. Act. late.]

ψάλλ-ω, *pluck, twang*: verb-stem ψᾶλ- (seen in *ψαλμός, the sound of the cithara or harp*).

PECULIARITIES OF VERBS IN ω .1. Insertion of σ in Aor. and Perf. Pass.,
and in Verb-adjectives in $-\acute{\tau}\acute{\epsilon}\omicron\varsigma, -\tau\acute{\omicron}\varsigma$ (§ 179).

- 230** Some vowel stems* insert σ in the Aorist Passive (before θ); some also in the Perfect and Pluperfect Passive (before μ and τ); some in the Verb-adjectives (before τ): *e.g.*—

κελεύ- ω , *bid*: ἐ-κελεύ-σ-θην, κεκέλευ-σ-μαι (-ται), κελευ-σ-τός.
 χρί- ω , *anoint*: ἐ-χρί-σ-θην, κέχρισμαι, χρισ-τός [ὁ Χριστός, *the Anointed, Christ*].

2. Irregular stem-vowel in Fut., Aor., and Perf.

- 231** Some vowel stems* lengthen their final vowel irregularly (*cf.* § 204), others do not lengthen it at all, in the Future, Aorist, and Perfect, or in some of these tenses: *e.g.* χρά-ομαι, χρῶμαι, *use*: χρήσομαι, ἐχρησάμην, κέχρημαι, ἐχρή-σ-θην (§ 230).

παρ-αινέ- ω , παρ-αινῶ, *exhort*: -αινέσω, -ἤνεσα, -ἤνεκα, -ἠνέθην;
 but -ἠνήμαι.

δέ- ω , δῶ, *bind*: δέδεκα, δέδεμαι, ἐδέθην; but δήσω, ἔδησα.

σπά- ω , σπῶ, *draw*: σπάσω, ἔσπάσα, ἔσπάκα, ἔσπα-σ-μαι (-ται, § 230), ἔσπά-σ-θην, σπα-σ-τός.

3. Contracted Present and Past Imperfect.

- 232** In the following verbs α contracts with an e -sound to η (instead of $\bar{\alpha}$: § 202, Rule 1):—

ζά- ω , ζῶ, *live*: ζά-εις, ζῆς; ζά-ει, ζῆ: ζά-ετε, ζῆτε; ζά-ετον, ζῆτον.
 Past Imperf. ἔζα-ες, ἔζης, etc. Pres. Subj. ζά-ης, ζῆς, etc.
 Infin. ζά-εεν, ζῆν.

διψά- ω , διψῶ, *am thirsty*: διψῆς; διψῆ; διψήτε, etc. Infin. διψῆν.
 πεινά- ω , πεινῶ, *am hungry*: πεινῆς, πεινῆ; πεινήτε, etc. Infin. πεινήν.

χρά-ομαι, χρῶμαι, *use*: χρῆ; χρῆται; χρῆσθε, etc. Infin. χρῆσθαι.

- 233** Stems of one syllable in ϵ admit only the contraction into $\epsilon\iota$ (§ 202, Rule 2): *e.g.* stem πλε-, *sail*, forms:—

πλέ-εις, πλείς; πλέ-ει, πλεί; πλέ-ετε, πλείτε; ἔπλε-ες, ἔπλεις, etc.
 but πλέ- ω , πλέ-ομεν, πλέ-ουσι, ἔπλε-ον, πλέ-ωμεν, πλέ-ης, etc. remain uncontracted.

- 234** EXCEPTION.—δέ- ω , *bind*, contracts throughout: δῶ, δεῖς, δεῖ, δοῦμεν, δεῖτε, δοῦσι(ν); ἔδουν, etc. [δέ- ω , *want, lack*, δέ-ομαι, *need, ask*, follow the rule in § 233: *e.g.* δεόμεθα, δέονται, ἐδεόμεν; so δεῖ, *it is necessary* (Impersonal), δεοί, τὸ δεόν.]

* All such verbs will be given among Principal Parts (List I. or II.).

4. Contracted Future.

235 Some stems in ε (Pres. -έω) and a few in αδ (Pres. -άζω) drop the σ in the Future and contract :

1. τελέ-ω, τελέω, complete : Fut. τελέσ-ω, τελέ-ω, τελέω. } Fut. = Pres.
 καλέ-ω, καλώ, call : Fut. καλέσ-ω, καλέ-ω, καλώ.
2. βιβάζ-ω (verb-st. βιβαδ-), bring : Fut. βιβάσ-ω, βιβά-ω, βιβάω.

236 Stems of more than one syllable in ιδ (Pres. -ίζω) drop the σ of the Future (after it has caused the loss of the preceding dental), add ε, and contract :

e.g. κομίζ-ω, convey (verb-st. κομιδ-) : Fut. κομίσ-ω, κομι-έ-ω, κομιώ.
 Contrast κτίζω (verb-st. κτιδ-, one syllable) : Fut. κτίσ-ω, § 218.

237 Endings of the above and similar* Contracted Futures :

(i.) With contracted ε (like ποιῶ, ποιούμαι, §§ 198, 199) :—

	Indic.	Opt.	Part.	Inf.
τελέ-, κομι-.	Active.			
	-ῶ	-οίην	-ῶν	-εῖν
	-εῖς	-οίης	-οῦσα	
	-εῖ	-οίη	-οῦν	
	etc.	etc.		
Middle.				
	-οῦμαι	-οίμην	-ούμενος	-εῖσθαι
	-ῆ (-εῖ)	-οῖο	-ουμένη	
	-εῖται	-οῖτο	-ούμενον	
	etc.	etc.		

(ii.) With contracted α (like τιμῶ, τιμῶμαι, §§ 196, 197) :

	Indic.	Opt.	Part.	Inf.
βιβ-.	Active.			
	-ῶ	-ώην	-ῶν	-ᾶν
	-ᾶς	-ώης	-ῶσα	
	-ᾶ	-ώη	-ῶν	
	etc.	etc.		
Middle.				
	-ῶμαι	-ώμην	-ώμενος	-ᾶσθαι
	-ᾶ	-ῶο	-ωμένη	
	-ᾶται	-ῶτο	-ώμενον	
	etc.	etc.		

5. Doric Future.

238 Two verbs form, in addition to the regular Future in -σομαι, a Contracted Future in -σοῦμαι, called the "Doric Future" :

- πλέω, sail : Fut. πλεύσ-ομαι or πλευσ-οῦμαι } endings like κομοῦμαι.
 φεύγω, flee : Fut. φεύξ-ομαι or φευξ-οῦμαι }

* Similar formations will be found in §§ 288-292.

6. Augment and Reduplication.

- 239** Nine verbs beginning with ϵ^* are augmented by changing ϵ to $\epsilon\iota$ (instead of η , § 190):—

<i>ἔλω</i> , <i>ἔω</i> , <i>let, leave alone</i>	<i>ἔλκω</i> , <i>drag</i>	<i>ἔρπω</i> , <i>creep</i>
<i>ἐθίζω</i> , <i>accustom</i>	<i>ἔπομαι</i> , <i>follow</i>	<i>ἔστιάω</i> , <i>ἔστιῶ</i> , <i>entertain</i>
<i>ἐλίττω</i> (<i>ἐλίττω</i>), <i>roll</i>	<i>ἐργάζομαι</i> , <i>work</i>	<i>ἔχω</i> , <i>have</i>

e.g. *εἶων*, *εἶᾶσα*, *εἶάθην*, *εἶᾶκα*, *εἶᾶμαι* (§ 192).

- 240** Two or three verbs beginning with a vowel* take the Syllabic instead of the Temporal Augment (§ 189, ii.):—

ῶθέω, *ῶθῶ*, *push*: *ἑ-ῶθουν*; *ἕ-ωσμαι*.
ᾠνέομαι, *ᾠνούμαι*, *buy*: *ἑ-ωνούμην*; *ἑ-ώνημαι*.

- 241** Two or three verbs beginning with a vowel take both the Syllabic and the Temporal Augment:—

ἀν-οίγω, *open*: *ἀν-έ-ωγον*, *ἀν-έ-ωξα*, *ἀν-έ-ωχα*.
ὄρώω, *ὄρῶ*, *see*: *ἑ-ώρων*, *ἑ-όρακα* or *ἑ-ώρακα*.

- 242** In two or three verbs the Syllabic Augment ϵ is sometimes lengthened to η :—

βούλομαι, *I wish*: *ἠ-βουλόμην* or *ἕ-βουλόμην*.
μέλλω, *I am about to*: *ἠ-μελλον* or *ἕ-μελλον*.

- 243** The following verbs are reduplicated contrary to rule:—

(i) *γινώσκω*, *get to know*: st. *γνω*-, Perf. *ἔ-γνωκα*, *I know*.
 (We should expect *γε-*; cf. § 191, ii.)

(ii) *κτάομαι*, *κτῶμαι*, *acquire*: st. *κτα-*, Perf. usually *κέ-κτημαι*, *I possess*.
μνησσκω, *remind*: st. *μνη-*, Perf. *μέ-μνημαι*, *I remember*.
 (We should expect *ἐ-*; cf. § 192.)

* These verbs originally began with a consonant (digamma or σ), and therefore took the Syllabic Augment, which contracted with a following ϵ after the loss of the digamma or σ : *e.g.* st. *Ἐργαδ-* [from *ἔργον* = *Ἐργον*, Engl. *work*, Germ. *werk*], *ἑ-Ἐργαδ-όμην*, *ἑ-εργαδ-όμην*, *εἰργαδ-όμην*: st. *σεχ-* (seen in Strong Aor. *ἔσχεον*, for *ἕ-σεχ-ον*), *ἕ-σεχ-ον*, *ἕ-εχ-ον*, *εἶχ-ον*: st. *σεπ-* [Lat. *sequ-or*], *ἑ-σεπ-όμην*, *ἑ-επ-όμην*, *εἶπ-όμην*, then *εἶπ-ομαι*, the rough breathing being due to the analogy of the Present *ἔπ-ομαι* (for *σέπ-ομαι*). In the case of *ῶθῶ*, *ᾠνούμαι* the augment remained uncontracted: *e.g.* st. *Ἔωνε-* [Lat. *ven-dō*, *sell*], *ἑ-Ἔωνε-όμην*, *ἑ-ωνούμην*. Similar formations will be found in certain tenses of other verbs: *e.g.* *εἶλον*, from *ἐλ-* (§ 292).

244 A few verbs * (besides those mentioned in § 239) have instead of the Reduplication the syllable *ει* :—

e.g. δια-λέγομαι, converse : st. λεγ-, Perf. δι-εί-λεγμαι.

συλ-λέγω, collect : st. λεγ-, Perf. συν-εί-λοχα, συν-εί-λεγμαι.

245 A few verbs * beginning with a vowel have the so-called "Attic Reduplication," which consists in prefixing a syllable formed of the first two letters of the stem, and lengthening the vowel which follows : in the Pluperfect only *a* and *o* are augmented (not *ε*) :—

	Present.	Stem.	Perfect.	Pluperfect.
e.g.	ἀκούω, hear	ἀκου-, ἀκο-	ἀκ-ήκο-α (Str.)	ἤκ-ηκό-η
	ἐγείρω, rouse	ἐγερ-, ἐγορ-	ἐγ-ρ-ήγορ-α (Str.) †	ἔγ-ρ-ηγόρ-η
	ἐλέγχω, examine	ἐλεγχ-, ἐλεχ-	ἐλ-ήλεγ-μαι	ἔλ-ηλέγ-μην
	ὀρύσσω, dig	ὀρυχ-	ὀρ-ώρυχ-α (Str.)	ὠρ-ωρύχ-η
	(ὀρύττω)		ὀρ-ώρυγ-μαι	ὠρ-ωρύγ-μην

246 A few verbs * compounded with prepositions have ceased to be felt as compounds, and therefore take the Augment *before the preposition* :—

e.g. καθ-ίζομαι, sit down, sit : ἐ-καθεζόμην.

καθ-ίζω, seat or sit : ἐ-κάθιζον, ἐ-κάθισα.

καθ-εύδω, sleep : ἐ-κάθευδον (sometimes καθ-ηῦδον).

N.B.—ἐναντιόομαι, ἐναντιοῦμαι, oppose, is not compounded with ἐν, but is derived immediately from the adj. ἐναντίος, opposite : hence ἤναντιοῦμην, ἤναντίωμαι, ἤναντιώθημ are regular.

247 A few verbs * augment both the preposition and the verbal part :—

e.g. ἀν-έχομαι, endure : ἦν-ειχόμεν (§ 239), ἦν-εσχόμεν (Strong Aor. ; note on p. 80 : Subj. ἀνάσχωμαι).

ἐν-οχλέω, ἐν-οχλῶ, trouble : ἦν-ώχλησα, ἦν-ώχληκα.

ἐπ-αν-ορθῶω, ἐπ-αν-ορθῶ, set up again : ἐπ-ἦν-ώρθουν, ἐπ-ἦν-ώρθωσα, ἐπ-ἦν-ώρθωμαι.

ἀμφι-σβητέω, ἀμφι-σβητῶ, dispute : ἦμφ-εσβήτουν, or ἦμφι-σβήτουν (like the verbs in § 246).

* All such verbs will be given among Principal Parts (List I. or II.).

† With intrusive *ρ*, for ἐγ-ήγορ-α : perhaps cf. Engl. bridegroom, from Old Engl. *brýd-guma* "bride-man" (Germ. *Bräuti-gam*).

B. Verbs in -μ.

ἵστημι (reduplicated with ι, for σίστημι).—ACTIVE
(Transitive = *place* in Pres. and Past Imperf., Fut., Weak Aor.)

		INDIC.	SUBJ.	OPTAT.	IMPER.	PART. & INF.	
PRESENT.	S. 1	ἵστημι	ἵστώ	ἵσταίην-ν	—	PARTICIPLE. ἵστά-ς, ἵστάσα, ἵσάν	
	2	ἵστη-ς	ἵσῆς	ἵσταίης-ς	ἵστη		
	3	ἵστη-σι(ν)	ἵσῆ	ἵσταίη	ἵστά-τω		
	P. 1	ἵστα-μεν	ἵσῶμεν	ἵσταίμεν	—	INFINITIVE. ἵσάντ- ἵσά-ναι	
	2	ἵστα-τε	ἵσῆτε	ἵσταίτε	ἵστα-τε		
	3	ἵσῶσι(ν)	ἵσῶσι(ν)	ἵσταίεν-ν	ἵσάντων		
	D. 2	ἵστα-τον	ἵσῆτον	ἵσταίτον	ἵστα-τον		
	3	ἵστα-τον	ἵσῆτον	ἵσταίτην	ἵστά-των		
	PAST IMPERFECT.	S. 1	ἵστη-ν				
2		ἵστη-ς					
3		ἵστη					
P. 1		ἵστα-μεν					
2		ἵστα-τε					
3		ἵστα-σαν					
D. 2		ἵστα-τον					
3		ἵστά-την					
FUTURE PERFECT.		στήσ-ω		-οιμι		-ων	-ειν
PLUPERF.		ἔστηκ-α *	-ω	-οιμι	2. -ε	-ώς	-έ-ναι
FUT. PERF.		ἔστήξ-η *					
AOR. (WK.)		ἔστηξ-ω *		-οιμι		-ων	-ειν
		ἔστησ-α	στήσ-ω	-αιμι	2. -ον	-ᾶς	-αι
AORIST (STRONG).	S. 1	ἔστη-ν †	στώ	σταίην-ν	—	PARTICIPLE. στά-ς, στάσα, στάν	
	2	ἔστη-ς	σῆς	σταίης-ς	στή-θι		
	3	ἔστη	σῆ	σταίη	στή-τω		
	P. 1	ἔστη-μεν	σῶμεν	σταίμεν	—	INFINITIVE. στάντ- στή-ναι	
	2	ἔστη-τε	σῆτε	σταίτε	στή-τε		
	3	ἔστη-σαν	σῶσι(ν)	σταίεν-ν	στάντων		
	D. 2	ἔστη-τον	σῆτον	σταίτον	στή-τον		
	3	ἔστή-την	σῆτον	σταίτην	στή-των		

* Intransitive: ἔστηκα, *I stand* (Present meaning); ἐστήκη or unaugmented ἐστήκη, *I stood* (Past Imperf. meaning); ἐστήξω, *I shall stand* (§ 178, note). There are also some forms of a Strong Perf. and Pluperf. (intrans.), § 255.

† Intransitive, *I stepped, I stood.*

PASSIVE AND MIDDLE

(= am placed, place myself, place for myself[§]).

		INDIC.	SUBJ.	OPTAT.	IMPER.	PT. & INF.	
PRESENT.	S. 1	ἴστα-μαι	ἰστώμαι	ἰσταῖ-μην	—	PARTICIPLE. ἰστά-μενος, η, ον	
	2	ἴστα-σαι	ἰστήῃ	ἰσταῖ-ο †	ἴστα-σο		
	3	ἴστα-ται	ἰστήται	ἰσταῖ-το	ἰστά-σθω		
	P. 1	ἰστά-μεθα	ἰστώμεθα	ἰσταῖ-μεθα	—	INFINITIVE. ἴστα-σθαι	
	2	ἴστα-σθε	ἰστήσθε	ἰσταῖ-σθε	ἴστα-σθε		
	3	ἴστα-νται	ἰστώνται	ἰσταῖ-ντο	ἰστά-σθων		
	D. 2	ἴστα-σθον	ἰστήσθον	ἰσταῖ-σθον	ἴστα-σθον		
	3	ἴστα-σθον	ἰστήσθον	ἰσταῖ-σθην	ἰστά-σθων		
	PAST IMPERFECT.	S. 1	ἰστά-μην				
2		ἰστα-σο					
3		ἰστα-το					
P. 1		ἰστά-μεθα					
2		ἴστα-σθε					
3		ἴστα-ντο					
D. 2	ἴστα-σθον						
3	ἰστά-σθην						
FUTURE. PERFECT.		στήσ-ομαι ἔστα-μαι (rare)		-οίμην	2. -σο	-όμενος -μένος	-εσθαι -σθαι
PLUPERF.		None					
FUT. PERF.		ἔστήξ-ομαι (rare)					
A. M. (WK.)		ἔ-στησ-άμην	στησ-ομαι	-αίμην	2. -αι	-άμενος	-ασθαι
A. M. (STR.)		None					
A. P. (WK.)		ἔ-σταθήν	σταθ-ῶ	-εῖην	2. -ητι	-εῖς	-ῆναι
FUT. OF A. P. }		σταθήσ-ομαι		-οίμην		-όμενος	-εσθαι

§ Placed for myself is the only meaning of the Aorist middle.

† For ἰσταῖ-σο.

Verbs in -νῦ-μι.

		ACTIVE.						
		δείκνῦ-μι, show.						
		ACTIVE.						
		INDICAT.	SUBJUNCT.	OPTATIVE.	IMPERAT.	PARTIC. & INFIN.		
PRESENT.	S.	δείκνῦ-μι δείκνῦ-ς δείκνῦ-σι(ν) δείκνυ-μεν δείκνυ-τε	δείκνῦ-ω δείκνῦ-ῃς δείκνῦ-ῃ δείκνῦ-ωμεν δείκνῦ-ῃτε δείκνῦ-ωσι(ν) δείκνῦ-στων δείκνῦ-στων	δείκνῦ-οιμι δείκνῦ-οις δείκνῦ-οι δείκνῦ-οιμεν δείκνῦ-οιτε δείκνῦ-οιεν δείκνῦ-οιτων δείκνῦ-οισθην	— δείκνῦ δείκνῦ-τω — δείκνυ-τε δείκνῦ-ντων δείκνυ-των δείκνῦ-των	PARTICIPLE. δείκνῦ-ς, δεικνῦσα, δεικνῦν Stem, π., π. δείκνῦντ- INFINITIVE. δείκνῦ-ναι		
	P.	1 2 3	1 2 3	1 2 3	1 2 3			
	D.	1 2 3	1 2 3	1 2 3	1 2 3			
	PAST IMPERFECT.	S.	ἔ-δείκνῦ-ν ἔ-δείκνῦ-ς ἔ-δείκνῦ	ἔ-δείκνυ-μεν ἔ-δείκνυ-τε ἔ-δείκνυ-σαν ἔ-δείκνυ-των ἔ-δείκνυ-σθην				
		P.	1 2 3	1 2 3				
		D.	1 2 3	1 2 3				
FUTURE.		δείξ-ω						
PERFECT.		δέδειχ-α						
PLUPERF.		ἔδεδειχ-η						
AOR. (W.K.).	ἔ-δείξ-α	δέδειχ-ω	δείξ-ω	δείξ-οιμι δέδειχ-οιμι	2. δέδειχ-ε 2. δείξ-ον	δείξ-ειν δέδειχ-έναι		
AOR. (STR.).	None	δείξ-ω	δείξ-ω	δείξ-αιμι	2. δείξ-ον	δείξ-αι		

		PASSIVE AND MIDDLE.					PARTIC. & INFIN.	
PRESENT.		INDICAT.	SUBJUNCT.	OPTATIVE.	IMPERAT.	PARTIC. & INFIN.		
S.	1	δείκνυ-μαι	δείκνύ-ωμαι	δείκνυ-οίμην	—	PARTICIPLE. δείκνύ-μενος, η, ον		
	2	δείκνυ-σαι	δείκνυ-ῃ	δείκνύ-οιο	δείκνύ-σο	INFINITIVE. δείκνυ-σθαι		
P.	3	δείκνυ-ται	δείκνύ-ηται	δείκνύ-οιτο	δείκνύ-σθω			
	1	δείκνύ-μεθα	δείκνυ-ώμεθα	δείκνυ-οίμεθα	—			
	2	δείκνυ-σθε	δείκνύ-ησθε	δείκνύ-οισθε	δείκνυ-σθε			
D.	3	δείκνυ-νται	δείκνύ-ωνται	δείκνύ-οιυτο	δείκνύ-σθην			
	2	δείκνυ-σθον	δείκνύ-ησθον	δείκνύ-οισθον	δείκνυ-σθον			
	3	δείκνυ-σθον	δείκνύ-ησθον	δείκνυ-οίσθην	δείκνυ-σθον			
S.	1	ἐ-δείκνύ-μην						
	2	ἐ-δείκνυ-σο						
	3	ἐ-δείκνυ-το						
P.	1	ἐ-δείκνύ-μεθα						
	2	ἐ-δείκνυ-σθε						
	3	ἐ-δείκνυ-ντο						
D.	2	ἐ-δείκνυ-σθον						
	3	ἐ-δείκνύ-σθην						
FUTURE.		δείξ-ομαι		δείξ-οίμην		δείξ-όμενος	δείξ-εσθαι	
PERFECT.		δέδειγ-μαι			2. δέδειξο	δέδειγ-μένος	δέδειχ-θαι	
PLUPERF.		ἐ-δέδειγ-μην						
A. M. (Wκ.).		ἐ-δείξ-άμην	δείξ-ωμαι	δείξ-αίμην	2. δείξ-αι	δείξ-άμενος	δείξ-ασθαι	
A. M. (STR.).		None	δειχθῶ	δειχθείην	2. δείχθῃτι	δειχθείς	δειχθῆναι	
A. P. (Wκ.).		ἐ-δείχθην				δειχθῆσ-όμενος	δειχθῆσ-εσθαι	
FUT. OF A. P. }		δειχθήσ-ομαι		δειχθήσ-οίμην				

FORMATION OF TENSES OF VERBS IN $-\mu$.*252 | Verbs in $-\mu$ differ from verbs in $-\omega$ only in the **Present and Past Imperfect**, and the **Strong Aorist Act. and Mid.**

In these three tenses of verbs in $-\mu$:—

1. The Indicative, Imperative, Participle and Infinitive are formed by adding *inflexions* to the stem *without the vowel o/ε †*: see the table in § 254.

2. The Subjunctive is formed as in verbs in $-\omega$:—

(a) *ιστά-ω*, *ιστῶ*, contracted like *τιμά-ω*, *τίμῶ* (§ 202. I); except that *a* contracts irregularly with η (η) to η (η) *ιστά-ητε*, *ιστῆτε*; *ιστά-ης*, *ιστῆς*.

(b) *δεικνύ-ω* like *λύ-ω* (uncontracted).

3. The Optative is formed :—

(a) in verbs like *ἵστη-μι* by adding to the stem

	Sing.	Plur.	Dual.
Act.	<i>-η-ν</i> , <i>-η-ς</i> , <i>-η-ι</i> ;	<i>-ι-μεν</i> , <i>-ι-τε</i> , <i>-ι-ε-ν</i> ;	<i>-ι-τον</i> , <i>-ι-την ‡</i>
P. & M.	<i>-ι-μην</i> , <i>-ι-ο</i> , <i>-ι-το</i> ;	<i>-ι-μεθα</i> , <i>-ι-σθε</i> , <i>-ι-ντο</i> ;	<i>-ι-σθον</i> , <i>-ι-σθην</i>

Compare *τίμα-*, which contracts with the same endings preceded by *ο* (§ 203).

(b) in verbs in $-\nu\mu$ as in verbs in $-\omega$: (*δεικνύ-οιμι* like *λύ-οιμι*).

253 | The **stem of the Present and Past Imperfect** is formed from the verb-stem :—

(a) by reduplicating with *ι* (*ι-στα-*, for *σι-στα-*).

(b) by suffixing the syllable $-\nuν-$ (*δεικ-νν-*), or after a vowel $-\nuνν-$ (*κερα-ννν-*, *μίχ*).

The last vowel of the Pres. and Past Imperf. stem is long in the Singular of the Indicative Active and the 2nd Sing. Imperative Active (*ἵστη-*, *δεικνύ-*); elsewhere short (*ἵστα-*, *δεικνν-*).

☞ In the following table the endings of the Present are called "Primary," those of the Past Imperf. and Strong Aor. "Secondary".

* For other verbs conjugated in Pres. and Past Imperf. like *ἵστημι*, *δεικνύμι*, see §§ 286, 287.

† This vowel (*ο* in the 1st Pers. Sing. and Plur., the 3rd Pers. Plur., and the Participle; elsewhere *ε*) is called the "thematic," or less correctly the "connecting" vowel; it is really part of the stem ("theme") of the tenses in which it is found: compare *λύο-μαι* with *ἵστα-μαι*, *δεικνν-μαι*; ξ -*λυε-ς* with *ἵστη-ς*, ϵ -*δεικνν-ς*: *λέλυ-μαι*, like *ἕστα-μαι*, has no thematic vowel (§ 187)

‡ Plur. and Dual less commonly *-η-μεν*, *-η-τε*, *-η-σαν*; *-η-τον*, *-η-την*

Comparative Table of Endings and Inflexions:
Pres. and Past Imperf., Strong Aor. Act. and Mid.;
Indic., Imperat., Partic., Infin. (cf. § 252. 1).

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	ACTIVE.				PASSIVE AND MIDDLE.			
	Verbs in -ω.		Verbs in -μι.		Verbs in -ω.		Verbs in -μι.	
INDICATIVE.	Primary. Secondary.	Primary. Secondary.	Primary. Secondary.	Primary. Secondary.	Primary. Secondary.	Primary. Secondary.	Primary. Secondary.	
	-ω *	-ον	-μι	-ν	-ομαι	-ομην	-μαι	-μην
	-εις *	-εις	-ς	-ς	-η †	-ου †	-σαι	-σο
	-ει *	-ε(ν)	-σι(ν)	—	-εται	-ετο	-ται	-το
		-ομεν		-μεν		-ομε[σ]θα		-με[σ]θα
		-ετε		-τε		-εσθε		-σθε
	-ουσι(ν) †	-ον	-ᾶσι(ν) †	-σαν	-ονται	-οντο	-νται	-ντο
	-ετον	-ετον	-τον	-τον	-εσθον	-εσθον	-σθον	-σθον
	-ετην	-την	-την	-την	-εσθην	-εσθην	-σθην	-σθην
IMPERATIVE.		-ε	— or	-θι		-ου †		-σο
		-ετω		-τω		-εσθω		-σθω
		-ετε		-τε		-εσθε		-σθε
		-οντων		-ντων		-εσθων		-σθων
		-ετον		-τον		-εσθον		-σθον
		-ετων		-των		-εσθων		-σθων
PART. (Subj., n.)		-οντ- (Nom. Sing. without s)		-ντ- (Nom. Sing. with s)		-ομενος, η, ον		-μενος, η, ον
		-ειν §		-ναι		-εσθαι		-σθαι
INF.								

* Here the original inflexions are not easily recognisable.

† -ουσι for -ο-ντι (-ο-νσι); -ᾶσι for -α-ντι (-α-νσι).

‡ Contracted after loss of σ: -ε-σαι = -ε-αι = -η; -ε-σο = -ε-ο = -ου. The ending -ει often found instead of -η is a peculiar form which cannot be explained as a contraction of -ε-αι (Appendix III.).

§ For -ε-εν: cf. τιμᾶν (for τιμά-ε-εν), δηλοῦν (for δηλό-ε-εν), § 203.

PECULIARITIES IN VERBS IN -μι.

1. Strong Perfect and Pluperf. Active of ἴστημι.

255 Of verbs in -μι, ἴστημι alone forms a Strong Perfect and Pluperfect Active (stem ἔστα-) with the inflexions -μεν, -τε, -τον, Plupf. -σαν (for -αμεν, -ατε, -ατον, Plupf. -εσαν, the inflexions of the Weak Perfect, stem ἔστηκ-, § 248).

	INDIC.		SUBJ.	IMPER.	PART.
	PERF.	PLUPF.			
S. 1	—	—	—	—	ἔστώς (= ἔστα-ώς), m.
2	—	—	—	ἔστα-θι	ἔστώσα (= ἔστά-ουσα), f.
3	—	—	—	ἔστά-τω	ἔστώς (= ἔστα-ός), n.
P. 1	ἔστα-μεν	—	ἔστώμεν	—	or ἔστός } n.
2	ἔστα-τε	—	—	—	Stem, m., n.
3	ἔστώσι(ν)	ἔστα-σαν	ἔστώσι(ν)	—	ἔστώτ- (= ἔστά-στ-)
D. 2	ἔστα-τον	—	—	—	INFIN.
3	ἔστα-τον	—	—	—	ἔστά-ναι

Obs.—In Homer there are more forms, including an Optative ἔσταίην.

256 2. Contracted forms of the 2nd Pers. Sing. in -σο.

The verbs ἐπίστα-μαι, *understand*,
 δύνα-μαι, *can*,
 κρέμα-μαι, *hang*,
 ἐπιδά-μην, *bought**,

sometimes drop σ in the inflexion -σο, and contract the ο with the stem vowel α:—

Indic. Past Impf. S. 2., ἠπίστω, ἐ-δύνω (or ἠ-δύνω), ἐ-κρέμω; Aor. ἐ-πρίω.
 Imperative Pres. S. 2., ἐπίστω, δύνω, κρέμω; Aor. πρίω.

In other respects these verbs are conjugated like the Passive and Middle of ἴστημι, § 249. [ἴσταμαι itself rarely contracts ἴστασο to ἴστω.]

Obs.—Contracted forms of the 2nd Pers. Sing. in -σαι are occasionally found in verse: e.g. δύνω for δύνα-σαι.

* Ἐπιδάμην is a Strong Aorist Middle of which the Present in use is ὠνοῦμαι, buy (§ 292).

3. The verbs τίθημι, ἵημι, δίδωμι.

257 The three important verbs τίθημι, *put*, ἵημι, *send*, let go, δίδωμι, *give*, are peculiar in the following respects:—

1. In some forms of the Indicative and Imperative they have the vowel *o/ε*, like verbs in -ω (*cf.* § 252. 1):—

Past Impf. Indic.	1.		ἵειν	ἔ-δίδουν (= ἔ-δίδο-ον)
	2.	ἔ-τίθεις (= ἔ-τίθε-εις)	ἵεις (= ἵε-εις)	ἔ-δίδους (= ἔ-δίδο-εις)
	3.	ἔ-τίθει (= ἔ-τίθε-ε)	ἵει (= ἵε-ε)	ἔ-δίδου (= ἔ-δίδο-ε)
Imper.	2.	τίθει (= τίθε-ε)	ἵει (= ἵε-ε)	δίδου (= δίδο-ε)

ἵειν is made to resemble ἵεις, ἵει: we should have expected ἵουν (for ἵε-ον).

Other exceptional forms with the vowel *o/ε* are not uncommon:
e.g. Pres. Indic. τιθεῖς (= τιθέ-εις).

2. In the Subjunctive (of δίδωμι):—

ο contracts with η to ω (*cf.* § 202. 3): *e.g.* διδῶς (= διδό-ης).

3. The Optative is sometimes formed as in verbs in -ω (*cf.* § 252. 3):—

e.g. τιθείμην (= τιθε-οίμην), instead of τιθε-ί-μην.

4. The Aorist Indicative Active is generally Strong in the Plural and Dual; Weak in the Singular, with κ instead of σ:—

e.g. ἔ-θη-κ-α, ἔ-θη-κ-ας, ἔ-θη-κ-ε, ἔ-θε-μεν, ἔ-θε-τε, ἔ-θε-σαν.

5. The Strong Aorist Imperative Active forms the 2nd Pers. Sing. with the inflexion -ς, instead of -θι: θέ-ς, ἔ-ς, δό-ς.

These are properly unaugmented 2nd Sing. *Indic.*, used as *Imperat.*

6. The Strong Aorist Infinitive Active has a diphthong before the inflexion -ναι: θεῖ-ναι, εἶ-ναι, δοῦ-ναι.

7. The Strong Aorist Middle (except in the Indicative of ἵημι) drops σ in the inflexion -σο, and contracts the ο with the stem-vowel (*cf.* § 256):—

Indic. S. 2.	ἔ-λ'ου (= ἔ-θε-[σ]ο)	εἶ-σο	ἔ-ξου (= ἔ-δο-[σ]ο).
Imper. S. 2.	θοῦ (= θέ-[σ]ο)	οῦ (= ἔ-[σ]ο)	δοῦ (= δό-[σ]ο).

τί-θη-μι (reduplicated with ι), set, put.

ACTIVE.

		INDIC.	SUBJ.	OPTAT.	IMPER.	PART. & INF.		
PRESENT.	S. 1 2 3	τίθη-μι	τιθῶ	τιθείη-ν	—	PARTICIPLE. τιθεί-ς, τιθείσα, τιθέν Stem, m., n. τιθέντ-		
		τίθη-ς	τιθῆς	τιθείη-ς	τίθει *			
		τίθη-σι(ν)	τιθῆ	τιθείη	τιθέ-τω			
	P. 1 2 3	τίθε-μεν	τιθῶμεν	τιθεῖ-μεν	—	INFINITIVE. τιθέ-ναι		
		τίθε-τε	τιθήτε	τιθεῖ-τε	τίθε-τε			
		τιθέ-ᾱσι(ν)	τιθῶσι(ν)	τιθεῖ-ν	τιθέ-ντων			
	D. 2 3	τίθε-τον	τιθῆτον	τιθεῖ-τον	τίθε-τον			
		τίθε-τον	τιθῆτον	τιθεί-την	τιθέ-των			
PAST IMPERFECT.	S. 1 2 3	ἔ-τίθη-ν						
		ἔ-τίθει-ς *						
		ἔ-τίθει *						
	P. 1 2 3	ἔ-τίθε-μεν						
		ἔ-τίθε-τε						
		ἔ-τίθε-σαν						
	D. 2 3	ἔ-τίθε-τον						
		ἔ-τίθε-την						
FUTURE.		θήσ-ω		-οιμι		-ων	-ειν	
PLUPERF.		τέθηκ-α †	-ω	-οιμι	2. -ε	-ώς	-έναί	
AORIST.		Weak.	Strong.	Strong.	Strong.	PARTICIPLE (Strong). θεί-ς, θεῖσα, θέν Stem., m., n. θέντ-		
	S. 1 2 3	ἔ-θηκ-α ‡	θῶ	θείη-ν	—	INFINITIVE (Strong). θεῖ-ναι		
		ἔ-θηκ-ας	θῆς	θείη-ς	θέ-ς			
		ἔ-θηκ-ε(ν)	θῆ	θείη	θέ-τω			
	P. 1 2 3	ἔ-θε-μεν	θῶμεν	θεῖ-μεν	—			
		ἔ-θε-τε	θήτε	θεῖ-τε	θέ-τε			
		ἔ-θε-σαν	θῶσι(ν)	θεῖ-ν	θέ-ντων			
	D. 2 3	ἔ-θε-τον	θήτον	θεῖ-τον	θέ-τον			
		ἔ-θε-την	θήτον	θεί-την	θέ-των			

* § 257. 1. [The Past Imperfect Indic. is rarely ἔ-τίθη-ς, ἔ-τίθη.]

† Less correctly τέθεικα, ἐτεθείκη. The Perf. and Pluperf. are rare.

‡ § 257. 4. The Plural is rarely weak, except in the 3rd Pers. (often ἔ-θηκ-αν).

PASSIVE AND MIDDLE.

		INDIC.	SUBJ.	OPTAT.	IMPER.	PART. & INF.	
PRESENT.	S. 1	τίθε-μαι	τιθῶμαι	τιθεί-μην	—	PARTICIPLE. τιθέ-μενος, η, ον INFINITIVE. τιθε-σθαι	
	2	τίθε-σαι	τιθῆ	τιθεί-ο	τιθε-σο		
	3	τίθε-ται	τιθῆται	τιθεί-το	τιθέ-σθω		
	P. 1	τιθέ-μεθα	τιθώμεθα	τιθεί-μεθα	—		
	2	τίθε-σθε	τιθῆσθε	τιθεί-σθε	τιθε-σθε		
	3	τίθε-νται	τιθῶνται	τιδεί-ντο	τιθέ-σθων		
	D. 2	τίθε-σθον	τιθῆσθον	τιδεί-σθον	τιθε-σθον		
	3	τίθε-σθον	τιθῆσθον	τιδεί-σθην	τιθέ-σθων		
	PAST IMPERFECT.	S. 1	ἔ-τιθέ-μην				
2		ἔ-τίθε-σο					
3		ἔ-τίθε-το					
P. 1		ἔ-τιθέ-μεθα					
2		ἔ-τίθε-σθε					
3		ἔ-τίθε-ντο					
D. 2		ἔ-τίθε-σθον					
3		ἔ-τίθε-σθην					
FUTURE. PERFECT. PLUPERF.			θήσ-ομαι (κείμαι, § 269) (ἐκείμην, § 269)		-οίμην		-όμενος
AOR. MIDD. (STR.).	S. 1	ἔ-θέ-μην	θῶμαι	θεί-μην	—	PARTICIPLE. θέ-μενος, η, ον INFINITIVE. θέ-σθαι	
	2	ἔ-θου	θῆ	θεί-ο	θού		
	3	ἔ-θε-το	θῆται	θεί-το	θέ-σθω		
	P. 1	ἔ-θέ-μεθα	θώμεθα	θεί-μεθα	—		
	2	ἔ-θε-σθε	θῆσθε	θεί-σθε	θέ-σθε		
	3	ἔ-θε-ντο	θῶνται	θεί-ντο	θέ-σθων		
	D. 2	ἔ-θε-σθον	θῆσθον	θεί-σθον	θέ-σθον		
	3	ἔ-θέ-σθην	θῆσθον	θεί-σθην	θέ-σθων		
	A. P. (WK.) FUT. OF A. P. }		ἔ-τέθην § τεθήσ-ομαι	τεθ-ῶ	-είην -οίμην		

§ For ἔ-θέθην, to avoid the aspirates at the beginning and end of the syllable; cf. θέ-ω, ἔ-τέθην, § 280.

ἵ-η-μι (reduplicated with ι, for ἵ-ῆ-μι), *send, let go.*

☞ The ι of the Present is generally long in Attic.

ACTIVE.

		INDIC.	SUBJ.	OPT.	IMPER.	PART. & INF.	
PRESENT.	S. 1	ἵη-μι	ἰῶ	ἰείη-ν	—	PARTICIPLE.	
	2	ἵη-ς	ἰῆς	ἰείη-ς	ἰεί *	ἰεί-ς, ἰείσα, ἰέν	
	3	ἵη-σι(ν)	ἰῆ	ἰείη	ἰεί-τω	Stem, m., n.	
	P. 1	ἰέ-μεν	ἰῶμεν	ἰεί-μεν	—	ἰέντ-	
	2	ἰέ-τε	ἰῆτε	ἰεί-τε	ἰέ-τε	INFINITIVE.	
	3	ἰᾶσι(ν)	ἰῶσι(ν)	ἰείε-ν	ἰέντων	ἰέναι	
	D. 2	ἰέ-τον	ἰῆτον	ἰεί-τον	ἰέ-τον		
	3	ἰέ-των	ἰῆτων	ἰεί-την	ἰέντων		
	PAST IMPERFECT.	S. 1	ἰέιν *				
2		ἰέισ *					
3		ἰεί *					
P. 1		ἰέ-μεν					
2		ἰέ-τε					
3		ἰέ-σαν					
D. 2		ἰέ-τον					
3		ἰέ-την					
FUTURE PERFECT.		ἦσ-ω		-οίμι		-ων	-ειν
PLUPERF.		εἶκ-α	-ω	-οίμι	2. -ε	-ώς	-έναι
AORIST.	Weak.		Strong.	Strong.	Strong.	PARTICIPLE	
	S. 1	ἦκ-α †	ῶ	εἶη-ν	—	(Strong).	
	2	ἦκ-ας	ῶς	εἶη-ς	ἔ-ς	εἶ-ς, εἶσα, ἔν	
	3	ἦκ-ε(ν)	ῶ	εἶη	ἔ-τω	Stem, m., n.	
	Strong.					ἔντ-	
	P. 1	εἶ-μεν	ῶμεν	εἶ-μεν	—	INFINITIVE	
	2	εἶ-τε	ῶτε	εἶ-τε	ἔ-τε	(Strong).	
	3	εἶ-σαν	ῶσι(ν)	εἶε-ν	ἔ-ντων	εἶ-ναι	
	D. 2	εἶ-τον	ῶτον	εἶ-τον	ἔ-τον		
3	εἶ-την	ῶτην	εἶ-την	ἔ-των			

* § 257. 1. [The Past Imperf. Indic. is rarely ἰῆ-ν.]

† § 257. 4: Plural rarely weak, except in the 3rd Pers. (often ἦκ-αν).

PASSIVE AND MIDDLE (often = *hasten*).

		INDIC.	SUBJ.	OPTAT.	IMP.	PART. & INF.	
PRESENT.	S. 1	ἴε-μαι	ἰῶμαι	ἰεί-μην	—	PARTICIPLE. ἰέ-μενος, η, ον INFINITIVE. ἴε-σθαι	
	2	ἴε-σαι §	ἰῆ	ἰεί-ο	ἴε-σο		
	3	ἴε-ται	ἰῆται	ἰεί-το	ἰέ-σθω		
	P. 1	ἰέ-μεθα	ἰώμεθα	ἰεί-μεθα	—		
	2	ἴε-σθε	ἰῆσθε	ἰεί-σθε	ἴε-σθε		
	3	ἴε-νται	ἰῶνται	ἰεί-ντο	ἰέ-σθων		
	D. 2	ἴε-σθον	ἰῆσθον	ἰεί-σθον	ἴε-σθον		
	3	ἴε-σθον	ἰῆσθον	ἰεί-σθην	ἴε-σθων		
	PAST IMPERFECT.	S. 1	ἰέ-μην				
2		ἴε-σο					
3		ἴε-το					
P. 1		ἰέ-μεθα					
2		ἴε-σθε					
3		ἴε-ντο					
D. 2		ἴε-σθον					
3		ἰέ-σθην					
FUTURE. PERFECT. PLUPERF.			ἦσ-ομαι εἶ-μαι εἶ-μην		-οίμην	2. -σο	-όμενος -μένος
AOR. MIDD. (STR.).	S. 1	εἶ-μην	ᾶμαι	εἶ-μην	—		
	2	εἶ-σο	ᾶ	εἶ-ο	οὔ		
	3	εἶ-το	ᾶται	εἶ-το	εἶ-σθω		
	P. 1	εἶ-μεθα	ᾶμεθα	εἶ-μεθα	—		
	2	εἶ-σθε	ᾶσθε	εἶ-σθε	εἶ-σθε		
	3	εἶ-ντο	ᾶνται	εἶ-ντο	εἶ-σθων		
	D. 2	εἶ-σθον	ᾶσθον	εἶ-σθον	εἶ-σθον		
	3	εἶ-σθην	ᾶσθον	εἶ-σθην	εἶ-σθων		
	A. P. (Wk.) FUT. OF A. P. }		εἶθην εἰθήσ-ομαι	εἶθ-ᾶ	-εἶην -οίμην		

§ Once contracted to ἴει (ἐφ-ίει, "thou desirest," Sophocles, *Electra*, 143).

|| Augmented in εἶ (cf. § 239).

δί-δω-μι (reduplicated with ι), give.

ACTIVE.

		INDIC.	SUBJ.	OPTAT.	IMPER.	PART. & INF.	
PRESENT.	S. 1	δίδω-μι	διδῶ	διδούη-ν	—	PARTICIPLE. διδού-ς, διδούσα, διδόν Stem, m., n. διδόντ-	
		δίδω-ς	διδῶς	διδούη-ς	δίδου *		
		δίδω-σι(ν)	διδῶ	διδούη	διδό-τω		
	P. 1	δίδο-μεν	διδῶμεν	διδού-μεν	—	INFINITIVE. διδό-ναι	
		δίδο-τε	διδῶτε	διδού-τε	δίδο-τε		
		διδό-ασι(ν)	διδῶσι(ν)	διδούε-ν	διδό-ντων		
	D. 2	δίδο-τον	διδῶτον	διδού-τον	δίδο-τον		
		δίδο-των	διδῶτων	διδού-την	διδό-των		
PAST IMPERFECT.	S. 1	ἔ-δίδουν *					
		ἔ-δίδους *					
		ἔ-δίδου *					
	P. 1	ἔ-δίδο-μεν					
		ἔ-δίδο-τε					
		ἔ-δίδο-σαν					
	D. 2	ἔ-δίδο-τον					
		ἔ-δίδο-των					
FUTURE.		δώσ-ω		-οιμι		-ων	-ειν
PERFECT.		δέδωκ-α	-ω	-οιμι	2. -ε	-ώς	-έναί
PLUPERF.		ἔ-δεδώκ-η					
AORIST.	S. 1	Weak.	Strong.	Strong.	Strong.	PARTICIPLE Strong. δού-ς, δούσα, δόν Stem, m., n. δόντ-	
		ἔ-δωκ-α †	δῶ	δοίη-ν	—		
		ἔ-δωκ-ας	δῶς	δοίη-ς	δό-ς		
	P. 1	ἔ-δωκ-ε(ν)	δῶ	δοίη	δό-τω	INFINITIVE Strong. δοῦ-ναι	
		Strong.	δῶμεν	δοῖ-μεν	—		
		ἔ-δο-μεν	δῶτε	δοῖ-τε	δό-τε		
	D. 2	ἔ-δο-τε	δῶσι(ν)	δοῖε-ν	δό-ντων		
		ἔ-δο-σαν	δῶτον	δοῖ-τον	δό-τον		
		ἔ-δο-των	δῶτων	δοῖ-την	δό-των		

* § 257. 1.

† § 257. 4: the Plural is rarely weak (ἔδῶκαμεν, etc.).

PASSIVE AND MIDDLE.

		INDIC.	SUBJ.	OPTAT.	IMPER.	PART. & INF.	
PRESENT.	S. 1	δίδο-μαι	διδῶμαι	διδοί-μην	—	PARTICIPLE. διδό-μενος, η, ον	
	2	δίδο-σαι	διδῶ	διδοί-ο	δίδο-σο		
	3	δίδο-ται	διδῶται	διδοί-το	διδό-σθω		
	P. 1	διδό-μεθα	διδόμεθα	διδοί-μεθα	—	INFINITIVE. δίδο-σθαι	
	2	δίδο-σθε	διδῶσθε	διδοί-σθε	δίδο-σθε		
	3	δίδο-νται	διδῶνται	διδοί-ντο	διδό-σθων		
	D. 2	δίδο-σθον	διδῶσθον	διδοί-σθον	δίδο-σθον		
	3	δίδο-σθον	διδῶσθον	διδοί-σθην	διδό-σθων		
	PAST IMPERFECT.	S. 1	ἔ-διδό-μην				
2		ἔ-δίδο-σο					
3		ἔ-δίδο-το					
P. 1		ἔ-διδό-μεθα					
2		ἔ-δίδο-σθε					
3		ἔ-δίδο-ντο					
D. 2		ἔ-δίδο-σθον					
3		ἔ-διδό-σθην					
FUTURE.		δώσ-ομαι		-οίμην		-όμενος	
PERFECT.		δέδο-μαι			2. -σο	-μένος	-σθαι
PLUPERF.		ἔ-δεδό-μην					
AOR. MIDD. (STR.)	S. 1	ἔ-δό-μην	δῶμαι	δοί-μην	—	PARTICIPLE. δό-μενος, η, ον	
	2	ἔ-δου	δῶ	δοί-ο	δοῦ		
	3	ἔ-δο-το	δῶται	δοί-το	δό-σθω		
	P. 1	ἔ-δό-μεθα	δῶμεθα	δοί-μεθα	—	INFINITIVE. δό-σθαι	
	2	ἔ-δο-σθε	δῶσθε	δοί-σθε	δό-σθε		
	3	ἔ-δο-ντο	δῶνται	δοί-ντο	δό-σθων		
	D. 2	ἔ-δο-σθον	δῶσθον	δοί-σθον	δό-σθον		
	3	ἔ-δό-σθην	δῶσθον	δοί-σθην	δό-σθων		
	A. P. (WK.)		ἔ-δόθην	δοθ-ῶ	-εῖην	2. -ητι	-εῖς
FUT. OF		δοθήσ-ομαι		-οίμην		-όμενος	-εσθαι
A. P. }							

DEFECTIVE VERBS IN -μι.

1. φημί, say, say yes [Lat. *fā-rē*].

264

	INDIC.		SUBJ.	OPT.	IMP.	PART.
	PRES.	PAST.				
S. 1	φημί	ἔ-φη-ν	φῶ	φαίη-ν	—	φά-ς m.
2	φῆ-ς (φῆ-ς)	ἔ-φη-σθα	φῆς	φαίη-ς	φά-θι (φα-θί)	φᾶσα f.
3	φησί(ν)	ἔ-φη	φῆ	φαίη	φά-τω	φάν n.
P. 1	φα-μέν	ἔ-φα-μεν	φῶμεν	φαῖ-μεν	—	Stem, m., n.
2	φα-τέ	ἔ-φα-τε	φῆτε	φαί-τε	φά-τε	φάντ-
3	φᾶσί(ν)	ἔ-φα-σαν	φῶσι(ν)	φαίε-ν	φά-ντων	INFIN.
D. 2	φα-τόν	ἔ-φα-τον	φῆτον	φαῖ-τον	φά-τον	φά-ναι
3	φα-τόν	ἔ-φά-την	φῆτον	φαί-την	φά-των	
FUT. φήσ-ω. WEAK AOR. ἔ-φησ-α.						

OBS. 1.—On -σθα in ἔφησθα (ἦσθα, § 266; ἤισθα, § 267; οἶσθα, ἤδησθα, § 273), see § 274.

OBS. 2.—The Past ἔφην is used sometimes as Past Imperf., sometimes as Aor.

OBS. 3.—The Participle φάς is little used, its place being generally supplied by φάσκ-ων, -ουσα, -ον (from φάσκ-ω, properly *allege*, a verb which also supplies other by-forms of φημί).

OBS. 4.—The Pres. Indic., except φῆς, generally loses its accent.

2. ἡμί, say [Lat. *aiō*].

265

This verb is found only in the 1st and 3rd Persons of the Past tense, used parenthetically like the Latin *inquam*, *inquit*:—

ἦ-ν δ' ἐγώ, said I.

ἦ δ' ὅς, said he; ἦ δ' ἡ, said she.

ὅς and ἡ are here old Demonstratives.

3. εἰμί, am [Lat. sum, es-se].

266

		INDIC.		SUBJ.	OPT.	IMP.	PART.
		PRES.	PAST.				
S.	1	εἰ-μί	ἦ-ν, or ἦ	ᾧ	εἶ-η-ν	—	ὄν m.
	2	εἶ	ἦσθα	ἦς	εἶ-η-ς	ἴσ-θι	οὔσα f.
	3	ἔσ-τί(ν)	ἦ-ν	ἦ	εἶ-η	ἔσ-τω	ὄν n.
P.	1	ἔσ-μέν	ἦ-μεν	ᾧμεν	εἶ-μεν	—	Stem, m., n.
	2	ἔσ-τέ	ἦ-τε	ἦτε	εἶ-τε	ἔσ-τε	ὄντ-
	3	εἰ-σί(ν)	ἦ-σαν	ᾧσι(ν)	εἶ-εν	ἔσ-των	INFIN.
D.	2	ἔσ-τόν	ἦσ-τον	ἦτον	εἶ-τον	ἔσ-τον	εἶ-ναι
	3	ἔσ-τόν	ἦσ-την	ἦτον	εἶ-την	ἔσ-των	
		FUTURE.					PART.
S.	1	ἔσ-ομαι			ἔσ-οίμην		ἔσ-όμενος, η, ον
	2	ἔσ-η (-ει)			ἔσ-οιο		INFIN.
	3	ἔσ-ται			ἔσ-οιτο		ἔσ-εσθαι
P.	1	ἔσ-όμεθα			ἔσ-οίμεθα		
	2	ἔσ-εσθε			ἔσ-οισθε		
	3	ἔσ-ονται, etc.			ἔσ-οιντο		

Obs.—The Pres. Indic., except εἶ, generally loses its accent. The -τι of the 3rd Sing. is an older form of -σι: cf. Lat. *es-t*.

4. εἶμι, go [Lat. eō, ī-re].

267

		INDIC.		SUBJ.	OPT.	IMP.	PART.
		PRES.	PAST.				
S.	1	εἶ-μι	ἦ-α	ἦ-ω	ἦ-οιμι	—	ἰ-ών m.
	2	εἶ	ἦ-εισθα	ἦ-ης	ἦ-οις	ἦ-θι	ἰ-ούσα f.
	3	εἶ-σι(ν)	ἦ-ει(ν)	ἦ-η	ἦ-οι	ἦ-τω	ἰ-όν n.
P.	1	ἦ-μεν	ἦ-μεν	ἦ-ωμεν	ἦ-οιμεν	—	Stem, m., n.
	2	ἦ-τε	ἦ-τε	ἦ-ητε	ἦ-οιτε	ἦ-τε	ἰ-όντ-
	3	ἦ-ᾶσι(ν)	ἦ-ᾶν	ἦ-ωσι(ν)	ἦ-οιεν	ἦ-όντων	INFIN.
D.	2	ἦ-τον	ἦ-τον	ἦ-ητον	ἦ-οιτον	ἦ-τον	ἰ-έναί
	3	ἦ-τον	ἦ-την	ἦ-ητον	ἦ-οίτην	ἦ-των	

Obs. 1.—The Pres. Indic. has Future meaning: cf. Eng. *I go*, often = *I will go*. The Present Indicative meaning is supplied by *ἔρχομαι* (§ 292).

Obs. 2.—The Past Indic. is in form a Pluperfect. Later forms are:—*S.* 1 ἦειν, 2 ἦεις; *P.* 1 ἦειμεν, 2 ἦειτε, 3 ἦεσαν; *D.* 2 ἦειτον, 3 ἦείτην.

5. κάθημαι, am seated, sit (ἦμαι, poetical).

268

S.	INDIC.		IMPERAT.	PART.
	PRES.	PAST.		
1	κάθη-μαι	ἐ-καθή-μην (καθή-μην)	—	καθή-μενος, η, ον
2	κάθη-σαι	ἐ-κάθη-σο (καθή-σο)	κάθη-σο	INFIN.
3	κάθη-ται	ἐ-κάθη-το (καθή-το)	καθή-σθω	καθή-σθαι
	etc.	etc.	etc.	

Obs.—The rare Subjunctive (καθῶμαι, καθῆ, καθῆται, etc.) and Optative (καθήμην or καθοίμην, καθῆο, καθῆτο; P. 3 καθοίντο) are generally replaced, like the Future, by forms of καθέζομαι, I sit down (§ 292).

6. κείμαι, lie.

269

S.	INDIC.		IMPERAT.	PART.
	PRES.	PAST.		
1	κεί-μαι	ἐ-κεί-μην	—	κεί-μενος, η, ον
2	κεί-σαι	ἐ-κεί-σο	κεί-σο	INFIN.
3	κεί-ται	ἐ-κεί-το	κεί-σθω	κεί-σθαι
	etc.	etc.	etc.	
FUT. κείσομαι, etc.				

Obs. 1.—Κείμαι replaces the Perfect Passive of τίθημι (§ 259): e.g. οἱ νόμοι κείνται, the laws are laid down (τιθέναι νόμους, to lay down laws).

Obs. 2.—The Subjunctive (e.g. κέηται) and Optative (e.g. κείοιτο) are rare.

7. χρῆ (sc. ἐστί), there is need [cf. Lat. opus est].

270

χρῆ is properly an indeclinable Noun (= need); tenses are formed chiefly by combining it with parts of εἶμι, am (§ 266):—

Past Indic. χρῆν (= χρῆ ἦν), or ἐχρῆν (with syllabic augment by analogy).

Pres. Subj. χρῆῖ (= χρῆ ἦ); Optat. χρεῖη (= χρῆ εἶη); Part. Neut. χρεῶν (= χρῆ ὄν); Infin. χρῆναι (= χρῆ εἶναι).

Fut. Indic. χρῆσται (= χρῆ ἔσται), or by analogy χρῆσει.

271 A few verbs in -ω form a **Strong Aorist Active without the vowel o/ε**, like verbs in -μ (§ 252. 1):—

ξ-βη-ν (βα-ί-ν-ω, § 288. ii.)	ξ-φθη-ν (φθά-ν-ω, anticipate, § 288. i.)
ἀπ-έ-δρᾶ-ν (ἀπο-δι-δρά-σκ-ω, run away, § 289. ii.)	ἐ-άλω-ν (ἀλ-ίσκ-ομαι, am captured, am detected, § 289. i.)
ξ-γνω-ν (γι-γνώ-σκ-ω, get to know, § 289. ii.)	ἐ-βίω-ν (ζά-ω, ζῶ, live, § 292)
ἐ-φῦ-ν (φύ-ομαι, grow, § 280)	ἐ-δῦ-ν (δύ-ομαι, sink, § 280)

A few others (poetical) will be given among Principal Parts.

272 These Aorists are conjugated as follows:—

	INDIC.	SUBJ.	OPTAT.	IMPER.	PART.	INFIN.
S. 1	ξ-βη-ν	βῶ	βαίη-ν	—	βᾶ-ς m.	βῆ-ναι
2	ξ-βη-ς	βῆς	βαίης	βῆ-θι	βᾶσα f.	
3	ξ-βη	βῆ	βαίη	βῆ-τω	βάν n.	
P. 1	ξ-βη-μεν	βῶμεν	βαί-μεν	—	st. βάντ-	
2	ξ-βη-τε	βῆτε	βαί-τε	βῆ-τε		
3	ξ-βη-σαν	βῶσι(ν)	βαί-εν	βάν-των		
D. 2	ξ-βη-ταν	βῆτον	βαί-τον	βῆ-τον		
3	ἐ-βή-τηι	βῆτον	βαί-την	βή-των		
S. 1	-ξ-δρᾶ-ν	-δρῶ	-δραίη-ν		-δρᾶ-ς m.	-δρᾶ-ναι
2	-ξ-δρᾶ-ς	-δρᾶς	-δραίη-ς		-δρᾶσα f.	
3	-ξ-δρᾶ etc.	-δρᾶ etc.	-δραίη etc.		-δρᾶν n. st. -δρᾶντ-	
	<i>a</i> through- out, after ρ	-δρῶ = α + η or η α or α, after ρ, cf. § 252.2				
S. 1	ξ-γνω-ν	γνώ	γνοίη-ν	—	γνού-ς m.	γνώ-ναι
2	ξ-γνω-ς	γνώς	γνοίη-ς	γνώ-θι	γνούσα f.	
3	ξ-γνω etc.	γνώ etc.	γνοίη etc.	γνώ-τω etc.	γνόν n. st. γνόντ-	
		cf. δῶ, δῶς, δῶ, § 262.				
S. 1	ξ-φῦ-ν	φύ-ω		—	φύ-ς m.	φῦ-ναι
2	ξ-φῦ-ς	φύ-ης		φῦ-θι	φῦσα f.	
3	ξ-φῦ etc.	φύ-η etc.		φύ-τω etc.	φύν n. st. φύντ-	
		cf. δεικνύ-ω, -ης, -η, § 250.				

DEFECTIVE VERBS IN -ω.

273 In the following verbs the Perfect has the meaning of a Present, the Pluperfect has the meaning of a Past Imperfect: cf. Lat. *nōvī*, 'I know'; *nōveram*, 'I knew,' etc.

1. οἶδα (Strong), *know* [Lat. *vīd-ī*, Engl. *wot*].

	INDIC.		SUBJ.	OPTAT.	IMP.	PART.
	PERF.	PLUPF.				
S. 1	st. οἶδ-, ἰδ- οἶδ-α	st. εἶδ- ἦδ-η *	st. εἶδε- εἶδῶ	st. εἶδε- εἰδείη-ν	st. ἰδ- —	εἰδώς m. εἰδύια f.
2	οἶσθα *	ἦδ-ησθα *	εἰδῆς	εἰδείη-ς	ἴσ-θι	εἰδός n.
3	οἶδ-ε(ν)	ἦδ-ει(ν)	εἰδῆ	εἰδείη	ἴσ-τω	stem m., n.
P. 1	ἴσ-μεν	ἦσ-μεν	εἰδῶμεν	εἰδεῖ-μεν	—	εἰδόν-
2	ἴσ-τε	ἦσ-τε	εἰδῆτε	εἰδεῖ-τε	ἴσ-τε	
3	ἴσασι(ν)	ἦδ-εσαν	εἰδῶσι(ν)	εἰδεῖ-εν	ἴσ-των	INFIN. εἰδέναι
D. 2	ἴσ-τον	ἦσ-τον	εἰδῆτον	εἰδεῖ-τον	ἴσ-τον	
3	ἴσ-τον	ἦσ-την	εἰδῆτον	εἰδεί-την	ἴσ-των	
FUT. εἴσ-ομαι, etc.						

2. δέδοικα (Weak), δέδια (Strong), *fear*.

	INDIC.		IMP.	PART.	INF.
	PERF.	PLUPF.			
S. 1	δέδοικ-α,	δέδι-α	—	δεδοικ-ώς,	δεδοικ-
2	δέδοικ-ας	δέδι-α	δέδι-θι	-ύια, -ός	έναί
3	δέδοικ-ε(ν),	δέδι-ε(ν)	δεδί-τω	st. δεδοικόν-	
P. 1	δεδοίκ-αμεν,	δέδι-μεν	—	δεδι-ώς,	δεδι-
2	δεδοίκ-ατε,	δέδι-τε	δέδι-τε	-ύια, -ός	έναί
3	δεδοίκ-ασι(ν),	δεδί-ασι(ν)	—	st. δεδιόν-	
AOR. ἔδεισα, etc.					

3. ζοικα (Strong), *am like*.

		INDIC.		SUBJ.	OPTAT.	PART.	INFIN.
		PERF.	PLUPF.				
S.	1	ζοικ-α	ἐζίκ-η	ζοίκ-ω	ζοίκ-οιμι	εἰκ-ώς,	εἰκ-έναι
	2	ζοικ-ας	ἐζίκ-ης	ζοίκ-ης	ζοίκ-οις	-νῖα, -ός	
	3	ζοικ-ε(ν)	ἐζίκ-ει(ν)	etc.	etc.	st. εἰκότ-	
P.	1	ζοιγ-μεν	ἐζίκ-εμεν	[or εἰκώς	[or εἰκώς		
	2	ζοικ-ατε	ἐζίκ-ετε	ᾶ, ῆς, etc.	εἶην, εἶης,		
	3	εἰξᾶσι(ν)	ἐζίκ-εσαν	§ 188]	etc., § 188]		
D.	2	ζοικ-ατον	ἐζίκ-ετον				
	3	ζοικ-ατον	ἐζίκ-έτην				
FUT. εἰξ-ω, etc.							

Obs.—The 3rd Sing. ζοικε(ν) often means *it is reasonable*; Neuter Participle εἰκός, *reasonable*. Note the σ in the 3rd Plur. εἰξᾶσι(ν).

4. εἰμαρται, *it is fated*.

This verb occurs in Attic only in the Passive 3rd Pers. Sing.: Perf. εἰμαρ-ται, *it is fated*, Plupf. εἰμαρ-το, *it was fated*, Part. εἰμαρ-μένος; ἡ εἰμαρ-μένη (sc. μοῖρα), *fate*, τὸ εἰμαρμένον, *that which is fated*.

5. πέπρωται, *it is fated*.

This verb occurs in Attic only in the Passive 3rd Pers. Sing.: Perf. πέπρω-ται, *it is fated*, Part. πεπρω-μένος; ἡ πεπρωμένη (sc. μοῖρα), *fate*, τὸ πεπρωμένον, *that which is fated*.

Notes on the above forms.

274

1. Οἶσθα = οἶδ-θα, with an old inflexion of the 2nd Sing. -θα; the σ which crept in here and in ἦσ-θα (§ 266, st. ἐσ-) came to be regarded as part of the inflexion and was thus transferred to other verbs (e.g. ξ-φη-σθα, § 264); in ἦδ-ησθα (§ 273. 1) and ἦ-εισθα (§ 267) it is combined with the vowel of the Pluperfect (η or ει).

2. Later or less correct forms of the Pluperf. ἦδη (§ 273. 1) are:—

S. 1 ἦδειν, 2 ἦδειςθα (ἦδεις, ἦδης), 3 ἦδη; P. 1 ἦδειμεν, 2 ἦδειτε; D. 2 ἦδειτον, 3 ἦδείτην.

PECULIARITIES IN THE MEANING OF VOICES AND TENSES.

275 Middle and Passive forms often assume Active meaning :

e.g.—

πείθω, *persuade* (Accus.), πείθομαι, *am persuaded, obey* (Dat.).
φοβῶ, *frighten* (Accus.), φοβοῦμαι, *am frightened, fear* (Accus.).

Verbs which have no Active forms in use, but only Middle or Passive forms with Active meaning, are called Deponent Verbs, as in Latin : e.g.—

βούλομαι, *will*, βουλήσομαι, βεβούλημαι, ἐβουλήθην.
δέχομαι, *receive*, δέξομαι, δέδεγμαί, ἐδεξάμην.

Some verbs which have Middle forms with Active meaning have also Passive forms with Passive meaning : e.g. αἰτιῶμαι, *accuse* ; βιάζομαι, *compel* (or *am compelled*) :—

Active meaning.			Passive meaning.	
αἰτιῶμαι,	αἰτιάσομαι,	ἠτιᾶμαι,	ἠτιᾶμαι,	ἠτιάσθην :
	ἠτιᾶσάμην			
βιάζομαι,	βιάσομαι,	βεβίασμαί,	βιάζομαι,	βεβίασμαί,
	ἐβιασάμην		ἐβιάσθην	

276 In very many verbs the Future alone has Middle or Passive form with Active meaning, especially in verbs which denote the exercise of the bodily or mental faculties : e.g.—

(a) EXERCISE OF THE BODILY FACULTIES.

ᾄδω, *sing*, ᾄσομαι
βοῶ, *shout*, βοήσομαι
γελῶ, *laugh*, γελάσομαι
οἰμῶζω, *lament*, οἰμώξομαι
[With others denoting exercise of the voice, or its restraint, e.g. σιγῶ, σιωπῶ, *am silent*, σιγήσομαι, σιωπήσομαι]

ἀκούω, *hear*, ἀκούσομαι
θιγγάνω, *touch*, θίξομαι

δάκνω, *bite*, δήξομαι
ἐσθίω, *eat*, ἔδομαι } really old
πίνω, *drink*, πίομαι } Subjunctives
τρώγω, *gnaw*, τρώξομαι
χάσκω, *gape*, χανούμαι

ἀπαντῶ, *meet*, ἀπαντήσομαι
ἀπο-διδράσκω, *run away*, -δράσομαι
βαδίζω, *walk*, βαδιοῦμαι
βαίνω, *go*, βήσομαι
διώκω, *pursue*, διώξομαι
θέω, *run*, θεύσομαι
νέω, *swim*, νεύσομαι
πηδῶ, *leap*, πηδήσομαι
πίπτω, *fall*, πεσοῦμαι
πλέω, *sail*, πλεύσομαι
ῥέω, *flow*, ῥνήσομαι
τίκτω, *bring forth*, τέξομαι
τρέχω, *run*, δραμοῦμαι
φεύγω, *flee*, φεύξομαι (-σῦμαι)

[With others denoting movement]

(b) EXERCISE OF THE MENTAL FACULTIES.

ἀμαρτάνω, <i>err</i> , ἀμαρτήσομαι	ἀπολαύω, <i>enjoy</i> , ἀπολαύσομαι
γινώσκω, <i>get to know</i> , γνώσομαι	ἐπαινῶ, <i>praise</i> , ἐπαιέσομαι
μαθάνω, <i>learn</i> , μαθήσομαι	θαυμάζω, <i>admire</i> , θαυμάσομαι
	σκώπτω, <i>jeer</i> , σκώψομαι or -ω
σπουδάζω, <i>am busy</i> , σπουδάσομαι	ὕβριζω, <i>insult</i> , ὑβριῶμαι or -ω

(c) MISCELLANEOUS MEANINGS.

ἀπο-θνήσκω, <i>die</i> , -θανοῦμαι	ἀρπάζω, <i>seize</i> , ἀρπάσομαι
st. βιω-, <i>live</i> , βιώσομαι	λαγχάνω, <i>obtain</i> , λήξομαι
γηράσκω, <i>grow old</i> , γηράσομαι	λαμβάνω, <i>take</i> , λήψομαι
εἰμί, <i>am</i> , ἔσομαι	τυγχάνω, <i>obtain</i> , τεύξομαι
πάσχω, <i>suffer</i> , πείσομαι	

277 The **Perfect Active** often has (i.) Intransitive or Passive meaning; (ii.) Present meaning (*cf.* note at foot of p. 47): it may thus correspond in meaning to a Present Middle or Passive: *e.g.*—

δύω, *dip, sink* (trans.), δύομαι, *dip, sink, get into* (intrans.), δέδυκα, *have got into* (intrans.).

ἵστημι, *place*, ἵσταμαι, *place myself*, ἔστηκα, *stand*.

πήγνυμι, *fix*, πήγνυμαι, *am fixed*, πέπηγα, *am fixed*.

ρήγνυμι, *break*, ρήγνυμαι, *burst forth*, ἔρρωγα, *have burst forth*.

σήπω, *rot* (tr.), σήπομαι, *rot* (intr.), σέσηπα, *am rotten*.

σβέννυμι, *quench* (tr.), σβέννυμαι, *am quenched* (intr.), ἔσθηκα, *am quenched*.

φύω, *grow* (tr.), φύομαι, *grow* (intr.), πέφυκα, *am by nature*.

ἀλίσκομαι, *am captured*, ἐάλωκα, *have been captured*.

γίγνομαι, *become*, γέγονα, *have become*.

ἔρχομαι, *go, come*, ἐλήλυθα, *am come*.

μαίνομαι, *am mad*, μέμηνα, *am mad*.

278 When a verb has two Active Perfects or Aorists, one Weak and the other Strong, the Weak forms are generally transitive, the Strong intransitive: *e.g.*—

δλλῦμι, *destroy*, ὀλώλεκα, *have destroyed*, ὄλωλα, *am undone*.

πείθω, *persuade*, πέπεικα, *have persuaded*, πέποιθα, *trust*.

φαίνω, *show*, πέφαγκα, *have shown*, πέφηνα, *have appeared*.

ἵστημι, *place*, ἔστησα, *placed*, ἔστην, *stepped, stood*.

φύω, *grow* (tr.), ἔφῦσα, *grew* (tr.), ἔφῦν, *grew* (intr., § 272).

[The above rule does not apply to the Aorists of πείθω, which are both transitive, or the Perfects of ἵστημι, which are both intransitive.]

PRINCIPAL PARTS OF VERBS.

279 The Principal Parts of a Greek Verb are :—

1. The Present Indicative Active.
2. The Future Indicative Active or Middle.
3. The Aorist Indicative Active or Middle (Weak or Strong).
4. The Perfect Indicative Active (Weak or Strong).
5. The Perfect Indicative Passive and Middle.
6. The Aorist Indicative Passive (Weak or Strong).

The following classified list of Principal Parts (§§ 280-292) contains verbs having some peculiarity in their tenses for which no general rule can be given; all verbs of importance which form a Strong Aorist (Active, Middle, or Passive) are included. The typical regular verbs are inserted in black type.

An alphabetical list (for reference and revision) is given in Appendix V.; it contains all the verbs of the classified list, together with a number of others—some irregular but of less common occurrence, others illustrating the rules and exceptions of §§ 184-278.

In the classified list attention is called to peculiarities by means of references placed after the headings of the sections, and notes at the foot of the page. The less important or poetical tenses are printed in small type.

A hyphen before a verb indicates that it is found only (or chiefly) in compounds.

Note the following abbreviations :—

- M. = Middle ; P. = Passive ; A. P. = Aorist Passive.
 Str. = Strong ; Wk. = Weak.
 tr. = transitive ; intr. = intransitive.

280 Vowel stems uncontracted (§§ 230, 245, 272, 276).

λύω <i>loose</i>	λύσω	ἐλύσα	λέλυκα	λέλυμαι	ἐλύθην
ἀκούω <i>hear</i>	ἀκούσομαι	ἤκουσα	ἀκήκοα	ἤκουσμαι	ἤκούσθην
ἀνίω, ἀνύτω <i>accomplish</i>	ἀνύσω	ἤνυσα	ἤνυκα	ἤνυσμαι	ἤνυσθην
δύω <i>dip, sink (tr.)</i>	δύσω	ἔδῦσα (tr.) ἔδυν (intr.)	δέδῦκα (intr.)	δέδυμαι	έδύθην
θύω <i>sacrifice</i>	θύσω	ἔθῦσα	τέθυκα	τέθυμαι	έτύθην ¹
καταλεύω <i>stone to death</i>	καταλεύσω	κατέλευσα	—	—	κατελεύσθην
κελεύω <i>bid</i>	κελεύσω	έκέλευσα	κεκέλευκα	κεκέλευσμαι	έκελεύσθην
κλείω } κλήω } <i>close</i>	κλείσω } κλήσω }	έκλεισα } έκλησα }	κέκλεικα } κέκληκα }	κέκλειμαι } κέκλημαι }	έκλείσθην } έκλήσθην }
κρούω <i>strike</i>	κρούσω	έκρουσα	κέκρουκα	κέκρουμαι	έκρούσθην
πρίω <i>saw</i>	πρίσω	έπρισα	πέπρικα	πέπρισμαι	έπρίσθην
σειώ <i>shake</i>	σειώσω	έσεισα	σέσεικα	σέσεισμαι	έσεισθην
φύω <i>grow (tr.)</i>	φύσω	έφῦσα (tr.) έφυν (intr.) 1. <i>grew</i> 2. <i>am by nature</i>	πέφῦκα <i>am by nature</i>	—	—
καίω (κάω) ² <i>burn</i>	καύσω	έκαυσα έκαα ³	κέκαυκα	κέκαυμαι	έκαύθην
κλαίω (κλάω) ² <i>weep</i>	κλαύσομαι	έκλαυσα	—	κέκλαυμαι 1. <i>am mourning</i> 2. <i>am bathed in tears</i>	—

¹ For ἐ-θύθ-ην, to avoid aspiration at beginning and end of syllable.² The stems *καί-*, *burn*, *κλαί-*, *weep*, are derived from the stems *καυ-*, *κλαυ-* (seen in the Future, Aorist, etc.) by adding *γ* and changing the *υ* to the digamma (καF-γ- κλαF-γ-): the *γ* produces a change in the stem-vowel (cf. § 228), and the *F* falls out: *καίF-*, *κλαίF-*, become *καί-*, *κλαί-*. *κά-ω*, *κλά-ω* are Old Attic forms, never contracted.³ Old Attic Aorist, formed without *σ*.

281 Vowel stems contracted (§§ 230-235, 276).

(a) Stems in <i>a</i> .					
τιμῶ <i>honour</i>	τιμήσω	ἐτίμησα	τετίμηκα	τετίμημαι	ἐτιμήθην
ἀκροῶμαι <i>listen</i>	ἀκροᾶσομαι	ἤκροᾶσάμην	—	ἤκροᾶμαι	—
γελῶ <i>laugh</i> ¹	γελάσομαι	ἐγέλασα	—	γεγέλασμαι	ἐγέλασθην
κλῶ <i>break</i>	κλάσω	ἔκλασα	—	κέκλασμαι	ἐκλάσθην
κτῶμαι <i>acquire</i>	κτήσομαι	ἐκτησάμην	—	κέκτημαι ² ἔκτημαι	ἐκτήθην <i>was ac- quired</i>
σπῶ <i>drag</i>	σπάσω	ἔσπασα	ἔσπακα	ἔσπασμαι	ἔσπάσθην
{ χρῶ (§ 232) <i>give oracle</i>	χρήσω	ἔχρησα	—	κέχρησται (S. 3)	ἐχρήσθη (S. 3)
{ χρῶμαι <i>use</i> (§ 232)	χρήσομαι	ἐχρησάμην	—	κέχρημαι <i>need</i>	ἐχρήσθην <i>was used</i>
(b) Stems in <i>e</i> .					
ποιῶ <i>do, make</i>	ποιήσω	ἐποίησα	πεποίηκα	πεποίημαι	ἐποίηθην
αἰδοῦμαι <i>respect</i>	αἰδέσομαι	—	—	ἤδεσμαι	ἠδέσθην
αἰνῶ ³ <i>praise</i>	αἰνέσω	ἤνεσα	ἤνεκα	ἤνημαι	ἠνέθην
ἀρκῶ <i>suffice</i>	ἀρκέσω	ἤρκεσα	—	—	—

¹ Passive *am laughed at*.² Subj. κεκτῶμαι, κεκτῆ, κεκτῆται, etc., Optat. κεκτῆμην, κεκτῆσο, κεκτῆτο, etc. (instead of the ordinary periphrasis κεκτημένος ὦ, εἶην; cf. § 187*). There is a Fut. Perf. Indic. κεκτῆσομαι = *I shall possess*.³ Compounds ἐπ-αινῶ, *praise* (Fut. ἐπαινέσομαι, § 276); παρ-αινῶ, *exhort* (Fut. παραινέσω).

δῶ (§ 234) <i>bind</i>	δήσω	ἔδησα	δέδεκα	δέδεμαι	ἔδέθην
τρέω <i>tremble</i>	τρέσω	ἔτρεσα	—	—	—
καλῶ <i>call</i>	καλῶ	ἐκάλεσα	κέκληκα ¹	κέκλημαι ¹ <i>am called</i>	ἐκλήθην ¹
τελῶ <i>complete</i>	τελῶ	ἔτέλεσα	τετέλεκα	τετέλεσμαι	ἔτετέσθην
νέω ² (§ 233) <i>swim</i>	νεύσομαι	ἔνευσα	νένευκα	—	—
πλέω ² (§ 233) <i>sail</i>	πλεύσομαι -σοῦμαι; § 238	ἔπλευσα	πέπλευκα	πέπλευσμαι	—
πνέω ³ (§ 233) <i>breathe</i>	πνεύσομαι	ἔπνευσα	πέπνευκα	—	—
χέω (§ 233) <i>pour</i>	χέω ³	ἔχεα ³ S. 3. ἔχεε	κέχυκα ⁴	κέχυμαι ⁴	ἐχύθην ⁴
(c) Stems in ο.					
δηλῶ <i>make clear</i>	δηλώσω	ἔδηλωσα	δεδήλωκα	δεδήλωμαι	ἔδηλώθην
χῶ <i>heap up</i>	χῶσω	ἔχωσα	κέχωκα	κέχωσμαι	ἐχῶσθην

¹ From the stem κλη-.

² The stems νε-, πλε-, πνε- are derived from the stems νευ-, πλευ-, πνευ- (seen in the Future, Aorist, and Perfect) by changing the υ to the digamma, which then falls out: νεϝ-, πλεϝ-, πνεϝ- become νε-, πλε-, πνε-.

³ Formed without σ. (χέω is really a Subjunctive used as a Future.)

⁴ The stem χυ- is a shorter form of χευ- (seen in τὸ χεῦμα, *stream*): the Present stem χε- comes from χευ- (χεϝ-), just as νε-, πλε-, πνε- from νευ-, πλευ-, πνευ-; see note 2 above.

282 Mute Stems (§§ 239-245, 276).

1. Not extended in the Present and Past Imperfect.

(a) Guttural.	πλέκω ¹ <i>weave</i>	πλέξω	ἔπλεξα	πέπλεχα (Str.)	πέπλεγμαι	ἐπλέχθην ἐπλάκην
ἄγω <i>lead</i>	ἄξω	ἤγαγον ²	ἦχα	ἦγμαι	ἦχθην	
{ ἄρχω <i>rule</i>	ἄρξω	ἦρξα	—	ἦργμαι	ἦρχθην	
{ ἄρχομαι <i>begin</i>	ἄρξομαι	ἦρξάμην	—	ἦργμαι	—	
ἐλέγχω <i>examine,</i> <i>prove</i>	ἐλέγξω	ἦλεγξα	—	ἐλήλεγμαι (S. 2 -γξαι, S. 3 -γκται)	ἦλ-γχθην	
ἔλκω <i>drag</i>	ἔλξω	εἴλκυσα ³	εἴλκυκα ³	εἴλκυσμαι ³	εἰλκύσθην ³	
ἦκω ⁴ <i>am come</i>	ἦξω	—	—	—	—	
{ -λέγω ^{1,5} <i>pick up</i>	-λέξω	-ἔλεξα	-εἴλοχα	-εἴλεγμαι	-ἐλέγην	
{ διαλέγομαι <i>converse</i>	διαλέξομαι	—	—	διείλεγμαι	διελέχθην	
{ -οἶγω } { -οἶγνυμι } <i>open</i>	-οἶξω	-ἔωξα	—	-ἔωγμαι	-ἔώχθην	
τήκω ¹ <i>melt (tr.)</i>	τήξω	ἔτηξα	τέτηκα (intr.)	—	ἐτάκην	
φεύγω ¹ <i>flee</i>	φεύξομαι	ἔφυγον	πέφευγα	—	—	

¹ The verb-stem has parallel forms with varying vowels (cf. § 214, note): πλεκ-, πλακ-; λεγ-, λογ-; τηκ-, τακ-; φευγ-, φυγ-.

² Formed by reduplicating (cf. § 245, Attic Reduplication) and augmenting.

³ From the stem ἔλκυ-; the Pres. and Fut. are from the stem ἐλκυ-.

⁴ The Present has Perfect meaning: the Past ἦκον = (i.) *was come*, (ii.) *came*.

⁵ Compounded with ἀπο-, ἐκ-, κατα-, συλ-. = Lat. *legō, col-ligō, intel-legō*, etc. Contrast λέγω, *say*, § 292. The meaning *read* occurs in Attic only in the Compounds ἀνα-λέγομαι, ἐπι-λέγομαι.

(b) Labial.	λείπω <i>leave</i>	λείψω	ἔλιπον	λέλοιπα	λέλειμμα	ἐλείφθην
γράφω <i>write</i>	γράψω	ἔγραψα	γέγραφα	γέγραμμαι	ἐγράφην	
πέμπω <i>send</i>	πέμψω	ἔπεμψα	πέπομφα	πέπεμμαι (μ-μ for μπ-μ)	ἐπέμφθην	
σῆπω ¹ <i>rot (tr.)</i>	σάπησομαι (Fut. of A. P.)	—	σέσηπα <i>am rotten</i>	—	ἐσάπην	
στρέφω ¹ <i>turn aside</i>	στρέψω	ἔστρεψα	ἔστροφα	ἔστραμμαι	ἔστράφην	
τρέπω ¹ <i>turn</i>	τρέψω	ἔτρεψα ἔτραπον ἔτραπόμην	τέτροφα	τέτραμμαι	ἐτράπην ἐτρέφθην	
τρέφω ¹ <i>nourish</i>	θρέψω ²	ἔθρεψα ²	τέτροφα	τέθραμμαι ²	ἐτράφην	
τρίβω ¹ <i>rub</i>	τρίψω	ἔτριψα	τέτριφα	τέτριμμαι	ἐτρίβην	

(c) Dental.	πείθω ¹ <i>wge,</i> <i>persuade</i> ³	πείσω	ἔπεισα ἔπιθον ἐπιθόμην	πέπεικα (tr.) πέποιθα (intr. trust)	πέπεισμαι	ἐπέισθην
ᾄδω <i>sing</i>	ᾄσομαι	ᾄσα	—	ᾄσμαι	ᾄσθην	
ἡδομαι <i>am glad</i>	ἡσθήσομαι (Fut. of A. P.)	—	—	—	ἡσθην	
σπένδω <i>pour out</i> ⁴	σπεισω ⁵	ἔσπεισα ⁵	—	ἔσπεισμαι ⁵	—	

¹ The verb-stem has parallel forms with varying vowels (*cf.* § 214, note): λειπ-, λιπ-, λοιπ-; πεμπ-, πομπ-; σηπ-, σαπ-; στρεφ-, στροφ-, στραφ-; τρεπ-, τροπ-, τραπ-; τρίβ-, τριβ- (Perf. Act., Aor. Pass.); πειθ-, πιθ-, ποιθ-.

² For τρέφ-σω, ἔ-τρεφ-σα, τέ-τραφ-μαι; the aspiration lost at the end of the stem owing to the addition of σ or μ is restored at the beginning: *cf.* stem τριχ-, Nom. θρίξ, § 49. 9.

³ Passive and Middle *am persuaded, persuade myself, obey.*

⁴ Middle *make a treaty, literally pour libations one with another.*

⁵ σπεισ- for σπενδ-σ-, *cf.* χαρίεις for χαριεντ-ς (§ 106), λυθείς for λυθεντ-ς (§ 108. 3).

Mute stems (continued: §§ 235-245, 276).

283 2. Extended in the Present and Past Imperfect by the addition of τ. (§ 217. i.)

βλάπτω <i>harm</i>	βλάψω	ἔβλαψα	βέβλαφα	βέβλαμμαι	ἐβλάβην
θάπτω ¹ <i>bury</i>	θάψω	ἔθαψα	—	τέθαμμαι	ἐτάφην
κλέπτω ² <i>steal</i>	κλέψω	ἔκλειψα	κέκλοφα	κέκλεμμαι	ἐκλάπην
κόπτω <i>cut, chop</i>	κόψω	ἔκοψα	κέκοφα	κέκομμαι	ἐκόπην
ρίπτω ² ριπτῶ (= -έω) <i>hurl</i>	ρίψω	ἔρριψα	ἔρριφα	ἔρριμμαι	ἔρρίφθην ἔρριφην
σκάπτω <i>dig</i>	σκάψω	ἔσκαψα	ἔσκαφα	ἔσκαμμαι	ἐσκάφην

284 3. Extended in the Present and Past Imperfect by the addition of the sound γ. (§ 217. ii.)

(a) Guttural.

ἀλλάσσω } ἀλλάττω } <i>change</i>	ἀλλάξω	ἤλλαξα	ἤλλαχα	ἤλλαγμαι	ἤλλάγην ἤλλάχθην
ἐλίσσω } ἐλίττω } <i>roll</i>	ἐλίξω	εἴλιξα	—	εἴλιγμαι	εἰλίχθην
ὀρύσσω } ὀρύττω } <i>dig</i>	ὀρύξω	ὤρυξα	ὀρώρυχα	ὀρώργμαι	ὠρύχθην
ἐκ-, κατα- πλήσσω } ² πλήττω } <i>astound</i>	-πλήξω	-ἐπληξα	—	-πέπληγμαι	-επλάγην
πράσσω } πράττω } <i>do, fare</i>	πράξω	ἔπραξα	πέπρᾶχα <i>I have done</i> πέπρᾶγα <i>I have fared</i>	πέπραγμαι	ἐπράχθην

¹ Stem τᾶφ-, seen in the Aor. Pass. ἐ-τάφ-ην and ὁ τάφ-ος, *tomb*; when aspiration is lost at the end of the stem owing to the addition of τ, σ, or μ, it is restored at the beginning (θαπτ- for τᾶφ-τ-; θαψ- for τᾶφ-σ-; θαμ- for τᾶφ- before μ): cf. τρέφω, θρέψω, etc., § 282, b.

² The verb-stem has parallel forms (§ 214, note): κλεπ-, κλοπ-, κλαῖπ-; ρίφ-, ρίφ- (seen in Str. Aor. Pass.); πληγ-, πλάγ-.

κλάζω ¹ <i>cry aloud</i>	κλάγξω	ἐκλαγξα	κέκλαγγα	—	—
κράζω <i>scream</i>	κεκράξομαι (Fut. Perf.)	ἐκραγον	κέκρᾱγα <i>I scream</i> (Imperat. κέκραχθι)	—	—
οἰμῶζω <i>cry alas</i>	οἰμῶξομαι	ᾠμῶξα	—	—	—
στενάζω. <i>groan</i>	στενάξω	ἐστενάξα	—	—	—
σφάζω } σφάττω } <i>slaughter</i>	σφάξω	ἔσφαξα	—	ἔσφαγμαi	ἔσφάγην

(b) Dental.²

ἀρμόζω } ἀρμόττω } <i>fit</i>	ἀρμόσω	ἤρμοσα	ἤρμοκα	ἤρμοσμαι	ἤρμόσθην
βιβάζω <i>bring</i>	βιβῶ	ἐβίβασα	—	—	—
ἐθίζω <i>accustom</i>	ἐθῶ	εἶθισα	εἶθικα εἶωθα <i>am wont</i> (intr.)	εἶθισμαι	εἶθίσθην
πλάσσω } πλάττω } <i>mould</i>	πλάσω	ἔπλασα	—	πέπλασμαι	ἐπλάσθην
σώζω ³ <i>save</i>	σώσω	ἔσωσα	σέσωκα	σέσωσμαι σέσωμαι	ἔσώθην

¹ From the stem *κλαγγ-*.² Stems of more than one syllable in *ιδ-*, forming a Contracted Future according to the rule given in § 236 and having no further peculiarity, are not included in this list.³ The forms of this verb come from two stems: (i.) *σφδ-*, a dental stem with *iota subscript*; (ii.) *σω-*, a vowel stem without *iota subscript*.

Liquid stems.

285 1. Not extended in the Present and Past Imperfect.

δέρω ¹ <i>flay</i>	δερώ	ἔδειρα	δέδαρκα	δέδαρμαι	ἐδάρην
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2. Extended in the Present and Past Imperfect by the sound *y*. (§ 228.)(a) Stems in *λ*.

ἀγγέλλω <i>announce</i>	ἀγγελῶ	ἤγγειλα	ἤγγελκα	ἤγγελμαι	ἤγγελθην
στελλω ¹ <i>equip, despatch</i>	στελῶ	ἔστειλα	ἔσταλκα	ἔσταλμαι	ἔστάλην
ἐν-οἱ ἐπι- τέλλω ¹ <i>enjoin</i>	-τελῶ	-έτειλα	-τέταλκα	-τέταλμαι	—
ἄλλομαι ² <i>leap</i>	ἄλοῦμαι	ἤλάμην (Infin. ἄλασθαι ³)	—	—	—
βάλλω <i>throw</i>	βαλῶ	ἔβαλον	βέβληκα ⁴	βέβλημαι ⁴	έβλήθην ⁴
σφάλλω <i>cause to slip</i>	σφαλῶ	ἔσφηλα	ἔσφαλκα	ἔσφαλμαι	ἔσφάλην

(b) Stems in *ρ*.

αἶρω } ἀείρω } <i>rais'</i>	ἄρῶ ⁵ ἀροῦμαι	ἤρα (Infin. ἄραι ³) ἠρόμην ⁶	ἤρκα	ἤρμαι	ἤρθην
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¹ The verh-stem has parallel forms (§ 227, note¹): δερ-, δᾶρ-; στελ-, στᾶλ-; τελ-, τᾶλ-.

² The verb-stem has short *a*, seen in the Fut. and in the unaugmented forms of the Strong Aor. Midd. ("ἄλωμαι, ἄλοίμην, ἄλέσθαι).

³ The stem-vowel *ā* is irregularly changed to *ā* (instead of *η*: § 224) in the unaugmented moods of the Weak Aorist.

⁴ From the stem βλη-.

⁵ The *ā* of the Fut. Act. is probably due to contraction of the stem ἄερ-, seen in the Pres. ἀείρω. The Fut. Midd. has *ā* (st. ἄρ-, seen in αἶρω).

⁶ Found only in the unaugmented moods ἄρωμαι, ἄροίμην, ἄρέσθαι.

ἐγείρω ¹ <i>rouse</i>	ἐγερῶ	ἤγειρα ἠγρόμην	ἐγρήγορα (§ 245 †) <i>am awake</i>	ἐγήγερμαι	ἠγέρθην
σπείρω ¹ <i>sow</i>	σπερῶ	ἔσπειρα	ἔσπαρκα	ἔσπαρμαι	ἔσπάρην
-φθείρω ¹ <i>destroy</i>	-φθερῶ	-ἔφθειρα	-ἔφθαρκα -ἔφθορα	-ἔφθαρμαι	ἐφθάρην

(c) Stems in *ν*. (☞ Weak Perfects in *γκα* are rare or late: cf. the examples for conjugation in § 229.)

φαίνω ¹ <i>show</i>	φανῶ	ἔφηνα	πέφαγκα πέφηνα	πέφασμαι	ἐφάνθην ἐφάνην
-καίνω <i>slay</i> (poet.)	-κανῶ	-ἔκανον	—	—	—
κερδαίνω <i>gain</i>	κερδανῶ	ἐκέρδανα	-κεκέρδηκα	—	—
μαίνομαι ¹ <i>am mad</i>	μανοῦμαι	—	μέμνηνα <i>am mad</i>	—	ἐμάνην
-κτείνω ^{1,5} <i>slay</i>	-κτενῶ	-ἔκτεινα -ἔκτανον	-ἔκτονα	—	—
τείνω <i>stretch</i>	τενῶ	ἔτεινα	τέτακα ²	τέταμαι ²	ἐτάθην ²
κλίνω <i>bend</i>	κλιנῶ	ἔκλινα	κέκλικα ³	κέκλιμαι ³	ἐκλίθην ³
κρίνω <i>distinguish,</i> <i>judge</i>	κρινῶ	ἔκρινα	κέκρικα ⁴	κέκριμαι ⁴	ἐκρίθην ⁴
ἀποκρίνομαι <i>answer</i>	ἀποκρινοῦμαι	ἀπεκρινάμην	—	ἀποκέκριμαι	—

¹ The verb-stem has parallel forms (§ 227, note *): ἐγερ-, ἐγορ-; σπερ-, σπάρ-; φθερ-, φθάρ-, φθορ-; φάν-, φην-; μάν-, μην-; κτεν-, κτάν-, κτον-.

² From the vowel stem τᾱ-.

³ From the vowel stem κλί-.

⁴ From the vowel stem κρι-.

⁵ Mostly compounded with ἀπό in prose (ἀποκτείνω).

Verbs in -μι.

286 1. Like ἴστημι in the Present and Past Imperfect.

ἴστημι	στήσω	ἔστησα ἔστην	ἔστηκα	ἔσταμαι	ἔστάθην
ὀνίνημι <i>benefit</i> ¹	ὀνήσω	ὠνήσα ὠνήμην	—	—	ὠνήθην
πίμπλημι ² <i>fill</i> [L. <i>pleō</i>]	πλήσω	ἔπλησα	πέπληκα	πέπλησμαι	ἐπλήσθην
πίμπρημι ² <i>burn</i> (tr.)	-πρήσω	-ἔπρησα	—	-πέπρησμαι -πέπρημαι	-ἐπρήσθην

Deponents (not reduplicated in Pres. and Past Imperf.).

ἄγαμαι <i>admire</i>	—	—	—	—	ἠγάσθην
δύναμαι ³ <i>can</i>	δυνήσομαι	—	—	δεδύνημαι	ἐδυνήθην ἠδυνήθην
ἐπίσταμαι ³ <i>understand</i>	ἐπιστήσομαι	—	—	—	ἠπιστήθην
ἔραμαι ἔρώ, ἐρῶ } <i>desire</i>	—	—	—	—	ἠράσθην <i>I desired</i>
κρέμαμαι ³ <i>hang</i> (intr.)	κρεμήσομαι	—	—	—	—

287 2. Like δείκνυμι in the Present and Past Imperfect.

(a) Consonant stems (-νυ- in Pres. and Past Imperf. ; § 253 b).

δείκνυμι	δείξω	ἔδειξα	δέδειχα	δέδειγμαί	ἐδείχθην
-ἄγνυμι <i>break</i> (tr.)	-ἄξω	-ἄξα	-ἄγα <i>am broken</i>	—	-ἄγθην
ζεύγνυμι ⁴ <i>yoke, join</i>	ζεύξω	ἔζευξα	—	ἔζευγμαί	ἐζεύχθην ἔζύγθην
μίγνυμι ⁴ μίσγω } <i>mix</i>	μίξω μειξώ	ἔμιξα ἔμειξα	—	μέμιγμαί	ἐμίχθην ἐμίγην

¹ Middle *rear benefit*: Pres. ὀνίναμαι; Fut. ὀνήσομαι; Str. Aor. ὠνή-μην, rarely ὠνά-μην like ἐ-πριά-μην, § 256 * (Optat. ὀναίμην, ὄναιο, ὄναίτο, etc., Infin. ὄνασθαι).

² The μ inserted after reduplication is dropped in the Present tense of the compounds ἐμ-πίπλημι, ἐμ-πίπρημι (to avoid the repeated μ).

³ § 256. ⁴ Parallel forms of verb-stem: ζευγ-, ζύγ-; μιγ- or μειγ-, μίγ-.

πήγνυμι ¹ <i>fix</i>	πήξω	ἔπηξα	πέπηγα <i>am fixed</i>	—	ἐπάγην
ῥήγνυμι ¹ <i>break (tr.)</i>	ῥήξω	ἔρρηξα	ἔρρωγα <i>intr. have burst forth</i>	—	ἐρράγην
-ὄλλυμι ² <i>destroy</i>	-ὄλω	-ὄλεσα ⁶ -ὄλόμην	-ὄλώλεκα ³ -ὄλωλα <i>am undone</i>	—	—
ὀμνῦμι <i>swear</i>	ὀμοῦμαι	ὤμοσα ⁴	ὀμώμοκα ⁴	ὀμώμομαι ⁴	ὠμόθην ⁴
ἀμφιέννυμι ⁶ <i>clothe</i>	ἀμφιῶ ⁶	ἤμφιεσα	—	ἤμφιεσμαι	—

(b) Vowel stems (-ννυ- in Pres. and Past Imperf.; § 253 b).

κεράννυμι <i>mix</i>	—	ἐκέρασα	—	κέκρᾶμαι ⁷	ἐκράθην ⁷ ἐκεράσθην
κρεμάννυμι <i>hang (tr.)</i>	κρεμῶ ⁶	ἐκρέμασα	—	—	ἐκρεμάσθην
πετάννυμι <i>spread out</i>	πετῶ ⁸	ἐπέτασα	—	πέπταμαι ⁸	ἐπετάσθην
σκεδάννυμι <i>scatter</i>	σκεδῶ ⁶	ἐσκεδάσα	—	ἐσκεδάσμαι	ἐσκεδάσθην
σβέννυμι <i>quench</i>	σβέσω σβήσομαι Fut. Pass.	ἔσβεσα ἔσβην <i>was quenched</i>	ἔσβηκα <i>am quenched</i>	ἔσβεσμαι	ἐσβέσθην
ζώννυμι <i>gird</i>	—	ἔζωσα	—	ἔζωμαι ἔζωσμαι	—
ῥώννυμι <i>strengthen</i>	ῥώσω	ἔρρωσα	—	ἔρρωμαι ⁹ <i>am strong</i>	ἔρρώσθην
στρώννυμι } στόρνυμι } <i>strew</i>	στρώσω στορῶ	ἔστρωσα ἐστόρεσα ¹⁰	—	ἔστρωμαι	ἔστρώθην

¹ Parallel forms of verb-stem : πηγ-, πᾶγ-; ῥηγ-, ῥᾶγ-.

² For ὄλ-νυμι. Middle *perish*: Pres. ὄλλυμαι; Fut. ὄλοῦμαι; Str. Aor. ὄλόμην. In prose always compounded with ἀπό (*i.e.* ἀπ-ὄλλυμι).

³ St. ὄλε-: trans. ⁴ St. ὄμο-.

⁵ St. ἔσ- (Fεσ-), Lat. *ves-tiō, ves-tis*.

⁶ § 237.

⁷ St. κρᾶ-.

⁸ St. πτᾶ-.

⁹ Imperative ἔρρωσο, *farewell*, Lat. *valē*.

¹⁰ St. στορε-.

Special groups of verbs in *-ω*.

The following verbs in *-ω* have certain special peculiarities in common, and are therefore classified apart. In some the verb-stem (ending in a vowel or consonant) is extended otherwise than by the addition of *τ* or *γ*, either in the Present and Past Imperfect or in the other tenses; in others the tenses are formed from two or more entirely different stems.

288

1. Nasal Group.

Verb-stems extended in the Present and Past Imperfect by a nasal addition (cf. Lat. *si-n-ō*, verb-st. *si*; *ta-n-gō*, verb-st. *tag*).

(i.) Addition of *-ν*.

κάμ-ν-ω <i>labour</i>	καμοῦμαι	ἔκαμον	κέκμηκα ¹	—	—
τέμ-ν-ω <i>cut</i>	τεμῶ	ἔτεμον	τέτμηκα ²	τέτμημαι ²	ἐτμήθην ²
τί-ν-ω <i>pay</i> ³	τίσω τείσω	ἔτισα ἔτεισα	τέτικα τέτεικα	τέτισμαι τέτεισμαι	ἐτίσθην ἐτεισθην
φθά-ν-ω ⁴ <i>anticipate</i>	φθήσομαι	ἔφθην ἔφθασα	ἔφθακα	—	—

(ii.) Addition of *-ν* and change of stem-vowel (cf. § 228).

βαί-ν-ω ⁴ <i>go, step</i>	βήσομαι	ἔβην	βέβηκα ⁵	—	—
ἐλαύ-ν-ω ⁶ <i>drive</i>	ἐλῶ	ἤλασα	ἐλήλακα	ἤλλάμαι	ἤλαθην

(iii.) Addition of *-αν*.

αἰσθ-άν-ομαι <i>perceive</i>	αἰσθήσομαι ⁷	ἤσθόμην	—	ἤσθημαι ⁷	—
ἁμαρτ-άν-ω <i>err</i>	ἁμαρτήσομαι ⁷	ἤμαρτον	ἤμάρτηκα ⁷	ἤμάρτημαι ⁷	ἤμαρτήθην ⁷

¹ St. *κη-*; cf. Lat. *cer-n-ō*, *crē-vī*; *spēr-n-ō*, *spērē-vī*; *ster-n-ō*, *strā-vī*.

² St. *τμη-*.

³ Middle *punish*, *take payment for myself*: *τίνομαι*, *τίσομαι*, *ἐτίσάμην*.

⁴ Parallel forms of verb-stem: *φθά-*, *φθη-*; *βᾶ-*, *βη-*.

⁵ Strong Perf. (cf. § 255) *βέβα-μεν*, *βέβα-τε*, *βεβᾶσ(ν)*; *βεβῶς*, *βεβῶσα* (Gen. *ᾠτος*, *-ώσης*).

⁶ Verb-stem *ἐλα-*: Fut. *ἐλά-σ-ω*, *ἐλά-ω*, *ἐλῶ* (§ 237. ii.).

⁷ Here the verb-stem is extended by addition of an *e*-sound: cf. §§ 290, 291.

ἀπ-εχθ-άν-ομαι <i>am hated</i>	-εχθήσομαι ¹	-ηχθόμεν	—	-ήχθημαι ¹	—
αὐξ-άν-ω } αὐξω }	αὐξήσω ¹	ἠύξησα ¹	ἠύξηκα ¹	ἠύξημαι ¹	ἠύξήθην ¹
<i>increase</i>					
ὀφλ-ισκ-άν-ω <i>owe (§ 289)</i>	ὀφλήσω ¹	ὠφλον	ὠφληκα ¹	—	—

(iv.) Addition of -αν- and insertion of a nasal in the stem.

λαγχ-άν-ω ² <i>obtain</i>	λήξομαι	ἔλαχον	εἴληχα λέλογχα	εἴληγμαί	ἐλήχθην
λαμβ-άν-ω ² <i>take</i>	λήψομαι	ἔλαβον	εἴληφα	εἴλημμαι	ἐλήφθην
λανθ-άν-ω ² <i>lie hid³</i>	λήσω	ἔλαθον	λέληθα	—	—
μανθ-άν-ω <i>learn</i>	μαθήσομαι ¹	ἔμαθον	μεμάθηκα ¹	—	—
πυνθ-άν-ομαι } πεύθομαι }	πεύσομαι	ἔπυθόμεν	—	πέπυσμαι	—
<i>ascertain</i>					
τυγχ-άν-ω ² <i>hit, happen</i>	τεύξομαι	ἔτυχον	τετύχηκα ¹	—	—

(v.) Addition of -νε-.

-ικ-νέ-ομαι, } -ικνοῦμαι }	-ἴξομαι	-ἰκόμην	—	-ίγμαί	—
<i>come</i>					
ὑπισχ-νέ-ομαι, ⁴ } ὑπισχνοῦμαι }	ὑποσχήσομαι ¹	ὑπεσχόμεν	—	ὑπέσχημαι ¹	—
<i>promise</i>					

¹ See note 7, p. 116.² Parallel forms of the verb-stem: λαχ-, ληχ-, λογχ-; λαβ-, ληβ-; λάθ-, ληθ-; πύθ-, πευθ-; τύχ-, τευχ-.³ Or *escape the notice of* (with Accus.). Middle ἐπι-λανθάνομαι, *forget*: ἐπι-λήσομαι, ἐπ-ελαθόμεν, ἐπι-λέλησμαι.⁴ Cf. Engl. *under-take*. The stem ισχ- is formed by reduplication from the stem σεχ-, *have, hold* (§ 292): σι-σεχ-, σι-σχ-, ἰ-σχ-, ἰ-σχ-. The stem σεχ- is seen shortened in the Aor. (σχ-); extended in the Fut. and Perf. (σχη-).

289

2. Inceptive Group.

Verb-stems extended in the Present and Past Imperfect by the addition of -σκ- or -ισκ- (*cf.* Lat. *no-sc-ō*, *pac-isc-or*).

(i.) Without reduplication (in Pres. and Past Imperf.).

ἀρέ-σκ-ω <i>please</i>	ἀρέσω	ἤρεσα	—	—	—
γηρά-σκ-ω <i>grow old</i>	γηράσομαι	ἐγήρᾱσα ἐγήρᾱν	γεγήρᾱκα	—	—
διδά-σκ-ω <i>teach</i>	διδάξω ¹	ἐδίδαξα ¹	δεδίδαχα ¹	δεδίδαγμα ¹	ἐδιδάχθην ¹
ἤβά-σκ-ω <i>grow up</i>	ἤβῆσω	ἤβησα	ἤβηκα	—	—
χά-σκ-ω <i>gape</i>	χανοῦμαι	ἔχανον	κέχηννα <i>I gape</i>	—	—
άλ-ίσκ-ομαι <i>am caught</i>	άλώσομαι ²	ἔάλων ² ἤλων	ἔάλωκα ² ἤλωκα	—	—
ἀνᾱλ-ίσκ-ω <i>spend</i>	ἀνᾱλώσω ³	ἀνήλωσα ³	ἀνήλωκα ³	ἀνήλωμαι ³	ἀνηλώθην ³
εὐρ-ίσκ-ω <i>find</i>	εὐρήσω ⁴	εὐρον	εὐρηκα ⁴	εὐρημαι ⁴	εὐρέθην ⁴
θνή-σκ-ω ⁵ <i>die</i>	-θανοῦμαι ⁶	-ἔθανον ⁶	τέθνηκα ⁷ <i>am dead</i>	—	—

(ii.) With reduplication (in Pres. and Past Imperf.).

-δι-δρά-σκ-ω <i>run away</i>	-δράσομαι	-έδρᾱν	-δέδρᾱκα	—	—
γι-γνώ-σκ-ω <i>get to know</i>	γνώσομαι	ἔγνων	ἔγνωκα <i>I know</i>	ἔγνωσμαι ⁸	ἔγνώσθην ⁸
-μι-μνή-σκ-ω <i>remind</i> ⁹	-μνήσω	-ἔμνησα	—	μέμνημαι ¹⁰ <i>I remember</i>	ἔμνήσθην
τι-τρώ-σκ-ω <i>wound</i>	τρώσω	ἔτρωσα	—	τέτρωμαι	ἐτρώθην

¹ St. διδαχ-. ² St. ἄλω-, ἄλο-: Aor. Subj. ἄλῶ, Opt. ἄλοιην, Part. ἄλους, Inf. ἄλῶναι (§ 272). ³ St. ἀνᾱλο-: Pres. sometimes ἀνᾱλῶ, contracted ἀνᾱλῶ.

⁴ St. εὐρε- (*cf.* §§ 290, 291). ⁵ For θνή-ίσκ-ω; in prose always compounded with ἀπο-, except in the Perf. which is never compounded.

⁶ St. θᾶν-. ⁷ Fut. Perf. τεθνήξω (§ 178 *): Strong Perf. (st. θνᾶ-, *cf.* § 255) τέθνα-μεν, τέθνα-τε, τεθνᾶσι(ν); Plur. ἐ-τέθνα-σαν; Opt. τεθνα-ίη-ν; Imperat. τέθνα-θι; Part. τεθνε-ώς, -ῶσα, -ός (Gen. -ῶτος, -ῶσης).

⁸ Passive of the meaning *resolve, judge*. ⁹ Mid. and Pass. *remember, mention*: μιμνήσκομαι, μνησθήσομαι, ἐμνήσθην, μέμνημαι, Fut. Perf. μεμνήσομαι.

¹⁰ Subj. μεμνώμαι, μεμνή, μεμνήται, μεμνώμεθα, etc.; Opt. μεμνήμην, μεμνήσ, μεμνήτο, μεμνήμεθα, etc. (*cf.* § 187 *).

3. E-group.

Verb-stems extended by addition of an *e*-sound :—

290 (i.) In the Present and Past Imperfect.

γαμ-έ-ω, γαμῶ <i>marry</i> ¹	γαμῶ	ἔγημα	γεγάμηκα ²	γεγάμημαι ²	—
δοκ-έ-ω, ³ δοκῶ <i>seem, think</i>	δόξω	ἔδοξα	—	δέδοκται (S. 3)	—
ῶθ-έ-ω, ῶθῶ <i>push</i>	ῶσω	ἔωσα	—	ἔωσμαι	ἔώσθην

291 (ii.) In other tenses (not in Pres. and Past Impf.).

ἄχθομαι <i>am grieved</i>	ἄχθ-έ-σομαι	—	—	—	ἤχθ-έ-σθην
βούλομαι ⁴ <i>wish, will</i>	βουλ-ή-σομαι	—	—	βεβούλ-η-μαι	ἔβουλ-ή-θην ἤβουλ-ή-θην
γίγνομαι ⁵ <i>become</i>	γεν-ή-σομαι	ἐγενόμην	γέγονα <i>am become</i>	γεγέν-η-μαι <i>am become</i>	—
δέω ⁶ (§ 233) <i>want, lack</i>	δε-ή-σω	ἔδέ-η-σα	δεδέ-η-κα	—	—
ἔθελω } θέλω }	ἔθελ-ή-σω θελ-ή-σω	ἤθελ-η-σα ἔθελ-η-σα	ἤθελ-η-κα	—	—
stem ἐρ- ⁷ <i>question</i>	ἐρ-ή-σομαι	ἤρόμην	—	—	—
μάχομαι <i>fight</i>	μαχοῦμαι ⁸	ἔμαχ-ε-σάμην	—	μεμάχ-η-μαι	—

(Continued on next page.)

¹ Act. γαμῶ γυναῖκα, Lat. *dūcō uxōrem*; Mid. γαμοῦμαι ἀνδρί, Lat. *nūbō virō*.² From the extended stem of the Pres. and Past Imperf.³ Hence (mostly poetical) δοκ-ή-σω, ἐδόκ-η-σα, δεδόκ-η-κα, δεδόκ-η-ται, ἐδοκ-ή-θην.⁴ The 2nd Pers. Sing. is always βούλει in Attic (not βούλη).⁵ From verb-stem γεν-, reduplicated and shortened by dropping ε; cf. Lat. *gi-gn-or, I am begotten*. The verb-stem has parallel forms (§ 214, note): γεν-, γον-, γᾶ-, the latter seen in the Strong Perfect (cf. § 255) γέγα-μεν, γέγα-τε, γεγάσι(ν); γεγάς, γεγάσα (Gen. -ῶτος, -ώσης).⁶ Δεῖ (impersonal), *it is necessary*, δε-ή-σει, ἐδέ-η-σε.Δέομαι, *need, ask*, δε-ή-σομαι, δεδέ-η-μαι, ἐδε-ή-θην.⁷ Present in use ἐρωτάω, contr. ἐρωτῶ (regular).⁸ For μαχ-έ-σομαι: § 237. i.

μέλω ¹ <i>concern</i>	μελ-ή-σω	ἐμέλ-η-σα	μεμέλ-η-κα	—	—
μέλλω <i>am about to</i>	μέλλ-ή-σω	ἐμέλλ-η-σα ἤμέλλ-η-σα	—	—	—
μένω <i>remain</i>	μενῶ	ἔμεινα	μεμέν-η-κα	—	—
νέμω <i>allot</i>	νεμῶ	ἔνειμα	νενέμ-η-κα	νενέμ-η-μαι	ἐνεμ-ή-θην
οἶμαι ² <i>think</i>	οἶ-ή-σομαι	—	—	—	ᾠ-ή-θην
οἴχομαι <i>am gone</i> ³	οἴχ-ή-σομαι	—	οἴχωκα ᾠχωκα	—	—
ὀφείλω <i>owe</i>	ὀφειλ-ή-σω	ᾠφελον = L. <i>utinam</i>	ᾠφείλ-η-κα	—	ᾠφειλ-ή-θην
πέτομαι <i>fly</i>	πτ-ή-σομαι	ἔπτόμην ⁴ ἔπττην ⁵	—	—	—
ῥέω ⁶ (§ 233) <i>flow</i>	ῥν-ή-σομαι	—	ἔρρῦ-η-κα	—	ἔρρῦ-ην ⁷
χαίρω <i>rejoice</i>	χαιρ-ή-σω	—	κεχάρ-η-κα	—	ἐχάρην ⁷

¹ Mostly impersonal, with Dat. and Gen.: e.g. μέλει μοι δίκης (or περι δίκης), *I have a care for justice*.—The same sense may be expressed by the personal μέλομαι (more commonly ἐπι-μέλομαι), μελ-ή-σομαι, μεμέλ-η-μαι, ἐμελ-ή-θην, with Gen.: e.g. μέλομαι δίκης.

² Or οἶμαι (Past Imperf. ζῆμην): 2nd Sing. always οἶει in Attic.

³ The Present has Perfect meaning, like ἤκω, § 282: the Past Imperf. ᾠχόμην means *was gone* or sometimes (with Aorist meaning) *went*.

⁴ Or ἐπτάμην (poetical), formed from st. πτα- without the vowel ο/ε—the only Strong Aor. Middle of this kind belonging to a verb in -ω (cf. § 256 *).

⁵ From st. πτη-, πτᾶ-; §§ 271, 272.

⁶ From stem ρευ- (ρεF-), seen in τὸ ρεῦ-μα, *current*; shorter form ρυ-: cf. on νέ-ω, πλέ-ω, πνέ-ω, χέ-ω, § 281. b.

⁷ Sometimes regarded as a Strong Aor. Active, like ἔβην, §§ 271, 272,

292

4. Mixed Group.

Chiefly verbs whose tenses come from two or more entirely different stems (*cf.* Lat. *ferō, tulī, lātūni*).

αἰρέ-ω, αἰρῶ ¹ <i>take</i>	αἰρήσω	εἶλον	ἤρηκα	ἤρημαι	ἤρέθην
ἕπομαι ² <i>follow</i>	ἕψομαι	ἑσπόμην	—	—	—
ἔρχομαι ³ <i>go, come</i>	εἶμι ἐλεύσομαι	ἦλθον	ἐλήλυθα	—	—
ἔσθίω ⁴ <i>eat</i>	ἔδομαι	ἔφαγον	ἔδηδοκα	ἔδηδεσμαι	—
ἔχω ⁵ <i>have, hold</i>	ἔξω σχήσω	ἔσχον ⁵	ἔσχηκα	-ἔσχημαι in compounds	—
ζάω, ζῶ (§ 232) <i>live</i>	βιώσομαι	ἐβίω	βεβίωκα	βεβίωται impersonal	—

(Continued on next page.)

¹ Tenses from two stems: αἰρε-, ἐλ- (Aor.: for augment, *cf.* § 239). The Middle αἰρούμαι means *I take for myself, I choose*; the Passive αἰρούμαι means *I am taken or I am chosen*.

² Past Imperf. εἰπόμην; § 239. The stem σεπ- (Lat. *sequ-or*) is seen with rough breathing for σ in the Pres. and Fut. (ἐπ-); shortened in the Aor. (σπ-): the syllable ἐ- in the Aor. (aspirated by analogy with the Present) disappears in the Subj. σπῶμαι, Opt. σποίμην, Imp. σπού, Part. σπόμενος, Inf. σπέσθαι. A rare form of the Aor. Indic. without aspiration is seen in the compound ἐπ-εσπόμην (for ἐφ-εσπόμην).

³ Tenses from three stems: ἐρχ-, ἰ- (§ 267), ἐλυθ- (ἐλευθ-, ἐλθ-). The stem ἐρχ- is used only in the Pres. Indic.; the Past Imperf. Indic. is supplied by ἦα; the Pres. Subj., Opt., Imp., Part. and Inf., are supplied by ἴω, ἴοιμι, ἴθι, ἴεναί (§ 267). The Aor. ἦλθον has Subj. ἐλθω, Opt. ἐλθοιμι, Imp. ἐλθέ, Part. ἐλθών, Inf. ἐλθεῖν.

⁴ Tenses from three stems: ἐσθι-, ἐδ- (ἐδο-, ἐδε-), φάγ-. The Fut. ἔδομαι is really a Pres. Subj. used as a Future; Subjunctives with short υ are common in Homer.

⁵ Past Imperf. εἶχον; § 239. The stem σεχ- is seen with rough breathing for σ in the Fut. ἔξω (= ἐκ-σω); shortened in the Aor. (σχ-); extended by an ε-sound in the Fut. σχ-ή-σω and the Perfects. For the smooth breathing in the Pres. ἐχ-, *cf.* ἐτύθη for ἐθύθη, § 280.

⁶ Subj. σχῶ; Optat. σχοίην (but παρά-σχοιμι); Imperat. σχέ-ς, σχέ-τω— the only Imperat. in -s belonging to a verb in -ω (*cf.* § 257. 5, θέ-ς, ἔ-ς, δό-ς); Part. σχών, Inf. σχεῖν.

καθίζω ¹ seat, seat myself	καθῶ	ἐκάθισα καθῖσα	—	—	—
καθίζομαι } καθέζομαι } seat myself, sit	καθεδοῦμαι	ἐκαθεζόμην Past Impf. used as Aor.	—	κάθημαι I sit	—
ἀγορεύω } λέγω } φημί } speak, say	ἔρω λέξω φήσω	εἶπον, ³ εἶπα ⁴ ἔλεξα ἔφησα	εἶρηκα	εἶρημαι ⁵ λέλεγμαι ⁶	ἐρρήθην ἐλέχθην
διαλέγομαι converse	διαλέξομαι	—	—	διείλεγμαι	διελέχθην
δράω, ὄρω ⁷ (§ 241) see	ὄψομαι	εἶδον } εἶδόμεν } ⁷	έόρακα } έώρακα } ὄωπα πέπληγα	έόραμαι } έώραμαι } ὄμμαι πέπληγμαι	ὤφθην
παίω } τύπτω } strike	παίσω πατάξω	ἔπαισα ἐπάταξα	—	—	ἐπλήγην

¹ The stem *σεδ-* (Lat. *sed-ed*) is seen unextended in the Fut. *καθ-εδ-οῦμαι* (-εἶ, -εῖται, § 237. i.); extended by the sound *γ* in the Pres. *καθ-έζ-ομαι*; reduplicated with *ι* and shortened in the Pres. *καθ-ί-ζω* (*σι-σεδ-*, *σι-σδ-*, *ί-σδ-*, *ί-ζ-*). The Fut. *καθ-ῶ* (-εἶς, -εἶ, § 237. i.) and Aor. *ἐκάθισα* come from the parallel form 'ιδ-. In the Perf. *κάθημαι* the *δ* disappears (§ 268).

² Tenses from six stems: *ἀγορευ-*, *λεγ-*, *φη-* (*φᾶ-*), *έρ-*, *έπ-* or *εἶπ-*, *βη-*. The only compounds of *λέγω*, *say*, are *ἀντιλέγω*, *ἐπιλέγω*, *προλέγω*; in other compounds the place of *λέγω* is supplied by *ἀγορεύω*, e.g. *ἀπαγορεύω*, *forbid*. Contrast *-λέγω*, *pick up*, § 282.

³ The syllable *εἶ-* is retained in the Subj. *εἶπω*, Opt. *εἶποιμι*, Imp. *εἶπέ*, Part. *εἶπών*, -οῦσα, Inf. *εἶπεῖν*.

⁴ In the 2nd Person *εἶπας*, *εἶπατε* are commoner than *εἶπες*, *εἶπετε*.

⁵ Fut. Perf. Pass. S. 3. *εἰρήσεται*, *λελέξεται*, *it will be said*.

⁶ Tenses from three stems: *δρα-*, *δπ-*, *ιδ-* (*Fiδ-*, Lat. *vid-ed*, cf. § 273).

⁷ *I saw*. Augm., § 239*: Active Subj. *ἴδω*, Opt. *ἴδοιμι*, Imp. *ἴδέ*, Part. *ἰδών*, -οῦσα, Inf. *ἰδεῖν*; Middle Imp. *ἰδοῦ*, as interjection *ἰδοῦ*, *behold!*

⁸ Tenses from four stems: *παι-*, *τυπ-* (extended *τυπ-τ-*), *παταγ-*, *πληγ-*. *Παίω* and *τύπτω* are also used in the sense *beat* (Lat. *verberō*), and then have Fut. *τυπ-ή-σω*, Aor. rarely *ἔπαισα*, Perf. *πέπληγα*; the wanting tenses, Active and Passive, are supplied by using the phrases *πληγὰς ἐμβάλλω* or *δίδωμι*, *I inflict blows*; *πληγὰς λαμβάνω*, *I receive blows*.

πάσχω ¹ <i>suffer</i>	πείσομαι	ἔπαθον	πέπονθα	—	—
πίνω ² <i>drink</i>	πίομαι	ἔπιον	πέπωκα	πέπομαι	ἐπόθην
πίπτω ³ <i>fall</i>	πεσοῦμαι	ἔπεσον	πέπτωκα	—	—
πωλέω, πωλώ } ἀποδίδομαι } πιπράσκω } <i>sell</i>	πωλήσω ἀποδώσομαι	ἐπώλησα ἀπεδόμην	πέπρακα	πέπραμαι	ἐπράθην
τίκτω ⁵ <i>bring forth</i>	τέξομαι	ἔτεκον	τέτοκα	—	—
τρέχω } θέω (§ 233) } <i>run</i>	δραμοῦμαι θεύσομαι	ἔδραμον	δεδράμηκα	—	—
φέρω ⁷ <i>carry, bear</i>	οἴσω	ἤνεγκον ἤνεγκα ⁸	ἐνήνοχα	ἐνήνεγμαι ⁹	ἤνέχθην
ἠνέομαι, } ἠνοῦμαι } (§ 240) <i>buy</i>	ἠνήσομαι	ἔπριάμην	—	ἠώνημαι	ἠωνήθην

¹ Tenses from two stems: πᾶθ- (extended πασχ-, for παθ-σκ-), πενθ- (parallel form πονθ-): cf. τὸ πᾶθος, *suffering*; τὸ πένθος, *grief*. The Fut. πείσομαι is for πένθ-σ-ομαι, cf. σπεισ- for σπενδ-σ-, note 5, p. 109.

² Tenses from two stems: πι- (short πῖ-, extended πῖ-ν-), πω- (short πο-): cf. τὸ πῶμα, ἡ πόσις, Lat. *pō-tiō, drink, draught*. The Fut. πίομαι is really a Pres. Subj. used as a Fut., like χέω, ἔδομαι (note 3, p. 107; note 4, p. 121).

³ Tenses from three stems: πετ- (reduplicated πι-πετ-, πι-πτ-), πεσ-, πτω-: cf. τὸ πτώμα, *fall*.

⁴ Tenses from three stems: πωλε-, δο- (δω-, § 263), πρᾶ- (extended and reduplicated πι-πρᾶ-σκ-).

⁵ For τί-τκ-ω, reduplicated and shortened from stem τεκ- (parallel form τοκ-).

⁶ Tenses from three stems: τρεχ-, θευ- (θεF-, θε-, cf. note 2, p. 107), δρᾶμ- (extended δραμ-η-).

⁷ Tenses from three stems: φερ- (Lat. *fer-ō*), οἴ-, ἐνεγκ- (or ἐνεκ-, parallel form ἐνοκ-).

⁸ In the 2nd Pers. ἤνεγκας, ἤνέγκατε are commoner than ἤνεγκες, ἤνέγκετε. So too ἐνεγκάτω; but ἐνεγκεῖν, ἐνεγκῶν.

⁹ S. 2. ἐνήνεγξαι, S. 3. ἐνήνεγκται, from st. ἐνεγκ-; cf. ἐλήλεγμαι, ἐλήλεγξαι, ἐλήλεγκται (§ 282).

¹⁰ Tenses from two stems: ἠνε-, πρια- (§ 256 *). Contrast ἠνοῦμαι, *buy*, with ἠνίνημι, *benefit* (st. ἠνη-, ἠνᾶ-, § 286).

PREPOSITIONS.

In the following brief summary of the uses of the most important Prepositions only the most prominent meanings are given: a fuller account will be found in Syntax, Part II.—The Latin words in square brackets are the *etymological* equivalents of the Greek Prepositions.

- 293** Greek Prepositions in general take their meaning from the Cases with which they are joined. For the most part Greek Genitive with Prepositions corresponds to Latin Ablative: Greek Dative ,, ,, ,, , Latin Ablative: Greek Accusative ,, ,, ,, ,, Latin Accusative.

- 294** Prepositions taking the Genitive:—

<i>ἀντί</i> , instead of.		<i>ἐκ</i> , <i>ἐξ</i> [ē, ex], out of.
<i>ἀπό</i> [ab, ā], from.		<i>πρό</i> [prō], in front of, before.

- 295** Prepositions taking the Dative:—

<i>ἐν</i> [in], in.		<i>σύν</i> , <i>ξύν</i> [cum ?], with.*
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- 296** Prepositions taking the Accusative:—

<i>ἀνά</i> , up, along.		<i>εἰς</i> , <i>εἰς</i> , into.
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- 297** Prepositions taking either Accusative or Genitive:—

<i>διά</i> (i.) with Acc.: on account of, owing to.		<i>μετά</i> (i.) with Acc.: after. (ii.) with Gen.: with.
(ii.) with Gen.: through (of place).		<i>ὑπέρ</i> [super ?] (i.) with Acc.: beyond. (ii.) with Gen.: over, above.
<i>κατά</i> (i.) with Acc.: according to. (ii.) with Gen.: down from.		

* In Xenophon, later prose writers, and poetry; elsewhere *with* is generally expressed by *μετά* with the Gen. (§ 297).

298 Prepositions taking Accusative, Genitive, or Dative:—

<p>ἀμφί (i.) with Acc. : of place : <i>around</i>. of time : <i>about</i>. (ii.) with Gen. (poetical) : <i>about = concerning</i>. (iii.) with Dat. (poetical) : <i>about = concerning</i>, <i>around</i>.</p> <p>ἐπί (i.) with Acc. : <i>to, against, upon</i> (motion). (ii.) with Gen. : <i>on, upon (rest)</i>, <i>in the direction of</i>. (iii.) with Dat. : <i>on, hard by (rest)</i>.</p> <p>παρά (i.) with Acc. : <i>to the side of</i>, <i>alongside of</i>. (ii.) with Gen. : <i>from the side of</i>. (iii.) with Dat. : <i>at the side of</i>.</p>	<p>περί (i.) with Acc. : of place : <i>around</i>. of time : <i>about</i>. (ii.) with Gen. : <i>about = concerning</i>. (iii.) with Dat. (rare or poet.) : <i>about = concerning</i>, <i>around</i>.</p> <p>πρός (i.) with Acc. : <i>to,* towards, against</i> (motion). (ii.) with Gen. : <i>from the direction of</i>, <i>on the side of</i>.† (iii.) with Dat. : <i>hard by (rest)</i>.</p> <p>ὑπό [sub] (i.) with Acc. : <i>under (motion)</i>. (ii.) with Gen. : <i>by (with Passive)</i>. (iii.) with Dat. : <i>under (rest)</i>.</p>
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299 RULE:—

With **ἐκ**, **πρό**, **ἀπ'**, **ἀντί**, use Genitive Case ;
With **ἐν** and **σύν** Dative ; Accusative **εἰς**,
ἄνά ; two Cases **διά**, **κατά**, **ὑπέρ**, **μετά** ;
Three **πρός**, **περί**, **ἀμφί**, **ἐπί**, **ὑπό**, **παρά**.

300 Adverbs are often used as Prepositions, and then generally take the Gen. : *e.g.* **ἐγγύς**, **πλησίον**, *near* ; **ἐντός**, **εἴσω**, *within* ; **ἐκτός**, *without, outside*. But **ἅμα**, *at the same time*, and **ὁμοῦ**, *together*, take the Dative (= *together with*).

* *To* is often expressed by **ὡς** with Acc., but only before nouns denoting persons.

† = Lat. *ab* with Abl. ; *stāre ab aliquō*, *to stand on the side of anyone*.

APPENDIX I.

ON SOUNDS.

Classification of Consonant-sounds.

		GUTTURALS.	LABIALS.	DENTALS.
MUTES	Voiced	γ	β	δ
	Voiceless	κ	π	τ
	„ Aspirate	χ	φ	θ
SPIRANTS	Voiced	[y]	[F]	
	Voiceless			σ,* s
LIQUIDS	NASAL (Voiced)	γ = ng	μ	ν
	LINGUAL (Voiced)		λ	ρ

NOTES.

The **Mutes** are *momentary* or *explosive* sounds; the **Spirants** and **Liquids** are *continuous* sounds.

Voiced means formed *with vibration of the vocal chords*.

Voiceless means formed *without vibration of the vocal chords*.

Aspirate means *breathed*: φ, θ, χ, as pronounced by the ancient Greeks, had the sound of the corresponding Voiceless Mutes (π, τ, κ) *accompanied by forcible expiration*; thus θ had the sound heard in the English “at home”. As pronounced by the modern Greeks φ, θ, χ have become Voiceless *Spirants*, *i.e.* are pronounced like *ph, th, ch* in *philosopher, theatre*, and Scottish or German *loch*—sounds unknown to the ancient Greeks.†

The oldest Greek had a Voiced Spirant, pronounced somewhat like the English *v* or *w*. The letter representing this sound was *F* (called the **Digamma**, because it looked like one Γ placed on the top of another); but it fell out of use in early times.

* σ is voiced (= English *z*) only when it is assimilated to a following voiced consonant: *e.g.* πέπεισμαι.

† Possibly the Attic ττ (Appendix IV., 1, Obs. 1) was pronounced *th*.

The sound *y* (not represented by any Greek letter) fell out of use still earlier than the Digamma; but traces of it are to be seen in the formation of many words, *e.g.* the Present stems ταγγ- (τασσ-), ἀγγελλ- (ἀγγελλ-), §§ 217. ii., 228. On ττ, employed by some Attic writers for σσ, see Appendix IV., 1, Obs. 1. On γ = *ng* and the Double Consonants ζ, ξ, ψ, see note on § 1, p. 1.

Quantity.

A syllable is as a rule long not only when it contains a naturally long vowel or diphthong but also when it contains a **naturally short vowel followed by two or more consonants or a double consonant**, except when the two consonants are a Voiceless Mute (κ, π, τ; χ, φ, θ) followed by a Liquid (λ, μ, ν, ρ), or a Voiced Mute (γ, β, δ) followed by the Liquid ρ: *e.g.*—

Long: κάλλος, τάσσω, ἔχθος, ἐχθρός; ἕζομαι, τάξις, ὄψομαι:
βίβλος, πέπλεγμαι, ἔχιδνα.

[In all such cases the naturally short vowel is said to be **long by position**.]

Short: Περικλής, ἀκμή, τέκνον, πικρός; τυφλός; ὕβρις, etc.

In words like μάλλον, πράσσω, which have a naturally long *a*, the first syllable is doubly long.

A vowel standing before another vowel is not necessarily short in Greek words (as it nearly always is in Latin words): *e.g.* λῶ, χροίμεν, θωή, δρώην.

Changes of Consonants in Accidence.

ASSIMILATION.

Assimilation is the law of *like before like*. When two consonants belonging to different groups come together, the first is generally adapted to the second.

The practical rules for the formation of cases and tenses under this law have already been given in the Accidence (see especially § 213 *c*); the following examples are arranged under headings so as to show the principle on which the law works.

1. Interchange of Mutes by Assimilation.

(a) Change of Voiced to Voiceless before a Voiceless Consonant:—

ταγ-: τέτακ-ται, τάξω = τάκ-σω.

φλογ-: φλόξ = φλόκ-ς; cf. *rēg-*: *rex* = *rec-s*.

βλαβ-: βέβλαπ-ται, βλάψω = βλάπ-σω.

Ἄραβ-: Ἄραψ = Ἄραπ-ς; cf. *scrib-*, *scrip-si*.

(b) Change of Voiceless to Voiced before a Voiced Consonant:—
πλεκ-: πέπλεγ-μαι, πλέγ-δην (Adverb).*

(c) Change of Unaspirated to Aspirate before an Aspirate:—

πλεκ-: ἐπλέχ-θην.* λειπ-: ἐλείφ-θην.

ταγ-: (ἐτάκ-θην) ἐτάχ-θην. βλαβ-: (ἐβλάπ-θην) ἐβλάφ-θην.

(d) Change of Aspirate to Unaspirated before an Unaspirated Consonant:—

δεχ-: δέδεκ-ται, δέξομαι; (δέδεκ-μαι) δέδεγ-μαι.

γραφ-: γέγραπ-ται, γράψω; (γράπ-δην) γράβ-δην.

2. Change of Mute to Liquid by Assimilation.

This applies only to Labials:—

βλαβ-: βέβλαμ-μαι. λειπ-: λέλειμ-μαι.

γραφ-: γέγραμ-μαι.

3. Interchange of Liquids by Assimilation.

This applies only to the Liquid *v* in Compounds (cf. § 193):—

(a) ἐν-γράφω: ἐγ-γράφω. ἐν-καλῶ: ἐγ-καλῶ. ἐν-χέω: ἐγ-χέω.

(b) ἐν-βάλλω: ἐμ-βάλλω. ἐν-πλέκω: ἐμ-πλέκω.

ἐν-φύομαι: ἐμ-φύομαι.

ἐν-μένω: ἐμ-μένω; cf. *in-memor*: *im-memor*;
in-perītus, *im-perītus*.

(c) ἐν-λείπω: ἐλ-λείπω; cf. *con-legō*: *col-ligō*.

(d) συν-ρέω: συρ-ρέω; cf. *con-ruō*: *cor-ruō*.

But *ἐν* remains unchanged in Compounds before *ρ*: e.g. ἐν-ρυθμος.

4. The change of *σ* to *ρ* after *ρ* in such forms as *χερρόνησος*, *θαρρῶ*, *ἄρρη* (used by some Attic writers instead of *χερσόνησος*, *θαρσῶ*, *ἄρση*) is a case of assimilation.

* But *ἐκ* remains unchanged in Compounds: e.g. *ἐκ-δέχομαι*, *ἐκ-μανθάνω*; *ἐκ-θέω*, *ἐκ-φύομαι*, *ἐκ-χέω*; *ἐκ-στασις*, Engl. *extasy* or *ecstasy*.

OTHER CHANGES OF CONSONANTS.

1. Dental Mutes replaced by σ before a Dental Mute or μ :—
πειθ- : πέπεισ-ται, ἐπέισ-θην, πέπεισ-μαι.

So too ν before μ : φαν-, πέφασ-μαι ; but πέφαν-ται (§ 225).

2. Loss of a single Dental (Mute or Nasal) before σ :—

λαμπαδ- : λαμπά-σ } § 30. 3. πειθ- : πεί-σω (§ 212).
δελφῖν- : δελφί-σ } συν-στρατεύω : συ-στρατεύω
(§ 193).

But φαν- : πέφαν-σαι (§ 225) ;

ἐν remains unchanged in Compounds before σ : ἐν-στρέφω.

3. Loss of $\nu\delta$, $\nu\tau$, $\nu\theta$ (Dental Nasal + Dental Mute) before σ , with change of the preceding vowel :—

γίγαντ- : γίγᾶ-σ } § 30. 4. λυθεντ- : λυθεί-σ } § 108.
ὄδοντ- : ὄδού-σ } δεικνυντ- : δεικνύ-σ }

The same vowel-changes after loss of ν alone are seen in

ἐν- : εἶ-σ (§ 123). (λδο-ντι) λύο-νσι : λύουσι (§ 254).

4. Loss of the Dental Spirant σ :—

(a) Between two Vowels :—

γένεσ-ος : γένε-ος, γένους (§ 33, Rule 1).
λύε-σαι : λύε-αι, λύη. ἐλύε-σο : ἐλύε-ο, ἐλύου (§ 254).
ἰσταῖ-σο : ἰσταῖ-ο (§ 249). So τιθεί-ο, ἰεῖ-ο, διδοῖ-ο.
ἔθε-σο : ἔθε-ο, ἔθου. ἔδο-σο, ἔδο-ο, ἔδου (§ 257. 7).
ἐδύνα-σο : ἐδύνα-ο, ἐδύνω (§ 256, and Obs.).

(b) Between two Consonants in the Perf. Pass. :—

πέπλεχ-θε, πεπλέχ-θω, πεπλέχ-θαι (§ 213. a).
ἠγγέλ-θε, ἠγγέλ-θω, ἠγγέλ-θαι (§ 220).

(c) Before σ :—

γενεσ- : γένε-σι.

5. Loss of F and y between two Vowels :—

βασιλευ-, βασιλεF : βασιλέ-ωσ βου-, βοF : βο-ός (§ 49. 2).
(§ 37. 3).

πλευ-, πλεF- : πλέ-ω (§ 281. b). καν-γ-, καιF- : καί-ω (§ 280).
στοιά, στογιά : στοά (§ 18. 2). πλείων, πλέγων : πλέων (§ 119).

Similarly Πειραιεύς or Πειραεύς (§ 47), υἰός or υἰός, ποιεῖ or ποεῖ.

6. Weakening of σ to the Rough Breathing before a Vowel at the beginning of a word :—

$\sigma\tilde{\upsilon}\varsigma$, Lat. *sūs* : $\tilde{\upsilon}\varsigma$ (§ 38. 2). Cf. *sex* : $\xi\xi$ —*septem* : $\acute{\epsilon}\pi\tau\acute{\alpha}$ (§ 122).

$\sigma\acute{\iota}\sigma\tau\eta\text{-}\mu\iota$, Lat. *si-stō* : $\acute{\iota}\sigma\tau\eta\text{-}\mu\iota$ (§ 248). $\sigma\tau\eta$: $\acute{\epsilon}\sigma\tau\eta\text{-}\kappa\alpha$.
 $\sigma\epsilon\pi\text{-}$: $\acute{\epsilon}\pi\text{-}\omicron\mu\alpha\iota$ (§ 292).

7. Changes of γ :—

(a) With Mutes :—

$\acute{\epsilon}\lambda\alpha\chi\text{-}\acute{\iota}\omega\nu$, $\acute{\epsilon}\lambda\alpha\chi\text{-}\gamma\omega\nu$: $\acute{\epsilon}\lambda\acute{\alpha}\sigma\sigma\omega\nu$, $\acute{\epsilon}\lambda\acute{\alpha}\tau\tau\omega\nu$ (§ 119).
 $\tau\alpha\chi\text{-}\acute{\iota}\omega\nu$, $\tau\alpha\chi\text{-}\gamma\omega\nu$: $\theta\acute{\alpha}\sigma\sigma\omega\nu$, $\theta\acute{\alpha}\tau\tau\omega\nu$ (§ 118), cf. below 9.
 $\phi\rho\acute{\iota}\kappa\text{-}\gamma\text{-}\omega$: $\phi\rho\acute{\iota}\sigma\sigma\text{-}\omega$, $\phi\rho\acute{\iota}\tau\tau\text{-}\omega$ } § 217. ii., cf. § 284.
 $\kappa\tau\iota\delta\text{-}\gamma\text{-}\omega$: $\kappa\tau\acute{\iota}\zeta\text{-}\omega$

(b) With Liquids :—

$\acute{\alpha}\gamma\gamma\epsilon\lambda\text{-}\gamma\text{-}\omega$: $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\text{-}\omega$ }
 $\phi\alpha\nu\text{-}\gamma\text{-}\omega$: $\phi\alpha\acute{\iota}\nu\text{-}\omega$ } § 228.
 $\sigma\pi\epsilon\rho\text{-}\gamma\text{-}\omega$: $\sigma\pi\acute{\epsilon}\rho\text{-}\omega$ }
 $\acute{\alpha}\mu\epsilon\nu\text{-}\acute{\iota}\omega\nu$, $\acute{\alpha}\mu\epsilon\nu\text{-}\gamma\omega\nu$: $\acute{\alpha}\mu\acute{\epsilon}\acute{\iota}\nu\omega\nu$ } § 119.
 $\chi\epsilon\rho\text{-}\acute{\iota}\omega\nu$, $\chi\epsilon\rho\text{-}\gamma\omega\nu$: $\chi\acute{\epsilon}\acute{\iota}\rho\omega\nu$ }

8. In the following cases Greek avoids aspiration at the beginning and end of a syllable :—

(a) In Reduplication :—

$\phi\rho\acute{\iota}\kappa\text{-}$: $\pi\acute{\epsilon}\phi\rho\acute{\iota}\kappa\alpha$ (§ 191). $\theta\epsilon\text{-}$: $\tau\acute{\iota}\theta\eta\mu\iota$ (§ 258).

(b) In the Weak Aor. Pass. of the stems $\theta\upsilon\text{-}$, $\theta\epsilon\text{-}$:—

$\theta\upsilon\text{-}$: $\acute{\epsilon}\text{-}\tau\acute{\iota}\theta\eta\nu$ (§ 280). $\theta\epsilon\text{-}$: $\acute{\epsilon}\text{-}\tau\acute{\epsilon}\theta\eta\nu$ (§ 259).

(c) In the 2nd Sing. Imperat. of the Weak Aor. Pass. the second aspirate is changed :—

$\lambda\acute{\upsilon}\theta\eta\theta\iota$: $\lambda\acute{\upsilon}\theta\eta\tau\iota$. So $\pi\acute{\lambda}\acute{\epsilon}\chi\theta\eta\tau\iota$, $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\theta\eta\tau\iota$, $\sigma\acute{\tau}\acute{\alpha}\theta\eta\tau\iota$.

In other cases the two aspirates remain unchanged : $\acute{\epsilon}\chi\acute{\upsilon}\theta\eta\nu$, $\acute{\epsilon}\phi\acute{\alpha}\nu\theta\eta\nu$, $\acute{\omega}\rho\theta\acute{\omega}\theta\eta\nu$, $\acute{\epsilon}\theta\acute{\epsilon}\lambda\chi\theta\eta\nu$, $\acute{\epsilon}\kappa\alpha\theta\acute{\alpha}\rho\theta\eta\nu$; $\pi\epsilon\phi\acute{\alpha}\nu\theta\alpha\iota$, $\kappa\epsilon\kappa\alpha\theta\acute{\alpha}\rho\theta\alpha\iota$; $\gamma\rho\acute{\alpha}\phi\eta\theta\iota$, $\sigma\rho\acute{\alpha}\phi\eta\theta\iota$ (Strong Aor. Pass. § 216. i.).

9. When an aspirate is lost at the end of a syllable according to the foregoing laws of sound, it is restored at the beginning in the following cases :—

$\tau\rho\acute{\iota}\chi\text{-}$: N. S. $\theta\rho\acute{\iota}\xi$ = $\theta\rho\acute{\iota}\kappa\text{-}\varsigma$, D. Pl. $\theta\rho\acute{\iota}\xi\acute{\iota}$ (§ 49. 9).

$\tau\rho\epsilon\phi\text{-}$: $\theta\rho\acute{\epsilon}\psi\omega$, $\acute{\epsilon}\theta\rho\epsilon\psi\alpha$, $\tau\acute{\epsilon}\theta\rho\alpha\mu\text{-}\mu\alpha\iota$ (§ 282. b).

$\tau\alpha\phi\text{-}$: $\theta\acute{\alpha}\pi\text{-}\tau\omega$, $\theta\acute{\alpha}\psi\omega$, $\acute{\epsilon}\theta\alpha\psi\alpha$, $\tau\acute{\epsilon}\theta\alpha\mu\text{-}\mu\alpha\iota$ (§ 283).

$\tau\alpha\chi\text{-}$: $\theta\acute{\alpha}\sigma\sigma\omega\nu$, $\theta\acute{\alpha}\tau\tau\omega\nu$; see above 7 (a).

Changes at the End of Words.

Elision is the *striking out* of a vowel at the end of a word before a vowel or diphthong (with rough or smooth breathing) at the beginning of the next word: e.g. ἀλλ' ἐγὼ for ἀλλὰ ἐγὼ, ὅτ' ἦν for ὅτε ἦν, ἐπ' αὐτῷ for ἐπὶ αὐτῷ, ἀπ' ἐμοῦ for ἀπὸ ἐμοῦ, παρ' ἡμᾶς for παρὰ ἡμᾶς.

(i.) Long vowels and diphthongs are never elided in Greek:—

e.g. μάχη ἦν, τῷ δούλῳ ἔστι, οἱ δούλοι εἰσι.

(ii.) The following short vowels are never elided:—

(a) Short *υ*: e.g. ἄστυ ἦν.

(b) Short *α* and *ο* in words of one syllable: e.g. τὰ ὄντα, τὸ ὄν.

(c) Short *ι* in *περί*, *ἄχρι*, *μέχρι*, *τί*, *τι*, *ὅτι* (Conjunction): e.g. *περὶ ἐμοῦ*, *τί ἦν*, *ὅτι ἔλυον*.

When, owing to the elision of a final vowel, the Voiceless Mutes come into contact with a Rough Breathing, they are changed into the corresponding Aspirates: e.g. ἐφ' ἑαυτοῦ for ἐπ' ἑαυτοῦ, καθ' ἡμέραν for κατ' ἡμέραν.

Crasis (*κρᾶσις*, *mixing*) is the *contraction* of a vowel or diphthong at the end of a word with a vowel or diphthong at the beginning of the next word.

It is employed instead of elision most commonly—

(i.) After *καί* and *ᾧ*:—

e.g. κᾶν for *καί ἐν*, κᾷν for *καὶ ἐάν*, κεῖ for *καὶ εἰ*, κᾶτα for *καὶ εἶτα*, χῶ for *καὶ ὅ*, χοῖ for *καὶ οἱ*; ὠγαθέ for *ᾧ ἀγαθέ*.

(ii.) After the Article, the Relative, and *πρό*:—

e.g. ἀνὴρ for *ὁ ἀνὴρ*, τᾶμά for *τὰ ἐμά*, τοῦνομα for *τὸ ὄνομα*, τᾶλλα for *τὰ ἄλλα*, ταυτό for *τὸ αὐτό*, θάτερον for *τὸ ἄτερον* (a by-form of *ἕτερον*), θοιμάτιον for *τὸ ἱμάτιον*; ἄν for *ἃ ἔν*, ἄγῶ for *ἃ ἐγὼ*, οὐφόρει for *ὃ ἐφόρει*; προῦβαλλον for *πρόεβαλλον*.

The mixed syllable is necessarily long; but the contractions are not always the same as in nouns and verbs. *καί* loses its *iota* in crasis (κᾶν, κᾷν); the *iota subscript* appears in the mixed syllable only when *ι* was present in the second of the two syllables which suffer mixing (κᾶτα). On accents in crasis, see Appendix II., Rule 8, p. 133.

APPENDIX II.

ACCENTS.

GENERAL RULES.

1. The Acute may stand on short or long syllables, the Circumflex only on syllables containing a vowel long by nature or a diphthong : *e.g.* τόν, τῷ, τοὺς ; τῶν, τοῦ.

2. The Acute may stand on any of the last three syllables, the Circumflex only on the last or the last but one : *e.g.* θεός, παιδεύω, παιδεύομαι ; θεοῦ, δῶρον, ποιεῖτε.

3. But the Acute cannot stand on the last but two, nor the Circumflex on the last but one, unless the vowel of the last is short by nature : *e.g.* ἄνθρωπος, but ἀνθρώπῳ (not ἄνθρωπῳ) ; δῶρον, but δῶρον (not δῶρου).

4. When the last but one contains a vowel long by nature or a diphthong, and the vowel of the last is short by nature, the former, if accented at all, is accented with the Circumflex : *e.g.* δῶρον (not δῶρον), αἷμα (not αἷμα), ποιεῖτε (not ποιείτε), ἤλιξ (not ἤλιξ), Gen. ἡλίκος.

Exceptions only apparent are words like ὤσπερ, ὤστε, ἦδε, etc. ; see below (Enclitics : 10, iv. ; 11, e).

5. The Acute on the last syllable is turned into the Grave when no stop follows : *e.g.* τὸν θεόν, χαλεπὰ τὰ καλά.

Except only the Interrogative τίς, τί : *e.g.* τίς ἀνὴρ ; τί δρᾶς.

6. Contracted syllables are—

(a) Accented with the Circumflex when the *first* of the two uncontracted syllables was accented : *e.g.* τιμάω, τιμῶ ; ποιέετε, ποιείτε ; δηλόεσθαι, δηλοῦσθαι ; γενέων, γενῶν.

(b) Accented with the Acute when the *second* of the two uncontracted syllables was accented : *e.g.* τιμαέτω, τιμάτω ; ποιειοῖην, ποιοῖην ; δηλόομενος, δηλούμενος.

(c) Unaccented when neither of the uncontracted syllables was accented : *e.g.* ἐτίμαον, ἐτίμων ; ποίεε, ποίει ; δήλοε, δήλου ; γένεος, γένους.

☞ It will be seen that no syllable has the Circumflex merely because it is contracted ; and many syllables have it which are not contracted (*e.g.* δῶρον, αἷμα).

7. When the final vowel of Prepositions and Conjunctions accented on the last syllable is elided, the accent disappears together with it: e.g. ἐπ' αὐτῷ for ἐπὶ αὐτῷ, οὐδ' ἔδυνάμην for οὐδὲ ἔδυνάμην. In all other classes of words the accent of the elided syllable is thrown back as an Acute on to the preceding syllable: e.g. ἔπτ' ἦσαν for ἔπτα ἦσαν, εἴμ' Ὀδυσσεύς for εἶμι Ὀδυσσεύς; thus εἰ δέιν' ἔδρασας, δεινὰ καὶ παθεῖν σε χρῆ.

8. When two words suffer Crasis, the accent of the first disappears, and that of the second determines the accent of the *mixed* word: see examples on p. 131.

9. Prepositions of two syllables, except ἀμφί, ἀντί, ἀνά, διὰ, throw back their accent on to the first syllable when they are placed after the word to which they belong: e.g. τούτων πέρι = περὶ τούτων. So too πάρα = πάρεστι, εἶμι = εἶνεστι. The throwing back of the accent is called *Anastrophe*.

Enclitics.

10. Certain words generally *lose their accent* in consequence of being pronounced, like the Latin *-que*, in close connexion with the preceding word: these are called "Enclitics" (*Leaning words*).

(i.) The following forms of the Personal Pronouns:

με, μου, μοι: σε, σου, σοι (§ 128): ἐ, οὐ, οἱ (§ 134).

(ii.) All forms of the Indefinite τις, τι, except ἄττα (§ 152).

(iii.) The Adverbs—

<p>που, <i>anywhere</i>; ποι, <i>anywhither</i>; ποθεν, <i>anywhence</i>; ποτε, <i>ever</i>; πως, <i>anyhow</i>; πη, <i>anyhow</i>. γε, <i>at any rate</i>; -δε, <i>-wards</i>, and in ὅδε, § 140; τοι, <i>truly</i>; νυν, <i>accordingly</i>; περ, <i>just</i>; πω, <i>yet</i>.</p>	}	Indefinite
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(iv.) The Conjunction τε, Lat. *-que* (and -τε in Compounds like ὅσπερ).

(v.) The Present Indicative of εἶμι, *I am*, when used with a Predicate Adjective or Predicate Noun, and φημι, *I say*, except in the 2nd Person Singular (εἶ, φῆς).

11. *Rules for the use of Enclitics.*

(a) When the syllable that precedes the enclitic has an accent of its own, the accent of the enclitic disappears without producing any effect, except that a preceding Acute is not changed into the Grave (Rule 5): e.g. τιμῶ σε, *I honour thee*; σοφός τις, *a certain wise man*; σοφοί τινες, *certain wise men*; θεός ἐστιν ἀγαθός, *God is good*.

- (b) When the syllable that precedes the enclitic has no accent of its own, the accent of the enclitic is thrown back upon it as an Acute, except when the effect would be to produce two successive syllables both accented with the Acute: *e.g.* ἄνθρωπός τις, *a certain man*; δῶρόν τι, *a certain gift*; ἐν τε τῇ χώρᾳ, *and in the country*; but λόγος τις (not λόγός τις), *a certain argument*.
- (c) When an enclitic of two syllables follows a word accented with the Acute on the last syllable but one, it retains its accent on the second syllable: *e.g.* λόγοι τινές, λόγων τινῶν, λόγοι ποτέ ἦσαν.
- (d) When several enclitics follow one another, each throws its accent as an Acute on to the preceding syllable: *e.g.* εἴ πως τίς τινά ποι πέμποι, *if perchance anyone should send anyone anywhere*.
- (e) Enclitics are sometimes written at the end of the word that precedes: *e.g.* οἶμοι, *ah me*; οὐπω, *not yet*; ὅσπερ, *just who, the very man who*; ὅστις, *anywho, any man who*; ὥσπερ, *just as* (not ὠσπερ; *cf.* Rule 4 above); so always -δε both in the sense *-wards*, and when added to Demonstratives: *e.g.* οἰκόνδε, *homewards*; ὅδε, ἧδε, *this here* (for ὁ δε, ἡ δε; *cf.* § 140).

12. The only other cases (besides those mentioned above) in which enclitics are accented are:—

- (a) When they are emphatic, or stand at the beginning of a clause: *e.g.* οὐκ ἐκεῖνον ἀλλὰ σέ στέργω, *I love not him but you*; μετὰ σοῦ, *with you*; σοὶ λέγω, *it is to you that I am speaking*; τινὲς λέγουσι, *certain persons say*; φαμὲν τοίνυν, *we declare accordingly*. Enclitics at the beginning of a clause are rare.
- (b) When the syllable on which their accent would have to fall is elided: *e.g.* καλὸν δ' ἐστίν, for καλὸν δέ ἐστιν, *but it is a fair thing*; ἀλλ' εἰσι καλοί, for ἀλλά εἰσι καλοί, *but they are fair*.

OBS.—The whole Present Indicative of the verb εἶμι, *I am*, is accented when it denotes existence: *e.g.* ἔτ' εἰσίν, *they are still in being*; εἰσι λόγοι, *there are arguments* (= *arguments exist*). The 3rd Sing. is accented on the first syllable—

- (i.) When it denotes existence: *e.g.* οὐκέτ' ἔστιν, *he is no more*.
- (ii.) At the beginning of a clause: *e.g.* ἔστι τοῦτ' ἀληθές, *this is true*.
- (iii.) In the sense "it is allowed," "it is possible" (= ἔξεστι).
- (iv.) After εἰ, καί, οὐκ, ὥς, and the elided ἀλλ', τοῦτ': *e.g.* οὐκ ἔστιν ἀληθές, *it is not true*.

Atona.

13. A few words have no accent in consequence of being pronounced in close connexion with the *following* word; these are called "Atona" (*Accentless words*):—

- (i.) Four forms of the Article : ὁ, ἡ, οἱ, αἱ.
 - (ii.) Four Prepositions : εἰς, ἐς, *into* ; ἐν, ἐν, *in* ; ἐκ, ἐξ, *out of* ; ὧς, *to*.
 - (iii.) Two Conjunctions : εἰ, *if* ; ὡς, *as, when, that*.
 - (iv.) Two Adverbs : οὐ, οὐκ, οὐχ, *not* ; ὡς, *how*. [But ὡς, *thus*, is not an Atonon.]
14. The only cases in which Atona receive an accent are:—
- (a) When an enclitic follows : e.g. εἴ τις, *if any one* ; οὐ φησι, *he says not, he denies* ; ὅδε, *this here* ; εἴτε, *whether*, Lat. *sive* ; οὔτε, *neither*, Lat. *neque*.
 - (b) When no word follows with which they can be connected : this can only happen in the case of οὐ before a stop : e.g. φῆς ἢ οὐ ; *say you so or not?*

SPECIAL RULES.

Nouns and Adjectives.

15. The following rules apply to all three declensions generally:—

- (i.) In the inflected cases of Nouns and Adjectives the accent remains unchanged on the syllable which is accented in the Nominative Singular, so long as the general rules of accentuation permit : e.g. ὄρᾱ, ὄρᾱν, ὄρᾱς, ὄρᾱ ; λόγος, λόγε, λόγον, λόγου, λόγω ; ἄνθρωπος, ἄνθρωπε, ἄνθρωπον. When, owing to a change at the end of the word, the original accent would violate one of the general rules of accentuation (1—4), it is shifted just so far towards the end of the word, or changed just so much, as is absolutely necessary : e.g. ἀνθρώπου, ἀνθρώπῳ ; σώμα, σώματος, σωμάτων ; τεῖχος, τείχους ; πολίτης, πολίτα.
- (ii.) The endings αι and οι of the Nominative Plural are treated as short : thus ὄραι, ἄνθρωποι.
- (iii.) The Genitive and Dative of all numbers, when long and accented on the last syllable, are accented with the *Circumflex* : e.g. τῆμῆ, τῆμῆς, τῆμῆ, τῆμῶν, τῆμαῖς, τῆμαῖν ; ὁδός, ὁδοῦ, ὁδῶ, ὁδῶν, ὁδοῖς, ὁδοῖν.

OBS. 1. No rule can be given for accenting the Nominative Singular, except in a few classes of words; e.g. Nouns of the 3rd decl. in εὐς and ω, most Adjectives in ης, and Adjectives meaning "good" or "bad" have the Acute on the last syllable, like βασιλεύς (§ 38. 3), πειθῶ (§ 40), εὐγενής (§ 100), ἀγαθός, good; ἔσθλός, noble; χρηστός, serviceable; καλός, beautiful; σοφός, wise; κακός, bad; πονηρός, wicked; αἰσχρός, disgraceful.

OBS. 2. Special exceptions to the above rule (15. i.) in the Vocative are—δέσποτα (§ 19 b, note); πάτερ, θύγατερ (§ 42); ἄνερ, γύναι (§ 49); Διόγενες, Περικλείς (and other nouns declined like them, § 33); σῶτερ, Ἀπολλών, Πόσειδον (§ 44). In all these forms the accent of the Voc. Sing. retreats as far as possible from the end; so too in compounds like Ἀγαμέμνων (Nom. Ἀγαμέμνων), κακῶδαιμον (Nom. κακοδαίμων).

16. The following rules apply to particular declensions:—

(i.) In the 1st decl. of Nouns the ending ων of the Gen. Plur. is always accented with the Circumflex, whatever the accent of the Nom. Sing., because here ὦν is a contraction of ἄ-ων: e.g. ἄρᾶ, ἄρῶν; Μούσα, Μουσῶν.

(ii.) In the Feminine of Adjectives of Class I. the accent follows that of the Nom. Sing. Masculine, so far as the general rules of accentuation permit; see examples in § 92. Thus: from δίκαιος we have Fem. Nom. Sing. δικαῖα, Nom. Plur. δίκαιαι (not δικαῖαι, as we might expect from Rule 15. i.), Gen. Plur. δικαίων (not δικαίων, as we might expect from Rule 16. i.).

(iii.) Contracted Nouns and Adjectives of the 1st and 2nd decl. have the Circumflex on the last syllable throughout (except Compounds of νοῦς, πλοῦς, βούς, e.g. εἴνους, ἄπλους, εἴρους, § 93. iii.). In most cases the accent is explained by General Rule 6, e.g. in Ἀθηνᾶ = Ἀθηνᾶ (§ 20. i.), νοῦς = νόος (§ 26): so too in nouns like γῆ = γῆᾶ, earth, land; Ἑρμῆς = Ἑρμῆᾶς, the god Hermes (Plur. and Du. statues of Hermes), which differ from μάχη (§ 17), Ἀτρείδης (§ 19), only in their accent:—

	Sing. N. V. γῆ, A. γῆν, G. γῆς, D. γῆ.
{	Sing. N. Ἑρμῆς, V. Ἑρμῆ, A. Ἑρμῆν, G. Ἑρμού, D. Ἑρμῆ.
	Plur. N. V. Ἑρμαῖ, A. Ἑρμαῖς, G. Ἑρμῶν, D. Ἑρμαῖς.
{	Dual N. V. A. Ἑρμᾶ, G. D. Ἑρμαῖν.

Βορρᾶς, North Wind (Doric for Βορέας, § 20. ii.), has Βορρᾶν, Βορρᾶ, Βορρᾶ. In some cases, however, the accent violates Rule 6, e.g. in χρυσοῦς, contracted from χρύσεος (§ 93. i.).

(iv.) In the Attic 2nd decl. the Acute of the Nom. Sing. is retained throughout (contrary to Rule 15. iii.): e.g. νεός, νεών, νεῶ, νεῶ (§ 27). The ω is treated as short in accenting such words as Μενέλεως, Ἰλέως (§ 94).

(v.) In the 3rd decl. words of one syllable shift their accent to the ending in the Gen. and Dat. of all numbers (contrary to Rule 15. i.); when the ending is short it takes the Acute, when long the Circumflex (according to Rule 15. iii.): e.g. θῆρ, θηρ-ός, θηρ-ί, θηρ-ῶν, θηρ-σί(ν), θηρ-οῖν; ποῦς, ποδ-ός, ποδ-ί, ποδ-ῶν, πο-σί(ν), ποδ-οῖν: but θῆρ-α, θῆρ-ας; πῶδ-α, πῶδ-ας.

Exceptions:—

- Participles accent the stem in all cases: e.g. ὤν, ὄντ-ος, ὄντ-ι, ὄντ-ων, οὖ-σι(ν); θεῖς, θέντ-ος, θέντ-ι, θέντ-ων, θεῖ-σι(ν).
- The word πᾶς accents the stem in the Gen. and Dat. Plur.: thus πάντ-ων, πᾶ-σι(ν), but παντ-ός, παντ-ί, § 97.
- The words παῖς, δμῶς (captive of war), οὖς, Τρώς (Trojan), accent the stem in the Gen. Plur. and the Gen. and Dat. Dual: thus παιδ-ων, παιδ-οῖν, but παιδ-ός, παιδ-ί, παι-σί(ν).

(vi.) In the words of the 3rd decl. like πόλις (§ 37. 1), πῆχυς (§ 47), the endings -ως, -ων are treated as short: thus πόλε-ως, πόλε-ων; πήχε-ως, πήχε-ων.

(vii.) In Adjectives of the 3rd decl. in -ων, st. -ον-, including Comparatives in -ίων, st. -ιον-, the accent retreats as far as possible from the end: e.g. εὐδαιμων, εὐδαιμον (§ 98); βελτίων, βέλτιον (§ 120).

(viii.) In the few Adjectives of the 3rd decl. in -ης, st. -εσ-, not accented on the last syllable in the Nom. Sing. (cf. § 100), the accent generally retreats as far as possible from the end: e.g. εὐήθης, Neut. εὐήθες, Gen. Plur. εὐήθων (not εὐήθων, though -ων is a contraction of -εων); αὐτάρκης, self-sufficient, αὐταρκες, αὐτάρκων: so τριήρης, τριήρων (or τριηρῶν).

Verbs (including Infinitives and Participles).

17. (i.) As a rule the accent retreats as far from the end of the verb as the general laws of accentuation permit, *i.e.* it stands on the last syllable but one when the last is long by nature, on the last syllable but two when the last is short by nature: e.g. λύω, λυόντων, ἐλελύκη, λύειν, λύων; λύομεν, ἔλυον, ἐλύκα; λύε: so too in Compounds, ἀπολύω, ἀπόλυε.

(ii.) Final αι and οι are treated as short, except in the Optative Mood: e.g. λύομαι, λύεσθαι, ἐλύμαι, ἐλύνται, λυόμενοι; but λύσαι, ἀπολύσαι (Aor. Opt.); λύοι, ἀπολύοι (Pres. Opt.).

(iii.) Contracted forms are accented according to General Rule 6.

Note that the Subjunctive and Optative of all Passive Aorists and of the Present and Strong Aorist Active and Middle of verbs in -μι (except verbs in -νῦμι and the Deponents δύναμαι, ἐπίσταμαι, κρέμαμαι, ἀγαμαι, ἐπριάμην, ὠνήμην) are accented as contracted forms: λυθῶ (= λυθέ-ω), λυθείην (= λυθε-ίην), λυθείμεν (= λυθέ-ιμεν); ἰσθῶ (= ἰσθά-ω), ἰσταίην (= ἰστα-ίην), ἰσταίμεν (= ἰστά-ιμεν), cf. § 252; θῶμαι (= θέ-ωμαι), θείμην (= θε-ίμην), θείσθε (= θέ-ισθε), cf. § 259. [But δύνωμαι, ἐπίστωμαι, etc.; δύναιο, ἐπίσταιτο, etc.]

18. Exceptions:—

(i.) Four forms of the Thematic Aorist (Strong) accent the vowel ο/ε:—

The 2nd Sing. Imperat. Mid.: λιποῦ (= λιπ-έ-ο).

The Infin. Mid.: λιπέσθαι.

The Infin. and Part. Act.: λιπέειν (= λιπ-έ-εν), λιπών.

So too the 2nd Sing. Aor. Imperat. Act. of five verbs: εἶπέ, ἐλθέ, εὐρέ, ἰδέ, λαβέ; but not in their Compounds: ἔπειπε, ἔπειπε, ἔπειπε, ἔπειπε, ἔπειπε.

- (ii.) The following Infinitives and Participles accent the last syllable but one with the Circumflex or Acute according to its quantity :—

All Infinitives in *-ναι* : Perf. Act. *λελυκέναι*, Aor. Pass. *λυθῆναι*, Pres. Act. *ιστάναι*, *δεικνύναι*, Aor. Act. *θεῖναι*, *δοῖναι*, *βῆναι*.

The Infin. and Part. of the Perf. Pass. and Mid. : e.g. *λελύσθαι*, *λελυμένος* ; *τετιμῆσθαι*, *τετιμημένος* ; *δεδόσθαι*, *δεδομένος*.

The Weak Aor. Infin. Act. : *λύσαι*, *τίμησαι*, *πλέξαι*.

Obs.—Distinguish the following forms in *-σαι* of the Weak Aor. :—

2nd Sing. Imper. Mid. (*αι* short) : *τίμησαι*.

3rd Sing. Opt. Act. (*αι* long) : *τίμησαι*.

Infin. Act. (*αι* short) : *τίμησαι*.

But *πλέξαι* is the same in all three forms, *λύσαι* in two of them.

- (iii.) All 3rd declension Participles in *-ς* (Nom. Sing. Masc.) have the Acute on the last syllable, except that of the Weak Aorist Active : Perf. Act. *λελυκώς*, *έστηκώς* ; Aor. Pass. *λυθείς*, *σταθείς*, *πλακείς* ; Pres. and Strong Aor. Act. of verbs in *-μι*, *ιστάς*, *τιθείς*, *διδούς*, *δεικνύς* ; *στάς*, *θείς*, *δούς* : but Weak Aor. Act. *λύσας*, *στήσας*.

- (iv.) In the Feminine and Neuter, and in the oblique cases of all three genders, Participles are accented as Adjectives, *i.e.* the accent remains unchanged on the same syllable as in the Nom. Sing. Masc. so far as the general laws of accentuation permit : thus *ἀπολθων*, *ἀπολθούσα*, *ἀπολθων* (not *ἀπόλουν*) ; *λελυκώς*, *λελυκυία*, *λελυκός* ; *λυθείς*, *λυθείσα*, *λυθέν* ; *λύσας*, *λύσασα*, *λύσαν*.

Obs.—Distinguish *τίμησον* (Nom. Sing. Neut. of the Fut. Part. Act.), *τίμησον* (2nd Sing. Weak Aor. Imperat. Act.).

- (v.) In Compounds the accent is not allowed to retreat—

(a) Beyond the *Augment* : e.g. *ἀπάγω*, *ἔπαγε*, but *ἀπήγον* (not *ἄπηγον*) ; *παρέχω*, *πάρεχε*, but *παρέσχον* (not *πάρεσχον*) ; *πάρεστι*, but *παρήν* (not *πάρην*) ; *ἄφημι*, *ἄφηκε* (not *ἄφηκε*), *ἄφείτο* (not *ἄφειτο*), *ἄφείκα* (Augment for Reduplication ; not *ἄφεικα*).

(b) Beyond the *syllable immediately preceding the verbal part* : e.g. *ἐπίσχες* (not *ἐπισχες*), *ἀπόδος* (not *ἄποδος*), *ἀνταπόδος*, *συνέκδος*.

- (c) Beyond the *verbal part* in the following forms :—

Infinitives and Participles of verbs in *-μι* : e.g. *παραστήναι*, *παραστάς* ; *ἀποδοῦναι*, *ἀποδούς*, *ἀποδόσθαι* ; *παρεῖναι*, *παρών*, *ἐξόν* ; *κατακείσθαι*. [But Indic. *ἄπειμι*, *πάρεστι*, *ἔξεστι* ; Imperat. *ἔπιθι*, *πάρισθι*.]

The 2nd Sing. Strong Aor. Mid. of verbs in *-μι* when compounded with a preposition of *one* syllable : e.g. *προθοῦ*, *ἄφοῦ*. [But *περίθου*, *ἀπόδου*, etc.]

WORDS DISTINGUISHED BY THEIR ACCENT.

The following list contains only words of some importance. Poetical words are marked with an asterisk. Words occurring only in Homer are omitted.

ἄγος, pollution: ἄγος, leader.
 ἄγων, leading: ἄγών, contest.
 αἶνος,* tale: αἰνός,* dreadful.
 ἀληθές, true: ἀληθες; really?
 ἄλω, Aor. Subj. of ἀλίσκομαι:
 ἄλω, threshing-floor (Acc.).
 ἀνά, up: ἀνα (i.) Voc. of ἀναξ.
 (ii.) = ἀνάσθησι.
 ἄνω, up: ἀνώ, Aor. Subj. of ἀνίημι.
 ἄρα, then: ἄρα, interrogative: ἄρα, curse.
 αὐτή, this (Fem.): αὐτή = ἡ αὐτή.
 βασιλεια (i.) queen, (ii.) palaces:
 βασιλεία, kingdom.
 δεινός, terrible:
 δεινός, Gen. of δεινα, so and so.
 δειράς*, ridge: δειράς, Aor. Part. of δέρω.
 δῆμος, people: δημός, fat.
 διά, through: Δία, Acc. of Ζεύς:
 δια,* Fem. of δῖος, divine.
 εἰ, if: εἶ, 2nd Sing. of εἶμι or εἶμι.
 εἶα, on! εἶα, 3rd Sing. Past Impf. of εἶω.
 εἶκω, I yield: εἰκό* = εἰκόνα, image (Acc.).
 εἶμι, I am: εἶμι, I will go.
 εἶπε, he said: εἶπέ, say.
 εἷς, one: εἷς, Aor. Part. of ἵημι.
 εἶσι, they are: εἶσι, he will go.
 εἴτε, whether: εἴτε, 2nd Plur. Opt. of εἶμι.
 ἐνί = ἐν: ἐνι = ἐνεστι.
 ἐνός, Gen. of εἷς, one: ἔνος, by-gone.
 ἐξαιρετός, choice:
 ἐξαιρετός, that can be taken out.
 ἐφεῦρε, Indic.:
 ἐφευρε, Imperat. } (Aor. of ἐφευρίσκω).
 ἦ, than, or:
 ἦ (i.) verily.
 (ii.) said he (§ 265).
 (iii.) I was (= ἦν, § 266).
 ἦ, Subj. of εἶμι.
 ἦ, the: ἦ, who (Dat. ἦ).
 ἦν (i.) I was, he was.
 (ii.) said I (§ 265).
 ἦν (i.) = εἶν.
 (ii.) = Lat. *en*, interj.
 ἦρα, S. 1. Aor. of αἶρω:
 ἦρα, S. 3. Past Impf. of ἐράω.

ἦρατο, Aor. Mid. of αἶρω:
 ἦρατο, Past Impf. of ἀράομαι.
 θεά, goddess: θεά, spectacle.
 θεῶν, of gods: θέων, running.
 ἰδοῦ, see, Imperative of εἶδομην:
 ἰδοῦ, behold! interj.
 ἰω, Subj. of εἶμι:
 ἰώ, Imperative of ἰδομαι: ἰώ, ho!
 καλῶς, beautifully: κάλως, cable.
 κῶν = καὶ ἕαν: κῶν = καὶ ἔν.
 κῆρ, ἦ, goddess of doom: κῆρ, τό, heart.
 κλείς, key: κλείς = κλείδες.
 κράτος, Nom. strength: κράτος, Gen. head.
 λέων, lion: λεῶν, people (Acc.).
 μήτις*, device: μήτις, lest anyone.
 μῦριοι, ten thousand: μῦριοι, countless.
 μύσος, abomination: Μῦσός, Mysian.
 νέος, new: νεός (for νεῖός), fallow land.
 νεῶν, Gen. Plur. of νέος:
 νεῶν, Gen. Plur. of ναῦς:
 νεῶν, Acc. Sing. of νεός.
 νόμος, law: νομός, pasture.
 νῦν, now: νυν, accordingly.
 οἱ, Nom. Pl. Masc. of δ:
 οἶ, Nom. Pl. Masc. of δς:
 οἶ, Dat. Sing. (Reflex.):
 οἶ, whither.
 οἶκοι, houses: οἶκοι, at home.
 οἶός, of a sheep: οἶος, alone:
 οἶος, Lat. *qualis*.
 ὄμως, nevertheless: ὄμῶς, together.
 ὄρων, of boundaries: ὄρων, seeing.
 οὐκοῦν, therefore: οὐκοῦν, therefore not.
 παρά, by: πάρα = πάρεστι.
 πάρεσι, S. 3. of πάρεμι:
 παρείσθι, Dat. Pl. of Aor. Part. of
 παρήμι.
 περί, about: περί = περίεστι.
 περιστάσιν, Dat. Pl. of περιστάς:
 περιστάσιν, Acc. S. of περιστάσις.
 πῶν, Aor. Part. of πίνω: πῶν, fat (Adj.).
 πόθεν; whence? ποθεν, anywherewhence.
 ποῖ; whither? ποῖ, anywherewhither.
 ποῖος; of what sort?
 ποῖος, of some sort.

ποσίν, Dat. Pl. of ποῦς :
 πόσιν, Acc. (i.) husband, (ii.) drink.
 πόσος; of what size?
 ποσος, of some size.
 πότε; when? ποτε, ever.
 ποῦ; where? που, anywhere.
 πῶς; how? πως, somehow.
 σίγα, Imp. of σιγάω: σίγα, Adv. silently.
 σύν, ξύν, with: σύν, Acc. of σύς.
 ταῦτα, these things: ταῦτά = τὰ αὐτά.
 τιθεῖς, Part. : τιθεῖς, for τίθης (§ 257. 1).
 τίς; who? τις, anyone.
 τροπαῖον, trophy:
 τροπαῖον, routing, Acc. of τροπαῖος
 (Ζεύς).
 τρόπος, manner: τρόπος, thong.

τρόχος, running: τροχός, hoop.
 φάναι, Inf. of φημί:
 φαναί, torch processions.
 φᾶσι, P. 3. Indic. :
 φᾶσι, Dat. Plur. of Part. of φημί.
 φυγών, Aor. Part. of φεύγω:
 φυγών, Gen. Pl. of φυγή.
 φῶς, τό, light: φῶς*, δ, man.
 ᾶ, υ, with Voc. :
 ᾶ, oh (independent interj.).
 ὄμοι = οἴμοι, alas:
 ὄμοι, Nom. Pl. of ὄμος, shoulder.
 ὄμοι, Nom. Plur. of ὄμος, raw.
 ὤς, ας, when, that, how:
 ὤς, thus, so.

APPENDIX III.

NOTES AND AUTHORITIES ON FORMS.

§§ 33, 37, 39. N. V. A. Dual of 3rd Decl. in -ει (contracted).

The evidence of inscriptions is meagre, but so far as it goes it supports the above form: see Meisterhans, *Grammar of the Attic Inscriptions*, 2nd ed., pp. 103 (ζεύγει, etc.), 108 (ἀλύσει, etc.), 113 (υίει), 162. The forms in -η, which appear from B.C. 390 onwards, are probably Plurals, used here as often elsewhere for Duals. The evidence against the uncontracted form (-εε) is given by Dr. Rutherford, *New Phrynicus*, p. 142.

§ 49 (7). *εαρ* is uncontracted in inscriptions: Meisterhans, pp. 103, 58.

(21). *υίς* has also a form without *ι* (*ύς* or *ύς*), which, like *υίς*, appears in very old inscriptions. In later times it became the prevailing form. Meisterhans, pp. 47, 113.

(24). The Gen. and Dat. Dual of *χείρ* is *χειροῖν* (not *χεροῖν*) in inscriptions: Meisterhans, p. 114. Cf. Eur. *Ion*, 1493, 1443.

§ 102. The contracted Dual N. V. A. *γλυκεῖ* is given by Kühner, *Griechische Grammatik* (3rd edition). Meisterhans quotes no evidence.

§ 111. "After a mute and liquid the Comparative ends in -ότερος, not -ώτερος," Meisterhans, p. 118 (ἀκρότερα, etc.), Krüger, *Griechische Sprachlehre*, § 23. 2. Anm. 2 (πικρότερος, μακρότερος).

§§ 181-183. Imperative, 3rd Person Plural.

The following forms are all late: Meisterhans, p. 132:—

Active: Pres. and Perf.	-έτωσαν (for -όντων).
	Aor. -άτωσαν (for -άντων).
Pass. and Mid.:	Pres. -έσθωσαν (for -έσθων).
	Perf. -σθωσαν (for -σθων).
Mid.:	Aor. -άσθωσαν (for -άσθων).
Pass.:	Aor. -ήτωσαν (for -έντων).

§ 182. The evidence for the endings of the Pluperfect Active $-η$, $-ης$, $-ει(ν)$, etc., is given by Rutherford, *New Phrynichus*, pp. 229 ff. The following less correct endings are gradually disappearing from the best English texts: S. 1. $-ειν$, 2. $-εις$, 3. $-ει$; P. 1. $-ειμεν$, 2. $-ειτε$; D. 2. $-ειτον$, 3. $-ειτην$.

§§ 183, 254. $-ει$, as the general ending of the 2nd Person Singular Present Indicative Active and Passive, does not appear to be older than B.C. 400-300. Previously we find $-η$, the normal contraction of $-εαι$ (= $-εσαι$): Meisterhans, p. 131. The $-ει$, which is common in texts and is often mentioned by scholiasts as Attic for $-η$ (especially in the forms $βούλει$, $οίει$), is explained by Meisterhans and Blass (*Aussprache des Griechischen*, p. 41) as due to the tendency which began about B.C. 378 to spell every $-η$ as $-ει$: e.g. $εἰρέθη$ (= $ἡρέθη$), $τυγχάνει$ (Subjunctive), $ἀγαθεὶ τύχει$ (= $ἀγαθῇ τύχη$). Others hold that $-ει$ is an ending borrowed from the Active; e.g. the 2nd Sing. Pres. Indic. Act. was originally $φέρει$ (= $φέρε-σι$, Sanskrit $bhāra-si$), the s being afterwards added to make it look more like a 2nd Pers.: Brugmann, *Griechische Grammatik*, § 108; Henry, trans. by Eliot, § 264; King and Cookson, *Introduction to Comparative Grammar*, p. 77. At any rate $-ει$ is a very peculiar form of the Passive and Middle, which cannot be connected phonetically with $-η$.

§ 190. The augmented forms $η-$ and $ην-$ of verbs beginning with $ει-$ and $εν-$ is attested by inscriptions of the classical period: Meisterhans, p. 136; cf. Rutherford, *New Phrynichus*, p. 245.

§ 224. The rule here given is supported by Attic inscriptions (Meisterhans, p. 145, verbs in $-αίνα$). Dr. Rutherford's exceptions (*First Greek Grammar*, p. 162) find no support there.

§ 225. There is no evidence for the dropping of $ν$ before $σ$ in verbs (2nd Pers. Sing. Perf. and Pluperf. Pass. and Mid.).

§ 238 (281, *b*). $πνέω$ has $πνευσούμαι$ ($-εῖται$) once or twice acc. to MSS. In Aristoph. *Ranae* 1221 Dindorf now reads $πνεύσεται$.

§ 239, note. Strictly speaking the augmented forms in $-ει$ of the verb $ἐργάζομαι$ are limited to the Perfect ($ἐργασμαι$); in the Past-Imperfect and Aorist inscriptions support $ἠργάζμην$, $ἠργασάμην$; Meisterhans, p. 135 f.; Rutherford, Preface to *First Greek Grammar*, and in his *Thucydides* IV.

§ 255. $ἔστως$, the organically correct form of the Neuter of the Strong Perf. Part. of $ἵστημι$, is the only form recognised by recent German authorities (Hartel, Kaegi, etc.): $ἔστως$ appears in some MSS. (e.g. in Oed. Tyr. 633, $τὸ νῦν παρῆσθς νεῖκος$, Jebb).

§ 258. The incorrect forms of the Perfect Active and the Perfect Middle of $τίθημι$ ought to be banished from the few passages in which they are found in texts (Veitch, *Greek Verbs Irregular and Defective*, pp. 563, 564); the form $τέθηκα$ is attested by four inscriptions of the dates B.C. 400-200 (Meisterhans, p. 152), and is approved as correct by Rutherford in the Preface to his *First Greek Grammar*; $τέθεικα$ does not appear till the 1st century B.C.; $τέθειμαι$ does not occur at all in Attic inscriptions, the Perfect Passive meaning being regularly replaced by $κείμεαι$ and its compounds (Meisterhans, p. 153); the rare Perfect Middle was probably spelled $τέθημαι$.

§ 266. "For $ἔστων$ (3rd Plur. Imperative of $εἶμι$) the Attics said $ἔντων$," Meisterhans, p. 153; but this form is rare in texts (Veitch, p. 200), and is therefore excluded from the paradigm.

§ 284 (b). Forms of σφίζω.

The ι subscript in the Present is fully attested by Meisterhans, p. 142, note. The only inscription which he quotes for the Perfect Passive has διασεσφισμένους (after B.C. 319, p. 149 note)—probably a confusion of the two stems σφιδ- and σω-, and thus pointing to the two forms σεσφισμένος, σεσωμένος. The ι subscript should at any rate be written wherever the stem with a δ appears. Meisterhans also quotes a Future σωῶ = σωιῶ (from σωίζω = σῶζω), like καθιῶ (from καθίζω), and an Aorist ἔσφισε (from st. σφιδ-): pp. 143, 145.

§ 287 b. ζώννυμι forms Perf. Pass. ἔζωμαι, not ἔζωσμαι in Attic inscr.: Meisterhans, p. 148. So, too, recent editors in *Thucydides* I. 6 (διεζωμένοι): cf. the noun διάζωμα.

§ 288 (i.). The Strong Aor. of τέμνω is always ἔτεμον, never ἔταμον in Attic inscriptions: Meisterhans, p. 146. In MSS. ἔταμον, ἔταμόμην have very slender authority in Attic; see Veitch and Classen on *Thucydides* I. 81.

§ 289 i. θνήσκω should probably be written with ι subscript: Meisterhans, p. 141, note, Jebb Oed. Tyr. 623.

§ 292. For parts of verbs of "saying," see Rutherford, *New Phrynichus*, pp. 326-334.

APPENDIX IV.

DIALECTS.

Greek was the language of the *Hellēnes* ("Ἕλληνες), the inhabitants of Greece and the Greek colonies in Asia Minor, Sicily and other parts. It is akin to the languages of the Hindoos, Persians, Romans, and to those of the Slavonian, Germanic and Celtic peoples. All these languages are *sister tongues*, and together form the Indo-European family.

Greek, unlike Latin, was the language not of a single city but of a whole country; and, as the same words were pronounced and spelled differently in different parts of the country, the Greek language included a number of *dialects*, which differed from one another in the same sort of way as the dialect of Yorkshire differs from that of Somersetshire. As different forms of literature arose in different parts of Greece, the masterpieces of one district were taken as models in other districts, and hence arose various *literary dialects*, which were more or less artificial and differed from the actual speech of those who wrote in them. The same thing has happened in other countries; a particular dialect has stamped itself upon a particular form of literature, and so become current either as the style of that form of literature or as the speech of the educated throughout the country.

The chief dialects of Greek are :—

I. The **Ionic**, spoken chiefly by the Ionians in Asia Minor, Attica, and numerous islands and colonies. The Ionic was the first to become a literary dialect. It assumed three different yet closely allied forms :—

- (a) The *Old Ionic* or *Epic*, found in HOMER, HESIOD, and other Epic poets.
- (b) The *New Ionic*, found in the historian HERODOTUS.
- (c) The *Attic*, found in the tragedians AESCHYLUS, SOPHOCLES, EURIPIDES, the comic poet ARISTOPHANES, the historians THUCYDIDES and XENOPHON, the philosopher PLATO, the orators LYSIAS, DEMOSTHENES, AESCHINES, and others. Owing to the importance of Athens and Attic literature, Attic became the chief dialect of Greece: so much so that by "Greek" is generally meant "the Attic dialect of Greek".

OBS. 1. There are minor differences of usage even among Attic writers, depending partly upon the date at which they wrote, partly upon the extent to which they adopted or departed from the forms of the spoken language; for example, the comic poets and the orators wrote and pronounced *θάλαττα*, *πράττω*, *ἔρην*, etc., where the tragedians and Thucydides wrote *θάλασσα*, *πράσσω*, *ἔρσην*, etc.; the former are the colloquial, the latter the literary forms of these and similar words. In this Grammar prominence is given to the forms of the *literary* language employed by the tragedians and Thucydides.

OBS. 2. Even after Athens had ceased to be the leading state of Greece (from B.C. 404 onwards), Attic maintained its position as the chief Greek dialect. After the time of Alexander the Great (from about B.C. 300 onwards) Attic, considerably modified by the introduction of foreign words and by internal changes, gradually became "the common language" (*ἡ κοινὴ διάλεκτος*) of the whole Greek world, ousting the other dialects from the field. The NEW TESTAMENT is written in a form of this "common language".

2. The **Aeolic**, spoken chiefly by the Aeolians in Asia Minor, Boeotia and Thessaly, and found in the fragments of the poet ALCAEUS and the poetess SAPPHO.

3. The **Doric**, spoken chiefly by the Dorians in the Peloponnesus, Northern Greece, Crete, and numerous colonies in Sicily and Southern Italy: the bucolic or pastoral poet THEOCRITUS wrote mainly in Doric.

OBS. The choruses of the Attic tragedians were supposed to be written in Doric; but it was a purely conventional Doric, differing from Attic only in the substitution of *ā* for *η*.

APPENDIX V.

ALPHABETICAL LIST OF PRINCIPAL PARTS OF VERBS.

The figures in the right hand column indicate the sections of the Accidence in which the verb or similar formations will be found.—The forms printed in small type in §§ 280-292 are here enclosed in square brackets.

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
ἀγαμαι, <i>admire</i>	—	—	—	—	ἠγάσθην	286
ἀγγέλλω, <i>announce</i>	ἀγγελέω	ἠγγείλα	ἠγγέλκα	ἠγγελεμαι	ἠγγέλθην	219
ἀγείρω, <i>collect</i>	[ἀγερῶ]	ἠγείρα	[ἀγήγερκα]	[ἀγήγερμαι]	ἠγέρθην	245
-ἄγωνιμι, <i>break (tr.)</i>	-ἄξω	-ἄξα	-ἔαγα	—	-ἔαγην	287 a
ἄγω, <i>lead</i>	ἄξω	ἠγάγον	ἠχα	ἠγμαι	ἠχθην	282 a
ᾄδω, <i>sing</i>	ᾄσομαι	ᾄσα	—	ᾄσμαι	ᾄσθην	282 e
αἰδοῦμαι, <i>respect</i>	αἰδέσομαι	—	—	[ᾄδεσμαι]	ᾄδέσθην	281 b
αἰνῶ(-έω), <i>praise</i>	αἰνήσω	ᾄνεσα	ᾄνεκα	ᾄνημαι	ᾄνήθην	281 b
αἶρω	ἄρῶ	ἤρα	ἤρκα	ἤρμαι	ἤρθην	285 b
[ἄειρω]} <i>raise</i>	ἄροῦμαι	[ἠρόμην]	—	—	—	—
αἰρῶ(-έω), <i>take</i>	αἰρήσω	εἶλον	ᾄρηκα	ᾄρημαι	ᾄρέθην	292
αἰσθάνομαι, <i>perceive</i>	αἰσθήσομαι	ᾄσθόμην	—	ᾄσθημαι	—	288. iii.
αἰσχύνω, <i>shame</i>	αἰσχυνῶ	ᾄσχυνα	—	—	ᾄσχυνθην	228
αἰτιῶμαι, <i>accuse</i>	αἰτιάσομαι	ᾄτιάσάμην	—	ᾄτιάμαι	ᾄτιάθην	275
ἀκούω, <i>hear</i>	ἀκούσομαι	ἤκουσα	ἤκῆκοα	[ἤκουσμαι]	ἤκούσθην	280
ἀκροῶμαι, <i>listen</i>	ἀκροάσομαι	ἤκροασάμην	—	ἤκροάμαι	—	281 a
ἀλείφω, <i>anoint</i>	ἀλείψω	ἤλειψα	[ἄληλιφα]	ἄληλιμμαι	ἤλείφθην	245
ἀλέξω, <i>ward off</i>	ἀλέξῃσομαι	ἤλεξάμην	—	—	—	—
ἄλλισκομαι, <i>am caught</i>	ἄλῶσομαι	ἔάλων	ἔάλωκα	—	—	289. i.
ἄλλασσω(-ττω), <i>exchange</i>	ἄλλάξω	ἤλων	ἤλωκα	—	—	—
ἄλλομαι, <i>leap</i>	ἄλοῦμαι	ἤλλαξα	ἤλλαχα	ἤλλαγαμαι	ἤλλάγην	284 a
					[ἤλλάχθην]	285 a
ἀλύσκω, <i>avoid</i>	ἀλύξω	ἤλάμην	—	—	—	—
ἁμαρτάνω, <i>err</i>	ἁμαρτήσομαι	[ἠλόμην]	—	—	—	—
ἁμύνω, <i>ward off</i>	ἁμυνῶ	ἤλυξα	—	—	—	—
ἁμφιέννυμι, <i>clothe</i>	ἁμφινῶ	ἠμαρτον	ἠμάρτηκα	ἠμάρτημαι	ἠμαρτήθην	288. iii.
ἁμφισβητῶ(-έω), <i>dispute</i>	ἁμφιῶ	ἠμύνα	—	—	—	228
	ἁμφισβητήσω	ἠμφίεσα	—	ἠμφίεσμαι	—	287 a
		ἠμφεσβήτησα	—	—	—	247
ἀνᾶλίσκω, <i>spend</i>	ἀνᾶλώσω	ἠνήλωσα	ἠνήλωκα	ἠνήλωμαι	ἠνηλώθην	289. i.
ἀνδάνω, <i>please</i>	—	ἔαδον	—	—	—	—
ἀνέχομαι, <i>endure</i>	ἀνέξομαι	ἠνεσχόμην	—	—	—	247
ἀνύ(τ)ω, <i>accomplish</i>	ἀνύσω	ἠνυσα	ἠνυκα	ἠνυσμαι	ἠνύσθην	280
ἀπαντᾶ(-άω), <i>meet</i>	ἀπαντήσομαι	ἠπήτησα	ἠπήτηκα	—	—	276
ἄπ-εχθάνομαι, <i>am hated</i>	-εχθήσομαι	-ηχθόμην	—	-ἠχθημαι	—	288. iii.
ἀποκρίνομαι, <i>answer</i>	ἀποκρινοῦμαι	ἀπεκρινάμην	—	ἀποκέκριμαι	—	285 c
ἀπολαύω, <i>enjoy</i>	ἀπολαύσομαι	ἀπέλαυσα	ἀπολέλυκα	—	—	276

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
ἀπτω, <i>kindle</i>	ἀψω	ἤψα	—	ἤμμαι	ἤφθην	217. i.
ἀπτομαι, <i>touch</i>	ἀψομαι	ἤψάμην	—	ἤμμαι	—	
ἀραρίσκω, <i>fit</i>	—	[ἤραρον]	ἄραρα (intr.)	—	—	289. i.
ἀρέσκω, <i>please</i>	[ἀρέσω]	ἤρεσα	—	—	—	281 b
ἀρκῶ(-έω), <i>suffice</i>	ἀρκέσω	ἤρκεσα	—	—	—	284 b
ἀρμόζω(-ττω), <i>fit</i>	ἀρμόσω	ἤρμοσα	ἤρμοκα	ἤρμοσμαι	ἤρμόσθην	276
ἀρπάζω, <i>seize</i>	ἀρπάσομαι	ἤρπασα	ἤρπακα	ἤρπασμαι	ἤρπάσθην	282 a
ἄρχω, <i>rule</i>	ἄρξω	ἤρξα	—	ἤρξμαι	ἤρξθην	282 a
ἄρχομαι, <i>begin</i>	ἄρξομαι	ἤρξάμην	—	ἤρξμαι	—	—
ἄρῶ(-όω), <i>plough</i>	—	ἤροσα	—	—	ἤρόσθην	217. ii.
αὐλιζομαι, <i>encamp</i>	—	ἠύλισάμην	—	—	ἠύλισθην	217. ii.
αὐξάνω } <i>increase</i>	αὐξήσω	ἠύξησα	ἠύξηκα	ἠύξημαι	ἠύξήθην	288. iii.
αἰξώω } <i>am grieved</i>	αἰχθέσομαι	—	—	—	ἠχθέσθην	291
βαδίζω, <i>step</i>	βαδιούμαι	ἐβόδισα	—	—	—	236
βαίνω, <i>go, step</i>	βήσομαι	ἔβην	βέβηκα	—	—	288. ii.
βάλλω, <i>throw</i>	βαλῶ	ἔβαλον	βέβληκα	βέβλημαι	ἐβλήθην	285 a
βιάζομαι, <i>compell</i>	βιάσομαι	ἐβιασάμην	—	βεβίασμαι	ἐβιάσθην	275
βιβάζω, <i>bring</i>	βιβῶ	ἐβίβασα	—	—	—	284 b
βιβρώσκω, <i>eat</i>	—	—	-βέβρωκα	-βέβρωμαι	-ἐβρώθην	283
βιάπτω, <i>harm</i>	βλάψω	ἔβλαψα	βέβλαφα	βέβλαμμαι	ἐβλάβην	—
βλαστάνω, <i>sprout</i>	βλαστήσω	ἔβλαστον	βεβλάστηκα	—	—	—
βλέπω, <i>look</i>	βλέψομαι	ἔβλεψα	—	—	—	—
βλώσκω, <i>go</i>	μολούμαι	ἔμολον	μέμβλωκα	—	—	—
βόσκω, <i>feed</i>	βοσκήσω	—	—	—	—	—
βούλομαι, <i>wish, will</i>	βουλήσομαι	—	—	βεβούλημαι	ἐβουλήθην	291
—	—	—	—	—	[ἠβουλήθην]	276
βοῶ(-άω), <i>shout</i>	βοήσομαι	ἐβόησα	—	—	—	290
γαμῶ(-έω), <i>marry</i>	γαμῶ	ἔγημα	γεγάμηκα	γεγάμημαι	—	281 a
γελῶ(-άω), <i>laugh</i>	γελάσομαι	ἐγέλασα	—	[γεγέλασμαι]	ἐγέλασθην	—
γηθῶ(-έω), <i>rejoice</i>	[γηθήσω]	[ἐγήθησα]	γέγηθα	—	—	289. i.
γηράσκω, <i>grow old</i>	γηράσομαι	ἐγήρᾱσα	γεγήρακα	—	—	—
—	—	[ἐγήρᾱν]	—	—	—	291
γιγνομαι, <i>become</i>	γενήσομαι	ἐγενόμην	γέγονα	γεγένημαι	—	289. ii.
γιγνώσκω, <i>get to know</i>	γνώσομαι	ἔγνων	ἔγνωκα	ἔγνωσμαι	ἐγνώσθην	282 b
γράφω, <i>write</i>	γράψω	ἔγραψα	γέγραφα	γέγραμμαι	ἐγράψην	—
δάκνω, <i>bite</i>	δήξομαι	ἔδακον	—	δέδηγμαι	ἐδήχθην	—
-δαρῶν, <i>sleep</i>	—	-ἔδαρθον	-δεδάρθηκα	—	—	—
δέχομαι, <i>receive</i>	δέξομαι	ἔδεξάμην	—	δέδεγμαι	[ἐδέχθην]	207
στ. δεῖδ-, <i>fear</i>	—	ἔδεισα	δέδοικα	—	—	273. 2
—	—	—	δέδια	—	—	—
δείκνυμι, <i>show</i>	δείξω	ἔδειξα	δέδειχα	δέδειγμαι	ἐδείχθην	250
δέρω, <i>slay</i>	δερώ	ἔδειρα	δέδαρκα	δέδαρμαι	ἐδάρην	285
δέω, <i>want, lack</i>	δεήσω	ἐδέησα	[δεδέηκα]	—	—	291
δηλῶ(-όω), <i>make clear</i>	δηλώσω	ἐδήλωσα	δεδήλωκα	δεδήλωμαι	ἐδηλώθην	200
διαλέγομαι, <i>converse</i>	διαλέξομαι	—	—	διείλεγμαι	διελέχθην	282 a
διδάσκω, <i>teach</i>	διδάξω	ἐδίδαξα	δεδίδαχα	δεδίδαμμαι	ἐδιδάχθην	289. i.
-διδράσκω, <i>run away</i>	-δράσομαι	-ἔδρᾱν	-δέδρακα	—	—	289. ii.

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
δίδωμι, <i>give</i>	δώσω	ἔδωκα ἔδοκην	δέδωκα	δέδομαι	ἔδόθην	262
διψῶ(-άω), <i>am thirsty</i>	διψήσω	ἔδιψα ἔδιψα	δέδιψα	—	—	232
διώκω, <i>pursue</i>	διώξομαι	ἔδιωξα	δεδίωχα	δεδιώγμαι	ἔδιώχθην	276
δοκῶ(-έω), <i>seem</i>	δόξω	ἔδοξα	—	δέδοκται	—	290
δύναμι, <i>can</i>	δυνήσομαι	—	—	δεδύνημαι	ἔδυνήθην	286
δύω, <i>dip, sink</i> (tr.)	δύσω (tr.)	ἔδυσα (tr.) ἔδυν (intr.)	δέδυσκα (intr.)	δέδυμαι	[ἔδυνήθην] ἔδύθην	280
δῶ(-έω), <i>bind</i>	δήσω	ἔδησα	δέδεκα	δέδεμαι	ἔδέθην	281 b
ἐγείρω, <i>rouse</i>	ἐγερῶ	ἔγειρα [ἤγρόμην]	ἐγρήγορα	[ἐγήγεμαι]	ἠγέρθην	285 b
ἐθέλω, <i>wish, will</i>	ἐθελήσω	ἠθέλησα	ἠθέληκα	—	—	291
ἐθίζω, <i>accustom</i>	ἐθιώ	εἴθισα	εἴθικα	εἴθισμαι	εἰθίσθην	284 b
εἴκω, <i>yield</i>	εἴξω	εἴξα εἴκαθον	—	—	—	—
εἴμαρται, <i>it is fated</i>	—	—	—	—	—	273. 4
εἰμί, <i>am</i>	ἔσομαι	[ἔγενόμην]	[γέγονα]	[γεγένημαι]	—	266
εἰμι: see ἔρχομαι	—	—	—	—	—	267
εἴργω,* <i>shut out or in</i>	εἴρξω	εἴρξα	—	εἴργμαι	εἴρχθην	190
ἐλαύνω, <i>drive</i>	ἐλάω	ἤλασα	ἔλληκα	ἐλήλαμαι	ἠλάθην	288. ii.
ἐλέγχω, <i>examine</i>	ἐλέγξω	ἤλεγξα	—	ἐλήλεγμαι	ἠλέγχθην	282 a
ἐλίσσω(-ττω), <i>roll</i>	ἐλίξω	ἔλιξα	—	ἐλίγμαι	ἐλίχθην	284 a
ἔλκω, <i>drag</i>	ἔλξω	ἔλκυσσα	ἔλκυκα	ἔλκυσμαι	ἐίλκυσθην	282 a
ἐμ-ποδίζω, <i>hinder</i>	ἐμ-ποδιῶ	ἐν-επόδισα	—	—	—	236
ἐναντιοῦμαι, <i>oppose</i>	ἐναντιώσομαι	—	—	ἠναντιώμαι	ἠναντιώθην	246
ἐνοχλῶ(-έω), <i>trouble</i>	ἐνοχλήσω	ἠνώχλησα	ἠνώχληκα	ἠνώχλημαι	ἠνωχλήθην	247
ἐν-(ἐπι-)τέλλω, <i>enjoin</i>	-τελῶ	-ἔτειλα	[-τέταλκα]	-τέταλμαι	—	285 a
ἐξετάζω, <i>examine</i>	ἐξετάσω	ἐξήτασα	ἐξήτακα	ἐξήτασμαι	ἐξητάσθην	284 b
Past Impf. ἐξητ-	[ἐξετώ]	—	—	—	—	—
ἔοικα, <i>am like</i>	εἴξω	—	—	—	—	273. 3
ἐπαινῶ(-έω), <i>praise</i>	ἐπαινόσομαι	ἐπήνεσα	ἐπήνεκα	—	ἐπηνέθην	281 b
ἐπανορθῶ(-όω), <i>set up</i>	ἐπανορθώσω	ἐπηνόρθωσα	—	ἐπηνόρθωμαι	ἐπηνωρθώθην	247
ἐπαυρίσκομαι, <i>enjoy</i>	—	ἐπηνυρόμην	—	—	—	—
ἐπιστάμαι, <i>understand</i>	ἐπιστήσομαι	—	—	—	ἠπιστήθην	286
ἔπομαι, <i>follow</i>	ἔψομαι	ἔσπομην	—	—	—	292
st. ἐρ-, <i>question</i>	ἐρήσομαι	ἠρόμην	—	—	—	291
ἔραμαι ἐρῶ(-άω) } <i>desire</i>	—	—	—	—	ἠράσθην	286
ἐργάζομαι, <i>work</i>	ἐργάσομαι	ἐργασάμην	—	ἐργασμαι	ἐίργασθην	239
ἔρπω, <i>creep</i>	ἔρψω	ἔρπυσσα	—	—	—	239
ἔρρω, <i>am lost</i>	ἔρρησω	ἠρρησα	ἠρρηκα	—	—	—

* By-forms ἔργω, ἔργνυμι, εἴργω, -εἴργνυμι: the forms without the aspirate are sometimes said to mean *shut out*, those with the aspirate *shut in*; but this is doubtful.

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
ἔρχομαι, <i>go, come</i>	εἶμι (§ 267) [ἐλεύσομαι]	ἦλθον	ἐλήλυθα	—	—	292
ἐσθίω, <i>eat</i>	ἔδομαι	ἔφαγον	[ἐδήδοκα]	[ἐδήδεσμαι]	—	292
ἐστιῶ(-άω), <i>entertain</i>	ἐστιάσω	εἰστιάσα	εἰστιάκα	εἰστιάμαι	εἰστιάθην	239
-εὔδω, <i>sleep</i>	εὔδησω	—	—	—	—	—
εὐλαβοῦμαι, <i>beware</i>	εὐλαβήσομαι	—	—	—	εὐλαβήθην	204
εὐρίσκω, <i>find</i>	εὐρήσω	εὔρον	εὔρηκα	εὔρημαι	εὔρέθην	289. i.
εὐφραίνομαι, <i>rejoice</i>	εὐφρανοῦμαι	—	—	—	εὐφράνθην	228
εὐχομαι, <i>pray</i>	εὐξομαι	εὐξάμην	—	ἠδῶμαι	—	207
ἔχω, <i>have, hold</i>	ἔξω σχήσω	ἔσχον	ἔσχηκα	-έσχημαι	—	292
ἔψω, <i>cook</i>	ἔψήσομαι	ἤψησα	—	[ἤψημαι]	[ἤψηθην]	—
ἐῶ(-έω), <i>let</i>	ἐᾶσω	εἶασα	εἶακα	εἶαμαι	εἶάθην	239
ζεύγνυμι, <i>yoke</i>	ζεύξω	ἔζευξα	—	ἔζευγμαι	ἔζεύχθην	287 a
					[ἔζύγην]	
ζέω, <i>boil</i>	ζέσω	ἔζεσα	—	—	—	—
ζῶ(-άω), <i>live</i>	βιώσομαι	ἐβίων	βεβίωκα	—	—	292
ζώννυμι, <i>gird</i>	—	ἔζωσα	—	ἔζω(σ)μαι	—	287 b
ἠβάσκω, <i>grou up</i>	[ἠβήσω]	ἠβησα	ἠβηκα	—	—	289. i.
ἠδομαι, <i>am glad</i>	ἠσθήσομαι	—	—	—	ἠσθην	282 c
ἦκω, <i>am come</i>	ἦξω	—	—	—	—	282 a
ἦμί, <i>say</i>	—	ἦν	—	—	—	265
θαυμάζω, <i>wonder (at)</i>	θαυμάσομαι	ἐθαύμασα	τεθαύμακα	τεθαύμασμαι	ἐθαυμάσθην	276
θάπτω, <i>bury</i>	θάψω	ἔθαψα	—	τέθαμμαι	ἐτάφην	283
θέλω, <i>wish, well</i>	θελήσω	ἐθέλησα	—	—	—	291
θέω: see τρέχω						292
θιγγάνω, <i>touch</i>	θίξομαι	ἔθιγον	—	—	—	276
-θνήσκω, <i>die</i>	-θανοῦμαι	-έθανον	τέθνηκα	—	—	289. ii.
-θρόσκω, <i>leap</i>	-θοροῦμαι	-έθορον	—	—	—	—
θύω, <i>sacrifice</i>	θύσω	ἔθυσα	τέθυκα	τέθυμαι	ἐτύθην	280
ἵημι, <i>send, let go</i>	ἦσω	ἦκα	εἶκα	εἶμαι	εἶθην	260
		εἶμην	—	—	—	—
-ἱκνοῦμαι, <i>come</i>	-ἦσομαι	-ἰκόμην	—	-ἶγμαι	—	288. v.
ἱλάσκομαι, <i>propitiate</i>	ἱλάσομαι	ἱλασάμην	—	—	-ἱλάσθην	—
ἵστημι, <i>place</i>	στήσω	ἔστησα	ἔστηκα	ἔσταμαι	ἔστάθην	248
		ἔστην (intr.)	(intr.)	—	—	—
καθαίρω, <i>purify</i>	καθαρώ	ἐκάθην	κεκάθαρκα	κεκάθαρμαι	ἐκαθάρθην	228
καθεύδω, <i>sleep</i>	καθευδήσω	—	—	—	—	246
καθί(ζ)ω, <i>scat, scat myself</i>	καθιώ	ἐκάθισα	—	—	—	292
		[καθίσα]	—	—	—	—
καθί(ζ)ομαι } <i>scat myself,</i>	καθεδούμαι	ἐκαθεζόμην	—	κάθημαι	—	292
καθέ(ζ)ομαι } <i>sit</i>				(§ 268)		
-καίνω, <i>slay (poet.)</i>	-κανῶ	-έκανον	—	—	—	285 c
καίω } <i>burn</i>	καύσω	ἔκαυσα	κέκαυκα	κέκαυμαι	ἐκαύθην	280
[κάω] }		[έκαα]	—	—	—	—
καλῶ(-έω), <i>call</i>	καλῶ	ἐκάλεσα	κέκληκα	κέκλημαι	ἐκλήθην	281 b
κάμνω, <i>labour</i>	καμοῦμαι	έκαμον	κέκμηκα	—	—	288. i.
καταλεῶ, <i>stone</i>	καταλεύσω	κατέλευσα	—	—	κατελεύσθην	280

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
κεῖμαι, <i>lie</i>	κείσομαι	—	—	—	—	269
κελεύω, <i>bid</i>	κελεύσω	ἐκέλευσα	κεκέλευκα	κεκέλευσμαι	ἐκελεύσθην	280
κέλλω, <i>bring to land</i>	κέλω	ἐκέλω	—	—	—	—
κεράννυμι, <i>mix</i>	—	ἐκέρασα	—	κέκράμαι	ἐκράθην [ἐκεράσθην]	287 b
κερδαίνω, <i>gain</i>	κερδανῶ	ἐκέρδᾱνα	[κεκέρδηκα]	—	—	285 c
κεύθω, <i>hide</i>	κεύσω	ἐκευσα	κέκευθα	—	—	282 c
κιγχάνω, <i>find</i>	κιχήσομαι	ἐκίχον	—	—	—	—
κλάζω, <i>cry aloud</i>	κλάξω	ἐκλαγξα	κέκλαγγα	—	—	284 a
κλαίω } <i>weep</i>	κλαύσομαι	ἐκλαυσα	—	κέκλαυμαι	—	280
κλείω } <i>close</i>	κλείσω }	ἐκλείσα }	κέκλεικα }	κέκλειμαι }	ἐκλείσθην }	280
κλήω }	κλήσω }	ἐκλήσα }	κέκληκα }	κέκλημαι }	ἐκλήσθην }	280
κλέπτω, <i>steal</i>	κλέψω	ἐκλεψα	κέκλοφα	κέκλεμμαι	ἐκλάπην	283
κλίνω, <i>bend</i>	κλινῶ	ἐκλίνα	κέκλικα	κέκλισμαι	ἐκλίσθην	285 c
κλώ(-άω), <i>break</i>	κλάσω	ἐκλασα	—	—	ἐκλάσθην	281 a
κομίω, <i>convey</i>	κομιῶ	ἐκόμισα	κεκόμικα	κεκόμισμαι	ἐκομίσθην	236
κόπτω, <i>cut, chop</i>	κόψω	ἐκοψα	κέκοφα	κέκομμαι	ἐκόπην	283
κορέννυμι, <i>sate</i>	[κορέσω]	ἐκόρεσα	—	κεκόρεσμαι	ἐκορέσθην	—
κραῖω, <i>sear</i>	κεκράζομαι	ἐκραγον	κέκράγα	—	—	284 a
κρέμαμαι, <i>hang (intr.)</i>	κρεμήσομαι	—	—	—	—	286
κρεμάννυμι, <i>hang (tr.)</i>	κρεμῶ	ἐκρέμασα	—	—	ἐκρεμάσθην	287 b
κρίνω, <i>judge</i>	κρινῶ	ἐκρίνα	κέκρικα	κέκριμαι	ἐκρίθην	285 c
κρούω, <i>strike</i>	κρούσω	ἐκρούσα	κέκρουκα	κέκρουμαι	ἐκρούσθην	280
κρύπτω, <i>hide</i>	κρύψω	ἐκρυφα	κέκρυφα	κέκρυμαι	ἐκρύφθην [ἐκρύφην]	217. i.
-κτείνω, <i>slay</i>	-κτενῶ	-ἔκτεινα	-ἔκτονα	—	—	285 c
κτῶμαι(-άομαι), <i>acquire</i>	κτήσομαι	ἐκτησάμην	—	κέκτημαι	ἐκτήθην	281 a
κύπτω, <i>stoop</i>	κύψομαι	ἐκυψα	κέκῦφα	—	—	217. i.
κυρῶ(-έω) } <i>light</i>	κυρήσω	ἐκύρησα	κεκύρηκα	—	—	—
κῦρω } <i>uron</i>	κῦρσω	ἐκῦρσα	—	—	—	—
λαγχάνω, <i>obtain</i>	λήξομαι	ἐλαχον	εἴληχα [λέλογχα]	εἴληγμαι	ἐλήχθην	288. iv.
λαμβάνω, <i>take</i>	λήψομαι	ἐλαβον	εἴληφα	εἴλημμαι	ἐλήφθην	288. iv.
λανθάνω, <i>lie hid</i>	λήσω	ἐλαθον	λέληθα	—	—	288. iv.
λάσκω, <i>gabble</i>	λακήσομαι	ἐλακον	λέλακα	—	—	—
-λέγω, <i>pick up</i>	-λέξω	-ἔλεξα	-εἴλοχα	-εἴλεγμαι	-ἐλέγην	282 a
ἀγορεύω } <i>say</i>	ἔρω	εἶπον, εἶπα	εἶρηκα	εἶρημαι	ἔρησθην	292
λέγω } <i>say</i>	[λέξω]	[ἔλεξα]	—	[λέλεγμαι]	ἐλέχθην	—
φημί }	[φήσω]	[ἔφησα]	—	—	—	—
λείπω, <i>leave</i>	λείψω	ἔλιπον	λέλοιπα	λέλειμμαι	ἐλείφθην	208
λογίζομαι, <i>reckon</i>	λογιῶμαι	ἐλογισάμην	—	λελόγισμαι	ἐλογίσθην	236
λύμαιν-ομαι, <i>abuse</i>	λύμανοῦμαι	ἐλύμνάμην	—	λελύμασμαι	ἐλύμάνθην	228
μαίνομαι, <i>am mad</i>	μανοῦμαι	—	μέμηνα	—	ἐμάνην	285 c
μανθάνω, <i>learn</i>	μαθήσομαι	ἔμαθον	μεμάθηκα	—	—	288. iv.
μάχομαι, <i>fight</i>	μαχοῦμαι	ἐμαχεσάμην	—	μεμάχημαι	—	291

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§	
μεθύσκω, <i>intoxicate</i> μέλλω, <i>am about to</i>	— μελήσω	[ἐμέθυσα] ἐμέλλησα [ἤμέλλησα]	— — —	— — —	ἐμεθύσθην — —	291	
υἔλω, <i>concern</i> υἔμφομαι, <i>blame</i> μένω, <i>remain</i> μιαίνω, <i>pollute</i> μίγνυμι } <i>mix</i> [μίσγω]	μελήσω μέμφομαι μενώ μιαίνω μίξω μειξω	ἐμέλησα ἐμεψάμην ἐμεινα ἐμίανα ἐμίξα ἐμειξα	μεμέληκα — — [μεμένηκα] [μεμίασκα] —	— — — — — —	— — — μεμίασμαι ἐμίανθην ἐμίχθην [ἐμίγην] ἐμνήσθην	291 209 291 228 287 a	
-μιμνήσκω, <i>remind</i> νέμω, <i>alloy</i> νέω, <i>swim</i> νέω, <i>spin</i> νέω, <i>heav up</i> -νίξω [-νίπτω], <i>wash</i> νομίζω, <i>consider</i> ὀξω, <i>smell (intr.)</i> -οίγω } <i>open</i> -οίγνυμι }	-μνήσω νεμῶ νεύομαι νήσω νήσω νήσω -νίψω νομῶ ὀξήσω -οίξω	-ἐμνησα ἐνειμα ἐνευσα ἐνησα ἐνησα ἐνησα -ἐνιψα ἐνόμισα ὠξήσα	— νενέμηκα νένευκα — — — — νενόμικα — —	— — — — — — — — — —	μέμνημαι νενέμημαι — — νένημαι νένημαι -νένιμμαι νενόμισμαι — —	ἐμνήσθην ἐνεμήθην — — ἐνήθην ἐνήσθην — ἐνομίσθην — —	289. ii. 291 281 b 204 230 217 236
-οίγω } <i>open</i> οἶδα, <i>know</i> οἰμῶζω, <i>cry alas</i> οἶομαι, <i>think</i> οἴχομαι, <i>am gone</i>	— — — — —	— — — — —	— — — — —	— — — — —	— — — — —	273. i. 284 a 291 291	
ὀλισθάνω, <i>slip</i> -ὕλλυμι, <i>destroy</i>	— -ὀλῶ	ὠλισθον -ὠλεσα -ὠλόμην	— -ὀλώλεκα -ὀλωλα (intr.)	— — —	— — —	287 a	
ὕμνυμι, <i>swear</i> ὕμωρνυμι, <i>wipe</i> ὕνιημι, <i>benefit</i>	ὕμουμαι ὕμωρξω ὕνήσω	ἕμοσα ἕμωρξα ἕνησα ἕνήμην	ὕμωμοκα — —	— — —	[ὕμώθημι] ὕμώρθημι [ὕνήθημι]	287 a 286	
ὀξύνω, <i>sharpen</i>	ὀξυνῶ	ὠξύνω	ὠξυγκα	ὠξυμαι	ὠξύνθημι	228	
ὀργίζομαι, <i>am angry</i> ὀρμίζω, <i>moor (tr.)</i> ὀρμίζομαι, <i>moor (intr.)</i> ὀρμῶ(-άω), <i>start</i> (tr. and intr.) ὀρμῶμαι, <i>start (intr.)</i> ὀρνυμι, <i>rouse</i>	ὀργιόυμαι — ὀρμιόυμαι ὀρμήσω	— — — —	— — — —	— — — —	— — — —	236 217. ii. 236	
ὀρμῶμαι, <i>start (intr.)</i> ὀρνυμι, <i>rouse</i>	ὀρμήσομαι ὀρσω	— —	— —	— —	— —	204	
ὀρύσσω(-ττω), <i>dig</i> ὀρῶ(-άω), <i>see</i>	ὀρύξω ὀρσομαι	ὠρύξα εἶδον [εἰδόμεν]	ὀρῶρυχα ἐόρακα } ἐώρακα } [ὀρῶπα]	ὀρῶρυγμαί ἐόραμαι } ἐώραμαι } ᾤρμαι	ὀρύχθημι ᾤφθημι	284 a 292	
ὀσφραίνομαι, <i>smell (tr.)</i> ὀφείλω, <i>owe</i> ὀφλιस्कάνω, <i>owe</i>	ὀσφρήσομαι [ὀφειλήσω] ὀφλήσω	ὠσφρόμη ᾤφλον ᾤφλον	— [ὀφείληκα]. ᾤφληκα	— — —	— [ὀφειλήθημι]	291 288. iii.	

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
παίζω, <i>sport</i>	παίξομαι (st. παιγ-)	έπαισα (st. παιδ-)	πέπαικα	πέπαισμαι	—	217. ii.
παίω } <i>strike</i> τύπτω }	παίσω	έπαισα	[πέπληγα]	πέπληγμαι	έπληγγην	292
παρέχω, <i>provide</i>	πατάξω παρέξω παρασχέσω	έπάταξα παρέσχον	παρέσχηκα	παρέσχημαι (Middle)	—	292 (έχω)
πάσχω, <i>suffer</i>	πείσομαι	έπαθον	πέπονθα	—	—	292
πείθω, <i>urge,</i> <i>persuade</i>	πείσω	έπεισα έπιθον έπιθόμην	πέπεικα tr. πέποιθα (intr.)	πέπεισμαι	έπέισθην	210
πεινώ(-άω), <i>am hungry</i>	πεινήσω	έπεινήσα	πεπένηκα	—	—	232
πέμπω, <i>send</i>	πέμψω	έπεμψα	πέπομφα	πέπεμμαι	έπέμφθην	282 b
πέπτωται, <i>it is fated</i>	—	—	—	—	—	273. 4
πετάνωμι, <i>spread out</i>	πετώ	έπέτασα	—	πέπταμαι	έπετάσθην	287 b
πέτομαι, <i>fly</i>	πήσομαι	έπτόμην [έπτην]	—	—	—	291
πήγνυμι, <i>fix</i>	πήξω	έπηξα	πέπηγα	—	έπάγην	287 a
κηδῶ(-άω), <i>leap</i>	κηδήσομαι	έπήδησα	πεπήδηκα	—	—	276
πίμπλημι, <i>fill</i>	πλήσω	έπλησα	πέπληκα	πέπλησμαι	έπλήσθην	286
πίμπρημι, <i>burn</i> (tr.)	πρήσω	έπρησα	—	πέπρη(σ)μαι	έπρήσθην	286
πίνω, <i>drink</i>	πίομαι	έπιον	πέπωκα	πέπομαι	έπόθην	292
πιπράσκω: see πωλώ	—	—	—	—	—	292
πίπτω, <i>fall</i>	πεσοῦμαι	έπεσον	πέπτωκα	—	—	292
πλάσσω(-τω), <i>mould</i>	πλάσω	έπλασα	—	πέπλασμαι	έπλάσθην	284 b
πλέκω, <i>weave</i>	πλέξω	έπλεξα	πέπλεχα	πέπλεγμαι	έπλέχθην έπλάκην	206
πλέω, <i>sail</i>	πλεύσομαι [-οῦμαι]	έπλευσα	πέπλευκα	[πέπλευσμαι]	—	281 b
πλήσσω(-τω), <i>astound</i> see also παίω	πλήξω	έπληξα	—	πέπληγμαι	έπλάγην	284 a 292
πνέω, <i>breathe</i>	πνεύσομαι	έπνευσα	πέπνευκα	—	—	281 b
πράσσω(-τω), <i>do</i> (tr.), <i>fare</i> (intr.)	πράξω	έπραξα	πέπραχα tr. πέπραγα (intr.)	πέπραγμαι	έπράχθην	284 a
πρίω, <i>save</i>	πρίσω	έπρισα	πέπρικα	πέπρισμαι	έπρίσθην	280
πυθάνομαι } <i>ascertain</i> πεύθομαι }	πενύσομαι	έπυθόμην	—	πέπυσμαι	—	288. iv.
πωλώ(-έω) } ἀποδίδομαι } <i>sell</i> πιπράσκω }	πωλήσω ἀποδώσομαι	έπώλησα ἀπεδόμην	πέπρωκα	πέπρωμαι	έπρωθην	292
ρέω, <i>flow</i>	ρήσομαι	—	έρρήκα έρρωγα (intr.)	—	έρρήην έρράγγην	291 287 a
ρήγγυμι, <i>break</i> (tr.)	ρήξω	έρρηξα	—	—	—	—
ρίπτω } ρίπτῶ(-έω) } <i>hurt</i>	ρίψω	έρριψα	έρριφα	έρριμμαι	έρριφθην [έρριφην]	283
ρώννυμι, <i>strengthen</i>	ρώσω	έρρωσα	—	έρρωμαι	έρρώσθην	287 b
σβέννυμι, <i>quench</i>	σβέσω σβήσομαι	έσβεσα έσβην (intr.)	[έσβηκα] (intr.)	έσβεσμαι	έσβέσθην	287 b
σειώ, <i>shake</i>	σεισω	έσεισα	έσεικα	έσεισμαι	έσεισθην	280
σήπω, <i>rot</i> (tr.)	σαπήσομαι	—	έσηπα (intr.)	—	έσάπην	282 b

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
σιγῶ(-άω), <i>am silent</i>	σιγήσομαι	ἔσιγησα	σέσιγηκα	σεσίγημαι	ἔσιγήθην	276
σιωπῶ(-άω), <i>am silent</i>	σιωπήσομαι	ἔσιώπησα	σεσιώπηκα	σεσιώπημαι	ἔσιωπήθην	276
σκάπτω, <i>dig</i>	σκάψω	ἔσκαψα	ἔσκαφα	ἔσκαμμαι	ἔσκάφην	283
σκεδάνυμι, <i>scatter</i>	σκεδῶ	ἔσκεδάσα	—	ἔσκέδασμαι	ἔσκεδάσθην	287 b
σκοπῶ(-έω), <i>look</i>	σκέψομαι	ἔσκεψάμην	—	ἔσκεμμαι	—	281 b
σκώπτω, <i>jeer</i>	σκώψομαι	ἔσκωψα	—	[ἔσκωμμαι]	ἔσκώφθην	276
σπείρω, <i>sow</i>	σπερῶ	ἔσπειρα	ἔσπαρκα	ἔσπαρμαι	ἔσπάρην	285 b
σπένδω, <i>pour out</i>	σπεισῶ	ἔσπεισα	—	ἔσπεισμαι	—	282 c
σπουδάζω, <i>am busy</i>	σπουδάσομαι	ἔσπούδασα	ἔσπούδακα	ἔσπούδασμαι	ἔσπούδάσθην	276
σπῶ(-άω), <i>drag</i>	σπάσω	ἔσπασα	ἔσπακα	ἔσπασμαι	ἔσπάσθην	281 a
στέλλω, <i>equip</i>	στελῶ	ἔστειλα	ἔσταλκα	ἔσταλμαι	ἔστάλην	285 a
στενάζω, <i>groan</i>	στενάξω	ἔστενάξα	—	—	—	284 a
στερίσκω } <i>deprive</i>	στερήσω	ἔστέρησα	ἔστέρηκα	ἔστέρημαι	ἔστερήθην	
στερῶ(-έω) }						
στρέφω, <i>turn aside</i>	στρέψω	ἔστρεψα	[ἔστροφα]	ἔστραμμαι	ἔστράφην	282 b
στρώνυμι } <i>strew</i>	στρώσω	ἔστρωσα	—	ἔστρωμαι	ἔστρώθην	287 b
[στῶρνυμι]	[στορῶ]	[ἔστόρεσα]	—	—	—	
σφάζω(-ττω), <i>slaughter</i>	σφάξω	ἔσφαξα	—	ἔσφαγμαι	ἔσφάγην	284 a
σφάλλω, <i>cause to slip</i>	σφάλω	ἔσφαλα	[ἔσφαλκα]	ἔσφαλμαι	ἔσφάλην	285 a
σῴζω, <i>save</i>	σώσω	ἔσωσα	σέσωκα	σέσωσμαι	ἔσώθην	284 b
				σέσωμαι	—	
τείνω, <i>stretch</i>	τενῶ	ἔτεινα	τέτακα	τέταμαι	ἐτάθην	285 c
τέλλω: see ἐν-τέλλω						
τελῶ(-έω), <i>complete</i>	τελῶ	ἔτέλεσα	τετέλεκα	τετέλεσμαι	ἐτελέσθην	281 b
τέμνω, <i>cut</i>	τεμῶ	ἔτεμον	τέτμηκα	τέτμημαι	ἐτμήθην	288. i.
τήκω, <i>melts</i> (tr.)	τήξω	ἔτηξα	τέτηκα	—	ἔτάκην	282 a
			(in tr.)			
τίθημι, <i>set, put</i>	θήσω	ἔθηκα	τέθηκα	[κείμαι]	ἐτέθην	258
		ἔθεμην				
τίκτω, <i>bring forth</i>	τέξομαι	ἔτεκον	τέτοκα	—	—	292
τίνω, <i>pay</i>	τίσω	ἔτισα	[τέτικα]	[τέτισμαι]	[ἐτίσθην]	288. i.
	τείσω	ἔτεισα	[τέτεικα]	[τέτεισμαι]	[ἐτείσθην]	
τιτρώσκω, <i>wound</i>	τρώσω	ἔτρωσα	—	τέτρωμαι	ἐτρώθην	289. ii.
στ. πλγ., <i>endure</i>	τλήσομαι	ἔτλην	τέτληκα	—	—	276
τρέπω, <i>turn</i>	τρέψω	ἔτρεψα	τέτροφα	τέτραμμαι	ἐτράπην	282 b
		[ἔτραπον]			[ἐτρέφθην]	
		ἔτραπόμην				
τρέφω, <i>nourish</i>	θρέψω	ἔθρεψα	τέτροφα	τέθραμμαι	ἐτράφην	282 b
τρέχω } <i>run</i>	δραμοῦμαι	ἔδραμον	δεδράμηκα	—	—	292
θέω }	[θεύσομαι]					
τρέω, <i>tremble</i>	τρέσω	ἔτρεσα	—	—	—	281 b
τρίβω, <i>rub</i>	τρίψω	ἔτριψα	τέτριφα	τέτριμμαι	ἐτρίβην	282 b
τρώγω, <i>gnaw</i>	τρώξομαι	ἔτραγον	—	τέτρωγμαι	—	276
τυγχάνω, <i>hit, happen</i>	τεύξομαι	ἔτυχον	τετύχηκα	—	—	288. iv.
τύπτω: see παίω						292
ὑπισχνόμαι, <i>promise</i>	ὑποσχέσομαι	ὑπeschόμην	—	ὑπέσχημαι	—	288. v.

Present.	Future.	Aorist.	Perf. Act.	Perf. Pass.	Aor. Pass.	§
φαίνω, <i>show</i>	φανῶ	ἔφηνα	πέφαγκα (tr.) πέφηνα (intr.)	πέφασμαι	ἔφάνθην	221
φέρω, <i>carry</i>	οἴσω	ἤνεγκον ἤνεγκα	ἐνήνοχα	ἐνήνεγμαι -γξαι, -γκται	ἤνέχθην ἤνέχθην	292
φεύγω, <i>flee</i>	φεύξομαι [-οῦμαι]	ἔφυγον	πέφευγα	—	—	282 a
φημί: see λέγω						292
φθάνω, <i>anticipate</i>	φθήσομαι	ἔφθην ἔφθασα	ἔφθακα	—	—	288. i.
-φθείρω, <i>destroy</i>	-φθερῶ	-ἔφθειρα	-ἔφθαγκα (tr.) [-ἔφθορα] (intr.)	-ἔφθαγμαί	-ἔφθάρην	285 b
φθίνω, <i>waste</i> (intr.)	φθίσω (tr.)	ἔφθισα (tr.) ἔφθιμην	—	ἔφθιμαι	—	
φοβοῦμαι, <i>fear</i>	φοβήσομαι	—	—	πεφόβημαι	ἐφοβήθην	275
φράσσω(-ττω), <i>fence in</i>	φράξω	ἔφραξα	—	πέφραγμαί	ἐφράχθην	217. ii.
φρίσσω(-ττω), <i>shudder</i>	—	ἔφριξα	πέφρικα	—	—	217. ii.
φύω, <i>grow</i> (tr.)	φύσω	ἔφῦσα (tr.) ἔφῦν (intr.)	πέφῦκα (intr.)	—	—	280
χαίρω, <i>rejoice</i>	χαιρήσω	—	[κεχάρηκα]	—	ἐχάρην	291
χαλῶ(-ᾶω), <i>loosen</i>	—	ἐχάλασα	—	—	ἐχαλάσθην	
χάσκω, <i>gape</i>	χανοῦμαι	ἔχανον	κέχηνα	—	—	289. i.
χέω, <i>pour</i>	χέω	ἔχεα	κέχυκα	κέχυμαι	ἐχύθην	281 b
χρή, <i>there is need</i>	χρήσται	—	—	—	—	270
Past χρήν or ἐχρήν	χρήσει					
χρίω, <i>anoint</i>	χρίσω	ἐχρίσα	[κέχρικα]	κέχριμαι	ἐχρίσθην	
χρῶ(-ᾶω), <i>give oracle</i>	χρήσω	ἐχρησα	—	κέχρησται	ἐχρήσθη	281 a
χρῶμαι, <i>use</i>	χρήσομαι	ἐχρησάμην	—	κέχρημαι	ἐχρήσθην	281 a
χῶ(-χῶω), <i>heap up</i>	χῶσω	ἐχῶσα	κέχῶκα	κέχῶσμαι	ἐχῶσθην	281 c
ψεύδω, <i>deceive</i>	ψεύσω	ἔψευσα	—	ἔψευσμαι	ἐψεύσθην	210
ῶθῶ(-έω), <i>push</i>	ῶσω	ἔωσα	—	ἔωσμαι	ἐώσθην	290
ῶνοῦμαι, <i>buy</i>	ῶνήσομαι	ἐπίριμην	—	ἐώνημαι	ἐωνήθην	292

PARALLEL GRAMMAR SERIES

A
GREEK GRAMMAR
FOR SCHOOLS

*BASED ON THE PRINCIPLES AND REQUIREMENTS
OF THE GRAMMATICAL SOCIETY*

BY
E. A. SONNENSCHN, M.A. (OXON.)
PROFESSOR OF GREEK AND LATIN
IN
MASON COLLEGE, BIRMINGHAM

PART II.—SYNTAX



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P R E F A C E.

THE present volume completes the series of *Parallel Grammars* which was inaugurated by my *Latin Accidence* some seven years ago, and in which a serious attempt has for the first time been made to co-ordinate and systematise the teaching of grammar in schools. The *Parallel Grammar Series* has attracted a good deal of attention, both at home and abroad; but not till now have teachers been in a position to judge how far the series as a whole meets the demands which may be fairly made upon it. It claims to be regarded not as so many isolated grammars, but as an organic whole, the various volumes of which should be really adapted to be used side by side.

The advantages of parallelism are specially apparent in dealing with Syntax. Here everything depends on the point of view which one adopts, and if fundamental ideas are to be firmly fixed, it is of prime importance that the point of view be not shifted. In this series a common point of view is secured by basing the treatment of Syntax on a certain scheme of sentence analysis, which is independent of linguistic form: in other words, by basing Syntax primarily upon *meanings*. This method brings out in strong relief not only the similarities, but also the differences between languages; and the learner knows where he is at every point. It has, moreover, the advantage of proceeding from the known (the meanings) to the unknown (the form in which they are expressed); and it is entirely unencumbered with the difficult questions connected with the *origins* of constructions. This simple and purely objective treatment is followed out in Part I. (§§ 301-371); but it is supplemented in Part II. (§§ 372 foll.) by a

classification of the main facts of syntax under the head of *Meanings of Forms*, and a considerable part of the doctrine of Case-construction is reserved entirely for that head. Part I. supplies the "few and fixed categories" demanded by the late Mr. Matthew Arnold*, and these categories are the same and have identical numeration in all the volumes of the series. Part II. is more historical, and gives a glimpse into the problem how certain meanings came to be attached to certain forms. In applying this method it should be borne in mind that the pupil always approaches the systematic study of syntax with a certain stock of knowledge, derived from the Accidence and from his reading of authors: he knows something to start with about the meanings of forms and their organic connexion.

Here, as in the Accidence, the matter is carefully graduated, and a marginal line indicates the sections of the book which are of prime importance. These sections form a complete course by themselves, suitable for pupils who approach the study of syntax for the first time; and it is intended that *only* these sections should be taken up in a first reading. Otherwise the pupil will be introduced at too early a stage to some facts which though closely related to the context in which they stand are nevertheless better reserved until the main outlines of the whole field have been mastered.

The principle of subordinating rules to examples, which is carried out in all the volumes of the Parallel Grammar Series, is generally admitted to be educationally sound, and has recently been adopted by Dr. H. Ziemer in his new issue of Gillhausen's *Lateinische Schulgrammatik* (Berlin, 1893). This method has the advantage of impressing upon pupils from the first what grammar really is—a record of observed facts and not a system of abstract precepts; it directs their attention primarily to the concrete facts,

* *A French Eton*, 1892, p. 371.

PREFACE.

and presents the rule as an aid to their own inductive faculties. The grammar becomes thus a kind of *hortus siccus*, containing classified specimens of the various usages which are found in classical writers and which may be imitated in composition.

In regard to the scope of this work, it has been my object to produce a syntax of moderate compass, yet sufficiently full to serve as a guide to reading and composition. Prominence is given to the *prose* constructions, and it is hoped that all the prose constructions of importance have been included.

In the choice of examples great care has been devoted to making them really suitable to the stage of learning for which they are intended, and to taking them, so far as possible, from books which pupils of a particular stage of advancement are likely to have read. Thus the examples for the first stage are short and easy, and come to a great extent from Xenophon and plays like the *Hecuba* and *Alcestis*, so far as the former writes good Attic and the latter do not present specially poetical constructions. For later stages longer and more difficult examples are admitted, drawn chiefly from Thucydides, the orators and the dramatists. Verse examples with prose constructions have been held to deserve preference, as being more easily remembered.

I have derived much help in the execution of this work from various German school books *; and I have consulted, as every grammarian must, the larger works of Krüger, Kühner, Madvig and Goodwin, besides many special treatises such as the volumes

* *Griechische Schulgrammatik*, by Dr. A. Kaegi (2nd ed., Berlin, 1889); Dr. Georg Curtius' *Griechische Schulgrammatik*, 18th ed. by Dr. W. von Hartel (Leipzig, 1888); *Hauptregeln der griechischen Syntax*, by Dr. Moritz Seyffert, 17th ed. by Dr. A. von Bamberg (Berlin, 1885); *Griechische Syntax in kurzer, übersichtlicher Fassung auf Grund der Ergebnisse der vergleichenden Sprachforschung*, by Dr. Fr. Holzweissig (3rd ed., Leipzig, 1886); *Kurzgefasste griechische Schulgrammatik*, by Dr. H. Fritzsche (Hannover, 1887).

in Schanz' *Beiträge*. Hints have also been derived from many articles published in the *Classical Review* in recent years. Other special obligations are indicated in the second Appendix on *Notes and Authorities*, where some moot points of Greek Syntax which it seemed undesirable to introduce into the body of the work are briefly discussed. As I have there had occasion to dissent from some of the doctrines of Goodwin's *Moods and Tenses*, I desire here to express my sense of the great value of his book, which is indeed indispensable to any thorough student of Greek.

My cordial thanks are due to the following friends who have helped me by suggestions and criticisms while this work was passing through the press. The whole of my proof has been read by Dr. J. E. Sandys, Public Orator in the University of Cambridge; Mr. P. Giles, Reader in Comparative Philology in the University of Cambridge; Mr. C. D. Chambers, Assistant Master in King Edward's School, Bromsgrove; and Mr. F. W. Thomas, Headmaster's Assistant in King Edward's School, Birmingham; considerable parts have also been read by the Rev. W. Y. Fausset, Headmaster of the Grammar School, Ripon; Mr. C. R. Haines, Assistant Master at Uppingham; Mr. F. Haverfield, Senior Student of Christ Church, Oxford; and Prof. Milton W. Humphreys of the University of Virginia. To Mr. C. D. Chambers I am specially indebted for his kindness in going over the proofs with me for a second time, immediately before publication; the work has gained in accuracy at several points owing to his thorough revision. To my pupil Mr. C. T. Onions and to Mr. E. D. Girdlestone of Harborne my best thanks are due for help in the preparation of the Index, and also for counsel on various points.

E. A. SONNENSCHIEIN.

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INTRODUCTION.

Sections 301-315 show the sense in which the most important terms of Syntax are employed in the *Parallel Grammar Series*.

- 301** Every sentence consists of two parts, the **Subject** and the **Predicate**. The Subject is the word or group of words denoting that about which something is said in the Predicate; the Predicate is what is said about that which is denoted by the Subject:—

*Ὀρνίθες (Subject) | ᾄδουσιν (Predicate). *Birds sing.*

These two parts of the sentence may be contained in a single word, the Subject being expressed in the verb-ending: φη-μί, *say I* (§ 316.2-4).

The Predicate may consist, as in the above sentences, of a **Verb alone**; but it may also assume any of the following forms (§§ 302-305). Note that in all cases the Predicate includes the *whole* of what is said about that which is denoted by the Subject.

- 302** The Predicate may consist of a **Verb and a Predicate Adjective or Predicate Noun referring to the Subject**:—

Κροῖσος | ἦν πλούσιος. *Croesus was rich.*

Κροῖσος | ἦν βασιλεύς. *Croesus was a king.*

- 303** The Predicate may consist of a **Verb and an Object**:—

Θησεύς | συνώκισε * τὴν Ἀττικὴν. *Theseus united Attica.*

- 304** The Predicate may consist of a **Verb and two Objects**:—

Ἄριστοτέλης | ἐδίδασκεν * Ἀλέξανδρον φιλοσοφίαν. *Aristotle taught Alexander philosophy.*

- 305** The Predicate may consist of a **Verb, an Object, and a Predicate Adjective or Predicate Noun referring to the Object**:—

Πολλοὶ | καλοῦσιν * αὐτὸν πλούσιον. *Many call him rich.*

Ὁ δῆμος | εἴλετο * αὐτὸν βασιλέα. *The people chose him king.*

* Verbs which take an Object are called **transitive** (§§ 303, 304, 305). Verbs which take no Object are called **intransitive** (§ 302).

306 Any Noun in the sentence may be **qualified** by an Adjective, or Adjective-equivalent (§ 310): *ἄνθρωπος δίκαιος*, a just man; *ὁ δίκαιος ἄνθρωπος*, the just man. Such a qualifying part of the sentence is called an **Attribute**.

Carefully distinguish from the Attribute the Predicate Adjective in *ὁ ἄνθρωπος ἐστὶ δίκαιος*, or, without the verb, *ὁ ἄνθρωπος | δίκαιος*, the man | is just (§ 302).

307 Any Verb, Adjective or Adverb in the sentence may be **qualified** by an Adverb or Adverb-equivalent (§ 311): *οἱ στρατιῶται ἐμαχέσασαντο ἀνδρείως*, the soldiers fought bravely; *παντελῶς εὐτυχῆς ἐστὶν*, he is altogether fortunate; *πάνυ σπουδαίως ἐργάζεται*, he works very diligently. Such a qualifying part of the sentence is called an **Adjunct**.

308 The Noun, the Adjective and the Adverb may be replaced by other parts of speech doing the same work in the sentence, or by a group of words doing the work of a single part of speech. A word or group of words which replaces a Noun, an Adjective or an Adverb is called an **Equivalent** (Noun-equivalent, Adjective-equivalent or Adverb-equivalent).

A group of words forming an Equivalent and not having a Subject and Predicate of its own is called a **Phrase**.

A group of words forming an Equivalent and having a Subject and Predicate of its own is called a **Subordinate Clause** (cf. § 312).

309 A **Noun-equivalent** may be:—

(1) a Pronoun: *σὺ μὲν εὐτυχῆς εἶ, ἐγὼ δὲ δυστυχῆς*, you indeed are fortunate, but I am unfortunate; *ὃδ' εἶμ' ἐγὼ*, I am that man.

(2) a Verb-noun* (§ 179, b): *σιγᾶν* (or *τὸ σιγᾶν*) *κρείσσον ἐστὶ τοῦ λαλεῖν*, to be silent (Subject) is better than to be a chatterbox; *σιγᾶν ἐθέλω*, I desire to be silent (Object).

(3) an Adjective, with or without the Article: *οἱ πλούσιοι καὶ οἱ πένητες*, rich and poor; *οἱ σοφοί*, the wise;

* The Verb-noun and the Verb-adjective participate in all the constructions of the Verb from which they are formed; thus they may take a Predicate Adjective or Noun (§ 302), or an Object (§ 303), or two Objects (§ 304), or an Object and a Predicate Adjective or Noun (§ 305), and they may be qualified by an Adverb (§ 307)—just like a Verb.

τὸ καλόν, *the beautiful, beauty*; τᾶληθῆ, *truth*; ἄτοπον, *a queer thing, an absurdity*; βέλτιον, *a better thing*; ἀτελῆ σὺν ψεύδει, *an incomplete result combined with falsehood*. So Verb-adjectives with the Article: ὁ λέγων, *the speaker*; ὁ βουλόμενος, *any one who likes*; τὸ συμφέρον, *that which is expedient*; τὸ νοσοῦν, *sickness*.

- (4) a Clause (in a Complex Sentence, § 312): δῆλόν ἐστιν ὅτι κακῶς ἐποίησάς με, *it is clear that-you-have-treated-me-badly* (Subject, introduced in English, by the Formal Subject, *it*); τὸν ἀγαθὸν ἄνδρα εὐδαίμονα εἶναι φημι, *I say that-the-good-man-is-happy* (Object).
- (5) a word or group of words quoted: τὸ γυνή ἐστι θῆλυ, *the word "woman" is feminine*; τὸ ἡμεῖς ὅταν εἶπω, τὴν πόλιν λέγω, *when I use the word "you," I mean the city*; τὸ γνῶθι σαυτὸν πᾶσιν ἐστι χρήσιμον, *the saying "know thyself" is good for all*.

310 An Adjective-equivalent may be:—

- (1) a Verb-adjective (§ 179, a; § 309, 2, note): ποταμὸς ῥέων, *a flowing river*.
- (2) a Noun in Apposition: βασιλεία γύναι, *royal lady*; ὁ ἄρχων βασιλεύς, *the king-archon*; Δημοσθένης ὁ ῥήτωρ, *Demosthenes the orator* (as distinct from Δημοσθένης ὁ στρατηγός); ἡμεῖς οἱ Ἕλληνες, *we Greeks*; ὁ Εὐφράτης ποταμός, *the river Euphrates*; ὁ δ' ἐπ' Ὀδυσσεύς, *but he, Odysseus, said* (cf. § 148).
- (3) an Oblique Case: Δεκέλεια τῆς Ἀττικῆς, *Deceliea of Attica, the Attic Deceliea*; τῆς αὐτῆς γνώμης εἰμί, *I am of the same mind* (= *likeninded*, Predicate Adjective); πυρὸς βροτοῖς δοτήρ, *the giver of fire to mortals*.
- (4) an Oblique Case with a Preposition: ἡ μετὰ λύπης ἡδονή, *pleasure accompanied by pain*; τὰ ἐπὶ Τροίᾳ πέργαμα, *the citadel that crowns Troy*; τὸ πνεῦμα τὸ ἐκ πρῶρας, *the wind from the prow, the head-wind*.

- (5) an Adverb: οἱ τότε Ἕλληνες, *the then Greeks*; ἡ νῦν ἡμέρᾱ, *the present day*; οἱ πάλαι, *the men of old*; ἡ ἄνω πόλις, *the upper city*; ἡ ἄνω ὁδός, *the journey up country* (Ἀνάβασις).
- (6) a Clause in a Complex Sentence (§ 312): ἡ οἰκία ἣν ἐκέκτητο ὁ Μιλτιάδης οὐ σεμνή ἦν, *the house which the great Miltiades owned was not grand.*

311 An Adverb-equivalent may be:—

- (1) an Oblique Case: οἶκοι μένω, *I remain at home* (§ 59); ὀγδοήκοντα στάδια ἐπορεύθησαν, *they marched ten miles*; τριάκοντα ἔτη γεγονώς, *thirty years old*; τῇ προτεραίᾳ ἀπέθανεν, *he died the day before*; χρόνῳ φανήσεται, *it will appear in time or after some time*; οὐδὲν χρήσιμός ἐστιν, *he is good for nothing*; τίνα τρόπον or τίνι τρόπῳ (= πῶς); *how?* Often the Accusative Neuter of Adjectives: μέγα or μεγάλα δυστυχής, *very unfortunate*; πολύ, *much* (§ 172); δεύτερον, *secondly, for the second time* (§ 127); τοσοῦτον διαφέρει, *it differs so much**; ἀληθες, *really?* Lat. *itane?* (Neut. of ἀληθής, with changed accent, p. 139); cf. ἀληθῶς adv. *truly.*
- (2) an Oblique Case with a Preposition: ἐπ' οἶκου εἶμι, *I will go home* (= οἶκαδε); ἀπ' οἴκου ὀρμῶμαι, *I start from home* (= οἶκοθεν); πρὸς βίαν ἄγω, *I carry off by force* (= *forcibly*); ἐς φῶς λέγω, *I speak to the light* (= *openly*), opposed to κατὰ σκότον, *darkly*; καθ' ὀρμὴν δρῶσιν, *they act impetuously.*
- (3) a Clause (in a Complex Sentence, § 312): ὅταν ἔλθῃς, ἐρῶ, *when you come, I will tell you.*

312 The Simple and the Complex Sentence.

- (1) Αὕτη ἐστὶν ἡ ἐμὴ οἰκία. *This is my house.*
- (2) Αὕτη ἐστὶν ἡ οἰκία ἣν ᾠκοδόμησα. *This is the house which I built.*

* With Verbs, such Neuter Adjectives may generally be regarded as Cognate Objects (§ 326*): e.g. μέγα λέγεις, *you say something marvellous* or *presumptuous* (you talk big); ἀληθῆ λέγω, *I speak the truth*

A sentence like (1), which contains only one group of words with a Subject and Predicate, is called **Simple** [Lat. *simplex*].

A sentence like (2), which contains a Principal group and a Subordinate group, each with a Subject and Predicate of its own, is called **Complex**, and each of the groups is called a **Clause**:—

Principal Clause.

Αὕτη ἐστὶν ἡ οἰκία

Subordinate Clause.

ἣν ᾠκοδόμησα.

313 Kinds of Subordinate Clause.

Subordinate Clauses may be classified according to the part of speech to which they are akin, as:—

1. **Noun Clauses**, *i.e.* Clauses playing the part of a Noun (§ 309.4).

2. **Adjective Clauses**, *i.e.* Clauses playing the part of an Adjective (§ 310.6).

3. **Adverb Clauses**, *i.e.* Clauses playing the part of an Adverb (§ 311.3).

314 Co-ordination.—Two or more Sentences, Clauses, Phrases or Single Words, linked together by one of the following Conjunctions, are called **Co-ordinate**, and the Conjunctions which link them together are called **Co-ordinating Conjunctions**:—

καί, τε, <i>and</i> ; et, -que		οὐδέ	} <i>nor</i> {	neque
ἀλλά, δέ, <i>but</i> ; sed, autem		μηδέ		{ nēve, neu
ἢ, <i>or</i> ; aut, vel, an		γάρ, <i>for</i> ; nam, enim		

The first member of a group linked together by one of the above conjunctions may be introduced by a word which serves to bring out more clearly its relation to what follows. Thus we get the following pairs:—

τε . . . καί, <i>or</i> καί . . . καί, <i>or</i> τε . . . τε, <i>both</i> . . . <i>and</i> .
μέν . . . δέ, <i>on the one hand</i> . . . <i>but on the other hand</i> .
ἢ . . . ἢ, <i>either</i> . . . <i>or</i> .
οὔτε . . . οὔτε (<i>or μήτε . . . μήτε</i>), <i>neither</i> . . . <i>nor</i> .

OBS. 1. All other Conjunctions are **Subordinating Conjunctions**, introducing either Adverb Clauses (§ 346) or Noun Clauses (§ 366); but εἴτε (= *since*), when used without any Verb, may

have the effect of a Co-ordinating Conjunction (η), e.g. $\epsilon\acute{\iota}\tau' \acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma \epsilon\acute{\iota}\tau\epsilon \mu\acute{\alpha}\tau\eta\nu$, *either truly or falsely* = $\epsilon\acute{\iota}\tau\epsilon \acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma \acute{\epsilon}\lambda\epsilon\gamma\omicron\nu$, $\epsilon\acute{\iota}\tau\epsilon \mu\acute{\alpha}\tau\eta\nu \acute{\epsilon}\lambda\epsilon\gamma\omicron\nu$, *whether they spoke truly or falsely*.

OBS. 2. Words like $\mu\acute{\epsilon}\nu\tau\omicron\iota$, *however* (tamen), $\omicron\upsilon\nu$, *therefore* (igitur), $\delta\eta$, *now* (jam), are not Conjunctions at all, but Sentence Adverbs, i.e. Adverbs affecting the sentence as a whole, and not the Verb in particular.


This is clearly shown in German, where the corresponding words take inverted order, like ordinary Adverbs (e.g. "Daber glaube ich," *therefore I believe*); in English the difference between Sentence Adverbs like *therefore* and Conjunctions like *and*, *but*, may be shown partly by the meaning (*therefore* = *for that reason*, an Adverb-equivalent, § 311.2), partly by the fact that Conjunctions must stand between the two sentences which they link together (e.g. "He did me a kindness *and* I am grateful"), while Sentence Adverbs may stand in the middle of a sentence (e.g. "He did me a kindness; I am *therefore* grateful").

314* A Clause introduced by a Relative may be equivalent to a Co-ordinate Sentence; in such cases $\omicron\varsigma$ = $\kappa\alpha\iota \omicron\upsilon\tau\omicron\varsigma$ or $\omicron\upsilon\tau\omicron\varsigma \delta\acute{\epsilon}$ or $\omicron\upsilon\tau\omicron\varsigma \gamma\acute{\alpha}\rho$ (cf. Lat. *qui* = *et is*, *sed is*, *nam is*): e.g. $\epsilon\iota \delta' \acute{\upsilon}\mu\epsilon\iota\varsigma \acute{\alpha}\lambda\lambda\omicron \tau\iota \gamma\nu\omega\sigma\sigma\theta\epsilon, \delta \mu\eta \gamma\acute{\epsilon}\nu\omicron\iota\tau\omicron, \tau\iota \omicron\acute{\iota}\epsilon\sigma\theta\epsilon \sigma\upsilon\mu\beta\acute{\eta}\sigma\epsilon\sigma\theta\alpha\iota$; *but if you decide otherwise, and may this never happen, what do you think will result?* cf. *quod dī prohibeant*.

315 The two parts of Syntax.

Syntax has to answer two questions:—

1. How are meanings expressed in sentences and parts of sentences? The answer is given in §§ 316-371, which deal with **Sentence Construction**.
2. What are the various uses of the inflected forms of words? The answer is given in §§ 372 foll., which deal with the **Meanings of Forms**.

 In dealing with Sentence Construction, those constructions which are peculiar to the Complex Sentence will be treated *after* those which are common to the Simple and the Complex Sentence.

SYNTAX.

PART I.—SENTENCE CONSTRUCTION.

THE SUBJECT.

316

1. As in other languages :—
 - (a) The Subject is either a Noun or a Noun-equivalent (§ 309).
 - (b) If the Subject is a declinable word, it stands in the Nominative Case.
 2. As in Latin, the Subject is not expressed by a separate word when it is sufficiently indicated by the Verb-ending :—

Οἶομαι, οἶμαι. *I think*, crēdō. Οἷεται. *He thinks*, crēdit.
 Contrast ἐγὼ οἶμαι, ἐγὼφῶμαι, *I for my part believe*, equidem crēdō, where the Pronoun lends clearness or emphasis.
 3. A Subject with vague meaning, such as is expressed in English by words like *they* (= people in general), *one* (= French *on*, German *man*), *things* or *it* (= the situation in general, French *il*, German *es*), is in Greek and Latin often merely indicated by the Verb-ending :—

Φᾶσίν. *Men say*, dicunt, dicitur. Βαίνουσιν. *They go*, itur.
 Φαίης ἄν. *One may say*, dicās. (Indefinite 2nd Pers. Sing.)
 Ἐσήμηνεν. *Some one* (= the bugler) *gave the signal*.
 Ἀναγνώσεται. *Some one* (= the clerk) *will read aloud*.
 Ἐτοῖμα ἦν. *Things were ready* (= τὰ πράγματα ἐτοῖμα ἦν).
 Ἴτω. *Let things take their course* or *Come what may* (= ἴτω τὸ μέλλον).
 Ἴτέον ἐστίν. *One must go*, eundum est.
 Δείξει. *Time will show*. (There will be a showing.)
 4. Some Verbs, called Impersonal, are rarely found with a separate Subject: e.g. ὕει, *it rains*, pluit. [Occasionally with a separate Subject: τίς ὕει, *who rains?* ὁ θεὸς ὕει, *God sends rain*.]
- ☞ The *Passive Construction* with a vague Subject merely indicated in the Verb-ending, like Lat. itur, *there is a going*, pugnātum est, *there was a fight* (**Impersonal Passive Construction**), is comparatively rare in Greek, being found chiefly in tenses formed from the Perfect Stem :—
- Βεβίωται μοι. *I have lived*. Ὡς παρεσκεύαστο. *When all was ready*.
 Μάτην ἐμοὶ κεκλαύσεται. *My tears will have gone for nothing*.
 Οὕτω δέδοκται. *'Tis thus resolved*.
- Occasionally in the Present: βραδύνεται, *there is a lingering*.
 For the 3rd Pers. Sing. Pass. with a Clause as Subject, see § 368 c.

THE PREDICATE.

317 The rules for the **Agreement of the Verb with the Subject** are in general the same as in Latin. Note the following **peculiarities of Greek**:—

1. Πάντα ῥεῖ. *All things change or Nothing is stable.*
 Τὰ μεγάλα δῶρα τῆς τύχης ἔχει φόβον. *The great gifts of fortune involve fear.*
 Τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχετο ἐσβαλεῖν. *The officials of the Lacedaemonians promised to invade.*

RULE.—A Neuter Plural Subject takes a Singular Verb. [But when the Neuter Plural Subject denotes *persons* the Verb may be Plural: τὰ τέλη ὑπέσχο^{ντο}.]

2. * Ἄνδρε δύο χωρεῖτον. *Two men are coming.* Soph. Phil. 539.
 * Ἄνδρε τῶδε πλέουσιν. *These two men are sailing.* Ibid. 593.

RULE.—A Dual Subject may take a Dual or a Plural Verb.

318 More often than in Latin, a Singular Noun of Multitude takes a Plural Verb (**Construction according to Sense—κατὰ σύνεσιν**):—

Τὸ πλῆθος οἴονται. *The multitude believe.*

319 Distinguish a Dual Subject from a **Compound Subject**, *i.e.* a Subject made up of two or more Nouns or Noun-equivalents linked together by one of the Conjunctions meaning “and” (§ 314), or united in thought without a Conjunction:—

- 320** Εὐρυμέδων καὶ Σοφοκλῆς ἐστράτευσαν. *Eurymedon and Sophocles took the field.*
 Ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύσεται. *Pleasure and pain shall bear joint sway in the city.*

RULE.—A Compound Subject made up of two Singular Nouns generally takes a Plural Verb; but the Verb may be Dual when stress is laid on the idea of a *pair*.

321 Note, as in other languages:—

Ἐγὼ καὶ ὁ υἱός μου ὑγαίνομεν. *Ego et filius meus valēmus.*
 Σὺ καὶ ἡ θυγάτηρ σου ὑγαίνετε. *Tū et filia tua valētis.*

☞ “My son and I” cannot be spoken of together except as “we”; hence the Verb, if Plural, must be 1st Person: similarly “I and you” = “we”; “you and your daughter” = “ye”.

322 As in Latin, the Verb may agree with the *part* of the Compound Subject which stands nearest to it, especially if the Nouns composing the Subject denote Sexless Things :—

Σάρκες καὶ νεῦρα ἐξ αἵματος γίγνεται. *Flesh and sinews come from blood* (νεῦρα Neut. Pl.).

Γῆρας διδάσκει πάντα καὶ χρόνον τριβή. *Old age teaches all things, and (so does) lapse of time.*

Ἦκε Χρυσάντας τε καὶ ἄλλοι τινὲς τῶν ὁμοστίμων. *There had come both Chrysantas and certain others of the peers.*

322* 1. As in Latin, if the Nouns composing the Subject are so closely connected as to form *one idea*, the Verb may be Singular, κατὰ σύνεσιν [Senātus populusque dēcrēvit]: Οἱ πένητες καὶ ὁ δῆμος πλέον ἔχει. *The poor and the masses have superior power.*

2. Ἔστι *there is*, ἦν *there was*, γίγνεται *there comes into being*, may introduce a Compound Subject, or even one Plural Subject; but in such cases the Verb must precede the Subject: Ἔστιν ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντες τε καὶ δῆμος. *There are in other cities both rulers and ruled.* Τῆς δ' ἦν τρεῖς κεφαλαί. *And it had three heads.* This construction is called the 'Schema Pindaricum,' though it is not specially common in Pindar.

Compare Shakspere, Cymbeline IV. 2. 371: "There is no more such masters"; French "Il est des hommes". Similarly 1 Cor. xiii. 13: Νῦν δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα. *And now abideth faith, hope, charity, these three.*

3. Μετά, like Latin *cum*, may serve as equivalent to "and": Δημοσθένης μετὰ τῶν συστρατηγῶν σπένδονται. *Demosthenes and his fellow-generals make peace.*

323 As in Latin, the Conjunctions meaning "or," "nor" (§ 314) do not properly link words so as to form a Compound Subject: ἢ οὗτος ἢ ἐκεῖνος ἀληθῆ λέγει, aut hic aut ille vēra dicit. Yet the Verb may be Plural: Καὶ μ' οὐθ' ὁ Πλούτωνος κύων | οὐθ' οὐπὶ κόπη ψυχοπομπῆς ἂν Χάρων | ἔσχον. *And neither the dog of Pluto nor Charon, sitting at the oar as conductor of souls, would have held me back (= both Pluto's dog and Charon would not have held me back).* Compare "Neither death nor fortune were sufficient to subdue the mind of Cargill" (Fox, *History of James II.*).

So especially with two Personal Pronouns as Subject: Οὗτε σὺ οὐτ' ἐγὼ ταῦτα ἐποιήσαμεν. *Haec neque ego neque tū fecimus.* [So too in German, French, Spanish.]

PREDICATE ADJECTIVE OR NOUN REFERRING TO THE SUBJECT
(§ 302).

324

1. As in other languages, the chief Verbs which take a Predicate Adjective or Noun referring to the Subject are Verbs denoting *to be, become, seem, remain; be made, be chosen, be called, be thought, be shown* :—

Εἰμὶ (*Εφῦν) εὐκάρδιος. *I am stout of heart.*

Ἡ Σπάρτη ἐφάνη δυνατωτάτη. *Sparta seemed most powerful.*

Οἱ νόμοι μενόντων ἀκίνητοι. *Let the laws remain unchanged.*

Κῦρος ἀπεδείχθη σατράπης. *Cyrus was appointed satrap.*

Οἱ φίλοι νομιζέσθων ἀδελφοί. *Let friends be considered brothers.*

2. A Predicate Adj. or Noun often stands without ἐστί, εἰσὶ (3rd Pers.): αἱ δεύτεραι πως φροντίδες σοφώτεραι, *second thoughts are somehow wiser*; χαλεπὰ τὰ καλὰ, *ardua quae pulchra*; sometimes without εἰμί, εἶ, ἐσμέν, ἐστέ (1st and 2nd Pers.): σὺ μὲν θρασύς, *thou art bold*; ἔτοιμος δοῦναι, *I am ready to give*. Note here the omission of the Pronoun ἐγώ.

3. The above Verbs may also be used without a Predicate Adj. or Noun; in this case they form a complete Predicate, either by themselves or as qualified by Adverbs or Adverb-equivalents: Πόλις τις ἔστιν. *There is a city, or A city exists.* Πόλις τις ἦν τότε. *There was a city at that time.* Ἦν ἐν τῇ Ἀττικῇ. *It was situated in Attica.* Ἀπεδείχθη, οὐκ ἐχειροτονήθη. *He was appointed, not elected.*

4. With other Intransitive or Passive Verbs the Predicate Adjective or Noun denotes either (a) the result of an action :—

Τὸ τεῖχος ἐπωκοδομήθη ὑψηλότερον. *The wall was built higher*

Ὁ τύραννος τρέφεται καὶ αὐξεται μέγας. *The tyrant is nursed and reared to greatness.*

or (b) what the Subject is, was, or will be, at the time of the action :—

Ὁ ποταμὸς ρεῖ μέγας (πολύς). *The river flows strong.* Amnis fluit magnus (multus).

Ἐπανῆλθε σῶς καὶ ὑγιής. *He returned safe and sound (salvus).*

Ὁξεία φοιτᾷ καὶ ταχεῖ ἀπέρχεται. *It (a fit of sickness) is sharp in its coming and sudden in its going.*

Ὁ λόγος καλὸς προσῆν. *The plea that was added was fair.*
Contrast ὁ καλὸς λόγος προσῆν, *the fair plea was added.*

Πρῶτος προσβάλλει. *He attacks first = He is the first to attack, primus aggreditur.* Contrast πρῶτον προσβάλλει, *he first attacks or attacks for the first time (primum), or attacks at first (primō)*: cf. § 127.

5. The Predicate Adjective may often be conveniently translated by an Adverb or Adverb-equivalent: ἄκων ἤμαρτον, *I sinned involuntarily* (invitus or imprūdens errāvi); πολλὸς ἐνέκειτο, *he attacked violently* (multus instābat); ἐννύχιος ἦλθεν, *he came by night* (nocturnus vēnit). Similarly ἐκὼν, *voluntarily*, consultō; αὐτόματος, *of one's own accord*, sponte suā; ἕσμενος, *gladly*, libenter; σκοταῖος, *in the dark* (Older English *darkling*, Adj.); δευτεραῖος, τριταῖος, etc., *on the second day, on the third day, etc.*; χρόνιος, *after a long time, or for a long time, etc.* But the Adjective must be used in translating ἐχ' ἡσυχος, *keep quiet*.

6. Note such Predicate Participles (Verb-Adjectives) as the following: τελευτῶν ἔφη, *he said at the end*, lit. *he said ending*; ἀνοιγ' ἀνύσῃσ or φθάσῃσ, *open quickly*, lit. *making haste*; λαθὼν ἐποίησεν, *he did it unawares* (imprūdens) or *secretly*, lit. *escaping the notice of himself or of others*; χαίρων ἀπαλλάξει, *he will get off scot free*, lit. *rejoicing* (Lat. impūne, Adv.); κλαίων ἐρεῖς, *you will say it to your sorrow*, lit. *weeping*; φλυᾶρεῖς ἔχων, *you trifle persistently*, lit. *holding on*; θαρρῶν ἴθι, *go fearlessly*, lit. *being confident*.

324*

Use of the Article with the Predicate Adjective or Noun.

1. Τῶν ἐπτὰ σοφῶν σοφώτατος ἦν Σόλων. *Solon was the wisest of the seven wise men.*

Τὸ θαυμάζειν ἐστὶν ἀρχὴ τῆς σοφίας. *Wonder is the beginning of wisdom.*

RULE.—The Predicate Adjective and Predicate Noun have as a rule no Article in Greek, even where the Article is necessary in English.

2. But the Article is sometimes necessary in Greek, especially—

(a) to distinguish ὁ αὐτός, *the same*, from αὐτός, *self*; τοῦναντίον, *the opposite*, from ἐναντίον, *opposite*; θάτερον (= τὸ ἄτερον, p. 131), *the one (or the other) of two*, from ἕτερον, *one of two*:—

Ἐγὼ μὲν ὁ αὐτός εἰμι, ἡμεῖς δὲ μεταβάλλετε. *I am the same as ever, but you change.*

(b) to form, with a Participle, a Noun-equivalent (§ 309.3):—

Ὁδ' ἦν ὁ συλλαβὼν με. *This was the man that trapped me.*

(c) to express “the well known,” “the typical” :—

Σὺ εἶ ὁ προδότης. *Thou art the notorious traitor.*

325 | Agreement of the Predicate Adjective and Noun.

1. As in Latin, the Predicate Adjective agrees in Gender, Number and Case with the word to which it refers, even when the Subject is a Neuter Plural and the Verb Singular (§ 317.1): τὰ δίκαιά ἐστι καλά, *what is just is lovely*. The Predicate Noun agrees in Case, but not necessarily in Gender or Number: ἄνδρες γὰρ πόλις, καὶ οὐ τείχη οὐδὲ νῆες ἀνδρῶν κεναί, *for it is men, and not walls nor ships without men, that constitute a state*; γυναῖκές ἐσμεν ἀθλιώτατον φυτόν, *we women are miserable creatures*; ἅπαντα δυσχέρεια, *all is vexation*.

2. A Neuter Adjective, used as a Noun-equivalent (§ 309), follows the rule for the Predicate Noun [Triste lupus stabulīs]:—

Ἡ πατρίς φίλτατον βροτοῖς. *The fatherland is a thing most dear to mortals.* Patria mortālibus carissimum.

3. If a Demonstrative or Relative Proneun is the Subject, it is generally made to agree in Gender, Number and Case with the Predicate Noun [Hōc opus, hīc labor est. Thēbae quod caput Boeōtiaē est]:—

Ἄλλη ἄλλη πρόφασις ἦν. *This was another pretext.*

Ὁ φόβος ἡ αἰδώς καλεῖται. *The fear which is called respect.*

4. The Verb is sometimes made to agree with the Predicate Noun, when this lies between the Subject and the Verb:—

Τὸ χωρίον πρότερον Ἐννέα Ὀδοὶ ἐκαλοῦντο. *The place was previously called Nine Ways.* [Compare "The wages of sin is death".]

325*

1. As in Latin, a Predicate Adjective referring to the whole of a Compound Subject is Masculine Plural if the Nouns composing the Subject denote persons of different sexes, Neuter Plural if they denote things without sex:—

Ὁ πατὴρ καὶ ἡ μήτηρ αὐτοῦ εἰσι γενναῖοι. *His father and mother are noble (persons): sunt generōsi.*

Φθόνος καὶ ἔρωσ ἐναντία ἐστίν (cf. § 325.4). *Envy and love are opposite (things): sunt contrāria.*

2. The Predicate Adjective may however agree, like the Verb (§ 322), with the part of the Subject which stands nearest to it:—

Ἡ στάσις καὶ ὁ πόλεμος αἰτιός ἐστι τῶν κακῶν. *Sedition and war are the cause of our troubles.*

THE OBJECT (§ 303).

326 | **Verbs taking the Accusative.**

As in other languages :—

(a) The Object is either a Noun or a Noun-equivalent.

(b) If the Object is a declinable word, it generally stands in the Accusative Case.

326* | 1. An Object which is of kindred meaning to the Verb is called **Cognate**. As in Latin, a Cognate Object is generally qualified by an Attribute :—

Γέλωτα σαρδάνιον ἐγέλασεν. *He laughed a sardonic laugh.*
Rīsum amārum rīsīt.

Βίον ἀνθρώπινον ζῆ. *He lives a human (i.e. ordinary) life.*

Λαγὼ βίον ζῆ. *He lives the life of a hare (Gen.).*

*Ὀρκον μέγαν ὀμνύμι. *I swear a great oath.*

2. But the Cognate Object and its Attribute are sometimes expressed by a single word, not of kindred meaning with the Verb :—

(a) A Neuter Adjective, used as a Noun-equivalent (§ 309.3):—

Ἡδὺν γελᾷ. *She has a sweet laugh.* Dulce rīdet.

Σεμνὸν καὶ πεφροντικὸς βλέπει. *He has a solemn and thoughtful look.* Βλέπω βραχύ. *I am shortsighted.*

Μὴ φώνει μέγα. *Speak not loud (cf. § 311.1).*

(b) A Neuter Pronoun :—

Τοῦτο χαίρω. *This joy I have.* Hōc laetor.

Οὐδὲν βλάπτει. *It does no harm.* Nihil nocet.

(c) A Noun with the meaning of the Attribute :—

Ἐνίκησεν Ὀλύμπια. *He won an Olympic victory.* Vicit Olympia. (Ὀλύμπια = νίκην Ὀλυμπικὴν.)

Θῦει εὐαγγέλια. *He makes a thank-offering for good news.*

Ἡ βουλή κάρδαμα (or νᾶπυ) βλέπει. *The Senate looks cross (or mustard) = looks cross: cf. "to look daggers".*

*Ἐαρ ὄρωσα. *With April in her eyes (lit. looking Spring).*

3. A Cognate Object may be added to a Verb which takes an ordinary Object, and may stand with Passives :—

Σωκράτης ἕκαστον εὐεργετῆ τὴν μεγίστην εὐεργεσίαν. *Socrates confers the greatest benefits on each.*

Τίνα εὐεργεσίαν εὐεργετούμεθα; *What benefit do we receive?*

*Ἐπειτ' ἔμοι τὰ δεινὰ ἐπηπέιλησ' ἔπη. *Then he uttered against me those dreadful threats.*

Στεφανοῦσθαι Ὀλύμπια. *To receive an Olympic crown.* Imitated by Horace in Epist. I. 1. 50: corōnāri Olympia.

327 Passive Construction. [Latin Abl. with or without *ab*, *ā*.]

ACTIVE.

Ἄρμόδιος ἐφόνευσεν Ἴππαρχον.
Harmodius slew Hipparchus.

Θηρίον ἔτρεφεν αὐτόν.
A wild beast fed him.

Φόβος ταράσσει τὴν καρδίαν.
Fear troubles the heart.

Τόξενμα ἔτρωσεν αὐτόν.
An arrow wounded him.

PASSIVE.

Ἴππαρχος ἐφονεύθη ὑφ' Ἀρμοδίου.
Hipparchus was slain by Harmodius.

Ἐτρέφετο ὑπὸ θηρίου.
He was fed by a wild beast.

Ἡ καρδιά ταράσσεται φόβῳ.
The heart is troubled by fear.

Ἐτρώθη τοξεύματι.
He was wounded by an arrow.

RULE.—In the Passive Construction

what was the Object in the Active becomes the Subject:
what was the Subject in the Active is generally expressed
by *ὑπό* with the Gen., if it denotes a Living Agent;
by the Dat. without a Preposition, if it denotes
something without life.

OBS. 1. For *ὑπό* are found *παρά*, *πρός*, and even *ἀπό*, *ἐκ*, with Genitive.

OBS. 2. The Living Agent is in certain cases expressed by the Dative (§ 423).

OBS. 3. Things without life are sometimes treated as living, e.g. waves, lightning, etc.: hence *ὑπὸ κεραυνοῦ πληγῆς* for *κεραυνῷ πληγῆς*, *struck by lightning*.

OBS. 4. The Dative denoting things without life may be regarded as Dative of Cause (§ 430) or Dative of Instrument (§ 429).

327* Verbs taking the Genitive (Genitive Verbs).—Many Verbs take a Genitive in Greek corresponding to an Object in English:—

*Ἄνθρωπος ὦν μέμνησο τῆς κοινῆς τύχης. *Being man, remember the common lot. Memento sortis commūnis.*

Μαθημάτων φρόντιζε μᾶλλον χρημάτων. *Regard learning more than riches.*

Μὴ φείσῃ βίου. *Heed not my life.*

Τοῦ ζῆν γὰρ οὐδεὶς ὡς ὁ γηράσκων ἐρᾷ. *For no one desires life so much as the man who is growing old.*

Μακάριος ὅστις ἔτυχε γειναίου φίλου. *Happy he who has gained a noble friend.*

*Ἦθος δίκαιον φαῦλος οὐ ψαύει λόγος. *Slander touches not a just character.*

*Ὀναίω τῆς ἀρετῆς. *May you enjoy your virtue!*

Οἱ Ἀθηναῖοι ἤρχον τῶν νήσων. *Athens ruled the islands.*

Πολέμον οὐκ ἀρξόμεθα. *We shall not begin the war.*

Ζήσεις βίον κράτιστον ἦν θῦμοῦ κρατῆς. *Thou wilt live the best life if thou master thy spirit.*

Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμον. *The man that does no wrong needs no law.*

Μισθοφόρων τυράννῳ δεῖ. *A tyrant needs mercenaries.*

RULE.—The chief Genitive Verbs are those denoting:—

remember	μνησκόμαι, μνημονεύω (= reminiscor), μέμνημαι (= meminī)	
forget	ἐπιλανθάνομαι (= obliviscor), ἀμνημονῶ (= immemor sum)	
regard	ἐπιμελοῦμαι, μέλει μοι, κήδομαι, φροντίζω, φείδομαι	
disregard	ἀμελῶ, ὀλιγωρῶ	
desire	ἐπιθυμῶ, ἐφίεμαι, ἐρῶ (ἡράσθη), ὀρέγομαι, γλίχομαι, ἀντιποιοῦμαι, στοχάζομαι	
attain	τυγχάνω, ἐφικνοῦμαι	
fail to get	ἁμαρτάνω, ἀποτυγχάνω, ἀτυχῶ, σφάλλομαι, ψεύδομαι	
touch	θιγγάνω, ψάύω; ἄπτομαι, ἔχομαι, λαμβάνομαι, lay hold of	
experience	πειρῶμαι	
enjoy	ἀπολαύω, γεύομαι, ὀνίναμαι	
rule	ἄρχω, βασιλεύω, δυναστεύω, τυραννεύω; ἡγοῦμαι in the sense command, ἡγεμονεύω, στρατηγῶ	
begin	ἄρχομαι (ἄρχω)	} cf. § 407.
cease	παύομαι, λήγω, μεθίεμαι, ὑφίεμαι	
master	κρατῶ	
want	δέομαι, δεῖ μοι, σπανίζω, ἀπορῶ, στέρομαι.	

OBS. 1. With Verbs of remembering and forgetting the Object, if it denotes a thing (not person), may stand in the Accusative: μέμνημαι τὰ παρεληλυθότα, *I remember the past*, recorder praeterita; ἀμνημονεῖς τὰς ὑποσχέσεις, *you forget your promises*, oblivisceris promissa.

OBS. 2. Κρατῶ in the sense defeat takes the Accusative: ἐκράτησαν τοὺς πολεμίους, *they defeated the enemy*.

OBS. 3. Ἡγοῦμαι in the sense show the way takes the Dative: οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα, *for we who see guide the blind*.

OBS. 4. Distinguish δεῖ μοι, *I need*, with the Genitive, from δεῖ με, *I must*, with the Infinitive (§ 368 g, Obs. 1).

☞ On the Passive Construction of these Genitive Verbs, see § 329.

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Verbs taking the Dative (Dative Verbs).—Many Verbs take a Dative in Greek corresponding to an Object in English :—

Μαντικῇ οὐ πείθομαι. *I distrust augury.* Auguriō diffidō.

Ἵπηρετέει τοῖς νόμοις. *Obey the laws.* Inservi lēgibus.

Δικαιοσύνη λύσιτελεῖ τῇ πολιτείᾳ. *Justice benefits the state.*
Justitia prōdest reipublicae.

Δεῖ μ' ἀρέσκειν τοῖς κάτω. *I must please those below.* Oportet mē placēre mortuīs.

*Ἡ γὰρ γαμοῦμαι ζῶσα παιδί σῶ ποτε; *What, shall I living ever marry thy son?* Ūmquamne vīva filiō nūbam tuō?

Τίς ἡμῖν ἐναντιώσεται; *Who will resist us?* Quis nobis resistet?

*Ἐπεσθέ μοι, ἄνδρες. *Follow me, my men* [= sequor with Accus.].

*Ἡμῖν ὡς φίλοις χρήσεται. *He will use (= treat) us as friends.*

Τί βούλεται ἡμῖν χρῆσθαι; *For what purpose does he wish to use (= employ) us?* [= ūtor with Abl.]

*Ἄλλω ποιοῦντι ῥᾶδιον παραινεῖσαι. *It is easy to advise another when in trouble.* Facile est alii suādēre.

Παρεκελεύσαντο ἀλλήλοις. *They exhorted one another.*

Ζεὺς συνέγνω Ἡρακλεῖ. *Zeus pardoned Heracles.* Juppiter Herculi ignōvit.

Πτωχὸς πτωχῷ φθονεῖ. *Beggar envies beggar.* Mendīcus mendicō invidet.

RULE.—The chief Dative Verbs are those denoting :—

obey, trust, and their opposites (cf. p̄areō, confidō, crēdō)

πείθομαι, πειθαρχῶ, ὑπακούω, πιστεύω, ἀπιστῶ, ἀπειθῶ

serve δουλεύω, λατρεύω, ὑπηρετῶ (cf. serviō)

succour βοηθῶ, ἐπαρκῶ, ἐπικουρῶ, ἀμύνω, τῖμωρῶ (cf. succurrō)

benefit λύσιτελεῶ, συμφέρει (cf. prōsum)

please ἀρέσκω, ἀνδάνω: *displease* ἀπαρέσκω (cf. placeō, displiceō)

favour χαρίζομαι (cf. faveō)

marry (of the woman) γαμοῦμαι (cf. nūbō)

resist ἐναντιοῦμαι, ἀνθίσταμαι, ἐνίσταμαι (cf. resistō)

revile λοιδοροῦμαι (cf. maledicō)

follow ἔπομαι, ἀκολουθῶ (but sequor takes Accus.)

use χρώμαι (but ūtor takes Abl.)

The following may take, in addition to the Dative, an Accusative or an Infinitive (as Second Object, §§ 331, 333):—

<i>command</i>	ἐντέλλομαι, ἐπιτάσσω, προστάσσω, παρακελεύομαι (cf. imperō); λέγω, φημί, σημαίνω in the sense <i>bid</i> (cf. dīcō)
<i>advise</i>	παραινῶ, συμβουλεύω (cf. suādeō)
<i>threaten</i>	ἀπειλῶ (cf. minor)
<i>reproach</i>	μέμφομαι, ἐπιτιμῶ, ὀνειδίζω (cf. objiciō): or one Accus.
<i>forgive</i>	συγγιγνώσκω (cf. ignoscō)
<i>envy</i>	φθονῶ, μεγαίρω (cf. invidēō).

328*

ORIGIN OF THE ABOVE DATIVES.—Πείθω comes from the root ΠΕΙΘ, = Lat. FID, meaning *bind*; thus the Passive πείθομαι σοι meant originally something like *I am bound to you*, hence *I obey you* or *I trust you*: λῦσιτελείν meant originally *to pay dues* (= λύειν τέλη): similarly ἀρέσκω σοι, *I am fitting to you* (root ἌΡ, *fit*); γαμοῦμαι σοι, *I am united to or with you* (root ΓΑΜ, *unite*); χρῶμαί σοι, *I concern myself or associate with you* (root ΧΡΑ or ΧΕΡ, *hand*). In all cases the Dative denoted either “to,” “for,” or “with”.

CAUTION.—The following Verbs of similar meaning to those enumerated in § 328 take the Accusative:—

Πείθω (Active), *urge, persuade*: πείθω σε.

Verbs of *believing* take an Accusative of the thing believed. πιστεύω ταῦτα, *I believe this*, crēdō hōc; ταῦτά σοι οὐ πείθομαι, *I do not take this on your word*, hōc tibi nōn crēdō.

Θαρσῶ, θαρρῶ, *have confidence in*: θαρρῶ θάνατον, *I do not fear death* (rarely Dat. of the person).

Θεραπεύω, *serve, tend*: θεραπεύω τοὺς θεούς, θεραπεύω τὸ σῶμα. Ἀμύνομαι and τιμωροῦμαι (Middle), *avenge myself, take vengeance for myself*: τιμωροῦμαί σε, *I avenge myself on you*.

Ὀνίνημι and ὠφελῶ, *benefit*: ὠφελῶ σε, adjunō tē (rarely Dat. with ὠφελῶ).

Γαμῶ (Active), *marry* (of the man): γαμῶ γυναῖκα, dūcō uxōrem.

Λοιδορῶ (Active), *revile*: λοιδορῶ σε.

Κελεύω (Active), *command*, takes the Accus. with the Infin.: κελεύω σε ἔλθειν, *I bid you come*, jubeō tē venīre.

329 Passive Construction of Genitive and Dative Verbs.

Μνημονεύσομαι ὑπὸ πολλῶν. *I shall be remembered by many.*

Νικήρατος ἐρῶν τῆς γυναικὸς ἀντεράται. *Niceratus, loving his wife, is loved in return.*


Ἐὰν ἄρχεσθαι μάθωσι, πολλῶν ἄρχειν δυνήσονται. *If they learn to submit to rule, they will be able to rule many.*

Πένης λέγων τᾶληθές οὐ πιστεύεται. *A poor man telling the truth is not trusted.*

Οὐκέτι ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλοις. *I am no longer threatened but begin to threaten others.*

Ἐποίησαν ὡςπερ προσετάχθησαν. *They did as they had been told.*

RULE.—The Passive Construction of Genitive and Dative Verbs is the same as that of Accusative Verbs (§ 327).

 The corresponding Latin construction (*crēdor I am trusted*, for *crēditur mihi*, *invidēor* for *invidētur mihi*) is very rare. [But *crēdor* with *Infin.* is common: *Juppiter crēditur tonāre*, the Passive of *crēdimus Jovem tonāre*.]

330 Verbs taking the Infinitive.

Δύναμαι (or Ἐχω) μαρτυρῆσαι. *I can bear witness.* *Possum testificārī.*

Οὐκ ἠθέλησας οὐδ' ἐτόλμησας θανεῖν | τοῦ σοῦ πρὸ παιδός. *Thou wouldst not and daredst not die for thine own child.*

Τόλμησον φρονεῖν. *Resolve to be wise.* *Sapere audē.*

Ψυχῇ μιᾷ ζῆν, οὐ δυοῖν, ὀφείλομεν. *We ought to live with one life, not with two.*

Μέλλω οἰκοδομεῖν. *I delay (hesitate, intend) to build.* *Cunc-tor (dubitō, cōgitō) aedificāre*: see Obs. 3.

Τὸν προδοτᾶς γὰρ μίσειν ἔμαθον. *For I have learned to hate traitors.*

Ἐπίσταμαι νεῖν. *I know how to swim (I understand swim-ming, scio nāre).*

RULES.—1. The chief Verbs that take an Infinitive as Object are those denoting :—

<i>can</i>	δύναμαι, ἔχω (= possum): equivalent οἶός τε εἰμί
<i>desire</i>	βούλομαι, ἐθέλω, in verse θέλω, ἐπιθῦμῶ, ἐφίεμαι (volō, cupiō), σπουδάζω (studeō), εὐχομαι pray, ἀξιῶ claim
<i>prefer</i>	προαιροῦμαι, μᾶλλον αἰροῦμαι (mālō)
<i>dare</i>	τολμῶ, in verse ἔτην (audeō)
<i>ought</i>	ὀφείλω (dēbeō)
<i>delay</i>	μέλλω, ἀναβάλλομαι (cunctor, moror)
<i>fear</i>	φοβοῦμαι, δέδοικα, ὀκνῶ, εὐλαβοῦμαι, φεύγω, αἰσχύνομαι (vereor)
<i>try</i>	ἐπιχειρῶ, πειρῶμαι (eōnor)
<i>hasten</i>	ἐπείγομαι, σπεύδω (festinō)
<i>intend</i>	διανοοῦμαι, ἐπινοῶ, μέλλω (cōgitō)
<i>resolve</i>	βουλεύομαι, ψηφίζομαι (statuō, dēcernō)
<i>am wont</i>	εἴωθα, φιλῶ, εἶθισμαι (soleō, consuēvī)
<i>learn</i>	μανθάνω, διδάσκομαι (discō)
<i>know</i>	ἐπίσταμαι, οἶδα, μέμνημαι (scio).

For Verbs of *hoping* and *promising*, see Obs. 4.

2. As in Latin, a Predicate Adjective or Predicate Noun depending on the Object Infinitive agrees with the word to which it refers (here the Subject):—

Βούλομαι εἶναι δίκαιος. Cupiō esse justus.

Ὀκνῶ προδότης καλεῖσθαι. Vereor appellārī prōditor.

Obs. 1. The above use of the Infinitive is to be distinguished from the Infinitive of Purpose, which is not uncommon in Greek: *μανθάνειν ἤκομεν we are come to learn* (Lat. ut discāmus). The Infinitive was originally the Dative of a Verb-noun, and when it denotes purpose it retains its original datival meaning: *μανθάνειν for learning*. When it is used in dependence on the above Verbs this meaning is obscured: *φοβοῦμαι ἀποθανεῖν* originally *I have fear for dying*, hence *I fear to die = I fear death*, *φοβοῦμαι θάνατον*. Similarly the English “to” has lost its proper meaning in such cases, and has come to be a mere sign of the Infinitive (“to die” originally = “for dying”).

Obs. 2. In dependence on the above Verbs the Aorist Infinitive marks the action as simply *occurring* (not as past), the Present Infinitive marks it as *going on* or denotes a *state*; Latin does not ordinarily make any such distinction:—

Βούλομαι νικῆσαι. *I wish to gain the victory* } = Volō
 Βούλομαι νικᾶν. *I wish to be victorious* } vincere.

Obs. 3. Μέλλω rarely takes the Aorist Infinitive. With the Present or more commonly the Future Infinitive it is often equivalent to the Latin Future Participle with *sum*: μέλλω οἰκοδομήσειν or οἰκοδομεῖν = aedificātūrus sum, *I am about to build*.

Obs. 4. Verbs of *hoping* and *promising* take, as in English, either a Dependent Statement (expressed by the Future Infinitive, § 367.1):—

Ἐλπίζω νικῆσειν. *I hope that I shall conquer.* Spērō mē victūrum esse.

Ἐπισχοῦμαι βοηθήσειν. *I promise that I will assist.* Polliceor mē subventūrum esse.

or an Object Infinitive (Aorist or Present):—

Ἐλπίζω νικῆσαι or νικᾶν. *I hope to conquer or to be victorious.*

Ἐπισχοῦμαι βοηθῆσαι. *I promise to assist.*

Ἐλπίζω = *I feel sure* and ἐπισχοῦμαι = *I pledge my word* may also take other tenses of the Infinitive in a Dependent Statement: ἐλπίζω νικᾶν *I am sure that I am winning*, spērō mē vincere; ἐπισχοῦμαι βοηθεῖν *I assure you that I am assisting*, profiteor mē subvenire.

Obs. 5. Verbs of *ceasing* (παύομαι, λήγω), *enduring* (ἀνέχομαι, καρτερῶ) and *wearying* (ἀπαγορεύω, κάμνω) take a Participle instead of the Object Infinitive:—

Ἀνέχου κολαζόμενος. *Endure to be (lit. being) punished.*

Obs. 6. Ἄρχομαι *begin* takes either the Participle or the Infin.:—

Ἦρχετο οἰκοδομῶν or οἰκοδομεῖν. Incipiēbat aedificāre.

Obs. 7. The Object Infinitive is sometimes found with other Verbs than those given on p. 171:—

Ἐφη ἐπιδείξασθαι. *He spoke of exhibiting his art.*

Ἐνόμισαν κρατῆσαι. *They thought to gain the mastery.*

TWO OBJECTS.

330*

Verbs taking two Accusatives.

1. Οἱ Πέρσαι διδάσκουσι τοὺς παῖδας σωφροσύνην. *The Persians teach their children discretion* (docent liberōs prūdentiam).
 Τὴν θυγατέρα ἔκρυψε τὸν θάνατον τοῦ ἀνδρός. *He concealed from his daughter the death of her husband* (filiam mortem viri celāvit).
2. Βασιλεὺς ὑμᾶς τὰ ὄπλα ἀπαιτεῖ. *The King demands of you your arms* (postulat ā vōbīs arma).
 Οὐ τοῦτ' ἐρωτῶ σε. *That is not what I ask you* (nōn istud tē interrogō).
3. Οἱ Θραῖκες ἐβούλοντο ἀφαιρεῖσθαι τοὺς Ἕλληνας τὴν γῆν. *The Thracians wished to take the land from the Greeks.*
4. Παῖς μέγας, παῖδα μικρὸν ἐκδύσας τὸν χιτῶνα, τὸν ἑαυτοῦ ἐκέκρινον ἡμφίεσεν. *A big boy, having stripped a little boy of his tunic, put his own upon him.*
5. Πλείεστα κακὰ τὴν πόλιν ἐποίησαν. *They inflicted very great injuries upon the state.*
 Τὰς μὲν γυναῖκας πόλλ' ἀγαθὰ λέγων, σὲ δὲ πολλὰ κακά. *Saying much good of the ladies, but of you much evil.*

RULE.—The following Verbs take two Accusatives, the one generally denoting a person, the other a thing:—

- | | | |
|--|---|-------------------------------------|
| 1. <i>teach</i> | διδάσκω (doceō); <i>conceal</i> κρύπτω, ἀποκρύπτομαι (celō) | } not two
Accusats.
in Latin. |
| 2. <i>ask</i> | αἰτῶ (rogō, ōrō), ἐρωτῶ (interrogō), εἰσπράσσω, πράσσομαι (flagitō) | |
| 3. <i>take away</i> | ἀφαιρούμαι, σὺλῶ, ἀποστερῶ (cf. § 415) | |
| 4. <i>clothe</i> | ἀμφιέννυμι, ἐνδύω; <i>unclothe</i> ἐκδύω | |
| 5. <i>do [good or evil to]</i> ποιῶ
<i>say [good or evil of]</i> λέγω | | |

Obs. In the Passive Construction the Accusative of the *thing* remains unchanged, while the Accusative of the *person* becomes the Subject: διδάσκονται σωφροσύνην, *they are taught discretion*; ἀφηρέθησαν τὴν γῆν ὑπὸ τῶν Θρακῶν, *they were robbed of the land by the Thracians.*

331 Verbs taking an Accusative and a Dative.

Συέννεσις ἔδωκε Κύρῳ χρήματα. *Syennesis gave Cyrus money or gave money to Cyrus.* Cŷrō pecūniam dedit.

Βοήθειαν πέμψομεν τοῖς συμμάχοις. *We will send aid to our allies.*

Δείξω σοι τὴν ὁδόν. *I will show you the way.*

Πάντ' ἔμοι σημαιέτω. *Let him tell me all.*

Ἔπέσχετο μισθὸν τοῖς στρατιώταις. *He promised his soldiers pay.*

Ξενοφῶντι τὴν ἀρχὴν ἐπιτρέπουσιν. *They entrust the command to Xenophon.*

Δούλοις πόρους προτάσσομεν. *We impose labours on slaves.* Servīs labōrēs imperāmus (§ 328).

Ταῦτα ἑμῖν παραινῶ. *This counsel I give you* (§ 328).

RULE.—Verbs of *giving, showing, telling, promising, entrusting*, and the like, take an Accusative (**Direct Object**) and a Dative (**Indirect Object**), as in English and Latin.

OBS. Note that Verbs of *taking away* do not, as a rule, take an Accusative and a Dative, as they do in other languages: ἀφαιρούμαι χρήματα τοὺς ἄλλους (§ 330*) or τῶν ἄλλων (§ 415) *I take money from the others*, adimō pecūniam cēteris (Dat.).

332 In the Passive Construction of Verbs taking the Accusative and the Dative, Greek is as free as English: either the Direct or the Indirect Object of the Active may become the Subject of the Passive (cf. § 329):—

(i.) Ἡ ἀρχὴ ἐπιτρέπεται Ξενοφῶντι. *The command is entrusted to Xenophon.*

(ii.) Ξενοφῶν ἐπιτρέπεται τὴν ἀρχήν. *Xenophon is entrusted (entrusted with) the command.* Cf. He was shown the way.

But (i.) is the only possible construction with some Verbs: χρήματα ἐδόθη Κύρῳ ὑπὸ Συεννέσεως *the money was given to Cyrus by Syennesis*, pecūnia data est Cŷrō ā Syennese, as in French and German with any Verb of this class.

Latin occasionally has construction (ii.): inscriptī nōmina rēgum *inscribed with the names of kings*, ἐγγεγραμμένοι ὀνόματα βασιλέων,

333

Verbs taking a Case and an Infinitive.

Οἱ Πέρσαι διδάσκουσι τοὺς παῖδας σωφρονεῖν. *The Persians teach their children to be discreet.* Docent liberōs esse prūdentēs.

Βασιλεὺς αἰτεῖ ὑμᾶς (δεῖται ὑμῶν) τὰ ὄπλα παραδοῦναι. *The king asks you to give up your arms.* Rogat vōs ut arma trādātis.

Κελεύω σε εἰπεῖν. *I bid you speak.* Jubeō tē loquī.

Παρακελεύομαι σοι εἰπεῖν. *I command you to speak.* Imperō tibi ut loquāris.

Προστάσσομεν δούλοις πονεῖν. *We command slaves to labour.*

Ἄπαγορεύω σοι μὴ εἰπεῖν. *I forbid you to speak.* Vetō tē loquī. [On the μὴ see § 369 c.]

*Ἐὰ μὲ κρίναι. *Let me decide.* Sine mē dēcernere.

*Ἐπιτρέπω σοι κρίναι. *I permit you to decide.* Permittō tibi ut dēcernās.

RULE.—An Infinitive may be substituted as one of the Objects in the Simple Sentence with Verbs denoting *teach, ask, bid, forbid, permit*, and the like, as in English.

OBS. 1. In some instances Latin uses the Accusative with the Infinitive, in others a Dative with an *ut*-clause.

OBS. 2. In the above construction of the Accusative and the Infinitive we see the Complex Sentence growing out of the Simple Sentence: thus *κελεύω σε εἰπεῖν* may be translated *I bid that you should speak*.

OBS. 3. A Predicate Adjective or Predicate Noun depending on the Infinitive agrees with the word to which it refers (*cf.* § 330, Rule 2): thus “I bid you to be just” is either *κελεύω σε εἶναι δίκαιον*, *jubeō tē esse justum*; or *παρακελεύομαι σοι εἶναι δικάϊω*. [For another possible construction, see § 532.2.]

OBS. 4. Passive Construction:—

Οἱ παῖδες τῶν Περσῶν διδάσκονται σωφρονεῖν.

Δούλοι προστάσσονται πονεῖν (*cf.* § 332).

PREDICATE ADJECTIVE OR NOUN REFERRING TO THE OBJECT
(§ 305).

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1. As in other languages, the chief Verbs that take a Predicate Adjective or Noun referring to the Object are Verbs denoting *to make, choose, call, think, show, leave*—the Verbs of which the Passives take a Predicate Adjective or Noun referring to the Subject (§ 324.1):—

Δαρείος Κύρον ἐποίησε σατράπην, καὶ ἀπέδειξε στρατηγόν.
Darius made Cyrus satrap, and appointed him general.

Ψευδωνύμως σε δαίμονες Προμηθέᾱ | καλοῦσιν. *By a false name the gods call thee Prometheus.*

Νόμιζ' ἀδελφοὺς τοὺς ἀληθινούς φίλους. *Consider genuine friends brothers (or as brothers).*

Παρεῖχεν ἑαυτὸν δίκαιον. *He showed himself just.*

Ἐᾶτε τοὺς νόμους ἀκινήτους. *Leave the laws unchanged.*

2. With other Transitive Verbs the Predicate Adjective or Noun denotes, as in § 324.4,

Either (a) the result of an action:—

Ἐπικοδόμησαν τὸ τεῖχος ὑψηλότερον. *They built the wall higher.*

Τρέφουσι καὶ αὐξοῦσι τὸν τύραννον μέγαν. *They nurse and rear the tyrant to greatness.*

Διδάσκω σε ἵππεᾶ. *I train you as (= to be) a horseman.*

Or (b) what the Object is, was, or will be, at the time of the action:—

* Ἄκοντά σ' ἄξω. *I will take thee against thy will.*

Πτηνᾶς διώκεις, ὦ τέκνον, τὰς ἐλπίδας. *Winged (fleeing), my child, are the hopes thou pursuest.*

Δίκαια δρᾶσθαι συμμάχους ἕξεις θεούς.	} <i>Doing justice you will</i>	
" " " συμμάχων τεύξῃ θεῶν.		<i>have the gods as</i>
" " " συμμάχους χρήσῃ θεοῖς.		<i>allies.</i>

Τάληθές ἐσθλον τρέφω. *The truth that I have within me is strong (Participle).*

3. Ὡς, as, Lat. *prō*, may be added:—

Χρῶμαι τούτῳ ὡς ἀνδραπόδῳ. *I treat him as a slave.*

335

For the Agreement of the Predicate Adjective and Noun (here with the Object), see § 325; for the absence of the Article, see § 324*.

ATTRIBUTES (§ 306) AND ADJUNCTS (§ 307).

Agreement of Attributes.

336 | The rules for the Agreement of Attributes are the same as in Latin :—

(1) **Adjective as Attribute.** The Adjective agrees in Gender, Number and Case with the word that it qualifies: ὁ σοφὸς ἀνὴρ *the wise man*, σοφαὶ γυναῖκες *wise women*. If an Adjective qualifies two or more words of different Genders, it agrees with the one that stands nearest; or else, when clearness or emphasis demand, is repeated: ὁ καλὸς κἀγαθὸς ἀνὴρ καὶ γυνή *the noble man and woman*, παντὶ καὶ λόγῳ καὶ μηχανῇ *by every argument and device*; ἐν σῶμα ἔχων καὶ ψυχὴν μίαν *having one body and one soul*, πάσαις ἡλικίαις καὶ πᾶσιν ἤθεσι *for all ages and all characters*.

Obs. More often than in other languages we find agreement according to sense (κατὰ σύνεσιν) rather than according to grammatical form, especially with Neuters denoting Persons: ὁ φίλε τέκνον *dear child*, μερᾶκιον τὴν ιδεῖαν πάνυ καλός *a young man very fair of form*: cf. § 65.

337 | (2) **Noun as Attribute.** The Noun in Apposition (§ 310.2) agrees in Case with the word that it qualifies: Δημοσθένης τὸν ῥήτορα *Demosthenes the orator*, τοῦ Εὐφράτου ποταμοῦ *of the river Euphrates*.

The Oblique Cases as Attributes and Adjuncts.

338 | As in Latin the Oblique Cases, with or without a Preposition, may be used either adjectivally (as Attributes) or adverbially (as Adjuncts). The chief difference between Greek and Latin in the use of the Cases without Prepositions is that the meanings

expressed in Latin by the Ablative are expressed in Greek partly by the Genitive, partly by the Dative, as shown in the following table :—

Greek.	Meanings.	Latin.		
Genitive	<i>of</i> <i>from</i>	Genitive		
			Dative	<i>with</i> <i>by</i> <i>on, in</i>
<i>to</i> <i>for</i>	Dative			

Examples of differences between Greek and Latin :—

Ἐλεύθερος φόβου. *Free from fear.* Liber metū.

* Ἀρχων ἀγαθὸς οὐ διαφέρει πατρὸς ἀγαθοῦ. *A good ruler does not differ from a good father.* Rex bonus nōn discrepat ā patre bonō.

Κῦρος ἀπέκτεινεν Ἀρταγέρσην τῇ ἑαυτοῦ χειρὶ. *Cyrus slew Artagerse with his own hand.* C̄rus Artagersem suā manū interfēcit.

Ἐτρώθη τοξεύματι. *He was wounded by an arrow.* Vulnerātus est sagittā.

Μεῖζόν ἐστι πολλῶ. *It is greater by far.* Multō mājus est.

Τῇ πέμπτῃ ἡμέρᾳ. *On the fifth day.* Quintō diē.

The historical explanation of these differences and the details of Case construction will be given later (§§ 372-434).

KINDS OF SENTENCES.

Sentences may be classified as (I) Statements; (II) Will-speech, *i.e.* Commands, Wishes, Concessions; (III) Questions; (IV) Exclamations.

I. STATEMENTS.

339 | **Statements of fact** (Indicative: Negative οὐ = *nōn*):—

Ἐλληνίζει. *He speaks Greek.* Graecē loquitur.

Οὐκ ἔλληνίζει. *He does not speak Greek.*

339* | The Historical Infinitive (Lat. *Fors omnia regere*) is not found in Greek; but a repeated or habitual action of the past is sometimes expressed by the Past Imperfect or less commonly the Aorist Indicative with ἄν ("Iterative ἄν"); Negative οὐ:—

Ποτὲ μὲν ἐπ' ἡμᾶρ εἶχον, εἶτ' οὐκ εἶχον ἄν. *Sometimes I used to have enough for the day; then again I used not to have (εἶχον ἄν = εἶχον).* Cf. Engl. *would = used to.*

Ἀνεθέρασαν ἄν. *They plucked up courage (on each occasion).*

340 | **Modest Assertions, *i.e.* Cautious or Hesitating Statements:—**

Λέγοιμι ἄν. *I am inclined to say.* *Dixerim.*

Βουλοίμην ἄν. *I could wish.* *Velim.*

Εἴποι τις ἄν. *Some one may say.* *Dixerit aliquis.*

Ἐβουλόμην ἄν. *I could have wished.* *Vellem.*

Ἐγνώ τις ἄν. *One might have observed.* *Cernerēs.*

RULE.—Modest Assertions are expressed by the Optative with ἄν when referring to present time, by the Past Imperfect or Aorist Indicative with ἄν when referring to past time. Negative οὐ.

OBS. 1. The 2nd Pers. Sing. is often indefinite ("you" = "one," *τις*, Fr. *on*, Germ. *man*): ἠγήσαιο ἄν, *one might think* (*crēdideris*).

OBS. 2. The Opt. with ἄν may often be translated by "will," "shall," *e.g.* μένοιμ' ἄν *I will* (or *would*) *remain*, μένοις ἄν *you should remain*; sometimes by "can," *e.g.* δις ἐς τὸν αὐτὸν ποταμὸν οὐκ ἄν ἐμβάιης *one cannot step twice into the same river* (Potential use). **CAUTION.** The full meaning "am able" is expressed by δύναμαι or οἶός τε εἰμί with the Infinitive.

OBS. 3. The Opt. with ἄν often becomes a mere future-equivalent: *e.g.* μένοιμ' ἄν, *I shall remain*, μένοις ἄν, *you will remain*.

340* | Modest Assertions may be substituted for Indicatives in many kinds of Subordinate Clause (*e.g.* Causal, Consecutive, Relative, §§ 349, 352, 364).

II. WILL-SPEECH, *i.e.* COMMANDS, WISHES, CONCESSIONS.**Commands.**

341a

Λέγε (Εἰπέ). *Speak.* Dic or Dicitō.Λεγέτω (Εἰπάτω). *Let him speak.* Dīcat or Dīcitō.Λέγωμεν (Εἴπωμεν). *Let us speak.* Dīcāmus.Λέγετε (Εἴπατε). *Speak.* Dīcite.Λεγόντων (Εἰπόντων). *Let them speak.* Dīcuntō or Dīcant.

RULE.—Commands are expressed by the Imperative ; or, in the 1st Person Plural, by the Subjunctive.

OBS. 1. The Present Imperative or Subjunctive marks the action as *going on* or *habitual*, and is therefore used in general rules of life ; the Aorist Imperative or Subjunctive marks the action as *occurring*, and is therefore used in commands applicable to a single occasion :—

Τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῶς τίμῃ, τοὺς δὲ φίλους αἰσχύνου, τοῖς δὲ νόμοις πείθου. *Fear God, honour your parents, respect your friends, obey the laws.*

Μείνον παρ' ἡμῖν καὶ συνέστιος γενοῦ. *Remain with us and become a sharer of our hearth.*

OBS. 2. In the 1st Person Singular the Subjunctive is used chiefly when ἄγε, φέρε, *come*, or some other Imperative precedes :—

* Ἄγε, τὰς μαρτυρίᾱς ἀναγνώ. *Come, let me read the depositions.*

Λέγε δὴ ἴδω. *Speak on ; let me see.*

OBS. 3. Commands may also be expressed (i.) by the Optative with ἄν, (ii.) by a Question, (iii.) by ὅπως with the Future Indicative :—

(i.) Λέγοις ἄν. *Pray go on speaking.* (Mild Command, *cf.* § 340.)

(ii.) Οὐ σῆγ' ἀνέξη, μηδὲ δειλιᾶν ἀρείς ; *Keep silent and do not show cowardice.* (Lit. *Will you not keep silent, and will you show cowardice?* Two independent questions ; οὐ = nōnne, μή = num, *cf.* § 344 c.)

(iii.) Ὅπως ἔσεσθε ἄνδρες. *Prove yourselves men.* (Originally dependent on an Imperative like σκοπεῖτε understood : *see to it how you shall prove . . .*) Negative form :—ὅπως μὴ with Fut. Indic. or sometimes Aor. Subj.

Prohibitions. (Negative Commands.)

341b	Μὴ λέγε or Μὴ εἶπης.	<i>Do not speak.</i>	Nē dixerīs.
	Μὴ λεγέτω or Μὴ εἶπη.	<i>Let him not speak.</i>	Nē dicat.
	Μὴ λέγωμεν or Μὴ εἴπωμεν.	<i>Let us not speak.</i>	Nē dīcāmus.
	Μὴ λέγετε or Μὴ εἴπητε.	<i>Do not speak.</i>	Nē dixerītis.
	Μὴ λεγόντων or Μὴ εἴπωσιν.	<i>Let them not speak.</i>	Nē dīcant.

RULE.—Prohibitions are expressed by μή (Lat. nē*) with the Present Imperative or Aorist Subjunctive in the 2nd or 3rd Pers., Singular or Plural ; Present or Aorist Subjunctive in the 1st Person Plural.

“Nor” in Prohibitions is μηδέ (Lat. nēve, neu).

OBS. 1. The distinction between the Present and the Aorist is the same as in Commands (§ 341 a, Obs. 1) : μή κλέπτε *do not be a thief*, μή κλέψῃς τοῦτο *do not steal this*.

OBS. 2. The Aorist Imperative is occasionally found in the 3rd Person : e.g. μὴ εἰπάτω, *let him not speak*, μὴ γενέσθω, *let it not happen*.

Wishes.

- 342
- i. Ζῶν (or Εἶθε ζῶν). *May he live!* Vivat (Utinam vivat)
Μηκέτι ζῶν. *May I no longer live!* Nē jam vivam.
 - ii. Εἶθε ἔζη. *Would that he were alive!* Utinam viveret.
Εἰ γὰρ ἐδυνάμην. *Would that I could!* Utinam possem.
 - iii. Εἶθ' εὐρομέν σ', Ἄδμητε, μὴ λυπούμενον. *Would that I had found thee not sorrowing!* Utinam invēnissem.

RULE.—i. Wishes as to the future are expressed by the Optative with or without εἶθε or εἰ γάρ.
ii. Wishes that something were (at the present time) otherwise than it actually is, are expressed by the Past Imperfect Indicative with εἶθε or εἰ γάρ.
iii. Wishes that something had been (in the past) otherwise than it actually was, are expressed by the Aorist Indicative with εἶθε or εἰ γάρ.

The Negative is μή (Lat. nē*).

* Nē corresponds to μή in meaning, but not in origin.

Obs. 1. It is from the above use in expressing wishes that the Optative derived its name (optāre). But the Indicative may also express wish, as shown above; and the Optative has many other meanings besides this.

Obs. 2. Expressions of wish introduced by εἰ (εἴθε, εἰ γάρ) are really if-clauses of Conditional Sentences without any Principal Clause expressed; hence the Moods and Tenses used are the same as in § 355: εἰ μοι γένοιτο φθόγγος ἐν βραχίσιον *oh if I were to find a voice in my arms!* (Eur. *Hec.* 836); cf. *ō mihi praeteritōs referat sī Juppiter annōs* (Virgil).

Obs. 3. Wishes as to the future may also be expressed by πῶς ἂν, *how*, with the Optative: Πῶς ἂν ὀλοίμην; *May I perish!*

Obs. 4. Wishes as to the present and past may also be expressed by ἔφελον, -ες, -ε, literally *ought* (with or without εἴθε, εἰ γάρ), and the Present or Aorist Infinitive:—

Ἄλλ' ἔφελε μὲν Κῦρος ζῆν. *Well, would that Cyrus were alive!*

Εἴθ' ἔφελε μὴ γενέσθαι. *Would that it had not happened!*

Μήποτε γήμας ἔφελον οἰκεῖν μετὰ τῆσδε δόμους. *Would that I had never married and dwelled in the house with her!*

Obs. 5. "No amount of absurdity or extravagance in a future wish can make anything but the Optative proper in expressing it: as Aristotle says *βούλησις ἔστι τῶν ἀδυνάτων, οἷον ἄθανασίᾳ*, *wish may refer to impossibilities, as that we may live for ever* (cf. the example in Obs. 2, above). So no amount of reasonableness in a present or past wish can make the Imperfect or Aorist Indicative improper" (GOODWIN).

Concessions.

343

Ἔστω. *Be it so, or Granted that it is so.* Estō.

Οὔτοι τοίνυν τοῦτο πεπεισμένοι ἔστων. *Grant then that they have been persuaded of this* (= Perfect Imperative, πεπίσθων).

Πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα, | καὶ ζῆ τύραννον
σχῆμ' ἔχων. *Hear up riches in thy house, if thou wilt,
and live in (lit. having) kingly state = although thou be
rich and live like a king: followed by δέ, yet, Soph.
Antig. 1168.*

RULE.—Concessions are expressed by the Imperative. The Negative is μή (Lat. *nē*).

Obs. The same sense may be given in many other ways; note καὶ δὴ with the Indicative: Καὶ δὴ τεθνᾶσιν. *Suppose them to be dead.*

III. QUESTIONS.

344a Any of the forms of the Statement (§§ 339-340) may become interrogative :—

Ἐλληνίζεις ; *Do you speak Greek ?*

Οὐχ ἔλληνίζεις ; *Don't you speak Greek ?*

344b **Deliberative Questions**, *i.e.* questions as to what is or was to be done. (The answer is given by a Command.)

Ἐἴπωμεν ἢ σιγῶμεν ; ἢ τί δράσομεν ; *Are we to speak, or are we to be silent ? or what shall we do ?* Loquāmur an sileāmus ? aut quid faciēmus ?

Μὴ ἀποκρίνωμαι ; *Am I not to answer ?* Nōn respondeam ?

Πότερον βίαν φῶμεν ἢ μὴ φῶμεν εἶναι ; *Are we to say or not to say that it is violence ?* Utrum dīcāmus an nōn ?

Τί δαί μ' ἐχρήην (or ἔδει) δρᾶν ; *What on earth was I to do ?* Quid facerem ?

Τί ποιητέον ἦν ; *What was to be done ?* Quid faciendum erat ?

RULE.—Questions as to what *is to be done* in present or future time are expressed by the Subjunctive ; questions as to what *was to be done* in past time by χρήην (ἐχρήην) or ἔδει with the Infinitive, or by the Verbal Adjective in -τέος with the Past Indicative of εἶναι. The Negative of the Subjunctive is μή (Lat. nōn).

OBS. 1. The 3rd Person is less common than the 1st Person, and is chiefly used when the speaker refers to himself by τις : *e.g.* ποῖ τις φύγῃ ; *whither is a man to flee ?* The 2nd Person is very rare.

OBS. 2. Note that the Optative is not used in Independent Deliberative Questions to denote what *was to be done* in past time (= Latin Imperfect Subjunctive). For the Optative in Dependent Deliberative Questions see § 370 b, ii. ; for the Optative in sentences like τις λέγοι ; *who could tell ?* (very rare in Attic) see § 510 and note.

OBS. 3. The Deliberative Subjunctive is often introduced by an interrogative βούλει or βούλεσθε (in the poets also by θέλεις or θέλετε) : βούλει ἀποκρίνωμαι ; *do you wish that I should answer ?* vis respondeam ?

OBS. 4. The Future Indicative may be nearly equivalent to the Present Subjunctive : ποῖ τις τρέφεται ; *whither is one to turn ? cf.* τί δράσομεν (above).

344c

Modes of introducing Questions.

1. Ἄρα εἶδες; or Ἦ εἶδες; *Did you see? Vidistīne?*

[Answer:—Εἶδον. *Yes.* Οὐκ εἶδον. *No.*]

Ἄρα οὐκ εἶδες; *Did you not see? Nōnne vidistī?*

[Answer:—Εἶδον. *Yes.*]

Μὴ εἶδες; or Ἄρα μὴ εἶδες; or Μῶν εἶδες; *Did you see?*

Num vidistī? [Answer:—Οὐκ εἶδον. *No.*]

RULE.—Questions which may be answered with “yes” or “no” are often (not always, see § 344a) introduced by Interrogative Particles:—

ἄρα, ἦ, = -ne; μὴ, ἄρα μὴ, μῶν (for μὴ οὖν), = num.

πότερον . . . ἦ = utrum . . . an.

Negative questions of this class are introduced by ἄρα οὐκ (= nōn-ne); to which ἦ γάρ, or ἄλλο τι ἦ, or ἄλλο τι, is sometimes equivalent.

The answer may be expressed by repeating a word, or by

ναί, μάλιστα, πάνυ μὲν οὖν, φημί (= αἰῶ), ἔστι ταῦτα, etc. *Yes:*

οὐ, οὐ δῆτα, οὐδαμῶς, ἠκιστά γε, οὐ φημι (= negō), etc. *No.*

2. Τίς ἀγορεύει; *Who is speaking? Quis loquitur?*

Ποῖός ἐστιν; *What sort of person is he? Quālis est?*

Πῶς ἔχεις σώματος; *How do you do? Ut valēs?*

RULE.—Questions which cannot be answered with “yes” or “no” are introduced, as in other languages, by Interrogative Pronouns, Adjectives or Adverbs, without any Interrogative Particle.

IV. EXCLAMATIONS.

345

Many of the above mentioned forms of speech may become exclamatory (*i.e.* may be used to express emotion):—

Οἶα πείσομαι κακά. *What evils (Quae mala) I shall suffer!*

Ὡς καλῶς εἶπας. *How well (Quam pulchrē) you spoke!*

Ὡς καλὸς ὁ πάππος. *How fine (Quam pulcher) grandfather looks! Understand ἐστίν.*

Ὡς μεμίσηκά σε. *How (Quam or Ut) I hate you!*

ὦ Ζεῦ βασιλεῦ, τὸ χρῆμα τῶν νυκτῶν ὅσον. *Great Zeus! What a length the r^{ights} are!*

Distinguish the Exclamatory οἶος, ὅσος, ὥς } = quālis, quan-
from the Interrogative ποῖος; πόσος; πῶς; } tus, quam.

THE COMPLEX SENTENCE (§ 312).

ADVERB CLAUSES (§ 313).

346

Adverb Clauses are classified according to the Adverbial meaning which they express. Thus we have Adverb Clauses of—

- (a) **Time**, introduced by—
 ὄτε, ὁπότε, ἤνικα, ὡς, *when*
 (= cum with Indic.)
 ἐπεί, ἐπειδή, ὡς, *after* (= cum
 with Subj., or postquam with
 Indic.)
 ἐπεὶ πρῶτον, ἐπειδὴ τάχιστα,
as soon as (= ut primum)
 ἀφ' οὗ, ἐξ οὗ, *ever since* (= ex
 quō)
 ἕως, ἐν ᾧ, *while* (= dum)
 ἕως, ἕστε, μέχρι, μέχρι οὗ, ἄχρι
 οὗ, εἰς ὃ, *until* (= donec)
 πρὶν, πρὶν ἢ, πρότερον ἢ, *before*
 (= priusquam)
- (b) **Place**, introduced by—
 οὖ, ὅπου, ἐνθα, ἵνα, *where*
 (= ubi)
 οἶ, ὅποι, ἐνθα, *whither* (= quō)
 ὅθεν, ὁπόθεν, ἐνθεν, *whence*
 (= unde)
 ἧ, ὅπη, *along what line*
 (= quā)
- (c) **Reason**, introduced by—
 ὅτι, διότι, ὡς, *because* (= quod,
 quia)
 ἐπεὶ, ἐπειδή, *since* (= cum)
 οὐνεκα, ὁθύνεκα, *because*
 (= quoniam)
 ὅτε, ὁπότε, *since* (= quandō)
- (d) **Purpose**, introduced by—
 ἵνα, ὅπως, ὡς (rare in prose),
in order that (= ut)
 μή, *lest* (= ne), rare in prose
- (e) **Result**, introduced by—
 ὥστε, ὡς, *so that, as to* (= ut)
- (f) **Condition**, introduced by—
 εἰ, εἰάν (contracted ἤν, ἄν), *if*
 (= si)
- (g) **Concession**, introduced by—
 εἰ καί, εἰάν καί, *although* (=
 quamquam)
 καὶ εἰ, καὶ εἰάν (καἶν), *even if*
 (= etsi)
 οὐδ' εἰ, οὐδ' εἰάν } *not even if*
 μηδ' εἰ, μηδ' εἰάν }
- (h) **Comparison**, introd. by—
 ὡς, ἢ }
 ὥσπερ, ἡπερ } *as* (= sicut)
 ὅπως }
 ὅσῳ, *in proportion as* (= quō)
 ὡς, ὅτι, ἢ = Latin quam
 with Superlatives
 ἢ, *than* (= quam)
 Comparison + Condition, in-
 troduced by—
 ὥσπερ εἰ, ὥσπερ ἂν εἰ, *as if*
 (= quasi)
 Comparison + Result, intro-
 duced by—
 ἢ ὥστε, *than so as to* (=
 quam ut)

Ἔτι, ὡς, ὅπως, and μή are also used in Noun Clauses (§ 367).

Temporal Clauses. (Clauses of Time; § 346 a.)

347

1. Those whose action is marked as *fact* :—

Ἐπεὶ ἠσθένει Δαρείος, ἐβούλετό οἱ τῶ παιδὲ ἀμφοτέρω παρεῖναι.
When Darius was sick (cum aegrōtaret), he desired that both his sons should be by his side.

Ἐπειδὴ ἐτελεύτησεν, Ἄρταξέρξης κατέστη εἰς τὴν βασιλείαν.
When he had died (cum mortuus esset), Artaxerxes came to the throne.

Ἔως ἐτίματο, πιστὸν ἑαυτὸν παρέιχεν. *So long as he was honoured (quoad honestābatur), he proved faithful.*

Ἔμειναν ἕως ἀφίκοντο οἱ στρατηγοί. *They waited till the generals arrived (dōnec advēnērunt).*

2. Those whose action is marked as (a) *prospective*, i.e. merely contemplated as a future contingency; or (b) *general* :—

- (a) *Prospective* :

Οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι. *Why then, when strength shall fail (cum nōn valēbō), I will cease.*

Ἰπποκράτης, ὅποτε καιρὸς εἶη, ἔμελλε στρατεῦειν ἐς τοὺς Βοιωτοὺς. *Hippocrates was intending, when the time should come (cum tempus esset), to march into Boeotia.*

Ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε. *When you have (= shall have) heard everything (cum omnia audieritis), judge.*

Περιμένετε ἕως ἂν αὐτὸς κελεύῃ. *Wait till the master bid or shall bid (dōnec ipse jubeat).*

Περιεμένομεν ἕως ἀνοιχθεῖν τὸ δεσμωτήριον. *We used to wait till the prison should be opened (dōnec apertus esset).*

- (b) *General* [*Ever-clauses of Time*] :

Ἐπειδὴ δὲ ἀνοιχθεῖη, εἰσῆμεν παρὰ τὸν Σωκράτη. *But whenever it was opened (quandōcumque apertus erat), we used to go in to Socrates.*

Ἐπειδὴν ἡ ἐκφορὰ ᾗ, λάρνακας ἄγουσιν ἄμαξαι. *Whenever the funeral takes place (quandōcumque exsequiae fiunt), waggons bring coffins.*

Ἐπειδὴν κρύψωσι γῆ, ἔπαινος λέγεται. *When[ever] they have covered them with earth, an encomium is pronounced.*

Ὅποτε οἱ Ἕλληνες ἐπίοιεν, οἱ πολέμοι ῥᾶδιως ἀπέφευγον. *Whenever the Greeks advanced, the enemy easily escaped.*

Ὅτε ἔξω τοῦ δεινοῦ γένοιτο, ἔχαιρον. *Whenever they got (or had got) out of danger, they rejoiced.*

GENERAL RULES.—1. Temporal Clauses take the Indicative, as in English, when the action is to be marked as *fact*: Negative οὐ.

2. When the action is to be marked as *prospective* or *general*, the Temporal Clause takes ἄν with the Subjunctive in present or future time, the Optative without ἄν in past time: Negative μή.—In these constructions the Present Stem marks the action as *not completed*; the Aorist Stem marks it as simply *occurring*, or sometimes as *occurring before the action of the Principal Clause*, like the Latin Perfect Stem.

☞ The time *in which* the Temporal Clause stands is shown by the Principal Clause.—Note that the ἄν stands immediately after the temporal conjunction, and where possible forms one word with it: thus ὅταν for ὅτ' ἄν, ἐπὶ ἄν or ἐπὶ ἄν for ἐπεὶ ἄν, etc.*

3. SPECIAL RULE FOR πρὶν. When the Principal Clause is *negative*, πρὶν takes the same constructions as other temporal conjunctions (see above, Rules 1 and 2): *e.g.*—

Λυκούργος οὐ πρότερον ἀπέδωκε τῷ πλήθει τοὺς νόμους, πρὶν ἐπήρητο τὸν θεόν. *Lycurgus did not give his laws to the people until he had questioned the god.* Indic. of *fact*.

Οὐ πρότερον κακῶν παύσονται αἱ πόλεις, πρὶν ἂν οἱ φιλόσοφοι ἀρξῶσιν. *Cities will not cease from trouble till philosophers shall become rulers.* Prospective Subj. with ἄν.

Οὐκ ἐβούλοντο κινεῖν τὰ καθεστῶτα, πρὶν ἐκποδῶν Ἀλκιβιάδης γένοιτο. *They did not wish to disturb the established regime till Alcibiades should be got out of the way.* Prospective Optat. without ἄν.

But when the Principal Clause is *affirmative*, πρὶν takes the Infinitive (or, with the entrance of a new Subject, the Accus. with Infinitive.): *e.g.*—

Ἀπῆσαν πρὶν ἀποκρίνασθαι. *They went away before answering.*

*Ἀπειμι πρὶν κακόν τι συμβῆναι. *I will go away before any mischief is done.*

Note that the Fut. Indic. is practically excluded from Adverb Clauses of Time; cf. § 362, Obs. 1.—For various peculiarities (common to Adverb and Adjective clauses) see § 365.

* The ἄν is sometimes omitted, chiefly in poetry: ἀρήγετ' ἔστ' ἐγὼ μόλω, *defend him till I come*; μὴ στέναζε πρὶν μάθης, *lament not till thou learn*.

Local Clauses. (Clauses of Place; § 346 b.)

348 Local Clauses take, for the most part, the same constructions as Temporal Clauses:—

Κατεσκήνησαν οὗ πρῶτον εἶδον κώμην. *They encamped at the first place where they saw a village.* Indicative denoting fact.

Ἀπιόντων ὅποι ἂν βούλωνται. *Let them go whithersoever they shall wish* (quōcumque volent). Prospective Subj. with ἂν.

Πατρίς γάρ ἐστι πᾶς ἴν' ἂν πρᾶσση τις εὖ. *For every land is a fatherland whereever one is well off* (Patria est ubicumque est bene). General Subj. with ἂν.

Κατέβαλλον τοὺς λίθους ὅπου βούλωντο. *They threw down the stones whereever they liked.* General Optative without ἂν.

Obs. 1. But Local Clauses take the Future Indicative to express purpose:—

Κρύψω τὸδ' ἔγχος . . . ἔνθα μὴ τις ὄψεται. *I will hide this sword where no one may, or shall, see it* (ubi nēmō videat).

Obs. 2. The Optative in such a sentence as ἔκρυψ' εἰαυτὴν ἔνθα μὴ τις εἰσίδοι, *she hid herself where no one should see her* (ubi nēmō vidēret), may be modelled on the Past Prospective construction; cf. Hor. Od. III. 6. 41, ubi mūtāret.

Causal Clauses. (Clauses of Reason; § 346 c.)

349 Ἐπεὶ Κῦρος τετελεύτηκε, καθιοῦμεν Ἀριαῖον εἰς τὸν θρόνον. *Since Cyrus is dead* (quia Cŷrus mortuus est or cum Cŷrus mortuus sit), *we will set Ariæus on the throne.*

Οἱ Ἀθηναῖοι ἐνόμιζον ἡσσᾶσθαι, ὅτι (or διότι) οὐ πολὺ ἐνίκων. *The Athenians thought themselves defeated, because they were not clearly the conquerors* (quod nōn erant victōrēs).

Οἱ Ἀθηναῖοι τὸν Περικλέα ἐκάκιζον, ὅτι οὐκ ἐπεξάγοι. *The Athenians abused Pericles on the ground that he did not lead them out against the enemy* (quod nōn edūceret).

RULE.—Causal Clauses take the Indicative when they denote fact; but when, in dependence on a tense of past time, they express an alleged or reported reason, they take the Optative.—The Negative is in either case οὐ.

Final Clauses. (Clauses of Purpose, § 346 d.)

350

Τὴν γέφυραν λύουσιν, ἵνα μὴ διαβῆτε. *They are destroying the bridge, in order that you may not cross* (nē trans-eātis).

Μὴ φθόνει τοῖς εὐτυχοῦσι, μὴ δοκῆς εἶναι κακός. *Envy not the fortunate, lest thou seem to be base* (nē improbus videāris): here μὴ is poetical for ἵνα μὴ.

Φίλων ἐδέετο, ὅπως συνεργοὺς ἔχοι. *He needed friends, that he might have fellow-workers* (ut adjūtōrēs haberet).

RULES.—1. Final Clauses take the Subjunctive (without ἄν) in present or future time, the Optative (without ἄν) in past time.

2. "In order that . . . not" is ἵνα μὴ, ὅπως μὴ, ὡς μὴ, or simply μὴ (*lest*, nē); "in order that no one" ἵνα μηδεὶς or μὴ τις (nē quis); "in order that . . . never" ἵνα μήποτε or μὴ ποτε (nē umquam). "And in order that . . . not" is μηδέ (nēve) after μὴ.

Obs. 1. Final ὡς and final ὅπως (not final ἵνα) sometimes take ἄν with the Subjunctive: ὡς ἄν μάθης, ἀντάκουσον, *hear in return, that you may learn*. But final ὡς ἄν, like final ὡς (§ 346 d), is very rare in prose.

[For the meaning of ἵνα ἄν see § 348, third example.]

Obs. 2. The Subjunctive is frequently found in past time: τὰ πλοῖα Ἄβροκόμας κατέκαυσεν, ἵνα μὴ Κῦρος διαβῆ, *Abrocomas burned the ships in order that Cyrus might not cross*. (Vivid construction, not adjusted to the past point of view.)

Obs. 3. Final Clauses may take, by Assimilation of Mood—

(a) The Optative in dependence on an Optative: εἴθε ἦκοις, ἵνα γνοίης, *oh that you would come, in order that you might know*.

(b) A Past Tense of the Indicative (marking the purpose as *not attained*) in dependence on a Past Tense of the Indicative denoting unreality; εἴθε ἦκες, ἵνα ἔγνων, *would that you had come, that so you might have known*. Compare § 365.5.

351

Equivalents of a Final Clause.

"They sent ambassadors to take counsel" may be expressed:—

*Ἐπεμψαν πρέσβεις ἵνα or ὅπως βουλευόντο: ut deliberārent (§ 350).

" " οἱ βουλεύονται: quī deliberārent (§ 364).

" " βουλευσομένους: deliberātūrōs (§ 547 e).

" " ὡς βουλευσομένους (*as about to* . . ., § 547 e).

" " βουλεύεσθαι (Infinitive of Purpose, § 528).

" " τοῦ βουλεύεσθαι (common in Thucydides, § 539.6).

Consecutive Clauses. (Clauses of Result; § 346 e.)

352

<p>Οὕτω σκαιός ἐστιν He is so stupid</p>	}	<p>ὥστε οὐ δύναται μαθεῖν. that he is unable to learn. ὥστε μὴ δύνασθαι μαθεῖν. as to be unable to learn.</p>
<p>Οἱ δικασταὶ τοσοῦτον ὠργίσθησαν The jurors were so enraged</p>	}	<p>ὥστε Σωκράτη κατέγνωσαν. that they condemned Socrates. ὥστε Σωκράτη καταγνώναν. as to condemn Socrates.</p>

Ἄργυριον οὐδέίς πω οὕτω πολὺ ἐκτήσατο ὥστε μὴ ἔτι προσδέισθαι.
No one has ever yet made money enough not to want more.

Πᾶν ποιήσουσιν ὥστε (οἷ ὡς) δίκην μὴ δίδόναι. They will do anything so as not to be punished (or, on condition that they are not punished = ἐφ' ᾧτε δίκην μὴ δίδόναι).

RULE.—Result is expressed by ὥστε with the Indicative (Neg. οὐ) or more commonly by ὥστε or ὡς with the Infinitive (Neg. μὴ):—

ὥστε with the Indic., like English “that” with the Indic., denotes *fact*, and can be used only when the result is *actual*.

ὥστε with the Infin., like English “as to” with the Infin., does not necessarily denote fact, but *may* be used in all cases; it *must* be used when the result is to be marked as merely *contemplated* or *in prospect*, and not as a fact.

Obs. 1. Latin is incapable of marking the above distinction between *fact* and *tendency*, except in past time (ut Sōcratem condemnāverint = ὥστε Σωκράτη κατέγνωσαν, ut Sōcratem condemnārent = ὥστε Σωκράτη καταγνώναναι).

Obs. 2. When the Infinitive has an Accusative Subject, it is more convenient to *translate* by “that” with the Indicative:—

Κραυγὴν πολλὴν ἐποίουν, ὥστε τοὺς πολεμίους ἀκούειν. They were making a great noise, so that the enemy heard it: lit. as for (= loud enough for) the enemy to hear.

If-clauses. (Clauses of Condition; § 346 f.)

353

A Complex Sentence consisting of an Adverb Clause of Condition (the If-clause, sometimes called the Protasis) and a Principal Clause (sometimes called the Apodosis) is called a **Conditional Sentence**.

Conditional Sentences fall into two main classes,* which may be most easily distinguished by the form of the **Principal Clause**:—

A. Those in which the Principal Clause does not speak of what *would be* or *would have been*, and the If-clause implies nothing as to fact or fulfilment: e.g. "If this is true, that is false". "If the sky falls, we shall catch larks." [The If-clauses do not imply that this actually *is* true, or that the sky actually *will* fall.]

B. Those in which the Principal Clause speaks of what *would be* or *would have been*, and the If-clause contains an implication as to fact or fulfilment: e.g. "If wishes were horses, beggars would ride" [implication: "wishes are not horses"]. "If the sky were to fall, we should catch larks" [implication: "I do not say that the sky will fall"].† In both cases the speaker disclaims responsibility for the supposition.

Class **B** has a **special conditional form** in modern as well as ancient languages: the Principal Clause is expressed in English by a "should" or "would" (or equivalent Subjunctive), in Greek by adding the Adverb *άν*; the If-clause is marked by a special use of Tenses or Moods to indicate the *remoteness* of the supposition: e.g. "If you *were* right, I *should be* wrong," "Si tū vera dicerēs, ego falsa dicerem," "Wenn du Recht hättest, so würde ich Unrecht haben," "Si vous aviez raison, moi j' aurais tort," Εἰ σὺ ἀληθῆ ἔλεγες, ἐγὼ ψευδῆ ἂν ἔλεγον. In these sentences the Past Subjunctives or Indicatives of the If-clause refer to present time; instead of denoting what *was*, they have come to denote what *is not*.

* For a third and less important class (Class **C**), in which the Principal Clause is the same as in Class **A**, but the If-clause contains a slight implication as to fact or fulfilment, see § 505 b.

† This is the *minimum* implied by the form "If X were to be Y". But even this minimum is very different from no implication at all: by means of it the speaker cautions the hearer against supposing that he means to say that X *will* be Y, and so protects himself against a possible misunderstanding. In a supposition like "If you were to come," there is always some kind of *arrière pensée*, whereas "If you come" is quite colourless.

CLASS A.

- 354 1. *a. Present Time.* Εἰ ταῦτα ποιεῖ, ἁμαρτάνει. *If he is doing this, he is sinning.* Sī haec facit, peccat.
- b. Past Time.* Εἰ ταῦτα ἐποίει (ἐποίησεν), ἡμάρτανεν (ἡμαρτεν). *If he was doing (did) this, he was sinning (sinned).* Sī haec faciēbat (fēcit), peccābat (peccāvit).
- c. Future Time.* Ἐὰν ταῦτα ποιῇ ἢ οὐ ποιήσῃ, ἁμαρτήσεται. *If he does (= shall do or shall have done) this, he will sin.* Sī haec faciet or fecerit, peccābit.
2. Εἰ ἐποίησε, μῶρός ἐστιν. *If he did it, he is a fool.*
Εἰ σωφρονεῖ, ἦξει. *If he is wise, he will come.*
3. Εἰ οἶσθα, εἰπέ. *If you know, speak* (§ 341 a).
Ἐὰν λάβῃς, δός μοι. *If you receive it, give it me.*
Τεθναίην, εἰ οἶδα. *May I die* (§ 342), *if I know.*
Νουσοῦμί ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν. *I will be mad* (§ 340) *if 'tis madness to hate one's foes*: sc. ἐστι; Aesch. Prom. 978.
4. Εἰ μὴ θεοὶ εἰσίν, οὐκ ἔστιν ἔργα θεῶν. *If there are no gods, there are no works of gods.*

RULES.—1. When the Principal Clause does not speak of what *would be* or *would have been*, the If-clause has εἰ with the Indicative when referring to present or past time, but generally ἐάν (contracted ἦν, ἄν) with the Subjunctive when referring to future time. (Cf. Obs. below.)

2. The time referred to need not be the same in both clauses.

3. A Principal Clause which does not speak of what *would be* or *would have been* is free, *i.e.* it may assume any of the forms of the Simple Sentence (§§ 339-345).

4. The Negative of the If-clause is μὴ (εἰ μὴ = nisi).

OBS. Εἰ with the Future Indicative is often used, but generally with a special *modal* sense, different from that of pure futurity:—

* Ἦν ἐθέλωμεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, εὐδοκμήσομεν· εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ἡμᾶς αὐτοὺς. *If we shall be willing to die for the sake of justice, we shall enjoy a glorious name; but if we are to fear (or are going to fear) dangers, we shall get ourselves into many difficulties.*

Often in expressions of menace or warning:—

Εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακὰ. *If you won't (= will not) hold your tongue, you will get into trouble* (cf. Eur. Alc. 733, 386).

354* **General Conditions** are a subordinate variety of If-clauses without implication, in which *if* = *if ever*, the Principal Clause expressing an habitual action or a general truth:—

Ἐάν τις κλέπτη, κολάζεται (κολασθήσεται). *If anyone steals, he is punished (will be punished).*

Εἴ τις κλέπτοι, ἐκολάζετο. *If anyone stole, he was punished.*

RULE.—General Conditions have *εἰάν* (ἦν, ἔαν) with the Subjunctive when referring to present or future time, *εἰ* with the Optative when referring to past time. Negative *μή*.

Obs. Thus the construction of *if ever* clauses is exactly the same as that of other *ever*-clauses (e.g. § 347, 2. *b* and § 348): *εἰάν* is simply *εἰ ἂν* (with interchange of quantities), cf. *ἔταν* = *ἔτε ἂν*.

CLASS B.

355 1. *a. Present Time.* Εἰ ταῦτα ἐποίει, ἡμάρτανεν ἂν. *If he were doing this (faceret), he would be sinning (peccāret).*

b. Past Time. Εἰ ταῦτα ἐποίησεν, ἡμαρτεν ἂν. *If he had done this (fēcisset), he would have sinned (peccāvisset).*

c. Future Time. Εἰ ταῦτα ποιήῃ ἢ ποιήσειεν, ἁμαρτάνοι ἂν ἢ ἁμάρτοι ἂν. *If he were to do this (faciat or fēcērit), he would sin (peccet or peccāverit).*


2. Εἰ μὴ ἑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλεύᾳ. *If you had not come, we should be marching against the King.*

RULES.—I. When the Principal Clause speaks of what *would be* or *would have been*, it takes the Adverb *ἂν*; “if” is expressed by *εἰ*; and both clauses have—

- (a) the Past Imperf. Indic. when referring to present time;
- (b) the Aorist Indic. when referring to past time;
- (c) the Optative (Pres. or Aor.) when referring to future time.

2. An If-clause referring to past time may be joined with a Principal Clause referring to present time, and *vice versa*.

3. The Negative of the If-clause is *μή* (Ex. 2), as in Class A.

 Distinguish the Adverb *ἂν* from the Conjunction *ἂν* (= *εἰάν*, § 354).

Obs. 1. The time referred to in Class **B** is not always clearly indicated by the English form. Thus "should" or "would" with the Present Infinitive may refer either to present or to future time; in this case the If-clause will generally show which is meant. Again the English Past Tense (Subjunctive) in the If-clause may refer either to present time, especially in Verbs that denote a *state* ("if he were" εἰ ἦν, "if he had" εἰ εἶχεν, "if he understood" εἰ ἠπίστατο), or to future time, especially in Verbs that denote an *act* ("if he came" εἰ ἔλθοι, "if he did this" εἰ τὰυτα ποιοίη).

Obs. 2. Contrast the sentences in § 355, 1 with those in § 354, 1. It will be seen that εἰ ἐποίει and εἰ ἐποίησε are used in both classes (in Class **A** without implication, in Class **B** with implication). The meaning of these forms of If-clause, therefore, depends on whether the Principal Clause has ἄν or not. Taken by themselves they are necessarily ambiguous, and when the If-clause comes before the Principal Clause, as in the above examples, the mind of the hearer is held in suspense till the Principal Clause is reached.

Obs. 3. The Past Imperf. Indic. referred to *past* time in Homer, and this usage survives in some passages of Attic, to mark an action as *going on* or *habitual* in the past, or to denote a past state; cf. the corresponding uses of the Imperf. Subj. in Plautus and classical Latin: εἰ μὴ τότ' ἐπόνουν, νῦν ἂν οὐκ ἠδ' ἠφραίνόμεν *if I had not then been labouring, I should not now be rejoicing*; οὐκ ἂν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν *he would not have been master of islands if he had not also had some naval force* (Thuc. I. 9. 3).

Obs. 4. The Aorist Indicative occasionally refers to *present* time, marking an action as *occurring*: ἀκούσατε ἃ ἐγὼ οὐκ ἔν ποτε εἶπον, εἰ μὴ μοι παντὰ πᾶσιν ἀγνώμονες ἔδοκεῖτε εἶναι *listen to what I should never say, if you did not seem to me to be altogether inconsiderate* (Xen. Anab. VII. 6. 23). So in Plato.

Obs. 5. The Pluperf. Indic. is occasionally used to mark an action as completed in past or present time, or to denote the state resulting therefrom: εἰ τοῦτο ἐπεπράχην, ἄπεπεφείρη ἔν *if I had done this, I should have been acquitted* (or *I should be an acquitted man*).

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EXCEPTION. Instead of the Indicative with *ἄν* in the Principal Clause (§ 355. 1. *a*, *b*), an Indicative without *ἄν* is found:—

(*a*) In impersonal expressions meaning “can,” “must,” “ought” (Past Imperfect tense), such as *ἐξῆν* (*licēbat or licuit*), *ἔδει, χρῆν*, *προσῆκε* (*oportēbat or oportuit*, *decēbat or decuit*), *εἰκὸς ἦν* (= *aequum erat or fuit*), *δίκαιον ἦν, ἀναγκαῖον ἦν, καλὸν ἦν, αἰσχρὸν ἦν*, and verbals in *-τέος* with *ἦν*: *e.g.* *εἰ ταῦτα ἐποίει, ἐξῆν* (*χρῆν, εἰκὸς ἦν*) *αἰτιᾶσθαι αὐτόν* if he were doing this, one might (ought to) blame him; *εἰ ταῦτα ἐποίησεν, ἐξῆν* (*χρῆν, εἰκὸς ἦν*) *αἰτιᾶσθαι* or *αἰτιᾶσθαι αὐτόν* if he had done this, one might have (ought to have) blamed him. Note that what would possibly, necessarily or properly be done in present time is expressed by the Present Infinitive; what would possibly, necessarily or properly have been done in past time is expressed by the Aorist or Present Infinitive.

Obs. 1. *ἄν* may however be added, generally with a slight difference of meaning: *ἐξῆν ἄν αἰτιᾶσθαι* it would be possible to find fault (but under present circumstances it is not possible), *ἐξῆν αἰτιᾶσθαι* one would possibly find fault (but under present circumstances one does not), *χρῆν ἄν* it would be right (under other circumstances), *χρῆν* one would rightly (but one doesn't). Where Greek has *ἄν*, Latin has the Subjunctive (*possem or potuissem, oportēret or oportuisset*, etc.).

Obs. 2. Without *ἄν*, these Past Indicatives originally denoted *it was possible, it was necessary, it was proper*, like the Past Indicatives of other Verbs; and this sense sometimes survives: *ἔδει με μένειν* I was bound to remain, corresponding to *δεῖ με μένειν* I am bound to remain.

(*b*) In phrases formed with the Past Imperf. of *μέλλω* and the Future Infinitive (together = Lat. Future Participle with *eram* or *fuī*): *εἰ ταῦτα ἐπεισαν, ἔμελλον συμμαχίαν ποιήσειν* if they had persuaded them of this, they would have made an alliance (lit. were about to make: past prospective meaning, expressed in Sanskrit by a single tense).

(*c*) In cases in which a Principal Clause with *ἄν* may be supplied in thought: *εἰ μὴ Φρυγῶν | πύργους πεσόντας ἤσμεν Ἑλλήνων δορί, | φόβον παρέσχεν οὐ μέσως ὅδε κτύπος* this noise caused us no little fear (supply or would have done so), if we had not known that the towers of Troy had fallen by the spear of the Greeks. So in Lat.

357a Other modes of introducing If-clauses.

1. "Whether . . . or" introducing alternative clauses of condition (= "if . . . or if," Lat. *sive . . . sive*) is expressed by *εἴτε . . . εἴτε*, or *εἰάν τε . . . εἰάν τε*: e.g. Ἀποστελῶ σε βιά, εἴτε θέλεις εἴτε μὴ θέλεις *I will carry you off by force, whether you wish it or not* (θέλεις poetical for ἐθέλεις).

2. "But if not" without a Verb (= "otherwise," Lat. *sīn minus, sīn aliter*) is *εἰ δὲ μὴ*, even when *εἰάν μὲν* has gone before: *εἰάν μὲν δοκῶ ἀληθῆ λέγειν, ὁμολογήσατε· εἰ δὲ μὴ, παντὶ λόγῳ ἀντιτείνετε* *if I shall seem to speak truth, give your assent; but if not, oppose me by every argument.*

3. "If perchance" (= "if perhaps," *sī forte*) is *εἰ ἄρα*; "unless perchance" (*nisi forte, nisi vērō*) is *εἰ μὴ ἄρα*, often ironical.

4. "If haply" (= "in the hope that") is *εἰάν πως* with the Subjunctive, or in past time *εἰ πως* with the Optative, the *πως* being often omitted: Θήβας ἡμᾶς πέμψον, εἰάν πως διακωλύσωμεν φόνον *send us to Thebes, if haply (in case somehow) we shall prevent bloodshed; πρόσβεις ἔπεμψαν, εἰ πως προσαγάγοντο τὴν πόλιν they sent ambassadors in the hope of bringing over the city.* Compare St. MARK xi. 13 "He came (to the fig-tree) if haply he might find anything thereon".

357b If-clause disguised or suppressed.

Ἀπολούμαι μὴ μαθών. *I shall be undone unless I find out*
(lit. *not finding out* = *εἰάν μὴ μάθω*).

Οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι. *Nor should I justly come to any harm* (δικαίως = *εἰ δίκαια πάθοιμι*).

Ἥδέως ἂν ἀπεκρινάμην. *I should gladly have answered*
(understand *εἰ ἦρον* *if you had asked me*).

Χρῆν δ' εἰθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην—

Κτείνειν· τὸ γὰρ πανούργον οὐκ ἂν ἦν πολύ.

This retribution ought (if justice were done) to fall straightway on all malefactors—I mean death; for (in that case) wickedness would not abound.

☞ All the forms of sentence given in § 355. 1 and § 356 a may be used *without the If-clause*: ἡμαρτεν ἂν *he would have sinned*, ἀμάρτοι ἂν *he would sin*, i.e. under certain circumstances.

357c Subordination of Conditional Sentences.—A Conditional Sentence (with or without an If-clause) may be subordinated as a whole to a word meaning “because,” “so that,” “as,” “who” etc. :—

Οὐκ ἔστιν ἦτις τοῦτ' ἂν Ἑλληνὶς γυνή | ἔτλη. *There is no Greek woman who would have dared this deed.*

OBS. 1. When an If-clause of Class A (§ 354) is subordinated to a tense of past time, the verb may be changed into the Optative (ἐάν becoming εἰ) :—

Ἔτοιμος ἦν ἀποτίней, εἰ καταγνοίεν αὐτοῦ. *He was prepared to pay if they condemned (= should condemn) him :*
sī condemnāvissent (for ἐάν καταγνώσω, § 354, 1 c).

OBS. 2. When a Conditional Sentence with ἂν (§ 355) is subordinated to a construction that takes (1) an Infinitive or (2) a Participle, the If-clause remains unchanged, as in Latin, and the Verb of the Principal Clause is changed into the Infinitive or Participle of the same tense-stem :—

(1) Φημι I say (or ἔφημι I said)—

αὐτὸν ἀμαρτάνειν ἂν, εἰ ταῦτα ἐποίει.
that he would be sinning, if he were doing this.

αὐτὸν ἀμαρτεῖν ἂν, εἰ ταῦτα ἐποίησεν.
that he would have sinned, if he had done this.

αὐτὸν ἀμαρτάνειν ἂν (ἀμαρτεῖν ἂν), εἰ ταῦτα ποιήσῃ (ποιήσειεν).
that he would sin, if he were to do this.

Τῇ δίψῃ ἀπαύστω συνείχοντο ὥστε ἠδέως ἂν πεινῶν. *They were tormented by unquenchable thirst so that they would gladly have drunk (cf. § 357 b).*

(2) Οἶδα I know (or ἤδη I knew)—

αὐτὸν ἀμαρτάνοντα ἂν, εἰ ταῦτα ἐποίει.
that he would be sinning, if he were doing this.

αὐτὸν ἀμαρτόντα ἂν, εἰ ταῦτα ἐποίησεν.
that he would have sinned, if he had done this.

αὐτὸν ἀμαρτάνοντα ἂν (ἀμαρτόντα ἂν), εἰ ταῦτα ποιήσῃ (ποιήσειεν).
that he would sin, if he were to do this.

Ἐπιείκει ἂν ἀφεθεὶς εἴ τι τούτων ἐποίησε, προείλετο θανεῖν. *Whereas he would easily have been acquitted if he had done any of these things, he preferred to die.*

Note that the Aorist Infinitive or Participle with ἂν may refer either to past time (as representing the Aorist Indicative with ἔην), or to future time (as representing the Aorist Optative with εἴην).

Concessive Clauses. (Clauses of Concession; § 346 g.)

358

The Principal Clause corresponding to a Concessive Clause has *adversative* meaning, i.e. it expresses what is true *in spite of* what is granted or conceded.

1. *Εἰ καὶ μὴ βλέπεις, φρονεῖς ὅμως.* **Although** thou art blind (quamquam nōn vidēs), yet hast thou understanding; cf. § 354, 1 a.

Τίς ἔστιν ὅστις, εἰ καὶ μηδεὶς ἄλλος ἐπὶν ἀγών, οὐκ ἂν ἐπ' αὐτῷ τοῦτῳ κατέδῃ καὶ μέτριον παρέσχεν ἑαυτόν; **What man** is there who, **though** there had been no further trial hanging over him, would not have felt abashed at this and behaved with decency? cf. § 355, 1 b.

2. *Ὁ δ' οὖν ἴτω, κεί μὲν παντελῶς θανεῖν.* **Well, let him go, even if** I must die outright (etsi mihi moriendum est): cf. § 354, 1 a.

Θαυνομένη γὰρ ἐξήδη, τί δ' οὐ; κεί μὴ σὺ προὐκήρυξας. **For** I knew full well that I should die—how could I have failed to know?—**even if** thou hadst not proclaimed it: cf. § 355, 1 b.

RULE.—Concessive Clauses are formed by adding *καί* to *εἰ* or *ἐάν* in If-clauses:—

1. *εἰ καί* or *ἐάν καί* = *although*, *quamquam*.
2. *καὶ εἰ* (*κεῖ*) or *καὶ ἐάν* (*κᾶν*) = *even if*, *etsi*.

The Moods and Tenses are used in the same way as in If-clauses. The Negative is *μή*.

Obs. 1. *Although* is, however, more commonly expressed by a Participial Phrase with *καίπερ* (or *καί* or *καὶ ταῦτα*); Negative *οὐ*:—

Πισθὺ γυναίξει καίπερ οὐ στέργων ὅμως. *Take the advice of women none the less though thy heart rebels*; lit. *though not acquiescing notwithstanding*: the *ὅμως* belongs in meaning to the *πισθὺ*.

Obs. 2.—*Not even if* (*nē sī . . . quidem*) may be expressed by *οὐδ' εἰ*, *οὐδ' ἐάν*, or, when the Negative *μή* is required, by *μηδ' εἰ*, *μηδ' ἐάν*, in which phrases the part meaning *not* (*οὐ-*, *μη-*) belongs to the Principal Clause, and only the part meaning *even* (*-δέ*) to the Subordinate Clause:—

Οὐδ' εἰ βούλοιο, δύναιο ἂν. *You could not, even if you would* (*nē sī velis quidem*, *possis*); = *καὶ εἰ βούλοιο, οὐ δύναιο ἂν*.

Τὸν εὖ λέγοντα μὴ νόμιζε εἶναι μακρόν, μηδ' ἂν εἴπῃ πολλὰ καὶ πολὺν χρόνον. *Do not consider the man that speaks well tedious, even if he speaks much and long.* Here, as often, the Negative is repeated in the Principal Clause,

Comparative Clauses (§ 346 h).

359

Comparative Clauses fall into two divisions, according as they are introduced by words meaning (1) *as* (2) *than*.

1. Introduced by words meaning *as* :—

- (a) Οὕτως ἔχει ὡς (or ὡσπερ) εἶπον. *It is as I said* (ut dixi).
 *Ἐξεστίν μοι τε διαλέγεσθαι ὅπως βούλομαι καὶ σοὶ ὅπως ἂν σὺ βούλη. *It is open to me to argue as I like* (sicut volō) *and to you in whatsoever way you like* (quocumque modō tū vīs).
- *Ἦγε στρατιᾶν ὅσῃν πλείστην ἐδύνατο. *He brought as large an army as he could* (quantam maximam poterat).
- Διηγήσομαι ὡς ἂν δύνωμαι διὰ βραχυτάτων. *I will explain in the briefest terms that I shall be able* (quam brevissimē poterō).
- Ταῦτα ἐποίησαν ἵνα ἀναγκάσειαν τοὺς Ἀθηναίους οὕτως ὅπως τύχοιεν ἀνάγεσθαι. *This they did in order to compel the Athenians to put to sea just as they were*.
- (b) Ἦσπάζοντο ἀλλήλους ὡς ἀδελφούς. *They greeted one another as brothers* (ut frātrēs), = *as they would have greeted brothers*.
- Οὐκ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν. *Not incapable of speaking, for a Spartan* (ut Lacedaemonius); *sc. λέγει*.
- (c) *Ἀπιθι ὡς τάχιστα. *Depart as quickly as possible* (quam celerrimē) : ὡς τάχιστα = ὡς τάχιστα δύνασαι [ἀπιεῖναι], *as most quickly you can* [depart].
- *Ὅ τι πλείστη ἀπορίᾳ ἦν. *There was the greatest possible perplexity* (quam maxima difficultās) : ὅ τι πλείστη = ὅ τι πλείστη ἐδύνατο εἶναι.
- (d) *Ὅσω σοφώτερός τις ἐστίν, τοσοῦτω σωφρονέστερός ἐστιν. *The wiser* (quō sapientior) *a man is, the more sober* (eō modestior) *he is*.

RULES.—(a) Words meaning *as* take the Indicative when the action is to be marked as *fact*; when it is to be marked as *prospective* or *general*, they take ἂν with the Subjunctive in present or future time, the Optative without ἂν in past time.

(b) If the same verb belongs to both Clauses of the sentence, it is often omitted in the Comparative Clause.

(c) *The highest possible degree* is expressed by ὡς or ὅ τι (sometimes by ἦ, ὅπως, ὅσος, or οἶος) with the Superlative of an Adjective or Adverb, the verb δύναμαι being often omitted.

(d) *The more . . . the more* is ὅσω . . . τοσοῦτω (Dative of Measure, § 432), with the Comparative or Superlative.

2. Introduced by ἤ, than :—

Κρεῖττον σιωπᾶν ἐστὶν ἢ λαλεῖν μάτην. *It is better to be silent than to talk idly* (quam vānē loquī or vānā ōrātīōne).

Παρύσατις ἐφίλει Κῦρον μᾶλλον ἢ Ἀρταξέρξην. *Parysatis loved Cyrus more than Artaxerxes* (i.e. more than she loved Artaxerxes: plūs quam Artaxerxem).

Πείσομαι μᾶλλον τῷ θεῷ ἢ ὑμῖν. *I will obey God rather than you* (potius quam vōbīs).

*Ἐτερόν ἐστι τὸ ἡδὺν ἢ τὸ ἀγαθόν. *The pleasant is other than the good* (or *different from the good*: aliud āc bonum or aliud bonō).

RULE.—*H, than (= Lat. quam, āc), takes the Indicative, which is often omitted when the same verb belongs to both Clauses.

OBS. 1. Instead of ἤ, than, with the Case demanded by the construction (Nom., Acc., Gen., or Dat.), a Genitive may always be used: e.g. in the above instances κρεῖττον τοῦ λαλεῖν, μᾶλλον Ἀρταξέρξου, μᾶλλον ὑμῶν, ἕτερον τοῦ ἀγαθοῦ (Gen. of Comparison, § 411). Thus, the use of the Genitive of Comparison in Greek is wider than that of the Ablative of Comparison in Latin (which would be ambiguous in Ex. 2, and impossible in Ex. 3).

OBS. 2. *H, than, is sometimes omitted, without influencing the construction, between the Adverbs πλέον (by-form πλεῖν), ἕλασσον, μείον, or the corresponding Adjectives, and a word denoting number or measure :—

Ἰλέον δισχίλιοι ἀπέθανον. *More than 2000* (plūs duo milia) *perished*.
Ἀποκτείνουσιν οὐ μείον πεντακοσίου. *They slay not less than 500* (nōn minus quingentōs).

*Ἐτη γεγωνῶς πλεῖω ἑβδομήκοντα. *More than 70 years old* (plūs septuāgintā annōs nātus).

Ποταμὸς οὐ μείον δυοῖν σταδίων. *A river of not less than 2 stadia* (nōn minus duōrum stadiōrum) *in breadth*.

OBS. 3. The Subject of a Comparative Clause of which the verb is omitted may be attracted into the Case of the other member of the Comparison :—

Περιορᾶτε τοὺς Ἀθηναίους οὐχ ἐκάς, ὥσπερ ἐκείνον, ἀλλ' ἐγγὺς ὄντας.
You disregard the Athenians who are not far off, as he (i.e. the Persian king) *is, but near at hand*.

Χαρίζομενος οἶψ σοι ἀνδρὶ. *Showing favour to a man like you*: οἶψ σοι = οἶος σὺ εἶ.

*Ἐκ δεινοτέρων ἢ τοιῶνδε ἐσώθησαν. *They were preserved from greater dangers than these*.

360 Combinations of 'as' and 'than,' representing Comparative Clauses, with Clauses of Condition or Result.

1. **As if** (= *as would be the case, if*; Lat. quasi, velut sī, tamquam sī):—

Ὅμοίως διεφθάρησαν, ὥσπερ ἂν εἰ πρὸς ἅπαντας ἀνθρώπους ἐπολέμησαν. *They were destroyed just as if they had made war on all mankind* (= ὥσπερ ἂν διεφθάρησαν, εἰ etc., *as they would have been destroyed, if etc.*).

Ὅμοια πάσχουσιν ὥσπερ εἴ τις πολλὰ ἐσθίων μηδέποτε ἐμπιπλοῖτο. *They are in a like position as if anyone eating much were never to be filled* (= ὥσπερ ἂν τις πάσχοι, εἰ etc.).

RULE.—*As if* (= *as would be the case, if*) is expressed by ὥσπερ εἰ, or more commonly by ὥσπερ ἂν εἰ, with the Past Imperfect or Aorist Indicative, or the Optative, the Moods and Tenses having the same meanings as in the corresponding If-clauses (§ 355).

OBS. 1. The ἂν which generally accompanies the ὥσπερ shows these If-clauses to belong to the class which contains an implication as to fact or fulfilment (§ 353 B; § 355).

OBS. 2. Ὡς εἰ in Attic is simply equivalent to ὡς, as: εὐνοίᾳ γ' ἀδῶ, μήτηρ ὡσεὶ τις πιστή, *I speak in goodwill as (or like) some faithful mother.* Ὡσπερ εἰ (sometimes written ὡσπερεῖ) and ὥσπερ ἂν εἰ (sometimes written ὡσπερανεῖ) may also be used in this way, when the verb is omitted:—

Φοβούμενος ὥσπερ ἂν εἰ παῖς. *Fearing like a child* (= φοβούμενος ὥσπερ ἂν ἐφοβείτο εἰ παῖς ἦν, *fearing as he would fear if he were a child*).

2. **Than so as to** (Lat. quam ut):—

Ἐλάττω εἶχε δύναμιν ἢ ὥστε (or ἢ ὡς) τοὺς φίλους ὠφελεῖν. *He had too small a force to help his friends, lit. smaller than so as to help*: minōrem quam ut adjuvāret.

Νόσημα μείζον ἢ φέρειν. *Anguish too great for man to bear, lit. greater than for bearing* (= μείζον ἢ ὥστε φέρειν).

RULE.—*Than so as to* is expressed by ἢ ὥστε, or ἢ ὡς, or ἢ, with the Infinitive (never the Indicative; cf. § 352).

Absolute Clauses.

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'Absolute Clauses' are clauses in which the Predicate is formed by a Participle instead of a Finite Verb, and which are equivalent in meaning to Adverb Clauses of Time, Reason, Condition, or Concession. The Case of the Absolute Clause in Greek is the Genitive, or under certain circumstances the Accusative (p. 204).

1. The **Genitive Absolute** is the general equivalent for the Latin Ablative Absolute and the English Nominative Absolute ('*We sitting*, as I said, the cock crew loud'—TENNYSON):—

Ναυμαχίας γενομένης, τρεῖς τριήρεις λαμβάνουσιν. *A sea-fight having taken place* (pugnā nāvālī factā), *they capture three triremes.* Temporal; Neg. οὐ.

Οὐδὲν ποιούντων ἡμῶν, κακῶς ἔχει τὰ πράγματα. *As you do nothing* (nihil facientibus vōbīs), *affairs are in a bad state.* Causal; Neg. οὐ.

Θεοῦ θέλοντος οὐδὲν ἰσχύει φθόνος, } Conditional; Neg. μή
 Καὶ μὴ θέλοντος οὐδὲν ἰσχύει πόνος. } (= if God wills, deō vo-
God willing, envy naught prevails; lente; *if God is unwill-*
Unwilling, labour naught avails. } ling, deō nōlente).

Οὐδενὸς κωλύοντος, οὐκ ἤθελε προβαίνειν. *Though no one prevented him* (nullō obstante), *he would not advance.* Concessive; Neg. οὐ.

Obs. 1. Note that the Negatives employed are the same as in the corresponding clauses with a finite verb, except in the case of the Concessive Clause (cf. § 358); i.e. the Genitive Absolute is negated by οὐ except when it has conditional meaning.

Obs. 2. The Temporal, Causal, Conditional, or Concessive meaning is often brought out more clearly by the addition of words like ἅμα, *at the same time*; αὐτίκα, εὐθύς, *straightway*; μεταξύ, *in the midst* (μεταξὺ λέγοντος αὐτοῦ, *in the midst of his speech*); ὡς, *as*; ἅτε, οἶον, οἶα, *quippe* (ἅτε μακρῶν τῶν νυκτῶν οὐσῶν, *since the nights are long*); καί, *even*; καίπερ, *although* (καίπερ πολλῶν ἀντιλεγόντων, *though many opposed*).

OBS. 3. The Greek Genitive Absolute differs from the Latin Ablative Absolute in the following points:—

- (a) The Subject is often not expressed by a separate word, when it may be easily supplied from the context or when it has vague meaning: *προϊόντων*, as *they advanced*; *οὕτως έχόντων*, *things being in this position* (= *τῶν πραγμάτων οὕτως έχόντων*, cf. § 316, 3); *ἔστος*, *when it rains* (cf. § 316, 4). Similarly with a clause as Subject: *σαφῶς δηλωθέντος ὅτι . . .* *it having been clearly shown that . . .* (cf. in Latin the special phrases *audītō*, *compertō*, etc.).
- (b) The Participle is never replaced in prose by a Noun or Adjective as in the Latin *Pericle duce*, *Hannibale viῶ*: Greek, having a Present Participle of the verb 'to he,' always adds it in such cases; thus *Περικλέους ἡγεμόνος ὄντος* (= *ἡγεμονεύοντος*), *Ἀντιβᾶ ἐμψύχου ὄντος* (= *ζῶντος*). The only exceptions are the Adjectives *ἐκῶν*, *willing*, and *ἄκων*, *unwilling*, which look like Participles: *ἐμοῦ ἄκοντος*, *μη̄ invitō*. [In the poets we find such expressions as *ᾧν ὑφηγητῶν* = *quibus indicibus*.]
- (c) The Subject not unfrequently denotes the same person or thing as some word in the Principal Clause: *διαβεβηκότος ἤδη Περικλέους, ἡγγέλθη αὐτῷ ὅτι Μέγαρα ἀφέστηκεν*, *Pericles having already crossed over, news was brought to him, that Megara had revolted*. This is felt to be awkward in English and Latin: say *Pericles, having already crossed over, received the news*; or *Periclī, jam transgressō, nuntiātum est*.
- (d) Greek, having a Present Participle Passive and a Perfect and Aorist Participle Active, is enabled to use the Gen. Abs. in some cases when Latin cannot use the Abl. Abs.: *τῆς πόλεως πολιορκουμένης, δὴμ ὕρβς ὀβσιδῆται*; *Σωκράτους γελάσαντος, quum Sōcratēs risisset*; yet on the whole the Gen. Abs. is less common in Greek than the Abl. Abs. in Latin, because in the numerous cases in which Latin employs the Perfect Participle Passive in the Abl. Abs., Greek can and generally does employ the Aorist Participle Active attached to some word in the Principal Clause: *Cyrus, Croesō victō, Lydōs ἰν suam dicitōnem redēgīt*; *ὁ Κύρος, τὸν Κροῖσον νικησᾶς, κατεστρέψατο τοὺς Λυδοὺς*. So in English *Having conquered Croesus* (rather than *Croesus having been conquered*), *Cyrus reduced the Lydians to subjection*

2. The **Accusative Absolute** is employed to the exclusion of the Genitive Absolute in the following impersonal expressions (Participles without Accusative Subject):—

ἔξόν, παρόν, παρέχον, *it being possible*

δέον, πρέπον, προσήκον, *it being necessary or fitting*

δόξαν, δεδογμένον, προσταχθέν, *it having been resolved or enjoined*

and the like, including combinations of an Adjective and ὄν: αἰσχρὸν ὄν, *it being shameful*; ἀδηλον ὄν, *it being uncertain*, etc.

Οὐδεὶς, ἔξὸν εἰρήνην ἄγειν, πόλεμον αἰρήσεται. *No one will choose war when it is possible to be at peace.*

Γελοῖόν ἐστιν, εἰ πράττει τις κακὰ γινώσκων ὅτι κακά ἐστιν, οὐ δέον. *It is ridiculous if anyone does what is evil knowing that it is evil, when he is not bound to (Neg. οὐ).*

Obs. 4. In other expressions the Accusative Absolute is occasionally admitted, but only when accompanied by ὡς or ὥσπερ:—

Ὡς τὸν θεὸν σώσοντα τὸν γ' αὐτοῦ γόνον. [*I did it*] *in the belief that the god would preserve his own offspring.*

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Nominative with Participle. In such a sentence as—

Λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, | φύλαξ ἐλέγχων φύλακα,
*Angry words flew loud and fast from one to another, watchman
accusing watchman (Soph. Antigone, 259 f.),*

the Nominative with the Participle, where we should expect the Genitive Absolute (φύλακος ἐλέγχοντος φύλακα), is to be explained as in Apposition to the logical, though not to the grammatical, Subject of the Finite Verb, the first part of the sentence being equivalent in meaning to *we banded angry words to and fro*.

ADJECTIVE CLAUSES (§ 313).

362 Adjective Clauses are introduced by Relative Pronouns (ὅς, ὅστις, ὅσπερ), Relative Adjectives (οἴος, ὅσος, ἡλικός, etc.), or Relative Adverbs (ὅτε, ἔνθα, ὡς, etc.), referring to a Noun or Noun-equivalent, called the Antecedent, expressed or implied in the Principal Clause.

OBS. 1. Words like ὅτε, ἔνθα, ὡς are Relative Adverbs when they merely define an Antecedent, expressed or implied in the Principal Clause (ὅτε = at which time; ἔνθα = at which place; ὡς = in which way, etc.): e.g. ἦν ποτε χρόνος, ὅτε . . . there was once a time at which . . . ; ὀλίγον πρόσθεν, ὅτε ἐγὼ ἔφην πλουτεῖν, ἐγέλασας ἐπ' ἐμοί, a little while before, when I said that I was a rich man, you laughed at me; μὴ τηνικαῦτα εἶδ' λέγεσθαι δοκείτω, ὅτε οὐχ ὅ τι χρὴ ποιεῖν ἔξετε, do not let it seem to be well said at a time when you will not be able to do what you ought; τοὺς ὅτε ἐγὼ διεμαρτύρημην λέγοντας, those who spoke at the time when I was protesting: in such instances the time of the Principal Clause is already fixed by ὀλίγον πρόσθεν, τηνικαῦτα, or an implied τότε, and the Subordinate Clause is purely supplementary to these adverbial expressions. Contrast the use of ὅτε, ἔνθα, ὡς, etc., as Subordinating Conjunctions (§§ 347, 348, 359), where the Subordinate Clause alone fixes the time, place, or manner of the Principal Clause: e.g. ὅτ' εὐτυχεῖς μάλιστα, μὴ μέγα φρόνει, when you are most prosperous, do not be puffed up. Such an Adverb Clause may, however, be resumed by an Adverb in the Principal Clause: e.g. ἐπειδὴν περὶ τοῦ γένους εἶπω, τότε περὶ τούτων ἐρῶ, when I shall have spoken about my birth, then I will speak of this. [As a Relative, when is always translated by ὅτε; as a Conjunction, it is more commonly translated by ὡς, ἐπεὶ, or ἐπειδή.]

OBS. 2. Some Relative Clauses are adjectival only in form, being equivalent in meaning to Co-ordinate Sentences; see § 314*. Such Co-ordinate Relative Clauses are constructed in all other respects like Simple Sentences.

Agreement of the Relative.

363 1. As in other languages, the Relative agrees in Gender, Number, and Person with its Antecedent; the Case of the Relative depends on the part which it plays (as Subject, Object, etc.) in its own Clause:—

Εἰμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν | ἀνθρώποισι μέλω.
I am Odysseus, son of Laertes, who **am** in men's minds
for all manner of wiles: cf. Sum pius Aeneās, raptōs
quī ex hoste penatēs | classe **vehō** mēcum.

* Ἄνδρα ἄγω ὃν εἶρξαι δεῖ. I am bringing a man **whom** it is
necessary to lock up.

2. If the Relative refers to the Principal Clause as a whole, it stands in the Neuter Singular, sometimes preceded by a Demonstrative, as in Latin (*quod or id quod*):—

Ἐκ ταύτης τῆς ὁμολογίας ἐναντίον τι συνέβη ἐν τοῖς λόγοις, τοῦτο δὲ δὴ ἀγαπήσ. *From this confession a contradiction arose in the argument, a thing which you are fond of.*

3. **Attraction.** A Relative that ought, according to the structure of the Clause, to stand in the Accusative, and that refers to an Antecedent in the Genitive or Dative, is often attracted into the case of the Antecedent; but only when the Relative helps to *define* the Antecedent, not when it refers to an Antecedent already sufficiently defined:—

Ὅπως ἄξιοι ἔσεσθε τῆς ἐλευθερίας ἧς κέκτησθε (for ἣν κέκτησθε). *See to it that you be worthy of the freedom that you enjoy.*

Ἰσαῖον οὐδὲν ὦν (= τούτων ἂ) λέγουσιν. *They know nothing of what (= that which) they say.*

Ἐπορεύετο σὺν ἧ εἶχε δυνάμει. *He marched with what force he had.*

Cf. Milton, P. L., vi. 808, "Vengeance is his, or whose he sole appoints".

4. Occasionally the Antecedent is attracted into the Case of the Relative (**Inverse Attraction**):—

Θῆκαι ὄσαι ἦσαν τεθνεώτων, πάσας ἀνεῖλον. *They removed all the tombs of the dead that there were (lit. What tombs of the dead there were, they removed them all); Cf. Shaksp., Ant. and Cleop., iii. 1, 15, "When him (= he whom) we serve's away"; Virg., Aen. i. 573, "Urbem quam statuō vestra est".*

☞ On the attraction of the Relative to the Gender, Number, and Case of the Predicate Noun, see § 325, 3 (Ὁ φόβος ἡ αἰδῶς καλεῖται).

5. When two or more Relative Clauses referring to the same Antecedent stand side by side, and the second Relative would have to stand in a different Case from the first, it is either omitted or replaced by a Personal Pronoun (*Accidence*, §§ 128, 131):—

Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλεῖα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά, ἡμᾶς κακῶς ποιεῖν πειρᾶται. *Ariaeus, whom we wished to set up as king, and to whom we gave pledges, and from whom we received them, is trying to injure us.*

Καὶ νῦν τί χρῆ δρᾶν; ὅστις ἐμφανῶς θεοῖς. *And what am I to do now? Ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατός. I who am manifestly hateful to the gods, and the Greek host hates me.*

Moods in Relative Clauses.

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1. Λέγεις πρᾶγμα ὃ οὔποτε ἐγένετο οὐδὲ γενήσεται. *You speak of a thing which never happened and never will happen* (quod neque accidit umquam neque accidet).
 Λέγω ἃ οὐκ ἀγνοῶ. *I speak of what I know* (quod nōn nescio).
- Ἐν οἱ θεοὶ φιλοῦσιν, ἀποθνήσκει νέος (MENANDER). *He whom the gods love, dies young.* Quem dī diligunt, adulescens moritur (PLAUTUS).
- Ἐὰν σοι δοκῆ, ταῦτα ποίει. *Whatever shall seem good to you* (quidquid tibi vidēbitur), *that do.*
- Ἐβούλοντο ὃ τι δύναντο λαβόντες ἀπιέναι. *They wished to take whatever they should be able* (quidquid possent) *and go away.*
- Πᾶς ποιητῆς γίνεται, οὗ ἂν Ἔρως ἄψηται. *Everyone that Love touches* (quemquem Amor tetigit) *becomes a poet.*
- Ὅτι ἄψαιτο Μίδαῶς ἐγένετο χρῦσός. *Whatever Midas touched* (quidquid Midās tetigerat) *became gold.*
- Ἐναγκάσαι θεοὺς | ἂν μὴ θέλωσιν, οὐδ' ἂν εἰς δύναν' ἀνήρ. *No man on earth can force the gods to whatsoever they will not* (quaecumque nōlunt): ἂν = ἃ ἂν, by crasis. The Principal Clause contains a Modest Assertion (§ 340).

RULE.—Relative Clauses take the Indicative, as in Latin, when the action is to be marked as *fact*; Negative οὐ: when the action is to be marked as *prospective* or *general*, they take ἂν with the Subjunctive in present or future time, the Optative without ἂν in past time; Negative μὴ. In the *prospective* and *general* constructions, the Present Stem marks the action as *not completed*; the Aorist Stem marks it as simply *occurring*, or sometimes as *occurring before the action of the Principal Clause* (cf. § 347.2).

Note that the ἂν, like the English *-ever*, comes as nearly as possible immediately after the Relative.

OBS. 1. The *general* is often combined with the *prospective* meaning: see the fourth and fifth examples above.

OBS. 2. For various peculiarities common to the structure of Adjective and Adverb Clauses see § 365,

2. In the following **special kinds** of Relative Clause, Greek differs from Latin in using the Indicative Mood :—

(a) **Causal Relative Clauses** (Latin Subjunctive) :—

Θαυμαστὸν ποιεῖς, ὃς (or ὃς γε) οὐδὲν δίδως. *You do a strange thing in giving nothing* : = ὅτι οὐδὲν δίδως, *seeing that you give nothing* (quī nihil dēs or quippe quī nihil dēs).

Κακοδαίμων ἐγώ, ὅστις οὐδὲν λήψομαι. *Unlucky that I am, not to be going to get anything* (qui nihil acceptūrus sim).

RULE.—Causal Relative Clauses take the Indicative; Neg. οὐ. The enclitic γε is often added to ὃς or ὅστις, as Lat. *quippe* to *quī*, in order to bring out the causal meaning more clearly.

OBS. 1. Similarly οἶος = ὅτι τοιοῦτος, ὅσος = ὅτι τοσοῦτος, ὡς = ὅτι οὕτως, etc. (properly Dependent Exclamations, § 370 a, 2) :—

Τὴν μητέρα ἐμακάριζον, ὧν τέκνων ἔτυχεν. *They congratulated the mother on having had such children.*

OBS. 2. The Negative is sometimes μή, when the Relative means *one who* (*one of a class which*) :—

τί γὰρ ἔδει μ' ὄρᾶν,
 Ὅτ' ἄρ' ὄρῶντι μηδὲν ἦν ἰδεῖν γλυκύ;
Why was I to see, a man who, seeing, had nothing sweet to see?

(b) **Final Relative Clauses** (Latin Subjunctive) :—

Πέμπει πρέσβεις οἷ (or οἷτινες) τοῖς Ἑλλησι συμβουλευομένοις συμβουλευέσουσιν. *He sends ambassadors to give advice to the Greeks who consulted him* (quī Graecis consulentibus consilium dent or darent).

Τριάκοντα ἄνδρας εἴλοντο, οἷ τοὺς πατρίους νόμους συγγράψουσι, καθ' οὓς πολιτεύσουσιν. *They chose thirty men to draw up (quī conscriberent) the laws of their country, under which they should live (quibus viverent).*

RULE.—Final Relative Clauses take the Future Indicative, even in past time; Negative μή.

OBS. 3. The Subjunctive and Optative are occasionally found in Relative Clauses with a sense differing little, if at all, from that of the Future Indicative, especially after οὐκ ἔχω, *I have not*; ἔχω, *I have* :—

Ἐχουσιν ἐφ' οἷς φιλοτιμηθῶσιν. *They have something to be proud of (habent quibus glorientur).* Elsewhere the same author (ISOCRATES) says : οὐκ ἔχοντες ὅτ' ἠφρονήσουσιν, *not having anyone to envy (cui invident)* : cf. ISOCR. 4.43, 44 and 3.18, XEN., *Anab.* i. 7, 7, ARISTOPH., *Knights*, 1320, etc.

Οὐκ ἔχω σόφισμ' ὄτω | τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ. *I have no device whereby to be rid (quō liberer) of my present distress.* AESCH., *Prom.* 470.

Οὐκ ἔχων . . . τιν' ἐγχώρων κακογείτονα, παρ' ᾧ στόνον . . . ἀποκλαύσειεν. *Not having any of the dwellers in the land as his neighbour in suffering, in whose ear he should pour forth lament (cui quereretur).* SOPH., *Phil.* 695. Optative in past time: similarly after ὄρωντα, *ibid.*, 279.

OBS. 4. The above construction probably arose from an extension of the construction of Dependent Deliberative Questions (§ 370 h, ii) to Relative Clauses dependent on certain verbs: οὐκ ἔχω ὄ τι δῶ = (i) *I do not know what I am to give*: (ii) *I have not what to give*, in which the interrogative character is lost and the clause becomes practically final.

(c) **Consecutive Relative Clauses** (Latin Subjunctive):—

Τίς οὕτω μαίνεται ὅστις οὐ σοὶ βούλεται φίλος εἶναι; *Who is so mad as not to wish (quī nōlit) to be a friend to you?*

Οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ. *There is no man so foolish that he is enamoured of death (quī morī cupiat).*

RULE.—Consecutive Relative Clauses take the Indicative, the Relative being ὅστις more commonly than ὃς; Negative οὐ.

OBS. 5. Thus the Indicative is used after the formulæ οὐκ ἔστιν ὅστις = *nobody* (nēmō est qui), οὐκ ἔστιν ὅστις οὐ = *everybody* (nēmō est quīn), which introduce Characterizing Clauses not preceded by a Demonstrative in the Principal Clause:—

Οὐκ ἔστι θνητῶν, ὅστις ἔστ' ἐλεύθερος. *There is none of mortals that is free (Nēmō est mortālium quī liber sit).*

OBS. 6. Μή is sometimes found in Consecutive Relative Clauses, especially when the consecutive meaning shades off into the final or general (*cf.* above, Rules 2 b and 1):—

Ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε ἡμῖν μεταμελήσει. *Pass such a vote as shall never cause you regret.*

Contrast ἐκφυγῶν δ' ἔχει | τοσοῦτον ἄλγος, οὐποθ' οὐ λελήσεται, *but having escaped [death] he has grief so great that he will never forget it.*

OBS. 7. Consecutive οἷος and ὅσος generally take the Infinitive, like ὥστε (§ 352); Negative μή:—

Τοιοῦτος ἦν οἷος μὴ βούλεσθαι τοὺς φίλους προδοῦναι. *He was the sort of man to be unwilling to betray his friends.*

Ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους προβαίνειν. *There was enough of the night left for them to continue their march in the dark.*

Notes on Adjective and Adverb Clauses.

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The following peculiarities are common to Adjective Clauses and certain kinds of Adverb Clauses (introduced by words meaning *when, where, whither, whence, as*).

1. Instead of the Indicative expressing *fact*, we may have the Optative or Indicative with *ἄν* of the Modest Assertion or the Conditional Statement:—

Οὐδὲν γενήσεται οἷον ἂν βούλοισθε. *Nothing will happen such as you might desire* (cf. §§ 340, 340*).

Οὐκ ἔστιν ἥτις τοῦτ' ἂν Ἑλληνὶς γυνὴ | ἔτλη. *There is no Greek woman who would have dared this deed* (cf. §§ 355, 1 b; 357 c).

2. Even forms of Will-speech are not excluded from Relative Clauses:—

Οἶσθ' οὖν ὃ δρᾶσον; *Knowest thou then what thou must (or shalt) do? lit. what do* (Imperative, 2nd Person).

Οἶσθά νυν ἃ μοι γενέσθω; *Knowest thou then what must happen to me?* (Imperative, 3rd Person).

Ὅρῶ σε διώκοντα ὧν μὴ τύχοις. *I see thee pursuing things which mayest thou never get* (Optative of Wish).

3. *Ever*-clauses sometimes take the Indicative, as in Latin, especially when introduced by the General Relative *ὅστις*, or by *ὅποτε, ὅπου, ὅποι, ὁπόθεν*, etc.: but the Negative is always *μή*:—

Ἐμοὶ γὰρ ὅστις, πᾶσαν εὐθύνων πόλιν, *For whosoever, guiding a*
Μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων, *whole state, does not cleave to*
Κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ. *the best counsels, to me seems*
both now and erewhile most base.

Ὅποτε τὸ δίκαιον μὴ οἶδα ὃ ἔστιν, σχολῇ εἰσομαι εἴτε ἀρετὴ τις οὖσα τυγχάνει εἴτε οὐ. *At a time when (= at any time when) I do not know what justice is, I shall hardly know whether it happens to be a virtue or not.*

Thus *whoever he is, whoever he may be, be he who he may*, thrown in parenthetically to universalize a statement (e.g. in a sentence like 'The man that does this shall be punished, *whoever he may be*') is either *ὅστις* (e.g. SOPH., *O. T.* 236) or *ὅστις ποτ' ἔστι* (e.g. ZEPH., *ὅστις ποτ' ἔστι*, AESCH., *Agam.* 160) or *ὅστις ἂν ᾖ* (§ 364.1).

4. The General Subjunctive is sometimes found without *ἄν*, chiefly in poetry, rarely in prose; the following instance (Thuc. iv. 17, 2) probably contains a quotation of part of an iambic line (οἶ . . . πολλοῖς):—

Ἐπιχώριον ἂν ἡμῖν, οὐ μὲν βραχεῖς ἀρκῶσι, μὴ πολλοῖς χρῆσθαι. *It being our national custom not to use many words wherever few suffice:*
cf. the Prospective Subjunctive without *ἄν* in note on p. 187.

⚡ On the omission of *ἄν* in If-clauses see § 502.

5. The same sort of Assimilation of Mood as is found in Final Clauses (§ 350, Obs. 3) is also found in other kinds of Subordinate Clause:

(a) The Optative in dependence on an Optative:—

*Ἐρδοι τις ἦν ἕκαστος εἰδέη τέχνην. *Would that each man would practise the craft that he understood.* (Quam quisque nōrit artem, in hāc sē exerceat.)

Τεθναίην ὄτε μοι μηκέτι ταῦτα μέλοι. *Oh that I might die when these should be no longer my delight.*

(b) A Past Tense of the Indicative, marking an action as *not realized*, in dependence on a Past Tense of the Indicative denoting unreality:—

Χρῆν σε περιμένειν ἕως ἀπεπειράθης τῆς σοφίᾳς ταυτησί. *You ought to have waited until you had made trial of this philosophy.*

6. The Principal Clause corresponding to a Relative or Temporal Clause may, like the Principal Clause of a Conditional Sentence, speak of what *would be* or *would have been* (*i.e.* it may contain a Conditional Statement expressed by the Indicative or Optative with ἄν): in that case the Relative or Temporal Clause takes the same Moods and Tenses as the corresponding kinds of If-clause (§ 355):—

Οἱ παῖδες ὑμῶν, ὅσοι ἐνθάδ᾽ ἦσαν, ὑπὸ τούτων ἂν ὑβρίζοντο. *Your children, as many of them as were present* (quotquot adessent, implying that children are not present), *would be maltreated by these men*: ὅσοι ἦσαν like εἰ ἦσαν, § 355, 1 a.

*Ὅποτε ἐκεῖνο ἐγνώμεν, ἰκανῶς ἂν εἶχεν ἡμῖν. *When we had discovered the thing* [for which we were searching], *we should have been content*: ὅποτε ἐγνώμεν like εἰ ἐγνώμεν, § 355, 1 b. Similarly ὁπότερα τούτων ἀπεκρίνατο, ἠλέγχθη ἂν, *whichever of these answers he had given, he would have been confuted.*

*Ἐγὼ μὲν ὀκνοίην ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ Κύρος δόη. *I for my part should hesitate to embark in the vessels that Cyrus gave* (quās Cŷrus det): ἃ δόη like εἰ δόη, § 355, 1 c.

NOUN CLAUSES (§ 313).

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Noun Clauses may be divided into two great classes :

A. Those which express **that** something *is* or *should be* :—

- (i) Οἶδα ὅτι ἄδικος εἶ. *I know that you are unjust.*
 = *I know this : you are unjust.*
 Οἶδα τοῦτο· ἄδικος εἶ.

Here the *that*-clause is a statement of fact, and is called a Dependent Statement.

- (ii) Ὅρα μὴ ἄδικος ᾖς. *See to it that you be not unjust.*
 = *See to it : be not unjust (or may you not be unjust).* Ὅρα τοῦτο· μὴ ἄδικος ἴσθι (or εἶης).

Here the *that*-clause expresses what *should be*, and is called a Dependent Command (= Clause of Desire).

B. Those which are introduced by an interrogative or exclamatory word :—

- (i) Ἐρωτῶ εἰ δίκαιος εἶ. *I ask whether you are just.*
 = *I ask this : are you just ?*
 Τοῦτ' ἐρωτῶ· ἄρα δίκαιος εἶ;

Here the Subordinate Clause is interrogative, and is called a Dependent Question. Note that the Sentence as a whole is here not a Question but a Statement ; a 'Dependent Question' may be defined as *a Question Clause in a Complex Sentence, or a Noun Clause introduced by an interrogative word.*

The verb on which the Question Clause depends need not be a verb of *asking* : e.g. Οὐκ οἶδα εἰ δίκαιος εἶ, *I do not know whether you are just* (= *I do not know the answer to the question 'are you just ?'*)

- (ii) Θαυμαστόν ἐστιν ὡς ἄδικος εἶ. *It is strange how unjust you are.*
 = *It is a strange thing : how unjust you are!* Τοῦτο θαυμαστόν ἐστιν· ὡς ἄδικος εἶ (cf. § 345).

Here the Subordinate Clause is exclamatory, and is called a Dependent Exclamation, the Sentence as a whole being a Statement.

Obs. Noun Clauses are chiefly used as the Object of the Principal Verb, and in such cases they may be called Object Clauses (see the first three examples above, p. 212); but they may also be used as the Subject of the Principal Verb (see the last example above), or in dependence on a Noun or Pronoun in the Principal Clause (*The hope that you will be just has vanished. See to this, that you be just.*).

A. Noun Clauses expressing 'that something is or should be' (Dependent Statements and Dependent Commands).

367 | *That*-clauses are expressed by the following constructions in Greek* :

1. An Infinitive, with or without an Accusative:—

Νομίζω σε δίκαιον εἶναι. *I think that you are just.*

Νομίζω δίκαιος εἶναι. *I think that I am just.*

The construction of the Infinitive with an Accusative Subject is exactly like the English *I consider you to be just* and the Latin *arbitror tē justum esse*. But that of the Infinitive without an Accusative Subject is foreign to English and Latin, except in such sentences as *I desire to be just, cupiō esse justus*, which are Simple Sentences (§ 330, 2).

RULE.—When the Subject of the Infinitive is different from that of the Principal Verb, it is expressed by the Accusative; when the Subject of the Infinitive is the same as that of the Principal Verb, it is not expressed at all, and any predicative or attributive words belonging to it are put in the Nominative Case (*i.e.* are made to agree with the Subject of the Principal Verb).

Obs. 1. The Definitive Adjective αὐτός (*ipse*) is frequently used in the Nominative to emphasise the unexpressed Subject of the Infinitive:—

Κλέων οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν. *Cleon said that not he himself but the other man was general. Cleōn negāvit sē (Subject) ipsum (Def. Adj.) esse ducem. The independent sentence would have been οὐκ αὐτὸς στρατηγῶ, nōn ipse dux sum.*

* How these constructions are employed in connexion with particular verbs will be shown in §§ 368, 369.

Obs. 2. The Subject of the Infinitive is occasionally expressed even when it is the same as the Subject of the Principal Verb; in this case a Pronoun of the 1st or 2nd Person stands in the Accusative or Nominative, a Pronoun of the 3rd Person generally in the Nominative:—

Δοκῶ με πείραν τήνδε τολμήσειν ἔτι. *I think that I shall yet make this venture.* Accusative with Infinitive (Soph. *El.* 471, cf. *Trach.* 706). Here the speaker looks at his own action from without.

Εἰ οἴεσθε Χαλκιδεῶς ἢ Μεγαρέας τὴν Ἑλλάδα σώσειν, ἡμεῖς δὲ ἀποδράσασθαι τὰ πράγματα, οὐκ ὀρθῶς οἴεσθε. *If you think that Chalcidians or Megarians will save Greece, and that you yourselves (expressed for the sake of emphasis) will get out of the business, you are mistaken.* Nominative with Infinitive (Dem. *Phil.* iii. 74).

Ἐνόμιζεν οὐ σφεῖς ἀδικεῖσθαι, ἀλλ' ἐκείνους μᾶλλον. *He thought that not they (= he and his fellow-countrymen, expressed for the sake of contrast to ἐκείνοι) but the other party were being wronged.* Nominative with Infinitive (Thuc. iv. 114.5).

2. A Participle, with or without an Accusative:—

Οἶδά σε δίκαιον ὄντα. *I know that you are just.*

Οἶδα δίκαιος ὢν. *I know that I am just.*

This construction is foreign to English and Latin. The Subject of the Participle is expressed by the Accusative, or not expressed at all, in precisely the same way as with the Infinitive (see 1, above). Cf. Milton's imitation, "And knew not eating death".

3. Ὅτι or ὡς with a Finite Verb (Indicative or Optative):—

Χαίρω ὅτι δίκαιος εἶ. *I rejoice that you are just.*

Χαίρω ὅτι δίκαιός εἰμι. *I rejoice that I am just.*

This construction is exactly like the form generally used in modern languages (English *that*, French *que*, German *dass*), and is far more common than the *quod*-clause in Latin, which corresponds to it (*Gaudeō quod justus es*). The ὅτι-clause is the most universal form of Dependent Statement in Greek, and may be used not only in dependence on most verbs of *saying*, *perceiving*, *knowing*, *showing*, *rejoicing*, *grieving*, and *wondering* (§§ 368 a, 368 d, 368 e), but also in sentences like τῷ φθόνῳ τοῦτο μόνον ἀγαθὸν πρόσεστιν, ὅτι μέγιστον κακὸν τοῖς ἔχουσίν ἐστιν, *the only good thing that attaches to envy is that it is a very great curse to those that entertain it (invidiæ illud tantum accedit bonum, quod summum malum est invidentibus)*, where the *that*-clause does not depend on any special verb.

RULE.—In dependence on a tense of past time the Indicative with *ὅτι* or *ὡς* is either retained without change of tense, or changed into the Optative of the same tense-stem:—

Ἐἶπεν ὅτι Πέρσης ἐστίν. } *He said that he was a Persian.*
Ἐἶπεν ὅτι Πέρσης εἶη. }

☞ On the use of Tenses see further in § 370 c.

Obs. 3. The Subject of the Dependent Statement is sometimes anticipated as the Object of the Principal Verb:—

Ἔγνων σε, ὅτι σκληρὸς εἶ ἄνθρωπος. *I knew thee that thou art an hard man (= I knew that thou wast . . .).*

Obs. 4. *Ὅτι* is far more common than *ὡς*, which is chiefly used in dependence on verbs of *thinking*, to convey an *impression* that such and such is the case.

Obs. 5. Other conjunctions used instead of *ὅτι* are *οὖνεκα*, *ὀθούνεκα*, and (in dependence on verbs of *emotion*, § 368 c, Obs. 1) *εἰ*.

Obs. 6. When the Indicative is retained without change of tense, its Person may also remain unchanged; in this case the *ὅτι* is equivalent to inverted commas in English:—

Ἐἶπεν ὅτι Πέρσης εἰμί. *He said "I am a Persian".*

4. **Ὅπως with a Finite Verb** (usually Future Indicative):—

Σκοπεῖτε ὅπως δίκαιοι ἔσεσθε. *See to it that you be just.*

Ἐπιμελοῦμαι ὅπως δίκαιος ἔσομαι. *I take care that I may be just.*

This construction corresponds to the Latin *ut* with the Subjunctive in Noun Clauses (*Cūrō ut justus sim*), the Future Indicative expressing what *shall be* (as distinct from what *will be*); cf. the use of the Future Indicative in Final Relative Clauses (§ 364, 2 b). Note that whereas Latin here employs the same construction as in Adverb Clauses of Purpose (*Veniō ut videam*), in Greek the Moods are generally different in the two cases (cf. § 350), and *ἵνα* is absolutely excluded from Noun Clauses.

5. **Μή with a Finite Verb** (usually Subjunctive or Optative):—

Φοβοῦμαι μὴ ἄδικος ᾖς. *I fear lest you may be unjust.*

Ἐφοβούμην μὴ ἄδικος εἶην. *I feared lest I might be unjust.*

This construction corresponds to the Latin *nē* with the Subjunctive in Noun Clauses (*Metuō nē injustus sīs, Metuebam nē injustus essem*).

VERBS OF 'SAYING' AND 'THINKING'.

363a

1. Ἐλεγον { Κῦρον μὲν τεθνήσκει, Ἀριαῖον δὲ πεφευγέναι.
 ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγώς εἶη.
They said that Cyrus was dead and Ariæus had fled.
- Ὅμολογῶ { ἄμαρτέιν.
 ὅτι ἡμαρτον. } *I confess that I sinned.*
- Τολμῶσι λέγειν οὐδεμίαν μάχην γεγονέναι. *They venture to assert that no battle has taken place.*
- Λέγει ὡς οὐδέν ἐστιν ἀδικώτερον φήμης. *He says that nothing is more unjust than rumour.*
- Νομίζω τοὺς οὕτω πράττοντας οὔτε σοφοὺς οὔτε σώφρονας εἶναι.
I consider that those who act thus are neither wise nor right minded.
- Οἶομαι [Ἐλπίζω] νικῆσειν. *I think [hope] that I shall conquer.*
- Οἱ στρατιῶται ὑπόπτεον ἐπὶ βασιλεῖα ἵνα, μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. *The soldiers suspected that they were marching against the King, but said that it was not for this object that they had been hired.*
2. Οὐκ ἔφη σπουδάζειν. *He denied that he was in a hurry, or said that he was in no hurry.*
- Ἡ Πυθίᾱ οὐκ ἔφη χρήσειν. *The priestess refused to declare (or said that she would not declare) the oracle.*

RULES.—1. *That*-clauses depending on verbs of *saying* and *thinking* are expressed either by an Infinitive * (with or without an Accusative, § 367, 1); Negative generally οὐ: or by ὅτι or ὡς with a Finite Verb (§ 367, 3); Negative always οὐ.

2. Instead of using a Negative in the Dependent Clause it is usual in some cases to negative the Principal Verb (οὐ φημι, *I deny* or *refuse* = *I say that . . . not*; οὐ νομίζω, *I disbelieve* = *I think that . . . not*, etc.).

Verbs of *saying*: λέγω (ἔρῳ, εἶπον), φημί, φάσκω; ὁμολογῶ, confess; ὑπισχνούμαι, ὑποδέχομαι, ὑφίσταμαι (Aor. ὑπέστην), ἐπαγγέλλομαι, promise; ὀμνῶμι, swear; ἀπειλῶ, threaten; προσποιούμαι, pretend.

Verbs of *thinking*: νομίζω, ἠγούμαι, οἶομαι, δοκῶ; ἐλπίζω, hope; πιστεύω, am sure; εἰκάζω, guess; ὑπολαμβάνω, suppose; ὑποπτεύω, suspect.

* In this construction the Aorist Infin. refers to past time.

OBS. 1. Of the above verbs, *φημί*, *φάσκω*, and most verbs of *thinking* nearly always take the Infinitive: *εἶπον* takes *ὅτι* or *ὡς*: *λέγω* takes either of these constructions.

OBS. 2. The Negative with the Infinitive in the Dependent Clause is *μή* (contrary to the above rule) in two cases:—

(a) When the Principal Verb would itself be negated by *μή*, for example when it is an Imperative or stands in an If-clause: *νόμιζε μηδὲν τῶν ἀνθρωπίνων βέβαιον εἶναι*, *consider no human interest to be secure* (= *μή νόμιζε τι τῶν ἀνθρωπίνων βέβαιον εἶναι*): *εἰ τις νομίζει τι μὴ ἰκανῶς εἰρηθεῖν*, *ἀναστὰς ὑπομνησάτω*, *if anyone thinks that anything has not been correctly stated, let him get up and say so.*

(b) When the Dependent Clause expresses not *pure fact* but *resolve* or *strong assurance*: *ὑπισχνούμαι μὴ ἀπατήσειν ὑμᾶς*, *I promise that I will not deceive you*; *ἠμύσι ταῦτα μήποτε γενήσεσθαι*, *he swears that this shall never happen.* This construction is often found in dependence on verbs of *swearing* and *hoping*, and regularly in dependence on verbs of *promising*; the Infinitive generally refers to the future, but with *ἠμύμι* sometimes to the present or past (*ἠμύσι μὴ δρᾶσαι*, *he swears that he did not do it*).

368b

Verbs of negative meaning belonging to this class (*ἀρνοῦμαι*, *deny*, and its compounds; *ἀντιλέγω*, *gainsay*; *ἀπιστώ*, *disbelieve*; *ἀμφισβητῶ*, *dispute*) generally take an untranslatable Negative in the Dependent Clause (*μή* with the Infinitive, *οὐ* with *ὅτι* or *ὡς*); and when the verb of negative meaning is itself negated or stands in a question with negative meaning, the Infinitive (but not the *ὅτι* or *ὡς* clause) has two untranslatable Negatives (*μή οὐ*):—

Ἄπαρνοῦμαι { *μή ποιῆσαι.*
 ὅτι οὐκ ἐποίησα. } *I deny that I did it.*

Οὐκ ἀπαρνοῦμαι { *μή οὐ ποιῆσαι.*
 ὅτι οὐκ ἐποίησα. } *I do not deny that I did it.*

Τίς ἀπαρνήσεται μὴ οὐκ ἐπίστασθαι τὰ δίκαια; *Who will deny that he knows what is right?*

Οὐδεὶς ἀμφισβητεῖ μὴ οὐχ ἡδέα εἶναι τὰ ἡδέα. *No one disputes that what is sweet is sweet.* Nēmō dubitat quīn suāvia sint suāvia.

OBS. In the Greek idiom the verb of negative meaning is treated as a verb of *saying*, and the Dependent Clause makes a full statement of what is said (as appears sometimes by the use of the Article *τό* with the Inf., § 536, Obs.); hence the *μή* in *ἀπαρνοῦμαι μὴ ποιῆσαι*, *I enter a disclaimer to the effect that I did not do it.* But the *οὐ* in *μή οὐ* is a mere echo of the *οὐ* expressed or implied with the Principal Verb.

Obs. 1. The Negative with the Participle in the Dependent Clause is *μή* when the Principal Verb would itself be negated by *μή*: e.g. γύναι, σάφ' ἴσθι μή με θωπεύσοντά σε, *be assured, lady, that I shall not flatter thee* (= *ὅτι οὐ θωπεύσω σε*): cf. § 368 a, Obs. 1.

Obs. 2. Σύνοιδα ἐμαντῶ = *conscious sum mihi*, takes the Participle either in the Nominative or in the Dative: οὐ σύνοιδα ἐμαντῶ σοφδὸς ὢν, *I am not aware that I am a wise man*; συνήδη ἐμαντῶ οὐδὲν ἐπισταμένῳ, *I was aware that I knew nothing*.

Obs. 3. Note μέμνημαι (οἶδα, ἀκούω) ὅτε, *I remember (know, hear of) the time when*, with the Indicative; Lat. *mementi cum*.

VERBS OF 'REJOICING,' 'GRIEVING,' AND 'WONDERING'.

368 e

1. Ἀχθεῖται ὅτι οὐ τῶν ἀρχόντων ὁ ἀνὴρ ἔστιν. *She is annoyed that her husband is not one of the magistrates.*

Οἱ στρατηγοὶ ἐθαύμαζον ὅτι οὔτε ἄλλον πέμπτοι οὔτε αὐτὸς φαίνοντο. *The generals wondered at his neither sending any other man nor appearing himself.*

2. Οὐκ ἄχθομαί σ' ἰδὼν τε καὶ λαβὼν φίλον. *I am not sorry that I have found thee and gained thee as a friend.*

Μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι (or Μετέμελεν αὐτοῖς τὰς σπονδὰς οὐ δεξαμένοις). *They repented that they had not accepted the truce.*

Τῆς Αἰολίδος χαλεπῶς ἔφερεν ἀπεστερημένος. *He took it hard that he had been deprived of Aeolis.*

RULES.—1. *That*-clauses depending on verbs of *rejoicing*, *grieving*, and *wondering* are generally expressed by *ὅτι* or *ὡς* with a Finite Verb (§ 367, 3; cf. Obs. 1, below); Negative *οὐ*.

2. Verbs of *rejoicing* and *grieving* may also take the Participle, but only when there is no change of Subject; Negative *οὐ*.

Verbs of *rejoicing*: χαίρω, ἤδομαι, τέρπομαι, γέγηθα; ἀγαπῶ, στέργω, *am content*.

Verbs of *grieving*: ἄχθομαι, ἀγανακτῶ, λῦπούμαι, βαρέως or χαλεπῶς φέρω = *aegrē ferō*; ὀργίζομαι, χαλεπαίνω, *am angry*; αἰσχύνομαι, αἰδοῦμαι, *am ashamed*; μεταμέλομαι or μεταμέλει μοι, *repent*.

Verbs of *wondering*: θαυμάζω, θαυμαστόν ἔστιν.

Obs. 1. Verbs of *wondering* more commonly take $\epsilon\iota$ in the sense of $\delta\tau\iota$ or $\omega\varsigma$; in this case the Negative is generally $\mu\grave{\eta}$:—

Θαυμάζω $\epsilon\iota$ $\mu\grave{\eta}$ οἶσθα. *I am surprised that you do not know*
(Mīror sī nescīs).

$\epsilon\iota$ is also found with ἀχθομαι, ἀγανακτῶ, ἀγαπῶ, etc.

Obs. 2. The following examples contain peculiarities: τοὺς γὰρ εὐσεβεῖς θεοὶ | θνήσκοντας οὐ χαιροῦσιν, *for the gods do not rejoice that the pious should die* (Accusative with Participle); πενθεῖν οὐ σε θαυμάζω, *I do not wonder that thou mournest* (Accusative with Infinitive).

VERBS OF 'FEARING'.

368 f

Δέδοικα $\mu\grave{\eta}$ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. *I fear lest we may forget (nē obliviscāmur) the way home.*

Ἐφοβείτο $\mu\grave{\eta}$ οὐ δύναίτο ἐκ τῆς χώρᾳς ἐξελεθῆναι. *He feared lest he might not be able (nē nōn posset or ut posset) to get out of the country.*

RULE.—A fear lest something *may* or *might* happen is expressed by

$\mu\grave{\eta}$ with the Subjunctive in present or future time ; } § 367, 5.
 $\mu\grave{\eta}$ with the Optative in past time.

The Negative of the $\mu\grave{\eta}$ -clause is οὐ; hence 'that no one' is $\mu\grave{\eta}$ οὐδείς (ut quisquam).

The chief verbs of *fearing* are δέδοικα, δέδια, φοβοῦμαι, ὀκνῶ: equivalent phrases, κίνδυνός ἐστι, φοβερόν ἐστι, δεινόν ἐστι, etc.

Obs. 1. The Subjunctive and Optative with $\mu\grave{\eta}$, *lest*, sometimes denote what *may prove to be the case*:—

Δεινῶς ἀθύμῳ $\mu\grave{\eta}$ βλέπω δ μάντις ἦ. *I have terrible misgivings lest the seer prove to have sight.*

Ἐδείσαν $\mu\grave{\eta}$ λύσσα ἡμῖν ἐμπεπτάκοι. *They feared lest madness might prove to have fallen upon us.*

Obs. 2. In all the above instances the fear relates to the *future*: a fear, almost amounting to an anxious conviction, that something *is* or *was* the case is expressed by $\mu\grave{\eta}$ (= *that*) with the Indicative:—

Φοβοῦμαι $\mu\grave{\eta}$ δυσκόλως ἔχω. *I am afraid that (or I suspect that) I am cross: vereor nē morōsus sim.*

Φοβούμεθα $\mu\grave{\eta}$ ἅμα ἀμφοτέρων ἡμαρτήκαμεν. *We are afraid that we have missed both objects at the same time.*

[Occasionally we find $\mu\grave{\eta}$ with the Future Indicative expressing a fear that something *will be the case*.]

Obs. 3. Peculiarity (ὅπως $\mu\grave{\eta}$ for $\mu\grave{\eta}$: cf. § 369 a): δέδοιχ' ὅπως $\mu\grave{\eta}$ ἀνάγκη γενήσεται (or γένηται), originally, *I am anxiously contriving how it shall not be necessary = I fear lest it may be necessary.*

368g IMPERSONAL EXPRESSIONS DENOTING (i) 'IT HAPPENS,' 'IT IS THE FACT,' 'IT IS POSSIBLE,' ETC.; (ii) 'IT IS RIGHT,' 'IT IS WRONG,' 'IT IS NECESSARY,' ETC.

(i) Συνέβη Γέλωνα νικᾶν. *It happened that Gelon was victorious.*
Accidit ut Gelōn victor esset.

Ἦ γάρ ποτ' ἔστιν ἐκπεσεῖν ἀρχῆς Δία; *Is it possible that Zeus should ever be cast from his throne?*

Ἐπάρχει γάρ σε μὴ γνῶναί τινα. *It is the fact that no one knows thee.*

Ἐνδέχεται ἄνδρα σῶφρονα αἰθις μὴ σωφρονεῖν. *It is possible that a right-minded man should in his turn not be right minded.*

Ἐν Αἰγύπτῳ οὐκ ἔξεστι βασιλεῖα χωρὶς ἱερατικῆς ἀρχεῖν. *In Egypt it is not lawful that a king should hold office without priestly powers.*

(ii) Χρῆ με κολάζεσθαι. *It is right that I should be punished.*
Aequum est mē pūniri.

Δεῖ αὐτοὺς μὴ ὀκνεῖν πόλεμον ἀντ' εἰρήνης μεταλαμβάνειν. *It is necessary that they should not hesitate to take war in exchange for peace.*

Τούσδε γὰρ μὴ ζῆν ἔδει (οἱ οὐκ ἔδει γὰρ τούσδε ζῆν). *For these men ought not to be alive.*

Ἐδοξε πλεῖν τὸν Ἀλκιβιάδην. *It was decided that Alcibiades should sail.*

Αἰσχρὸν γὰρ ἄνδρα τοῦ μακροῦ χρεῖν βίου. *For it is disgraceful that a man should desire the full span of life.*

Ἐραυστομῆν γὰρ οὐ πρέπει τοὺς ἥσσονας. *It is not fitting that the weaker should be bold of tongue.*

RULE.—That-clauses depending on impersonal expressions denoting *it happens, it is possible, or it is right, it is wrong, it is necessary, and the like, are expressed by the Accusative with the Infinitive** (= Lat. *ut* with Subj. or Accus. with Inf.); Neg. *μὴ*.

Note οὐ δεῖ με for δεῖ με μὴ, etc.

The chief impersonal expressions of the above kind are:—

συμβαίνει, ὑπάρχει:

ἔξεστι, ἔστι, ἐγχωρεῖ, ἐνδέχεται, οἷον τέ ἐστι:

χρῆ, δεῖ, πρέπει, προσήκει, δοκεῖ, συμφέρεи, δίκαιόν ἐστι, καλόν ἐστι, αἰσχρόν ἐστι, εἰκός ἐστι:

χρεῶν ἐστι, ἀνάγκη ἐστί, καιρός ἐστι, ὥρᾱ ἐστί, etc.

* In this construction the Aorist Infin. does not refer to past time.

OBS. 1. Most of the above impersonal expressions (except *χρή* and *δεῖ*) may also take a Dative and an Infinitive, or an Infinitive alone; but then the sentence is a Simple Sentence:—

Ξυνέβη αὐτῷ Ὀλυμπιάδα ἀνελεῖσθαι. *He had the good luck to (contigit ei ut) carry off an Olympic victory.*
Ἄγαθοῖς ἡμῖν προσήκει εἶναι. *It concerns you to be good.*

The Dative and Infinitive is unknown with *χρή* and extremely rare with *δεῖ*: the normal constructions with *δεῖ* are *δεῖ με* with the Infinitive, *δεῖ μοι* with the Genitive (§ 327 *).

OBS. 2. Verbs of *happening* sometimes take *ᾧστε* with the Infinitive:—
Ξυνέβη ᾧστε μηδετέρους ἔτι ἄψασθαι πολέμου. *It resulted that neither party clung to war any longer.*

OBS. 3. Instead of the above impersonal constructions we often find personal constructions like:—

Δίκαιός εἰμι τοῦτο ποιεῖν. *I have a right to do this.*
Δίκαιός εἰμι ζημιούσθαι. *It is right that I should be fined.*

OBS. 4. The Latin *tantum abest ut . . . ut* is ordinarily expressed by a personal construction in Greek:—

Τοσούτου δέω τῶν ἀλλοτρίων ἐπιθύμειν, ᾧστε μᾶλλον αἰροῦμαι τὰ ἑμαντοῦ μόνον ἔχειν. *I am so far from desiring other men's property that I prefer to possess none but my own (cf. § 415, Obs. 2).*

VERBS OF EFFORT.

369a

Τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ ὅπως οἱ στρατιῶται σώοι ἔσονται. *The general must take care that the soldiers be safe (ducem cūrāre oportet ut militēs incolumēs sint).*

Ἐπεμελεῖτο ὅπως μὴ ἄσῆτοι ἔσονται (or ἔσονται). *He took care that they should not be without food (cūrābat nē, or ut nē, frūmentō carērent).*

Σοὶ μελέτω ὅπως μὴ σε ὄψεται. *Mind he does not see you.*

Ἐπρασσον ὅπως τις βοήθεια ἦξει. *They tried to bring it about that succour should come.*

RULE.—*That*-clauses depending on Verbs of Effort are expressed by *ὅπως* with the Future Indicative (§ 367, 4), for which the Future Optative may be substituted in past time; Negative *μή*.

Verbs of Effort include verbs of

taking care: ἐπιμελοῦμαι, μέλει μοι, φρουρῶ, etc.

taking pains: σπουδάζω, μηχανῶμαι, παρασκευάζομαι, πράσσω, etc.

OBS. 1. The following verbs of

seeing to it: ὀρῶ, σκοπῶ (ἐσκεψάμην),

being on one's guard: φυλάσσομαι, εὐλαβοῦμαι, φροντίζω,

take either the same constructions as the above, or the construction of verbs of *fearing* (μή with the Subjunctive for ὅπως μή with the Future Indicative, § 368 f). Thus, *Let us see to it that no man be wronged* may be expressed in either of the following ways:—

(i) Σκοπῶμεν ὅπως μηδεὶς ἀδικήσεται.

(ii) Σκοπῶμεν μή τις ἀδικήται (*lest any man be wronged*).

See to it that you do not fall may be expressed:—

(i) Ὅρᾶ ὅπως μὴ πεσεῖ.

(ii) Ὅρᾶ μὴ πέσης (*lest you fall*). } Vidē nē cadās.

Note, however, that when the Dependent Clause is affirmative the construction with ὅπως is alone possible:—

Ὅρᾶ ὅπως ἡ πόλις σωθήσεται. *See to it that the state be preserved*: vidē ut rēpublica servētur.

OBS. 2. Ὅρᾶ μὴ παίζων ἔλεγεν (*see to it that he was not speaking in jest = consider whether he was not speaking in jest*) corresponds in form to φοβοῦμαι μὴ δυσκόλως ἔχω (*I am afraid that I am cross*; § 368 f, Obs. 3): but observe that in the former case μὴ is rendered by *that not*, in the latter by *that*.

OBS. 3. Verbs of Effort sometimes, but far less commonly, take the constructions of Final Clauses (Adverb Clauses of Purpose), i. e. ὅπως, ὅπως ἂν, or ὡς, ὡς ἂν (but never ἵνα) with the Present or Aorist Subjunctive or Optative: cf. § 350, Rule 1 and Obs. 1:—

Πράξουσιν ὅπως πόλεμος γένηται. *They will cause war to break out.*

Ἐμεμελήκειν αὐτοῖς ὅπως ὁ ἱππαγρέτης εἰδείη. *It had been their care that the marshal should know.*

Σκόπει ὅπως ἂν ἀποθάνωμεν ἀνδρικώτατα. *See to it that we die most manfully.*

Σπεύδοντες ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν. *Eagerly striving that Zeus should never become king of the gods.*

OBS. 4. By omission of an Imperative like σκόπει or σκοπεῖτε in the Principal Clause we get such expressions of command as ὅπως ἄξιοι ἔσεσθε τῆς ἐλευθερίας. [*See to it*] that you be worthy of freedom: cf. p. 180, Obs. 3 (iii).

VERBS OF WILL OR DESIRE.

369 b

Ἐκέλευσεν (or παρήγγειλεν) ἐκ τῆς τάξεως μηδένα κινεῖσθαι.
He commanded that no one should move from his appointed place.

Κῆρυξ ἀνείπε τὸν θέλοντ' ἐγχωρίων | ἐς δαῖτα χωρεῖν. *The herald proclaimed that any of the dwellers in the land who wished should go to the banquet.*

Εἶπον [Ἐβόησα] μηδένα παρῖεναι εἰς τὴν ἀκρόπολιν. *I said [I shouted] that no one should pass into the citadel.*

Τοὺς θεοὺς εὐχέσθε πολλὰ δοῦναι καγαθά. *Pray that the gods may give many and good gifts.*

Ἔσπευδον εἰρήμην γενέσθαι. *They were eager that peace should be made.*

Ἡμᾶς οὐδ' ἐναυλισθῆναι ἐπιτρέπεις. *You do not even permit that we should pitch our camp in the country. The οὐ- belongs to the Finite Verb: οὐκ ἐπιτρέπεις = you forbid.*

Κοσμεῖσθαι γυναῖκα οὐκ ἐᾷ Σόλων. *Solon does not permit that a woman should wear finery: οὐκ ἐᾷ = forbids.*

Οὐκ ἀξιώ σε ἀθῦμειν. *I do not think it right that you should be despondent: = ἀξιώ σε μὴ ἀθῦμειν.*

RULE.—That-clauses depending on Verbs of Will or Desire are expressed by the Accusative with the Infinitive* ; Negative μή : but instead of using μή in the Dependent Clause it is usual in some cases to negative the Principal Verb (see last three examples).

* The tenses of the Infinitive employed in dependence on Verbs of Will or Desire are the Present and the Aorist, both of them denoting **shall** or **should**, i.e. expressing Command. In this construction the Aorist Infinitive is timeless, differing from the Present Infinitive only in marking the action as a *single occurrence* ; it does not, like the Aorist Infinitive in dependence on verbs of 'saying' and 'thinking,' mark the action as past ; cf. § 368 a, note on p. 216.—Beware of using the Future Infinitive in dependence on a Verb of Will or Desire ; the Future Infinitive can only express futurity, not command : e.g. φημι [ἔφημ] τοῦτο γενήσεσθαι, *I say [I said] that this will [would] happen.*

☞ This construction, in which the Accusative is the Subject of the Infinitive (the Acc. with Infin. together denoting that something *should be*), is legitimate even when the verb of Desire takes a Genitive or Dative as one of its Objects in the Simple Sentence (§ 333). The Verbs of Will or Desire include not only verbs which take an Accusative Object, or are Intransitive, such as:—

βούλομαι, ἐθέλω, *wish, will*; αἰροῦμαι, *choose, μάλλον αἰροῦμαι, prefer (= mālō)*; σπεύδω, *desire eagerly*;
 αἰτῶ, αἰτοῦμαι, *ask*; προκαλοῦμαι, *invite*; ἀξιώ, *claim*;
 κελεύω, *bid*; προτρέπω, *urge*;
 ποιῶ, *cause*;
 ἐῶ, *permit*;

but also Dative Verbs such as:—

παραγγέλλω, προστάσσω, *command* (including verbs of *telling*—λέγω, φημί, βοῶ, when they denote command);
 συμβουλεύω, *advise*;
 εὔχομαι, *pray*;
 ἐπιτρέπω, συγχωρῶ, *permit*;

and Genitive Verbs such as:—

ἐπιθυμῶ, *desire*, δέομαι, *ask*.

Contrast Simple Sentences like the following, in which the expression of desire is addressed to a person:—

Δέομαι ὑμῶν συμβῆναι. *I ask you to come to terms* (Gen., § 327*).

Συμβουλεύω ὑμῖν συμβῆναι. *I advise you to come to terms* (Dat., § 328, p. 169).

with a Complex Sentence like the following, in which an action of a person is desired:—

Δέομαι καὶ συμβουλεύω συμβῆναι ὑμᾶς. *I ask and advise that you should come to terms* (Acc. with Infin.).

Similarly contrast εὔχόμεθα ταῖς Μούσαις εἰπεῖν ἡμῖν, *let us pray to the Muses to tell us* (Simple Sentence) with τοὺς θεοὺς εὔχεσθε πολλὰ δοῦναι κἀγαθὰ (Complex Sentence, quoted on p. 224).

Κελεύω is the only verb of *commanding* which takes the Accusative in either construction:—

Ἐκέλευσα αὐτὸν μὴ ἀθυμεῖν. *I told him not to despond, or I gave orders that he should not despond.*

OBS. 1. Some of the above verbs may be used in two senses:—

- (i) as verbs of desire: λέγω σ' ἐγὼ δόλω Φιλοκτήτην λαβεῖν. *I say that thou shalt take Philoctetes by guile.*
 (ii) as verbs of statement: λέγω σε εἶναι προδότην, *I say that thou art a traitor.*

Similarly ἔγραψε τὰς πόλεις αὐτονόμους εἶναι might mean either *he wrote that the cities were independent*, or *he issued a decree that the cities should be independent.*

OBS. 2. Verbs of Will or Desire sometimes take ὅπως, like Verbs of Effort (§ 369 a, and Obs. 3, p. 223):—

Διακελεύονται ὅπως ἀνὴρ μᾶλλον ἔσται (or ἦ) τοῦ πατρὸς. *They exhort him to be more of a man than his father.*

OBS. 3. Verbs of Will or Desire sometimes take a Subjunctive without a Conjunction, as in the Latin *oro veniās*. In these constructions the Subjunctive originally formed an independent sentence:—

Βούλει λάβωμαι; *Dost thou wish that I should lay hold? Originally Art thou willing? Shall I lay hold? (Deliberative Subj.)*

Cf. Shakspeare, *Tempest*, 'Look thou be true' = 'Look to it: be thou true'.

369 c

Verbs of negative meaning belonging to the class of Verbs of Will or Desire often take an untranslatable μή with the Infinitive (μή οὐ when they are themselves negatived or stand in a question with negative meaning). This is always the case with ἀπαγορεύω (ἀπερῶ, ἀπέλιπον), *forbid*:—

Ἀπηγόρευε μηδένα βάλλειν πρὶν Κύρος ἐμπλησθεῖη θηρῶν.
He forbade that anyone (interdixit nē quisquam) should shoot till Cyrus should have had enough sport.

Οὐκ ἀπέλιπε [Τίς ἀπερεῖ] τὸν Κύρον μὴ οὐ βάλλειν. *He did not forbid [Who will forbid] that Cyrus should shoot.*

Similarly in the Simple Sentence (where ἀπαγορεύω takes a Dative Object): ἀπερῶ τῷ Κύρῳ μὴ βάλλειν, *I shall forbid Cyrus to shoot*; οὐκ ἀπερῶ τῷ Κύρῳ μὴ οὐ βάλλειν, *I shall not forbid Cyrus to shoot.*

Verbs of *preventing* take either the bare Infinitive or the Infinitive with μή (some of them also, but not κωλύω, the Infinitive with μή οὐ):—

Ἔιρξω σε πλεῖν or μὴ πλεῖν. *I shall prevent your sailing.**

Ὁὐκ εἰρξω σε μὴ οὐ πλεῖν. *I shall not prevent your sailing.*

Τοῦτο κωλύει σε πλεῖν or μὴ πλεῖν. *This prevents your sailing.*

Ὁὐδὲν κωλύει σε πλεῖν. *Nothing prevents your sailing.*

* Prohibebō tē nāvigāre or nē nāvigēs. The μή may be represented in the English translation by using *from* ('I shall prevent you from sailing').

B. Noun Clauses introduced by an interrogative or exclamatory word (Dependent Questions and Dependent Exclamations, § 366 B).

370 a

Introducing words.

1. Dependent Questions :—

Οὐδείς ἐξέπίσταται | τὴν αὐριον μέλλουσιν εἰ βιώσεται. *No one knows whether (num) he will live through the coming morrow.*

Εἰπέ μοι πότερον ταῦτ' ἀληθὴ ἐστὶν ἢ ψευδῆ. }

„ „ εἰ ταῦτ' ἀληθὴ ἐστὶν ἢ ψευδῆ. }

„ „ εἴτε ταῦτ' ἀληθὴ ἐστὶν εἴτε ψευδῆ. }

Tell me whether (utrum) this is true or (an) false.

Οἶδα ὅστις εἶ. *I know who (quis) you are.*

*Ἐρωτᾷ ὅπόσον ἐστὶ τὸ στρατεῦμα. *He asks how large (quantus) the army is.*

*Ἀδηλόν ἐστιν ὅπως ἀποβήσεται τὸ πρᾶγμα. *It is uncertain how (quōmodo) the matter will turn out.*

2. Dependent Exclamations :—

Οὐδὲ καθεύδειν δύναμαι, ὁρῶν ἐν οἷοις ἐσμέν. *Nor can I sleep, seeing what a position we are in (quālibus in periculis versēmur).*

*Ἐθαύμασα τοῦτο ὡς εὐμενῶς τὸν λόγον ἀπεδέξατο. *I marvelled at this, how graciously (quam benignē) he listened to the argument.*

*ὦ μαρῶτατος, ἔν' ὑποδέδυκεν. *Oh the villain! [to think] where he has crept in!*

RULES.—1. Dependent Questions are introduced either by Interrogative Particles (cf. § 344 c) :—

εἰ, whether		πότερον (or πότερα)	·	ἢ	} whether . . or	
(num)		εἰ	·	ἢ		} (utrum) . an
rarely ἄρα		εἴτε (or εἰ)	·	εἴτε		

or by Interrogative Pronouns, Adjectives, or Adverbs, such as ὅστις or τίς, ὁποῖος or ποῖος, ὅπόσος or πόσος, ὁπότερος or πότερος, ὅπως or πῶς, ὅπου or ποῦ, ὅποι or ποῖ.

2. Dependent Exclamations are introduced by Exclamatory Adjectives or Adverbs, such as οἶος, ὅσος, ὡς, ἴνα, οἶ (also used as Relatives, cf. §§ 345, 362).

370 b | **Mood, Tense, and Negative.**

(i) Dependent Questions (not Deliberative) and Dependent Exclamations :—

Ἐρωτῶ εἰ ταῦτ' ἀληθῆ ἔστιν. *I ask whether this is true* (Rogō num haec vērā sint). Corresponding Independent Question: Ἐρα ταῦτ' ἀληθῆ ἔστιν; *Is this true?*

Ἡρόμην εἰ ταῦτ' ἀληθῆ ἔστιν or εἶη. *I asked whether this was true* (Rogāvī num haec vērā essent).

Θαυμάζω ὅποι τρέφονται. *I wonder whither they will turn* (quō versūrī sint).

Ἐθαύμαζον ὅποι τρέφονται or τρέφοντο. *I wondered whither they would turn* (quō versūrī essent).

Πυνθάνεται ὁπόθεν ἦλθον. *He enquires whence they came* (unde vēnerint).

Ἐπίθετο ὁπόθεν ἦλθον or ἔλθοιεν. *He enquired whence they came* (= had come: unde vēnissent).

Εἰπέ μοι εἰ οὐ καλόν σοι δοκεῖ. *Tell me whether it does not seem to you a fine thing.*

Εἰπέ μοι πότερον καλόν σοι δοκεῖ ἢ οὐ. *Tell me whether it seems to you a fine thing or not* (necne).

Μέμνησο οἷα ἀπορίᾳ ἐστίν. *Remember what a difficulty there is* (quae sit difficultās). Corresponding Independent Exclamation: Οἷα ἀπορίᾳ ἐστίν. *What a difficulty there is!*

Ἐμμενήμην οἷα ἀπορίᾳ ἐστίν or εἶη. *I remembered what a difficulty there was* (quae esset difficultās).

(ii) Dependent Deliberative Questions :—

Ἀπορῶ ποῖ τράπωμαι. *I am in doubt whither to turn* (quō vertar). Corresponding Independent Question: ποῖ τράπωμαι; *Whither am I to turn?* (Quō vertar?)

Ἡπόρει ποῖ τράπηται or τράποιτο. *He was in doubt whither to turn* (quō verterētur).

Βουλευόμεθα εἶτε διαβῶμεν τὸν ποταμὸν εἶτε μή. *We are deliberating whether we should cross* (utrum transeāmus) *the river or not* (necne).

Ἐβουλευσαντο εἶτε διαβῶσιν (or διαβαῖεν) εἶτε μή. *They deliberated whether they should cross* (transirent) *or not.*

RULE.—Dependent Questions and Dependent Exclamations retain the Mood and Tense and Negative of the corresponding Independent Questions and Exclamations, except that **in dependence on a tense of past time** the Mood **may** be changed into the Optative of the same tense-stem.

Thus in dependence on a tense of present or future time—

- (i) Dependent Questions relating to a matter of fact and Dependent Exclamations retain the Indicative; Negative οὐ (*cf.* § 344 a).
- (ii) Dependent Deliberative Questions retain the Subjunctive; Negative μή (*cf.* § 344 b).

In dependence on a tense of past time—

- (i) Dependent Questions relating to a matter of fact and Dependent Exclamations either retain the Indicative **without change of tense**, or change it into the Optative of the same tense-stem; Negative οὐ.
- (ii) Dependent Deliberative Questions either retain the Subjunctive, or change it into the Optative of the same tense-stem; Neg. μή.

Note that whereas in Latin all Dependent Questions have the Subjunctive Mood, in Greek the Subjunctive, where found, is due to the question being deliberative. Note too that the Optative denoting what *was to be* (= Lat. Imperf. Subj.) is not excluded from the Dependent Deliberative Question, as it is from the Independent Deliberative Question (§ 344 b, Obs. 2).

OBS. 1. Dependent Questions and Dependent Exclamations are often difficult to distinguish by their form in Greek from Relative Clauses; the Moods and Tenses are often the same, and many of the introducing interrogative or exclamatory words are also used as Relatives (*e.g.* ὅστις, interrogative and relative; ὅσος and ὅσος, exclamatory and relative).

OBS. 2. ὅς and its derivatives (including οὗ, *where*, ὡς, *how* = *in what way*, etc.) are sometimes used as Interrogatives:—

Μήποτε γνῶις ὅς εἶ. *May you never learn who you are.*

Ἔλεγεν ἃ ἶδοι. *He told what he had seen.*

Μάθε ὡς ταῦτα ἐργαστέα ἐστίν. *Learn how this is to be done.*

Thus the following sentences may be translated as containing either (i) a Dependent Question or (ii) a Relative Clause:—

Ἦν ἐβλασταν οὐκ εἶχω λέγειν. (i) *I cannot tell from what parents she sprang*; (ii) *I cannot name the parents from whom she sprang.*

Οὐκ εἶχον ὅποι ἀποστατεῖν. (i) *They did not know to whom to revolt*; ὅποι = πρὸς τίνας, and οὐκ εἶχον = ἠγγύδουν; (ii) *They had not got any allies to whom to revolt*; ὅποι = πρὸς οὓς, and εἶχον = ἠδ; for the Optative in the Relative Clause see p. 208, Obs. 3.

OBS. 3. *Μή* is often found for *οὐ* in the second member of Double Dependent Questions relating to a matter of fact; occasionally too after a single *εἰ*:—

Οὐκ ὁ νόμος κρίνεται, πότερόν ἐστιν ἐπιτήδειος ἢ οὐ, ἀλλ' ὑμεῖς δοκιμάζεσθε, εἴτε ἐπιτήδειοί ἐστε εἰ πάσχειν εἴτε μή. *It is not the law which is on its trial as to whether it is fitting or not, but you yourselves are being put to the test as to whether you are fit persons to receive benefits or not.*

Notes on Noun Clauses.

370c

1. (On Rule §§ 367.3 and 370 b.) In translating into Greek a Dependent Statement by means of a *ὅτι* or *ὡς* clause, or a Dependent Question or Dependent Exclamation, first throw the dependent clause into the **independent form in which it would have been actually expressed**: this will show which Tense is to be used in Greek; the Person of the Verb will often have to be changed (as in English). Thus:—

I said that he was a lover of Athens = I said 'He is a lover of Athens': *Εἶπον ὅτι φιλαθῆναιὸς ἐστίν* or *εἶη*.

He said that he was a lover of Athens = He said 'I AM a lover of Athens': *Εἶπεν ὅτι φιλαθῆναιὸς ἐστίν* or *εἶη*.

I asked whether he was a lover of Athens = I asked 'ARE you . . .?': *Ἠρόμην εἰ φιλαθῆναιὸς ἐστίν* or *εἶη* (num . . . *esset*).

Avoid here the Past Imperfect *ἦν*; the Past Tenses of the Indicative appear in the Dependent Clause only when they would have also appeared in the corresponding independent sentence:—

He said that he was once (or had once been) a lover of Athens = He said 'I WAS once,' etc.: *Εἶπεν ὅτι ἦν ποτε φιλαθῆναιος*. [Avoid *εἶη* here, as ambiguous.]

I asked why he had ceased to be a lover of Athens = I asked 'Why DID you CEASE?' etc.: *Ἠρόμην διὰ τί ἐπαύσατο or παύσαιτο* (*cūr desisset*) *φιλαθῆναιος ὦν*.

Similarly *He said that he should be a lover of Athens* = He said 'I SHALL BE,' etc.: *Εἶπεν ὅτι φιλαθῆναιος ἔσται* or *ἔσοιτο*.

Note that Greek differs from both English and Latin in not adjusting the Tenses in the Subordinate Clause to a past tense in the Principal Clause.*

* Cf. § 514. On occasional violations of this rule in Xenophon see Appendix II.

2. The Rule referred to above (§§ 367.3, 370 b) is subject to the following limitations:—

(i) When the corresponding independent sentence would have had a Past Imperfect or Pluperfect Indicative, these tenses of the Indicative are nearly always retained in the Dependent Clause, and not changed into Optatives; for the Optatives of these tense-stems would be ambiguous, as also representing the Present and Perfect Indicative; hence the Optative is to be avoided in the fourth sentence quoted above (*He said that he was once, etc.*). Similarly ἠρόμην Ἄφοβον εἴ τινες παρήσαν ὅτε τὸ ἀργύριον ἀπελάμβανεν, *I asked Aphobus whether there were (or had been) any persons present when he received the money.*

(ii) When the corresponding independent sentence would have had an Indicative or Optative with ἔν, belonging to a Conditional Sentence or Modest Assertion, these Moods are always retained in the Dependent Clause:—

Ἄπελογοῦντο ὡς οὐκ ἂν ποτε οὕτω μῶροι ἦσαν. *They pleaded that they would never have been so foolish* (Statement: οὐκ ἂν ἦμεν).

Ἐβουλευόντο ὅπως ἂν κάλλιστα τὸν ποταμὸν διαβαίεν. *They were deliberating how they might best cross the river* (Question: πῶς ἂν διαβαίμεν;).

Ἐσκόπουν, εἴ τινες λάβοιεν τούτων αἰσθησῶν, ὡς ἂν εἰκότως ἀγανακτήσειαν. *I considered how angry certain persons would be if they heard of these things* (Exclamation: ὡς ἔν ἀγανακτήσειαν).

3. In all kinds of Noun Clause the Subject is sometimes anticipated as the Object of the Principal Verb (*cf.* § 367.3, Obs. 3):—

Δέδοικα δ' αὐτήν, μή τι βουλεύσῃ νέον. *I fear lest she may devise some new scheme* (lit. *I fear her, lest, etc.*).

Τόνδε μοι πρῶτον φράσον | τίς ἐστίν. *Tell me first who this man is.*

Ὅρας, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν ὄση. *You see, Odysseus, how great the strength of the gods is.*

4. The **Vivid Construction** alluded to in § 350, Obs. 2 (Subjunctive for Optative in past time) is often found in Noun Clauses introduced by μή:—

Οἱ θεῶμενοι ἐφοβοῦντο μή τι πάθῃ. *The spectators feared lest he should come to grief* (πάθῃ for πάθοι).

The use of the unadjusted tenses of the Indicative in Noun Clauses (see above, p. 230) is also a kind of vivid construction.

REPORTED SPEECH.

371 Two methods may be employed in reporting :

1. The reporter may **quote** words or views in their original independent form (**Direct Speech, Oratio Recta**) :—

Οὐδέεις, φησιν, εὐδαίμων ἐστὶ πρὶν ἂν ἀποθάνῃ. 'No one,' says he, 'is happy until he dies.'

2. The reporter may use the form of a clause, or clauses, **dependent** on a verb of *saying, thinking, writing, etc.*, called the **leading verb (Indirect Speech, Oratio Obliqua)** :—

Οὗ φησί τινα εὐδαίμονα εἶναι πρὶν ἂν ἀποθάνῃ. *He says that a man is not happy until he dies.*

Far less use is made of the indirect form of reporting in Greek than in Latin ; the vivacious Greek generally preferred the simpler form of a direct quotation. But passages of Indirect Speech, sometimes of considerable length, are found.

DIRECT SPEECH.

*Ἐλεγον τάδε· Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ ἐστὶ μετὰ τῶν ἄλλων βαρβάρων ὅθεν χθές ὠρμῶντο· καὶ λέγει τάδε· “ταύτην μὲν τὴν ἡμέραν περιμενοῦμεν ὑμᾶς, εἰ μέλλετε ἦκειν, αὔριον δὲ ἄπιμέν, φησιν, ἐπὶ Ἰωνίας, ὅθενπερ ἦλθον”.

Thy spoke as follows: “Cyrus is dead, and Ariaeus has fled and is with the other barbarians at the station which was their head-quarters yesterday; and he says this: ‘we will wait for you during this day, if you intend to come, but to-morrow, says he, we shall start for Ionia, whence I came’”.

INDIRECT SPEECH.

*Ἐλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρβάρων ὅθεν τῇ προτεραίᾳ ὠρμῶντο, καὶ λέγει ὅτι ταύτην μὲν τὴν ἡμέραν περιμενοῖεν αὐτούς, εἰ μέλλοιεν ἦκειν, τῇ δὲ ὑστεραίᾳ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθενπερ ἦλθεν.

They said that Cyrus was dead and that Ariaeus had fled and was with the other barbarians at the station which had been their head-quarters on the day before, and that he (= Ariaeus) said that they (= he and his followers) would wait for them (= the Greeks) during that day, if they intended to come, but declared that on the next day he (or they) should start for Ionia, whence he had come.

Οἷα ἐστὶν ἀπορία, ἔφη, ἄνευ τῆς Κῦρου γνώμης καὶ μένειν καὶ ἀπιέναι· ἀλλὰ στρατηγούς μὲν ἔλεσθε ἄλλους, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν, ἐλθόντες δέ τινες Κῦρον αἰτούντων πλοῖα, ὡς ἀποπλέωμεν· ἔάν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτούντων αὐτόν, ὅστις ἡμᾶς ἀπάξει.

"What a difficulty there is," said he, "both in remaining and in going away without the consent of Cyrus! But choose other generals, if Clearchus is unwilling to lead you back, and let a deputation go and ask Cyrus for vessels, in order that we may sail away; and if he refuses this request, let them ask him for a guide to lead us back."

Ἐπεδείκνυ οἷα εἶη ἀπορία ἄνευ τῆς Κῦρου γνώμης καὶ μένειν καὶ ἀπιέναι· ἀλλ' εἶπε στρατηγούς μὲν ἐλέσθαι ἄλλους, εἰ μὴ βούλεται (οἱ βούλοιο) Κλέαρχος ἀπάγειν, ἐλθόντας δέ τινας Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέωσιν (οἱ ἀποπλείουσι)· ἔάν δὲ μὴ διδῶ (οἱ εἰ δὲ μὴ διδοίη) ταῦτα, ἡγεμόνα αἰτεῖν αὐτόν, ὅστις σφᾶς ἀπάξει (οἱ ἀπάξοι).

He pointed out what a difficulty there was both in remaining and in going away without the consent of Cyrus, but told them to choose other generals, if Clearchus was unwilling to lead them back, and [advised] that a deputation should go and ask Cyrus for vessels in order that they might sail away; and that, if he refused this request, they should ask him for a guide to lead them back.

RULES.—1. Simple Sentences and Principal Clauses of Direct Speech become Dependent Statements, Commands, Questions or Exclamations in Indirect Speech (expressed according to the Rules in §§ 368, 369, 370).

2. Subordinate Adjective and Adverb Clauses of Direct Speech retain their Mood and Tense unchanged in Indirect Speech, except that in dependence on a tense of past time a **primary tense** (*i.e.* a Present or Perfect or Future Indicative, or any Subjunctive with or without ἄν) **may** be changed into the Optative of the same tense-stem, always without ἄν; in this case *ἔάν, ὅταν, ἐπᾶν*, etc., will become *εἰ, ὅτε, ἐπεὶ*, etc.: a **secondary tense** of the Indicative (*i.e.* a Past Imperfect or Pluperfect or Aorist) must always remain unchanged in Subordinate Adjective and Adverb Clauses of Indirect Speech.* [See table on next page.]

* Hence ὠρμώντο, ἦλθεν, p. 232.—Note that the rule for converting Adjective and Adverb Clauses differs from that for converting Simple Sentences and Principal Clauses only in regard to the retention of the *Aorist* unchanged: cf. § 370 c, 2.—Note, too, that Noun Clauses of Direct Speech remain unchanged in Indirect Speech.

Table showing where the Optative may be substituted for the Indicative or Subjunctive in Indirect Speech.

Direct Speech (§ 364.1).	Indirect speech, depending on a tense of past time ; e.g. εἶπεν ὅτι—
ἃ ἔχω, δίδωμι.	ἃ ἔχοι, διδοίη.
ἃ εἶχον, ἐδίδουν.	ἃ εἶχεν, ἐδίδου.
ἃ ἔσχον, ἔδωκα.	ἃ ἔσχεν, δοίη. This combination of Indicative and Optative is rare.
ἃ ἂν ἔχω, δώσω.	ἃ ἔχοι, δώσοι.
ἃ ἂν εἶχω, δίδωμι	ἃ ἔχοι, διδοίη.
ἃ ἔξω, δώσω.	ἃ ἔξοι, δώσοι.

The above change to the Optative is not *necessary* in any case : the Indicatives and Subjunctives of Direct Speech may be *retained* (e.g. εἶπεν ὅτι ἃ ἔχει δίδωσιν).

The above examples will serve as models for sentences containing Adverb Clauses ; for example εἴ τι may be substituted for ἃ, and εἰάν τι for ἃ ἂν : thus—

εἰάν τι ἔχω, δώσω. εἶπεν ὅτι εἴ τι ἔχοι, δώσοι.

When the Principal Clause contains ἂν, no change of Mood is possible in either Clause (cf. § 355, 1 ; 370 c, 2, ii. ; § 357 c, Obs. 2) :—

εἴ τι εἶχον, ἐδίδουν ἂν. εἶπεν ὅτι εἴ τι εἶχεν, ἐδίδου ἂν.
εἴ τι ἔχοιμι, διδοίην ἂν. εἶπεν ὅτι εἴ τι ἔχοι, διδοίη ἂν.

OBS. 1. Indirect Speech is often introduced suddenly, as in Latin, depending on some leading verb which is not expressed :—

Φοβούμενοι μὴ ἐκ τῆς νήσου τὸν πόλεμον σφίσι ποιῶνται, ὀπλίτας διεβίβασαν ἐς αὐτήν· οὕτω γὰρ τοῖς Ἀθηναίοις τὴν νῆσον πολεμίων ἔσεσθαι, τὴν δὲ ἠπειρον, ἐλίμενον οὖσαν, οὐχ ἔξειν ὅθεν ὀρμώμενοι ὠφελήσουσι τοὺς αὐτῶν, σφείς δὲ ἄνευ ναυμαχίας ἐκπολιορκήσειν τὸ χωρίον κατὰ τὸ εἶδος. *Fearing lest they [the Athenians] should carry on the war against them [the Lacedaemonians] from the island, they landed heavy armed troops in it ; for [they reflected that] in this way the island would be hostile to the Athenians, and the mainland, being harbourless, would not provide a basis from which they might assist their friends, while they themselves [the Lacedaemonians] would probably capture the fort without a sea-fight.*

Οἱ Συρακόσιοι διανοοῦντο τὰς προσβάσεις φυλάσσειν, ὅπως μὴ κατὰ ταῦτα λάθωσι σφᾶς ἀναβάντες οἱ πολέμοι· οὐ γὰρ ἂν ἄλλη γε αὐτοὺς δινηθῆναι. *The Syracusans intended to watch the approaches, in order that the enemy might not ascend at this point without their noticing it ; for [they thought] they would not be able to do so at any other point.*

OBS. 2. Where Latin, in the middle of a passage of Indirect Speech, employs the Subjunctive without *ut* to express a Command (= Engl. *let* . . .), Greek usually employs *δεῖν* or *χρῆναι* with the Infinitive, the Command being thus expressed as a Statement about what *ought to be*, or else introduces a verb of *commanding* on which the Infinitive may depend; yet the bare Infinitive is sometimes employed:—

Ἀγέγνωσαν τὰς ἐπιστολάς, ὧν κεφάλαιον ἦν οὐ γιγνώσκειν ὃ τι βούλονται· πολλῶν γὰρ ἐλθόντων πρέσβων οὐδένα ταῦτὰ λέγειν· εἰ οὖν βούλονται σαφῆς λέγειν, πέμψαι (οἱ πέμψαι δεῖν, οἱ ἐκέλευε πέμψαι) ἄνδρας ὡς αὐτόν. *They read the dispatches [of the king], the substance of which was that he did not know what they [the Lacedæmonians] wanted; for though many envoys had been sent, none of them said the same as the others; if therefore they were willing to say something explicit, let them send (mitterent) a deputation to him.*

OBS. 3. A series of Dependent Statements introduced by *ὅτι* or *ὡς* with the Indicative or Optative, or even by the Infinitive, is occasionally continued by the bare Optative (after *γάρ* or *δέ*):—

*Ἐλεγον ὅτι παντὸς ἔξια λέγει Σεύθης· χειμὼν γὰρ εἶη καὶ οἴκαδε ἀποπλεῖν οὐ δυνατὸν εἶη. *They said that what Seuthes said was all-important; for [they said] it was winter and they could not sail for home.* But here the Infinitive (*χειμῶνα γὰρ εἶναι*, etc.) would have been much more usual.

OBS. 4. The Infinitive sometimes appears in Subordinate Adjective or Adverb Clauses of Indirect Speech:—

*Ἦρ ἔφη, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, ἀφικνεῖσθαι σφᾶς εἰς τόπον τινὰ δαίμόνιον, ἐν ᾧ δὴ εἶναι χάσματα. *Er [the Armenian] said that when the soul had departed out of him, they [= he and his companions] arrived at a mysterious place, in which there were two chasms.*

OBS. 5. Indirect Speech often passes suddenly into Direct Speech; and often the two forms are combined in the same passage:—

Χώραν τὴν βασιλέως, ὅση τῆς Ἀσίας ἐστί, βασιλέως εἶναι· καὶ περὶ τῆς χώρας τῆς ἑαυτοῦ βουλευέτω βασιλεὺς ὅπως βούλεται· ἢν δέ τις Λακεδαιμονίων ἐπὶ κακῷ ἢ ἐπὶ τὴν βασιλέως χώραν, Λακεδαιμονίους κωλύειν καὶ ἢν τις ἐκ τῆς βασιλέως ἢ ἐπὶ κακῷ ἐπὶ Λακεδαιμονίους, βασιλεὺς κωλύέτω. [*The treaty ran as follows:*] *that the territory of the king, as much as was in Asia, should belong to the king; and let the king dispose of his own territory as he pleases; and that if any of the Lacedæmonians should march with hostile intent against the king's territory, the Lacedæmonians should prevent him; and if any one from the king's territory marches with hostile intent against the Lacedæmonians, let the king prevent him.*

Κύρος γὰρ ἔπεμπεν οἶνον πολλᾶκις, λέγων ὅτι οὕτω δὴ πολλοῦ χρόνου τούτου ἡδίονι οἶνω ἐπιτύχοι· τούτον οὖν σοι ἔπεμψεν. (*γῆρυς used often to send wine, saying that he had not come across a sweeter wine than that for a long time; [and telling the messenger to say] "this wine then he has sent you"*).

Μετὰ τούτου ἄλλος ἀνέστη, ἐπιδεικνὺς ὡς εὖθεος εἶη ἡγεμόνα αἰτεῖν παρὰ τούτου ᾧ λῦμαινόμεθα τὴν πρᾶξιν. *After him another got up, pointing out how foolish it was to ask for a guide from the person whose scheme we [for they] are ruining.*

Obs. 6. Note the use of the Indirect Reflexives (*Accidence*, § 134), referring to the Subject of the leading verb. When *they*, referring to the Subject of the leading verb, is itself the Subject of a Dependent Statement and needs to be expressed for the sake of emphasis or contrast, it is usually rendered by the Nominative *σφεῖς* with the Infinitive; sometimes by the Accusative *σφᾶς* with the Infinitive; cf. § 367.1, Obs. 2, p. 214. An instance of the Nominative will be found on p. 234, Obs. 1 (*σφεῖς ἐκπολιορκήσεν*), of the Accusative on p. 235, Obs. 4 (*ἀφικνεῖσθαι σφᾶς*). The following passages illustrate both the use of Reflexives and also other points in Indirect Speech referred to above:—

*Καὶ παραίνεσεις ἐποιούντο ἐν σφίσιν αὐτοῖς, ὡς οὐ δεῖ ἀθύμειν ὅτι ἡ πόλις αὐτῶν (οἱ αὐτῶν) ἀφίστηκεν. τοὺς γὰρ ἐλάσσους ἀπὸ σφῶν τῶν πλεονῶν μεθεστάναι· ἐχόντων γὰρ σφῶν τὸ πᾶν ναυτικόν, τὰς τε ἑλλᾶς πόλεις ὧν ἔρχουσι ἀναγκάσειν τὰ χρήματα ὁμοίως δίδοναι καὶ εἰ ἐκεῖθεν ὠρῶντο—πόλιν γὰρ σφίσιν ὑπάρχειν Σάμον οὐκ ἀσθενῆ—καὶ δυνατώτεροι εἶναι σφεῖς ἔχοντες τὰς ναῦς πορῆσαι τὰ ἐπιτήδεια τῶν ἐν τῇ πόλει. And they encouraged one another with the argument that they ought not to lose heart because the city had revolted from them; for it was the fewer who had left the side of the stronger, which was their side; for while they had control of the navy as a whole (Gen. Abs., cf. § 361, Obs. 3, c), not only would they compel the other cities which they governed to pay them tribute just as well as if they had their head-quarters in the other place [Athens]—for they had in Samos no weak city—but also, having the ships, they were themselves in a better position to obtain supplies than those in the city. (Adapted from *Thuc.* viii. 76, 3-4.)*

*Δάμαχος ἔφη χρῆναι πλείν ἐπὶ Συρακούσας, ἕως ἔτι ἀπαρασκευοὶ εἰσιν. αἰφνίδιοι γὰρ ἦν προσπέσωσι, μάλιστα ἂν σφᾶς περιγενέσθαι καὶ κατὰ πάντα ἐν αὐτοῖς ἐκφοβῆσαι, τῇ τε ὕψει—πλείστοι γὰρ ἂν νῦν φανῆναι—καὶ τῇ προσδοκίᾳ ὧν πείσονται· εἰκὸς δ' εἶναι πολλοὺς ἀποληφθῆναι διὰ τὸ ἀπιστεῖν σφᾶς μὴ ἤξειν· καὶ ἔσκομιζομένων αὐτῶν τὴν στρατιᾶν οὐκ ἀπορήσειν χρημάτων. τοὺς τε ἄλλους Σικελιώτας οὕτω καὶ ἐκεῖνοις οὐ ξυμμαχήσειν καὶ σφίσι προσίεσθαι καὶ οὐ διαμελλήσειν περισκοποῦντας ὀπότεροι κρατήσουσιν· ναύσταθμον δὲ Μέγαρον ἔφη χρῆναι ποιῆσθαι, ἃ ἦν ἐρῆμα. Lamachus said that they must sail to Syracuse, while the inhabitants were still unprepared; for if they attacked suddenly, they (= he and his fellow Athenians) would have the best chance of getting the upper hand (ἔν with the Inf. is here a future-equivalent), and of striking panic into their opponents in all ways, both by the sight of them—for they would now appear in their fullest strength—and by the anticipation of what they would suffer; and it was natural that many should be cut off through not believing that they would come (σφᾶς = the Athenians, here necessarily Accusative because there is a change of Subject); and while they (the enemy) were conveying their property into the city, the army (of the Athenians) would not want necessities. And the other Sicilian Greeks would thus not only not ally themselves with them (the Syracusans), but also come over to them (the Athenians), and not hesitate and look about to see which side would get the mastery. And he said that they ought to make Megara their naval station, which place was deserted. (The last clause is a parenthetical comment of the historian; hence Past Imperfect Indicative.—Adapted from *Thuc.* vi. 49.)*

PART II.—MEANINGS OF FORMS.

MEANINGS OF THE CASES.

372 Preliminary Note on the Greek Cases. The Nominative, Vocative and Accusative have for the most part the same meanings in Greek as in Latin; but the Greek Genitive and the Greek Dative have to do not only their own proper work, but also the work of three lost Cases which were originally distinct from them—the Ablative Proper (denoting *from*, etc.), the Sociative or Instrumental (denoting *with*, *by*, etc.), and the Locative (denoting *at*, *in*, etc.). When these became extinct as separate Cases in Greek, their meanings were distributed between the Genitive and the Dative; thus *the Greek Genitive and the Greek Dative are joint-heirs to a lost Ablative, a lost Sociative and a lost Locative Case.*

In Latin the Sociative and the Locative also became extinct, but their meanings passed to the Ablative, which in its proper sense denoted *from*, etc. For traces of the Locative still extant in both Greek and Latin, see § 59.

Meanings of the Nominative and Vocative.

373 The Nominative is often used instead of the Vocative, even in declensions which have a separate form for the Vocative:—

ᾠ φίλος, εἶπέ. *Speak, my friend.*

ᾠ πόλις, πόλις. *Oh my country, my country!*

Compare the Vocative in such examples as:—

Ἄλλ', ᾧ φίλ' Αἴᾶς, πάντ' ἔγωγε πείσομαι. *Nay, dear Ajax, I will be obedient in all things.* [Αἴᾶς has no separate form for the Vocative in Attic.]

In examples like the following the Nominative with the Article stands in Apposition to the Subject of the Verb:—

Ἴθι σὺ ὁ πρεσβύτατος. *Go you, the eldest.*

Οἱ Θράκες ἔτε δεῦρο. *Come hither, Thracians (lit. Do you, the Thracians, come hither).*

374 The omission of ᾧ is common with the Vocative, but rare with the Nominative = Vocative:—

Ἀνθρωπε, τί ποιεῖς; *My good fellow, what are you doing?*

Παῖ, λαβὲ τὸ βιβλίον, *Take the book, boy.*

Meanings of the Accusative.

375

(1) The Accusative may be the **Object of a Transitive Verb** :—

Ἐνίκησε τοὺς πολεμίους. *He defeated the enemy.*

Ἐνίκησεν Ὀλύμπια. *He won an Olympic victory* (Cognate Object : § 326 *).

Τὸν πάντα δ' ὄλβον ἡμαρ ἔν μ' ἀφείλετο. *One day has robbed me of all my happiness* (Two Objects : § 330 *).

Δαρείος Κῦρον σατράπην ἐποίησεν. *Darius appointed Cyrus satrap* (Predicate Noun agreeing with Object : § 334).

Ἡμᾶς τὰ αἰσχίστα αἰκίζεται. *He does us the most shameful wrong* (Object and Cognate Object : § 326 *.3).

Similarly as Object of a Verbal Adjective or Noun : ἄπορα πόριμος (Aesch. *Prom.* 905); γεννητικὸν οἶον ἑαυτό (begetting a being like itself—Aristotle); μετέωρα φροντιστής (Plato, *Apol.* 18 b).

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(2) Many Greek Verbs take an Accusative as Object while the corresponding English Verbs take some other construction, especially a Fixed Preposition :—

Ἄνδρα μοι ἔννεπε, Μοῦσα. *Tell me, Muse, of the hero.* Cf. *Arma virumque canō.* *I sing of arms and the hero.*

Θαυμάζω τὴν μωρίαν σου. *I wonder at your folly.* *Mirror stultitiam tuam.*

Γελᾷς με. *You are laughing at me.* *Ridēs mē.*

Ὅμνῶμι θεοῦς καὶ θεᾶς. *I swear by gods and goddesses.* Cf. *Terram, mare, sidera jūrō* (poetical in Latin).

Ὅμνῶσι τὰς σπονδάς. *They swear to the treaty.*

Such Verbs admit of a Passive Construction :—

Γελῶμαι ὑπὸ σου. *I am laughed-at by you.* *Rīdeor abs tē.*

Note especially, as taking an Accusative :—

(a) The following Verbs of *shunning* :—

Τίνα φεύγεις; *From whom art thou fleeing?* *Quem fugis?*

Ἀποδιδράσκω σέ. *I am running away from you.* *Dēfugiō tē.*

Οὐδείς ποιῶν πονηρὰ λανθάνει θεοῦς. *No evil doer escapes the notice of the gods* (latet or fallit deōs).

(b) The following Middles denoting *to be on one's guard*, and *to avenge oneself* :—

Τοῦτον φυλάσσω. *Beware of this man.* *Hunc cavētō.*

Εὔλαβου τὴν κίνα. *Beware of the dog.* *Cavē canem.*

Ἀμείνομαι (Τιμωροῦμαι, Τίνομαι) τὸν ἐχθρόν. *I avenge myself upon my enemy.* *Ulciscor inimicum.*

(c) The following Verbs of *awaiting, facing boldly* :—

Μένω σε. *I am waiting for you.* Maneō tē.

Θάρσει (Θάρρει) τὸν θάνατον. *Face death boldly.*

(d) The following Verbs of *complaining, sorrowing* :—

Μέμφομαι τὴν τύχην. *I complain of my fate.* Queror fātum.

Πενθῶ (Κλαίω, Δακρῦω, Οἰμῶζω, Θρηνῶ) τοὺς τεθνεῶτας. *I mourn for the dead.* Lūgeō mortuōs.

OBS.—But λυποῦμαι, ἀλγῶ, *I grieve*, and χαίρω, ἠδομαι, *I rejoice*, generally take the Dat., with or without ἐπί, αἰ : λυποῦμαι (or λυποῦμαι ἐπί) τῇ τύχῃ.

377 Many Intransitive Verbs of Motion become Transitive when compounded with a Preposition (especially διά, μετά, παρά, περί, ὑπέρ, ὑπό) :—

*Ἀπᾶσαν τὴν χώρᾶν διήλθεν. *He traversed the whole land.*

Τὸν τῆς Λήθης ποταμὸν εὖ διαβησόμεθα. *We shall happily cross the stream of Lethe.*

Τὸ πάγχρῦσον δέρος μετῆλθον. *They went to fetch the golden fleece.*

Οὐδὲν παρήλθεν οἱ παρήει. *He passed over nothing.*

Παραβαίνεις τοὺς νόμους. *You are transgressing the laws.*

Τὴν Ἑλλάδα περιήει. *He went round Greece.*

*Υπερέβαλον τὰ ὄρη. *They crossed the mountains.*

Μεγάλους κινδύνους ὑπέστησαν. *They faced great dangers.*

378 Verbs of Motion compounded with other Prepositions (εἰς, ἐκ, ἐπί, πρὸς) sometimes become Transitive; but they more commonly take a Preposition before the Case in prose, especially when used with distinct *local* meaning; the same distinction is observed in Latin :—

Εἰσῆει δίκην. *He entered upon an action; cf. iniit certāmen.*

[But εἰσῆει εἰς οἶκημα, *he entered into a house.*]

Οὐδένα κινδύνον ἐξέστησαν. *They shunned no danger; cf. exire tēla.*

[But ἐξέστη ἐκ τῆς ὁδοῦ, *he stood out of the way.*]

*Ἐπέρχονται μάντις. *They consult seers, adeunt vātēs.*

[But ἐπῆλθεν ἐς τὸν τόπον, *he came to the place.*]

Τοὺς βωμοὺς προσῆλθεν. *He visited the altars, obiit ārās.*

[But προσῆλθε πρὸς οἱ ἐπί οἱ εἰς . . ., *he came near to . . .*]

379 For compounds of παρά, περί, πρὸς taking the Dative, see § 426; for compounds of ἐκ, ὑπέρ taking the Genitive, see § 416.

380 (2) The Accusative may be the **Subject of an Infinitive** :—
 Νομίζω ὑμᾶς εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους. *I consider you to be both fatherland and friends and allies,*

- 381 | (3) The Accusative may have **Adverbial meaning**:—
 (a) Denoting “how far” in space, or “how long” in time
(Accusative of Extent):—
 Μύρια στάδια ἀπέιχον. *They were distant 1250 miles.*
 Ἐνταῦθα ἔμεινεν ἡμέρας εἴκοσιν. *There he remained 20 days.*

OBS. The bare Accusative denoting “place whither” is poetical: *Μήδεια πύργους γῆς ἔπλευσ’ Ἴωλκίᾱς, Medea sailed to the towers of the land of Iolcos.*

- 382 | (b) Denoting “how much” or “how” (**Accusative of Measure or Manner**) in phrases like the following:—
 Πολὸν ἄριστος. *Much the best.* Οὐδὲν ἀγαθός. *Nowise good.*
 Πάντ’ εὐδαιμονεῖ. *He is entirely blessed.*

Thus τί *how much? how? why?* τι *somewhat, somehow*, τίνα *τρόπον in what way, τοῦτον τὸν τρόπον in this way, τᾶλλα otherwise, πολλά often, τὰ πολλά mostly, ἀρχὴν at all, δίκην after the fashion of, χάριν for the sake of, πρόφασιν professedly, τὴν ταχίστην as quickly as possible, τὴν πρώτην at first, μακρὰν far, τὸ λοιπὸν for the future, τὸ πρὶν of old, τὸ νῦν for the present, τὸ κατ’ ἐμέ so far as I am concerned.* Cf. the Dative of Measure (πολλῶ ἄριστος, etc., § 432) and Manner (τούτῳ τῷ τρόπῳ, etc., § 431).

- 383 | (c) Denoting “that in respect of which” (**Accusative of Nearer Definition**):—
 Δέμας ἀθανάτοισιν ὁμοῖος. *Like to the immortals in stature;*
cf. ὅς humerōsque deō similis.
 Κάμνω τὴν κεφαλὴν. *I have a head-ache (ache in the head;*
capite labōrō).
 Ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλῆθρων. *A river Cydnus*
by name, of 200 feet (§ 399) in breadth.

- 384 | Some Accusatives which may be regarded as coming under § 383 are in reality Accusatives of the Second Object remaining in the Passive Construction (§ 332):—

Δέλτος ἐγγεγραμμένη ξυνήματα. *A tablet inscribed with tokens; Passive of ἐγγράφω ξυνήματα δέλτῳ: cf. inscripti nōmina rēgum.*

Ἐκκεκομμένος ὀφθαλμόν. *Having had an eye knocked out; Passive of ἐκκόπτειν τινι ὀφθαλμόν.*

- 385 | (d) Used absolutely (**Accusative Absolute**, § 361.2).

- 386 | The Latin Accusative of Exclamation is not found in Greek,

Meanings of the Genitive.

387 The meanings of the Greek Genitive fall into two classes:—

- (A) Meanings of the Genitive Proper.
 (B) Inherited meanings of the Genitive (see § 372).

(A) MEANINGS OF THE GENITIVE PROPER.

The Genitive Proper, like the Latin Genitive, has one and only one fundamental meaning ("of"), and is primarily an **Adjectival Case**, *i.e.* does the work of an Adjective. The particular way in which it qualifies the Noun to which it is joined is shown by the context.

388 (1) The Genitive Proper may denote "belonging to," "connected with"; this is the widest meaning of the case, and admits of very various applications:—

Ἡ Μιλτιάδου οἰκία. *The house of Miltiades.* Here "belonging to" = "possessed by" (**Possessive Genitive**).

Μιλτιάδης Κίμωνος (or τοῦ Κίμωνος). *Miltiades, son of K.*

Ἡ εὐνοια τοῦ Σωκράτους. *The benevolence of Socrates.*

Ἄνθρωπος τοῦ δήμου. *A man of the people.*

Πολίτου ἀρετή. *Civic virtue.*

Δεκέλεια τῆς Ἀττικῆς. *Deceleia of (= in) Attica.*

Ἄνδριᾶς Φειδίου. *A statue of (= by) Phidias.*

Οἱ τοῦ Κλεάρχου. *The men of (= under) Clearchus.*

Τεῖχος λίθου. *A wall of (= made of) stone or a stone wall.*

Ἐπίπας οἴνου. *A cup of (= full of) wine.*

Αἰτία (Γραφή) κλοπῆς. *A charge of (trial for) theft.*

Elliptically: εἰς Ἄϊδου (understand οἰκίαν), *to Hades' (und. abode).*

εἰς διδασκάλου φοιτᾶν, *to go to a teacher's.*

Cf. ad Vestae (templum); Engl. "to St. Paul's".

389 This Genitive may be used Predicatively, *i.e.* as equivalent to a Predicate Adjective (§ 302):—

Ἡ οἰκία ἐστὶ Μιλτιάδου. *The house belongs to Miltiades.*

Ὁὐ τῶν νικόντων ἐστὶ τὰ ὄπλα παραδιδόνα. *It is not the habit (part, mark, duty) of conquerors to deliver up their arms. (Here νικόντων means like conquerors; cf. ἐμόν ἐστι, it is my way, meum est.)*

Ποιεῖται ἡμᾶς ἐαντοῦ, *Facit nōs suae diciōnis,*

390 (2) The Genitive Proper may denote a Divided Whole (**Partitive Genitive**).

The Partitive Genitive is found not only, as in Latin, in dependence on Nouns and Adjectives which in themselves denote a part, such as μέρος part, πολλοί many, οἱ πολλοί the chief part, οἱ πλείστοι the most, ὀλίγοι few, οὐδείς no one, οἱ μὲν . . . οἱ δέ some . . . others, οἱ ἄλλοι the rest, τίς which, πότερος which of two, etc.; but also in dependence on other Nouns and Adjectives which are only shown to denote a part by the Genitive which follows or precedes them:—

Οἱ χρηστοὶ τῶν ἀνθρώπων or Τῶν ἀνθρώπων οἱ χρηστοί. *The good among men.* (Not Οἱ τῶν ἀνθρώπων χρηστοί.)

Οἱ Δωριῆς ἡμῶν. *Those of us who are Dorians.*

Predicatively:—

Ἐμὲ θὲς τῶν πεπεισμένων. *Put me down as one of those who believe.*

*Ἦθελε τῶν μεόντων εἶναι. *He wished to be one of those who remained.*

RULE.—The Partitive Genitive never stands between the word on which it depends and the Article belonging to that word.

391 As in Latin, the Partitive Genitive may depend on the Neuter of Adjectives and Pronouns used as Noun-equivalents (tantum voluptātis):—

Χθονὸς λαχεῖν τοσοῦτον. *To obtain so much of the land.*

Οὐδὲν ἀπολείψω προθυμίας. *I will remit no zeal.*

*Ὅσον γε δυνάμει παρ' ἐμοὶ ἐστίν. *So far as I can.*

Τὸ πολὺ τοῦ στρατεύματος. *The chief part of the army.*

Πολὺ τοῦ στρατεύματος. *A great part of the army.*

Εἰς τοῦτο (or τοσοῦτον) ἀνοίας ἐλθεῖν. *To proceed to such a point of folly.* Eō insāniae progredi.

Obs. But, unlike Latin,

(a) the Neuter Pronouns τί, τι, οὐδέν, μηδέν take an Adjective in agreement with them, instead of the Partitive Genitive of an Adjective:—

Τί καινόν; <i>What new thing?</i>	} contrast {	Quid novī?
*Ἀγαθόν τι. <i>Something good.</i>		Aliquid bonī.
Οὐδὲν κακόν. <i>Nothing bad.</i>		Nihil malī.

(b) the Adjectives πολὺς, πλείστος, ἡμισυς, λοιπός more commonly agree in Gender and Number with the Partitive Genitive, instead of standing in the Neuter Singular:—

Ἡ πολλή (for τὸ πολλὸν) τῆς γῆς. *The chief part of the land.*
 Αἱ ἡμίσειαι (for τὸ ἡμισυ) τῶν νεῶν. *Half of the ships.*

Similarly Superlatives: τῆς γῆς ἡ ἀρίστη, *the best part of the land.*

392 Note the similar expressions in dependence on an Adverb:—

Ἄλις λόγων. *Enough of words.* Satis verbōrum.

Ποῦ τῆς γῆς; *Where on earth?* Ubi terrarūm?

Πηνίκα τῆς ἡμέρας; *At what time of day (what o'clock)?*

Ὅψε τοῦ ἔτους. *Late in the year.*

Πῶς ἔχεις τῆς γνώμης; *In what state of mind are you?*

Thus with other Adverbs of "place" (ποῖ, πόθεν, ἐνταῦθα, ἐκεῖ, ἐκεῖσε, ἐκεῖθεν, πανταχοῦ, οὐδαμοῦ), "time" (πρῶ, πολλάκις, τρίς), "manner" (ὡς, οὕτως, εὖ, ἀριστα, μετρίως).

393 The Noun on which the Partitive Genitive depends is often not expressed:—

Τῆς γῆς ἔτεμον. *They ravaged part (μέρος) of the land:*
 contrast τὴν γῆν ἔτεμον, *they ravaged the land.*

Ἐπεμψέ μοι τῶν ἐταίρων. *He sent me some (τινάς) of his comrades:*
 contrast ἔπεμψέ μοι τοὺς ἐταίρους, *he sent me his comrades.*

Τοῦ λωτοῦ ἔφαγον. *They ate of the lotus:* contrast ἐσθίω eat up, πίνω drink up, with the Accus.: Σωκράτης τὸ φάρμακον ἔπιεν. *Socrates drank up the poison.*

394 The Partitive Genitive is not used except where there is real partition: it is thus inadmissible in expressions like "all of us" (ἡμεῖς πάντες, nōs omnēs), "how many are there of you?" (πόσοι ἐστέ; quot estis?), "there are few of us" (ὀλίγοι ἐσμέν, pauci sumus).

395 "The whole of," "the top of," "the middle of," "the end of" are expressed, as in Latin, by Adjectives (ὅλος, πᾶς, ἄκρος, μέσος, ἔσχατος) agreeing with Nouns:—

Ἐπ' ἄκρων ὀρέων. *On hill tops (tops of hills).*

Ἐν αἰθέρι μέσῳ. *In mid air (the middle of the air).*

396 The Article may be used (immediately before the Noun):—

Ἐπ' ἄκρων τῶν ὀρέων. } *On the tops of the hills.*
 Ἐπὶ τῶν ὀρέων ἄκρων. }

Contrast ἐπὶ τῶν ἄκρων ὀρέων, *on the high or pointed mountains;*
 ὁ μέσος δάκτυλος, *the middle finger* (§ 587.)

397 (3) The Genitive Proper may denote what might have been expressed as the Object of a Verb (**Objective Genitive**):—

‘Ο φονεὺς τοῦ βασιλέως. *The murderer of the king* :
= ἐκεῖνος δὲ τὸν βασιλέα ἐφόνευσεν.

Τοῦ θανόντος ἕμερος. *A longing for one dead* (Soph. Phil. 350).

‘Ο τῶν πολεμίων φόβος. *The fear of the enemy.*

Εὔνοια τῶν φίλων. *Goodwill towards one's friends.*

398 When the Genitive denotes the person who acts or feels, it is sometimes called by contrast the Subjective Genitive:—

‘Ο τῶν πολεμίων φόβος. *The fear which the enemy feel.* } § 388.
Εὔνοια τῶν φίλων. *Goodwill which friends feel.* }

Thus φιλία πατρός = (i.) *a father's love* (Subjective Genitive).
(ii.) *love for a father* (Objective Genitive).

399 (4) The Genitive Proper may denote Quality (**Genitive of Quality**):—

Παῖς δέκα ἐτῶν. *A boy of ten years* (= *ten years old*).

‘Οδὸς τριῶν ἡμερῶν. *A three days' journey.*

RULE.—The Genitive of Quality generally has a *Numeral Adjective* joined with it, to denote magnitude or age.

Obs. Thus the use of the Genitive of Quality is more restricted in Greek than in Latin: instances like *magnī ingenīi* are hardly found excepting Predicatively: *τούτου τοῦ τρόπου εἰμί, I am of this character*; *τῆς αὐτῆς γνώμης ἦσαν, they were of the same opinion*: instances like *ἀλητεῖαι πόνων laborious wanderings* are poetical. In prose the Accusative of Nearer Definition is used instead: *ἀνὴρ χρηστὸς τὸν τρόπον, a man of good character* (§ 383).

400 (5) The Genitive Proper may be equivalent to a Noun in Apposition (**Appositive Genitive**):—

Μέγα χρῆμα βοῦς. *A monster of a boar.* }
Δεσμὰ πεδῶν. *The bonds of fetters.* } colloquial or poetical.
Ἦ πόλις Ἀργούς. *O city of Argos.* }

Obs. In prose “the city of Argos” is generally ἡ πόλις τὸ Ἀργος or Ἀργος ἡ πόλις, like *urbs Rōma*: similarly τὸ ὄνομα ἡδονῆ, “the word pleasure” (contrast *vox voluptātis*).

401 As in Latin, the Genitive Proper becomes **Adverbial** in connexion with certain classes of words, *i.e.* it may be used to qualify Verbs, Adjectives and Adverbs. The relations in which the Adverbial Genitive stands to the word that it qualifies are very various: in some cases it is Partitive (see §§ 392, 393), in others it is Objective, in others it denotes simply “connected with”. [For the Genitive of Price, see § 414.]

- 402 (1) The Genitive depending on Adverbs used as Prepositions (some of these Adverbs are petrified cases of Nouns) :—

Ἐντὸς τοῦ τείχους. *Within the wall.*

Πλησίον (Ἐγγύς) τῆς πόλεως. *Near the city.*

Similarly with εἴσω *within*, ἐκτός and ἔξω *outside*, μεταξύ *between*, ἄνω *above*, κάτω *below*, πρόσω or πόρρω *far into, far from*, ἔμπροσθεν *in front of*, ὀπίσθην *behind*, πέραν *on the other side of*, καταντικρὺ *opposite to (a place)*, ἐναντίον *opposite to (a person), in the presence of = cōram*, λάθρᾳ and κρύφα *without the knowledge of = clam*, χάριν *for the sake of = grātiā*, δίκην *after the fashion of = instar*, ἕνεκα *for the sake of = causā*, πλὴν *except*, χωρὶς *apart from*, ἄνευ *without*, ἄχρι, μέχρι, *as far as, (usque ad).*

- 403 (2) The Genitive depending on certain Adjectives :—

(a) Adjectives derived from Nouns, especially those compounded with the negative α- :—

Ἐπώνυμος τῆσδε γῆς. *Bearing the name of this land.*

Διδασκαλικὸς τῆς ἑαυτοῦ σοφίας. *A born teacher of his own wisdom.*

*Ἄρης ἄχαλκος ἀσπίδων. *The god of war without the bronze of shields (= without bronze shields).*

Ἄτιος (Ἀναίτιος) φόνου. *Responsible (Not responsible) for murder; reus (insons) caedis: cf. αἰτία κλοπῆς, § 388.*

This construction is extended to other Adjectives compounded with α- : ἀγύμναστος πόνων *untrained in suffering (from γυμνάζω)*, ἄτρεστοι μάχης *intrepid in the fight (from τρέω tremble).*

- 404 (b) Adjectives denoting *mindful* (μνήμων, ἐπιμελής), *desirous* (πρόθυμος, ἐπιθυμητικός), *having control* (ἐγκρατής, κύριος), and their opposites (ἀμνήμων, ἐπιλήσμων, ἀμελής, ἀκρατής), which in English take "of" and in Latin the Genitive :—

Κακῶν μνήμονες. *Mindful of evils.* Memorēs malōrum.

Ἐγκρατής ἑαυτοῦ. *Master of oneself.* Potens sui.

- 405 (c) Adjectives denoting *experienced* or *skilled* (ἐμπειρος, ἐπιστήμων), *sharing* (μέτοχος), and their opposites (ἄπειρος, ἄμοιρος, ἀγευστος, ἀκληρος), which in English take "in" and in Latin the Genitive :—

Πολέμου ἐμπειρος. *Experienced in war.* Belli peritus.

Μέτοχος τιμῆς. *Sharing in a reward.* Particeps praemii.

- 406 For the Genitive with Adjectives denoting *full* (plēnus), see § 415. For Genitives like τυφλὸς τοῦ μέλλοντος *blind to the future*, see § 413.

- 407 (3) The Genitive depending on the Verbs enumerated in § 327 * (except those of *beginning, ceasing, mastering* and *wanting*, see §§ 410 c, 411 b, 415); these Verbs either denote an action affecting only a *part* of the Object or take the Genitive on the analogy of Nouns of kindred meaning:—

Μετέχομεν ἀθανασίας. *We participate in immortality: = μετέχομεν μέρος ἀθανασίας, we have-jointly a share of immortality* (Partitive Genitive, cf. § 393).

Μέμνησο τῆς κοινῆς τύχης. *Remember the common lot: = μνήμην ἔχε τῆς κοινῆς τύχης, have memory of.*

Μή μ' ἀναμνήσης κακῶν. *Remind me not of sorrows: = μὴ μνήμην ποιῶ κακῶν, do not make mention of.*

*Ἔρωσ τῶν θεῶν βασιλεύει. *Love rules the gods: = βασιλεύς ἐστι τῶν θεῶν, is king of.*

- 408 Certain Verbs of judicial procedure, viz.: of *accusing* (αἰτιῶμαι), *being accused* (φεύγω), *arraigning* (γράφομαι, διώκω, κρίνω, εἰσάγω, ὑπάγω), *convicting* (αἰρῶ), *being convicted* (ἀλίσκομαι), *punishing* (τίμωροῦμαι, τίνομαι), take a Genitive Proper denoting the "charge":—

Μέλητος Σωκράτην ἐγράψατο ἀσεβείας. *Meletus prosecuted Socrates for impiety (= ἐγράψατο γραφὴν ἀσεβείας, drew up an indictment of).*

Φεύγω φόνου. *I am accused of murder (= φεύγω δίκην φόνου, I flee a trial of murder).*

Οἱ πρέσβεις δῶρων ἐκρίθησαν. *The ambassadors were tried for (on the charge of) bribery: Passive of κρίνω τινά τινος.*

Ἄλίσκεται κλοπῆς. *He is convicted of theft.*

Κρίνουσιν Ἀλκιβιάδην θανάτου. *They try Alcibiades on a capital charge (in a matter of life and death; cf. capitis accūsāre); hence Passive Ἀλκιβιάδης κρίνεται θανάτου.*

- 409 OBS. 1. Verbs of *acquitting* (ἀπολῶ, ἀφίημι) and *being acquitted* (ἀποφεύγω) take a Genitive denoting "separation" (§ 410):—

Ἀπολύουσιν αὐτὸν τῆς αἰτίας. *They acquit him of the charge.*

OBS. 2. Verbs compounded with *κατά* and denoting *to accuse* or *to condemn* (κατηγορῶ, καταγιγνώσκω, κατακρίνω, καταψηφίζομαι, καταδικάζω) take an Accusative of the charge or penalty, and a Genitive of the person (§ 416):—

Ἄδικίαν πολλὴν κατηγοροῦσιν αὐτοῦ. *They accuse him of great injustice (lit. bring the charge of injustice against him).*

Κατέγνωσαν Σωκράτους θάνατον. *They passed sentence of death on Socrates or condemned Socrates to death; lit. they decreed death against Socrates (contrast Lat. capitis condemnāverunt Socratem); hence Passive κατεγνώσθη Σωκράτους θάνατος.*

(B) INHERITED MEANINGS OF THE GENITIVE.

410

As heir to the lost cases (§ 372) the Genitive has a number of meanings which are not ordinarily expressed by the Genitive in Latin:—

(1) The Genitive may denote "separation" (**Genitive of Separation** = Latin Ablative of Separation):—

(a) With Verbs and Adjectives which themselves denote separation, such as those of *separating* (χωρίζω), *freeing* (ἐλευθερῶ, λύω ἀπαλλάσσω; ἐλεύθερος, καθαρός), *holding aloof* (ἀπειμι, ἀπέχω, ἀπέχομαι), *preventing* (κωλύω), *yielding* (εἴκω, χωρῶ), *differing* (διαφέρω; διάφορος), and the like:—

Ὁ θάνατος ἐλευθεροῖ τὴν ψυχὴν τοῦ σώματος. *Death frees the soul from the body* (liberat animam corpore).

Τοῖς πρεσβυτέροις δεῖ ὑπεῖκειν τοὺς νέους καὶ ὁδῶν καὶ ἐδρῶν. *The young ought to make way for elders from roads and seats.*

Ἔργων πονηρῶν χεῖρ' ἐλευθερᾶν ἔχε. *Keep thy hand free from wicked deeds.*

Ἄρχων ἀγαθὸς οὐ διαφέρει πατρὸς ἀγαθοῦ. *A good ruler does not differ from a good father.*

Obs. 1. When the sense of separation is not partly expressed by the Verb itself, "from" is expressed by ἀπό or ἐκ in prose: ἀπὸ Σάρδεων ἄρματα *he started from Sardis*. But in the poets the bare Genitive is used more freely: βάθρων ἴστασθε *rise from the steps*, ἄγομαι νήσου *I am carried from the island*, φέρω δόμων *I bring from the house*, δέξασθέ μου *receive from me*.

(b) With certain Verbs of sense perception, i.e. Verbs of *perceiving* (αἰσθάνομαι), *learning* (πυνθάνομαι, μαθάνω), *hearing* (ἀκούω, ἀκροῶμαι), *scenting* (ὄσφραίνομαι):—

Τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ; *What then do you wish to learn next from me?*

*Ἄκουε πάντων, ἐκλέγου δ' ἃ συμφέρι. *Listen to all men, but select what is good.*

Οἱ ἵπποι ὄσφροντο τῶν καμήλων. *The horses got scent of (lit. from) the camels.*

Obs. 2. These Genitives properly denote the "quarter from which" (cf. Lat. audiō ex tē or abs tē); they thus mark a person or thing as *causing* a perception. The "thing heard" (the sound or speech) is commonly expressed by the Accusative: ἀκούω φθόγγον, αἰσθάνομαι βοήν, *I hear a cry*; hence ἀκούεις βοήν; ἀκούεις τέκνων; *dost hear the cry? dost hear the children?* But we also find ἤκουσε θορύβου, *he heard a noise*, etc.

Obs. 3. With *αισθάνομαι* and *πυνθάνομαι* the Genitive may also denote "about," "concerning": *ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης*, when they learned about the occupation of Pylos.

(c) With Verbs of *beginning* (*ἄρχομαι*, *ἄρχω*, § 327 *), *ceasing* (*παύομαι*, *λήγω*, *μεθίεμαι*, *ὑφίεμαι*, § 327 *), and *making to cease* (*παύω*, *καταλύω*, *παραλύω*):—

Αἱ Μοῦσαι ὕμνησαν, Διὸς ἀρχόμεναι, σεμνὴν Θεΐν. *The Muses sang of holy Thetis, starting from Zeus: cf. ἄρχεσθαι ἀπὸ τῶν θεῶν*, incipere ā deīs, to consult the gods first.

Σὺν τοῖς θεοῖς ἀρχεσθε παντὸς ἔργου. *Begin every work with the blessing (under the auspices) of heaven.*

*Ἐπειτα θρήνων καὶ γόων ἐπαύσατο. *Thereupon she ceased (ceased from) her lamentations and wailing.*

Distinguish *ἄρχω τινός* I do a thing first or begin what others continue, from *ἄρχομαι τινός* I begin what I myself continue:—

Τοῦ λόγου ἤρχεν ὦδε. *He opened the discussion thus.*

Τοῦ λόγου ἤρχετο ὦδε. *He began his speech thus.*

411 (2) The Genitive may denote "comparison" (**Genitive of Comparison** = Latin Ablative of Comparison, § 359.2, Obs. 1):—

(a) With Comparatives, instead of ἢ than:—

Θάττων θανάτου θεῖ. *It runs quicker than death (celerius morte).*

Σιγὴ ποῖ ἐστὶν αἰρετωτέρᾳ λόγου (= ἢ λόγος). *Silence is sometimes preferable to speech (melius est orātione).*

Φιλεῖ δ' ἑαυτοῦ (= ἢ ἑαυτόν) πλείον οὐδεὶς οὐδένα. *But no man loves any man more than himself (magis se ipsō).*

Προσῆκει μοι μᾶλλον ἐτέρων (= ἢ ἐτέροις) ἀρχεῖν. *It befits me better than others (than it befits others) to rule.*

Obs. 1. These Genitives are closely related to the meaning "from": thus we say *different from*, but *other than*.

(b) With Verbs and Adjectives of comparative meaning, such as those of *getting the better*, *being superior* (*πλεονεκτῶ*, *κρατῶ* = *κρείσσω* *εἰμί*, § 327 *, *ὑπερέχω*, *περιγίγνομαι*, *πρωτεύω*, *ἀριστεύω*), *getting the worst*, *being inferior* (*μειονεκτῶ*, *ἡσσωμαι*, *ἐλασσόμαι*, *ὑστερῶ*, *λείπομαι*; *δύτερος*, *ὑστερος*), and Adjectives denoting *so many times as great* (*διπλάσιος*, *πολλαπλάσιος*), *other* (*ἕτερος*, *ἄλλος*):—

Ὁ ἄδικος ἀξιοῖ τοῦ δικαίου πλεονεκτεῖν. *The unjust man expects to get the better of the just man.*

Ἡ φύσις τῶν διδαγμάτων κρατεῖ. *Nature is stronger than nurture.*

Οἱ τύραννοι μειονεκτοῦσι τῶν ιδιωτῶν. *Tyrants are less well off than private persons.*

Ἵστεροῦμεν τῆς ἐορτῆς. *We are too late for (lit. later than) the feast.*

Γυναικὸς ἡσσημένος. *Worsted by (Inferior to) a woman.*

Πολλαπλάσιοι ἔσμεν τῶν πολεμίων. *We are many times as many as the enemy.*

Obs. 2. Μειονεκτῶ and λείπομαι may also take a Genitive which is not Comparative: ὁ τύραννος μειονεκτεῖ τῶν εὐφροσυνῶν, *the tyrant has less of mirth (Partitive)*; λελειμμένη τέκνων, *bereft of children (cf. Verbs of "wanting")*.

412 (3) The Genitive may denote "cause" (**Genitive of Cause**, cf. Dative of Cause = Latin Ablative of Cause, § 430):—

(a) With Verbs of *envying* (ζηλῶ, φθονῶ), *admiring* (θαυμάζω, ἀγαμῖ), *congratulating* (εὐδαιμονίζω, μακαρίζω):—

Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ. *I envy thee on account of thy wit, but hate thee for thy cowardice.*

Τοὺς ἐν πολέμῳ τετελευτηκότας μακαρίζω τοῦ θανάτου. *I congratulate those who have died in war on their death.*

(b) With Interjections, denoting the cause of astonishment:—
Οἴμοι τῶν κακῶν. *Alas for my misfortunes!*

Similarly with Vocatives:—

Ἐκβάτανα, τοῦ σχήματος. *Jerusalem! (lit. Ecbatana!)*
What a get up! (Genitive of Exclamation.)

413 (4) The Genitive may denote "that in respect of which":—

Καλῶς παράπλου κείται ἡ Κέρκυρα. *Corcyra lies favourably in respect of a coasting voyage.*

Ἐπλεον ὡς εἶχον τάχους. *They sailed as fast as they could (lit. as they were in point of speed).*

Τυφλὸς ἐστι τοῦ μέλλοντος ἄνθρωπος. *Man is blind as to the future.*

Κωφὸς τοῦ νουθετοῦντος. *Deaf to advice (lit. one advising).*

Ἐμποδῶν ἀλλήλοις πολλῶν καὶ ἀγαθῶν ἔσεσθε. *You will stand in one another's way in regard to many advantages.*

414 | The origin of the following Genitives is uncertain; some of them are probably derived from lost cases; but some may be Genitives Proper.

(i.) The Genitive denoting "how much" (**Genitive of Price** = Latin Ablative and Genitive of Price*), with Verbs and Adjectives of *valuing* (ἀξιῶ, τιμῶ, τιμῶμαι; ἄξιος, τίμιος), *buying* (ὠνούμαι, ἐπριάμην, ἀγοράζω; ὠνιος, ὠνητός), *selling* (πωλῶ, ἀποδίδομαι, πηράσκω), *exchanging* (ἀλλάσσομαι), *letting for hire* (μισθῶ), *hiring* (μισθοῦμαι), and generally with Verbs denoting "to do some work which may be paid for":—

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί. *The gods sell us all good things at the price of toil* (vendunt labōribus).

Μισθοῦ ἐργάζομαι. *I work for hire* (mercēde labōrō).

• Πόσου διδάσκει; Πέντε μνῶν. *For how much does he teach?*
For five minae (quantō pretiō . . . quinq̄ue minis).

Δύξαν πολλοῦ (πλέονος, πλείστου) τιμῶ. *I value reputation at a high (higher, very high) price: magnī (plūris, plūrimī) aestimō.*

Ἡμᾶς οὐδενὸς λόγου ἀξιῶ. *He thinks us of no account* (nihili facit).

*Ὀνιὸν ἐστὶν ὀλίγου. *It costs little* (parvī est).

*Ἀξία μνήμης. *Things worth remembering* (digna memoriā).

OBS. 1. Ποιεῖσθαι to *value* (facere) usually takes περί with the Genitive:—
*Ἀλήθειαν περί πολλοῦ ποιῶμαι. *I value truth highly.*

OBS. 2. As terms of judicial procedure τιμῶ is said of the judge, τιμᾶσθαι of the parties to the action: τιμῶ σοι δέκα ταλάντων, *I mulct you in 10 talents* (impose a fine of 10 talents upon you); τιμᾶται μοι θανάτου, *he estimates my punishment at death.*

415 | (ii.) The Genitive depending on Verbs and Adjectives of *filling* (πληρῶ, ἐμπίπλημι; πλήρης, ἐμπλεως, μεστός), *abounding* (γέμω, εὐπορῶ, πλούσιος), *emptying* (κενῶ; κενός), *depriving* (ἀποστερῶ, γυμνῶ, sometimes ἀφαιροῦμαι, cf. § 330 *.3; γυμνός, ἔρημος), *wanting* (δέομαι, δεῖ, ἀπορῶ, σπανίζω, στέρομαι, § 327 *; ἐνδεής, ἐπιδεής, ἐλλιπής, πένης); cf. Latin compleō (Abl.), plēnus (mostly Gen.); abundō, vacō, vacuus, privō, careō, etc. (all Abl.):—

* The Latin Genitive of Price is in origin a Locative.

Πληροῦται ναὺς ἀνδρῶν. *A ship is manned (filled with men).*
 Εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμοῖσᾶς ἦλθον. *They came to*
villages abounding in many good things.

Δυοῖν ἀδελφοῖν ἔσπερήθημεν δύο. *We two have been deprived*
of two brothers.

Ὁ μῆδὲν ἀδικῶν οὐδενὸς δεῖται νόμου. *He who does no wrong*
needs no law.

Δεῖ μάχης. *There is need of fighting.*

OBS. 1. Δέομαι τινός may also mean *I ask someone (τι for something):*
 Τί δέη μου; Δέομαι σου δοῦναί μοι χρήματα. *What do you ask of me? I ask*
you to give me money.

OBS. 2. Note the following phrases with the Active δέω, *I want* :—

Πολλοῦ ἐδέησα φυγεῖν. *I was far from running away.*

Ὀλίγου ἐδέησα ἀποθανεῖν. *I was within an ace of dying.*

Τοσοῦτου ἐδέησα φυγεῖν, ὥστε ἀνδρείως ἐμαχεσάμην. *So far was I from*
running away that I fought bravely.

416 (iii.) The Genitive depending on Verbs compounded with
 Prepositions (especially ἀπό, ἐκ, πρό, ὑπέρ, and κατά in the sense
 “adverse to”) :—

Ἀπέστησαν τῶν Ἀθηναίων. *They revolted from the Athe-*
nians.

Ἀπέγνω τῆς σωτηριάς. *He despaired of (lit. turned his*
thoughts away from) deliverance.

Ἐξέστη ἑαυτοῦ. *He went out of his mind.*

Ἐξέπεσε τῆς πόλεως. *He was banished from the city.*

Ἐξηγηθήμεθα τῶν ἐλπίδων. *We depend on (lit. hang from)*
hopes.

Ἦθος προκρίνειν χρημάτων γαμοῦντα δεῖ. *He who intends to*
marry ought to prefer character to money.

Πολλοῖς ἡ γλῶσσα προτρέχει τῆς διανοῖας. *In many men the*
tongue runs ahead of the thought.

Προκινδυνεύει τῆς πόλεως. *He runs risks on behalf of the state.*

Ἵπερεφάνησαν τοῦ λόφου. *They appeared above the ridge.*

Ἵμῶν ὑπεραλώ. *I am grieved on your account.*

Ἀριστοφάνης καταγελά Σωκράτους. *Aristophanes laughs at*
Socrates.

Χρῆ μὴ καταφρονεῖν τοῦ πλήθους. *We ought not to look down*
upon (or despise) the masses : cf. κατηγορῶ, etc., § 409.2.

OBS. The Preposition is often repeated before the Noun, especially in
 prose: ἐξέβαλον αὐτὸν τῆς ἀρχῆς οἱ ἐκ τῆς ἀρχῆς, *they drove him out of office.*

- 417 (iv.) The Genitive of "time":—
 Νυκτὸς καὶ ἡμέρας. *By night and by day* (§ 439 b).
 Ὀλίγων ἐτῶν. *Within a few years* (§ 443).
 Τοῦ λοιποῦ. *For the future* (= τοῦ λοιποῦ χρόνου, § 443).
 Τοῦ ἐνιαυτοῦ. *Every year*, quotannis (§ 576).
- 418 (v.) The Genitive of "place" (poetical and rare in Attic):—
 Δαιῆς χειρός. *On the left hand*: = ἐξ ἀριστερᾶς χειρός.
- 419 (vi.) The Genitive Absolute (§ 361.1):—
 Τούτων οὕτως ἐχόντων. *This being so*.

Meanings of the Dative.

- 420 The meanings of the Greek Dative fall into two classes:—
 (A) Meanings of the Dative Proper.
 (B) Inherited meanings of the Dative (see § 372).

(A) MEANINGS OF THE DATIVE PROPER.

The Dative Proper, like the Latin Dative, has two and only two fundamental meanings—"to" and "for".

- (1) The Dative Proper denoting "to":—
 (a) Depending on Transitive Verbs (**Dative of the Indirect Object**, § 331):—
 Ἡ μωριά διδωσιν ἀνθρώποις κακά. *Folly causes troubles to men or causes men troubles.*
 Ἐφηνε τὰ τόξα τοῖς Ἀργείοις. *He showed the bow to the Greeks.*
 Εἰκάζω σε φιλοσόφῳ. *I liken you to a philosopher.*
 Ὁ σιδηρὸς ἰσοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς. *Steel makes the weak equal to the strong.*
- (b) Depending on Intransitive Verbs:—
 Ἐφαίνετο ἐαυτῷ εὐτυχής. *He seemed to himself fortunate.*
 Ἐδοξε τῷ δήμῳ. *It seemed good to the people.*
 Φιλοσόφῳ ἕοικας. *You are like a philosopher.*
 Ἐπλησίαζον τῇ κώμῃ. *They drew near to the village.*
 Τούτῳ τῆς Βοιωτίας προσήκει οὐδέν. *Nothing of Boeotia attaches to this man (i.e. he is not a Boeotian).*

OBS. This "to" is closely related in meaning to "towards": in the poets the Dative sometimes denotes "place whither" (§ 435), e.g. ἀνατείνας οὐρανῷ χεῖρας, *raising his hands to heaven* (Homer, cf. it clamor caelō); βᾶξις ἦλθεν Ἰνάχῳ, *a report came to Inachus*; θυμῷ βάλε, *lay to heart* (Aeschylus) = ἐς θυμὸν βάλε (Herodotus).

421 (2) The Dative Proper denoting "for" (**Dative of Interest**):—
 Πᾶς ἀνὴρ αὐτῷ ποιεῖ. *Every man works for himself.*
 Ἄριθμὸν ἐξήγηρον αὐτοῖς. *I invented for them Number.*

422 With εἶναι, ὑπάρχειν and γίνεσθαι this Dative may denote the Possessor (**Dative of Possession**; cf. Genitive of Possession, § 389):—

*Ἔστω ἀνθρώπῳ λογισμὸς. *Man has reason. (There exists for man reason: est hominī ratiō.)*

*Ὄνομα τῷ μαιρακίῳ ἦν Πλάτων. *The young man's name was Plato. (Never Dative of the name, as sometimes in Lat.: nōmen adolescentī erat Plātōnī.)*

423 With the Verb-Adjective in -τέος, and sometimes with the Perfect Passive, this Dative may denote the Agent (**Dative of the Agent**):—

Ἀσκητέᾳ ἐστὶ πᾶσιν ἡ ἀρετή. *Virtue is to be practised by all, lit. is for all to be practised (omnibus exercenda est).*

Πάνθ' ἡμῖν πεποιήται. *Everything has been done by us.*

424 In loose connexion with the sentence the Dative of Interest is used—

Either (a) to mark a person as standing in some relation to the action spoken of:—

Τέθνηχ' ἔμιν πάλαι. *In relation to you I am long since dead.*

Ἐπίδαμνος ἐν δεξιᾷ ἐστὶν ἐσπλέοντι. *Epidamnus is on the right as one sails in, lit. in relation to one sailing in.*

*Ἄνευ ἀρχόντων οὐδὲν ἂν καλὸν γένοιτο, ὡς συνελόντι εἰπεῖν, οὐδαμοῦ. *Without leaders nothing good can be done anywhere, to speak generally: συνελόντι lit. for (in relation to) one summing up.*

Τοῦτ' ἐμοὶ βουλομένῳ (ἀσμένῳ, ἡδομένῳ, προσδεχομένῳ, etc.) ἐστίν. *This is according to my wish (pleasure, expectation); lit. This stands in relation to me wishing (pleased, expecting).*

Or (b) to mark a person as interested in or sympathising with what is said, rather than in the action spoken of (so-called **Ethical Dative**, used only in the case of Pronouns: μοι, σοι, ἡμῖν, ὑμῖν, so accented):—

Μὴ μοι θορυβήσητε. *Pray do not make a noise.*

Ὡς καλὸς μοι ὁ πάππος. *How handsome I find grandfather!*

Cf. Quid mihi (*I should like to know*) Celsus agit?

"Villain, I say, knock me at this gate,

And rap me well, or I'll knock your knave's pate."

Shakspeare, *Taming of Shrew*. (*me = I tell you.*)

424* CAUTION 1. When "for" means "in defence of" or "in place of" or "in return for," it is generally expressed by *ὑπέρ*, *πρό*, or *ἀντί*, with the Genitive:—

Ἔπερ τῆς πατρίδος ἀποθανεῖν. To die for one's country.

Οὐχ ἦδρε πλὴν γυναικὸς ἣτις ἤθελε | θανεῖν πρός κείνον. He found none but his wife who would die for him.

Ἀνθ' ὧν εἰ ἐπαθον εἰ ἐποίησα. For the benefits that I received I conferred benefits.

CAUTION 2. When "for" denotes "purpose" or the "end served," it is generally expressed by *εἰς* or *πρός* with the Accusative:—

Χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν. They contributed money for him for the support of the soldiers.

Τὸ στράτευμα κατέλυσε πρὸς ἄριστον. The army halted for breakfast.

425 To one or the other of the fundamental meanings of the Dative Proper belong the following constructions:—

(a) The Dative depending on Adjectives which in English take "to" or "for," together with some Adverbs of kindred meaning:—

Ὅσα μοι ἡμεῖς χρήσιμοί ἐστε οἶδα. In how many respects you are useful to me I know.

Τύραννος ἀπᾶς ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος. Every tyrant is hostile to freedom and opposed to laws.

Ὀλιγαρχία ἐπιτηδεῖα ἐστὶ τοῖς Λακεδαιμονίοις. Oligarchy is suited (serviceable) to the Lacedaemonians.

Τὰ ἀρκοῦνθ' ἱκανά ἐστι τοῖς σώφροσιν. What is just enough is sufficient for the wise.

Δόξεις ὁμοίος τοῖς κακοῖς πεφῦκέναι. Thou wilt seem like to the bad in nature (rarely Gen.; contrast similis).

**Ἴσος εἰμὶ σοί.* I am equal to you: cf. ὁ αὐτός, § 428 d.

Ὁμολογουμένως τῇ φύσει ζῆν. To live agreeably to nature.

Obs. 1. The following Adjectives take either the Dative Proper or (with some sense of "possession") the Genitive Proper: *ἴδιος*, *οἰκείος*, proper, *κοινός* common, *συγγενής* akin, *ἱερός* sacred (cf. proprius, communis, cognātus, sacer): *φῶς ἀπᾶσι κοινόν*, light common to all; *φῶς πάντων κοινόν*, light the common property of all.

Obs. 2. Adverbs denoting near (*ἐγγύς*, *πέλας*, *πλησίον*) and the Adjective *πλησίος* generally take the Genitive (occasionally the Dative Proper):—

Ἐγγύς τῆς πόλεως. Near the city: cf. prope ab urbe.

Obs. 3. The "purpose" or "end served" is expressed by *εἰς*, *ἐπί*, or *πρός* with such Adjectives as *ἐπιτηδεῖος*, *ἱκανός*, *χρήσιμος*, *ὑφέλιμος*: *χρήσιμος ἐς τι*, useful for something. Contrast *χρήσιμος ἐμοί*, useful to me.

426

(b) The Dative depending on Verbs compounded with Prepositions (especially ἐν, ἐπί, σύν, also ἀντί, παρά, περί, πρός), and translated by various Prepositions in English:—

Ἐνέβαλον φόβον τοῖς πολεμίοις. *They struck terror into (inspired terror to) the enemy: hostibus timōrem incussērunt.*

Οὐδείς χαρακτήρ ἐμπέφυκε σώματι. *No stamp has been set by nature upon (is innate to) the body.*

Ἐπιβουλεύει τῇ πόλει. *He plots against (lays snares for) the city.*

Τῇ γυναικὶ συμμαχεῖ. *He takes the woman's side (is an ally to the woman).*

*Ἦκω κακοῖσι σοῖσι συγκάμων, τέκνον. *I am come sympathising with (sharing pain for) thy troubles, my son.*

*Ἐρωτι οὐδὲ Ἄρης ἀνθίσταται. *Not even Ares makes stand against (offers resistance to) Love.*

*Ἀδελφὸς ἀδελφῷ παρείη. *May brother stand by (be present to) brother.*

Τῷ Ἰππάρχῳ περιέτυχον. *They fell in with Hipparchus.*

Προσέβαλον τῷ τειχίσματι. *They made an attack upon the fort.*

Obs. In this construction the Dative depends upon the meaning of the Compound as a whole, and not upon the Preposition alone: some of the Prepositions could not take a Dative by themselves, others could only take it in a different sense. In some instances the Preposition may be repeated with its appropriate case, as in ἐμμένειν σπονδαῖς or ἐν σπονδαῖς, *to abide by a truce*, manēre in indūtīis; προσίεναι τῷ δήμῳ or πρὸς τὸν δῆμον, *to appeal to the people*; ἐπιστρατεῦεν τοῖς πολεμίοις or ἐπὶ τοὺς πολεμίους, *to march against the enemy*; or a different Preposition may be used, as in ἀνθίστασθαι Ἐρωτι or πρὸς Ἐρωτα, *to make stand against Love*; συμβάλλειν μικρὰ μεγάλοις or πρὸς μεγάλα, *to compare small things to great*.

427

(c) The Dative depending on the Verbs enumerated in § 328 (except those of *following* and *using*, see § 428.1). From the Greek point of view these Datives fall either under § 420 or under § 421.

427*

CAUTION. The Predicate Dative of Latin is not found in Greek:—

Χαιρεφῶν ἐμοὶ ζημιᾶ (Nom.) μᾶλλον ἢ ὠφέλειά ἐστιν. *Chairephon is a dead loss to me rather than an advantage (detrimentō potius quam ūtilitātī).*

For the Dative qualifying Nouns (rare), see § 310.3: πρὸς βροτοῖς δοτήρ.

(B) INHERITED MEANINGS OF THE DATIVE.

428

As heir to the lost cases (§ 372) the Dative has a number of meanings which are not ordinarily expressed by the Dative in Latin :—

(1) The Dative may denote "association" (**Dative of Association** = Latin *cum* with the Ablative, or sometimes Ablative alone) :—

(a) With Verbs which themselves denote association, such as Verbs of *consorting* (ὄμιλῶ, χρῶμαι, ἔπομαι, ἀκολουθῶ, § 328), *conversing* (διαλέγομαι), *agreeing* (ὁμολογῶ, ὁμονοῶ, derived from ὁμο-*together*), *sharing* (κοινωνῶ, μετέχω), *making a treaty* (σπένδομαι), *mixing* (κεράννυμι, μίγνυμι), *fighting* (μάχομαι, πολεμῶ), *quarrelling* (ἀμφισβητῶ, διαφέρομαι, ἐρίζω); similarly with such phrases as εἰς λόγους ἰέναι *to enter into conversation*, διὰ φιλιᾶς ἰέναι *to enter upon friendly relations* :—

Σοφοῖς ὄμιλῶν καὐτὸς ἐκβήσῃ σοφός. *Consorting with the wise thou thyself too shalt become wise* (utens sapientibus).

Τῆριβαζὸς ἐβούλετο διαλεχθῆναι τοῖς ἄρχουσιν. *Tiribazus wished to converse with the captains* (colloquī cum ducibus).

Μίδᾶς λέγεται τὴν κρήνην οἴνω κεράσαι. *Midas is said to have mingled the spring with wine* (miscuisse vīnō or cum vīnō).

Θεῷ μάχεσθαι δεινόν ἐστιν. *'Tis hard to fight with a god* (i.e. against a god, cum deō pugnāre). Contrast μετὰ τινος μάχεσθαι or πολεμεῖν, *to fight on the side of anyone*.

(b) Of an accompanying force of men or ships :—

Ἐπορεύθη πολλοῖς στρατιώταις. *He marched with a large force* (ingentī exercitū).

*Ἐπλευσε ναυσὶν εἴκοσιν. *He sailed with twenty ships*.

(c) Qualified by the Dative of αὐτός (= *and all*) :—

Ναῦν εἶλον αὐτοῖς ἀνδράσιν. *They captured a ship, crew and all* (lit. *together with the men themselves*). Less often αὐτοῖς τοῖς ἀνδράσιν.

(d) Depending on ὁ αὐτός (*the same*), ἅμα, ὁμοῦ (*together*) :—

Ἐν ταύτῳ ἦσθα τοῖτοισ. *You were in the same place as they*.
Σοὶ γὰρ ἐψόμεσθ' ἅμα. *We shall follow with thee*.

- 429 (2) The Dative may denote the "instrument with which," or the "means by which" (**Dative of Instrument** = Lat. Ablative of Instr.):—

Οἱ πολέμοι ἔβαλλον αὐτοὺς λίθοις, καὶ ἔπειον μαχαίραις. *The enemy kept pelting them with stones and striking them with sabres.*

Οὐδείς ἔπεινον ἡδοναῖς ἐκτήσατο. *No one ever gained praise by means of pleasures.*

OBS. But "by means of a person" is expressed by διὰ with the Genitive: δι' ἐρμηνέως διαλέγεσθαι, *to converse by means of an interpreter.*

- 430 (3) The Dative may denote "cause" (**Dative of Cause** = Lat. Ablative of Cause):—

Ἀγνοία ἐξαμαρτάνουσιν. *They sin through ignorance.*

Νόσῳ ἀπέθανεν. *He died of a plague.*

Ἡπείγοντο πρὸς τὸν ποταμὸν τοῦ πεινῆ ἐπιθυμίᾳ. *They pressed on to the river because of their desire to drink.*

Φόβῳ (εὐνοίᾳ, φθόνῳ, πῶθῳ, αἰδοῖ, ὕβρει) ποιεῖν τι. *To do something from fear (goodwill, envy, desire, respect, insolence).*

This Dative is often used with Verbs of emotion, such as *rejoicing* (ἡδομαι, χαίρω), *grieving* (ἀλγῶ, λυπούμαι), *being discouraged* (ἀθῦμῶ), *being ashamed* (αἰσχύνομαι), *being angry* (ἄχθομαι, ὀργίζομαι, χαλεπαίνω), *being annoyed* (ἀγανακτῶ), and the like:—

Τούτοις ἦσθη Κῦρος. *Cyrus took pleasure in this or was pleased at this (hīs rēbus gaudēbat).*

Οἱ στρατηγοὶ ἤχθοντο τοῖς γεγενημένοις. *The generals were angry at what had happened (īrascēbantur propter ea quae acciderant).*

OBS. 1. Cause (especially a hindering Cause) may also be expressed by ὑπὸ with the Genitive: ὑπὸ ταλαιπωρίας through weariness, ὑπὸ πένθου through desire, οὐκ ἐδύνατο καθεύδειν ὑπὸ λύπης he could not sleep for grief (prae dolōre).

OBS. 2. The Verbs of emotion may take ἐπί with the Dative: χαίρω ἐπὶ τῇ νίκῃ I rejoice at the victory. Verbs of "being angry" also take a Dative in a different sense: Σεύθης ἤχθητο αὐτῷ ὅτι ἀπῆτει τὸν μισθόν. *Seuthes was angry with him (perhaps Dative Proper, felt anger for him, īrascēbātur eī) because he demanded the pay (Causal Clause).*

☞ For Verbs that take a Genitive of Cause, see § 412.

431 (4) The Dative may denote "manner" or "attendant circumstances" (**Dative of Manner** = Lat. Ablative of Manner):—

(a) Generally with σύν, if the Noun is not qualified:—

Σύν κραυγῇ προῆσαν. *They advanced with a shout.*

Ὁὐ μετ' ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ τούτων ἔτυχεν.
He attained this not unjustly, but justly and fairly.

(b) With or without σύν, if the Noun is qualified:—

Μεγάλη κραυγῇ (or Σύν μεγάλη κραυγῇ) προῆσαν. *They advanced with a loud shout.*

OBS. But in certain phrases σύν is never used: e.g. τῷδε τῷ τρόπῳ in the following way, παντὶ τρόπῳ in any way, τῷ ὄντι in reality, ἔργῳ . . . λόγῳ in deed . . . in word, φύσει . . . νόμῳ by nature . . . by convention, γένει by race, προφάσει professedly; some of these Datives have become Adverbs: e.g. σιγῇ silently, κοινῇ in common, δημοσίᾳ publicē, ἰδίᾳ prīvātīm, πεζῇ on foot, πῇ how.

432 (5) The Dative may denote "how much more or less" (**Dative of Measure** = Lat. Ablative of Measure):—

Τέχνη δ' Ἀνάγκης ἀσθενεστέρᾳ μακρῷ. *But Art is far weaker (weaker by far) than Fate: multō infirmior.*

So πολλῷ μείζων much greater, ὀλίγῳ or μικρῷ ἐλάσσων a little less, ὅσῳ πλείονες τοσούτῳ ἰλαρώτεροι the more the merrier (quō . . . eō), πολλοῖς ἔτεσιν ὕστερον many years afterwards, τρισὶν ἡμέραις πρότερον three days before.

OBS. 1. Πολλῷ, μακρῷ, ὅσῳ are also found with Superlatives: πολλῷ ἕριστος much the best.

OBS. 2. "Measure" is expressed by the Accusative of the words τί, τι, οὐδέν, μηδέν, and sometimes of πολύ, ὀλίγον: οὐδέν ἦσσαν, none the less (nihilo minus); πολλῷ μείζων, much greater (multō māior): cf. § 382.

433 (6) The Dative may denote "time when" (§ 439 a):—

Ταύτῃ τῇ ἡμέρᾳ. *On this day* (Hōc diē).

434 (7) The Dative may denote "place where" (poetical and rare in Attic):—

Νῦν δ' ἀγροῦσι τυγχάνει. *But just now he is a-field* (= rūri, a Locative).

Μαραθῶνι, Σαλαμῖνι, Ἀθήνησι, etc. (common in prose) are Locatives: see § 59.

SUPPLEMENT TO MEANINGS OF CASES.

Expressions of Place.

- 435 | Ἦν ἐν τῇ πόλει. *I was in the city* (in urbe).
 | Ἦν ἐν Ἀθήναις. } *I was at Athens* (Athēnīs).
 | Ἦν Ἀθήνησιν (Locative). }
 | Ἦια ἐκ (ἀπὸ) τῆς πόλεως. *I went out of (from) the city* :
 | | ex (ab) urbe.
 | Ἦια ἐξ (ἀπ') Ἀθηνῶν. } *I went out of (from) Athens* :
 | Ἦια Ἀθήνηθεν (Adverb). } Athēnīs.
 | Ἦια εἰς τὴν πόλιν. *I went to the city* (ad urbem).
 | Ἦια εἰς Ἀθῆνās. } *I went to Athens* (Athēnās).
 | Ἦια Ἀθήναζε (Adverb). }

RULE.—“Place where” “place whence” and “place whither” are expressed, as in English, by Prepositions, even with the names of towns and small islands; or by the Locative (= *at*) and Adverbs in -θεν (= *from*), -δε (= *to*), wherever such forms exist.

Note οἴκοι, domī. οἴκοθεν, domō. οἴκαδε, domum.
 χαμαί, humī. χαμαῖθεν, humō. χαμαῖζε, ad humum.

- 436 | The omission of the Preposition contrary to the above rule is poetical (§§ 381, Obs.; 410, Obs. 1; 434).

- 437 | Note the ways of expressing “in (from, to) the city of —” :

Ἐν τῇ πόλει τῇ Μιλήτῳ. } *In the city of Miletus.*
 Ἐν Μιλήτῳ τῇ πόλει. }
 Ἐκ τῆς καλῆς πόλεως τῆς Μιλήτου. *From the fair city of Miletus.*
 εἰς Μίλητον, καλὴν πόλιν τῆς Ἰωνίας. *To M., a beautiful city of Ionia.*

Expressions of Space.

- 438 | Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγās δέκα. *Thence he marches out two days' journey, ten leagues* (trīgintā milia passuum).
 Αἱ Πλαταιαὶ ἀπέχουσι τῶν Θηβῶν σταδίου, or στάδια, ἑβδομήκοντα. *Plataea is distant from Thebes 70 stades* (decem milia or milibus passuum).

RULE.—Distance is expressed by the Accusative, with Verbs of motion and of rest.

Obs. “How long,” “how high,” “how broad” are expressed by using Accusatives of Nearer Definition (§ 383)—μῆκος, ὕψος, εὖρος :—

Ἡ τάφρος ἐστὶ τριακσίων ποδῶν τὸ μῆκος. *The trench is 310 feet* (lit. of 300 feet, Gen. of Quality, § 399) *in length.*
 or Ἡ τάφρος ἔχει τριακσίου πόδας τὸ μῆκος. *The trench has 300 feet in length.*

Expressions of Time.

TIME WHEN.

439

(a) Dative without ἐν :—

Ἱππαρχος ἐφονεύθη Παναθηναίους, Ἐκατομβαιῶνος μηνὸς τρίτῃ φθίνοντος. *Hipparchus was murdered at the Panathenaeic festival, on the 3rd of Hecatombaion waning (i.e. the 28th—the 3rd reckoning from the end).*

Ἐρμαῖ μιᾷ νυκτὶ οἱ πλείστοι περιεκόπησαν τὰ πρόσωπα. *On one particular night (ūnā nocte) most of the busts of Hermes had their faces mutilated.*

Τῇ ὑστεραίᾳ. *On the day after (posterō diē).*

Τῷ πέμπτῳ καὶ δεκάτῳ ἔτει, μηνὶ ἕκτῳ καὶ ἄμα ἤρι ἀρχομένῳ. *In the 15th year, in the 6th month and at the beginning of spring. Quintō decimō annō, sextō mense, etc.*

(b) Dative with ἐν (or sometimes Genitive) :—

Ἐν τούτῳ τῷ χρόνῳ. *At this time.* Ἐν τούτῳ = *intereā.*

Ἐν τῷ παρόντι. *At the present time.* Ἐν ᾧ = *dum.*

Ἐν τῷ χειμῶνι βέλτιόν ἐστι παχέα ἱμάτια φορεῖν. *In the winter it is better to wear thick garments.*

Ἡ οἰκία χειμῶνος μὲν εὐήλιός ἐστι, τοῦ δὲ θέρους εὐσκίος. *The house is sunny in winter and shady in summer.*

Ἐν νυκτὶ βουλὴ τοῖς σοφοῖσι γίνεταί. *In the night time counsel comes to the wise.*

Οὔθ' ἡμέρας οὔτε νυκτὸς ἀπολείπεται. *He is absent neither by day nor by night.*

Ἐν ἐβδομήκοντα ἔτεσιν οὐδ' ἂν εἰς λάθοι πονηρὸς ὢν. *In three score years and ten no villain could escape detection.*

Δυσὸν ἐτοῖν οὐκ εἰλήφεσαν καρπὸν ἐκ τῆς γῆς. *In the course of two years they had not gathered harvest from the land.*

RULE.—“Time when” is expressed (a) by the Dative without ἐν when an event is dated by the particular *day, night, month* or *year* of its occurrence, or by the name of a festival. In these phrases the Datives *ἡμέρᾳ, νυκτί, μηνί, ἔτει, ἐνιαυτῷ* must be defined by an Attribute (an Adjective, Pronominal Adj., Numeral Adj., Participle or Genitive). (b) In all other cases by the Dative with ἐν, or less definitely by the Genitive.

440

The tendency of prose is to use ἐν with the Dat.: hence ἐν τῇδε τῇ ἡμέρᾳ for τῇδε τῇ ἡμέρᾳ, *on this day*, hōc diē. Ἐν is nearly always used where the Noun does not in itself denote time: ἐν πολέμῳ, *in time of war*, in bellō.

TIME HOW LONG.

- 441 Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. *Here he remained three days.*
 Ἐνάτην ἡμέραν γεγαμημένη ἐστίν. *She has been married for eight days (lit. the ninth day).*
 Ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον. *No liar escapes detection for long.*

RULE.—“Time how long” is expressed by the Accusative.

- 442 Or sometimes by διὰ with the Genitive or παρά with the Accusative: δι’ ὀλίγου, *for a short time*; διὰ παντὸς τοῦ βίου or παρ’ ὅλον τὸν βίον, *through the whole of life*, per tōtam vitam.

Note τριάκοντα ἔτη γεγῶσ, 30 years old, trīgintā annōs nātus.

TIME WITHIN WHICH.

- 443 Βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν . . . Οὐκ ἄρα ἔτι μαχεῖται, εἰ μὴ ἐν ταύταις μαχεῖται ταῖς ἡμέραις. [The soothsayer said] *the king will not fight within ten days*: [Cyrus answered] *then he will not fight afterwards, if he does not fight within these days* (hīs diēbus).

RULE.—“Time within which” is expressed by the Genitive, or by ἐν with the Dative.

- 444 Or sometimes by ἐντός with the Genitive: ἐντὸς εἴκοσιν ἡμερῶν *within 20 days*, inter or intrā vīgintī diēs.

TIME HOW LONG BEFORE OR AFTER.

- 445 Ὀλίγαις ἡμέραις πρὸ τῆς μάχης. *A few days before the fight* (paucīs diēbus ante pugnam).
 Πολλαῖς ἡμέραις ὕστερον * μετὰ τὴν μάχην. *Many days after the fight* (multīs diēbus post pugnam).
 Δέκα ἔτεσιν ὕστερον. *Ten years afterwards* (decem annīs post).
 Ὀλίγῳ (or ὀλίγον) πρότερον. *A little while before* (paulō ante).
 Χρόνῳ ὕστερον (or χρόνῳ without ὕστερον). *Some time afterwards* (aliquantō post).

RULE.—“Time how long before or after” is generally expressed by the Dative, sometimes by the Accusative (of Measure: §§ 382, 432).

* Ὑστερον is generally added in phrases formed with μετὰ and a Dative of Measure. Contrast ἐξηκοστῷ ἔτει μετὰ Τροίης ἄλωσιν, *in the 60th year* (Dative of Time When) *after the capture of Troy*.

MEANINGS OF PREPOSITIONS.

446 The Greek Prepositions for the most part take their meanings from the Cases with which they are joined, denoting with the Accusative *whither* or *how far*, with the Genitive *whence*, with the Dative *where*: for example, *παρά* with Accus. = *to the side of*, with Gen. = *from the side of*, with Dat. = *at the side of*; *εἰς* with Accus. = *into*; *ἐν* with Dat. = *in*; *ἀπό* with Gen. = *from*; *ἐκ* with Gen. = *out of*; see *Accidence*, § 293. But this is not true of all uses; for example *ἐπί* with Gen. denotes *on* (with verbs of rest), very much like *ἐπί* with Dat. (§ 456 c); *πρός* with Gen. may denote not only *from* but also *on the side of*, and a very similar meaning may also be expressed by *πρός* with Accus. (§ 459 a, b). Again there are meanings of Prepositions to which the above distinctions of Case are inapplicable, for example *through*, *on account of*, *concerning*, *after*.

447 Phrases formed with Prepositions are used in Latin chiefly as Adverb-equivalents (e.g. *moriuntur sine glōriā they die ingloriously*), comparatively rarely as Adjective-equivalents (e.g. *mors sine glōriā an inglorious death*); but Greek is enabled by the possession of an Article to convert any Phrase formed with a Preposition into an Adjective-equivalent (e.g. *ἡ ἐπ' οἴκον ὁδός the homeward journey*, *ἡ ἐν Σαλαμῖνι μάχη the fight at Salamis*, *ἡ καθ' ἡμέραν τροφή daily sustenance*).

In such Phrases the Preposition is often accommodated to the meaning of the sentence as a whole: *οἱ ἐκ τῆς ἀκροπόλεως ἐτόξευον those in the acropolis were shooting arrows from it*, lit. *those from the acropolis were shooting arrows*; *οἱ παρὰ Ἀριαίου ἦλθον those who had been sent to Ariaeus returned*, lit. *those from Ariaeus returned*.

Obs. All the Greek Prepositions were originally Adverbs, i.e. were used without a Noun in dependence on them; but the only Preposition which is capable of being used as an Adverb in Attic prose is *πρός* (= *in addition*): e.g. *πρὸς δέ, and moreover* (atque = ad-que).

For Adverbs used as Prepositions see § 402, § 428 d, and *Accidence*, § 300.

Prepositions taking the Accusative.

448

1. Ἄνά (*cf.* the Adverb ἄνω *up*), opposed to κατά, § 452.

Of place: ἀνά ῥοῦν *up stream*, ἀνά πᾶσαν τὴν γῆν *over the whole land*.

Of time: ἀνά πᾶσαν τὴν ἡμέραν *through the whole day*.

Other meanings: ἀνά κράτος *according to one's strength, to the best of one's ability*, ἀνά λόγον *proportionately*; *cf.* κατά = *according to*.

Distributively: ἀνά πᾶσαν ἡμέραν *day by day*, ἀνά πέντε παρασάγγας τῆς ἡμέρας *at the rate of 5 leagues a day*, ἕστησαν ἀνά ἑκατόν *they stood in bodies of 100*.

2. Εἰς, sometimes ἐς (as in Thucydides), opposed to ἐκ.

Of place: εἰς Κιλικίαν πέμπειν *to send into or to Cilicia* (in Ciliciam), *cf.* § 435, ἐκ θαλάσσης εἰς θάλασσαν περιέχειν *to encompass from sea to sea*. Often with verbs of *arriving or assembling*: εἰς πόλιν ἀφικνεῖσθαι or παρῆναι *to arrive at a city*, εἰς τὸν ἰσθμὸν ἀθροίζεσθαι or συνιέναι *to assemble in the isthmus*; *cf.* *advenire or convenire in locum*. With words denoting *persons* εἰς is used only in special connexions: εἰς τοὺς Βοιωτοὺς πορεύεσθαι *to march into the country of the Boeotians*, εἰς τὸ πλῆθος λέγειν *to speak to (or before) the multitude*, εἰς ἐμέ *till my time, etc.*

Of time: εἰς τὴν ὑστεραίαν *till the next day* (in posterum diem); εἰς ἑσπέρην *towards evening* (ad vesperam); εἰς ἐνιαυτὸν *for a year*, εἰς τὸν ἅπαντα χρόνον *for ever*.

Other meanings: διέφθειραν εἰς ὀκτακοσίους *they slew to the number of 800 or about 800* (ad octingentōs)*; δίδοναι or χρῆσθαι εἰς τι *to give or use for some purpose*, τὰ εἰς τὸν πόλεμον *the things necessary for war*.

3. Ὡς; only used with words denoting *persons*.
πέμπειν ὡς βασιλέᾳ *to send to the king* (ad rēgem).

* In such phrases εἰς (or περί or ἀμφί) with the Accusative may serve as the Subject of a Finite Verb or in the Genitive Absolute construction: συνελέγησαν εἰς ἑξακοσίους, *about 600 were got together*, συνειλεγμένων εἰς ἑξακοσίους, *about 600 having been got together*.

Prepositions taking the Genitive.

449 1. Ἄντί.

αἰρεῖσθαι τὸ χεῖρον ἀντὶ τοῦ βελτίονος *to choose the worse instead of the better* (prō meliōribus), ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀλλάξασθαι *to receive in exchange for a mortal body immortal glory*; ἀνθ' οὗ, ἀνθ' ὧν *wherefore*.

2. Ἄπό [connected with Lat. ab]:—

Of place: ἀπ' Ἀθηνῶν *from Athens*, ἀφ' ἵππου *from horseback*.

Of time: ἀπ' ἐκείνης τῆς ἡμέρας *from that day*, ἀφ' οὗ *ever since* (ex quō), δοῦλοι ἀπ' ἐλευθέρων *slaves after being free*.

Other meanings: καλεῖσθαι ἀπό τινος *to be called after someone*; ἀπὸ πολέμου βιοτείνειν *to gain one's livelihood from war*; ἀπὸ συμμαχίᾳς αὐτόνομοι *independent in virtue of an alliance*.

3. Ἐκ, before vowels ἐξ [Lat. ex], opposed to εἰς.

Of place: ἐκ τῆς Ἀττικῆς πέμπειν *to send out of or from Attica* (ex Atticā), cf. § 435; ἐκ δεξιᾶς καὶ ἐξ ἀριστερᾶς *on the right hand and on the left* (ā dextrā et ā sinistrā).

Of time: ἐκ παιδός *from boyhood* (ā puerō), ἐκ παλαιῶ *from time immemorial*; ἐκ τούτου *hereupon*; ἐξ οὗ *ever since* (ex quō).

Other meanings: ἐκ πατρὸς εὐγενοῦς *sprung from a noble father*, ἐκ Διός *coming from Zeus*; ἐκ τῶν παρόντων *in view of present circumstances*, ἐκ τῶν δυνατῶν *so far as possible*; ἐκ τούτων *in consequence of this, or after this*; ἐξ ἴσου *on equal terms, equally*, ἐξ ἀπροσδοκῆτου *unexpectedly* (ex imprōvisō).

4. Πρὸ [connected with Lat. prō].

Of place: πρὸ τῶν πυλῶν *before the gates* (prō portis).

Of time: πρὸ τῆς μάχης *before the battle* (ante pugnam), πρὸ ἡμέρας *before daybreak*, οἱ πρὸ ἡμῶν *our ancestors*.

Other meanings: δικαιοσύνην πρὸ ἀδικίᾳς αἰρεῖσθαι *to choose justice in preference to injustice*, πρὸ πολλῶν χρημάτων τιμᾶσθαι *or ποιεῖσθαι to value higher than great riches*; πρὸ παίδων μάχεσθαι *to fight in defence of one's children* (prō liberis), rare in prose for ὑπέρ, § 454 b.

Prepositions taking the Dative.

450

1. Ἐν [connected with Lat. *in*].

Of place: ἐν τῇ Ἑλλάδι *in Greece* (in Graeciā), ἐν Ἀθήναις *at Athens* (§ 435); ἐν τούτοις *among these*; ἐν μάρτυσι *before witnesses*.

Of time: ἐν τῷ χειμῶνι *in the winter*, ἐν τούτῳ τῷ χρόνῳ *at or within this time* (§§ 439, 443), ἐν ταῖς σπονδαῖς *during the truce*.

Other meanings: ἐν τῷ θεῷ τὸ τῆς μάχης τέλος *the issue of the battle is in the hands of God*; ἐν τέχνῃ τινὶ εἶναι *to be engaged in the practice of a craft* (in arte versārī); ἐν φόβῳ εἶναι *to be in a state of alarm*, ἐν ἑαυτῷ εἶναι *to be self-possessed*.

Phrase: ἐν τοῖς with a Superlative, ἐν τοῖς πρώτοι ἤρμησαν *they were among the first to start* (inter primōs).

2. Σύν or ξύν.

σὺν τοῖς θεοῖς *with the help of the gods* (dis adjuvantibus); σὺν τῷ νόμῳ *in agreement with the law*, σὺν τῷ δικαίῳ *in accordance with justice*; σὺν κραυγῇ *with a shout*.

CAUTION.—In classical prose *with* (= Lat. *cum*) is generally expressed by *μετά* with the Genitive (§ 453 *b*; *Accidence*, p. 124).

Prepositions taking either Accusative or Genitive.

451

Διά.

(a) With the Accusative:—

Chiefly causal: διὰ ταῦτα *owing to this, on this account* (propter haec), δι' ἐμέ *owing to me* (propter mē, = *owing to my help or fault*).

(b) With the Genitive:—

Of place: διὰ πολεμίας *through an enemy's country* (per hostium finēs); διὰ πέντε σταδίων *at a distance of five stades*.

Of time: διὰ παντὸς τοῦ βίου *through the whole of life* (per tōtam vitam); δι' εἴκοσιν ἐτῶν *after an interval of twenty years*; διὰ τρίτου ἔτους *every third year* (tertiō quōque annō).

Other meanings: δι' ἀγγέλου *by means of a messenger* (per nuntium), δι' ἑρμηνέως *by means of an interpreter*; διὰ χειρῶν ἔχειν *to have in hand* (inter manūs); διὰ τάχους *in haste*, δι' ὀργῆς *in anger*; διὰ φιλίας *ίνα τι* (§ 428 *a*).

452 Κατά (*cf.* the Adverb κάτω below), opposed to ἀνά, § 448.

(a) With the Accusative:—

Of place: κατὰ ῥοῦν down stream; κατὰ πᾶσαν τὴν χώραν over the whole country; καὶ κατὰ γῆν καὶ κατὰ θάλασσαν by land and by sea, κατὰ τὸ εὐώνυμον κέρας τετάχθαι to be posted on (or opposite to) the left wing.

Of time: κατ' ἐκείνον τὸν χρόνον about that time, οἱ καθ' ἡμᾶς our contemporaries.

Other meanings: κατὰ τοὺς νόμους according to the laws (secundum lēgēs, opposed to παρὰ τοὺς νόμους, § 457), κατὰ Πίνδαρον according to Pindar; κατὰ δύναμιν to the best of one's power; τὸ κατ' ἐμέ so far as I am concerned (quod ad mē attinet); κατὰ τάχος quickly; κατὰ τάδε δίκαιος in the following respects just.

Distributively: κατὰ τρεῖς three by three, κατ' ἄνδρα man by man (virītim), καθ' ἡμέραν day by day.

(b) With the Genitive:—

Of place: κατὰ τῶν πετρῶν ῥίπτειν to hurl down from the rocks (dē rūpibus); τὰ κατὰ γῆς all that is under the earth (sub terrā); κατὰ γῆς δύναι to go down into or under the earth (sub terram).

Other meanings: λέγειν κατὰ τινος to speak against anyone (opposed to ὑπέρ, § 454 b); *cf.* § 416, § 409.2.

453 Μετά.

(a) With the Accusative:—

Of time: μετὰ τὴν μάχην after the battle (post pugnam), μεθ' ἡμέραν in the day time (interdiū), *i.e.* after day-break.

Of succession: ὁ Βορυσθένης ποταμὸς μέγιστός ἐστι μετὰ τὸν Ἴστρον the Dnieper is the greatest river next to the Danube (maximus secundum Istrum).

(b) With the Genitive (*cf.* on σύν, § 450.2):—

οἱ μετὰ Λεωνίδου those with Leonidas (quī cum Leōnidā erant), μετὰ συμμάχων μάχεσθαι to fight in company with allies (*cf.* § 428 a); μετὰ δακρῶν ἱκετεύειν to entreat with tears (cum lacrimīs), οὐ μετ' ἀδικίας ἀλλὰ σὺν τῷ δικαίῳ not unjustly but justly.

OBS. In Homer μετά sometimes takes the Dative (= among).

454 Ὑπέρ [probably connected with Lat. *super*].

(a) With the Accusative:—

Of place: ὑπὲρ τὰ ὄρη οἰκεῖν *to dwell beyond the mountains* (ultrā montēs).

Other meanings: ὑπὲρ δύναμιν *beyond one's power* (suprā or ultrā vires, opposed to κατὰ δύναμιν, § 452 a), ὑπὲρ ἄνθρωπον *beyond the measure of human strength* (= οὐ κατ' ἄνθρωπον); ὑπὲρ τὰ πενήκοντα ἔτη γεγονώς *more than thirty years old*.

(b) With the Genitive:—

Of place: ὁ ἥλιος ὑπὲρ τῆς γῆς πορεύεται *the sun travels over or above the earth* (super terram).

Other meanings: ὑπὲρ τῆς πατρίδος ἀποθανεῖν *to die for one's country* (prō patriā morī), τοῦθ' ὑπὲρ σοῦ ποιήσω *I will do this on your behalf*; ὀργίζεσθαι ὑπὲρ τῶν γεγενημένων *to be angry at what has happened*, χάριν ὑπὲρ τῶν εἰρημένων εἰδέναι *to be grateful for what has been said*.

Obs. In the sense *concerning* (= περί with Gen.) ὑπέρ is not used till the time of Demosthenes; cf. Dem. adv. Lept. 124; Fals. Leg. 94, etc.

Prepositions taking Accusative, Genitive, or Dative.

455 Ἄμφι [connected with ἄμφω, Lat. *ambi-*, *amb-*], almost identical in use with περί (§ 458), which is far commoner.

(a) With the Accusative:—

Of place: ἀμφὶ τὰ ὄρια *round about the frontier* (circum finēs), οἱ ἀμφὶ Κῦρον *those around Cyrus = the retinue or party of Cyrus*.

Of time: ἀμφὶ μέσῃς νύκτας *about midnight* (circiter or circa mediam noctem).

Other meanings: ἐγένοντο σύμπαντες ἀμφὶ τοὺς ἑπτακοσίους *they were in all about 700* (circiter septingentī) *; note the Article which is usual in these phrases with ἀμφί.

(b) With the Genitive (poetical) = περί with the Genitive.

(c) With the Dative (poetical) = περί with the Dative.

* *Circiter* is here an Adverb, ἀμφί a Preposition: cf. notes on p. 270, p. 263.

456

Ἐπί.

(a) With the Accusative :—

Of place : ἐπὶ τὸ βῆμα ἀναβαίνειν *to mount on to the rostrum or tribune* (in *rostra escendere*) ; ἐπὶ θάλασσαν καθήκειν *to extend to the sea* (ad mare), ἐπὶ πολλὰ στάδια *to a distance of many stades*.

Of time : ἐπὶ πολὺν χρόνον *for a long time*.

Other meanings : ἐφ' ὕδωρ πέμπειν *to send for water* ; ἐπὶ πολεμίους στρατεύεσθαι *to take the field against enemies*.

Phrase : ὡς ἐπὶ τὸ πολὺ *for the most part*.

(b) With the Genitive :—

Of place : ἐπὶ γῆς βεβηκέναι *to stand firm upon the ground* (in *terrā*), ἐπὶ τῆς κεφαλῆς φέρειν *to carry on one's head* ; ἐφ' ἄρματος or ἐφ' ἵππων ὀχεῖσθαι *to ride in a chariot*, οἱ ἐπὶ τῶν νεῶν *the men on (or in) the ships*.

Of direction : ἐπὶ Σάμου πλεῖν *to sail for (in the direction of) Samos*, ἐπ' οἴκου ἵεσθαι *to go homewards*, τὰ ἐπὶ Θράκης *the Thrace-ward parts*.

Of time : ἐπὶ Περικλέους ἀρχοντος *in the archonship of Pericles*, ἐπὶ τῶν προγόνων *in the time of our ancestors*, οἱ ἐφ' ἡμῶν *our contemporaries* (cf. *κατά* with Accus., § 452 b).

Other meanings : ἐφ' ἑαυτοῦ πράσσειν *to act by oneself or independently* ; ἐπ' ἀνθρώπου *on human authority* ; οἱ ἐπὶ τῶν πραγμάτων *those in charge of public affairs* ; ἐπὶ τεσσάρων ταχθῆναι *to be drawn up four deep*.

(c) With the Dative :—

Of place : ἐπὶ τῇ θαλάσῃ οἰκεῖν *to dwell by the sea* (prope mare) ; ἐπὶ τοῖς ὄριοις *on the frontier*. Sometimes synonymous with the Gen. : ἐπὶ ναυσὶν ἄγειν *to bring on (or in) ships*, ἐπὶ τῇ κεφαλῇ φορεῖν *to wear on the head*.

Of time : ἐπὶ τῷ τρίτῳ σημείῳ *at (= immediately after) the third signal*, ἐπὶ τούτοις *hereupon*.

Other meanings : οἱ ἐπὶ τῇ ἵππῳ *those in charge of the cavalry* ; ἐφ' ὑμῶν ἐστιν *it is in your power* (penes vōs est) ; ἐπὶ τῇ νίκῃ χαίρειν or μέγα φρονεῖν *to rejoice at or be proud of the victory* ; ἐπὶ μισθῷ στρατεύεσθαι *to*

serve as a soldier for pay, ἐπὶ τούτοις on these conditions, ἐφ' ᾧτε on condition that; ἐπὶ κακουργίᾳ ἦκειν to have come with evil intent or for knavish purposes, ἐπὶ ταύτῃ τῇ προφάσει on this pretext.

457

Παρά.

(a) With the Accusative :—

Of place (with words denoting persons): παρά βασιλέᾳ πέμπειν *to send to the king* (ad rēgem); παρά ποταμὸν πορεύεσθαι or οἰκεῖν *to march or dwell alongside of a river, παρ' ἄλληλα things side by side, parallels.*

Of time: παρ' ὅλον τὸν βίον *along the whole course of life.*

Other meanings: παρά τοὺς νόμους *contrary to the laws* (contrā lēgēs, opposed to κατὰ τοὺς νόμους, § 452 a), παρά δόξαν *contrary to expectation, paradoxically* (praeter opinīōnem); τοῦ θανάτου καταφρονεῖν παρά τὴν αἰσχύνῃν *to think little of death in comparison with disgrace.*

Phrase: παρ' ὀλίγον ἐλθεῖν *to come within an ace* (ἀποθανεῖν of perishing), παρὰ τοσοῦτον ἐλθεῖν *to come within such a degree* (κινδύνου of peril).

(b) With the Genitive :—

Of place (with words denoting persons): παρά βασιλέως ἦκειν *to have come from the king* (ā rēge), παρά φίλων λαμβάνειν *to receive from friends.*

Other meanings: παρά τινος μαθάνειν or πυνθάνεσθαι *to learn of (from) anyone, παρά τῶν θεῶν δεδόσθαι to have been given by (from) the gods, παρά πάντων ὁμολογείσθαι to be confessed by all* (ab omnibus); cf. § 327, Obs. 1.

(c) With the Dative :—

Of place (chiefly with words denoting persons): παρά βασιλεῖ εἶναι *to be at the king's side* (apud rēgem), παρά τοῖς Μήδοις καὶ ἐν τοῖς Πέρσαις *among the Medes and Persians* (inter Mēdōs), παρά δημοσίῳ διδασκάλῳ παιδεύεσθαι *to be educated at a public teacher's* (apud magistrum); hence παρά δικασταῖς = cōram jūdicibus, παρ' ἐμοί = mē jūdicē.

458 Περὶ (*cf.* ἀμφί, § 455).

(a) With the Accusative:—

Of place: *περὶ τὸ τεῖχος* *around the wall* (circum moenia),
οἱ περὶ Κῦρον *those around Cyrus = the retinue of Cyrus.*Of time: *περὶ μέσῃς νύκτας* *about midnight* (circiter or
circā mediam noctem).Other meanings: *περὶ ἑπτακοσίου ἀπέθανον* *about 700*
perished (circiter septingentī periērunt)*; *περὶ φιλο-*
σοφίᾳν σπουδάζειν *to be zealous in the pursuit of philo-*
sophy, *περὶ τὸν θεὸν ἀσεβεῖν* *to be guilty of impiety in*
relation to the god.

(b) With the Genitive:—

περὶ εἰρήνης βουλευέσθαι *to deliberate concerning peace* (dē
pāce), *περὶ τῆς πόλεως φοβεῖσθαι* *to be alarmed about*
*the city.*Phrase: *περὶ πολλοῦ* [*πλέονος, πλείστου*] *ποιεῖσθαι* *to value*
highly [*more highly, most highly*] *magnī* [plūris,
plūrimī] *facere*; *cf.* § 414, Obs. 2.

(c) With the Dative (rare or poetical):—

χιτῶνας περὶ τοῖς στέροισι φορεῖν *to wear tunics around the breast*
(circum pectus); *περὶ τῇ πόλει δεδιέναι* *or θαρρεῖν* *to fear or be*
confident about the city (dē rēpublicā).

459 Πρὸς.

(a) With the Accusative:—

Of place: *πρὸς βασιλέᾳ πέμπειν* *to send to the king* (ad
rēgem); *τὰ πρὸς βορρᾶν* *or ἄρκτον* [*μυσημβρίαν, ἔω,*
ἑσπέρᾳν] *the region towards the North* [*South, East,*
West]; *πρὸς τὸν δῆμον ἀγορεύειν* *to speak to (or before)*
*the people.*Of time: *πρὸς ἑσπέρᾳν* *towards evening* (ad or sub vesperam).* *Circiter* is here an Adverb, *περὶ* a Preposition, which with its Case here serves as a Nominative; *cf.* note on p. 263.

Other meanings: πρὸς βασιλεῖα στρατεύεσθαι *to take the field against the king* (adversus or contrā rēgem); πρὸς βασιλεῖα σπονδὰς ποιῆσθαι *to make a truce with the king* (cum rēge, cf. § 428 a); οὐδὲν τὰ χρήματα πρὸς τὴν σοφίαν *riches are nothing in comparison with wisdom* (nihil ad sapientiam); παιδεύεσθαι πρὸς ἀρετὴν *to be educated for a virtuous life*; πρὸς ἡδονὴν or χάριν λέγειν *to speak so as to please another*; ἀθύμως ἔχειν πρὸς τὸν πόλεμον *to have no heart for the war*, τὰ πρὸς τὸν πόλεμον *all that relates to the war*; πρὸς ταῦτα *in regard to these things = wherefore*.

(b) With the Genitive:—

Of place: τὸ πρὸς ἑσπέρᾱς τείχος *the wall on the West or facing the West* (ab occāsū sōlis), πρὸς τοῦ ποταμοῦ ἑστάναι *to be posted on the side facing the river*.

Other meanings: πρὸς τινος εἶναι *to be on anyone's side* (ab aliquō stāre); πρὸς πατρός Ἀθηναῖος εἶναι *to be an Athenian on the father's side*; πρὸς τῶν ἐχόντων νόμον τιθέναι *to lay down a law in favour of the rich*; καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων δίκαιον εἶναι *to be just in the eyes of both gods and men*; πρὸς θεῶν *in the name of the gods* (per deōs), used in adjurations; ἔπαινον πρὸς τινος ἔχειν or λαμβάνειν *to receive praise at the hands of anyone* (ab aliquō); cf. § 327, Obs. 1.

(c) With the Dative:—

Of place: πρὸς τῇ γῆ νηυμαχεῖν *to fight a naval battle close to the land* (juxtā or prope terram), πρὸς Αἰγίνῃ *off Aegina*.

Other meanings: πρὸς τούτοις *in addition to this* (praetereā), cf. πρὸς δέ, § 447, Obs.; πρὸς τινι εἶναι *to be closely engaged or absorbed in anything*.

460 Ὑπό [connected with Lat. *sub*].

(a) With the Accusative:—

Of place: ὑπ' αὐτὸ τὸ τεῖχος ἄγειν *to lead under or up to the very wall* (sub mūrum).

Of time: ὑπὸ νύκτα *towards nightfall* (sub noctem).

(b) With the Genitive:—

Of place (rare): ὑπὸ γῆς εἰς φῶς ἐλθεῖν *to come from under the earth to the light of day*, ὑπὸ ζυγοῦ λύειν *to loosen from beneath the yoke*; οὐτ' ἐπὶ γῆς οὐθ' ὑπὸ γῆς *neither upon the earth nor under the earth* (sub terrā).

Other meanings: ὑπὸ τῶν Ἑλλήνων νικᾶσθαι *to be conquered by the Greeks* (ā Graecis, cf. § 327), ὑπὸ φονέως ἀποθανεῖν *to meet one's death at the hands of a murderer*, ὑπὸ τινος εὖ πάσχειν *to meet with good treatment at the hands of anyone*, ὑπὸ λιμοῦ ἀπόλλυσθαι *to perish of hunger* (famē confici); ὑπὸ λύπης οὐ δύναμαι καθεύδειν *I cannot sleep for grief* (prae maerōre); ὑπὸ σάλπιγγος *to the sound of the trumpet*, ὑπὸ κήρυκος *at the cry of the herald*.

(c) With the Dative:—

Of place: τὰ ὑπὸ τῷ οὐρανῷ *all that is under the sky* (sub caelō); ὑπὸ τῇ ἀκροπόλει οἰκεῖν *to dwell at the foot of the acropolis* (sub arce).

Other meanings: ὑπὸ τυράννῳ εἶναι *to be under the rule of a tyrant* (sub rēge or sub diciōne rēgis), ὑφ' ἑαυτῷ or ὑφ' ἑαυτὸν ποιεῖσθαι *to bring under one's own power* (suae diciōnis facere, cf. § 389).

MEANINGS OF THE VOICES.

- 461** 1. The **Active Voice** often has intransitive meaning, even in the case of verbs which are capable of taking an Object: e.g. *ἀπαγε begone!* Lat. *apage* (transitively *ἀπαγε σεαυτόν take yourself off*); *ἔχ' ἡρέμα* or *ἔχ' ἡσυχος* *keep quiet* (cf. § 324.5); *καλῶς ἔχει* *it is well* (*bene habet* or *bene sē habet*); *πῶς ἔχεις*; *how are you?* (*ut valēs?*); *εὖ πράσσω* *I am faring well, I am doing well.*

Note the following verbs:—

- ἀπαίρειν* *to march away or to sail away* (cf. *ἀπαίρειν στρατόν* or *ναῦς* *to carry off an army or ships*).
- εἰσβάλλειν*, *ἐμβάλλειν* *to make an inroad* (cf. *εἰσβάλλειν στρατόν* *to throw an army into*).
- ἐλαύνειν* *to rile or march* (cf. *ἐλαύνειν ἵππους* *to drive horses*, *ἐλαύνειν στρατόν* *to lead forth an army*).
- ἐξίεναι* (*-ίημι*) *to gush forth, to discharge itself* (cf. *ἐξίεναι ὕδωρ* *to send out, or let out, water*).
- καταλύειν* *to halt or to take up one's quarters* (cf. *καταλύειν ἵππους* *to unharness horses*).
- ὄρμῶν* *to make a start, to make haste, contendere* (*ὄρμῶν* transitive = *to set in motion, to impel*; Pass. or Midd. *ὄρμῶσθαι* *to set out, proficisci*; *ὄρμῶσθαι ἐκ* or *ἀπό τόπου* *to have a place as a basis of operations, sēde belli ūtī*).
- τελευτᾶν* *to die, and διάγειν* *to live* (cf. *τελευτᾶν* or *διάγειν τὸν βίον* *to end or spend one's life*).

2. The Active Voice of certain verbs serves as a Passive of other verbs, which have no Passive of their own:—

- ἀποθνήσκειν* *to die* (Pass. of *ἀποκτείνειν* *to kill*).
- ἐκπίπτειν* *to be banished* (Pass. of *ἐκβάλλειν* *to drive out*).
- φεύγειν* *to be accused* (Pass. of *διώκειν* or *γράφεσθαι* *to accuse*), or *to be banished* (Pass. of *ἐκβάλλειν*).
- εὖ* or *κακῶς* *πάσχειν* *to be treated well or ill* (Pass. of *εὖ* or *κακῶς* *ποιεῖν* *to treat well or ill*, § 330*.5).
- εὖ* or *κακῶς* *ἀκούειν* *to be spoken well or ill of, bene or male audire* (Pass. of *εὖ* or *κακῶς* *λέγειν* *to speak well or ill of*).

3. The **Middle Voice** has reflexive meaning (*i.e.* refers to *self*):

(a) Denoting an action done to oneself:—

λούεσθαι to wash oneself (λούειν to wash).

γυμνάζεσθαι to exercise oneself (γυμνάζειν to exercise).

ἀμφιεννύσθαι to clothe oneself (ἀμφιεννύειν to clothe).

ἵστασθαι to place oneself, hence to step, to stand (ἵσταναι to place).

παύεσθαι to make oneself cease, hence to cease (παύειν to make to cease).

φαίνεσθαι to show oneself, hence to appear (φαίνειν to show).

(b) Denoting an action done for oneself or in one's own interest:—

αἰρεῖσθαι to take for oneself, to choose (αἰρεῖν to take).

εὐρίσκεσθαι to find for oneself, to get (εὐρίσκειν to find).

ποιεῖσθαι τὸν βίον to gain a livelihood for oneself, to gain one's livelihood (ποιεῖν to make).

τίθεσθαι νόμους to make laws for oneself, to pass laws (τιθέναι νόμους to impose or lay down laws).

ἀμύνεσθαι to ward off for oneself, hence to defend oneself (ἀμύνειν to ward off).

(c) Denoting an action done of oneself or from one's own resources, here the reflexive meaning is vague, and the Middle differs from the Active only in laying emphasis on the action being one's own:—

παρέχεσθαι to provide from one's own resources (παρέχειν to provide).

ποιεῖσθαι πόλεμον to make war on one's own account = bellum gerere (ποιεῖν πόλεμον to cause or give rise to war = bellum movēre).

ἄρχεσθαι with Gen. to begin one's own work (ἄρχειν with Gen. to begin what others continue); § 410 c.


Obs. 1. From one or other of the above meanings (b or c) comes the common use of ποιεῖσθαι with a Noun as a periphrasis for a Verb: thus ποιεῖσθαι τὸν βίον = βιοτεύειν, ποιεῖσθαι πόλεμον = πολεμεῖν, ποιεῖσθαι λόγους = λέγειν, ποιεῖσθαι θήρᾶν ἐλάφω = θηρᾶν ἐλάφους, to hunt deer. The Passive of these expressions is formed with γίγνομαι: e.g. πόλεμος γίγνεται, λόγοι γίγνονται.

Obs. 2. Sometimes the Middle has causative meaning: Θεμιστοκλῆς τὸν υἱὸν ἰππεῖά ἐδιδάξατο Themistocles had his son trained as a horseman (cf. § 334.2 a).

MEANINGS OF THE MOODS AND TENSES.

Tenses of the Indicative.

A. Tenses formed from the Present Stem.

462  The Present Stem marks an action as *not completed*.

The **Present Indicative** has two chief uses, as in Latin:—

(1) To mark an action as *now going on*, or a state as *now existing*: γράφω *I am writing*, ἐπίσταμαι *I understand* or *I know*, Ἀκαμαντὶς πρυτανεύει *the tribe Acamantis is in office* (from πρύτανις *president*).

463 (2) To mark an action as *recurring habitually* in the present: γράφω *I write* = *I am wont to write* (Habitual Present):

Πλοῖον εἰς Δῆλον Ἀθηναῖοι πέμπουσιν. *The Athenians send a vessel to Delos (i.e. every year).*

Ὁὗτος μὲν ὕδωρ, ἐγὼ δ' οἶνον πίνω. *This man drinks water, but I wine.*

464 By an extension of these meanings the Present Indicative comes to be used (as in Latin):—

(3) To mark an action as merely *begun* or *attempted in the present* (though still as *in course of accomplishment*):

Ἐξελαύνετε ἡμᾶς ἐκ τῆς χώρας. *You are trying to drive us out of the land.*

Note especially πείθω *I try to persuade*, δίδωμι *I offer*.

465 (4) With adverbial expressions of Time like πάλαι (*a while*) and phrases formed with ἤδη (*jam*), to mark an action as *begun in the past, but continued up to the present*:

Ζητῶ πάλαι. *I have been seeking a while* (dūdum quaerō).

Νῦν τε καὶ πάλαι λέγω. *I say now and have been saying for some time* (not necessarily a long time).

So with ἔτος ἤδη δέκατον *now for 10 years*, etc.

466 (5) To denote what is true at all times (including the present): Ὁ ἄνθρωπος ἐστι θνητός. *Man is mortal.*

467 (6) In vivid narration of past events, instead of the Aorist (§ 481); in this use the Present is called *Historical*:

Πορεύεται πρὸς βασιλεῖᾱ ἢ ἐδύνατο τάχιστα. *He marches (= marched) against the king as quickly as he could,*

- 468** Peculiar to Greek is the apparently Perfect meaning of certain Presents: *ἤκω* (really from a Perfect stem) *I am come*, *οἴχομαι* *I am gone*.

Similarly *νικῶ* often = *I am the victor* (= *νενίκηκα*), *ἡσώμαι* *I am the defeated party*, *ἄδικῶ* *I am in the wrong* (= *ἄδικός εἰμι*), *φεύγω* *I am the defendant* or *I am an exile*; so in verbs denoting to be the father or mother, as *τίς μ' ἐκθύει*; *who is my sire?* (Soph. *O. T.* 437), *ἤδε τίττει σε* *this woman is thy mother* (Eur. *Ion*, 1560); cf. idem *Atlās generat*.

- 469** The **Past Imperfect Indicative** is the Present of the past, *i.e.* it has the chief meanings of the Present, transferred to past time by means of the Augment. The two chief uses are, as in Latin:—

- 470** (1) To mark an action as *going on in the past*, or a state as *then existing*: *ἔγραφον* *I was writing*, *ἠπιστάμην* *I understood* or *I knew*, *Ἀκαμαντὶς ἐπρυτάνευε* *the tribe Acamantis was in office*, *ΠΥΘΩΝ ΕΓΡΑΦΕ* *Python was the painter* (an inscription on a vase*).—Often in descriptions of scenery and localities: *πορευόμενοι δὲ εἶδον βασιλείον τι· ὁδὸς δὲ πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν ἔφερεν, οἱ καθῆκον ἀπὸ τοῦ ὄρους, ὑφ' ᾧ ἦν κώμη*: *and journeying on they saw a royal castle; and there was a road leading to this fortified place over lofty slopes, which stretched down from the mountain, at the foot of which was a village*.

- 471** (2) To mark an action as *recurring habitually* in the past: *ἔγραφον* *I used to write* or *I wrote* (Habitual Past Imperfect):

Τὸ ἐνύπνιον ἐπεκέλευέ με τοῦτο πράττειν ὅπερ ἔπραττον. *The dream kept urging me on to do the very thing that I was in the habit of doing.* [Sometimes with *ἄν*, § 339*.]

- 472** By an extension of these meanings the Past Imperfect Indicative comes to be used:—

(3) To mark an action as *merely begun or attempted in the past* (though still as *in course of accomplishment*):

Ἐξανεχώρει τὰ εἰρημένα. *He tried to back out of what he had said.* So in Lat. (*infitiābatur*).

Note especially *ἔπειθον* *I tried to persuade*, *ἔδιδουν* *I offered*.

- (4) To denote what *is not*, in *If-clauses* (§§ 353; 355, 1 a).

* Of Magna Graecia. The Aorist is far commoner on vases (Appendix II).

473 With *πάλαι*, the Past Imperfect generally has the same meaning as in § 470 (not that of Lat. *jamdūdum* with Impf.) :—

Εἰς ὄψιν ἦκεις ὄνπερ ἐξηύχου πάλαι. *Thou art come to a sight of the very things that thou wast praying for erewhile (or hast been long praying for).* Aesch. *Choeph.* 215.

Καὶ μάντις ὦν ἄριστος ἐσθάλλου πάλαι; *And, being so good a prophet, wast thou so long deceived?* Soph. *El.* 1481; cf. Appendix II.

474 The Past Imperfect ἦν *was* (generally with ἄρα *it seems*) may be used to express surprise at the present discovery of a fact already existing, but hitherto overlooked :—

Τοῦτ' ἴ τι ἦν; *What on earth is this [which I had not noticed] ?—* Aristoph. *Wasps*, 183.

Οὐ σὺ μόνος ἄρ' ἦσθ' ἔποψ; *You are not, then, the only epos [as I thought] ?—* Aristoph. *Birds*, 280.

Compare Terence, *Phorm.* 856: GETA. Tū quoque aderās, Phormiō? PHORM. Aderam. GETA. *Are you here also, Phormiō [and I did not know it] ?* PHORM. *I am.*

Peculiarities of the Greek Past Imperfect.

475 Peculiar to Greek is the apparently Pluperfect meaning of certain Past Imperfects: ἦκον generally = *I had come*, rarely *I came*; φάχθημι *I had gone*; ἐνίκων *I was the victor*, ἡσώμην *I was the defeated party*, etc. (§ 468).

476 The following peculiar uses of the Past Imperfect are not limited to particular verbs :—

(a) The Past Imperfect is sometimes used to mark an action as *having been going on* or *having been habitual* in the past:

Κύρος εἶδε τὰς σικηῶς οὐ οἱ Κίλικες ἐφύλαττον. *Cyrus saw the tents where the Cilicians had been on guard (they were no longer there):* Xen. *Anab.* I. 2, 22.

Ὅπερ πρόσθεν προσεκύονον, καὶ τότε προσεκύνησαν. *Those who had been in the habit of paying homage before, paid homage on this occasion also:* *ibid.* I. 6, 10.

(b) The Past Imperfect is sometimes used as a narrative tense, like the Aorist (§ 481); this use is common in Homer, and it survives in many passages of Attic Greek:

Πῶς ἐτελεύτῃ; *How did he die?* Plato, *Phaedo*, 57 a.

Εἰσιόντες οὖν καταλαμβάνομεν τὸν Σωκράτη ἄρτι λελυμένον. *Entering then we found Socrates just released from his chains.* *Ibid.* 60 a.

Note especially ἐπεμπον, ἀπέστειλλον, ἐκέλευον and ἔλεγον in the historians:

Ἄγγελον ἐπεμπον καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν. *They sent (miserunt) a messenger and gave up the dead under terms of a truce.* Thuc. ii. 6, 1; cf. Soph. *El.* 680, *O. T.* 973 (προὔλεγον πάλαι *I foretold long since*).

B. The Future and the Aorist.

477 | The **Future Indicative** is used as in Latin :—

(1) To mark an action as about to occur (or a state as about to exist) hereafter : γράψω *I shall write*, ἐπιστήσομαι *I shall understand* or *I shall know*, Ἀκαμαντὶς πρυτανεύσει *the tribe Acamantis will be in office* or *will come into office*.

478 | Distinguish : γράψω *I shall write* (scribam).

μέλλω γράψειν or γράφειν *I am going to write* or *I am likely to write* or *I intend to write* or *I am bound to write* (scripturus sum ; cf. § 330, Obs. 3).*

ἔθελω γράψαι *I will write* or *I desire to write* (scribere volō ; cf. § 330, Obs. 2).*

479 | (2) To imply Command or Promise (in the 2nd or 3rd Person, where English often has *shall*) :—

Πάντως δὲ τοῦτο δράσεις. *By all means do this.*†

Χεῖρὶ δ' οὐ ψάσεις ποτέ. *Thou shalt never lay hands upon me.*

Σοὶ γ', ὦ τέκνον, καὶ τοῦτο κάλλο τῶν ἐμῶν,

Ὅποῖον ἂν σοι συμφέρῃ, γενήσεται.

To thee, my son, both this shall be granted and anything else of mine that is for thy good. Soph. Phil. 659, cf. 459.

480 | The **Aorist Indicative** (Weak or Strong) marks an action as simply occurring in the past : ἔγραφα *I wrote*, ἔβαλον *I hurled*, εἶδον *I saw*. This meaning of past time belongs only to the augmented Aorist, i.e. the Aorist Indicative : the Aorist Stem merely marks the action as occurring ; hence γράψαι *to write*, βαλεῖν *to hurl*, ἰδεῖν *to see*.‡

* These modal meanings are sometimes implied by the simple Future, e.g. in If-clauses, § 354, Obs. (εἰ φοβησόμεθα *if we are going to fear*).

† Similarly οἶσθ' οὖν ὃ δράσεις ; *Knowest thou then what thou art to do?* Eur. Cyclops, 131 (= οἶσθ' οὖν ὃ δράσον ; § 365.2). Compare the French *tu ne tueras point = thou shalt not kill*.—From this modal use of the Future Indicative comes its use in Final Relative Clauses (§ 364, 2 b).

‡ In Dependent Statements, however, *to have written*, *to have hurled*, *to have seen* (p. 216, note).

481 The Aorist Indicative has **three chief uses** :—

(1) As the narrative tense of Greek (*i.e.* as the tense answering the question 'What happened next?'); in recounting a number of past actions which occurred in succession, the Aorist marks them each separately as simply past :—

*Ἦλθον, εἶδον, ἐνίκησα (PLUTARCH). *I came, I saw, I conquered.* Vēnī, vīdī, vīcī (SÆTONIUS).

482 (2) Marking an action as *now* past; here emphasis is laid on the relation of the action to present time, and the English translation is *have* with the Perfect Participle :

*Ἐφυγον κακόν, ἦδρον ἄμεινον. *I have escaped an evil, I have found a better* (the exulting cry of the initiated); Lat. effūgī, invēnī; *cf.* ἠύρηκα, § 489.

*Ἦδη τιwès καὶ ἐκ δεινότερων ἢ τοιwὼνδε ἐσώθησαν. *Men have ere this been saved from even more terrible straits than these.* Thuc. vii. 77, 1; *cf. ibid.*, § 4, and ii. 77, 4; ii. 89, 5; iv. 62, 3.

Μόλις γὰρ ἔσχον wὴν ἐλεύθερον στόμα. *For scarcely now have I gained freedom of speech.* Soph. *El.* 1256, *cf.* 1176, 1263, 1465; wὴνὶ κατέλεξας, Aristoph. *Plut.* 517, *cf.* 548.

Λόγω μὲν ἐξήκουσ', ὄπωπα δ' οὐ μάλα. *I have heard in story, but seen not with mine eyes.* Soph. *Phil.* 676, *cf.* 664-666, 928 f.: Ajax 1142 εἶδον = ὄπωπα 1150.

This meaning is especially common in those verbs which have
110 Perfect, or whose Perfect has come to be used as a Present (§ 490):—

Κέκτησο ἅπερ ἐκτήσω. *Continue to possess just what you have acquired.*

*Ἐφwὴν frequently = πέφwκα, *I am by nature.*

483 (3) Marking an action as *then* past, *i.e.* as having occurred before some other action in the past; here the English translation is *had* with the Perfect Participle :

*Ἐτράποντο ἐς τὸν Πάνορμον, ὅθενπερ ἀηγάγοντο. *They turned towards Panormus the very place whence they had [previously] put to sea* : = Latin Pluperfect Indic.

This is the standing use after ἐπεί, ἐπειδή, wς, *when* :

*Ἐπεὶ ἐσάλπιγγεν, ἐπῆσαν. *When the bugle had sounded* (§ 316.3), *they advanced* : = postquam (ubi, ut) cecinit.

Special uses of the Aorist Indicative.

- 484** (a) *Ingressive*, i.e. marking the entrance into a state, or the commencement of an action, in the past: ἐβασίλευσα *I became king* (contrast ἐβασίλευον *I was king*), ἐνόσησα *I fell sick* (contrast ἐνόσουν *I was ill*), ἐθάρασα *I plucked up courage* (contrast ἐθάρασον *I was full of confidence*), ἐδάκρυσα *I burst into tears* (contrast ἐδάκρυν *I was weeping or kept weeping*), ἔσχον *I seized* (contrast εἶχον *I had*).

Διὰ μικρὸν ἐπολεμήσατε. *You went to war for a trifle.*

Πεισιστράτου τελευτήσαντος, Ἴππιάς ἔσχε τὴν ἀρχήν. *After the death of Peisistratus, Hippias came to the throne.*

- 485** (b) *Dramatic*, referring to the moment just past, where English uses the Present: this use is common in dialogue, especially in the dramatists: ἐπήνεσα *I approve*, ἤσθην *I am glad*, συνῆκα *I understand*, ἀπέπτυσα *I scout your words*, etc.

Συνῆκα τοῦτος. *I read (Present tense) the riddle.*

Ἐδεξάμην τὸ ῥηθέν. *I welcome the omen.*

Καλῶς ἔλεξας. *Thou speakest (or hast spoken) well.*

- 486** (c) *Gnomic*, i.e. expressing a universal truth, as in a gnome or proverb, where English uses the Present:


Οὐδεὶς ἐπλούτησεν ταχέως δίκαιος ὧν (MENANDER). *No just man becomes rich suddenly (or has been known to become; § 482: cf. "The fool hath said in his heart").*

487 | Aorist and Past Imperfect contrasted.

The Past Imperfect often describes the circumstances attending the actions which the Aorist narrates. Hence the rule of an old grammarian: "In the Aorist the narrative progresses; in the Past Imperfect it halts":

Κλέαρχος συνήγαγεν ἐκκλησίαν τῶν στρατιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἐστῶς· οἱ δὲ, ὄρωντες, ἐθαύμαζον καὶ ἐσιώπων· εἶτα ἔλεξε τοιαύδε. *Olearchus summoned (Aorist) an assembly of the soldiers: and at first he stood and wept (Past Impf.) for a long time: and the*

soldiers, seeing him, wondered and kept silence (Past Impf.): then he spoke (Aorist) as follows. Note the simple Past Tense in English, for both Aorist and Past Impf.

488  Great care must be taken in translating the ambiguous Past Tense of English.

(i) The Past of verbs denoting an *act* is generally to be translated by the Aorist (*I spoke* εἶπον or ἔλεξα); but when it denotes *past habit* or describes the action as *then going on*, it must be translated by the Past Imperfect (§§ 471, 470, 487):—


e.g. He spoke Greek fluently from his boyhood. Ἐκ παιδὸς εὐπετῶς Ἑλληνιστὶ ἔλεγεν (or ἠλλήμιζεν).

Then arose a scene of great confusion: men shouted, women wept, dogs barked; I laughed and tried to speak, but they would not listen. Ἐνθα δὴ πολλή ταραχὴ ἐγένετο (Aor.); οἱ μὲν γὰρ ἄνδρες ἐβόων, αἱ δὲ γυναῖκες ἐδάκρῦον, οἱ δὲ κύνες ὑλάκτουν· ἐγὼ δὲ ἐγέλων, καὶ ἐπειρώμην λέγειν, ἀλλ' οὐκ ἤθελον ἀκούειν. The Past Imperfects depict the scene, as it were, going on before our eyes.

(ii) The Past of verbs denoting a *state* is generally to be translated by the Past Imperfect: *he was* ἦν, *he loved* ἐφίλει, *he knew* ἠπίστατο, *he desired* ἐπεθύμει, *he would* ἤθελε, *he could* ἐδύνατο, *he was king* ἐβασίλευε, *it seemed good* ἐδόκει, etc. The Aorists of these and similar verbs, where they exist, generally denote *entrance into the state* (§ 484 ἐβασίλευσε *he became king*), or something like an *act* (ἐδοξε *it was resolved, the decision was made*), or else are equivalent to English Perfects (ἐφίλησα *I have loved*, § 482, cf. Soph. *Electra*, 1363).*

* Many verbs of this class have no Aorist, just as in English there is no *I was loving* (except when *to love* = *to fondle*). Some of these verbs may, however, be used in two senses: *e.g. φιλῶ I love or I kiss* (ἐφίλησα *I kissed*).

C. Tenses formed from the Perfect Stem.

489  The Perfect Stem marks an action as *completed*.

The **Perfect Indicative** is the Present of the Perfect Stem, and marks an action as *now completed*, or more properly denotes *the present state resulting from a completed action**: γέγραφε ταῦτα Θουκυδίδης *Thucydides has written this or is the writer of this*, ὡσπερ γέγραπται *as stands written*, ἤρρηκα *I have found it! or I have it!* δέδεμαι *I am in bonds*, κέκλημαι *I am called*, ἀπόλωλα *I am undone*, τέθνηκε *he is dead*, ἀπείρηται *it is forbidden or it is a forbidden thing*:

Ἄκηκοα μὲν τοῦνομα, μνημονεύω δ' οὐ. *I have heard the name, but I do not remember it* (Plato).

Λόγος λέλεκται πᾶς. *The whole story has been told.*

* Ἄκουε δὴ νῦν ἢ βεβούλευμαι ποιεῖν. *Hear, then, how I am resolved to act.* (Soph., *El.* 947.)

490 CAUTION.—The Perfect is on the whole comparatively little used in Greek; where Latin has the Perfect, Greek generally has the Aorist (*cf.* § 482). Many Greek verbs have no Perfect, and in others the Perfect is a simple Present in meaning: οἶδα *I know* (πῶνι), μέμνημαι *I remember* (memini), ἕστηκα *I stand*, κέκτημαι or ἔκτεται *I possess*, πέποιθα *I trust*, πέφυκα *I am by nature*. The Perfects of verbs of emotion are generally equivalent to Presents: μεμίσηκα *I hate utterly* (οἶδι), πεφόβημαι *I am filled with alarm*, τεθαύμακα *I am filled with wonder*, etc.

491 The 'Gnomic Perfect' (denoting a universal truth) is rare or unknown in Greek; doubtful instances are Plato *Prot.* 328 b, *Thuc.* ii. 45, 1. Compare § 486 (Gnomic Aorist).

492 The **Pluperfect Indicative** is the Past of the Perfect Stem, *i.e.*, it is a Perfect transferred to past time by means of the Augment.† Thus it generally denotes *the past state resulting from a completed action*: ἐγεγράφη τὴν ἐπιστολὴν *I was the writer*

* The full name of this tense would be *Present Perfect* (*cf. Accidence*, § 178, p. 47): the Greek Perfect is best regarded as a kind of Present.

† Its proper name would therefore be *Past Perfect* (§ 178).

of the letter, ἐγγράπτο ἐν τῇ ἐπιστολῇ τάδε *this is what stood in the letter*, ἐτεθνήκει *he was dead*, ἀπείρητο *it was forbidden or it was a forbidden thing*:—

Ἡ Οἰνὸν οὔσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτετείχιστο, καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο, ὅποτε πόλεμος καταλάβοι. *Oenoe was a fortified town on the borders of Attica and Boeotia, and the Athenians used to employ it as a stronghold whenever war broke out.*

493

CAUTION.—Beware of using the Greek Pluperfect as a general equivalent for the Latin Pluperfect: where Latin has the Pluperfect, Greek generally has the Aorist (§ 483), sometimes the Past Imperfect (§ 476 a): e.g. *I myself delivered the letter which I had written* αὐτὸς ἀπέδωκα τὴν ἐπιστολὴν ἣν ἔγραψα (or ἣν ἔγραφον = *which I had been writing*). Sometimes, however, the Pluperfect is used in such cases.

Where the Perfect is a simple Present in meaning, the Pluperfect is a simple Past, and here often corresponds to a Latin Pluperfect: ἤδη *I knew* (nōveram), ἐμεινήμην *I remembered* (memineram), εἰστήκη or ἑστήκη *I stood*, etc.; § 490.

494

The **Future Perfect Indicative** is the Future of the Perfect Stem, and denotes *the future state resulting from a completed action*: γεγράφομαι *I shall stand enrolled*, τὰ γράμματα γεγράφεται *what is written will remain written*, τεθνήξω *I shall be dead*, εἰρήσεται or λελέξεται *it will be said*:—

Φράζε, καὶ πεπράξεται. *Speak, and it shall be done (= shall be a thing done, a 'fait accompli')*: cf. § 479.

Οὕτως οἱ πολέμιοι ἐψευσμένοι ἕσονται. *Thus the enemy will find themselves mistaken* (cf. *Lat. Gram.*, § 489).

Similarly from verbs whose Perfects are simple Presents in meaning: μεμνήσομαι *I shall remember* (meminerō), ἐστήξω *I shall stand*, κекτήσομαι *I shall possess*.

495

CAUTION.—Beware of using the Future Perfect as equivalent to the Latin Future Perfect in Subordinate Clauses; the only Greek way of representing this is the Aorist Subjunctive preceded by ἄν; e.g. εἰάν ταῦτα ποιήσῃ = sī haec fēcerit, § 354; cf. § 347.2 (pp. 186, 187) and § 364.

Tense-equivalents.

496

Greek, like English, has a number of composite expressions formed with εἰμί or ἔχω and a Participle, which are sometimes used as equivalent to Tenses or as substitutes for Tenses:—

1. A tense of εἰμί with the Present Participle: τὰδ' ἔστ' ἀρέσκοντα *this is pleasing* (= ἀρέσκει); ταῦτα ἦν γιγνόμενα *this was happening* (= ἐγίγνετο); ποῦ κυρῶν ἔστι; *where is he haply* (lit. *chancing*)? Similarly κυρῶ or τυγχάνω with Participle, denoting coincidence: ποῦ ποτ' ὦν κυρεῖ; *where is he haply?* (lit. *where does he chance being?*), ἐκτὸς ὦν τυγχάνει *just now he is outside*.

2. A tense of εἰμί with the Perfect (rarely the Aorist) Participle: τοῦτ' εἰμί δεδρακώς *I am in the position of having done this* (= δέδρακα); τεθνηκώς ἦν *he was dead* (= ἐτεθνήκει); οὐκ ἦν πρεσβείᾳ ἀπεσταλμένη *no embassy was out on a mission* (for οὐκ ἀπέσταλτο). These periphrases are in some cases the only forms possible in Attic for tenses from the Perfect Stem: πεπεισμένοι εἰσί, πεπεισμένοι ἦσαν (3rd Plur. Perf. and Plup. Pass. of Mute and Liquid Stems), ἐγνωκώς ἔσομαι (for Fut. Perf. Act.: *Accidence*, § 178 and note); and they are very common for the Subjunctive and Optative of the Perfect Active, e.g. ἐγνωκώς ᾤ or εἶην.

3. A tense of ἔχω with the Aorist (or less commonly the Perfect) Participle: τοῦτον ἀτίμασᾶς ἔχει *this man he has dishonoured* (= ἠτίμακε); πολλὰ χρήματα ἔχομεν ἀνηπακότες *we have carried off many valuables* (here the verb ἔχω preserves something of its proper meaning: *we have many valuables, having carried them off*). This idiom must not be confounded with the modern *I have written, j'ai écrit*, etc., in which the Perfect Participle is *Passive*: 'I have written it' = I have it written.

4. A tense of μέλλω with the Future or Present Infinitive: μέλλω γράψαι or γράφειν = scriptūrus sum. With the Past Imperfect of μέλλω, this combination supplies a Future of the past: ἔμελλον γράψαι or γράφειν = scriptūrus eram, *I was going to write*: often equivalent to *I should have written* (§ 356 b).

The Subjunctive and Optative Moods.

☞ The work done in Latin by the Subjunctive Mood is done in Greek by two Moods—the Subjunctive and the Optative. What the *original* meaning or meanings of the Subjunctive and Optative were, it is difficult to determine; for all their principal meanings were fully developed before Greek existed as an independent language. The following sections (§§ 497-510) deal only with the meanings which these Moods have in the actual usage of Attic Greek, and it must not be supposed that the meaning which stands first in the catalogue is necessarily the more *original* meaning. Some grammarians hold that the Subjunctive originally expressed *will*, and that the meaning of *futurity* was developed out of this; others hold that the contrary process is more likely to have taken place.

In Simple Sentences and Principal Clauses, and also in most Subordinate Clauses, the Subjunctive and Optative have meanings which may be traced to some fundamental or original meaning (Will or Futurity in the case of the Subjunctive, Wish or Possibility or Futurity in the case of the Optative). But in some Subordinate Clauses their meanings have become so weakened that the Mood seems purely formal, and may be translated by the English Indicative.

For the chief constructions here brought together under a common head, Rules have already been given under the various heads of 'Sentence Construction' (§§ 339-371), to which reference is here made.

THE SUBJUNCTIVE MOOD.

497 The uses of the Subjunctive in Attic Greek fall into two classes:—

- (A) Uses in which it is never accompanied by $\alpha\nu$:
- (B) Uses in which it is ordinarily accompanied by $\alpha\nu$ (attached to a Relative or a Subordinating Conjunction).

The Negative of the Subjunctive, whether accompanied or unaccompanied by $\alpha\nu$, is always $\mu\eta$ in Attic (except in dependence on $\mu\eta$ *lest*, § 499 *b*).

(A) The Subjunctive unaccompanied by *ἄν*.

498 When unaccompanied by *ἄν*, the Subjunctive marks an action as *willed* or *desired* :—

(1) In Simple Sentences and Principal Clauses :

(a) Commands :

Εἴπωμεν. *Speak we* or *let us speak* : § 341 a.

Μὴ εἴπῃς. *Do not speak* : Prohibition, § 341 b.

(b) Deliberative Questions :

Εἴπωμεν ἢ μὴ εἴπωμεν ; *Are we to speak or are we not to speak?* § 344 b. Deliberative Questions are *Command-Questions* ; the Subjunctive enquires as to what *is to be done*, and the answer to it is given by a Command (e.g. εἴπατε *speak*, μὴ εἴπητε *do not speak*).

499 (2) In Subordinate Clauses

(a) Final Clauses :

Ἦκω ἵνα (or ὅπως) εἴπω. *I have come in order that I may speak* or *in order to speak* : § 350. Here a result is marked as *willed* (Subjunctive of Purpose).

This construction is sometimes extended to Noun Clauses depending on Verbs of Effort :—

Πράξουσιν ὅπως πόλεμος γένηται. *They will cause war to break out* : § 369 a, Obs. 3.

(b) Noun Clauses depending on Verbs of *fearing* :

Φοβοῦμαι μὴ εἴπῃς. *I fear lest you may speak* : § 367.5, § 368 f. Originally *I have a fear* : *do not speak* (Prohibition).

(c) Dependent Deliberative Questions :

Ἄπορῶ ὅ τι εἴπω. *I am in doubt what to say* : § 370 b, ii.

This construction is sometimes extended to Relative Clauses and to Noun Clauses depending on Verbs of Will :—

Οὐκ ἔχω ὅ τι εἴπω. *I have nothing to say* : p. 208 foll., Obs. 3, 4.

Βούλει λάβωμαι ; *Dost wish that I should lay hold?* p. 226, Obs. 3.

(B) The Subjunctive accompanied by ἄν.

500 When accompanied by ἄν (attached to a Relative or a Subordinating Conjunction), the Subjunctive marks an action as either (1) *prospective* or (2) *general*:—

(1) *Prospective*, i.e. merely contemplated as a future contingency:

Ἄ ἄν εἴπῃς, ταῦτα πεπράξεται. *Whatever you say (= shall say, dixeris), shall at once be done*: § 364.1.

So, with a Principal Clause referring to the future,

ὅταν (or ἐπειδὴν) εἴπῃς *as soon as you speak*: § 347.2 a.

εἰάν εἴπῃς *if you speak* (Future Condition): § 354.1 c.

ὡς ἄν (or ὅπως ἄν) εἴπῃς *as you shall direct or in whatever way you shall say*: § 359.1.

Περιμένω (or περιμενῶ) ἕως ἄν εἴπῃς. *I am waiting (or I shall wait) until you speak* (donec dicās or dixeris): § 347.2 a.

OBS. The Greek Subjunctive after ἕως ἄν and πρὶν ἄν corresponds exactly to the Latin Subjunctive (Present or Perfect) after donec, dum, quoad, antequam and priusquam; cf. cārus eris Rōmæ donec tē dēserat aetās *thou shalt be beloved at Rome till youth and good looks shall forsake thee* (Hor. *Epist.* I. 20, 10; not *dēseret*). Words meaning *until* regularly take the Subjunctive in Latin, when the action is to be marked as prospective; and in many instances the idea of 'purpose' is excluded.

501 (2) *General* (in *Ever*-clauses):

Πορεύονται τε αἱ ἀγέλαι ἢ ἄν αὐτὰς εὐθύνωσιν οἱ νομῆς, νέμονται τε χωρία ἐφ' ὅποια ἄν αὐτὰς ἐφώωσιν, ἀπέχονται τε ὧν ἄν αὐτὰς ἀπέργωσιν· καὶ τοῖς καρποῖς ἕωσι τοὺς νομέας χρῆσθαι οὕτως ὅπως ἄν αὐτοὶ βούλωνται. *Herds are in the habit of going wherever the herdsmen direct them, and of pasturing on any lands on to which they turn them, and of abstaining from those from which they debar them: and the profits they permit the herdsmen to enjoy in whatever way they themselves please*: § 348, § 364.1, § 359.1:

Ἐάν εἴπῃς, πιστεύω. *If you speak; I always believe*: § 354*.

502 **Omission of $\kappa\upsilon$.**—The $\kappa\upsilon$ is sometimes omitted (frequently in poetry, rarely in prose).

In some cases the omission produces no perceptible difference of meaning:—

Μὴ στέναζε, πρὶν μάθης. *Lament not till thou learn*: Soph. *Phil.* 917 (prospective), quoted in note on p. 187.

Ἐπιχώριον ὄν ἡμῖν οὐ μὲν βραχεῖς ἀρκῶσι μὴ πολλοῖς χρῆσθαι, *It being our national custom not to use many words wherever few suffice,*

Φράσῃς μοι μὴ πέρα, πρὶν ἂν μάθω. *Tell me no more, until I learn*: Soph. *Phil.* 332 (prospective): cf. § 347.3.

πλειοσι δὲ ἐν ᾧ ἂν καιρὸς ᾗ, *but [to use] a greater number wherever there is occasion*: Thuc. iv. 17.2 (general), quoted in § 365.4.

But in other cases the **bare subjunctive** has a meaning akin to that of the Subjunctive of Will (§ 498):—

(a) Ei with the bare Subjunctive:

Δυστάλαινὰ τᾶρ' ἐγώ, | εἰ σου στερηθῶ. *Then wretched indeed am I, if I must lose thee (if I be bereft of thee)*: Soph. *O. C.* 1442, cf. *Ant.* 710, κεί τις ᾗ σοφός *wise though a man be* (etsi sapiens sit).

(b) Relative Clauses with the bare Subjunctive sometimes have a *restrictive* meaning, or exhibit the *character* of the Antecedent, and may be called *Characterizing Clauses*:

Τῶν ἐλευθέρων | οὐδεὶς κακίων δούλος, ὅστις ἐσθλὸς ᾗ. *No slave that is honest (nullus servus qui probus sit) is worse than the freeborn*: Eur. *Ion* 855, cf. Soph. *O. C.* 395, ὅς νέος πέση = qui juvenis præciderit; *El.* 771. 1060. [*Lat. Gram.* § 504.]

Contrast the different meaning of ὅστις ἂν ᾗ *whoever he is, or whoever he may be*: § 365.3.

Note on the Subjunctive with ὅπως ἂν and ὥς ἂν.

502* The Subjunctive with ὅπως ἂν and ὥς ἂν in Final Clauses (§ 350, Obs. 1) and Noun Clauses (§ 369 a, Obs. 3) is probably of prospective origin, *i.e.* originally denoted Futurity rather than Will:—

Τοῦτ' αὐτὸ νῦν διδάσχ' ὅπως ἂν ἐκμάθω. *Teach me that very thing that so I may learn*: Soph. *O. C.* 575.

The original meaning of ὅπως and ὥς is *how*; thus ὅπως ἂν ἐκμάθω may have been originally *how I shall learn*, hence *in order that I may learn* (= ὅπως with the Subjunctive of Purpose, § 499 a); in this sense ὅπως ἂν (not ὥς ἂν) remained in use in good prose, especially in the formal language of inscriptions. Ὅπως with the Future Indicative in Noun Clauses (§ 367.4, § 369 a) appears to have had a similar history.

THE OPTATIVE MOOD.

503 The uses of the Optative in Attic Greek fall into two classes:—

(A) Uses of the Optative without *ἄν* :

(B) Uses of the Optative with *ἄν*.

The Negative of the Optative without *ἄν* is generally *μή* (but see § 504 e); that of the Optative with *ἄν* is always *οὐ*.

(A) The Optative without *ἄν*.

- (1) In expressions of Wish relating to the future ; Neg. *μή* :—
Εἴποις. May you speak (sometimes almost = a Command) :
 § 342.

From this use the Optative derived its name ('Mood of Wishing').

The Optative of Wish is sometimes found in subordination :

ὄρω σε διώκοντα ἄν μή τύχοις I see thee pursuing things which mayest thou never get : § 365.2.

504 (2) In Subordinate Clauses depending on a tense of past time :—

- (a) Final Clauses ; Neg. *μή* :

**Ἦκον ἵνα (or ὅπως) εἴποιμι. I had come in order that I might speak or in order to speak* : § 350.

Sometimes in Noun Clauses depending on Verbs of Effort :

**Ἐμηχανήσατο ὅπως εἴποι. He contrived to speak* : § 369 a, Obs. 3.

- (b) Dependent Deliberative Questions ; Neg. *μή* :

**Ἠπόρουν ὃ τι εἴποιμι. I was in doubt what I was to say or what to say* : § 370 b, ii.

Hence extended to Relative Clauses (p. 208 foll., Obs. 3, 4) :

Οὐκ εἶχον ὃ τι εἴποιμι. I had nothing to say.

- (c) Prospective Clauses (Relative, Temporal, Local, Conditional, or Comparative) ; Neg. *μή* :

**Ἐτοιμος ἦν ταῦτα ποιεῖν ἂ εἴποις. I was ready to do what you should direct* : § 364.1.

Περιέμενον ἕως αὐτὸς εἴποι. I waited till the master himself should speak : § 347, 2 a.

For If-clauses in this construction see § 357 c, Obs. 1.

(d) *Ever*-clauses (Relative, Temporal, Local, Conditional, or Comparative); Neg. μή:

Ἐπορεύοντο ἢ αὐτοὺς εὐθύνοι, ἀπείχοντο δὲ ὧν αὐτοὺς ἀπείργοι, εἶων δὲ χρῆσθαι αὐτοῖς ὅπως βούλοιο. *They used to march wherever he directed them, and to abstain from anything from which he debarred them, and to permit him to treat them in whatever way he pleased*: § 348, § 364.1, § 359.1.

Εἰ δέ τι δόξειεν αὐτῷ σημαίνεσθαι παρὰ τῶν θεῶν, οὐκ ἂν ἐπέισθη παρὰ τὰ σημαϊνόμενα ποιῆσαι. *But if anything seemed to him to be pointed out by the gods, he would never be persuaded to act contrary to what they indicated*: § 354* (Aorist Indic. with iterative ἄν in Principal Clause; § 339*).

(e) Clauses of Indirect Speech, expressing the words or views of another, or of oneself on another occasion; Neg. οὐ or μή, according as the Direct Speech would have had οὐ or μή:

Εἶπεν ὅτι φιλαθήναιος εἶη. *He said that he was a lover of Athens*: § 370 c, § 371.

Ἐπέσχετο | τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων— | οἷοιο μὲν μάλισθ' ἐκούσιον λαβών. *He promised to bring this man and show him to the Achaeans—most probably, he thought [as he said], taking him with his consent.*

The same kind of Optative is also found in Causal Clauses (Virtually Indirect):—

Τὸν Περικλέα ἐκάκιζον, ὅτι οὐκ ἐπέξάγοι. *They abused Pericles on the ground that (= because, as they said) he did not lead them out*: quod nōn ēduceret, § 349.

OBS. Many Subordinate Clauses of Indirect Speech are at the same time Prospective Clauses or *Ever*-clauses, and the Optative in them belongs also to the headings above (c, d):—

Ἡῴξαντο σωτήρια θύσειν, ἔνθα πρῶτον εἰς φιλιᾶν γῆν ἀφίκοντο. *They vowed that they would offer sacrifice for deliverance as soon as they should arrive at a friendly land.*

505 (3) In Subordinate Clauses depending on a tense of present or future time :—

(a) Subordinate to a Principal Clause containing an Optative with *ἄν*; Negative (of the Subordinate Clause) *μή* :

Εἰ εἶποις, ἤσθείην ἄν. *If you were to speak, I should rejoice.*

Both Clauses refer to future time : § 355.1 c.

Πῶς ἄν δόην ὃ τι μὴ αὐτὸς ἔχοιμι; *How could I give what I did not myself possess?* : § 365.6.


(b) Subordinate to a Principal Clause containing an Indicative without *ἄν* or an expression of Command or Wish :

᾽Ω παρθέν', εἰ σώσαιμί σ', εἶση μοι χάριν; *Should I save thee, maiden, wilt thou be grateful to me?* Eur. *Andromeda*, frag. 126.

Εἴ τις τάδε παραβαίνοι, ἐναγῆς ἔστω. *Should anyone transgress these laws, let him be accursed* : Aesch. iii. 110.

Εἰ δ' οὖν τι κάκτρέποιτο τοῦ πρόσθεν λόγου, *Be that as it may,*
Οὔτοι ποτ', ὄναξ, τόν γε Λαΐου φόνον *should he swerve a*
Φανεί δικαίως ὀρθόν. Soph. *O. T.* 851 f. *whit from his former*
speech, never, king, will he show the murder of Laius
to be truly square to prophecy.

᾽Αλλ' ὄν πόλις στήσειε, τοῦδε χρῆ κλῦεν. *But whomsoever the city should appoint, him we are bound to obey* : Soph. *Antig.* 666.

 Conditional Sentences of this form belong to the third Class of Conditional Sentences referred to in § 353 (Class C; note on p. 191): they are fairly common in good prose as well as verse; and, like the corresponding constructions in English, Latin, and other languages, they involve no *anacoluthon* or mixture of constructions. Compare in English "Should he upbraid, I own that he'll prevail," where the *should* expresses a certain *reserve* in referring to the future, similar in kind though different in degree from that expressed by *were to* (§ 355.1 c): see *Lat. Gram.* § 501.

506 In some instances the subordinate Optative is due to **Assimilation of Mood** : Ὀλοιο μήπω, πρὶν μάθοιμι. *Perish not yet, until I learn* : Soph. *Phil.* 961; cf. § 365.5 a.

- 510** **Omission of ἄν.** The Potential Optative is sometimes found without ἄν in the poets, chiefly in dependence on οὐκ ἔστιν ὅστις, οὐκ ἔσθ' ὅπως, or equivalent expressions :—

οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ. *There is no way by which I could make a false tale fair* : Aesch. *Agam.* 620.*

Tenses of the Subjunctive and Optative.

- 511** The Tenses of the Subjunctive and Optative do not mark differences in the *time* of the action, like the corresponding tenses of the Indicative, but only differences in its *character* (as *going on, completed, occurring, etc.*) ; the *time* referred to by the different tenses of the Subjunctive and Optative depends on the Mood itself, and not upon the Tense of the Mood : thus in εἴπωμεν ἢ σιγῶμεν ; *are we to speak or are we to keep silent?* the Aorist and the Present Subjunctive both denote the same time ; similarly in ἦκω ἵνα ἴδω, ἦκω ἵνα ὀρῶ, *I have come in order that I may see.*

The tenses of the Subjunctive and Optative differ only in the same way as the tense-stems from which they are formed :—

- the Presents mark the action as *not completed* (*i.e.* as *going on or repeated*) ;
- the Perfects mark the action as *completed* ;
- the Aorists mark the action as *occurring*.

* Here, and in the other passages in which this construction is found, the bare Optative denotes *could* rather than *should* ; that is, it is Potential rather than Deliberative : Aesch. *Prom.* 292, *Choeph.* 172 ; Soph. *O. C.* 1172 ; Eur. *Alc.* 52 and 113-117 ; Aristoph. *Thesm.* 872. Precisely parallel passages may be quoted with ἄν : Aristoph. *Clouds*, 1181, *Wasps*, 212 ; Eur. *Alc.* 79, *El.* 224, *H. F.* 186, Soph. *Ant.* 912, 1156, *O. C.*, 1167. But these Optatives resemble the Deliberative Optative depending on a tense of past time in so far as the clause in which they stand is of *interrogative* origin : cf. p. 209, Obs. 4. The corresponding independent construction is extremely rare in Attic : τίς λέγοι ; *who could tell?* Aesch. *Choeph.* 595 ; τίς κἀπόσχοι ; *who could constrain?* Soph. *Ant.* 605 (Potential Optative without ἄν in a question).

512 The above statement is, however, subject to some limitations:—

(1) Where the Optative merely *represents* an Indicative (in Dependent Statements, Dependent Questions and Dependent Exclamations), its tenses have the same temporal meaning as the corresponding tenses of the Indicative:

*Ἐλεγον ὅτι ἀποθνήσκει (= ἀποθνήσκει). *I said "he is dying".*

*Ἐλεγον ὅτι ἀποθάνοι (= ἀπέθανεν). *I said "he died".*

*Ἐλεγον ὅτι ἀποθανοῖτο (= ἀποθανεῖται). *I said "he will die".*

☞ The Future Optative is used only in Noun Clauses, to represent the Future Indicative: see examples in § 368 a, § 369 a.

513 (2) The Aorist Subjunctive and Optative sometimes mark the action as *occurring before the action of the Principal Clause*, when the context makes the priority of the occurrence plain. This use is chiefly found in Prospective Clauses and *Ever-Clauses*; and in such cases the Greek Aorists correspond to tenses from the Perfect Stem in Latin:

	<i>Greek.</i>	<i>Latin.</i>
Pro- spec- tive Clauses	{ Aor. Subj. corresponds to Fut. Perf. Indic., or Perf. Subj.	
	{ Aor. Opt. " " Pluperf. Subj.	
Ever- Clauses	{ Aor. Subj. " " Perf. Indic.	
	{ Aor. Opt. " " Pluperf. Indic.	

*Ἐπειδὴν ἅπαντα ἀκούσητε (audieritis), κρίνατε: § 347.2 a.

Περιεμένομεν ἕως ἀνοιχθείη (apertus esset) τὸ δεσμωτήριον.

*Ὅταν ἄρξωνται ἐπιέναι, παιᾶνίζουσιν. *Whenever they begin (coep̄erunt) to attack, they raise the paean: § 347.2 b.*

*Ὅποτε ἄρξαντο ἐπιέναι, ἐπαιᾶνίζον. *Whenever they began (coeperant) to attack, they used to raise the paean.*

*Ἄλλ' εὐθὺς ἐπλήθει σύ γ' ἄπ' ἂν καὶ μάθης. *But you straightway forget whatever you have learnt (didicisti): § 364.1.*

514 Attic Greek has **no Sequence of Tenses**, such as is found in Latin and often in English. One of the most prominent differences between Attic Greek and Latin is that the former does not, and the latter does, adjust the tenses of Dependent Clauses to a past tense in the Principal Clause: see § 370 c.

Obs. The above statement does not apply to Homeric Greek, in which what was present to the person quoted is treated as now past (Monro, *Homeric Grammar*, § 270*).

515 | Where Latin has past tenses of the Subjunctive adjusted to a past point of view, Greek has the *Optative Mood* (representing a Subjunctive or an Indicative in present time):—

516 | Veniō ut videam. Ἐρχομαι ἵνα ἴδω. } § 350.
Vēnī ut vidērem. Ἦλθον ἵνα ἴδοιμι. }

517 | Interrogō quid faciat. Ἐρωτῶ ὅ τι ποιεῖ. } § 370 b.
Interrogāvī quid faceret. Ἠρόμην ὅ τι ποιούη. }

518 | Vereor nē accidat. Φοβοῦμαι μὴ γένηται. } § 368 f.
Verēbar nē accideret. Ἐφοβούμην μὴ γένοιτο. }

519 | But the original Subjunctive or Indicative is often retained after past tenses (Vivid Construction, § 350, Obs. 2 ; § 370, c.4):—
Ἦλθον ἵνα ἴδω. *I came to see.*

This is a favourite idiom with Thucydides:—

Ξυμβούλευεν ἐκπλεύσαι, ὅπως ἐπὶ πλέον ὁ σίτος ἀντίσχη. *He recommended that they should sail away, in order that the provisions might hold out longer.* Thuc. i. 65, 1. Optative and Subjunctive in the same sentence, without difference of meaning: iii. 22, 5 ; vi. 96, 3 : ἐξακοσίου ἐξέκριναν, ὅπως φύλακες εἶησαν καὶ ταχὺ ξυνεστῶτες παραγίγνωνται.

The Imperative Mood.

520 | The Imperative marks an action as demanded ; Negative μὴ:—

(1) In Simple Sentences and Principal Clauses :

(a) Commands (cf. Subjunctive, § 498) :

Εἰπέ. *Speak* : § 341 a.

Μὴ λέγε. *Do not speak* : Prohibition, § 341 b.

(b) Suppositions and Concessions (§ 343) :

Προσειπάτω τινὰ φιλικῶς ὃ τε ἄρχων καὶ ὁ ἰδιώτης· τὴν ποτέρου πρόσρησιν μᾶλλον εὐφραίνειν τὸν ἀκούσαντα νομίζεις ; *Suppose both the ruler and the private citizen to address a person in a friendly way ; whose greeting do you think gives the greater pleasure to the hearer ?* Xen. *Hiero*, viii. 3, cf. 4 : προσειπάτω = fac aliquid or alloquatur ; equivalent in meaning to an If-clause.

(c) Questions (*Command-Questions* ; cf. Subjunctive, § 498 b) :

Τετάρθω ἡμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνὴρ, ὡς δημοκρατικῶν ; Τετάρθω, ἔφη. *Is a man of this character to be set over against democracy by us, as being democratical ? Let him be so set, he replied.* Plato, *Repub.* 561 e ; cf. μὴ ἐξέστω, *Politicus*, 295 e. On this interrogative Imperative see § 521, Obs.

521 (2) In Subordinate Clauses :

Οἶσθ' ὄν ἢ δρᾶσον; *Knowest thou then what thou must do?* § 365.2.

Οἶσθ' ὡς ποίησον; *Knowest thou how thou must act?* Soph. *O. T.* 543.

*Ἄνδρας τάσσει οἱ φυλαξάντων τὴν πόλιν. *He posts men to guard (lit. who shall guard) the city: cf. Subjunctive, § 499 a.*

Χρῆ δεῖξαι ὅτι ἂν μὲν ἐφίενται, πρὸς τοὺς μὴ ἀμυνομένους ἐπιόντες κτάσθων. *We ought to show them that what they covet they must acquire by attacking those who do not defend themselves: Thuc. iv. 92, 7.*

Obs. The Interrogative Imperative (§ 520 c) and the Imperative in Subordinate Clauses are comparatively rare in Greek, and unfamiliar in English and Latin idiom; but they are perfectly legitimate, and logically unobjectionable. We may, perhaps, compare such interrogative English sentences as "Have a glass of wine?" "Come out for a walk?" and "To a solemn feast I will invite young Selim Calymath, where *be thou present*" (Marlowe, *Jew of Malta*: here, however, the Relative Clause is co-ordinate in effect: § 314*).

522 The **Tenses of the Imperative**, like the Tenses of the Subjunctive and Optative, differ from one another only to the same extent as the tense-stems from which they are formed: they do not refer to different *times*. On the distinction between the Present and the Aorist in Commands, see § 341 a, Obs. 1 and § 341 b, Obs. 1.

523 The Perfect Imperative is found chiefly in the Passive Voice, 3rd Pers. Sing. (like *τεράχθω*, § 521 c):—

Ταῦτα μὲν δὴ ταύτη εἰρήσθω. *Let so much have been thus said = let what has been thus said be sufficient.*

The 2nd Person of the Perfect Imperative Passive is unusual, except in Verbs whose Perfect is a simple Present in meaning (*μύμνησο remember*, etc., § 490):—

Μὴ πεφόβησθε. *Be not afraid.*

Πέπαυσο. *Have done! (Not another word!)*

The Perfect Imperative Active is unusual, except in Verbs whose Perfect is a simple Present in meaning:—

*Ἐσταθι. *Stand.* Ἐστάτω. *Let him stand.*

Τέθναθι. *Die.* Τεθνάτω. *Let him die.*

*Ἰστω Ζεύς. *Zeus be my witness.*

*Ἐνδον κέκραχθι. *Bawl within.* Μὴ κεκράγατε. *Don't bawl.*

VERB-NOUNS AND VERB-ADJECTIVES.

- 524** Verb-Nouns and Verb-Adjectives retain their verbal nature :—
1. They take the same Case as the Verb to which they belong :
τίθεσθαι νόμους to pass laws, πείθεσθαι νόμοις to obey laws.
τιθέμενοι νόμους passing laws, πειθόμενοι νόμοις obeying laws.
 2. They are qualified by Adverbs :
καλῶς ἀποθνήσκειν to die nobly or noble dying (cf. καλὸς θάνατος a noble death)
καλῶς ἀποθνήσκων dying nobly.

The Infinitive.

- 525** The Infinitive is by origin the Dative (or the Locative) of a Noun : *μανθάνειν for learning*. But the datival meaning became obscured in early times, and so the Infinitive came to be used for other Cases, especially the Accusative. The history of the English Infinitive with *to* is similar (see *English Accidence*, § 151).

The Negative of the Infinitive is *μή*, except in dependence on verbs of *saying* and *thinking*, where its Negative is generally *οὐ* (sometimes *μή*; see § 368 a, Obs. 2).

- 526** The Infinitive is used :—

(a) As Subject, chiefly of Impersonal Verbs and similar expressions formed with *ἔστί* and a Predicate Adjective or Predicate Noun (see list in § 368 g):

Ἄλλ' ἢ καλῶς ζῆν ἢ καλῶς τεθνηκέαι | τὸν εὐγενῆ χρῆ. *But nobly to live (honestē vivere) or forthwith nobly die is the part of the nobly born.*

Obs. The Infinitive in *ῥᾶ ἔστιν ἀπιέναι it is time to depart* (tempus est abire) shows its original *datival* meaning: *it is time for departing*.

- (b) As a Predicate Noun :

Τὸ δίκην δίδουαι πότερον πάσχειν τί ἐστιν ἢ ποιεῖν; *Is paying a penalty* (Subject, § 534) *suffering something or doing something?*

- (c) As Object, depending on certain verbs (§ 330, p. 171):

Τόλμησον φρονεῖν. *Resolve to be wise.* Sapere audē.

- (d) As one of two Objects, depending on certain Verbs (§ 333):

Διδάσκω σε ἑλληνίζειν. *I am teaching you to speak Greek.*

Doceō tē Graecō loquī.

527 (e) As an Adjunct (Adverb-equivalent): here the original *dativus* meaning comes out clearly, and the Infinitive denotes *destination* or *purpose*. In the following adverbial uses the Infinitive is generally Active, or has Active meaning.

(i) Depending on certain Adjectives (Infinitive of Destination):

Adjectives denoting	{	<i>fit, capable,</i>	<i>ικανός, επιτήδειος, δυνατός, οἶος, οἶός τε,</i>
			<i>ᾄσος, δεινός (clever), ἐτοῖμος (ready)</i>
		<i>worthy, unworthy,</i>	<i>ἄξιος, ἀνάξιος</i>
		<i>easy, difficult,</i>	<i>ῥᾴδιος, χαλεπός</i>
		<i>pleasant, unpleasant,</i>	<i>ἡδύς, φοβερός, στυγνός</i>
		and the like.	

**Ἀξιός ἐστιν ἐπαινεῖσθαι. He is worthy to be praised: lit. he is a worthy person for praising.* The corresponding Latin construction is mainly poetical: *cantari dignus worthy to be sung = dignus qui cantetur.*

᾽Οὔτάτοι ἔστε γνῶναι τὰ ῥηθέντα. *You are very quick at understanding what is said.*

οἰκίᾳ ἡδίστῃ ἐνδιατῆσθαι a very pleasant house to live in.

ῥᾴδιος εὐρεῖν easy to find (facilis inventū).

φοβερὸς ὄρᾶν terrible to look at (horribilis aspectū).

528 (ii) Depending on certain Verbs (Infinitive of Purpose):

Verbs of	{	<i>giving, entrusting</i>	<i>δίδωμι, παρέχω, ἐπιτρέπω</i>
		<i>taking, receiving</i>	<i>λαμβάνω, δέχομαι</i>
		<i>choosing, appointing</i>	<i>αἰροῦμαι, καθίστημι, ἐφίστημι</i>
		<i>sending, bringing</i>	<i>πέμπω, φέρω</i>
			and the like.

Τὸ σῶμα τοῖς συγγενέσιν ἔδωκε θάψαι. *He gave the body to the relatives to bury (corpus propinquis tradidit sepeliendum).* The corresponding Latin construction with the Infinitive is mainly poetical: *loricam donat habere virō he gives the hero a breastplate to wear.*

Δός μοι πιεῖν. *Give me to drink (imitated in the Latin dā bibere = dā ut bibam).*

Τὸ ἤμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον.
Half of the army he left to guard the camp.

Πέμψον δ' ἐκείνον ἀντὶ σαυτοῦ μαθάνειν. *But send him to learn instead of you.* So in prose: Thuc. iv. 132, 3 ἐπιδεῖν πεμψάντων, vi. 8, 2, etc., and Xenophon.

Οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι. *They had no money to buy provisions.*

529 (iii) Used absolutely, in expressions like the following :

ὀλίγον (or μικροῦ) δεῖν *nearly* :

ἐκὼν εἶναι *voluntarily* (mostly with a Negative) :

τὸ νῦν εἶναι *for the present* :

ὡς εἰπεῖν or ὡς ἔπος εἰπεῖν *so to speak, almost* :

[ὡς] συνελόντι εἰπεῖν *to speak summarily* ; § 424 :

[ὡς] ἐμοὶ δοκεῖν *as it seems to me.*

Οὐχ ὁμολογήσομεν ἐκόντες εἶναι. *We shall not concede the point if we can help it* (lit. *voluntarily*).

Ἄληθές γε ὡς ἔπος εἰπεῖν οὐδὲν εἰρήκασιν. *They have hardly uttered a word of truth.*

OBS. Ὡς ἔπος εἰπεῖν is used, not like *ut ita dicam* to apologise for a strong metaphor, but to modify a general statement, implying that it is not to be taken too strictly: ποτέρως λέγεις τὸν κρεῖττονα, τὸν ὡς ἔπος εἰπεῖν, ἢ τὸν ἀκριβεῖ λόγῳ; Plato, *Repub.* 341 b. Hence it is very common with πᾶς, οὐδέίς, etc.

530 (f) Forming a Predicate (like a Finite Verb):—

(i) In Simple Sentences, as an expression of Command :

Οἷς μὴ πελάζειν *Do not approach these* (= μὴ πέλαζε) :
 Aesch. *Prom.* 712; also in prose (e.g. Thuc. v. 9, 5, with Voc.).

(ii) In Subordinate Clauses (Dependent Statements and Commands, § 367.1, § 368 a, b, c, g, § 369 b, c) :

Σωκράτης ἠγείτο θεοὺς πάντα εἰδέναι. *Socrates held that the gods know everything.*

Ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός. *Alexander asserted that he was a son of Zeus.*

531 The Infinitive (with or without a Subject Accusative) is sometimes used in Exclamations or Indignant Questions:—

Τουτοῦ τρέφειν κίνα. *To think of keeping a dog like that!* Aristoph. *Wasps*, 835.

Τούτον δὲ ὑβρίζειν, ἀραπνεῖν δέ. *But to think that this man should behave outrageously, and yet draw his breath!* Demosth. *Meid.* 582.2: cf. *Mēne inceptō dēsistere victam!*

532 1. The Subject of an Infinitive is either expressed by an Accusative or not expressed at all; see § 367.1 (with Obs. 1 and 2).

2. Predicate Adjectives or Nouns attached to a Subjectless Infinitive either (a) agree with the word to which they refer, or (b) stand in the Accusative:—

(a) Ἐξεστὶν ἡμῖν εὐδαίμοσιν εἶναι. *Licet nobis esse beatīs.*

(b) Ἐξεστὶν ἡμῖν εὐδαίμονας εἶναι. (*Accus. rare in Latin.*)
We are permitted to be happy: lit. To-be-happy (Subject) is permitted to us.

(a) Δέονται ἡμῶν συμμάχων εἶναι.
(b) Δέονται ἡμῶν συμμάχους εἶναι. } *They ask us to be allies.*

3. When there is no word (expressed or implied) with which the Predicate Adjective or Noun can agree, it *must* stand in the Accusative:—

Κρεϊπτόν ἐστιν εὐθήη δοκεῖν ἢ πονηρὸν εἶναι. *It is better to seem foolish than to be wicked (Demosth. adv. Lept. 6).*
So in Latin: *melius est vidērī stultum quam esse improbum. Cf. Consulē fieri magnificum est.*

*Ἔστιν (= ἔξεστιν) εὐδαίμονα εἶναι. *It is possible to be happy.*
So in Latin, when no Dative precedes: *clarum fierī licet one may become illustrious (Sallust, Cat. 3).* The Dative of the Predicate Adj. is rare in this case (*licet esse beatīs, Hor. Sat. i. 1, 19*).

4. Even when a Dative precedes, the Predicate Adjective or Noun sometimes stands in the Accusative:—

*Ἐξεστὶν ὑμῖν φίλους γενέσθαι Λακεδαιμονίους. *It is possible for you to become the friends of the Lacedaemonians: Thuc. iv. 20, 3; cf. Xen. Hell. iv. 8, 4, Oec. 11, 23, etc.: Lat. Cīvī Rōmānō licet esse Gaditānum, a Roman citizen may be a citizen of Gades (Cic. Pro Balbo, 19).*

5. Attributes attached to a Subjectless Infinitive obey the same law:—

Δίκαιον εἶναι πράττοντα μεμνήσθαι θεοῦ. *It is right when one is prosperous to remember God (Menander): cf. Magna laus est tantās rēs solum gessisse.*

Tenses of the Infinitive.

533 1. The **Present, Perfect and Aorist Infinitive** do not in themselves mark differences of *time*, but only differences in the *character* of the action:—

The Present Infinitive marks the action as *not completed*
(i.e. as *going on or repeated*):

The Perfect Infinitive marks the action as *completed*:

The Aorist Infinitive marks the action as *occurring*.

ὥρᾱ ἐστὶ βουλευέσθαι *it is time to be deliberating*:

ὥρᾱ ἐστὶ βεβουλευέσθαι *it is time to have done deliberating*:

ὥρᾱ ἐστὶ βουλευσασθαι *it is time to deliberate*.

Ἦσθῆναι μὲν ἐστι ταχέως ὥσπερ ὀργισθῆναι, ἦδυσθαι δ' οὐ.
*It is possible to become pleased (ingressive) quickly,
just as it is possible to get angry quickly, but it is not
possible to be pleased quickly.*

Here the Aorist refers to the same *time* as the Present; cf. § 330, Obs. 2.

2. But in *Dependent Statements* the Aorist Infinitive marks the action as *having occurred before the action of the Principal Clause*, and so differs from the Present and Perfect Infinitive:—

- { φημὶ γράφειν *I say that I am writing or write
(I declare myself to be writing or to write)*;
- { ἔφην γράφειν *I said that I was writing or used to write
(I declared myself to be writing or to be in the habit
of writing)*;
- { φημὶ γεγραφέναι *I say that I have written
(I declare myself to have written)*;
- { ἔφην γεγραφέναι *I said that I had written
(I declared myself to have written)*;
- { φημὶ γράψαι *I say that I wrote or have written*;
- { ἔφην γράψαι *I said that I wrote (previously) or had written.*

Here γράψαι differs from γράφειν and γεγραφέναι to the same extent as ἔγραψα from γράφω and γέγραφα (cf. §§ 482, 483).

Obs. 1. The Present Infinitive occasionally marks the action as *having been going on at some time previous to the action of the Principal Clause*, but only when the context makes this meaning clear:—

Λέγω αὐτὸν ἀποθνήσκειν ὅτε ἀφικόμενον. *I say that he was dying when I arrived*: cf. Q. Scaevolam memoriā teneō, cum esset summā senectūte, cotīdiē facere omnibus potestātem . . . (*used to give an opportunity*).

OBS. 2. The Perfect Infinitive may, like the Present, denote what *should be* (cf. § 368 g, § 369 b):—

Συμφέρει τῇ πόλει λεύσθαι τὸν νόμον. *It is to the interest of the state that the law should be null and void*: Dem. Lept. 1.

Εἶπον τὴν θύρην κεκλήσθαι. *They commanded that the door should be shut (should be in a closed condition)*: Xen. Hell. v. 4, 7.

3. The **Future Infinitive** marks an action as *in prospect*, and is used chiefly in Dependent Statements:—

φημι γράψειν *I say that I shall write*: } § 368 a.
 ἔφην γράψειν *I said that I should write*: }

lit. *I declare (declared) myself to be going to write.*

ἐλπίζω νικῆσειν *I hope that I shall conquer* } § 330, Obs. 4.
 ἤλπιζον νικῆσειν *I hoped that I should conquer*: }

4. But μέλλω and a few other verbs of the same class (§ 330) may take a Future Infinitive, not in a Dependent Statement:—

μέλλω οικοδομήσειν or οικοδομεῖν *I am going to build.*

OBS. 3. The following verbs are found with a Future Infinitive in Thucydides, according to MSS.: διανοῦμαι *I intend* (iv. 115, 2 and four other places), βούλομαι *I wish* (vi. 57, 2), ἐφίεμαι *I desire* (vi. 6, 1), δέομαι *I ask* (i. 27, 2): with some others the MS. authority is less good, and editors generally prefer the Pres. or Aor. Infin.

5. A common substitute for the Future Infinitive in Dependent Statements is the Aorist Infinitive with ἄν:—

Πῶς ἄν οἶε ἐκβῆναι τὸ πρᾶγμα; *How do you think the affair is likely to turn out?*

Οὐκ ἄν ἠγείτο τοὺς ἄνδρας φυγεῖν. *He did not think that the men were likely to run away.*

Here the Infinitive with ἄν represents a Potential Optative with ἄν: ἐκβαίη ἄν *it might turn out = it will probably turn out*; cf. § 508 and § 340, Obs. 3. Compare the Conditional Infinitive with ἄν, § 357 c, Obs. 2 (i). Note that the ἄν is often placed in an unemphatic position in the sentence, under the shadow, so to speak, of an emphatic word: cf. § 599, Obs. 1.

The Infinitive with the Article.

534 The Greek Infinitive shows its character as a Noun very clearly in the fact that it can take the Article (Neuter); yet even with the Article it does not lose its character as a Verb: τὸ καλῶς ἀποθνήσκειν *the noble death or the fact of dying nobly* (cf. ὁ καλὸς θάνατος); τὸ θάνατον δεδιέναι *the fear of death* (cf. τὸ δέος τοῦ θανάτου); τὸ γὰρ σφαγῆναι τόνδ' ἐμοὶ βάρος μέγα *for that this man should be slaughtered is to me great heaviness*, Eur. *I. T.* 598 (cf. ὁ φόνος τοῦδε *the murder of this man*).

535 The Infinitive with the Article is capable of all the constructions of an ordinary Noun; its Oblique cases correspond in general to those of the Latin Gerund:—

τὸ μαθάνειν *learning or to learn* (discere)
 ἐπὶ (εἰς, πρὸς) τὸ μαθάνειν *for learning* (ad discendum)
 τοῦ μαθάνειν *of learning* (discendī)
 τῷ μαθάνειν *by learning, to learning, etc.* (discendō).

536 Thus it is used:—

(1) In most of the constructions of the Infinitive without the Article (§§ 526-531):

Τὸ κολάζεσθαι τῇ ψυχῇ ἄμεινόν ἐστιν ἢ ἡ ἀκολασία. *To be chastened is better for the soul than unchastened self-indulgence*: § 526 a.

Καλοῦσιν ἀκολασίαν τὸ ὑπὸ τῶν ἡδονῶν ἄρχεσθαι. *They call being governed by pleasures intemperance*: § 526 c.

Τὸ σπεύδειν σοὶ παραίνω. *I recommend thee to make haste* (I commend speed to thee): § 526 d.

Τὸ δὲ βιά πολιτῶν δρᾶν ἔφυν ἀμήχανος. *I am by nature helpless to act in defiance of the state*: § 527.

Τὸ ἐπ' ἐκείνους εἶναι ἀπολώλατε. *For aught they care you are ruined men*: § 529.

Τῆς μωρίας· τὸ Δία νομίζειν, ὄντα τῆλικουτονί. *What folly! to believe in Zeus, now you are so big!* § 531. The Infin. of Exclamation has the Article more commonly than not: Aristoph. *Clouds*, 819, 268; Soph. *Phil.* 234; Eur. *Med.* 1051; Xen. *Cyr.* ii. 2, 3. etc.

OBS. The Infin. with the Article is rare in Dependent Statements (§ 530 ii.):—

Ἐξομεί τὸ μὴ εἶδέναι; *Will you deny on oath that you know?* Soph. *Ant.* 535; for the μὴ see § 368 b.

537 (2) In many constructions where the bare Infinitive could not stand:—

(a) In the relation of a Genitive or Dative:

Καλῶς ἀποθανεῖν κρεῖττόν ἐστι τοῦ αἰσχρῶς ζῆν. *A noble death is better than a shameful life*: § 411 a.

Οὐδὲν οὔτε ἀναιδείᾳς οὔτε τοῦ ψεύδεσθαι παραλείψει. *He will not stick at any sort of impudence or lying*: § 391.

Νίκησον ὀργὴν τῷ λογίζεσθαι καλῶς. *Conquer anger by sound reasoning*: § 429.

538 (b) Depending on Prepositions:

Διὰ τὸ φιλομαθῆς εἶναι πολλὰ τοὺς παρόντας ἀνηρώτᾳ. *Owing to being eager for knowledge (= Causal Clause) he used to put many questions to those present.*

Οἱ ἄνθρωποι πάντα ποιοῦσιν ὑπὲρ τοῦ μὴ δοῦναι δίκην. *Men do anything in order not to suffer punishment.*

Οὐκ ἐπὶ τῷ δοῦλοι εἶναι ἐκπέμπονται οἱ ἀποικοί. *Not on the understanding that they shall be slaves are colonists sent out.*

Notes on the Infinitive with the Article.

539 1. Predicate Adjectives or Nouns attached to the Infinitive with the Article agree with the word to which they refer; hence the Nominative in the examples above (§ 538; cf. § 532.2).

2. The Negative of the Infin. with the Article is always *μή*; cf. § 538 (second ex.), and below (Note 3).

3. The Aorist of the Infinitive with the Article and an Accusative Subject generally marks the action as *past*:—

Τὸ μηδεμίαν τῶν πόλεων ἄλῶναι πολιορκίᾳ μέγιστόν ἐστι σημεῖον τοῦ διὰ τοῦτους πεισθέντας τοὺς Φωκίᾶς ὡς ὑπὸ τοῦ Φιλίππου σωθῆσονται ταῦτα παθεῖν. *The fact that not one of the towns was taken by siege is the strongest proof that the Phocians suffered this only because they were induced by these men to believe that they would be saved by Philip*: Demosth. *Fals. Leg.* 61.

But it may also be timeless, like the bare Infin.: see example in § 534.

4. The Infin. with the Article may have *ἔν*:—

Σημεῖον εἶναι τοῦ καὶ ἄλλο τι ἐν αὐτοῖς ἀνδρείως ὑπομέναι. [*He said*] *that it was a proof that they would manfully endure any other hardships*: Thuc. iv. 120, 4.

5. Verbs of *preventing*, which may take μή with the Infinitive (§ 369 c), may also take τὸ μή without difference of meaning:—

εἶρξω σε μὴ πλεῖν οἱ τὸ μὴ πλεῖν *I shall prevent you from sailing (originally for sailing, in regard to sailing).*

These verbs may also take the Genitive (denoting *from*):

εἶρξω σε τοῦ πλεῖν *I shall prevent you from sailing.*

By a mixture of these forms of speech (each logically correct) arises a curious and wholly illogical idiom of the Greek language:

εἶρξω σε τοῦ μὴ πλεῖν *I shall prevent you from sailing.* (This ought to mean *from not sailing.*)

e.g. Οὐδέεις πω μὴ πλεόν ἔχειν ἀπετρέπετο. *No one has ever yet abstained from seeking his advantage:* Thuc. i. 76, 3.

Ὁ γὰρ ἀσκὸς δύο ἀνδρας ἔξει τοῦ μὴ καταδῦναι. *Each skin-bag will prevent two men from sinking:* Xen. Anab. iii. 5, 11; cf. Cyr. ii. 4, 23.

6. The Genitive of the Infinitive with the Article sometimes denotes *purpose* (often in Thucydides: cf. § 351):—

Ἰππέας ἐξέπεμπεν ἀεὶ τοῦ μὴ προδρόμους ἀπὸ τῆς στρατίας τοὺς ἀγροὺς κακουργεῖν. *He sent out cavalry from time to time in order to prevent an advanced guard of the army from ravaging the country:* Thuc. ii. 22, 2; cf. i. 4, etc.

The Verb-Adjectives in -τέος and -τός.

540 The **Verb-Adjective** in -τέος, -τέῃ, -τέον, corresponds to the Latin Gerundive, marking an action as *to be done*.

It is used:—

1. In a *personal passive* construction; here the Verb-Adjective agrees with the Subject:

Ὁφελητέῃ σοι ἡ πόλις ἐστίν. *The city must be benefited by you.* Cīvitās tibi adjuvanda est.

2. In an *impersonal active* construction; here the Verb-Adjective stands in the Neuter Nominative, Singular or Plural, and takes the same Case as the Verb from which it is formed:

Ὁφελητέον (or ὠφελητέα) σοι τὴν πόλιν. *You must benefit the state.*

Οἴστέον τὴν τύχην. *One must bear one's lot.*

Πολέμου ἀπτέον. *We must take to war.*

Βοηθητέον τῇ πόλει. *We must succour the state.* Cīvitātī subveniendum est.

541 The personal construction is used, as in Latin, only when the Verb from which the Adjective in *-τέος* is formed takes the Accusative; the impersonal construction may be formed from any verb, even verbs which take an Accusative (where classical Latin would require the personal construction: *civitas tibi adjuvanda est**; § 540.2, first example).

542 The person who 'must' or 'ought,' if expressed at all, is expressed by a Dative, as in Latin (Dative of the Agent, § 423); never by *ὑπό* with the Genitive (= Lat. *ab* with Abl.): but in the *impersonal* construction the Accusative is sometimes found, as though dependent on *δεῖ* †:—

Οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονούσιν. *Men of sense ought not to be enslaved to fools* (= οὐ δεῖ τοὺς νοῦν ἔχοντας δουλεύειν, etc.).

543 The **Verb-Adjective** in *-τός, -τή, -τόν* marks an action as either (1) *done*: *λυ-τός loosed* (solū-tus)

or (2) *do-able*: *λυ-τός loosable* (quod solvi potest):—

Ἄλλ' ἔστ' ἐκείνῳ πάντα λεκτά, πάντα δὲ | τολμητά. *But he is capable of saying and daring anything*: Soph. *Phil.* 633.

The Participles.

544 The Participles are used (1) as Attributes, (2) as Predicate Adjectives, (3) in the 'absolute' construction.

545 (1) **Participles as Attributes** (§ 306):—

(a) Used like ordinary Adjectives:

αἱ καλούμεναι Αἰόλον νῆσοι *the so-called islands of Aeolus.*
οἱ παρόντες (sc. ἄνθρωποι) *those who were present.*
πόλις κάλλει διαφέρουσα *a city excelling in beauty.*

(b) Used like Nouns in Apposition (§ 337):

Κῦρος, τὸν Κροῖσον νικῆσᾶς, κατεστρέψατο τοὺς Λυδοὺς. *Cyrus, having conquered Croesus, reduced the Lydians to subjection* (cf. Cyrus, the conqueror of Croesus, etc.).

Φιλίππῳ ἀπίοντι ἀπῆντησα. *I met Philip departing.*

Obs. In both of the above uses the Participle is a *secondary* element in the sentence, which might be removed without destroying the construction. Contrast § 549, where the Participle is an essential part of the Predicate.

* Old Latin sometimes has constructions like *civitatem tibi adjuvandam est*.

† In this case the verb *εἶσι* appears to be always omitted,

546 The Negative of the Participle is οὐ, except when it has *conditional* or *general* meaning, or stands in a sentence which would be negatived by μή:—

ὁ οὐ πιστεύων *the man who does not believe* (is qui nōn crēdit)

ὁ μὴ πιστεύων *anyone who does not believe* (sī quis nōn crēdit)

Ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται. *The unflogged man (= anyone who is not flogged) is not educated.*

Ψηφίσασθε τὸν πόλεμον, μὴ φοβηθέντες τὸ αὐτίκα δεινόν.
Vote for the war, without fearing (= and do not fear) the immediate danger.

547 The Appositive Participle may often be translated by an adverbial expression:—

(a) Temporal:

Ταῦτα εἰπὼν ἀπῆειν. *When he had said this, he departed.*

The temporal meaning is often brought out by the addition of Adverbs like ἅμα *at the same time*, αὐτίκα or εὐθύς *straightway*, μεταξύ *meanwhile*:

Ἐμάχοντο ἅμα πορευόμενοι. *They fought as they marched* (lit. *marching at the same time*).

Τῷ δεξιῷ κέρα εὐθύς ἀποβεβηκότε ἐπέκειντο. *They fell upon the right wing immediately on its landing.*

Ἐξανέστησαν μεταξύ δειπνοῦντες. *They got up in the middle of dinner* (lit. *dining meanwhile*).

(b) Causal:

Οὐ καθεύδειν δύναμαι, ὁρῶν ἐν οἷοις ἐσμέν. *I cannot sleep, because I see what a position we are in.*

Often with words meaning *as*: ἄτε, οἷον, οἷα (= quippe), ὡς, ὥσπερ:

Ἐπαιάνιζον ἄτε νικήσαντες. *They raised the pæan because they had been victorious* (ὡς νικήσαντες *as if* or *under the impression that*, etc.).

Ἐβλέπομεν πρὸς αὐτὸν ὡς αὐτίκα ἀκουσόμενοι θαυμασίου τινὸς λόγου.
We turned our eyes upon him in the expectation that we should hear some wondrous speech.

c) Conditional:

Οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν. *You cannot be happy unless you labour* (Neg. μή: § 546).

(d) Concessive :

Ἔρχεται τάληθές εἰς φῶς ἐνὸς οὐ ζητούμενον. *The truth sometimes comes to light though not sought.*

Often with καίπερ or καί or καὶ ταῦτα, see § 358, Obs. 1.

(e) Final (chiefly Future Participle, rarely Present) :

Ἰρέσβεις ἔπεμψαν ταῦτά τε ἐροῦντας καὶ Λύσανδρον αἰτήσοντας ἐπὶ τὰς ναῦς. *They sent envoys to say this and to ask for Lysander as admiral.*

Often with ὡς as :

Παρασκευάζοντο ὡς πολεμήσοντες. *They made preparations to fight.*

548

A Participle and its Noun may often be translated together by means of a Noun or Verb-Noun with the Genitive :—

Ἡ νῆσος ἐμπρησθεῖσα ῥώμην αὐτῷ παρέσχευ. *The burning of the island lent him encouragement : Thuc. iv. 29, 2. Cf. occisus Caesar the slaying of Caesar.*

Ἄμ' ἤρι ἀρχομένῳ. *At the beginning of spring.*

Ἔτει πεμπτῷ μετὰ Συρακούσας οἰκισθεῖσας Λεοντίνους οἰκίζουσιν. *In the fifth year after the foundation of Syracuse (post Syracūsās conditās) they founded Leontini : Thuc. vi. 3, 3. But sentences of this type (like post urbem conditam) are rare in Greek.*

549

(2) **Participles as Predicate Adjectives** (§ 302, § 305) :—

(a) With verbs of *being* (εἶμι, γίγνομαι, ὑπάρχω) and verbs denoting some modification of *being*, such as

τυγχάνω *I am just now*, λαθάνω *I am secretly* :

διάγω, διατελῶ, διαγίγνομαι, *I am unceasingly* :

φαίνομαι, δηλός εἰμι, φανερός εἰμι *I am manifestly* :

φθάνω *I am beforehand*, οἴχομαι *I am gone*.

Ἔτυχον παρόντες. *They were just then present : cf. § 496.1.*

Τοῦτο τὸ στράτευμα ἐλάνθανε τρεφόμενον. *This army was secretly maintained : cf. § 324.6.*

Ἐπτά ἡμέρας πάσας μαχόμενοι διετέλεσαν. *They fought continuously for seven whole days.*

Φαίνεται ὁ νόμος ἡμᾶς βλάπτων. *The law is manifestly injurious to us.*

Φθάνουσι τοὺς πολεμίους ἐπὶ τῷ ἄκρῳ γενόμενοι. *They reached the summit before the enemy (§ 324.6).*

Οἴχεται θανάῳ. *He is dead and gone (Soph. Phil. 414 ; lit. he is gone dead ; cf. οἴχεται φροῦδος he's clean gone).*

(b) With verbs of *beginning* and *ceasing* or *making to cease* (ἄρχομαι, λήγω, παύομαι, παύω), *holding out* and *weariness* (ἀνέχομαι, καρτερῶ, ἀπαγορεύω, κάμνω); cf. § 330, Obs. 5, 6:

Οὐποτε ἐπαυόμην ἡμᾶς μὲν οἰκτίρων, βασιλεῖα δὲ μακαρίζων.
I never ceased to commiserate ourselves and to congratulate the king.

Μὴ κάμης φίλον ἄνδρα εὐεργετῶν. Weary not of doing good to one who is your friend.

Καρτερῶ ἀκούων. I am listening patiently.

(c) With verbs of *doing well* or *ill* (καλῶς ποιῶ, εὖ ποιῶ, ἀδικῶ, ἀμαρτάνω), *being superior* or *inferior* (νικῶ, κρατῶ, περιγίγνομαι, ἡσσωμαι, λείπομαι):

Ἄδικεῖτε πολέμου ἄρχοντες. You are acting unjustly in commencing hostilities (You are the wrongful commencing, etc.).

Ἐάν τις ἡμᾶς εὖ ποιῶν ὑπάρχη, τούτου εἰς γε δύναμιν οὐχ ἡσσησόμεθα εὖ ποιούντες. If anyone is our benefactor (see a, above), we shall not prove his inferiors in well doing. (The εὖ ποιῶν has nothing to do with the rule.)

(d) With verbs of *rejoicing* and *grieving*:

Ἡδομαι ἀκούων σου φρονίμους λόγους. I rejoice to hear sensible language from you (I am a glad hearer, etc.).

Hence the use of the Participle in Dependent Statements like μετεμέλετο ψευσάμενος he repented having lied = he repented that he had lied (§ 368 e).

(e) With verbs of *perceiving*, *knowing* and *showing*:

Ὅρῶ αὐτὸν πελάζοντα. I see him approaching (videō eum appropinquantem): cf. Predicate Adjective, § 334.2 b.

Οὐδένα οἶδα μισούντα τοὺς ἐπαινοῦντας. I know no one that hates (lit. as a hater of) those who praise him.

Κῦρον ἐπιστρατεύοντα πρῶτος ἠγγεῖλα. I was the first to report Cyrus as marching against the king.

Similarly with περιορῶ permit: περιορῶσι τὴν γῆν τμηθεῖσαν they submit to see the land ravaged.

Hence the use of the Participle in Dependent Statements like ἴσθι ἀνόητος ὢν know being foolish = know that thou art foolish (§ 368 d).

549*

(3) Participles in the 'absolute construction'.

(a) Genitive Absolute: see § 361.1.

(b) Accusative Absolute: see § 361.2.

Temporal Meaning of the Participles.

550 The Participles do not in themselves mark differences of *time*, but only differences in the *character* of the action, like the corresponding Tenses of the Infinitive (§ 533). But they assume a special kind of temporal meaning in connexion with the Finite Verb of the sentence ; thus :—

The Present Participle marks the action as not completed *at the time denoted by the Finite Verb* :

Σοφοῖς ὁμίλων καὶτὸς ἐκβήσῃ σοφός. *While consorting with the wise, thou thyself too shalt become wise.*

The Perfect Participle marks the action as completed *at the time denoted by the Finite Verb* :

Διαβεβηκόσι τοῖς Ἑλλησιν ἐπιφαίνεται ὁ Μιθριδάτης. *Mithridates comes in view of the Greeks who had crossed.*

The Aorist Participle marks the action as having occurred *before the time denoted by the Finite Verb* :

Μείναντες ταύτην τὴν ἡμέραν, τῇ ὑστεραῖᾳ ἐπορεύοντο. *Having remained for this day, they continued their march on the next.*

Πολλῷ ὕστερον φαίνεται ἀποθανών. *It is clear that he was put to death long afterwards.*

Μεμνήμεθ' ἐς κίνδυνον ἐλθόντες μέγαν. *I remember that I ran into great danger.*

The Future Participle marks the action as in prospect *at the time denoted by the Finite Verb* :

Ὁ βάρβαρος ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθεν. *The barbarian came to Greece with a view to enslaving it.*

551 The Present Participle occasionally denotes past time (like the Past Impf. Indic.) :—

Οἱ συμπρεσβεύοντες καὶ παρόντες καταμαρτυρήσουσιν. *Those who were his colleagues on the embassy and who were present will bear witness: Demosth. Fals. Leg. 129.*

552 An Attributive Aorist Participle mark an action as past *from the point of view of the present* (like the Aor. Indicative) :—

Οἱ Ἕλληνες ὕστερον κληθέντες οὐδὲν πρὸ τῶν Τρωικῶν ἀθροοὶ ἐπραξαν. *The people who were subsequently called Hellenes never entered upon any joint enterprise before the Trojan war: Thuc. i. 3, 4.*

Τίνα ἦν τὰ λεχθέντα καὶ πραχθέντα; καὶ τίνας οἱ παραγεγόμενοι τῶν ἐπιτηδελῶν τῷ ἀνδρὶ; *What were the things said and done? And which of his friends came to visit the man?* Plato, *Phaedo*, 58 c: cf. Demosth. *De Cor.* 88 (τίς ἦν ὁ βοηθήσας τοῖς Βυζαντίοις;).

Ἄτερος ἀδικεῖν ποτ' ἔδοξεν ἡμῖν περὶ τὰ Διονύσια, καὶ κατεχειροτονήσατ' αὐτοῦ παρεδρεύοντος ἄρχοντι τῷ υἱεῖ· ἦν δ' οὗτος ὁ τοῦ βελτίστου πατὴρ Χαρικλείδου, τοῦ ἄρξαντος. *Another person was once considered by you to have profaned the Dionysia, and you passed a decree against him, though he was assessor (§ 547 d) to his son, who was archon (Pres. Part., § 550); and this man was the father of the excellent Chariclides, who was (not had been) the archon: Demosth. Meid. 178.*

553

The Aorist Participle always denotes some kind of *priority*, even when the act is practically identical in time with that of the Finite Verb:—

Μειδιάσας ἔφη. *He said with a smile = He smiled and said; different from μειδιῶν ἔφη he said smiling.*

Ἐδ' γ' ἐποίησας ἀναμνησᾶς με. *You did well in reminding me (Predicate Participle, § 549 c); = ἀνέμνησάς με καλῶς ποιῶν you rightly reminded me.*

Ἐτλησαν ἐπιδεῖν ἐρήμην μὲν τὴν πόλιν γενομένην τὴν δὲ χώρῶν πορθουμένην, ἅπαντα δὲ τὸν πόλεμον περὶ τὴν πατρίδα τὴν αὐτῶν γιγνόμενον. *They endured to see their city laid waste (Aor.) and their territory being ravaged (Pres.), and the whole war gathering (Pres.) around their native land: cf. § 549 e.*

Ἐλαθε ποιήσας. *He was unobserved in doing it = He did it secretly (ἐποίησε λάθρᾳ, § 549 a).*

Λαθῶν ἐποίησεν. *He did it unobserved.*

554

The Present or Aorist Participle with ἄν frequently marks an action as *likely to happen*:—

Ἦ πάντα τολμῶν κάπῳ παντὸς ἄν φέρων

Λόγου δικαίου μηχανήμα ποικίλον (Soph. *O. C.* 762).

Thou who art all-daring and ready to draw a crafty device from any plea of right.

Here ἄν φέρων is Potential, = ὅς φέροις ἄν *who couldst or mightest draw* (§ 508).

In other cases the Participle with ἄν is Conditional (§ 357 c.2):—

Ἐγὼ εἰμι τῶν ἡδέως μὲν ἄν ἐλεγχθέντων, ἡδέως δ' ἄν ἐλεξάντων. *I am one of those who would gladly be convicted of error and would gladly convict others.*

Table showing the general meanings of the Tenses.

CHARACTER	TIME		
	PAST	PRESENT	FUTURE
<i>occurring</i>	Aorist Indicative <i>ἀπέθανε</i> Aorist Subjunctive, Optative, <i>ἀποθάνοι, ἀπόθανε</i> (not found), <i>ἀποθανεῖν</i>	—	Future Indicative <i>ἀποθανεῖται</i>
<i>not completed</i>	Past Imperf. Indicative <i>ἀπέθνησκε</i> Present Subjunctive, Optative, <i>ἀποθνήσκῃ, ἀποθνήσκῃ, ἀποθνήσκέτω, ἀποθνήσκων</i>	Present Indicative <i>ἀποθνήσκει</i>	Future Indicative (of some verbs)
<i>completed</i>	Pluperfect Indicative <i>ἔπεθνήκει</i> Perfect Subjunctive, Optative, <i>τεθνήκῃ, τεθνήκῃ, τεθνήκῃ, τεθνήκῃ</i>	Perfect Indicative <i>τέθνηκε</i>	Future Perfect Indicative <i>τεθνήξει</i> (§ 178, note)

⚡ For special uses of the Subj. and Opt. see §§ 512, 513; for the Aor. Infin. denoting *priority* see § 533.2; for the Aor. Part. see §§ 550, 552, 553; for the Fut. Infin. and Part. see §§ 533.3, 550.

PRONOUNS AND ADJECTIVES CONNECTED THEREWITH.

☞ Sections 556-570 are supplementary to *Accidence* §§ 128-169.

Personal Pronouns and Possessive Adjectives (§§ 128-137).

556 | The Reflexive Pronouns are either *Direct* or *Indirect* (§ 134):—

(1) *Direct*, referring to the Subject of the Sentence or Clause in which they stand: σύννοια ἐμαντῶ, γνῶθι σεαυτόν, etc.:

Πᾶς ἀνὴρ αὐτόν φιλεῖ. *Every man loves himself.*

(2) *Indirect*, referring to the Subject of the governing Clause:

*Ἐπεισε τοὺς Ἀθηναίους ἑαυτὸν κατάγειν. *He persuaded the Athenians to restore him (sē).*

*Ἠξίου δοθῆναι οἱ ταύτας τὰς πόλεις. *He demanded that these cities should be given him (sibi).*

Obs. Instead of the *Indirect Reflexives* of the 3rd Person, the Personal Pronoun αὐτόν, αὐτήν, αὐτό (§ 131) may be used:—

*Ἐλεγον ὅτι μεταμέλοι αὐτοῖς. *They said that they repented.*

557 | The Reflexive of the 3rd Person is sometimes used instead of the Reflexive of the 1st or 2nd Person (§ 133):—

*Ἐξέστί σοι ζῆν καρπούμενον (§ 532.2) τὰ ἑαυτοῦ. *You are at liberty to live enjoying your possessions.*

558 | The Reflexive of the 3rd Person Plural is sometimes used instead of ἀλλήλους, ἀλλήλας, ἄλληλα (§ 150):—

*Ἡ βούλεσθε περιόμντες αὐτῶν πυνθάνεσθαι· λέγεται τι καινόν; *Or do you wish to go on walking about and asking one another 'Is there any news?'*

559 | The Genitive implied in a Possessive Adjective may have another Genitive in agreement with it:—

Μᾶλλον πιστεύετε τοῖς ἑμετέροις αὐτῶν ὀφθαλμοῖς ἢ τοῖς τούτων λόγοις. *Trust more to your own eyes (vestris ipsorum oculis) than to these men's speeches.*

Τὰμὰ δυστήνου κακά. *The woes of wretched me.*

But instead of ἡμέτερος αὐτῶν, etc., we sometimes find ἡμῶν αὐτῶν, etc.: τὰ ἡμῶν αὐτῶν ὄπλα *your own arms.*

☞ On the use of the Reflexive σφεῖς, σφᾶς in Indirect Speech see § 371, Obs. 6.

Demonstrative Adjectives and Pronouns (§§ 138-146).

560 | *Ὅδε, ἧδε, τόδε and other compounds of -δε point to what is present or to come (*the following*); οὗτος, αὕτη, τοῦτο and its derivatives point to what has been already mentioned (*the preceding*):

Τεκμήριον δὲ τούτου καὶ τόδε. *And the proof of what has been said is the following.*

Ταῦτα μὲν δὴ σὺ λέγεις, παρ' ἡμῶν δὲ ἀπάγγελλε τάδε. *That is what you say, but take back the following message from us.*

561 | When used in a *local* sense, ὄδε points to what is *near* the speaker (= hic), οὗτος to what stands *facing* him (= iste), ἐκεῖνος to what is *far off* (= ille); cf. § 144 :—

Ἔδε ἔστηκα. *Here stand I.*

Οὗτος ὀπισθεν προσέρχεται. *There he comes behind us.*

Νῆες ἐκεῖναι ἐπιπλέουσιν. *Yonder are ships sailing toward us.*

562 | 1. *He who* (= is qui) is in Greek οὗτος ὅς :—

Ἄνδρείος ὀνομάζεται οὗτος ὅς ἂν ἐν τῇ τάξει μένων μάχηται τοῖς πολεμίοις. *Fortis appellātur is qui in aciē cum hostibus pugnet.*

2. The English Demonstrative with a Participle in phrases like *those standing by* is rendered in Greek by the Article with the Participle :—

Οἱ παρεστῶτες or οἱ παριστάμενοι. *Adstantēs.*

Relative Pronouns (§ 160).

563 | Ὃς and the other simple Relatives (οἷος, ὅσος) refer to a *particular* or *individual* Antecedent :—

Ἔστω Δίκης ὀφθαλμός, ὅς τὰ πάνθ' ὄρα. *There is an eye of Justice, which sees everything.*

Ὃστις and the other compound Relatives (ὀποῖος, ὀπόσος) are *general*, and refer to a *class* :—

Μακάριος ὅστις ἔτυχε γενναίου φίλου. *Happy is one who has gained a noble friend.*

Obs. Owing to this *general* meaning, ὅστις (not ὅς) is regularly used in dependence on a negative clause :—

Οὐκ ἔστω ὅστις = *nobody* (nēmō est qui) : § 364 c, Obs. 5.

Similarly πᾶς ὅστις, πάντες ὅσοι, *everyone who, all who.*

564 | Ὃσπερ *the very one who*, often = qui quidem : Xen. *Anab.* iii. 2, 10.

Ὃς γε = quippe qui : § 364.2 a (Causal).

565 | The Relative frequently precedes its Antecedent, as in Lat. :—

Ὃ ὑπεσχόμην, τοῦτο ποιήσω. *I will do what I promised.*

The Antecedent of an *attracted* Relative (§ 363.3), if expressed at all, generally stands at the end of the Relative Clause, and has no Article :—

Τούτους ἄρχοντας ἐποίει ἧς κατεστρέφετο χώρᾱς. *These he used to make rulers of the country which he was subduing.*

566 | Ὃς, ἧ after ἧ said (§ 265) are Demonstratives not Relatives :—
ἧ δ' ὅς said he : ἧ δ' ἧ said she.

Interrogative and Indefinite Pronouns and Adjectives (§§ 151-159).

567 The line of demarcation between Interrogatives and Relatives is less sharply drawn in Greek than in Latin; hence Dependent Questions are introduced not only by τίς, τί (= quis, quid), but also by ὅστις, ἥτις, ὃ τι (General Relative, § 563), and sometimes even by the simple ὅς (§ 370 b, Obs. 2). In this respect Greek resembles English.

Μάθε πρῶτον τίνας εἰσίν. *Learn first who they are.*

Οὐκ ἴστε ὃ τι ποιεῖτε. *You do not know what you are doing.*

Μήποτε γνοίης ὅς εἶ. *May you never learn who you are.*

568 Note the following meanings of τις, τι (Indefinite):—

some: θεός τις *some god*. θεῶν τις *one of the gods*.

εἴποι τις ἄν *someone might say* (dixerit aliquis).

τοιαῦτα ἄττα διελέχθησαν *they conversed in some such style as this*.

τριάκοντά τινες ἀπέκτειναν *they slew some thirty*.

ὀλίγοι τινές *some few*. εἷς τις *some one* (ūnus aliquis).

Untranslatable in πολλοί τινες *many*, ποῖός τις *of what kind?*
πόσον τι *how great?* σχεδόν τι *pretty nearly*.

οὐ πάνυ τι *not at all*.

Note the use of τις in *covert allusion* to a person whom one does not wish to name:—

ἧδ' οὖν θανείται καὶ θανοῦσ' ὀλεῖ τινα *she then must die and dying destroy another* (lit. *some one*): Soph. Ant. 751.

a certain: Ἀθηναῖός τις (Athēniensis quīdam).

a kind of (with Adjectives): δυσμαθής τις *a dull sort of fellow*.

δεινὴ τις δύναμις (incrēdibilis quaedam vis).

many a one: μισεῖ τις ἐκεῖνον καὶ δέδιεν *many a one hates and fears him*.

every one (= πᾶς τις): τοῦτό τις ἴστω *let everyone know this*.

some important: ἠὔχεις τις εἶναι *thou wast boasting to be some great person*; Eur. El. 939 (cf. si vis esse aliquis—Juvenal, i. 74).

λέγουσι μὲν τι, οὐ μέντοι γε ὅσον οἴονται *there is something in what they say, yet not so much as they think*.

- 569 Carefully distinguish the meanings of the Indefinite *τις, τι* from those of the General Relative and Interrogative *ὅστις, ὅ τι*. "*Ὅστις, ὅ τι* is always either Relative or Interrogative, *introducing a Subordinate Clause* (see examples in §§ 563, 567); *τις, τι* never introduces a Subordinate Clause. The English *whosoever, whatsoever* are ambiguous, being sometimes Relative, sometimes Indefinite:—

Whatsoever he does, he does well (Relative):
He does nothing whatsoever (Indefinite).

Note that the term *Indefinite*, as applied to a special class of Pronouns, denotes not only *vague*, but also *non-relative*: the so-called Indefinite Pronouns resemble Demonstratives so far as the structure of the sentence is concerned.

- 570 Note the **Definitive Adjective** *αὐτός* with Ordinal Numerals:—
Στρατηγὸς ἦν Ξενοκλείδης πέμπτος αὐτός. Xenocleides was general with four others (lit. *himself the fifth*; cf. German *selbtritt = τρίτος αὐτός*).

On *αὐτοῖς ἀνδράσι* see § 428 c: on *ὁ αὐτός τιμι* § 428 d.

TABLE OF CORRELATIVE PRONOUNS AND ADJECTIVES.

571

Interrogative		Demonstrative	Relative	
Direct and Indirect	Only Indirect		Individual § 563	General § 563
<i>τίς</i>	<i>ὅστις</i>	<i>ὅδε, οὗτος, ἐκείνος</i>	<i>ὅς</i>	<i>ὅστις</i>
<i>πότερος</i>	<i>ὀπότερος</i>	<i>ἕτερος</i>	—	<i>ὀπότερος</i>
<i>ποιός</i>	<i>ὀποιός</i>	<i>τοιόςδε, τοιούτος</i>	<i>οἷος</i>	<i>ὀποιός</i>
<i>πόσος</i>	<i>ὀπόσος</i>	<i>τοσόςδε, τοσοῦτος</i>	<i>ὅσος</i>	<i>ὀπόσος</i>
<i>πηλίκος</i>	[<i>ὀπηλίκος</i>]	<i>τηλικόςδε, τηλικούτος</i>	<i>ἡλίκος</i>	<i>ὀπηλίκος</i>

OBS. 1. The corresponding Indefinites are *τις* *any*, *ὀπότερος* *either of two* (= alteruter), *ποιός* *of some sort*, *ποσός* *of some size*.

OBS. 2. The Latin *quot*? 'how many?' is expressed by the Plural of *πόσος*.

TABLE OF CORRELATIVE ADVERBS.

572

Interrogative		Demonstrative	Relative	
Direct and Indirect	Only Indirect		Individual	General
ποῦ <i>ubi</i>	ὅπου <i>ubi</i>	αὐτοῦ, ἐνταῦθα, <i>ibi</i> ; ἐνθάδε <i>hīc</i> , ἐκεῖ <i>illīc</i>	οὗ } ἐνθα } <i>ubi</i>	ὅπου
ποῖ <i>quō</i>	ὅποι <i>quō</i>	αὐτόσε, ἐνταῦθα, <i>eō</i> ; ἐνθάδε <i>hīc</i> , ἐκεῖσε <i>illīc</i>	οἷ } ἐνθα } <i>quō</i>	ὅποι
πόθεν <i>unde</i>	ὅπόθεν <i>unde</i>	αὐτόθεν, ἐντεύθεν, <i>inde</i> ; ἐθενδε <i>hīnc</i> , ἐκεῖθεν <i>illīnc</i>	ὅθεν } ἐνθεν } <i>unde</i>	ὅπόθεν
πότε <i>quando</i>	ὅπότε <i>quando</i>	τότε <i>tūm</i>	ὅτε <i>cūm</i>	ὅπότε
πηνίκα <i>quōtā hōrā</i>	ὀπηνίκα <i>quōtā hōrā</i>	τηνικαῦτα, τηνικάδε <i>eā hōrā, hāc hōrā</i>	ἡνίκα <i>quā hōrā</i>	ὀπηνίκα
πῶς <i>quō- modo</i>	ὅπως <i>quō- modo</i>	οὕτως <i>ita</i> , ὡδε <i>sic</i>	ὡς <i>ut, sicut</i>	ὅπως
πῆ <i>quā</i>	ὀπῆ <i>quā</i>	ταύτη <i>eā</i> , τῆδε <i>hāc</i>	ἡ <i>quā</i>	ὀπῆ

The Article.

573

The so-called Definite Article shows its original character as a Demonstrative Adjective (§ 148) in the following phrases:—

- ὁ μὲν . . . ὁ δὲ *this one (the one) . . . that one (the other)* :
τὸ μὲν . . . τὸ δέ (or τὰ μὲν . . . τὰ δέ) used adverbially :
partly . . . partly, now . . . now :
πρὸ τοῦ *before that time, previously* :
Τοὺς μὲν ἐπήνεσε, τοῖς δὲ ἐμέμψατο. *Some he praised, and others he blamed.*
- ὁ δέ, beginning a new sentence, *and he, but he* :
Λύκος πρόβατον ἐδίωκεν· τὸ δὲ εἰς νεῶν ἔφυγεν. *A wolf was pursuing a sheep; but it fled into a temple.*
- καὶ τόν or τὸν δέ, as Subject of an Infinitive, *and he, but he* :
καὶ τὸν εἰπεῖν *and [that] he said* :
τὸν δὲ γελάσαι *but [that] he laughed.*

574 The chief uses of the Article are the same in Greek as in English and other modern languages :—

- (i) To mark off or distinguish particular individuals : οἱ ἑπτὰ σοφοί *the seven wise men*.
- (ii) To denote a whole class or species : δεῖ τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους *the soldier (= soldiers, as a class) ought to fear his general more than the enemy* ; ὁ εὐγενής or οἱ εὐγενεῖς *the nobly born*.

Thus distinguish :—

πολλοί *many* ; οἱ πολλοί *the many, the masses* :

πλέονες *a greater number* ; οἱ πλέονες *the greater number, the majority* :

πλείστοι *very many* ; οἱ πλείστοι *the chief part, the great majority, most* (plērīque), often = οἱ πολλοί.

ὀλίγοι *few* ; οἱ ὀλίγοι *the oligarchs* :

ἄλλοι *others* (aliī) ; οἱ ἄλλοι *the rest* (cēterī).

575 Note the following differences of idiom :—

(1) Greek often uses the Article instead of the Possessive Adjective, when the possessor is clearly shown by the context :

Ἐξέτεινε τὴν χεῖρα. *He stretched out his hand* ; French *il étendit la main* : see too German.

Κῦρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδῳ. *Cyrus, leaping from his chariot, put on his breastplate*.

576 (2) The Greek Article may be used distributively, where English generally has the Indefinite Article :

Ἐδίδου τρεῖς δαρεικοὺς τοῦ μηνὸς τῷ στρατιώτῃ. *He used to give three darics a month to each soldier* (singulis mensibus singulis militibus).

577 (3) Greek has the Article in certain connexions where English has no Article.*

* In poetry the Article is often omitted where prose usage demands it, according to the following rules,

(a) With Possessive Adjectives:—

ὁ ἐμός πατήρ or ὁ πατήρ ὁ ἐμός, *my father* (cf. § 585).

(b) With the Demonstrative Adjectives οὗτος, ὅδε, ἐκείνος, and with ἄμφω, ἀμφοτέρως, ἐκάτερος:—

οὗτος ὁ ἄνθρωπος or ὁ ἄνθρωπος οὗτος, *this man*. } cf. § 586.
 ἄμφω τῶ πόλει *both cities* (or *both the cities*).

With ἕκαστος, the Article is not necessary: ἕκαστον τὸ ἔθνος *each race*, ἐκάστου ἔτους *every year*.

On the Article with πᾶς and ὅλος see §§ 588, 589.

(c) After the Possessive Genitive of the Relative (οὗ, ἧς, ὧν):—

Δισχύνθητε Δία, ἐν οὗ τῷ ἱερῷ ἐσμεν. *Do not dishonour Zeus, in whose temple we are.*

(d) With words in apposition to Personal Pronouns:—

ἡμεῖς οἱ Ἕλληνες *we Greeks*; ἐγὼ ὁ τλήμων *I, poor wretch*.

(e) With Cardinal Numbers, when they denote a definite part of a known or previously mentioned whole:—

τὰ δύο μέρη *two thirds* (i.e. two parts out of the three).

Τῶν τριήρων τριακοσίων οὐσῶν τῶν πᾶσων τὰς διακοσίας ἢ πόλις παρέσχετο. *Of the triremes, 300 in all, the city provided 200.*

Also after ἀμφί *about*: ἀμφὶ τοὺς ἑπτακοσίους, § 455.

(f) With Abstract Nouns, as in French and German:—

ἡ ἀρετή *virtue* (Fr. *la vertu*, Germ. *die Tugend*).

ἡ δικαιοσύνη *justice* (Fr. *la justice*, Germ. *die Gerechtigkeit*).

But ἀρετή, δικαιοσύνη, etc., are also used without difference of meaning: φόβος μνήμην ἐκπλήσσει *fear drives out memory*; μουσική καὶ γυμναστική *music and gymnastics*.

578 Proper Nouns do not in themselves need the Article:—

Σωκράτης or ὁ Σωκράτης, *Socrates*: Σωκράτης ὁ Ἀθηναῖος *Socrates the Athenian*.

Contrast Σωκράτης Ἀθηναῖος *Socrates, an Athenian*.

But when the person is to be marked as well known or previously mentioned, the Article must be added: ὁ Σωκράτης *the great Socrates*, or *the Socrates of whom we have been talking*.

579 Names of Countries generally have the Article:—

ἡ Ἑλλάς *Greece*, ἡ Ἀττικὴ *Attica*, ἡ Εὐρώπη *Europe*.

These words were originally Adjectives [sc. γῆ *land*],

580 Names of Rivers often stand between the Article and the word ποταμός; but other combinations are found in the historians and geographers: note—

ὁ Νεῖλος ποταμός	}	<i>the river Nile.</i>
ὁ ποταμός ὁ Νεῖλος		
ὁ Νεῖλος		
Νεῖλος ποταμός		

ὁ ποταμός ὁ Νεῖλος καλούμενος *the river called the Nile.*

Similarly τὸ Πήλιον ὄρος *Mount Pelion*; but this form is avoided when the name is of different gender from ὄρος: hence ἡ Ὅσσα τὸ ὄρος *Mount Ossa*.

581 (4) Greek has no Article in certain connexions where English may have (and in some cases *must* have) the Definite Article:—

(a) With the Predicate Adjective or Predicate Noun:

Πάντων φιλομαθέστατος ἦν Κῦρος. *Cyrus was the most eager to learn of all.*

Πόνος εὐκλείᾳς πατήρ. *Toil is the mother of renown.*

See further examples in § 324 * and § 334; and exceptions in § 324 *.2.

(b) With certain Common Nouns which have become almost equivalent to Proper Nouns:

βασιλεύς *the Persian king*, ἄστυ *the city of Athens* (ἐν ἄστει, Engl. *in town* = *in the City*, similarly ἐν ἀκροπόλει *on the acropolis*), πρυτάνεις *the Prytanes*, νῆσοι *the islands of the Aegean*, ἥλιος *the sun*; οὐρανός *the heavens* and γῆ *the earth* often have no Article (e.g. ἐπὶ γῆς § 456 b, ὑπὸ γῆς § 460 b).

582 The omission of the Article in certain phrases conveys a peculiar effect, as in English: οὔτε πατὴρ οὔτε μητὴρ φείδεται *he spares neither father nor mother* (contrast *neither his father nor his mother*); similarly παῖδες καὶ γυναῖκες *women and children* (Germ. *Weib und Kind*—note the different order of words), στρατηγοὶ καὶ λοχαγοὶ *generals and captains*, πόλις καὶ οἰκία *city and homes*.

Order of words in connexion with the Article.

583 Adjectives used as Attributes of a Noun which has the Article either stand between the Article and the Noun (as in English);

ὁ ἀγαθὸς ἀνὴρ *the good man* :

or are placed with a repeated Article after the Noun : ὁ ἀνὴρ ὁ ἀγαθός *the good man* (lit. *the man, the good one*): this position makes the Attribute more prominent or emphatic.

584 Adjectives which precede or follow the group formed by the Noun with its Article, and have no Article of their own, are Predicate Adjectives (§§ 324, 334):—

ἀγαθὸς ὁ ἀνὴρ } *the man is good or the man as good.*
or ὁ ἀνὴρ ἀγαθός }

Πολλοὶ οἱ πανούργοι. *Many are the rascals.*

* Ἐχομεν τὸ σῶμα θνητόν. *The body which we have is mortal*
or *We have a mortal body* * : lit. *We have the body mortal.*

Μεγάλᾳς τὰς ὑποσχέσεις ποιεῖται. *Great are the promises which he makes or He makes great promises.**

Τῶν συμμάχων αὐτονόμων ἡγούντο. *The allies whom they led were independent.*

Παρ' ἐκόντων τῶν συμμάχων τὴν ἡγεμονίαν ἔλαβον. *They received the leadership from willing allies.**

585 The following classes of words, in particular, stand in the *Attributive Position* :—

(1) Possessive Adjectives :

ὁ ἐμὸς πατήρ or ὁ πατήρ ὁ ἐμὸς *my father* (§ 577 a).

(2) The Possessive Genitives of Reflexive and Demonstrative Pronouns :

ὁ ἐμαντοῦ πατήρ *my own father.*

ὁ ἐκείνου πατήρ *his father.*

(3) The Definitive Adjective αὐτός when it means *same* :

ὁ αὐτὸς πατήρ *the same father* (idem pater).

Obs. The Possessive Genitive of Nouns is not strictly bound to the *Attributive Position* : thus ἡ τῶν Περσῶν ἀρχή or ἡ ἀρχὴ τῶν Περσῶν *the empire of the Persians.*

* This is the *idiomatic* English, the Adjective being emphatic.

586 The following classes of words, in particular, stand in the *Predicative Position* :—

- (1) The Demonstrative Adjectives ὄδε, οὗτος, ἐκεῖνος, and ἄμφω, ἀμφοτέρος, ἑκάτερος, and ἕκαστος :
 οὗτος ὁ παῖς *this boy* : τὸ παῖδε ἀμφοτέρω *both boys*.
- (2) The Possessive Genitives of Personal and Relative Pronouns :
 ὁ πατήρ μου *my father* : ὁ πατήρ αὐτοῦ *his father*.
 οὗ τὸ εὖρος *the breadth of which*.
- (3) Partitive Genitives (§ 390) :
 οἱ πλείστοι τῶν πολεμίων }
 or τῶν πολεμίων οἱ πλείστοι } *most of the enemy*.
- (4) The Definitive Adjective αὐτός when it means *self* :
 ὁ πατήρ αὐτός or αὐτὸς ὁ πατήρ *the father himself* (*pater ipse*).

587 The Adjectives ἄκρος, μέσος, ἔσχατος, ἄλλος have *Attributive* or *Predicative Position* according to the meaning ; cf. §§ 395, 396 :—

- (a) τὸ ἄκρον ὄρος *the high or pointed mountain*.
 τὸ ὄρος ἄκρον }
 or ἄκρον τὸ ὄρος } *the top of the mountain*.
 ἐπ' ἄκρων δακτύλων *on tiptoe*.
- (b) ἡ μέση νῆσος *the middle island* (between two others) ;
 ἡ νῆσος μέση }
 or μέση ἡ νῆσος } *the middle of the island*.
- (c) ἡ ἐσχάτη νῆσος *the island at the end* (of a row) ;
 ἡ νῆσος ἐσχάτη }
 or ἐσχάτη ἡ νῆσος } *the end of the island*.
- (d) ὁ ἄλλος υἱός *the only son* ;
 ὁ υἱός ἄλλος }
 or ἄλλος ὁ υἱός } *the son alone or only the son*.

588 Note especially the positions of πᾶς and ὅλος.

(1) When πᾶς and ὅλος mean *whole*, and the Noun has the Article, they stand in a position exactly contrary to what one would expect from the English translation :—

Predicative Position.	Attributive Position.
πᾶσα (or ὅλη) ἡ πόλις } ἡ πόλις πᾶσα (or ὅλη) }	<i>the whole city</i> ;
Attributive Position.	Predicative Position.
ἡ πᾶσα (or ὅλη) πόλις	<i>the city as a whole</i> .

OBS. A real difference of meaning is expressed by these different positions of πᾶς and ὅλος: thus—

πᾶς ὁ χρόνος means *the whole time* (in question);
 ὁ πᾶς χρόνος „ *eternity, time as a whole*:

Αἱ συμφοραί, αἷς δι' ἡμᾶς ἐχρήσανθ' οἱ ἄνδρες οὗτοι, πάντα τὸν χρόνον κύβηται γεγέννηται, αἱ δὲ δωρεαί, ἅς ἀντὶ τούτων ἔλαβον παρ' ἡμῶν, καὶ δὴ λέλυνται. *The calamities which these men suffered on your account have lasted the whole time* (i.e. ever since they were first incurred), *but the gifts which they received from you as a recompense have been already abolished*: Demosth. in *Lept.* 65; cf. 118 (ἐν ἅπαντι τῷ χρόνῳ).

Προσῆκει τοίνυν τᾶς στήλας ταύτας κύβητας εἶναι τὸν πάντα χρόνον. *It becomes you therefore to let these pillars be intact for ever*; Ibid. 64, cf. 79 (τὸν ἅπαντα χρόνον), and ὁ πᾶς χρόνος = *eternity*; Plato, *Apol.* 81.

Ἐκείνως μοι φαίνεται, ὥσπερ τὰ τοῦ προσώπου μέρη ἔχει πρὸς τὸ ὅλον πρόσωπον. *In the former way, I think, as the parts of the face stand to the face as a whole*: Plato, *Protag.* 329 e.

589 (2) In other uses of πᾶς and ὅλος the order of words is for the most part the same as in English:—

πᾶσαι αἱ πόλεις } *all the cities* (*the cities all*).
 ἢ αἱ πόλεις πᾶσαι }

πᾶσαι πόλεις *all cities*; ἢ *whole cities* (= ὅλαι πόλεις).

πᾶσα πόλις } *every city*.
 ἢ πόλις πᾶσα }

ἐν πάσῃ ἀναρχίᾳ ζῆν *to live in utter anarchy*.

πᾶν κράτος *complete* (= *sovereign*) *power*.

ἐκατὸν ὀπλίται οἱ πάντες *a hundred hoplites in all*.

590 Any part of speech, or even a whole sentence, may be made equivalent to a Noun by prefixing the Article:—

τὸ ἀγαθόν *the Good*: οἱ πάλαι *the men of old*:

τὸ σιγᾶν *silence* (§§ 536-538).

τὸ τοῦ Δημοσθένους *the well-known saying of Demosthenes* (illud Dēmosthenis).

τὰ οἴκοι *the position of affairs at home*.

Τὸ γνῶθι σαυτὸν πᾶσιν ἐστὶ χρήσιμον. *The saying 'know thyself' is good for all*.

ADVERBS AND CONJUNCTIONS.

(A) The Negatives.

591 **Brief Summary of Uses.**—The Negatives οὐ and μή correspond for the most part in meaning and use to the Latin *nōn* and *nē* respectively. Wherever *nē* is necessary in Latin, μή is necessary in Greek; but μή is also used in many cases where Latin uses *nōn*.

Οὐ denies, μή debars; οὐ *simpliciter negantis est*, μή *nolentis*. Thus οὐ is the Negative of Fact-speech (including questions as to a matter of fact); μή is the Negative of Will-speech (including Deliberative Questions).

592 Note too the following practical rule:

Μή stands—

(1) in all *If*-clauses and *Ever*-clauses:

(2) with the Subjunctive, except when dependent on μή *lest*:

(3) always with the Imperative:

(4) with the Optative, except when it has ἄν or is *Indirect* (§ 504 e) or depends on μή *lest*:

(5) with the Infinitive, except in dependence on verbs of *saying* and *thinking* (§ 368 a, with Obs. 2):

(6) frequently with Participles, especially when they have conditional or general meaning (§ 546).

OBS. 1. Nouns, Adjectives and Adverbs may also be negated by μή under the same circumstances as Participles: δ μή ἰατρός *anyone who is not a physician* (Plato, *Gorg.* 459 b), τὰ μή ἀγαθὰ *whatever is not good* (*Ibid.* 468 c), μὴ καθαρὸς *one who is not pure* (*Phaedo*, 67 b).

OBS. 2. Οὐ is sometimes substituted for μή when only a single word is negated: εἴ τις οὐκ εἰκότως ὀργίζεται *if anyone is angry without reason* (*cf.* 1 above).

Combinations of like Negatives.—

593 Two or more Negatives of the same kind strengthen one another when the last is *compound*; they destroy one another when the last is *simple*:—

οὐκ ἐρεῖ οὐδείς οὐδέν *no one will say anything*:

οὐδείς τοῦτο οὐκ ἐρεῖ *everyone will say this*

(*no one will fail to say this*).

In the first case one or more of the Negatives is superfluous: in the second case each Negative has its proper force.

Περισσὰ πρᾶσσειν οὐκ ἔχει νοὴν οὐδένα. *To be over-busy hath no wisdom.* Soph. *Ant.* 68.

Οὐδείς οὐκ ἀποθανεῖται. *Nēmō nōn moriōtur.*

Combinations of unlike Negatives.—

594 Μὴ οὐ stands—

(1) with the Subjunctive or Optative, depending on verbs of *fearing*, § 368 f; here each Negative preserves its proper meaning (= *nē nōn or ut*) :

Φοβοῦμαι μὴ οὐκ ἔλθῃ. *I fear lest he may not come.*

595 (2) with the Infinitive :

(a) depending on negated verbs of negative meaning (§§ 368 b, 369 c); here both Negatives are untranslatable :

Οὐδεὶς πώποτε ἀντίπε μὴ οὐ καλῶς ἔχειν τοὺς νόμους. *No one has ever disputed that the laws are good*: Demosth. *adv. Timocr.* 24.

Οὐκ ἔδυνατο ἀντέχειν μὴ οὐ χαρίζεσθαι. *He could not resist granting the favour*: Xen. *Cyr.* i. 4, 2.

(b) depending on expressions meaning *it is not possible, it is not right*, and the like :

ἀδύνατόν ἐστι, οὐ δύναμαι, οὐχ οἶός τέ εἰμι,
οὐ προσήκει, οὐχ ὀσιόν ἐστι,
αἰσχρόν, δεινόν, αἰσχύνῃ, ἄνοιά ἐστι :

here the *μή* preserves its proper meaning (*not*), but the *οὐ* is untranslatable :

Ἄδύνατόν ἐστί μοι μὴ οὐ πιστεύειν. *I cannot help believing (It is impossible for me not to believe)*; *facere nōn possum quān crēdam*: cf. Thuc. viii. 60, 1.

Οὐδεὶς οἶός τέ ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι. *No one who says otherwise can fail to be ridiculous*: Plato, *Gorg.* 509 a.

Οὐχ ὀσιόν σοί ἐστι μὴ οὐ βοηθεῖν δικαιοσύνη παντὶ τρόπῳ. *It is not right for you not to come to the rescue of Justice by every means in your power*: Plato, *Repub.* 427 e; cf. Herod. vii. 5; viii. 126.

Πᾶσιν αἰσχύνῃ ἦν μὴ οὐ συσπουδάξειν. *All felt shame not to join in zealously*: Xen. *Anab.* ii. 3, 11. Here *it was a shame* implies *it was not right*: similarly *μαλθακοῦ ἀνδρός ἐστί* in Plato, *Phaed.* 85 c.

595* (3) With the Participle, depending on negated verbs :

Οὐ γὰρ ἂν μακρᾶν ἴχνησον αὐτός, μὴ οὐχ ἔχων τι σύμβολον. *For I could not have tracked it far by myself, not having (= unless I had had, § 546) some clue*: Soph. *O. T.* 221, cf. 13, *O. C.* 360.

596 Another use of *μη οὐ* arises as follows:—

Μη with the Subjunctive sometimes amounts to an expression of cautious affirmation; this idiom is common in Plato:—

Μη ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν. I am afraid that (or I rather think that) it may be too rude to tell the truth: Plato, Gorg. 462 c.

These sentences or some part of them may be negatived by *οὐ*:

Ἄλλὰ μὴ οὐχ οὕτως ἔχη, ὦ Σώκρατες. But I rather think that it is not so, Socrates: Plato, Crat. 436 b; cf. Apol. 39 a.

Μη οὐκ ἦ διδακτὸν ἀρετῆ. Virtue is perhaps not a thing which can be taught: Plato, Meno, 94 e.

597 *Οὐ μή* with the Subjunctive (generally Aorist) or the Future Indicative forms a *negative future equivalent**:—

Οὐ τι μὴ ληφθῶ δόλω. I shall not be caught by trickery: Aesch. Sept. 38.

Οὐ μὴ πίθηται. He will never listen: Soph. Phil. 103; cf. 418.

Οὐ σοι μὴ μεθέσομαί ποτε. I will never follow thee: Soph. El. 1052.

Οὐ μὴ ποτ' εὖ πράξει πόλις. The state will never prosper: Eur. Phoen. 1590.

In the 2nd Person these expressions (especially *οὐ μή* with the Future Indicative) generally assume the meaning of a *Prohibition*; cf. § 479:—

Οὐ μὴ διατρέψεις. Don't dawdle: Aristoph. Frogs, 462, cf. Wasps, 397.

Οὐ μὴ ληρήσης. Don't talk nonsense: Aristoph. Clouds, 367 (MSS), cf. Ibid. 296.

598 1. In instances like the following the 2nd Person expresses mere *denial*, like the 1st and 3rd Persons above:—

Οὐ μὴ οἶδς τ' ἤς σύκοφαντεῖν. You will not be able to play the sycophant: Plato, Repub. 341 b.

Τοὺς πονηροὺς οὐ μὴ ποτε βελτίους ποιήσετε. You will never make the wicked better: Aeschines, iii. 177.

2. In instances like the following the 2nd and 3rd Persons express a *threat* or *promise*:—

Οὐ μὴ φύγητε. You shall not escape: Eur. Hec. 1039; cf. Soph. Phil. 381.

Οὐ μὴ ποτέ σε . . . ἀκοντὰ τις ἔξει. Never shall anyone take thee away against thy will: Soph. O. C. 176.

* On the origin of this construction see Appendix II. (§ 597).

(B) The Adverb ἄν.

599 **Summary of Uses.**—The Adverb ἄν has two principal uses in Attic Greek :—

(1) With the Optative or Past Tenses of the Indicative, and with the Infinitive or Participle, denoting—

(a) what *would be* or *would have been* (Conditional, § 355, § 357 c, Obs. 2) :

(b) what *could be* or *could have been* (Potential, § 340).

(2) Accompanying the Subjunctive and attached to a Relative or Subordinating Conjunction, in *Ever*-clauses and Prospective Clauses ; § 347.2 (Temporal), § 348 (Local), § 354.1 c and § 354 * (Conditional), § 359.1 (Comparative), § 364.1 (Relative).

The other uses of ἄν are :—

(3) Iterative, with Past Tenses of the Indicative ; § 339*.

(4) Attached to ὅπως or ὅς with the Subjunctive in Final Clauses and Noun Clauses (probably of prospective origin) : § 350, Obs. 1 ; § 369 α, Obs. 3 ; § 502*.

On the omission of ἄν in some of the above cases, see § 502 and § 510.

Obs. 1. Ἄν generally stands in an *unemphatic* position in the sentence ; it is either placed after the Verb, or attaches itself closely to some Pronoun or Adverb or Negative or Subordinating Conjunction ; cf. § 533.5.

Obs. 2. Ἄν is sometimes doubled, filling up two unemphatic positions in the sentence :—

Πῶς ἂν οὐκ ἂν πάσχοιμεν ; *How should we not suffer ?*

(C) Other Adverbs and Conjunctions.

~~§~~ This section is supplementary to § 314 (including Observations 1 and 2). Only the most prominent meanings are given ; details must be sought in the dictionary.—The words with a dash before them cannot stand at the beginning of a sentence ; they may be called *postpositive* ; those which are also enclitics have *encl.* after them.—For Interrogative Particles see § 344 c.

600 1. ἀλλά : (i) *but* (sed, at, § 314) :

ἀλλά . . . γε *yet at any rate* (at tamen), the γε being sometimes omitted ; ἀλλά νῦν γε or ἀλλά νῦν *now at any rate*.

ἀλλ' ἤ after Negatives, *except*.

(ii) *well then*, in appeals and replies.

2. ἄλλως τε καί *especially* (= *both in other ways and*).
3. ἄμα μὲν . . . ἄμα δέ *at once . . . and ; partly . . . partly*.
4. — ἄρα *accordingly, then*.
εἰ ἄρα *if perchance ; if after all* : § 357 a.3.
5. — αὖ *on the other hand ; again ; on his part*.
6. — γάρ (i) *for* (nam, enim, § 314) ; introducing an explanation, *nameiy*.

(ii) *indeed* :

ἀλλὰ γάρ *but indeed, but look you, but mark me* (sed enim, at enim), ἀλλ' οὐ γὰρ ἔστι τὰμφανῆ κρύπτειν *but indeed it is impossible to conceal what is manifest*, Soph. O. C. 755 ; or *but since* (the γάρ introducing a parenthetical clause).

καὶ γάρ *and indeed* (etenim) ; or, the γάρ may mean *for* and the καὶ *also* or *both*.

(iii) τίς γάρ ; = *quisnam* ?

εἰ γάρ = *utinam* : § 342, Obs. 2.

ἦ γάρ *introducing questions* : § 344 c.

7. — γέ (encl.) *at least, at any rate* ; ἔγωγε *I for my part* (equidem), ὅς γε = *quī quidem* or *quippe quī* : § 364.2 a.
8. — γοῦν (from γε οὔν) *at least, at any rate* (certē).
9. — δέ (i) *but* (autem, § 314), weaker than ἀλλά ;
(ii) *and*.
But not is always ἀλλ' οὐ or οὐ μέντοι (not οὐ δέ).
10. — δή *now* (jam) ; *indeed ; accordingly* :
ἄγε δή *come now !*
μέγιστος δή *the greatest indeed, far the greatest* :
εἰ δή *if really* :
ἐρώτᾳ· ἐρωτῶ δή. *Put the question. Well, I put it.*
καὶ δή (i) *see* : καὶ δὴ βέβηκα. *See, I am gone.*
(ii) *suppose* : καὶ δὴ τεθνᾶσιν. *Suppose them dead.*
11. — δῆθεν *marking something as only apparent or pretended ; indeed, forsooth* (scilicet).
12. — δήπου *I suppose, probably, often ironical*.

13. — δῆτα *assuredly, indeed* :
οὐ δῆτα *certainly not, τί δῆτα ; what then ?*
14. ἦ (i) *verily*, often with μὴν : (ii) = ἄρα, § 344 c.
15. καί (i) *and*, § 314 ; (ii) *also or even*, with Comparatives *still* :
(iii) *as* (= atque) after expressions of likeness ; ὁμοίως
καί = aequē ac ; ὁ αὐτὸς καὶ ἐγὼ *the same as I*.
καὶ . . . δέ *and . . . too, and moreover* : here the δέ
connects and the καί belongs to the intervening
word or words.
καὶ δὴ καί *and in particular also, and what is more*.
16. καίτοι *and yet* (atquī).
17. μά *asseverative*, with the Accusative (*cf.* ὄμνῦμι θεούς,
§ 376) : μὰ τοὺς θεούς *by the gods* ; ναὶ μὰ Δία *yes, by
Zeus* ; οὐ μὰ Δία *no, by Zeus*.
18. — μέν, a weaker form of μὴν :
(i) corresponding to δέ, § 314 ; sometimes without any
δέ, in which case it merely emphasizes the
word before it.
(ii) *asseverative*, with δὴ and οἶν (No. 26).
19. — μέντοι (i) *however, yet* (tamen) ; (ii) *of course*.
οὐ μέντοι ἀλλά *but after all, but notwithstanding* (vērūm
tamen) ; see οὐ μὴν ἀλλά, No. 21, ii.
20. μή (i) *not*, §§ 591-598 :
(ii) *lest*, § 368 f (poetical in Adverb Clauses of Purpose,
§ 346 d, § 350) :
(iii) *interrogative* (= num), § 344 c.
μή ὅτι *and μὴ ὅπως not only* : μή ὅτι θεὸς ἀλλὰ καὶ ἄνθρωποι *not
only God but also men* (nōn modo . . . sed etiam) ; ἀχρηστοὶ
γὰρ γυναῖξί, μὴ ὅτι ἀνδράσι *they are unsuitable to women,
to say nothing of men* (nē dicam viris). These construc-
tions arise from an ellipsis (= μὴ εἶπω ὅτι or μὴ εἶπες
ὅτι *not to say*). When a Negative follows, the μὴ ὅτι or
μὴ ὅπως seems (but is not really) = *not only not* : μὴ ὅπως
ἄρχεσθαι ἐν ῥυθμῷ, ἀλλ' οὐδ' ἄρθοῦσθαι ἐδύνασθε *you were
unable not only to dance in measure, but even to stand erect*
(nōn modo saltāre sed nē stāre quidem poterātis) : Xen.
Cyr. i. 3, 10 ; *cf.* vii. 2, 17.
- ὅτι μὴ (more correctly ὅ τι μὴ) *except* ; = εἰ μὴ (nisi).

21. — μήν (i) *verily* (vērō, enimvērō):

ἦ μήν *full surely*, in protestations and oaths (*cf.* 14):

καὶ μήν *and behold, and lo, why look you*, calling attention to something new, as the entrance of a person on the stage, or a new point in an argument: καὶ μήν ἀναξ ὄδε *and lo here is the prince* (Soph. *O. C.* 549; without καί, *Ant.* 626).

ἀλλὰ μήν *yet truly* (vērum enimvērō, at vērō).

τί μήν; *quid vērō?*

(ii) *adversative, yet* (= μέντοι, tamen) especially after a negative: οὐδὲν μήν *καλύπτει yet nothing prevents*.

οὐ μήν ἀλλά *but after all, but notwithstanding* (vērum tamen), elliptic: ὁ ἵππος μικροῦ ἐκείνου ἐξετραχίλισεν, οὐ μήν ἀλλὰ ἐπέμεινεν ὁ Κῦρος *the horse almost threw him over its head, but notwithstanding Cyrus kept his seat* (= οὐ μήν ἐξετραχίλισεν, ἀλλά, etc.).

22. νή *asseverative, with the Accusative* (*cf.* ὁμνῦμι θεούς, § 376): νή Δία or νή τὸν Δία *by Zeus, yes, by Zeus*; *cf.* μά, No. 17.

23. — νυν (encl.) *accordingly, then* (igitur).

24. οὐ (i) *not*, § 591; (ii) *no* (accented οὐ, § 344 c).

οὐ μόνον . . . ἀλλὰ καὶ *not only . . . but also* (nōn solum . . . sed etiam).

μόνον οὐ and ὅσον οὐ *all but*, lit. *only not* (tantum nōn).

οὐχ ὅτι and οὐχ ὅπως *not only* (= οὐκ ἐρῶ ὅτι *I will not say*; *cf.* μὴ ὅτι, No. 20): πάντες ἀξιοῦσιν οὐχ ὅπως ἴσοι, ἀλλὰ καὶ πολὺ πρῶτος ἕκαστος εἶναι *they all claim to be not only equal but even distinctly the first in every instance*; Thuc. viii. 89, 4:

χρῆ τὸν μὴ τυχόντα γνώμης οὐχ ὅπως ζημιῶν ἀλλὰ μηδ' ἀτιμάζειν *it is improper not only to punish the man that does not carry his point, but even to disdain him*; or *one ought not even to disdain, much less to punish*, etc.; Thuc. iii. 42, 5. Οὐχ ὅτι sometimes = *though*; Plato, *Protag.* 336 d, *Gorg.* 450 e.

25. οὐδέ and μηδέ (related to one another as οὐ to μή):

(i) *nor = and not* (neque, nēve, § 314), only after α Negative in prose; οὐ τοῦτο οὐδ' ἐκεῖνο *not this nor yet that*: after an affirmative *and not* is expressed by καὶ οὐ or καὶ μή in prose.

(ii) *not even* (nē . . . quidem):

οὐδ' ὧς and μηδ' ὧς *not even so* (ὧς accented is a Demonstrative Adverb).

οὐδ' εἰ and μηδ' εἰ *not even if* (nē sī . . . quidem), § 358, Obs. 2.

οὐδέ . . . οὐδέ *not even . . . nor yet*.

26. — οὔν (i) *therefore, accordingly* (igitur).

(ii) *at all events or in point of fact*:

ἅλλ' οὔν or ἅλλ' οὔν . . . γε *well at all events*.

δ' οὔν *be that as it may*, used in discussing a subject.

εἰ δ' οὔν *but if indeed, but if in point of fact*.

In alternatives οὔν lends emphasis: εἴτε . . . εἴτε οὔν *whether . . . or indeed, εἴτε οὔν . . . εἴτε whether indeed . . . or, οὔτε . . . οὔτε οὔν neither . . . nor yet*.

μὲν οὔν in replies, either expressing assent (πάνν μὲν οὔν *yes by all means*) or correcting a statement, *nay rather* (immō vērō).

-οὔν added to a Relative converts it into an Indefinite (*i. e.* non-relative, § 569); ὅστις *whoever, anyone who*, ὅστισοῦν *anyone*; ὅπως *as*, ὅπωςοῦν *in any way, to any extent, no matter how*: compare Latin *quicumque* as distinct from *quilibet*; *ut* as distinct from *quālibet ratiōne*: this distinction is often misunderstood. Thus καὶ ὀλίγον = *even the least*, οὐδ' ὀλίγον *not even in the least degree*.

27. οὐκοῦν *therefore, accordingly* (an emphatic οὐν, the negative sense having disappeared): in Questions = *then not* (nōnne igitur); but here some editors write οὐκ οὐν or οὐκουν (No. 28); e.g. Soph. *El.* 795, *Phil.* 1270: οὐκοῦν (or οὐκουν) ἔνεστι καὶ μεταγνῶναι πάλιν; *is there, then, no room for repentance?*
28. οὐκουν *not then, so not* (an emphatic οὐκ), in Statements and Questions.
29. οὔτε . . . οὔτε and μήτε . . . μήτε *neither . . . nor*, § 314.
οὔτε . . . τε *on the one hand not . . . but, or not only not . . . but* (neque . . . et).
οὔτε . . . οὐ (chiefly poetical) = οὔτε . . . οὔτε.
οὔτε . . . οὐδέ *neither . . . nor yet*.
30. — περ (encl., derived from the epic πέρι = *very much*), in Attic prose only joined to Relatives and Subordinating Conjunctions and to καί: ὅσπερ *the very one who* (§ 564), ὡσπερ *just as, in the very way in which*, ὅτεπερ or ὅτε περ *just when*, ἐπείπερ or ἐπειδήπερ = *quandoquidem*, εἵπερ = *sī quidem*, καίπερ *although* (§ 358, Obs. 1, § 547 d).
31. πλὴν (i) Adverb used as Preposition, *except, save* (§ 402): οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν *there is none save me who could cut it* (Aesch. *Choeph.* 172):
(ii) Conjunction, *unless, only, but* (nisi): οὐκ ἔστιν ἄλλος πλὴν ἐγώ *there is no other unless it be I* (nisi ego); πλὴν ἓν μόνον δέδοικα *but there is one thing and only one that I fear* (here πλὴν almost = ἀλλά: Aristoph. *Plut.* 199, cf. 106: so sometimes Latin *nisi*).
32. — πω (encl.) *yet*, mostly with Negatives: οὔπω *not yet* (nōndum); contrast οὐκέτι *no longer* (nōn jam).
33. — τοι (encl.) *in truth*, often joined with other Adverbs or Conjunctions (see Nos. 16 and 19).
τοιγαροῦν, τοιγάρτοι (and in verse τοιγάρ) *wherefore, or that is the reason why*.
— τοίνυν *accordingly* (a strengthened νυν, No. 23).

APPENDIX I.

PREPOSITIONS IN COMPOSITION.

- ἀμφι- (i) *around*: ἀμφιβάλλειν to throw around.
(ii) *on both sides*: ἀμφιγοεῖν to doubt (to be divided in mind), ἀμφιλέγειν to wrangle (to speak on both sides).
- ἀνα- (i) *up*: ἀναβαίνειν to go up, ἀνάγεσθαι to put out to sea (opposed to κατάγεσθαι to sail to land), ἀναθορυβεῖν to raise a clamour.
(ii) *back*: ἀναγγέλλειν to bring back word, ἀναμμνήσκειν to remind, ἀναχωρεῖν to retreat.
(iii) *again*: ἀναθαρρεῖν to take heart again, ἀναπνεῖν to breathe again.
- ἀντι- (i) *instead*: ἀνθαιρεῖσθαι to choose instead, ἀντιδιδόναι to give in return.
(ii) *against*: ἀντιλέγειν to speak against, ἀνθίστασθαι to oppose.
- ἀπο- (i) *away, from, off*: ἀπιέναι to go away, ἀφιστάναι to cause to revolt, ἀποτειχίζειν to wall off.
(ii) *of what is due (= Lat. re-)*: ἀπαιεῖν to ask what is due (reposcere), ἀποδιδόναι to give what is due (reddere), ἀφοσιούσθαι to acquit oneself of an obligation; hence ἀποτρέχειν to take a spin (of one training for a race).
- δια- (i) *through, across, to the end*: διαβαίνειν to go through or across, διαμένειν to remain to the end, διαφθείρειν to destroy utterly.
(ii) *asunder*: διακόπτειν to cut in two, διαφέρειν to differ.
(iii) *severally*: διαδιδόναι to distribute, διατάσσειν to dispose in order.
- εἰς- *into*: εἰσάγειν to lead in, to introduce, εἰσφέρειν to bring in, to contribute.
- ἐκ- (i) *out*: ἐκβάλλειν to cast out, ἐκκαλύπτειν to uncover, to unveil.
(ii) *out and out, thoroughly*: ἐξοπλίζεσθαι to arm oneself fully.
- ἐν- (i) *in*: ἐνοικεῖν to dwell in, ἡ ἐνέδρα = in-sidiae.
(ii) *into*: ἐμβάλλειν to cast into (injicere), ἐντυγχάνειν to fall in with, to light upon (incidere).
- ἐπι- (i) *upon*: ἐπιέναι to be upon, ἐπιβάλλειν to cast upon.
(ii) *in addition*: ἐπιδιδόναι to give in addition, ἐπάγειν to import.
(iii) *after*: ἐπακολουθεῖν, ἐφέπεσθαι, to follow close after.
(iv) *against*: ἐπιστρατεύειν to march against.

- ατα- (i) *down*: καταβαίνειν to go down, καταστρέφεται to subdue.
(ii) *back*: κατάγειν to bring back, καταλείπειν, to leave behind.
(iii) *adversely*: καταγιγνώσκειν, καταδικάζειν, to condemn, καταγελάω to laugh to scorn, καταφρονείν to despise.
(iv) *completely*: καταναλίσκειν to use up, κατεσθίειν to eat up.
- μετα- (i) denoting change: μεταβαίνειν to pass over from one thing to another, μεταναεῖν to change one's view.
(ii) denoting participation: μετέχειν to have a share, μεταδίδουσι to give a share.
- παρα- (i) *alongside*: παρῆναι to be alongside, παρίεναι to go alongside.
(ii) *past*: παρελαύνειν to drive past.
(iii) *aside, amiss*: παραβαίνειν, to transgress.
- περι- (i) *around*: περιβάλλειν to cast around.
(ii) *very, exceedingly* (= Lat. per-): περίφοβος full of fear.
(iii) *over*: περιγίγνεσθαι to overcome or survive (superesse), περιαρᾶν to overlook (circumspicere), hence to permit, to suffer.
- προ- (i) *forward*, προάγειν to lead forward.
(ii) *beforehand*: προαισθάνεσθαι to perceive beforehand.
(iii) *in preference*: προαιρεῖσθαι to choose in preference (malle).
- προσ- (i) *to*: προσελαύνειν to drive to.
(ii) *in addition*: προσαιεῖν to ask in addition.
- συν- (i) *together*: συγκαλεῖν to call together, συλλέγειν to collect.
(ii) *with*: συμπαρεύεσθαι to march in company with.
- ὑπερ- (i) *over, above*: ὑπερβαίνειν to step over, ὑπερέχω transitive to hold above, intransitive to tower above.
(ii) *exceedingly*: ὑπερῦψηλος exceedingly high.
- ὑπο- (i) *under*: ὑποκείσθαι to lie under, ὑποδεῖν to underbind (the fact), to shoe.
(ii) *behind*: ὑπαλείπειν to leave behind.
(iii) *gradually*: ὑπάγειν to lead on by degrees, ὑπέρχεισθαι, to steal over.
(iv) *secretly, craftily*: ὑποπέμπειν to send secretly, ὑφαρπάζειν, to filch away (suilipere).

APPENDIX II.

NOTES AND AUTHORITIES ON SYNTAX.*

§§ 301—305. The terms Subject and Predicates, like the terms Object and Transitive, can only be defined in relation to each other; see English Grammar, Part II. § 3. The Finite Verb is not an *essential* part of the Predicate; see Roby, Preface to Latin Grammar, p. xxii., and Paul, Principles of Language, ch. vi. (translated by Strong), who calls the doctrine that every sentence must necessarily contain a finite verb “a widely-spread error,” and quotes sentences like *summum jus summa injuria*; add sentences like *centum aliae* (Virgil, *Æn.* i. 705), ‘there were a hundred others.’

§ 316. 3. δείξει, *time will show*; Aristoph. *Wasps*, 989, *Frogs*, 1261. More commonly, αὐτὸ δείξει or δείξει αὐτό, *the event will show*.

§ 316. βραδύνεται, Soph. O.C. 1628 (note of Jebb); cf. συγγιγνώσκειται μοι = *ignoscitur mihi*, Xen. Cyr. vii. 1. 44; ἐπιβουλεύεσθαι, Hell. vii. 4. 5.

§ 327. Jebb on Sophocles, Phil. 956 f.: αὐτὸς τάλας θανῶν παρέξω δαῖθ' ὑφ' ὧν ἐφερβόμην, *I myself, wretched one, shall make a feast for those by whom I was fed*, i.e. birds and beasts. “Here Philoctetes is poetically saying that he had forced the beasts to become his τροφῆς—as he will now be theirs; and so ὑπό is right.” The rule generally given that the *personal* agent is expressed by ὑπό with the Gen. is shown by such instances to be too narrow; cf. Aristoph. *Clouds*, 170: γνώμην μεγάλην ἀφηρέθη ὑπ' ἀσκαλαβώτου (*by a lizard*); Aristotle, H.A. ii. 13. 3: ὁ δελφίς θηλάζεται ὑπὸ τῶν τέκνων (*is suckled by its young*): so too in Latin.

§ 330, Obs. 3. The rarity of μέλλω with the Aorist Infinitive in Comedy is proved by Rutherford in his *New Phrynichus*, pp. 420—425. Phrynichus called the construction ἐσχάτως βάρβαρος. In the Attic inscriptions there is not a single instance of it, whereas there are three instances of the Future Infin. and one of the Present Infin. after μέλλω: see Meisterhans, *Gram. der att. Inschriften*, § 86. 7. The only exceptions in Comedy are Aristoph. *Birds*, 366, *Ach.* 1159, *Lys.* 117 (Aor. Infin.); compare Æsch. *Prom.* 625: μήτοι με κρύψης τοῦθ' ὅπερ μέλλω παθεῖν, Soph. O. T. 967 (κτανεῖν, MSS., κτενεῖν, Rutherford and Jebb). Of the Present Infin. there are thirty-five instances in Comedy, of the Future Infin. only twelve; but in Sophocles the two are equally balanced, there being nine instances of each.

§ 332. The first of the two constructions mentioned (Direct Object becoming the Subject of the Passive) has been unduly ignored by many grammarians, as a

* In this Appendix (designed for the use of teachers) quantities are not marked.

glance at the dictionary will show: cf. Krüger, *Griech. Sprachl.* § 52. 5. 1, 2, and on Xen. *Anab.* i. 1. 6; Thuc. v. 31. 3: *δίκης Λακεδαιμονίοις ἐπιπραπίσεις*, vi. 42: *στρατηγῶ προστεταγμένοι*, Æsch. *Eum.* 208: *ἀλλ' ἔστιν ἡμῖν τοῦτο προστεταγμένοι*, &c. For the second construction (Indirect Object becoming Subject) see Thuc. i. 140. 6: *ἄλλο τι μείζον ἐπιταχθήσεε*, i. 126. 6: *οἱ ἐπιτετραμμένοι τὴν φυλακὴν*, &c. Krüger's statements, § 52. 4. 2 and 5, should be read in the light of his note on Thuc. v. 37. 1, *ταῦτα ἐπεσταλμένοι*: he seems not to have drawn a sufficient distinction between verbs which take a Dative by itself and verbs which take Acc. and Dat.

§ 341 b. The rule ordinarily given as to the use of the Imperative and Subjunctive in Prohibitions is confirmed for the Orators by Mr. C. W. E. Miller in the *American Journal of Philology*, Vol. XIII. No. 4 (see esp. p. 425). Kaegi's rule, which reverses the position of the Aorist Imperative and the Aorist Subjunctive in the 3rd Person, seems to be in error. The Aorist Imperative in the 2nd Person (like *μὴ ψεύσον*, ὦ Ζεῦ, Aristoph. *Thesm.* 870, &c.) is very abnormal, and is therefore excluded from the Rule and Observations on p. 181.

§ 342, Obs. 2. The view here expressed is as old as the time of Aristarchus (Goodwin, *Moods and Tenses*, § 723), and is enportred in modern times by Goodwin (cf. his *Appendix*, p. 381) and Monro (*Homeric Grammar*, § 321); where see authorities for a different theory.

§ 344 b, Obs. 2. On Optatives in Independent Questions (regarded by some as Deliberative), see § 510, with the note on p. 293; also the remarks below (p. 343).

§ 345 and § 370 a. 2. The recognition of the Exclamation and the Dependent Exclamation as separate kinds of Sentence and Clause (a new feature of the Parallel Grammar Series) is rendered specially necessary in Greek, because here the Exclamatory Sentences and Clauses are introduced by a special set of words (*ὤς*, *οἶος*, *ὄσος*, &c.), different from the Interrogatives, *πῶς*, *ὅπως*, *ποῖος*, *ὅποιος*, *πόσος*, *ὄπόσος*, &c. Hitherto grammarians have been content to regard a sentence like *οἷα πείσομαι κακά* as a kind of *Statement*; but they fall into difficulties and inconsistencies when they come to the dependent form, e.g. *ἐννοηθέντες οἷα τε πάσχουσιν ὑπὸ τῶν Ἀσσυρίων, καὶ ὄρι νῦν τεθναίη ὁ ἄρχων αὐτῶν* (Xen. *Cyr.* iv. 2. 3). Such clauses are generally called either *Dependent Questions* or *Relative Clauses*; they cannot be called, as consistency would demand, *Dependent Statements*. But, apart from consistency, there are objections to treating these clauses as interrogative or relative. (i) They are not interrogative *in meaning*, even if it be conceded that words like *οἶος*, *ὄσος* and *ὤς* may sometimes introduce *Dependent Questions* (see p. 229, Obs. 2): cf. in Latin *vides ut alta stet nive candidum Soracte*, where the *ut* means *how!* not *how?* The corresponding independent sentence would be *ut alta stet nive candidum Soracte*, 'how Soracte rises glistening with deep snow!' an exclamation: for the mood in the dependent form see *Latin Grammar*, § 370, Rule 2. (ii) If the corresponding clauses in Greek be called *Relative*, how are we to account for the Optative which appears in some instances? e.g. *ἀπέκλειον . . . τὴν ἑμᾶυτοῦ τύχην, οἷον ἀνδρὸς ἑταίρου ἰσπερημένος εἶην*: Plato, *Phædo*, 117 c, 'I bewailed my fate at the thought what a companion I had lost'; cf. other instances quoted below (on § 370 b). The Optative clearly

marks the clause as *Indirect*, and would not come under any rule for the construction of Relative or Causal Clauses.

The whole difficulty is disposed of by giving the Exclamation its due place in the Simple and the Complex Sentence: the Exclamation has as much *raison d'être* in grammar as the Question, though of course it is not always easy to draw the line in particular instances between interrogative and exclamatory clauses.

§§ 347—365. The classification of Adverb and Adjective Clauses here adopted corresponds to the facts, as they come within the experience of the schoolboy. It is true, of course, as Goodwin shows, that Relative and Temporal Clauses admit of the same constructions as Conditional Clauses; but the constructions treated in § 355 are comparatively rare in sentences containing Relative and Temporal Clauses, and are therefore relegated to small print (§ 365). In Part II. of the Syntax (§§ 504, 505), where practical considerations are less prominent, the similar constructions are ranged side by side.

The use of the term 'conditional' in Goodwin and many German Grammars seems open to grave objections. To call a sentence like *when I come, I will tell you* a "Conditional Sentence" is surely to perplex the learner. The *when*-clause is not an *if*-clause, even though the constructions are the same. If a common name be needed to embrace these as species of the same genus, it seems better to use some entirely different term, like Delbrück's *præus*.

On the term 'Prospective' (here and in §§ 348, 359, 364, &c.), see an article by the author in the *Classical Review*, Vol. VII. 1893, pp. 7—11 (where correct two misprints: p. 9, col. 1, line 41, *ergo* for *ego*; p. 10, col. 2, line 42, *repeated* for *reported*). The main contention, that a large number of Subjunctives hitherto regarded as *final* really denote only *futurity*, has been recently confirmed by Prof. Hale in a valuable article in the same journal (Vol. VIII. April, 1894, where are to be found other articles bearing upon the point). To treat *ἕως ἄν* with the Subjunctive as denoting futurity, and *ἕως* with the Optative as denoting purpose (Goodwin, §§ 613, 614), seems unjustifiable, and inconsistent with the fact that *final* Relative Clauses take the Future Indicative. The example, *σπονδὰς ἐποιήσαντο ἕως ἀπαγγελθείη τὰ λεχθέντα εἰς Λακεδαίμονα* (Xen. *Hell.* III. 2, 20), is admitted by Goodwin (§ 698) to correspond to *ἕως ἄν ἀπαγγελθῆ*, but in § 614 the very same example is called *final*.

It will be observed that in § 347 of this Grammar all Temporal Clauses with the Subjunctive or Optative are embraced under a single rule, instead of being split up under the heads of the various kinds of Temporal Conjunctions. Words meaning *when* take the prospective constructions like words meaning *until*; sentences of the type *ἔμελλε στρατεύειν ὅποτε καιρὸς εἴη*, *when the time should come*, are quite common, and do not properly belong to the head of *Indirect Speech*: see examples in Goodwin, §§ 694 foll., where, however, they are said to "express *indirectly* the past thought of any person." It is simpler to treat them as corresponding in past time to the ordinary examples of *ἔταν*, &c., with the Subjunctive in present time, which no one would think of calling *indirect* (e.g. *μέλλω στρατεύειν ἔταν καιρὸς ἦ*, *when the time shall come*).

The quantity of the *-αν* in *ἔταν* and *ἔπειδάν* in Attic is not easy to determine.

In Homer we have ὄρ' ἄν, a clear case of elision; and probably the Attic ὄταν had likewise the second syllable short: cf. Eur. *Bacch.* 498, λύσει μ' ὁ δαίμων αὐτός, ὄταν ἐγὼ θέλω. It is difficult, however, to quote other instances in which the word is not followed by a consonant.—The last syllable of ἐπειδάν is declared by Kühner (*Ausführliche Grammatik der griech. Spr.*, 3rd ed. I. 1. 51, p. 222 f.) to be short, on the basis of the only two passages in which it is followed by a vowel: Eur. *Rhes.* 469, and Æsch. *Sept.* 734. This is very strange, as Kühner says, since we have here apparently a case of crasis.

§ 350 and § 346 (d). The rarity of final ὡς in good Attic prose, and its non-appearance in inscriptions of the classical period, are matters now familiar to scholars; see Weber, *Entwicklungsgeschichte der Absichtssätze* (in Schmsn' *Beiträge*, 1884, quoted by Goodwin, M. T., Appendix III.), and Meisterhans, *Gram. der att. Inschriften*, p. 212 f.; yet this simple matter has not found its way into school books, whether German or English. Here, again, as in regard to σύν and the use of tenses, Xenophon is an offender; and it is probably his influence which has largely contributed to obscuring the facts. In Thucydides, Plato, the Orators, and Aristophanes, final ὡς almost disappears; and it would be possible to ignore it altogether in a school manual were it not for the fact that it is extremely common in the tragedians—even commoner than ἴνα. On the rarity of final μή = *lest*, see Goodwin, note on p. 112; and Weber, in Schanz' *Beiträge*, II. p. 92: "in negative final clauses parastaxis (i.e. absence of a conjunction) is almost restricted to poetry; Attic prose and Herodotus almost always use hypotaxis."

§ 351. "τοῦ βουλευέσθαι: common in Thucydides:" cf. Thuc. I. 4; I. 23. 4; II. 22. 1; II. 32; II. 75. 1 and 3; II. 93. 3; V. 27. 3; V. 72. 3; VIII. 14. 1; VIII. 39. 3 (ἀγγελίαν ἐπεμπον . . . τοῦ ζυμπαροκομισθῆναι).

For ἐπεμφαν βουλευέσθαι, cf. Thuc. IV. 132. 3 (ἐπιθεῖν πεμφάντων); VI. 8. 2 (πέμπειν ζυγκατοικίσαι); Xen. *Anab.* V. 2. 12 (ἐπεμφεν ἐπεμληθῆναι); VII. 4. 2; Aristoph. *Clouds*, 796 (πέμπειν ἐκεῖνον ἀντὶ σαντοῦ μανθάνειν); Eur. *Ion*, 1559 (ἡμᾶς ἐπεμψε τοὺς λόγους ὑμῖν φράσαι).

§ 352. Exceptions to the rule that ὥστε with the Infinitive is negated by μή (not οὐ) are collected by Shilleto in his edition of Demosthenes, *De Falsa Legatione* (Appendix B). They are chiefly cases in which the ὥστε is subordinate to an Accusative with the Infinitive, e.g. Plato, *Apol.* 26 D: οἷα αὐτοὺς ἀπίρους γραμμάτων εἶναι ὥστε οὐκ εἶδέναι (representing ἀπειροὶ γραμμάτων εἰσίν, ὥστε οὐκ ἴσασιν); cf. Thuc. V. 40. 2. Soph. *El.* 780 f., is a very strange case, to which there are only two parallels; see note of Jebb (in edition of 1894).

§§ 353—357, and § 505 (b). On the classification of Conditional Sentences see articles by the author in the *Classical Review* for June, 1887, and May, 1892. Except in regard to the third class of Conditional Sentences (Class C, § 505 b), this scheme coincides with that of Mr. F. D. Morice in the Transactions of the Oxford Philological Society for 1879—an article unknown to the present writer at the time when he wrote the first article in the *Classical Review*. There is an obvious relation of similarity between all those Conditional Sentences which speak of what *would be* or *would have been* under certain conditions; and it is shown in the volumes of the Parallel Grammar Series that this method of classification fits in

with the linguistic forms of English, French, German and Spanish, as well as those of Latin and Greek. The chief point in which this scheme differs from that of Goodwin is in the position assigned to those sentences which have an Optative in both clauses (with *ἄν* in the Principal Clause). Goodwin, taking as his *fundamentum divisionis* the time to which the suppositions refer, has to put *εἰ πράσσει τοῦτο, καλῶς ἂν ἔχοι* into the same class as *εἰ ἂν πράσσει τοῦτο, καλῶς ἔξει* and *εἰ πράξει τοῦτο, καλῶς ἔξει*: and these three kinds of future condition he is unable to distinguish otherwise than by calling the first less 'vivid' than the second, and the second less 'vivid' than the third. But this treatment ignores the fundamental difference which separates Apodoses with *ἄν* from Apodoses without *ἄν*; if applied to Latin, it would divorce *si hoc faciat, bene sit* from *si hoc faceret, bene esset*, to which it is obviously allied, and bring it into the company of *si hoc faciet, bene erit*; and it would produce wild confusion in French and German, where there is no separate form to distinguish *if he were to do this* (Future Condition) from *if he were doing this* (Present Condition): the French *s'il faisait cela* and the German *wenn er dies thäte* may refer to either present or future time.

Sentences of the type *εἰ τοῦτο ποιῶν, καλῶς ἔξει*, 'should he do this, it will be well,' have hardly received adequate recognition from grammarians. Goodwin (§ 499) treats them as containing a 'mixture of constructions:' but the type is too familiar in modern as well as ancient languages to be described as anacoluthic. In the Parallel Grammar Series such sentences are treated as forming a class by themselves (Class C, § 505 b; cf. *Latin Grammar*, § 501, *English Analysis and Syntax*, pp. 19—24, *French Gram.* § 356*, *German Gram.* § 434, *Spanish Gram.* § 356*). It should be noted that the corresponding English in the Protasis is 'if he *should* do this' or '*should* he do this,' not 'if he *were to* do this,' which would be intolerable in connexion with the Apodosis 'it will be well,' or could only be justified as a case of anacoluthon. Sentences of this type are found in all the great classical writers; the Apodosis may contain a tense of present or of future time: e.g. Plato, *Phædo*, 72 c: *εἰ ἀποθνήσκει πάντα . . . ἄρ' οὐ πολλὴ ἀνάγκη, &c.*, 'should everything die off . . . does it not necessarily follow,' &c.; *ibid.* 91 a: *οὐ γὰρ . . . προθυμηθήσομαι, εἰ μὴ εἴη πάρεργον*, 'I will not exert myself, unless as a secondary matter;' *Apol.* 19 e: *ἐπεὶ καὶ τοῦτό γε μοι δοκεῖ καλὸν εἶναι, εἰ τις οἶός τ' εἴη παιδεύειν ἀνθρώπους*, 'though this too seems to me an honourable thing, should any one be able to educate men;' *Protagoras*, 329 a: *εἰ δὲ ἐπ' ἀνέροιτό τινά τι, ὥσπερ βιβλία οὐδὲν ἔχουσιν ἀποκρίνασθαι* (the sentence goes on with *εἰ ἂν* and the Subjunctive—a General Condition); *ibid.* 329 b: *μικροῦ τινος ἐνδεής εἰμι πάντ' ἔχειν, εἰ μοι ἀποκρίναιο τόδε: Μένω, 80 d: εἰ ἐντόχους αὐτῶ, πῶς εἴσει ὅτι τοῦτό ἐστιν; Charm.* 173 c: *εἰ δὲ βούλοιο γε . . . συγχωρήσωμεν*. other instances in Riddell's Digest of Idioms, §§ 76 and 77. Antiphon, *Tetral.* III. A. 4: *εἰ τοὺς ἀναιτίους διώκοιμεν . . . δεινοὺς ἀλιτηρίους ἔξομεν . . . ἔνοχοί τε τοῦ φόνου τοῖς ἐπιτιμίους ἐσμέν*. Lysias, xxxiv. 6: *τί τῷ πλήθει περιγενήσεται, εἰ ποιήσαιμεν, &c.* Xenophon, *Œconomicus*, i. 4, *εἰ μὴ τύχοι*: i. 5, *εἰ μηδὲ . . . εἴη*: i. 10, *εἰ μὴ ἀποδιδόιτο*: i. 12, *εἰ πωλοῖη* and *εἰ μὴ τις ἐπίσταται*: i. 14, *εἰ μὴ τις ἐπίσταται*: VIII. 10, *εἰ μὴ δέοιο, βούλοιο δέ* (followed by a command): VIII. 15, *εἰ τι συμβαίνοι* (v.l. *συμβαίνει*): XI. 5, *εἰ . . . ἔχοι*: XX. 13, *εἰ . . . εἴη, &c.* Demosthenes, *adv.*

Lept. § 54, εἰ τις ἀκούσειεν : § 154, εἰ γὰρ ἀποσταῖεν . . . τί κώλυει ; *Aristotle, Eth. Nic.* I. 4, 7 : εἰ τοῦτο φαίνοιτο ἀρκούντως, οὐδὲν προσδεήσει τοῦ διότι, cf. v. 4, 5. *Isocrates, Evag.* 66 : τίνα εὐρήσομεν . . . εἰ τοὺς μύθους ἀφέντες τὴν ἀλήθειαν σκοποῖμεν, τοιαῦτα διαπεπραγμένον οἶα Εὐαγόραν ; *ibid.* 33 (subordinate to an Infinitive). *Lucian, Τιμον,* § 15 : εἰ γε τᾶληθῆς ἐξετάζεις, ἄμφω σοι εὐλογα δόξω ποιῆν. *Sophocles, Œd. Col.* 351 f : δευτέρ' ἡγείται τὰ τῆς οἴκου διαίτης, εἰ πατὴρ τροφὴν ἔχει (where Jebb quotes a fragment of Antiphanes) ; *Trach.* 56 : εἰ πατρὸς νέμοι τιν' ὦραν ; *Œd. Tyr.* 851 (quoted in § 505 b). *Euripides, Ion,* 731 f : εἰ τι τυγχάνοι κακόν, εἰς ὄμματ' εὖνον φωτὸς ἐμβλέψαι γλυκύ : *Hec.* 786 : εἰ μὴ τὴν τύχην αὐτὴν λέγοις : *Andromeda,* fragm. 126 : ὦ παρθέν', εἰ σώσαιμι σ', εἰσὼ μοι χάριν ; *Antiope,* fragm. 211 : τί δεῖ καλῆς γυναικός, εἰ μὴ τὰς φρένας χρηστάς ἔχει ; *Archeleus,* fragm. 255 : τὸ γὰρ λέγειν εὐ δεινὸν ἔστιν, εἰ φέροι τινὰ βλάβην.

The following list of passages from Thucydides and Aristophanes is contributed by Mr. C. D. Chambers: *Thuc.* I. 120, 3, ἀνδρῶν γὰρ σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῦντο, ἡσυχάζειν : I. 121, 3, εἰ δ' ἀντίσχοιεν, μελετήσομεν καὶ ἡμεῖς . . . τὰ ναυτικά : III. 9, 2, οὐκ ἄδικος αὐτὴ ἡ ἀξιώσις ἔστιν, εἰ τύχοιεν . . . : III. 10, 1, εἰδότες οὐτε φιλίαν ἰδιώταις βέβαιον γιγνομένην, εἰ μὴ . . . γίγναιτο, καὶ τᾶλλα ὑμιούτροποι εἶεν : IV. 59, 3, αὐτὰ δὲ ταῦτα εἰ μὴ ἐν καιρῷ τύχοιεν ἐκάτεροι πρᾶσσοντες, αἱ παραινέσεις τῶν ξυναλλαγῶν ὠφέλιμο [sc. εἶεν] ; VI. 37, 1, ε, δὲ . . . ἔλθοιεν, ἰκανωτέραν ἡγοῦμαι Σικελίαν Πελοποννήσου διαπολεμῆσαι . . . καὶ εἰ δις τοσαύτῃ ἔλθοι, πολὺν κρείττω εἶναι : VI. 86, 2, εἰ . . . κατεργασαίμεθα ἀδύνατοι (sc. ἔσμεν) κατασχεῖν. *Aristoph.* *Wasps,* 818 f., *Birds,* 447, *Lys.* 1111, *Thesm.* 682 (?), after an Optat. of *Wish,* *Ach.* 476, *Knights,* 694, *Peace,* 1072, *Lys.* 235.

§ 354. The quantity of the -άν in ἐάν is determined by several passages in Aristophanes: e.g. *Wasps,* 228, according to the reading of the best MSS.: μὴ φραντίσῃς· ἐάν ἐγὼ λίθους ἔχω (restored by Dindorf for ἐάν περ ἐγώ). Similarly (with -άν) ἐάν ἀπειλῶ, *ibid.* 1231, ἐάν ἀλψῃ, *Plutus,* 481. Outside of Aristophanes it is difficult to find conclusive instances, the word being generally followed by a consonant; in *Soph. O. C.* 1407 the reading is uncertain. The long vowel is doubtless due to metathesis of quantities: Kühner (*Ausführl. Gram.* 3rd ed., 1890, p. 223) derives ἐάν from εἰ ἄν, and compares the interchange of quantities in βασιλῆα, βασιλεῖα. Brugmann, however, in his *Grundriss* (II. p. 627, note) and *Griceh. Gram.* (2nd ed., 1890, p. 225) says that ἐάν comes from ἡ ἄν, the ἡ being that which is found in Epic in the sense *whenever* . . . or. "Ei is probably connected with this ἡ, and not with the Latin si" (Mr. F. W. Thomas).

§ 354, Obs. On the Future Indicative in 'minatory or monitory clauses,' see Gildersleeve in the Johns Hopkins University Circulars, No. 98, May, 1892.

§ 370 b. For further examples of Dependent Exclamations see *Aristoph.* *Wasps,* 188, 1451 (Ζηλῶ . . . οἱ μετέστη) ; *Clouds,* 1157 (οἶος), 1206 (ὦς, οἶος) ; *Thesm.* 878 (οἶ). *Plato, Phædo,* 58 E (εὐδαίμων ἐφαίνετο ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα), 117 C (quoted on p. 336) ; *Protag.* 315 B (ὦς), 334 C (ὦς εὐ λέγοι : Statement ?). *Soph. O. T.* 947 (ἴθ' ἰστέ, 'to think that you should have come to this'). *Xen. Cyr.* I. 4. 19 (ὄσον), 20 (ὦς), VII. 3. 13 (κατῴκτιρε τὴν γυναῖκα οἴου ἀνδρός

στέροιστο, καὶ τὸν ἄνδρα οἶαν γυναῖκα καταλιπὼν οὐκέτ' ὄψοιστο), *Anab.* i. 3. 13 (οἷα εἶη ἀπορία), *III.* 1. 19 (ἔσῃν καὶ οἶαν χῶραν ἔχοισιν, ὡς δὲ ἀφθονα τὰ ἐπιτήδεια), &c.

§ 370 c. Violations of the Rule for Tenses of the Indicative in Noun Clauses occur several times in Xenophon; in *Anab.* *III.* 1. 2 there is a whole series of Past Imperfects and Pluperfects representing Presenta and Perfects (ἐνεθυμούντο ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν . . . προῦδεδώκεσαν δὲ αὐτοῖς οἱ βάρβαροι, *that they were at the king's gates and that the barbarians had betrayed them*); cf. *ibid.* i. 2. 21, ii. 2. 5, iv. 1. 24, and *Cyr.* i. 4. 20 (θανμάζων ὡς ἐφρόνει καὶ ἐργηγόρει ὁ Κῦρος, *marvelling how sensible and wide-awake Cyrus was*). Aristophanes appears at first sight to have the same usage in *Wasps*, 282 (ἔλεγεν ὡς καὶ φιλαθήναιος ἦν καὶ τὰν Σάμφω πρῶτος κατεῖποι); but here it is possible that the ἦν means *had been* at the time indicated by καὶ . . . κατεῖποι: *he said that he had both shown his love for Athens and been the first to tell of the goings on at Samos* = *he said that he had shown his love for Athens when he told, &c.* In the same play, 1095, we read οὐ γὰρ ἦν ἡμῖν ὅπως ῥῆσιν εὐ λέξειν ἐμέλλομεν τότ', οὐδὲ συκοφαντήσειν τινὰ φροντίς, ἀλλ' ὅστις ἐρέτης ἔσοιτ' ἄριστος, *for we took no thought as to how we should then make fine speeches or calumniate any one, but only as to who should be the best oarsman*; here the τότε apologizes for the Past Imperfect ἐμέλλομεν.

§ 470. The vase with the inscription Πύθων ἔγραφε is at Castle Howard, Yorkshire. "An examination of Klein's *Griechische Vasen mit Meistersignaturen* shows 81 examples of the Aorist as against 8 of the Imperfect, and of the latter several are doubtful. On works of sculpture, by far the commoner form in the classical age is the Aorist. The statistics, as given in Lorenz, *Inschriften griech. Bildhauer*, show 270 instances of the Aorist [ἔποίησε] as against 87 of the Imperfect [ἔποιε], and of the latter only 4 date from the 6th cent., and only 4 from the 5th cent.; in the 4th and 3rd cent. there are none; in the 3rd—1st cent. there are 32 (mainly at Delos, none in Greece itself); in imperial times there are 47. Thus it is not until we reach the period of the Roman dominion in Greece, and especially the time of the Roman Empire, that the Imperfect becomes at all common: e.g. [Πολύ]κλειτος ἐποίηε Ἀργεῖος (the *inscription* is ascribed to the 1st cent. B.C.): Λύσιππος ἐποίηε is regarded by Brunn and others as belonging to a copy of a work by Lysippos, done in imperial times; similarly Πραξιτέλης ἐποίηε[ε]." Dr. J. E. Sandys; cf. Meisterhans, *Gram. der attischen Inschriften*, p. 200, and Liddell and Scott (under ποιέω).

§ 473. This curious difference between Greek and Latin appears not to have been noticed by grammarians: contrast *ibi jam dudum habitabam*, 'I had been living there for a long time,' with ὦν οὐνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλαι μακρὰν ἀπώκειτο (Soph. *O. T.* 997), 'wherefore my home in Corinth was long kept by me afar' (Jebb), or 'the dwellings of Corinth have been far removed from me' (Campbell), or, 'far from Corinth many a day my life was passed' (Whitelaw): in any case there is no reference to a point of time in the past up to which the action had been going on. Nor is there in *O. T.* 947, πάλαι τρέμων ἔφευγε, 'he long feared and ahunned' (Jebb), 973, προῦλεγον πάλαι, 'I foretold long since' (cf. Xen.

Æc. xix. 17, *πάλαι σοι ἔλεγον*), *O. C.* 1252, *πάλαι κατείχομεν γνώμην*, 'was in our thoughts from the first' (Jebb), not 'had been': cf. too Pseud. Demosth. *Phil.* iv. 31, *ὃ δὴ λοιπόν ἐστὶ, καὶ πάλαι μὲν ἔδει*, 'one thing remains, which should have been done long ago' (Kennedy), i.e. long before the present moment.

On the use of *πάλαι* with the Past Imperfect, Mr. F. W. Thomas contributes the following remarks:

1. *πάλαι* corresponds to the English 'of old.'
2. It is used with the Present idiomatically to imply 'have long been,' as is also the English 'of old:'

πάλαι οἶδα, 'I know it of old'

= 'I have long known it:'

πάλαι διώκει, 'he persecutes of old.'

That the *πάλαι* does not of itself imply duration is evident in such a case as
νῦν τε καὶ πάλαι λέγω.

3. The corresponding use with the Imperfect is found in the following:

ἔξείρυσε χειρὸς

τόξον· ἀτὰρ δὴ δῖστον ἔχεν πάλαι ὡς ἴθουνεν.—*Hom. Il.* ψ 370-1.

Δερκυλλίδας, ὅσπερ καὶ πάλαι πολέμιος ἦν αὐτῷ, ἔτυχεν ἐν Ἀβύδῳ ὢν.
Xen. Hell. iv. 8. 3.

οἱ Ἀθηναῖοι λαβόντες (ᾗσαν γὰρ πάλαι· τί δέ;) τοὺς μὲν . . . ἀφείσαν.

Dem. 19. 231.

4. The reason for the apparent rarity of the use with the Imperfect may be explained thus. The sense of duration is obtained by the contrast between the present tense and the pastness implied in the adverb. This vanishes with a past tense unless there is some special peculiarity in the sentence to show that the time referred to by the tense is not that stated in the adverb. In 'this was what I said (imperf.) of old' there is nothing to show that *said* refers to the same time as *was* and a different time from *of old*. Nor can we say that the Greek imperfect would in such a sentence necessarily correspond to our 'was saying:' in

τοῦτο ἦν ὅπερ πάλαι ἔλεγον,

ἔλεγον does not necessarily refer to the same time as *ἦν*.

5. Hence in such cases Greek usually employs the Pluperfect. But with equivalents for an Imperfect, e.g. present participle and optatives, the use is quite common: e.g.

ὡς ὁ γέρον ἀγόρευε πάλαι πολέμων εὖ εἰδώς.—*Il.* Δ 310.

παντόσε χεῖρ' ὀρέγων, ὡς εἰ πτωχὸς πάλαι εἶη.—*Od.* ρ 366.

ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι τόξον.—*Æsch.* Ag. 348-9.

τάχ' ἄν τι μνηνοῦσαι εἰς γένος πάλαι.—*Soph.* *O. C.* 965.

ἡ δὲ ἀκινάκην πάλαι κεκτημένη σφάττει ἐαυτήν.—*Xen. Cyr.* viii. 3. 14.

οἱ οὖν πάλαι ἤκουτες . . . οὐ προσέεισαν.—*Anab.* iv. 5. 5.

αὐτὸ τοῦτο ἐνόμιζον τὸ πάλαι λεγόμενον ὑπὸ Θηραμένων.—*Thuc.* viii. 94.

cf. *βουλομένους καὶ πάλαι*.—*vii.* 75. 5; *Arrian, Anab.* iv. 3. 1.

6. There is another use of the Imperfect of what was true a moment ago, a natural use, seeing that the tense need not imply a distant past. This is especially common with ἦν and ἔμελλον, ἐβουλόμην, &c. But it is not rarely found in such cases as

οὐκ ἔλεγον σοι ταῦτα; 'Was I not telling you so?'

where without much inaccuracy we can translate 'Have I not been telling you so?'

With this Imperfect πάλαι can be used without ambiguity and is specially common in Attic Tragedy and Comedy; *v.* Aristophanes, *Plut.* 169, 410, *Lys.* 1053, *Birds*, 1019, 1670, *Knights*, 125, *Peace*, 414, &c. &c.

§ 475 (b). The Past Imperfect was the old Indo-European tense of narration, and was only gradually dislodged from this position by the Aorist in Greek; similarly in modern languages the simple Past has been and is being more and more replaced by compound Perfect forms (e.g. in German *er that*, by *er hat gethan*; in French *il écrivit* by *il a écrit*): see Brugmann, *Griech Gram.*, §§ 157, 160, and cf. Jebb's note on *Soph. El.* 680 (Appendix).

§ 482. The use of the Aorist Indicative which is to be translated by the English Perfect is far commoner than is generally supposed. There are at least nine instances in the first 200 lines of the *Antigone* of Sophocles (9, 12, 25, 102, 148, 160, 163, 165, 171—all so translated by Jebb). Prof. Gildersleeve gives the rule, "when the Perfect is used as a Present, the Aorist is used as a Perfect:" adding, "there were not Perfects enough in Greek, and hence in later times Perfects were manufactured to meet the demand for a wooden uniformity."—*American Journ. of Phil.* iv. 429.

§ 496. 1. πῶ κυρῶν ἐσσι; cf. *Soph. Phil.* 544, 805 (ὦν κυρεῖς); *O. T.* 126, δοκοῦντα ταῦτ' ἦν, 747, βλέπων ᾗ; for the contrary order of Participle and Verb see *O. T.* 274, 530, &c. On the order in Thucydides, see Marchant's note on Bk. II. (12. 2).

§ 502. On Subjunctives without ἄν in Subordinate Clauses, see Prof. E. B. Clapp in *Transactions of the American Philological Association*, vol. xxii. 1891. "There are in the extant tragedies no less than 64 cases of this peculiarity, 15 of which are quoted by Goodwin [*M. T.* pp. 167, 173, 208]. . . . Of this total, 20 are ordinary future conditions [introduced by εἰ or a relational word], but the remaining 44 are generic," p. 88. Under the head of *generic* Prof. Clapp includes such cases as *Soph. Ant.* 710, *O. C.* 395, *Eur. Ion*, 855, which I think Mr. Bayfield is right in treating as standing on a different footing from ordinary general conditions: see *Appendix B* to his edition of the *Ion*.

§ 510 and note on p. 293. On the Optatives without ἄν, see the discussion carried on by Mr. A. Sidgwick, Prof. Tarbell, Dr. Earle, "J. D.," and others, in the *Classical Review* for 1891-93. Mr. Sidgwick's views appeared in his edition of the *Agamemnon* (1881) and *Choephoroi* (1884), Appendix I.; see, too, Prof. Jebb's *Edipus Coloneus* (note on l. 170 and Appendix, p. 275 foll., 2nd ed.). A very complete discussion of the whole question has recently been published by Prof. W. G. Hale ('*Extended*' and '*Remote*' *Deliberatives in Greek*, in the *Transactions*

of the American Philological Association for 1893, vol. xxiv. pp. 156—205)—a paper which the present writer has found illuminating. The result at which Prof. Hale arrives is that the evidence is conclusive in favour of a deliberative origin for the Subjunctive in Relative Clauses depending on verbs like *οὐκ ἔχω* and *ἔχω*, and he includes among his instances Optatives in past time (like those in *Soph. Phil.* 279, 695). But he differs from Mr. Sidgwick in holding that the Optatives in present time (*οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά, &c.*) stand on a different footing: these he agrees with "J. D." in regarding as potential, i.e. he holds that in such instances the bare Optative expresses what is elsewhere generally expressed by the Optative with *ἄν*. This was the orthodox view of grammarians previous to the year 1881 (cf. Goodwin, *M. T.*, § 241, 2nd ed.), and recent discussion appears to have confirmed it.

§ 597 and § 598. As to the origin of *οὐ μή* with the Subjunctive and Future Indicative in expressions of *denial* and *prohibition*, various views have been held. The old explanation was that *οὐ μή* with the Subjunctive originated in an ellipsis (*οὐ μή ληφθῶ* for *οὐ δέος ἐστὶ μή ληφθῶ*, *there is no fear lest I be caught*; hence *never, never shall I be caught*—an expression of strong denial relating to the future): *οὐ μή* with the Future Indicative, 2nd Person, was explained on an entirely different principle, as a negative *question* in which the second negative was closely connected with the verb (*οὐ μή διατρίψεις* = *will you not not-dawdle*; i.e. *will you not abstain from dawdling*?). The objections to these explanations have been set forth by Goodwin in his *Greek Moods and Tenses*, §§ 294—301 and *Appendix II.*: it certainly involves many difficulties to separate the two constructions of *οὐ μή*. His own explanation may be summarised as follows: (i) The germ of both constructions is to be found in the use of an *independent* Subjunctive with *μή*, such as appears in a favourite idiom of Plato, e.g. *μή φαῦλον ᾗ*, originally = *may it not prove bad*, hence *I suspect it may prove bad*. (ii) When this idiom had become established as a way of saying *it will prove bad*, it was negated by putting *οὐ* before it: hence *οὐ μή φαῦλον ᾗ*, *it is not the case that it will prove bad*, or simply *it will not prove bad*. (iii) The recollection of the original construction having been lost, the Future Indicative was sometimes substituted for the Subjunctive, by a kind of mixing of *οὐ μή φαῦλον ᾗ* with *οὐ φαῦλον ἔσται*. (iv) Finally, the 2nd Person of these expressions of futurity assumed *prohibitory* meaning, like that which the Future Indicative with *οὐ* may assume in simple sentences, *οὐ μή φαῦλος ᾗς* (or more commonly *οὐ μή φαῦλος ἔσει*) passing from the meaning *you will not be bad* into the meaning *you shall not be bad* or *do not be bad*. Goodwin's theory at present holds the field, though it is possible that *οὐ δέος ἐστὶ μή* with the Subjunctive may after all turn out to be the true germ of the construction, the Future Indicative being afterwards substituted when *οὐ μή* with the Subjunctive had become a future-equivalent.

§ 580. On the use of the Article in geographical expressions, see H. Kallenberg, *Studien über den griechischen Artikel*, Berlin, 1891—a continuation of his article in the *Philologus*, vol. xlix. pp. 515—547.

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