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A GREEK GRAMMAR

FOR SCHOOLS AND COLLEGES

BY

HERBERT WEIR SMYTH

PH.D., UNIVERSITY OF GÖTTINGEN

ELIOT PROFESSOR OF GREEK LITERATURE IN HARVARD
UNIVERSITY



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HERBERT WEIR SMYTH, PH.D.

ELIOT PROFESSOR OF GREEK LITERATURE IN HARVARD UNIVERSITY

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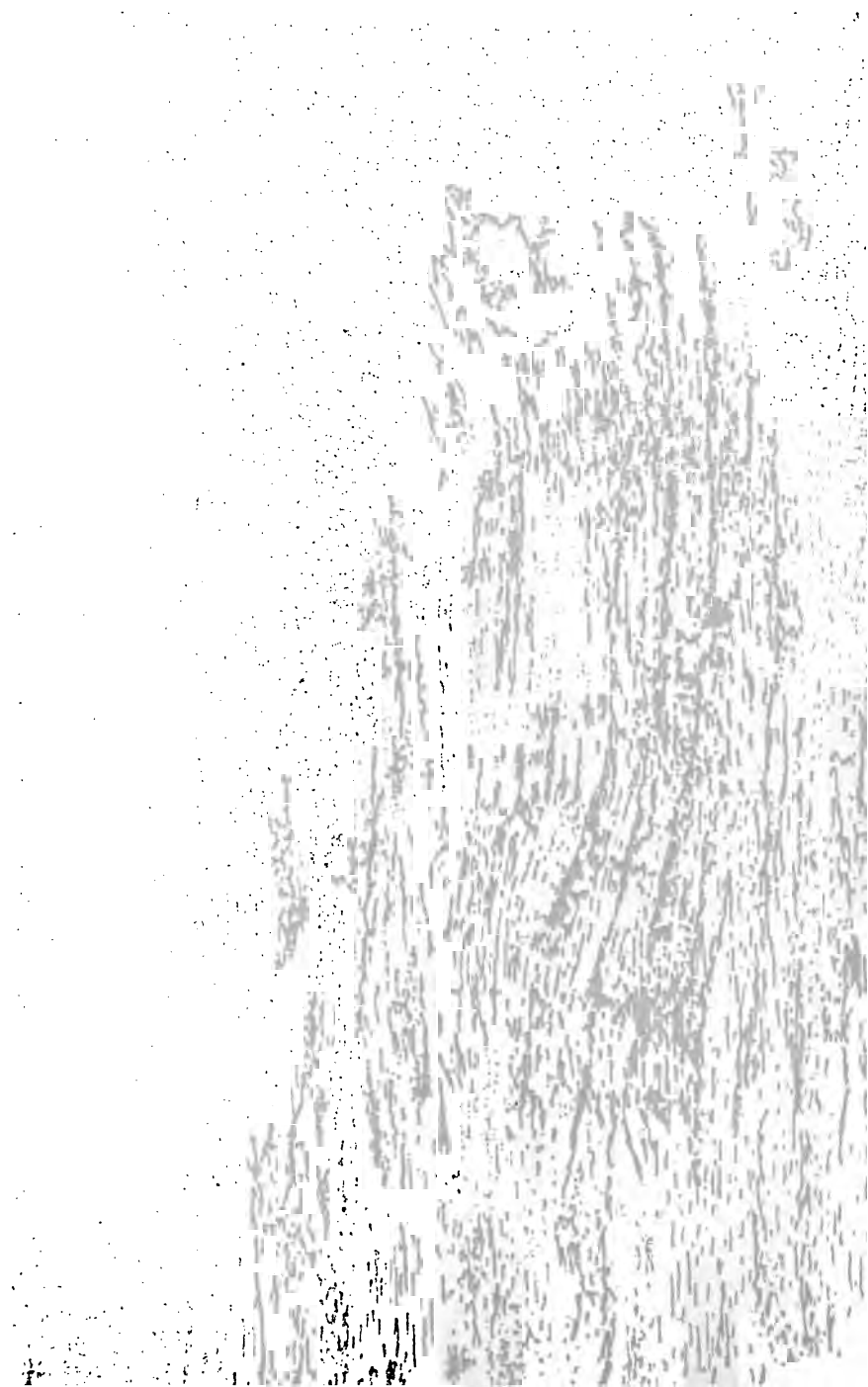
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W. P. I



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PREFACE

IN making this book, which is designed to form part of the Greek Series edited, under my general supervision, by various scholars, my aim has been, in the first place, to adapt it to the needs of students using a Greek grammar for the first time, either with or without the accompaniment of a Beginner's Greek Book; and in the second place, to include such matters as may be of special service to undergraduates during the earlier period of their study of Greek literature.

As regards the Forms, it has been my purpose to set forth the essential facts of Attic speech, and of the other dialects so far as they occur in the authors ordinarily read in American schools and colleges, viz., Homer, Herodotus, and the Lyric poets. The present book differs from its predecessors of the same class, especially in attaching greater importance to exact explanations of phonetic and morphological changes; but only in those cases where such explanations are based on the assured results of the scientific investigation of the language, and, at the same time, are readily intelligible to younger students. I have thus not scrupled to make use, though only to a limited extent, of the principle of Analogy, in order to make clear the nature of irregular forms, above all when distinctly erroneous statements of phonetic and morphological changes are thereby avoided. But the book is a descriptive, not a comparative, or even an historical, grammar; and I have, in consequence, often preferred, for practical reasons, to adopt a form of statement which would have been more or less modified had my undertaking had a different aim.

Assumed forms are, in general, printed without accent, or, if accented, are starred. Original forms, actually appearing in the inscriptions of one or more dialects, are accented like ordinary words; as *τόνς* for *τούς*. Uncontracted forms, many of which never appear in any stage of the language, are commonly accented to enable the student to understand the character of the accent of the existing form; as *δηλόομεν* = *δηλούμεν*.

In the disposition of the Syntax, I have endeavored to hold closely, but not slavishly, to the fundamental division into simple, compound, and complex sentences. Temporal sentences have been treated separately and not relegated to a subordinate position under conditional relative sentences, though their similarity to such sentences has been, I hope, adequately emphasized.

The desirableness, for practical purposes, of greater uniformity in the treatment and the terminology of the Syntax of the ancient and modern languages is not to be gainsaid. So far as it was feasible or seemed advisable I have adopted the recommendations of the committee on this subject, the report of which was presented at the meeting of the American Philological Association held at Cambridge in December, 1913, at which time the greater part of the book was already in the hands of the printer.

In preparing this work I have made frequent use of other books, especially of the new edition of Kühner's *Ausführliche Grammatik der griechischen Sprache* by Blass and Gerth, Brugmann's *Griechische Grammatik*, Goodwin's *Moods and Tenses*, and Gildersleeve's *Greek Syntax*. I have read a large number of the school grammars of Greek in current use in England, Germany, and France; among which special mention should be made of those by Sonnenschein, Kaegi, and Koch. Thompson's *Greek Syntax* has been of great assistance. I have availed myself to some slight extent, and especially in the earlier sections, of the permission, courteously offered me by the owners of the copyright, to make such use of the *Greek Grammar* by Hadley and Allen as I might think suitable to

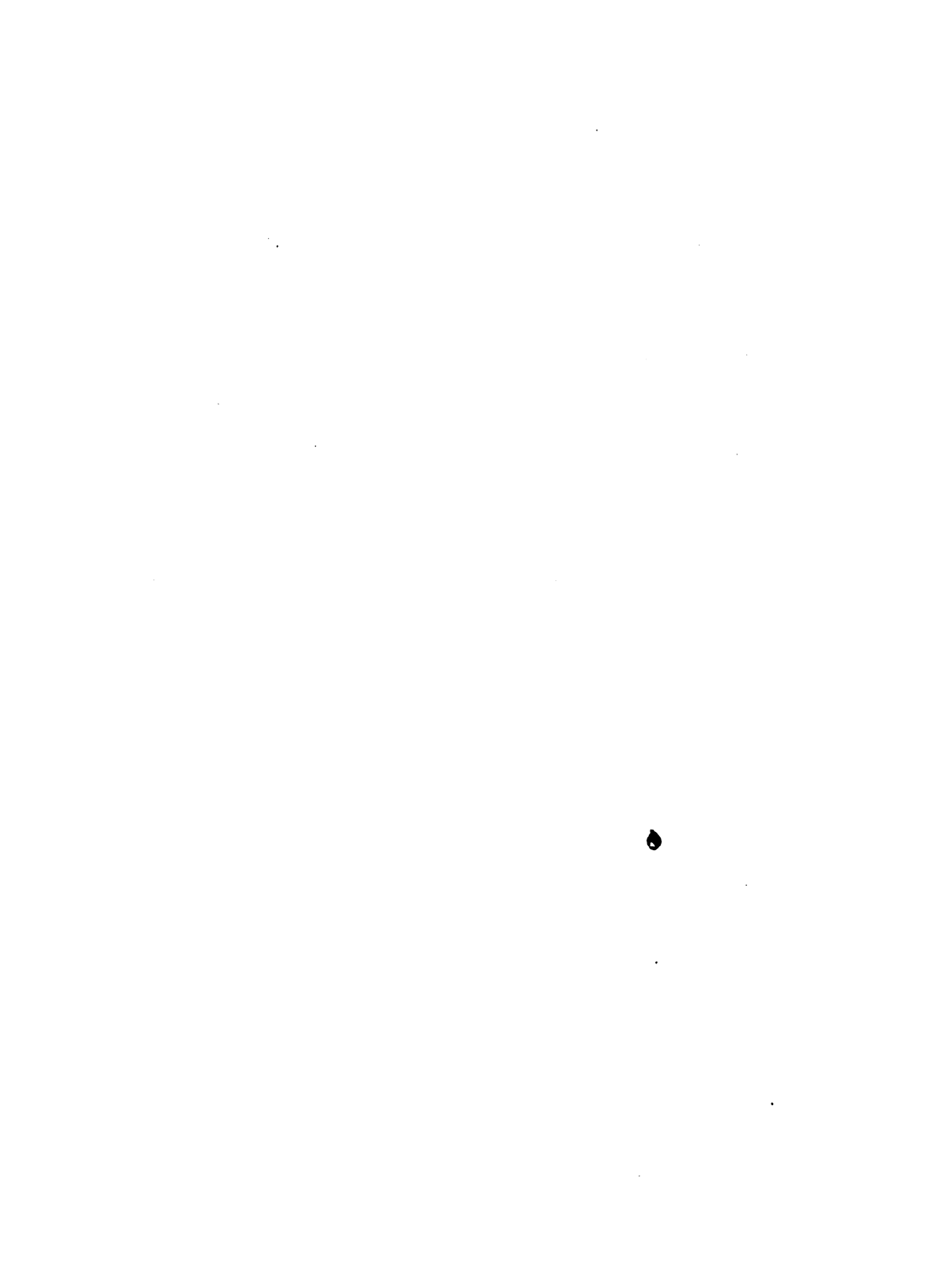
the purposes of my own book. Nor should I fail to mention that I have, here and there, derived profit from the Greek Grammars of Goodwin, Goodell, and Babbitt. Among other aids, I may refer to Gildersleeve's illuminating papers in the *American Journal of Philology* and in the *Transactions of the American Philological Association*, the series of articles on Greek Syntax edited by Schanz, Riddell's *Digest of Platonic Idioms* in his edition of Plato's *Apology*, La Roche's *Grammatische Studien* in the *Zeitschrift für oesterreichische Gymnasien*, Forman's *Selections from Plato*, Hale's *Extended and Remote Deliberatives in Greek* in the *Transactions of the American Philological Association* for 1893, and Harry's two articles, *The Omission of the Article with Substantives after οὐτος, ὅδε, ἐκεῖνος in Prose* in the *Transactions* for 1898 and *The Perfect Subjunctive, Optative, and Imperative in Greek* in the *Classical Review* for 1905.

During various stages of the composition or printing of this book I have received generous aid, particularly from Professor Allen R. Benner of Andover Academy, Professor Haven D. Brackett of Clark University, Professor Hermann Collitz of the Johns Hopkins University, Dr. Maurice W. Mather, formerly Instructor in Harvard University, and Professor Frank E. Woodruff of Bowdoin College. My greatest obligation is to Professor Archibald L. Hodges, Head of the Department of Greek and Latin in the Wadleigh High School, New York, who has rendered me invaluable assistance by his careful study of nearly the entire book. His accurate knowledge and discriminating criticism have been of the greatest value in adapting it to the needs of the younger student. Dr. J. W. H. Walden, formerly Instructor at Harvard, has done me the kindness to assist in arranging and completing both indices.

HERBERT WEIR SMYTH.

ROME,

March 1, 1915.



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INTRODUCTION

THE GREEK LANGUAGE AND ITS DIALECTS

A. Greek, the language of the inhabitants of ancient Greece, and of other Greeks dwelling in the islands and on the coasts of the Mediterranean, has been constantly spoken from the time of Homer to the present day. The ancient Greeks called themselves (as do the modern Greeks) *Hellenes* (Ἕλληνες), their country *Hellas* (Ἑλλάς), and their language the *Hellenic* language (ἡ Ἑλληνικὴ γλῶττα). We call them *Greeks*, from the Latin *Graeci*, the name given them by the Romans, who applied to the entire people a name properly restricted to the *Graioi*, the first Hellenes of whom the Romans had knowledge.

B. Greek belongs to the Indo-European family of languages, the other branches of which are Sanskrit (the language of ancient India), Zend (or Old Persian), Armenian, Albanian, Slavonic, Lithuanian, Italic (Latin, Oscan, and Umbrian), Celtic, and Germanic. An important relation of Greek to English, which is a branch of the Germanic tongue, is illustrated by Grimm's law of the 'permutation of consonants':

| | | | | | | | | |
|-----------|-------------|--------------|-------------|--------------|-----------------|------------|--------------|------------|
| $\pi = f$ | $\tau = th$ | $\kappa = h$ | $\beta = p$ | $\delta = t$ | $\gamma = c(k)$ | $\phi = b$ | $\theta = d$ | $\chi = g$ |
| πατήρ | τρεις | καρδιά | τύρβη | δύο | ἀγρός | φέρω | θύρᾱ | χίην |
| father | three | heart | thorp | two | acre | bear | door | goose |

The above English words are said to be *cognate* with the Greek words. *Derived* words, such as *geography*, *theatre*, are borrowed, directly or indirectly, from the Greek (γεωγραφία, θέατρον). Many English words are coined from the Greek; as *microscope*, from μικρός *small* + σκοπεῖν *to view*.

C. The records of the Greek language consist of literature and inscriptions. At the earliest known period of its history Greek was divided into dialects, of which three groups are especially important: **Aeolic**, **Doric**, and **Ionic**. **Attic** is closely

related to Ionic. Almost all poetry is composed in a mixture of dialects.

Aeolic was spoken in Lesbos, and was used by the Lesbian poets Alcaeus and Sappho (600 B.C.). Many Aeolisms appear in epic poetry, and some in tragedy. Theocritus' idylls 28-30 are in Aeolic.

Doric was spoken in Peloponnesus (except in Arcadia and Elis), in Crete and several other islands of the Aegean, in parts of Sicily and of Southern Italy. Doric was used by many lyric poets, notably Pindar (born 522), and in the bucolic (pastoral) poetry of Theocritus (about 310-about 245). Both of these poets adopt some Epic and Aeolic forms. The choral parts of Attic tragedy also admit some Doric forms.

Ionic was spoken in Ionia, in most of the islands of the Aegean, in a few towns of Sicily, etc. Literary Ionic falls into two divisions: (1) *Old Ionic*, or *Epic*, the chief ingredient of the dialect of the epic poets Homer and Hesiod (before 700). Almost all subsequent poetry admits Epic words and forms. (2) *New Ionic* (500-400), the dialect of Herodotus (484-425) and of the medical writer Hippocrates (born 460). In the period between Old and New Ionic comes Archilochus (about 650), the lyric poet, writer of iambic and elegiac verse.

D. **Attic** was distinguished by its refinement, precision, and beauty. By reason of its cultivation at the hands of the greatest writers from 500 to 300, it became the standard literary dialect; though Old Ionic was still occasionally used, as in later epic poetry; and Doric and Aeolic, in pastoral poetry.

N. 1. — In Attic are composed the works of the tragic poets Aeschylus (525-456), Sophocles (496-406), Euripides (about 480-406), the comic poet Aristophanes (about 450-about 385), the historians Thucydides (died before 396) and Xenophon (about 434-about 355), the orators Lysias (born about 450), Isocrates (436-338), Aeschines (389-314), Demosthenes (383-322), and the philosopher Plato (427-347).

N. 2. — The dialect of the tragic poets and Thucydides is often called *Old Attic*, in contrast to *New Attic*, the dialect used by most other Attic writers. Plato stands on the border line. The dialect of tragedy contains some Epic, Doric, and Aeolic forms; these are more frequent in the choral

than in the dialogue parts. The Ionicisms of the dialogue in tragedy are mainly due to the influence of the iambic poetry of the Ionians.

N. 3. — Old Attic has *σσ* for *ττ* (64), *ρρ* for *ρρ* (65), *ξύν* for *σύν* *with*, *εἰς* for *εἰς* *into*, *ἦ* for *εἰ* (*λύῃ* for *λύει*), *-ῆς* in the plural of substantives in *-εύς* (245 b), and occasionally *-ται* and *-ατο* in the third plural of the perfect and pluperfect middle (427 f.).

With the Macedonian conquest Athens ceased to produce great writers, but Attic culture and the Attic dialect were diffused far and wide. With this extension of its range, Attic lost its purity; which had indeed begun to decline in the philosopher Aristotle (384–322).

E. The **Koinè**, or **Common**, dialect (*ἡ κοινὴ διάλεκτος*) was the language used throughout the Greek world, from Syria to Gaul, in the Hellenistic period, which dates from the death of Alexander the Great (323). In its spoken form the **Koinè** consisted of the spoken form of Attic, intermingled with a considerable number of Ionic words and some loans from other dialects, but with Attic orthography. The literary form, a compromise between Attic literary usage and the spoken language, was an artificial and almost stationary idiom, from which the living speech drew farther and farther apart.

F. **Modern Greek** appears in literature as early as the eleventh century, when the literary language, which was still employed by scholars and churchmen, was no longer understood by the common people. During the Middle Ages and until about the time of the Greek Revolution (1821–1831), the language was called *Romaic* (*Ῥωμαϊκή*), from the fact that the people claimed the name of *Romans* (*Ῥωμαῖοι*), since the capital of the Roman Empire had been transferred to Constantinople. At the present day the speech of a Greek peasant is still organically the same as that of the Greeks of the age of Demosthenes, and is the result of a continual development of the **Koinè** in its spoken form; while the written language, and to a less extent the spoken language of the cultivated classes, have been largely assimilated to the ancient idiom.

ABBREVIATIONS

| | | |
|--|--|--|
| <p>A. = Aeschylus. Ag. = Agamemnon. Ch. = Choephoroi. Eum. = Eumenides. Pers. = Persae. Pr. = Prometheus. Sept. = Septem. Supp. = Supplices.</p> <p>Aes. = Aeschines. And. = Andocides. Ant. = Antiphon. Ar. = Aristophanes.</p> <p>Ach. = Acharnenses. Av. = Aves. Ecccl. = Ecclesiastusae. Eq. = Equites. Lys. = Lysistrata. Nub. = Nubes. P. = Pax. Plut. = Plutus. Ran. = Ranae. Theesm. = Thesmophorizusae. Vesp. = Vespae.</p> <p>Com. Fr. = Comic Fragments.</p> <p>D. = Demosthenes. Diog. = Diogenes Laert. Laertius.</p> <p>E. = Euripides. Alc. = Alcestis. And. = Andromache. Bacch. = Bacchae. Cycl. = Cyclops. El. = Electra. Hec. = Hecuba. Hel. = Helena. Heracl. = Heraclidae. H. F. = Hercules Furens.</p> | <p>Hipp. = Hippolytus. I. A. = Iphigenia Aulidensis. I. T. = Iphigenia Taurica. Med. = Medea. Or. = Orestes. Phoen. = Phoenissae. Supp. = Supplices. Tro. = Troades.</p> <p>Hdt. = Herodotus. Hom. = Homer.</p> <p>The books of the <i>Iliad</i> are designated by Greek capitals (A, B, F, etc.); those of the <i>Odyssey</i> by Greek small letters (α, β, γ, etc.).</p> <p>I. = Isocrates. Is. = Isaeus. L. = Lysias. Lyc. = Lycurgus. Men. = Menander. Sent. = Sententiae. P. = Plato.</p> <p>A. = Apologia. Alc. = Alcibiades. Charm. = Charmides. Cr. = Crito. Crat. = Cratylus. Critl. = Critias. Eu. = Euthydemus. Euth. = Euthyphro. G. = Gorgias. Hipp. M. = Hippas Major. L. = Leges. Lach. = Laches. Lys. = Lysis. Men. = Meno. Menex. = Menexenus. Par. = Parmenides. Ph. = Phaedo.</p> | <p>Phae. = Phaedrus. Phil. = Philebus. Pol. = Politicus. Pr. = Protagoras. R. = Respublica. S. = Symposium. Soph. = Sophistes. Th. = Theaetetus. Theag. = Theages. Tim. = Timaeus.</p> <p>Pind. = Pindar. S. = Sophocles.</p> <p>Aj. = Ajax. Ant. = Antigone. El. = Electra. O. C. = Oedipus Coloneus. O. T. = Oedipus Tyrannus. Ph. = Philoctetes. Tr. = Trachiniae.</p> <p>T. = Thucydides. Theocr. = Theocritus. X. = Xenophon.</p> <p>A. = Anabasis. Ages. = Agesilaus. Ap. = Apologia. C. = Cyropaedia. Eq. = de re equestri. H. = Hellenica. Hi. = Hiero. Hipp. = Hipparchicus. M. = Memorabilia. O. = Oeconomicus. R. A. = Respublica Atheniensis. R. L. = Respublica Lacedaemonia. S. = Symposium. Vect. = de vectigallibus. Ven. = de venatione.</p> |
|--|--|--|

The dramatists are cited by Dindorf's lines. But Tragic fragments (Fr. or Frag.) are cited by Nauck's numbers, Comic fragments (except Menander's Sententiae) by Kock's volumes and pages. The Orators are cited by the numbers of the speeches and the sections in the Teubner editions.

Other abbreviations: — *κ.τ.λ.* = *καὶ τὰ λοιπά* (*et cetera*); *scil.* = *scilicet*; *i.e.* = *id est*; *ib.* = *ibidem*; *e.g.* = *exempli gratia*; *cp.* = *compare*;) (= *as contrasted with*; *ff.* = *following*).

Forms without accents are *assumed* forms.

PART I

LETTERS, SOUNDS, SYLLABLES, ACCENT

THE ALPHABET

1. The Greek alphabet has twenty-four letters.

| Form | Name | Equivalents | Sound as in |
|---------|---------------------------------|-------------|---------------------------|
| A α | ἄλφα <i>alpha</i> | <i>a</i> | ἄ: <i>aha</i> ; ᾶ: father |
| B β | βῆτα <i>beta</i> | <i>b</i> | beg |
| Γ γ | γάμμα <i>gamma</i> | <i>g</i> | go |
| Δ δ | δέλτα <i>delta</i> | <i>d</i> | dig |
| E ε | εἶ, ε̃ (ἒ ψιλόν) <i>epsilon</i> | <i>ě</i> | met |
| Z ζ | ζῆτα <i>zeta</i> | <i>z</i> | daze |
| H η | ἦτα <i>eta</i> | <i>ē</i> | mate |
| Θ θ, θ̃ | θῆτα <i>theta</i> | <i>th</i> | thin |
| I ι | ἰῶτα <i>iota</i> | <i>i</i> | ĩ: fit; ĩ: police |
| K κ | κάππα <i>kappa</i> | <i>c, k</i> | kin |
| Λ λ | λάμβδα <i>lambda</i> | <i>l</i> | let |
| M μ | μῦ <i>mu</i> | <i>m</i> | met |
| N ν | νῦ <i>nu</i> | <i>n</i> | net |
| Ξ ξ | ξεῖ (ξι) <i>xi</i> | <i>x</i> | lax |
| O ο | οὐ, ὄ (ὄ μικρόν) <i>omicron</i> | <i>ō</i> | obey |
| Π π | πεῖ (πι) <i>pi</i> | <i>p</i> | pet |
| Ρ ρ | ῥῶ <i>rho</i> | <i>r</i> | run |
| Σ σ, ς | σίγμα <i>sigma</i> | <i>s</i> | such |
| T τ | ταῦ <i>tau</i> | <i>t</i> | tar |
| Υ υ | ὑ (ὑ ψιλόν) <i>upsilon</i> | <i>(u)y</i> | ũ: Fr. tu; ũ: Fr. sũr |
| Φ φ | φεῖ (φι) <i>phi</i> | <i>ph</i> | graphic |
| Χ χ | χεῖ (χι) <i>chi</i> | <i>ch</i> | Germ. ich |
| Ψ ψ | ψεῖ (ψι) <i>psi</i> | <i>ps</i> | gypsum |
| Ω ω | ὦ (ὦ μέγα) <i>omega</i> | <i>ō</i> | note |

a. *Sigma* (not capital) at the end of a word is written ς, elsewhere σ; as σεισμός *earthquake*.

b. The names in parentheses are later, some as late as the Middle Ages. *Epsilon* means 'simple e,' *upsilon* 'simple u,' to distinguish these letters from αι and οα, which had come to be sounded like ε and υ.

2. The Greek alphabet came from Phoenicia; as given above it originated in Ionia, and was adopted at Athens in 403 B.C. Before that date in the official Attic alphabet E stood for ε, η, spurious ει (6), O for ο, ω, spurious ου (6), H for the rough breathing (8). Thus: **HOTI AN ΔΟΚΕΙ ΕΝΑΙ ΤΕΙ ΒΟΥΕΙ ΚΑΙ ΤΟΙ ΔΕΜΟΙ** ὅ τι ἂν δοκῆ εἶναι τῆ βουλή καὶ τῷ δήμῳ.

3. In the older period there were other letters: (1) **F**: Ϝαῦ, *vau*, called also *digamma* (i.e. *double-gamma*) from its shape. It stood after ε and was pronounced like *w*. (2) *Koppa* and *san*, used as numerals (312).

VOWELS AND DIPHTHONGS

4. There are seven vowels: α, ε, η, ι, ο, υ, ω. Of these ε and ο are always short, η and ω always long; α, ι, υ are sometimes short and sometimes long. In this Grammar, when α, ι, υ are not marked as long ($\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$), they are to be understood as short. All vowels with the circumflex (129) are long. On length by position, see 126.

a. Vowels are said to be *open* or *close* according as the mouth is more open or less open in pronouncing them. The closest vowel sounds are ι, $\bar{\iota}$, υ, $\bar{\upsilon}$, and spurious ου (6).

5. A diphthong combines in one syllable two vowel sounds, the second of which is ι or υ. The diphthongs are αι, ει, οι, $\bar{\alpha}$, η, φ; αυ, ευ, ου, ηυ, and υι. The ι of the so-called *improper* diphthongs, $\bar{\alpha}$, η, φ, is written below the line and is called *iota subscript*. But, with capital letters, this ι is written in the line (*iota adscript*), as **ΘΗ ΩΙΔΗΙ** = τῆ φῶδῆ (or Ὀιδῆ) *to the song*. All diphthongs are long.

6. α, ου are either *genuine* or *spurious* diphthongs (21 a). Genuine ει, ου are a combination of ε + ι, ο + υ, as in λείπω *leave* (cp. λέλοιπα *have left*, 30 a), γένει *to a race* (41), ἀκόλουθος *follower* (cp. κέλευθος *way*). Spurious ει and ου come from contraction of ε + ε and ε + ο, ο + ο, ο + ε (42, 43) or from compensatory lengthening (32). Thus ἐφίλει *he loved* from ἐφίλεε, θείς *having placed* from θεντ-ς; ἐφίλων *they loved* from ἐφίλεον, πλοῦς *voyage* from πλόος, δούς *having given* from δοντ-ς.

7. **Diaeresis**. — A double dot, the mark of diaeresis (*διαίρεσις separation*), may be written over ι or υ to show that it does not

5 D. New Ionic has ων (*ὄντος the same* from ὁ αὐτός 56 D., ἐμωτοῦ *of myself* = ἐμαντοῦ 204 D., θαῦμα = θαύμα *wonder*). Ionic has ηυ for Attic αυ in some words (Hom. νῆς *ship*).

form a diphthong with the preceding vowel: *προϊσθημι set before, νηϊ to a ship.*

BREATHINGS

8. Every initial vowel or diphthong has the rough (´) or the smooth (˘) breathing. The rough breathing is pronounced as *h*, which is sounded before the vowel or diphthong; the smooth breathing is not sounded. Breathings are written before capitals and over small letters: Ἑλλάς *Hellas*, ὄρος *hóros boundary*, ὄρος *óros mountain*. Initial *υ* (ῦ and ῠ) always, in Attic, has the rough breathing.

9. Initial diphthongs take in Attic the breathing, as the accent (132), over the second vowel: αἰρέω *seize*, αἶρω *lift*. But *α*, *η*, *ω* take breathing and accent on the first vowel, even when *ι* is written in the line (5): ἄιδω = ἄιδω *sing*, Ἅιδης = ἄιδης *Hades*, but Αἰνείας *Aeneas*.

10. In compounds (as *προ-ορᾶν to foresee*, from *πρό + ὄρᾶν*) the rough breathing is not written, though it must often have been sounded: *επ. πολύιστωρ very learned*, *Lat. polyhistor*.

11. Initial *ρ* has the rough breathing: ῥήτωρ *orator* (*Lat. rhetor*). Medial *ρρ* is written ῥῥ in some texts: Πύρρος *Pyrrhus*.

CONSONANTS

12. The consonants are divided into stops (or mutes), spirants, liquids, nasals, and double consonants.

The consonants may be arranged according to the tension or slackness of the vocal chords in sounding them, as follows:

a. Voiced consonants are produced when the vocal chords vibrate. They are *β, γ, δ; λ, ρ* (but not when it has the rough breathing); *μ, ν, γ-nasal* (15); *ξ*. (All the vowels are voiced.)

b. Voiceless consonants require no exertion of the vocal chords. They are *π, τ, κ; φ, θ, χ; σ; ψ* and *ξ*.

7 D. In poetry vowels are often pronounced separately which in prose formed diphthongs: *πίς* (or *πίς*) *boy or girl*, *Πηλεΐδης son of Peleus*, *εῦ* (or *εῦ*) *well*.

8 D. In Aeolic all initial vowels and diphthongs (and *ρ*) have the smooth breathing. The Epic forms *ἔμμεσ γοῦ, ἔμμι, ἔμμε* (292 D.) are Aeolic.

For the Attic rough breathing Hom. sometimes has the smooth breathing in corresponding words that are not Attic: Ἅιδης (*Ἄιδης*) *Hades*, ἄλτο *sprang* (*ἄλλομαι*), ἀμυδῖς *together* (*επ. ἄμα*), ἥλιος *sun* (*ἥλιος*), ἠώς *dawn* (*ἔως*), οὔρος *boundary* (*ὄρος*). But also in *ἄμαξα wagon* (*Attic ἄμαξα*).

13. Stops (or mutes).— Stopped consonants are so called because in sounding them the breath passage is for a moment completely closed. The stops are divided into three *classes* (according to the part of the mouth chiefly active in sounding them) and into three *orders* (according to the degree of force in the expiratory effort).

| Classes | | | | | | | | | |
|-------------------------|---|---|---|--|--------|---|---|---|--|
| Labial (lip sounds) | π | β | φ | | Smooth | π | τ | κ | |
| Dental (teeth sounds) | τ | δ | θ | | Middle | β | δ | γ | |
| Palatal (palate sounds) | κ | γ | χ | | Rough | φ | θ | χ | |

a. The dentals are sometimes called *linguals* (tongue sounds). The rough stops are also called *aspirates* (lit. breathed sounds) because they were sounded with a strong emission of breath (22). ‘*h*’ is also an aspirate.

b. Stops of the same class are called *cognate*; those of the same order are called *coördinate*.

14. Spirants.— There is one spirant: σ (also called a *sibilant*).

a. Another spirant was the *y* sound, which became ζ (16); as in ζυγόν *yoke* (*jugum*).

15. Liquids and Nasals.— λ and ρ are liquids. μ (labial), ν (dental), and γ-nasal (palatal) are nasals.

a. γ before κ, γ, χ, ξ is called γ-nasal, and has the sound of *n* in *think*. Thus ἀγκύρα *anchor*, ἄγγελος *messenger* (Lat. *angelus*), σφίγξ *sphinx*.

16. Double Consonants.— These are ζ, ξ, and ψ. ζ is a combination of σδ or δξ (92, 101). ξ is written for κσ, γσ, χσ; ψ for πσ, βσ, φσ. κσ occurs only in compounds of ἐξ (έκ) *out of* (έκ-σφύζω *rescue from danger*).

THE SEMIVOWELS I, Y

17. When ι and υ before vowels correspond to *y* and *w* (as in ‘*minjōn*,’ ‘*persuade*’), they do duty as consonants and are called *semivowels*; and are printed ι̣ and υ̣ in this Grammar. Many words owe their form to the former presence of ι̣ and υ̣.

a. Initial ι̣ becomes the rough breathing, as in ἥπαρ *liver*, Lat. *jecur*. Between vowels ι̣ falls out, as in τιμα-(ι̣)ω *honor*. After consonants ι̣ suffers various changes (94 ff.).

b. υ̣ is lost in Attic, as in οἶνος *wine* for ροῖνος (*vinum*), οἶς *sheep* for ουῖς (*ovis*), νεώς *of a ship* from νηγ-ος (29), εἰργαζόμεν *worked* for ἐ-χεργαζομένη

(399), *ἔοικα* am like for *γε-νοικα* (406), *ῥέω* flow for *ρεγ-ω* (fut. *ρεύ-σομαι*, 456). After consonants: *ξένος* stranger for *ξενχος*. On *σγρ-*, see 106. *γ* often remains as *ϕ* (β) in Homer and for a time in other dialects, and its loss produces various changes (32 D., 33, 40 a, 282 a, 399, 400, 406, 622).

SONANT LIQUIDS AND NASALS

18. The form of many words is due to the fact that *λ*, *ρ*, *μ*, *ν* came to stand between consonants (30 b), and thus had to fulfill the office of vowels to form syllables (cp. the sound in 'bridle,' 'brotherly,' 'fathom,' 'even'). Such sounds are called *sonant* (or *syllabic*) *liquids* and *nasals*, and are written *λ*, *ρ*, *μ*, *ν*.

Sonant *λ* becomes *λα* or *αλ*, as in *κλαπήναι* to be stolen from *κλπηναι* (*κλέπ-τ-ω* steal), *ἔσταλμαι* have been sent from *ἐστλμαι* (*στέλλω* send, for *στελ-ω*, 95).

Sonant *ρ* becomes *ρα* or *αρ*, as in *δρακεῖν* to see from *δρκειν* (*δέρκομαι* see), *ἐσπαρμαι* have been sown from *ἐσπρμαι* (*σπείρω* sow for *σπερ-ω*, 32 a).

Sonant *μ* becomes *α*, as in *ἄπαξ* once from *σμπαξ* (cp. *simplex*); and at the end of a word, as *ἔλυσα* from *ἐλύσμ* (426 a).

Sonant *ν* becomes *α*, as in *τατός* stretched from *τγτος* (*τείνω* stretch, for *τεν-ω*, 32 a).

ANCIENT GREEK PRONUNCIATION

19. The pronunciation of Ancient Greek varied much according to time and place, and differed in many important respects from that of the modern language. While, in general, Greek of the classical period was a phonetic language, *i.e.* its letters represented the sounds, and no heard sound was unexpressed in writing, in course of time many words changed their pronunciation though they retained their old spelling. Our current pronunciation of Ancient Greek is only in part even

17 D. 1. In Homer initial *ϕ* was sounded, *e.g.* in *ἄναξ* lord, *ἄστυ* town, *εἰκοσι* twenty (*viginti*), *εἰκω* yield (cp. *weak*), *εἶπον* said, *ἐκών* willing, *ἐλπομαι* hope (cp. *voluptas*), *ἔννυμ* clothe (= *φασ-νύμ*, cp. *vestis*), *ἔοικα* am like, *ἔπος* word, *ἔρδω* do, *ἔργον* work, *ἐρέω* will say (cp. *verbum*), *ἔσπερος* evening (*vesper*), *ἔτος* year (cp. *vetus*), *ἰδεῖν* to see (*videre*), *ἰὼν* violet, *ἰσ* strength (*vis*), *οἶδα* know (cp. *wit*), *οἶκος* house (*vicus*, cp. *Berwick*), *οἶνος* wine (*vinum*). Also in *ρήγνυμι* break (cp. *wreck*), *ρύπτω* throw, *ρύβς* hide, *ρίζα* root, etc. Medial *ϕ* occurred in *δφεινός* (= *δεινός*) terrible, *ἔδφεισα* (= *ἔδεισα*) feared, *δφήν* (= *δήν*) long, etc.

2. Medial *ϕ* is attested in the inscriptions of various dialects (but not in Ionic or Aeolic): *αἰϕεῖ* always, *Διϕί* to Zeus, *καλφός* beautiful, *κλέφος* glory, *κλᾶϕις* key (*clavis*), *κῶρφος* youth, *ξέμφος* stranger, etc.

approximately correct for the period from the death of Pericles (429 B.C.) to that of Demosthenes (322 B.C.); and in the case of several sounds, *e.g.* ζ, φ, χ, θ, it is certainly erroneous for that period.

20. Vowels. — Short α, ι, υ differed in sound from the corresponding long vowels only in being less prolonged; ε and ο probably differed from η and ω also in being less open (4 a), a difference impossible to parallel in English, as our short vowels are more open than the long vowels. υ was originally sounded as u in *prune*, but by the fifth century B.C. was sounded like u in Fr. *tu*. After it had thus changed its sound, the only means to represent the sound of the old υ (oo in *moon*) was ου (21). υ never had in Attic the sound of u in *mute*. Observe that in diphthongs final υ retained the old sound.

21. Diphthongs. — The diphthongs were sounded nearly as follows :

| | | |
|-----------------------|---|-------------------------|
| αι as in <i>Cairo</i> | αυ as <i>ou</i> in <i>out</i> (better as <i>au</i> in Germ. <i>haus</i>) | ηυ as <i>ēh'-oo</i> |
| ει as in <i>vein</i> | ευ as <i>e</i> (<i>met</i>) + <i>oo</i> (<i>moon</i>) | ωυ as <i>ōh'-oo</i> |
| οι as in <i>soil</i> | ου as in <i>ourang</i> | υι as in Fr. <i>lui</i> |

a. In α, η, φ the ι is now generally neglected in pronunciation, though it may still have been sounded to some extent as late as the fourth century B.C. — The genuine diphthongs αι and ου (6) were originally distinct double sounds (*ēh'-i*, *ōh'-oo*), and as such were written EI, OY in Old Attic (2). The spurious diphthongs ει and ου (6) are digraphs representing the long sounds of simple ε (French *é*) and original υ (*oo*). By 400 B.C. genuine αι and ου had become simple sounds, as *ei* in *vein* and *ou* in *ourang*; and spurious ει and ου, which had been written E and O (2), were now often written EI and OY. After 300 B.C. ει gradually acquired the sound of *ei* in *seize*. ευ was sounded like *eh'-oo*, ηυ and ωυ like *ēh'-oo*, *ōh'-oo*, pronounced rapidly but smoothly. υι is now commonly sounded as *ui* in *quit*.

22. Consonants. — σ was sounded as sharp *s*; but before voiced consonants (12 a) it probably was soft, like *z*. — ζ was probably = *zd*, in which the *z* gradually extinguished the *d*, until in the Hellenistic period (p. 3) ζ sank to *z* (as in *zeal*). — The aspirates φ, θ, χ were voiceless stops (12 b, 13 a) followed by a strong expiration: like π^h, τ^h, κ^h in *upheaval*, *hothouse*, *backhand*. Thus φείγω was π^hείγω, θέλω was τ^hέλω, ἔχω was ἔ^hχω. After about 300 after Christ φ was sounded as *f* (as in *Philip*), θ as *th* in *theatre*, χ like *ch* in Scotch *loch*.

VOWEL CHANGE

23. Quantitative Vowel Gradation. — In the formation and inflection of words a short vowel often interchanges with its corresponding long vowel. The long vowel corresponding to

a is *ā* after *ε, ι, ρ*; after other sounds it is *η*. Thus *ἐά-ω permit*, fut. *ἐᾶ-σω* (26), *τιμά-ω honor*, fut. *τιμή-σω*; *φιλέ-ω love*, fut. *φιλή-σω*; *ἰκάνω come*, imperf. *ἴκανον*; *δηλό-ω show*, fut. *δηλώ-σω*; *φύ-σις nature*, *φύ-μα growth* (cp. 128).

24. Difference in quantity between Attic and Epic words is due chiefly to metrical lengthening, or to different phonetic treatment; so *καλρός, ἰκανρω* become Epic *κᾶλρός fair, ἰκᾶνω come* (32 D. 1), Attic *κᾶλός, ἰκᾶνω*.

25. Attic *η, ā*. — Attic has *η* for original *ā*, as *φήμη report* (Lat. *fāma*).

a. This is true also of the *ā* due to early compensatory lengthening, by which *-ανσ-, -ασλ-, -ασμ-, and -ασν-* changed to *-ᾶσ-, -ᾶλ-, -ᾶμ-, and -ᾶν-*. (See 32 b.) But in a few cases like *τάς* for *τάνς*, and in *πάσα* for *πάνσα* (85) where *ανσ* arose at a later period, *ā* was not changed to *η*. *ὑφᾶναι* for *ὑφῆναι* to *weave* imitates words like *τετρᾶναι* to *pierce*.

26. In Attic this *η* changed back to *ā* after *ε, ι, ρ*; as *γενεᾶ generation, σκιᾶ shadow, χώρα country*.

a. The change to *ā* after *ε, ι* took place even when *η* is from *ε + a* (43 b), as *ὑγιᾶ health*, for *ὑγιῆ* from *ὑγιε(σ)a*; also if *ρ* intervened, as *νεᾶ, fem. of νερος, young*. Cp. 261 c.

b. Exceptions to the change after *ρ*: *ρρη* became *ρη*, as *κόρη*, for *κορρη*, *maiden*; *ρη*, from *ρε + a*, remained, as *ὄρη*, from *ὄρεα, mountains*; *ρη* became *ρρη*, as *κόρρη*, for *κόρση* (65), *one of the temples*.

27. In the choruses of Attic tragedy Doric *ā* (25 D.) is often used for *η*. Thus *μητηρ mother, ψυχᾶ soul, γᾶ earth, δύστανος wretched, ἔβᾶν I went*.

28. The dialects frequently show vowel sounds different from those that occur in the corresponding Attic words.

24 D. Metrical lengthening. — Many words, which would otherwise not fit into the verse, show in Epic *ει* for *ε*, *ου* for *ο*. Thus *εινάλιος in the sea* for *ἐνάλιος, οὐλόμενος destructive, accursed* for *δλόμενος*. *ο* before a vowel appears as *οι* in *προιή breath*. *η* for *α* in *ἡγάθεος very holy* for *ἀγάθεος*.

25 D. Ionic also has *η* for original *ā*. Doric and Aeolic keep original *ā*, as in *φάμᾶ, μάλον apple* (cp. Lat. *mālum*, Att. *μήλον*). Doric and Aeolic have original *η* when *η* interchanges with *ε*, as in *τιθημι I place, τιθεμεν we place*.

26 D. Ionic has *η* for original *ā* after *ε, ι, and ρ*; as *γενεῆ, σκιῆ, χώρα*.

28 D. *α* for *ε*: *τράπω turn* Dor.; *ε* for *α*: *θέρσος courage* Aeol., *τέσσερες four* (= *τέτταρες*) Ion.; *α* for *ο*: *διακατίο* (for *διακᾶσιοι*) 200 Dor., *ὑπά under* Aeol.; *ο* for *α*: *στρότος (στρατός) army, δν (ἀνά) up*, Aeol., *τέτορες (τέτταρες) four* Dor.;

29. Transfer of Quantity. — *ηο, ηα* often exchange quantities, becoming *εω, εᾶ*. Thus *βασιλῆος* becomes *βασιλέως, βασιλῆα* becomes *βασιλέᾶ* *king*.

30. Qualitative Vowel Gradation. — In the same root or suffix we often find an interchange among different vowels (and diphthongs) similar to the interchange in *sing, sang, sung*.

a. This variation appears in *strong* grades and in a *weak* grade (including the actual expulsion of a vowel — in diphthongs, of the first vowel). Thus *φέρ-ω* *carry*, *φόρ-ος* *tribute*, *φῶρ* (cp. 23) *thief*, *φαρ-έ-τρα* *quiver*, *δί-φρ-ος* *chariot (two-carrier)*; *λείπ-ω* *leave*, *λέ-λοιπ-α* *have left*, *λιπ-εῖν* *to leave*; *πα-τήρ* (231), *πα-τέρ-α*, *ἀπά-τωρ* *fatherless*, *πα-τρ-ός*.

b. When, by the expulsion of a vowel in the weak grade, an unpronounceable combination of consonants resulted, a vowel sound was developed from *λ, ρ, μ, ν*, to render pronunciation possible (cp. 18).

31. TABLE OF THE CHIEF VOWEL GRADES

| | Strong Grades | | Weak Grade | Strong Grades | | Weak Grade |
|----|--------------------------------|------|------------|-----------------------------|----|------------------------------------|
| | 1. | 2. | | 1. | 2. | |
| a. | ε | : ο | — | οῤ | α | |
| b. | ει | : οι | | ι | | ε or α |
| c. | ευ | : ου | | υ | | ο |
| a. | ἐ-γεν-ό-μην <i>became</i> | | : | γέ-γον-α <i>am born</i> | : | γί-γ ν-ο-μαι <i>become</i> |
| | τρέπ-ω <i>turn</i> | | : | τροπ-ή <i>trouf</i> | : | ἐ-τράπ-ην <i>was put to flight</i> |
| b. | πείθ-ω <i>persuade</i> | | : | πέ-ποιθ-α <i>trust</i> | : | πιθ-ανός <i>persuasive</i> |
| c. | ελεύ(θ)σ-ο-μαι <i>shall go</i> | | : | ἐλ-ήλουθ-α <i>have gone</i> | : | ἤλυθ-ον <i>went (Epic)</i> |
| d. | φᾶ-μί (Dor., 25 D) <i>say</i> | | : | φω-νή <i>speech</i> | : | φα-μέν <i>we say</i> |
| e. | τί-θη-μι <i>place</i> | | : | θω-μός <i>heap</i> | : | θε-τός <i>placed, adopted</i> |
| f. | ρήγ-νῦ-μι <i>break</i> | | : | ῥρωγ-α <i>have broken</i> | : | ῥράγ-η <i>it was broken</i> |
| | — | | : | δί-δω-μι <i>give</i> | : | δί-δο-μεν <i>we give</i> |

COMPENSATORY LENGTHENING

32. Compensatory lengthening is the lengthening of a short vowel to make up for the omission of a consonant.

ε for η: ἔσσων (*ἡττων*) *inferior* Ion.; ε for ει: μέζων *greater* Ion.; ε for ι: κέρνᾶν *mix* (= κερνάει for κερανύναι) Aeol.; ι for ε: ἰστίη *hearth* Ion., ἰστιά Dor. (for ἔστιά), χρύσιος (*χρύσεος*) *golden* Aeol.; υ for α: πύσυες (*τέτταρες*) *four* Hom.; υ for ο: δνμα *name* Dor., Aeol., ἀπό from Aeol.; ω for ου: ὦν *accordingly* Ion., Dor.

29 D. So in Ionic Ἄτρεδεω from earlier Ἄτρετῶο *son of Atreus*. The intermediate ηο is rare.

32 D. 1. Ionic agrees with Attic except where the omitted sound was *ϕ*, which in Attic disappeared after a consonant without causing lengthening.

a, i, v are lengthened to *ā, ī, ū*, as in *μέλας black* (μελαν-ς), *ἔκλινα leaned* (ἐκλιν-σα), *δεικνύς showing* (δεικνυντ-ς); *ε* is lengthened to *ει*, as in *ἔμεινα remained* (ἐμειν-σα); *ο* is lengthened to *ου*, as in *τούς the* (τόν-ς). *ει* and *ου* are here spurious diphthongs (6).

a. So *κτείνω kill* for κτεν-ιω, *φθείρω destroy* for φθερ-ιω, *κλίνω lean* for κλιν-ιω, *ὄλοφύρω lament* for ὄλοφυρ-ιω.

b. *a* becomes *η* in the *σ*-aorist of verbs whose stems end in *λ, ρ, or ν*, when not preceded by *ι* or *ρ*. Thus *ἐφαν-σα* becomes *ἔφηνα showed*, but *ἔπεραν-σα* becomes *ἔπέρανα finished*.

33. *αι* from *αυι* loses its *ι* (37) and becomes *ā* in *ἀεί always* (αἰεί, cp. Lat. *aevum*), *ἀετός eagle* (αἰετός), *κλαίει weeps* (κλαίει), *καίει burns* (καίει), *ἐλαῖα olive-tree* (ἐλαία, cp. Lat. *oliva*). Cp. 96.

VARIOUS VOWEL CHANGES

34. **Shortening.** — A long vowel may be shortened before another long vowel: *βασιλέων* from *βασιλήων of kings*, *τεθνεώς* from *τεθνηώς dead*.

35. In poetry a long vowel standing before another vowel may count as short: Hom. *ἦρῶος*, Attic *αὐτῆι* (298 e).

36. **Prefixing.** — *a, ε, ο* are sometimes prefixed before *λ, μ, ρ*; as *ἀ-λείφω anoint with oil*, *λίπος fat*; *ἐ-ρυθρός red* (Lat. *ruber*); *ὀ-μόργνυμι wipe*. Similarly in Epic *ἐ-είκοσι twenty* for *ἐ-φείκοσι*.

37. **Disappearance.** — The *ι* and *υ* of diphthongs standing before vowels may become semivowels (*ι, υ*), which were not written; so *υός son* from *υιός*, *βοός* for *βου-ος*, genitive of *βου-ς ox, cow*.

Thus *ξείνος* (ξένφος) for *ξένος stranger*, *ὄρος* (ὄρφος) *boundary* for *δρος*, *κοῦρος* (κῶρφος) *boy* for *κόρος*, *μόνος* (μονφος) *alone* for *μόνος*. The forms with *ει, ου* are also used generally in poetry.

2. Doric generally lengthens *ε* and *ο* to *η* and *ω*: *ξῆνος, ὄρος, κῶρος, μῶνος*. So *μῶσα muse* from *μονσα* for *μοντια*, *τῶς* for *τόνς the*, *ἡμί am* for *ἔσμι, χηλίοι* 1000 for *χεςλίοι*, Ionic *χελίοι*.

3. Aeolic has *αις, εις, οἰς* from *avs, evs, ovs*. Thus *παῖσα all* (Att. *πάσα*), *λύοισι they loose* from *λύοντι*. Elsewhere Aeol. prefers assimilated forms (*ἔμεινα, ἔκλινα, ξέννος, ἔννεκα, ὄρος, ἔμμι, χέλλιοι*). But single *ν, ρ* are also found, as in *κόρᾱ, ὄνος*. Aeolic has *φθέρρω, κλίννω, ὄλοφύρρω*.

34 D. In the Ionic genitive of *ā* stems (184 D. 8) *-εων* is from *-ηων* for *-ᾶων*. Shortening takes place even before a short vowel in Ionic, as in *βασιλέα* from *βασιλήα king*.

37 D. So in Hdt. *κέεται* for *κεεται lies*, *βαθέα* for *βαθειά deep*.

a. Written α may have the value of α (17): $\tauοιούτος \cup _ \cup$; $\piοιεῖν \cup _$ (sometimes written $\piοεῖν$).

38. a. The disappearance of ϵ before a vowel is often called *hphaeresis* ($\acute{\upsilon}\phi\alpha\acute{\iota}\rho\epsilon\iota\sigma\iota\varsigma$ omission), as in $\acute{\alpha}\delta\epsilon\acute{\omega}\varsigma$ *fearlessly* for $\acute{\alpha}\delta\epsilon\acute{\epsilon}\omega\varsigma$.

b. The disappearance of a short vowel between consonants is often called *syncope* ($\sigma\upsilon\gamma\kappaοπή$ literally *cutting together*). Thus $\pi\alpha\tau\rho\acute{\omicron}\varsigma$ *father* for $\pi\alpha\tau\acute{\epsilon}\rhoο\varsigma$. Syncopated forms show the weak grade of vowel gradation (30 a, 31).

EUPHONY OF VOWELS

39. To avoid the immediate succession of two vowel sounds in adjoining syllables *contraction* (40 ff.) was employed when the vowels collided in the middle of a word. The succession of vowel sounds between two words (*hiatus*) was avoided by *crasis* (52 ff.), *elision* (58 ff.), *aphaeresis* (63), or by affixing a movable consonant at the end of the first word (116–119).

CONTRACTION

40. Contraction unites in a single long vowel or diphthong two vowels, or a vowel and a diphthong, standing next each other in successive syllables in the same word.

a. Many contractions took place after the loss between vowels (37, 104) of η , γ (ρ), and σ . The loss of υ (ρ) was later than the loss of η , and was often not attended by contraction.

41. (I) Two vowels which can form a *genuine* diphthong unite to form that diphthong: $\gamma\acute{\epsilon}\nu\epsilon\iota = \gamma\acute{\epsilon}\nu\epsilon\iota$ (6), $\alpha\acute{\iota}\delta\acute{\omicron}\iota = \alpha\acute{\iota}\delta\acute{\omicron}\iota$, $\kappa\lambda\acute{\eta}\grave{\iota}\theta\rho\nu = \kappa\lambda\acute{\eta}\theta\rho\nu$.

42. (II) **Like Vowels.** — Like vowels, whether short or long, unite in the common long vowel; but $\epsilon\epsilon$, $\omicron\omicron$ become *spurious*

39 D. 1. In *Epic poetry* hiatus is allowed: (a) After ι and υ : $\acute{\alpha}\xiο\upsilon \acute{\alpha}\mu\phi\acute{\iota}\varsigma, \sigma\acute{\upsilon}\acute{\epsilon}\sigma\sigma\iota$. (b) After a long final syllable having the rhythmic accent: $\muο\iota \acute{\epsilon}\theta\acute{\epsilon}\lambdaο\upsilon\sigma\alpha$ ($_ _ \cup \cup _ _ \cup$). (c) When a long final syllable is shortened before an initial vowel (*weak*, or *improper*, hiatus): $\acute{\alpha}\kappa\tau\grave{\eta} \acute{\epsilon}\phi' \acute{\upsilon}\psi\eta\lambda\grave{\eta}$ ($_ _ \cup \cup _ _ _ _$). (d) When the concurrent vowels are separated by diaeresis or caesura; often after the fourth foot: $\acute{\alpha}\lambda\lambda' \acute{\alpha}\gamma' \acute{\epsilon}\mu\acute{\omega}\nu \acute{\alpha}\chi\acute{\epsilon}\omega\nu \acute{\epsilon}\pi\iota\beta\acute{\eta}\sigma\epsilon\sigma\iota, | \delta\phi\rho\alpha \iota\delta\eta\alpha\iota$; very often between the short syllables of the third foot: $\acute{\alpha}\lambda\lambda' \acute{\alpha}\kappa\acute{\epsilon}\upsilon\sigma\alpha \kappa\acute{\alpha}\theta\eta\sigma\iota, | \acute{\epsilon}\mu\bar{\omega} \delta' \acute{\epsilon}\pi\iota\pi\acute{\epsilon}\iota\theta\epsilon\omicron \mu\acute{\beta}\theta\omega\varsigma$; rarely after the first foot: $\alpha\upsilon\tau\acute{\alpha}\rho \delta | \xi\gamma\upsilon\omega$. (e) Where initial ρ has been lost.

2. In *Attic poetry* hiatus is allowable, as in 1 c, and after $\tau\iota$ *what?* $\acute{\epsilon}\upsilon$ *well*, interjections, $\pi\epsilon\rho\iota$ *concerning*, and in $\omicron\upsilon\delta\acute{\epsilon}$ ($\mu\eta\delta\acute{\epsilon}$) $\acute{\epsilon}\iota\varsigma$ (for $\omicron\upsilon\delta\acute{\epsilon}\iota\varsigma$, $\mu\eta\delta\acute{\epsilon}\iota\varsigma$ *no one*).

ει, ου (6): γέραα = γέρᾱ, φιλέητε = φιλή̄ητε, δηλόω = δηλώ̄; ἐφίλειε = ἐφίλει, δηλόομεν = δηλούμεν.

43. (III) **Unlike Vowels.**—Unlike vowels which cannot unite to form a *genuine* diphthong are assimilated, either the second to the first, or the first to the second.

a. An *o* sound prevails over an *a* or *e* sound: *o* or *ω* before or after *α*, and before *η*, forms *ω*. *εο* and *οε* form *ου* (a *spurious* diphthong, 6). Thus *τιμάομεν* = *τιμῶμεν*, *αἰδῶ* = *αἰδῶ̄*, *ἦρωα* = *ἦρω̄*, *τιμάω* = *τιμῶ̄*, *δηλόητε* = *δηλώ̄ητε*; but *φιλέομεν* = *φιλοῦμεν*, *δηλόετον* = *δηλοῦτον*.

b. When *α* and *ε* or *η* come together the vowel sound that precedes prevails, and we have *α* or *η*: *δραε* = *δρᾱ*, *τιμάητε* = *τιμά̄ητε*, *δραε* = *δρη̄*.

44. (IV) **Vowels and Diphthongs.**—A vowel disappears before a diphthong beginning with the same sound: *μνάαι* = *μναῖ*, *φιλέει* (46) = *φιλεῖ*, *δηλόοι* = *δηλοῖ*.

45. A vowel before a diphthong not beginning with the same sound generally contracts with the first vowel of the diphthong; the last vowel, if *ι*, is *subscript* (5): *τιμάει* = *τιμά̄ι*, *τιμάοιμεν* = *τιμῶ̄ιμεν*, *λείπειαι* = *λείπη̄ι*, *μεμνηοίμην* = *μεμνῶ̄ιμην*. But *ε + οι* becomes *οι*: *φιλέοι* = *φίλο̄ι*; *ο + ει*, *ο + η* become *οι*: *δηλόει* = *δηλοῖ*, *δηλόη* = *δηλοῖ*.

46. The *spurious* diphthongs *ει* and *ου* are treated like *ε* and *ο*: *τιμάειν* = *τιμά̄ιν*, *δηλόειν* = *δηλοῦ̄ν*, *τιμάουσι* = *τιμῶ̄σι* (but *τιμάει* = *τιμά̄ι* and *δηλόει* = *δηλοῖ*, since *ει* is here *genuine*; 6).

47. (V) **Three Vowels.**—When three vowels come together, the last two unite first, and the resulting diphthong may be contracted with the first vowel: *τιμά̄η* from *τιμά̄-η* from *τιμά̄-ε-σ*)*αι*; but *Περικλέους* from *Περικλέεος*.

48. **Irregularities.**—*ε* or *ο* before *α* or any long vowel or diphthong, in contracts of the 1 and 2 declensions (203 and 259 c), is apparently absorbed: *χρῦσα* = *χρῦσᾱ*, *ἀπλόα* = *ἀπλά̄* (by analogy to the *α* which marks the neut. pl.), *χρῦσαίς* = *χρῦσαῖς*. (So *ἡμέας* = *ἡμά̄ς* to show the *-as* of the acc. pl.) But in the sing. of the 1 declension *εᾶ* becomes *ᾶ* (*ᾶ*, after a vowel or *ρ*): *χρῦσαῖς* = *χρῦσῆ̄ς*, *ἀργυρέα* = *ἀργυρᾶ̄*. In the 3 declension *εεα* becomes *εᾶ* (234, 261 c); *εα* becomes *ῖα* or *ιη*, *υεα* becomes *ῦα* or *υη*. Special cases are considered under their appropriate sections.

49. TABLE OF VOWEL CONTRACTIONS

[After *ei* or *ou*, gen. means *genuine*, sp. means *spurious*.]

| | | | | | | |
|------------------------------|--------------------------|--------------------------------|------------------------------|--------------------------|----------------|------------------------|
| $a + a$ | $= \bar{a}$ | γέραα = γέρᾱ | $\epsilon + \iota$ | $= \epsilon\iota$ (gen.) | γένεῖ | $= \gammaένει$ |
| $\bar{a} + a$ | $= \bar{a}$ | λᾶας = λᾶς | $\epsilon + o$ | $= \text{ou}$ (sp.) | φιλόμεν | $= \text{φιλῶ̄μεν}$ |
| $a + \bar{a}$ | $= \bar{a}$ | βεβᾶσι = βεβᾶσι | $\epsilon + \text{oi}$ | $= \text{oi}$ | φιλείτε | $= \text{φιλῶ̄ιτε}$ |
| $a + ai$ | $= ai$ | μνάαι = μναῖ | $\epsilon + \text{ou}$ (sp.) | $= \text{ou}$ | φιλόουσι | $= \text{φιλῶ̄ουσι}$ |
| $a + \bar{a}$ | $= \bar{a}$ | μνά̄ = μνᾱ | $\epsilon + \upsilon$ | $= \epsilon\upsilon$ | ἐύ | $= \epsilon\upsilon$ |
| $a + \epsilon$ | $= \bar{a}$ | τιμάε̄τε = τιμά̄τε | $\epsilon + \omega$ | $= \omega$ | φιλέω | $= \text{φιλῶ̄}$ |
| $a + \epsilon$ (gen.) | $= \bar{a}$ | τιμά̄ει = τιμά̄ | $\epsilon + \varphi$ | $= \varphi$ | χρῦσέφ | $= \text{χρῦσῶ̄}$ |
| $a + \epsilon$ (sp.) | $= \bar{a}$ | τιμά̄ειν = τιμά̄ν | $\eta + ai$ | $= \eta$ | λύη(σ)αι | $= \text{λύη}$ |
| $a + \eta$ | $= \bar{a}$ | τιμά̄ητε = τιμά̄τε | $\eta + \epsilon$ | $= \eta$ | τιμήητος | $= \text{τιμή̄ητος}$ |
| $a + \eta$ | $= \bar{a}$ | τιμά̄η = τιμά̄ | $\eta + \epsilon$ (gen.) | $= \eta$ | ζή̄ει | $= \text{ζή̄}$ |
| $a + \iota$ | $= ai$ | κέραῖ = κέραι | $\eta + \epsilon$ (sp.) | $= \eta$ | τιμή̄εις | $= \text{τιμή̄ης}$ |
| $\bar{a} + \iota$ | $= \bar{a}$ | ῥαῖτερος = ῥᾱτερος | $\eta + \eta$ | $= \eta$ | φανή̄ητε | $= \text{φανή̄ητε}$ |
| $a + o$ | $= \omega$ | τιμά̄ομεν = τιμῶ̄μεν | $\eta + \eta$ | $= \eta$ | ζή̄η | $= \text{ζή̄}$ |
| $a + oi$ | $= \varphi$ | τιμά̄ομι = τιμῶ̄μι | $\eta + \text{oi}$ | $= \varphi$ | μεμνηοίμην | $= \text{μεμνηό̄μην}$ |
| $a + \text{ou}$ (sp.) | $= \omega$ | ἐτιμά̄ε(σ)ο (47) = ἐτιμῶ̄ | $\eta + \iota$ | $= \eta$ | κλη̄ῖς | $= \text{κλη̄ῖς}$ |
| $a + \omega$ | $= \omega$ | τιμά̄ω = τιμῶ̄ | $\iota + \iota$ | $= \iota$ | Χί̄ος | $= \text{Χί̄ος}$ |
| $\epsilon + a$ | $= \eta$ | τεῑχα = τεί̄χη | $o + a$ | $= \omega$ | αἰδῶ̄ | $= \text{αἰδῶ̄}$ |
| $\epsilon + a$ | $= \bar{a}$ | ὄστ̄έα = ὄστ̄α (48) | $o + a$ | $= \bar{a}$ | ἀπλό̄α | $= \text{ἀπλᾶ̄}$ |
| $\epsilon + \bar{a}$ | $= \eta$ | ἀπλ̄εᾶ = ἀπλ̄ῆ | $o + \epsilon$ | $= \text{ou}$ (sp.) | ἐδ̄ήλοε | $= \text{ἐδ̄ήλου}$ |
| $\epsilon + ai$ | $= \eta$ | λύ̄εαι = λύ̄η whence λ̄ύ̄ει | $o + \epsilon$ (gen.) | $= \text{oi}$ | δη̄λό̄ει | $= \text{δη̄λοῖ̄}$ |
| $\epsilon + ai$ | $= ai$ | χρῦσ̄αῖς = χρῦσ̄αῖς (48) | $o + \epsilon$ (sp.) | $= \text{ou}$ | δη̄λο̄ειν | $= \text{δη̄λοῦ̄ν}$ |
| $\epsilon + \epsilon$ | $= \epsilon\iota$ (sp.) | φιλέ̄ε̄τε = φιλεῖ̄τε | $o + \eta$ | $= \omega$ | δη̄λό̄ητε | $= \text{δη̄λω̄ητε}$ |
| $\epsilon + \epsilon$ (gen.) | $= \epsilon\iota$ (gen.) | φιλέ̄ει = φιλεῖ̄ | $o + \eta$ | $= \text{oi}$ | δη̄λό̄η | $= \text{δη̄λοῖ̄}$ |
| $\epsilon + \epsilon$ (sp.) | $= \epsilon\iota$ (sp.) | φιλέ̄ειν = φιλεῖ̄ν | $o + \eta$ | $= \varphi$ | δό̄ης | $= \text{δῶ̄ς}$ |
| $\epsilon + \eta$ | $= \eta$ | φιλέ̄η̄τε = φιλη̄η̄τε | $o + \iota$ | $= \text{oi}$ | ἡ̄χοῖ̄ | $= \text{ἡ̄χοῖ̄}$ |
| $\epsilon + \eta$ | $= \eta$ | φιλέ̄ῆ̄ = φιλη̄ῆ̄ | $o + o$ | $= \text{ou}$ (sp.) | πλο̄ός | $= \text{πλοῦ̄ς}$ |
| | | | $o + oi$ | $= \text{oi}$ | δη̄λο̄οιμεν | $= \text{δη̄λοῖ̄μεν}$ |
| | | | $o + \text{ou}$ (sp.) | $= \text{ou}$ (sp.) | δη̄λο̄οουσι | $= \text{δη̄λοῦ̄σι}$ |
| | | | $o + \omega$ | $= \omega$ | δη̄λό̄ω | $= \text{δη̄λω̄}$ |
| | | | $o + \varphi$ | $= \varphi$ | πλό̄φ | $= \text{πλω̄φ}$ |
| | | | $v + \epsilon$ | $= \bar{v}$ | ιχθ̄ύ̄ε | $= \text{ιχθ̄ύ̄}$ |
| | | | $v + \iota$ | $= \bar{v}$ | ιχθ̄ῡιδιον | $= \text{ιχθ̄ῡιδιον}$ |
| | | | $v + \upsilon$ | $= \bar{v}$ | ύ̄ς (for υῖός) | $= \bar{v}\varsigma$ |
| | | | $\omega + a$ | $= \omega$ | ἦ̄ρωα | $= \text{ἦ̄ρω}$ |
| | | | $\omega + \iota$ | $= \varphi$ | ἦ̄ρωι | $= \text{ἦ̄ρωφ}$ |
| | | | $\omega + \omega$ | $= \omega$ | δῶ̄ω (Hom.) | $= \text{δῶ̄}$ |

N. — *ῥιγῶ* shiver contracts from the stem *ῥιγω* (yielding ω or φ).

49 D. The laws of contraction often differ in the different dialects.

SYNIZESIS

50. In poetry two vowels, or a vowel and a diphthong, belonging to successive syllables of the same word may unite to form a single syllable in pronunciation, though not making a diphthong. Thus βέλεα *missiles*, Πηληϊάδεω *of the son of Peleus*, θεοί *gods*. This is called *Synizēsis* (συνίζησις *settling together*).

51. Synizesis also sometimes occurs between two words when the first ends in a long vowel or diphthong. This is especially the case with δὴ *now*, ἦ *or*, ἦ (interrog.), μή *not*, ἐπεὶ *since*, ἐγὼ *I*, ὦ *oh*.

CRASIS

52. Crasis (κράσις *mingling*) is the contraction of a vowel or diphthong at the end of a word with a vowel or diphthong beginning the following word. Over the long syllable resulting from contraction is placed the sign ' ; as τοῦργον from τὸ ἔργον *the work*. The first of the two words is generally the article, the relative pronoun (ὃ, ἃ), δὴ, καί, πρό, ὦ.

a. The rough breathing is written instead of the sign ' when the first word has a rough breathing : ὁ ἄνθρωπος = ἄνθρωπος.

53. Iota subscript (5) appears in the syllable resulting from crasis only when the first syllable of the second word contains ι : ἐγὼ οἶδα = ἐγὼῖδα *I know*.

54. The rules for crasis are in general the same as those for contraction (41 ff.). Thus τὸ ὄνομα = τοῦνομα, ὁ ἐν = οἶν, ὦ ἄνερ = ὦνερ, τὸ ἱμάτιον = τοῖμάτιον (107), ἃ ἐγὼ = ἄγῳ.

1. Ionic is marked by absence of contraction ; as πλόος for πλοῦς *voyage*, τείχρα for τείχη *walls*, αἰοδὴ for φῶδὴ *song*, ἀεργός for ἀργός *idle*.

2. Ionic (and less often Doric) may contract εο, εου to ευ : σεῦ from σέο *of thee*, φιλεῖσι from φιλέουσι *they love*.

3. αο, ἄο, αω, ἄω contract to ᾠ in Doric and Aeolic. Thus Ἄτρειδᾶ from Ἄτρειδᾶο, Dor. γελᾶντι *they laugh* from γελᾶοντι, χωρᾶν from χωρᾶων *of countries*.

4. Doric contracts αε to η ; αη to η ; αει, αη to η. Thus νίκη from νικαε *conquer* / ὄρῃ from ὄραει and ὄραη ; but ἄε = ᾠ (ἄλιος from ἄέλιος, Hom. ἠέλιος, *sun*).

5. The contraction of εε to η, and of οε, οο to ω is Doric. Thus φιλήτω from φιλεέτω, δηλώτε from δηλέετε, ἱππω from ἱπποο (198 D.) ; Aeolic here has ει and ου.

But the following exceptions are to be noted (55-57):

55. A diphthong may lose *i* or *υ*: οἱ ἐμοί = οὔμοι, μου ἐστί = μουστί. Cp. 37, 56.

56. The final vowel or diphthong of the article, and the *οι* of τοί, are dropped before *α*, and the *α* is lengthened unless it is the first vowel of a diphthong. The same rule applies in part to καί.

a. Article. — ὁ ἀνήρ = ᾠνήρ, οἱ ἄνδρες = ᾠνδρες, αἱ ἀγαθαί = ᾠγαθαί, ἡ ἀλήθεια = ᾠλήθεια, τοῦ ἀνδρός = τᾠνδρός, τῷ ἀνδρί = τᾠνδρί, ὁ αὐτός = αὐτός *the same*, τοῦ αὐτοῦ = τᾠτοῦ *of the same*.

b. τοί. — τοῖ ἄρα = τᾠρα, μέντοι ἄν = μεντᾠν.

c. καί. — (1) *αι* is dropped: καὶ αὐτός = καῦτός, καὶ οὐ = κοῦ, καὶ ἦ = χᾠ, καὶ οἶ = χοῖ, καὶ ἰκετεύετε = χικετεύετε (107). (2) *αι* loses its *i* and the *α* is then contracted (chiefly before *ε* and *ει*): καὶ ἐγώ = κάγώ, καὶ εἶτα = κᾠτα (note however καὶ εἰ = κεί, καὶ εἰς = κείς); also before *ο* in καὶ ὅτε = χᾠτε.

57. Most crasi forms of ἕτερος *other* come from ᾠτερος, the earlier form: thus: ὁ ἕτερος = ᾠτερος, οἱ ἕτεροι = ᾠτεροι; but τοῦ ἑτέρου = θουτέρου (107).

ELISION, APOCOPE

58. Elision is the expulsion of a short vowel at the end of a word before a word beginning with a vowel. An apostrophe (') marks the place where the vowel is elided. Thus ἀλλ'(α) ἄγε, ἔδωκ'(α) ἐννέα, ἐφ'(= ἐπι) ἐαυτοῦ (107), ἔχοιμ'(ι) ἄν, γένοιτ'(ο) ἄν.

59. Elision does not occur in (a) monosyllables, except such as end in *ε* (as τέ, δέ, γέ); (b) the conjunction ὅτι *that* (ὄτ' is ὅτε *when*); (c) the prepositions πρό *before*, ἄχρι, μέχρι *until*, and περί *concerning* (except before *ι*); (d) the dat. sing. ending *ι* of the 3 declension, and *σι*, the ending of the dat. pl.; (e) words with final *υ*.

N. — The final vowel of an emphatic personal pronoun is rarely elided. *αι* in the personal endings and the infinitive is sometimes elided in poetry; its elision in prose is doubtful.

56 D. Hom. has ᾠριστος = ὁ ἄριστος, ᾠντός = ὁ αὐτός. Hdt. has οὔτερος = ὁ ἕτερος, ᾠνήρ = ὁ ἀνήρ, ᾠντοί = οἱ αὐτοί, τᾠντό (or τᾠντό) = τὸ αὐτό, τᾠντοῦ = τοῦ αὐτοῦ, ἔωντοῦ = ἐο αὐτοῦ, ᾠνδρες = οἱ ἄνδρες. Doric has κᾠπί = καὶ ἐπί.

59 D. Absence of elision in Homer often proves the loss of a consonant, as *ϕ* (3) in κατὰ ἄστυ. Epic admits elision in σά *thy*, βᾠ, in the dat. sing. of the 3 decl. and in *-σι*, *-αι* in the personal endings, and in *-ναι*, *-σθαι* of the infinitive, and (rarely) in *μοι*, *σοί*, *τοί*.

60. Except *ἔστι* is, forms admitting movable ν (116) do not suffer elision in prose. In poetry a vowel capable of taking movable ν is often cut off.

61. Interior elision takes place in forming compound words. Thus *οὐδεὶς* *no one* from *οὐδὲ εἷς*, *καθορῶ* *look down upon* from *κατὰ ὄρῳ*, *μεθίτημι* *let go* from *μετὰ ἔτημι* (107).

a. Interior elision does not always occur in forming compounds: *ἔπιρκῶ* *swear falsely*, *σκηπτούχος* *sceptre-bearing* from *σκηπτο* + *οχος* (i.e. *-σοχος*). Cp. 622.

62. Apocope (*ἀποκοπή* *cutting off*) is the cutting off of a final short vowel before an initial consonant. In literature apocope is confined to poetry, as *παρμένετε* for *παρα-μένετε* *stand fast*.

APHAERESIS (INVERSE ELISION)

63. Aphaeresis (*ἀφαίρεσις* *taking away*) is the elision, or slurring, of ϵ in poetry at the beginning of a word standing after a word ending in a long vowel or diphthong. This occurs chiefly after *μή* *not*, *ἤ* *or*. Thus *μὴ νταῦθα* *not there*.

CONSONANT CHANGE

DOUBLING OF CONSONANTS

64. Attic has $\tau\tau$ for $\sigma\sigma$ of Ionic and most other dialects: *πράττω* *do* for *πράσσω*, *θάλαττα* *sea* for *θάλασσα*, *κρείττων* *stronger* for *κρείσσω*.

a. Tragedy and Thucydides adopt $\sigma\sigma$ as an Ionism. On *χαρίεσσα* see 99 a.

b. $\tau\tau$ is used for that $\sigma\sigma$ which is regularly formed by κ , χ , and ξ (97), sometimes by τ , θ , and ξ (99). On $\tau\tau$ in *Ἀττικός* see 69 a.

65. New Attic has $\rho\rho$ for $\rho\sigma$ of Old Attic: *θάρρος* *courage* = *θάρσος*, *ἄρρην* *male* = *ἄρσην*.

62 D. Hom. has $\acute{\alpha}\nu$, $\acute{\kappa}\acute{\alpha}\tau$, $\acute{\pi}\acute{\alpha}\rho$ for $\acute{\alpha}\nu\acute{\alpha}$, $\acute{\kappa}\acute{\alpha}\tau\acute{\alpha}$, $\acute{\pi}\acute{\alpha}\rho\acute{\alpha}$; final τ is commonly assimilated to a following consonant; and so final ν by 77-80. Thus *ἀλλέξει* *to pick up*, *ἄμ πόνον* *into the strife*; *κάββαλε* *throw down*, *κάλλιπε* *left behind*, *κακείοντες* lit. *lying down*, *καδῶσαι* *entering into*, *κάπ πεδιον* *through the plain*, *κάγ γόνυ* *on the knee* (*kag* not *kang*), *κάρ ῥέον* *in the stream*; *ἀππέμψει* *will send away*. When three consonants collide, the final consonant of the apocopate word is usually lost, as *κάκτανε* *slew*, from *κάκκτανε* from *κατ(έ)κτανε*.

a. But $\rho\sigma$ does not become $\rho\rho$ in the dative plural ($\rho\eta\gamma\sigma\sigma\iota$ orators) and in words containing the suffix $-\sigma\iota\varsigma$ for $-\tau\iota\varsigma$ ($\alpha\rho\sigma\iota\varsigma$ raising).

b. Ionic and most other dialects have $\rho\sigma$. $\rho\sigma$ in Attic tragedy and Thucydides is probably an Ionism. Xenophon has $\rho\sigma$ and $\rho\rho$.

66. An initial ρ is doubled when a simple vowel is placed before it in inflection or composition. Thus, after the syllabic augment (397 a), $\xi\text{-}\rho\rho\epsilon\iota$ was flowing from $\rho\acute{\epsilon}\omega$; and in $\kappa\alpha\lambda\iota\text{-}\rho\rho\sigma$ fair flowing. After a diphthong ρ is not doubled: $\epsilon\ddot{\upsilon}\text{-}\rho\sigma$ fair flowing.

a. This $\rho\rho$, due to assimilation of $\sigma\rho$ ($\xi\text{-}\rho\rho\epsilon\iota$, $\kappa\alpha\lambda\iota\text{-}\rho\rho\sigma$), or $\phi\rho$ ($\xi\rho\rho\eta\theta\eta$ was spoken), is really retained in the interior of a word; but simplified to single ρ when standing at the beginning. In composition ($\epsilon\ddot{\upsilon}\text{-}\rho\sigma$) single ρ is due to the influence of the simplified initial sound ($\rho\acute{\epsilon}\omega$). $\rho\rho$ arising from assimilation of $\rho\sigma$ (65) and $\nu\rho$ (80) is different.

67. In $\gamma\gamma$ the first γ is nasal (15 a). ϕ , χ , θ are not doubled in Attic; instead, we have $\pi\phi$, $\kappa\chi$, $\tau\theta$ as in $\Sigma\alpha\pi\phi\acute{\omega}$, *Sappho*, $\text{B}\acute{\alpha}\kappa\chi\omicron\varsigma$ *Bacchus*. Cp. 69 a.

CONSONANTS WITH CONSONANTS

STOPS BEFORE STOPS

63. A labial stop (π , β , ϕ) or a palatal stop (κ , γ , χ) before a dental stop (τ , δ , θ) must be of the same order (13).

a. $\beta\tau$, $\phi\tau$ become $\pi\tau$: ($\tau\epsilon\tau\rho\iota\beta\text{-}\tau\alpha\iota$) $\tau\acute{\epsilon}\tau\rho\iota\pi\tau\alpha\iota$ has been rubbed from $\tau\rho\acute{\iota}\beta\text{-}\omega$ rub; ($\gamma\epsilon\gamma\rho\alpha\phi\text{-}\tau\alpha\iota$) $\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$ has been written from $\gamma\rho\acute{\alpha}\phi\text{-}\omega$ write. $\gamma\tau$, $\chi\tau$ become $\kappa\tau$: ($\lambda\epsilon\lambda\epsilon\gamma\text{-}\tau\alpha\iota$) $\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$ has been said from $\lambda\acute{\epsilon}\gamma\text{-}\omega$ say; ($\beta\epsilon\beta\rho\epsilon\chi\text{-}\tau\alpha\iota$) $\beta\acute{\epsilon}\beta\rho\epsilon\kappa\tau\alpha\iota$ has been moistened from $\beta\rho\acute{\epsilon}\chi\text{-}\omega$ moisten.

b. $\pi\delta$, $\phi\delta$ become $\beta\delta$: ($\kappa\lambda\epsilon\pi\text{-}\delta\eta\nu$) $\kappa\lambda\acute{\epsilon}\beta\delta\eta\nu$ by stealth from $\kappa\lambda\acute{\epsilon}\pi\text{-}\tau\text{-}\omega$ steal; ($\gamma\rho\alpha\phi\delta\eta\nu$) $\gamma\rho\acute{\alpha}\beta\delta\eta\nu$ scraping from $\gamma\rho\acute{\alpha}\phi\text{-}\omega$ write (originally scratch, scrape). $\kappa\delta$ becomes $\gamma\delta$: ($\pi\lambda\epsilon\kappa\text{-}\delta\eta\nu$) $\pi\lambda\acute{\epsilon}\gamma\delta\eta\nu$ entwined from $\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$ plait.

c. $\pi\theta$, $\beta\theta$ become $\phi\theta$: ($\acute{\epsilon}\pi\epsilon\mu\pi\text{-}\theta\eta\nu$) $\acute{\epsilon}\pi\acute{\epsilon}\mu\phi\theta\eta\nu$ I was sent from $\pi\acute{\epsilon}\mu\pi\text{-}\omega$ send;

66 D. In poetry ρ sometimes remains single even after a vowel: $\xi\text{-}\rho\epsilon\zeta\epsilon$ did from $\rho\acute{\epsilon}\zeta\omega$, $\kappa\alpha\lambda\lambda\iota\text{-}\rho\sigma$.

1. Hom. often doubles liquids and nasals: $\delta\lambda\lambda\eta\kappa\tau\omicron\varsigma$ unceasing, $\phi\iota\lambda\omicron\mu\mu\epsilon\iota\delta\eta\varsigma$ fond of smiles, $\acute{\alpha}\rho\gamma\epsilon\nu\nu\omicron\varsigma$ white, $\xi\nu\nu\epsilon\pi\epsilon$ relate. These forms are due to the assimilation of σ with λ , μ , or ν . Thus $\acute{\alpha}\gamma\acute{\alpha}\text{-}\nu\nu\iota\phi\omicron\varsigma$ very snouvy is from $\acute{\alpha}\gamma\alpha\text{-}\sigma\nu\iota\phi\omicron\varsigma$, cp. *sn* in *snou*.

2. Doubled stops: $\delta\tau\tau\iota$ that ($\sigma\phi\omicron\delta\text{-}\tau\iota$), $\xi\delta\delta\epsilon\iota\sigma\epsilon$ feared ($\acute{\epsilon}\delta\zeta\epsilon\iota\sigma\epsilon$).

3. $\sigma\sigma$ in $\mu\acute{\epsilon}\sigma\sigma\omicron\varsigma$ middle (for $\mu\epsilon\theta\iota\omicron\varsigma$, 98), $\delta\pi\acute{\iota}\sigma\sigma\omega$ backward, in the datives of σ -stems, as $\acute{\epsilon}\pi\epsilon\sigma\sigma\iota$ (93, 221 D. 2), and in verbs with stems in σ ($\tau\rho\acute{\epsilon}\sigma\sigma\epsilon$).

4. One of these doubled consonants may be dropped without lengthening the preceding vowel: $\text{'O}\delta\upsilon\sigma\sigma\epsilon\upsilon\varsigma$ from $\text{'O}\delta\upsilon\sigma\sigma\epsilon\upsilon\varsigma$, $\mu\acute{\epsilon}\sigma\sigma\omicron\varsigma$, $\delta\pi\acute{\iota}\sigma\omega$.

(ἐτριβ-θη) ἐτριβ-θη was rubbed (τριβ-ω rub). κθ, γθ become χθ: (ἐπλεκ-θη) ἐπλέχθη was plaited (πλέκ-ω plait); (ἐλεγ-θη) ἐλέχθη was said (λέγ-ω say).

N. — The κ of ἐκ out of remains unchanged.

69. A dental stop before another dental stop becomes σ.

ἀνυστός practicable for ἀνυτ-τος from ἀνύτω complete, ἴστε you know for ἰδ-τε, οἶσθα thou knowest for οἶδ-θα, πέπεισται has been persuaded for πεπειθ-ται, ἐπίεισθην I was persuaded for ἐπειθ-θην.

a. ττ, τθ remain unchanged in Ἄττικός, Ἄτθίς, Attic, and in καθανεῖν die (62 D., 67). So also ττ for σσ (64).

70. Any stop standing before a stop other than τ, δ, θ, or in other combination than πφ, κχ, τθ is dropped, as in κεκόμ(δ)-κα have brought from κομίξω for κομίδ-ω (101). γ before κ, γ, or χ is γ-nasal (15 a), not a stop.

STOPS BEFORE M

71. Before μ, the labial stops (π, β, φ) become μ; the palatal stops κ, χ become γ; γ before μ remains unchanged.

ὄμμα eye for ὀπ-μα (cp. ὄπωμα), λέλειμμα I have been left for λειπ-μαι from λείπ-ω leave, τέτριμμα for τετριβ-μαι from τριβ-ω rub, γέγραμμα for γεγραφ-μαι from γράφ-ω write, πέπλεγμαι for πεπλεκ-μαι from πλέκ-ω plait, τέτευγμα for τετευχ-μαι from τεύχ-ω build.

a. κ and χ may remain unchanged before μ in a noun-suffix: ἀκ-μή edge, δραχ-μή drachma. κμ remains when brought together by phonetic change (111 a), as in κέ-κμη-κα am wearied (κάμ-νω).

b. γγμ and μμμ become γμ and μμ; as ἐλήλεγμαι for ἐλληλεγγ-μαι from ἐλληλεγγ-μαι (ἐλέγχ-ω convict), πέπεμμαι for πεπεμμ-μαι from πεπεμπ-μαι (πέμπ-ω send).

72. A dental stop (τ, δ, θ) before μ often appears to become σ; as ἦνυσμαι for ἦνυτ-μαι (ἀνύτ-ω complete), πέφρασμαι for πεφραδ-μαι (φράζω declare), πέπεισμαι for πεπειθ-μαι (πειθ-ω persuade).

73. Since these stops are retained in many words, as ἔρετμόν oar, ἀριθμός number, σ must be explained as due to analogy. Thus ἦνυσμαι, πέφρασμαι, πέπεισμαι have taken on the ending -σμαι by analogy to -σται, where σ is in place (πέφρασται for πεφραδ-ται by 69). So ἴσμεν we know (Hom. ἴδμεν) follows ἴστε you know (for ἰδ-τε).

CONSONANTS BEFORE N

74. β regularly, and φ usually, become μ before ν; as σεμνός

revered for σεβ-νος (σέβ-ομαι *revere*), στυμνός *firm* for στυφ-νος (στύφω *contract*).

75. γίγνομαι *become*, γινώσκω *know* become γίνομαι, γινώσκω in Attic after 300 B.C., in New Ionic, late Doric, etc.

76. λν becomes λλ in δλλῦμι *destroy* for δλ-νῦμι.

N BEFORE CONSONANTS

77. ν before π, β, φ, ψ becomes μ: ἐμπίπτω *fall into* for ἐν-πίπτω, ἐμβάλλω *throw in* for ἐν-βάλλω, ἐμφαίνω *exhibit* for ἐν-φαινω, ἔμφυῦχος *alive* for ἐν-ψύχος.

78. ν before κ, γ, χ, ξ becomes γ-nasal (15 a): ἐγκαλῶ *bring a charge* for ἐν-καλῶ, ἐγγράφω *inscribe* for ἐν-γράφω, συγχέω *pour together* for συν-χέω, συγξέω *grind up* for συν-ξέω. ν before τ, δ, θ remains unchanged.

79. ν before μ becomes μ: ἔμμετρος *moderate* for ἐν-μετρος, ἐμμένω *abide by* for ἐν-μενω.

a. Verbs in -νω may form the perfect middle in -σμαι (73); as πέφασμαι (from φαίνω *show*) for πεφαν-μαι (cp. πέφαγ-κα, πέφαν-ται). Here ν does not become σ; but the ending -σμαι is borrowed from verbs with stems in a dental (as πέφρασμαι, on which see 73).

80. ν before λ, ρ is assimilated (λλ, ρρ): σύλλογος *concourse* for συν-λογος, ἐλλείπω *fail* for ἐν-λειπω, συρρέω *flow together* for συν-ρέω.

81. ν before σ is dropped and the preceding vowel is lengthened (ε to ει, ο to ου, 32): μέλᾱς *black* for μελαν-ς, εἷς *one* for ἐν-ς, τοῖς *the* for τόις. Cp. 86, 87.

a. But in the dative plural ν before -σι appears to be dropped without compensatory lengthening: μέλασι for μελαν-σι, δαίμοσι for δαιμον-σι *divinities*, φρεσί for φρεν-σι *mind*. But see 221 N.

CONSONANTS BEFORE Σ

82. With σ a labial stop forms ψ, a palatal stop forms ξ.

| | |
|--------------------------------------|---------------------------------|
| λείψω <i>shall leave</i> for λειπ-σω | κῆρυξ <i>herald</i> for κηρυκ-ς |
| τρίψω <i>shall rub</i> for τριβ-σω | ἄξω <i>shall lead</i> for ἄγ-σω |
| γράψω <i>shall write</i> for γραφ-σω | βήξ <i>cough</i> for βηχ-ς |

a. The only stops that can stand before σ are π and κ, hence β, φ become π, and γ, χ become κ. Thus γραφ-σω, ἄγ-σω become γραπ-σω, ἄκ-σω.

83. A dental stop before σ is assimilated ($\sigma\sigma$) and one σ is dropped.

$\sigma\acute{\omega}\mu\alpha\sigma\iota$ *bodies* for $\sigma\omega\mu\alpha\sigma\iota$ from $\sigma\omega\mu\alpha\tau\text{-}\sigma\iota$, $\pi\sigma\acute{\iota}$ *feet* for $\pi\sigma\sigma\acute{\iota}$ from $\pi\sigma\delta\text{-}\sigma\iota$, $\delta\acute{\rho}\nu\iota\sigma\iota$ *birds* for $\delta\acute{\rho}\nu\iota\sigma\iota$ from $\delta\acute{\rho}\nu\iota\theta\text{-}\sigma\iota$. So $\pi\acute{\alpha}\sigma\chi\omega$ *suffer* for $\pi\alpha\sigma\sigma\chi\omega$ from $\pi\alpha\theta\text{-}\sigma\kappa\omega$ (cp. $\pi\alpha\theta\text{-}\epsilon\acute{\iota}\nu$ and 109), $\nu\acute{\xi}\acute{\iota}$ for $\nu\kappa\tau\text{-}\sigma\iota$ ($\nu\acute{\xi}$ *night*).

a. δ and θ first become τ before σ : $\pi\sigma\delta\text{-}\sigma\iota$, $\delta\acute{\rho}\nu\iota\theta\text{-}\sigma\iota$ become $\pi\sigma\tau\text{-}\sigma\iota$, $\delta\acute{\rho}\nu\iota\tau\text{-}\sigma\iota$.

84. κ is dropped before $\sigma\kappa$ in $\delta\iota\delta\alpha(\kappa)\text{-}\sigma\kappa\omega$ *teach* ($\delta\iota\delta\alpha\kappa\text{-}\tau\acute{\omicron}\varsigma$ *taught*). π is dropped before $\sigma\phi$ in $\beta\lambda\alpha(\pi)\sigma\text{-}\phi\eta\mu\acute{\iota}\alpha$ *evil-speaking* ($\beta\lambda\acute{\alpha}\pi\text{-}\tau\omega$ *harm*).

85. $\nu\tau$, $\nu\delta$, $\nu\theta$ before σ are dropped and the preceding vowel is lengthened (32).

$\gamma\acute{\iota}\gamma\alpha\varsigma$ *giant* for $\gamma\acute{\iota}\gamma\alpha\tau\text{-}\varsigma$, $\lambda\acute{\upsilon}\sigma\upsilon\sigma\iota$ *loosing* for $\lambda\acute{\upsilon}\sigma\upsilon\tau\text{-}\sigma\iota$, $\sigma\pi\acute{\epsilon}\iota\sigma\omega$ *shall make libation* for $\sigma\pi\epsilon\upsilon\delta\text{-}\sigma\omega$, $\pi\acute{\epsilon}\iota\sigma\omicron\mu\alpha\iota$ *shall suffer* for $\pi\epsilon\upsilon\theta\text{-}\sigma\omicron\mu\alpha\iota$ ($\pi\acute{\epsilon}\nu\theta\omicron\varsigma$ *grief*).

a. Strictly, $\nu\sigma\sigma$ is formed (83), then $\nu\sigma$; and finally ν is lost: as $\pi\acute{\alpha}\sigma\iota$ *all* from $\pi\alpha\upsilon\tau\text{-}\sigma\iota$, whence $\pi\alpha(\nu)(\sigma)\text{-}\sigma\iota$; $\tau\acute{\iota}\theta\epsilon\acute{\iota}\sigma\iota$ *loosing* from $\tau\acute{\iota}\theta\epsilon\upsilon\tau\text{-}\sigma\iota$, whence $\tau\acute{\iota}\theta\epsilon(\nu)(\sigma)\text{-}\sigma\iota$.

86. $\acute{\epsilon}\nu$ *in* before ρ , σ , or ζ keeps its ν : $\acute{\epsilon}\nu\text{-}\rho\upsilon\theta\mu\omicron\varsigma$ *in rhythm*, $\acute{\epsilon}\nu\text{-}\sigma\kappa\epsilon\upsilon\acute{\alpha}\zeta\omega$ *prepare*, $\acute{\epsilon}\nu\text{-}\zeta\acute{\epsilon}\upsilon\gamma\upsilon\acute{\nu}\mu\iota$ *yoke in*. $\sigma\acute{\upsilon}\nu$ *with* before σ and a vowel becomes $\sigma\upsilon\sigma\text{-}$: $\sigma\upsilon\sigma\text{-}\sigma\acute{\phi}\acute{\iota}\zeta\omega$ *help to save*; before σ and a consonant or before ζ , $\sigma\acute{\upsilon}\nu$ becomes $\sigma\upsilon\text{-}$: $\sigma\upsilon\text{-}\sigma\kappa\epsilon\upsilon\acute{\alpha}\zeta\omega$ *pack up*, $\sigma\acute{\upsilon}\text{-}\zeta\upsilon\gamma\omicron\varsigma$ *yoked together*.

87. $\pi\acute{\alpha}\nu$, $\pi\acute{\alpha}\lambda\iota\nu$ before σ either keep ν or assimilate ν to σ : $\pi\alpha\nu\text{-}\sigma\acute{\epsilon}\lambda\eta\nu\omicron\varsigma$ or $\pi\alpha\sigma\sigma\acute{\epsilon}\lambda\eta\nu\omicron\varsigma$ *the full moon*, $\pi\alpha\lambda\acute{\iota}\nu\text{-}\sigma\kappa\iota\omicron\varsigma$ *thick-shaded*, $\pi\alpha\lambda\acute{\iota}\sigma\text{-}\sigma\upsilon\tau\omicron\varsigma$ *rushing back*.

88. $\rho\sigma$, $\lambda\sigma$ may become ρ , λ with lengthening of the preceding vowel (32): $\acute{\eta}\gamma\gamma\epsilon\iota\alpha$ *collected*, $\acute{\eta}\gamma\gamma\epsilon\iota\lambda\alpha$ *announced* for $\acute{\eta}\gamma\epsilon\rho\text{-}\sigma\alpha$, $\acute{\eta}\gamma\gamma\epsilon\lambda\text{-}\sigma\alpha$. On $\rho\sigma$ see 65 a. $\lambda\sigma$ is retained in $\acute{\alpha}\lambda\sigma\omicron\varsigma$ *precinct*.

Σ BEFORE CONSONANTS

89. Sigma between consonants is dropped: $\acute{\eta}\gamma\gamma\epsilon\lambda(\sigma)\theta\epsilon$ *you have announced*, $\acute{\epsilon}\kappa(\sigma)\mu\eta\nu\omicron\varsigma$ *of six months* ($\acute{\epsilon}\xi$ *six*, $\mu\acute{\eta}\nu$ *month*).

a. But in compounds σ is retained when the second part begins with σ : $\acute{\epsilon}\nu\text{-}\sigma\pi\omicron\upsilon\delta\omicron\varsigma$ *included in a truce*. Compounds of $\delta\upsilon\sigma\text{-}$ *ill* omit σ before a word beginning with σ : $\delta\acute{\upsilon}\sigma\chi\iota\sigma\tau\omicron\varsigma$ *hard to cleave* for $\delta\upsilon\sigma\text{-}\sigma\chi\iota\sigma\tau\omicron\varsigma$ ($\sigma\chi\acute{\iota}\zeta\omega$ *cleave*).

90. $\acute{\epsilon}\xi$ *out of* (= $\acute{\epsilon}\kappa\varsigma$) drops σ in composition before another consonant,

83 D. Hom. often retains $\sigma\sigma$: $\pi\sigma\sigma\acute{\iota}$, $\delta\acute{\alpha}\sigma\sigma\alpha\sigma\theta\alpha\iota$ for $\delta\alpha\tau\text{-}\sigma\alpha\sigma\theta\alpha\iota$ ($\delta\alpha\tau\acute{\epsilon}\omicron\mu\alpha\iota$ *divide*).

88 D. Hom. has e.g. $\acute{\omega}\rho\sigma\epsilon$ *incited*, $\kappa\acute{\epsilon}\rho\sigma\epsilon$ *cut*, $\acute{\epsilon}\acute{\epsilon}\lambda\sigma\alpha\iota$ *to coop up*.

but usually retains its κ unaltered: ἐκτείνω *stretch out*, ἐκφέρω *carry out*, ἐκθύω *sacrifice*, ἐκρέω *flow out*, ἐκσφύζω *rescue from danger*. Cp. 68 N., 118.

91. σ before μ or ν usually disappears with compensatory lengthening (32) as in εἰμί for ἔσ-μι. But $\sigma\mu$ is retained when μ belongs to a suffix (ὄσ-μή *odor*, older ὀδ-μή) and in compounds of δυσ- *ill* (δυσ-μενής *hostile*).

a. Assimilation takes place in Πελοπόννησος for Πέλοπος νήσος *island of Pelops*, ἐνύμι *clothe* for ἔσ-νύμι (Ionic εἰνύμι).

92. $\sigma\delta$ becomes ζ in some adverbs denoting *motion towards*. Thus Ἀθή-ναζε for Ἀθήνας-δε *Athens-wards*.

93. Of two sigmas brought together by inflection one is dropped: βέλεσι for βέλεσ-σι *missiles*, ἔπεισι for ἔπεσ-σι *words*, τελέσαι for τελέσ-σαι (from τελῶ *accomplish*, stem τελεσ-).

a. $\sigma\sigma$ when = $\tau\tau$ (64) never becomes σ .

CONSONANTS WITH VOWELS

CONSONANTS BEFORE I

94. Numerous changes occur before the semivowel ζ (17). In 95–101 (except in 100) ζ is = y .

95. $\lambda\zeta$ becomes $\lambda\lambda$: ἄλλος for ἄλιος Lat. *alius*, ἄλλομαι for ἄλιομαι Lat. *salio*, φύλλον for φυλιον Lat. *folium*.

96. After *αν, αρ, ορ*, an ζ is shifted to the preceding syllable, forming *αιν, αιρ, οιρ*. This is called *Eprentesis* (ἐπένθεσις *insertion*). Thus φαίνω *show* for φαν-ιω, ἐχθαίρω *hate* for ἐχθαρ-ιω, μοῖρα *fate* for μορ-ια. (Similarly κλαίω *weep* for κλαίφω, κλαφ-ιω, 33.) On ι after *εν, ερ, ιν, ιρ, υν, υρ*, see 471.

97. $\kappa\zeta, \chi\zeta$ become $\tau\tau$ (= $\sigma\sigma$ 64): φυλάττω *guard* for φυλακ-ιω (cp. φυλακή *guard*), ταραττω *disturb* for παραχ-ιω (cp. παραχή *disorder*).

98. (I) Medial $\tau\zeta, \theta\zeta$ after long vowels, diphthongs, and consonants become σ ; after short vowels $\tau\zeta, \theta\zeta$ become $\sigma\sigma$ (*not*

91 D. σ is assimilated in Aeol. and Hom. ἔμμεναι *to be* for ἔσ-μεναι (εἶναι), ἀργεννός *white* for ἀργεσ-νος, ἑρεβεννός *dark* (ἑρεβεσ-νος, cp. Ἐρεβος), ἄμμε *we*, ὕμμε *you* (ἄσμε, ὕσμε). Cp. 66 D. 1.

98 D. Homer often retains $\sigma\sigma$: βέλεσσι, ἔπεσσι, τελέσσαι.

= ττ 64), which is simplified to σ. Thus πᾶσα *all* from παντ-ια (81), αἴσα *fate* from αἰτ-ια; μέσος *middle* (Hom. μέσ-σος) from μεθ-ιος (Lat. *med-ius*), τόσος *so great* (Hom. τόσσος) from τoτ-ιος (Lat. *toti-dem*).

99. (II) Medial τι, θι become ττ (= σσ 64): μέλιττα (μέλισσα) *bee* from μελιτ-ια (cp. μέλι, -ιτος *honey*), κορύττω (κορύσσω) *equip* from κορυθ-ιω (cp. κόρυς, -υθος *helmet*).

a. χαρίεσσα *graceful* and some other fem. adjs. in -εσσα are poetical, and do not show the form in ττ in Attic prose. (But μελιτοῦσσα and μελιτοῦττα *honeyed*: 267 a.)

b. The change in 99 is due to the analogy of ττ (= σσ) from κι, χι (97).

100. τ before final ι often becomes σ, as τίθησι *places* for τίθητι; also in the middle of a word before ι followed by a vowel; as πλούσιος *rich* for πλουτ-ιος (πλούτος *wealth*).

a. ντ before final ι becomes νσ, which drops ν: ἔχουσι *they have* for ἔχοντι (32).

101. δι between vowels and γι after a vowel become ζ: ἐλπίζω *hope* for ἐλπιδ-ιω, πεζός *on foot* for πεδ-ιος (cp. πεδ-ιο-ν *ground*); ἀρπάζω *seize* for ἀρπαγ-ιω (cp. ἄρπαξ *raptacious*). After a consonant γι becomes δ: ἔρδω *work* from ἐργ-ιω.

DISAPPEARANCE OF Σ

102. Sigma with a vowel before or after it is often lost. Its former presence is known by earlier Greek forms or from the cognate languages.

103. Initial σ before a vowel becomes the rough breathing; as ἑπτὰ *seven*, Lat. *septem*; ἥμισυς *half*, Lat. *semi-*; ἵστημι *set* for σι-στη-μι, Lat. *si-st-o*.

104. Between vowels σ is dropped; as γένους *of a race* from γενε(σ)-ος, Lat. *gener-is*, λύει *thou loosest*, from λύη for λυε-(σ)αι, ἐλύου from ἐλυε-(σ)ο, τιθεῖο for τιθεῖσο, εἶην from ἐσ-ιη-ν, ἀλήθεια *truth* from ἀληθεσ-ια.

a. Strictly, σ between vowels becomes the aspirate h ('), which usually

100 D. Doric often retains τ (τίθητι, ἔχοντι).

falls out; but it is sometimes transferred to the initial vowel: *εἰπόμεν* followed from *ἐ-(σ)επ-ο-μην* (Lat. *sequor*).

b. Yet *σ* appears in some *-μ* forms (*τίθεισαι, ἴστασο*), and in *θρασύς = θαρσύς* 111. *σ* between vowels is due to phonetic change (as *σ* for *σσ* 93, *πλούσιος* for *πλουτιος* 100) or to analogy (as *ἔλυσα* for *ἐλύα*, modeled on words like *ἔδεικ-σ-α*), cp. 18.

105. *σ* usually disappears in the first aorist of liquid verbs (active and middle) with lengthening of the preceding vowel (32): *ἔστειλα* sent for *ἔστελ-σα, ἔφηνα* showed for *ἐφάν-σα, ἐφήνατο* for *ἐφάν-σατο*. Cp. 88.

106. Some words have lost initial *σγ* (*σγ*): *ἡδύς* sweet (Lat. *sua(d)vis*), *οὐ, οἶ, ἔ* him, her, *ὄς* his (Lat. *suius*), *ἔθος* custom, *ἦθος* character (Lat. *con-suetus*).

ASPIRATION

107. A smooth stop (*π, τ, κ*), brought before the rough breathing by elision, by crasis, or in forming compounds, is made rough, becoming an aspirate (*φ, θ, χ*). Cp. 13 a.

ἀφ' οὗ from which for *ἀπ(ὸ) οὐ, νύχθ' ὄλην* whole night for *νύκτ(α) ὄλην* (68 c), *γυναῖχ' ὄρω* I see a woman for *γυναῖκ(α) ὄρω*; *θᾶτερον* the other for *τ(ὸ) ἕτερον* (cp. 57), *θοιμάτιον* for *τὸ ἱμάτιον* the cloak (54); *μεθίημι* let go for *μετ(ὰ) ἱημι, αὐθάδης* self-willed from *αὐτός* self and *ἀδεῖν* please.

a. An interior rough breathing, passing over *ρ*, roughens a preceding smooth stop: *φρουρός* watchman from *προ-ὄρος* (cp. *πρό + ὄρω* look before), *τέθριππον* four-horse chariot (*τετρ + ἵππος*).

108. Two rough stops beginning successive syllables of the same word are avoided. A rough stop is changed into a smooth stop when the adjoining syllable contains a rough stop.

a. In reduplication (404) initial *φ, θ, χ* are changed to *π, τ, κ*. Thus *πέφευγα* for *φε-φεν-γα* perfect of *φεύγω* flee, *τίθημι* place for *θι-θη-μι, κέχηνα* for *χε-χη-να* perf. of *χάσκω* gape.

b. In the first aorist passive imperative *-θι* becomes *-τι* after *-θη*, as in *λύ-θη-τι* for *λυ-θη-θι*; elsewhere *-θι* is retained (*γνώθι*).

c. In the aorist passive, *θε-* and *θυ-* are changed to *τε-* and *τυ-* in *ἐ-τέ-θην* was placed (*τίθημι*) and *ἐ-τύ-θην* was sacrificed (*θύω*).

d. A succession of rough stops is avoided in *ἀμπέχω ἀμπίσχω* clothe (for *ἀμφεχω, ἀμφισχω*), *ἐκε-χειριά* truce for *ἐχε-χειριά* (*έχω* hold + *χείρ* hand).

e. The rough breathing, as an aspirate (13 a), often disappears when

107 D. New Ionic generally leaves *π, τ, κ* before the rough breathing: *ἀπ' οὐ, μετήμι, τοῦτερον*. But in compounds *φ, θ, χ* may appear: *μέθοδος* method (*μετά αἴτερ + ὁδός* way).

either of the following two syllables contains ϕ , θ , or χ . $\xi\chi\omega$ have stands for $\acute{\epsilon}\chi\omega$ = $\sigma\epsilon\chi\omega$ (103, cp. $\xi\text{-}\sigma\chi\omicron\nu$), the rough breathing changing to the smooth breathing before a rough stop.

f. Transfer of the aspirate occurs in $\theta\rho\acute{\iota}\xi$ *hair*, gen. sing. $\tau\rho\iota\chi\text{-}\acute{\omicron}\varsigma$ for $\theta\rho\iota\chi\omicron\varsigma$, dat. pl. $\theta\rho\iota\acute{\xi}\acute{\iota}$; $\tau\alpha\chi\acute{\omicron}\varsigma$ *swift*, comparative $\theta\acute{\alpha}\tau\tau\omega\nu$ from $\theta\alpha\chi\acute{\iota}\omega\nu$ (97).

g. Transfer of the aspirate occurs in $\tau\alpha\phi\text{-}$ ($\tau\acute{\alpha}\phi\omicron\varsigma$ *tomb*), pres. $\theta\acute{\alpha}\pi\text{-}\tau\text{-}\omega$ *bury*, fut. $\theta\acute{\alpha}\psi\omega$, perf. $\tau\acute{\epsilon}\theta\alpha\mu\text{-}\mu\alpha\iota$ (71); $\tau\rho\acute{\epsilon}\phi\omega$ *nourish*, fut. $\theta\rho\acute{\epsilon}\psi\omega$, perf. $\tau\acute{\epsilon}\text{-}\theta\rho\alpha\mu\text{-}\mu\alpha\iota$; $\tau\rho\acute{\epsilon}\chi\omega$ *run*, fut. $\theta\rho\acute{\epsilon}\xi\omicron\mu\alpha\iota$; $\tau\rho\nu\phi\text{-}$ ($\tau\rho\nu\phi\acute{\eta}$ *delicacy*), pres. $\theta\rho\acute{\upsilon}\pi\text{-}\tau\text{-}\omega$ *enfeeble*, fut. $\theta\rho\acute{\upsilon}\psi\omega$; $\tau\acute{\upsilon}\phi\omega$ *smoke*, perf. $\tau\acute{\epsilon}\text{-}\theta\tilde{\upsilon}\mu\text{-}\mu\alpha\iota$.

N.—The two rough stops remain unchanged in the aorist passive; as $\acute{\epsilon}\theta\rho\acute{\epsilon}\phi\theta\eta\nu$ *was nourished*, $\acute{\epsilon}\phi\acute{\alpha}\nu\theta\eta\nu$ *was shown forth*, $\acute{\omega}\rho\theta\acute{\omega}\theta\eta\nu$ *was set upright*, $\acute{\epsilon}\theta\acute{\epsilon}\lambda\chi\theta\eta\nu$ *was charmed*, $\acute{\epsilon}\kappa\alpha\theta\acute{\alpha}\rho\theta\eta\nu$ *was purified*, $\acute{\epsilon}\chi\acute{\upsilon}\theta\eta\nu$ *was poured*; in $\xi\sigma\chi\epsilon\theta\omicron\nu$ *held*; in the perfect inf. $\pi\epsilon\phi\acute{\alpha}\nu\theta\alpha\iota$, $\kappa\epsilon\kappa\alpha\theta\acute{\alpha}\rho\theta\alpha\iota$, $\tau\epsilon\theta\acute{\alpha}\phi\theta\alpha\iota$; in the imperatives $\gamma\rho\acute{\alpha}\phi\eta\theta\iota$ *be written*, $\sigma\rho\acute{\alpha}\phi\eta\theta\iota$ *turn about*, $\phi\acute{\alpha}\theta\iota$ *say*.

109. Transfer of Aspiration. — An aspirate dropped before σ passes on its aspiration to the consonant following σ : $\pi\acute{\alpha}\sigma\chi\omega$ *suffer* for $\pi\alpha\theta\text{-}\sigma\kappa\omega$ (cp. 83).

110. Some roots vary between a final smooth and a rough stop; as $\acute{\delta}\acute{\epsilon}\chi\omicron\mu\alpha\iota$ *receive*, $\delta\omega\rho\omicron\delta\omicron\kappa\omicron\varsigma$ *bride-taker*; $\acute{\alpha}\lambda\acute{\epsilon}\iota\phi\omega$ *anoint*, $\lambda\acute{\iota}\pi\omicron\varsigma$ *fat*; $\pi\lambda\acute{\epsilon}\kappa\omega$ *weave*, $\pi\lambda\omicron\chi\mu\acute{\omicron}\varsigma$ *braid of hair* (cp. 71 a); and the perfect $\eta\chi\alpha$ from $\acute{\alpha}\gamma\omega$ *lead*.

VARIOUS CONSONANT CHANGES

111. Metathesis (transposition). — A consonant is sometimes transposed in a word: $\Pi\nu\nu\acute{\xi}$ *the Pnyx*, gen. $\Pi\nu\kappa\nu\acute{\omicron}\varsigma$, $\tau\acute{\iota}\kappa\tau\omega$ *bear* for $\tau\iota\text{-}\tau\kappa\text{-}\omega$ (cp. $\tau\epsilon\kappa\text{-}\acute{\epsilon}\iota\nu$).

a. Transposition proper does not take place where we have to do with $\alpha\rho$, $\rho\alpha$ for $\rho\omicron$ (18, 30 b), as in $\theta\acute{\alpha}\rho\sigma\omicron\varsigma$ and $\theta\rho\acute{\alpha}\sigma\omicron\varsigma$ *courage*; or with syncope (38 b) due to early shifting of accent, as in $\pi\acute{\epsilon}\tau\text{-}\omicron\mu\alpha\iota$ *fly*, 2 aor. $\acute{\epsilon}\text{-}\pi\tau\text{-}\acute{\omicron}\mu\eta\nu$, $\pi\tau\text{-}\epsilon\text{-}\rho\acute{\omicron}\nu$ *wing*; and similarly when a monosyllable ending in a long vowel varies with a dissyllable ending in a short vowel, as $\kappa\acute{\epsilon}\text{-}\kappa\mu\eta\text{-}\kappa\alpha$ ($\kappa\acute{\alpha}\mu\text{-}\nu\omega$) *am wearied*, cp. $\kappa\acute{\alpha}\mu\text{-}\tau\omicron\varsigma$ *weariness*; $\beta\acute{\epsilon}\text{-}\beta\lambda\eta\text{-}\kappa\alpha$ ($\beta\acute{\alpha}\lambda\lambda\omega$) *have thrown*, cp. $\beta\acute{\epsilon}\lambda\epsilon\text{-}\mu\nu\omicron\nu$ *missile*.

112. Dissimilation. — a. λ sometimes becomes ρ when a second λ appears in the same word: $\acute{\alpha}\rho\gamma\alpha\lambda\acute{\epsilon}\omicron\varsigma$ *painful* for $\acute{\alpha}\lambda\gamma\alpha\lambda\acute{\epsilon}\omicron\varsigma$ ($\acute{\alpha}\lambda\gamma\omicron\varsigma$ *pain*).

b. A consonant (usually ρ) may disappear when it occurs also in the adjoining syllable: $\delta\rho\acute{\upsilon}\phi\alpha\kappa\tau\omicron\varsigma$ *railing* for $\delta\rho\nu\text{-}\phi\rho\alpha\kappa\tau\omicron\varsigma$ (lit. *fenced by wood*).

109 D. Hdt. has $\acute{\epsilon}\nu\tau\alpha\acute{\alpha}\theta\alpha$ *there* ($\acute{\epsilon}\nu\tau\alpha\acute{\alpha}\theta\alpha$), $\kappa\iota\theta\acute{\omega}\nu$ *tunic* ($\chi\iota\tau\acute{\omega}\nu$).

110 D. Hom. and Hdt. have $\acute{\alpha}\theta\tau\iota\varsigma$ *again* ($\acute{\alpha}\theta\theta\iota\varsigma$), $\omicron\upsilon\kappa\iota$ *not* ($\omicron\upsilon\chi\iota$).

111 a. D. Hom. $\kappa\rho\alpha\delta\acute{\iota}\eta$, $\kappa\alpha\rho\delta\acute{\iota}\eta$ *heart*, $\kappa\acute{\alpha}\rho\tau\iota\sigma\tau\omicron\varsigma$ *best* ($\kappa\rho\acute{\alpha}\tau\iota\sigma\tau\omicron\varsigma$), $\beta\acute{\alpha}\rho\delta\iota\sigma\tau\omicron\varsigma$ *slowest* ($\beta\rho\alpha\delta\acute{\upsilon}\varsigma$), $\delta\rho\alpha\tau\acute{\omicron}\varsigma$ and $\text{-}\delta\rho\alpha\tau\omicron\varsigma$ from $\delta\acute{\epsilon}\rho\omega$ *flag*; $\xi\text{-}\delta\rho\alpha\kappa\omicron\nu$ *saw* from $\delta\acute{\epsilon}\rho\kappa\omicron\mu\alpha\iota$ *see*.

c. When the same or two similar adjacent syllables contain the same consonant the first syllable may disappear: ἀμφορεύς *jar* for ἀμφι-φορεύς, θάρσυνος *bold* for θαρσο-συνος.

113. Development. — δ is developed between ν and ρ, as in ἀνδρός *of a man* for ἀνρος from ἀνήρ (cp. *cinder* with Lat. *cineris*); β is developed between μ and ρ (or λ), as in μεσημβριά *midday, south* from μεσ-ημεριά for μεσ-ημεριά from μέσος *middle* and ἡμέρα *day* (cp. *chamber* with Lat. *camera*).

114. The dialects often show consonants different from Attic in the same or kindred words.

FINAL CONSONANTS

115. No consonant except ν, ρ, or σ (including ξ and ψ) can stand at the end of a Greek word. All other consonants are dropped.

σῶμα *body* for σωματ (gen. σώματ-ος); παῖ *O boy!* for παιδ (gen. παιδ-ός); γάλα *milk* for γαλακτ (gen. γάλακτ-ος); φέρον *bearing* for φεροντ (gen. φέροντ-ος); ἄλλο for ἀλιόδ (95), cp. Lat. *aliud*; ἔφερε-(τ) *was carrying*, ἔφερο-ν(τ) *were carrying*.

a. Exceptions are the proclitics (149) ἐκ *out of*, derived from ἐξ (cp. 90, 118), and οὐκ (οὐχ) *not*, of which οὐ is another form (119).

116. Movable N. — When the next word begins with a vowel, movable ν may be added to words ending in -σι; to the third person singular in -ε; and to ἐστὶ *is*.

πάσιν ἔλεγεν ἐκείνα *he said that to everybody* (but πᾶσι λέγουσι ταῦτα), λέ-

113 D. Hom. μέ-μβλω-κα *have gone* from μλω from μολ- in ἐ-μολ-ο-ν (111 a). At the beginning of words this μ is dropped; as βλώσκω *go*, βροτός *mortal* for μβρο-τός (root μρο-, μωρ-, as in *mor-tuus*). In composition μ remains, as in ἀ-μβροτος *immortal*; ἀ-βροτος *immortal* is formed directly from βροτός.

114 D. τ for σ: Doric τύ, τολ, τέ, διάκατοι (διάκαστοι), ρίκατι (εἰκοσι). — σ for τ: Doric σήμερον *to-day* (σήμερον Ionic, τήμερον Attic). — κ for π: Ionic κότε *when*, δκως, κόσος, κή. — κ for τ: Doric πόκα (πόττε), δκα (δτε). — γ for β: Doric γλέφαρον *eyelid*, γλάχων (Ion. γλήχων) *pennyroyal*. — δ for β: Doric δδελός (όβολός) *a spilt*. — π for τ: Hom. πίσυρες, Aeol. πέσσυρες *four* (τέτταρες); Aeol. πέμπε *five* (πέντε). — θ for τ: see 109 D. — φ for θ: Hom. φήρ *centaur* (θήρ *beast*). — ν for λ: Doric ἐνθεῖν *to come*.

116 D. Hom. has ἐγώ(ν) *I*, ἄμμι(ν) *to us*, ὕμμι(ν) *to you*, σφί(ν) *to them*. The suffixes -φι and -θε vary with -φιν and -θεν: θεόφι(ν), πρόσθε(ν). Also κέ(ν) = Attic ἀν, νύ(ν) *now*. Hdt. often has -θε for -θεν (πρόσθε *before*).

γουνιν ἐμοί *they speak to me* (but λέγονσί μοι), ἔστιν ἄλλος *there is another* (154 b), Ἀθηναίων ἦσαν *they were at Athens*.

a. Verbs in -εω never (in Attic) add -ν to the 3 sing. of the contracted form: εὖ ἐποίηε αὐτόν *he treated him well*. But ἦεν *went* and pluperfects (as ἤδει *knew*) may add ν.

N.—Movable ν is called ν ἐφελκυστικόν (*dragging after*).

117. Movable ν is usually written at the end of a clause, and at the end of a verse in poetry. To make a syllable long by position (126) the poets (and some prose writers) add ν before a word beginning with a consonant.

118. οὕτως *thus*, ἐξ *out of* are used before a vowel, οὕτω, ἐκ, before a consonant. Thus οὕτως ἐποίει *he acted thus*, but οὕτω ποιεῖ *he acts thus*; ἐξ ἀγορᾶς, but ἐκ τῆς ἀγορᾶς, *out of the market-place*.

119. οὐκ *not* is used before the smooth breathing, οὐχ (cp. 107) before the rough breathing: οὐκ ὀλίγοι, οὐχ ἡδύς. Before consonants οὐ is written.

a. A longer form is οὐχί (Ion. οὐκί), used before vowels and consonants.

SYLLABLES

120. There are as many syllables in a Greek word as there are separate vowels or diphthongs: ἀ-λή-θει-α *a truth*.

121. The last syllable is called the *ultima*; the next to the last syllable is called the *penult*; the one before the penult is called the *antepenult*.

122. In pronouncing Greek words and in writing (at the end of the line) the rules for division of syllables commonly observed are these:

a. A single consonant standing between two vowels in a word belongs with the second vowel: ἀ-γω, ἔ-χω, σο-φί-ζω.

b. Any group of consonants that can begin a word, and a group formed by a stop with μ or ν, and by μν, belongs with the second vowel: τύ-πτω, ὄ-γδοος, ἄ-στρον, ἔ-χθος; πρᾶ-γμα, ἔ-θνος, λί-μνη.

c. A group that cannot begin a word is divided between two syllables: ἄν-θος, ἐλ-πίς, ἔρ-γμα. Doubled consonants are divided: θάλατ-τα.

d. Compounds formed with prepositions and with δυσ- divide at the point of union: εἰς-φέρω, προσ-φέρω, δυσ-τυ-χής; ἀν-άγω, εἰς-άγω, συν-έχω.

118 D. Several adverbs often omit s without much regard to the following word: ἀμφί *about*, ἀμφίς (poet.), μέχρι, ἀχρι *until* (rarely μέχρις, ἀχρίς), ἀτρέμας and ἀτρέμα *quietly*, πολλάκις *often* (πολλάκι Hom., Hdt.).

123. A syllable ending in a vowel is said to be *open*; one ending in a consonant is *closed*. Thus in *μή-τηρ mother* the first syllable is open, the second closed.

QUANTITY OF SYLLABLES

124. A syllable is short when it contains a short vowel followed by a vowel or a single consonant: *θε-ός god*, *νό-μος law*.

125. A syllable is long by *nature* when it contains a long vowel or a diphthong: *χώ-ρᾱ country*, *δοῦ-λος slave*.

126. A syllable is long by *position* when its vowel precedes two consonants or a double consonant: *ἵπ-πος horse*, *ἐξ out of*.

a. One or both of the two consonants lengthening a final syllable by position may belong to the next word: *ἄλλος πολίτης*, *ἄλλο κτήμα*.

b. Length by position does not affect the natural quantity of a vowel. Thus both *λέ-ξω shall say* and *λή-ξω shall cease* have the first syllable long by position; but the first vowel is short in *λέξω*, long in *λήξω*.

127. The combination of stop and liquid or nasal following a short vowel does not necessarily make the syllable containing the short vowel long by position. A syllable containing a short vowel before a stop and a liquid or nasal is *common* (either short or long). When short, such syllables are said to have a *weak* position.

Thus in *δάκρυ*, *πατρός*, *ὄπλον*, *τέκνον*, *τί δρᾶ* the first syllable is either long or short as the verse requires. In Homer the syllable before a stop with a liquid or nasal is usually long; in Attic poetry it is usually short.

a. The stop and the liquid or nasal making weak position must stand in the same word or in the same part of a compound. Thus in *ἐκ-λύω I release* the first syllable is always long, but in *ἔ-κλυε he heard* it is common.

b. *β*, *γ*, *δ* before *μ* or *ν*, and usually before *λ*, make the preceding syllable long by position. Thus *ἄγνός* (— ∪) *pure*, *βιβλίον* (∪ ∪ ∪) *book*.

126 D. In Hom. an initial liquid or nasal was probably doubled in pronunciation when it followed a short syllable carrying the rhythmic accent, as in *ἐνὶ μεγάροισι* (∪ — ∪ ∪ — ∪). The lengthening of the short syllable is sometimes due to the former presence of *σ* or *φ* before the liquid or nasal: *στρε λήξειεν* ∪ — — — ∪ (cp. *ἀλληκτος unceasing* for *ἀ-σληκτος*), *τε ρήξειεν* — — — (cp. *ἄρηκτος unbroken* for *ἀ-ρηκτος*). (Cp. 66 a, 66 D.)

128. The quantity of syllables containing *a*, *i*, *v* must be learned by observation, especially in poetry. They are long when these vowels have the circumflex accent (*πᾶς*, *ὑμῖν*) and when they arise from contraction (49) or from crasis (52): *γέρᾱ* from *γέρρα*, *ἄργός* *idle* from *ἀ-εργος* (but *ἄργός* *bright*), *κάγῳ* from *καὶ ἐγῶ*.

a. *i* and *v* are generally short before *ξ* (except as initial sounds in augmented forms, 401), and *a*, *i*, *v* before *ζ*; as *κῆρῦξ*, *ἐκῆρῦξα*, *πνίξω*, *ἀρπάξω*, *ἐλπίζω*. The vowels of *as*, *is*, and *vs* are long when *v* or *vt* has dropped out before *ς* (81, 85). The accent often shows the quantity (138, 139).

ACCENT

129. There are three accents in Greek. No Greek accent can stand farther back than the antepenult.

Acute (´) and **Grave (`)**: over short or long vowels and diphthongs. The acute may stand on ultima, penult, or antepenult: *καλός*, *δαίμων*, *ἄνθρωπος*. The grave stands on the ultima only: *τὸν ἄνδρα*, *τὴν τύχην*, *οἱ θεοὶ τῆς Ἑλλάδος*.

Circumflex (˘): over long vowels and diphthongs. It may stand on ultima or penult: *γῆ*, *θεοῦ*, *δῶρον*, *τοῦτο*.

130. The acute marks syllables pronounced in a raised tone of voice. The grave marks syllables pronounced in a low-pitched tone as contrasted with the high-pitched tone of the acute. The circumflex marks syllables pronounced with a combination of acute and grave (134).

131. The ancients regarded the grave originally as belonging to every syllable not accented with the acute or circumflex. Syllables with acute or circumflex had a higher *pitch* (*τόνος*) than other syllables, and it was the rising and falling of the pitch that made Ancient Greek a musical language.

132. A diphthong has the accent over its second vowel (*τοῦτο*), except in the case of capital *α*, *η*, *ω* (as *Ἄιδης*, 9). A breathing belonging to an accented syllable is written before the acute and grave (*οἷ, ῆ*), but under the circumflex (*ῶ, οῖτος*). Accents and breathings are placed before capitals: *Ὅμηρος*, *Ὄραι*. The acute and grave stand between, the circumflex stands over, the marks of diaeresis (7): *κληῖς*, *ἐὺ τρέφον*, *κληῖδι*.

133. A final acute changes to grave when the word on which it stands is followed immediately by another word. Thus *μετὰ τὴν μάχην* *after the battle* (for *μετὰ τήν μάχην*). It is also some-

times placed on τῖς, τί (299), to distinguish these indefinite pronouns from the interrogatives τῖς, τί.

a. But a final acute is not changed to the grave: (1) when the oxytone (135) is followed by an enclitic (152 a); (2) in τῖς, τί interrogative, as τῖς οὗτος; *who's this?* (3) when an elided syllable follows the accented syllable: νύχθ' ὄλην (107), not νύχθ' ὄλην; (4) when a colon or period follows. (Usage varies before a comma.)

134. A syllable with the circumflex was spoken with a rising tone followed by one of lower pitch (ˆ = ˆ). Thus παῖς = παῖς, εὔ = εὔ.

a. Similarly, since every long vowel may be resolved into two short units τῶν may be regarded as = τόν. μούσα, δῆμος are thus = μούσα, δέεμος; μούσης, δήμου are = μούσης, δέεμον. Note Δί = Δί to Zeus.

135. Words are named according to their accent as follows: Oxytone (acute on the ultima): θήρ, καλός, λευκός. Paroxytone (acute on the penult): λύω, λείπω, λευκός. Proparoxytone (acute on the antepenult): ἄνθρωπος, παιδεύομεν. Perispomenon (circumflex on the ultima): γῆ, θεοῦ. Properispomenon (circumflex on the penult): πράξις, μούσα. Barytone (when the ultima is unaccented): μούσα, πόλεμος.

a. Oxytone (δέξυς sharp + τόνος) means 'sharp-toned,' perispomenon (περισπόμενος) 'turned-around' (circumflectus, 134). Paroxytone and proparoxytone are derived from δέξυτος with the prepositions παρά and πρό.

136. An accent is *recessive* when it stands back as far from the end of the word as the quantity of the ultima permits (141).

GENERAL RULES FOR POSITION OF THE ACCENT

137. Using the words *short* and *long* to denote only the natural quantity of vowel sounds without reference to position, we have the following rules (138-144) with regard to the place of the accent as determined by quantity.

a. Length, by *positioñ* (126), of the ultima influences the accent in preventing the acute from standing on the antepenult: οἰκοφύλαξ, gen. οἰκοφύλακος.

138. The antepenult, if accented, can have the acute only

136 D. Aeolic has recessive accent except in prepositions and conjunctions: σόφος, Ζεύς (*i.e.* Ζέυς; Attic Ζεύς = Ζέυς), ἄστρος, λείπειν (= λειπεῖν).

(*ἄνθρωπος, βασίλεια queen*). If the ultima is long, the antepenult cannot take an accent: hence *ἀνθρώπου, βασιλειᾶ kingdom*.

a. Genitives in *-ως* and *-ων* of substantives in *-ις* and *-υς* (*πόλεως, πόλεων, ἄστειως*), the forms of the *Attic* declension, as *ἕλεως* (258), the Ionic genitive in *-εω* (*πολίτῃω*), and some compound adjectives in *-ως*, as *δύσερως unhappy in love, ὑψίκερως lofty antlered*, allow the acute on the antepenult. On *ὄντινων* see 153.

139. The penult, if accented and long, takes the circumflex when the ultima is short (*νήσος, κῆρυξ 128 a, ταῦτα*). In all other cases, if accented, it has the acute (*φόβος, λελυκός, θώραξ, ἀνθρώπου, τούτου*). Apparent exceptions, 153.

140. The ultima, if accented and short, has the acute (*ποταμός*); if accented and long, has either the acute (*λελυκός*), or the circumflex (*Περικλῆς*).

141. When the ultima is long, the acute cannot stand on the antepenult, nor the circumflex on the penult. When the ultima is long, a word, if accented

- a. on the ultima, has the acute or the circumflex: *ἐγώ, σοφῶς*.
- b. on the penult, has the acute: *λέων, δαίμων*.

142. When the ultima is short, a word, if accented

- a. on the ultima, has the acute: *σοφός*.
- b. on a short penult, has the acute: *ῥῆσις, νόμος*.
- c. on a long penult, has the circumflex: *δῶρον, κῆρυξ (128 a)*.
- d. on the antepenult, has the acute: *ἄνθρωπος*.

143. Final *-αι* and *-οι*, though long, are regarded as short in determining accent: *μῦσαι, λύσαι* (inf.), *βούλομαι, λυεται, ἄνθρωποι*; but not in the optative (*λύσαι, βουλεύοι*), or in the adverb *οἶκοι at home* (but *οἶκοι houses*).

ACCENT AS AFFECTED BY CONTRACTION, CRASIS, AND ELISION

144. **Contraction.** — If either of the syllables to be contracted had an accent, the contracted syllable has an accent. Thus:

- a. A contracted antepenult has the acute: *φιλεόμενος = φιλούμενος*.
- b. A contracted penult has the acute, when the ultima is long; otherwise it has the circumflex: *φιλεόντων = φιλούντων, φιλέουσι = φιλοῦσι*.

c. A contracted ultima has the acute when the uncontracted form was oxytone: *ἔσταως* = *ἔστώς*; otherwise, the circumflex: *φιλέω* = *φιλῶ*.

N. 1. — A contracted syllable has, in general, the circumflex only when, in the uncontracted word, an acute was *followed* by the (unwritten) grave (131, 134). Thus *Περικλέης* = *Περικλῆς*, *τίμῶ* = *τίμῶ*.

N. 2. — Exceptions to 144 are often due to the analogy of other forms (204, 259 b, 277 a).

145. If neither of the syllables to be contracted had an accent, the contracted syllable has no accent: *φίλλεε* = *φίλλει*, *γένεϊ* = *γένει*, *περίπλοος* = *περίπλους*. For exceptions, see 204.

146. **Crisis.** — In crisis, the first word (as less important) loses its accent: *τάγαθά* for *τὰ ἀγαθά*, *τάν* for *τὰ ἐν*, *κάγῳ* for *καὶ ἐγῶ*, *τοῦργον* for *τὸ ἔργον* (sometimes written *τοῦργον*).

147. **Elision.** — In elision, oxytone prepositions, conjunctions, and the enclitics *τινά* and *ποτέ* (152 d), lose their accent: *παρ'* (for *παρὰ*) *ἐμοῦ*, *ἀλλ'* (for *ἀλλὰ*) *ἐγῶ*. In other oxytones the accent is thrown back to the penult: *πόλλ'* (for *πολλὰ*) *ἔπαθον*, *φήμ'* (for *φημί*) *ἐγῶ*.

ANASTROPHE

148. Anastrophe (*ἀναστροφή turning-back*) is the shifting of the accent from the ultima to the penult in oxytone prepositions of two syllables. It occurs

a. When the preposition follows its case: *τούτων περί* (for *περὶ τούτων*) *about these things*. *περί* is the only true preposition following its case in prose.

N.—In poetry, anastrophe occurs with other dissyllabic prepositions (except *ἀντί*, *ἀμφί*, *διά*). In Homer a preposition following its verb also admits anastrophe (*λοῦσῃ ἀπο* for *ἀπολούσῃ*).

b. When the preposition stands for a compound formed of the preposition and *ἔστι*, as *πάρα* for *πάρεστι* *it is permitted*, *ἐν* for *ἔνεστι* *it is possible*.

N.—In poetry, *πάρα* may stand for *πάρεισι* or *πάρειμι*; and *ἄνα* *arise!* *up!* is used for *ἀνάστηθι*. Hom. has *ἐν* = *ἔνεισι*.

PROCLITICS

149. Proclitics (*προκλίνω lean forward*) are monosyllabic words which have no accent and are closely connected with the

following word. They are : the forms of the article *ὁ, ἡ, οἱ, αἱ*; the prepositions *ἐν, εἰς (ἐς), ἐξ (ἐκ)*; the conjunction *εἰ; ὡς*, except when it means *thus*; the negative adverb *οὐ (οὐκ, οὐχ, 119)*.

150. A proclitic sometimes takes an accent, thus :

- a. *οὐ* at the end of a sentence : *φῆς, ἦ οὐ; do you say so or not? πῶς γὰρ οὐ; for why not? Also οὐ no standing alone.*
- b. When an enclitic follows : *ἐν τινι, οὐ φησι.*
- c. *ἐξ, ἐν, and εἰς* receive an acute when they follow the word to which they belong : *κακῶν ἐξ out of evils* Ξ 472.
- d. *ὡς* as becomes *ῶς* in poetry when it follows its noun : *θεὸς ῶς as a god.* When it stands for *οὕτως, ὡς* is written *ῶς* even in prose (*οὐδ' ῶς not even thus*).

ENCLITICS

151. Enclitics (*ἐγκλίτω lean on*) are words attaching themselves closely to the preceding word, after which they are pronounced rapidly. Enclitics usually lose their accent. They are :

- a. The personal pronouns *μοῦ, μοί, μέ; σου, σοί, σέ; οὐ, οἶ, ξ, and (in poetry) σφίσι.*
- b. The indefinite pronoun *τις, τὶ* in all forms (but not *ἅττα = τινὰ*); the indefinite adverbs *πού (or ποθί), πῆ, ποί, ποθέν, ποτέ, πῶ, πῶς.* As interrogatives these words retain their accents (*τίς, τί, πού (or πόθι), πῆ, ποί, πόθεν, πότε, πῶ, πῶς*).
- c. The present indicative of *εἰμί am* and *φημί say*, except *εἶ* and *φῆς*.
- d. The particles *γέ, τέ, τοί, πέρ.*

152. The word before an enclitic is treated as follows :

- a. An oxytone keeps its acute accent : *δός μοι, καλόν ἐστι.*
- b. A perispomenon keeps its accent : *φιλω σε, τῆμων τινας.*
- c. A proparoxytone or properispomenon receives, as an additional accent, the acute on the ultima : *ἄνθρωπός τις, ἄνθρωποί τινες; σῶσόν με, παῖδες τινες.*
- d. A paroxytone receives no additional accent : a monosyllabic enclitic loses its accent (*χώρᾱ τις, φίλος μου*), a dissyllabic enclitic retains its accent (*χώρᾱς τινός, φίλοι τινές*), except when its final vowel is elided (*οὕτω ποτ' ἦν*).
- e. Of several enclitics in succession, each receives an acute accent from

151 D. Also enclitic are the dialectic and poetical forms *μεῦ, σέο, σεῦ, τοί, τέ, and τῦ (acc. = σέ), εο, εῦ, ἔθεν, μίν, νίν, σφί, σφίν, σφέ, σφωέ, σφῶν, σφέων, σφέας, σφέας and σφᾶς, σφέα*; also the particles *νύ* or *νύν* (not *νύν*), Epic *κέ (κέν), θήν, ῥά*; and Epic *ἐσσί, Ion. εἰς, θου art.*

the following, only the last having no accent: εἴ ποῦ τίς τινα ἴδοι ἐχθρόν *if ever any one saw an enemy anywhere* T. 4. 47.

N. — Properispomena ending in -ξ or -ψ are probably treated as paroxytones: κήρυξ τις, φοῖνιξ ἐστί.

153. Sometimes an enclitic unites with a preceding word to form a compound (cp. Lat. -que, -ve), which is accented as if the enclitic were still a separate word. Thus οὔτε (not οὔτε), ὥστε, εἶτε, καίτοι, οὔτινος, ὦτινι, ὄντινων; usually περ (ὥσπερ); the inseparable -δε in ὄδε, ἦδε, τοῦσδε; and -θε and -χι in εἶθε (poetic αἶθε), ναίχι. οὔτε, ὦτινι, etc., are not real exceptions to the rules of accent (138, 139).

a. The demonstrative pronominal suffix -δε draws the accent to the preceding syllable: τοσσοῦδε *so much*, ἐνθάδε *here* (τόσος, ἐνθα). The local suffix -δε is treated like an enclitic: Μέγαράδε (or Μεγαράδε) *to Megara*, Hom. οἰκόνδε (but Attic οἴκαδε) *homewards*.

b. οἶός τε *able* is sometimes written οἰόσ τε. ἐγώ γε and ἐμοί γε may become ἔγωγε, ἔμοιγε. οὐκ οὖν is usually written οὐκ οὖν *not therefore* (and *not therefore?*) in distinction from οὐκοῦν *therefore*.

154. An enclitic sometimes retains its accent:

a. If it is emphatic; as in contrasts (ἢ σοὶ ἢ τῷ πατρί σου *either to you or to your father*), and at the beginning of a sentence or clause (φημί γάρ *I say in fact*, τινὲς λέγουσι *some say*).

b. ἐστί is written ἔστι at the beginning of a sentence or verse; when it means *exists* or *is possible*; when it immediately follows οὐκ, μή, εἰ, ὥς, καί, ἀλλά, τοῦτο; and in ἔστιν οἱ *some*, ἔστιν ὅτε *sometimes*, etc.

c. After an elision: πολλοὶ δ' εἰσίν (for δέ εἰσιν), ταῦτ' ἐστίν (for ταῦτά ἐστιν).

d. An enclitic of two syllables keeps its accent after a paroxytone (152 d).

N. 1. — As indirect reflexives in Attic prose (759 b), οὐ and σφίσι are not enclitic, οἶ is generally enclitic, ἔ usually not enclitic.

N. 2. — After oxytone prepositions and ἔνεκα enclitic pronouns (except τις) usually keep their accent (ἐπὶ σοί, not ἐπί σοι; ἔνεκα σοῦ, not ἐνεκά σου; ἐνεκά του, not ἐνεκα τοῦ). ἐμοῦ, ἐμοί, ἐμέ are used after prepositions (except πρὸς με; and in the drama ἀμφί μοι).

MARKS OF PUNCTUATION

155. The *comma* and *period* have the same forms as in English. The *colon* is a point above the line (·), and stands for the English colon or semicolon: οἱ δὲ ἠδέως ἐπέθοντο· ἐπίστευον γὰρ αὐτῷ *and they gladly obeyed; for they trusted him* X. A.

1. 2. 2. The *mark of interrogation* (;) is the same as our semicolon: τί λέγεις; *what do you say?*

PART II

INFLECTION

156. Parts of Speech. — Greek has the following parts of speech: substantives (nouns), adjectives, pronouns, verbs, adverbs, prepositions, conjunctions, and particles.

157. Declension is the inflection of substantives, adjectives (including participles), and pronouns; *conjugation* is the inflection of verbs.

158. Stems. — Inflection consists in the addition of endings to the stem, which is that part of a word which sets forth the *idea*. Thus the stem *λογο-* becomes *λόγος* *word*, the stem *λεγο-* becomes *λέγο-μεν* *we say*. The endings originally had distinct meanings, which are now seldom apparent. In verbs they represent the force of the personal pronouns in English; in nouns they often correspond to the ideas expressed by *of, to, for*, etc. The stem without any ending may serve as a word; as *χώρα* *land*, *λέγε* *speak!* *λόγε* *O word!* On roots, see 577.

159. The stem often changes in form. Thus *πατήρ* *father* has the stems *πατηρ-, πατερ-, πατρ-*; the stem of *λείπο-μεν* *we leave* is *λειπο-*, of *έ-λίπο-μεν* *we left* is *λιπο-*. The stem of a verb is also modified to indicate change in time: *λείβο-μεν* *we shall leave*.

DECLENSION

160. Declension deals with variations of number, gender, and case.

161. Number. — There are three numbers: singular, dual, and plural. The dual speaks of *two*, or *a pair*, as *τῶ ὀφθαλμῷ* *the two eyes*, but it is not often used, and the plural (which denotes *more than one*) is frequently substituted for it (*οἱ ὀφθαλμοί* *the eyes*).

162. Gender. — There are three genders: masculine, feminine, and neuter.

163. Natural Gender. — Nouns denoting male persons are masculine, nouns denoting female persons are feminine. Thus *ὁ ναύτης* *seaman*, *ὁ στρατιώτης* *soldier*, *ἡ γυνή* *woman*, *ἡ κόρη* *maiden*. The masculine designates a whole class: *οἱ ἄνθρωποι* *men (and women)*.

164. EXCEPTIONS.—Diminutives in *-ιον* are neuter (166), as *παιδίον* *little child* (male or female, *ὁ* or *ἡ* *παῖς* *child*). Also *τέκνον*, *τέκος* *child* (strictly ‘thing born’), *ἀνδράποδον* *captivē*.

165. Common Gender.—Many nouns denoting persons are either masculine or feminine; as *ὁ* *παῖς* *boy*, *ἡ* *παῖς* *girl*, *ὁ* *θεός* *god*, *ἡ* *θεός* (*ἡ* *θεά* *poet.*) *goddess*. So with names of animals: *ὁ* *βούς* *ox*, *ἡ* *βοῦς* *cow*, *ὁ* *ἵππος* *horse*, *ἡ* *ἵππος* *mare*; but *ὁ* *λαγώς* *he-hare* or *she-hare*.

166. Gender of Sexless Objects.—Masculine are the names of *winds*, *months*, and most *rivers*. Feminine are the names of most *countries*, *islands*, *cities*, *trees*, and *plants*, and most abstract words. Neuter are diminutives (164), words and expressions quoted, and indeclinable nouns, as letters of the alphabet and infinitives (253).

167. EXCEPTIONS are chiefly due to the endings; as *ἡ* *Λήθη* *Lethe*, *τὸ* *Ἄργος* *Argos*, *τὸ* *Ἴλιον* *Ilium*, *οἱ* *Δελφοί* *Delphi*, *ὁ* *λωτός* *lotus*.

168. Cases.—There are five cases: nominative, genitive, dative, accusative, and vocative. The genitive denotes *from* as well as *of*, the dative denotes *to* or *for* and also *by*, *with*, *on*, *in*, *at*, etc. The other cases are used as in Latin.

169. The genitive, dative, and accusative are called *oblique* cases to distinguish them from nominative and vocative, which are called *direct* cases.

170. The vocative is often the same as the nominative in the singular; in the plural it is always the same. Nominative, accusative, and vocative have the same form in neuter words, and always have *-ᾶ* in the plural (in contracted words, before contraction). In the dual there are two forms, one for nominative, accusative, and vocative, the other for genitive and dative.

171. Lost Cases.—Greek has generally lost the *forms* of the instrumental and locative cases (which have become fused with the dative) and of the ablative (305). The Greek dative is used to express *by*, as in *βία* *by force*; *with*, as in *λίθοις* *with stones*; and *in*, *on*, as in *γῆ* *on the earth*. *From* may be expressed by the genitive: *πόρρω* *Σπάρτης* *far from Sparta*.

172. Declensions.—There are three declensions.

| | |
|--|---------------------|
| First, or \hat{A} declension, with stems in $\bar{\alpha}$ | } Vowel Declension. |
| Second, or O-declension, with stems in \circ | |

Third, or Consonant declension, with stems in a consonant, and in the semivowels *ι* and *υ*, which do duty as consonants (17).

GENERAL RULES FOR THE ACCENT OF SUBSTANTIVES AND ADJECTIVES

173. Substantives and adjectives accent, in the oblique cases, the same syllable as is accented in the nominative, provided the quantity of the ultima permits (138); otherwise the following syllable receives the accent.

174. The kind of accent depends on the general laws (138-142): *νῆκη*, *νῆκης*, *νῆκαι* (143); *δῶρον*, *δώρου*, *δώρα*; *σῶμα*, *σώματος*, *σωμάτων*, *σώματα*.

175. Oxytones of the first and second declensions are perispomena in the genitive and dative of all numbers: *σκιᾶ*, *σκιᾶς*, *σκιᾷ*, *σκιῶν*, *σκιᾶς*; *θεός*, *θεοῦ*, *θεῷ*, *θεῶν*, *θεοῖς*; *φανερός*, *φανερῶ*, *φανερῶν*, *φανεροῖς*. The gen. pl. of the first declension is always perispomenon (183).

176. The feminine genitive plural of adjectives and participles in *-ος* has the same accent and form as the masculine and neuter: *δίκαιος*, gen. pl. *δικαίων* (in all genders); *λυόμενος*, gen. pl. *λυομένων* (in all genders).

177. Words of the third declension having stems of one syllable accent the case ending in the genitive and dative of all numbers; and *-ων* and *-ων* have the circumflex. Thus *θήρ wild beast*, *θηρός*, *θηρί*, *θηρῶν*.

178. EXCEPTIONS TO 177.—The ending of the gen. dual and plural is not accented in the case of some words, as *δ, ἡ παῖς boy, girl*, *δ Τρώς Trojan*, *τὸ φῶς light*, *τὸ οὖς ear*; so *πᾶς all masc. and neut. gen. and dat. pl.* (267). Thus *παῖδ-ων* (but *παι-σί*), *Τρώ-ων* (but *Τρω-σί*), *πάντων*, *πᾶσι*. Monosyllabic participles always accent the first syllable: *ὄν being*, *ὄντ-ος*, *ὄντ-ι*, *ὄντ-ων*, *ὄνσι* (273).

179. CASE ENDINGS OF SUBSTANTIVES AND ADJECTIVES

| | VOWEL DECLENSION | | CONSONANT DECLENSION | |
|------|------------------|--------|----------------------|--------|
| | SINGULAR | | | |
| | Masc. and Fem. | Neuter | Masc. and Fem. | Neuter |
| Nom. | -s or none | -υ | -s or none | none |
| Gen. | -s or -ιο | | -ος | |
| Dat. | -ι | | -ι | |
| Acc. | -υ | | -υ or -ῦ | none |
| Voc. | none | -υ | none or like Nom. | none |

| | VOWEL DECLENSION | | CONSONANT DECLENSION | |
|----------|------------------|-------------|----------------------|--------------------|
| | Masc. and Fem. | Neuter | Masc. and Fem. | Neuter |
| N. A. V. | NONE | | -ε | |
| G. D. | -ιϜ | | -οιϜ | |
| | DUAL | | | |
| | | | | |
| | PLURAL | | | |
| N. V. | -ι | -ᾶ | -ες | -ᾶ |
| Gen. | | -ων | | -ων |
| Dat. | | -ις (-ισσι) | | -σσι, -σσι, -εσσσι |
| Acc. | -vs (-ᾶς) | -ᾶ | -vs, -ᾶς | -ᾶ |

180. The stem may undergo a change upon its union with the case ending, as in the genitive plural of the first declension (183). Cp. 228, 233, 237.

DECLENSION OF SUBSTANTIVES

FIRST DECLENSION (STEMS IN \bar{a})

181. Substantives with stems in \bar{a} are masculine or feminine. The feminine nominative singular ends in $-\bar{a}$, $-\check{a}$, or $-\eta$; the masculine nominative singular adds $-\varsigma$ to the stem, and ends in $-\bar{a}\varsigma$ or $-\eta\varsigma$.

182. Table of the union of the case endings (when there are any) with the final vowel of the stem.

| FEM. SING. | MASC. SING. | MASC. FEM. DUAL | MASC. FEM. PL. |
|---|--|---------------------|---|
| Nom. \bar{a} or \check{a} η | $\bar{a}\varsigma$ $\eta\varsigma$ | N. A. V. \bar{a} | $a\text{-}i$ (143) |
| Gen. $\bar{a}\text{-}s$ or $\eta\text{-}s$ $\eta\text{-}s$ | (Hom. $\bar{a}\text{-}o$ for $\bar{a}\text{-}io$) | G. D. $a\text{-}iv$ | $\acute{\omega}\nu$ (for $\acute{\epsilon}\text{-}\omega\nu$, $\check{a}\text{-}\omega\nu$) |
| Dat. $\check{\epsilon}$ or η η | $\check{\epsilon}$ η | | $a\text{-}is$ or $a\text{-}i\sigma\tau$ |
| Acc. $\bar{a}\text{-}v$ or $\check{a}\text{-}v$ $\eta\text{-}v$ | $\bar{a}\text{-}v$ $\eta\text{-}v$ | | $\bar{a}\varsigma$ (for $a\text{-}vs$) |
| Voc. \bar{a} or \check{a} η | \bar{a} \check{a} or η | | $a\text{-}i$ |

a. $-\alpha\nu$, $-\alpha\varsigma$, with *short* a , are formed on the analogy of $-\omega\nu$, $-\omega\varsigma$ (196).

183. Accent.—The genitive plural always has the circumflex on the ultima, since $-\acute{\omega}\nu$ is contracted from $-\acute{\epsilon}\text{-}\omega\nu$ derived from (Hom.) $-\check{a}\text{-}\omega\nu$ (34 D.). Final $-\alpha i$ is treated as short (143).

184. The dialects show various forms.

184 D. 1. For η , Doric and Aeolic have original \bar{a} .

2. Ionic has η after ϵ , i , and ρ . But Hom. has *θεῖα goddess*, *Ἐρμειᾶς Hermes*.

3. The dialects admit $-\check{a}$ in the nom. sing. less often than does Attic. Ionic has *πρόμνη stern* (Att. *πρόμνα*), Dor. *τόλμᾶ daring*. Ionic has η for \check{a} in

185. **Dative Plural.** — The ending *-αισι* occurs in Attic poetry.

186.

I. FEMININES

| SINGULAR | | | | | | |
|----------|----------------------------------|-------------------------------------|------------------------------------|------------------------------------|--|---------------------------------------|
| | ἡ χώρα (χωρᾱ-) <i>land</i> | ἡ νίκη (νικᾱ-) <i>victory</i> | ἡ φυγή (φυγᾱ-) <i>flight</i> | ἡ μοῖρα (μοιρᾱ-) <i>fate</i> | ἡ γλῶττα (γλωττᾱ-) <i>tongue</i> | ἡ θάλαττα (θαλαττᾱ-) <i>sea</i> |
| Nom. | χώρα | νίκη | φυγή | μοῖρα | γλῶττα | θάλαττα |
| Gen. | χωρᾱς | νικης | φυγης | μοιρᾱς | γλωττης | θαλάττης |
| Dat. | χώρῃ | νίκῃ | φυγῇ | μοίρῃ | γλώττῃ | θαλάττῃ |
| Acc. | χώρᾱ-ν | νίκη-ν | φυγή-ν | μοῖρα-ν | γλῶττα-ν | θάλαττα-ν |
| Voc. | χώρα | νίκη | φυγή | μοῖρα | γλῶττα | θάλαττα |
| DUAL | | | | | | |
| N. A. V. | χώρᾱ | νικᾱ | φυγᾱ | μοιρᾱ | γλωττᾱ | θαλάττᾱ |
| G. D. | χωραιν | νικαιν | φυγαιν | μοιραιν | γλωτταιν | θαλάτταιν |
| PLURAL | | | | | | |
| N. V. | χώραι | νικαι | φυγαί | μοῖραι | γλῶτται | θάλατται |
| Gen. | χωρῶν | νικῶν | φυγῶν | μοιρῶν | γλωττῶν | θαλαττῶν |
| Dat. | χώραις | νικαῖς | φυγαῖς | μοιραῖς | γλώτταις | θαλάτταις |
| Acc. | χωρᾶς | νικᾶς | φυγᾶς | μοιρᾶς | γλωττᾶς | θαλάττᾶς |

abstracts in *-ειη, -οιη* (*ἀληθειη truth, εὐνοιη good-will*). Hom. has voc. *νύμφᾱ* from *νύμφη maiden*.

4. **Nom. sing. masc.** — Hom. has *-τᾱ* for *-της* in *ἵπποτα horseman, ἱππηλάτα driver of horses, κῦανοχαῖτα dark-haired, μητέρα counsellor* with recessive accent. So *ᾶ* in the adj. *εὐρύσπα far-sounding*.

5. **Gen. sing. masc.** — (a) *-ᾱο*, the original form from *ᾱ-(ι)ο*, is used by Hom. (*Ἄτρειδᾱο*). It contracts in Aeolic and Doric to *-ᾱ* (*Ἄτρειδᾱ*).

(b) *-εω*, from *ηο* (= *ᾱο*) by 29, is also used by Hom., who makes it a single syllable by synizesis (50), as in *Ἄτρειδεω*. Hdt. has *-εω*, as *πολιτρω* (138 a).

(c) *-ω* in Hom. after a vowel, *Βορέω* (nom. *Βορέης*).

6. **Acc. sing. masc.** — In proper names Hdt. often has *-εα* for *-ην*.

7. **Dual.** — In the gen. and dat. Hom. has *-αιν* and also *-αιν*.

8. **Gen. pl.** — (a) *-ᾶων*, the original form, occurs in Hom. In Aeolic and Doric *-ᾶων* contracts to (b) *-ᾶν* (*ἀγορᾶν*). (c) *-έων*, the Ionic form, appears in Homer, who usually makes it a single syllable by synizesis (50). *-έων* is from *-ήων*, Ionic for *-ᾶων*. (d) *-ῶν* in Hom. generally after vowels (*κλισίῶν*, from *κλισίη hut*).

9. **Dat. pl.** — Hom. has *-ησι, -ης* (generally before vowels), and (rarely) *-αισι*. Ionic has *-ησι*, Aeolic *-αισι, -αις*, Doric *-αις*.

10. **Acc. pl.** — *-ανς, -ᾶς, ᾶς* in various Doric dialects, *-αις* in Aeolic.

187. Feminines are of two kinds: those that have *a* or *η*, and those that have *ᾶ*, in the nominative singular.

188. If the nominative singular has *ᾶ* or *η*, the other cases of the singular have the same. After *ε*, *ι*, or *ρ* we have *ᾶ*, otherwise *η*.

189. If the nominative singular has *ᾶ*, accusative and vocative singular have the same; genitive and dative singular have *ᾶ* after *ε*, *ι*, or *ρ*, otherwise *η*.

a. Here belong: *ᾶ* preceded by *σ* (*ξ*, *ψ*), *ττ* (*σσ*), *λλ*, *αιν*; substantives in *-εα* and *-τρια* denoting females; abstracts in *-εα* and *-οα*; and most substantives in *-ρα* after a diphthong or *υ*.

190.

II. MASCULINES

SINGULAR

| | | | | |
|------|--|--|--------------------------------------|--|
| | ὁ νεᾶνιάς (νεᾶνιά-) <i>young man</i> | ὁ πολίτης (πολίτᾶ-) <i>citizen</i> | ὁ κριτής (κριτᾶ-) <i>judge</i> | Ἄτρείδης (Ἄτρείδᾶ-) <i>son of Atreus</i> |
| Nom. | νεᾶνιά-ς | πολίτη-ς | κριτή-ς | Ἄτρείδη-ς |
| Gen. | νεᾶνίου | πολίτου | κριτοῦ | Ἄτρείδου |
| Dat. | νεᾶνιᾷ | πολίτῃ | κριτῇ | Ἄτρείδῃ |
| Acc. | νεᾶνιά-ν | πολίτη-ν | κριτή-ν | Ἄτρείδη-ν |
| Voc. | νεᾶνιά | πολίτα | κριτά | Ἄτρείδη |

DUAL

| | | | | |
|----------|----------|----------|---------|-----------|
| N. A. V. | νεᾶνιά | πολίτᾶ | κριτά | Ἄτρείδα |
| G. D. | νεᾶνιαιν | πολίταιν | κριταῖν | Ἄτρείδαιν |

PLURAL

| | | | | |
|-------|----------|----------|---------|-----------|
| N. V. | νεᾶνιοι | πολίται | κριταί | Ἄτρείδαι |
| Gen. | νεᾶνιῶν | πολίτῶν | κριτῶν | Ἄτρείδῶν |
| Dat. | νεᾶνιοῖς | πολίταις | κριταῖς | Ἄτρείδαις |
| Acc. | νεᾶνιάς | πολίτᾶς | κριτάς | Ἄτρείδας |

191. *ᾶ* and *η*. — In the final syllable of the singular *ᾶ* appears after *ε*, *ι*, and *ρ*; otherwise we find *η* (188). Except in compounds in *-μέτρης*: *γεωμέτρης* *measurer of land*.

192. Genitive singular. — The ending *-ου* is borrowed from the genitive singular of the second declension.

193. Vocative singular. — Masculines in *-ᾶς* have *ᾶ* (*νεᾶνιά*); those in *-της* have *ᾶ* (*πολίτα*, *δέσποτα* from *δεσπότης* *master*); all others in *-ης* have *-η* except national names and compounds: *Πέρσᾶ* *Persian*, *γεωμέτρᾶ*.

CONTRACTS (FEMININES AND MASCULINES)

194. Most substantives in *aā*, *eā*, and *eās* are contracted.

| | | SINGULAR | | |
|----------|------------------|--|--|---|
| | | ἡ μινᾶ <i>mina</i> (μινᾶ- for μινᾶᾶ-) | ἡ σῦκῆ <i>fig tree</i> (σῦκῆ- for σῦκῆᾶ-) | ὁ Ἑρμῆς <i>Hermes</i> (Ἑρμῆ- for Ἑρμῆᾶ-) |
| Nom. | (μινᾶᾶ) μινᾶ | (σῦκῆᾶ) σῦκῆ | (Ἑρμῆᾶ) Ἑρμῆ-ς | |
| Gen. | (μινᾶᾶς) μινᾶς | (σῦκῆᾶς) σῦκῆς | (Ἑρμῆᾶ) Ἑρμῆοῦ | |
| Dat. | (μινᾶᾶ) μινῆ | (σῦκῆᾶ) σῦκῆῃ | (Ἑρμῆᾶ) Ἑρμῆῃ | |
| Acc. | (μινᾶᾶ-ν) μινᾶ-ν | (σῦκῆᾶ-ν) σῦκῆ-ν | (Ἑρμῆᾶ-ν) Ἑρμῆ-ν | |
| Voc. | (μινᾶᾶ) μινᾶ | (σῦκῆᾶ) σῦκῆ | (Ἑρμῆᾶ) Ἑρμῆ | |
| | | DUAL | | |
| N. A. V. | (μινᾶᾶ) μινᾶ | (σῦκῆᾶ) σῦκᾶ | (Ἑρμῆᾶ) Ἑρμᾶ | |
| G. D. | (μινᾶᾶιν) μινᾶιν | (σῦκῆᾶιν) σῦκαῖν | (Ἑρμῆᾶιν) Ἑρμαῖν | |
| | | PLURAL | | |
| N. V. | (μινᾶᾶι) μινᾶι | (σῦκῆᾶι) σῦκαῖ | (Ἑρμῆᾶι) Ἑρμαῖ | |
| Gen. | (μινᾶᾶων) μινᾶων | (σῦκῆᾶων) σῦκῶν | (Ἑρμῆᾶων) Ἑρμῶν | |
| Dat. | (μινᾶᾶις) μινᾶις | (σῦκῆᾶις) σῦκαῖς | (Ἑρμῆᾶις) Ἑρμαῖς | |
| Acc. | (μινᾶᾶς) μινᾶς | (σῦκῆᾶς) σῦκᾶς | (Ἑρμῆᾶς) Ἑρμᾶς | |

The dual and plural of Ἑρμῆς mean *statues of Hermes*. Βορέης *North wind*, has also the form Βορρᾶς (Βορροῦ, Βορρῆ, Βορρᾶν, Βορρᾶ).

SECOND DECLENSION (STEMS IN ο)

195. Substantives with stems in ο are masculine, feminine, or neuter. The masculine (or feminine) nominative singular adds -ς, and ends in -ος. The few feminines are declined like the masculines. In neuters, nominative, vocative, and accusative singular end in -ο-ν; in the plural these cases end in -α.

196. Table of the union of the case endings (when there are any) with the final vowel of the stem.

| SINGULAR | | DUAL | | PLURAL | |
|----------------------|--------|-------------------------|--|---------------------|--------|
| Masc. and Fem. | Neuter | Masc., Fem., and Neuter | | Masc. and Fem. | Neuter |
| Nom. ο-ς | ο-ν | N. A. V. ω | | Nom. ο-ι (143) | ᾶ |
| Gen. ου (for ο-(ι)ο) | | G. D. ο-ιν | | Gen. ων | |
| Dat. φ | | | | Dat. ο-ις or ο-ισι | |
| Acc. ο-ν | | | | Acc. ους (for ο-υς) | ᾶ |
| Voc. ε | ο-ν | | | Voc. ο-ι | ᾶ |

194 D. Hdt. has μνῆαι, μνεῶν, μνῆας, γεῶν from γῆ, Βορῆς. Hom. has Ἐρμῆαι (Att. Ἀθηναῖα and Ἀθηναῖ), γῆ (and γαῖα), σῦκῆ, Ἑρμῆας, Βορέης, gen. Βορέω.

197. The stem vowel *o* varies with *ε*, which appears in the vocative sing., and in *πανδημεί* (locative) in full force (*πᾶς all, δήμος people*). Dat. *-ω* is derived from *-ο + αι* the original ending. On the locative in *-αι* see 305.

198. The dialects show various forms.

| 199. | | SINGULAR | | | |
|----------|---------------------------------|-------------------------------------|-----------------------------|---------------------------------|--|
| | ὁ ἵππος <i>horse</i> (ἵππο-) | ὁ ἄνθρωπος <i>man</i> (ἄνθρωπο-) | ἡ ὁδός <i>way</i> (ὁδο-) | τὸ δῶρον <i>gift</i> (δωρο-) | |
| Nom. | ἵππο-ς | ἄνθρωπο-ς | ὁδο-ς | δῶρο-ν | |
| Gen. | ἵππου | ἀνθρώπου | οδοῦ | δώρου | |
| Dat. | ἵππῳ | ἀνθρώπῳ | οδοῖ | δώρῳ | |
| Acc. | ἵππο-ν | ἄνθρωπο-ν | οδο-ν | δῶρο-ν | |
| Voc. | ἵππε | ἄνθρωπε | οδέ | δώρο-ν | |
| | | DUAL | | | |
| N. A. V. | ἵππῳ | ἀνθρώπῳ | οδώ | δώρῳ | |
| G. D. | ἵπποιν | ἀνθρώποιν | οδοῖν | δώροιν | |
| | | PLURAL | | | |
| N. V. | ἵπποι | ἄνθρωποι | οδοί | δώρα | |
| Gen. | ἵππων | ἀνθρώπων | οδοῶν | δώρων | |
| Dat. | ἵπποις | ἀνθρώποις | οδοῖς | δώροις | |
| Acc. | ἵππους | ἀνθρώπους | οδοῦς | δώρα | |

200. *Feminines.* — a. *νύσος daughter-in-law, νῆσος island, Δηλος Delos, Κόρινθος Corinth, φηγός (acorn-bearing) oak, ἄμπελος vine, etc.*

b. Some are properly adjectives used substantively: *αἰλειος (scil. θύρᾳ door) house-door, ἔρημος and ἤπειρος (scil. χώρα country) desert and mainland.*

c. Words for *way*: *ὁδός and κέλευθος way; and ἀμαξιτός carriage-road, ἀτραπός foot-path, which may be adjectival (b) with ὁδός omitted.*

d. Various other words: *βίβλος book, γνάθος jaw, δέλτος writing-tablet, δρόσος dew, κόπρος dung, ληνός wine-press, λίθος stone (usually masc.), νόσος disease, πλίνθος brick, ῥάβδος rod, σποδός ashes, τάφρος trench, ψάμμος sand, ψήφος pebble, etc.*

201. *Vocative.* — The nominative is used instead of the voca-

198 D. 1. *Gen. sing.* — *-οιο*, the original form, appears in Hom. (*πολέμοιο*). By loss of *ι* (37) comes *-οο*, which is sometimes read in Hom. By contraction of *οο* come *-ου*, found in Hom., Ionic, and some Doric dialects; and *ω* in Aeolic and some Doric dialects (*ἵππω*).

2. *Dual.* — *-οιν* in Hom. (*ἵπποιν*).

3. *Dat. pl.* — *-οισι* Hom., Aeolic, Ionic.

4. *Acc. pl.* — *-ους, -ως, -ους, -ος*, in various Doric dialects, *-οις* in Aeolic.

tive in *θεός* and some other words. *ἀδελφός* *brother* retracts the accent (*ἄδελφε*).

202. Dative Plural.—The ending *-οισι* often appears in poetry, rarely in Attic prose (Plato).

CONTRACTED SUBSTANTIVES

203. Stems in *εο* and *οο* are contracted according to 42, 43. *εα* in the neuter becomes *ᾶ* (48).

| SINGULAR | | | | | |
|----------|------------------------------|--|--|----------------------------------|--|
| | ὁ νοῦς <i>mind</i> (νοο-) | ὁ περίπλους <i>sailing around</i> (περιπλοο-) | | τὸ ὄστον <i>bone</i> (ὄστεο-) | |
| Nom. | (νόο-ς) νοῦ-ς | (περίπλοο-ς) περίπλοο-ς | | (ὄστέο-ν) ὄστοῦ-ν | |
| Gen. | (νόου) νοῦ | (περιπλόου) περίπλου | | (ὄστέου) ὄστοῦ | |
| Dat. | (νόῳ) νῶ | (περιπλόῳ) περίπλω | | (ὄστέῳ) ὄστῳ | |
| Acc. | (νόο-ν) νοῦ-ν | (περίπλοο-ν) περίπλου-ν | | (ὄστέο-ν) ὄστοῦ-ν | |
| Voc. | (νόε) νοῦ | (περίπλοε) περίπλου | | (ὄστέο-ν) ὄστοῦ-ν | |
| DUAL | | | | | |
| N. A. V. | (νόῳ) νῶ | (περιπλόῳ) περίπλω | | (ὄστέῳ) ὄστῶ | |
| G. D. | (νόοιν) νοῖν | (περιπλόοιν) περίπλοιν | | (ὄστέοιν) ὄστοῖν | |
| PLURAL | | | | | |
| N. V. | (νόοι) νοῖ | (περίπλοοι) περίπλοι | | (ὄστέα) ὄστᾶ | |
| Gen. | (νόων) νῶν | (περιπλόων) περίπλων | | (ὄστέων) ὄστῶν | |
| Dat. | (νόοις) νοῖς | (περιπλόοις) περίπλοις | | (ὄστέοις) ὄστοῖς | |
| Acc. | (νόους) νοῦς | (περιπλόους) περίπλους | | (ὄστέα) ὄστᾶ | |

204. Accent.—The nom. dual is irregularly oxytone: *νῶ*, *ὄστῶ*, not *νῷ*, *ὄστῶ* according to 144 c. — *κανοῖν* (*κάνεον*) *basket* gets its accent (not *κάνουν*) from that of the gen. and dat. *κανοῦ*, *κανῶ*. Cp. 259 b. — Compounds retain the accent on the syllable that has it in the nom. sing.: *ἔκπλους* from *ἔκπλοος*; *ἔκπλου* (not *ἔκπλοῦ*) from *ἔκπλόου*.

ATTIC DECLENSION

205. Some substantives ending in *-εως* are placed under the Second Declension because they are derived from earlier stems in *ο* preceded by a long vowel (*-εως* from *-ηος*, 29). A few others have a consonant before *-ως*. The vocative has no special form.

203 D. Homer and Ionic generally have the open forms. *οἰνοχόος* *wine-pourer* does not contract in Attic since it stands for *οἰνοχοφος*.

206. This declension is called "Attic" because the nominative singular generally shows *-ως* in Attic but *-ος* in other dialects.

207.*ὁ νεώς temple*

| SINGULAR | DUAL | PLURAL |
|--------------------------|-----------------------|-----------------------|
| Nom. νεώς (Ionic νηός-ς) | N. A. νεώ (Ionic νηώ) | Nom. νεῶ (Ionic νηοί) |
| Gen. νεώ (" νηοῦ) | G. D. νεῶν (" νηοῖν) | Gen. νεῶν (" νηῶν) |
| Dat. νεῶ (" νηῶ) | | Dat. νεῶς (" νηοῖς) |
| Acc. νεῶν (" νηό-ν) | | Acc. νεῶς (" νηοῖς) |

208. So *ὁ λεώς people*, *ὁ Μενέλεως Menelaus*, *ὁ λαγώς hare*. *ω* is found in every form, and takes *ι subscript* in the dative of all numbers.

209. There are no neuter substantives belonging to the Attic declension in standard classical literature; but neuter adjectives (258 b) end in *-ων*.

210. Most words of this declension owe their forms to transfer of quantity (29) or to shortening (34). Thus *νεώς* is from *νηός* (= Doric *νᾶός*), *νεῶν* from *νηόν*, *νεῶ* from *νηῶ*. *λαγώς* is contracted from *λαγωός*.

211. In the acc. sing. some words end in *-ω* or *-ων*, as *λαγώ* or *λαγών hare*. So *ὁ Ἄθως*, *ἡ Κέως*, *ἡ Τέως*, *ἡ Κῶς*, *ὁ Μίνως*. *ἡ ἕως dawn* has *ἕω*.

212. Accent. The accent of the nominative is kept in all cases. *Μενέλεως* (138 b) retains the accent of the earlier *Μενέλᾱος*.

THIRD DECLENSION

213. This declension includes stems ending in a consonant, and in *ι* and *υ* (including diphthongs ending in *ι* or *υ*), which were sometimes sounded as semivowels (17).

The *stem* is usually found by dropping *-ος* of the genitive singular.

214. Nominative Singular.— Masculine and feminine stems not ending in *ν*, *ρ*, *ς* or *οντ*, add *ς*.

A labial (*π*, *β*, *φ*) + *ς* becomes *ψ* (82).— A dental (*τ*, *δ*, *θ*) + *ς* becomes *σσ* (83), which is reduced to *ς*.— A palatal (*κ*, *γ*, *χ*) or *κτ* + *ς* becomes *ξ* (82).— (The same changes occur in the dat. pl.)

215. Masculine and feminine stems ending in *ν*, *ρ*, and *ς* reject *ς* and lengthen a preceding vowel, if short (*ε* to *η*, *ο* to *ω*).

207 D. Hom. has *νηός temple*, *λᾱός people*, *κᾱλος cable*, *λαγῶς hare*, *γάλῶς sister-in-law*, *Ἄθῶς*, *Κῶς*; Hdt. has *λεώς*, *λαγός*, *Κέος*. Hom. and Hdt. have *ἡώς*, gen. *ῆοῦς*, *δαῖων* (235 D.), whence Att. *ἕως* by 34. Hom. has *Περεῶ-ο* from *Περεώς*.

216. Masculine stems in *οντ* drop τ (115) and lengthen \omicron to ω : *γέρων old man γέροντ-ος*, *λέων lion λέοντ-ος*.

217. Neuters show the pure stem, from which final τ and other consonants which cannot stand at the end of a word (115) are dropped: *ἄρμα chariot ἄρματ-ος*, *πρᾶγμα thing πράγματ-ος*, *γάλα milk γάλακτ-ος*.

218. Accusative Singular. — Masculines and feminines usually add *a* to stems ending in a consonant; *υ* to stems ending in *ι* or *υ*. Barytone stems of two syllables ending in *ιτ*, *ιδ*, *ιθ* usually drop the dental and add *υ*, as *χάρις grace* (stem *χαριτ-*), *χάριν*; oxytones add *a* to the stem, as *ἐλπίς hope* (stem *ἐλπιδ-*), *ἐλπίδα*.

219. Vocative Singular. — The vocative of masculines and feminines is generally the pure stem.

πόλι (*πόλι-ς city*), *βοῦ* (*βοῦ-ς ox, cow*), *Σώκρατες* (*Σωκράτης*). Stems in *ιδ* and *ντ* cannot retain final δ and τ (115), hence *Ἄρτεμι* from *Ἄρτεμις* (*Ἄρτεμιδ-*), *παῖ* from *παῖς boy, girl* (*παιδ-*), *νεάνι* from *νεάνις maiden* (*νεανιδ-*); *γέρον* from *γέρων old man* (*γεροντ-*), *γίγαν* from *γίγᾱς giant* (*γιγαντ-*).

220. The vocative is generally the same as the nominative:

a. In stems ending in a stop (13) consonant (except those ending in *ιδ* and *ντ*, 219): *φύλαξ watchman* (*φυλακ-*), *Αἴας Ajax* (*Αἰαντ-*).

b. In oxytone stems ending in a liquid or nasal and not taking ς to form their nominative (215): *ποιμήν shepherd* (*ποιμεν-*); but *ἀνὴρ man*, *πατήρ father* have *ἄνερ*, *πάτερ* (231). Barytones use the stem in *ν* or ρ as the vocative (219): *δαῖμον*, *ῥήτορ* from *δαίμων divinity*, *ῥήτωρ orator*.

221. Dative Dual and Plural. — The dative dual adds *-οιν*, the dative plural adds *-σι*, to the stem. In the dative plural

a. Stems in *ντ* drop *ντ* and lengthen the preceding vowel, if short (85): *λέων* (*λεοντ-*) *λέουσι*, *γίγᾱς* (*γιγαντ-*) *γίγᾱσι*. So *τιθείς* (*τιθειντ-*) *τιθείσι*.

b. Stems in *ν* drop *ν* without lengthening the preceding vowel, if short: *δαῖμον* (*δαίμων-*) *δαίμοσι*, *ποιμήν* (*ποιμεν-*) *ποιμέσι*, *φρήν mind* (*φρεν-*) *φρεσί*.

216 D. Hdt. has *δδῶν tooth δδόντ-ος*. Attic *δδούς* has the inflection of a participle in *-ους* (275).

218 D. The acc. in *a* (*χάριτα*, *ἐριδα*, *δριῖθα*) occurs in Hom., Hdt., and in Attic poetry. Hom. has *κόρυθα* and *κόρυν* (*κόρυς helmet*).

220 D. Hom. has *ἀνα* as well as *ἀναξ* (*ἀνακτ-*); *Αἴαν* from *Αἰαντ-*. Πουλυδάμᾱ, Λαοδάμᾱ (from stems in *αντ*) are later forms due to analogy.

221 D. 1. Hom. has only *-οιν* in the gen. and dat. dual.

2. In the dat. pl. Hom. has *-σι* (*βέλεσ-σι*, *δέπασ-σι*), and in a few cases *-εσι*,

N. — Strictly *ν* is not dropped, but since the stem of the dat. pl. is weak in form the *ν* stood originally between two consonants and should become *α* (30 b). Thus *φρασί* in Pindar is for *φργσι*, as *μέλασι* (266 a) is for *μελγσι*. Attic *φρεσί* borrows its *ε* from *φρένες*, *φρενῶν*, etc., *ποιμέσι* its *ε* from *ποιμένες*, *ποιμένων*, etc., and *δαίμοσι* its *ο* from *δαίμονες*, *δαϊμόνων*, etc.

222. **Accusative Plural.** — The ending *-ας* is produced by adding *νς* to the stem (*ν* becoming *α* between two consonants by 30 b); as *φύλακ-ας* from *φυλακ-νς*.

223. **Accent.** — For the accent of the third declension, see 177–178.

224. **Gender.** — The gender of substantives of the third declension is frequently known by the last letters of the stem.

1. Masculine are stems ending in *ντ*, *ητ* (except those in *τητ*), *ωτ*, *ευ*, and *ρ* (except those in *αρ*, and *ή χείρ hand*, *ή κήρ fate*, etc.). Stems in *ν* are usually masc., but there are many exceptions.

2. Feminine are stems ending in *γον*, *δον*, *τητ* and others in *τ* (except those specified in 1 and 3), *ς* (except *ό πούς foot*), *θ* (except *ό* or *ή ὄρνις bird*), *ι* and *υ* (with nom. in *-ις* and *-υς*).

3. Neuter are stems ending in *αρ*, *ασ*, *ατ*, *εσ* (with nom. in *-ος*), *ι* and *υ* (with nom. in *-ι*, *-υ*).

225. STEMS IN A LABIAL (π, β, φ), OR IN A PALATAL (κ, γ, χ)

| | SINGULAR | | | | | |
|----------|---|----------------------------------|--|---|----------------------------------|---|
| | ό Αἰθιοψ (Αἰθιοπ-) <i>Ethiopian</i> | ή φλέψ (φλεβ-) <i>vein</i> | ό φύλαξ (φυλακ-) <i>watchman</i> | ή φάλαγξ (φαλαγγ-) <i>phalanx</i> | ό ή αἶξ (αἶγ-) <i>goat</i> | ή θρίξ (τριχ-), 108 f <i>hair</i> |
| Nom. | Αἰθιοψ | φλέψ | φύλαξ | φάλαγξ | αἶξ | θρίξ |
| Gen. | Αἰθιοπ-ος | φλεβ-ός | φύλακ-ος | φάλαγγ-ος | αἶγ-ός | τριχ-ός |
| Dat. | Αἰθιοπ-ι | φλεβ-ί | φύλακ-ι | φάλαγγ-ι | αἶγ-ί | τριχ-ί |
| Acc. | Αἰθιοπ-α | φλέβ-α | φύλακ-α | φάλαγγ-α | αἶγ-α | τριχ-α |
| Voc. | Αἰθιοψ | φλέψ | φύλαξ | φάλαγξ | αἶξ | θρίξ |
| | DUAL | | | | | |
| N. A. V. | Αἰθιοπ-ε | φλεβ-ε | φύλακ-ε | φάλαγγ-ε | αἶγ-ε | τριχ-ε |
| G. D. | Αἰθιοπ-οιν | φλεβ-οιν | φυλακ-οιν | φαλάγγ-οιν | αἶγ-οιν | τριχ-οιν |

reduced from *-εσσι* (*ἀνάκτ-εσσι*); *-σσι* occurs after vowels (*γένυ-σσι*; for *γένυσι*?). *-εσσι* was added both to stems not ending in *σ* (*πόδ-εσσι*, *βδ-εσσι*, *ἀνδρ-εσσι*, *ὄτ-εσσι*, 242 D.), and even to stems in *σ* (*ἐπέ-εσσι*). Hom. has also *ποσσί*, *ποσί*; Pind. *χαρίτεσσι*, *θέμσσι*. Tragedy has this *-εσσι* (*κορύθ-εσσι*), and so Aeolic.

222 D. This *-ας* may be added even to *ι* and *υ* stems: Hom. *πόλι-ας*, *ιχθύ-ας*, Hdt. *πήχε-ας*. Hom. *πόλις* is from (Dor.) *πόλι-νς*.

| | PLURAL | | | | | |
|-------|------------|---------|----------|-----------|--------|---------|
| N. V. | Αἰθλοπ-ες | φλίβ-ες | φύλακ-ες | φάλαγγ-ες | αἰγ-ες | τρίχ-ες |
| Gen. | Αἰθλιόπ-ων | φλεβ-ῶν | φυλάκ-ων | φαλάγγ-ων | αἰγ-ῶν | τριχ-ῶν |
| Dat. | Αἰθλοπι | φλεψί | φύλαξι | φάλαγξι | αἰξι | θριξί |
| Acc. | Αἰθλοπ-ας | φλίβ-ας | φύλακ-ας | φάλαγγ-ας | αἰγ-ας | τρίχ-ας |

STEMS IN A DENTAL (τ, δ, θ)

226.

A. MASCULINES AND FEMININES

| | SINGULAR | | | | | |
|----------|-------------|-------------|--------------|-------------|--------------|----------------|
| | ὁ θής | ἡ ἐλπίς | ἡ χάρις | ὁ ἡ ὄρνις | ὁ γίγας | ὁ γέρον |
| | (θητ-) | (ἐλπιδ-) | (χαριτ-) | (ὄρνιθ-) | (γιγαντ-) | (γεροντ-) |
| | <i>serf</i> | <i>hope</i> | <i>grace</i> | <i>bird</i> | <i>giant</i> | <i>old man</i> |
| Nom. | θής | ἐλπίς | χάρις | ὄρνις | γίγας | γέρον |
| Gen. | θητ-ός | ἐλπιδ-ος | χαριτ-ος | ὄρνιθ-ος | γιγαντ-ος | γεροντ-ος |
| Dat. | θητ-ί | ἐλπιδ-ι | χαριτ-ι | ὄρνιθ-ι | γιγαντ-ι | γεροντ-ι |
| Acc. | θητ-α | ἐλπιδ-α | χάριν | ὄρνιν | γιγαντ-α | γεροντ-α |
| Voc. | θής | ἐλπί | χάρι | ὄρνι | γίγαν | γέρον |
| | DUAL | | | | | |
| N. A. V. | θητ-ε | ἐλπιδ-ε | χαριτ-ε | ὄρνιθ-ε | γιγαντ-ε | γεροντ-ε |
| G. D. | θητ-οῖν | ἐλπιδ-οῖν | χαριτ-οῖν | ὄρνιθ-οῖν | γιγαντ-οῖν | γεροντ-οῖν |
| | PLURAL | | | | | |
| N. V. | θητ-ες | ἐλπιδ-ες | χαριτ-ες | ὄρνιθ-ες | γιγαντ-ες | γεροντ-ες |
| Gen. | θητ-ῶν | ἐλπιδ-ων | χαριτ-ων | ὄρνιθ-ων | γιγαντ-ων | γεροντ-ων |
| Dat. | θησί | ἐλπίσι | χάρισι | ὄρνισι | γίγασι | γέρουσι |
| Acc. | θητ-ας | ἐλπιδ-ας | χαριτ-ας | ὄρνιθ-ας | γιγαντ-ας | γεροντ-ας |

227. In ὁ πούς *foot* (stem ποδ-) ου is irregular. Doric has πώς.

228. B. NEUTERS WITH STEMS IN τ AND IN ατ VARYING WITH ας

| | SINGULAR | | | |
|----------|------------------|-------------------|----------------------|--------------------------|
| | σῶμα <i>body</i> | ἥπαρ <i>liver</i> | τέρας <i>portent</i> | κέρας <i>horn</i> |
| | (σωματ-) | (ἥπατ-) | (τερατ-) | (κερατ-, κερασ-) |
| N. A. V. | σῶμα | ἥπαρ | τέρας | κέρας |
| Gen. | σώματ-ος | ἥπατ-ος | τέρατ-ος | κέρατ-ος (κέρα-ος) κέρας |
| Dat. | σώματ-ι | ἥπατ-ι | τέρατ-ι | κέρατ-ι (κέρα-ι) κέραι |

228 D. From χρώς *skin* (χρωτ-) Hom. has χροός, χροτ (also Hdt.), χροα, rarely χρωτός, χρωτα. Hom. has ιδρωῶ, γέλω, ἔρω for Att. ιδρωῖτι (ιδρώς *sweat*), γέλωτι (γέλως *laughter*), ἔρωτι (ἔρος *love*). Hom. has also acc. ιδρωῶ, γέλω (or γέλων), ἔρον (from ἔρος). Some stems in -ιδ are generally ι stems in Ionic, Doric, and Aeolic; as Θέτις, Θέτιος (but Θέτιδος Θ 370).

| | | DUAL | | | |
|----------|---------|----------|-----------|-----------|------------------|
| N. A. V. | σώματ-ε | ἦπατ-ε | τέρατ-ε | κέρατ-ε | (κέρα-ε) κέρα |
| G. D. | σωμάτων | ἦπάτ-οιν | τεράτ-οιν | κεράτ-οιν | (κερά-οιν) κερῶν |
| | | PLURAL | | | |
| N. V. | σώματ-α | ἦπατ-α | τέρατ-α | κέρατ-α | (κέρα-α) κέρα |
| Gen. | σωμάτων | ἦπάτ-ων | τεράτ-ων | κεράτ-ων | (κερά-ων) κερῶν |
| Dat. | σώμασι | ἦπασι | τέρασι | κέρασι | |
| Acc. | σώματ-α | ἦπατ-α | τέρατ-α | κέρατ-α | (κέρα-α) κέρα |

a. Stems in *ας* (233) drop *σ* and contract *αο*, *ωο* to *ω*, and *αα* to *ᾶ*.

b. *κέρας*, meaning *wing of an army*, is usually declined from the stem *κερασ-* (ἐπὶ κέρως in *single file*); in the meaning *horn*, from the stem *κεράτ-*.

c. *τέρας*, *κέρας* form their nominative from a stem in *ς*. So, too, *πέρας* end *πέρατ-ος*, *φῶς* *light* (contracted from *φάος*) *φωτ-ός*.

229. STEMS IN A LIQUID (λ, ρ) OR A NASAL (ν)

| | | SINGULAR | | | | | |
|----------|-------------------|---------------|-------------|---------------|----------------|-----------------|--|
| | ὁ θήρ | ὁ ῥήτωρ | ἡ ῥίς | ὁ ἡγεμών | ὁ ἀγών | ὁ ποιμήν | |
| | (θηρ-) | (ῥητορ-) | (ῥιν-) | (ἡγεμον-) | (ἀγων-) | (ποιμεν-) | |
| | <i>wild beast</i> | <i>orator</i> | <i>nose</i> | <i>leader</i> | <i>contest</i> | <i>shepherd</i> | |
| Nom. | θήρ | ῥήτωρ | ῥίς | ἡγεμών | ἀγών | ποιμήν | |
| Gen. | θηρ-ός | ῥήτορ-ος | ῥιν-ός | ἡγεμόν-ος | ἀγών-ος | ποιμέν-ος | |
| Dat. | θηρ-ί | ῥήτορ-ι | ῥιν-ί | ἡγεμόν-ι | ἀγών-ι | ποιμέν-ι | |
| Acc. | θήρ-α | ῥήτορ-α | ῥιν-α | ἡγεμόν-α | ἀγών-α | ποιμέν-α | |
| Voc. | θήρ | ῥήτορ | ῥίς | ἡγεμών | ἀγών | ποιμήν | |
| | | DUAL | | | | | |
| N. A. V. | θήρ-ε | ῥήτορ-ε | ῥιν-ε | ἡγεμόν-ε | ἀγών-ε | ποιμέν-ε | |
| G. D. | θηρ-οῖν | ῥητόρ-οῖν | ῥιν-οῖν | ἡγεμόν-οῖν | ἀγών-οῖν | ποιμέν-οῖν | |
| | | PLURAL | | | | | |
| N. V. | θήρ-ες | ῥήτορ-ες | ῥιν-ες | ἡγεμόν-ες | ἀγών-ες | ποιμέν-ες | |
| Gen. | θηρ-ῶν | ῥητόρ-ων | ῥιν-ῶν | ἡγεμόν-ων | ἀγών-ων | ποιμέν-ων | |
| Dat. | θηρ-σί | ῥήτορ-σι | ῥιν-σί | ἡγεμόσι | ἀγώσι | ποιμέσι | |
| Acc. | θήρ-ας | ῥήτορ-ας | ῥιν-ας | ἡγεμόν-ας | ἀγών-ας | ποιμέν-ας | |

228 D. Hom. has *τέρας*, *τέραα'* (*τεῖρα*), *τεράων*, *τεράεσσι*; *κέρας*, *κέραος*, *κέρα*, *κέρα*, *κεράων*, *κέρασι* and *κεράεσσι*. Hdt. has *ε* for *α* before a vowel (cp. 223 D. 3) in *τέρεος*, *τέρα* (also *τέρατος*, *τέρατα*), *κέρεος*, *κέρει*, *κέρα*, *κερέων*. Hom. has *πεῖρας* *πεῖρατος* for *πέρας* *πέρατος*. From *φῶς* (*φῶς*), he has dat. *φάει*, pl. *φάεα*. *φῶς* and *φῶς* (*φωτ-ός*) are used in tragedy.

229 D. Hom. has *ἠέρι*, *ἠέρα* from *ἄήρ* *air*; from *Κρονίων*, *Κρονίωνος* and *Κρο-νίονος*. Ionic *μεις*, Doric *μής* *month* are from *μεις* for *μηγς* (cp. 32 D. 1, 2). Aeolic gen. *μῆγνος* is from *μηγνσ-ος*.

230. In the acc. sing. Ἀπόλλω and Ποσειδῶ are found as well as Ἀπόλλωνα, Ποσειδῶνα. In the voc. σωτήρ *preserver*, Ἀπόλλων, Ποσειδῶν (from Ποσειδέων, -ῶων) have ὡτέρ, Ἀπολλων, Πόσειδον. Recessive accent also occurs in compound proper names in -ων; as Ἀγαμέμνων, voc. Ἀγάμεμνον; but not in those in -φρων (Εὐθύφρον).

STEMS IN $\epsilon\rho$ VARYING WITH ρ

231. Several words in -τηρ show three forms of stem gradation: -τηρ strong, -τερ middle, -τρ weak. ρ between consonants becomes ρα (18). The vocative singular has recessive accent. ἀνὴρ *man* always has the weak form in ρ even before vowels; between ν and ρ , δ is inserted by 113.

SINGULAR

| | | | | |
|------|--------------------------------------|--------------------------------------|--|--|
| | ὁ πατήρ (πατερ-) <i>father</i> | ἡ μήτηρ (μητερ-) <i>mother</i> | ἡ θυγάτηρ (θυγατερ-) <i>daughter</i> | ὁ ἀνὴρ (ἀνερ- or ἀν(δ)ρ-) <i>man</i> |
| Nom. | πατήρ | μήτηρ | θυγάτηρ | ἀνὴρ |
| Gen. | πατρ-ός | μητρ-ός | θυγατρ-ός | ἀνδρ-ός |
| Dat. | πατρ-ί | μητρ-ί | θυγατρ-ί | ἀνδρ-ί |
| Acc. | πατέρ-α | μητέρ-α | θυγατέρ-α | ἄνδρ-α |
| Voc. | πάτερ | μήτερ | θύγατερ | ἄνερ |

DUAL

| | | | | |
|----------|-----------|-----------|-------------|----------|
| N. A. V. | πατέρ-ε | μητέρ-ε | θυγατέρ-ε | ἄνδρ-ε |
| G. D. | πατέρ-οιν | μητέρ-οιν | θυγατέρ-οιν | ἀνδρ-οῖν |

PLURAL

| | | | | |
|-------|----------|----------|------------|----------|
| N. V. | πατέρ-ες | μητέρ-ες | θυγατέρ-ες | ἄνδρ-ες |
| Gen. | πατέρ-ων | μητέρ-ων | θυγατέρ-ων | ἀνδρ-ῶν |
| Dat. | πατρά-σι | μητρά-σι | θυγατρά-σι | ἀνδρά-σι |
| Acc. | πατέρ-ας | μητέρ-ας | θυγατέρ-ας | ἄνδρ-ας |

a. The accent of μητρός, μητρί, θυγατρός, θυγατρί follows that of πατρός, πατρί. γαστήρ *belly* has γαστρός, etc. Δημήτηρ is inflected Δήμητρος, Δήμητρι, Δήμητρα, Δήμητερ. ἀστήρ *star* has ἀστέρος, ἀστέρι, dat. pl. ἀστράσι.

STEMS IN SIGMA (ες, ας, ος)

232. Stems in sigma drop the σ before all case endings, and the vowels thus brought together contract.

a. The masc. and fem. acc. pl., when contracted, borrows the form of the contracted nom. pl. In the dat. pl. the union of σ of the stem and σ of the ending produces $\sigma\sigma$, which is reduced to σ (93).

231 D. Poetry often has πατέρος, πατέρι, μητέρος, μητέρι, etc. Poetical are πατρῶν; θυγατέρι, θύγατρα, θύγατρεις, θυγατρῶν, θυγατέρεςσι, θύγατρας; γαστέρος, etc.; and ἀνέρος, ἀνέρι, ἀνέρα, ἀνέρες, ἀνέρων, ἀνέρας. Hom. has ἀνδρεςσι and ἀνδράσι (with -ασι only in this word), Δήμητρος and Δήμητερος.

b. Masc. stems in $\epsilon\varsigma$ with nom. in $-\eta\varsigma$ are proper names; the fem. *τριήρης* *trireme* is an adj. used substantively: properly, *triplely fitted*; η *τριήρης* (*ναῦς*) 'ship with three banks of oars.'

c. Neuters with stems in $\epsilon\varsigma$ have $-\omicron\varsigma$ in the nom., acc., and voc. sing.; neuters with stems in $\alpha\varsigma$ have $-\alpha\varsigma$ in these cases.

d. Some stems in $\alpha\varsigma$ have also a stem in $\alpha\tau$ or $\alpha\tau$ (228).

| | | |
|------|---|--|
| 233. | ὁ Σωκράτης <i>Socrates</i> (Σωκρατεσ-) | ὁ Δημοσθένης <i>Demosthenes</i> (Δημοσθενεσ-) |
| Nom. | Σωκράτης | Δημοσθένης |
| Gen. | (Σωκράτε-ος) Σωκράτους | (Δημοσθένε-ος) Δημοσθένους |
| Dat. | (Σωκράτε-ι) Σωκράτει | (Δημοσθένε-ι) Δημοσθένει |
| Acc. | (Σωκράτε-α) Σωκράτη | (Δημοσθένε-α) Δημοσθένη |
| Voc. | Σώκρατες | Δημόσθηνες |

SINGULAR

| | | | |
|------|---|-------------------------------------|--------------------------------------|
| | ἡ τριήρης (τριηρεσ-) <i>trireme</i> | τὸ γένος (γενεσ-) <i>race</i> | τὸ γέρας (γερασ-) <i>prize</i> |
| Nom. | τριήρης | γένος | γέρας |
| Gen. | (τριήρε-ος) τριήρους | (γένε-ος) γένους | (γέρα-ος) γέρας |
| Dat. | (τριήρε-ι) τριήρει | (γένε-ι) γένει | (γέρα-ι) γέροι |
| Acc. | (τριήρε-α) τριήρη | γένος | γέρας |
| Voc. | τριήρες | γένος | γέρας |

DUAL

| | | | |
|----------|-----------------------|-------------------|------------------|
| N. A. V. | (τριήρε-ε) τριήρει | (γένε-ε) γένει | (γέρα-ε) γέροι |
| G. D. | (τριήρέ-οιν) τριήροιν | (γενέ-οιν) γενοῖν | (γερά-οιν) γερόν |

FLURAL

| | | | |
|-------|-----------------------|-------------------|-------------------|
| N. V. | (τριήρε-ες) τριήρεις | (γένε-α) γένη | (γέρα-α) γέροι |
| Gen. | (τριήρέ-ων) τριήρων | (γενέ-ων) γενῶν | (γερά-ων) γερόν |
| Dat. | (τριήρεσ-σι) τριήρεσι | (γένεσ-σι) γένεσι | (γέρασ-σι) γέρασι |
| Acc. | τριήρεις | (γένε-α) γένη | (γέρα-α) γέροι |

a. Proper names in $-\eta\varsigma$ have recessive accent in the vocative.

b. Proper names in $-\acute{\gamma}\acute{\epsilon}\nu\eta\varsigma$, $-\acute{\kappa}\acute{\rho}\acute{\alpha}\tau\eta\varsigma$, $-\acute{\mu}\acute{\epsilon}\nu\eta\varsigma$, $-\acute{\phi}\acute{\alpha}\nu\eta\varsigma$, etc., may have an acc. in $-\eta\tau$ by imitation of the 1 decl.; as *Σωκράτην*, *Ἀριστοφάνην*, *Τισσαφέρνην*, like *Ἀτρείδην* (190, 250 a). But names in $-\acute{\kappa}\lambda\eta\varsigma$ (234) have only $-\acute{\epsilon}\alpha$.

c. The accent of *τριήροιν* and *τριήρων* follows that of the other forms.

d. The dat. sing. of $\alpha\varsigma$ stems is properly $-\acute{\alpha}\iota$; but $-\alpha$ is often written and may possibly imitate the α of $\bar{\alpha}$ stems.

233 D. 1. Hom. uses the open or the closed forms according to convenience. $-\epsilon\upsilon\varsigma$ occurs in the gen. of a few words in $-\omicron\varsigma$ (*βέλεϋς*); $-\epsilon\omega\tau$ is often a single syllable (50), as is the acc. sing. and the pl. $-\epsilon\alpha$ from nom. $-\eta\varsigma$ or $-\omicron\varsigma$. Hdt. has open

234. When *-εσ-* of the stem is preceded by *ε*, the inflection is as follows: τὸ δέος *fear* (δεεσ-), ὁ Περικλῆς from Περικλέης *Pericles* (Περικλεεσ-):

| | | | | |
|------|----------|------------|---------------|---------------|
| Nom. | | δέος | (Περικλέης) | Περικλήης |
| Gen. | (δέε-ος) | δέους (47) | (Περικλέε-ος) | Περικλέους |
| Dat. | (δέε-ι) | δέει | (Περικλέε-ι) | Περικλεί |
| Acc. | | δέος | (Περικλέε-α) | Περικλέα (48) |
| Voc. | | δέος | (Περικλέες) | Περικλείς |

STEMS IN *ος*

235. ἡ αἰδώς *shame* is the only *ος* stem in Attic. It is inflected in the singular only. Nom. αἰδώς, Gen. (αἰδός-ος) αἰδοῦς, Dat. (αἰδός-ι) αἰδοῖ, Acc. (αἰδός-α) αἰδώ, Voc. αἰδώς.

STEMS IN *ων (ωϝ)*

236. Stems in *ων* have lost *ν* (37) and appear as *ω* stems. This *ω* contracts with the case endings in the dat. and acc. sing. and in the nom. and acc. pl. Stems in *ων* are masculine.

| | SINGULAR | DUAL | PLURAL |
|------|----------------------|----------------|----------------------------|
| Nom. | ἦρωσ <i>hero</i> | N. A. V. ἦρω-ε | N. V. ἦρω-ες (rarely ἦρωσ) |
| Gen. | ἦρω-ος | G. D. ἦρώ-οιν | Gen. ἦρώ-ων |
| Dat. | ἦρω-ι (usually ἦρωϝ) | | Dat. ἦρω-σι |
| Acc. | ἦρω-α (usually ἦρω) | | Acc. ἦρω-ας (rarely ἦρωσ) |
| Voc. | ἦρωσ | | |

a. Forms of the Attic declension (205) are gen. ἦρω, Μίνω, acc. ἦρων.

-εος, -εα, -εες(?), *-εα*. In the dat. pl. Hom. has βέλεσσι, βέλεσι, and βελέεσσι (221 D. 2) from βέλος *missile*.

2. Stems in *ας* are generally open in Hom. (*γῆραος, γῆραι*), but we find *-αι* in the dat. sing., κρεῶν and κρειῶν in the gen. pl. In the nom. and acc. pl. *α* is short (*γέρᾱ*), and this is sometimes the case in Attic poetry (*κρέᾱ*). Hom. has δέπασσι and δεπέεσσι (*δέπας cup*).

3. In Hom. and Hdt. some words in *-ας* show *ε* for *α* before a vowel. Hom.: οὔδας *ground*, οὔδεος, οὔδει and οὔδει; κῶας *leece*, κῶεα, κῶεσι; Hdt.: γέρας, γέρεος, but κρέας, κρέως, κρεῶν. In Attic poetry: βρέτας *image*, βρέτεος, βρέτει, etc. Cp. 228 D.

234 D. Hom. has κλέα (for κλέα' ?), and, in proper names, -κλέης: -κλήος, -κλήι, -κλήα (open *-έος, -έει, -έα* may be read). Hdt. has -κλέος, -έϊ, -έα. Attic poetry often has -κλέης, -έει, -εες.

235 D. Hom. and Ion. ἡ ἠώς *dawn* (*ἠοσ-*) is inflected like αἰδώς. For Hom. αἰδοῦς, ἠώ we may read αἰδός, ἠδα. Attic *ἠωσ* is declined according to 207 and 211. Hom. has ἰδρωα from ἰδρός *sweat* (usually a *τ* stem). Cp. 226 D.

236 D. Hom. has ἦρωϊ (for ἦρω read ἦρωϊ'), ἦρωα (or ἦρω'), ἦρωες, ἦρωας; Μίνωα and Μίνω. Hdt. has gen. Μίνω and Μίνωος, acc. πάτρων, ἦρων, but μήτρωα.

STEMS IN *ι* AND *υ*

237. Most stems in *ι* and some stems in *υ* show the pure stem vowel only in the nom., acc., and voc. sing. In the other cases they show an *ε* in place of *ι* and *υ*, and *-ως* instead of *-ος* in the gen. sing. Contraction takes place in the dat. sing., nom. and acc. dual, and nom. pl.

SINGULAR

| | ἡ πόλις <i>city</i> (πολι-) | ὁ πῆχυς <i>forearm</i> (πηχυ-) | τὸ ἄστυ <i>town</i> (ἄστυ-) | ἡ σὺς <i>sow</i> (συ-) | ὁ ἰχθύς <i>fish</i> (ιχθυ-) |
|------|--------------------------------|-----------------------------------|--------------------------------|---------------------------|--------------------------------|
| Nom. | πόλι-ς | πῆχυ-ς | ἄστυ | σὺ-ς | ἰχθύ-ς |
| Gen. | πόλε-ως | πήχε-ως | ἄστε-ως | συ-ός | ἰχθύ-ος |
| Dat. | (πόλε-ι) πόλει | (πήχε-ι) πήχει | (ἄστε-ι) ἄστει | συ-ί | ἰχθύ-ι |
| Acc. | πόλι-ν | πῆχυ-ν | ἄστυ | σὺ-ν | ἰχθύ-ν |
| Voc. | πόλι | πῆχυ | ἄστυ | σὺ | ἰχθύ |

DUAL

| | | | | | |
|----------|----------------|----------------|----------------|--------|----------|
| N. A. V. | (πόλε-ε) πόλει | (πήχε-ε) πήχει | (ἄστε-ε) ἄστει | σὺ-ε | ἰχθύ-ε |
| G. D. | πολέ-οιν | πηχέ-οιν | ἄστé-οιν | συ-οῖν | ἰχθύ-οιν |

PLURAL

| | | | | | |
|-------|------------------|------------------|----------------|-------|---------|
| N. V. | (πολε-ες) πόλεις | (πήχε-ες) πήχεις | (ἄστε-α) ἄσται | σὺ-ες | ἰχθύ-ες |
| Gen. | πόλε-ων | πήχε-ων | ἄστε-ων | συ-ῶν | ἰχθύ-ων |
| Dat. | πόλε-σι | πήχε-σι | ἄστε-σι | συ-σί | ἰχθύ-σι |
| Acc. | πόλεις | πήχεις | (ἄστε-α) ἄσται | σὺς | ἰχθύς |

238. Stems in *ι* and *υ* are of two kinds: —

1. a. Stems in *ι* with gen. *-ως*, as (masc.) *μάντις seer*; (fem.) *πόλις city*, *ποίησις poetry*, *δύναμις power*, *στάσις faction*, *ὑβρις outrage*.

237 D. 1. *ι* stems. a. Doric, Aeolic, and New Ionic retain *ι*; as *πόλις*, *πόλιος*, *πόλι* (from *πόλι-ι*) and rarely *πόλει* in Hdt., *πόλιν*, *πόλι*, *πόλιες*, *πολιων*, *πόλισι*, *πόλις* from *πόλινς*, and *πόλιας*.

b. Hom. has *πόλις*, *πόλιος*, *πόλι*, *πόλει* or *-ῦ* (some read *πόλι*, as *κωνί*; *πόσει* is correct) and *πόλει*, *πόλιν*, *πόλι*; pl. *πόλιες*, *πολιων*, *πόλεσι* (some read *πόλισι*) or *πολιεσσι* (221 D. 2) *ἐπάλλεσιν*, *πόλις* or *πόλιας* (*πόλιες* in some texts).

Hom. has also forms with *η*: *πόληος*, *πόληι*, *πόληες*, *πόληας*.

2. *υ* stems. a. Ionic, Doric, and Aeolic have *πήχεις*, *ἄσται*, *ἄστεα*; in the gen. sing. *-ος* (*πήχεος*, *ἄστεος*). In the dat. sing. of words of more than one syllable Hom. has *-ῦ* or *-υι*, as *νέκυι* (*νέκυς corpse*), but Hdt. does not show *υι*.

b. The gen. pl. has the regular accent (*πηχέων*, *ἀστέων*). On the dat. *πελέκεσσι*, *νέκυσσι*, *πίτυσσι* (some read *νέκυσι*, *πίτυσι*), *νεκέεσσι*, see 221 D. 2. Hom. has acc. *ἰχθύς* and *ἰχθύας*, Hdt. has *ἰχθύας* very rarely.

- b. Stems in *ι* with gen. *-ιος*; as *Λύγδαμος Lygdamis*, gen. *Λυγδάμιος*.
 2. a. Stems in *υ* with gen. *-υος*; as (masc.) *μῦς mouse*, *ἰχθύς fish*; (fem.) *ὄφρυς oak*, *ὄφρυς eyebrow*, *ἰσχύς force*.
 b. Stems in *υ* with gen. *-εως*: as (masc.) *πῆχυς forearm*, *πέλεκυς ax*; (neut.) *ἄστυ town*.

239. Stems in *ι* and *υ* vary with stronger stems, of which *ε* in the cases other than nom., acc., and voc. sing. is a survival. Thus:

- a. *ι, υ*, as in *πόλι-ς*, *πῆχυ-ς*.
 b. *ει, ευ*, which before vowels lost their *ι* and *υ* (37), as in *πολε(ι)-ι*, *πολε(ι)-ες*, *πηχε(υ)-ες*; which contract to *πόλει*, *πόλεις*, *πήχεις*.

240. Accent. — *πόλε-ως* (138 a) retains the accent of the earlier (and Hom.) *πόλη-ος* (from the stem *πολη-*), which, by transference of quantity (29), became *πόλε-ως*. The accent of the gen. pl. follows that of the gen. sing.

241. Forms. — The dual *πόλει* occurs in some Mss.; *ἰχθυ* is rare (comedy). Acc. pl. *πόλεις*, *πήχεις* are borrowed from the nom. *ἰχθύς* is from *ἰχθυν-ς* (*-νς* occurs in Doric). The rare nom. pl. *ἰχθύς* (comedy) is the acc. form used as the nom.

242. *οἷς sheep* is declined as follows: *οἷς*, *οἰ-ός*, *οἰ-ί*, *οἰ-ν*, *οἷ*; *οἰ-ε*, *οἰ-οῖν*; *οἰ-ες*, *οἰ-ῶν*, *οἰ-σί*, *οἰ-ς*. Here the stem is *οἰ*, representing *οχι (οφι)*, which is properly an *ι* stem: *οφι-ς*, Lat. *ovi-s*.

243. STEMS IN *ευ, αυ, ου*

| SINGULAR | | | | |
|--------------------------|--------------------------------|------------------|---------------|----------------|
| | ὁ βασιλεύ-ς | ἡ γραῦ-ς | ἡ ναῦ-ς | ὁ ἡ βοῦ-ς |
| | <i>king</i> | <i>old woman</i> | <i>ship</i> | <i>ox, cow</i> |
| Nom. | βασιλεύ-ς | γραῦ-ς | <u>ναῦ-ς</u> | βοῦ-ς |
| Gen. | βασιλέ-ωσ | γῤῥᾶ-ός | νε-ός | βο-ός |
| Dat. (<i>βασιλέ-ι</i>) | βασιλεῖ | γῤῥᾶ-ῖ | νη-ῖ | βο-ῖ |
| Acc. | βασιλέ-α | γραῦ-ν | <u>ναῦ-ν</u> | βοῦ-ν |
| Voc. | βασιλεῦ | γραῦ | ναῦ | βοῦ |
| DUAL | | | | |
| N. A. V. | βασιλη | γῤῥᾶ-ε | νη-ε | βό-ε |
| G. D. | βασιλέ-οιν | γῤῥᾶ-οῖν | νε-οῖν | βο-οῖν |
| PLURAL | | | | |
| N. V. | { βασιλης, later βασιλεῖς } | γῤῥᾶ-ες | νη-ες | βό-ες |
| Gen. | βασιλέ-ων | γῤῥᾶ-ῶν | νε-ῶν | βο-ῶν |
| Dat. | βασιλεῦ-σι | γραυ-σί | <u>ναυ-σί</u> | βου-σί |
| Acc. | βασιλέ-αs | γραῦ-ς | <u>ναῦ-ς</u> | βοῦ-ς |

242 D. Hom. has *οἷς*, *οἶος* and *οἶός*, *οἶν*, *οἶες*, *οἶων* and *οἶῶν*, *οἶεσσι* (*οἶεσσι ο* 386) and *οἶεσσι*, *οἶς* (*ι*).

243 D. 1. Hom. has *βασιληος*, *-ῆι*, *-ῆα*, *-εῦ*, *-ῆες*, *-εῦσι* (and *-ῆεσσι*), *-ῆας*.

244. Substantives in *-εύς* preceded by a vowel may contract in the gen. and acc. sing. and pl.; as *ἄλιεύς fisherman*, gen. *ἄλιεύος* or *ἄλιώς*, acc. *ἄλιέα* or *ἄλιᾶ*, gen. pl. *ἄλιέων* or *ἄλιών*, acc. pl. *ἄλιέας* or *ἄλιᾶς*.

245. Other Forms. — a. In the drama words in *-εύς* rarely show *-έα* in acc. sing., *-έας* in acc. pl. *-έος* and *-ῆος*, *-ῆες*, *-ῆας* also occur.

b. The nom. pl. in Old Attic ended in *-ῆς* (*βασιλῆς*) from *-ῆες*. *-έες* occurs rarely, but is suspected. *βασιλεῖς* (regular on inscriptions after 329 B.C.) is from analogy to words like *ἡδεῖς*. The nom. dual in *-ῆ* (*βασιλῆ*) is from *-ῆε*.

246. Stem Variation. — Stems ending in *ευ*, *αυ*, *ου* lose *υ* before case endings beginning with a vowel (37). Stems in *ευ* show the pure form only in the vocative; other forms are derived from the stronger stem *ηυ*. *ηυ* and *ᾶυ* before a consonant become *ευ*, *ᾶυ* as in *βασιλεύς*, *βασιλεῦσι*, *ναῦς*, *ναοί*. From *βασιλῆ(ρ)-ος*, *-ῆ(ρ)-ι*, *-ῆ(ρ)-α*, *-ῆ(ρ)-ας* come, by 29, the Attic forms. So *νεώς* is derived from *νη(ρ)-ός*. In *βασιλέων*, *νεών*, *ε* is shortened from the *η* of *βασιλήων*, *νηών* by 34. *βο-ός*, etc. are from the stem *βογ-* (*βορ-*).

STEMS IN *οι* (*οι*)

247. Stems in *οι*, with nominative in *-ώ*, turn *ι* into unwritten *ι* (37) before endings beginning with a vowel. *ῆ πειθώ persuasion* is thus declined:

N. *πειθῶ*. G. (*πειθός-ος*) *πειθοῦς*. D. (*πειθό-ι*) *πειθοῖ*. A. (*πειθό-α*) *πειθῶ*. V. *πειθοῖ*. Dual and plural forms of this declension are wanting.

Also *-έος*, *-εῖ*, *-έα*, from the stem *εϝ* = *ευ*. *-εῦς* and *-εῖ* for *-έος* and *-εῖ* are not common. *Ἄτρεῦς*, *Τυδεῦς* have *-έ(ρ)-ος*, etc. regularly (*Τυδῆ from Τυδέα*). Hdt. has *-έος*, *-εῖ* or *-εῖ*, *-έα*, *-εῦ*, *-έες*, *-έων*, *-εῦσι*, *-έας*.

2. Hom. has *γρηῦς* or *γρηῦς*, *γρηῖ*, *γρηῦ* and *γρηῦ*; *βέσσει* (and *βουσι*), *βέας* (and *βούς*), *βών* acc. sing. H 238.

3. The declension of *ναῦς* in Doric, Homer, and Herodotus is as follows:

| | SINGULAR | | | PLURAL | | |
|------|---------------|--------------------------------|--------------------------------------|------------------------------------|--|---------------|
| | Doric | Homer | Hdt. | Doric | Homer | Hdt. |
| Nom. | <i>ναῦ-ς</i> | <i>νηῦ-ς</i> | <i>νηῦ-ς</i> | <i>ναῖ-ες</i> | <i>νη-ες</i> , <i>νέ-ες</i> | <i>νέ-ες</i> |
| Gen. | <i>ναῖ-ός</i> | <i>νη-ός</i> , <i>νε-ός</i> | <i>νε-ός</i> (and <i>νη-ός</i> ?) | <i>ναῖ-ών</i> | <i>νη-ών</i> , <i>νε-ών</i> | <i>νε-ών</i> |
| Dat. | <i>ναῖ-ι</i> | <i>νη-ι</i> | <i>νη-ι</i> | <i>ναυ-σί</i> , <i>ναῖ-εσσι</i> | <i>νηυ-σί</i> , <i>νή-εσσι</i> , <i>νέ-εσσι</i> | <i>νηυ-σί</i> |
| Acc. | <i>ναῦ-ν</i> | <i>νη-α</i> , <i>νέ-α</i> | <i>νέ-α</i> | <i>ναῖ-ας</i> | <i>νη-ας</i> , <i>νέ-ας</i> | <i>νέ-ας</i> |

Hom. has *ναοί* in *ναοικλυτός*. Aeolic: *ναός* (gen.), *ναῖ*, *νάεσιν*.

247 D. In Ionic the forms are contracted (*πειθοῦς*, etc.). Hdt. has acc. *ἰούω* from *ἰώ*, *Ἄητοῦν*, but also *πειθῶ*.

- a. A stronger form of the stem is ω , seen in the earlier form of the nom. ($\Sigma\alpha\pi\phi\acute{\omega}$, $\Delta\eta\tau\acute{\omega}$). The accusative has the accent of the nominative.
- b. When dual and plural occur, they are of the second declension.
- c. A few words, as $\acute{\eta}$ $\epsilon\acute{\iota}\kappa\acute{\omega}\nu$ *image*, $\acute{\eta}$ $\acute{\alpha}\eta\delta\acute{\omega}\nu$ *nightingale*, properly from stems in $\omicron\nu$, have certain forms from this declension: $\epsilon\acute{\iota}\kappa\acute{\omicron}\varsigma$, $\epsilon\acute{\iota}\kappa\acute{\omega}$, voc. $\acute{\alpha}\eta\delta\acute{\omicron}\iota$.

CASES IN $-\phi\iota(\nu)$

248. Cases in $-\phi\iota(\nu)$. — $-\phi\iota(\nu)$ is often added to substantive and adjective stems in Hom. to express, in both sing. and pl., relations of the genitive and dative cases, chiefly those belonging originally to the lost instrumental, locative, and ablative. From \bar{a} stems are made singulars, from \omicron stems singulars or plurals, from consonant stems almost always plurals. (a) Instrumental: $\beta\acute{\iota}\eta\text{-}\phi\iota$ *by might*, $\acute{\epsilon}\tau\acute{\epsilon}\rho\eta\text{-}\phi\iota$ *with the other (hand)*, $\delta\alpha\kappa\rho\nu\acute{\omicron}\text{-}\phi\iota\nu$ *with tears*; (b) Locative: $\theta\acute{\upsilon}\rho\eta\text{-}\phi\iota$ *at the door*, $\delta\acute{\rho}\epsilon\sigma\text{-}\phi\iota$ *on the mountains*; (c) Ablative: $\kappa\epsilon\phi\alpha\lambda\acute{\eta}\text{-}\phi\iota\nu$ *from off the head*, $\acute{\epsilon}\kappa$ $\rho\omicron\nu\tau\acute{\omicron}\text{-}\phi\iota\nu$ *from off the sea*, $\acute{\alpha}\rho\acute{\omicron}$ $\nu\acute{\alpha}\nu\text{-}\phi\iota\nu$ *from the ships*.

IRREGULAR SUBSTANTIVES

249. The gender in the sing. and in the pl. may not be the same: δ $\sigma\acute{\iota}\tau\omicron\varsigma$ *grain*, $\tau\acute{\alpha}$ $\sigma\acute{\iota}\tau\alpha$; δ $\delta\epsilon\sigma\mu\acute{\omicron}\varsigma$ *chain*, $\tau\acute{\alpha}$ $\delta\epsilon\sigma\mu\acute{\alpha}$ *chains* ($\omicron\iota$ $\delta\epsilon\sigma\mu\acute{\omicron}\iota$ *cases of imprisonment*); $\tau\acute{\omicron}$ $\sigma\tau\acute{\alpha}\delta\iota\omicron\nu$ *stade, race-course*, pl. $\tau\acute{\alpha}$ $\sigma\tau\acute{\alpha}\delta\iota\alpha$ and $\omicron\iota$ $\sigma\tau\acute{\alpha}\delta\iota\omicron$.

250. Heteroclitics ($\acute{\epsilon}\tau\epsilon\rho\acute{\omicron}\kappa\lambda\iota\tau\alpha$ *differently declined*) are substantives having two different stems, but a common nom. sing.: $\sigma\acute{\kappa}\acute{\omicron}\tau\omicron\varsigma$ *darkness*, $\sigma\acute{\kappa}\acute{\omicron}\tau\omicron\upsilon$, $\sigma\acute{\kappa}\acute{\omicron}\tau\omega$, etc. (like $\acute{\iota}\pi\pi\omicron\upsilon$, $\acute{\iota}\pi\pi\omega$) or $\sigma\acute{\kappa}\acute{\omicron}\tau\omicron\upsilon\varsigma$, $\sigma\acute{\kappa}\acute{\omicron}\tau\epsilon\iota$ (like $\gamma\acute{\epsilon}\nu\omicron\upsilon\varsigma$, $\gamma\acute{\epsilon}\nu\epsilon\iota$).

a. Many compound proper names in $-\eta\varsigma$ (especially names of persons not Greeks) have forms of the 1 and 3 decl., as $\tau\iota\sigma\sigma\alpha\phi\acute{\epsilon}\rho\eta\eta\varsigma$, $-\nu\omicron\upsilon\varsigma$, $-\nu\eta$ and $-\nu\epsilon\iota$, $-\nu\eta\nu$.

251. Metaplastic forms ($\mu\epsilon\tau\alpha\pi\lambda\alpha\sigma\mu\acute{\omicron}\varsigma$ *change of formation*) are those formed from another stem than that of the nom. sing.: δ $\delta\nu\epsilon\iota\rho\omicron\text{-}\varsigma$ *dream*, gen. $\delta\nu\acute{\epsilon}\iota\rho\alpha\tau\text{-}\omicron\varsigma$, or (less freq.) $\delta\nu\acute{\epsilon}\iota\rho\omicron\upsilon$; so $\tau\acute{\omicron}\nu$ $\text{'}\acute{\Lambda}\rho\acute{\omicron}\lambda\lambda\omega\nu\alpha$ and $\tau\acute{\omicron}\nu$ $\text{'}\acute{\Lambda}\rho\acute{\omicron}\lambda\lambda\omega$ (230), $\tau\acute{\omicron}\upsilon$ $\nu\acute{\iota}\acute{\epsilon}\omicron\varsigma$ and $\tau\acute{\omicron}\upsilon$ $\nu\acute{\iota}\acute{\omicron}\upsilon$ (254, 26).

252. Defectives are substantives having, by reason of their meaning or use, only one number or only certain cases. Sing. only: δ $\acute{\alpha}\eta\rho$ *air*, δ $\acute{\alpha}\acute{\iota}\theta\acute{\eta}\rho$ *upper air*. Pl. only: $\tau\acute{\alpha}$ $\Delta\iota\omicron\nu\acute{\omicron}\varsigma\iota\alpha$, $\tau\acute{\alpha}$ $\text{'}\text{O}\lambda\acute{\upsilon}\mu\pi\iota\alpha$ *the Dionysiac (Olympic) festival*. In some cases only: $\acute{\omega}$ $\mu\acute{\epsilon}\lambda\epsilon$ *my good sir or madam*; $\delta\nu\acute{\alpha}\rho$ *dream*.

253. Indeclinables have one form for all cases: $\tau\acute{\omicron}$ $\chi\rho\epsilon\acute{\omega}\nu$, $\tau\acute{\omicron}\upsilon$ $\chi\rho\epsilon\acute{\omega}\nu$, etc. *fatality*, $\tau\acute{\omicron}$ $\lambda\acute{\epsilon}\gamma\epsilon\iota\nu$ *to speak*, most cardinal numbers ($\tau\acute{\omicron}$ $\delta\acute{\epsilon}\kappa\alpha$ *ten*).

254. LIST OF THE PRINCIPAL IRREGULAR SUBSTANTIVES

1. $\acute{\alpha}\rho\acute{\eta}\nu$ (δ , $\acute{\eta}$) *lamb, sheep*, stems $\acute{\alpha}\rho\epsilon\nu\text{-}$, $\acute{\alpha}\rho\nu\text{-}$, $\acute{\alpha}\rho\nu\alpha\text{-}$. Thus $\acute{\alpha}\rho\nu\text{-}\acute{\omicron}\varsigma$, $\acute{\alpha}\rho\nu\text{-}\acute{\iota}$, $\acute{\alpha}\rho\nu\text{-}\alpha$, $\acute{\alpha}\rho\nu\text{-}\epsilon\varsigma$, $\acute{\alpha}\rho\nu\text{-}\acute{\omega}\nu$, $\acute{\alpha}\rho\nu\acute{\alpha}\text{-}\sigma\iota$ (Hom. $\acute{\alpha}\rho\nu\text{-}\epsilon\sigma\sigma\iota$), $\acute{\alpha}\rho\nu\text{-}\alpha\varsigma$. $\acute{\alpha}\mu\nu\acute{\omicron}\varsigma$ (2 decl.) is commonly used for the nom. sing.

2. ***Ἄρης** (ὁ) *Ares*, stems *Ἄρεσ-, Ἄρευ- from *ἌρεσϜ-. G. *Ἄρεως (poet. *Ἄρεος), D. *Ἄρει, A. *Ἄρη (poet. *Ἄρεα), *Ἄρην, V. Ἄρες. Epic G. *Ἄρηος, *Ἄρεος, D. *Ἄρηι, *Ἄρεί, A. *Ἄρηα, *Ἄρην. Hdt. *Ἄρεος, *Ἄρει, *Ἄρεα.
3. **γάλα** (τό) *milk* (115), **γάλακτος**, **γάλακτι**, etc.
4. **γέλως** (ὁ) *laughter*, **γέλωτος**, etc. Attic poets A. **γέλωτα** or **γέλων**. Hom. D. **γέλῳ** from Aeol. **γέλος**, A. **γέλω**, **γέλων** (**γέλον**?). Cp. 226 D.
5. **γόνυ** (τό) *knee*, **γόνατος**, etc. Ionic and poetic **γούνατος**, **γούνατι**, etc. Epic also **γουνός**, **γουνί**, **γούνα**, pl. **γούνων**, **γούνεσσι** (221 D. 2). The forms with *ou* are from **γονϜ-** (32 D. 1); cp. Lat. *genū*.
6. **γυνή** (ἡ) *woman*, **γυναικός**, **γυναικί**, **γυναῖκα**, **γύναι** (115); dual **γυναῖκε**, **γυναικῶν**; pl. **γυναῖκες**, **γυναικῶν**, **γυναίξιν**, **γυναῖκας**.
7. **δάκρυον** (τό) *tear*, **δακρύου**, etc. **δάκρυ** (τό) poetic, D. pl. **δάκρυσιν**.
8. **δένδρον** (τό) *tree*, **δένδρου**, etc. Also D. sing. **δένδρει**, pl. **δένδρη**, **δένδρεσσι**. Hdt. **δένδρον**, **δένδρεον** and **δένδρος**.
9. **δόρυ** (τό) *spear*, **δόρατος**, **δόρατι**, pl. **δόρατα**, etc. Poetic **δορός**, **δορί** (also in prose) and **δῶρι** (like **ἄσται**). Ionic and poetic **δούρατος**, etc., Epic also **δουρός**, **δουρί**, dual **δούρα**, pl. **δούραων**, **δούραεσσι** (221 D. 2). The forms with *ou* are from **δορϜ-** (32 D. 1).
10. **ἔρως** (ὁ) *love*, **ἔρωτος**, etc. Poetical **ἔρος**, **ἔρῳ**, **ἔρον**. Cp. 226 D.
11. **Ζεὺς** (ὁ) *Zeus*, **Διός**, **Διί**, **Δία**, **Ζεῦ**. **Ζεὺς** is from **Διεύς**; **Διός**, **Διί** (**Δί** Pind.), **Δία** from **ΔιϜ-**. Ionic and poetic **Ζητός**, **Ζητή**, **Ζήνα**.
12. **Θέμις** (ἡ) *justice* and the goddess *Themis* (**θεμιδ-**), **θέμιδος**, **θέμιδι**, **θέμινα**. Hom. **θέμιστος**, etc. Pind. **θέμιστος**, **θέμινα**, **θέμιστες**. Hdt. **θέμιος**.
13. **κάρᾱ** (τό) *head* (poetic) used in Attic only in N. A. V. sing., but dat. **κάρᾱ**. Other cases are from the stem **κρᾱτ-**, G. **κρᾱτός**, D. **κρᾱτί**, also **τὸ κρᾱτα** N. A. sing.; A. pl. **κρᾱτας**. Epic shows the stems **κρᾱατ-**, **κρᾱτ-**, **καρηατ-**, **καρητ-**, **καρηνο-**. N. **κάρη**, G. **κράατος**, **κρᾱτός**, **καρηάτος**, **κάρητος**, D. **κράατι**, **κρᾱτί**, **καρηάτι**, **κάρητι**, A. **κάρη**, **κάρ**. N. pl. **κάρᾱ**, **κράατα**, **καρηάτα**, and **κάρηνα**. G. **κράτων**, **καρηήνων**, D. **κρᾱσί**, A. **κρᾱτα**.
14. **κύων** (ὁ, ἡ) *dog*, **κυνός**, **κυνί**, **κύνα**, **κύων**; **κύνε**, **κυνῶν**; **κύνες**, **κυνῶν**, **κυσί**, **κύνας**.
15. **λᾶας** (ὁ) *stone*, also **λᾶς**, poetic: G. **λᾶος** (or **λᾶου**), D. **λᾶί**, A. **λᾶαν**, **λᾶν**, **λᾶα**; dual **λᾶε**; pl. **λᾶες**, **λᾶων**, **λᾶεσσι** or **λᾶεσι**.
16. **μάρτυς** (ὁ, ἡ) *witness*, **μάρτυρος**, etc., but D. pl. **μάρτυσι**. Hom. has N. **μάρτυρος**, pl. **μάρτυροι**.
17. **Οἰδίπους** (ὁ) *Oedipus*, G. **Οιδίποδος**, **Οιδίπου**, **Οιδιπόδα** (Dor.), D. **Οιδίποδι**, A. **Οιδίπουν**, **Οιδιπόδᾱν** (Dor.), V. **Οιδίπους**, **Οιδίπου**, **Οιδιπόδα**.
18. **ὄνειρος** (ὁ) and **ὄνειρον** (τό, Ionic and poetic) *dream*, **όνείρου**, etc., but also **όνείρατος**, etc. **τὸ ὄναρ** only in N. A.
19. **ὄρνις** (ὁ, ἡ) *bird* (226). A. **ὄρνιν** (218), **ὄρνιθα** (also Hdt.). Poetic **ὄρνις**, A. **ὄρνιν**; pl. N. **ὄρνεις**, G. **ὄρνεων**, A. **ὄρνεις**, **ὄρνις**. Dor. G. **ὄρνιχος**, etc.
20. **ὄσσε** dual, *two eyes*, poetic: pl. G. **ὄσσαν**, D. **ὄσσοις** (**ὄσσοισι**).
21. **ὄψ** (τό) *ear*, **ὤτος**, **ὤτι**, pl. **ὤτα**, **ὤτων** (178), **ὤσι**; from the stem **ὤτ-** from **ὤ(σ)ατ-**, whence **ὄ(γ)ατ-**. Hom. G. **ὤατος**, pl. **ὤατα**, **ὤασι** and **ὤσί**.

22. Πνώξ (ῆ) *Pnyx* (111), Πυκν-ός, Πυκν-ί, Πύκν-α; also Πνυκ-ός, Πνυκ-ί, Πνύκ-α.
23. πρεσβευτής (ὁ) *envoy* in the pl. usually substitutes the forms of the poetic πρέσβυς *old man*. N. sing. πρεσβευτής, G. πρεσβευτοῦ, etc., N. pl. πρέσβεις, G. πρέσβειων, D. πρέσβεσι, A. πρέσβεις (rarely πρεσβευταί, etc.). πρέσβυς *old man* is poetic in the sing. (A. πρέσβυν, V. πρέσβυ) and pl. (πρέσβεις); πρέσβυς *envoy* is poetic and rare in the sing. (dual πρεσβῆ is from πρεσβεύς). πρεσβύτης *old man* is used in prose and poetry in all numbers.
24. πῦρ (τό) *fire*, πυρ-ός, πυρ-ί, pl. τὰ πυρά *watch-fires*, 2 decl.
25. ὕδωρ (τό) *water*, ὕδατ-ος, ὕδατ-ι, pl. ὕδατ-α, ὕδατ-ων, ὕδασι.
26. υἱός (ὁ) *son* has three stems: 1. υἱο-, whence υἱοῦ, etc. 2. υἱν-, whence υἱέος, υἱεί, dual υἱεί, υἱέου, pl. υἱεῖς, υἱέων, υἱέσι, υἱεῖς. υἱο- and υἱν- sometimes lose their ι (37): ὑοῦ, ὑέος, etc. 3. υἱ- in Hom. υἱός, υἱί, υἱά, υἱε, υἱες, υἱάσι, υἱας.
27. χεῖρ (ῆ) *hand*, χειρ-ός, χειρ-ί, χειρ-α; dual χεῖρ-ε, χερ-οῖν; pl. χεῖρ-ες, χερ-ῶν, χερ-σί, χεῖρ-ας. Poetic also, χερ-ός, χερ-ί, etc.; dual, χερ-οῖν. Hom. agrees with Att. prose and Hdt., except that he has also χερ-ί, χεῖρ-εσσι and χεῖρ-εσι.
28. χρῶς (ὁ) *skin*, χρωτ-ός, χρωτ-ί (but χρῶ in the phrase ἐν χρῶ *near*), χρῶτ-α. Poetic χρο-ός, χρο-ί, χρο-α, like αἰδώς (uncontracted), 235.

DECLENSION OF ADJECTIVES

ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS

255. Adjectives of Three Endings.—Most adjectives of the vowel declension have three endings: -ος, -η (or -ᾶ), -ον. The masculine and neuter are declined according to the second declension, the feminine according to the first.

a. When ε, ι, or ρ (25, 26, 188) precedes -ος the fem. ends in -ᾶ, not in -η. But adjs. in -οος (not preceded by ρ) have η. Those in -ροος have ᾶ. See 259 d.

256. ἀγαθός *good*, ἄξιος *worthy*, μακρός *long* are thus declined:

| | SINGULAR | | | | | | | | |
|------|----------|--------|--------|-------|-------|-------|--------|--------|--------|
| Nom. | ἀγαθός | ἀγαθή | ἀγαθόν | ἄξιος | ἄξιᾶ | ἄξιον | μακρός | μακρᾶ | μακρόν |
| Gen. | ἀγαθοῦ | ἀγαθῆς | ἀγαθοῦ | ἄξιου | ἄξιᾶς | ἄξιου | μακροῦ | μακρᾶς | μακροῦ |
| Dat. | ἀγαθῷ | ἀγαθῇ | ἀγαθῷ | ἄξιῳ | ἄξιᾷ | ἄξιῳ | μακρῷ | μακρᾷ | μακρῷ |
| Acc. | ἀγαθόν | ἀγαθὴν | ἀγαθόν | ἄξιον | ἄξιᾶν | ἄξιον | μακρόν | μακρᾶν | μακρόν |
| Voc. | ἀγαθέ | ἀγαθή | ἀγαθόν | ἄξιε | ἄξιᾶ | ἄξιον | μακρέ | μακρᾶ | μακρόν |

254 D. 26. Hom. has also υἱός, υἱοῦ, υἱόν, υἱέ, υἱῶν, υἱοῖσι; υἱέος, υἱεί, υἱέα, υἱέας and υἱεῖς, υἱέας. The syllable υι is sometimes short in υἱός, υἱόν, υἱέ (37, cp. 37 a).

DUAL

| | | | | | | | | | |
|----------|---------|---------|---------|-------|--------|-------|---------|---------|---------|
| N. A. V. | ἀγαθῶ | ἀγαθῆ | ἀγαθῶ | ἀξίῳ | ἀξίᾱ | ἀξίῳ | μακρῶ | μακρῆ | μακρῶ |
| G. D. | ἀγαθοῖν | ἀγαθαῖν | ἀγαθοῖν | ἀξίων | ἀξίαιν | ἀξίων | μακροῖν | μακραῖν | μακροῖν |

PLURAL

| | | | | | | | | | |
|-------|---------|---------|---------|--------|--------|--------|---------|---------|---------|
| N. V. | ἀγαθοί | ἀγαθαί | ἀγαθά | ἄξιοι | ἄξιαί | ἄξια | μακροί | μακραί | μακρά |
| Gen. | ἀγαθῶν | ἀγαθῶν | ἀγαθῶν | ἀξίων | ἀξίων | ἀξίων | μακρῶν | μακρῶν | μακρῶν |
| Dat. | ἀγαθοῖς | ἀγαθαῖς | ἀγαθοῖς | ἀξίοις | ἀξίαις | ἀξίοις | μακροῖς | μακραῖς | μακροῖς |
| Acc. | ἀγαθοῦς | ἀγαθᾶς | ἀγαθά | ἀξίους | ἀξίᾱς | ἄξια | μακρούς | μακρᾶς | μακρά |

a. The accent in the fem. nom. and gen. pl. follows that of the masc.: *ἄξιαί, ἀξίων*, not *ἀξίαι, ἀξίων*. Cp. 176.

b. All adjectives and participles may use the masc. instead of the fem. dual forms: *τῶ ἀγαθῶ μητέρε* *the two good mothers*.

257. Adjectives of Two Endings.—Adjectives using the masculine for the feminine are called adjectives of two endings. Most such adjectives are compounds.

258. *ἄδικος unjust* (*ἀ- without, δίκη justice*), *φρόνιμος prudent*, and *ἔλεως propitious* are declined thus:

| | | SINGULAR | | | | |
|----------|----------------|----------|----------------|-----------|----------------|-------|
| | Masc. and Fem. | Neut. | Masc. and Fem. | Neut. | Masc. and Fem. | Neut. |
| Nom. | ἄδικος | ἄδικον | φρόνιμος | φρόνιμον | ἔλεως | ἔλεων |
| Gen. | ἄδικου | ἄδικου | φρονίμου | φρονίμου | ἔλεω | ἔλεω |
| Dat. | ἄδικῳ | ἄδικῳ | φρονίμῳ | φρονίμῳ | ἔλεφ | ἔλεφ |
| Acc. | ἄδικον | ἄδικον | φρόνιμον | φρόνιμον | ἔλεων | ἔλεων |
| Voc. | ἄδικε | ἄδικον | φρόνιμε | φρόνιμον | ἔλεως | ἔλεων |
| | | DUAL | | | | |
| N. A. V. | ἄδικῳ | ἄδικῳ | φρονίμῳ | φρονίμῳ | ἔλεω | ἔλεω |
| G. D. | ἄδικοιν | ἄδικοιν | φρονίμοιν | φρονίμοιν | ἔλεφν | ἔλεφν |
| | | PLURAL | | | | |
| N. V. | ἄδικοι | ἄδικα | φρόνιμοι | φρόνιμα | ἔλεφ | ἔλεα |
| Gen. | ἄδικων | ἄδικων | φρονίμων | φρονίμων | ἔλεων | ἔλεων |
| Dat. | ἄδικοις | ἄδικοις | φρονίμοις | φρονίμοις | ἔλεφς | ἔλεφς |
| Acc. | ἄδικους | ἄδικα | φρονίμους | φρόνιμα | ἔλεως | ἔλεα |

256 D. In the fem. nom. sing. Ionic has *-η*, never *-ᾱ*; in the fem. gen. pl. Hom. has *-ων* (less often *-έων*); Hdt. has *-έων* in oxytone adjectives and participles, and so probably in barytones.

258 D. Hom. has *ἑλᾶος* or *ἑλᾶος*; *πλεῖος*, *πλείη*, *πλείων* (Hdt. *πλέος*, *πλέη*, *πλέον*); *σῶς* (only in this form), and *σόςος*, *σότη*, *σόνον*. Hom. has N. *ζῶς*, A. *ζών living*, and *ζῶς*, *ζῶή*, *ζῶν living*.

a. Like *ἀδίκος* and *φρόνιμος* are declined *ἄ-λογος* *irrational*, *ἄ-τίμος* *dishonored*, *ἄ-χρηῖος* *useless*, *ἔμ-πειρος* *experienced*, *ἐπί-φθονος* *odious*, *ὑπ-ήκοος* *obedient*; *βάρβαρος* *barbarian*, *ἡμερος* *tame*, *ἤσυχος* *quiet*.

b. Like *ἔλεως* are declined other adjectives of the Attic declension (205), as *ἀξιόχρεως* *serviceable*. For the accent, see 138 b. Adjectives in *-ως*, *-ων* have *-α* in the neut. pl., but *ἔκπλεω* occurs in Xenophon.

c. *πλέως* *full* has three endings: *πλέως*, *πλέα*, *πλέων*, pl. *πλέψ*, *πλέαι*, *πλέα*, but most compounds, as *ἔμπλεως* *quite full*, have the fem. like the masc. *σῶς* *safe* has usually singular N. *σῶς* masc. fem. (fem. rarely *σᾶ*), *σῶν* neut., A. *σῶν*; plural N. *σῶ* masc. fem., *σᾶ* neut., A. *σῶς* masc. fem., *σᾶ* neut. Other cases are supplied by *σῶος*, *σῶᾶ*, *σῶων*. *σῶων* also occurs in the accusative.

d. In poetry, and sometimes in prose, some adjectives commonly of two endings have a feminine form, as *πάτριος* *paternal*, *βίαιος* *violent*; and some commonly of three endings have no feminine, as *ἀναγκαῖος* *necessary*, *φίλιος* *friendly*.

259. Contracted Adjectives. — Most adjectives in *-eos* and *-oos* are contracted. Examples: *χρῦσεος* *golden*, *ἀργύρεος* *of silver*, *ἀπλόος* *simple*.

SINGULAR

| | | | | | | |
|-------|---------------------|----------------|--------------------|---------------|---------------------|----------------|
| N. V. | (<i>χρῦσεος</i>) | <i>χρῦσοῦς</i> | (<i>χρῦσεᾶ</i>) | <i>χρῦσῆ</i> | (<i>χρῦσεον</i>) | <i>χρῦσοῦν</i> |
| Gen. | (<i>χρῦσεού</i>) | <i>χρῦσοῦ</i> | (<i>χρῦσεῦς</i>) | <i>χρῦσῆς</i> | (<i>χρῦσεού</i>) | <i>χρῦσοῦ</i> |
| Dat. | (<i>χρῦσεῷ</i>) | <i>χρῦσῶ</i> | (<i>χρῦσεᾶ</i>) | <i>χρῦσῆ</i> | (<i>χρῦσεῷ</i>) | <i>χρῦσῶ</i> |
| Acc. | (<i>χρῦσειον</i>) | <i>χρῦσοῦν</i> | (<i>χρῦσεᾶν</i>) | <i>χρῦσῆν</i> | (<i>χρῦσειον</i>) | <i>χρῦσοῦν</i> |

DUAL

| | | | | | | |
|----------|---------------------|----------------|--------------------|----------------|---------------------|----------------|
| N. A. V. | (<i>χρῦσεῷ</i>) | <i>χρῦσῶ</i> | (<i>χρῦσεᾶ</i>) | <i>χρῦσᾶ</i> | (<i>χρῦσεῷ</i>) | <i>χρῦσῶ</i> |
| G. D. | (<i>χρῦσειῶν</i>) | <i>χρῦσοῖν</i> | (<i>χρῦσεᾶν</i>) | <i>χρῦσαιν</i> | (<i>χρῦσειῶν</i>) | <i>χρῦσοῖν</i> |

PLURAL

| | | | | | | |
|-------|---------------------|----------------|--------------------|----------------|--------------------|----------------|
| N. V. | (<i>χρῦσεοι</i>) | <i>χρῦσοι</i> | (<i>χρῦσεαι</i>) | <i>χρῦσαι</i> | (<i>χρῦσεα</i>) | <i>χρῦσᾶ</i> |
| Gen. | (<i>χρῦσεῶν</i>) | <i>χρῦσῶν</i> | (<i>χρῦσεῶν</i>) | <i>χρῦσῶν</i> | (<i>χρῦσεῶν</i>) | <i>χρῦσῶν</i> |
| Dat. | (<i>χρῦσεῖς</i>) | <i>χρῦσοῖς</i> | (<i>χρῦσεῖς</i>) | <i>χρῦσαις</i> | (<i>χρῦσεῖς</i>) | <i>χρῦσοῖς</i> |
| Acc. | (<i>χρῦσεούς</i>) | <i>χρῦσοῦς</i> | (<i>χρῦσεῖς</i>) | <i>χρῦσᾶς</i> | (<i>χρῦσεα</i>) | <i>χρῦσᾶ</i> |

SINGULAR

| | | | | | | |
|-------|----------------------|-----------------|---------------------|----------------|----------------------|-----------------|
| N. V. | (<i>ἀργύρεος</i>) | <i>ἀργυροῦς</i> | (<i>ἀργυρέᾶ</i>) | <i>ἀργυρᾶ</i> | (<i>ἀργύρεον</i>) | <i>ἀργυροῦν</i> |
| Gen. | (<i>ἀργυρέου</i>) | <i>ἀργυροῦ</i> | (<i>ἀργυρέῦς</i>) | <i>ἀργυρᾶς</i> | (<i>ἀργυρέου</i>) | <i>ἀργυροῦ</i> |
| Dat. | (<i>ἀργυρέῳ</i>) | <i>ἀργυρῶ</i> | (<i>ἀργυρέᾶ</i>) | <i>ἀργυρῆ</i> | (<i>ἀργυρέῳ</i>) | <i>ἀργυρῶ</i> |
| Acc. | (<i>ἀργύρειον</i>) | <i>ἀργυροῦν</i> | (<i>ἀργυρέᾶν</i>) | <i>ἀργυρᾶν</i> | (<i>ἀργύρειον</i>) | <i>ἀργυροῦν</i> |

DUAL

| | | | | |
|----------|---------------------|-----------------------|---------------------|---------------------|
| N. A. V. | (ἀργυρέω) ἀργυρέω | (ἀργυρέῃ) ἀργυρέῃ | (ἀργυρέῃ) ἀργυρέῃ | (ἀργυρέω) ἀργυρέω |
| G. D. | (ἀργυρέων) ἀργυρέων | (ἀργυρέαιν) ἀργυρέαιν | (ἀργυρέων) ἀργυρέων | (ἀργυρέων) ἀργυρέων |

PLURAL

| | | | | |
|-------|-----------------------|-----------------------|-----------------------|-----------------------|
| N. V. | (ἀργύρεοι) ἀργύρεοι | (ἀργύρεαι) ἀργύρεαι | (ἀργύρεα) ἀργύρεα | (ἀργύρεοι) ἀργύρεοι |
| Gen. | (ἀργυρέων) ἀργυρέων | (ἀργυρέων) ἀργυρέων | (ἀργυρέων) ἀργυρέων | (ἀργυρέων) ἀργυρέων |
| Dat. | (ἀργυρέοις) ἀργυρέοις | (ἀργυρέαις) ἀργυρέαις | (ἀργυρέοις) ἀργυρέοις | (ἀργυρέοις) ἀργυρέοις |
| Acc. | (ἀργυρέους) ἀργυρέους | (ἀργυρέας) ἀργυρέας | (ἀργύρεα) ἀργύρεα | (ἀργυρέους) ἀργυρέους |

SINGULAR

| | | | | |
|-------|-----------------|----------------|-----------------|-----------------|
| N. V. | (ἀπλόος) ἀπλοῦς | (ἀπλέᾱ) ἀπλή | (ἀπλόον) ἀπλοῦν | (ἀπλόον) ἀπλοῦν |
| Gen. | (ἀπλόου) ἀπλοῦ | (ἀπλέας) ἀπλής | (ἀπλόου) ἀπλοῦ | (ἀπλόου) ἀπλοῦ |
| Dat. | (ἀπλόω) ἀπλῶ | (ἀπλέῃ) ἀπλή | (ἀπλόω) ἀπλῶ | (ἀπλόω) ἀπλῶ |
| Acc. | (ἀπλόον) ἀπλοῦν | (ἀπλέων) ἀπλήν | (ἀπλόον) ἀπλοῦν | (ἀπλόον) ἀπλοῦν |

DUAL

| | | | | |
|----------|-----------------|------------------|-----------------|-----------------|
| N. A. V. | (ἀπλώω) ἀπλώ | (ἀπλέᾱ) ἀπλά | (ἀπλώω) ἀπλώ | (ἀπλώω) ἀπλώ |
| G. D. | (ἀπλόων) ἀπλοῖν | (ἀπλέαιν) ἀπλαῖν | (ἀπλόων) ἀπλοῖν | (ἀπλόων) ἀπλοῖν |

PLURAL

| | | | | |
|-------|------------------|------------------|------------------|------------------|
| N. V. | (ἀπλόοι) ἀπλοῖ | (ἀπλέαι) ἀπλαῖ | (ἀπλόα) ἀπλά | (ἀπλόοι) ἀπλοῖς |
| Gen. | (ἀπλόων) ἀπλών | (ἀπλέων) ἀπλών | (ἀπλόων) ἀπλών | (ἀπλόων) ἀπλών |
| Dat. | (ἀπλόοις) ἀπλοῖς | (ἀπλέαις) ἀπλαῖς | (ἀπλόοις) ἀπλοῖς | (ἀπλόοις) ἀπλοῖς |
| Acc. | (ἀπλόους) ἀπλοῦς | (ἀπλέας) ἀπλάς | (ἀπλόα) ἀπλά | (ἀπλόους) ἀπλοῦς |

a. So χαλκοῦς (-εος), -ῆ, -οῦν *brazen*, πορφυροῦς (-εος), -ᾱ, -οῦν *dark red*, σιδηροῦς (-εος), -ᾱ, -οῦν *of iron*, διπλοῦς (-οος), -ῆ, -οῦν *twofold*. Compounds of two endings (257): εὔνοος, -οον (εὔνοος) *well-disposed* (gen. εὔνου 204), εὔροος, -οον (εὔροος) *fair-flowing*. These have open *oa* in the neuter plural.

b. Adjectives whose uncontracted forms in the nom. sing. and pl. are proparoxytone (χρῦσσεος, πορφύρεος) take in the contracted forms a circumflex on their last syllable (χρῦσσοῦς, πορφυροῦς) by analogy to the gen. and dat. sing. The accent of the N. A. V. dual masc. and neut. is also irregular (χρῦσῶ, not χρῦσῶ). Cp. 204.

c. For irregular contractions see 48. ἀπλή is from ἀπλέᾱ, not from ἀπλόη.

d. Some adjectives are not contracted: ἀργαλέος *difficult*, κερδαλέος *crafty*, νέος *young*, ὄγδοος *eighth*, ἀθρόος *crowded* (usually). Here *f* intervened.

ADJECTIVES OF THE THIRD DECLENSION

260. Adjectives belonging to the consonant declension have only two endings. Such adjectives generally have stems in *ες* (nom. -ης and -ες) and *ον* (nom. -ων and -ον).

261. ἀληθής (ἀληθεσ-) *true*, εὖ-ελπίς (εὐελπιδ-) *hopeful* are thus declined :

| SINGULAR | | | | | |
|------------------|----------------|-----------|---------|-------------------------|-----------|
| | Masc. and Fem. | | Neut. | Masc. and Fem. Neut. | |
| Nom. | ἀληθής | | ἀληθές | εὐελπίς | εὐελπί |
| Gen. | (ἀληθέ-ος) | | ἀληθοῦς | εὐελπιδ-ος | |
| Dat. | (ἀληθέ-ι) | | ἀληθει | εὐελπιδ-ι | |
| Acc. (ἀληθέ-α) | ἀληθή | | ἀληθές | εὐελπιν | εὐελπι |
| Voc. | ἀληθές | | ἀληθές | εὐελπι | |
| DUAL | | | | | |
| N. A. V. | (ἀληθέ-ε) | | ἀληθει | εὐελπιδ-ε | |
| G. D. | (ἀληθέ-οιν) | | ἀληθοῖν | εὐελπιδ-οῖν | |
| PLURAL | | | | | |
| N. V. (ἀληθέ-ες) | ἀληθεῖς | (ἀληθέ-α) | ἀληθή | εὐελπιδ-ες | εὐελπιδ-α |
| Gen. | (ἀληθέ-ων) | | ἀληθῶν | εὐελπιδ-ων | |
| Dat. | (ἀληθέσ-σι 93) | | ἀληθέσι | εὐελπισι | |
| Acc. | ἀληθεῖς | (ἀληθέ-α) | ἀληθή | εὐελπιδ-ας | εὐελπιδ-α |

a. The accusative pl. ἀληθείς has the form of the nominative.

b. Compound adjectives in -ης not accented on the last syllable show recessive accent even in the contracted forms ; as αὐτάρκης *self-sufficient*, neut. αὐταρκές, gen. pl. αὐτάρκων, not αὐταρκῶν. Exceptions are words in -ώδης, -ώλης, -ώρης, -ήρης, as εὐώδες *sweet-smelling*, ποδῆρες *reaching to the feet*. But τριήρων, not τριηρῶν, from τριήρης, 233 c.

c. εε(σ)α becomes εᾶ, not εη (48) : εὐκλεᾶ, ἐνδεᾶ for εὐκλεέα, ἐνδεέα from εὐκλής *glorious*, ἐνδής *needy* (Γ. εὐκλεοῦς, ἐνδεοῦς). But ιε(σ)α and νε(σ)α yield ιᾶ or ιη, νᾶ or νη ; as ὑγιᾶ or ὑγιῆ (ὑγιής *healthy*), εὐφυᾶ or εὐφυῆ (εὐφυής *comely*), cp. 48, 26 a. The forms in -ῆ imitate such forms as ἔμφορῆ (ἔμφορής *resembling*).

262. Stems in ον : εὐδαίμων *happy*, βελτίων *better* :

| SINGULAR | | | | | |
|----------|----------------|----------|----------|-------------------------|---------|
| | Masc. and Fem. | | Neut. | Masc. and Fem. Neut. | |
| Nom. | εὐδαίμων | | εὐδαιμον | βελτίων | βέλτιον |
| Gen. | εὐδαιμον-ος | | | βελτίον-ος | |
| Dat. | εὐδαιμον-ι | | | βελτίον-ι | |
| Acc. | εὐδαιμον-α | εὐδαιμον | | βελτίον-α or βελτίω | βέλτιον |
| Voc. | εὐδαιμον | | εὐδαιμον | βέλτιον | βέλτιον |

261 D. The open forms of es stems appear in Hom. and Hdt. -εῖ and -εες are, however, sometimes contracted in Hom., and should be written -ει and -εις in Hdt. The acc. pl. masc. and fem. is -εας in Hom. and Hdt. Hdt. has ἐνδεᾶ for ἐνδεέα by 38 a (cp. Soph. εὐκλεᾶ). For Hom. εὐκλείας read εὐκλεᾶς.

| | | DUAL | | | |
|----------|--|--------------|------------|--------------|-----------|
| N. A. V. | | εὐδαίμον-ε | | βελτίον-ε | |
| G. D. | | εὐδαιμόν-οιν | | βελτιόν-οιν | |
| | | PLURAL | | | |
| N. V. | | εὐδαίμον-ες | εὐδαίμον-α | { βελτίον-ες | βελτίον-α |
| | | | | { βελτίους | βελτίω |
| Gen. | | εὐδαιμόν-ων | | βελτιόν-ων | |
| Dat. | | εὐδαίμοσι | | βελτίοσι | |
| Acc. | | εὐδαίμον-ας | εὐδαίμον-α | { βελτίον-ας | βελτίον-α |
| | | | | { βελτίους | βελτίω |

a. The neuter nominative and accusative have recessive accent.

b. Comparatives are formed with stems in *ον* and in *ος* (cp. Lat. *melīōris* for *melīōs-is*). *ος* appears in *βελτίω* for *βελτίο(σ)-α*, and in *βελτίους* for *βελτίο(σ)-ες*. The acc. pl. *βελτίους* borrows the nom. form.

CONSONANT AND VOWEL DECLENSION COMBINED

263. Adjectives of the consonant declension having a separate form for the feminine inflect the feminine like a substantive of the first declension ending in *-ᾶ* (186). The feminine is made from the stem of the masculine (and neuter) by adding the suffix *ια, ια*. The genitive plural feminine is always peripomenon (cp. 175). For the feminine dual, see 256 b.

264. Stems in *υ* (*-υς, -εια, -υ*). — The masculine and neuter have the inflection of *πῆχυς* and *ἄστυ* (237), except that the genitive singular masculine and neuter ends in *-ος* (not *-ως*) and *-εα* in the neuter plural remains uncontracted.

265. *ἡδύς sweet* is thus declined :

| | | SINGULAR | | |
|------|--------|----------|---------|-------------|
| | | Masc. | Fem. | Neut. |
| Nom. | | ἡδύ-ς | ἡδεῖα | ἡδύ |
| Gen. | | ἡδέ-ος | ἡδείᾱς | ἡδέ-ος |
| Dat. | (ἡδέϊ) | ἡδεῖ | ἡδείᾳ | (ἡδέϊ) ἡδεῖ |
| Acc. | | ἡδύ-ν | ἡδεῖα-ν | ἡδύ |
| Voc. | | ἡδύ | ἡδεῖα | ἡδύ |

264 D. Hom. has usually *-εῖα, -εῖης, -εῖη*, etc.; sometimes *-εα, -εῖης, -εῖη*, etc. The forms without *ι* (37) are regular in Hdt. For *-ύν* Hom. has *-εα* in *εὐρέα πόντον the wide sea*. *ἡδύς* and *θῆλυς* are sometimes fem. in Hom.

| | | | | | | |
|----------|---------|---------|--|----------|--|---------|
| | | DUAL | | | | |
| N. A. V. | | ἡδέ-ε | | ἡδέϊα | | ἡδέ-ε |
| G. D. | | ἡδέ-οιν | | ἡδέϊ-αιν | | ἡδέ-οιν |
| | | PLURAL | | | | |
| N. V. | (ἡδέες) | ἡδεῖς | | ἡδεῖαι | | ἡδέ-α |
| Gen. | | ἡδέ-ων | | ἡδεῖῶν | | ἡδέ-ων |
| Dat. | | ἡδέ-σι | | ἡδεῖαις | | ἡδέ-σι |
| Acc. | | ἡδεῖς | | ἡδεῖᾶς | | ἡδέ-α |

a. In ἡδέϊα -ια has been added to ἡδευ- (= ἡδέε-), a stronger form of the stem ἡδν- (cp. 239). The nominative masc. ἡδέϊς is used for the accusative.

266. Stems in ν (-ās, -αινα, -αν; -ην, -εινα, -εν). — μέλᾱς *black*, τέρην *tender* are declined as follows:

| | | | | | | |
|----------|-----------|-----------|-----------|-----------|-----------|-----------|
| | | SINGULAR | | | | |
| Nom. | μέλᾱς | μelaiνα | μέλαν | τέρην | τέρεια | τέρεν |
| Gen. | μέλαν-ος | μelaiνης | μέλαν-ος | τέρεν-ος | τερείνης | τέρεν-ος |
| Dat. | μέλαν-ι | μelaiνη | μέλαν-ι | τέρεν-ι | τερείνη | τέρεν-ι |
| Acc. | μέλαν-α | μelaiνα-ν | μέλαν | τέρεν-α | τέρεια-ν | τέρεν |
| Voc. | μέλαν | μelaiνα | μέλαν | τέρεν | τέρεια | τέρεν |
| | | DUAL | | | | |
| N. A. V. | μέλαν-ε | μelaiνᾱ | μέλαν-ε | τέρεν-ε | τερείνᾱ | τέρεν-ε |
| G. D. | μέλᾱν-οιν | μelaiναιν | μέλᾱν-οιν | τέρεν-οιν | τερείναιν | τέρεν-οιν |
| | | PLURAL | | | | |
| N. V. | μέλαν-ες | μelaiναι | μέλαν-α | τέρεν-ες | τέρειναι | τέρεν-α |
| Gen. | μέλᾱν-ων | μelaiνῶν | μέλᾱν-ων | τέρεν-ων | τερείνων | τέρεν-ων |
| Dat. | μέλασι | μelaiναις | μέλασι | τέρεσιν | τερείναις | τέρεσι |
| Acc. | μέλαν-ας | μelaiνᾶς | μέλαν-α | τέρεν-ας | τερείνᾶς | τέρεν-α |

a. μέλᾱς is for μέλαν-ς by 32, 81. With the exception of μέλᾱς and τάλᾱς *wretched*, adj. stems in ν reject σ in the nom. sing. μέλασι is for μελν-σι (221 N.). μelaiνα and τέρεια come from μέλαν-ια, τερεν-ια (96). The voc. μέλαν and τέρεν are rare, the nom. being used instead.

267. Stems in ντ occur in a few adjectives and in many participles (269). χαρίεις *graceful* and πᾱς *all* are declined thus:

| | | | | | | |
|------|------------|------------|------------|---------|--------|---------|
| | | SINGULAR | | | | |
| Nom. | χαρίεις | χαρίεσσα | χαρίεν | πᾱς | πᾱσα | πᾱν |
| Gen. | χαρίεντ-ος | χαρίεσσης | χαρίεντ-ος | παντ-ός | πᾱσης | παντ-ός |
| Dat. | χαρίεντ-ι | χαρίεσση | χαρίεντ-ι | παντ-ί | πᾱση | παντ-ί |
| Acc. | χαρίεντ-α | χαρίεσσα-ν | χαρίεν | πάντ-α | πᾱσα-ν | πᾱν |
| Voc. | χαρίεν | χαρίεσσα | χαρίεν | πᾱς | πᾱσα | πᾱν |

| | | | | | | |
|----------|-------------|------------|-------------|---------|--------|---------|
| | | | DUAL | | | |
| N. A. V. | χαρίεντ-ε | χαρίεσσᾶ | χαρίεντ-ε | | | |
| G. D. | χαρίεντ-οιν | χαρίεσσαιν | χαρίεντ-οιν | | | |
| | | | PLURAL | | | |
| N. V. | χαρίεντ-ες | χαρίεσσαι | χαρίεντ-α | πάντ-ες | πάσαι | πάντ-α |
| Gen. | χαρίεντ-ων | χαρίεσσῶν | χαρίεντ-ων | πάντ-ων | πᾶσῶν | πάντ-ων |
| Dat. | χαρίεσι | χαρίεσσαις | χαρίεσι | πᾶσι | πάσαις | πᾶσι |
| Acc. | χαρίεντ-ας | χαρίεσσᾶς | χαρίεντ-α | πάντ-ας | πάσᾶς | πάντ-α |

a. From the weak stem *χαριετ-* come *χαρίεσσα*, *χαρίεσι*. The *ā* of *πάν* (for *πᾶν(τ)-*) is borrowed from *πᾶς*. Compounds have *ᾶ*: *ᾶπαν*, *σύμπαν*. Adjs. in *-όεις* contract, as *μελιτόεις* *honied*, *μελιτούς*, *μελιτούττα*, etc. (99 a).

DECLENSION OF PARTICIPLES

268. Like *ἀγαθός*, *-ή*, *-όν* are inflected all middle and passive participles except those of the first and second aorist passive.

269. Participles of the active voice (except the perfect, 277), and the aorist passive participles have stems in *ντ*. The masculine and neuter follow the third declension, the feminine follows the first declension.

a. Most stems in *οντ* make the nom. sing. masc. without *ς*, like *γέρον* (216). But stems in *οντ* in the present and 2 aor. of *μ-*verbs (*διδούς*, *δούς*), and all stems in *αντ*, *εντ*, *νντ*, add *ς*, lose *ντ* (85), and lengthen the preceding vowel (*-ους*, *-ᾶς*, *-εις*, *-ῦς*, 32). The dat. pl. of stems in *ντ* is similarly formed.

b. The nom. neuter of all participles drops final *τ* of stems in *ντ* (115).

c. The perf. act. part. (stem in *οτ*) has *-ως* in the masc., *-ος* in the neuter.

d. The fem. sing. is made by adding *ια* to the stem. Thus *λύουσα* (*λύοντ-ια*), *οὔσα* (*ὄντ-ια*), *ιστάσα* (*ισταντ-ια*), *τιθείσα* (*τιθεντ-ια*). The perfect adds *-ια* to the stem ending *-υσ*, as *εἰδυῖα* for *εἰδυ(σ)-ια*.

270. The vocative is the same as the nominative.

271. Participles in *-ων*, *-ᾶς*, *-εις*, *-ους*, *-ῦς* frequently use the masc. for the fem. in the dual.

272. The accent of monosyllabic participles is an exception to 177: *ὦν*, *ὄντος* (not *όντός*), *στάς*, *στάντος*.

267 D. Hom. *αιματέσσα* *bloody*, *σκιδεντα* *shadowy*, but *τιμής* and *τιμήεις* *valuable*, *τιμήντα* and *τιμήνετα*. Dor. has sometimes *-ᾶς*, *-ᾶντος* for *-εις*, *-έντος*, as *φωνᾶντα*. Attic poetry often has the open forms *-βεις*, *-βεσσα*.

269 a. D. In the fem. of participles from stems in *οντ*, *αντ*, Aeolic has *-οισα*, *-αισα* (*λύοισα*, *λύσαισα*), and *-αίς* in the masc. (*λύσαις*).

270 D. Hom. has *ἐπειμένη*, *κεκασμένη*.

273. Participles in *-ων, -ουσα, -ον* (*ω*-verbs): *λύων loosing* (stem *λυοντ-*), *ὄν being* (stem *ὄντ-*).

| SINGULAR | | | | | | |
|----------|-----------|----------|-----------|---------|--------|---------|
| | Masc. | Fem. | Neut. | Masc. | Fem. | Neut. |
| N. V. | λύων | λύουσα | λύον | ὄν | οὔσα | ὄν |
| Gen. | λύοντ-ος | λυούσης | λύοντ-ος | ὄντ-ος | οὔσης | ὄντ-ος |
| Dat. | λύοντ-ι | λυούσῃ | λύοντ-ι | ὄντ-ι | οὔσῃ | ὄντ-ι |
| Acc. | λύοντ-α | λύουσα-ν | λύον | ὄντ-α | οὔσα-ν | ὄν |
| DUAL | | | | | | |
| N. A. V. | λύοντ-ε | λυούσᾱ | λύοντ-ε | ὄντ-ε | οὔσᾱ | ὄντ-ε |
| G. D. | λυόντ-οιν | λυούσαιν | λυόντ-οιν | ὄντ-οιν | οὔσαιν | ὄντ-οιν |
| PLURAL | | | | | | |
| N. V. | λύοντ-ες | λύουσαι | λύοντ-α | ὄντ-ες | οὔσαι | ὄντ-α |
| Gen. | λυόντ-ων | λυουσῶν | λυόντ-ων | ὄντ-ων | οὔσῶν | ὄντ-ων |
| Dat. | λύουσι | λυούσαις | λύουσι | οὔσι | οὔσαις | οὔσι |
| Acc. | λύοντ-ας | λυούσᾱς | λύοντ-α | ὄντ-ας | οὔσᾱς | ὄντ-α |

a. Participles in *-ων* are inflected like *λύων*, those in *-ών* having the accent of *ὄν, ὄντος*, etc.; as *λιπών, λιποῦσα, λιπόν* *having left*.

b. Like participles are declined the adjectives *έκών, έκουσα, έκόν* *willing, άκων, άκουσα, άκων* *unwilling* (for *άέκων*, etc.), G. *άκοντος, άκούσης, άκοντος*.

274. Participles in *-ᾱς, -ᾱσα, -αν*: *λύσᾱς* *having loosed, ιστάς* *setting*.

| SINGULAR | | | | | | |
|----------|------------|----------|------------|------------|----------|------------|
| N. V. | λύσᾱς | λύσᾱσα | λύσαν | ιστάς | ιστάσα | ιστάν |
| Gen. | λύσαντ-ος | λυσᾱσης | λύσαντ-ος | ιστάντ-ος | ιστάσης | ιστάντ-ος |
| Dat. | λύσαντ-ι | λυσᾱσῃ | λύσαντ-ι | ιστάντ-ι | ιστάσῃ | ιστάντ-ι |
| Acc. | λύσαντ-α | λύσᾱσα-ν | λύσαν | ιστάντ-α | ιστάσα-ν | ιστάν |
| DUAL | | | | | | |
| N. A. V. | λύσαντ-ε | λυσᾱσᾱ | λύσαντ-ε | ιστάντ-ε | ιστάσᾱ | ιστάντ-ε |
| G. D. | λυσάντ-οιν | λυσᾱσαιν | λυσάντ-οιν | ιστάντ-οιν | ιστάσαιν | ιστάντ-οιν |
| PLURAL | | | | | | |
| N. V. | λύσαντ-ες | λύσᾱσαι | λύσαντ-α | ιστάντ-ες | ιστάσαι | ιστάντ-α |
| Gen. | λυσάντ-ων | λυσᾱσῶν | λυσάντ-ων | ιστάντ-ων | ιστάσῶν | ιστάντ-ων |
| Dat. | λύσᾱσι | λυσᾱσαις | λύσᾱσι | ιστάσι | ιστάσαις | ιστάσι |
| Acc. | λύσαντ-ας | λυσᾱσᾱς | λύσαντ-α | ιστάντ-ας | ιστάσᾱς | ιστάντ-α |

275. Participles in *-εις, -εισα, -εν; -ους, -ουσα, -ον* (*μ*-verbs):
τιθείς placing, διδούς giving.

| SINGULAR | | | | | | |
|----------|------------|-----------|------------|------------|-----------|------------|
| N. V. | τιθείς | τιθείσα | τιθέν | διδούς | διδούσα | διδόν |
| Gen. | τιθέντ-ος | τιθείσης | τιθέντ-ος | διδόντ-ος | διδούσης | διδόντ-ος |
| Dat. | τιθέντ-ι | τιθείση | τιθέντ-ι | διδόντ-ι | διδούση | διδόντ-ι |
| Acc. | τιθέντ-α | τιθείσα-ν | τιθέν | διδόντ-α | διδούσα-ν | διδόν |
| DUAL | | | | | | |
| N. A. V. | τιθέντ-ε | τιθείσᾱ | τιθέντ-ε | διδόντ-ε | διδούσᾱ | διδόντ-ε |
| G. D. | τιθέντ-οιν | τιθείσαιν | τιθέντ-οιν | διδόντ-οιν | διδούσαιν | διδόντ-οιν |
| PLURAL | | | | | | |
| N. V. | τιθέντ-ες | τιθείσαι | τιθέντ-α | διδόντ-ες | διδούσαι | διδόντ-α |
| Gen. | τιθέντ-ων | τιθείσῶν | τιθέντ-ων | διδόντ-ων | διδουσῶν | διδόντ-ων |
| Dat. | τιθείσι | τιθείσαις | τιθείσι | διδούσι | διδούσαις | διδούσι |
| Acc. | τιθέντ-ας | τιθείσᾶς | τιθέντ-α | διδόντ-ας | διδούσᾶς | διδόντ-α |

276. Participles in *-ῦς, -ῦσα, -υν*: *δεικνύς showing, φύς born.*

| SINGULAR | | | | | | |
|----------|--------------|------------|--------------|----------|--------|----------|
| N. V. | δεικνύς | δεικνύσα | δεικνύν | φύς | φύσα | φύν |
| Gen. | δεικνύντ-ος | δεικνύσης | δεικνύντ-ος | φύντ-ος | φύσης | φύντ-ος |
| Dat. | δεικνύντ-ι | δεικνύση | δεικνύντ-ι | φύντ-ι | φύση | φύντ-ι |
| Acc. | δεικνύντ-α | δεικνύσα-ν | δεικνύν | φύντ-α | φύσα-ν | φύν |
| DUAL | | | | | | |
| N. A. V. | δεικνύντ-ε | δεικνύσᾱ | δεικνύντ-ε | φύντ-ε | φύσᾱ | φύντ-ε |
| G. D. | δεικνύντ-οιν | δεικνύσαιν | δεικνύντ-οιν | φύντ-οιν | φύσαιν | φύντ-οιν |
| PLURAL | | | | | | |
| N. V. | δεικνύντ-ες | δεικνύσαι | δεικνύντ-α | φύντ-ες | φύσαι | φύντ-α |
| Gen. | δεικνύντ-ων | δεικνύσῶν | δεικνύντ-ων | φύντ-ων | φύσῶν | φύντ-ων |
| Dat. | δεικνύσι | δεικνύσαις | δεικνύσι | φύσι | φύσαις | φύσι |
| Acc. | δεικνύντ-ας | δεικνύσᾶς | δεικνύντ-α | φύντ-ας | φύσᾶς | φύντ-α |

277. Perfect active participles in *-ως, -υια, -ος*: *λελυκώς having loosed, ειδώς knowing.*

| SINGULAR | | | | | | |
|----------|------------|------------|------------|----------|----------|----------|
| N. V. | λελυκώς | λελυκυία | λελυκός | ειδώς | ειδυία | ειδός |
| Gen. | λελυκός-ος | λελυκυιάς | λελυκός-ος | ειδός-ος | ειδυιάς | ειδός-ος |
| Dat. | λελυκός-ι | λελυκυία | λελυκός-ι | ειδός-ι | ειδυία | ειδός-ι |
| Acc. | λελυκός-α | λελυκυία-ν | λελυκός | ειδός-α | ειδυία-ν | ειδός |

DUAL

| | | | | | | |
|----------|-------------|------------|-------------|------------|----------|------------|
| N. A. V. | λελυκότ-ε | λελυκυῖα | λελυκότ-ε | ειδότη-ε | ειδυῖα | ειδότη-ε |
| G. D. | λελυκότ-οιν | λελυκυῖαιν | λελυκότ-οιν | ειδότη-οιν | ειδυῖαιν | ειδότη-οιν |

PLURAL

| | | | | | | |
|-------|------------|------------|------------|------------|----------|------------|
| N. V. | λελυκότ-ες | λελυκυῖαι | λελυκότ-α | ειδότη-ες | ειδυῖαι | ειδότη-α |
| Gen. | λελυκότ-ων | λελυκυῖων | λελυκότ-ων | ειδότη-ων | ειδυῖων | ειδότη-ων |
| Dat. | λελυκόσι | λελυκυῖαις | λελυκόσι | ειδότη-οις | ειδυῖαις | ειδότη-οις |
| Acc. | λελυκότ-ας | λελυκυῖας | λελυκότ-α | ειδότη-ας | ειδυῖας | ειδότη-α |

a. *ἔστως* *standing* (contracted from *ἑσταώς*) is inflected *ἔστως*, *ἑστῶσα*, *ἑστός*, G. *ἑστῶτος* (from *ἑσταότος*), *ἑστῶσης*, *ἑστῶτος*; pl. N. *ἑστῶτες*, *ἑστῶσαι*, *ἑστῶτα*, G. *ἑστῶτων*, *ἑστῶσων*. So *τεθνεώς*, *τεθνεῶσα*, *τεθνεός* *dead*. *ἑστῶσα* is an analogical formation to *ἑστώς*, cp. *δεικνῦσα* and *δεικνύς*.

N. — *ἑστός* (the usual spelling in the neut. nom.) has *-ός* (not *-ώς*) in imitation of *εἶδος* and of forms in *-κός* (as *λελυκός*), thus distinguishing the neuter from the masculine.

278. Contracted Participles. — The present participle of verbs in *-αω*, *-εω*, *-οω*, and the future participle of liquid and nasal verbs (351) and of Attic futures (510) are contracted. *τιμῶν* *honoring*, *ποιῶν* *making* are thus declined:

SINGULAR

| | | | | | | |
|-------|-------------|-----------|-------------|----------|-------------|-----------|
| N. V. | (τιμάων) | τιμῶν | (τιμάουσα) | τιμῶσα | (τιμάων) | τιμῶν |
| Gen. | (τιμάοντος) | τιμῶντ-ος | (τιμαούσης) | τιμῶσης | (τιμάοντος) | τιμῶντ-ος |
| Dat. | (τιμάοντι) | τιμῶντ-ι | (τιμαούση) | τιμῶση | (τιμάοντι) | τιμῶντ-ι |
| Acc. | (τιμάοντα) | τιμῶντ-α | (τιμάουσαν) | τιμῶσα-ν | (τιμάων) | τιμῶν |

DUAL

| | | | | | | |
|----------|-------------|------------|--------------|----------|-------------|------------|
| N. A. V. | (τιμάοντε) | τιμῶντ-ε | (τιμαούσᾱ) | τιμῶσᾱ | (τιμάοντε) | τιμῶντ-ε |
| G. D. | (τιμάόντων) | τιμῶντ-οιν | (τιμαούσαιν) | τιμῶσαιν | (τιμάόντων) | τιμῶντ-οιν |

PLURAL

| | | | | | | |
|-------|-------------|-----------|--------------|----------|-------------|-----------|
| N. V. | (τιμάοντες) | τιμῶντ-ες | (τιμάουσαι) | τιμῶσαι | (τιμάοντα) | τιμῶντ-α |
| Gen. | (τιμαόντων) | τιμῶν-των | (τιμαουσῶν) | τιμῶσῶν | (τιμαόντων) | τιμῶντ-ων |
| Dat. | (τιμάουσι) | τιμῶσι | (τιμαούσαις) | τιμῶσαις | (τιμάουσι) | τιμῶσι |
| Acc. | (τιμάοντας) | τιμῶντ-ας | (τιμαούσᾱς) | τιμῶσᾱς | (τιμάοντα) | τιμῶντ-α |

277 a. D. Hom. *ἑσταότος*, *ἑσταῖα*, *ἑσταῖες* (from *ἑσταώς*), Hdt. *ἑστεώς*, *ἑστεῶσα*, *ἑστεός*, G. *ἑστεῶτος*, etc. Some editions have *ἑστεῶτα* in Hom.

278 D. Aeolic has also *τιμαις*, *πολεις*, *δηλοισ* from *τιμαμι*, *ποιημι*, *δηλωμι*.

SINGULAR

| | | | | | | |
|-------|-------------|------------|-------------|-----------|-------------|------------|
| N. V. | (ποιέων) | ποιῶν | (ποιέουσα) | ποιούσα | (ποιέον) | ποιούν |
| Gen. | (ποιέοντος) | ποιούντ-ος | (ποιεούσης) | ποιούσης | (ποιέοντος) | ποιούντ-ος |
| Dat. | (ποιέοντι) | ποιούντ-ι | (ποιεούση) | ποιούση | (ποιέοντι) | ποιούντ-ι |
| Acc. | (ποιέοντα) | ποιούντ-α | (ποιέουσιν) | ποιούσα-ν | (ποιέον) | ποιούν |

DUAL

| | | | | | | |
|----------|-------------|-------------|--------------|-----------|-------------|-------------|
| N. A. V. | (ποιέοντε) | ποιούντ-ε | (ποιεούσᾱ) | ποιούσᾱ | (ποιέοντε) | ποιούντ-ε |
| G. D. | (ποιέοντων) | ποιούντ-οιν | (ποιεούσαιν) | ποιούσαιν | (ποιέοντων) | ποιούντ-οιν |

PLURAL

| | | | | | | |
|-------|-------------|------------|--------------|-----------|-------------|------------|
| N. V. | (ποιέοντες) | ποιούντ-ες | (ποιέουσιν) | ποιούσιν | (ποιέοντα) | ποιούντ-α |
| Gen. | (ποιέοντων) | ποιούντ-ων | (ποιεουσῶν) | ποιουσῶν | (ποιέοντων) | ποιούντ-ων |
| Dat. | (ποιέουσι) | ποιούσι | (ποιεούσαις) | ποιούσαις | (ποιέουσι) | ποιούσι |
| Acc. | (ποιέοντας) | ποιούντ-ας | (ποιεούσᾱς) | ποιούσᾱς | (ποιέοντα) | ποιούντ-α |

a. The present participle of δηλῶ (δηλώ) *manifest* is inflected like ποιῶν: δηλῶν, δηλοῦσα, δηλοῦν, G. δηλοῦντος, δηλούσης, δηλοῦντος, etc.

IRREGULAR ADJECTIVES

279. The irregular adjectives μέγας *great* (stems μεγα- and μεγαλο-) and πολὺς *much* (stems πολυ- and πολλο-) are thus declined:

SINGULAR

| | | | | | | |
|------|---------|---------|---------|--------|--------|--------|
| Nom. | μέγας | μεγάλη | μέγα | πολύς | πολλή | πολύ |
| Gen. | μεγάλου | μεγάλης | μεγάλου | πολλοῦ | πολλῆς | πολλοῦ |
| Dat. | μεγάλῳ | μεγάλῃ | μεγάλῳ | πολλῷ | πολλῇ | πολλῷ |
| Acc. | μέγαν | μεγάλην | μέγα | πολύν | πολλήν | πολύ |
| Voc. | μεγάλε | μεγάλη | μέγα | | | |

DUAL

| | | | |
|----------|----------|----------|----------|
| N. A. V. | μεγάλῳ | μεγάλᾱ | μεγάλῳ |
| G. D. | μεγάλοιν | μεγάλαιν | μεγάλοιν |

PLURAL

| | | | | | | |
|-------|----------|----------|----------|---------|---------|---------|
| N. V. | μεγάλοι | μεγάλαι | μεγάλα | πολλοί | πολλαί | πολλά |
| Gen. | μεγάλων | μεγάλων | μεγάλων | πολλῶν | πολλῶν | πολλῶν |
| Dat. | μεγάλοις | μεγάλαις | μεγάλοις | πολλοῖς | πολλαῖς | πολλοῖς |
| Acc. | μεγάλους | μεγάλᾱς | μεγάλα | πολλούς | πολλᾱς | πολλά |

279 D. Hom. has some un-Attic forms from the stem πολυ- (πουλυ-): G. πολέος, N. pl. πολέες, G. πολέων, D. πολέεσσι (221 D. 2), πολέεσι and πολέσι, A. πολέας. Hom. has also πολλός, πολλή, πολλόν, and these forms are commonly used by Hdt. πολὺς (for πολός) is sometimes fem. in Hom.

- a. μέγας is sometimes found in the vocative singular.
 b. πολλο- is from πολλο- (πολφο-), λφ being assimilated to λλ.
 c. πρῶτος *mild* is inflected in the sing.: πρῶτος, πρῶτα, πρῶτον, G. πρῶτου, πρῶτης, πρῶτου, etc. In the plural:

| | | | |
|-------|--------------------|---------|--------------------|
| N. V. | πρῶτοι or πρῶταις | πρῶται | πρῶτα or πρῶτα |
| Gen. | πρῶτων or πρῶτων | πρῶτων | πρῶτων or πρῶτων |
| Dat. | πρῶτοις or πρῶτοις | πρῶταις | πρῶτοις or πρῶτοις |
| Acc. | πρῶτους | πρῶτους | πρῶτα or πρῶτα |

- d. Some compounds of πούς foot (ποδ-) have -ων in the nom. sing. neut., and sometimes in the acc. sing. masc., by analogy to words like ἀπλοῦν (259). Thus τρίπους *three-footed*, τρίπουν (but acc. τρίποδα *tripod*, rarely τρίπουν, *three-footed*).

ADJECTIVES OF ONE ENDING

280. Adjectives of one ending have the same termination for masculine and feminine. The neuter (like masc. and fem.) sometimes occurs in oblique cases. Examples: ἄπαις ἄπαιδ-ος *childless*, ἄρπαξ ἄρπαγ-ος *rapacious*, μάκαρ μάκαρ-ος *blessed*, ἀκάμας ἀκάμαντ-ος *unwearied*. Here belong also certain other adjectives commonly used as substantives: γυμνῆς γυμνήτ-ος *light armed*, πένης πένητ-ος *poor*, φυγᾶς φυγάδ-ος *fugitive*. Some are masc. only: ἐθελοντής (-οῦ) *volunteer*. Adjs. in -ίς -ίδος are fem. only: πατρίς (*scil. γῆ*) *fatherland*.

COMPARISON OF ADJECTIVES

281. Comparison by -τερος, -τατος. — The usual endings are: for the comparative: masc. -τερος, fem. -τερᾶ, neut. -τερον; for the superlative: masc. -τατος, fem. -τατη, neut. -τατον. The endings are added to the masculine stem of the positive. Comparatives are declined like ἄξιος, superlatives like ἀγαθός (256).

δῆλος (δηλο-) *clear*, δηλό-τερος, δηλό-τατος; ἰσχυρός (ἰσχυρο-) *strong*, ἰσχυρό-τερος, ἰσχυρό-τατος; μέλας (μελαν-) *black*, μελάν-τερος, μελάν-τατος; βαρῦς (βαρν-) *heavy*, βαρύ-τερος, βαρύ-τατος; ἀληθής (ἀληθεσ-) *true*, ἀληθέσ-τερος, ἀληθέσ-τατος; εὐκλής (εὐκλεεσ-) *famous*, εὐκλεέσ-τερος, εὐκλεέσ-τατος.

a. χαριέστερος, -έστατος are from χαριετ-τερος, -τατος (69), from χαρίεις *graceful* (cp. 267 a). Compounds of χάρις *grace* add ο to the stem (χαριτ-ο-), as ἐπιχαριτώτερος *more pleasing*. πένης (πενητ-) *poor* has πενέσ-τερος from πενετ-τερος, with ε for η.

282. Adjectives in -ος with a short penult lengthen ο to ω:

νεός *new*, νεώ-τερος, νεώ-τατος ; χαλεπός *difficult*, χαλεπώ-τερος, χαλεπώ-τατος.

a. If the penult is long either by nature or by position (125, 126), ο is not lengthened: λεπτός *lean*, λεπτότερος, λεπτότατος. A stop and a liquid or nasal almost always make position here (cp. 127); as πικρός *bitter*, πικρότερος, πικρότατος. κενός *empty* and στενός *narrow* were originally κενφος, στενφος (Ionic κεινός, στεινός, 32 D. 1), hence κενότερος, στεινότερος.

283. The stem vowel ο is dropped in φίλος *dear*, φίλ-τερος (poetic), φίλ-τατος ; παλαιός *ancient*, παλαί-τερος, παλαί-τατος (properly from the adv. πάλαι *long ago*). By analogy to words like παλαίτερος, παλαίτατος we have γεραίτερος, γεραίτατος (γεραίος *aged*).

a. ἤσυχος *quiet*, ἴσος *equal*, ὄρθριος *early* reject the stem vowel ο and add -αιτερος, -αιτατος, by imitation of words like παλαίτερος. So μεσαίτερος, -αίτατος imitate μεσαι- in Hom. μεσαι-πόλιος *middle-aged*.

284. -ιστερος, -ιστατος. — By imitation of words like ἀληθέσ-τερος, ἀληθίσ-τατος (281), -εστερος, -εστατος are added to stems in ον and to some in οο (contracted to ου). Thus εὐδαίμων *happy*, εὐδαιμον-έστερος, -έστατος ; ἀπλοῦς *simple*, ἀπλούστερος (for ἀπλοο-εστερος), ἀπλούστατος ; εὔνοος *well-disposed*, εἰνούστερος, -ούστατος. (Others in -οος have -οωτερος : ἀθροώτερος *more crowded* from ἀθρός.) Some stems in ον substitute ο for ον and add -τερος, -τατος ; as (from ἐπιλήσμων *forgetful*, ἐπιλησμον-έστερος) ἐπιλησμού-τατος ; πῖων *fat*, πιώτερος, πιώτατος ; πέπων *ripe* has πεπαίτερος, πεπαίτατος. Cp. 283 a.

a. Other cases: (with loss of ο) ἐρρωμένο-ς *strong*, ἐρρωμενέστερος, -έστατος, ἀκράτο-ς *unmixed*, ἀκράτέστατος ; and so ἀσμενο-ς *glad*, ἀφθονο-ς *abundant*.

285. -ιστερος, -ιστατος. — By imitation of words like ἀχαρίστερος for ἀχαρι-τερος (89) from ἀχαρις *disagreeable*, -ιστερος, -ιστατος are used in κλεπτ-ίστατος (κλέπτης *thief*, 289), κακηγορ-ίστερος (κακήγορος *abusive*).

286. Comparison by -ίων, -ιστος. — Some adjectives add to the *root* of the word the endings -ίων for the masculine and feminine, -ιον for the neuter, to form the comparative, and -ιστος -η -ον to form the superlative. The vowel (or the syllable ρο) standing before σ of the nominative is thus lost.

282 a. D. Hom. δίψυρότατος (but cp. Att. ολιψύρός), λαρώτατος (λαερώτατος ?).

286 D. Hom. and Doric poetry have also -ίων, which is as old as -ίων. Forms in -ίων, -ιστος are very common in poetry. Hom. has βάθιστος (βαθύς *deep*), βράσσω (βραχύς *short*), βάρδιστος (βραδύς *slow*), κύδιστος (κυδρός *glorious*), ώκιστος (ώκός *quick*).

| POSITIVE | COMPARATIVE | SUPERLATIVE |
|---|--------------------|-------------|
| ἡδ-ύ-s <i>sweet</i> (ἡ ἡδ-ονή <i>pleasure</i>) | ἡδ-ίων | ἡδ-ιστος |
| ταχ-ύ-s <i>swift</i> (τὸ τάχ-ος <i>swiftness</i>) | θάττων (97, 108 f) | τάχ-ιστος |
| μέγ-α-s <i>great</i> (τὸ μέγ-εθος <i>greatness</i>) | μείζων | μέγ-ιστος |
| ἀλγ-εινός <i>painful</i> (τὸ ἀλγ-ος <i>pain</i>) | ἀλγ-ίων | ἀλγ-ιστος |
| αἰσχ-ρό-s <i>shameful</i> (τὸ αἰσχ-ος <i>shame</i>) | αἰσχ-ίων | αἰσχ-ιστος |
| ἐχθ-ρό-s <i>hateful, hostile</i> (τὸ ἐχθ-ος <i>hate</i>) | ἐχθ-ίων | ἐχθ-ιστος |

Forms in *-ίων* are declined like *βελτίων*, those in *-ιστος* like *ἀγαθός*.

287. Irregular Comparison. — The commonest adjectives forming irregular degrees of comparison by reason of the changes of sound or because several words are grouped under one positive, are the following. Poetic or Ionic forms are placed in parentheses.

| | | |
|--|---|---|
| 1. ἀγαθός <i>good</i> | ἀμείνων (from ἀμεν-ίων) (ἀρείων) βελτίων (βέλτερος) | ἄριστος βέλτιστος (βέλτατος) |
| (κρατύς <i>powerful</i>) (cp. κράτος <i>strength</i>) | κρείττων, κρείσσων (κρέσσων) (φέρτερος) | κράτιστος (κάρτιστος) (φέρτατος, φέριστος) |
| 2. κακός <i>bad</i> | λψών (λωίων, λωίτερος) κακίων (κακώτερος) Lat. <i>peior</i> χείρων (χερείων) <i>meaner</i> , Lat. <i>deterior</i> (χειρότερος, χερει- ότερος) | λψιστος κάκιστος χείριστος |
| 3. καλός <i>beautiful</i> | ἥττων, ἥσσων (for ἡκ-ίων) <i>weaker, inferior</i> (ἔσσων) | (ἡκιστος, rare) adv. ἡκιστα <i>least of all</i> |
| 4. μακρός <i>long</i> | καλλίων μακρότερος (μάσσων) | κάλλιστος (κάλλ-ος <i>beauty</i>) μακρότατος (μήκι- στος) |
| 5. μέγας <i>great</i> | μείζων 286 (μέζων) | μέγιστος |
| 6. μικρός <i>small</i> (ἐλάχια, f. of ἐλαχύς) | μικρότερος ἐλάττων, ἐλάσσων (for ἐλαχ- -ων) μείων | μικρότατος ἐλάχιστος (μείστος, rare) |
| 7. ὀλίγος <i>little</i> , pl. <i>few</i> | ὀλιγίων (inscriptions) (ὕπ-ὀλίζων Hom. <i>rather less</i>) | ὀλιγιστος |

287 D. Hom. has *κερδαλέος gainful, crafty*, κερδίων, κέρδιστος; *βίγιον, βίγιστος more, most dreadful*, κήδιστος (*κήδειος dear, κήδος care*).

| | | |
|--|--|--------------------------------------|
| 8. πολὺς <i>much</i> , pl. <i>many</i> | πλείων, πλέων, neut. πλέον or πλείν | πλείστος |
| 9. ῥᾶδιος <i>easy</i> (ῥηίδιος) | ῥᾶων (Ion. ῥήων) (ῥηίτερος) | ῥᾶστος (ῥηίτατος, ῥήστος) |
| 10. ταχύς <i>quick</i> | θᾶπτων, θᾶσων (286) (ταχύτερος) | τάχιστος (ταχύτατος) |
| 11. φίλος <i>dear</i> (cp. 283) | (φίλτερος) φιλαίτερος (Xenoph.) (φιλίων, rare in Hom.) | φίλιτατος φιλαίτατος (Xenoph.) |

288. Defectives. — Some comparatives and superlatives are derived from prepositions or adverbs :

| | | |
|-----------------------------|--|---|
| (πρὸ <i>before</i>) | πρότερος <i>former</i> | πρώτος <i>first</i> |
| (ὑπέρ <i>over, beyond</i>) | ὑπέρτερος (poetic) <i>higher,</i> <i>superior</i> | ὑπέρτατος (poetic) <i>highest, supreme</i> |
| | ὑστερος <i>later, latter</i> | ὑστάτος <i>latest, last</i> |

a. -ατος appears in ὑπατος *highest* (poetic), ἔσχατος *farthest, extreme* (from ἐξ).

289. In poetry, and sometimes in prose, comparatives and superlatives are formed from substantives and pronouns: βασιλεύτερος *more kingly*, -τατος (βασιλεύς *king*), κύντερος *more doglike*, -τατος (κύων *dog*), κλεπτίστατος *most thievish* (κλέπτης *thief*, 285), αὐτότατος *his very self* (αὐτός *self*).

290. Double Comparison. — A double comparative produces a comic effect, as κυντερώτερος (289). A double superlative is πρώτιστος.

291. Comparison by μάλλον, μάλιστα. — Instead of -τερος, -τατος, or -ίων, -ιστος, the adverbs μάλλον *more*, μάλιστα *most*, may be used with the positive; as μάλλον φίλος *more dear*, dearer, μάλιστα φίλος *most dear, dearest*. This is the regular way of comparing participles. Many adjectives also do not take comparative and superlative endings (as μάλλον ἐκὼν *more willing*). Comparison by μάλλον, μάλιστα is common in the case of compound adjectives, adjectives with a prepositional prefix, verbal adjectives in -τός, and adjectives in -ιος.

288 D. Hom. has ὀπλότερος *younger*, ὀπλότατος. Several defectives denote place: ἐπασσύτερος (ἄσσον *nearer*), παρότερος (πάροιθεν *before*), μυχοίτατος (μυχοῖ *in a recess*). -ατος in μέσατος, μέσσατος (μέσος *middle*), πύματος *last*, νεάτος *lowest*. For ὑστατος Hom. has ὑστάτιος; and δεύτερος *last* from δεύτερος *second*.

DECLENSION OF PRONOUNS

292. The Personal Pronouns. — The pronouns of the first, second, and third person are declined as follows :

| SINGULAR | | | |
|----------|--------------------|-----------------------------|------------------------------|
| Nom. | ἐγώ <i>I</i> | σύ <i>thou</i> (and Voc.) | — <i>he, she, it</i> (292 b) |
| Gen. | ἐμοῦ; μου enclitic | σοῦ; σου enclitic | οὗ; οὐ enclitic |
| Dat. | ἐμοί; μοι enclitic | σοί; σοι enclitic | οἷ; οἰ enclitic |
| Acc. | ἐμέ; με enclitic | σέ; σε enclitic | ξί; ἐ enclitic |
| DUAL | | | |
| N. A. | νό <i>we two</i> | σφῶ <i>you two</i> | |
| G. D. | νόη | σφῶη | |
| PLURAL | | | |
| Nom. | ἡμεῖς <i>we</i> | ὑμεῖς <i>you</i> (and Voc.) | σφεῖς <i>they</i> |
| Gen. | ἡμῶν | ὑμῶν | σφῶν |
| Dat. | ἡμῖν | ὑμῖν | σφίσι |
| Acc. | ἡμᾶς | ὑμᾶς | σφᾶς |

a. The enclitic forms *μου, μοι, με, σου, σοι, σε* are used when the pronoun is unemphatic; the longer forms *ἐμοῦ, ἐμοί, ἐμέ* and the accented *σοῦ, σοί, σέ* are used when the pronoun is emphatic. See 151 a, 154 N. 2.

b. Of the forms of the third person only *οἱ, σφεῖς, σφῶν, σφίσι(ν), σφᾶς* are used in Attic prose, and then almost always as indirect reflexives (829). To express the personal pronoun of the third person we find generally: *ἐκεῖνος* (of absent persons), *οὗτος, ὅδε* (of present persons), *ὁ μὲν . . . ὁ δέ* in the nom., and the forms of *αὐτός* in all other cases.

c. For the acc. of *οὗ* the tragic poets use *νιν* (encl.) and *σφε* (encl.) for masc. and fem., both sing. and pl. (= *eum, eam; eos, eas*). Doric so uses *νν*. *σφίν* is rarely singular (*ei*) in tragedy.

d. *ἡμῶν, ἡμῖν, ἡμᾶς, ὑμῶν, ὑμῖν, ὑμᾶς*, when unemphatic, are sometimes accented in poetry on the penult, and *-ιν* and *-ᾶς* are usually shortened. Thus *ἡμων, ἡμιν, ἡμας, ὑμων, ὑμιν, ὑμας*. *-ιν* and *-ᾶς* are sometimes shortened even if the pronouns are emphatic (*ἡμῖν, ἡμᾶς, ὑμῖν, ὑμᾶς*). *σφᾶς* occurs for *σφᾶς*.

292 D. 1. The Homeric inflection is as follows. (*ἄμμ-, ὑμμ-* are Aeolic.)

| SINGULAR | | | |
|----------|---|---|---|
| Nom. | ἐγώ, ἐγών | σύ, τύνη | |
| Gen. | { ἐμείο, ἐμός, ἐμεῦ, μεν (encl.), ἐμέθεν | σείο, σέο, σεο (encl. A 396), σεῦ, σευ (encl.), σέθεν | εἰο, ἕο, ἰο (encl.), εῦ, εῦ (encl.), ἕθεν, ἰθεν (encl.) |
| | | | |
| Dat. | ἐμοί, μοι (encl.) | σοί, τοι (encl.), τέην | ἰοί, οἱ, οἰ (encl.) |
| Acc. | ἐμέ, με (encl.) | σέ, σε (encl.) | ἐί, ἕ, ἰ (encl.), μιν (encl.) |

293. The Intensive Pronoun αὐτός. — The definite adjective and pronoun αὐτός *self, same* (748) is declined thus :

| SINGULAR | | | DUAL | | | PLURAL | | | | |
|----------|-------|-------|-------|--------------|--------|--------|------|--------|--------|--------|
| Masc. | Fem. | Neut. | Masc. | Fem. | Neut. | Masc. | Fem. | Neut. | | |
| Nom. | αὐτός | αὐτή | αὐτό | N. A. αὐτῷ | αὐτῇ | αὐτό | Nom. | αὐτοί | αὐταί | αὐτά |
| Gen. | αὐτοῦ | αὐτῆς | αὐτοῦ | G. D. αὐτοῖν | αὐταῖν | αὐτοῖν | Gen. | αὐτῶν | αὐτῶν | αὐτῶν |
| Dat. | αὐτῷ | αὐτῇ | αὐτῷ | | | | Dat. | αὐτοῖς | αὐταῖς | αὐτοῖς |
| Acc. | αὐτόν | αὐτήν | αὐτό | | | | Acc. | αὐτούς | αὐτάς | αὐτά |

a. αὐτός is declined like ἀγαθός (256), but there is no voc. and the neuter nom. and acc. have no -ν. But ταῦτόν *the same* i. common.

b. The article and αὐτός may unite by crasis (56 a): αὐτός *the same, αὐτή, ταῦτό* or ταῦτόν; ταῦτοῦ, ταῦτης; ταῦτῷ, ταῦτῇ, etc.

| DUAL | | | |
|--------|---------------|---------------|------------------------------------|
| N. A. | νόϊ, νό | σφῶϊ, σφῶ | σφῶε (encl.) |
| G. D. | νόϊν | σφῶϊν, σφῶν | (δ 62) σφῶϊν (encl.) |
| PLURAL | | | |
| Nom. | ἡμεῖς, ἔμμε | ὑμεῖς, ὕμμε | (and Voc.) |
| Gen. | ἡμέων, ἡμέων | ὑμέων, ὕμέων | σφείων, σφέων, σφεων (encl.), σφῶν |
| Dat. | ἡμῖν, ἔμμι(ν) | ὑμῖν, ὕμμι(ν) | σφίσι, σφισι (encl.), σφιν (encl.) |
| Acc. | ἡμέας, ἔμμε | ὑμέας, ὕμμε | σφέας, σφεας (encl.), σφε (encl.) |

σφε (encl.) is used as accusative of all genders and numbers.

2. Herodotus inflects the personal pronouns as follows :

| SINGULAR | | | |
|----------|-------------------------|-----------------------|--|
| Nom. | ἐγώ | σύ | |
| Gen. | ἐμέο, ἐμεῦ, μεν (encl.) | σέο, σεῦ, σευ (encl.) | εὐ (encl.) |
| Dat. | ἐμοί, μοι (encl.) | σοί, τοι (encl.) | οἶ (encl.) |
| Acc. | ἐμέ, με (encl.) | σέ, σε (encl.) | ἰ (encl.), μιν (encl.) |
| PLURAL | | | |
| Nom. | ἡμεῖς | ὑμεῖς | σφέις |
| Gen. | ἡμέων | ὑμέων | σφέων, σφεων (encl.) |
| Dat. | ἡμῖν | ὑμῖν | σφίσι, σφισι (encl.) |
| Acc. | ἡμέας | ὑμέας | σφέας, σφεας (encl.), neut. σφεα (encl.) |

σφίσι is used for ἐαντοῖς, -αῖς; σφι (encl.) for αὐτοῖς, -αῖς; σφεα (encl.) for αὐτά.

3. Ionic μιν (encl.) is used in all genders (*eum, eam, id*), but not in the plural. Aeol. ἄμμι, ὕμμε occur a few times, σέθεν often, in tragedy.

4. Doric forms : I. ἐγών; G. ἐμέος, ἐμοῦς, ἐμεῦς; D. ἐμῖν; Pl. N. ἄμές; G. ἄμέων, ἄμῶν; D. ἄμῖν(ι), ἄμιν; A. ἄμέ. II. τῦ, τῦνη; G. τέος, τεοῦς, τεῦς, τέο, τεῦ, τεοῦ; D. τῖν, τῖνη; A. τέ, τῖν, τῦ; Pl. N. ὕμές; G. ὕμέων; D. ὕμῖν, ὕμιν; A. ὕμέ. III. G. ἰοῦς, ἐοῦ; D. ϕῖν; A. νῖν; Pl. G. σφείων, ψέων; D. φῖν, ψῖν; A. σφέ, ψέ.

293 D. Hdt. αὐτέων gen. pl. For ωῦτός (Hom.), τῶντό (Hdt.), see 56 D.

294. Reflexive Pronouns. — The reflexive pronouns are formed by compounding the stems of the personal pronouns with the oblique cases of *αὐτός*. In the plural both pronouns are declined separately, but the third person has also the compounded form. The nominative is excluded by the meaning. There is no dual.

| <i>myself</i> | <i>thyself</i> | <i>himself, herself, itself</i> |
|------------------------|----------------------------|---|
| Gen. ἐμαυτοῦ, -ῆς | σεαυτοῦ, -ῆς (σαυτοῦ, -ῆς) | ἐαυτοῦ, -ῆς, -οῦ (αὐτοῦ, -ῆς, -οῦ) |
| Dat. ἐμαυτῷ, -ῆ | σεαυτῷ, -ῆ (σαυτῷ, -ῆ) | ἐαυτῷ, -ῆ, -ῷ (αὐτῷ, -ῆ, -ῷ) |
| Acc. ἐμαυτόν, -ήν | σεαυτόν, -ήν (σαυτόν, -ήν) | ἐαυτόν, -ήν, -όν (αὐτόν, -ήν, -όν) |
| | | |
| <i>ourselves</i> | <i>yourselves</i> | <i>themselves</i> |
| Gen. ἡμῶν αὐτῶν | ὑμῶν αὐτῶν | ἐαυτῶν or σφῶν αὐτῶν |
| Dat. ἡμῖν αὐτοῖς, -αῖς | ὑμῖν αὐτοῖς, -αῖς | ἐαυτοῖς, -αῖς, -οῖς or σφίσιιν αὐτοῖς, -αῖς |
| Acc. ἡμᾶς αὐτούς, -ᾶς | ὑμᾶς αὐτούς, -ᾶς | ἐαυτούς, -ᾶς, -ά or σφᾶς αὐτούς, -ᾶς |

a. For *ἐαυτῶν*, *ἐαυτοῖς*, etc., we find *αὐτῶν*, *αὐτοῖς*, etc.

295. Possessive Pronouns. — Possessive pronouns, formed from the stems of the personal pronouns, are declined like *ἀγαθός*, *ἄξιος* (256).

| | |
|---|--|
| ἐμός ἐμή ἐμόν <i>my, my own; mine</i> | ἡμέτερος -ᾶ -ον <i>our, our own; ours</i> |
| σός σή σόν <i>thy, thine own; thine</i> | ὑμέτερος -ᾶ -ον <i>your, your own; yours</i> |
| [ὄς ἧ ὄν <i>his (her, its) own</i>] | σφέτερος -ᾶ -ον <i>their own</i> |

a. *ὄς* is not used in Attic prose. For *his, her, its, αὐτοῦ, -ῆς, -οῦ* are used.

296. Reciprocal Pronoun. — The reciprocal pronoun, meaning *one another, each other*, is made by doubling the stem of *ἄλλος* (*ἄλλ-αλλο-*). It is used only in the oblique cases of the dual and plural.

294 D. Hom. never compounds the two pronouns: thus *ἐμέθεν αὐτῆς, σοὶ αὐτῷ, οἱ αὐτῷ, ἐ αὐτῆν*. Hdt. has a few cases of the uncompounded forms; generally *ἐμεωυτοῦ, -τῷ, -τόν, σεωυτοῦ, ἐωυτοῦ*, etc., and *σφέων αὐτῶν*, etc.

295 D. Hom. has also *τεός thy, thine own, ἐός his own, her own, ἄμός our, ὑμός your, σφός their* (rarely of the singular), *νωύτερος of us two, σφώτερος of you two*. For *ἐμός* Attic poetry may use *ἄμός* (sometimes printed *ἄμός*) *our*.

| | DUAL | | | PLURAL | | |
|------|----------|----------|----------|----------|----------|----------|
| Gen. | ἀλλήλοιν | ἀλλήλαιν | ἀλλήλοιν | ἀλλήλων | ἀλλήλων | ἀλλήλων |
| Dat. | ἀλλήλοιν | ἀλλήλαιν | ἀλλήλοιν | ἀλλήλοισ | ἀλλήλαις | ἀλλήλοισ |
| Acc. | ἀλλήλω | ἀλλήλαε | ἀλλήλω | ἀλλήλους | ἀλλήλας | ἀλλήλα |

297. **The Definite Article.** — The definite article *ὁ, ἡ, τό* *the* (stems *ὀ-, ἄ-, το-*) is thus declined :

| | SINGULAR | | | DUAL | | | PLURAL | | | |
|------|----------|-----|-----|-------|------|------|--------|------|------|------|
| Nom. | ὁ | ἡ | τό | N. A. | τό | τό | Nom. | οἱ | αἱ | τά |
| Gen. | τοῦ | τῆς | τοῦ | G. D. | τοῖν | τοῖν | Gen. | τῶν | τῶν | τῶν |
| Dat. | τῷ | τῇ | τῷ | | | | Dat. | τοῖς | ταῖς | τοῖς |
| Acc. | τόν | τήν | τό | | | | Acc. | τούς | τάς | τά |

a. *τά* (especially) and *ταῖν*, the fem. dual forms, are very rare in the authors, and are unknown in Attic prose inscriptions of the classical period.

298. **Demonstrative Pronouns.** — The chief demonstrative pronouns are *ὅδε this (here)*, *οὗτος this, that*, *ἐκεῖνος that (there)*.

| SINGULAR | | | | | | | | | |
|----------|--------|--------|--------|---------|---------|---------|----------|----------|----------|
| Nom. | ὅδε | ἡδε | τόδε | οὗτος | αὕτη | τούτο | ἐκεῖνος | ἐκεῖνη | ἐκεῖνο |
| Gen. | τοῦδε | τῆσδε | τοῦδε | τούτου | ταύτης | τούτου | ἐκεῖνου | ἐκεῖνης | ἐκεῖνου |
| Dat. | τῷδε | τῇδε | τῷδε | τούτῳ | ταύτῃ | τούτῳ | ἐκεῖνῳ | ἐκεῖνῃ | ἐκεῖνῳ |
| Acc. | τόνδε | τήνδε | τόδε | τούτον | ταύτην | τούτο | ἐκεῖνον | ἐκεῖνην | ἐκεῖνο |
| DUAL | | | | | | | | | |
| N. A. | τώδε | τώδε | τώδε | τούτῳ | τούτῳ | τούτῳ | ἐκεῖνω | ἐκεῖνω | ἐκεῖνω |
| G. D. | τοῖνδε | τοῖνδε | τοῖνδε | τούτοιν | τούτοιν | τούτοιν | ἐκεῖνοιν | ἐκεῖνοιν | ἐκεῖνοιν |
| PLURAL | | | | | | | | | |
| Nom. | οἷδε | αἷδε | τάδε | οὗτοι | αὗται | ταῦτα | ἐκεῖνοι | ἐκεῖναι | ἐκεῖνα |
| Gen. | τῶνδε | τῶνδε | τῶνδε | τούτων | τούτων | τούτων | ἐκεῖνων | ἐκεῖνων | ἐκεῖνων |
| Dat. | τοῖσδε | ταῖσδε | τοῖσδε | τούτοις | ταύταις | τούτοις | ἐκεῖνοῖς | ἐκεῖναῖς | ἐκεῖνοῖς |
| Acc. | τούσδε | τάσδε | τάδε | τούτους | ταύτῃς | ταῦτα | ἐκεῖνοὺς | ἐκεῖνάς | ἐκεῖνα |

297 D. Hom. has also gen. *τοῖο*, dual *τοῖν* ; nom. pl. *τοί, ταί* ; gen. pl. fem. *τάων* ; dat. pl. masc. *τοῖσι*, fem. *τῆσι, τῆς* (Hdt. *τοῖσι, τῆσι*). Doric are gen. *τῶ, τᾶς*, etc. ; pl. also N. *τοί, ταί* ; G. fem. *τᾶν*. Aeolic are *τῶ, τᾶς, τᾶν* gen. pl., *τοῖς, ταῖς* acc. pl. Generally poetic are *τοῖσι, ταῖσι*. *τοί μέν, τοί δέ* occur rarely in tragedy for *οἱ μέν, οἱ δέ*.

298 D. For *τοῖσδε* Hom. has also *τοῖσδεσσι* or *τοῖσδεσι*. Doric has nom. pl. *τούτοι, ταύται*, gen. pl. fem. *ταυτᾶν* (Aeol. *ταύτᾶν*). *κεῖνος* occurs in Hdt. (together with *ἐκεῖνος*). Doric and Aeolic have *κῆνος*.

c. Hom. always, Hdt. rarely, has the final *ν* in *τοσοῦτον*, etc.

a. ὄδε is formed from the old demonstrative ὁ, ἡ, τό *this or that*, with the indeclinable demonstrative (and enclitic) ending -δε *here* (cp. Lat. *hī-c* from *hī-ce*, Fr. *ce-ci*). For the accent of ἦδε, οἶδε, αἶδε see 153.

b. ἐκείνος has a variant form κείνος in poetry and sometimes in prose.

c. Other demonstrative pronouns are

| | | | | |
|-----------|----------|-----------|--------------------------|--|
| τοσόσδε | τοσῆδε | τοσόνδε | <i>so much, so many</i> | } pointing forward (to what follows). |
| τοιόσδε | τοιᾶδε | τοιόνδε | <i>such (in quality)</i> | |
| τηλικόσδε | τηλικῆδε | τηλικόνδε | <i>so old, so great</i> | |

These are formed from -δε and the (usually) poetic τόσος, τοῖος, τηλίκος. Combinations of τόσος, τοῖος, τηλίκος with οὗτος are

| | | | | |
|------------|-----------|--------------|--------------------------|--|
| τοσοῦτος | τοσαύτη | τοσοῦτο(ν) | <i>so much, so many</i> | } pointing backward (to what precedes). |
| τοιούτος | τοιαύτη | τοιούτο(ν) | <i>such (in quality)</i> | |
| τηλικούτος | τηλικαύτη | τηλικούτο(ν) | <i>so old, so great</i> | |

The forms in -ν are more common than those in -ο.

d. The dual rarely has separate feminine forms.

e. The deictic suffix -ι added to demonstratives gives emphasis. Before it α, ε, ο are dropped. Thus ὀδί *this man here*, ἦδέ, τοδέ, G. τοιδί, τησδέ, etc.; οὔτοσί, αὐτήι (35), τουτί, οὔτοίι, τουτωνί. So with other demonstratives and with adverbs: τοσοντοσί, οὔτωσί, ὠδέ.

299. **Interrogative and Indefinite Pronouns.** — The interrogative pronoun τίς, τί *who, which, what?* never changes its accent to the grave (133). The indefinite pronoun τις, τι *any one, some one, anything, something* is enclitic (151 b).

| | SINGULAR | | | |
|-------|---------------|--------|-------------|-------|
| | Interrogative | | Indefinite | |
| Nom. | τίς | τί | τις | τι |
| Gen. | τιν-ος, τοῦ | | τιν-ός, τοῦ | |
| Dat. | τιν-ι, τῷ | | τιν-ί, τῷ | |
| Acc. | τιν-α | τί | τινά | τι |
| | | DUAL | | |
| N. A. | τιν-ε | | τιν-έ | |
| G. D. | τιν-οιν | | τιν-οῖν | |
| | | PLURAL | | |
| Nom. | τιν-ες | τιν-α | τιν-ές | τιν-ά |
| Gen. | τιν-ων | | τιν-ῶν | |
| Dat. | τι-σι | | τι-σί | |
| Acc. | τιν-ας | τιν-α | τιν-άς | τιν-ά |

a. ἄττα (not enclitic) is sometimes used for the indefinite τινά (neut. pl.).

299 D. Hom. and Hdt. have G. τέο, τεῦ, D. τέψ (τῷ Hom.), G. τέων, D. τέοισι. These forms are also indefinite and enclitic (gen. τεῶν Hdt.). Hom. has ἄσσα for the indefinite pl. τινά.

300. ἄλλος. — The indefinite pronoun ἄλλος *other, another* (Lat. *alius*, cp. 95) is declined as follows :

| | SINGULAR | | | DUAL | | | PLURAL | | |
|------|----------|-------|-------|--------------|--------|--------|--------|--------|--------|
| | Masc. | Fem. | Neut. | Masc. | Fem. | Neut. | Masc. | Fem. | Neut. |
| Nom. | ἄλλος | ἄλλη | ἄλλο | N. A. ἄλλω | ἄλλῃ | ἄλλω | ἄλλοι | ἄλλαι | ἄλλα |
| Gen. | ἄλλου | ἄλλης | ἄλλου | G. D. ἄλλοιν | ἄλλαιν | ἄλλοιν | ἄλλων | ἄλλων | ἄλλων |
| Dat. | ἄλλῳ | ἄλλῃ | ἄλλῳ | | | | ἄλλοις | ἄλλαις | ἄλλοις |
| Acc. | ἄλλον | ἄλλην | ἄλλο | | | | ἄλλους | ἄλλᾶς | ἄλλα |

301. δεῖνα. — The indefinite pronoun δεῖνα, always with the article, means *such a one*. It is declined : ὁ, ἡ, τὸ δεῖνα ; τοῦ, τῆς, τοῦ δεῖνος ; τῷ, τῇ, τῷ δεῖνι ; τὸν, τὴν, τὸ δεῖνα ; plural οἱ δεῖνες, τῶν δεῖνων, (dative wanting), τοὺς δεῖνας.

302. Relative Pronouns. — The relative pronoun ὅς, ἣ, ὃ *who, which, that* is declined thus :

| | SINGULAR | | | DUAL | | | PLURAL | | |
|------|----------|----|----|-----------|-----|-----|----------|-----|-----|
| | ὅς | ἣ | ὃ | N. A. ὃ | ᾧ | ᾧ | Nom. οἱ | αἱ | ᾗ |
| Gen. | οὗ | ῆς | οὗ | G. D. οἶν | οἶν | οἶν | Gen. ὧν | ῶν | ῶν |
| Dat. | ᾧ | ῇ | ᾧ | | | | Dat. οἷς | αἷς | οἷς |
| Acc. | ὃν | ἣν | ὃ | | | | Acc. οὓς | ᾗς | ᾗ |

a. The feminine dual forms ᾧ and αἶν are seldom, if ever, used in Attic.

b. The addition of the enclitic particle *-περ* emphasizes the connection between the relative and its antecedent. Thus ὅσ-περ, ἣ-περ, ὃ-περ *the very person who, the very thing which* ; so ὅσπερ *just as*.

c. Enclitic *τε* is added in ἐφ' ᾧτε *on condition that*, and in ᾧτε *inasmuch as*.

303. The indefinite or general relative pronoun ὅστις, ἣτις, ὃ τι *whoever (any-who, any-which), any one who, whatever, any-*

302 D. 1. Hom. uses the demonstrative forms ὁ, ἡ, τό (297, 298 a) as relatives (755). In this case the nom. pl. has τοί, ταί (297 D.).

2. Besides the forms in 302, Hom. has the genitive ὄο (miswritten ὄου) and ἔης.

3. Hdt. has ὅς, ἣ, τό, οἷ, αἷ, τᾶ. In the oblique cases, he uses τοῦ, τῆς, etc., though, especially after prepositions capable of elision, he has the relative forms like Attic, as δι' οὗ, παρ' ᾧ, κατ' ἣν, ὑπ' ὧν ; also ἐς ὃ.

thing which, inflects each part (*ὅς* and *τις*) separately. For the accent, see 153.

| SINGULAR | | | |
|----------|----------------|-----------|----------------|
| Nom. | ὅστις | ἧτις | ὅ τι |
| Gen. | οὐτινος, ὅτου | ἧστινος | οὐτινος, ὅτου |
| Dat. | ῥτινι, ὅτῳ | ῥτινι | ῥτινι, ὅτῳ |
| Acc. | ὄτινα | ῥτινα | ὅ τι |
| DUAL | | | |
| N. A. | ὄτινε | ὄτινε | ὄτινε |
| G. D. | οἴντινολν | οἴντινολν | οἴντινολν |
| PLURAL | | | |
| Nom. | οἴτινες | αἵτινες | ἄτινα, ἄττα |
| Gen. | ὄντινων, ὄτων | ὄντινων | ὄντινων, ὄτων |
| Dat. | οἴστισι, ὄτοις | αἰστισι | οἴστισι, ὄτοις |
| Acc. | ὄστινας | ἄστινας | ἄτινα, ἄττα |

a. The neuter *ὅ τι* is sometimes printed *ὄ,τι* to avoid confusion with the conjunction *ὄτι* *that, because*.

b. The shorter alternative forms are rare in prose, but almost universal in poetry (especially *ὄτου, ὄτῳ*). Inscriptions have almost always *ὄτου, ὄτῳ, ἄττα*. The plural *ἄττα* is to be distinguished from *ἄττα* (299 a).

c. *τις* added to *ὄπότερος, ὄσος, οἴος*, etc. (304) makes them more indefinite, as *ὄπόός τις* of *whatsoever kind*.

d. *οὐν, δή*, or *δήποτε* added to the indefinite pronouns makes them as general as possible, as *ὄστισοὔν* (or *ὄστις οὐν*), *ῥτισοὔν, ὄτισοὔν* *any one whatever, any thing whatever*, and so *ὄποιος-τις-οὔν, ὄστις-δή-ποτε, ὄστις-δη-ποτ-οὔν*. In these combinations all relative or interrogative force is lost.

e. The uncompoundd relatives are often used in an exclamatory sense, and sometimes as indirect interrogatives. Indefinite relatives may be used as indirect interrogatives.

303 D. Hom. has the following special forms. The forms not in parentheses are used also by Hdt. In the nom. and acc. Hdt. has the Attic forms.

| SINGULAR | | | PLURAL | |
|----------|------------------|---------|----------|------|
| Nom. | (ὄτις) | (ὄ ττι) | | ἄσσα |
| Gen. | (ὄττεο), (ὄττευ) | ὄτευ | ὄτεων | |
| Dat. | | ὄτεῳ | ὄτέοισι | |
| Acc. | (ὄτινα) | (ὄ ττι) | (ὄτινας) | ἄσσα |

304. Correlative Pronouns. — Many pronominal adjectives correspond to each other in form and meaning. In the following list poetic or rare forms are placed in parentheses.

| Interrogative : Direct or Indirect | Indefinite (Enclitic) | Demonstrative | Relative (Specific) or Exclamatory | Indefinite Relative or Indirect Interrogative |
|---|--|--|--|--|
| <i>τίς who? which? what? quis? qui?</i> | <i>τίς some one, any one, a certain one, aliquis, quidam</i> | <i>(ὁ, ὅς) ὄδε this (here), hic οὗτος this, that is, ille ἐκεῖνος ille</i> | <i>ὅς who, which qui</i> | <i>ὅστις whoever, any one who quisquis, quicumque</i> |
| <i>πότερος which of two? uter?</i> | <i>πότερος or ποτερός one of two (rare)</i> | <i>ἕτερος the one or the other of two alter</i> | <i>ὁπότερος which of the two</i> | <i>ὁπότερος whichever of the two utercumque</i> |
| <i>πόσος how much? how many? quan- tus? quot?</i> | <i>ποσός of some quantity or number</i> | <i>(τόσος) } so τοσόσδε } much, τοσοῦτος } so tantus, tot } many</i> | <i>ὅσος (as much) as, (as many) as quantus, quot</i> | <i>ὁπόσος of whatever size, number quantuscumque, quotquot</i> |
| <i>ποιός of what sort? qualis?</i> | <i>ποιός of some sort</i> | <i>(τοῖός) } such τοιόσδε } talis τοιούτος }</i> | <i>οἷος of which sort, (such) as qualis</i> | <i>ὁποῖος of whatever sort qualiscumque</i> |
| <i>πηλίκος how old? how large?</i> | <i>πηλίκος of some age, size</i> | <i>(τηλίκος) } so old, τηλικόσδε } so τηλικούτος } young, so } large, so } great</i> | <i>ἡλίκος of which age, size, (as old, large) as</i> | <i>ὁπηλίκος of whatever age or size</i> |

304 D. Hom. has (Aeolic) *ππ* in *ὁππότερος*, *ὁπποῖος*, and *σσ* in *ὄσσος*, *τόσσος*, etc. Hdt. has *κ* for *π* in *κότερος*, *κόσος*, *κοῖος*; *ὀκότερος*, *ὀκόσος*, *ὀκοῖος*.

ADVERBS

305. Origin. — Adverbs were originally case forms, made from the stems of substantives, adjectives, and pronouns. Some of these nominal and pronominal stems have gone out of common use, so that only petrified forms are left in the adverbs. Some of these words were still felt to be live cases; in others no consciousness of their origin survived. Many adverbs show old suffixes joined to the stem or to a case form (306).

Nominative (rare): *πίξ* with clenched fist, *ἅπαξ* once.

Genitive: *ἐξῆς* next, *ποῦ*, *οὗ* where, *αὐτοῦ* in the very place, *ἐκποδῶν* out of the way (*ἐκ* + *ποδῶν*); by analogy, *ἐμποδῶν* in the way.

Dative: *δημοσίᾳ* at public cost, *κοινῇ* in common, *πῇ* how, etc. (716, 957).

Accusative: *πολύ* much, *μικρόν* a little, *πρῶτον* at first, *τῆμερον* to-day, *πολλά* often. See 990-994.

Locative: *-ι* in *οἴκοι* (143) at home (*οἶκος* house), *Ἴσθμοι* at the Isthmus, *ποῖ* whither, and all adverbs in *-οι*, *Μαραθῶνι* at Marathon; further in *πάλαι* long ago, *ἐκεῖ* there, *πανδημεῖ* in full force; *-οισι* (202) in *ο* stems; *-ᾶσι* (*-ησι*) in *ᾶ* stems (185): *θύρᾳσι* at the doors, *Πλαταιᾶσι* at Plataea, *Ἀθήνησι* at Athens.

Instrumental: *ἄνω* above, *κάτω* below, *οὐπω* not yet, *ὧδε* thus (but the forms in *-ω* may be ablatives); *κρυφῇ* and *λάβρᾳ* in secret.

Ablative: all adverbs in *-ως*, as *ὡς* as, *οὕτως* thus, *ἑτέρως* otherwise.

306. Place. — To denote place the common endings are: — *-ι*, *-θι*, *-σι* at, in to denote place *where* (locative). *-ου*, the sign of the genitive, is also common.

-θεν from to denote the place *whence* (ablative).

-δε (*-ζε*), *-σε* to, toward to denote place *whither*.

In the following examples poetical words are bracketed.

| | | |
|-----------------------------------|---|---|
| οἴκοι (οἶκο-θι) at home | οἴκο-θεν from home | οἴκαδε (οἶκόνδε) homeward (οἴκα- is an old accusative form.) |
| ἄλλο-θι elsewhere or ἄλλ-αχ-οῦ | ἄλλο-θεν from elsewhere ἄλλ-αχ-ό-θεν | ἄλλο-σε elsewhere ἄλλ-αχ-ό-σε |
| ἀμφοτέρω-θι on both sides | ἀμφοτέρω-θεν from both sides | (ἀμφοτέρω-σε to both sides) |
| αὐτοῦ in the very place | αὐτό-θεν from the very place | αὐτό-σε to the very place |
| ὁμοῦ at the same place | ὁμό-θεν from the same place | ὁμό-σε to the same place |
| Ἀθήνη-σι at Athens | Ἀθήνη-θεν from Athens | Ἀθήναζε (= -ασ-δε) to Athens |
| Ὀλυμπία-σι at Olympia | Ὀλυμπία-θεν from Olympia | Ὀλυμπιάζε to Olympia |

306 D. Hom. has e.g. οὐρανό-θι in heaven, ἀγορῆ-θεν from the assembly (also, with prepositions, he uses forms in *-θεν* or *-θι* as genitives: *ἐξ ἀλό-θεν* out of the

a. *-θεν* may take the form *-θε* in poetry, and especially when the idea of *whence* is lost, as *πρόσθε* in *front* (116 D.). *-θα* is found in *ἐνθα* in all dialects.

b. Some local adverbs are connected with prepositions, as *ἄνω* *above*, *ἔξω* *outside*, *ἔσω* *within*, *κάτω* *below*, *πρόσθεν* in *front*. Cp. 305.

307. Manner. — Adverbs of manner ending in *-ως* are formed from adjectives and pronouns and have the accent and form of the genitive plural masculine with *-ς* in place of *-ν*.

| | | | | | |
|---------|-----------------|-----------------|---------|----------|---------------------|
| δίκαιος | <i>just</i> | genitive plural | δικαίων | δικαίως | <i>justly</i> |
| κακός | <i>bad</i> | “ | “ | κακῶς | <i>ill</i> |
| ἀπλοῦς | <i>simple</i> | “ | “ | ἀπλῶς | <i>simply</i> |
| σαφής | <i>plain</i> | “ | “ | σαφῶς | <i>plainly</i> |
| ἡδύς | <i>pleasant</i> | “ | “ | ἡδέως | <i>pleasantly</i> |
| σώφρων | <i>prudent</i> | “ | “ | σωφρόνων | <i>prudently</i> |
| ἄλλος | <i>other</i> | “ | “ | ἄλλων | <i>otherwise</i> |
| πᾶς | <i>all</i> | “ | “ | πάντων | <i>in every way</i> |

a. Adverbs in *-ως* are not formed from the genitive plural. Old ablatives from *o* stems (*-ω + s*, 305) were used adverbially, and thence *-ως* was transferred to other stems. The analogy of the genitive plural assisted the transference.

308. Various Other Endings. — *-α*: ἅμα *at the same time*, μάλα *very*. *-ακίς*: πολλάκις *many times*, δασάκις *as often as*. *-δην*: συλλήβδην *in short*. *-δον*: ἔνδον *within*, σχεδόν *almost*. *-τε*: ὅτε *when* (Aeolic ὄτα, Dor. ὄκα). *-τι, -σπι*: ἐθελοντί *voluntarily*, Ἑλληνιστί *in Greek (fashion)*.

309. Comparison of Adverbs. — In adverbs derived from adjectives the comparative is the same as the neuter singular accusative of the comparative of the adjective; the superlative is the same as the neuter plural accusative of the superlative of the adjective.

| | | | |
|------------|-------------------|-----------------------------|----------------|
| σοφῶς | <i>wisely</i> | σοφώτερον | σοφάτατα |
| χαριέντως | <i>gracefully</i> | χαριέστερον | χαριέστατα |
| εὐδαιμόνως | <i>happily</i> | εὐδαιμονέστερον | εὐδαιμονέστατα |
| καλῶς | <i>well</i> | κάλλιον | κάλλιστα |
| ἡδέως | <i>pleasantly</i> | ἡδίον | ἡδιστα |
| μάλα | <i>very</i> | μᾶλλον, <i>more, rather</i> | μάλιστα |
| (εὖ) | <i>well</i> | ἄμεινον | ἄριστα |
| — | — | ἥττον <i>less</i> (287, 2) | ἥκιστα |

sea, Ἰλιό-θι *πρὸ* before *Ilium*), ἅλα-δε *to the sea*, πόλιν-δε *to the city*, Ἀιδόσ-δε *to* (the house of) *Hades*, θυ-δε δόμον-δε *to his house*.

a. Adverbs of place ending in ω , and some others, have $-\tau\epsilon\rho\omega$ and $-\tau\alpha\tau\omega$; as $\acute{\alpha}\nu\omega$ above, $\acute{\alpha}\nu\omega\tau\acute{\epsilon}\rho\omega$, $\acute{\alpha}\nu\omega\tau\acute{\alpha}\tau\omega$; $\pi\acute{\omicron}\rho\rho\omega$ afar, $\pi\acute{\omicron}\rho\rho\omega\tau\acute{\epsilon}\rho\omega$, $\pi\acute{\omicron}\rho\rho\omega\tau\acute{\alpha}\tau\omega$.

b. $\acute{\epsilon}\gamma\gamma\acute{\upsilon}\varsigma$ near has $\acute{\epsilon}\gamma\gamma\acute{\upsilon}\tau\epsilon\rho\omega$ ($-\tau\acute{\epsilon}\rho\omega$), $\acute{\epsilon}\gamma\gamma\upsilon\tau\acute{\alpha}\tau\omega$ ($-\tau\alpha\tau\alpha$ rare). $\pi\rho\acute{\upsilon}\eta$ early has $\pi\rho\omega\acute{\iota}\alpha\tau\epsilon\rho\omega$, $\pi\rho\omega\acute{\iota}\alpha\tau\alpha$. Some comparatives end in $-\omega\varsigma$: $\acute{\alpha}\sigma\phi\alpha\lambda\epsilon\sigma\tau\acute{\epsilon}\rho\omega\varsigma$ ($\acute{\alpha}\sigma\phi\alpha\lambda\acute{\epsilon}\sigma\tau\epsilon\rho\omega$) more securely, $\beta\epsilon\lambda\tau\acute{\iota}\omega\varsigma$ ($\beta\acute{\epsilon}\lambda\tau\acute{\iota}\omega$) better. Superlatives in $-\omega\nu$ are usually poetic; as $\mu\acute{\epsilon}\gamma\iota\sigma\tau\omega\nu$.

310. Correlative Adverbs. — Adverbs from pronominal stems often correspond in form and meaning. In the list below poetic or less usual words are placed in parentheses.

| | Interrogative: Direct and Indirect | Indefinite (Enclitic) | Demonstrative | Relative Specific | Indefinite Relative or Indirect Interrogative |
|--------|--|--|--|---|--|
| Place | $\pi\acute{\omicron}\tilde{\upsilon}$ <i>where?</i> | $\pi\acute{\omicron}\tilde{\upsilon}$ <i>somewhere</i> | ($\acute{\epsilon}\nu\theta\alpha$) $\acute{\epsilon}\nu\theta\acute{\alpha}\delta\epsilon$, $\acute{\epsilon}\nu\tau\alpha\tilde{\upsilon}\theta\alpha$ <i>there</i> $\acute{\epsilon}\kappa\epsilon\tilde{\iota}$ <i>yonder</i> | $\omega\tilde{\upsilon}$ <i>where</i> ($\acute{\epsilon}\nu\theta\alpha$ <i>where</i>) | $\acute{\omicron}\pi\omega$ <i>where-</i> (<i>ever</i>) |
| | $\pi\acute{\omicron}\theta\epsilon\nu$ <i>whence?</i> | $\pi\acute{\omicron}\theta\acute{\epsilon}\nu$ <i>from some place</i> | ($\acute{\epsilon}\nu\theta\epsilon\nu$) $\acute{\epsilon}\nu\theta\acute{\epsilon}\nu\delta\epsilon$, $\acute{\epsilon}\nu\tau\epsilon\tilde{\upsilon}\theta\epsilon\nu$ <i>thence</i> $\acute{\epsilon}\kappa\epsilon\tilde{\iota}\theta\epsilon\nu$ <i>from yonder</i> | $\acute{\omicron}\theta\epsilon\nu$ <i>whence</i> ($\acute{\epsilon}\nu\theta\epsilon\nu$ <i>whence</i>) | $\acute{\omicron}\pi\acute{\omicron}\theta\epsilon\nu$ <i>whence-</i> (<i>soever</i>) |
| | $\pi\acute{\omicron}\tilde{\iota}$ <i>whither?</i> | $\pi\acute{\omicron}\tilde{\iota}$ <i>to some place</i> | ($\acute{\epsilon}\nu\theta\alpha$) $\acute{\epsilon}\nu\theta\acute{\alpha}\delta\epsilon$, $\acute{\epsilon}\nu\tau\alpha\tilde{\upsilon}\theta\alpha$ <i>thither</i> $\acute{\epsilon}\kappa\epsilon\tilde{\iota}\sigma\epsilon$ <i>thither</i> | $\omega\tilde{\iota}$ <i>whither</i> ($\acute{\epsilon}\nu\theta\alpha$ <i>whither</i>) | $\acute{\omicron}\pi\omega\iota$ <i>whither-</i> (<i>soever</i>) |
| Time | $\pi\acute{\omicron}\tau\epsilon$ <i>when?</i> | $\pi\acute{\omicron}\tau\acute{\epsilon}$ <i>some time, ever</i> | $\tau\acute{\omicron}\tau\epsilon$ <i>then</i> | $\acute{\omicron}\tau\epsilon$ <i>when</i> | $\acute{\omicron}\pi\acute{\omicron}\tau\epsilon$ <i>when-</i> (<i>ever</i>) |
| | $\pi\eta\nu\acute{\iota}\kappa\alpha$ <i>at what time?</i> | | ($\tau\eta\nu\acute{\iota}\kappa\alpha$) <i>at</i> $\tau\eta\nu\acute{\iota}\kappa\alpha\delta\epsilon$ <i>that</i> $\tau\eta\nu\acute{\iota}\kappa\alpha\tilde{\alpha}\tau\alpha$ <i>time</i> | $\eta\nu\acute{\iota}\kappa\alpha$ <i>at which time</i> | $\acute{\omicron}\pi\eta\nu\acute{\iota}\kappa\alpha$ <i>at which time</i> |
| Way | $\pi\acute{\eta}$ <i>which way? how?</i> | $\pi\acute{\eta}$ <i>some way, somehow</i> | ($\tau\acute{\eta}$) $\tau\acute{\eta}\delta\epsilon$, $\tau\acute{\alpha}\tilde{\upsilon}\tau\eta$ <i>this way,</i> <i>thus</i> | $\acute{\eta}$ <i>in which way, as</i> | $\acute{\omicron}\pi\eta$ <i>in which way, as</i> |
| Manner | $\pi\acute{\omega}\varsigma$ <i>how?</i> | $\pi\acute{\omega}\varsigma$ <i>somehow</i> | ($\tau\acute{\omega}\varsigma$), ($\acute{\omega}\varsigma$) $\acute{\omega}\delta\epsilon$, $\omega\tilde{\upsilon}\tau\omega(\varsigma)$ <i>thus,</i> <i>so, in this way</i> $\acute{\epsilon}\kappa\epsilon\tilde{\iota}\omega\varsigma$ <i>in that way</i> | $\acute{\omega}\varsigma$ <i>as, how</i> | $\acute{\omicron}\pi\omega\varsigma$ <i>how</i> |

310 D. 1. Hom. has (Aeolic) $\pi\pi$ in $\delta\pi\pi\omega\varsigma$, $\acute{\omicron}\pi\pi\acute{\omicron}\tau\epsilon$; Hdt. has κ for the π -forms, e.g. $\kappa\acute{\omicron}\tilde{\upsilon}$, $\kappa\acute{\omicron}\tilde{\upsilon}$, $\delta\kappa\omega$, $\kappa\acute{\omicron}\tau\epsilon$. Hdt. has $\acute{\epsilon}\nu\theta\alpha\tilde{\upsilon}\tau\alpha$, $\acute{\epsilon}\nu\theta\epsilon\tilde{\upsilon}\tau\epsilon\nu$ for $\acute{\epsilon}\nu\tau\alpha\tilde{\upsilon}\theta\alpha$, $\acute{\epsilon}\nu\tau\epsilon\tilde{\upsilon}\theta\epsilon\nu$ (109 D.).

2. Poetic are $\pi\acute{\omicron}\theta\iota$ for $\pi\acute{\omicron}\tilde{\upsilon}$, $\delta\theta\iota$ for $\acute{\omicron}\tilde{\upsilon}$, $\eta\mu\omega\varsigma$ *when*, η *which way, where*, etc.

a. The demonstratives in parentheses are foreign to Attic prose except in certain phrases, as *καὶ ὡς even thus, οὐδ' (μηδ') ὡς not even thus* (cp. 150 d); *ἐνθα μὲν . . . ἐνθα δὲ here . . . there, ἐνθεν (μὲν) καὶ ἐνθεν (δὲ) from this side and that*. In Attic prose *ἐνθα* and *ἐνθεν* are usually relatives, *ἐνθα* taking the place of *οὐ where* and *οἶ whither*, and *ἐνθεν* of *ὅθεν whence*.

b. *οὖν* (303 d) may be added for indefiniteness: *ὅπως οὖν in any way whatever*. *ποτέ* after interrogatives gives an intensive force, as *τίς ποτε who in the world*. It is also used with negatives, as *οὔποτε never, οὐπώποτε never yet*. Other negatives are *οὐδαμῶν nowhere, οὐδαμῆ in no way, οὐδαμῶς in no manner*.

NUMERALS

311. The numeral adjectives and adverbs are as follows:

| SIGN | CARDINAL | ORDINAL | ADVERB |
|------|---|------------------------|--------------------|
| 1 | α' εἷς, μία, ἓν <i>one</i> | πρῶτος <i>first</i> | ἅπαξ <i>once</i> |
| 2 | β' δύο <i>two</i> | δεύτερος <i>second</i> | δίς <i>twice</i> |
| 3 | γ' τρεῖς, τρία <i>three</i> | τρίτος <i>third</i> | τρῖς <i>thrice</i> |
| 4 | δ' τέτταρες, τέτταρα | τέταρτος, -η, -ον | τετράκις |
| 5 | ε' πέντε | πέμπτος | πεντάκις |
| 6 | ς' ἕξ | ἕκτος | ἕξάκις |
| 7 | ζ' ἑπτὰ | ἕβδομος | ἑπτάκις |
| 8 | η' ὀκτώ | ὀγδοος | ὀκτάκις |
| 9 | θ' ἑννέα | ἐνατος | ἐνάκις |
| 10 | ι' δέκα | δέκατος, -η, -ον | δεκάκις |
| 11 | ια' ἑνδεκα | ἐνδέκατος | ἐνδεκάκις |
| 12 | ιβ' δώδεκα | δωδέκατος | δωδεκάκις |
| 13 | ιγ' τρεῖς καὶ δέκα (οἱ τρεῖςκαίδεκα) | τρίτος καὶ δέκατος | τρεῖςκαιδεκάκις |
| 14 | ιδ' τέτταρες καὶ δέκα (οἱ τέτταρεςκαίδεκα) | τέταρτος καὶ δέκατος | τέτταρεςκαιδεκάκις |
| 15 | ιε' πεντεκαίδεκα | πέμπτος καὶ δέκατος | πεντεκαιδεκάκις |
| 16 | ισ' ἕκκαίδεκα (cp. 89) | ἕκτος καὶ δέκατος | ἕκκαιδεκάκις |
| 17 | ιζ' ἑπτακαίδεκα | ἕβδομος καὶ δέκατος | ἑπτακαιδεκάκις |
| 18 | ιη' ὀκτωκαίδεκα | ὀγδοος καὶ δέκατος | ὀκτωκαιδεκάκις |
| 19 | ιθ' ἑννεακαίδεκα | ἐνατος καὶ δέκατος | ἑννεακαιδεκάκις |
| 20 | κ' εἰκοσι(ν) | εἰκοστός, -ή, -όν | εἰκοσάκις |
| 21 | κα' εἷς καὶ εἰκοσι(ν) οἱ εἰκοσι(καὶ) εἷς | πρῶτος καὶ εἰκοστός | εἰκοσάκις ἅπαξ |

311 D. 1. For the cardinals 1-4, see 313 D. Hom. has, for 12, *δώδεκα, δνώδεκα*, and *δουκαίδεκα* (also generally poetic); 20, *εἰκοσι* and *εἰέκοσι*; 30, *τριήκοντα*; 80, *ὀγδῶκοντα*; 90, *ἐνενήκοντα* and *ἐννήκοντα*; 200 and 300, *διηκόσιοι, τριηκόσιοι*; 9000 and 10,000, *ἑννεάχιλοι, δεκάχιλοι* (-χειλοι?). Hom. has also the ordinals:

| | | | | |
|---------|----|--------------------|--------------------|-----------------|
| 30 | λ' | τριάκοντα | τριάκοστος | τριάκοντάκις |
| 40 | μ' | τετταράκοντα | τετταρακοστος | τετταρακοντάκις |
| 50 | ν' | πεντήκοντα | πεντηκοστος | πεντηκοντάκις |
| 60 | ξ' | ξήκοντα | ξηκοστος | ξηκοντάκις |
| 70 | ο' | ἑβδομήκοντα | ἑβδομηκοστος | ἑβδομηκοντάκις |
| 80 | π' | ὀγδοήκοντα | ὀγδοηκοστος | ὀγδοηκοντάκις |
| 90 | ρ' | ἐνενήκοντα | ἐνενηκοστος | ἐνενηκοντάκις |
| 100 | ρ' | ἑκατόν | ἑκατοστος, -ή, -όν | ἑκατοντάκις |
| 200 | σ' | διᾱκόσιοι, -αι, -α | διᾱκοσιοστος | διᾱκοσιάκις |
| 300 | τ' | τριάκόσιοι | τριάκοσιοστος | τριάκοσιάκις |
| 400 | υ' | τετρακόσιοι | τετρακοσιοστος | τετρακοσιάκις |
| 500 | φ' | πεντακόσιοι | πεντακοσιοστος | πεντακοσιάκις |
| 600 | χ' | ἑξακόσιοι | ἑξακοσιοστος | ἑξακοσιάκις |
| 700 | ψ' | ἑπτακόσιοι | ἑπτακοσιοστος | ἑπτακοσιάκις |
| 800 | ω' | ὀκτακόσιοι | ὀκτακοσιοστος | ὀκτακοσιάκις |
| 900 | η' | ἑνακόσιοι | ἑνακοσιοστος | ἑνακοσιάκις |
| 1,000 | α | χίλιοι, -αι, -α | χιλιοστος, -ή, -όν | χιλιάκις |
| 2,000 | β | δισχίλιοι | δισχιλιοστος | δισχιλιάκις |
| 3,000 | γ | τρισχίλιοι | τρισχιλιοστος | τρισχιλιάκις |
| 10,000 | ι | μύριοι, -αι, -α | μυριοστος | μυριάκις |
| 20,000 | κ | δισμύριοι | δισμυριοστος | δισμυριάκις |
| 100,000 | ρ | δεκακισμύριοι | δεκακισμυριοστος | δεκακισμυριάκις |

N. — Above 10,000: also δύο μῦριάδες 20,000, etc.

312. Notation. — In addition to the 24 letters of the alphabet, three obsolete signs were used: ζ, a form identical with the late abbreviation for στ, in place of the lost ς (3), once used for 6; Ϟ (*korpa*), for 90; for 900, Ϟ *sampi*, probably for *san*, an old form of *sigma*, + *pi*. From 1 to 999 a stroke stands *above* the letter, for 1000's the same signs are used but with the stroke *below* the letter (α' = 1, α = 1000). Only the last letter in any given series has the stroke above: ρνζ' 157, αηι' 1910.

a. In the classical period the following system was used, according to

3d, τρίτατος; 4th, τέτατος; 7th, ἑβδόματος; 8th, ὀγδόατος; 9th, εἰνατος; 12th, δωδέκατος; 13th, τρίς(τρεῖς-?)καιδέκατος; 20th, ἑικοστος; and the Attic forms.

2. Hdq. has *δωδέκα* (*δωδέκατος*), *τεσσερεσκαίδεκα* indeclinable (*τεσσερεσκαίδέκατος*), *τρίηκοντα* (*τριηκοστος*), *τεσσεράκοντα*, *ὀγδώκοντα*, *διηκόσιοι* (*διηκοσιοστος*), *τριηκόσιοι*: for *ἑνατος* he has *εἰνατος*, and so *εἰνάκις*, *εἰνακόσιοι*, *εἰνακισχίλιοι*.

3. Aeolic has *πέμπε* for 5 (cp. Hom. *πεμπύβολον* *five-pronged fork*), gen. pl. *πέμπων* inflected, as also *δέκων*, *τεσσερακόντων*, etc.; for 1000, *χέλλιοι*. Doric has, for 6, *φέξ*; 7th, *ἑβδεμος*; 12, *δωδέκα*; 20, *φίκατι*, *φείκατι*; 40, *τετρώκοντα* (*τετρωκοστος*); 200, etc., *διᾱκατιοι*, etc.; 1000, *χηλιοι* and *χειλιοι* (32 D. 2); for 1st, *πράτος*.

the inscriptions: | = 1, |||| = 4, Γ (πέντε) = 5, Γ| = 6, Δ (δέκα) = 10, ΔΔ = 20, Η (έκατόν) = 100, ΗΗ = 200, Χ = 1000, Μ = 10,000, Β (πεντάκις δέκα) = 50, ΒΧ (πεντάκις χίλιοι + χίλιοι) = 6000.

313. The cardinals from 1 to 4 are declined as follows :

| | <i>one</i> | | | <i>two</i> | | <i>three</i> | | <i>four</i> | |
|------|------------|------|------|-------------|----------|--------------|-------------|-------------|---------|
| Nom. | εἷς | μία | ἓν | N. A. δύο | τρεις | τρία | τέτταρες | τέτταρα | τέτταρα |
| Gen. | ἑνός | μιάς | ἑνός | G. D. δυοῖν | τριῶν | | τεττάρων | | |
| Dat. | ἐνί | μιά | ἐνί | | τρισί(ν) | | τετταρσί(ν) | | |
| Acc. | ἓνα | μίαν | ἓν | | τρεις | τρία | τέτταρας | τέτταρα | |

a. εἷς is for ἓν-ς. The stem ἓν was originally *σεμ* (Lat. *singuli, semel*), weak forms of which are *μία* for *σμ-ια*, and *ἄ-παξ* *once*, *ἄ-πλοῦς* *simple*, from *σμ-π-* (30 b).

b. οὐδὲ εἷς, μηδὲ εἷς *not even one* unite to form the compounds *οὐδεῖς, μηδεῖς* *no one*. These words are declined like εἷς: thus, *οὐδεῖς, οὐδεμία, οὐδέν, οὐδενός, οὐδεμιάς, οὐδενός*, etc., and sometimes in the plural (*no men, none, or nobodies*) *οὐδένες, οὐδένων, οὐδέσι, οὐδένας*. For emphasis the compounds may be divided, as *οὐδὲ εἷς* *not ONE*. A preposition or *ἄν* may separate the two parts, as *οὐδ' ἀπὸ μιάς* *from not a single one*.

c. δύο may be used with the gen. and dat. pl., as *δύο μηνῶν* *of two months*. *δυοῖν* occurs rarely with plurals.

d. ἄμφω *both*, N. A. ἄμφω, G. D. ἀμφοῖν (Lat. *ambo*). But *both* is more commonly *ἀμφότεροι, -αι, -α*.

e. For *τέτταρες, τετταράκοντα*, etc., the tragic poets and Thucydides have *τέσσαρες, τεσσαράκοντα*, etc. Attic inscriptions of the fifth century B.C. always have the forms with *ττ*. In late prose the forms with *σσ* appear.

314. The cardinals from 5 to 199 are indeclinable; from 200 the cardinals, and all the ordinals from *first* on, are declined like *ἀγαθός*.

a. In *τρεις (τρία) καὶ δέκα* *13* and *τέτταρες (τέτταρα) καὶ δέκα* *14*, the first numeral is declined. *τρεισκαδέκατος, τετταρεσκαδέκατος* are very rare in good Attic.

b. Compound numbers above 20 are expressed by placing the smaller number first (with *καί*) or the larger number first (with or without *καί* in

313 D. Hom. has, for *μία, τα* (*ιῆς, ιῆ, ταν*); for *ἐνί, ἰψ*; *δύο, δῶν* (undeclined); the adj. forms *δοῖ* and pl. *δοῖοι* regularly declined. For 1, Doric has *ῆς*. For 4, Hom. has *τέσσαρες*, and (Aeolic) *πίσυρες*; Dor. has *τέτορες*, Pind. *τέτρασιν*. Hdt. has *δύο* sometimes undeclined, also *δυῶν, δυοῖσι*; *τέσσαρες, -α, τεσσέρων, τέσσερσι*; *τεσσερεσκαδέκα* 14 undeclined. Aeolic *δύο*, dat. *δύεσιν* 2; *πέσσυρες, πίσυρες, πέσυρα, πέσυρα* 4.

the case of cardinals). Thus δύο καὶ εἴκοσι (ν) *two and twenty*, εἴκοσι καὶ δύο *twenty and two*, or εἴκοσι δύο *twenty-two*, πέντε καὶ πενήκοντα καὶ πεντακόσιοι or πεντακόσιοι (καὶ) πενήκοντα (καὶ) πέντε = 555. With ordinals καὶ is necessary, as δεύτερος καὶ εἰκοστός, εἰκοστός καὶ δεύτερος, 22nd.

c. For 21st, 31st, etc., εἰς (for πρῶτος) καὶ εἰκοστός (τριᾶκοστός) is permissible, but otherwise the cardinal is rarely thus joined with the ordinal.

d. Compounds of 10, 20, etc., with 8 and 9 are usually expressed by subtraction with the participle of δέω *lack*, as 18, 19, δυοῖν (ένος) δέοντες εἴκοσι. So νασι μᾶς δεύσαις τετταράκοντα *with 39 ships*, δυοῖν δέοντα πενήκοντα ἔτη *48 years*; and with ordinals ένος δέον εἰκοστόν ἔτος *the 19th year*. So sometimes with other numbers than 8's or 9's: ἑπτὰ ἀποδέοντες τριακόσιοι 293.

315. With collective words (695) numerals in -ιοι may appear even in the singular: διακοσιᾶ ἵππος 200 horse T. 1. 62, ἀσπίς μυρία καὶ τετρακοσιᾶ 10,400 shields (i. e. men bearing shields) X. A. 1. 7. 10.

316. Fractions are expressed in several ways: ὁ ἥμιμος τοῦ ἀριθμοῦ *half the number*, αἱ ἡμίσειαι τῶν νεῶν *half of the ships*; τρία ἡμιτάλαντα $1\frac{1}{2}$ talents, τρίτον ἡμίμναιον $2\frac{1}{3}$ minae; τριτημοριον $\frac{1}{3}$, πεμπτημόριον $\frac{1}{5}$, ἐπίτριτος $1\frac{1}{3}$, ἐπίπεμπτος $1\frac{1}{5}$, τῶν πέντε αἱ δύο μοῖραι $\frac{2}{5}$. But when the numerator is less by one than the denominator, the genitive is omitted and only the article and μέρη are used: as τὰ τρία μέρη $\frac{3}{4}$, i. e. *the three parts* (scil. of four).

317. Other classes of numeral words.

a. *Distributives* proper, answering the question *how many each?* are wanting in Greek. Instead, ἐπί with the genitive, ἀνά, εἰς, and κατά, with the accusative, of the cardinals, and compounds of σύν *with*, are used: ἐφ' ένός *one by one*, in single file, ἀνά δέκα *by tens*, εἰς τέτταρας *by fours*, κατὰ δύο or σύνδυο *two* by two*, two each. The cardinals are often used alone: ἀνδρὶ ἐκάστῳ δώσω πέντε ἀργυρίου μνᾶς *singulis militibus dabo quinās argenti minas* X. A. 1. 4. 13.

b. *Multiplicatives* in -πλοῦς *-fold* (from -πλοος, Lat. -plex), ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πολλαπλοῦς *manifold*; and in -πλάσιος: διπλάσιος *twice as great* or (pl.) *as many*.

c. *Multiplication*. — Adverbs answering the question *how many times?* are used in multiplication: τὰ δις πέντε δέκα ἐστίν *twice five are ten*. See also 311 N.

d. Adjectives in -αῖος, answering the question *on what day?* δευτεραῖος (or τῆ δευτεραία) ἀπῆλθε *he departed on the second day*.

e. *Adverbs of Division*. — μοναχῆ *singly*, in one way only, δίχα, διχῆ *in two parts*, doubly, τριχῆ, τέτραχα, etc., πολλαχῆ *in many ways*.

317 D. Hdt. has διξός *double*, τριξός *threefold* for διττός, τριττός; also -πλήσιος and -φάσιος. Hom. has δίχα and διχθά *in twain*, τριχα and τριχθά *in three parts*; τριπλῆ *threefold*, τετραπλῆ *fourfold*.

VERBS

INFLECTION: PRELIMINARY REMARKS (318-339)

318. The Greek verb shows distinctions of voice, mood, tense, number, person, and verbal noun.

319. Voices. — There are three voices: active, middle, and passive.

a. The middle usually denotes that the subject acts *on himself* or *for himself*, as *λούομαι* *wash myself*, *πορίζομαι* *provide for myself*.

b. The passive borrows all its forms, except the future and aorist, from the middle.

c. **Deponent** verbs have an active *meaning* but middle (or middle and passive) *forms*. If its aorist has the middle form, a deponent is called a *middle deponent* (*χαρίζομαι* *gratify*, *ἐχαρισάμην*); if its aorist has the passive form, a deponent is called a *passive deponent* (*βούλομαι* *wish*, *ἐβουλήθην*). The aorist passive of a middle deponent, if it occurs, has a passive force: *αἰτιῶμαι* *accuse*, *ἠτιῶσάμην* *accused*, *ἠτιάθην* *was accused*.

320. Moods. — Four moods, the indicative, subjunctive, optative, imperative, are called *finite*, because the person is defined by the ending (327). The infinitive (325) is sometimes classed as a mood.

321. Tenses. — There are seven tenses in the indicative: present, imperfect, future, aorist, perfect, pluperfect, and future perfect. The subjunctive and imperative have three tenses: present, aorist, and perfect. The optative and infinitive have five tenses: present, future, aorist, perfect, and future perfect.

322. Primary and Secondary Tenses. — There are two classes of tenses in the indicative: (1) *Primary* (or *Principal*) tenses, the present and perfect expressing present time, the future and future perfect expressing future time; (2) *Secondary* (or *Historical*) tenses, the imperfect, pluperfect, and aorist expressing past time. The secondary tenses prefix an augment (396).

323. Second Aorists, etc. — Some verbs have tenses called *second* aorists (active, middle, and passive), *second* perfects and

321 D. Hom. does not use the future or future perfect in the optative.

pluperfects (active only), and *second* futures (passive). The meaning of these tenses ordinarily corresponds to that of the *first* aorist, etc. ; but when a verb has both forms in any tense (which is rarely the case), the two forms usually differ in meaning, or one form is poetical, the other used in prose.

324. Number and Person.— The numbers are: the singular, the dual, and the plural. There are three persons (first, second, and third) in the indicative, subjunctive, and optative. The dual lacks the first person (but see 427 c). The imperative has only the second and third persons.

325. Verbal Nouns.— Verbal forms that share certain properties of nouns are called *verbal nouns*. These are of two kinds:

1. Substantival: the infinitive.

The infinitive is properly a case form (chiefly dative, rarely locative).

2. Adjectival (inflected like adjectives):

a. Participles: active, middle, and passive.

b. Verbal adjectives:

In *-τός*, denoting capability, as *φιλητός* *lovable*; or with the force of a perfect passive participle, as *γραπτός* *written*.

In *-τέος*, denoting what needs to be done, as *γραπτέος* *that needs to be written*.

Many verbals in *-τός* are active or passive, others are only active or only passive: *μειπτός* *blaming, blamed, blamable*, *φθεγκτός* *sounding*, *ποιητός* *done*. Verbals in *-τός* from deponent verbs are generally passive, as *μιμητός* *imitated*.

326. Inflection.— The inflection of a verb consists in the addition of certain endings to different stems.

327. Endings.— The endings in the finite moods (320) indicate person, number, and voice. See 424 ff.

a. The middle has different endings from the active. The passive has the endings of the middle, except in the aorist, which has active endings.

b. The indicative has two sets of endings in the active and two in the middle: one for primary tenses, the other for secondary tenses.

c. The subjunctive uses the same endings as the primary tenses of the indicative; the optative, except in part in the 1 sing. (426 a), uses the same as those of the secondary tenses.

STEMS

328. A Greek verb has two kinds of stems: (1) *tense-stems*, to which the endings are attached, and (2) a common *verb-stem*, from which all the tense-stems are derived. The tense-stems are generally made from the verb-stem by prefixing a *reduplication-syllable* (403), and by affixing signs for *mood* (421–423) and *tense* (418). A tense-stem may be identical with a verb-stem; as παιδευ- in παιδεύ-ω *educate* is both the present tense-stem and also the verb-stem.

329. *Tense-stems*. — The tenses fall into nine classes called *tense-systems*. Each tense-system has its own separate tense-stem.

| SYSTEMS. | TENSES. |
|------------------------------|--|
| I. <i>Present</i> , | including <i>present</i> and <i>imperfect</i> . |
| II. <i>Future</i> , | “ <i>future active</i> and <i>middle</i> . |
| III. <i>First aorist</i> , | “ <i>first aorist active</i> and <i>middle</i> . |
| IV. <i>Second aorist</i> , | “ <i>second aorist active</i> and <i>middle</i> . |
| V. <i>First perfect</i> , | “ <i>first perfect</i> and <i>first pluperfect active</i> , <i>future perfect active</i> . |
| VI. <i>Second perfect</i> , | “ <i>second perfect</i> and <i>second pluperfect active</i> . |
| VII. <i>Perfect middle</i> , | “ <i>perfect</i> and <i>pluperfect mid. (pass.)</i> , <i>future perfect (mid.) passive</i> . |
| VIII. <i>First passive</i> , | “ <i>first aorist</i> and <i>first future passive</i> . |
| IX. <i>Second passive</i> , | “ <i>second aorist</i> and <i>second future passive</i> . |

a. Since few verbs have both the *first* and the *second* forms of the same tense (323), most verbs have only six of these nine systems; many verbs do not have even six.

330. The *principal parts* of a verb are the first person singular indicative of the tense-systems occurring in it. These are generally six: the present, future, first aorist, first (or second) perfect active, the perfect middle, and the first (or second) aorist passive. The future middle is given if there is no future active. The second aorist (active or middle) is added if it occurs. Thus:

λύω *loose*, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην.

λείπω *leave*, λείψω, λείλοιπα, λέλειμμαι, ἐλείφθην, 2 aor. ἔλιπον.

γράφω *write*, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. pass. ἐγράφην.

σκάπτω *jeer*, σκώψομαι, ἔσκωψα, ἐσκώφηθην.

331. The principal parts of deponent verbs (319 c) are the present, future, perfect, and aorist indicative. Both first and second aorists, middle and passive, are given if they occur.

βούλομαι *wish*, βουλήσομαι, βεβούλημαι, ἐβουλήθην (passive deponent).

γίγνομαι *become*, γενήσομαι, γεγένημαι, 2 aor. ἐγενόμην (middle deponent).

ἐργάζομαι *work*, ἐργάσομαι, εἰργασάμην, εἵργασμαι, εἰργάσθην.

332. Verb-stem. — The tense-stems are made from one fundamental stem called the verb-stem (or theme).

This verb-stem may be a root, as in τί-ω *honor*; or a root to which a derivative suffix has been appended, as in τι-μά-ω *honor*.

333. A verb forming its tense-stems directly from a root is called a *primitive* verb. A *denominative* verb forms its tense-stems from the stem of a substantive or adjective; as δουλό-ω *enslave* from δούλο-ς *slave*, ἐλευθερό-ω *set free* from ἐλεύθερο-ς *free*.

334. The verb-stem may show modifications in quantity or in form.

a. Quantity. As pres. λύ-ω *loose*, fut. λύσω, aor. ἔλυσα, perf. λέ-λύ-κα.

b. Form. Corresponding to the gradations in *sing, sang, sung* (30), λείπ-ω *leave* shows the stems λειπ-, λοιπ- (2 perf. λέ-λοιπ-α), λιπ- (2 aor. ἔ-λιπ-ο-ν); φεύ-ω *flee* shows φευγ- and φυγ- (2 aor. ἔ-φυγ-ο-ν). στέλλ-ω *send* has the stems στελ- and σταλ- (perf. ἔ-σταλ-κα). Cp. 435-439.

335. Thematic Vowel. — Some tense-stems end in a vowel which varies between ο and ε (or ω and η) in certain forms. This is called the *thematic* (or *variable*) vowel. Thus λύο-μεν λύε-τε, λύω-μεν λύη-τε. This vowel is written ο/ε or ω/η, as λῦ^ο/ε λῦ^ω/η. See 419-420.

336. Inflection. — There are two methods of inflecting verbs, the first according to the *thematic*, the second according to the

athematic, system. The names *ω-verbs* and *μ-verbs* refer to the ending of the first person singular active of the present indicative only: *λύ-ω loose, τίθη-μι place*.

337. According to the ending of the verb-stem, *ω-verbs* are termed:

1. Vowel (or pure) verbs:

- a. Not contracted: ending in *υ* or *ι*, as *λύ-ω loose, παιδεύ-ω educate, χρί-ω anoint*.
- b. Contracted: ending (generally) in *α, ε, ο*; as *τιμῶ honor* from *τιμά-ω, ποιῶ make* from *ποιέ-ω, δηλῶ manifest* from *δηλό-ω*.

2. Consonant verbs:

Liquid and nasal verbs: as *δέρ-ω flay, μέν-ω remain*.

Stop (or mute) verbs: as *ἄγ-ω lead, πείθ-ω persuade*.

338. Thematic Inflection.—In the thematic inflection the tense-stem ends in the thematic vowel. To this form belong all futures, and the presents, imperfects, and second aorists *showing the thematic vowel*. Thematic verbs have the following peculiarities of inflection:

a. The present and future singular indicative active end in *-ω, -εις, -ει* (425). The ending *-μι* appears only in the optative active.

b. The third plural of the present and future indicative active ends in *-ουσι*, from *-οντι* made from *ο* (the thematic vowel) and *-ντι* (the personal ending).

c. The third plural active of past tenses ends in *-ν*.

d. The imperative active has no personal ending in the second person singular except *-ο-ν* in the first aorist.

e. Except in the perfect and pluperfect the middle endings *-σαι* and *-σο* lose *σ* and contract with the final vowel of the tense-stem (427 a, b); but in the optative contraction cannot take place: *λύοι-(σ)ο, λύσαι-(σ)ο*.

f. The infinitive active has *-ειν* (for *-ε-εν*) in the present, future, and second aorist; *-εναι* in the perfect; and *-αι* in the aorist.

g. Active participles with stems in *-οντ-* have the nominative masculine in *-ων*.

339. Athematic Inflection.—In the athematic inflection there is no thematic vowel before the personal endings. To this form belong the athematic presents and imperfects in all voices

(*μi*-verbs); all aorists passive (except in the subjunctive); all perfects and pluperfects middle (passive); those second aorists in which the tense-stem does not end with the thematic vowel; a few verbs (as *ἴστημι set*) in the second perfect and pluperfect active.

a. Of verbs ending in *-μi* in the first person present indicative active, all futures and all subjunctives are inflected according to the thematic system.

b. The inflection of the first aorist active and middle is strictly athematic (426 a, c, 520 a). For the perfect and pluperfect active, see 418 N., 425, 426, 429.

340. CONJUGATION: LIST OF PARADIGMS

I. Verbs in *ω*:

A. Vowel verbs not contracted:

Synopsis and conjugation of *λύω* (pp. 96–102).

Second aorist, active and middle, of *λείπω* (p. 103).

Second perfect and pluperfect active of *λείπω* (p. 103).

B. Vowel verbs contracted:

Present and imperfect of *τιμάω, ποιέω, δηλόω* (pp. 104–107).

C. Consonant verbs:

Liquid and nasal verbs: future and first aorist active and middle, second aorist and second future passive of *φαίνω* (pp. 109–110).

Labial, dental, and palatal verbs: perfect and pluperfect middle (passive) of *λείπω, γράφω, πείθω, πράττω, ἐλέγχω* (pp. 111–113).

Perfect of the liquid and nasal verbs *ἀγγέλλω* and *φαίνω* (p. 112).

Perfect of *τελέω* (p. 112).

II. Verbs in *μi*:

A. Present, imperfect, and second aorist, of *τίθημι, ἴστημι, δίδωμι* (pp. 116–120).

Second aorist middle: *ἐπριάμην* (p. 119).

Second perfect of *ἴστημι* (p. 120).

B. Present, imperfect, and second aorist of *δείκνυμι* (p. 121).

Second aorist: *ἔδυν* (p. 121).

In the synopsis (341) meanings are given wherever these are not dependent on the use of the various forms in the sentence. The meanings of the subjunctive and optative forms can be satisfactorily learned only from the syntax. Some of these meanings are: Subjunctive: *λύωμεν* or *λύσωμεν* *let us loose*, *ἐὰν λύω* or *λύσω* *if I loose*, *ἵνα λύω* or *λύσω* *that I may loose*. Optative: *λύοιμι* or *λύσαιμι* *may I loose!* *εἰ λύοιμι* or *λύσαιμι* *if I should loose*.

CONJUGATION

I. (A) VOWEL VERBS :

| 341. | | I. PRESENT SYSTEM | | II. FUTURE SYSTEM | III. FIRST AORIST SYSTEM |
|---------------------|---|---|---|---|---------------------------------------|
| | | ACTIVE : Present and Imperfect | | Future | 1 Aorist |
| Indic. | λύω <i>I loose or am loosing</i> ἐλύον <i>I was loosing</i> | | | λύσω <i>I shall loose</i> | ἐλύσα <i>I loosed</i> |
| Subj. | λύω | | | λύσω | |
| Opt. | λύοιμι | | λύσοιμι | λύσαιμι | |
| Imv. | λύε <i>loose</i> | | | λύσον <i>loose</i> | |
| Inf. | λύειν <i>to loose</i> | | λύσειν <i>to be about to loose</i> | λύσαι <i>to loose or to have loosed</i> | |
| Part. | λύων <i>loosing</i> | | λύσων <i>about to loose</i> | λύσας <i>having loosed</i> | |
| MIDDLE : | | | | | |
| Indic. | λύομαι <i>I loose (for myself)</i> ἐλύομην <i>I was loosing (for myself)</i> | | λύσομαι <i>I shall loose (for myself)</i> | | ἐλύσάμην <i>I loosed (for myself)</i> |
| Subj. | λύωμαι | | | λύσωμαι | |
| Opt. | λύοίμην | | λύσοίμην | λύσαιίμην | |
| Imv. | λύου <i>loose (for thyself)</i> | | | λύσαι <i>loose (for thyself)</i> | |
| Inf. | λύεσθαι <i>to loose (for one's self)</i> | | λύσεσθαι <i>to be about to loose (for one's self)</i> | λύσασθαι <i>to loose or to have loosed (for one's self)</i> | |
| Part. | λύόμενος <i>loosing (for one's self)</i> | | λύσόμενος <i>about to loose (for one's self)</i> | λύσάμενος <i>having loosed (for one's self)</i> | |
| PASSIVE : | | | | | |
| | | VIII. FIRST PASSIVE SYSTEM | | | |
| | | 1 Future | | 1 Aorist | |
| Indic. | λύομαι <i>I am</i> ἐλύομην <i>I was</i> | } (being) loosed | λυθήσομαι <i>I shall be loosed</i> | ἐλύθην <i>I was loosed</i> | |
| Subj. | Like Middle | | | λυθῶ (for λυθέω) | |
| Opt. | " " | | λυθείην | | |
| Imv. | " " | | λυθητι <i>be loosed</i> | | |
| Inf. | " " | | λυθήσεσθαι <i>to be about to be loosed</i> | λυθῆναι <i>to be loosed or to have been loosed</i> | |
| Part. | " " | | λυθησόμενος <i>about to be loosed</i> | λυθείς <i>having been loosed</i> | |
| Verbal adjectives : | | { λυτός <i>that may be loosed, loosed</i> { λυτός <i>that must be loosed, (requiring) to be loosed</i> | | | |

OF Ω-VERBS:

NOT CONTRACTED

λύω (λύ, λῦ) loose

V. FIRST PERFECT SYSTEM

1 Perfect and Pluperfect Active

λέλυκα *I have loosed*ἐλελύκη *I had loosed*

λελυκώς ὦ or λελύκω

λελυκώς εἶην or λελύκοιμι

λελυκώς ἴσθι or [λέλυκε]¹λελυκέναι *to have loosed*λελυκώς *having loosed*

VII. PERFECT MIDDLE SYSTEM

Perfect and Pluperfect Middle

λέλυμαι *I have loosed (for myself)*ἐλελύμην *I had loosed (for myself)*

λελυμένος ὦ

λελυμένος εἶην

λέλυσο (560)

λελύσθαι *to have loosed (for one's self)*λελυμένος *having loosed (for one's self).*

Perfect and Pluperfect Passive

λέλυμαι *I have* { *been*ἐλελύμην *I had* { *loosed*

Future Perfect Passive

λελύσομαι *I shall have**been loosed*

Like Middle

" "

λελύσοίμην

" "

λελύσεσθαι

" "

" "

λελύσόμενος

¹The simple forms of the perfect imperative active of λύω probably never occur in classical Greek (547), but are included to show the inflection.

I. (A) VOWEL VERBS .

342.

1. ACTIVE

| | Present | Imperfect | Future |
|--------------|-----------------------------|--------------|--------------------------------|
| INDICATIVE. | S. 1. λῦω | ἔλῦον | λῦσω |
| | 2. λῦεις | ἔλῦες | λῦσεις |
| | 3. λῦει | ἔλῦε | λῦσει |
| | D. 2. λῦετον | ἐλέετον | λῦσετον |
| | 3. λῦετον | ἐλέετην | λῦσετον |
| | P. 1. λῦομεν | ἐλόμεν | λῦσομεν |
| | 2. λῦετε | ἐλέετε | λῦσετε |
| | 3. λῦουσι | ἐλύον | λῦσουσι |
| | SUBJUNCTIVE. | S. 1. λῦω | |
| 2. λῦῆς | | | |
| 3. λῦῆ | | | |
| D. 2. λῦῆτον | | | |
| 3. λῦῆτον | | | |
| P. 1. λῦωμεν | | | |
| 2. λῦῆτε | | | |
| 3. λῦωσι | | | |
| OPTATIVE. | | S. 1. λῦοιμι | |
| | 2. λῦοις | | λῦσοις |
| | 3. λῦοι | | λῦσοι |
| | D. 2. λῦοιτον | | λῦσοιτον |
| | 3. λῦοίτην | | λῦσοίτην |
| | P. 1. λῦοιμεν | | λῦσοιμεν |
| | 2. λῦοιτε | | λῦσοιτε |
| | 3. λῦοιεν | | λῦσοιεν |
| | IMPERATIVE. | S. 2. λῦε | |
| 3. λῦέτω | | | |
| D. 2. λῦετον | | | |
| 3. λῦέτων | | | |
| P. 2. λῦετε | | | |
| 3. λῦόντων | | | |
| INFINITIVE. | λῦειν | | λῦσειν |
| PARTICIPLE. | λῦων, λῦουσα, λύων (273) | | λῦσων, λῦσουσα, λύσον (273) |

NOT CONTRACTED

VOICE OF λύω

| | 1 Aorist | 1 Perfect | 1 Pluperfect | |
|-----------|----------------------------|-------------------------------|-------------------------------------|------------------|
| INDIC. S. | 1. ἔλυσα | ἔλυκα | ἔελύκη (429) | |
| | 2. ἔλυσας | ἔλυκας | ἔελύκης | |
| | 3. ἔλυσε | ἔλυκε | ἔελύκει (ν) | |
| | D. | 2. ἐλύσατον | ἐλύκατον | ἐελύκετον |
| | | 3. ἐλύσατήν | ἐλύκατον | ἐελύκέτην |
| | P. | 1. ἐλύσαμεν | ἐλύκαμεν | ἐελύκεμεν |
| | | 2. ἐλύσατε | ἐλύκατε | ἐελύκετε |
| | | 3. ἔλυσαν | ἐλύκασι | ἐελύκεσαν |
| | SUBJ. S. | 1. λύσω | λελυκῶς ᾧ (573) or | λελύκω (546) |
| 2. λύσῃς | | λελυκῶς ἧς | λελύκης | |
| 3. λύσῃ | | λελυκῶς ἧ | λελύκη | |
| D. | | 2. λύσῃτον | λελυκότε ἦτον | λελύκητον |
| | | 3. λύσῃτον | λελυκότε ἦτον | λελύκητον |
| P. | | 1. λύσωμεν | λελυκότες ὦμεν | λελύκωμεν |
| | | 2. λύσῃτε | λελυκότες ἦτε | λελύκητε |
| | | 3. λύσωσι | λελυκότες ὦσι | λελύκωσι |
| OPT. S. | | 1. λύσαιμι | λελυκῶς εἶην (573) or | λελύκοιμι, -οίην |
| | 2. λύσαις, λύσειας (423 a) | λελυκῶς εἶης | λελύκοις, -οίης | |
| | 3. λύσαι, λύσειε (423 a) | λελυκῶς εἶη | λελύκοι, -οίη | |
| | D. | 2. λύσαιτον | λελυκότε εἶητον, εἶτον | λελύκοιτον |
| | | 3. λύσαιτήν | λελυκότε εἶήτην, εἶτην | λελυκοίτην |
| | P. | 1. λύσαιμεν | λελυκότες εἶημεν, εἶμεν | λελύκοιμεν |
| | | 2. λύσαιτε | λελυκότες εἶητε, εἶτε | λελύκοιτε |
| | | 3. λύσαιεν, λύσειαν (423 a) | λελυκότες εἶησαν, εἶεν | λελύκοιεν |
| | IMP. S. | 2. λύσον | λελυκῶς ἔσθι (573) or | [ἔλυκε (546)] |
| 3. λύσάτω | | λελυκῶς ἔστω | λελυκέτω | |
| D. | | 2. λύσατον | λελυκότε ἔστων | λελύκετον |
| | | 3. λύσάτων | λελυκότε ἔστων | λελυκέτων |
| P. | | 2. λύσατε | λελυκότες ἔστέ | λελύκετε] |
| | | 3. λύσάντων | λελυκότες ὄντων | |
| INF. | | λύσαι | λελυκέναι | |
| PART. | | λύσᾱς, λύσᾱσα, λύσαν (274) | λελυκῶς, λελυκυῖα, λελυκός (277) | |

2. MIDDLE¹

| | Present | Imperfect | Future |
|---------------|--------------------------------------|---------------|-----------------------------|
| INDICATIVE. | S. 1. λύομαι | ἐλύομην | λύσομαι |
| | 2. λύῃ, λύει (427 a, N. 1) | ἐλύου | λύσῃ, λύσει (427 a, N. 1) |
| | 3. λύεται | ἐλύετο | λύσεται |
| | D. 2. λύεσθον | ἐλύεσθον | λύσεσθον |
| | 3. λύεσθον | ἐλύεσθην | λύσεσθον |
| | P. 1. λύόμεθα | ἐλύόμεθα | λύσόμεθα |
| | 2. λύεσθε | ἐλύεσθε | λύσεσθε |
| | 3. λύονται | ἐλύοντο | λύσονται |
| | SUBJUNCTIVE. | S. 1. λύωμαι | |
| 2. λύῃ | | | |
| 3. λύῆται | | | |
| D. 2. λύῆσθον | | | |
| 3. λύῆσθον | | | |
| P. 1. λύώμεθα | | | |
| 2. λύῆσθε | | | |
| 3. λύωνται | | | |
| OPTATIVE. | | S. 1. λύοιμην | |
| | 2. λύοιο | | λύσοιο |
| | 3. λύοιτο | | λύσοιτο |
| | D. 2. λύοισθον | | λύσοισθον |
| | 3. λύοίσθην | | λύσοίσθην |
| | P. 1. λύοίμεθα | | λύσοίμεθα |
| | 2. λύοισθε | | λύσοισθε |
| | 3. λύοιντο | | λύσοιντο |
| | IMPERATIVE. | S. 2. λύου | |
| 3. λύέσθω | | | |
| D. 2. λύεσθον | | | |
| 3. λύέσθων | | | |
| P. 2. λύεσθε | | | |
| 3. λύέσθων | | | |
| INFINITIVE. | λύεσθαι | | λύσεισθαι |
| PARTICIPLE. | λύόμενος, λύομένη, λύόμενον (256) | | λύσόμενος, -η, -ον (256) |

¹ λύω in the middle usually means *to release for one's self, get some one set free, hence to ransom, redeem, deliver.*

VOICE OF λύω

| | 1 Aorist | Perfect | Pluperfect |
|----------------|-----------------------------|-----------------------------|------------------------|
| INDICATIVE. | S. 1. ἐλύσαμεν | λέλυμαι | ἐλελύμην |
| | 2. ἐλύσω | λέλυσαι | ἐέλυσσο |
| | 3. ἐλύσατο | λέλυται | ἐέλυστο |
| | D. 2. ἐλύσασθον | λέλυσθον | ἐέλυσσθον |
| | 3. ἐλύσασθην | λέλυσθον | ἐέλυσσθην |
| | P. 1. ἐλύσαμεθα | λέλύμεθα | ἐλελύμεθα |
| | 2. ἐλύσασθε | λέλυσθε | ἐέλυσθε |
| | 3. ἐλύσαντο | λέλυνται | ἐέλυντο |
| | SUBJUNCTIVE. | S. 1. λύσῃμαι | λελυμένος ᾶ (573 c) |
| 2. λύσῃ | | λελυμένος ᾶς | |
| 3. λύσῃται | | λελυμένος ᾶ | |
| D. 2. λύσῃσθον | | λελυμένῳ ᾶτον | |
| 3. λύσῃσθον | | λελυμένῳ ᾶτον | |
| P. 1. λύσᾶμεθα | | λελυμένοι ᾶμεν | |
| 2. λύσῃσθε | | λελυμένοι ᾶτε | |
| 3. λύσωνται | | λελυμένοι ᾶσι | |
| OPTATIVE. | | S. 1. λύσαιμην | λελυμένος εἶην (573 c) |
| | 2. λύσαιο | λελυμένος εἶης | |
| | 3. λύσαιτο | λελυμένος εἶη | |
| | D. 2. λύσαισθον | λελυμένῳ εἶητον or εἶτον | |
| | 3. λύσαισθην | λελυμένῳ εἶήτην or εἶτην | |
| | P. 1. λύσαιμεθα | λελυμένοι εἶημεν or εἶμεν | |
| | 2. λύσαισθε | λελυμένοι εἶητε or εἶτε | |
| | 3. λύσαιντο | λελυμένοι εἶησαν or εἶεν | |
| | IMPERATIVE. | S. 2. λύσαι | λέλυσο (560) |
| 3. λύσάσθω | | λέλυσθω | |
| D. 2. λύσασθον | | λέλυσθον | |
| 3. λύσάσθων | | λέλυσθων | |
| P. 2. λύσασθε | | λέλυσθε | |
| 3. λύσάσθων | | λέλυσθων | |
| INFINITIVE. | λύσασθαι | λέλυσθαι | |
| PARTICIPLE. | λύσάμενος, -η, -ον (256) | λελυμένος, -η, -ον (256) | |

3. PASSIVE VOICE OF Λύω

| | | Future Perfect | 1 Aorist | 1 Future |
|-------------|--------------|-------------------------------|---------------------------------|-------------------------------|
| INDICATIVE. | S. | 1. λελύσομαι | ἐλύθην | λυθήσομαι |
| | | 2. λελύσῃ, λελύσει | ἐλύθης | λυθήσῃ, λυθήσει |
| | | 3. λελύσεται | ἐλύθη | λυθήσεται |
| | D. | 2. λελύσεσθον | ἐλύθητον | λυθήσεσθον |
| | | 3. λελύσεσθον | ἐλυθήτην | λυθήσεσθον |
| | P. | 1. λελυσόμεθα | ἐλύθημεν | λυθησόμεθα |
| | | 2. λελύσεσθε | ἐλύθητε | λυθήσεσθε |
| | | 3. λελύσονται | ἐλύθησαν | λυθήσονται |
| | SUBJUNCTIVE. | S. | 1. | λυθῶ |
| 2. | | | λυθῆς | |
| 3. | | | λυθῆ | |
| D. | | 2. | λυθήτον | |
| | | 3. | λυθήτον | |
| P. | | 1. | λυθῶμεν | |
| | | 2. | λυθήτε | |
| | | 3. | λυθῶσι | |
| OPTATIVE. | | S. | 1. λελυσοίμην | λυθείην |
| | 2. λελύσοιο | | λυθείης | λυθήσοιο |
| | 3. λελύσοιτο | | λυθείη | λυθήσοιτο |
| | D. | 2. λελύσοισθον | λυθείτον or λυθείητον | λυθησοίσθον |
| | | 3. λελυσοίσθην | λυθείτην or λυθειήτην | λυθησοίσθην |
| | P. | 1. λελυσοίμεθα | λυθείμεν or λυθείημεν | λυθησοίμεθα |
| | | 2. λελύσοισθε | λυθείτε or λυθείητε | λυθήσοισθε |
| | | 3. λελύσονται | λυθείεν or λυθείησαν | λυθήσονται |
| | IMPERATIVE. | S. | 2. | λύθητι |
| 3. | | | λυθήτω | |
| D. | | 2. | λύθητον | |
| | | 3. | λυθήτων | |
| P. | | 2. | λύθητε | |
| | | 3. | λυθέντων | |
| INFINITIVE. | | λελύσεσθαι | λυθήναι | λυθήσεσθαι |
| PARTICIPLE. | | λελυσόμενος, -η, -ον (256) | λυθείς, λυθείσα, λυθέν (275) | λυθησόμενος, -η, -ον (256) |

343. As examples of the second aorist and second perfect systems (329), the second aorist active and middle and the second perfect and pluperfect active of *λείπω* *leave* are here given.

| | 2 Aorist Active | 2 Aorist Middle | 2 Perfect | 2 Pluperfect | | |
|-----------|-----------------|-----------------|---------------------------|-------------------------|--------------------------|-------------|
| INDIC. S. | 1. ἔλιπον | ἐλίπομην | ἔλοιπα | ἐλειόλη | | |
| | 2. ἔλιπες | ἐλίπου | ἔλοιπας | ἐλειόλης | | |
| | 3. ἔλιπε | ἐλίπετο | ἔλοιπε | ἐλειόπει(ν) | | |
| | D. | 2. ἐλίπετον | ἐλίπεσθον | ἔλοιπατον | ἐλειόπετον | |
| | | 3. ἐλίπέτην | ἐλίπέσθην | ἔλοιπατον | ἐλειόπέτην | |
| | P. | 1. ἐλίπομεν | ἐλίπομεθα | ἔλοιπαμεν | ἐλειόπεμεν | |
| | | 2. ἐλίπετε | ἐλίπεσθε | ἔλοιπατε | ἐλειόπετε | |
| | | 3. ἔλιπον | ἐλίποντο | ἔλοιπᾶσι | ἐλειόπεσαν | |
| | SUBJ. S. | 1. λίπω | λίπωμαι | λελοιπῶς ᾧ (546) or | λελοίπω | |
| 2. λίπῃς | | λίπη | λελοιπῶς ἧς | λελοίπῃς | | |
| 3. λίπη | | λίπηται | λελοιπῶς ἧ | λελοίπη | | |
| D. | | 2. λίπητον | λίπησθον | λελοιπότε ἦτον | λελοίπητον | |
| | | 3. λίπητον | λίπησθον | λελοιπότε ἦτον | λελοίπητον | |
| P. | | 1. λίπωμεν | λιπώμεθα | λελοιπότες ᾧμεν | λελοίπωμεν | |
| | | 2. λίπητε | λίπησθε | λελοιπότες ἦτε | λελοίπητε | |
| | | 3. λίπωσι | λίπωνται | λελοιπότες ᾧσι | λελοίπωσι | |
| OPT. S. | | 1. λίποιμι | λιποίμην | λελοιπῶς εἶην (546) or | λελοίποιμι | |
| | | 2. λίποις | λίποιο | λελοιπῶς εἶης | λελοίποις | |
| | | 3. λίποι | λίποιτο | λελοιπῶς εἶη | λελοίποι | |
| | | D. | 2. λίποιτον | λίποισθον | λελοιπότε εἶητον, εἶτον | λελοίποιτον |
| | | | 3. λιποίτην | λιποίσθην | λελοιπότε εἶήτην, εἶτην | λελοίποιτην |
| | | P. | 1. λίποιμεν | λιποίμεθα | λελοιπότες εἶημεν, εἶμεν | λελοίποιμεν |
| | | | 2. λίποιτε | λίποισθε | λελοιπότες εἶητε, εἶτε | λελοίποιτε |
| | 3. λίποιεν | | λίποιντο | λελοιπότες εἶησαν, εἶεν | λελοίποιεν | |
| | IMV. S. | 2. λίπε | λιποῦ | | | |
| 3. λιπέτω | | λιπέσθω | | | | |
| D. | | 2. λίπετον | λίπεσθον | | | |
| | | 3. λιπέτων | λιπέσθων | | | |
| P. | | 2. λίπετε | λίπεσθε | | | |
| | | 3. λιπόντων | λιπέσθων | | | |
| INF. | λιπεῖν | λιπέσθαι | λελοιπέναι | | | |
| PART. | λιπών, | λιπόμενος, | λελοιπῶς, -υῖα, -ός (277) | | | |
| | λιπούσα, | -η, -ον | | | | |
| | λιπόν (273 a) | (256) | | | | |

I. (B) VOWEL VERBS : CONTRACTED VERBS

344. Verbs in *-aw, -ew, -ow* are contracted only in the present and imperfect. The principles of contraction are explained in 42-47. *τιμάω (τιμα-)* honor, *ποιέω (ποιε-)* make, and *δηλόω (δηλο-)* manifest are thus inflected in the present and imperfect of the active, middle and passive.

ACTIVE

PRESENT INDICATIVE

| | | | | | |
|------------------|---------|------------|----------|------------|----------|
| S. 1. (τιμάω) | τιμῶ | (ποιέω) | ποιῶ | (δηλόω) | δηλῶ |
| 2. (τιμάεις) | τιμῆς | (ποιείς) | ποιεῖς | (δηλός) | δηλοῖς |
| 3. (τιμάει) | τιμῆ | (ποιεῖ) | ποιεῖ | (δηλόει) | δηλοῖ |
| D. 2. (τιμάετον) | τιμᾶτον | (ποιέετον) | ποιεῖτον | (δηλόετον) | δηλοῦτον |
| 3. (τιμάετον) | τιμᾶτον | (ποιέετον) | ποιεῖτον | (δηλόετον) | δηλοῦτον |
| P. 1. (τιμάομεν) | τιμῶμεν | (ποιόομεν) | ποιούμεν | (δηλόομεν) | δηλούμεν |
| 2. (τιμάετε) | τιμᾶτε | (ποιέετε) | ποιεῖτε | (δηλόετε) | δηλοῦτε |
| 3. (τιμάουσι) | τιμῶσι | (ποιέουσι) | ποιούσι | (δηλόουσι) | δηλοῦσι |

IMPERFECT

| | | | | | |
|-------------------|----------|-------------|-----------|-------------|-----------|
| S. 1. (ἐτίμαον) | ἐτίμων | (ἐποίεον) | ἐποίουν | (ἐδήλοον) | ἐδήλουν |
| 2. (ἐτίμαες) | ἐτίμαῖς | (ἐποιέες) | ἐποιεῖς | (ἐδηλόες) | ἐδηλοῖς |
| 3. (ἐτίμαε) | ἐτίμαῖ | (ἐποιέε) | ἐποιεῖ | (ἐδηλόε) | ἐδηλοῖ |
| D. 2. (ἐτίμάετον) | ἐτιμᾶτον | (ἐποιέετον) | ἐποιεῖτον | (ἐδηλόετον) | ἐδηλοῦτον |
| 3. (ἐτίμαέτην) | ἐτιμᾶτην | (ἐποιέετην) | ἐποιεῖτην | (ἐδηλόετην) | ἐδηλοῦτην |
| P. 1. (ἐτιμάομεν) | ἐτιμῶμεν | (ἐποιόομεν) | ἐποιούμεν | (ἐδηλόομεν) | ἐδηλούμεν |
| 2. (ἐτιμάετε) | ἐτιμᾶτε | (ἐποιέετε) | ἐποιεῖτε | (ἐδηλόετε) | ἐδηλοῦτε |
| 3. (ἐτίμαον) | ἐτίμων | (ἐποίεον) | ἐποίουν | (ἐδήλοον) | ἐδήλουν |

PRESENT SUBJUNCTIVE

| | | | | | |
|------------------|---------|------------|---------|------------|---------|
| S. 1. (τιμάω) | τιμῶ | (ποιέω) | ποιῶ | (δηλόω) | δηλῶ |
| 2. (τιμάης) | τιμῆς | (ποιέης) | ποιῆς | (δηλόης) | δηλοῖς |
| 3. (τιμάῃ) | τιμῆ | (ποιέῃ) | ποιῆ | (δηλόῃ) | δηλοῖ |
| D. 2. (τιμάητον) | τιμᾶτον | (ποιέητον) | ποιῆτον | (δηλόητον) | δηλῶτον |
| 3. (τιμάητον) | τιμᾶτον | (ποιέητον) | ποιῆτον | (δηλόητον) | δηλῶτον |
| P. 1. (τιμάωμεν) | τιμῶμεν | (ποιέωμεν) | ποιῶμεν | (δηλόωμεν) | δηλῶμεν |
| 2. (τιμάητε) | τιμᾶτε | (ποιέητε) | ποιῆτε | (δηλόητε) | δηλῶτε |
| 3. (τιμάωσι) | τιμῶσι | (ποιέωσι) | ποιῶσι | (δηλόωσι) | δηλῶσι |

ACTIVE — *Concluded*

PRESENT OPTATIVE (see 421, 422)

| | | | | | |
|--------------------|----------|--------------|-----------|--------------|-----------|
| S. 1. (τιμαοῖην) | τιμῶην | (ποιεοῖην) | ποιοῖην | (δηλοοῖην) | δηλοῖην |
| 2. (τιμαοίης) | τιμῶης | (ποιεοίης) | ποιοίης | (δηλοοίης) | δηλοίης |
| 3. (τιμαοίῃ) | τιμῶῃ | (ποιεοίῃ) | ποιοίῃ | (δηλοοίῃ) | δηλοίῃ |
| D. 2. (τιμαοίητον) | τιμῶητον | (ποιεοίητον) | ποιοίητον | (δηλοοίητον) | δηλοίητον |
| 3. (τιμαοιήτην) | τιμῶήτην | (ποιεοιήτην) | ποιοιήτην | (δηλοοιήτην) | δηλοιήτην |
| P. 1. (τιμαοίημεν) | τιμῶημεν | (ποιεοίημεν) | ποιοίημεν | (δηλοοίημεν) | δηλοίημεν |
| 2. (τιμαοίητε) | τιμῶητε | (ποιεοίητε) | ποιοίητε | (δηλοοίητε) | δηλοίητε |
| 3. (τιμαοίησαν) | τιμῶησαν | (ποιεοίησαν) | ποιοίησαν | (δηλοοίησαν) | δηλοίησαν |
| | οἱ | | οἱ | | οἱ |
| S. 1. (τιμάοιμι) | τιμῶμι | (ποιέοιμι) | ποιοῖμι | (δηλόοιμι) | δηλοῖμι |
| 2. (τιμάοις) | τιμῶσις | (ποιέοις) | ποιοῖς | (δηλόοις) | δηλοῖς |
| 3. (τιμάοι) | τιμῶ | (ποιέοι) | ποιοῖ | (δηλόοι) | δηλοῖ |
| D. 2. (τιμάοιτον) | τιμῶτον | (ποιέοιτον) | ποιοῖτον | (δηλόοιτον) | δηλοῖτον |
| 3. (τιμαοίτην) | τιμῶτην | (ποιεοίτην) | ποιοίτην | (δηλοοίτην) | δηλοίτην |
| P. 1. (τιμάοιμεν) | τιμῶμεν | (ποιέοιμεν) | ποιοῖμεν | (δηλόοιμεν) | δηλοῖμεν |
| 2. (τιμάοιτε) | τιμῶτε | (ποιέοιτε) | ποιοῖτε | (δηλόοιτε) | δηλοῖτε |
| 3. (τιμάοιεν) | τιμῶεν | (ποιέοιεν) | ποιοῖεν | (δηλόοιεν) | δηλοῖεν |

PRESENT IMPERATIVE

| | | | | | |
|------------------|----------|-------------|-----------|--------------|-----------|
| S. 2. (τίμαε) | τιμᾶ | (ποιέε) | ποιέι | (δηλόε) | δηλου |
| 3. (τιμάετω) | τιμᾶτω | (ποιέετω) | ποιείτω | (δηλοέτω) | δηλούτω |
| D. 2. (τιμάετον) | τιμᾶτον | (ποιέετον) | ποιείτον | (δηλόετον) | δηλούτον |
| 3. (τιμάετων) | τιμᾶτων | (ποιέετων) | ποιείτων | (δηλοέτων) | δηλούτων |
| P. 2. (τιμάετε) | τιμᾶτε | (ποιέετε) | ποιείτε | (δηλόετε) | δηλούτε |
| 3. (τιμαόντων) | τιμώντων | (ποιέοντων) | ποιούντων | (δηλοούντων) | δηλούντων |

PRESENT INFINITIVE

| | | | | | |
|-----------|-------|-----------|--------|-----------|--------|
| (τιμάειν) | τιμᾶν | (ποιέειν) | ποιεῖν | (δηλόειν) | δηλοῦν |
|-----------|-------|-----------|--------|-----------|--------|

PRESENT PARTICIPLE

| | | | | | |
|----------|-------|----------|-------|----------|-------|
| (τιμάων) | τιμῶν | (ποιέων) | ποιῶν | (δηλόων) | δηλῶν |
|----------|-------|----------|-------|----------|-------|

For the inflection of contracted participles, see 278. For the infinitive, see 431 a.

Attic prose always, and Attic poetry usually, use the contracted forms.

N. 1. — The open forms of verbs in -αω are sometimes found in Homer. Verbs in -εω often show the uncontracted forms in Homer; in Herodotus ε + α, ω, α are uncontracted; ε + ε, ει, η should be contracted (often against the Mss.). Verbs in -οω never appear in their uncontracted forms in any author.

N. 2. — ποιέω sometimes loses its ι (37) except before ο sounds.

MIDDLE AND PASSIVE

PRESENT INDICATIVE

| | | | | | |
|-----------------------|----------|--------------------|-------------|--------------------|-----------|
| S. 1. (τιμάομαι) | τιμῶμαι | (ποιέομαι) | ποιούμαι | (δηλόομαι) | δηλούμαι |
| 2. (τιμάη, τιμάει) | τιμᾶ | (ποιέη, ποιέει) | ποιῆ, ποιεί | (δηλόη, δηλόει) | δηλοῖ |
| 3. (τιμάεται) | τιμᾶται | (ποιέεται) | ποιείται | (δηλόεται) | δηλοῦται |
| D. 2. (τιμάεσθον) | τιμᾶσθον | (ποιέεσθον) | ποιεῖσθον | (δηλόεσθον) | δηλοῦσθον |
| 3. (τιμάεσθον) | τιμᾶσθον | (ποιέεσθον) | ποιεῖσθον | (δηλόεσθον) | δηλοῦσθον |
| P. 1. (τιμαόμεθα) | τιμῶμεθα | (ποιεόμεθα) | ποιούμεθα | (δηλοόμεθα) | δηλούμεθα |
| 2. (τιμάεσθε) | τιμᾶσθε | (ποιέεσθε) | ποιεῖσθε | (δηλόεσθε) | δηλοῦσθε |
| 3. (τιμάονται) | τιμῶνται | (ποιέονται) | ποιούνται | (δηλόονται) | δηλοῦνται |

IMPERFECT

| | | | | | |
|--------------------|-----------|--------------|------------|--------------|------------|
| S. 1. (ἐτιμάομην) | ἐτιμῶμην | (ἐποιεόμην) | ἐποιούμην | (ἐδηλοόμην) | ἐδηλούμην |
| 2. (ἐτιμάου) | ἐτιμῶ | (ἐποιεού) | ἐποιού | (ἐδηλόου) | ἐδηλοῦ |
| 3. (ἐτιμάετο) | ἐτιμᾶτο | (ἐποιεέτο) | ἐποιεῖτο | (ἐδηλόετο) | ἐδηλοῦτο |
| D. 2. (ἐτιμάεσθον) | ἐτιμᾶσθον | (ἐποιεέσθον) | ἐποιεῖσθον | (ἐδηλόεσθον) | ἐδηλοῦσθον |
| 3. (ἐτιμάεσθην) | ἐτιμᾶσθην | (ἐποιεέσθην) | ἐποιεῖσθην | (ἐδηλόεσθην) | ἐδηλοῦσθην |
| P. 1. (ἐτιμαόμεθα) | ἐτιμῶμεθα | (ἐποιεόμεθα) | ἐποιούμεθα | (ἐδηλοόμεθα) | ἐδηλούμεθα |
| 2. (ἐτιμάεσθε) | ἐτιμᾶσθε | (ἐποιεέσθε) | ἐποιεῖσθε | (ἐδηλόεσθε) | ἐδηλοῦσθε |
| 3. (ἐτιμάοντο) | ἐτιμῶντο | (ἐποιεόντο) | ἐποιούντο | (ἐδηλόοντο) | ἐδηλοῦντο |

PRESENT SUBJUNCTIVE

| | | | | | |
|-------------------|----------|-------------|----------|-------------|----------|
| S. 1. (τιμάωμαι) | τιμῶμαι | (ποιέωμαι) | ποιῶμαι | (δηλόωμαι) | δηλῶμαι |
| 2. (τιμάη) | τιμᾶ | (ποιέη) | ποιῆ | (δηλόη) | δηλοῖ |
| 3. (τιμάηται) | τιμᾶται | (ποιέηται) | ποιῆται | (δηλόηται) | δηλῶται |
| D. 2. (τιμάησθον) | τιμᾶσθον | (ποιέησθον) | ποιῆσθον | (δηλόησθον) | δηλῶσθον |
| 3. (τιμάησθον) | τιμᾶσθον | (ποιέησθον) | ποιῆσθον | (δηλόησθον) | δηλῶσθον |
| P. 1. (τιμαώμεθα) | τιμῶμεθα | (ποιεώμεθα) | ποιώμεθα | (δηλωώμεθα) | δηλώμεθα |
| 2. (τιμάησθε) | τιμᾶσθε | (ποιέησθε) | ποιῆσθε | (δηλόησθε) | δηλῶσθε |
| 3. (τιμάωνται) | τιμῶνται | (ποιεώνται) | ποιώνται | (δηλώνται) | δηλώνται |

PRESENT OPTATIVE

| | | | | | |
|--------------------|----------|--------------|-----------|--------------|-----------|
| S. 1. (τιμαοίμην) | τιμῶμην | (ποιεοίμην) | ποιοίμην | (δηλοοίμην) | δηλοίμην |
| 2. (τιμάοιο) | τιμῶοιο | (ποιεοιο) | ποιοιο | (δηλόοιο) | δηλοῖοιο |
| 3. (τιμάοιτο) | τιμῶοιτο | (ποιεοιτο) | ποιοῖτο | (δηλόοιτο) | δηλοῖοιτο |
| D. 2. (τιμαοίσθον) | τιμῶσθον | (ποιεοίσθον) | ποιοίσθον | (δηλοοίσθον) | δηλοῖσθον |
| 3. (τιμαοίσθην) | τιμῶσθην | (ποιεοίσθην) | ποιοίσθην | (δηλοοίσθην) | δηλοῖσθην |
| P. 1. (τιμαοίμεθα) | τιμῶμεθα | (ποιεοίμεθα) | ποιοίμεθα | (δηλοοίμεθα) | δηλοίμεθα |
| 2. (τιμαοίσθε) | τιμῶσθε | (ποιεοίσθε) | ποιοίσθε | (δηλοοίσθε) | δηλοῖσθε |
| 3. (τιμαοίντο) | τιμῶντο | (ποιεοίντο) | ποιοίντο | (δηλοοίντο) | δηλοῖντο |

MIDDLE AND PASSIVE—*Concluded*

PRESENT IMPERATIVE

| | | | | | |
|-------------------|----------|-------------|-----------|-------------|-----------|
| S. 2. (τῆμάου) | τῆμῶ | (ποιέου) | ποιού | (δηλόου) | δηλοῦ |
| 3. (τῆμάεσθω) | τῆμάσθω | (ποιέεσθω) | ποιείσθω | (δηλόεσθω) | δηλούσθω |
| D. 2. (τῆμάεσθον) | τῆμάσθον | (ποιέεσθον) | ποιείσθον | (δηλόεσθον) | δηλούσθον |
| 3. (τῆμάεσθων) | τῆμάσθων | (ποιέεσθων) | ποιείσθων | (δηλόεσθων) | δηλούσθων |
| P. 2. (τῆμάεσθε) | τῆμάσθε | (ποιέεσθε) | ποιείσθε | (δηλόεσθε) | δηλούσθε |
| 3. (τῆμάεσθων) | τῆμάσθων | (ποιέεσθων) | ποιείσθων | (δηλόεσθων) | δηλούσθων |

PRESENT INFINITIVE

(τῆμάεσθαι) τῆμάσθαι (ποιέεσθαι) ποιείσθαι (δηλόεσθαι) δηλούσθαι

PRESENT PARTICIPLE

(τῆμαόμενος) τῆμάμενος (ποιέόμενος) ποιούμενος (δηλούμενος) δηλούμενος

345. Examples of Contracted Verbs.—

| | |
|--|---|
| ἀπατάω <i>deceive</i> (ἀπάτη <i>deceit</i>) | ὄρμάω <i>set in motion</i> (ὄρμη <i>impulse</i>) |
| βοάω <i>shout</i> (βοή <i>shout</i>) | πειράομαι <i>attempt</i> (πείρα <i>trial</i>) |
| μελετάω <i>practise</i> (μελέτη <i>practice</i>) | τελευτάω <i>finish</i> (τελευτή <i>end</i>) |
| νικάω <i>conquer</i> (νίκη <i>victory</i>) | τολμάω <i>dare</i> (τόλμα <i>daring</i>) |
| ἀδικέω <i>do wrong</i> (ἄδικος <i>unjust</i>) | οικέω <i>inhabit</i> (οἶκος <i>house</i>) |
| βοηθέω <i>assist</i> (βοηθός <i>assisting</i>) | πολεμέω <i>make war</i> (πόλεμος <i>war</i>) |
| κοσμέω <i>order</i> (κόσμος <i>order</i>) | φθονέω <i>envy</i> (φθόνος <i>envy</i>) |
| μισέω <i>hate</i> (μισός <i>hate</i>) | φιλέω <i>love</i> (φίλος <i>friend</i>) |
| ἀξιόω <i>think worthy</i> (ἄξιος <i>worthy</i>) | κῦρόω <i>make valid</i> (κῦρος <i>authority</i>) |
| δουλόω <i>enslave</i> (δοῦλος <i>slave</i>) | πολεμόω <i>make an enemy of</i> (πόλεμος <i>war</i>) |
| ἐλευθερόω <i>set free</i> (ἐλεύθερος <i>free</i>) | στεφανόω <i>crown</i> (στέφανος <i>crown</i>) |
| ζυγόω <i>put under the yoke</i> (ζυγόν <i>yoke</i>) | ταπεινόω <i>humiliate</i> (ταπεινός <i>humbled</i>) |

REMARKS ON SOME CONTRACTED VERBS

346. Some verbs in *-aw* show *η* where we expect *ᾱ*, because the stem ends in *η*, not *α*; as *διψῶ* *thirst*, *ζῶ* *live*, *πεινῶ* *hunger*, *χρῶ* *give oracles*, *χρῶμαι* *use*. *ζῶ* and *χρῶμαι* are inflected as

346 D. Hom. has *διψάν*, *πεινάων*, *πεινήμεναι*, *χρήων* (Mss. *χρείων*) *uttering oracles*. The verbs of 346, except *διψῶ* and *πεινῶ*, have a weak stem in *α*, seen in Hdt., *χράται* from *χράεται*, but *χρέω* imv., *χρέωμενος* from *χρηῶ*, *χρηόμενος* by 29. Hom. and Ion. *ζῶ* has the stem *ζω* (*ζω-ιω*). Hdt. has *ζῆν*, *διψῆν*, but *κνᾶν* *scrape*, *σμάν* *wash*.

follows in the present indicative, subjunctive, and imperative, and in the imperfect.

| | Indic. and Subj. | | Imperative | | Imperfect | |
|-------|------------------|---------|------------|---------|-----------|----------|
| S. 1. | ἴω | χρώμαι | | | ἔζων | ἐχρώμην |
| 2. | ἴῃς | χρῆ | ἴη | χρῶ | ἔζης | ἐχρῶ |
| 3. | ἴῃ | χρήται | ἴητω | χρήσθω | ἔζη | ἐχρήτο |
| D. 2. | ἴητον | χρήσθον | ἴητον | χρήσθε | ἐζήτον | ἐχρήσθον |
| 3. | ἴητον | χρήσθον | ἴητων | χρήσθων | ἐζήτην | ἐχρήσθην |
| P. 1. | ἴωμεν | χρώμεθα | | | ἐζώμεν | ἐχρώμεθα |
| 2. | ἴητε | χρήσθε | ἴητε | χρήσθε | ἐζήτε | ἐχρήσθε |
| 3. | ἴωσι | χρώνται | ἴωντων | χρήσθων | ἔζων | ἐχρώντο |

Infinitive: ἴην, χρήσθαι Participle: ἴών, χρώμενος

347. καίω *burn*, κλαίω *weep* do not contract the forms in which *ι* has disappeared (33). Thus, κάω, κάεις, κάει, κάομεν, κάετε, κάουσι.

348. Some verbs in *-εω* of two syllables do not contract *ε* with *ο* or *ω*. The present and imperfect indicative of πλέω *sail* are thus inflected:

| | | | | | |
|-------|---------|---------|--------|----------|----------|
| πλέω | | πλέομεν | ἔπλεον | | ἐπλέομεν |
| πλείς | πλείτον | πλείτε | ἔπλεις | ἐπλείτον | ἐπλείτε |
| πλεῖ | πλείτον | πλέουσι | ἔπλει | ἐπλείτην | ἔπλεον |

So subj. πλέω, opt. πλέοιμι, inf. πλεῖν, part. πλέων, πλέουσα, πλέων. So θέω *run*, πνέω *breathe*, βέω *flow*, χέω *pour*, which also have lost *γ* (*Ϝ*) after *ε*. δέω (for δευω) *need* has δείς, δεῖ, subj. δέγ, opt. δέοι, inf. δεῖν, part. n. δέον; δέομαι (for δευσομαι) *want, request* has δέει 2 pers., δεῖται, δεόμεθα, subj. δεώμεθα.

a. δέω (for δεῖω) *bind* has δοῦμεν 1 pl., imperf. ἔδουν, inf. δεῖν, part. n. δοῦν, mid. δοῦμαι. In some prose writers of the fourth century we find δέομεν, δέον. ξέω (for ξεωω) *scrape* is always contracted in Attic inscriptions.

349. a. ἰδρώω *sweat*, ῥιγώω *shiver* may have, instead of *ου* and *οι*, *ω* and *φ*, from stems in *ω* (*σ*). Thus ἰδρώω is from ἰδρωσ-*ω*. The forms from *-ω* come from weak stems ἰδρωσ-, ῥιγωσ-. Thus indic. ῥιγῶ, ῥιγῶς, ῥιγῶ (or ῥιγῶ), opt. ῥιγῶην, inf. ῥιγῶν (or ῥιγῶν), part. ῥιγῶν. So ἰδρώωσι, opt. ἰδρώῃ (or ἰδρωῖ), part. ἰδρῶν (or ἰδρωῖν). Hom. has ἰδρώω and γελῶω.

b. λούω *wash*, when it drops its *υ* (37), contracts like δηλόω. Thus λούω, λούεις, λούει, but λούμεν (for λο(υ)ο-μεν), λούτε, λούσι; and so in other forms as ἔλου, λούται, λούσθαι, λούμενος.

I. (C) CONSONANT VERBS

350. Verbs whose stems end in a consonant are in general inflected like non-contracting ω-verbs in all tenses. The future active and middle of liquid and nasal verbs are inflected like contracted εω-verbs.

351. Liquid and Nasal Verbs: future active and middle of φαίνω show.

| | | Future Active | | Future Middle | |
|--------------|-----------|----------------|--------------|-----------------|-------------|
| INDICATIVE. | S. | 1. (φανέω) | φανά | (φανέομαι) | φανοῦμαι |
| | | 2. (φανέεις) | φανείς | (φανέη or -έει) | φανῆ or -εί |
| | | 3. (φανέει) | φανεί | (φανέεται) | φανείται |
| | D. | 2. (φανέετον) | φανείτον | (φανέεσθον) | φανείσθον |
| | | 3. (φανέετον) | φανείτον | (φανέεσθον) | φανείσθον |
| | P. | 1. (φανέομεν) | φανοῦμεν | (φανέομεθα) | φανοῦμεθα |
| | | 2. (φανέετε) | φανείτε | (φανέεσθε) | φανείσθε |
| | | 3. (φανέουσι) | φανούσι | (φανέονται) | φανούνται |
| | OPTATIVE. | S. | 1. (φανείην) | φανοίην | (φανείμην) |
| 2. (φανείης) | | | φανοίης | (φανείοιο) | φανοίοιο |
| 3. (φανείη) | | | φανοίη | (φανείοιτο) | φανοίοιτο |
| D. | | 2. (φανείιτον) | φανοίτον | (φανείισθον) | φανοίισθον |
| | | 3. (φανείιτην) | φανοίτην | (φανείισθην) | φανοίισθην |
| P. | | 1. (φανέομεν) | φανοίμεν | (φανείομεθα) | φανοίμεθα |
| | | 2. (φανείοιτε) | φανοίτε | (φανείοισθε) | φανοίισθε |
| | | 3. (φανείοιεν) | φανοίεν | (φανείοιντο) | φανοίιντο |

In the singular only we have the alternative forms

| | | | | |
|-------------|----------------------|--------------------------|--------------|------------------|
| S. | 1. (φανέοιμι) | φανοίμι | | |
| | 2. (φανέοις) | φανοίς | | |
| | 3. (φανέοι) | φανοί | | |
| INFINITIVE. | (φανέειν) | φανείν | (φανέεσθαι) | φανείσθαι |
| PARTICIPLE. | (φανέων, | φανῶν, | (φανέομενος, | φανοῦμενος, |
| | φανέουσα, φανέον) | φανούσα, φανούν (278) | -η, -ον) | -η, -ον (256) |

352. Liquid and Nasal Verbs : first aorist active and middle, second aorist and second future passive of φαίνω show.

| | 1 Aorist Active | 1 Aorist Middle | 2 Aorist Passive | 2 Future Passive |
|--------------|-------------------------------|-----------------------------|------------------------------------|-------------------------------|
| INDIC. S. 1. | ἔφηνα | ἐφηνάμην | ἐφάνην | φανήσομαι |
| 2. | ἔφηνας | ἐφήνω | ἐφάνης | φανήσῃ, φανήσει |
| 3. | ἔφηνε | ἐφήνατο | ἐφάνη | φανήσεται |
| D. 2. | ἐφήνατον | ἐφήνασθον | ἐφάνητον | φανήσεσθον |
| 3. | ἐφηνάτην | ἐφηνάσθην | ἐφανήτην | φανήσεσθον |
| P. 1. | ἐφήναμεν | ἐφηνάμεθα | ἐφάνημεν | φανησόμεθα |
| 2. | ἐφήνατε | ἐφήνασθε | ἐφάνητε | φανήσεσθε |
| 3. | ἔφηναν | ἐφήναντο | ἐφάνησαν | φανήσονται |
| SUBJ. S. 1. | φήνω | φήνωμαι | φανῶ | |
| 2. | φήνης | φήνη | φανῆς | |
| 3. | φήνη | φήνηται | φανῆ | |
| D. 2. | φήνητον | φήνησθον | φανήτον | |
| 3. | φήνητον | φήνησθον | φανήτον | |
| P. 1. | φήνωμεν | φήνώμεθα | φανώμεν | |
| 2. | φήνητε | φήνησθε | φανήτε | |
| 3. | φήνωσι | φήνωνται | φανώσι | |
| OPT. S. 1. | φήναιμι | φήναιμην | φανείην | φανησοίμην |
| 2. | φήναις or φήνεις (423 a) | φήναιο | φανείης | φανήσοιο |
| 3. | φήναι or φήνεε (423 a) | φήναιτο | φανείη | φανήσοιτο |
| D. 2. | φήναιτον | φήναισθον | φανείτον or φανείητον | φανήσοισθον |
| 3. | φήναιτην | φήναισθην | φανείτην or φανείήτην | φανησοίσθην |
| P. 1. | φήναιμεν | φήναιμεθα | φανειμεν or φανείημεν | φανησοίμεθα |
| 2. | φήναιτε | φήναισθε | φανείτε or φανείητε | φανήσοισθε |
| 3. | φήναιεν or φήναιεν (423 a) | φήναιντο | φανείεν or φανείησαν | φανήσοιντο |
| IMV. S. 2. | φήνον | φήναι | φάνηθι | |
| 3. | φήνάτω | φήνάσθω | φάνητω | |
| D. 2. | φήνατον | φήνασθον | φάνητον | |
| 3. | φήνάτων | φήνάσθων | φάνητων | |
| P. 2. | φήνατε | φήνασθε | φάνητε | |
| 3. | φήνάτων | φήνάσθων | φανεύτων | |
| INF. | φήναι | φήνασθαι | φάνηναι | φανήσεσθαι |
| PART. | φήνᾱς, -ᾱσα, φήναν (274) | φήνάμενος, -η, -ον (256) | φανείς, φανείσα, φάνέν (275) | φανησόμενος, -η, -ον (256) |

PERFECT AND PLUPERFECT MIDDLE (AND PASSIVE)

353. In the perfect and pluperfect middle (and passive) of stems ending in a consonant certain euphonic changes (357) occur upon the addition of the personal endings.

a. Several verbs with stems ending in a short vowel retain that vowel in the perfect (and in other tenses); such stems originally ended in σ ; as *τελέ-ω finish*, from *τέλος end (τελεσ-)*. This σ appears in the perfect middle stem (*τετέλε-σ-μαι, τετέλε-σ-ται*). In the second person singular and plural but one σ is found: *τετέλε-σαι, τετέλε-σθε*. By analogy some other verbs have a σ at the end of the perfect middle stem.

b. In the perfect and pluperfect middle (and passive) the third person plural of stems ending in a consonant or of stems adding σ consists of the perfect middle participle with *εἰσι are* (in the perfect) and *ἦσαν were* (in the pluperfect).

354. The perfect and pluperfect middle and passive of *λείπω (λειπ-)* *leave*, *γράφω (γραφ-)* *write*, *πείθω (πειθ-)* *persuade*, *πράττω (πρᾶγ-)* *do* are inflected as follows:

Perfect Indicative

| | | | |
|-------------------|------------------|------------------|-----------------|
| S. 1. λείμμαι | γέγραμμαι | πέπεισμαι | πέπρωμαι |
| 2. λείψαι | γέγραψαι | πέπεισαι | πέπρωσαι |
| 3. λείπται | γέγραπται | πέπεισται | πέπρωται |
| D. 2. λείφθον | γέγραφθον | πέπεισθον | πέπρωχθον |
| 3. λείφθον | γέγραφθον | πέπεισθον | πέπρωχθον |
| P. 1. λείμμεθα | γεγράμμεθα | πεπεισμεθα | πεπρωμεθα |
| 2. λείφθε | γέγραφθε | πέπεισθε | πέπρωθε |
| 3. λειμμένοι εἰσι | γεγραμμένοι εἰσι | πεπεισμένοι εἰσι | πεπρωμένοι εἰσι |

Pluperfect

| | | | |
|-------------------|------------------|------------------|-----------------|
| S. 1. ἐλείμην | ἐγεγράμην | ἐπεπεισμην | ἐπεπρωμην |
| 2. ἐλείψο | ἐγέγραψο | ἐπέπεισο | ἐπέπρωξο |
| 3. ἐλείπτο | ἐγέγραπτο | ἐπέπειστο | ἐπέπρωκτο |
| D. 2. ἐλείφθον | ἐγέγραφθον | ἐπέπεισθον | ἐπέπρωχθον |
| 3. ἐλείφθην | ἐγεγράφθην | ἐπεπεισθην | ἐπεπρωχθην |
| P. 1. ἐλείμμεθα | ἐγεγράμμεθα | ἐπεπεισμεθα | ἐπεπρωμεθα |
| 2. ἐλείφθε | ἐγέγραφθε | ἐπέπεισθε | ἐπέπρωθε |
| 3. λειμμένοι ἦσαν | γεγραμμένοι ἦσαν | πεπεισμένοι ἦσαν | πεπρωμένοι ἦσαν |

Perfect Subjunctive and Optative

| | | | |
|----------------|------------------|------------------|-----------------|
| λειμμένος ᾧ | γεγραμμένος ᾧ | πεπεισμένος ᾧ | πεπρωμένος ᾧ |
| λειμμένος εἴην | γεγραμμένος εἴην | πεπεισμένος εἴην | πεπρωμένος εἴην |

Perfect Imperative

| | | | | |
|-------|-----------|-----------|-----------|-----------|
| S. 2. | λέλειψο | γέγραψο | πέπεισο | πέπρωξο |
| 3. | λελείφθω | γεγράφθω | πεπίσθω | πεπράχθω |
| D. 2. | λέλειφθον | γέγραφθον | πέπεισθον | πέπρωχθον |
| 3. | λελείφθων | γεγράφθων | πεπίσθων | πεπράχθων |
| P. 2. | λέλειφθε | γέγραφθε | πέπεισθε | πέπρωχθε |
| 3. | λελείφθων | γεγράφθων | πεπίσθων | πεπράχθων |

Perfect Infinitive and Participle

| | | | |
|--------------|--------------|--------------|--------------|
| λελείφθαι | γεγράφθαι | πεπίσθαι | πεπράχθαι |
| λελειμμένος, | γεγραμμένος, | πεπεισμένος, | πεπρωγμένος, |
| -η, -ον | -η, -ον | -η, -ον | -η, -ον |

355. Perfect and pluperfect middle and passive of *ἐλέγχω* (*ἐλεγχ-*) *confute*, *ἀγγέλλω* (*ἀγγελ-*) *announce*, *φαίνω* (*φαν-*) *show*, *τελέω* (*τελε-*) *finish*.

Perfect Indicative

| | | | | |
|-------|-----------------|----------------|-------------------|-------------------|
| S. 1. | ἔηλεγμαί | ἤγγεμαι | πέφασμαι | τετέλεσμαι |
| 2. | ἔηλεγξαι | ἤγγεσαι | (πέφανσαι, 357 d) | τετέλεσαι |
| 3. | ἔηλεγκται | ἤγγετται | πέφανται | τετέλεσται |
| D. 2. | ἔηλεγχθον | ἤγγελθον | πέφανθον | τετέλεσθον |
| 3. | ἔηλεγχθων | ἤγγελθων | πέφανθων | τετέλεσθων |
| P. 1. | ἔηλέγεμθα | ἤγγελεμθα | πέφασμεθα | τετέλεσμεθα |
| 2. | ἔηλεγχθε | ἤγγελθε | πέφανθε | τετέλεσθε |
| 3. | ἔηλεγμένοι εἰσὶ | ἤγγεμένοι εἰσὶ | πέφασμένοι εἰσὶ | τετέλεσμένοι εἰσὶ |

Pluperfect Indicative

| | | | | |
|-------|-----------------|----------------|-------------------|-------------------|
| S. 1. | ἔηλεγμην | ἤγγεμην | ἐπέφασμην | ἔτετέλεσμην |
| 2. | ἔηλεγξο | ἤγγελο | (ἐπέφανσο, 357 d) | ἔτετέλεσο |
| 3. | ἔηλεγκτο | ἤγγελο | ἐπέφαντο | ἔτετέλεστο |
| D. 2. | ἔηλεγχθον | ἤγγελθον | ἐπέφανθον | ἔτετέλεσθον |
| 3. | ἔηλέγχθην | ἤγγελθην | ἐπέφάνθην | ἔτετέλεσθην |
| P. 1. | ἔηλέγεμθα | ἤγγελεμθα | ἐπέφασμεθα | ἔτετέλεσμεθα |
| 2. | ἔηλεγχθε | ἤγγελθε | ἐπέφανθε | ἔτετέλεσθε |
| 3. | ἔηλεγμένοι ἦσαν | ἤγγεμένοι ἦσαν | πέφασμένοι ἦσαν | τετέλεσμένοι ἦσαν |

Perfect Subjunctive and Optative

| | | | |
|-----------------|----------------|-----------------|-------------------|
| ἔηλεγμένος ᾧ | ἤγγεμένος ᾧ | πέφασμένος ᾧ | τετελεσμένος ᾧ |
| ἔηλεγμένος εἴην | ἤγγεμένος εἴην | πέφασμένος εἴην | τετελεσμένος εἴην |

Perfect Imperative

| | | | | |
|-------|-----------|----------|------------------|--------------|
| S. 2. | ἐήλεγχο | ἤγγελσο | (πέφανσο, 357 d) | τετέλιε-σο |
| 3. | ἐηλέγχθω | ἤγγέλθω | πεφάνθω | τετελέ-σθω |
| D. 2. | ἐήλεγχσον | ἤγγελθον | πέφανθον | τετέλιε-σθον |
| 3. | ἐηλέγχθων | ἤγγέλθων | πεφάνθων | τετελέ-σθων |
| P. 2. | ἐήλεγχθε | ἤγγελθε | πέφανθε | τετέλιε-σθε |
| 3. | ἐηλέγχθων | ἤγγέλθων | πεφάνθων | τετελέ-σθων |

Perfect Infinitive and Participle

| | | | |
|------------------------|-----------------------|------------------------|----------------------------|
| ἐηλέγχθαι | ἤγγέλθαι | πεφάνθαι | τετελέ-σθαι |
| ἐηλεγμένος, -η, -ον | ἤγγεμένος, -η, -ον | πεφασμένος, -η, -ον | τετελε-σ-μένος, -η, -ον |

EXPLANATION OF THE PERFECT AND PLUPERFECT FORMS

356. The periphrastic third plural (573 d) is used instead of the form derived directly from the union of the stem with the ending.

Thus *γεγραμμένοι εἰσί* is used for *γεγραφ-νται*, which would become *γε-γράφαται* by 30 b, *ν* between consonants passing into *α*. On the retention of *-αται, -ατο*, see 427 f. The periphrastic form is also used in the case of verbs adding *σ* to their stems (357 N., 444 b), as *τε-τελε-σ-μένοι εἰσί* for *τετελε-σ-νται*. Stems in *ν* that drop *ν* in the perfect system (446) form their perfect and pluperfect regularly; thus *κρίνω (κριν-)* *judge* has *κέκρινται, ἐκέκριντο*.

357. **Euphonic Changes.** — For the euphonic changes in these forms see 68–73, 89.

a. **Labial Stems.** — *λέλειμ-μαι* is for *λελειπ-μαι*, *λέλειψ-θον* for *λελειπ-σθον*, *λέλειψθε* for *λελειπ-σθε* (89). In the same manner are inflected other labial stems, as *τρίβω (τριβ-)* *rub*, *ρίπτω (ριπ-)* *throw*: *τέ-τριμ-μαι* for *τε-τριβ-μαι*, *τέ-τριψ-αι* for *τε-τριβ-σαι*, etc. Stems ending in *μπ* drop *π* before *μ*, but retain it before other consonants. Thus

πε-πεμπ-μαι becomes *πέπεμμαι*
πε-πεμπ-σαι becomes *πέπεμψαι*
πε-πεμπ-ται becomes *πέπεμπται*

γε-γραφ-μαι becomes *γέγραμμαι*
γε-γραφ-σαι becomes *γέγραψαι*
γε-γραφ-ται becomes *γέγραπται*

πε-πεμπ-μεθα becomes *πεπέμμεθα*
πε-πεμπ-σθε becomes *πέπεμψθε* (89)

γε-γραφ-μεθα becomes *γεγράμμεθα*
γε-γραφ-σθε becomes *γέγραψθε*

b. **Dental Stems.** — *πέπεισ-ται* is for *πεπειθ-ται* (69), *πέπεισ-θον* for *πεπειθ-σθον*, *πέπεισθε* for *πεπειθ-σθε* (89, 69). The *σ* thus produced was transferred to the first persons *πέπεισμαι*, *πέπεισμεθα* (72, 73). Like *πέπεισμαι*, etc., are formed and inflected *ἔψευσμαι* from *ψεῖδω* (*ψεῖδ-*) *deceive*, *πέφρασμαι* from *φράζω* (*φραδ-*) *declare*, *ἔσπεισμαι* (85) from *σπένδω* (*σπειδ-*) *pour a libation*.

c. **Palatal Stems.** — *πέπρωξαι* is for *πεπρωγ-σαι* (82), *πέπρωκται* for *πεπρωγ-ται* (68 a), *πέπρωχθε* for *πεπρωγ-σθε* (89). Like *πέπρωμαι* are inflected *πέπλεγμαι* (*πλέκ-ω weave*), *ἤγμαι* (*ἄγ-ω lead*), *ἤλλαγμα* from *ἀλλάττω* (*ἀλλαγ-*) *exchange*, *τετάρωμα* from *ταράττω* (*ταραχ-*) *confuse*. Stems in *-γχ* change *χ* before *μ* to *γ* and drop one *γ* (as in *ἐλήλεγ-μαι* for *ἐλληλεγγ-μαι*, 71 and 71 b), but keep the second palatal before other consonants (as in *ἐλήλεγξαι* for *ἐλληλεγγ-σαι*, 82; *ἐλήλεγκ-ται* for *ἐλληλεγγ-ται*, 68). On the reduplication see 409.

d. **Liquid and Nasal Stems.** — Stems in *λ* or *ρ* are inflected like *ἤγγελμαι*, as *στέλλω* (*στελ-, σταλ-*) *send* *ἔσταλμαι*, *αἶρω* (*ἄρ-*) *raise* *ἤρμαι*, *ἐγείρω* (*έγερ-*) *wake* *ἐγήγερμαι* (409). Stems in *ν* retaining the nasal are inflected like *πέφασμαι*, as *σημαίνω* (*σημαν-*) *signify* *σεσήμασμαι*. (For *-σμαι* see 73, 79.) Stems in *ν* dropping the nasal (446) are inflected like *λέλυμαι*, as *κρίνω* (*κριν-*) *judge* *κέκριμαι*. *πέφανσαι*, *ἐπέφανσο*, *πέφανσο* are not attested.

e. **Vowel Stems adding σ.** — Here the stem ends in a vowel except before *μ* and *τ*; thus *τετέλε-σαι*, *τετέλε-σθον*, *τετέλε-σθε*; but *τετέλε-σ-μαι*, *τετελέ-σ-μεθα*, *τετέλε-σ-ται*.

N. — Since the stem of *τελέω* is properly *τελεσ-* (*τελεσ-ω*, 457), the original inflection is *τετελεσ-σαι*, whence *τετέλε-σαι* (93); *τετελεσ-σθον*, *τετελεσ-σθε*, whence *τετέλεσθον*, *τετέλεσθε* (89, but see 430). *τετέλεσμαι* and *τετελέσμεθα* are due to the analogy of the other forms.

358. The principal parts of the verbs in 354–355 are as follows :

| | |
|--|--|
| <i>ἀγγέλλω</i> (<i>ἀγγελ-</i>) <i>announce</i> , <i>ἀγγελῶ</i> , <i>ἤγγειλα</i> , <i>ἤγγελκα</i> , <i>ἤγγελμαι</i> , <i>ἤγγέλ-</i> <i>θην</i> . | <i>persuaded</i> , 2 perf. <i>πέπειθα</i> <i>trust</i> , <i>πέ-</i> <i>πεισμαι</i> , <i>ἐπίεσθην</i> . |
| <i>γράφω</i> (<i>γραφ-</i>) <i>write</i> , <i>γράψω</i> , <i>ἔγραψα</i> , <i>γέγραφα</i> , <i>γέγραμμαι</i> , 2 aor. pass. <i>ἔγράψην</i> . | <i>πρόπτω</i> (<i>πρωγ-</i>) <i>do</i> , <i>πρόξω</i> , <i>ἔπρωξα</i> , 2 perf. <i>πέπρωγα</i> <i>have fared</i> , <i>have done</i> (<i>πέ-</i> <i>πρωχα</i> <i>have done</i> , rare), <i>πέπρωγμαι</i> , <i>ἔπρωχθην</i> . |
| <i>ἐλέγχω</i> (<i>ελεγχ-</i>) <i>confute</i> , <i>ἐλέγξω</i> , <i>ἤλεγξα</i> , <i>ἐλήλεγμαι</i> , <i>ἤλέγθην</i> . | <i>τελέω</i> (<i>τελεσ-</i>) <i>finish</i> , <i>τελῶ</i> , <i>ἔτελεσα</i> , <i>τετέλεκα</i> , <i>τετέλεσμαι</i> , <i>ἔτελεσθην</i> . |
| <i>λείπω</i> (<i>λειπ-, λοιπ-, λιπ-</i>) <i>leave</i> , <i>λείψω</i> , 2 aor. <i>ἔλιπον</i> , 2 perf. <i>ἔλειπιτα</i> , <i>ἔλειμ-</i> <i>μαι</i> , <i>ἔλείφθην</i> . | <i>φαίνω</i> (<i>φαν-</i>) <i>show</i> , <i>φάνῶ</i> , <i>ἔφηναι</i> , 1 perf. <i>πέφαγκα</i> <i>have shown</i> , 2 perf. <i>πέφηναι</i> <i>have appeared</i> , <i>πέφασμαι</i> , 1 aor. pass. <i>ἔφάνθην</i> <i>was shown</i> , 2 aor. pass. <i>ἔφά-</i> <i>νην</i> <i>appeared</i> . |
| <i>πίθω</i> (<i>πειθ-, ποιθ-, πιθ-</i>) <i>persuade</i> , <i>πίσω</i> , <i>ἔπεισα</i> , 1 perf. <i>πέπεικα</i> <i>have</i> | |

CONJUGATION (MI-VERBS)

359. The conjugation of μ -verbs differs from that of ω -verbs only in the present, imperfect, and second aorist active and middle; and (rarely) in the second perfect. The μ forms are made by adding the endings *directly* to the tense-stem without any thematic vowel, except in the subjunctive of all verbs, and in the optative of verbs ending in $-νῦμι$.

a. Verbs having second aorists and second perfects of the μ form are, as a rule, ω -verbs, not μ -verbs, in the present. Thus the second aorists: $\xi\beta\eta\nu$ (*βαίνω go*), $\xi\gamma\gamma\omega\nu$ (*γυγνώσκω know*); the second perfect: $\tau\acute{\epsilon}\theta\eta\mu\epsilon\nu$ (*θνήσκω die*).

360. There are two main classes of μ -verbs.

A. The root class. Verbs of this class commonly end in $-η-μι$ or $-ω-μι$ (from stems in ϵ , a , or o). The present stem is usually reduplicated, but may be the same as the verb-stem, which is a root.

| Verb-stem | Present Stem | Present |
|--|--|---|
| $\theta\eta$, $\theta\epsilon$ - | $\tau\acute{\iota}\theta\eta$, $\tau\acute{\iota}\theta\epsilon$ - (for $\theta\acute{\iota}\theta\eta$, $\theta\acute{\iota}\theta\epsilon$, 108 a) | $\tau\acute{\iota}\theta\eta\mu\iota$ <i>place</i> |
| η -, $\acute{\epsilon}$ - | $\acute{\iota}\eta$ -, $\acute{\iota}\epsilon$ - (for $\sigma\acute{\iota}\sigma\eta$, $\sigma\acute{\iota}\sigma\epsilon$) | $\acute{\iota}\eta\mu\iota$ <i>send</i> |
| $\sigma\tau\eta$ -, $\sigma\tau\alpha$ - | $\acute{\iota}\sigma\tau\eta$ -, $\acute{\iota}\sigma\tau\alpha$ - (for $\sigma\acute{\iota}\sigma\tau\eta$, $\sigma\acute{\iota}\sigma\tau\alpha$, 103) | $\acute{\iota}\sigma\tau\eta\mu\iota$ <i>set</i> |
| $\delta\omega$ -, $\delta\omicron$ - | $\delta\acute{\iota}\delta\omega$ -, $\delta\acute{\iota}\delta\omicron$ - | $\delta\acute{\iota}\delta\omega\mu\iota$ <i>give</i> |
| $\phi\eta$ -, $\phi\alpha$ - | $\phi\eta$ -, $\phi\alpha$ - | $\phi\eta\mu\acute{\iota}$ <i>say</i> |

B. The $-νῦμι$ class. Verbs of this class add $\nu\upsilon$ ($\nu\acute{\upsilon}$), after a vowel $\nu\upsilon\upsilon$ ($\nu\acute{\upsilon}\acute{\upsilon}$), to the verb-stem. In the subjunctive and optative regularly, and sometimes in the indicative, verbs in $-νῦμι$ are inflected like verbs in $-ω$.

| Verb-stem | Present Stem | Present |
|---------------------------------------|---|--|
| $\delta\epsilon\acute{\iota}\kappa$ - | $\delta\epsilon\acute{\iota}\kappa\acute{\nu}\acute{\upsilon}$ -, $\delta\epsilon\acute{\iota}\kappa\acute{\nu}\nu$ - | $\delta\epsilon\acute{\iota}\kappa\acute{\nu}\acute{\upsilon}\mu\iota$ <i>show</i> |
| $\zeta\epsilon\upsilon\gamma$ - | $\zeta\epsilon\upsilon\gamma\acute{\nu}\acute{\upsilon}$ -, $\zeta\epsilon\upsilon\gamma\acute{\nu}\nu$ - | $\zeta\epsilon\upsilon\gamma\acute{\nu}\acute{\upsilon}\mu\iota$ <i>yoke</i> |
| $\kappa\epsilon\rho\alpha$ - | $\kappa\epsilon\rho\alpha\acute{\nu}\acute{\upsilon}$ -, $\kappa\epsilon\rho\alpha\acute{\nu}\nu$ - | $\kappa\epsilon\rho\alpha\acute{\nu}\acute{\upsilon}\mu\iota$ <i>mix</i> |
| $\rho\acute{\eta}\gamma$ - | $\rho\acute{\eta}\gamma\acute{\nu}\acute{\upsilon}$ -, $\rho\acute{\eta}\gamma\acute{\nu}\nu$ - | $\rho\acute{\eta}\gamma\acute{\nu}\acute{\upsilon}\mu\iota$ <i>break</i> |
| $\sigma\beta\acute{\epsilon}$ - | $\sigma\beta\epsilon\acute{\nu}\acute{\upsilon}$ -, $\sigma\beta\epsilon\acute{\nu}\nu$ - | $\sigma\beta\epsilon\acute{\nu}\acute{\upsilon}\mu\iota$ <i>extinguish</i> |

C. There are some (mostly poetic) verbs in $-νῆμι$, which add $\nu\eta$ -, $\nu\alpha$ - to form the present stem; as $\delta\acute{\alpha}\mu\text{-}\nu\eta\text{-}\mu\iota$ *I subdue*, $\delta\acute{\alpha}\mu\text{-}\nu\alpha\text{-}\mu\epsilon\nu$ *we subdue*.

361. All the possible μ forms do not occur in any single verb. $\tau\acute{\iota}\theta\eta\mu\iota$ and $\delta\acute{\iota}\delta\omega\mu\iota$ are incomplete and irregular in the 2 aor. act.; and $\xi\sigma\beta\eta\nu$ *went out* from $\sigma\beta\epsilon\acute{\nu}\acute{\upsilon}\mu\iota$ *extinguish* is the only 2 aor. formed from $\nu\acute{\upsilon}\mu\iota$ -verbs. $\acute{\epsilon}\pi\rho\acute{\iota}\acute{\alpha}\text{-}\mu\eta\nu$ *bought*, 2 aor. mid. (from the stem $\pi\rho\acute{\iota}\alpha$ - with no present), is given in the paradigms in place of the missing form of $\acute{\iota}\sigma\tau\eta\mu\iota$; and $\acute{\epsilon}\delta\acute{\upsilon}\nu$ *entered* from $\delta\acute{\upsilon}\omega$ (but formed as if from $\delta\acute{\upsilon}\mu\iota$) in place of a 2 aor. of the $\nu\acute{\upsilon}\mu\iota$ -verbs.

362. II. (A) **Root Class.** — Inflection of *τίθημι place, ἵστημι set, δίδωμι give*, in the present, imperfect, and second aorist tenses; and of *ἐπιβάμην bought*.

ACTIVE

Present Indicative

| | | | |
|-------|---------|---------|---------|
| S. 1. | τίθημι | ἵστημι | δίδωμι |
| 2. | τίθης | ἵστης | δίδως |
| 3. | τίθησι | ἵστησι | δίδωσι |
| D. 2. | τίθετον | ἵστατον | δίδοτον |
| 3. | τίθετον | ἵστατον | δίδοτον |
| P. 1. | τίθεμεν | ἵσταμεν | δίδομεν |
| 2. | τίθετε | ἵστατε | δίδοτε |
| 3. | τιθέσσι | ιστάσι | διδόσσι |

Imperfect

| | | | |
|-------|---------------|---------|---------------|
| S. 1. | ἔτιθην | ἕστην | ἔδιδουν (501) |
| 2. | ἔτιθείς (501) | ἕστης | ἔδιδους |
| 3. | ἔτιθει | ἕστη | ἔδιδου |
| D. 2. | ἔτιθετον | ἕστατον | ἔδιδοτον |
| 3. | ἔτιθέτην | ἕστάτην | ἔδιδότην |
| P. 1. | ἔτιθεμεν | ἕσταμεν | ἔδιδομεν |
| 2. | ἔτιθετε | ἕστατε | ἔδιδοτε |
| 3. | ἔτιθεσαν | ἕστασαν | ἔδιδοσαν |

Present Subjunctive

| | | | |
|-------|---------|---------|---------|
| S. 1. | τιθῶ | ιστῶ | διδῶ |
| 2. | τιθῆς | ιστῆς | διδῆς |
| 3. | τιθῆ | ιστῆ | διδῆ |
| D. 2. | τιθήτον | ιστήτον | διδῶτον |
| 3. | τιθήτον | ιστήτον | διδῶτον |
| P. 1. | τιθῶμεν | ιστῶμεν | διδῶμεν |
| 2. | τιθήτε | ιστήτε | διδῶτε |
| 3. | τιθῶσι | ιστῶσι | διδῶσι |

Present Optative

| | | | |
|-------|----------|----------|----------|
| S. 1. | τιθείην | ισταίην | διδοίην |
| 2. | τιθείης | ισταίης | διδοίης |
| 3. | τιθείη | ισταίη | διδοίη |
| D. 2. | τιθείτον | ισταίτον | διδοίτον |
| 3. | τιθείτην | ισταίτην | διδοίτην |
| P. 1. | τιθείμεν | ισταίμεν | διδοίμεν |
| 2. | τιθείτε | ισταίτε | διδοίτε |
| 3. | τιθείεν | ισταίεν | διδοίεν |

ACTIVE — *Concluded**Present Optative*

| | or (423 b) . | or (423 b) | or (423 b) |
|-------|--------------|------------|------------|
| D. 2. | τιθείητον | ἵσταίητον | διδόητον |
| 3. | τιθείητην | ἵσταίητην | διδόητην |
| P. 1. | τιθείημεν | ἵσταίημεν | διδόημεν |
| 2. | τιθείητε | ἵσταίητε | διδόητε |
| 3. | τιθείησαν | ἵσταίησαν | διδόησαν |

Present Imperative

| | | | |
|-------|-------------|---------|----------|
| S. 2. | τιθεί (501) | ἵστη | δίδου |
| 3. | τιθέτω | ἵσάτω | διδότω |
| D. 2. | τιθέτον | ἵστατον | δίδοτον |
| 3. | τιθέτων | ἵσάτων | διδότων |
| P. 2. | τιθετε | ἵστατε | δίδοτε |
| 3. | τιθέντων | ἵσάντων | διδόντων |

Present Infinitive

| | | |
|---------|--------|---------|
| τιθέναι | ἵσάναί | διδόναί |
|---------|--------|---------|

Present Participle

| | | |
|--------------------------|------------------------|--------------------------|
| τιθείς, -είσα, -έν (275) | ἱστάς, -άσα, -άν (274) | διδούς, -ούσα, -όν (275) |
|--------------------------|------------------------|--------------------------|

MIDDLE AND PASSIVE

Present Indicative

| | | | |
|-------|----------|----------|-----------|
| S. 1. | τιθέμαι | ἵσταμαι | δίδομαι |
| 2. | τιθειςαι | ἵστασαι | διδουσαι |
| 3. | τιθεται | ἵσταται | διδουται |
| D. 2. | τιθεσθον | ἵστασθον | διδουσθον |
| 3. | τιθεσθον | ἵστασθον | διδουσθον |
| P. 1. | τιθέμεθα | ἱστάμεθα | διδόμεθα |
| 2. | τιθεσθε | ἵστασθε | διδουσθε |
| 3. | τιθενται | ἵστανται | διδονται |

Imperfect

| | | | |
|-------|-----------|----------|------------|
| S. 1. | ἐτιθέμην | ἱστάμην | ἔδιδόμην |
| 2. | ἐτίθεσο | ἵτασο | ἔδιδουσο |
| 3. | ἐτίθετο | ἵτατο | ἔδιδουτο |
| D. 2. | ἐτίθεσθον | ἵτασθον | ἔδιδουσθον |
| 3. | ἐτιθέσθην | ἱτάσθην | ἔδιδόσθην |
| P. 1. | ἐτιθέμεθα | ἱστάμεθα | ἔδιδόμεθα |
| 2. | ἐτίθεσθε | ἵτασθε | ἔδιδουσθε |
| 3. | ἐτίθεντο | ἵταντο | ἔδιδοντο |

MIDDLE AND PASSIVE—*Concluded**Present Subjunctive*

| | | | |
|-------|----------|----------|----------|
| S. 1. | τιθῶμαι | ιστῶμαι | διδῶμαι |
| 2. | τιθῆ | ιστῆ | διδῶ |
| 3. | τιθῆται | ιστῆται | διδῶται |
| D. 2. | τιθήσθον | ιστήσθον | διδῶσθον |
| 3. | τιθήσθον | ιστήσθον | διδῶσθον |
| P. 1. | τιθώμεθα | ιστώμεθα | διδώμεθα |
| 2. | τιθήσθε | ιστήσθε | διδῶσθε |
| 3. | τιθῶνται | ιστῶνται | διδῶνται |

Present Optative

| | | | |
|-------|---------------|-----------|-----------|
| S. 1. | τιθείμην | ισταίμην | διδοίμην |
| 2. | τιθείο | ισταίο | διδοίο |
| 3. | τιθείτο | ισταίτο | διδοίτο |
| D. 2. | τιθείσθον | ισταίσθον | διδοίσθον |
| 3. | τιθείσθην | ισταίσθην | διδοίσθην |
| P. 1. | τιθείμεθα | ισταίμεθα | διδοίμεθα |
| 2. | τιθείσθε | ισταίσθε | διδοίσθε |
| 3. | τιθείντο | ισταίντο | διδοίντο |
| | or | | |
| S. 1. | τιθείμην | | |
| 2. | τιθείο | | |
| 3. | τιθοίτο (502) | | |
| D. 2. | τιθοίσθον | | |
| 3. | τιθοίσθην | | |
| P. 1. | τιθοίμεθα | | |
| 2. | τιθοίσθε | | |
| 3. | τιθοίντο | | |

Present Imperative

| | | | |
|-------|----------|----------|----------|
| S. 2. | τιθεσο | ἴστασο | δίδεσο |
| 3. | τιθέσθω | ἰστάσθω | διδόσθω |
| D. 2. | τιθέσθον | ἴστασθον | διδόσθον |
| 3. | τιθέσθων | ἰστάσθων | διδόσθων |
| P. 2. | τιθέσθε | ἴστασθε | διδόσθε |
| 3. | τιθέσθων | ἰστάσθων | διδόσθων |

Present Infinitive

| | | |
|----------|----------|----------|
| τιθεσθαι | ἴστασθαι | διδεσθαι |
|----------|----------|----------|

Present Participle

| | | |
|-----------|-----------|-----------|
| τιθέμενος | ἰστάμενος | διδόμενος |
|-----------|-----------|-----------|

SECOND AORIST

Indicative

| | Active | Middle | Active | Middle | Active | Middle |
|-------|--------------|---------|---------|----------------|--------------|---------|
| S. 1. | (ἔθηκα, 516) | ἔθεμην | ἔστην | ἔπριάμην (361) | (ἔδωκα, 516) | ἔδομην |
| 2. | (ἔθηκας) | ἔθου | ἔστης | ἔπριω | (ἔδωκας) | ἔδου |
| 3. | (ἔθηκε) | ἔθετο | ἔστη | ἔπριατο | (ἔδωκε) | ἔδοτο |
| D. 2. | ἔθετον | ἔθεσθον | ἔστητον | ἔπρισθον | ἔδοτον | ἔδοσθον |
| 3. | ἔθέτην | ἔθέσθην | ἔστήτην | ἔπριάσθην | ἔδότην | ἔδόσθην |
| P. 1. | ἔθεμεν | ἔθέμεθα | ἔστημεν | ἔπριάμεθα | ἔδομεν | ἔδόμεθα |
| 2. | ἔθετε | ἔθεσθε | ἔστητε | ἔπρισθε | ἔδοτε | ἔδοσθε |
| 3. | ἔθεσαν | ἔθεντο | ἔστησαν | ἔπριαντο | ἔδοσαν | ἔδοντο |

Subjunctive

| | | | | | | |
|-------|-------|--------|--------|---------------------|-------|--------|
| S. 1. | θῶ | θῶμαι | στῶ | πρίωμαι (392, N. 2) | δῶ | δῶμαι |
| 2. | θῆς | θῆ | στῆς | πρίη | δῶς | δῶ |
| 3. | θῆ | θῆται | στῆ | πρίηται | δῶ | δῶται |
| D. 2. | θῆτον | θῆσθον | στῆτον | πρίησθον | δῶτον | δῶσθον |
| 3. | θῆτον | θῆσθον | στῆτον | πρίησθον | δῶτον | δῶσθον |
| P. 1. | θῶμεν | θῶμεθα | στῶμεν | πρίωμεθα | δῶμεν | δῶμεθα |
| 2. | θῆτε | θῆσθε | στῆτε | πρίησθε | δῶτε | δῶσθε |
| 3. | θῶσι | θῶνται | στῶσι | πρίωνται | δῶσι | δῶνται |

Optative

| | | | | | | |
|-------|--------|--------------|---------|--------------------|--------|---------|
| S. 1. | θείην | θείμην | σταίην | πριαίμην | δοίην | δοίμην |
| 2. | θείης | θείω | σταίης | πριαίω (392, N. 2) | δοίης | δοίω |
| 3. | θείη | θείτο, θοίτο | σταίη | πριαίτο | δοίη | δοίτο |
| D. 2. | δείτον | δείσθον | σταίτον | πριαίσθον | δοίτον | δοίσθον |
| 3. | δείτην | δείσθην | σταίτην | πριαίσθην | δοίτην | δοίσθην |
| P. 1. | δείμεν | δείμεθα | σταίμεν | πριαίμεθα | δοίμεν | δοίμεθα |
| 2. | δείτε | δείσθε | σταίτε | πριαίσθε | δοίτε | δοίσθε |
| 3. | δείεν | δείντο | σταίεν | πριαίντο | δοίεν | δοίντο |

or (423 b)

or (502)

or (423 b)

or (423 b)

| | | | | | | |
|-------|---------|---------|----------|--|---------|--|
| D. 2. | δείητον | | σταίητον | | δοίητον | |
| 3. | δείήτην | | σταίήτην | | δοίήτην | |
| P. 1. | δείημεν | θοίμεθα | σταίημεν | | δοίημεν | |
| 2. | δείητε | θοίσθε | σταίητε | | δοίητε | |
| 3. | δείησαν | θοίντο | σταίησαν | | δοίησαν | |

Imperative

| | | | | | | |
|-------|--------|--------|---------|----------|--------|--------|
| S. 2. | θέε | θοῦ | στήθι | πρίω | δός | δοῦ |
| 3. | θέτω | θέσθω | στήτω | πριάσθω | δότηω | δόσθω |
| D. 2. | θέτον | θέσθον | στήτον | πριάσθον | δότηον | δόσθον |
| 3. | θέτων | θέσθων | στήτων | πριάσθων | δότηων | δόσθων |
| P. 2. | θέτε | θέσθε | στήτε | πριάσθε | δότε | δόσθε |
| 3. | θέντων | θέσθων | στάντων | πριάσθων | δόντων | δόσθων |

Infinitive

| | | | | | |
|--------|--------|--------|----------|--------|--------|
| θείναι | θέσθαι | στήναι | πριάσθαι | δοῦναι | δόσθαι |
|--------|--------|--------|----------|--------|--------|

Participle

| | | | | | |
|--------------|--------------|--------------|----------------|--------------|------------------|
| θείς, θείσα, | θέμενος, -η, | στάς, στάσα, | πριάμενος, -η, | δούς, δοῦσα, | δόμενος, |
| θέν (275) | -ον (256) | στάν (274) | -ον (256) | δόν (275) | -η, -ον (258) |

SECOND PERFECT OF ΜΙ-VERBS

363. A few verbs of the *μ* class have a second perfect and pluperfect. Only the dual and plural occur in the indicative; for the singular, the first perfect and pluperfect are used. The second perfect and pluperfect of *ἵστημι* are inflected as follows:

SECOND PERFECT

| | Indicative | Subjunctive | Optative (poetic) | Imperative (poetic) |
|-------|-----------------------|-------------|-----------------------------|---------------------|
| S. 1. | (ἵστηκα) <i>stand</i> | ἱστώ | ἱσταίην. | |
| 2. | (ἵστηκας) | ἱστήης | ἱσταίης | ἱσταθι |
| 3. | (ἵστηκε) | ἱστήῃ | ἱσταίῃ | ἱστάτω |
| D. 2. | ἱστατον | ἱστήτον | ἱσταίτον or -αίητον (423 b) | ἱστατον |
| 3. | ἱστατων | ἱστήτων | ἱσταίτην or -αίήτην | ἱστάτων |
| P. 1. | ἱσταμεν | ἱστώμεν | ἱσταίμεν or -αίημεν | |
| 2. | ἱστατε | ἱστήτε | ἱσταίτε or -αίητε | ἱστατε |
| 3. | ἱστάσι | ἱστώσι | ἱσταίεν or -αίησαν | ἱστάτων |

INFINITIVE: ἱστανάι PARTICIPLE: ἱστάς, ἱστώσα, ἱστός (277 a)

SECOND PLUPERFECT

| | | | | |
|-------|------------------------------|--|-------|---------|
| S. 1. | (εἰστήκη (407)) <i>stood</i> | | P. 1. | ἱσταμεν |
| 2. | (εἰστήκης) | | D. 2. | ἱστατον |
| 3. | (εἰστήκει) | | 3. | ἱστάτην |
| | | | | ἱστασαν |

For a list of second perfects of the *μ* form, see 541.

364. II. (B) -*νῦμι* Class. — Inflection of the present system of *δείκνυμι* *show* and of the second aorist *ἔδυν* *entered*.

Indicative

| | | ACTIVE | | MIDDLE AND PASSIVE | | ACTIVE |
|----|----|----------------|----------------|--------------------|-------------|------------|
| | | Present | Imperfect | Present | Imperfect | 2 Aorist |
| S. | 1. | δείκνυμι (498) | ἔδεικνυν (498) | δείκνυμαι | ἔδεικνύμην | ἔδυν (361) |
| | 2. | δείκνυς | ἔδεικνυς | δείκνυσαι | ἔδεικνυσο | ἔδυσ |
| | 3. | δείκνυσι | ἔδεικνυ | δείκνυται | ἔδεικνυτο | ἔδυσ |
| D. | 2. | δείκνυτον | ἔδεικνυτον | δείκνυσθον | ἔδεικνυσθον | ἔδυτον |
| | 3. | δείκνυτον | ἔδεικνύτην | δείκνυσθον | ἔδεικνύσθην | ἔδύτην |
| P. | 1. | δείκνυμεν | ἔδεικνυμεν | δείκνύμεθα | ἔδεικνύμεθα | ἔδυμεν |
| | 2. | δείκνυτε | ἔδεικνυτε | δείκνυσθε | ἔδεικνυσθε | ἔδυτε |
| | 3. | δείκνυσσι | ἔδεικνυσαν | δείκνύνται | ἔδεικνυντο | ἔδυσαν |

Subjunctive

| | | | | |
|----|----|------------|-------------|--------|
| S. | 1. | δείκνῶ | δείκνύωμαι | δύω |
| | 2. | δείκνῆς | δείκνῆ | δύης |
| | 3. | δείκνῆ | δείκνύηται | δύη |
| D. | 2. | δείκνύητον | δείκνύησθον | δύητον |
| | 3. | δείκνύητον | δείκνύησθον | δύητον |
| P. | 1. | δείκνύωμεν | δείκνύμεθα | δύωμεν |
| | 2. | δείκνύητε | δείκνύησθε | δύητε |
| | 3. | δείκνύωσι | δείκνύωνται | δύωσι |

Optative

| | | | | |
|----|----|-------------|--------------|-----------------|
| S. | 1. | δείκνύοιμι | δείκνυόμην | (524 b, 529 D.) |
| | 2. | δείκνύοις | δείκνύοιο | |
| | 3. | δείκνύοι | δείκνύοιτο | |
| D. | 2. | δείκνύοιτον | δείκνυόισθον | |
| | 3. | δείκνυόιτην | δείκνυόισθην | |
| P. | 1. | δείκνύοιμεν | δείκνυόμεθα | |
| | 2. | δείκνύοιτε | δείκνυόισθε | |
| | 3. | δείκνύοιεν | δείκνυόιντο | |

Imperative

| | | | | |
|----|----|--------------|------------|--------|
| S. | 2. | δείκνῦ (498) | δείκνυσο | δύθι |
| | 3. | δείκνύτω | δείκνύσθω | δύτω |
| D. | 2. | δείκνυτον | δείκνυσθον | δύτον |
| | 3. | δείκνύτων | δείκνύσθων | δύτων |
| P. | 2. | δείκνυτε | δείκνυσθε | δύτε |
| | 3. | δείκνύντων | δείκνύσθων | δύντων |

Infinitive

| | | |
|-----------------|------------|-------|
| δείκνύναι (498) | δείκνυσθαι | δύναι |
|-----------------|------------|-------|

Participle

| | | |
|-------------------------------|----------------------|----------------------|
| δείκνυς, -ύσα, -ύν (276, 498) | δείκνύμενος, -η, -ον | δύς, δύσα, δύν (276) |
|-------------------------------|----------------------|----------------------|

IRREGULAR μI-VERBS

365. εἰμί (έσ-, cp. *es-ae*) *am* has only the present and future systems.

| | PRESENT | | | | IMPERFECT |
|----------|------------|-------------|-----------------|------------|--------------------|
| | Indicative | Subjunctive | Optative | Imperative | Indicative |
| Sing. 1. | εἰμί | ᾶ | εἴην | | ἦ or ἦν |
| 2. | εἶ | ῆς | εἴης | ἔσθι | ἦσθα |
| 3. | έστί | ῆ | εἴη | ἔστω | ἦν |
| Dual 2. | έστόν | ῆτον | εἴητον or εἴτον | ἔστον | ἦστον |
| 3. | έστόν | ῆτον | εἴητην or εἴτην | ἔστων | ἦστην |
| Plur. 1. | έσμεν | ᾶμεν | εἴημεν or εἴμεν | | ἦμεν |
| 2. | έστέ | ῆτε | εἴητε or εἴτε | ἔσθε | ἦτε or ἦσθε (rare) |
| 3. | έσσι | ᾶσι | εἴησαν or εἴεν | ἔστων | ἦσαν |

Inf.: εἶναι. Participle: ᾶν, οὔσα, ᾶν, gen. ᾶντος, οὔσης, ᾶντος, etc. (273).

FUTURE (with middle forms)

ἔσομαι, ἔση (or ἔσει), ἔσται, ἔσεσθον, ἔσεσθον, ἔσόμεθα, ἔσεσθε, ἔσονται, opt. ἔσούμην, etc., inf. ἔσεσθαι, part. ἔσόμενος, -η, -ον.

a. The opt. forms εἴημεν, εἴητε, εἴησαν are found only in prose. εἴμεν occurs in poetry and Plato, εἴτε only in poetry, εἴεν in poetry and prose, and more frequently than εἴησαν (423 b). The imperative 3 pl. ἔστωσαν occurs in Plato and Demosthenes; ᾶντων in Plato and on inscriptions.

365 D. 1. Homer has the following forms :

Pres. indic. 2 sing. έσσί and εἶς, 1 pl. εἰμέν, 3 pl. ἔασι not enclitic.

Imperf. ἦα, ἦα, ἔον, 2 sing. ἦσθα, ἔησθα, 3 sing. ἦεν, ἔην, ἦν, ἦν (rare), 3 pl. ἦσαν, ἔσαν; iterative (450) ἔσσκον (for έσ-σκον).

Subj. έω, ἔης, 3 sing. ἔη, ἔησι, ἦσι, 3 pl. έωσι (twice ᾶσι); μέτειμι has 1 sing. μετέω, and μετελω (with metrical lengthening).

Opt. εἴην, etc., also έοις, έοι; Inv. 2 sing. έσ-σο (middle form), ἔστω, 3 pl. ἔστων.

Inf. εἶναι and ἔμμεναι (for έσ-μεναι), ἔμμεν, also ἔμμεναι, ἔμμεν.

Part. έών, έούσα, έόν, etc., rarely the Attic forms.

Fut. often with σο: ἔσσομαι and ἔσομαι; 3 sing. ἔσεται, ἔσται, ἔσεται, also έσσειται (as in Dor.), ἔσσεσθαι, έσσύμενος.

2. Herodotus has pres. indic. 2 sing. εἶς, 1 pl. εἰμέν; imperf., the Attic forms and ἦα, 2 sing. ἦας, 2 pl. ἦατε; iterative ἔσσκον; subj. έω, έωσι; opt. once έν-έοι, εἴησαν, less freq. εἴεν; part. έών.

3. Dor. pres. indic. 1 sing. ἦμι and εἰμί, 2 sing. έσσί, 1 pl. ἦμέσ and εἰμέσ (Pind. εἰμέν), 3 pl. έντι; imperf. 3 sing. ἦς (for ἦσ-τ), 1 pl. ἦμες, 3 pl. ἦσαν and ἦν; inf. ἦμεν, εἰμεν; part. έών and fem. ἔασσα, pl. έντες. Fut. έσσειμαι, -ῆ, -ῆται or -εἴται, έσσοῦνται (512 D.).

4. Aeolic ἔμμι from έσμι; inv. ἔσσο, part. έων, ἔσσα; imperf. έον.

366. εἶμί is for ἐσ-μι (32); εἶ is for ἐσι (originally ἐσ-σί, 425 b); ἐσ-τί retains the original ending τι; εἶσι is for (σ-)εντι, cp. *sunt*; ἐσμέν, with σ before μ, despite 91; the σ is due to the influence of ἐστέ. Subjunctive ᾧ is for ἔω, from ἐσ-ω; opt. εἶην is for ἐσ-ιην; εἶμεν for ἐσ-ι-μεν, cp. *sīmus*. εἶναι is for ἐσ-ναι; ᾧν is for ἐών, from ἐσ-ων.

367. Old Attic ἦ is from ἦα (Hom.) = ἦσμ, i.e. ἐσ- augmented + the secondary ending μ, which becomes α (426 a). ἦς for ἦσθα is rare.

368. The subjunctive and the participle have thematic inflection.

369. εἶμι (εἶ-, ἰ-; Lat. *ī-re*) *go* has only the present system.

| | PRESENT | | | | IMPERFECT |
|-------|------------|-------------|----------------|------------|---------------|
| | Indicative | Subjunctive | Optative | Imperative | Indicative |
| Sing. | 1. εἶμι | ἔω | ἔοιμι or ἰοίην | | ἦα or ἦειν |
| | 2. εἶ | ἔης | ἔοις | ἔθι | ἦεσθα or ἦεις |
| | 3. εἶσι | ἔη | ἔοι | ἔτω | ἦειν or ἦει |
| Dual | 2. ἔτον | ἔητον | ἔοιτον | ἔτον | ἦτον |
| | 3. ἔτον | ἔητον | ἰοίτην | ἔτων | ἦτην |
| Plur. | 1. ἔμεν | ἔομεν | ἔοιμεν | | ἦμεν |
| | 2. ἔτε | ἔητε | ἔοιτε | ἔτε | ἦτε |
| | 3. ἔασι | ἔωσι | ἔοιεν | ἰόντων | ἦσαν or ἦεσαν |

Infinitive: ἰέναι. Participle: ἰών, ἰούσα, ἰών, gen. ἰόντος, ἰούσης, ἰόντος, etc.

Verbal Adjectives: ἰρός (poet.), ἰρέος, ἰηρέος.

a. The imperative 3 pl. ἔωσαν occurs rarely in Xenophon and Plato.

370. εἶμι in prose in the pres. indic. is regularly future; in the subj., future; in the opt., inf., and part., either present or (especially in indir. disc.) future. For *I go* ἔρχομαι is used in the pres. indic., but not (in prose) in the imperfect, or in the other moods. The scheme is: Present: indic. ἔρχομαι, subj. ἔω, opt. ἔοιμι or ἰοίην, inv. ἔθι, inf. ἰέναι, part. ἰών. Imperfect: ἦα. Future: εἶμι; and probably ἐλευσοίμην, ἐλεύσεσθαι, ἐλευσόμενος.

371. In the imperf. the older prose writers usually have ἦα, ἦεσθα, ἦειν, the later have ἦειν, ἦεις, ἦει. The plural ἦειμεν and ἦειτε are not classical. Prose seems to prefer ἦεσαν to ἦσαν. η here is the stem εἰ augmented.

372. Subjunctive, optative, and participle (accented like a 2 aor.) are inflected with the thematic vowel.

369 D. Hom. has 2 sing. εἶσθα (Hesiod εἶς); subj. ἔησθα and ἔης, ἔησιν and ἔη, ἔομεν and ἔομεν; opt. ἰέη and ἰοι; inf. ἔμεναι, ἔμεν, and ἰέναι (twice). Imperf.: 1 sing. ἦια, ἀνήιον, 3 sing. ἦιε, ἦε, ἦει (at the verse-end, ἦεν?), ἔε; dual ἔτην, pl. ἦομεν, ἦσαν, ἐπῆσαν, ἔσαν, ἦιον. For ἦια, ἦιε, ἦσαν some write ἦεα, ἦεε, ἦεσαν. Future: εἶσομαι Ω 462, ο 213. φέλομαι Ξ 8 and φείσατο, ἐφείσατο probably come from φέμαι *strive*.

Hdt.: ἦια, ἦιε, ἦισαν (Mss.), but η for ηι is correct.

370 D. In Hom. εἶμι means *I go* and *I shall go*.

373. *ἔημι* (ή-, έ-) *send* is inflected nearly like *τίθημι* (p. 116). The inflection of the present and second aorist systems is as follows (the second aorist in prose only in composition):

| | | ACTIVE | | MIDDLE (PASSIVE) | | MIDDLE |
|-------------|------------------------|------------|---------------------|------------------|---------|---------------------|
| | | INDICATIVE | | INDICATIVE | | |
| | Pres. | Imperf. | Second Aor. | Pres. | Imperf. | Second Aor. |
| S. | 1. ἔημι | ἔην | (ἔκα, 516) | ἔμαι | ἔμην | -έμην |
| | 2. ἔης, ἔεις (501) | ἔεις (501) | (ἔκας) | ἔσαι (427 a) | ἔσο | -έσο |
| | 3. ἔησι | ἔει | (ἔκει) | ἔται | ἔτο | -έτο |
| D. | 2. ἔετον | ἔετον | -έετον | ἔεσθον | ἔεσθον | -έεσθον |
| | 3. ἔετον | ἔετην | -έετην | ἔεσθον | ἔεσθην | -έεσθην |
| P. | 1. ἔεμεν | ἔεμεν | -έεμεν | ἔεμεθα | ἔεμεθα | -έεμεθα |
| | 2. ἔετε | ἔετε | -έετε | ἔεσθε | ἔεσθε | -έεσθε |
| | 3. ἔεσι (425 d) | ἔεσαν | -έεσαν | ἔενται | ἔεντο | -έεντο |
| SUBJUNCTIVE | | | | | | |
| S. | 1. ἔῶ | | -ῶ | ἔῶμαι | | -ῶμαι |
| | 2. ἔῆς | | -ῆς | ἔῆ | | -ῆ |
| | 3. ἔῆ | | -ῆ | ἔῆται | | -ῆται |
| D. | 2. ἔῆτον | | -ῆτον | ἔῆσθον | | -ῆσθον |
| | 3. ἔῆτον | | -ῆτον | ἔῆσθον | | -ῆσθον |
| P. | 1. ἔῶμεν | | -ῶμεν | ἔῶμεθα | | -ῶμεθα |
| | 2. ἔῆτε | | -ῆτε | ἔῆσθε | | -ῆσθε |
| | 3. ἔῶσι | | -ῶσι | ἔῶνται | | -ῶνται |
| OPTATIVE | | | | | | |
| S. | 1. ἔέην | | -έην | ἔέμην | | -έμην (529) |
| | 2. ἔέης | | -έης | ἔέσο | | -έσο |
| | 3. ἔέη | | -έη | ἔέτο | | -έτο (-οίτο 502) |
| D. | 2. ἔέετον or ἔέητον | | -έετον or -έητον | ἔέεσθον | | -έεσθον |
| | 3. ἔέετην or ἔέήτην | | -έετην or -έήτην | ἔέεσθην | | -έεσθην |

373 D. 1. In Hom. *ἔημι* usually has the initial *i* short. *Present*: -έεις, ἔησι and -έει, λέισι from *ἔε-ντι*, inf. *λέμεναι* and -έμεν. *Imperf.*: -έειν, -έεις, -έει, 3 pl. *ἔεν*. *Future*: ἔσω, once *ἀν-έσει*. *1 Aorist*: ἔκα and ἔηκα, *ἐνῆκαμεν* once, ἔκαν once. *2 Aorist*: for the augmented *ei*-forms Hom. has usually the unaugmented *έ-*; as ἔσαν, ἔντο. In the subjunctive *μεθελω*, *μεθήη*, *ἀφέη*, *μεθῶμεν*.

2. Hdt. has -έει (accented -έει), λέισι, imperf. -έει, perf. *ἀνέωνται* for *ἀνείνται*, part. *με-μετ-ι-μένος* for *μεθειμένος*.

3. Dor. has perf. *ἔωκα*, *ἔωμαι*.

| OPTATIVE — <i>Continued</i> | | | | |
|-----------------------------|---|-----------------------------------|-------------------------|---------------------------------------|
| | Pres. | Second Aor. | Pres. | Second Aor. |
| P. 1. | <i>ἔειμεν</i> OR <i>ἔειμεν</i> | <i>-ειμεν</i> OR <i>-ειμεν</i> | <i>ἔειμεθα</i> | <i>-ειμεθα</i> (<i>-οειμεθα</i>) |
| 2. | <i>ἔειρε</i> OR <i>ἔειρετε</i> (<i>-ίετε</i> 502) | <i>-ειρε</i> OR <i>-ειρετε</i> | <i>ἔεισθε</i> | <i>-εισθε</i> (<i>-οισθε</i>) |
| 3. | <i>ἔειεν</i> OR <i>ἔεισαν</i> | <i>-ειεν</i> OR <i>-εισαν</i> | <i>ἔειντο</i> | <i>-ειντο</i> (<i>-οειντο</i>) |
| IMPERATIVE | | | | |
| S. 2. | <i>ἔει</i> (501) | <i>-ἔς</i> | <i>ἔεισο</i> | <i>-οῦ</i> |
| 3. | <i>ἔειω</i> | <i>-ἔω</i> | <i>ἔεισθε</i> | <i>-εισθε</i> |
| D. 2. | <i>ἔειτον</i> | <i>-ἔιτον</i> | <i>ἔεισθον</i> | <i>-εισθον</i> |
| 3. | <i>ἔειτων</i> | <i>-ἔιτων</i> | <i>ἔεισθων</i> | <i>-εισθων</i> |
| P. 2. | <i>ἔειτε</i> | <i>-ἔτε</i> | <i>ἔεισθε</i> | <i>-εισθε</i> |
| 3. | <i>ἔειντων</i> (428, 3) | <i>-ἔιντων</i> | <i>ἔεισθων</i> (428, 3) | <i>-εισθων</i> |
| INFINITIVE | | | | |
| | <i>ἔειναι</i> | <i>-ειναι</i> | <i>ἔεισθαι</i> | <i>-εισθαι</i> |
| PARTICIPLE | | | | |
| | <i>ἔεις, ἔεισα, ἔειν</i> | <i>-εις, -εισα, -ειν</i> | <i>ἔειμενος</i> | <i>-ειμενος</i> |

Future: *ἔεισω*, in prose only in composition; *-ἔεισομαι*, only in composition.

First Aorist: *ἔεικα*, in prose usually in comp., *-ἔεικάμην*; both only in the indicative.

Perfect Active: *-εικα*, only in composition.

Perfect Middle (Passive): *-ειμαι* (plupf. *-ειμην*), *-εισθε*, *-εισθαι*, *-ειμενος*, only in composition.

Aorist Passive: *-ειθην*, *-ειθῶ*, *-ειθήναι*, *-ειθείς*, only in composition.

Future Passive: *-ειθήσομαι*, only in composition.

Verbal Adjectives: *-ειτός*, *-ειτέος*, only in composition.

374. *ει* is for *ε + ε* in the 2 aor. act. (*ἔ-ε-μεν = εἰμεν*), perf. act. (*ἔ-ε-κα = εἶκα*), perf. mid. (*ἔ-ε-μαι = εἶμαι*), 2 aor. pass. (*ἔ-ε-θην = εἶθην*). In the aorists *ε* is the augment, in the perfects the first *ε* is the reduplication of the weak stem *ε-*. The 1 aor. *ἔεικα* (516) has the strong stem form. Pres. subj. *ἔω*, *ἔῆς*, etc., are for *ἔω*, *ἔῆς*, etc.; aor. subj. *-ῶ*, *-ῆς*, etc., are for *-ἔω*, *-ἔῆς*, etc.

375. Much confusion exists in the Mss. as regards the accentuation. Thus for *ἔεις* we find *ἔεις*, and in Hom. *προῖει* (pres.), as if from *ἔω*. Cp. 502.

376. The imperfect of *ἀφἔημι* is either *ἀφἔην* or *ἠφἔην* (413).

377. *φημί* (*φη-, φα-*, cp. *fā-ri*) *say, say yes, assent* is inflected in the present system as follows:

| | | | PRESENT | | IMPERFECT |
|-------|-----------------|--------------|---------------------------------|----------------------------|------------------------------|
| | Indic. | Subj. | Opt. | Inv. | |
| Sing. | 1. <i>φημί</i> | <i>φῶ</i> | <i>φαίην</i> | | <i>ἔφην</i> |
| | 2. <i>φῆς</i> | <i>φῆς</i> | <i>φαίης</i> | <i>φαθί</i> or <i>φάθι</i> | <i>ἔφησθα</i> or <i>ἔφης</i> |
| | 3. <i>φησί</i> | <i>φῆ</i> | <i>φαίη</i> | <i>φάτω</i> | <i>ἔφη</i> |
| Dual | 2. <i>φατόν</i> | <i>φῆτον</i> | not found | <i>φάτον</i> | <i>ἔφατον</i> |
| | 3. <i>φατόν</i> | <i>φῆτον</i> | not found | <i>φάτων</i> | <i>ἔφάτην</i> |
| Plur. | 1. <i>φάμεν</i> | <i>φῶμεν</i> | <i>φαίμεν</i> or <i>φαίημεν</i> | | <i>ἔφαμεν</i> |
| | 2. <i>φατέ</i> | <i>φῆτε</i> | <i>φαίητε</i> | <i>φάτε</i> | <i>ἔφατε</i> |
| | 3. <i>φᾶσι</i> | <i>φῶσι</i> | <i>φαίεν</i> or <i>φαίησαν</i> | <i>φάντων</i> | <i>ἔφασαν</i> |

Inf.: *φάναι*; Part.: poet. *φᾶς, φᾶσα, φάν* (Attic prose *φάσκων*); Verbal Adj.: *φατός* (poet.), *φατός*.

Future: *φήσω, φήσειν, φήσων*.

First Aorist: *ἔφησα, φήσω, φήσαιμι, —, φήσαι, φήσᾶς*.

Perf. Pass. Inv.: *πεφάσθω* *let it be said*.

378. All the forms of the pres. indic. except *φῆς* are enclitic (151 c).

379. In the opt. *φαίτε* does not occur, perhaps by chance; *φαίμεν, φαίεν* are ordinary Attic; *φαίημεν, φαίησαν* are rare. Cp. 423 b.

380. Middle forms in present, imperfect, and future are dialectic.

381. *ἔφην, φῶ, φαίην* may have an aoristic force. *ἔφην* and poet. *ἔφάμην* are both imperfect and second aorist.

382. *ἦμαι* (*ῆσ-*) *sit* is inflected only in the present system.

| | PRESENT | | IMPERATIVE | | IMPERFECT | |
|--------------|--------------|--------------|-------------------|-------------|--------------|--------------|
| <i>ἦμαι</i> | | <i>ἦμεθα</i> | | <i>ἦμην</i> | | <i>ἦμεθα</i> |
| <i>ἦσαι</i> | <i>ἦσθον</i> | <i>ἦσθε</i> | <i>ἦσο</i> | <i>ἦσο</i> | <i>ἦσθον</i> | <i>ἦσθε</i> |
| <i>ἦσται</i> | <i>ἦσθον</i> | <i>ἦνται</i> | <i>ἦσθω, etc.</i> | <i>ἦστο</i> | <i>ἦσθην</i> | <i>ἦντο</i> |

Subjunctive and optative are wanting; pres. inf. *ἦσθαι*; part. *ἦμενος*.

377 D. 1. Hom. has *φῆσθα* for *φῆς*; subj. *φῆη* and *φῆσι* (425 c. D) for *φῆ*; imperf. *ἔφην, φῆν, ἔφησθα, φῆσθα, ἔφης, φῆς*, 3 s. *ἔφην*, rarely *φῆ*, 1 pl. *φάμεν*, 3 pl. *ἔφασαν, φάσαν, ἔφαν, φάν*.

2. Doric *φᾶμί, φᾶτί, φαντί*; imperf. *ἔφᾶ, φᾶ*; inf. *φάμεν*; fut. *φάσω, φάσομαι*; aor. *ἔφᾶσα*.

3. Aeolic *φᾶμ* or *φάιμ, φάισθα*, 3 s. *φᾶσι*, 3 pl. *φᾶσι*.

380 D. Middle forms are rare or unknown in Attic (Plato has perf. pass. inv. *πεφάσθω*), but common in other dialects; yet the pres. indic. middle is rare. Hom. has imperf. *ἔφάμην, ἔφατο* or *φάτο*, etc., inv. *φάο, φάσθω*, etc., inf. *φάσθαι* (also in choral poetry), part. *φάμενος* (also in Hdt.). These middle forms are active in meaning.

382 D. Hom. has *εἶται*, and *ἔται* (twice), *εἶατο*, and *ἔατο* once (once *ἦντο*). *ῆ-* is probably the correct spelling for *εἶ-*.

a. Uncompounded *ἦμαι* occurs only in Epic, tragedy, and Herodotus. The missing tenses are supplied by *ἕζομαι, ἕζω* and *ἕζομαι*.

383. In place of *ἦμαι* we find usually *κάθ-ημαι* in Attic prose and comedy. *κάθημαι* sometimes is perfect in meaning (*have sat, have been seated*).

| | | PRESENT | | | IMPERFECT | |
|----|----|-----------------|-----------------|------------------|-----------------|--|
| | | Indicative | Subjunctive | Optative | Imperative | Indicative |
| S. | 1. | <i>κάθημαι</i> | <i>καθῶμαι</i> | <i>καθοίμην</i> | | <i>ἐκάθημην</i> (413) or <i>καθήμην</i> |
| | 2. | <i>κάθησαι</i> | <i>καθῆ</i> | <i>καθοίω</i> | <i>κάθησο</i> | <i>καθήσο</i> |
| | 3. | <i>κάθηται</i> | <i>καθήται</i> | <i>καθοίτω</i> | <i>καθήσθω</i> | <i>ἐκάθητο</i> <i>καθήστο</i> or <i>καθήτο</i> |
| D. | 2. | <i>κάθησθον</i> | <i>καθήσθον</i> | <i>καθοίσθον</i> | <i>κάθησθον</i> | <i>ἐκάθησθον</i> <i>καθήσθον</i> |
| | 3. | <i>κάθησθον</i> | <i>καθήσθον</i> | <i>καθοίσθην</i> | <i>καθήσθων</i> | <i>ἐκάθησθην</i> <i>καθήσθην</i> |
| P. | 1. | <i>καθήμεθα</i> | <i>καθῶμεθα</i> | <i>καθοίμεθα</i> | | <i>ἐκαθήμεθα</i> <i>καθήμεθα</i> |
| | 2. | <i>κάθησθε</i> | <i>καθήσθε</i> | <i>καθοίσθε</i> | <i>κάθησθε</i> | <i>ἐκάθησθε</i> <i>καθήσθε</i> |
| | 3. | <i>κάθηνται</i> | <i>καθῶνται</i> | <i>καθοίντο</i> | <i>καθήσθων</i> | <i>ἐκάθηντο</i> <i>καθήντο</i> |

Infinitive: *καθῆσθαι*; Participle: *καθήμενος*.

a. The imperative has *κάθου* in comedy for *κάθησο*. In the imperfect *ἐκαθήμην* is used about as often as *καθήμην*.

b. The missing tenses are supplied by *καβέζομαι, καθίζω, καθίζομαι*.

384. *κείμαι (κει-)* *lie, am laid*, is found in the present system.

| | | PRESENT | | | IMPERFECT | |
|-------|----|----------------|--------------|--------------|----------------|-----------------|
| | | Indic. | Subj. | Opt. | Imv. | Indic. |
| Sing. | 1. | <i>κείμαι</i> | | | | <i>ἐκείμην</i> |
| | 2. | <i>κείσαι</i> | | | <i>κείσο</i> | <i>ἔκείσο</i> |
| | 3. | <i>κείται</i> | <i>κῆται</i> | <i>κείτω</i> | <i>κείσθω</i> | <i>ἔκειτο</i> |
| Dual | 2. | <i>κείσθον</i> | | | <i>κείσθον</i> | <i>ἔκείσθον</i> |
| | 3. | <i>κείσθον</i> | | | <i>κείσθων</i> | <i>ἔκείσθην</i> |
| Plur. | 1. | <i>κείμεθα</i> | | | | <i>ἐκείμεθα</i> |
| | 2. | <i>κείσθε</i> | (δια)κῆσθε | | <i>κείσθε</i> | <i>ἔκείσθε</i> |
| | 3. | <i>κείνται</i> | (κατα)κῶνται | (προσ)κείντο | <i>κείσθων</i> | <i>ἔκείντο</i> |

Infinitive: *κείσθαι*; Participle: *κείμενος*.

Future: *κείσομαι, κείσῃ* or *κείσει, κείσεται*, etc.

a. In the subjunctive and optative *κει-* becomes *κε-* before a vowel (37).

383 D. Hom. has imperf. *καθήστο, καθείατο (καθήατο?)*. Hdt. has *κατέαται, κατέατο*; *καθήστο* not *καθήτο*.

384 D. Hom. has 3 pl. pres. *κείται, κέται, κόνται*; imperf. *κείντο, κείατο, κέατο*, iter. *κῆσκειτο*; subj. *κῆται*, and *κῆται* for *κε(ι)-ε-ται*; fut. *κείσομαι*. Hdt. has 3 sing. pres. *κῆται* and *κῆται*, 3 pl. *κῆται*; imperf. *ἔκειτο*, pl. *ἐκέατο*.

385. ἤ-μι (cp. *a-io*) *say* occurs only in the present and imperfect 1 and 3 sing., and is used in parentheses. Forms: ἤμι, ἤσι; ἤν, ἤ.

386. χρή *it is necessary* is really an indeclinable substantive meaning *necessity*, with the present indicative ἐστὶ to be supplied. Elsewhere χρή unites with forms of the verb εἰμί.

Thus subj. χρῆ (χρή + ἦ), opt. χρείη (χρή + εἴη), inf. χρῆναι (χρή + εἶναι), part. indeclinable χρεών (χρή + ὄν); imperf. χρῆν (χρή + ἦν), and less commonly ἐχρῆν, fut. χρῆσται (χρή + ἔσται).

a. ἀπόχρη *it suffices* has pl. ἀποχρώσι, part. ἀποχρών, -χρώσα, -χρών, imperf. ἀπέχρη, fut. ἀποχρήσει, aor. ἀπέχρησε.

387. οἶδα (εἶδ-ε, οἶδ-, ἰδ, originally with *f*; cp. *video*) *know*, a second perfect with the meaning of a present, is formed without reduplication. It is inflected as follows:

| | SECOND PERFECT | | | SECOND PLUPERFECT | |
|----------|----------------|---------|----------------------|-------------------|-----------------|
| | Indic. | Subj. | Opt. | Impv. | Indic. |
| Sing. 1. | οἶδα | εἶδῶ | εἶδειν | | ἦδη or ἦδειν |
| 2. | οἶσθα | εἶδῆς | εἶδεις | ἴσθι | ἦδησθα or ἦδεις |
| 3. | οἶδε | εἶδῆ | εἶδει | ἴτω | ἦδει(ν) |
| Dual 2. | ἴστων | εἶδητων | εἶδειτων | ἴστων | ἦστων |
| 3. | ἴστων | εἶδητων | εἶδειτην | ἴστων | ἦστην |
| Plur. 1. | ἴσμεν | εἶδῶμεν | εἶδειμεν or εἶδειμεν | | ἦσμεν or ἦδεμεν |
| 2. | ἴσθε | εἶδητε | εἶδειτε | ἴσθε | ἦσθε |
| 3. | ἴσασι | εἶδῶσι | εἶδειν | ἴσταν | ἦδεσαν |

Infinitive: εἶδέναι; Participle: εἶδώς, εἶδύια, εἶδός (277); Verbal Adj.: ἴστος; Future: εἴσομαι.

388. In Ionic and late Greek we find οἶδας, οἶδαμεν, etc. These forms are rare in Attic. οἶσθας occurs in comedy.

385 D. Hom. has ἦ, Doric ἦρί, Aeolic ἦσι.

386 D. Hdt. has χρή, χρῆν, χρῆναι, but ἀπροχρῆ, ἀποχρᾶν.

387 D. 1. Hom. has οἶδας α 337, ἴδμεν, ἴσασι (read ἴσᾶσι for ἴσᾶσι I 36); subj. εἶδέω π 236 and ἰδέω (? ζ 235), εἶδομεν and εἶδετε with short thematic vowels; inf. ἴδμεναι, ἴδμεν; part. εἶδύια and ἰδύια. Plupf. ἦδεα, ἦδησθα τ 93, ἦδεις(-ης ?) X 280 with η as augment (400), ἦδη, ἦδεε, ἦδειε ι 206 (ἦειδη ?), 3 pl. ἴσαν for ἰδ-σαν. Fut. εἴσομαι, inf. εἶδησέμεν and -σειν.

2. Hdt. has οἶδας, ἴδμεν and οἶδαμεν (rarely), οἶδᾶσι, subj. εἶδέω, plupf. ἦδεα, ἦδεε (ἦδει ?) -ἦδέατε, ἦδεσαν, fut. εἶδήσω.

3. Dor. has ἴσᾶμι (pl. ἴσαμεν, ἴσαντι) and οἶδα. Aeolic has φοῖδημι and οἶδα.

389. Pluperfect ἤδεν, ἤδεις occur in Demosthenes, but are suspicious in earlier writers. ἤδεισθα occurs in the best Mss. of Plato and elsewhere, but it is less correct Attic. ἤδης is incorrect, ἤδει rare. ἤστον, ἤστην are almost entirely poetic. In the plural ἤδειμεν, ἤδειτε, ἤδεισαν are post-classical. ἤδεμεν, ἤδετε occur rarely in the Attic poets.

390. οἶσθα is from οἶδ + θα; ἴστε from ἰδ + τε; ἴσθι from ἰδ + θι (69). ἴσμεν (older ἴδμεν) gets its σ from ἴστε (73). ἴσασι is from ἰδ + σαντι, the σ of which is borrowed from (Hom.) ἴσαν = ἰδ-σαν with the ending -σαν (cp. εἴξασι 541). ἤδη is for ἡ-εἶδη with η as augment (400).

ACCENT

391. Simple or compound verbs generally throw the accent as far back as the quantity of the last syllable permits (138).

λυω, λυομεν, ἐλυόμην; παιδεύω, παιδεύουσι, ἐπαιδενέτην; ἀποβάλλω, ἀπόβαλλε; ἀπολύω, ἀπέλυον; ἄπειμι, σύνεσμεν, σύμφημι, πάρεστι.

392. To this general rule there are exceptions.

a. Enclitics. — All the forms of the pres. indic. of φημί say, and εἰμί am, except φῆς and εἶ.

b. Imperatives. — (1) The imperatives εἰπέ say, ἐλθέ come, εὐρέ find, ἰδέ see, λαβέ take (plural: εἰπέτε, ἐλθέτε, etc.). Compounds of these words have recessive accent: κάτειπε, ἀπελθε, ἔφευρε, παράλαβε. (2) The 2 aor. mid. (2 sing.) in -ου from ω-verbs is perispomenon: λαβοῦ, παραβαλοῦ.

c. Contracted verbs are only apparent exceptions: λαβῶ for τιμάει, δηλοῦσι for δηλόουσι, φιλεῖν for φιλέειν. So in the subj., as λυθῶ for λυθέω, φανῶ for φανέω; the opt., as λυθείμεν from λυθέ-ι-μεν, διδοῖμεν from διδό-ι-μεν; the future, as φανῶ for φανέω, φανοῖμι for φανέοιμι, φανείν for φανέειν, φανῶν for φανέων; the 2 aor. inf., as λιπεῖν for λιπέειν (431 a); the pres. and 2 aor. act. and mid. subj. of most μι-verbs, as τιθῶ for τιθέω, ἰστώμαι, ἀποθῶμαι, perf. κεκτώμαι. On δίδουσι, see 425 d.

N. 1. — In optatives formed without the thematic vowel, the accent does not recede beyond the diphthong containing the mood sign -ι-; as ἰσταῖμεν, ἰσταῖο, δίδουσθε, ἐσταῖμεν, εἰδέτε, λυθείεν.

N. 2. — δύναμαι am able, ἐπίσταμαι understand, κρέμαμαι hang, δύνημι profit, and ἐπριάμην bought (500) have, by analogy to λύωμαι, λύσαιτο, recessive accent in the subj. and opt. (δύνωμαι, ἐπίστωμαι, δύναιτο, πριάισθε).

393. Infinitives, participles, and verbal adjectives are verbal nouns (325), and need not regularly show recessive accent.

a. Infinitives. — The following infinitives accent the penult: all in -ναι, as λευκέναι, λυθῆναι, ἰστάναι, διαστήναι (except Epic -μεναι, as στήμεναι); in verbs in ω the 1 aor. act., as λύσαι, παιδεύσαι, the 2 aor. mid., as λιπέσθαι, the perf. mid. (pass.), as λελύσθαι, πεπαιδευθῆναι πεποιήσθαι.

The pres. inf. act. of contracted verbs and the 2 aor. act. inf. of ω -verbs are perispomena by 392 c.

b. Participles.—(1) Oxytone: the masc. and neut. sing. of the 2 aor. act., as *λιπών, λιπόν*, and of all participles of the 3 decl. ending in $-\varsigma$ in the masc. (except the 1 aor. act.), as *λυθείς λυθέν, λευκώς λευκός, έστώς έστός, τιθείς τιθέν, διδούς διδόν, ιστάς ιστάν, δεικνύς δεικνύν* (but *λύσας, ποιήσας*). Also *ιών* going from *είμι*.

(2) Paroxytone: the perfect middle (passive): *λελυμένος*.

N.—Participles are accented like adjectives, not like verbs. The fem. and neut. nom. accent the same syllable as the masc. nom. if the quantity of the ultima permits: *παιδείων, παιδείουσα, παιδεῖον* (not *παίδειον*); *ποιήσας, ποιήσασα, ποιήσαν* (not *ποίησαν*); *φιλών, φιλούσα, φιλοῦν* (from *φιλέον*).

c. Verbal Adjectives.—The verbal adjective in $-\tauος$ is accented on the ultima (*λυτός*); that in $-\tauεος$ on the penult (*λυτός*).

N.—Prepositional compounds in $-\tauος$ denoting possibility generally accent the last syllable and have three endings (255), as *διαλυτός dissoluble, έξαιρετός removable*. Such compounds as have the force of a perf. pass. part. accent the antepenult and have two endings, as *διάλυτος dissolved, έξάρητος chosen*. All other compounds in $-\tauος$ accent the antepenult and have two endings, as *άβατος impassable, χειροποίητος artificial*.

394. Exceptions to the Recessive Accent of Compound Verbs.—**a.** The accent cannot precede the augment or reduplication: *άπ-εμι am absent, άπ-ήν was absent, είσ-ήλθον they entered, άπ-ήσαν they were absent, άφ-ίκται has arrived*.

N.—This holds true even if the augment or reduplication falls on a long vowel or diphthong without producing any change in it: *ύπ-είκω was yielding* (indic. *ύπ-είκω*, imper. *ύπ-εικε*).

b. The accent cannot precede the last syllable of the preposition before the simple verb nor move back to the first of two prepositions: *περίθες put around, συνέκδος give up together*. Compounds of the 2 aor. act. imperatives *δός, ές, θές*, and *σχές* are thus paroxytone; *έπιθες set on, έπίσχες hold on*.

c. When compounded with a monosyllabic preposition, monosyllabic 2 aor. mid. imperatives in $-οῦ$ from μ -verbs retain the circumflex: *προδοῦ betray, ένθοῦ put in*. But the accent recedes when these imperatives prefix a dissyllabic preposition: *άπόδου sell, κατάθου put down* (cp. *ανάσχου* from *έχω*). The open forms always have recessive accent, as *ένθεο, κατάθεο*.

d. The accent of uncompounded aor. and perf. pass. inf. and part., and of the 2 aor. mid. imperative, 2 pers. sing. (but see 394 c) is retained in composition.

e. *εσται will be* in composition does not have recessive accent.

393 a. D. The 2 aor. mid. inf. in Hom. is recessive in *άγέρεσθαι (άγελρω assemble)*; so perf. *άλάγησθαι (άλόμαι wander), άκάχησθαι (άχυνμαι am distressed)* unless they are athematic presents.

b (2). D. But Hom. has *άλαλήμενος (άλόμαι wander), άκαχήμενος* or *άκηχήμενος* (cp. 393 a. D), *εσσόμενος (σεύω drive)*.

f. Compound subjunctives of some μ -verbs are differently accentuated in the Mss.: ἀποδῶμαι and ἀπόδωμαι, ἐπιθήται and ἐπίθηται, πρόωμαι and προῶμαι. ἀπέχω has ἀπόσχωμαι. The compound optatives retain the accent of the primitives: ἀποδοῖτο, as δοῖτο. For συνθῆτο, προσθίστε (502) the Mss. occasionally have σύνθουτο, πρόσθουστε; and so πρόοιτο.

395. Final -αι (as also -οι) is regarded as long in the optative (143), elsewhere as short. Hence distinguish the forms of the first aorist:

| | 8 Sing. Opt. Act. | Inf. Act. | 2 Sing. Inv. Mid. |
|---------|-------------------|-----------|-------------------|
| λύω | λύσαι | λύσαι | λύσαι |
| ἀπολύω | ἀπολύσαι | ἀπολύσαι | ἀπολύσαι |
| παιδεύω | παιδεύσαι | παιδεύσαι | παιδεύσαι |

AUGMENT

396. The augment (*increase*) denotes past time. It appears only in the past tenses of the indicative mood. The augment is of two kinds, the syllabic and the temporal.

397. **Syllabic Augment.** — Verbs beginning with a consonant prefix ϵ as the augment, which thus increases the word by one syllable. In the pluperfect ϵ is prefixed to the reduplication (407). Thus λύω *loose*, ἔ-λυον, ἔ-λυσα, ἐ-λελύκη; παιδεύω *educate*, ἐ-παίδεον, ἐ-παίδεσα, ἐ-πεπαιδεύκη.

a. Verbs beginning with ρ double the ρ after the augment: ῥίπτω *throw*, ἔ-ρριπτον, ἔ-ρριψα; ῥήγνυμι *break*, ἔ-ρρηξα, ἐ-ρράγη; $\rho\rho$ is here due to assimilation of $\rho\rho$. So $\sigma\rho$ in ἐ-ρρῆν from ῥέω *flow*. Cp. 66 a.

398. βούλομαι *wish*, δύναιμι *am able*, μέλλω *intend* augment with ϵ or with η (especially in later Attic): ἐβουλόμην and ἠβουλόμην, ἐδυνάμην and ἠδυνάμην, ἐδυνήθην and ἠδυνήθην. These double forms seem to be due to parallelism with ἠθελον (from ἐθέλω *wish*) and ἔθελον (from θέλω).

399. Some verbs beginning with a vowel take the syllabic augment because they formerly began with a consonant.

ἄγνυμι *break* (γάγνυμι), ἔαξα, aor. pass. ἐάγην.

ἄλισκομαι *am captured* (γαλίσκομαι), imperf. ἠλισκόμην, aor. ἐάλων or ἦλων.

ἀν-οίγω *open* (φοίγνυμι), imperf. ἀν-έψγον.

εἰάω *permit* (σεφαω), εἶων for ἐ-σεφαον, εἶασα, εἶαθην.

εἴδομαι *sit* (for σεδιομαι), εἴσαμην for ἐ-σεδσαμην.

397 a. D. Hom. has ἔλαβε *took* (for ἐ-σλαβε), ἔνεον *swam* (for ἐ-σνεον), ἐσειοντο *shook* (for ἐ-τρειοντο), ἔδδεισε *feared* (for ἐ-δφεισε), ἔρρεξα (and ἔρεξα) *did* (for ἐ-φρεξα), ἐσσεύαντο *chased* (for ἐ-κκευαντο). ἔμαθε *learned* is due to analogy.

ἔθιζω *accustom* (σφεθίζω, cp. 106), εἴθιζον for ἐ-φεθίζον, εἴθισα, εἴθισθην.

εἶδον *saw*, 2 aor. of ὁράω, for ἐ-εἶδον.

εἶλον *took*, 2 aor. of αἰρέω, for ἐ-εἶλον.

ἐλίττω *roll* (φελίττω), ἐλίττον for ἐ-φελίττον, ἐλίξα, ἐλίχθην.

ἔλκω or ἐλκύω *draw* (σελκω), ἐλκον for ἐ-σελκον, ἐλकुσα, ἐλκύσθην.

ἔπομαι *follow* (σεπομαι), εἰπόμην for ἐ-σεπομην.

ἐργάζομαι *work* (φεργάζομαι), ἐργασάμην for ἐ-φεργασαμην.

ἔρπω *creep* (σερπω), εἶρπον for ἐ-σερπον.

ἐστιάω *entertain* (φιστίαω), εἰστίων for ἐ-φιστιαων, εἰστίασα, εἰστιάσθην.

ἔχω *hold* (σεχω), εἶχον for ἐ-σεχον.

ἔημι *send* (σισημι), aor. dual εἶτον for ἐ-σε-τον-, εἶθην for ἐ-σε-θην.

ἵστημι *set* (σιστημι), plupf. εἰστήκη for ἐ-σε-στηκη.

ὁράω *see* (φοράω), ἔωρων.

ὠθέω *push* (φωθέω), ἔωθον, ἔωσα, ἔωσθην.

ὠνέομαι *buy* (φωνέομαι), ἔωνούμην, ἔωνήθην.

The augment always contracts with the initial vowel of the stem after the loss of *σ* and often after the loss of *φ*.

a. But some of the forms of some of the above verbs are augmented as if no consonant had preceded the first vowel, as ἡργαζόμεν (and εἰργαζόμεν).

400. ἀγνῦμι, ἀλίσκομαι, (ἀν)οἶγνῦμι, ὁράω, which began originally with *φ*, show forms that appear to have a double augment; as ἔάγην, ἔάλων, (ἀν)έψγον (rarely ἦνοιγον), ἔώρων. These forms appear to be due to transference of quantity (29) from ἡ-φαγην, ἡ-φοιγον, ἡ-φορων, where *η* is the augment. This augment appears in Hom. ἡ-εἶδεις (-ης?), Att. ἦδεις *you knew*.

401. **Temporal Augment.** — The temporal augment lengthens the first syllable of verbs beginning with a vowel or diphthong. It is so called because it usually increases the *time* required to speak the initial syllable.

| | | | | | | |
|----|---------|------|-----------------------------|----------|----------|----------|
| a | becomes | η : | ἄγω <i>lead</i> | ἦγον | | ἦχη |
| ε | “ | η : | ἐλπίζω <i>hope</i> | ἤλπιζον | ἤλπισα | ἤλπικη |
| ι | “ | ι : | ἱκετεύω <i>supplicate</i> | ἱκέτευον | ἱκέτευσα | ἱκετεύκη |
| ο | “ | ω : | ὀρίζω <i>mark off</i> | ὤριζον | ὤρισα | ὀρίκη |
| υ | “ | υ : | ὕβριζω <i>insult</i> | ὕβριζον | ὕβρισα | ὕβρικη |
| αι | “ | η : | αἰρέω <i>seize</i> | ἤρουν | | ἤρήκη |
| αυ | “ | ηυ : | αὐλέω <i>play the flute</i> | ἤυλουν | ἠύλησα | ἠύλήκη |
| ει | “ | η : | εἰκάζω <i>liken</i> | ἤκαζον | ἤκασα | |
| ευ | “ | ηυ : | εὐχομαι <i>pray</i> | ἠύχόμεν | ἠύξάμην | ἠύχημην |
| οι | “ | φ : | οἰκέω <i>dwell</i> | ῥέκουν | ῥέκασα | ῥέκηκη |

399 D. Syllabic augment before a vowel appears in Ionic and poetic forms from εἶδον, εἶλω, εἶρω, ἔλπω, ἐννῦμι, ἔρδω, οἶνοχοέω, etc. Hom. ἐήνδανον (*σανδάνω*) is probably miswritten for ἐάνδανον.

401 D. *a* becomes *ā* in Doric and Aeolic; *αι* and *αυ* remain.

a. α becomes η: ἄδω *sing*, ἦδον. η, ι, υ, ω remain unchanged. α usually becomes η: ἀριστάω *breakfast*, ἡρίστησα. ἀνάλισκω and ἀνάλωω *expend* form ἀνάλωσα and ἀνήλωσα, ἀνάλωθην and ἀνηλώθην. αἶω *hear* makes αἶον.

b. Diphthongs are sometimes unaugmented: εἰ: εἶκαζον, ἦκαζον; εὐ: εὐρέθην and ἠρέθην from εὐρίσκω *find*, εὐξάμην and ἠξάμην from εὐχομαι *pray*. ου is never augmented.

402. Omission of the Augment. — a. In Attic tragedy the augment is sometimes omitted in choral passages, rarely in the dialogue parts.

b. Homer and the lyric poets often omit both the syllabic and the temporal augment; as φάτο and ἔφατο, βῆν and ἔβην, ἔχον and εἶχον, ἄγον and ἦγον. Iteratives (450) in Homer generally have no augment (ἔχασκον).

c. Herodotus omits the syllabic augment in pluperfects and in iteratives in σκον only; the temporal augment is generally kept, but it is always omitted in verbs beginning with αι, αυ, ει, ευ, οι, and in ἀγινέω, ἀεθλέω, ἀνώγω, ἔρδω, εἶω, ὄρμew; in others (as ἀγορεύω, ἄγω, ἔλκω, ὄρμάω) it is omitted only in some forms, and in still others (ἀγγέλλω, ἄπτω, ἄρχω, ἐπίσταμαι, ἀνέχομαι) it is variable. Hdt. omits the reduplication in the above verbs. In cases of Attic reduplication the augment is never added.

REDUPLICATION

403. Reduplication is the doubling of the sound standing at the beginning of a word. It is used in the perfect, pluperfect, and future perfect tenses, in all the moods, to denote completed action. It is sometimes found also in the present and second aorist.

404. Verbs beginning with a simple consonant (except ρ, 405 b) place the initial consonant with ε before the stem: λύω *loose*, λέ-λυκα, λε-λυκέμαι, λέ-λυμαι, λε-λύσομαι. An initial aspirate is reduplicated by the corresponding smooth stop: φονεύω *murder*, πε-φόνευκα; θύω *sacrifice*, τέ-θυκα; χορεύω *dance*, κε-χόρευκα.

405. In most other cases the reduplication is formed like the augment.

a. Verbs beginning with a short vowel lengthen the vowel, as ἄγω *lead*, ἦχα; ὀρθῶω *set upright*, ὠρθωκα; ἀγγέλλω *announce*, ἦγγελλα.

b. Verbs beginning with two or more consonants (except a stop with a liquid or nasal), a double consonant, or ρ, simply prefix ε. ρ is here doubled (cp. 397 a). Thus κίττω *found*, ἔ-κτικα; σπείρω *sow*, ἔ-σπαρμαι; ὄτρατηγέω

403 D. Hom. generally keeps the reduplication. Exceptions: ἐρχαται and ἔρχατο from ἐργω *shut*, ἀνωγα *order*, ἔσταῖ from ἐννῦμι *clothe*. On δέχαται *await*, ἐδέγμην *was expecting* cp. 479 a.

405 b. D. Hom. has ῥε-ῥυπώμενος (*ῥυπῶω soil*), ἔμμορε (*μείρομαι obtain*), ἔσσυμαι (*σέωω, see 397 a. D*); Ionic has ἔκτρημαι.

at general, ἐ-στρατήγηκα; ζητέω seek, ἐ-ζήτηκα; ψαύω touch, ἐ-ψαυκα; ῥίπτω throw, ἐ-ρριψα.

N. — Exceptions: κτάομαι acquire, κέ-κτημαι (also ἔ-κτημαι) possess; and cases where the perf. stem before reduplication begins with two consonants: μιμνήσκω remind, μέ-μνημαι remember; πέπτω full, πέ-πτωκα; πετάννυμι spread, πέ-πταμαι.

c. Before a stop and a liquid or nasal the reduplication generally has the full form: γράφω write, γέ-γραφα; κλίνω incline, κέ-κλικα; βλάπτω injure, βέ-βλαφα; πρίω saw, πέ-πρίσμαι. But γν- takes ε only (γνωρίζω recognize, ἐ-γνώρικα; γινώσκω know, ἔ-γνωκα); so γλ- generally, and βλ- rarely (γλύφω carve, ἔ-γλυφα; βλαστάνω sprout, ἐ-βλάστηκα, but usually βε-βλάστηκα).

406. Verbs which originally began with a ρ or σ (cp. 399), reduplicate regularly. When the reduplicated consonant disappeared only ε was left, and this often contracts with an initial vowel of the stem. Thus εἶγα for ρε-ῥᾱγα from ράγνυμι; εἶκα at like for ρε-ῥοικα; εἶσμαι for ρε-ῥωσμαι from ρωθέω; εἶστηκα for σε-στηκα from ἴστημι; εἶκα for σεσεκα from ἔημι (σι-σημι).

407. Pluperfect. — The pluperfect prefixes the syllabic augment ε to the reduplicated perfect, if this begins with a consonant; if the perfect begins with a vowel or diphthong, the pluperfect has the same vowel or diphthong.

Perf. λέλυκα, λέλυμαι, plupf. ἐ-λελύκη, ἐ-λελύμην; perf. ἔσταλκα, ἔσταλμαι, plupf. ἐ-στάλκη, ἐ-στάλμην from στέλλω send; perf. ἤγορευκα, plupf. ἤγορεύκη from ἀγορεύω harangue; perf. ἤρρηκα, plupf. ἤρρηκη from αἰρέω seize. So the verbs whose stems once began with ρ or σ (399); as εἶγα (ράγνυμι), εἶσμαι (ρωθέω), εἶμην (ἔημι), ἐρρώγη from (ρ)ρήγνυμι. ἴστημι forms εἰστήκη (= ἐ-σ)εστηκη), but (without augment) also εἶστήκη (Ionic and poet., rare in Attic prose). εἶκα at like forms εἶκη. See also 409.

408. Some verbs beginning with a liquid or μ take ει instead of the reduplication: λαμβάνω (λαβ-) take, εἰ-ληφα, εἰ-λήφη, εἰ-λημμαι; λαγχάνω (λαχ-) obtain by lot, εἰ-ληχα, εἰ-λήχη; λέγω collect (in composition) -εἰ-λοχα, -εἰ-λόχη, -εἰ-λεγμαι (rarely λέ-λεγμαι); μέρομαι receive a share, εἰ-μαρται it is fated, εἰ-μαρτο; also the stems ερ, ρη say, εἰ-ρηκα, εἰ-ρήκη.

a. εἰληφα is from σε-σληφα by 32 (cp. Hom. ἔλλαβον for ἐ-σλαβον), εἰμαρται from σε-σμαρται (cp. Hom. ἔμμορε). The other forms in 408 are due to analogy.

406 D. Hdt. has οἶκα (for εἶκα), εἶθα at wont, plupf. ἐώθεα; Hom. has εἶωθα and εἶωθα.

408 D. Hdt. has λελάβηκα and -λελαμμένος. λέλημμαι occurs in tragedy. For Hom. δεῖδεκτο greeted we should read δῆδεκτο with η-reduplication (cp. 400). For δεῖδω, δεῖδοικα see 540 D.

409. Attic Reduplication. — Some verbs whose themes begin with *a*, *ε*, or *ο*, followed by a single consonant, reduplicate by repeating the initial vowel and the consonant and by lengthening *a* and *ε* to *η*, *ο* to *ω*.

ἀγείρω collect, *ἀγ-ήγερκα*, *ἀγ-ήγερμαι*; *ἐγείρω awaken*, *ἐγ-ήγερμαι*; *ἐλέγχω confute*, *ἐλ-ήλεγμαι*; *ὀρύττω dig*, *ὀρ-ώρυχα*, *ὀρ-ώρυγμαι*; *ὄμνυμι sweat*, *ὄμ-ώμοκα*; *ὄλ-λῦμι destroy*, 2 pf. *ὄλ-ωλα*; *ἀκούω hear*, *ἀκ-ήκοα* for *ἀκ-ηκο(υ)α*. The plupf. augments, except in the case of verbs with initial *ε*: *ὤμ-ωμώκη*, (*ἀπ*)*ωλ-ώλη*, *ἤκ-ηκόη*; but *ἐλ-ηλύθη* (*ἐρχομαι*), *ἐν-ηνέγγυμην* (*ἐνεκ-*, *φέρω*), *ἐλ-ηλέγγυμην* (*ἐλέγχω*).

410. Reduplication in the Present. — A few verbs reduplicate in the present system by prefixing the first consonant of the verb stem and *ι*, as *γί-γνομαι*, *γι-γνώσκω*, *μι-μνήσκω*, *τί-κτω* for *τι-τ(ε)κω*, *πί-πτω* for *πι-π(ε)τω*, *ῖ-στημι* for *σι-στημι*, *τί-θημι* for *θι-θημι* (108 a), *δί-δωμι*. *πίμ-πλη-μι fill* (*πλη-*, *πλα-*) and *πίμ-πρημι burn* (*πρη-*, *πρα-*) insert *μ* (458 N.). *τε-τραίν-ω bore* reduplicates with *ε*.

a. In some verbs the reduplication belongs to the verb stem: *βιβάζω make go* *ἐβίβασα*, *διδάσκω teach* *ἐδίδαξα*.

411. Reduplication in the Second Aorist. — *ἄγω lead* forms the 2 aorist *ἦγ-αγον*, *φέρω bear* forms *ἦν-εγκα* and *ἦν-εγκον*.

POSITION OF AUGMENT AND REDUPLICATION IN COMPOUND VERBS

412. In verbs compounded with a preposition, augment and reduplication regularly stand between the preposition and the verbal part; as *ὑπερβαίνω pass over*, *ὑπερ-έβαινον*, *ὑπερ-βέ-βηκα*.

a. Before *ε* (augment or reduplication) *εκ* regains its fuller form *ἐξ* (115 a), and *ἐν* and *σύν* reappear in the form with *ν* if they were modified in the present. Thus *ἐκβάλλω throw out*, *ἐξ-έβαλλον*, *ἐκ-βέβληκα*; *ἐμβάλλω*

409 D. In Hom. 'Attic' reduplication is even more frequent than in Attic; thus *ἐδηδώς* from *ἔδω eat*, *ἐρήριπα have fallen*, *ἐρέριπτο* (without lengthening) from *ἐρείπω overthrow*. Other poetical forms occur in the case of *ἀγείρω*, *αἰρέω*, *ἀλόμοιαι*, *ἀραρίσκω*, *ἐρείδω*, *ἐρίζω*, *ἔχω*, *ἔζω*, *ὄραω*, *ὄρέγω*, *ὀρνῦμι*.

410 D. Poetic *ἀραρίσκω* (*ἀρ-*) *flit*, *ἄττω* (*φαι-φικ-ιω*) *dart*, *μαρμαίρω* (*μαρ-*) *flash*, *πορφύρω* (*φυρ-*) *grow red*, *παμφαίνω* (*φαν-*) *shine brightly*, *ποιπνύω* (*πινν-*) *puff*.

411 D. Hom. has many reduplicated 2 aorists, as *πέ-πιθον* from *πείθω* (*πιθ-*) *persuade*, *λε-λαθέσθαι* from *λανθάνω* (*λαθ-*) *escape the notice of*, *ἦρ-αρον* from *ἀραρίσκω* (*ἀρ-*) *join*, *ὄρ-ορον* from *ὀρνῦμι* *arouse*. The indic. forms may take the syllabic augment, as in *ἐ-πέ-φραδον* from *φράζω* (*φραδ-*) *tell*. From *ἐνιπτω* *hide* and *ἐρκω* *check* come *ἠνίπαπον* (and *ἐνένιπον*) and *ἠρόκακον*.

throw into, ἐν-έβαλλον; συλλέγω collect, συν-έλεγον, συν-είλοχα; συρρέπτω throw together, συν-έρριψα, συν-έρριφα; συσκενάζω pack together, συν-εσκενάζω, συν-εσκενάσθην.

b. Prepositions (except περί and πρό) drop their final vowel before ε: ἀποβάλλω throw away, ἀπ-έβαλλον; but περιβάλλω throw around, περι-έβαλλον, προβαίνω step forward, προ-έβην. But πρό may contract with the augment (προῦβην).

413. Some verbs, which in prose are not often used except as compounds, are treated like uncompounded verbs and take the augment before the preposition; as ἐκαθήμην sat from κάθημαι; ἐκάθιζον set, sat from καθίζω; ἡμφίεσα clothed from ἀμφιέννυμι; ἐκάθευδον (and καθήυδον) slept from καθεύδω; ἠπιστάμην, ἠπιστήθην from ἐπίσταμαι understand. From ἀφίημι come ἀφίην and ἡφίην.

414. Some verbs take two augments, one before and the other after the preposition; as ἦν-ειχόμην, ἦν-εσχόμην from ἀν-έχομαι endure, ἦν-όχλου from ἐνοχλέω annoy.

415. Verbs derived from compound nouns generally take augment and reduplication at the beginning; as ἐμυθολόγουν, μεμυθολόγηκα from μυθολογέω tell legends (μυθολόγος teller of legends); ψικοδόμουν, ψικοδόμηκα from οικοδομέω build (οικοδόμος house-builder). But verbs derived from compound nouns whose first part is a preposition are commonly treated as if compounded of a preposition and a simple verb; as κατηγορέω accuse (κατήγορος), κατηγορούν, κατηγορήκα; ἐνθυμέομαι ponder (ἐνθύμος), ἐνεθυμήθην, ἐνθεθυμήσθαι. So ἐχειρίζω entrust (ἐν χειρί), ἐνεχειρίσα. A few verbs of this kind have two augments, by imitation of those in 414; as ἡμφε-σβήτουν from ἀμφισβητέω dispute, ἦντ-εδέκει from ἀντιδικέω go to law.

416. ἐκκλησιάζω hold an assembly (ἐκκλησιά) makes ἡκ-κλησιάζω or ἐξ-εκλησιάζω. ἐγγνάω pledge makes ἐνεγύων, ἐνεγύησα and (better) ἡγγύων, ἡγγύησα.

417. Compounds with δυσ- ill and εὖ well. (1) δυστυχέω am unhappy, ἐ-δυσ-τύχουν, δε-δυσ-τύχηκα. (2) εὐεργετέω do good, εὐεργέτησαν, εὐεργέτηκα (inscrip.), εὐηργέτηκα (texts).

TENSE-SUFFIXES, THEMATIC VOWEL, MOOD-SUFFIXES

418. Tense-Suffixes. — The tense-suffixes, which are added to the verb-stem to form the tense-stems, consist of the thematic vowel and certain other letters or combinations of letters. No tense-suffixes are added (1) in the 2 aor. act. and mid. and 2 perf. and plupf. of μι-verbs; (2) in the perf. and plupf. mid. of verbs in -ω and -μι. The tense-suffixes are as follows:—

418 D. For the Doric future -σε%-, see 512. — For the Epic 1 aor. -σ%-, see 515 D. — For the doubling of σ in the future and 1 aor., see 507 b. D., 517 b. D.

1. Present system, $-\epsilon-$, $-\tau\epsilon-$, $-\iota\epsilon-$, $-\nu\epsilon-$, $-\alpha\nu\epsilon-$, $-\nu\epsilon\epsilon-$, $-\nu\alpha-$, $-\nu\nu-$, $-(\iota)\sigma\kappa\epsilon$; or none, as in $\phi\alpha\text{-}\mu\acute{\epsilon}\nu$.
 2. Future system, $-\sigma\epsilon-$.
 3. First aorist system, $-\sigma\alpha-$.
 4. Second aorist system, $-\epsilon-$; or none, as in $\xi\text{-}\sigma\tau\eta\nu$.
 5. First perfect system, $-\kappa\alpha-$ (plupf. $-\kappa\eta-$ from $-\kappa\epsilon\alpha-$; $-\kappa\epsilon\iota-$ from $-\kappa\epsilon\epsilon-$; $-\kappa\epsilon-$).
 6. Second perfect system, $-\alpha-$ (plupf. $-\eta-$, $-\epsilon\iota-$, or $-\epsilon-$); or none, as in $\xi\text{-}\sigma\tau\alpha\text{-}\tau\epsilon$.
 7. Perfect middle system, none (future perfect $-\sigma\epsilon\epsilon-$).
 8. First passive system, $\theta\eta-$, $-\theta\epsilon-$ (future passive $-\theta\eta\sigma\epsilon-$).
 9. Second passive system, $\eta-$, $-\epsilon-$ (future passive $-\eta\sigma\epsilon-$).
- N. — In 5 and 6 α is not the thematic vowel, but has been introduced from 3, where it is the relic of a personal ending (425 a, 426 a, 520).

419. Thematic Vowel. — The thematic, or variable, vowel appears at the end of the tense-stems in the pres., imperf., and 2 aor. act. and mid. of ω -verbs, and in all futures and fut. perfects. The thematic vowel in the indicative is o before μ or ν (and in the optative of the tenses mentioned); elsewhere it is ϵ . Thus $\lambda\acute{\upsilon}\omega\epsilon-$, $\acute{\epsilon}\lambda\acute{\upsilon}\omega\epsilon-$, $\acute{\epsilon}\lambda\upsilon\pi\omega\epsilon-$, $\lambda\acute{\upsilon}\sigma\omega\epsilon-$, $\lambda\upsilon\theta\eta\sigma\omega\epsilon-$, $\lambda\epsilon\lambda\upsilon\sigma\omega\epsilon-$.

420. In the subjunctive of all verbs the thematic vowel is $-\omega/\eta-$. Thus $\lambda\acute{\upsilon}\omega\text{-}\mu\epsilon\nu$, $\lambda\acute{\upsilon}\eta\text{-}\tau\epsilon$, $\lambda\acute{\upsilon}\sigma\omega\text{-}\mu\epsilon\nu$, $\sigma\tau\epsilon\acute{\iota}\lambda\eta\text{-}\tau\epsilon$, $\tau\acute{\iota}\theta\omega\text{-}\mu\epsilon\nu$ from $\tau\acute{\iota}\theta\acute{\epsilon}\omega\text{-}\mu\epsilon\nu$, $\theta\acute{\omega}$ from $\theta\acute{\epsilon}\omega$, $\tau\acute{\iota}\theta\eta\text{-}\tau\epsilon$ from $\tau\acute{\iota}\theta\acute{\epsilon}\eta\text{-}\tau\epsilon$, $\lambda\acute{\iota}\theta\acute{\omega}$ from $\lambda\upsilon\theta\acute{\epsilon}\omega$.

421. Mood-Suffixes of the Optative. — The optative adds the mood-suffix $-\acute{\iota}$, or $-\iota\eta-$, which contracts with the final vowel of the tense-stem: $\lambda\acute{\upsilon}\sigma\acute{\iota}\mu\iota$ for $\lambda\acute{\upsilon}\sigma\acute{\iota}\mu\iota$, $\phi\acute{\iota}\lambda\acute{o}\iota\eta\mu\iota$ for $\phi\acute{\iota}\lambda\acute{o}\iota\eta\mu\iota$, $\lambda\acute{\upsilon}\sigma\acute{\iota}\mu\iota$ for $\lambda\acute{\upsilon}\sigma\alpha\text{-}\acute{\iota}\mu\iota$. When the suffix is $-\iota\eta-$, the 1 pers. sing. ends in $-\nu$; as $\tau\acute{\iota}\mu\alpha\sigma\text{-}\acute{\iota}\eta\text{-}\nu = \tau\acute{\iota}\mu\acute{\omega}\eta\eta\eta\eta$; when it is $-\acute{\iota}$, the 1 pers. sing. ends in $-\acute{\iota}$, as $\tau\acute{\iota}\mu\acute{\omega}\acute{\iota}\mu\iota = \tau\acute{\iota}\mu\acute{\omega}\acute{\iota}\mu\iota$.

422. $\iota\eta$ is used: follows (in all other cases $-\acute{\iota}$): —

a. In contracted verbs in the pres. act. sing., rarely in dual and plural. $-\acute{\iota}$ appears in dual and plural, rarely in the singular. So in liquid and nasal verbs in the future act. sing.: $\phi\alpha\nu\acute{o}\iota\eta\text{-}\nu$ for $\phi\alpha\nu\epsilon\sigma\text{-}\acute{\iota}\eta\text{-}\nu$. In dual and plural $-\acute{\iota}$: $\phi\alpha\nu\acute{o}\iota\tau\omicron\nu$, $\phi\alpha\nu\acute{o}\iota\mu\epsilon\nu$ for $\phi\alpha\nu\acute{\epsilon}\sigma\text{-}\acute{\iota}\text{-}\tau\omicron\nu$, $\phi\alpha\nu\acute{\epsilon}\sigma\text{-}\acute{\iota}\text{-}\mu\epsilon\nu$.

b. In the sing. of μ -verbs (pres. and 2 aor. act.), of 2 aorists inflected like those of μ -verbs, and of the aor. pass.: $\tau\acute{\iota}\theta\acute{\epsilon}\iota\eta\eta$ for $\tau\acute{\iota}\theta\epsilon\text{-}\acute{\iota}\eta\text{-}\nu$, $\delta\acute{\iota}\delta\acute{o}\iota\eta\eta$ for $\delta\acute{\iota}\delta\omicron\text{-}\acute{\iota}\eta\text{-}\nu$, $\theta\acute{\epsilon}\acute{\iota}\eta\eta$ for $\theta\epsilon\text{-}\acute{\iota}\eta\text{-}\nu$, $\gamma\acute{\iota}\nu\acute{o}\iota\eta\eta$ for $\gamma\acute{\iota}\nu\omicron\text{-}\acute{\iota}\eta\text{-}\nu$, $\lambda\upsilon\theta\acute{\epsilon}\iota\eta\eta$ for $\lambda\upsilon\theta\epsilon\text{-}\acute{\iota}\eta\text{-}\nu$, $\phi\alpha\nu\acute{\epsilon}\iota\eta\eta$ for $\phi\alpha\nu\epsilon\text{-}\acute{\iota}\eta\text{-}\nu$. $-\acute{\iota}$ is more common in the dual and plural: $\tau\acute{\iota}\theta\acute{\epsilon}\acute{\iota}\mu\epsilon\nu$ for $\tau\acute{\iota}\theta\acute{\epsilon}\text{-}\acute{\iota}\text{-}\mu\epsilon\nu$, $\delta\acute{\iota}\delta\acute{o}\acute{\iota}\mu\epsilon\nu$ for $\delta\acute{\iota}\delta\omicron\text{-}\acute{\iota}\text{-}\mu\epsilon\nu$, $\theta\acute{\epsilon}\acute{\epsilon}\tau\epsilon$ for $\theta\acute{\epsilon}\text{-}\acute{\iota}\text{-}\tau\epsilon$, $\lambda\upsilon\theta\acute{\epsilon}\acute{\iota}\mu\epsilon\nu$ for $\lambda\upsilon\theta\acute{\epsilon}\text{-}\acute{\iota}\text{-}\mu\epsilon\nu$, $\phi\alpha\nu\acute{\epsilon}\acute{\iota}\tau\epsilon$ for $\phi\alpha\nu\acute{\epsilon}\text{-}\acute{\iota}\text{-}\tau\epsilon$. Verbs in $-\acute{\iota}\eta\mu\iota$ make the opt. like $\lambda\acute{\upsilon}\omega$.

420 D. Hom. has $-\epsilon-$ instead of $-\omega/\eta-$, especially in the 1 aor., 2 aor. of μ -verbs, and 3 pers. pass.; as $\acute{\epsilon}\rho\acute{\upsilon}\sigma\sigma\omicron\mu\epsilon\nu$, $\acute{\alpha}\lambda\gamma\acute{\eta}\sigma\epsilon\tau\epsilon$, $\mu\acute{\upsilon}\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$, $\acute{\epsilon}\phi\acute{\alpha}\psi\epsilon\alpha\iota$, $\delta\eta\lambda\acute{\eta}\sigma\epsilon\tau\alpha\iota$; $\gamma\acute{\nu}\omega\sigma\omicron\mu\epsilon\nu$, $\delta\acute{\omega}\sigma\omicron\mu\epsilon\tau\alpha\iota$; $\tau\omicron\pi\alpha\kappa\epsilon\acute{\iota}\omicron\mu\epsilon\nu$, $\delta\alpha\mu\acute{\epsilon}\acute{\iota}\tau\epsilon$; and also in $\acute{\iota}\omicron\mu\epsilon\nu$, $\acute{\epsilon}\acute{\iota}\delta\omicron\mu\epsilon\nu$. Pind. has $\beta\acute{\alpha}\sigma\omicron\mu\epsilon\tau\alpha\iota$. These forms do not occur in the sing. or 3 pl. of the active. Verbs in ω rarely have this ϵ in the pres. Cp. 513 a.

422 D. $-\acute{\iota}\eta$ is very rare in Hom. in the dual and plural.

c. In some 2 perfects, as *προεληλυθοίης*, and in the 2 aor. *σχοίην* from *ἔχω* (but *-σχοῖμι* in composition).

N.—In the 3 pl. *-ιε-* is regular before *-ν*: *λύο-ιε-ν*, *τιθε-ίε-ν*, *λυθε-ίε-ν*.

423. a. In the 1 aor. opt. act. the endings *-εως*, *-ειε*, and *-ειαν* are more common than *-αις*, *-αι*, *-αιεν*.

b. In the aor. opt. pass. of all verbs, in the pres., 2 aor., and 2 perf. opt. act. of *μι*-verbs and in the pres. opt. act. of contracted verbs, *-ιτον*, *-ιτην*, *-ιμεν*, *-ιτε*, *-ιεν* are commoner than *-ιητον*, *-ιητην*, *-ιημεν*, *-ιητε*, *-ιησαν*. Prose writers use either the shorter or the longer forms; poets use only the shorter forms. Except in contracted verbs *-ιητε* is very common in the 2 pl. and is sometimes the only form in the Mss., as *δοίητε*, *θείητε*, *γνοίητε*, *-βαίητε*, *λυθείητε*, *φανείητε*; but as the forms in question occur only in prose writers their genuineness is unsupported by metrical evidence. Cp. 365 a.

ENDINGS OF THE VERB: PERSONAL ENDINGS

424. To make the complete verbal forms, to the tense-stems in the various moods are attached the personal endings in the finite moods and other endings in the infinitives, participles, and verbal adjectives. See 327. The personal endings of the four finite moods are given below. In many forms only the *μι*-verbs preserve distinct endings. The first person dual, when it is used, generally has the form of the first person plural. The first and second aorists passive have active endings.

| | ACTIVE | | MIDDLE | |
|----------|---|----------------------------------|--------------------------------|----------------------------------|
| | INDICATIVE (primary tenses) | INDICATIVE (secondary tenses) | INDICATIVE (primary tenses) | INDICATIVE (secondary tenses) |
| | AND SUBJUNCTIVE | AND OPTATIVE | AND SUBJUNCTIVE | AND OPTATIVE |
| Sing. 1. | — or <i>-μι</i> | <i>-ν</i> | <i>-μαι</i> | <i>-μην</i> |
| 2. | <i>-ς</i> (for <i>-σι</i>), <i>-θα</i> (<i>-σθα</i>) | <i>-ς</i> , <i>-σθα</i> | <i>-σαι</i> | <i>-σο</i> |
| 3. | <i>-σι</i> (for <i>-τι</i>) | — | <i>-ται</i> | <i>-το</i> |
| Dual 2. | <i>-τον</i> | <i>-τον</i> | <i>-σθον</i> | <i>-σθον</i> |
| 3. | <i>-τον</i> | <i>-την</i> | <i>-σθον</i> | <i>-σθην</i> |
| Plur. 1. | <i>-μεν</i> | <i>-μεν</i> | <i>-μεθα</i> | <i>-μεθα</i> |
| 2. | <i>-τε</i> | <i>-τε</i> | <i>-σθε</i> | <i>-σθε</i> |
| 3. | <i>-νσι</i> (for <i>-ντι</i>) | <i>-ν</i> , <i>-σαν</i> | <i>-νται</i> | <i>-ντο</i> |

424 D. Doric has *-τι* for *-σι*, *-μες* for *-μεν*, *-ντι* in 3 pl., and, *-τᾶν*, *-σθᾶν*, *-μᾶν* for *-την*, *-σθην*, *-μην*. *-τᾶν*, *-σθᾶν*, *-μᾶν* are also Aeolic.

| | ACTIVE | MIDDLE |
|----------|----------------|-----------------|
| | IMPERATIVE | |
| Sing. 2. | —, -θι, -ς | -σο |
| 3. | -τω | -σθω |
| Dual 2. | -τον | -σθον |
| 3. | -των | -σθων |
| Plur. 2. | -τε | -σθε |
| 3. | -ντων (-τωσαν) | -σθων (-σθωσαν) |

425. PRIMARY ENDINGS OF THE ACTIVE (INDIC. AND SUBJ.)

a. 1 Sing. — **μι** is found in the pres. indic. of **μ**-verbs. **ω**-verbs have no personal ending in pres. and fut. indic. and in the subj., simply lengthening the thematic vowel. The perf. indic. has no personal ending, **-α** taking the place of a thematic vowel.

b. 2 Sing. — (1) **-σι** is found in Hom. *ἔσσῑ thou art* (Attic *εἶ* is derived from *έ-σι*). The ending **ς** of forms like *λύει-ς* and *τίθη-ς* is probably the secondary ending **ς**. Subj. *λύη-ς* imitates the indic., but with long thematic vowel. *τιθῆς* is for *τιθέ-ης*. In the perfect **-ς** (not for **-σι**) has been added.

(2) **-θα** is a perfect ending, as in *οἶσθα knowest* for *οἶδ + θα* (69). From such perfects (**σ**) **θα** spread to the imperfect, as *ἦσθα wast*, *ἦεσθα wentest*, *ἔφησθα saidst*, and to *ἦδησθα* or *ἦδεισθα knewest*. The perfect commonly has **-α-ς**.

c. 3 Sing. — **-τι** is found in the pres. indic. of **μ**-verbs: *ἔσ-τί, τίθησι* for *τίθη-τι* (Doric) by 100. *λύει* is obscure, but it is not from *λύε-σι* for *λύε-τι*. Subj. *λύη, τιθῆ* (for *τιθέη*) imitate *λύει*, but with long thematic vowel. In the perfect, **-ε** with no personal ending.

d. 3 Pl. — Original **-ντι** is retained in Doric (*λύοντι, ἐντί*), whence Attic **-σι** (*λύουσι, εἰσί*, 100 a). Subj. *λύωσι* from *λύω-ντι*, *τιθῶσι* from *τιθέ-ωντι*, *ποιῶσι* from *ποιῶ-ντι* (Dor.). Many **μ**-forms are derived from **-αντι**, as *τιθέ-ᾱσι* (*τιθέ-αντι*), *διδό-ᾱσι* (*ξιδιδό-αντι*), *ιστά-ᾱσι* (from *ιστά-αντι*), whose accent was transferred to *τιθεί-σι* (501 D.) and *διδού-σι*, the earlier forms of which are seen in Dor. *τίθε-ντι, δίδο-ντι*. **-ᾱτι** from **-γτι** (30 b), properly the ending of the perfect in consonant stems, appears as **-ᾱσι** in Hom. *πεφύκασι*; but it has been replaced by **-ᾱσι** from **-αντι**, as in *τετράφ-ᾱσι* and *λελύκ-ᾱσι*.

425 a. D. Hom. subj. *ἔθελωμι, τύχωμι, ἀγάγωμι*, are unoriginal formations for *ἔθελω*, etc. Aeolic has *φιλημι, δοκίμωμι* (indic.), etc.

b. (1) *εἶς* or *εἶς* in Hom. and Hdt. is from *εἶ + σ*. For this form *ἔσσ(ι)* may be read in Hom. Theocr. has **-es** for **-εις** (*ἀμέλγες*); for *πεπόνθεις* see 531 D. 2.

(2) **-σθα** in Hom. indic. *φῆσθα, τίθησθα, ἦδησθα*; subj. *ἔθελησθα*, also written *ἔθελησθα*; opt. (rarely) *κλαιοσθα, βάλιοσθα*. **-σθα** is rare in Doric and Aeolic.

c. Indic.: Aeolic *τίθη, ποίη, στεφάνοι*, but *ἦσι* says 385 D. Subj.: Hom. *ἔθελησι* (also written *ἔθελησι*), *φορέησι, θέησι*.

d. Aeolic *λόοισι, φιλειοισι, τίμαιοισι*. Hom. **-ᾱσι** in *ταῖσι they go, ξᾱσι they are*, and in perf. *βεβᾱᾱσι, γεγάᾱσι*.

426. SECONDARY ENDINGS OF THE ACTIVE (INDIC. AND OPT.)

The optative generally has the endings of the secondary tenses of the indicative.

a. 1 Sing. — *-ν* stands for *μ* (18, 115), which, after a consonant, became *α*: *ἔλυσα* for *ἐλύσμ* (520 a). In the plupf. *-η* is from *ε-α* (429). *-ν* is found in the opt. when the mood-suffix is *-ιη*; elsewhere the opt. has *-μ*.

b. 2 Sing. — On *-σθα* see 425 b (2).

c. 3 Sing. — *-τ* is dropped (115): *ἔλυε, ἐτέθη, λύοι, εἶη, ἔλυσε* has *-ε* from the perf. (cp. *οἶδε*) and shows no personal ending. Cp. 520 a.

d. Dual. — *-την* for *-τον* in 2 dual is rare. Hom. *ἐτεύχeton* as 3 dual.

e. 3 Pl. — *-ν* for *-ντ* by 115. *-σαν* (taken from the 1 aor.) is used (1) in the imperf. and 2 aor. of *μ*-verbs, as *ἐτίθε-σαν, ἔθε-σαν*; (2) in the aor. pass., as *ἐλύθη-σαν, ἐφάνη-σαν*; (3) in the plupf., as *ἐλελύκε-σαν*; (4) in the opt. when *-ιη* is the mood-suffix (422).

427. ENDINGS OF THE MIDDLE (INDIC., SUBJ., OPT.)

a. 2 Sing. — *-σαι* retains its *σ* in the perf. of all verbs (*λέλυ-σαι*) and in the pres. indic. of *μ*-verbs (*τίθε-σαι*), by analogy with such perfect forms as *γέγραμαι*, where *σ* is kept. Elsewhere *σ* is dropped between vowels.

N. 1. — *-η* and *-ει* are found in the indic. pres. and fut. mid., fut. pass., and fut. perf. pass. *ε-(σ)αι* yields *η* (written EI in the Old Attic alphabet, 2); *η* is usually given as the proper spelling in the texts of the tragic poets, whereas *ει* is printed in the texts of prose and comedy. *ει* was often written for *ηι* (*η*) after 400 B.C., since both had the sound of a close long *e*. It is often impossible to settle the spelling; but *βούλει wishest, οἶε thinkest*, and *ᾄψει shalt see* have only the *-ει* forms.

N. 2. — *δύνα* and *δύνη* for *δύνασαι* (*δύναμαι am able*), *ἐπίστα* and *ἐπίστη* for *ἐπίστασαι* (*ἐπίσταμαι understand*), *ἐφεί* for *ἐφίεσαι* (*ἐφίεμαι command*), are poetic and dialectic or late.

b. 2 Sing. — *-σο* retains its *σ* in the plupf. of all verbs, and in the imperf. of *μ*-verbs. Elsewhere it loses its *σ* between vowels.

426 c. D. Doric *ἦς was* for *ἦσ(τ)*.

e. *-ν* is regular in Doric and common in Hom. and later poetry; as *ἔστᾱ-ν* (*ἔστη-σαν*), *ἔτιδο-ν* (*ἔτιδο-σαν*), *φίληθεν* (*ἐφιλήθη-σαν*), *τράφεν* (*ἐτράφη-σαν*). *-εν* is from *-ην(τ)*, an original long vowel before *ν* and a consonant being regularly shortened in primitive Greek. Cp. 570 D.

427 a. D. Hom. *βούλειαι*, perf. *μέμνηαι*, but pres. *δύνασαι, παρίστασαι*; *ᾄψει* is unique (for *ᾄψαι*); subj. *δύνηαι*. Doric often contracts, as *οἶη* for *οἶε-αι*. Aeolic generally leaves *αι* open (*κείσε-αι*). Hdt. has open *-αι, -ηαι*.

b. Hom., Doric, and Aeolic generally have open forms. Hom. has *ἐμάρναο* for Attic *ἐμάρνασο*, and may drop *σ* even in the plupf. (*ἔσσο*). When Doric contracts *αο* we have *ᾱ*. In Hdt. *αο, εο* are open, but the writing *ευ* for *εο* is found.

f. Hom. has *-αται, -ατο* regularly in the perf. and plupf. of consonant stems,

N. 1. — ἐδύνω or ἡδύνω and ἡπίστω are commoner than ἐδύνασο and ἡπίστασο.

N. 2. — After a long vowel or diphthong in the 2 aor. indic. mid. -σο is retained, as ὤνησο (δόνημι *benefit*), εἶσο (ἔημι *send*).

c. Dual. — -μεθον is very rarely used as the 1 dual ending (Hom. περιδόμεθον, Soph. λελείμεμεθον). Hom. has -σθον for -σθην in θωρήσσεσθον.

d. 1 Pl. — In epic and dramatic poetry -μεσθα is often used for -μεθα for metrical reasons (βουλόμεσθα, ἐπιστάμεσθα).

e. 2 Pl. — On the loss of σ in σθε (ἔσταλθε), see 89.

f. 3 Pl. — After vowel stems -νται, -ντο are kept; after consonant stems they became -αται, -ατο (30 b), which endings were retained in prose till about 400 B.C. (e.g. τετάχαται, ἔτετάχατο).

428.

ENDINGS OF THE IMPERATIVE

1. Active. 2 Sing. — λῦε, λίπε, τίθει (for τίθε-ε) have lost no ending. -θι is found in 2 aor. pass. as φάνη-θι; in some 2 aorists, as στή-θι, γνῶ-θι, πῖ-θι, τλή-θι, in 2 perf. ἔστα-θι. Also in ἴσ-θι *be* or *know*, ἴθι *go*, φάθι or φαθί *say*. In 1 aor. pass. inv. -θι becomes -τι after -θη- (λύθητι for λυθηθι, 108 b).

a. -ς (not derived from -θι) occurs in θές, ἔς, δός, σχές. λῦσ-ον aor. act., λῦσ-αι aor. mid., and similar forms, are obscure.

2. Middle. 2 Sing. — -σο retains its σ in the (rare) perf. of all verbs and in the pres. of μι-verbs (τίθεσο). Elsewhere σ is dropped.

3. 3 Pl. — For -ντων and -σθων we find -τωσαν and -σθωσαν in prose after Thucydides, in Euripides, and in inscriptions after 300 B.C.

ENDINGS OF THE PLUPERFECT

429. Pluperfect -η, -ης, -ει(ν) are derived from -ε(σ)α, -ε(σ)ας, -ε(σ)ε. In later Greek ει spread from the 3 sing., and the endings are -ειν, -εις, -ει(ν), -ειτον, -ειτην, -ειμεν, -ειτε, and (very late) -εισαν. The best Mss. of Demosthenes have -ειν in 1 sing.

as τετράφαται, φαται for ἐσ-νται, ηατο for ἡσ-ντο from ἡμαι (ἡσμαι); also in stems ending in -ι, as ἐφθιατο. -αται, -ατο were transferred to vowel stems, as Hom. βεβλήαται, βεβλήατο, Hdt. δυνέαται. Hom. has -δ-αται in ἐληλάδαται from ελαύνω *drive*. In the opt. -ατο always in Hom. and sometimes in Attic poetry (γενοιατο for γένοιοντο). In Hdt. η before -αται, -ατο is shortened, as perf. ἡγέαται for ἡγή-αται = ἡγήνται, ἐβεβλέατο for -ηατο. For κείνται, Hom. has κείαται and κέαται, Hdt. κέαται. In the opt. Hdt. has -ατο: βουλοιατο, δεξάιατο. In Hdt. -αται, -ατο occur even in the present system, as τιθέαται, δυνέαται, ἰστέατο.

428 D. 1. -θι is not rare in Hom., pres. δίδωθι = δίδου, δρυνθι, aor. κλύθι, perf. τέτλαθι. Aeolic ἰστᾶ, φίλη: πῖει, δέχοι, δίδοι (Pindar) are very rare.

2. Hom. βάλλε-ο (rarely βάλλευ). ἔρειο, σπείο are from -εεο.

3. Doric -ντω; Aeolic -ντων, as φέροντων. Doric -σθω (pl.) and -σθων.

429 D. Hom. has -εα, -ης, -ει or ει-ν (-εε only in ἦδεε), -εσαν; sing. also rarely -ον, -ες, -ε; Hdt. has -εα, -εας, -εε (-ει?), -εατε, -εσαν.

σθ IN ENDINGS

430. The σ of the endings -σθε, -σθω, -σθον, -σθων, -σθαι seems to have spread from forms like *τετέλεισ-θε* (357 N.), *ἔζωσ-θε* (*ζώννυμι gir'd*), etc., where a sigma-stem was followed by original -θε.

ENDINGS OF THE INFINITIVE, PARTICIPLE, AND VERBAL
ADJECTIVE

431. **Infinitives.** — The following endings are added to the tense-stem :

- a. -εν : in pres. and 2 aor. act. of ω-verbs, all act. futures, as *λύειν, τιμᾶν, λιπεῖν, λύσειν, φανῆν* from *λύε-εν, τιμάε-εν, λιπέ-εν, λύσε-εν, φανέε-εν*.
 b. -αι : in 1 aor. act. as *λύσαι, παιδεύσαι, δείξαι*.
 c. -ναι : in (1) pres. and 2 perf. of μi-verbs, the two pass. aorists, as *τιθέ-ναι, ἐστά-ναι, λυθῆ-ναι, φανῆ-ναι*; (2) perf. act., as *λελυκέ-ναι* and *εἰδέ-ναι*.
 N. 1. — *-εναι* appears in the 2 aor. of μi-verbs, as *δοῦναι* from *δό-εναι*.
 d. -σθαι : in other cases.

432. **Participles.** — The following endings are added to the tense-stem :

- a. -ντ- : in all act. tenses except the perf., and in 1 and 2 aor. pass. (269).
 b. -στ- : (for -στ-) in the perf. act.; masc. -ώς, fem. -ύα, neut. -ός (269 c, d).
 c. -μενο- : in the middle, and in the pass. except in the aorist.

433. **Verbal Adjectives.** — Most verbal adjs. in -τός and -τέος are formed by adding these suffixes to the verb-stem as it appears in the 1 or 2 aor. pass. Thus *φιλητός, -τέος* (*ἐ-φιλῆ-θην*); *πιστός, -τέος* (*ἐ-πίεισ-θην*); *σταλτός, -τέος* (*ἐ-στάλ-ην*). See 393 c.

a. Some are derived from other stem-forms (pres. and fut.), as *φερ-τός, ἰ-τέον, δυνα-τός*; *μειετός* (cp. fut. *μενέ-ω*, whence *μενῶ*).

FORMATION OF THE TENSE-SYSTEMS (Ω AND MI-VERBS)

CHANGES IN THE VERB-STEM

434. **Variation in Quantity.** — Many verbs of the First Class (453 ff.) show variation in the quantity of the last vowel of the

431 D. -μεναι in Hom. athematic pres. (*ἔμμεναι*), 2 aor. (*στῆμεναι*), 2 perf. (*ἐστάμεναι*), aor. pass. (*μιγήμεναι, δαήμεναι*); Hom. thematic pres. (*αἰδέμεναι, καλήμεναι*), fut. (*ἀξέμεναι*), 2 aor. (*ἐλθέμεναι*); and in Aeolic *ἔμμεναι, δόμεναι*.

-μεν in Hom. usually follows a short vowel and usually precedes a vowel: athematic pres. (*ἔμμεν*), 2 aor. (*δόμεν*), 2 perf. (*ἐστάμεν*), Hom. thematic pres. (*φερέμεν*), fut. (*οἰσέμεν*), 2 aor. (*ἐλθέμεν*); and in Dor. pres. *ἦμεν* (or *εἶμεν*), 2 aor. *δόμεν*, aor. pass. *κριθῆμεν*.

-ν in Aeolic pres. *ἄγην, κάλην, δίδων*, fut. *δώσην*, 2 aor. *πάθην*, perf. *τεθνάκην*, aor. pass. *ἐπιμελήθην*. Dor. pres. *ἄγεν, φαίην, ἐνοικέν, καλήν*, 2 aor. *ἐξελέν, μολήν*, perf. *δεδώκεν, δεδύκεν, γεγάκειν = γεγονέναι*.

Hom. has *ἰδέεν* (miswritten *ἰδέειν*), but no case of -εναι (for *ἰέναι* write *ἴμεναι*). In Hom. -ναι follows a long vowel.

verb-stem, as *τρίβω rub*, *τρίψω*, *ἔτριψα*, *τέτριφα*, *τέτριμμαί*, *ἐτρίβην*.

435. Vowel Gradation (30, 31). — Many verbs of the First Class show a variation between a strong grade (or two strong grades) and a weak grade. The weak grades, *ι*, *υ*, *α*, appear especially in the 2 aorist and 2 passive systems; the corresponding strong grades, *ει* (*οι*), *ευ* (*ου*), *η* (*ω*), generally appear in the other systems (*οι*, *ου*, *ω*, in the 2 perfect). *α* is the weak grade of *ε*, when *ε* is preceded or followed by a liquid or a nasal.

a. *ε*, *ο*, *α* (cp. 437): *τρέπω turn*, *τρέψω*, *ἔτρεψα*, 2 aor. mid. *ἐτραπόμην*, 2 perf. *τέτροφα*, *τέτραμμαί*, *ἐτρέφθην*, 2 aor. pass. *ἐτράπην* (usually intrans.).

b. *ει*, *οι*, *ι*: *λείπω leave*, *λείψω*, 2 perf. *λέλοιπα*, *λέλειμμαί*, *λείφθην*, 2 aor. *ἔλιπον*; *ἀλείφω anoint*, 2 perf. *ἀλήλιφα*, *ἀλήλιμμαί*.

c. *ευ*, *ου*, *υ*: *ἐλεύ(θ)σομαι shall go*, 2 perf. *ἐήλυθα* (Epic. *ἐήλουθα*), 2 aor. (Epic. *ἤλυθον*); *φεύγω flee*, *φεύξομαι* or *φευξοῦμαι*, 2 perf. *πέφευγα*, 2 aor. *ἔφυγον*.

d. *η*, *ω*, *α*: *ρήγνυμι break*, *ρήξω*, *ἔρρηξα*, 2 perf. *ἔρρωγα*, 2 aor. pass. *ἐρράγην*; *τήκω melt*, *τήξω*, *ἔτηξα*, *τέτηκα*, *ἐτήχθην*, 2 aor. pass. *ἐτάκην*.

436. Expulsion of a short vowel between consonants produces a weak form of the stem of the same grade as *ι*, *υ*, *α* (31). Cp. *γίγνομαι become* (aor. *ἔγενόμην*), *ἔπιτομαι fly* (pres. *πέτομαι*) with *ἔλιπο-ν*, *ἔφυγο-ν*, *ἐτάκην* (435 d). So *ἔσχο-ν got* from *ἔχω have* (*σεχ*); cp. 108 e.

437. Many verbs whose verb-stems contain a liquid or a nasal show two or all of the gradations *ε*, *ο*, *α*; as follows: *ο* in the second perfect, *α* in the first perfect, perfect middle, second aorist passive (rarely in the first aorist active), and *ε* in other tense-systems.

στρέφω turn, *ἔστροφα*, *ἔστραμμαί*, *ἐστράφην* (intrans.); *σπείρω* (*σπερ-ιω*, 471) *soil*, *ἔσπαρμαι*, *ἐσπάρην*; *στέλλω* (*στελ-ιω*) *send*, *ἔσταλκα*, *ἔσταλμαι*, *ἐστάλην*; *τρέπω-ω turn*, *τέτροφα*, *τέτραμμαί*, *ἐτράπην*, *ἔτραπον* (poetic) (1 aor. pass. *ἐτρέφθην*); *τρέφω nourish*, *τέτροφα*, *τέτραμμαί*, *ἐτράφην* (1 aor. pass. *ἐτρέφθην*); *φθείρω* (*φθερ-ιω*) *destroy*, *ἔφθαρκα*, *ἔφθορα*, *ἔφθαρμαι*, *ἐφθάρην*; *τεινῶ* (*τεν-ιω*) *stretch*, *τέτακα*, *τέταμαι* (1 aor. pass. *ἐτάθην*). Cp. also *κτείνω* (*κτεν-ιω*) *kill*, *ἔκτονα*, *ἔκτανον* (poetic); *κλέπτω steal*, *κέκλοφα*, *ἐκλάπην*; *πλέκω weave*, *πέπλοχα*, *ἐπλάκην*.

434 D. For Attic *λόω*, *δόω*, *άλόω*, *θόω* (usually), Hom. has *λόω* (usually), *δόω*, *άλόω*, *θόω* (usually). The *υ* of Attic is due to the influence of the fut. and aor. (*λόσω*, *ἐλύσα*).

a. The weak grade *a* comes from the sonant liquid or nasal (18): *τέτραμμαι* for *τε-τρπ-μαι*, *τέταμαι* for *τε-τυ-μαι*, *ετάθην* for *έ-τυ-θην*. This *a* has intruded from the perf. mid. into the 1 perf., where we expect *o*.

b. In the perf. mid. or 2 aor. pass. of some verbs the grades *ε, η, ει, ευ*, have been introduced from the present, displacing the grades *α, ω, οι, ου*; as *κέκλεμμαι* (*κλέπτω steal*), *πέπεμμαι* (*πέμπω send*), *πέπλεγμαι* (*πλέκω weave*), *έρρηγμαι* (*δήγνυμι break*), *πέπεισμαι* (*πείθω persuade*), *έξενγμαι* (*ζεύγνυμι yoke*), *έλέγην* (*λέγω collect*).

438 a. The gradations *ε, ο, α, ω* appear in *τρέπω turn*, *τρέψω*, *έτρεψα*, 2 aor. *έτραπον* (poetic), 2 perf. *τέτροφα*, *τέτραμμαι*, *έτρέφθην*, 2 aor. pass. *έτράπην*; frequentative *τρωπάω*.

b. The gradations *ε, ο, ω* appear in *πέτομαι fly*, *ποτέομαι* (poetic) and frequentative *πωτάομαι* (poetic) *fly about*.

439. In the second perfect *a* of the verb-stem is lengthened to *η* (*ā*): *θάλλω* (*θαλ-*) *bloom*, *τέθηλα*; *φαίνω* (*φαν-*) *show*, *πέφηνα*; *μαίνω* (*μαν-*) *mad-den*, *μέμηνα*; *άγνυμι* (*άγ-*) *break*, *έαγα*. Cp. 537.

440. Addition of ε. — a. To the verb-stem *ε* is rarely added to make the present stem, as in *δοκέω seem* (fut. *δόξω*, aor. *έδοξα*), *γαμέω marry*, *ώθέω push*.

b. In many verbs *ε* is added to the verb-stem to form all the tense-stems other than pres., 2 aor., and 2 perf., e.g. *μάχομαι* (*μαχ-*) *fight*, *μαχοῦμαι* (= *μαχε(σ)ομαι*), *έμαχεσάμην*, *μεμάχημαι*. So *βούλομαι wish*, *γίγνομαι become*, *δέω want*, (*έ*)*θέλω wish*, *μέλλω intend*, *μέλει is a care*, *οῖομαι think*.

c. In some verbs *ε* is added to form special tense-stems, as *μένω* (*μεν-*) *remain*, *μεμένηκα* (*μενε-*) to avoid *-ν-κα* in the perfect. So *νέμω distribute*, *έχω have*, *οἴχομαι am gone*.

d. Some verbs have alternative presents with or without *ε*. Here sometimes one is used in prose, the other in poetry, sometimes both are poetic; or both are used in prose, as *ρέπτω* and *ρίπτέω throw*.

441. Addition of α or ο. — *α* or *ο* is added to the verb-stem in some verbs: *μυκάομαι bellow* (Epic 2 aor. *μύκον*), *έμυκησάμην*; *άλίσκομαι* (*άλ-*) *am captured*, *άλώσομαι* from *άλω-*; *όμνυμι* (*όμ-*) *swear*, *όμοσα*, *όμώμοκα* from *όμο-*.

442. Lengthening of Short Final Vowel. — Verb-stems ending in a short vowel generally lengthen that vowel before the tense-suffix in all tenses (except the present and imperfect) formed from them. Here *a* (except after *ε, ι, and ρ*) and *ε* become *η*.

τιμά-ω (*τιμα-*) *honor*, *τιμή-σω*, *έτίμη-σα*, etc.; *θηρά-ω* (*θηρα-*) *hunt*, *θηρά-σω*, *έθήρᾱ-σα*, etc.; *ποιέω* (*ποιε-*) *make*, *ποιή-σω*, *έποίη-σα*, *πεποίη-κα*, etc.; *δηλώω* (*δηλω-*) *manifest*, *δηλώ-σω*, *έδηλω-σα*, etc.; *έάω permit*, *έάσω*, etc.

a. Note *άκροάσομαι*, *ήκροῦσάμην*, etc., from *άκροάομαι hear*; *χρήσω*, *έχρησα* from *χρώω* (*χράω*) *give oracles*; *χρήσομαι*, *έχρησάμην* from *χρώμαι* (*χράομαι*) *use*.

b. Many verb-stems which add ϵ , some that add \omicron (441), and stems apparently receiving a short final vowel by metathesis (111 a), likewise lengthen the short final vowel, as *βούλομαι* (*βουλ-*) *wish*, *βουλή-σομαι* (*βουλε-*, 440 b), *κάμνω* (*καμ-*) *am weary*, *κέκμη-κα* (*κμα-*).

443. Retention of Short Final Vowel. — Many verb-stems ending in a short vowel retain the short vowel, contrary to 442, in some or all the tenses. These verbs must be learned by practice.

γελά-ω laugh, *γελάσομαι*, *ἐγέλασα*, *ἐγελάσθην*; *τελέω finish*, fut. *τελώ* from *τελέ-ω*, *ἐτέλεσα*, *τετέλεκα*, *τετέλεσμαι*, *ἐτετέλεσθην*.

a. The following retain the final short vowel in all tenses: *αἰδέ-ομαι*, *ἀνύ-ω*, *ἄρκέ-ω*, *ἄρό-ω*, *γελά-ω*, *ελαύνω* (*ελα-*), *ἔλκ-ω* (Epic also *ἔλκ-ε*), *σπά-ω*, *τελέ-ω*, *τρέ-ω*, *φθίνω* (*φθι-*), etc. Also verbs in *-αννῦμι* and *-εννῦμι* (except *ἔσβηκα* from *σβέννῦμι* *extinguish*), and *ἄλλῦμι* (*ἄλ-ε-*), *ᾄμνῦμι* (*ᾄμ-*, *ᾄμε-*, *ᾄμο-*), *στόρνῦμι* (*στορν-ε*).

b. The following keep the final short vowel in the future, but lengthen it in one or more other tense-systems, or have double future forms, one with the short vowel, the other with the long vowel: *αἰνέ-ω*, *ἄχθομαι* (*ἄχθ-ε-*), *καλέ-ω*, *μάχομαι* (*μαχ-ε-*), *πίνω* (*πι-*, *πο-*), *ποθέ-ω*, *πονέ-ω*, etc.

c. The following keep the final short vowel in one or more tense-stems, but lengthen it in the future: *αἰρέ-ω*, *βαίνω*, *δέ-ω* *din!*, *δίδωμι*, *δύω*, *εἰρίσκω* (*εῦρ-ε-*), *ἔχω* (*σεχ-*, *σχε-*), *θύω*, *ἴημι*, *ἴστημι*, *λύω*, *τίθημι*, *τίνω*, *φύω*, etc.

d. Most of the verbs refusing to lengthen a final short vowel have verb-stems originally ending in σ ; as *τελέω* from *τελεσ-ιω* (gr. τὸ τέλος). By analogy to these, other verbs retain their short final vowel.

444. Insertion of σ . — In the perfect middle and first passive systems, verbs which retain a short final vowel and some others usually insert σ before the personal ending. These verbs must be learned by practice.

τελέω (443), *τετέλεσμαι*, *ἐτετέλεσθην*; *σπάω draw*, *ἔσπασμαι*, *ἐσπάσθην*; *κελεύω order*, *κεκέλευσμαι*, *ἐκελεύσθην*; *γιγνώσκω know*, *ἔγνωσμαι*, *ἐγνώσθην*.

a. If the aor. pass. ends in *-θην* and not in *-σθην*, the perf. mid. does not insert σ . Stems originally ending in σ properly show σ . If the aor. pass. ends in *-σθην*, the perf. mid. may or may not show σ . Verbs in *-άζω* and *-ίζω* (stems *-αδ*, *-ιδ*) regularly have σ by 69, 567.

b. The insertion of σ in the perf. mid. started in the 3 sing. and 2 pl. Before the endings *-ται* and *-σθε*, σ was retained in the case of verbs with stems originally ending in σ (as *τελέω*), or where σ developed from τ , δ , θ (83), as *πέπεισται* from *πεπειθται*. See 357. Where the verb-stem did not originally end in σ , the sigma forms are due to analogy; as in *κεκέλευσμαι* (*κελεύω*), *πέπλησμαι* (*πίμπλημι*), *ἔγνωσμαι* (*γιγνώσκω*).

445. Addition of θ. — The present stems of some poetical verbs are made by the addition of θ; as νή-θ-ω *spin*, πλή-θ-ω *am full* (πίμ-πλη-μι). Cp. 585.

a. A few verbs make poetic forms by adding -θ%- to the pres. or the 2 aor. tense-stem, in which α or ε (ν once) takes the place of the thematic vowel of the simple verb. Such forms are chiefly Homeric, but occur sometimes in Attic poetry, very rarely in prose. Thus ἐδιώκαθον (*διώκω pursue*), φλεγίθω (*φλέγω burn*), ἔσχεθον (*ἔχω have*), φθινίθω (*φθίνω decay*). The θ-forms are found in moods other than the indicative. Most of the indicative forms seem to be imperfects, but since some have the force of aorists, they are often regarded as 2 aorists, and inf. and part. are accented (against the Mss.) on the ultima (*διωκαθεῖν, εικαθών*).

446. Omission of ν. — A few verbs in -νω do not show the ν of the verb-stem in the first perfect, perfect middle, and first passive systems.

So κρίνω (*κριν-*) *judge*, κέκρι-κα, κέκρι-μαι, ἐκρί-θην. On the verb-stems κτεν-, κτα- (*κτείνω kill*) and τεν-, τα- (*τείνω stretch*), see 437 a.

447. Metathesis. — The verb-stem may show real or apparent metathesis (111).

In the present: θνήσκω *die* (475 b), 2 aor. ἔθανον, perf. τέθνηκα. In other tenses: βάλλω *throw* (*βαλ-*), perf. βέβληκα, aor. pass. ἐβλήθην (*βλη-*); δέρκομαι (*δερκ-*) *see*, 2 aor. ἔδρακον.

448. Syncope. — The verb-stem may show syncope (38 b, 436).

Pres.: πίπτω *fall* for πι-πετ-ω, ἵσχω *hold* for (σ)ι-σεχ-ω (108 e), μίμνω *stay* for μι-μεν-ω; fut.: πτήσομαι from πέτομαι *fly*; 2 aorist: ἔσχον for ἐ-σεχ-ον from ἔχω (*έχ-* for σεχ-, 108 e) *have*; perf.: πέ-πτα-μαι *have expanded* from πετά-ννῦμι.

449. Reduplication. — The verb-stem may be reduplicated to form the present (410), second aorist (411), and perfect (403) systems.

450. Iterative Tenses in -σκ%-. — Homer and Herodotus have iterative imperfects and aorists in -σκον and -σκομην denoting a customary or repeated past action. Homer has iterative forms in the imperf. and 1 and 2 aor. act. and middle. Herodotus has a few in the 2 aor.; and only from ω-verbs. -αω verbs have -αα-σκον or -α-σκον; -εω verbs -εε-σκον, in Hom. also -ε-σκον. -α-σκον is rare in other verbs than those in -αω. Thus, imperf.: ἔχε-σκον (*ἔχω have*), γοάα-σκε (*γοάω bewail*), κρύπτα-σκε (*κρύπτω hide*), καλέε-σκον (*καλέω call*), ζωννύσκετο (*ζώννῦμι gird*); 1 aor.: ἀπο-τρέψα-σκε (*ἀποτρέπω turn away*); 2 aor.: φύγε-σκε *fled*, στά-σκε *stood*. See 402 b and c.

VERB-STEM AND PRESENT STEM

451. From the verb-stem the present stem is formed in several ways (cp. 418, 1). Verbs are classified according to the method of forming the present stem from the verb-stem.

I. PRESENT SYSTEM

(PRESENT AND IMPERFECT ACTIVE AND MIDDLE (PASSIVE))

452. The present stem is sometimes identical with the verb-stem, but generally the verb-stem is modified to form the present stem. Since there are five different ways of forming the present stem, there are five regular classes of verbs. A sixth (mixed) class consists of verbs whose complete inflection involves two or more essentially different verb-stems.

FIRST OR SIMPLE CLASS

453. Presents of the First Class are formed from the verb-stem with or without the thematic vowel.

454. A. **Presents with the Thematic Vowel (ω -verbs).** The present stem is made by adding the thematic vowel $-\omega$ - to the verb-stem; as the primitives (333) $\lambda\acute{\upsilon}\text{-}\omega$, $\text{πα}\acute{\upsilon}\text{-}\omega$, $\mu\acute{\epsilon}\nu\text{-}\omega$, $\text{πει}\theta\text{-}\omega$, $\text{φε}\acute{\upsilon}\gamma\text{-}\omega$, and the denominatives $\text{τι}\mu\acute{\alpha}\text{-}\omega$, $\text{φι}\lambda\acute{\epsilon}\text{-}\omega$, $\text{βασι}\lambda\acute{\epsilon}\text{-}\omega$.

455. Verb-stems having the weak grades α , ι , υ , show the strong grades η , $\epsilon\iota$, $\epsilon\upsilon$ in the present; as $\text{τή}\kappa\text{-}\omega$ ($\tau\acute{\alpha}\kappa$ -) *melt*, $\text{λεί}\omega$ ($\lambda\iota\text{-}$) *leave*, $\text{φε}\acute{\upsilon}\gamma\omega$ ($\text{φυ}\gamma$ -) *flee*.

456. The strong grade $\epsilon\upsilon$ before the thematic vowel becomes ϵ (17 b, 37) in $\text{θέ}\omega$ *run*, fut. $\text{θε}\acute{\upsilon}\sigma\sigma\omega\mu\iota$; $\text{νέ}\omega$ *swim*, aor. $\acute{\epsilon}\nu\epsilon\upsilon\sigma\alpha$; $\text{πλέ}\omega$ *sail*, aor. $\acute{\epsilon}\pi\lambda\epsilon\upsilon\sigma\alpha$; $\text{πνέ}\omega$ *breathe*, aor. $\acute{\epsilon}\pi\text{ν}\epsilon\upsilon\sigma\alpha$; $\text{ῥέ}\omega$ *flow*, fut. $\acute{\rho}\acute{\epsilon}\upsilon\sigma\sigma\omega\mu\iota$; $\text{χέ}\omega$ *pour* (cp. $\text{κέ}\chi\upsilon\kappa\alpha$, $\text{κέ}\chi\upsilon\mu\alpha\iota$, $\acute{\epsilon}\chi\acute{\upsilon}\theta\eta\eta$, with the weak grade υ ; see 507 a).

457. In the First Class are placed for convenience those vowel verbs which added $-\omega$ to the verb-stem (473). The verb-stem may end in α , ϵ , σ ($\text{τι}\mu\alpha\text{-}\omega$, $\text{φι}\lambda\epsilon\text{-}\omega$, $\text{δη}\lambda\omicron\text{-}\omega$), in a vowel originally followed by σ or φ ($\text{τε}\lambda\epsilon\sigma\text{-}\omega$ = $\text{τε}\lambda\acute{\epsilon}\omega$ *finish*, $\text{κα}\text{φ}\text{-}\omega$ = $\text{κα}\acute{\iota}\omega$ *burn*), or in a long vowel ($\text{δρ}\acute{\alpha}\text{-}\omega$ = $\text{δρ}\acute{\alpha}\omega$ *do*). Also are included denominatives from stems in ι , υ , ω , as $\text{μῆ}\nu\iota\text{-}\omega$ = $\text{μῆ}\nu\acute{\iota}\omega$ *am wroth*, $\text{φί}\tau\upsilon\text{-}\omega$ = $\text{φί}\tau\acute{\upsilon}\omega$ *beget*, $\text{βασι}\lambda\epsilon\upsilon\text{-}\omega$ = $\text{βασι}\lambda\acute{\epsilon}\text{-}\omega$ *am king*.

458. B. **Presents without the Thematic Vowel ($\mu\iota$ -verbs).** The personal ending is added directly to the verb-stem. Here belong

a. Unreduplicated presents and deponents: εἶμι (ἔσ-) *am*, εἶμι (εἰ-, ἰ-) *go*, ἦμαι (ἦσ-) *sit*, ἦμι *say* (ἦ *said*, 3 sing.), κείμε (κει-) *lie*, φημί (φη-, φα-) *say*, χρή *it is necessary* (but cp. 386); and poet. ἄημι (ἄη-) *blow*. Deponents: δύνα-μαι *am able*, ἐπί-στα-μαι *understand*, κρέμα-μαι *hang* (intrans.), ὄνο-μαι *insult*, 2 aor. ἐπριά-μην *bought*.

b. Reduplicated presents: δίδωμι (δω-, δο-) *give*, ἔημι (ἦ-, ἔ-) *send*, ἴστημι (στη-, στα-) *set*, κίχρημι (χρη-, χρα-) *lend*, ὀνίνημι (ὀνη-, ὀνα-) *benefit*, πίμπλημι (πλη-, πλα-) *fill*, πίμπρημι (πρη-, πρα-) *burn*, τίθημι (θη-, θε-) *place*.

N. — Verbs in -μι that reduplicate in the present, reduplicate with ι. See 360, 410. πί-μ-πλημι and πί-μ-πρημι may lose the inserted nasal in compounds of ἐν, but only when ἐν- takes the form ἐμ-; as ἐμπίπλημι, but ἐνεπίπλασαν. In ὀ-νί-νη-μι the reduplication takes place after a vowel.

459. Verbs of the root class (360) show in the stem vowel a variation between strong and weak grades in the present and imperfect indicative active. The singular has the strong grade, the dual and plural have the weak grade. The opt. act. and most mid. forms have the weak grade.

- a. η strong (= original and Doric \bar{a}), α weak: φημί φαμέν, ἔφην ἔφαμεν; ἴστημι ἴσταμεν, ἴστην ἴσταμεν; δάμνημι δάμναμεν.
 b. η strong, ε weak: τίθημι τίθεμεν, ἐτίθην ἐτίθεμεν; ἔημι ἔεμεν.
 c. ω strong, ο weak: δίδωμι δίδομεν.
 d. ε strong, ι weak (cp. λείπω ἔλιπον): εἶμι shall go, ἔμεν. The grades ει, οι, ι appear in εἰδῶ, subjunctive of οἶδα, know, pl. ἴσμεν for ἰδμεν (390).

All other μ-verbs belong to the Fourth Class (474).

SECOND OR TAU CLASS (VERBS IN -πτω)

460. The present stem of a verb of the Tau Class is formed by adding -τ%- to the verb-stem, which ends in π, β, or φ. The verb-stem is found in the second aorist (if there is one) or in a word from the same root.

| | | |
|------------------------|----------------|---------------------------|
| κόπτω <i>cut</i> , | verb-stem κοπ- | in 2 aor. pass. ἐ-κόπ-ην. |
| βλάπτω <i>injure</i> , | “ “ βλαβ- | “ “ “ ἐ-βλάβ-ην. |
| καλύπτω <i>cover</i> , | “ “ καλυβ- | in καλύβ-η <i>hut</i> . |
| ῥίπτω <i>throw</i> , | “ “ ῥιφ-, ῥιφ- | “ 2 aor. pass. ἐ-ρριφ-ην. |

THIRD OR IOTA CLASS

461. The present stem of a verb of the Iota Class is formed by adding -ι%- to the verb-stem and making the necessary euphonic changes (95–101).

I. PRESENTS IN -ζω

462. Verb-stems in δ unite with ι to form presents in $-\zeta\omega$ (101); as *φράζω* tell (*φραδ-ιω*), *ἐλπίζω* hope (*ἐλπιδ-*), *κομίζω* carry (*κομιδ-ή* a carrying), *καθέζομαι* seat myself (*ἔδ-ος* seat).

463. Some verbs in $-\zeta\omega$ are derived from stems in γ preceded by a vowel; as *ἀρπάζω* seize for *ἀρπαγ-ιω* (cp. *ἀρπαγ-ή* seizure), *κράζω* cry out (2 aor. *ἔκραγον*). See 101.

a. *νίζω* wash makes its tenses other than the present from the verb-stem *νίβ-* (fut. *νίψω*, cp. Hom. *νίπτομαι*). From *βεγῶ*, *ἐργῶ* come *ρέζω* (poetic) and *ἔρδω* (Ionic and poetic). See 101.

464. A few verbs with stems in $\gamma\gamma$ lose one γ and have presents in $-\zeta\omega$; as *κλάζω* scream (*κλαγγ-ή*), fut. *κλάγξω*; *σαλπίζω* sound the trumpet, aor. *ἐσάλπιγξα*.

465. Most verbs in $-\zeta\omega$ are not formed from stems in δ or γ , but are due to analogy. See 468, 614. 6.

a. *σώζω* save (for *σω-ιζω*) forms its tenses partly from the verb-stem *σω-*, partly from the verb-stem *σωι-*. See List of Verbs.

II. PRESENTS IN -ττω (IONIC AND LATER ATTIC -σσω, 64 b)

466. Stems ending in κ or χ unite with ι to form presents in $-\tau\tau\omega$ ($-\sigma\sigma\omega$); as *φυλάττω* guard from *φυλακ-ιω* (*φυλακ-ή* guard) (97); *κηρύττω* proclaim from *κηρῦκ-ιω* (*κῆρυξ*, *κῆρῦκ-ος* herald); *ταράττω* disturb from *ταραχ-ιω* (*ταραχ-ή* confusion).

a. In several verbs γ seems to unite with ι to form presents in $-\tau\tau\omega$ ($-\sigma\sigma\omega$). Thus *ἀλλάττω* change and *πλήττω* strike (with the 2 aorists pass. *ἠλλάγγην*, *ἐπλήγγην*), *πράττω* do (2 perf. *πέπρᾶγα*), *τάττω* arrange (*τᾶγ-ός* commander).

467. Some presents in $-\tau\tau\omega$ ($-\sigma\sigma\omega$) are formed from stems in τ or θ by imitation of those from stems in κ or χ ; as poet. *ἑρέσσω* row (*ἑρέτ-ης* rower), aor. *ἤρεσα*; poet. *κορύσσω* arm (*κόρυς*, *κόρυθ-ος* helmet).

468. As $\gamma + \iota$ and $\delta + \iota$ unite to form ζ (101), none of the verbs in $-\tau\tau\omega$ can be derived from $-\gamma\iota\omega$ or $-\delta\iota\omega$. Since the future and aorist of verbs in $-\zeta\omega$

468 D. Homer has many cases of this confusion; as *πολεμίζω* (*πολεμιδ-*), fut. *πολεμίξω*. In Doric the ξ forms from $-\zeta\omega$ verbs are especially common.

with stems in γ or δ might often seem to be derived from stems in κ , χ , or τ , θ , uncertainty arose as to these tenses: thus futures like $\sigma\phi\acute{\alpha}\zeta\omega$ ($\sigma\phi\alpha\gamma$ - $\sigma\omega$) from Epic $\sigma\phi\acute{\alpha}\zeta\omega$ *slay* ($\sigma\phi\alpha\gamma$ - $\iota\omega$) were confused in formation with $\phi\upsilon\lambda\acute{\alpha}\zeta\omega$ ($\phi\upsilon\lambda\alpha\kappa$ - $\sigma\omega$), and a present $\sigma\phi\acute{\alpha}\tau\tau\omega$ was constructed, like $\phi\upsilon\lambda\acute{\alpha}\tau\tau\omega$. Similarly, $\acute{\alpha}\rho\pi\acute{\alpha}\zeta\omega$ ($\acute{\alpha}\rho\pi\alpha\gamma$ -) has, in Attic, fut. $\acute{\alpha}\rho\pi\acute{\alpha}\sigma\omega$ $\acute{\alpha}\rho\pi\acute{\alpha}\sigma\omicron\mu\alpha\iota$ (Epic $\acute{\alpha}\rho\pi\acute{\alpha}\zeta\omega$) by imitation of verbs like $\phi\rho\acute{\alpha}\zeta\omega$ ($\phi\rho\alpha\delta$ -) $\phi\rho\acute{\alpha}\sigma\omega$.

III. LIQUID AND NASAL STEMS

469. (I) Presents in $-\lambda\lambda\omega$ are formed from verb-stems in λ , to which ι is assimilated (95); as $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$ *announce* ($\acute{\alpha}\gamma\gamma\epsilon\lambda$ - $\iota\omega$).

470. (II) Presents in $-\alpha\iota\omega$ and $-\alpha\iota\rho\omega$ are formed from verb-stems in $-\alpha\nu$ and $-\alpha\rho$, the ι being thrown back to unite with the vowel of the verb-stem (96); as $\phi\alpha\iota\omega$ *show* ($\phi\alpha\nu$ - $\iota\omega$), $\chi\alpha\iota\rho\omega$ *rejoice* ($\chi\alpha\rho$ - $\iota\omega$).

a. The ending $-\alpha\iota\omega$ has been attached by analogy in many verbs; as $\theta\epsilon\rho\mu\alpha\acute{\iota}\omega$ *make hot* ($\theta\epsilon\rho\mu\acute{\omicron}$ - ς).

471. (III) Presents in $-\epsilon\iota\omega$, $-\epsilon\iota\rho\omega$, $-\iota\omega$, $-\iota\rho\omega$, $-\upsilon\omega$, and $-\upsilon\rho\omega$ are formed from stems in $\epsilon\nu$, $\epsilon\rho$, $\iota\nu$, $\iota\rho$, $\upsilon\nu$, $\upsilon\rho$ with $-\% \epsilon$ - added. Here ι disappears and the vowel preceding ν or ρ is lengthened by compensation (ϵ to $\epsilon\iota$; ι to $\iota\iota$; υ to $\upsilon\upsilon$). See 32 a, 96. Thus $\tau\epsilon\iota\omega$ *stretch* ($\tau\epsilon\nu$ - $\iota\omega$), $\phi\theta\epsilon\iota\rho\omega$ *destroy* ($\phi\theta\epsilon\rho$ -), $\kappa\rho\acute{\iota}\nu\omega$ *judge* ($\kappa\rho\iota\nu$ -), $\omicron\iota\kappa\tau\acute{\iota}\rho\omega$ *pity* ($\omicron\iota\kappa\tau\iota\rho$ -), generally written $\omicron\iota\kappa\tau\epsilon\iota\rho\omega$, $\acute{\alpha}\mu\acute{\upsilon}\nu\omega$ *ward off* ($\acute{\alpha}\mu\upsilon\nu$ -), $\mu\alpha\rho\tau\acute{\upsilon}\rho\omicron\mu\alpha\iota$ *call to witness* ($\mu\alpha\rho\tau\upsilon\rho$ -).

a. $\delta\phi\epsilon\iota\omega$ ($\delta\phi\epsilon\lambda$ -) *owe, am obliged* is formed like $\tau\epsilon\iota\omega$ to distinguish it from $\delta\phi\acute{\epsilon}\lambda\lambda\omega$ ($\delta\phi\epsilon\lambda$ -) *increase*, formed regularly. Hom. has usually Aeolic $\delta\phi\acute{\epsilon}\lambda\lambda\omega$ in the sense of $\delta\phi\epsilon\iota\omega$. $\delta\epsilon\iota\rho\omega$ *slay* ($\delta\epsilon\rho$ - $\iota\omega$) is parallel to $\delta\acute{\epsilon}\rho\omega$ (454).

472. Two verbs with verb-stems in $-\alpha\nu$ have presents in $-\alpha\iota\omega$ from $-\alpha\iota\phi\omega$ from $-\alpha\phi$ - $\iota\omega$ (33): $\kappa\alpha\iota\omega$ *burn* ($\kappa\alpha\nu$ -, $\kappa\alpha\phi$ -), fut. $\kappa\alpha\upsilon$ - $\sigma\omega$; and $\kappa\lambda\alpha\iota\omega$ *weep* ($\kappa\lambda\alpha\nu$ -, $\kappa\lambda\alpha\phi$ -), fut. $\kappa\lambda\alpha\upsilon$ - $\sigma\omicron\mu\alpha\iota$. Attic prose often has $\kappa\acute{\alpha}\omega$ and $\kappa\lambda\acute{\alpha}\omega$. See 457.

473. The verbs of 457 which for convenience have been treated under the First Class, properly belong here, ι (y) having been lost between vowels. So with stems in long vowels: $\delta\rho\acute{\omega}$ *do* from $\delta\rho\acute{\alpha}$ - $\iota\omega$, $\zeta\acute{\omega}$ *live* from $\zeta\eta$ - $\iota\omega$ (cp. $\zeta\eta\theta\iota$), $\chi\rho\acute{\omega}$ *give oracles* from $\chi\rho\eta$ - $\iota\omega$ (2 pers. $\chi\rho\eta\acute{\varsigma}$, 346).

FOURTH OR NU CLASS

474. The present stem of a verb of the Nu Class is formed from the verb-stem by the addition of a suffix containing ν .

471 D. Aeolic has $-\epsilon\nu\nu\omega$, $-\epsilon\rho\rho\omega$, $-\iota\nu\nu\omega$, $-\iota\rho\rho\omega$, $-\upsilon\nu\nu\omega$, $-\upsilon\rho\rho\omega$ (32 D. 3).

- a. $-v\%{-}$ is added: δάκ-νω *bite*, τέμ-νω *cut*, πί-νω *drink*.
- b. $-av\%{-}$ is added: αἰσθ-άν-ομαι *perceive*, ἁμαρτ-άν-ω *err*, ἀπεχθ-άν-ομαι *be hateful to*.
- c. $-av\%{-}$ is added and a sympathetic nasal (μ with a labial, ν with a dental, γ -nasal with a palatal) inserted in the verb-stem if its last syllable is short: λα-μ-β-άν-ω *take* (λαβ-), λα-ν-θ-άν-ω *escape notice* (λαθ-), τυ-γ-χ-άν-ω *happen* (τυχ-). So ἀνδάνω *please* (ἀδ-), θιγγάνω *touch* (θιγ-), λαγχάνω *obtain by lot* (λαχ-), μανθάνω *learn* (μαθ-), πυνθάνομαι *inquire* (πυθ-).
- d. $-ve\%{-}$ is added: ἰκ-νέ-ο-μαι *come* (cp. ἴκω), ἀμπ-ισχ-νέ-ο-μαι *have on*, ἰπ-ισχ-νέ-ο-μαι *promise* (cp. ἴσχω *take, hold*).
- e. $-uv\%{-}$ is added: ἐλαύνω *drive* for ἐλα-νυ-ω.
- f. $-vuv-$ ($-v\ddot{u}-$), after a vowel $-vnu-$ ($-v\ddot{u}-$), is added: δείκ-νῦ-μι *show* (δεικ-), ζεύγ-νῦ-μι *yoke* (ζευγ-), ὀλλῦμι *destroy* (for ὀλ-νῦμι, 80); κερά-ννῦ-μι *mix* (κερα-), σκεδά-ννῦ-μι *scatter* (σκεδα-).
- N. 1. — The forms in $-v\ddot{u}$ μι spread from verbs like ἔννῦμι *clothe*, σβέννῦμι *extinguish*, derived from ἐσ-νῦμι, σβεσ-νῦμι.
- N. 2. — Some verbs in $-νω$ are formed from $-v\%{-}$ for $-v\ddot{u}\%{-}$; as Hom. τίνω, φθίνω, φθάνω, ἰκάνω from τι-νϝ-ω, etc. (32 D. 1). Attic τίνω, etc. dropped the ν .
- g. $-v\eta-$, $-v\alpha-$ are added: (poetic) δάμ-νῆ-μι *I conquer*, δάμ-να-μεν *we conquer* (δαμ-), σκιδ-νῆ-μι (rare in prose) for σκεδάννῦμι *scatter*.
- In two further divisions there is a transition to the Iota Class. See 470.
- h. $-iv\%{-}$ for $-v-i\%{-}$ is added: βαίνω *go* (βα-ν-ιω), κερδαίνω *gain* (κερδα-ν-ιω), τετραίνω *bore* (τετρα-ν-ιω). For the added ν , cp. δάκ-ν-ω (474 a).
- i. $-aiv\%{-}$ for $-av-i\%{-}$ is added: ὄσφραίνομαι *smell* (ὄσφραν-ιομαι).

FIFTH CLASS (VERBS IN $-σκω$)

475. The present stem of a verb of the Fifth Class is formed by adding the suffix $-σκ\%{-}$ to the verb-stem if it ends in a vowel; $-ισκ\%{-}$ if it ends in a consonant. Thus ἀρέ-σκω *please*, εὗρ-ίσκω *find*.

- a. This class is sometimes called *inceptive* (or *inchoative*) because some of the verbs belonging to it have the sense of *beginning* or *becoming* (Lat. *-sco*); as γηράσκω *grow old*. But very few verbs have this meaning.
- b. In θνήσκω *die*, μμνήσκω *remind*, $-ισκω$ was added to verb-stems ending in a vowel. θνήσκω, μμνήσκω are the older forms.
- c. The verb-stem is often reduplicated in the present (410); as γι-γνώσκω *know*, βι-βρώσκω *eat*, δι-δράσκω *run away*. Poetic ἀρ-αρ-ίσκω *fit* has the form of Attic reduplication. μίσγω may stand for μι-(μ)ισγω.
- d. A stop consonant is dropped before $-σκω$ (84); as δι-δά(κ)-σκω *teach* (cp. δι-δακ-τός). πάσχω *suffer* is for πα(θ)-σκω (109).

475 c. D. Hom. has ἔσχω *liken* for $\text{φε}\iota(\kappa)\text{-σκω}$, also ἴσχω from $\text{φι}(\kappa)\text{-σκω}$, τιτύ(κ)-σκομαι *prepare*, δε-δί(κ)-σκομαι *welcome*.

SIXTH OR MIXED CLASS

476. This class consists of verbs containing, in one or more tense-stems, a verb-stem (or verb-stems) essentially different from the verb-stem of the present, as Eng. *am, was, be*. For the full list of forms see the List of Verbs.

1. αἰρέω (αἶρε-, εἰλ-) *take, αἰρήσω, ἤρηκα, etc., 2 aor. εἶλον.*
2. εἶδον (φειδ-, φοιδ-, ριδ-) *saw, vidi, 2 aor. (with no pres. act.); 2 perf. οἶδα κποιου (387). Middle εἶδομαι (poetic). εἶδον is used as 2 aor. of ὀράω (see below).*
3. εἶπον (εἶπ-, ἐρ-, ῥε-) *spoke, 2 aor. (no pres.); fut. (ἐρέω) ἐρώ, perf. εἶρηκα, εἶρημαι, aor. pass. ἐρρήθην. The stem ἐρ- is for φερ-, seen in Lat. ver-bum. (Cp. 447.) ῥε- is for φρε, hence εἶρημαι for φε-φρημαι.*
4. ἔρχομαι (ἐρχ-, ἐλευθ-, ἐλυθ-, ἐλθ-) *go. Fut. ἐλεύσομαι (usually poet.), 2 perf. ἐλήλυθα, 2 aor. ἤλθον. The Attic fut. is εἰμι shall go (370). The imperf. and the moods of the present other than the indic. use the forms of εἰμι.*
5. ἐσθίω (ἐσθ-, ἐδ-, φαγ-) *eat, fut. ἔδομαι (513), perf. ἐδήδοκα, -εδήδεσμαι, ἠδέσθην, 2 aor. ἔφαγον.*
6. ὀράω (ὄρα-, ὄπ-, ριδ-) *see, fut. ὄψομαι, perf. ἐώρακα or ἐόρακα, perf. mid. ἐώραμαι or ὤμαι (ὠπ-μαι), ὤφθην. See εἶδον, above.*
7. πάσχω (πενθ-, πονθ-, παθ-) *suffer, fut. πείσομαι for πενθ-σομαι (85), 2 perf. πέπονθα, 2 aor. ἔπαθον. (See 475 d.)*
8. πίνω (πι-, πο-) *drink, i.e. πί-ν-ω (474 a), fut. πίομαι (513), perf. πέπωκα, 2 aor. ἔπιον, impv. πίθι (428. 1, 524 b).*
9. τρέχω (τρέχ- for θρεχ- (108 g), δραμ-, δραμε-) *run, fut. δραμοῦμαι, perf. δεδράμηκα, 2 aor. ἔδραμον.*
10. φέρω (φερ-, οἰ-, ἐνεκ-, by reduplication and syncope ἐν-ενεκ and ἐνεγκ-) *bear; fut. οἶσω, aor. ἦνεγκα, perf. ἐν-ήνοχα (409, 437), ἐν-ήνεγμαι, aor. pass. ἠνέχθην.*
11. ὠνίωμαι (ὠνε-, πρια-) *buy, fut. ὠνήσομαι, perf. ἐώνημαι, aor. pass. ἐωνήθην. For ἐωνησάμην the form ἐπριάμην is used.*

477. Apart from the irregularities of Class VI, some verbs may, by the formation of the present stem from the verb-stem, belong to more than one class, as βαίνω (III, IV), ὀσφραίνομαι (III, IV), ὀφλισκάνω (IV, V).

478. Many verbs have alternative forms, often of different classes, as κυδάνω κυδαίνω *honor* (IV), ἔκω ἰκάνω *come* (I, IV), κλάζω (κλαγγ-) κλαγγάν-ω *scream* (III, IV), σφάζω σφάττω *slay* (468), ἀνύω ἀνύτω *accomplish* (I).

INFLECTION OF PRESENT AND IMPERFECT OF Ω-VERBS

479. For the paradigms, see 342, 344; for the explanation of the forms, see 418–423, 424–428, 452–478.

a. A few ω -verbs show forms from the athematic conjugation. These are usually Epic; as $\epsilon\dot{\omega}$ *eat* in inf. $\epsilon\delta\mu\epsilon\nu\alpha\iota$, $\phi\acute{\epsilon}\rho\omega$ *bear* in imv. $\phi\acute{\epsilon}\rho\tau\epsilon$, $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$ *await* in 3 pl. $\delta\acute{\epsilon}\chi\alpha\tau\alpha\iota$ for $\delta\epsilon\chi\gamma\tau\alpha\iota$, part. $\delta\acute{\epsilon}\gamma\mu\epsilon\nu\omicron\varsigma$, imperf. $\epsilon\delta\acute{\epsilon}\gamma\mu\eta\nu$ (but these are often regarded as perf. and plupf. without reduplication; $\epsilon\delta\acute{\epsilon}\gamma\mu\eta\nu$ is sometimes 2 aor.). $\omicron\dot{\iota}\mu\alpha\iota$ *think* is probably a perf. to $\omicron\dot{\iota}\omicron\mu\alpha\iota$ ($\omicron\dot{\iota}-\omicron$).

CONTRACTED VERBS

480. Verbs in $-\alpha\omega$, $-\epsilon\omega$, $-\omicron\omega$ contract the final α , ϵ , \omicron of the verb-stem with the thematic vowel $-\% (-^{\omega}/\eta)$. For the rules of contraction, see 42 ff.; for the paradigms, 344–349.

481. Several contracted verbs have stems in $-\bar{\alpha}$, as $\delta\rho\bar{\omega}$ *do* from $\delta\rho\bar{\alpha}-\iota\omega$ (457). For stems in η see 346.

CONTRACTED VERBS IN THE DIALECTS

482. $-\alpha\omega$ Verbs in Homer. — Hom. sometimes leaves $-\alpha\omega$ verbs open. When contracted, $-\alpha\omega$ verbs have the Attic forms.

483. When uncontracted, verbs in $-\alpha\omega$ often show in the Mss. of Hom. not the original open forms, but forms in which the concurrent vowels, or vowel and diphthong, are “assimilated,” $\alpha\epsilon$, $\alpha\epsilon\iota$, $\alpha\eta$, $\alpha\eta$ giving a double α sound by α prevailing over the ϵ sound; $\alpha\omicron$, $\alpha\omega$, $\alpha\omicron\iota$, $\alpha\omicron\nu$ giving a double \omicron sound by the \omicron sound prevailing over the α . One of the vowels is commonly lengthened, rarely both.

| | |
|--|---|
| $\alpha\epsilon$ = (1) $\alpha\alpha$: $\delta\rho\acute{\alpha}\epsilon\sigma\theta\alpha\iota = \delta\rho\acute{\alpha}\alpha\sigma\theta\alpha\iota$, $\acute{\alpha}\gamma\acute{\alpha}\epsilon\sigma\theta\epsilon = \acute{\alpha}\gamma\acute{\alpha}\alpha\sigma\theta\epsilon$. | = (2) $\omega\omega$: $\mu\epsilon\nu\omicron\iota\acute{\alpha}\omega = \mu\epsilon\nu\omicron\iota\acute{\omega}\omega$. |
| = (2) $\bar{\alpha}\alpha$: $\mu\acute{\nu}\acute{\alpha}\epsilon\sigma\theta\alpha\iota = \mu\acute{\nu}\acute{\alpha}\alpha\sigma\theta\alpha\iota$, $\acute{\eta}\gamma\acute{\alpha}\epsilon\sigma\theta\epsilon = \acute{\eta}\gamma\acute{\alpha}\alpha\sigma\theta\epsilon$. | $\alpha\omicron\iota$ = (1) $\omicron\phi$: $\delta\rho\acute{\alpha}\omicron\iota\tau\epsilon = \delta\rho\acute{\alpha}\omicron\phi\tau\epsilon$. |
| $\alpha\epsilon\iota$ = (1) $\alpha\acute{\alpha}$: $\delta\rho\acute{\alpha}\epsilon\iota\varsigma = \delta\rho\acute{\alpha}\alpha\varsigma$, $\acute{\epsilon}\acute{\alpha}\epsilon\iota$ = $\acute{\epsilon}\acute{\alpha}\alpha$. | = (2) $\omega\omicron\iota$: $\acute{\eta}\beta\acute{\alpha}\omicron\iota\mu\iota = \acute{\eta}\beta\acute{\omega}\iota\mu\iota$. |
| = (2) $\bar{\alpha}\alpha$: $\mu\epsilon\nu\omicron\iota\acute{\alpha}\epsilon\iota = \mu\epsilon\nu\omicron\iota\acute{\alpha}\alpha$. | $\alpha\omicron\nu$ = (1) $\omicron\omega$: $\delta\rho\acute{\alpha}\omicron\nu\sigma\alpha = \delta\rho\acute{\alpha}\omicron\omega\sigma\alpha$, $\delta\rho\acute{\alpha}\omicron\nu\omicron\sigma\iota = \delta\rho\acute{\alpha}\omicron\omega\sigma\iota$, $\acute{\alpha}\lambda\acute{\alpha}\omicron\nu$ (from $\acute{\alpha}\lambda\acute{\alpha}\epsilon\omicron$ imv. of $\acute{\alpha}\lambda\acute{\alpha}\omicron\mu\alpha\iota$) = $\acute{\alpha}\lambda\acute{\omega}\omega$. |
| $\alpha\eta$ = (1) $\alpha\acute{\alpha}$: $\acute{\epsilon}\acute{\alpha}\eta\varsigma = \acute{\epsilon}\acute{\alpha}\alpha\varsigma$. | = (2) $\omega\omega$: $\acute{\eta}\beta\acute{\alpha}\omicron\nu\sigma\alpha = \acute{\eta}\beta\acute{\omega}\omega\sigma\alpha$, $\delta\rho\acute{\alpha}\omicron\nu\omicron\sigma\iota = \delta\rho\acute{\alpha}\omicron\omega\sigma\iota$. |
| = (2) $\bar{\alpha}\alpha$: $\mu\acute{\nu}\acute{\alpha}\eta$ 2 sing. mid. = $\mu\acute{\nu}\acute{\alpha}\alpha$. | ou here is a spurious diphthong (6) either derived from $-\omicron\nu\tau-$: $\delta\rho\alpha-\omicron\nu\tau-\mu\alpha$, $\acute{\eta}\beta\alpha\omicron\nu\tau-\mu\alpha$, $\delta\rho\acute{\alpha}\omicron\nu\tau\iota$; or due to contraction, as in $\acute{\alpha}\lambda\acute{\alpha}\omicron\nu$ from $\acute{\alpha}\lambda\acute{\alpha}\epsilon\omicron$. |
| $\alpha\omicron$ = (1) $\omicron\omega$: $\delta\rho\acute{\alpha}\omicron\nu\tau\epsilon\varsigma = \delta\rho\acute{\alpha}\omicron\omega\nu\tau\epsilon\varsigma$. | |
| = (2) $\omega\omicron$: $\acute{\eta}\beta\acute{\alpha}\omicron\nu\tau\epsilon\varsigma = \acute{\eta}\beta\acute{\omega}\omicron\nu\tau\epsilon\varsigma$, $\mu\acute{\nu}\acute{\alpha}\omicron\nu\tau\omicron = \mu\acute{\nu}\acute{\omega}\omicron\nu\tau\omicron$. | |
| $\alpha\omega$ = (1) $\omicron\omega$: $\delta\rho\acute{\alpha}\omega = \delta\rho\acute{\alpha}\omicron\omega$, $\beta\omicron\acute{\alpha}\omega\nu = \beta\omicron\acute{\omega}\omicron\nu$. | |

484. Assimilated forms appear in the (“Attic”) future in $-\alpha\omega$ from $-\alpha\sigma\omega$ (511 b, c, d); as Hom. $\acute{\epsilon}\lambda\acute{\omega}\omega\sigma\iota$ (= $\acute{\epsilon}\lambda\acute{\alpha}\omicron\omega\sigma\iota$), $\kappa\rho\epsilon\mu\acute{\omega}$, $\delta\alpha\mu\acute{\alpha}$, $\delta\alpha\mu\acute{\omega}\omega\sigma\iota$. In the imperfect contraction is common, assimilation rare.

485. The assimilated forms are used only when the second syllable (in the unchanged form) was long either by nature or by position. Hence *δρόωμεν*, *δράατε*, *δράατο*, do not occur for *δράομεν*, etc. (*μνωόμενος* is an exception.) The first vowel is lengthened only when the metre requires it, as in *ἡβώντες* for *ἡβάντες* — ∪ — ∪. Thus two long vowels do not occur in succession, except to fit the form to the verse, as *μεοινῶω* for *μεοινάω*; but *ἡβώομι*, not *ἡβώωμι*. When the first vowel is metrically lengthened, the second vowel, if short, is not lengthened; but the second sound may remain long either as a final syllable (as in *μεοινάα*) or when it represents the spurious diphthong *ou* from *-οντ-* (as in *ἡβώωσα*, *δρώωσι* for *ἡβάουσα*, *δράουσι* from *ἡβαοντα*, *δραοντι*).

486. The assimilated forms are found only in the artificial language of Homer, Hesiod, and their imitators, and nowhere in the living speech. They are commonly explained as derived from the contracted forms by a process of 'distraction,' and as inserted in the text for the sake of the metre. Thus *δράα*s, *βοώντες*, the spoken forms which had taken the place of original *δράεις*, *βοάντες*, in the text, were expanded into *δράαs*, *βοώντες*, by doubling the *a* and *o* sounds. While the restoration of the original uncontracted forms is generally possible, and is adopted in several modern editions, a phonetic origin of many of the forms in question is still sought by scholars who regard *δρόω* as intermediate between *δράω* and *δρῶ*.

487. Some verbs show *eo* for *ao* in Hom., as *ἦντεον*, *τρόπεον*, *μεοίνεον*, *ποτέονται*. Cp. 488, 493 a. These can come only from the unassimilated forms.

488. *-aw* verbs in Herodotus. — Hdt. contracts *-aw* verbs as they are contracted in Attic. In many cases before an *o* sound the Mss. substitute *ε* for *α* (*τολμέω*, *δρέων*, *ἐφοίτεον*). This *ε* is never found in *all* the forms of the same verb, and the Mss. generally disagree on each occurrence of any form. — Hdt. always has *-ώην*, *-ώμην*, in the optative.

489. *-ew* verbs in Homer. — a. Hom. rarely contracts *ew* and *eo* (except in the participle). In a few cases *ευ* appears for *eo*, as *ποιεύμην*; rarely for *εου*, as *τελεύσι*. When the metre allows either *-εε* or *-ει*, *-εει* or *-ει*, the open forms are slightly more common. *ει* is often necessary to admit a word into the verse (as *ἡγείσθαι*, *ἐφίλει*), and is often found at the verse-end. *-έαι*, *-έεο*, in the 2 sing. mid. may become *-εἶαι*, *-εἶο*, or, by the expulsion of one *ε*, *-έαι*, *-έο*; as *μῦθεἶαι* or *μῦθεἶαι sayest*, *αἰδέο* show regard.

b. *νικεῖω*, *τελείω*, etc., from *-εσ-τω* (*νικεσ-*, *τελεσ-*) are older than *νικέω*, *τελέω*, etc. See 443 d. *θείω*, *πλείω*, *πνείω* show metrical lengthening (24 D.).

490. *-ew* verbs in Herodotus. — Hdt. generally leaves *eo*, *ew*, *εου*, open, except when a vowel precedes the *ε*, in which case we find *ευ* for *eo* (*ἀγνοεῖντες*). In the 3 pl. *-έουσι* is kept except in *ποιεῖσι*. For *-έεο* in the 2 sing. mid. we find *έ-ο*, as in *αἰτέο*. *εε*, *εει* in stems of more than one syllable should

appear contracted. In the optative Hdt. has *-έοι* after a consonant, as *καλέοι*, but *-οι* after a vowel, as *ποιόμι, ποιόι*.

491. Verbs in *-οω* in Hom. always show the contracted forms except in the case of such as resemble the assimilated forms of *-αω* verbs.

| | |
|---|---|
| οο = (1) οω : <i>δηϊόοντο</i> = <i>δηϊόωντο</i> . | οοι = οφ : <i>δηϊόοιεν</i> = <i>δηϊόφεν</i> . |
| (2) ωο : <i>ἵπνόνοντας</i> = <i>ἵπνώοντας</i> . | οου = οω : <i>ἄρόουσι</i> = <i>ἄρόωσι</i> . |

492. Hdt. contracts *-οω* verbs like Attic. *ευ* for *ου*, as in *δικαιεύσι* for *-ούσι*, is incorrect.

493. Doric. — a. In *-αω* verbs Doric (49 D.) contracts *αε* and *αη* to *η*; *αι* and *αη* to *η*; *αο, αω*, to *ᾶ* except in final syllables: *τίμῶ, τίμῆς, τίμῆ, τίμᾶ-μες, τίμῆτε, τίμᾶντι, τίμη, τίμῆν*. Monosyllabic stems have *ω* from *α + ο* or *α + ω*. Some verbs in *-αω* have alternative forms in *-εω*, as *δρέω, τίμέω*.

b. *-εω* verbs show various forms: *φιλέω, φιλῶ, φιλίω; φιλείς, φιλές (?)*; *φιλεῖ; φιλέομες, φιλίομες, φιλίωμες, φιλῶμες, φιλοῦμες, φιλεῦμες; φιλεῖτε, φιλήτε; φιλέοντι, φιλίοντι, φιλόντι, φιλοῦντι, φιλεῦντι*.

c. *-οω* verbs contract *οο* and *οε* to *ω* (and *ου*).

494. Aeolic. — In Aeolic contracted verbs commonly pass into the athematic conjugation: *τίμαιμι, -αις, -αι, τίμᾶμεν, τίμᾶτε, τίμαισι*, imperf. *ἐτίμᾶν, ἐτίμᾶς, ἐτίμᾶ*, etc., inf. *τίμᾶν*, part. *τίμᾶις, -αντος*, mid. *τίμᾶμαι*, inf. *τίμᾶμεναι*. So *φίλημι, φίλημεν, φίλητε, φίλεισι, ἐφίλην*, inf. *φίλην*, part. *φίλεις, -εντος*. Thus *δρημι* (from *δρέω* = Att. *δράω*), *κάλημι, αἴνημι*. So also *δήλωμι*, 3 pl. *δήλοισι*, inf. *δήλων*. Besides these forms we find a few examples of the earlier inflection in *-αω, -εω, -οω*, but these forms usually contract except in a few cases where *ε* is followed by an *ο* sound (*ποτέονται*). From other tenses, e.g. the fut. in *-ησω, η* has been transferred to the present in *ἀδικήω, ποθήω*, etc.

495. Hom. has several cases of contracted verbs inflected without any thematic vowel in the 3 dual: *σῦλή-την* (*σῦλάω spoil*), *προσανδή-την* (*προσανδάω speak to*), *ἀπειλή-την* (*ἀπειλέω threaten*), *δμαρτή-την* (*δμαρτέω meet*); also *σαώ* 3 sing. imperf. (*σαόω keep safe*). In the inf. *-ημεναι*, as *γοήμεναι* (*γοάω wail*), *πεινήμεναι* *be hungry* (*πεινάω*, 481), *φορήμεναι* and *φορήναι* (*φορέω wear*). But *ἀγινέω* *lead* has *ἀγινέμεναι*.

INFLECTION OF THE PRESENT AND IMPERFECT OF MI-VERBS

496. For the paradigms, see 362 ff.; for the explanation of the forms, see 418–423, 424–428, 458–459.

497. *Mi*-verbs show certain forms of the thematic inflection (498–505).

498. Verbs in *-νῦμι* frequently show forms of the present and imperfect active from a present in *-νύω*; as *δείκνυμι* (less often *δεικνύω*), *δεικνύεις*, *-ύει*, *-ύουσι*, *δείκνυένιν*, *δεικνύων*, *εδείκνυον*. In the present subjunctive and optative the thematic inflection is regular.

499. In the present subjunctive *μ*-verbs pass into the thematic inflection, the thematic vowel being contracted with the final vowel of the stem: *τιθῶ* from *τιθέω*, *τιθῶμαι* from *τιθέωμαι*.

a. *ιστῶμαι* (*στα-*) may be contracted from *ιστέωμαι* (cp. Hom. *στέωμεν* formed from *στήομεν* by 29).

500. The deponents *δύναμαι can*, *ἐπίσταμαι understand*, *κρέμαμαι hang*, *ἀγαμαι admire*, put *ω/η* in place of the final vowel of the stem so that there is no contraction: *δύνομαι*, *δύνη*, *δύνηται*, *δυνώμεθα*, are formed and accented like *λύωμαι*, etc. (392 N. 2). The above-named verbs keep, however, in the optative, the final vowel of the stem, as *δύναιο*, *δύναιτο*. Cp. 528, 529.

501. *τίθημι*, *δίδωμι*, *ἔημι*, etc., show some thematic forms in the indicative; as pres. *ίεις*, imv. *τίθει*, *δίδου*, *ἔει*, imperf. *ἐτίθεις*, *ἐδίδους*, *ἔεις*. The forms *τιθέω*, *διδόω*, *ἔέω* do not occur in the 1 sing. pres. indic. On the ending *-ᾶσι* in the 3 pl. see 425 d.

502. In the pres. and aor. opt. of *τίθημι* and *ἔημι* there is a transition to the thematic inflection, but not in the 1 and 2 sing. The accent is differ-

498 D. Old Comedy rarely, New Comedy often, has the thematic forms. Plato generally has *-νῦσι* 3 pl.; in the opt. he has *πηγνῦτο*.

Hom. has the athematic forms *ῥηγνῦσι* indic. 3 pl. for *ῥηγνυ-ντι*, *ζεῦγνυσαν* imperf., *δαινῦτο* and *δαινῦατο* opt., *θμνυθι*, *θρνυθι* imv.; but thematic forms in *ζεῦγνον*, *ῥρνον*, *ῶμνε*, *ἰμνέτω*, etc.

Hdt. usually keeps the athematic inflection, but has some thematic forms in 2, 3 sing. and 3 pl. pres. indic., 1 sing. and 3 pl. imperf., and participle.

Doric generally has the thematic forms; Aeolic has *ζεῦγνῦ*, and *θμνῦν* infinitive.

499 D. Hdt. has *ἐνίστηται*. Dor. *τιθέω*, *τιθέωμεν*, *διδῶντι* and *τίθηντι*, *ιστᾶται*.

500 D. Hom. has *μάρνωμαι* (cp. *ἐμάρναο*, 427 b. D). Hdt. has *δυνέωνται*, *ἐπιστέωνται*. Dor. has *δύνᾶμαι*. Cp. 501 D.

501 D. Indicative: Hom. has *τίθησθα*, *τίθησι* and *τιθεῖ*, *τιθεῖσι*; *διδοῖς* and *διδόισθα*, *δίδωσι* (usually) and *διδοῖ*, *διδούσι*. On *ἴστασκε* see 450.

Hdt. has *τιθεῖ* *τιθεῖσι*; *ιστῆ* is doubtful; *διδοῖς*, *διδοῖ*, *διδούσι*; *-νῦσι* and *-νύουσι*. Middle: *-αται* and *-ατο* (imperf.) for *-νται*, *-ντο* in *τιθέαται* *ἐπιθέατο*, *ιστέαται* *ιστέατο*, *δυνέαται* *ἐδυνέατο*. *-αται*, *-ατο* have been transferred from the perf. and plupf. of consonant stems, such as *γεγράφαται*, *ἐγεγράφατο* (427 f).

Pind. has *τιθεῖς*. Dor. has *ιστᾶμι*; 3 sing. *τίθητι*; 3 pl. *τίθεντι*, *διδοντι*.

Aeolic has *τίθης*, *τίθη*, 3 pl. *τίθεις*; *ιστᾶς*, *ιστᾶ*; *δίδως*, *δίδω*; 2 sing. *δάμᾶς*.

Imperfect: Hom. has *ἐτίθει*, *ἐδίδους* *ἐδίδου*. — Hdt. has *ὑπερετίθει* 1 sing., *ἐδίδου*, *ἐδίδου*, *ιστᾶ* and *ἀνίστη* (both in Mss.). — In poetry *-ν* occurs for *-σαν* as *τίθεν*, *ιστᾶν*, *ἔιδον* (426 e. D.).

Imperative: Hom. has *ἴστη* and *καθίστᾶ*, *δίδωθι*, *ἐμπίπληθι*, *ἴτασο* and *ἴταο*. Pind. has *δίδοι* (active).

ently reported : (1) as if the presents were *τιθέω, ἴέω* ; (2) as if the presents were *τίθω, ἴω*. Thus *active* : *ἀφίετε* for *ἀφίετετε*, *ἀφίεν* for *ἀφίειεν* ; *middle* : *τιθοῖτο, επιθοίμεθα, συνθοῖτο, επιθοῖντο* (also accented *τίθοιτο, ἐπίθοιντο*) ; *προοῖτο, προοίσθε, προοῖντο* (also accented *πρόοιτο, πρόοιντο*). Hdt. has *-θείοτο* and *-θεῖτο*.

503. In the Mss. the accent varies in the pres. and 2 aor. subj. mid., as *τιθῶμαι* and *τίθωμαι* (like *λύωμαι*), *ἀποθῶμαι* and *ἀπόθωμαι* (394 f).

504. In the drama we find the inv. mid. *τίθου, ἴστω* for *τίθεσο, ἴστασο*.

505. Some other *μ*-verbs show alternative thematic forms, as *πιμπλάω, -έω (πίμπλημι), πιπράω (πίμπρημι)*. So often with verbs in *-νημι* (474 g), as *δαμνῆ* and *δάμνησι*.

II. FUTURE SYSTEM

(FUTURE ACTIVE AND MIDDLE)

506. The future stem is formed by adding the tense-suffix *-σ%-* (*-εσ%-* in liquid and nasal stems, 508) to the verb-stem : *λύ-σω shall* (or *will*) *loose, λύσομαι* ; *θή-σω* from *τί-θη-μι place* ; *δείξω* from *δείκ-νῦ-μι show*.

a. In verbs showing strong and weak grades (435) the ending is added to the strong stem : *λείπω λείψω, τήκω τήξω, δίδωμι δώσω*.

507. Vowel Verbs. — Verb-stems ending in a short vowel lengthen the vowel before the tense-suffix (*a* to *η* except after *ε, ι, ρ*) : *τιμάω, τιμήσω* ; *εάω, εάσω* ; *φιλέω, φιλήσω*. Cp. 442.

a. Verb-stems in *ευ* that lose *υ* in the present (456) generally retain *ευ* in the future and aorist : *πνέω breathe, πνεύσομαι, ἔπνευσα* ; but *χέω pour, fut. χέω, aor. ἔχεα* (Epic ἔχεα).

b. For verbs retaining a short final vowel, see 443.

508. Liquid and Nasal Verbs. — Verb-stems ending in *λ, μ, ν, ρ*, add *-εσ%-* ; then *σ* drops and *ε* contracts with the following vowel.

507 D. Doric and Aeolic always lengthen *a* to *ā* (*τιμάῶ*).

b. From stems originally ending in *-σ* Hom. often has *σσ* in the future : *άνώσσεισθαι, τελέω τελέσσω* ; by analogy *θλύμι θλέσσω* (and *θλέσω, mid. θλείται*).

508 D. These futures are often uncontracted in Homer (*βαλέω, κτενέεις, ἀγγελέουσιν*) ; regularly in Aeolic ; in Hdt. properly only when *ε* precedes *ο* or *ω*. *σ* is retained in the poetic futures *κέλσω (κέλλω λαῖα, κελ-)*, *κύρω (κῆρω μεετ, κυρ-)*, *δρσω (δρνῦμι ρουσε, δρ-)*. So also in the aorists of these verbs.

φαίνω (φαν-) *show*, φανῶ, φανείς from φαν-έ(σ)ω, φαν-έ(σ)εις; στέλλω (σ텔-) *send*, στελοῦμεν, στελεῖτε from στελ-έ(σ)ομεν, στελ-έ(σ)ετε. See 351.

509. Stop Verbs. — Labial (π, β, φ) and palatal (κ, γ, χ) stops at the end of the verb-stem unite with σ to form ψ or ξ. Dentals (τ, δ, θ) are lost before σ (83).

κόπ-τ-ω (κοπ-) *cut*, κόψω; βλάπ-τ-ω (βλαβ-) *injure*, βλάψω; γράφ-ω *write*, γράψω; πλέκ-ω *weave*, πλέξω; λέγ-ω *say*, λέξω; ταραττω (ταραχ-) *disturb*, ταραξώ; φράζω (φραδ-) *say*, φράσω; πείθω (πειθ-, ποιθ-, πιθ-) *persuade*, πείσω; πάσχω (πενθ-, πονθ-, παθ-) *suffer*, πείσομαι.

a. An ε or ο added to the verb-stem is lengthened to η or ω (442 b).

510. Attic Future. — Certain formations of the future in which σ is dropped after ᾶ or ε are called *Attic* because they occur especially in that dialect in contrast to the later language; but they occur also in Homer and Herodotus. The name *Attic future* is often restricted to the form described in 511 e.

511. These futures usually occur when σ of the tense-sign is preceded by ᾶ or ε after a short syllable. Here σ is dropped and -άω and -έω are contracted to -ῶ.

a. καλέω *call*, τελέω *finish* drop the σ of καλέσω καλέσομαι, τελέσω τελέσομαι, and the resulting Attic forms are καλῶ καλοῦμαι, τελῶ (τελοῦμαι poetic).

b. ελάω (έλα-) *drive* has Hom. έλάω, Attic έλῶ. — καθέξομαι (καθεδ-) *sit* has Attic καθεδοῦμαι as if from the stem καθεδ-ε. — μάχομαι (μαχ-ε-) *fight* has Hom. μαχέ(σ)ομαι (and μαχήσομαι), Attic μαχοῦμαι. — δαλύω (δολ-ε-) *destroy* has Hom. δάλεω, Attic δαλῶ.

c. All verbs in -αννῆμι have futures in -ά(σ)ω, -ῶ; as σκεδάαννῆμι (σκεδα-) *scatter*, poet. σκεδάσω, Attic σκεδῶ. Similarly some verbs in -εννῆμι: ἀμφιέννῆμι (ἀμφιε-) *clothe*, Epic ἀμφιέσω, Attic ἀμφιῶ. So στορνῆμι (στορ-ε-) *spread*, late στορέσω, Attic στορῶ.

d. A few futures of verbs in -αζω contract. βιβάζω (βιβαδ-) *cause to go* usually has βιβῶ from βιβάσω. So εξετώμεν = εξετάσομεν (έξετάζω *examine*).

e. Verbs in -ιζω of more than two syllables drop σ of the future and insert ε, thus making -ι(σ)έω, -ι(σ)έομαι, which contract to -ιῶ and -ιοῦμαι, as in the Doric future (512). So νομίζω (νομιδ-) *consider* makes νομιῶ, νομοῦμαι.

N. All these forms from stems in δ (νομιῶ, -ιέω, etc.) imitate liquid and nasal verbs.

511 D. Hom. has άεικιῶ, κομιῶ; and also τελέω, καλέω, έλάω, άντιῶ, δαμῶσι (484), άννῶ, έρύουσι, τανῶουσι. Hdt. always uses the -ιῶ and -ιοῦμαι forms. Homeric futures in -εω have a liquid or nasal before ε, and imitate the futures of liquid and nasal verbs.

512. Doric Future. — Some verbs, which have a future middle with an active meaning, form the stem of the future middle by adding *-σε%*-, and contracting *-σέομαι* to *-σοῦμαι*. This formation is called the Doric future because it is a common form of the future in the Doric dialect. Such verbs (except *πίπτω*) have also the regular Attic future in *-σομαι*.

κλαίω (κλαν-, 472) *weep* κλανσοῦμαι, *πλέω* (πλευ-, πλυ-) *sail* πλενσοῦμαι, *πνέω* (πνευ-, πνυ-) *breathe* πνευσοῦμαι, *πίπτω* (πετ-) *fall* πεσοῦμαι, *πύθνομαι* (πυθ-, πυθ-) *peussōmhai* (rare), *φεύγω* (φευγ-, φυγ-) *φευξοῦμαι*.

a. *πεσοῦμαι* (Hom. *πεσέομαι*) from *πίπτω* *fall* is from *πετεομαι*. Attic 2 aor. *ἔπεσον* is from *ἔπετον* (Dor. and Aeol.) under the influence of *πεσοῦμαι*.

513. Futures with Present Forms. — The following futures have no future suffix, and thus have the form of presents: *ἔδομαι* (ἐδ-) *shall eat* from *ἐσθίω*, *πίτομαι* (πι-) *shall drink* from *πίνω*, *χέω* (χεν, χυ-) and *χέομαι* *shall pour* from *χέω*. See 476. 5, 8.

a. These are probably old subjunctives, with short mood-sign (420 D), which have retained their future meaning. Hom. has *βέομαι* or *βείομαι* *shall live*, *δήω* *shall find*, *κῆω* (written *κείω*) *shall lie*, *ἐξανύω* *shall finish*, *ἐρύω* *shall draw*, *τανύω* *shall stretch*, and *ἀλεύεται* *shall avoid*. *νέομαι* *shall go* is for *νεομαι*.

514. Inflection of Future Active and Middle. — *μ*-verbs inflect the future active and middle like *λύσω*, *λύσομαι*.

III. FIRST AORIST SYSTEM

(FIRST AORIST ACTIVE AND MIDDLE)

515. The first aorist stem is formed by adding the tense-suffix *-σα* to the verb-stem: *ἔ-λυ-σα* *I loosed*; *ἔ-δειξα* *I showed*, from *δείκ-νυ-μι*.

a. In verbs showing strong and weak grades (435), the strong stem is used: *πείθω* *ἔπεισα*, *τήκω* *ἔτηξα*, *πνέω* *ἔπνευσα* (456), *ἵστημι* *ἔστησα*.

512 D. Hom. has *ἔσσειται* (and *ἔσσεται*, *ἔσεται*, *ἔσται*). In Doric there are three forms: (1) *-σέω* (and *-σῶ*), *-σέομαι* (and *-σοῦμαι*); and often with *ευ* from *εο* as *-εὔντι*, *-εὔμες*; (2) *-σίω* with *ι* from *ε* before *ο* and *ω*; (3) the Attic forms. Doric generally inflects the future as follows: *λύσῶ*, *λύσεῖς*, *λύσει*, *λύσοῦμες*, *λύσεῖτε*, *λύσονται*, *λύσῶν*, *λύσειν*; *λύσομαι*, *λύσῃ*, *λύσείται*, *λύσοῦμεθα*, *λύσεισθε*, *λύσονται*, *λύσοῦμενος*, *λύσεισθαι*.

515 D. Mixed Aorists. — Hom. has some forms of the 1 aor. with the thematic vowel (ε%) of the 2 aor.; as *ἄξετε*, *ἄξεσθε* (*ἄγω* *lead*), *ἐβήσετο*, *inv. βήσεο* (*βαίνω* *go*), *ἐδόσετο* (*δύω* *set*), *ἔξον* (*ἔκω* *come*), *οἴσε*, *οἴσετε*, *οἴσμεν*, *οἴσμεναι* (*φέρω* *bring*), *inv. ὄρσεο* *rise* (*δρνῦμι* *rouse*).

516. The verbs *τίθημι*, *ἔημι*, *δίδωμι* form the sing. act. of the 1 aor. indic. in *-κα* (*ἔθηκα*, *ἔδωκα*, *ἤκα*). The forms of the 2 aor. (527 a) are generally used in the dual and plural indic. and in the other moods. The forms with *κ* rarely appear outside of the sing.: chiefly in the 3 pl., as *ἔδωκαν* (= *ἔδοσαν*), less frequently in the 1 and 2 pl., as *ἔδώκαμεν*, *-ατε*.

a. That *κ* was not a suffix but a part of an alternative root appears from a comparison of *θηκ-* in *ἔθηκα* and perf. *τέθηκα* with *fēc-* in *fēci*.

517. Vowel Verbs. — Verb-stems ending in a vowel lengthen a short final vowel before the tense-suffix (*a* to *η* except after *ε*, *ι*, *ρ*). Thus *τιμῶ* *ἐτίμησα*, *εἰῶ* *εἶᾱσα* (442), *φιλέω* *ἐφίλησα*.

a. *χέω* (*χευ-*, *χεφ-*, *χυ-*) *pour* has the aorists *ἔχεα*, *ἐχεάμην* (Epic *ἔχεα*, *ἐχεάμην*) from *ἐχευσα*, *ἐχευσαμην*. Cp. 456.

b. For verbs retaining a short final vowel see 443.

518. Liquid and Nasal Verbs. — Verb-stems ending in *λ*, *μ*, *ν*, *ρ* lose *σ* and lengthen their vowel by compensation (32): *a* to *η* (after *ι* or *ρ* to *ᾱ*), *ε* to *ει*, *ι* to *ῑ*, *υ* to *ῡ*.

φαίνω (*φαν-*) *show*, *ἔφηνα* for *ἐφανσα*; *περαίνω* (*περαν-*) *finish*, *ἐπέρανα* for *ἐπερανσα*; *στέλλω* (*σ텔-*) *ἔστειλα* for *ἔστελσα*; *κρίνω* (*κριν-*) *judge*, *ἔκρινα* for *ἐκρινσα*; *ἀλλομαι* (*ἄλ-*) *leap*, *ἤλαμην* for *ἤλαμην*.

a. Some verbs in *-αινω* have *-ᾱνα* instead of *-ηνα*; as *κερδαίνω gain* (25 a).

b. *αἴρω* (*ἄρ-*) *raise* is treated as if its verb-stem were *ἄρ-* (contracted from *ἀερ-* in *ἀείρω*): aor. *ἤρα*, *ἄρω*, etc., and *ἤράμην*, *ἄρωμαι*, etc.

519. Stop Verbs. — Labial (*π*, *β*, *φ*) and palatal (*κ*, *γ*, *χ*) stops at the end of the verb-stem unite with *σ* to form *ψ* or *ξ*. Dentals (*τ*, *δ*, *θ*) are lost before *σ* (cp. 83).

πέμπω send *ἔπεμψα*; *βλάπτω* (*βλαβ-*) *injure* *ἔβλαψα*; *γράφω* write *ἔγραψα*; *πλέκω* weave *ἔπλεξα*; *λέγω* say *ἔλεξα*; *ταράττω* (*ταραχ-*) *disturb* *ἐτάραξα*; *φράζω* (*φραδ-*) *tell* *ἔφρασα*; *πείθω* (*πειθ-*, *ποιθ-*, *πιθ-*) *persuade* *ἔπεισα*.

a. On forms in *σα* from stems in *γ* (as *ἤρπασα*) see 468.

516 D. Hom. has *ἔθηκαν*, *ἔδωκαν*, *ἐνήκαμεν*, *θήκατο*; Hdt. *συνεθήκαντο*.

517 a. D. Homeric *ἤλενάμην* and *ἤλεάμην* avoided, *ἔκηκα* burned (Att. *ἔκαυσα*), *ἔσσευα* drove, also have lost *σ*.

b. Hom. often has original *σσ* in the verbs of 443 a, as *γελάω* *ἐγέλασσα*, *τελέω* *ἐτέλεσσα*; in others by analogy, as *ἄλλυμι* *δλεσσα*, *δυνῶμι* *δμοσσα*, *καλέω* *κάλεσσα*.

518 D. Hom. has Ionic *-ηνα* for *-ᾱνα* after *ι* and *ρ*. Aeolic assimilates *σ* to a liquid or nasal; as *ἔκριννα*, *ἀπέστειλλα*, *ἐνέμματο*, *συνέπρασσα* (= *συνεπράσσα*). The poetic verbs retaining *σ* in the future (508 D.) retain it also in the aorist.

519 D. Hom. often has *σσ* from dental stems, as *ἐκόμσσα* (*κομίζω*). Doric has *-ξα* from most verbs in *-ζω*; Hom. also shows this *ξ* (*ἤρπαξε*). See 468 D.

520. Inflection of First Aorist Active and Middle. — ω -verbs and μ i-verbs are inflected alike in the first aorist.

a. The secondary endings of the indic. act. were originally added to the stem with the tense-sign $-s$; thus $\acute{\epsilon}\lambda\upsilon\sigma\mu$, $\acute{\epsilon}\lambda\upsilon\sigma-s$, $\acute{\epsilon}\lambda\upsilon\sigma-t$, $\acute{\epsilon}\lambda\upsilon\sigma-\mu\epsilon\nu$, $\acute{\epsilon}\lambda\upsilon\sigma-t\epsilon$, $\acute{\epsilon}\lambda\upsilon\sigma-\gamma\tau$. From $\acute{\epsilon}\lambda\upsilon\sigma\mu$ came $\acute{\epsilon}\lambda\upsilon\sigma\alpha$ (by 18), the α of which spread to the other forms except the 3 sing., where ϵ was borrowed from the perfect. In the subj. the long thematic vowel $-\omega/\eta-$ is substituted for the α of the indic., and the tense is inflected like the pres. subj.: $\lambda\acute{\upsilon}\sigma\omega$ $\lambda\acute{\upsilon}\sigma\omega\mu\alpha\iota$, $\phi\acute{\eta}\nu\omega$ $\phi\acute{\eta}\nu\omega\mu\alpha\iota$. For the optative, see 421–423. In the indic. mid. Hom. shows the original form without α ($\lambda\acute{\epsilon}\kappa\tau\omicron$ lay down for $\lambda\acute{\epsilon}\kappa-\sigma-\tau\omicron$).

IV. SECOND AORIST SYSTEM

(SECOND AORIST ACTIVE AND MIDDLE)

521. The second aorist is formed without any tense-suffix and only from the simple verb-stem.

522. Ω -Verbs. — Ω -verbs make the second aorist by adding $\%e-$ ($\omega/\eta-$ in the subjunctive) to the verb-stem, which commonly ends in a consonant. Verbs showing vowel gradations (435) use the weak stem (and thus avoid confusion with the imperfect).

$\lambda\acute{\epsilon}\iota\pi\omega$ ($\lambda\epsilon\iota\pi-$, $\lambda\omicron\iota\pi-$, $\lambda\iota\pi-$) leave $\acute{\epsilon}\lambda\iota\pi\omicron\nu$, $-\acute{\epsilon}\lambda\iota\pi\acute{\omicron}\mu\eta\nu$; $\phi\acute{\epsilon}\upsilon\gamma\omega$ ($\phi\epsilon\upsilon\gamma-$, $\phi\upsilon\gamma-$) flee $\acute{\epsilon}\phi\upsilon\gamma\omicron\nu$; $\pi\acute{\epsilon}\tau\omicron\mu\alpha\iota$ ($\pi\epsilon\tau-$) fly $\acute{\epsilon}\pi\tau\acute{\omicron}\mu\eta\nu$ (436); $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ ($\lambda\alpha\beta-$) take $\acute{\epsilon}\lambda\alpha\beta\omicron\nu$.

523. Verbs of the First Class (453) forming the present stem by adding the thematic vowel to the verb-stem form the 2 aor. in various ways, as (1) by using the weak stem, when there are vowel gradations; (2) by reduplication (411), as $\acute{\alpha}\gamma\omega$ lead $\acute{\eta}\gamma\alpha\gamma\omicron\nu$, and $\acute{\epsilon}\lambda\pi\omicron\nu$ probably for $\acute{\epsilon}-\rho\epsilon-\rho\epsilon\pi-\omicron\nu$; (3) by syncope (448), as $\pi\acute{\epsilon}\tau\omicron\mu\alpha\iota$ fly $\acute{\epsilon}\pi\tau\acute{\omicron}\mu\eta\nu$, $\acute{\epsilon}\gamma\acute{\epsilon}\rho\omega$ ($\acute{\epsilon}\gamma\epsilon\rho-$) rouse $\acute{\eta}\gamma\gamma\acute{\omicron}\mu\eta\nu$, $\acute{\epsilon}\pi\omicron\mu\alpha\iota$ ($\sigma\epsilon\pi-$) follow $\acute{\epsilon}\sigma\pi\acute{\omicron}\mu\eta\nu$, $\acute{\epsilon}\chi\omega$ ($\sigma\epsilon\chi-$) have $\acute{\epsilon}\sigma\chi\omicron\nu$; (4) by using α for ϵ (437) in poetic forms, as $\tau\rho\acute{\epsilon}\pi\omega$ turn $\acute{\epsilon}\tau\rho\alpha\pi\omicron\nu$; (5) by metathesis (447), as poet. $\delta\acute{\epsilon}\rho\kappa\omicron\mu\alpha\iota$ see $\acute{\epsilon}\delta\rho\alpha\kappa\omicron\nu$; (6) by adopting the thematic inflection (524 b).

524. a. Only a few vowel verbs have second aorists with $\%e-$, as $\alpha\acute{\iota}\rho\acute{\epsilon}\omega$ seize ($\acute{\epsilon}\lambda\iota\omicron\nu$, 476), $\acute{\epsilon}\sigma\theta\acute{\iota}\omega$ eat ($\acute{\epsilon}\phi\alpha\gamma\omicron\nu$), $\delta\rho\acute{\alpha}\omega$ ($\acute{\epsilon}\lambda\delta\omicron\nu$). Cp. 476. In prose the only 2 aor. formed from a vowel stem and having thematic inflection is $\acute{\epsilon}\pi\iota\omicron\nu$ from $\pi\acute{\iota}\nu\omega$ drink.

521 D. Some derivative verbs have Homeric 2 aorists classed under them for convenience only, as $\kappa\tau\upsilon\pi\acute{\epsilon}\omega$ sound $\acute{\epsilon}\kappa\tau\upsilon\pi\omicron\nu$; $\mu\acute{\upsilon}\kappa\acute{\alpha}\omicron\mu\alpha\iota$ roar $\acute{\epsilon}\mu\kappa\kappa\omicron\nu$; $\sigma\tau\upsilon\gamma\acute{\epsilon}\omega$ hate $\acute{\epsilon}\sigma\tau\upsilon\gamma\omicron\nu$. These aorists are derived directly from the verb-stem (440, 441).

523 D. (2) Hom. has ($\acute{\epsilon}$) $\acute{\kappa}\acute{\epsilon}\kappa\acute{\epsilon}\lambda\epsilon\tau\omicron$ ($\acute{\kappa}\acute{\epsilon}\lambda\omicron-\mu\alpha\iota$ command), etc., 411 D. (3) $\acute{\epsilon}-\pi\lambda\acute{\omicron}-\acute{\omicron}\mu\eta\nu$ ($\pi\acute{\epsilon}\lambda\omicron-\mu\alpha\iota$ am, come, $\pi\epsilon\lambda-$). (4) $\acute{\epsilon}\pi\rho\alpha\theta\omicron\nu$ ($\pi\acute{\epsilon}\rho\theta-\omega$ sack), $\acute{\epsilon}\tau\alpha\mu\omicron\nu$ ($\tau\acute{\epsilon}\mu-\nu-\omega$ cut). (5) $\beta\lambda\acute{\eta}\tau\omicron$ ($\beta\acute{\alpha}\lambda\lambda\omega$ hit, 111 a). (6) See 524 D.

b. Some ω -verbs with verb-stems ending in a vowel have second aorists formed, like those of μ -verbs, without any thematic vowel. The commonest are

ἀλίσκομαι (ἀλ-σ-) *am captured*, ἐάλων or ἤλων (ἀλῶ, ἀλοίην, ἀλῶναι, ἀλόις).

βαίνω (βα-) *go*, ἔβην (βῶ, βαίην, βῆθι and also -βᾶ in comp., βῆναι, βᾶς).

βίω (βιο-) *live*, ἐβίον (βιῶ, βιῶην, βιῶναι, βιοίς). Hom. βιώτω impv.

γηράσκω (γηρα-) *grow old*, γηρᾶναι poet., γηράς Hom.

γινώσκω (γνω-, γνο-) *know*, ἔγνων (γνῶ, γνοίην, γνῶθι, γνῶναι, γνοίς).

-διδράσκω (δρα-) *run*, only in comp., -έδραϊν' (-δρῶ, -δραίην, -δραῖναι, -δράς).

δύω (δύ-) *enter*, ἔδυν *entered*, inflected 364 (δύω, opt. Hom. δύη and ἐκδύμεν for δυ-ήη. -δύ-ι-μεν; δδύθι, δδύναι, δδύς).

ἔχω (σεχ-, σχε-) *have*, σχές impv.

κτείνω (κτεν-, κτα-) *kill*, ἔκταν, ἐκτάς, ἐκτᾶ, ἐκτᾶμεν, 3 pl. ἐκτᾶν 524 D., subj.

κτέωμεν, inf. κτάμεναι κτάμεν, part. κτάς; ἐκτάμην *was killed* (κτάσθαι, κτάμενος); all poetic forms.

πέτομαι (πετ-, πετ-, πτα-) *fly*, poet. ἔπτην (πταίην, πτάς), middle ἐπτάμην (πτάσθαι, πτάμενος). πτώ, πτήθι, πτήναι are late.

πίνω (πι-) *drink*, πίθι impv.

τλα- *endure*, τλήσομαι, poetic ἔτλην (τλῶ, τλαίην, τλήθι, τλήναι, τλάς).

φθάνω (φθα-) *anticipate*, ἔφθην (φθῶ, φθαίην, φθῆναι, φθάς).

φύω (φύ-) *produce*, ἔφῦν *was produced*, am (φύω subj., φύναι, φύς 276).

N. — Strictly we expect the strong form of the stem in the sing. indic., the weak forms in the dual and plural; thus ἔβην, ἔβης, ἔβη, ἔβᾶτον, ἔβᾶμεν, etc. The strong form has, however, forced its way into dual and plural (cp. 527 a). The earlier system survives in Hom. ἐβάτην, ἔχυτο, etc.

525. Verbs with Two Aorists. — In the same voice both the 1 and the 2 aor. (or perf.) are rare, as ἔφθασα, ἔφθην (φθάνω *anticipate*). When both occur, the 1 aor. (or perf.) is often transitive, the 2 aor. (or perf.) is intransitive, as ἔστησα *I erected*, i.e. *made stand*, ἔστην *I stood*. In other cases one aor. is used in prose, the other in poetry: ἔπεισα, poet. ἐπιθον (πειθῶ *persuade*); or they occur in different dialects, as Attic ἐτάφην, Ionic ἐθάφθην (θάπτω *bury*); or one is much later than the other, as ἔλειψα, late for ἔλιπον.

INFLECTION OF SECOND AORIST ACTIVE AND MIDDLE

526. Ω -Verbs. — Second aorists of ω -verbs (except those mentioned in 524) are inflected like the imperfect of ω -verbs in the indicative, and like the present in the other moods. The accent is, however, different in imperative, infinitive, and participle.

524 D. Hom. has ἔδυν, ἔτλαν, ἔκταν, ἔτλαν (Pind. ἔφυν); βᾶτην and βήτην; βλήεται, ἀλεται. — Subj.: γνώω, ἀλώω; γνώης, γνῶς; γνώη, γνῶ, ἐμβήη, ἀναβήη; γνῶτον; γνώομεν, γνῶμεν, -βήομεν, φθέωμεν; γνώωσι, γνῶσιν, βῶσιν, φθέωσιν. Inf.: γνῶμεναι, δῶμεναι, κτάμεναι, and -κτάμεν. Hom. οὔτα 3 sing., inf. οὔτάμεναι, οὔτάμεν.

527. Mi-Verbs. — The stem of the second aorist indicative of *μ*-verbs is the verb-stem without any thematic vowel.

a. The second aorists of *τίθημι*, *δίδωμι*, *ἔημι* use the weak stem-forms in dual and pl. indic. act.; in the sing. the *κ*-forms (516). The middle regularly has the weak stem-forms. In the act. dual and plural of *ἔστην* the weak stem has been displaced by the strong stem, which forced its way in from the sing. (cp. 524, N.).

528. Subjunctive. — All the forms of the 2 aor. subj. show the thematic vowel contracted with the weak stem-vowel. Thus *θῶ*, *θῆς*, *θῶμαι*, *θῆ*, from *θέω*, *θήης*, *θίωμαι*, *θέη(σ)αι*; *ῶ* from *ῥω*, etc.; *στῶ* from *στέω*, with *ε* from *η* before a vowel. *ἐπρίάμην* has *πρίωμαι* with *ω/η* in place of the final vowel of the stem (392, N. 2, cp. 500). On the accent in compound forms, see 503.

529. Optative. — The forms of the 2 aor. opt. are inflected like those of the present. *Active*: *θείην* (*θε-ίη-ν*), *σταίην* (*στα-ίη-ν*), *δοίμεν* (*δό-ι-μεν*), *δοίεν* (*δό-ι-ε-ν*); *middle*: *θείμην* (*θε-ί-μην*), *δοίμην* (*δο-ί-μην*), *-εἴμην* (*έ-ί-μην*). For *θοίμεθα* see 502. For the accent of *πρίαιω* see 392, N. 2.

530. Imperative. — On *θέ-ς*, *δό-ς*, *ἔ-ς*, see 428. 1. a. These verbs show the weak form of the stem (*θέ-τω*, *θέ-ντων*). *ἴστημι* and *σβέννυμι* have *-θι* in *στή-θι* (but *στά-ντων*), *σβή-θι*. For *στή-θι* the poets may use *-στᾶ* in composition, as *ἀπόστᾶ* stand off. The middle adds *-σο*, which loses its *σ* after a short vowel, as in *θου* for *θέ-σο*, *δοῦ* for *δό-σο*, *πρίω* (poet. *πρία-σο*). For *ῶησο*, *εἶσο* see 427 b, N. 2.

V. FIRST (K) PERFECT SYSTEM

(FIRST PERFECT AND PLUPERFECT ACTIVE)

531. The stem of the first perfect is formed by adding *-κα* to the reduplicated verb-stem; as *λέ-λυ-κα* *I have loosed*, plupf.

527 a. D. Hom. has 3 pl. *ἔστᾶν* (and *ἔστησαν*). Doric has *ἔθεν*, *ἔστᾶν*, *ἔδον*. Hom. has *ἔθηκαν*, *ἔδωκαν*, *ἐνήκαμεν*, *θήκατο*; Hdt. *συνεθήκατο*, Pind. *θηκάμενος*.

528 D. The subj. shows traces of an earlier double form of inflection:

1. With short thematic vowel: *θήω*, *θήεις*, *θήει*, *θήετον*, *θήομεν*, *θήετε*, *θήουσι*. Hom.: *θήομεν*, *στήομεν*, *-στήετον*, *κιχθήομεν*, *δώομεν*, *ἀποθήομαι*.

2. With long thematic vowel: *θήω*, *θήης*, *θήη*, *θήητον*, *θήωμεν*, *θήητε*, *θήωσι*. Hom. *θήω*, *θήης*, *θήη*, *στήης*, *στήη*, *ἀνήη*, *δώη* or *δώησι*, *περιστήωσι*, *δώωσι*.

By shortening of the long vowel of the stem we obtain a third form:

3. *θέω*, *θέης*, *θέη*, *θέητον*, *θέωμεν*, *θέητε*, *θέωσι*. Hom. *ἀφείη*, *θέωμεν*, *στέωμεν*. Hdt. *θέω*, *θέωμεν*, *θέωσι*, *θέωμαι*, *στέωμεν*, *ἀποστέωσι*. Aeolic *θέω*.

4. From 3 are derived the contracted forms *θῶ*, *θῆς*, *εῖη*, etc. Hom. *ἀναστῆ*, *δῶς*, *δῶ* or *δῶσι*, *δῶμεν*; Dor. *δῶντι*; Hdt. *-θή*, *-θήται*; *δῶμεν*, *-δῶτε*, *δῶσι*.

N. — In Hom. the Mss. often have *ει* for *η*, as *θειω*, *βειω*, *θειομεν*, *κιχειομεν*.

529 D. Hom. has *σταίησαν* P 733, the only case of *-ιη-* outside of the sing.; *δόη* (for *δυ-ίη*), *ἐκδύμεν* (for *-δύ-ι-μεν*), and *φθίτο* (for *φθι-ι-το*) from *φθίω* perish.

530 D. Hom. has *θέο* and *ἔνθεο*.

έ-λε-λύκη *I had loosed*. The first perfect is formed from verb-stems ending in a vowel, a liquid, a nasal, or a dental stop.

a. Verbs showing the gradations ε, ο, ι (435 b) have ει from the present; as πείθω (πειθ-, ποιθ-, πιθ-) *persuade* πέπεικα (534). But δίδω *fear* has perf. δέδοικα (cp. 540 D.).

b. The perf. of τίθημι is τέθηκα. A later form τέθεικα, due to the analogy of εἶκα, still appears in some texts.

532. Vowel Verbs. — Vowel verbs lengthen (cp. 517) the final vowel of the stem (if short) before -κα, as τιμά-ω *honor* τε-τίμη-κα, ἐά-ω *permit* εἶᾱ-κα, ποιέ-ω *make* πε-ποίη-κα, δηλό-ω *manifest* δε-δήλω-κα, τίθημι (θη-, θε-) *place* τέ-θη-κα, δίδωμι (δω-, δο-) *give* δέ-δω-κα.

533. Liquid and Nasal Verbs. — Many liquid and nasal verbs have no perfect, or employ the second perfect. Examples of the regular formation are φαίνω (φαν-) *show* πέφαγκα, ἀγγέλλω (ἀγγελ-) *announce* ἤγγελκα.

a. Some verbs drop ν (446); as κέρικα, from κρένω (κριν-) *judge*. τείνω (τεν-) *stretch* has τέτακα by 437 a.

b. Monosyllabic stems change ε of the pres. to α (437); as ἕστακα, ἕφαθα, from στέλλω (στελ-) *send*, φθείρω (φθερ-) *corrupt*.

c. Stems in μ and many others add ε (440); as νέμω (νεμ-ε-) *distribute* νενέμηκα, μέλω (μελ-ε-) *care for* μεμέληκα, τυγχάνω (τυχ-ε) *happen* τετύχηκα, μάχομαι (μαχ-ε) *fight* μεμάχημαι.

d. Many liquid and nasal verbs show metathesis (447) and thus get the form of vowel verbs: θνήσκω (θαν-) *die* τέθηκα; κάμνω (καμ-) *am weary* κέκμηκα; καλέω (καλε-) *call* κέκληκα; βάλλω (βαλ-) *throw* βέβληκα. Also πίπτω (πετ-, πτο-) *fall* πέπτωκα.

534. Stop Verbs. — Dental stems drop τ, δ, θ before -κα (70); as πείθω *persuade* (πειθ-, ποιθ-, πιθ-) πέπεικα, κομίζω *carry* (κομιδ-) κεκόμικα.

531 D. 1. Hom. has the κ-perf. only in verbs with vowel verb-stems. Of these some have the 2 perf. in -α, particularly in participles. Thus πεφθᾶσι and πεφύᾶσι (φῶ *produce*), κεκμηώς, Attic κεκμηκώς (κάμ-ν-ω *am weary*, cp. 535 D), κεκορηώς (κορέ-ννῦμι *satiated*).

2. A present was sometimes derived from the 1 or 2 perf. stem, as Hom. ἀνώγω, Theocr. δεδοικω, πεπόνθω. Aeol. τεκνάκην (inf.), Pind. πεφρίκων (φρίττω *shudder*), Hom. κεκλήγοντες (κλάζω *scream*).

VI. SECOND PERFECT SYSTEM

(SECOND PERFECT AND PLUPERFECT ACTIVE)

535. The stem of the second perfect is formed by adding *a* to the reduplicated verb-stem: *γέ-γραφ-α* *I have written*, plupf. *ἐ-γε-γράφ-η* *I had written*. But *οἶδα* *know* has no reduplication.

536. Ω-Verbs. — The second perfect is almost always formed from stems ending in a liquid, a nasal, or a stop consonant, and not from vowel stems.

537. Verb-stems showing variation between short and long vowels (435) have long vowels in the 2 perfect. Thus *τήκω* (*τηκ-, τακ-*) *melt τέτηκα*; *φαίνω* (*φαν-*) *show πέφηνα have appeared* (but 1 perf. *πέφαγκα have shown*); *ρήγγυμι* (*ρηγγ-, ρωγ-, ραγ-*, 435 d) *break ἔρρωγα*. The gradations *σφηθ-, σφωθ-, σφεθ-* appear in *ἦθος* *disposition* (cp. Lat. *consuetus*), perf. *εἴωθα am accustomed = σε-σφωθ-α, ἔθος custom*.

538. The 2 perf. has *o* when the verb-stem varies between *ε, ο, α* (435 a); and has *οι*, when it varies between *ει, οι, ι* (435 b): *τρέφ-ω* (*τρεφ-, τροφ-, τραφ-*) *nourish τέτροφα*; *λείπ-ω* (*λειπ-, λοιπ-, λιπ-*) *leave λέλοιπα*; *πείθ-ω* (*πειθ-, ποιθ-, πιθ-*) *persuade, πέποιθα trust*. Verbs with the stem-variation *ει, ου, υ* should have *ου*; but this occurs only in Epic *εἰλήλουθα* (= Att. *ἐλήλυθα*); cp. *ελεύ(θ)-σομαι*. Other verbs have *ευ*, as *φειγώ flee, πέφευγα*. In *δεδίδαχα* (*διδάσκω teach*) the pres. stem is carried to the perfect.

539. Aspirated Second Perfects. — In many stems final *π* or *β* changes to *φ*; final *κ* or *γ* to *χ*; as *κόπτω* (*κοπ-*) *cut κέκοφα*, *πέμπ-ω* *send πέπομφα*, *βλάπτω* (*βλαβ-*) *injure βέβλαφα*, *τρίβω* (*τριβ-*) *rub τέτριφα*, *φυλάττω* (*φυλακ-*) *guard -πεφύλαχα*.

540. A few *ω*-verbs form their second perfects and pluperfects in the dual and plural without *a* by adding the endings directly to the stem. In the singular *a* is used. Instead of

535 D. Hom. has several non-Attic forms: *δέδουπα* (*δουπ-έ-ω sounā*), *ἔοιπα* (*ἔλπ-ω hope*), *ἔοργα* (*ρέξω work*), *προ-βέβουλα* (*βούλωμαι wish*), *μέμηλα* (*μέλω care for*). In the part. Hom. sometimes has *-ῶτ-ος* for *-στ-ος*; as *κεκμηώς, -ῶτος* (*κάμνω am weary*). For Epic *ἀραρυῖα* (*ἀραρίσκω fit*) and *ἀρηρυῖα* see 544. See also 531 D.

539 D. The aspirated perfect is unknown until the fifth century B.C. (*πέπομφα* Thuc., Hdt.; *τέτροφα* once in tragedy).

540 D. The verb-stem of *δέδι-α* is *δφι-*, of which the strong forms are *δφει-, δφοι-*. Hom. has *δφει, δφον* *feared, fled*; for *δέδοικα, δέδια* he has *δειδοικα, δειδια*, etc. (once *δεδιᾶσι*). Here *ει* is due to metrical lengthening after *φ* was no longer written. *δεῖδω*, a present in form, is really a perf. for *δε-δφο(ι)-α*.

forms of the 2 perfect of *δέδια* *I fear* forms of 1 perfect *δέδοικα* are generally used in the singular, less frequently in the plural.

| | Perfect | Pluperfect | Subjunctive |
|-----------------|----------------------|---------------------------------------|---|
| δέδοικα | or δέδια | ἔδεδοκῆ or ἔδεδίῃ | δεδίω (rare) |
| δέδοικας | or δέδιας | ἔδεδοκῆς or ἔδεδίῃς | |
| δέδοικε | or δέδιε | ἔδεδοκεῖ or ἔδεδιει | Optative δεδιέην (rare) |
| δέδιτον | | ἔδεδιτον | Imperative δέδιθι (poet.) |
| δέδιτον | | ἔδεδίτην | |
| δέδιμεν | or δεδοίκαμεν | ἔδεδίμεν | Infinitive δεδιέναι or δεδοικέναι |
| δέδιτε | or δεδοίκατε | ἔδέδιτε | |
| δεδίασι | or δεδοίκασι | ἔδεδισαν or ἔδεδοίκεσαν | Participle δεδιώς, -υία, -ός or δεδοικώς, -υία, -ός |

541. Other common 2 perfects inflected in general like *δέδια* are:

βαίνω (*βα-*) *go*, 1 perf. **βέβηκα** *have gone, stand fast* regular; 2 perf. 3 pl. **βεβᾶσι** (poet.), subj. 3 pl. **βεβῶσι**, inf. **βεβάναι** (poet. and Ion.), part. **βεβῶς** (contracted from **βεβᾶως**), **βεβῶσα**, gen. **βεβῶτος**.

γίγνομαι (*γεν-, γον-, γα-*) *become*, 2 perf. **γέγονα** *am* regular; 2 perf. part. poet. **γεγώς** (contracted from **γεγᾶως**), **γεγῶσα**, gen. **γεγῶτος**.

ῥοικα (*ρῆ-ροικ-α*) *am like, appear* (*εἰκ-, ἰκ-*) has the athematic forms **ῥοιγμεν** (poet.), **εἰξᾶσι** for **ῥοικ-σ-ᾶσι** (poet. and in Plato). **ῥοικα** (**ἔῳκη** plupf.) has also the following forms: **ῥοίκω**, **ῥοίκοιμ**, **ῥοικέναι** (**εἰκέναι** poet.), **ῥοικώς** (**εἰκώς** also in Plato).

θνήσκω (*θνα-, θαν-*) *die*, 1 perf. **τέθνηκα** *am dead* regular; 2 perf. du. **τίθνατον**, pl. **τέθναμεν**, **τέθνατε**, **τεθνάσι**, 2 plupf. 3 pl. **ἐτέθνασαν**, 2 perf. opt. **τεθναίην**, inv. **τεθνάτω**, inf. **τεθνάται**, part. **τεθνεώς, -ῶσα, -εός**, gen. **-ῆωτος**.

κράζω (*κραγ-*) *cry out*, 2 perf. **κέκράγα** *as present*, inv. **κέκράχθι** and **κεκράγετε**, a thematic form (both in Aristoph.).

542. **Μι-Verbs**. — From *μι-*verbs second perfects and pluperfects are rare. For periphrastic forms see 573.

The dual and pl. of **ἴστημι** (363) are formed without *κ*: **ἕστατον**, **ἕσταμεν** (without augment in the plupf.), **ἕστᾶσι** from **ἕστα-αντι**, plupf. **ἕστα-σαν**.

541 D. Hom. 3 pl. **βεβᾶσι**, inf. **βεβάμεν**, part. **βεβᾶώς**, **βεβανία**, gen. **βεβᾶωτος**; 2 plupf. **βεβᾶσαν**. — **γεγάατε** and **γεγάσι**, inf. **γεγάμεν**, part. **γεγαώς**, **γεγαυία**; 2 plupf. **ἐκγεγάτην**. — Imperf. **εἶκε**, 2 perf. 3 du. **εἶκτον**, 2 plupf. **ἐψκει**, **ἐκτην**, **εοίκεσαν**, part. **εοικώς** (**εἰκώς** Φ 254), **εἰκυία** and **εἰκυία** (**εοικυία** Σ 418); mid. **ἦκτο**, **εἶκτο**. Hdt. **οἶκα**, **οἰκώς**. — **τέθναθι**, **τεθνάμεναι** and **τεθνάμεν**, **τεθνηώς** **-ῆωτος** and **-ῆωτος**, fem. **τεθνηυῆς**. — Other forms, chiefly Homeric: **ἄνωχθι**, **βεβρωτες**, **ἐγρήγορα**, **εἰλήλυθμεν**, **δεδαώς**, **μεμαώς**, **ἐπέπιθμεν**, **πεπτώς**, **τέτλαμεν**, etc.

The sing. is supplied by the 1 perf. ἴστηκα *I stand*, 1 plupf. εἰστήκη and ἔστηκη (407). Subj. ἔστώ occurs in prose and poetry, opt. ἔσταίνην is poetic (1 perf. ἔστήκομι in composition appears in prose), imv. ἔσταθι is poetic; ἔσταναι and ἔστώς are much more common than ἔστηκέναι and ἔστηκώς.

INFLECTION OF THE PERFECT AND PLUPERFECT

543. All vowel and consonant verbs in *-ω* inflect the first perfect alike. Some verbs in *-ω* inflect the second perfect according to the thematic conjugation, others (541) inflect it according to the athematic conjugation.

544. Stem Gradation.—Originally the 2 perf. was inflected throughout in the indic. without any thematic vowel (cp. the perf. mid.), but with stem-gradation: strong forms in the sing., weak forms in dual and plural. *-α* was introduced in part from the aor. and spread from the 1 sing. to other persons. Corresponding to the inflection of οἶδα (387) we expect πέποιθα, πέποισθα, πέποιθε, πέπιστον, πέπιθμεν, πέπιστε, πεπίθατι (from πεπίθητι). Traces of this ancient mode of inflection are Hom. γεγάτην (from γεγεντην, 30 b), γέγαμεν from γέγονα; ἔϊκτον, ἔϊκτην, ἔϊκώς from ἔϊκα; ἐπέπιθμεν; μέμαμεν from μέμονα; πέπασθε (for πεπαθτε = πεπηθτε) from πέπονθα. So the masc. and neut. participles have the strong forms, the fem. has the weak forms (Hom. μεμηκώς, μεμακνῦα as Hom. εἰδώς, ἰδνῦα).

545. In the perfect indicative active the periphrastic forms (573) occur, and are common in the subjunctive and optative and in the imperative.

546. Of the rare simple (non-periphrastic) subjunctive form Attic prose has instances from βαινῶ, δειδῶ (δέδια), ἐγείρω, θνήσκω, ἴστημι, λαμβάνω, λανθάνω, οἶδα, πάσχω, ποιῶ, φύω; of the optative, from ἀποχρῶ, εἰσβάλλω, ἐμπίπτω, ἔξαπατῶ, ἔϊκα, θνήσκω, ἴστημι (in comp.), καταλείπω, λανθάνω, παραδίδωμι, πάσχω, ποιῶ, προέρχομαι, ὑπηρετῶ, φύω.

547. The 1 perf. imv. act. in the simple form probably does not occur in classical Greek. The simple form of the 2 perf. imv. act. occurs only in the case of verbs whose perfects have a present meaning. From active verbs of the thematic conjugation there occur κεχήμετε *grace* (χάσκω, χαν-) and κεκράγετε *screech* (κράζω). Most 2 perf. imvs. are athematic (cp. 541).

FUTURE PERFECT ACTIVE

548. Instead of the simple forms, the periphrastic combination is generally used (574). Of the simple forms the only

case from an ω -verb is $\tau\epsilon\theta\nu\eta\acute{\xi}\omega$ *I shall be dead* ($\tau\acute{\epsilon}\theta\nu\eta\kappa\alpha$ *I am dead*) from ($\acute{\alpha}\pi\omicron$ -) $\theta\nu\eta\acute{\sigma}\kappa\omega$ *die*; and the only case from a μ -verb is $\acute{\epsilon}\sigma\tau\eta\acute{\xi}\omega$ *I shall stand* ($\acute{\epsilon}\sigma\tau\eta\kappa\alpha$ *I stand*) from $\acute{\iota}\sigma\tau\eta\mu$ *set*.

VII. PERFECT MIDDLE SYSTEM

(PERFECT AND PLUPERFECT MIDDLE AND PASSIVE, FUTURE PERFECT PASSIVE)

549. The stem of the perfect and pluperfect middle and passive is the reduplicated verb-stem, to which the personal endings are directly attached. $\lambda\acute{\epsilon}\lambda\nu$ - $\mu\alpha$ *I have loosed myself or have been loosed*, $\acute{\epsilon}$ - $\lambda\epsilon\lambda\acute{\upsilon}$ - $\mu\eta\nu$; $\delta\acute{\epsilon}\delta\omicron$ - $\mu\alpha$ *I have given*, $\acute{\epsilon}$ - $\delta\epsilon\delta\acute{\omicron}$ - $\mu\eta\nu$ ($\delta\acute{\iota}$ - $\delta\omega$ - μ *give*); $\delta\acute{\epsilon}\delta\epsilon\upsilon$ - $\mu\alpha$ *I have shown*, $\acute{\epsilon}$ - $\delta\epsilon\delta\epsilon\acute{\upsilon}$ - $\mu\eta\nu$ ($\delta\epsilon\acute{\iota}\kappa$ - $\nu\tilde{\upsilon}$ - μ *show*).

550. The stem of the perfect middle is in general the same as that of the first perfect active as regards its final vowel (532), the retention or expulsion of ν (533 a), and metathesis (533 d). Cp. 437.

$\tau\acute{\iota}\mu\acute{\alpha}$ - ω *honor* $\tau\epsilon\tau\acute{\iota}\mu\eta$ - $\mu\alpha$ $\acute{\epsilon}$ - $\tau\epsilon\tau\acute{\iota}\mu\acute{\eta}$ - $\mu\eta\nu$; $\pi\omicron\acute{\iota}\acute{\epsilon}$ - ω *make* $\pi\epsilon\pi\omicron\acute{\iota}\eta$ - $\mu\alpha$ $\acute{\epsilon}$ - $\pi\epsilon\pi\omicron\acute{\iota}\eta$ - $\mu\eta\nu$; $\gamma\rho\acute{\alpha}\phi$ - ω *write* $\gamma\acute{\epsilon}\gamma\rho\alpha\mu$ - $\mu\alpha$ $\acute{\epsilon}$ - $\gamma\epsilon\gamma\rho\acute{\alpha}\mu$ - $\mu\eta\nu$; $\kappa\rho\acute{\iota}\nu\omega$ ($\kappa\rho\iota\nu$ -) *judge* $\kappa\acute{\epsilon}\kappa\rho\iota$ - $\mu\alpha$ $\acute{\epsilon}$ - $\kappa\epsilon\kappa\rho\acute{\iota}$ - $\mu\eta\nu$; $\tau\acute{\epsilon}\iota\nu\omega$ ($\tau\epsilon\nu$ -) *stretch* $\tau\acute{\epsilon}\tau\alpha$ - $\mu\alpha$ $\acute{\epsilon}$ - $\tau\epsilon\tau\acute{\alpha}$ - $\mu\eta\nu$; $\phi\theta\acute{\epsilon}\rho\omega$ ($\phi\theta\epsilon\rho$ -) *corrupt* $\acute{\epsilon}\phi\theta\alpha\rho$ - $\mu\alpha$ $\acute{\epsilon}\phi\theta\acute{\alpha}\rho$ - $\mu\eta\nu$; $\beta\acute{\alpha}\lambda\lambda\omega$ ($\beta\alpha\lambda$ -) *throw* $\beta\acute{\epsilon}\beta\lambda\eta$ - $\mu\alpha$ $\acute{\epsilon}$ - $\beta\epsilon\beta\lambda\acute{\eta}$ - $\mu\eta\nu$; $\pi\acute{\epsilon}\iota\theta\omega$ ($\pi\epsilon\theta$ -, $\pi\omicron\theta$ -, $\pi\iota\theta$ -) *persuade* $\pi\acute{\epsilon}\pi\epsilon\upsilon\omega$ - $\mu\alpha$ $\acute{\epsilon}$ - $\pi\epsilon\pi\epsilon\acute{\iota}\omega$ - $\mu\eta\nu$.

551. The vowel of the stem should show the weak form when there is gradation between ϵ , \omicron , α ; ϵ ι , \omicron ι , ι ; $\epsilon\nu$, $\omicron\nu$, υ . The weak form α appears regularly when the verb-stem contains a liquid or nasal (437); ν appears *e.g.* in $\pi\acute{\epsilon}\pi\upsilon\sigma\mu\alpha$ from $\pi\nu\nu\theta\acute{\alpha}\nu\omicron\mu\alpha$ ($\pi\epsilon\nu\theta$ -, $\pi\nu\theta$ -) *learn*.

552. The strong grade appearing in the present has often displaced the weak grade (437 b).

553. ν is retained in endings not beginning with μ , as $\phi\acute{\alpha}\iota\nu\omega$ ($\phi\alpha\nu$ -) *show*, $\pi\acute{\epsilon}\phi\alpha\nu\tau\alpha$, $\pi\acute{\epsilon}\phi\alpha\nu\theta\epsilon$. Before $-\mu\alpha$, ν becomes μ in $\acute{\omega}\xi\nu\mu\mu\alpha$ from $\acute{\omicron}\xi\nu\nu\omega$ ($\acute{\omicron}\xi\nu\nu$ -) *sharpen*, but usually it is replaced by σ (79 a). Stems in ν avoid $-\nu$ - $\sigma\alpha$, $-\nu$ - σ ; thus, from $\phi\acute{\alpha}\iota\nu\omega$, instead of $\pi\acute{\epsilon}\phi\alpha\nu\sigma\alpha$, $\acute{\epsilon}\pi\acute{\epsilon}\phi\alpha\nu\sigma\omicron$, $\pi\acute{\epsilon}\phi\alpha\nu\sigma\omicron$ (imv.), the periphrastic $\pi\epsilon\phi\alpha\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$ $\acute{\epsilon}\acute{\iota}$, $\acute{\eta}\sigma\theta\alpha$, $\acute{\iota}\sigma\theta\iota$ were probably used. On the insertion of σ , see 444.

548 D. Hom. has $\kappa\epsilon\chi\alpha\rho\acute{\eta}\sigma\omega$ and $\kappa\epsilon\chi\alpha\rho\acute{\eta}\sigma\omicron\mu\alpha$ from $\chi\alpha\acute{\iota}\rho\omega$ ($\chi\alpha\rho$ -) *rejoice*.

549 D. A thematic vowel precedes the ending in Hom. $\mu\acute{\epsilon}\mu\beta\lambda\epsilon\tau\alpha$ ($\mu\acute{\epsilon}\lambda\omega$ *care for*), $\acute{\omicron}\rho\acute{\omega}\rho\epsilon\tau\alpha$ ($\acute{\omicron}\rho\tilde{\upsilon}\mu$ *rouse*).

INFLECTION OF THE PERFECT AND PLUPERFECT MIDDLE
(PASSIVE)

554. The perfect and pluperfect middle (passive) is formed without any thematic vowel.

555. Indicative.—The perf. mid. is inflected by adding the primary middle endings directly to the tense-stem, herein agreeing with the μ -conjugation. The plupf. adds the secondary middle endings. In vowel verbs the formation is simple, as in $\lambda\acute{\epsilon}\lambda\upsilon\text{-}\mu\alpha\iota$, $\acute{\epsilon}\lambda\epsilon\lambda\upsilon\text{-}\mu\eta\nu$. But in consonant verbs, the consonant at the end of the stem comes into collision with the consonant at the beginning of the ending; hence certain euphonic changes described in 357. The periphrastic form occurs in the 3 pl. and sometimes in the 3 sing. (573 d).

556. Subjunctive.—The perf. mid. subj. is commonly formed by the perf. mid. part. with $\tilde{\omega}$, $\tilde{\eta}\varsigma$, $\tilde{\eta}$, etc. Cp. 573 c.

557. From two verbs, whose perfect stems end in η (a -), simple forms are constructed. $\kappa\tau\acute{\alpha}\omicron\mu\alpha\iota$ ($\kappa\tau a$ -) *acquire*, perf. $\acute{\kappa}\acute{\epsilon}\kappa\tau\eta\mu\alpha\iota$ *possess*, forms its subj. by adding the thematic vowel $^{-\omega/\eta}$ to $\kappa\epsilon\text{-}\kappa\tau a$; thus $\kappa\epsilon\text{-}\kappa\acute{\tau}\acute{\alpha}\text{-}\omega\text{-}\mu\alpha\iota$ = $\kappa\epsilon\kappa\acute{\tau}\acute{\omicron}\mu\alpha\iota$, $\kappa\epsilon\text{-}\kappa\acute{\tau}\acute{\alpha}\text{-}\eta\text{-}\sigma\alpha\iota$ = $\kappa\epsilon\kappa\tau\tilde{\eta}$, $\kappa\epsilon\text{-}\kappa\acute{\tau}\acute{\alpha}\text{-}\eta\text{-}\tau\alpha\iota$ = $\kappa\epsilon\kappa\tau\tilde{\eta}\tau\alpha\iota$, etc.— $\mu\mu\eta\tilde{\nu}\sigma\kappa\omega$ ($\mu\upsilon a$ -) *remind*, perf. $\acute{\mu}\acute{\epsilon}\mu\eta\tilde{\nu}\mu\alpha\iota$ *remember*; $\mu\epsilon\text{-}\mu\acute{\nu}\acute{\alpha}\text{-}\omega\text{-}\mu\alpha\iota$ = $\mu\epsilon\mu\tilde{\nu}\acute{\omega}\mu\alpha\iota$, $\mu\epsilon\mu\eta\tilde{\nu}\acute{\omega}\text{-}\mu\epsilon\theta a$ = $\mu\epsilon\mu\tilde{\nu}\acute{\omega}\mu\epsilon\theta a$. The periphrastic $\kappa\epsilon\kappa\tau\eta\mu\acute{\epsilon}\nu\omicron\varsigma$ $\tilde{\omega}$, $\mu\epsilon\mu\eta\mu\acute{\epsilon}\nu\omicron\varsigma$ $\tilde{\omega}$ occur.

558. Optative.—The perf. mid. opt. is commonly formed by the perf. mid. part. with $\acute{\epsilon}\tilde{\eta}\nu$, $\acute{\epsilon}\tilde{\eta}\varsigma$, $\acute{\epsilon}\tilde{\eta}$, etc. Cp. 573 c.

559. Some verbs add $^{-\acute{\iota}\text{-}\mu\eta\nu}$, $^{-\omicron\acute{\iota}\text{-}\mu\eta\nu}$ to the tense-stem (cp. 557).—

a. $\kappa\tau\acute{\alpha}\omicron\mu\alpha\iota$ ($\kappa\tau a$ -) *acquire*, perf. $\acute{\kappa}\acute{\epsilon}\kappa\tau\eta\mu\alpha\iota$ *possess*; opt. $\kappa\epsilon\kappa\tau\eta\acute{\iota}\text{-}\mu\eta\nu$ = $\kappa\epsilon\kappa\tau\tilde{\eta}\text{-}\mu\eta\nu$, $\kappa\epsilon\kappa\tau\tilde{\eta}\text{-}\acute{\iota}\text{-}\sigma\omicron$ = $\kappa\epsilon\kappa\tilde{\eta}\sigma\omicron$, $\kappa\epsilon\kappa\tilde{\eta}\text{-}\acute{\iota}\text{-}\tau\omicron$ = $\kappa\epsilon\kappa\tilde{\eta}\tau\omicron$. Less frequent, and doubtful, are $\kappa\epsilon\kappa\tilde{\omega}\mu\eta\nu$, $^{-\tilde{\omega}\omicron}$, $^{-\tilde{\omega}\tau\omicron}$, $^{-\tilde{\omega}\mu\epsilon\theta a}$ from $\kappa\epsilon\kappa\tau\eta\text{-}\omicron\acute{\iota}\text{-}\mu\eta\nu$, etc.

b. $\mu\mu\eta\tilde{\nu}\sigma\kappa\omega$ ($\mu\upsilon a$ -) *remind*, perf. $\acute{\mu}\acute{\epsilon}\mu\eta\tilde{\nu}\mu\alpha\iota$ *remember*; opt. $\mu\epsilon\mu\eta\tilde{\nu}\acute{\iota}\text{-}\mu\eta\nu$ = $\mu\epsilon\mu\tilde{\nu}\acute{\eta}\mu\eta\nu$, $\mu\epsilon\mu\tilde{\nu}\acute{\eta}\text{-}\acute{\iota}\text{-}\sigma\omicron$ = $\mu\epsilon\mu\tilde{\nu}\acute{\eta}\sigma\omicron$, $\mu\epsilon\mu\tilde{\nu}\acute{\eta}\text{-}\acute{\iota}\text{-}\tau\omicron$ = $\mu\epsilon\mu\tilde{\nu}\acute{\eta}\tau\omicron$, etc. The forms $\mu\epsilon\mu\tilde{\nu}\acute{\omega}\text{-}\mu\eta\nu$, $^{-\tilde{\omega}\omicron}$, $^{-\tilde{\omega}\tau\omicron}$, etc., from $\mu\epsilon\mu\eta\text{-}\omicron\acute{\iota}\text{-}\mu\eta\nu$, etc., are uncommon and suspected.

c. $\kappa\alpha\lambda\acute{\epsilon}\omega$ ($\kappa\alpha\lambda\epsilon$ -, $\kappa\lambda\eta$ -) *call*, perf. $\acute{\kappa}\acute{\epsilon}\kappa\lambda\eta\mu\alpha\iota$, opt. $\kappa\epsilon\kappa\lambda\eta\acute{\iota}\text{-}\mu\eta\nu$, etc. = $\kappa\epsilon\kappa\lambda\tilde{\eta}\mu\eta\nu$, $\kappa\epsilon\kappa\lambda\tilde{\eta}\sigma\omicron$, $\kappa\epsilon\kappa\lambda\tilde{\eta}\tau\omicron$, $\kappa\epsilon\kappa\lambda\tilde{\eta}\mu\epsilon\theta a$.

d. $\beta\acute{\alpha}\lambda\lambda\omega$ ($\beta\alpha\lambda$ -, $\beta\lambda\eta$ -) *throw*, perf. $\delta\alpha\beta\acute{\epsilon}\beta\lambda\eta\mu\alpha\iota$, opt. $\delta\alpha\beta\acute{\epsilon}\beta\lambda\tilde{\eta}\sigma\theta\epsilon$.

N.—The forms in $^{-\acute{\eta}\mu\eta\nu}$, etc., have athematic inflection; the doubtful $^{-\acute{\omega}\mu\eta\nu}$, etc., have thematic inflection.

560. Imperative.—In the 3 sing. the perf. meaning is regularly retained, as $\acute{\epsilon}\acute{\iota}\rho\tilde{\eta}\sigma\theta\omega$ *let it have been said*. The 2 sing. and pl. are generally found only

557 D. Ildt. has $\mu\epsilon\mu\tilde{\nu}\acute{\omega}\mu\epsilon\theta a$, and this form may be read in ξ 168.

559 D. Hom. has $\lambda\epsilon\lambda\tilde{\iota}\tau\omicron$ σ 238 = $\lambda\epsilon\lambda\tilde{\iota}\text{-}\tau\omicron$ (cp. $\delta\alpha\acute{\iota}\nu\tilde{\iota}\tau\omicron$). Pind. has $\mu\epsilon\mu\tilde{\nu}\acute{\alpha}\lambda\alpha\tau\omicron$. $\mu\acute{\epsilon}\mu\tilde{\nu}\omicron\iota\omicron$ in Xen. is from $\mu\epsilon\mu\tilde{\nu}\omicron\mu\alpha\iota$.

in the case of perfects with a present meaning, as *μὲμνησθε remember! μὴ πεφόβησθε do not be afraid! πέπανσο stop!* See 547. The dual and 3 pl. are apparently wanting.

a. Instead of the simple forms of the inv. we often find the periphrastic use of the perf. part. and *ἴσθι, ἔστω*, etc. (573 e).

FUTURE PERFECT PASSIVE

561. The stem of the future perfect passive is formed by adding *-σ%-* to the stem of the perfect middle. A vowel immediately preceding *-σ%-* is always long, though it may have been short in the perfect middle. The future perfect passive is inflected like the future middle.

λύ-ω loose, λελύ-σομαι I shall have been loosed (perf. mid. *λέλυ-μαι*), *δέ-ω bind, δεδή-σομαι* (perf. mid. *δέδε-μαι*), *καλέω call, κεκλή-σομαι* (perf. mid. *κέκλη-μαι*).

562. The future perfect usually has passive force. The active meaning is found in a few cases where the perf. mid. or active has an act. meaning:

κεκτήσομαι shall possess (*κέκτῆμαι possess*), *κεκράξομαι shall cry out* (*κέκρᾶγα cry out*), *κεκλάγξομαι shall scream* (*κέκλαγγα scream*), *μεμνήσομαι shall remember* (*μémνημαι remember*), *πεπαύσομαι shall have ceased* (*πέπαυμαι have ceased*).

563. Not all verbs can form a future perfect; and few forms of this tense occur outside of the indicative: *διαπεπολεμησόμενον*, Thuc. 7. 25, is the only sure example of the participle in classical Greek. The infinitive *μεμνήσεσθαι* occurs in Hom. and Attic prose.

564. The perf. mid. (pass.) participle with *ἔσομαι* (575) may be used for the future perfect.

VIII. FIRST PASSIVE SYSTEM (ΘΗ PASSIVE)

(FIRST AORIST AND FIRST FUTURE PASSIVE)

FIRST AORIST PASSIVE

565. The stem of the first aorist passive is formed by adding *-θη-* (or *-θε-*) directly to the verb-stem: *ἔ-λύ-θη-ν I was loosed*, *ἔ-φάν-θη-ν I was shown* (*φαίνω, φαν-*), *ἔ-τέ-θη-ν I was placed* for *ἔ-θε-θη-ν* 108 c (*τίθημι place, θη-, θε-*).

561 D. Hom. has *δεδέξομαι, μεμνήσομαι, κεκλήση, κεχολώσεται; κεκαδήσομαι, πεφιδήσεται* are from reduplicated aorists.

565 D. For *-θησαν, -θεν* occurs in Hom.; as *διέκριθεν*. Cp. 426 e. D.

566. The form of the verb-stem agrees with that appearing in the perfect middle in the following respects :

a. Vowel verbs generally lengthen the final vowel of the verb-stem, as *τε-τίμη-μαι, ἐ-τιμή-θην*. Exceptions 443.

b. Stems of one syllable containing a liquid or a nasal have *a* for *ε*, as *τέ-τα-μαι, ἐ-τά-θην* (*τείνω stretch, τεν-*). But *στρέφω turn, τρέπω turn* have *ἐστρέφθην, ἐτρέφθην*, though the perfect middles are *ἔστραμμαi, τέτραμμαi*.

c. Verbs having the graded stem-vowels *ε, ο, α*; *ει, οι, ι*; *ευ, ου, υ* have a strong form, as *ἐλείφθην* from *λείπω* (*λειπ-, λοιπ-, λιπ-*) *leave, ἐπλεύσθην* from *πλέω* (*πλευ-, πλυ-*) *sail*.

d. Verbs showing the graded stem-vowels *η, ε* and *ω, ο* have, in the 1 aor. pass., the short vowel; as *δίδωμι* (*δω-, δο-*) *έδοθην* (perf. mid. *δέ-δο-μαι*).

e. Final *ν* is dropped in some verbs: *κέ-κρι-μαι, ἐκρίθην* (*κρίνω*). See 446.

f. The verb-stem may suffer metathesis: *βέ-βλη-μαι, ἐ-βλή-θην* (*βάλλω*). See 447.

g. Sigma is often added: *κε-κέλευσ-μαι, ἐ-κελεύσ-θην*. See 444.

567. Before *θ* of the suffix, *π* and *β* become *φ*; *κ* and *γ* become *χ* (68 c); *τ, δ, θ* become *σ* (69). *φ* and *χ* remain.

λείπω *έλειφ-θην, βλάπτω* (*βλαβ-*) *έβλάφ-θην*; *φυλάττω* (*φυλακ-*) *έφυλάχ-θην, ἄγω* *ἤχ-θην*; *κομίζω* (*κομιδ-*) *έκομίσ-θην, πείθω* *έπέισ-θην*; *γράφω* *έγράφ-θην, ταραττω* (*ταραχ-*) *έταράχ-θην*.

568. The first (and second) aorist passive takes the secondary active endings and is inflected like *έτιθην, τιθῶ, τιθείην*, etc. The subjunctive contracts *ω/η* with the *ε* of the passive suffix. For *ιη* and *ῑ* in the optative, see 421, 422.

FIRST FUTURE PASSIVE

569. The stem of the first future passive is formed by adding *-σ%* to the stem of the first aorist passive: *παιδευθή-σομαι* *I shall be educated* (*έ-παιδεύθην-ν*), *λυθή-σομαι* *I shall be loosed* (*έ-λύθην-ν*). The inflection is like that of the future middle.

τιμάω, έτιμήθην *τιμηθήσομαι*; *εάω, ειάθην* *εάθήσομαι*; *λείπω, έλειφθην* *λειφθήσομαι*; *πείθω, έπέισθην* *πεισθήσομαι*; *τείνω, έτάθην* *ταθήσομαι*; *τάττω, έτάχθην* *ταχθήσομαι*; *τίθμι, έτέθην* *τεθήσομαι*; *δίδωμι, έδόθην* *δοθήσομαι*; *δείκνυμι, έδειχθην* *δειχθήσομαι*.

566 b. D. *έστράφθην* is Ion. and Dor.; Hom. and Hdt. *έτράφθην* (*τρέπω*); Hom. *έτάρφθην* and *έτέρφθην* (*τέρπω gladden*).

e. Hom. *έκλινθην* and *έκλίθην*, *έκρινθην* and *έκριθην*, *ιδρύνθην* = Att. *ιδρόθην* (*ιδρύω erect*), *άμπύνηθην* (*άναπνέω take breath*).

569 D. Hom. does not use the 1 fut. pass.; instead he has the fut. mid. (1046 a).

IX. SECOND PASSIVE SYSTEM (H PASSIVE)

(SECOND AORIST AND SECOND FUTURE PASSIVE)

SECOND AORIST PASSIVE

570. The stem of the second aorist passive is formed by adding *-η-* (or *-ε-*) directly to the verb-stem: *ἐ-βλάβη-ν* *I was injured* from *βλάπτω* (*βλαβ-*). The inflection is like that of the first aorist passive.

a. Verbs showing in their stems the grades *ε*, *ο*, *α* generally have *α*, as *πλέκ-ω* *weave* *ἐπλάκην*, *κλέπ-τ-ω* *steal* *ἐκλόπην*, *φθείρω* (*φθερ-*) *corrupt* *ἐφθάρην*, *στέλλω* (*στελ-*) *send* *ἐστάλην*. Cr. 437.

b. Verbs showing in their stems the gradations *η*, *ω*, *α* have *α*; as *τήκω* (*τηκ-*, *τακ-*) *melt* *ἐτάκην*, *ρήγνυμι* (*ρήγ-*, *ρώγ-*, *ράγ-*) *break* *ἐρράγγην*. But *πλήττω* (*πληγ-*, *πλαγ-*) *strike* has *ἐπλάγην* only in composition, as *ἐξεπλάγην*; otherwise *ἐπλήγγην*.

571. Only those verbs which have no 2 aor. act. show the 2 aor. pass.; except *τρέπω*, which has all the aorists.

SECOND FUTURE PASSIVE

572. The stem of the second future passive is formed by adding *-σ%* to the stem of the second aorist passive: *βλαβήσομαι* *I shall be injured* from *βλάπτω* (*βλαβ-*) *ἐ-βλάβη-ν*. The inflection is like that of the first future passive.

κόπ-τ-ω, *ἐκόπην* *κοπήσομαι*; *γράφω*, *ἐγράφην* *γραφήσομαι*; *φαίνω*, *ἐφάνην* *αppeared*, *φανήσομαι*; *φθείρω*, *ἐφθάρην* *φθαρήσομαι*; *πήγνυμι* *ῖξ*, *ἐπάγγην* *παγήσομαι*.

PERIPHRASTIC FORMS

573. **Perfect and Pluperfect.** — For the simple perfect and pluperfect a combination of the participle with a form of *εἰμί* is often used.

a. For the perf. or plupf. act. indic. the forms of the perf. act. part. and *εἰμί* or *ἦν* may be used; as *λελυκώς εἰμι* for *λέλυκα*, *λελυκώς ἦν* for *ἐλελύκη*, *εἰμι τεθηκώς* for *τέθηκα* *I have placed*, *γεγραφώς ἦν* for *ἐγεγράφη* *I had written*, *πεπονθώς ἦν* *I had suffered*, *βεβοηθόκοτες ἦσαν* for *ἐβεβοηθήκεσαν* (*βοηθῶ come to aid*). Such forms are more common in the pluperfect than in the perfect.

570 D. For *-ησαν* we generally find *-εν* (426 e) in Hom.; also in Doric.

572 D. Hom. has only *δαήσεαι* (*ἐδάην learned*), *μηγήσεσθαι* (*μελγνύμι mix*).

b. For the perf. act. a periphrasis consisting of the aor. part. and ἔχω is sometimes used, especially when a perf. act. form with transitive meaning is not in use; as στήσας ἔχω *I have set* (ἔστηκα intrans.; ἔστᾱκα trans. is rare and late), ἐρασθεὶς ἔχω *I have loved*. So often because the aspirated perf. is not used, as ἔχεις παράξῃς *thou hast stirred up*, the form τετάραχα not being used.

c. In the perf. act. subj. and opt. usually (see 546); as λελυκώς (λελοιπώς) ᾧ, εἶην. ἔστηκώς ᾧ, τεθηκώς εἶης, ἀφεστῶτες εἶεν occur in good Attic prose. Other forms than 3 sing. and 3 pl. are rare. In the subj. and opt. mid. (pass.) commonly: λελυμένος ᾧ, εἶην. See 556-559.

d. In the perf. or plupf. indic. pass. (often); as γεγραμμένον ἐστὶ *it stands written*, παρηγγελμένον ἦν *orders had been given*. Regularly, except in Old Attic, in the 3 pl. when a stem ending in a consonant would collide with -νται, -ντο. See 356, 427 f.

e. In the perf. inv. (often); as γεγονώς ἔστω *let him be (born)*, εἰρημένον ἔστω *let it have been said*. In the perf. inf. act. (rarely): τεθηκότα εἶναι *to be dead*.

574. Future Perfect Active. — The future perfect active (cp. 544) of most verbs is formed by combining the perfect active participle with ἔσομαι *shall be*; as γεγραφώς ἔσομαι *I shall have written*, ἐσόμεθα ἐγνωκότες *we shall have determined*.

575. Future Perfect Passive. — The future perfect passive may be expressed by using the perfect middle (passive) participle with ἔσομαι *shall be*; as ἐψευσμένοι ἔσεσθε *you will have been deceived*.

PART III

FORMATION OF WORDS

576. Inflected words generally consist of two distinct parts : a stem and an inflectional ending (158):

δῶρο-ν *gift*, stem δωρο-, inflectional ending ν ;
 λύο-μεν *we loose*, stem λύο-, inflectional ending μεν.

577. Roots. — The fundamental part which remains after a word has been analyzed into all its component parts, and all formative elements, prefixes and suffixes, have been removed, is called a *root*. A root contains the mere *idea* of a word in its vaguest and most abstract form.

578. Some roots are also stems (*root-stems*), to which only an inflectional ending needs to be added to form the complete word ; as βού-ς *ox*, ναῦ-ς *ship*, ὄψ (gen. ὀπ-ός) *voice*. Sometimes the same *root-stem* shows different vowels ; as φλόξ *flame*, gen. φλογ-ός (φλέγ-ω *burn*).

579. Most stems are derived from roots by the addition of one or more suffixes, prefixes, or both.

| | | | |
|----------------------------------|-----------------|--------------------------------------|--|
| δῶρο-ν <i>gift</i> , | stem δωρο-, | root δω (δί-δω-μι <i>give</i>), | suffix ρο-. |
| γραμ-ματ-εύ-ς <i>scribe</i> , | stem γραμματεν- | root γραφ (γράφ-ω <i>write</i>), | suffixes ματ and ευ. |
| ἐ-γράφο-μεν <i>we wrote</i> , | stem γραφο-, | root γραφ, | prefix ἐ, suffix ο, inflectional ending μεν. |

580. Words containing a single stem are called *simple* words, as λόγο-ς *speech* ; words containing two or more stems united are called *compound* words, as λογο-γράφο-ς *speech-writer*.

581. Primary words are formed by adding a suffix directly to the root.

Root γραφ : γράφ-ω *write*, γραφ-ή *writing*, γραφ-εύ-ς *writer*, γράμ-μα *something written*, γραμ-μή *line*. The root may appear as a verb-stem ; as γεν- in ἐ-γεν-ό-μην, or γεν-ε (440) in γένε-σι-ς *origin* (cp. γενέ-σθαι *become*).

582. Secondary (or Denominative) words are formed by adding a suffix to a substantive or adjective stem or to an adverb.

γραμ-ματ-εύς *writer* (from stem γραμματ-, nom. γράμμα); δικαιο-σύνη *justice*, δικά-ιο-ς *just* (δίκη *justice*); δουλό-ω *enslave* (δούλο-ς *slave*); οἰκοδομέ-ω *build a house* (οἰκο-δόμο-ς *house-builder*); παλαι-ός *ancient* (πάλαι *long ago*).

583. Suffixes forming primary words are called *primary*; suffixes forming secondary words are called *secondary*. But this distinction is not original and is often neglected. Thus, in δεινός *terrible* (δει- *fear*), νο is a primary suffix; in σκοτεινός *dark* (σκότος), it is secondary. Cp. 613. 10. So English *-able* is both primary (*readable*) and secondary (*companionable*).

584. Changes of the Root-vowel. — The root-vowel is sometimes strong, sometimes weak (cp. 31): ε, οι (weak ι); ευ, ου (weak υ); η or ω (weak α or ε): as λείμ-μα *remnant*, λοιπ-ός *remaining*, cp. λείπ-ω, ἔ-λιπ-ο-ν; ζεύγ-ος *team*, cp. ζεύγ-νῦ-μι, ζυγ-όν *yoke*; σπουδ-ή *zeal*, σπεύδ-ω *hasten*; λήθ-η *forgetfulness*, λανθάνω (λαθ-) *escape notice*; ἦθ-ος *disposition*, ἔθ-ος *custom, habit* (cp. 537); ῥήγ-νῦ-μι *break*, ῥωχ-μός *cleft*, ἐ-ρράγ-ην *was broken*. ε often varies with ο, sometimes with α; τρέφ-ω *nourish*, τροφ-ή *nourishment*, τραφ-ερός *well-fed*.

585. Root-determinatives. — A consonant standing between root and suffix (or ending), and not modifying the meaning of the root, is called a *root-determinative*; as θ in πλή-θ-ω (poet.) *am full*, πλή-θ-ος *crowd* (πίμ-πλη-μι *fill*).

586. Suffixes. — A suffix is a formative element added to a root or to a stem. Suffixes limit or particularize the general meaning of the root; but a distinct meaning can be ascribed to them only in a few cases. The separation of a suffix from a root (or stem) is often arbitrary and uncertain.

587. Changes in Stems. — Various changes may occur when a suffix is added to a stem.

a. The final vowel of a stem may join with the initial vowel of a suffix: βασιλε-ῖα *kingdom* (βασιλεύ-ς *king*, stem βασιλευ-, 246).

b. A long final vowel of a stem is apparently shortened before the initial vowel of a suffix: δικά-ιο-ς *just*, δίκη *justice*, stem δικά-. The ending -αιος is here borrowed from such words as γηρ-αιός *old* for γηρα(σ)-ιο-ς, from γήρας *old age*, stem γηρασ-.

c. A final vowel or diphthong of a stem may be dropped before the initial vowel of a suffix: σοφ-ῖα *wisdom* (σοφός *wise*), τίμ-ιο-ς *honored, costly* (τίμη *honor*, stem τίμā-), βασιλ-ικός *royal* (βασιλεύ-ς *king*).

d. The final letter or letters of a consonant stem may be dropped: ἀληθ-ινός *genuine* (ἀληθής *true*, stem ἀληθεσ-).

e. The final consonant of a stem undergoes regular euphonic change be-

fore the initial consonant of a suffix: βλέμ-μα *glance* (βλέπ-ω *look*), δικασ-τής *a judge* (δικαδ-της, from δικάζω *judge*), πίσ-τι-ς *faith* (= πιθ-τι-ς, from πείθ-ω *persuade*, stem πειθ-, ποιθ-, πιθ-), λέξι-ς *style* (= λεγ-σι-ς, from λέγ-ω *speak*).

f. Stems in ο have an alternative in ε (cp. ἵππο-ς, voc. ἵππε; 197), as οἰκέ-ω *dwell*, οἰκέ-της *house-servant* (οἶκο-ς *house*).

g. Derivatives of ā stems may apparently show ω in place of ā; as στρα-τιώ-της *soldier* (στρατιά *army*). See 600.

h. Verb-stems in α, ε, ο generally show in derivatives the stem-vowel as found in the tenses other than the present; as ποιή-μα *poem*, ποιή-σι-ς *poetry*, ποιη-τή-ς *poet*, ποιη-τι-κό-ς *creative, poetical* (ποιέ-ω *make*, fut. ποιή-σω).

i. Vowel stems sometimes insert a vowel before a suffix beginning with a consonant: πολι-ή-της-ς, Ionic for πολί-της-ς *citizen*, ποδι-ε-θρο-ν (*poetic city*).

j. Consonant stems, and vowel stems not ending in ο, often show ο before a suffix in denominatives; αίματ-ό-εις *bloody* (αίμα, -ατος *blood*) and σκι-ό-εις *shadowy* (σκιά *shadow*), by analogy to words like δολό-εις *wily*. A stem in -ον may thus be replaced by one in -ο: σωφρο-σύνη *temperance* (σώφρων *temperate*, σωφρον-).

588. Several substantives are formed by reduplication: άγ-ωγ-ή *training* (άγ-ω *lead*), έδ-ωδ-ή *food* (poet. έδ-ω *eat*).

589. Between root (or stem) and suffix, σ is often found, and in some cases has become a part of the suffix. This σ spread from the perfect middle, where it is properly in place only in stems in τ, δ, θ, or σ; thus σχι-σ-μός-ς *cleaving*, with σ from έ-σχι-σ-μαι, which has it by analogy to έ-σχισ-ται for έ-σχιδ-ται (σχιζ-ω *cleave*). This σ generally appears in derivatives formed from verbs whose perf. mid. has acquired it (444 b); κέλευ-σ-μα, κελευ-σ-μός, *command*, κελευ-σ-τής *signal-man* (κελεύ-ω *command*, κεκέλευσμαι); but also in other words by analogy: δυνά-σ-της *lord* (δύνα-μαι *am able*).

590. Insertion of τ. — In a few words τ is inserted before the suffixes μο, μα, μη, μην; as έφ-ε-τ-μή *command* (έφήμη, root ή, έ).

FORMATION OF SUBSTANTIVES

591. Some suffixes have a special significance; of these the most important are given in 592–609. But suffixes commonly used with a special function (such as to denote *agency, action, instrument*, etc.) are not restricted to this function. Only a few have merely one function.

592. *Agency*. — The primary suffixes τᾱ, τηρ, τορ, τρο, ευ, denoting the *agent* or *doer of an action*, are masculine.

1. τᾱ: ποιη-τή-ς *poet*, i.e. *maker* (ποιέ-ω *make*), μαθ-η-τής *pupil* (μανθάνω *learn*, μαθ-ε-), ικ-έ-της *suppliant* (ικ-νέ-ομαι *come*, ικ-).

2. **τηρ**: *δο-τήρ giver* (δί-δω-μι *give*, δω-, δο-).
3. **τορ**: *ρή-τωρ orator*, cp. *εί-ρη-κα have spoken*.
4. **τρο**: *ἰά-τρος physician* (ἰά-ομαι *heal*).
5. **ευ**: *γραφ-εύ-ς writer* (γράφ-ω *write*).

593. The primary suffixes *τριδ*, *τριᾶ*, *τειρᾶ*, *τιδ* are feminine.

1. **τριδ**: *αὔλη-τρίς female flute-player* (αὔλέω *play the flute*: αὔλό-ς).
2. **τριᾶ**: *ψάλλ-τρια female harper* (ψάλλω *play the harp*: ψαλ-τήρ-ιο-ν).
3. **τειρᾶ**: *δό-τειρα*, fem. of *δο-τήρ giver*.
4. **τιδ**: *ἰκ-έ-τις female suppliant*, fem. of *ἰκ-έ-της* (ἰκ-νέ-ομαι *come*).

594. **Names of Actions and Abstract Substantives.** — Substantives expressing actions often express abstract ideas, and names of actions and verbal abstracts are often used concretely. The following suffixes (except *μο*, nom. -μό-ς) form feminines; all are primary except *ιᾶ* in some words.

1. **τι**: *πίσ-τι-ς faith* (πεῖθ-ω *persuade*, πειθ-, ποιθ- πιθ-).
2. **σι**: *λέξις style* (λέγ-ω *speak*), *ποίη-σι-ς poetry* (ποιέ-ω *make*), *δό-σι-ς act of giving or gift* (δί-δω-μι *give*, δω-, δο-), *τά-σι-ς tension* (for *τρ-σι-ς* 30 b, from *τείνω stretch*, *τεν-*). *σι* probably arose from *τι* after a vowel (100).
3. **σιᾶ**: *δοκιμασίᾶ examination* (δοκιμάζω *examine*, *δοκιμαδ-*).
4. **μο**: *διωγ-μό-ς pursuit* (διώκ-ω *pursue*).
5. **μη** (nom. *μη*): *γνώ-μη knowledge* (γι-γνώ-σκω *know*), *φή-μη report* (φη-μί *say*).
6. **μᾶ** (nom. *μᾶ*): *τόλ-μα daring* (cp. *τλή-ναι dare*).
7. **ιᾶ**: *μαν-ιᾶ madness* (μαίνομαι *rage*, *μαν-*), *ἡγεμον-ιᾶ sovereignty* (ἡγεμών *leader*), *βασιλε-ιᾶ kingdom* (for *βασιλεχ-ιᾶ*).

595. Many feminine substantives expressing the abstract corresponding notion of the adjective are derived from adjective stems. Many of these denominatives express *quality*.

1. **ιᾶ** (nom. *ιᾶ*): from adjs. in -ης and -οος, -ους, as *ἀλήθε-ια truth* for *ἀληθεσ-ια* from *ἀληθής true*; *εὔνοια kindness* for *εὔνο(ο)-ια* from *εὔνοο-ς εὔνους kind*. Some compound adjs. in -ής yield (by analogy) abstracts in -ιᾶ, not in -ειᾶ; as *ἀτυχ-ιᾶ misfortune* from *ἀ-τυχ-ής unfortunate* (ἀτυχεσ-).
2. **ιᾶ** (nom. *ιᾶ*): *εὐδαιμον-ιᾶ happiness* (εὐδαίμων *happy*), *συμμαχ-ιᾶ alliance* (σύμμαχο-ς *fighting along with*), *σοφ-ιᾶ wisdom* (σοφός *wise*).
3. **συνᾶ**: *δικαιο-σύνη justice* (δίκαιο-ς *just*). Abstracts in -συνη are properly fem. of adjs. in -συνος, as *γῆθο-σύνη joy* (γῆθός-συνος *joyful*).
4. **τητ**: *φιλό-της, -τητος friendship* (φίλο-ς *dear*).
5. **αδ**: abstract substantives of number, as *τρι-άς, -άδος triad* (τρεις).

596. Some abstracts are neuter : *ῥῆγ-ος cold* (cp. 349 a), *τάχ-ος speed* (*ταχ-ύ-ς swift*).

597. Result of Action. — The result or effect of an action is expressed by the primary suffixes :

1. **ες** : *τέκ-ος child*, stem *τεκ-εσ-* (*τίκτω bring forth, τεκ-*), *ψεύδ-ος lie*, stem *ψεύδ-εσ-* (*ψεύδ-ω deceive*).
2. **ματ** : *γράμ-μα thing written* (*γράφ-ω write*), *νόη-μα thought* (*νοέ-ω think*), *ποίη-μα poem* (*ποιέ-ω make*).

598. Instrument or Means of Action. — The instrument or means of an action is expressed by various primary suffixes :

1. **τρο** : *ἄρο-τρο-ν plough* (*ἄρό-ω plough*), *λύ-τρο-ν ransom* (*λύ-ω release, λῦ-*).
2. **ρο** : *κλεί-θο-ν bar to close a door* (*κλεί-ω shut, 585*).
3. **ρα** : *χύ-τρα pot* (*χέω pour, χευ- χυ-*).
4. **τηρ-ιο-** : *πο-τήρ-ιο-ν cup* (*πίνω drink, πο- 476. 8*).
5. **ρο** : *πτ-ε-ρό-ν wing* (*πέτ-ομαι fly, 2 aor. έ-πτ-ό-μην, 111 a*).

599. The Person Concerned. — The male person concerned or occupied with anything is denoted by a denominative formed by one of the following secondary suffixes :

1. **ευ** : *γραμ-ματ-εύ-ς secretary* (*γράμμα, -ατος thing written*), *ιερ-εύ-ς priest* (*ιέρ-ος sacred*), *ιππ-εύ-ς horseman* (*ἵππο-ς horse*).
2. **τῆ** : *ναύ-τη-ς sailor* (*ναῦ-ς ship*), *τοξό-τη-ς bowman* (*τόξο-ν bow*).

600. By analogy are formed : *ὄπλ-ίτη-ς heavy-armed soldier* (*ὄπλο-ν, ὄπλα armor*), cp. *πολί-τη-ς citizen* from older *πόλι-ς*; *στρατι-ώτη-ς soldier* (*στρατιά army*), cp. *δεσμώ-τη-ς prisoner* (*δεσμώ-ς prison*). See 587 g.

601. Various secondary suffixes form feminine substantives :

1. **ια** : corresponding to masculines in *-εύ-ς*; as *ιέρεια priestess* for *ιερ-ευ-ια* (*ιερ-εύ-ς priest*), *βασίλεια queen* (*βασιλ-εύ-ς king*).
2. **ιδ** : *φαρμακ-ίς sorceress* (*φάρμακ-ο-ν charm, φαρμακ-εύ-ς sorcerer*).
3. **τιδ** : corresponding to masculines in *-τη-ς*; *οικέ-τις house-maid* (*οικέ-της*), *πολί-τις female citizen* (*πολί-της*).
4. **τῆ, σα** : from *ια* added to stems in *κ* or *τ* (97, 99); *Κίλισσα Cilician woman* from *Κιλικ-ια* (*Κίλιξ Cilician*), *θήττα female serf* from *θητ-ια* (*θής, θητ-ός serf*).
5. **αινα** : corresponding to masculines in *-ων*; *θεράπ-αινα handmaid* (*θεράπ-ων attendant*). By analogy, in *ο* stems : *λύκ-αινα she-wolf* (*λύκο-ς*).

602. Gentiles or Place Names. — Gentiles are denominatives denoting belonging to or coming from a particular *country*,

nation, or city. Gentiles are formed from proper nouns by secondary suffixes.

1. **ευ** masc., **ιδ** fem.: Πλαται-εύ-ς -έως, Πλαται-ίς -ιδος a *Plataean* (ἡ Πλάταια); Μεγαρ-εύ-ς, Μεγαρ-ίς a *Megarian* (τὰ Μέγαρα); ἡ Δωρίς (γῆ) *Doris*; ἡ Αἰολίς (γλῶττα) the *Aeolic dialect*.
2. **τᾶ** masc., **τιδ** fem.: Τεγᾶ-της, Τεγᾶ-τις of *Tegea* (ἡ Τεγᾶ); Σπαρτ-ιά-της, Σπαρτ-ιά-τις of *Sparta* (ἡ Σπάρτα).
3. Other gentiles, properly adjectives, are Ἀθηναῖο-ς, -αῖᾶ of *Athens* (αἱ Ἀθηναί), Ἴων-ικός *Ionic* (Ἴων-ες *Ionians*), Βυζαντ-ῖνο-ς *Byzantine* (Βυζάντιον).

603. Patronymics. — Patronymics, or denominative proper names denoting descent from a father or ancestor, are formed from proper names of persons by means of the following suffixes:

1. **δᾶ** masc., **δ** fem.: Βορεᾶ-δης son of Βορεᾶ-ς, fem. Βορεᾶ-ς, -δος; stems in *ā* shorten *ā* to *a*. From such forms arose
2. **αδᾶ** masc., **αδ** fem.: Θεσπι-άδης son of Θεσπι-ο-ς, fem. Θεσπι-άς, -άδος. From this type arose a new formation:
3. **ιαδᾶ** masc., **ιαδ** fem.: Φεργη-ιάδης son of Φέρης, -ητος, fem. Φεργη-ίας, -ιάδ-ος; Περσση-ιάδης son of Περσεύ-ς, fem. Περσση-ίς, -ίδ-ος; Τελαμων-ιάδης son of Τελαμών, -ώνος.
4. **ιδᾶ** masc., **ιδ** fem.: Τανταλ-ίδης son of Τάνταλο-ς, fem. Τανταλ-ίς, -ίδ-ος; Κεκροπ-ίδης son of Κέκροψ, -οπος, fem. Κεκροπ-ίς, -ίδ-ος; Οἰνε-ίδης son of Οἰνέ-ς, fem. Οἰνη-ίς, -ίδ-ος; Λητο-ίδης son of Λητώ (247), fem. Λητω-ίς, -ίδ-ος.
5. **ῖον** or **ῖων** masc. (poetic and rare): Κρον-ῖων (also Κρον-ίδης) son of Κρόνο-ς, gen. Κρον-ῖον-ος or Κρον-ῖων-ος according to the metre.

604. Variations occur, especially in poetry: (a) Hom. Πηλε-ίδης (Πηλε-ίδης, Πηλη-ιάδης and Πηλε-ῖων) son of Πηλεύ-ς. (b) Two patronymic endings: Ταλα-ῖον-ίδης son of Ταλαό-ς. (c) The stem drops or adds one or two syllables: Δευκαλ-ίδης son of Δευκαλίων, -ῖων-ος; Λαμπ-ετ-ίδης son of Λάμπο-ς. (d) -ίδης is used in comic formations: κλεπτ-ίδης son of a thief (κλέπτης). (e) -νδᾶς occurs in the dialects: Ἐπαμεινώνδᾶ-ς son of Ἐπαμεινών. (f) -ιος, -εῖος may indicate descent: Τελαμώνιε παῖ *O son of Telamon*, Τυνδαρεῖα θυγάτηρ *daughter of Tyndareus*; cp. Tennyson's "Niobe daughter."

605. A patronymic in the plural may include the father: Πεισιστρατ-ῖδαι *Peisistratidae* (Peisistratus and his sons).

606. Metronymics denote maternal descent (with suffix -ιδᾶ as 603. 4), as Δᾶνα-ίδης son of Δᾶνᾶ.

607. Relationship is sometimes denoted by the suffixes **ιδεο** (son of), **ιδεῖα** (daughter of): ἀδελφ-ιδού-ς *nephew*, ἀδελφ-ιδῆ *niece* (ἀδελφός *brother*).

608. Place. — Place may be expressed by the following secondary suffixes :

1. **ιο** (nom. **-ιο-ν**) : *Διονύσι-ιο-ν* (*scil. ἱερόν*) *shrine of Dionysus*. From such words as *χαλκεῖ-ιο-ν* *forge* (*χαλκεύ-ς* *coppersmith*) **-εῖον** was extracted, as in *μουσ-εῖο-ν* *seat of the Muses* (*μούσα* *muse*).
2. **τηρ-ιο-** (nom. **τήρ-ιο-ν**) : formed from words in **-τηρ**; as *βουλευ-τήρ-ιο-ν* *senate house*, from *βουλευτήρ* (or **-τής**) *councillor* (*βουλεύ* *counsel*).
3. **ων** (nom. **-ών**, gen. **-ῶν-ος**, masc.) : *ἀνδρ-ών* *apartment for men* (*ἀνήρ*, *ἀνδρ-ός* *man*), *παρθεν-ών* *maiden's apartment*, *Parthenon* (*παρθένο-ς* *maiden*), *ἀμπελ-ών* *vineyard* (*ἄμπελο-ς* *vine*). **-έων** : as *περιστερ-έων* *dove-cote* (*περιστερᾶ* *dove*).
4. **ιτιδ** (nom. **-ιτις**, fem.) : added to **-ων**, *ἀνδρων-ιτις* *apartment for men*.
5. **τραῖ** : *ὄρχη-σ-τραῖ* *dancing-place* (*ὄρχε-ομαι* *dance*).

609. Diminutives. — Diminutives (mostly neuter) are denominatives formed from the stems of substantives by various secondary suffixes.

1. **ιο** : *ἀσπίδ-ιο-ν* *small shield* (*ἀσπίς*, *ἀσπίδ-ος*). 2. **ιδ-ιο-** : by analogy, e.g., to *ἀσπίδ-ιο-ν*; as *οικίδιο-ν* *small house*, *οἰκι-* + *ιδιον* (*οικία*). 3. **αρ-ιο-** : *παιδ-άριο-ν* *little child*. 4. **υδ-ριο-** : *μελ-ύδριο-ν* *little song* (*μέλος*, stem *μελεσ-*). 5. **υλλιο-** : *ἐπ-ύλλιο-ν* *little epic or versicle* (*ἔπος*, stem *ἐπεσ-*). 6. **ισκο, ισκᾶ** : *παιδ-ίσκο-ς* *young boy*, *παιδ-ίσκη* *young girl*. 7. **-ισκ-ιο-** : *ἀσπίδ-ίσκιο-ν* *small shield*.

610. Diminutives may express affection, familiarity, daintiness, pity, or contempt (cp. *dar-ling*, *lord-ling*); *πατρ-ίδιον* *daddy* (*πατήρ*, stem *πατερ-*, *πατρ-*), *Σωκρατ-ίδιον* *Socky* (*Σωκράτης*), *ἀνθρώπιον* (stem *ἀνθρωπο-*) *manikin*.

611. Many words are diminutive in form, but not in meaning; as *θηρίον* *beast* (= *θήρ*), *πεδίον* *plain* (*πέδον* *ground*).

FORMATION OF ADJECTIVES

612. Adjectives are made by suffixes used in substantives, in one case a substantive being formed, in another an adjective. Many adjectives formed with the suffixes *ιο*, *μο*, *νο*, *ρο*, *το* are used (generally in the feminine or neuter) as abstract substantives; as *φιλιᾶ* *friendly* or *friendship*.

613. The following are the chief adjectival suffixes :

1. **ο, αῖ** : primary : *λοιπ-ός* *remaining* (*λείπ-ω* *leave*, *λειπ-*, *λοιπ-*, *λιπ-*), *λευκ-ός* *bright* (*λεύσσω* *shine* from *λευκ-ω*).
2. **ιο, ιᾶ** : express that which *pertains* or *belongs* in any way to a person or thing. By union with a preceding stem vowel we have *αιο*, *ειο*, *οιο*, *φο*, *υιο*. Thus :

Primary (rare): ἄλλος *other* (ἄλ-ιο-ς *alius*); μέσος *middle* (μεθ-ιο-ς).

Secondary: φίλ-ιο-ς *friendly* (φίλο-ς *dear*); πάτρ-ιο-ς *hereditary* (πατήρ *father*, πατρ-, 231); δίκ-ιο-ς *just* (δίκη *justice*, 587 b); οἰκε-ῖο-ς *domestic* (οἶκο-ς *house*, 587 f); βασιλε-ῖο-ς *royal* (βασιλεύ-ς *king*); αἰδο-ῖο-ς *venerable* (αἰδώς *shame*, αἰδοσ-, 235); ἥρῳος *heroic* (ἦρως *hero*, ἥρω-, 236); πῆχυ-ῖο-ς *a cubit long* (πῆχυ-ς, 237). The ending -ῖος has been transferred from ā-stems by analogy, as in χερσ-αῖο-ς *of* or *from dry land* (χέρσ-ος); -εῖος is due to analogy in such words as ἀνδρ-εῖος *manly* (ἀνήρ).

- a. Ionic η-ῖο, properly from stems in ευ (ἦν), as Hom. χαλκή-ῖο-ς *brazen* (χαλκεύ-ς *brasier*; Attic χάλκεος, -οῦς, see 613. 4), and by analogy as in πολ-εμ-ῖο-ς *warlike* (Attic πολέμ-ιο-ς), ἀνθρωπ-ῖο-ς *human* (Attic ἀνθρώπειο-ς).
3. εντ for ρεντ in adjs. of *fulness* or *abundance* (mostly poetic): τιμή-εις (τιμῆ-ς) *honored*, and, by analogy, δενδρ-ῆεις *woody* (δένδρο-ν *tree*); δολό-εις *wily* (δόλο-ς), and by analogy as in αίματ-ό-εις *bloody* (αίμα, -ατ-ος *blood*, 587 j).
4. εο in denominative adjs. of *material*; χρύσ-εο-ς, χρῦσ-οῦ-ς *golden* (χρῦσό-ς *gold*).
5. εσ: ψευδ-ῆς *false* (ψεύδ-ω *deceive*), ἀ-σφαλ-ῆς *unharmed, secure* (ἀ-priv. + σφαλ-, cp. σφάλω *trip*).
6. κο, ακο, ικο denote *relation, fitness, or ability*; as φυσι-κό-ς *natural* (φύσι-ς *nature*); Δάρει-κό-ς *Daric* (Δάρειο-ς *Darius*); and, by analogy, μουσ-ικό-ς *musical* (μουσα *muse*); βασιλ-ικό-ς *royal* (βασιλεύ-ς *king*); ἥρω-ικό-ς *heroic*, from ἥρω-, 236; Κορινθι-ακό-ς *Corinthian* (Κορινθ-ιο-ς *Corinthian*, from ἡ Κόρινθος *Corinth*). τ-ικο is from ικο added to the verbal in τό-; as πρᾶκ-τικό-ς *practical, able to do* (πράττω *do*, πρᾶγ-); added to a substantive stem by analogy: ναυ-τικό-ς *nautical* (ναῦ-ς *ship*).
7. λο: δει-λό-ς *cowardly* (δέδοι-κα *fear*, δει-, δοι-, δι-); στρεβ-λό-ς *twisted* (στρέφ-ω *twist*). Also when λο- is preceded by a vowel due to analogy: α-λο (cp. χθαμα-λό-ς *on the ground*) as τροχ-αλό-ς *running* (τρέχ-ω *run*); υ-λο (cp. ἡδύ-λο-ς, dimin. of ἡδύς *sweet*) as καμπ-ύλο-ς *bent* (κάμπ-τ-ω *bend*). ε-λο: as εἰκ-ελο-ς *like* (εἰκα *am like*, εἰκ-, ἰκ-). ω-λο: as φειδ-ωλό-ς *sparing* (φείδ-ομαι *spare*).
8. μο, ι-μο: θερ-μό-ς *warm* (θέρ-ω *warm*); ἕβδ-ο-μο-ς (τοῖ ἐπδ-ο-μο-ς, cp. ἐπτά) *seventh*; μάχ-ιμο-ς *warlike* (μάχη *battle*); νόμ-ιμο-ς *conformable to law* (νόμο-ς).
9. μον: μνή-μων *mindful* (μν-μνή-σκομαι *remember*).
10. νο, ανο, υνο: δει-νό-ς *fearful* (δέ-δοι-κα *fear*, δει-, δοι-, δι-); σκοτει-νό-ς *dark* (= σκοτεσ-νο-ς, from σκότ-ος *darkness*); πειθ-ανό-ς *persuasive, πίσ-υνο-ς* *trusting* (πειθ-ω *persuade*, πειθ-, ποιθ-, πιθ-).
11. ινο: in adjs. of *material*: λίθ-ινο-ς *of stone* (λίθο-ς); of *time*, and derived from such forms as ἔαρ-ινο-ς *vernal* (ἔαρ *spring*): ἡμερ-ινό-ς *by day* (ἡμέρᾱ). Other uses: ἀνθρώπ-ινο-ς *human* (ἀνθρωπο-ς *man*), ἀληθ-ινό-ς *genuine* (ἀληθής *true*).

12. **ρο, ρᾶ**: ἐχθ-ρός *hated, hostile* (ἐχθ-ω *hate*), φοβε-ρός *fearful* (φόβο-ς *fear*, stems φοβο- and φοβε-, 587 f); by analogy, κρατ-ερός *mighty* (κράτ-ος *might*, stem κρατ-εσ-).
13. **τηρ-ω**: σω-τήρ-ιος *preserving* (σω-τήρ *savior*), whence σω-τηρ-ία *safety*.
14. **υ**: ἡδ-ύ-ς *sweet* (ἡδ-ομαι *am pleased*), ταχ-ύ-ς *swift* (τάχ-ος *swiftness*), βαθ-ύ-ς *deep* (βάθ-ος *depth*).
15. **ωδεσ**: of *fullness or similarity*: ποι-ώδης *grassy* (ποιᾶ), αἷματ-ώδης *looking like blood* (αἷμα).

DENOMINATIVE VERBS

614. Denominative verbs are formed from the stems of substantives or adjectives. The chief terminations are:

1. **-αω**: chiefly from *ā*-stems; τιμά-ω *honor* (τιμή, stem τιμά-), and by imitation, ἄριστ-ά-ω *breakfast* (ἄριστο-ν *breakfast*). The short *a*- of τιμά-ω is due to the analogy of the short vowel of verbs in -έω, -όω, etc.
2. **-εω**: chiefly from *ε*-stems (587 f), and thence extended: οἰκέ-ω *dwell* (οἶκος *house*, οἶκος, οἶκε, 587 f); ὑπηρετ-έ-ω *serve* (ὑπηρετής *servant*, ὑπηρετᾶ-), εὐτυχ-έ-ω *am fortunate* (εὐτυχής *fortunate*, εὐτυχεσ-), σωφρον-έ-ω *am temperate* (σώφρων).
3. **-οω**: chiefly from *o*-stems: δηλό-ω *make clear* (δήλο-ς), δουλό-ω *enslave* (δούλο-ς); ζημι-ό-ω *punish* (ζημιά *damage*), μαστιγ-ό-ω *whip* (μάστιξ, -ίγος *whip*).
4. **-εω**: from subst. *eu*-stems and thence extended: βασιλεύ-ω *rule* (βασιλεῖ-ς); βουλ-εύ-ω *counsel* (βουλή), κινδυν-εύ-ω *incur danger* (κίνδυνος), παιδ-εύ-ω *educate* (παῖς *boy, girl*).
5. **-υω** (rare): from *v*-stems: δακρύ-ω *weep* (δάκρυ *tear*).
6. **-αζω, -ιζω**: originally from stems in *γ* or *δ* (as ἀρπάζω *seize* = ἀρπαγ-ιω, ἀρπαγή *seizure*, ἐλπίζω *hope* = ἐλπίδ-ιω, ἐλπίς *hope*), and thence extended: ἀναγκάζω *compel* (ἀνάγκη *necessity*); θαυμάζω *wonder* (θαῦμα *marvel*); ὑβρίζω *insult* (ὑβρι-ς *outrage*); νομίζω *consider* (νόμο-ς *custom, law*); τειχίζω *fortify* (τείχ-ος *wall*, τειχεσ-); χαρίζομαι *do a favor* (χάρις, -ιτος *favor*).
- a. Verbs in *-ιζω* and *-ιαζω* derived from proper names express an adoption of *language, manners, opinions, or politics*; as ἐλληνίζω *speak Greek* (Ἕλλην), βακχιάζω *act like a Bacchante* (Βακχιάς), λακωνίζω *imitate Laconian manners* (Λάκων), μηδίζω *side with the Medes* (Μήδος).
7. **-αινω**: originally from stems in *-αν + ιω* (470), but usually extended: μελαίνω *blacken* (μέλας *black*, μελαν-); σημαίνω *signify* (σήμα, σήματ-ος *sign*), χαλεπαίνω *am angry* (χαλεπό-ς *angry*).
8. **-υνω**: from stems in *-υν + ιω* (471). The primitive words often show stems in *v*, as βαθύνω *deepen* (βαθύ-ς *deep*), ταχύνω *hasten* (ταχύ-ς *swift*); αἰσχύνω *disgrace* (αἶσχ-ος *shame*).
9. Parallel formations are frequent, often with different meanings: δουλόω *enslave*, δουλεύω *am a slave*; εὐδαιμονέω *am happy*, εὐδαιμονίζω *congratulate*; θαρρέω *am courageous*, θαρρύνω *encourage*.

615. Frequentatives and Intensives (mostly poetical): *στρωφάω* turn constantly (*στρέφω* turn), *ποτάομαι*, *πυτάομαι*, and *ποτέομαι*, fly about (*πέτομαι* fly); *ελαστρέω* drive (*έλάω*, *ελαύνω*), *σκικτάω* spring (*σκαίρω* skip), *έλκυστάζω* drag about (*έλκω* drag). With reduplication, in *ποι-πνύω* puff (*πνέω* breathe, *πνευ-*, *πνυ-*), *πορ-φύρω* gleam darkly (*φύρω* mix).

616. -σειω forms desideratives: *πολεμησειώ* desire to wage war (*πολεμέω*). *-ιαω* and *-αω* may denote a bodily affection: *οφθαλμιάω* suffer from ophthalmia (*οφθαλμιά*), *βραγχάω* am hoarse (*βράγχος* hoarseness).

COMPOUND WORDS

617. A compound word is formed by the union of two or more words; as *λογο-γράφος* speech-writer, *δι-έξ-οδος* outlet (lit. way through out).

FIRST PART OF A COMPOUND

618. When the first part of a compound is a substantive or adjective, only its stem appears in the compound.

FIRST PART A SUBSTANTIVE OR ADJECTIVE STEM

619. First Declension. — The first part may (a) show the stem in *ā* or *η* before a consonant (rarely): *ἀγορᾶ-νόμος* clerk of the market (*ἀγορά*), *νίκη-φόρο-ς* bringing victory (*νίκη*); (b) end in *ο* (before a consonant, by analogy to *ο*-stems): *δικο-γράφος* writer of law speeches (*δίκη* justice); (c) lose its vowel before a vowel: *κεφαλ-αλγής* causing headache (*κεφαλή* head, *ἄλγος* pain).

620. Second Declension. — The first part may (a) show the stem in *ο* before a consonant: *λογο-γράφο-ς* speech-writer; (b) end in *ā* or *η*, by analogy to *ā*-stems, before a consonant (rarely): *έλαφη-βόλο-ς* deer-shooting (*έλαφος*, *βάλλω*); (c) lose *ο* before a vowel: *μόν-αρχο-ς* sole ruler (*μόνο-ς*, *ἄρχω*).

621. Third Declension. — The first part may (a) show a consonant stem before a vowel, and *ι*, *υ*, *αυ*, *ου* before a consonant: *παιδ-αγωγό-ς* caretaker of boys (*παῖς*, *ἀγαγείν*), *ιχθυ-βόλο-ς* catching fish (*ιχθύς*, *βάλλω*); (b) add *ο* to the stem before a consonant: *σωματ-ο-φύλαξ* body-guard (*σῶμα* body, *φυλάττω* guard), *μητρ-ό-πολις* mother-city (*μήτηρ*, *πόλις*), *φυσι-ο-λόγος* natural philosopher (*φύσι-ς* nature); (c) add *ā* or *η* (rarely) before a consonant: *ποδ-ά-νιπτρο-ν* water for washing the feet (*ποῦς*, *νίπτω*), *λαμπαδ-η-δρομῆ* torch-race (*λαμπάς*, *δρόμος*).

622. Words once beginning with F or σ. — When the second part consists of a word once beginning with digamma, a preceding vowel is often not elided: *κακο-εργός* (Epic) doing ill (later *κακοῦργος*) from *φέργο-ν* work.

Compounds of *-οχος*, from *ἔχω have* (orig. *σεχω, -σοχος*) contract: *κληρούχος* holding an allotment of land (*κλήρο-ς lot*), *πολιούχος* protecting a city (for *πολι-ο-οχος*, 621 b).

623. Flectional Compounds are compounds whose first part is a case form, not a stem (cp. *sportsman*): (1) nominative: *Νεά-πολις Newtown*, *τρεῖς-καίδεκα thirteen* (627); (2) genitive: *Ἑλλά-ῥο-ποντος Helle's sea*; (3) dative: *δορ-ῖ-ληπτος won by the spear*; (4) locative: *ὄδοι-πόρος wayfarer*; (5) accusative: *παν-ῆμαρ all day*.

FIRST PART A VERB STEM

624. Compounds having as their first part a verb stem (cp. *break-water, pick-pocket*) are generally poetic adjectives. The verb stem is usually transitive and has the form which appears in the present or aorist.

625. Before a vowel the verb stem remains unchanged or drops a final vowel; before a consonant it adds *ε, ο, or ι*: *φέρ-ασπις shield-bearing* (*φέρω, ἀσπίς*), *μῖσ-άνθρωπος man-hating* (*μῖσέ-ω*), *ἔκ-ε-χειριά* (108 d) holding of hands, truce (*ἔχω, χεῖρ*), *λεπ-ο-στρατιά* desertion of the army (*λιπεῖν, στρατιά*), *ἀρχι-τέκτων master-builder* (*ἄρχω, τέκτων*).

626. The verb stem may add *σι* (before a vowel, *σ*). Some verb stems insert *ε* before *σι* (*σ*): *σω-σι-πολις saving the State* (*σώζω*), *βίψ-ασπις craven*, lit. throwing away a shield (*βίπτ-τ-ω*), *ἑλκ-ε-σί-πεπλος with long train*, lit. trailing the robe (cp. *ἑλκ-ε-χίτων*).

FIRST PART A NUMERAL, A PREPOSITION, OR AN ADVERB

627. The first part of a compound is often a numeral, a preposition, or an adverb: *δί-πους biped*, *τρί-πους tripod* (having three feet), *τέθρ-ιππον four-horse chariot*; *εἴσ-οδος entrance*, *ἀπο-φεύγω flee from*; *εὖ-τυχής of good fortune*.

628. Except when the substantive is regarded as having a verbal force (as *εἴσ-οδος entrance*, cp. *εἰσ-ιέναι enter*), prepositions are rarely compounded with substantives; as *σύν-δουλος fellow-slave*. Rare are also adjectives compounded with prepositions; as *ὑπό-λευκος whitish*.

FIRST PART AN INSEPARABLE PREFIX

629. Several prefixes occur only in composition:

1. **ἀ(v)-** (*ἀν-* before a vowel, *ἀ-* before a consonant; *alpha privative*) with a negative force like Lat. *in-*, Eng. *un-* (or *-less*), forms adjectives only, though substantives and verbs are derived from adjectives thus formed:

ἀν-άξιος unworthy (= οὐκ ἄξιος), *ἀν-ώδυνος painless* (ὀδύνη *pain*, cp. 631), *ἄ-τίμος unhonored* (cp. ἀτιμία, ἀτιμώω), *ἄ-θεος godless*. *ἀ-* is also found before words once beginning with *ρ* or *σ*: *ἀ-ηδής unpleasant* (ἡδύς), *ἄ-οπλος without a shield* (σπλον), and, by contraction, *ἄκων* (ἀ-φέκων *unwilling*). But *ἀν-* often appears: *ἀν-έλπιτος* (and *ἄ-ελπτος*) *unhoped for* (φελπίς), *ἄν-οπλος without a shield*.

2. *ἡμι-* *half* (Lat. *sēmi-*): *ἡμι-κύκλιος semi-circular* (κύκλος).
3. *δυσ-* *ill, un-, mis-*, denoting something *difficult, bad, or unfortunate*; as *δυσ-τυχής unfortunate*, *δυσ-χερής hard to manage*.
4. *ἀ-* (or *ἀ-*) *copulative* denotes *union, likeness*: *ἀ-κόλουθος attendant, agreeing with, i.e. going on the same road* (κέλευθος *path*). A variation of *ἀ-*copulative is *ἀ-intensive*: *ἀ-τενής stretched* (τείνω *stretch*).
5. *νη-* (poetic) with negative force (Lat. *nē*): *νή-ποινος unavenged* (ποινή *punishment*), *νη-πενθής freeing from pain and sorrow* (πένθος).

N. — Other prefixes are *ἀρι-*, *ἐρι-* (poetic) *intensive*: *ἀρι-πρεπής very distinguished* (πρέπω), *ἐρι-τίμος precious*; *ἄγα-* (poetic) *intensive* (cp. *ἄγαν very*): *ἄγά-στονος loud-wailing* (στένω *groan*); *ζα-, δα-* (poetic) *intensive* (for *δια* = *δια-* *very*, cp. 101): *ζα-μενής very courageous* (μένος *courage*), *δά-σκιος thick-shaded* (σκιῶ).

LAST PART OF A COMPOUND

630. The last part of a compound substantive or adjective consists of a substantive stem or of a verb stem with a substantive suffix.

631. Initial *ἄ, ε, ο* of the second element are generally lengthened (*ᾶ* and *ε* to *η*, *ο* to *ω*) unless they are long by position: *στρατ-ηγός army-leading, general* (στρατός, ἄγω), *ξεν-ηλασίᾳ driving out of foreigners* (ξένος, ἐλαίνω), *ἀν-ώνυμος nameless* (ἀν-, ὄνομα). Some compounds of *ἄγω lead* show *ᾶ*: *λοχ-ᾶγός captain* (λόχος *company*).

632. A substantive or adjective often changes its form on becoming the last part of a compound: *ἄ-τίμος dishonored, ἀ-τιμία dishonor* (τιμή), *σύν-δειπνος companion at table* (δέιπνον *meal*), *εὖ-ειδής beautiful in form* (τὸ εἶδος), *ἀ-πράγμων inactive* (πράγμα *act*).

633. The last member of a compound is often a verbal form not used separately: *ἀγαλματ-ο-ποιός statue-maker, sculptor*, *λογο-γράφος speech-writer*.

634. Except with a preposition, an abstract word seldom remains unchanged in forming the last part of a compound. Regularly a new abstract is made, generally with the derivative ending *-ιά*, from a real or assumed compound adjective. Thus *προ-βουλή forethought*; but *ναυ-μαχία naval battle*, from *ναύ-μαχος* formed from *ναῦ-ς ship* + *μάχη fight*; *εὖ-πράξια well-doing* from assumed *εὖπράξιος* formed from *εὖ well* + *πράξις doing*. Exceptions are rare: *μισθο-φορά receipt of wages* (μισθός, φορά).

635. Compound verbs not containing a preposition are denominatives and formed from real or assumed compound substantives. Thus *to build a house* is not *οικο-δεμω* from *οικο-ς house* + *δέμω build*, but *οικο-δομέω* from *οικο-δόμος house-builder*. Contrast *ἀνα-πειθω convince* with *ἀ-πιστέω disbelieve* (*ἀ-πιστος*). Hom. *ἀ-τίμάω dishonor* is an irregular formation; *δακρυχέω shed tears* should be written *δάκρυ χέω*.

ACCENT OF COMPOUNDS

636. Compounds generally have recessive accent, as *φιλό-τιμος loving-honor* (*τιμή*). But there are many exceptions.

637. Compounds in *-ος* (not *-τος* or *-κος*) formed by the union of a noun and the stem of a transitive verb are: (a) *oxytone*, when they have a long vowel in the penult and an active meaning: *στρατ-ηγός general*; (b) *paroxytone*, when they have short vowel in the penult and are active in meaning: *πατρο-κτόνος parricide*, *λιθο-βόλος throwing-stones*; (c) *proparoxytone*, when they have a short vowel in the penult and are passive in meaning: *πατρό-κτονος slain by a father*, *λιθό-βολος pelted with stones*.

N. — Active compounds of *-οχος* (*ἔχ-ω*, 622), *-αρχος* (*ἀρχ-ω*), *-σῦλος* (*σῦλά-ω* *rob*), *-πορθος* (*πέρθ-ω* *destroy*) are proparoxytone.

MEANING OF COMPOUNDS

638. Compound substantives and adjectives are divided, according to their meaning, into *determinative*, *possessive*, and *prepositional-phrase*, compounds.

639. Determinative Compounds. — In most determinative compounds the first part modifies or *determines* the principal part. Cp. *speech-writer* and *letter-writer*. There are two kinds of determinative compounds.

640. (1) Descriptive Determinative Compounds. — The first part defines or explains the second part, usually with the force of an adjective or adverb.

ἀκρό-πολις upper city, citadel (*ἀκρᾶ πόλις*), *ὄμο-δουλος fellow-slave* (i.e. *ὄμοῦ δουλεύων*), *προ-βουλή forethought*, *ἀμφι-θέατρον amphitheatre* (place-for-seeing all around), *ἀ-γραφος not written* (*οὐ γεγραμμένος*).

a. *Copulative compounds* are formed by the coördination of two substantives or adjectives (cp. *deaf-mute*): *ἰατρό-μαντις physician and seer*, *γλυκύ-πικρος sweetly-bitter*. So also in *δύ-δεκα two (and) ten = 12*.

b. *Comparative compounds* (cp. *blockhead*): *μελι-γδής honey-sweet* (*μέλι, ἡδύς*), *ποδ-ήνεμος with feet swift as the wind* (*πούς, ἄνεμος*). Some such compounds are also possessive (642), as *ροδο-δάκτυλος rosy-fingered*.

641. (2) Dependent Determinative Compounds.— A substantive forming either the first or the second part stands in the sense of an oblique case (with or without a preposition) to the other part.

Accusative (cp. *sightseer*): στρατ-ηγός *army-leading, general* (στρατὸν ἄγων).

Genitive (cp. *law-officer*): στρατό-πεδον *camp* (στρατοῦ πέδον *ground on which an army is encamped*).

(Ablative, cp. *land-breeze*): ἀνεμο-σκεπής *sheltering from the wind* (ἀνεμος, σκεπάω, -άζω).

Dative (cp. *blind-asylum*): ἰσό-θεος *godlike* (ἴσος θεῶ).

(Instrumental, cp. *thunder-struck*): χειρ-ο-ποίητος *made by hand* (χειρὶ ποιητός).

(Locative, cp. *heart-sick*): οἰκο-γενής *born in the house* (ἐν οἴκῳ γενόμενος).

642. Possessive Compounds.— In possessive compounds the first part defines the second as in determinatives; but the whole compound is an adjective expressing a quality, with the idea of possession (*having*, or the like) understood. So *redbreast* is a bird *having* a red breast.

ἀργυρό-τοξος *having a silver bow*; θεο-ειδής *having the appearance* (εἶδος) *of a god, godlike*; σώ-φρων *having sound mind, temperate*; τέθρ-ιππος *having four horses*; πολυ-κέφαλος *many-headed*; εὐ-τυχής *having good fortune, fortunate*; δεκα-ετής *lasting ten years*; ἔν-θεος *inspired (having a god within: ἐν ἑαυτῷ θεὸν ἔχων)*; ἄ-παις *childless*.

643. Prepositional-phrase Compounds.— Many compound adjectives are formed from a preposition and its dependent substantive with the idea of *being* or the like understood. Cp. *overhead, underhand*. Some of these adjectives have become substantives.

ἀπ-οικος *colonist* (ἀπ' οἴκου *away from home*), ἐγ-χώριος *native* (ἐν χώρῃ *in the country*), ἐκποδών *out of the way* (ἐκ ποδῶν), and by analogy ἐμποδών *in the way*, ἐφ-έστιος *on the hearth* (ἐφ' ἐστία), παρά-δοξος *contrary to opinion* (παρὰ δόξαν), φροῦδος *gone* (πρὸ οδοῦ γενόμενος). Verbs may be similarly formed, as ἐγχειρίζω *entrust* (ἐν χειρὶ), ἐμποδίζω *fetter, hinder*.

PART IV

SYNTAX

DEFINITIONS: SIMPLE SENTENCES

644. Syntax (*σύνταξις arranging together*) treats of the relation of words to each other in sentences. Every complete sentence expresses a thought, which is either a declaration, a question, a command, a wish, or an exclamation.

645. Every complete sentence contains two members :
The Subject : the person or thing about which something is said.
The Predicate : what is said about the subject.

646. Complete sentences are *simple, compound, or complex*. A *simple* sentence contains only one subject and one predicate (but cp. 659). A *compound* sentence (1319) consists of two or more simple or complex sentences coördinated. A *complex* sentence (1327) consists of a principal clause and one or more subordinate clauses.

647. An *incomplete* sentence consists of a single member only, which stands by itself. The chief classes of such sentences are

(a) Headings and titles: Κύρου Ἀνάβασις *the Expedition of Cyrus*.
(b) Interjections: ὦ oh, φεῦ alas, οἶμοι ah me. (c) Asseverative adverbs serving as a predicate to a sentence spoken by another: ναί yes, οὐ no, καλῶς very well! (d) Exclamations without a verb: δεῦρο hither! So also vocatives (862), and nominatives used in exclamation (861). Similar in nature are infinitives used in commands (1248). Cp. 694.

648. The most simple form of the complete sentence is the finite verb: ἐσ-τί he-is, λέγο-μεν we-say, ἔπε-σθε you-follow. Here the subject is in the personal ending, the predicate in the verbal stem.

649. Subject Substantive. — The subject of a sentence is a substantive with its modifiers, a substantive pronoun, or some other word or words having the value of a substantive: ὁ βασιλεὺς ἦλθε *the king came*, ἐκεῖνος ἦλθε *he came*, ὁ σοφὸς ἀνὴρ τιμᾶ-

ται *the wise man is honored*, ὁ σοφὸς τιμᾶται *the wise man is honored*, οἱ ἀμφὶ τὸν Σωκράτη παρήσαν *Socrates and his followers were present*, ἔφυγον περὶ ὀκτακοσίους *about eight hundred took to flight*.

650. Predicate Verb. — The predicate of a sentence is either a finite verb (the bare verbal predicate) or a finite verb with a complement (the complete predicate). The complement is often a substantive or an adjective.

651. Predicate Substantive. — A substantive qualifying another substantive or its equivalent is called a *predicate* substantive when it forms part of a predicate and is asserted of its substantive: Περικλῆς ἤρέθη στρατηγός *Pericles was chosen general*, εἴλεσθε ἐκείνον στρατηγόν *you chose him general*.

652. Predicate Adjective. — An adjective qualifying a substantive or its equivalent is called a *predicate* adjective when it forms part of a predicate and is asserted of its substantive: ὁ ἀνὴρ δίκαιός ἐστι *the man is just*, ἡγούνται τὸν ἀνδρα δίκαιον *they think the man just*.

a. All adjectives and participles that are not attributive (653) are predicate: πρῶτοι ἀφίκοντο *they were the first to arrive* (720), ὀρῶ σε κρύπτοντα *I see you hiding*.

653. Attributive (or Adherent) Adjective. — An attributive (or adherent) adjective qualifies a substantive simply to describe it, without any assertion: ὁ δίκαιος ἀνὴρ *the just-man*. Under adjectives are included participles: ὁ μέλλων πόλεμος *the future-war*.

654. Appositive. — An appositive is a substantive added to another substantive or to a pronoun to describe or define it: Μιλτιάδης ὁ στρατηγός *Miltiades, the general*, ὑμεῖς οἱ ἱερεῖς *you, the priests*.

655. Copula (or Linking Verb). — A verb serving simply to couple a predicate substantive or adjective to the subject is called a *copula*: Ξενοφῶν ἦν Ἀθηναῖος *Xenophon was an Athenian*.

a. Copulative verbs signify *to be* (esp. εἰμί), *become* (esp. γίνομαι), *be called* (*regarded*), *appear*, *happen*, *be made*, *be taken*, *be chosen*, etc. But any of these verbs may also be a bare verbal predicate; as ἔστι τις οὕτως ἄφρων; *is there any one so senseless?* X. A. 7. 1. 28.

656. A predicate substantive or adjective may often be distinguished from an attributive in that the former implies a form of εἰμί or some similar copulative verb; as εἶναι with στρατηγός, στρατηγόν in 651, and with δίκαιον in 652.

657. **Object.** — A verb may have an object on which its action is exerted. An object may be *direct* (in the accusative) or *indirect* (in the dative): Κύρος δώσει ἕξ μνᾶς (direct) τῷ δούλῳ (indirect) *Cyrus will give six minae to the slave.*

658. **Transitive and Intransitive Verbs.** — Verbs capable of taking a direct object are called *transitive* because their action *passes over* to an object. Other verbs are called *intransitive*.

659. **Compound Subject, Compound Predicate.** — The subject and the predicate may be compound: Ξενίας καὶ Πᾶσιων ἀπέπλευσαν *Xenias and Pasion sailed away*, οἱ λοχαγοὶ ἀπήλθον καὶ διέβησαν εἰς Ἑλλάδα *the captains departed and crossed over to Greece.*

THE SUBJECT

660. The nominative is the case of the subject of a finite verb and of a predicate substantive or adjective in agreement with the subject: Πρόξενος παρῆν *Proxenus was present*, Κλέαρχος φυγὰς ἦν *Clearchus was an exile.*

661. The subject of an infinitive is in the accusative: ἐκέλευον αὐτοὺς πορεύεσθαι *they gave orders that they should proceed.* On a predicate nominative with the infinitive when the subject is omitted, see 734.

Omission of the Subject

662. An unemphatic nominative pronoun of the first or second person is generally omitted: ἦλθον *I came*, λέγε τὸν νόμον *read the law.*

a. An emphatic pronoun is generally expressed: *σὺ μὲν κείνον ἐκδέχου, ἐγὼ δ' ἄπειμι* *do thou wait for him, but I will depart* S. Ph. 123.

663. The nominative subject of the third person may be omitted

a. When it is expressed or implied in the context: *Κῦρος ἀπῆλθεν ὅτε ἐβούλετο* *Cyrus departed when he (Cyrus) wished.*

b. When it is clear from the context, though the subject suddenly changes: *ἡ γυνὴ αὐτὸν ἔπεισε καὶ πίστει εἶλαβε* *his wife persuaded him (Syennesis) and he took pledges* X. A. 1. 2. 26.

c. When a particular person is meant, who is easily understood from the situation: *τοὺς νόμους ἀναγνώσεται* *he (the clerk) will read the laws* Aes. 3. 15.

d. When the subject is indefinite, especially when it is the same person or thing as the omitted subject of a preceding infinitive: *ἡ τοῦ οἰεσθαι (τινα) εἰδέναι (ἀμαθία), ἃ (τις) οὐκ οἶδεν* *the ignorance of thinking one knows what one does not know* P. A. 29 b.

e. When it is a general idea of person, as often in the third person plural of verbs of *saying* and *thinking*: *λέγουσι, φασί* *they say, οἴονται* *people think.*

664. The subject of the infinitive is usually not expressed when it is the same as the subject or object (direct or indirect) of the principal verb.

ἔφη ἐθέλειν *he said he was willing* X. A. 4. 1. 27, *πάντες αἰτοῦνται τοὺς θεοὺς τὰ φαῦλα ἀποτρέπειν* *all men pray the gods that they avert evil* X. S. 4. 47, *παραινῶ σοι σιωπᾶν* *I advise you to be silent* Ar. Ran. 1132. Cp. 663 d, 734, 737.

665. Impersonal Verbs. — The subject of a true impersonal verb is a vague notion that cannot be supplied from the context: *ὄψρὲ ἦν* *it was late, καλῶς ἔχει* *it is well.*

666. An impersonal verb the subject of which may be derived from the context is called *quasi-impersonal*.

The indefinite *it* often anticipates an infinitive or a subordinate proposition which forms the logical subject. So with *δοκεῖ* *it seems, συμβαίνει* *it happens, ἔξεστι* *it is permitted, πρέπει, προσήκει* *it is fitting, φαίνεται* *it appears, ἐγένετο* *it happened, μέλει* *it is a care, etc.* Thus *ὑμᾶς προσήκει προθυμοτέρους εἶναι* *it behooves you to be more zealous* X. A. 3. 2. 15. So also with *χρή, δεῖ* *it is necessary; as δεῖ ἐλθεῖν* *it is necessary to go.*

667. In some so-called impersonal verbs the person is left unexpressed because the actor is understood, or implied in the action. So

a. In expressions of natural phenomena originally viewed as produced

by a divine agent: βροντᾶ *it thunders*, ὕει *it rains*, νείφει *it snows*. The agent (Ζεὺς, ὁ θεός) is often (in Hom. always) expressed.

b. When the agent is known from the action, which is viewed as alone of importance: σαλπίζει *the trumpet sounds* (scil. ὁ σαλπικτής, *the trumpeter sounds the trumpet*), ἐκήρυξε *proclamation was made* (scil. ὁ κήρυξ).

668. In impersonal passives the subject is indicated in the verb: οὐκ ἄλλως αὐτοῖς πεπότηται (lit. *not in vain has it been labored by them*) *their labor has not been lost* P. Phae. 232 a.

THE PREDICATE

Omission of the Verb

669. The copulative verb εἶμι is often omitted, especially the forms ἐστὶ *is* and εἰσὶ *are*. This occurs chiefly

(a) In general or proverbial statements: κοινὴ ἡ τύχη *chance is common* to all I. 1. 29; (b) in expressions of necessity, duty, etc.: ἀνάγκη φυλάττεσθαι *it is necessary to be on our guard* D. 9. 6, θεραπευτέον τοὺς θεοὺς *we must serve the gods* X. M. 2. 1. 28; (c) with various adjectives: as ἄξιος *worthy*, δυνατός *able*, δίκαιος *just*, ἔτοιμος *ready*; thus εἴ τις ἐπερωτῶν πότερον κρείττον *if anybody should ask whether it is better* X. M. 1. 1. 9.

670. Other forms than ἐστὶ or εἰσὶ are rarely omitted: κοινωνεῖν ἔτοιμος (εἰμί), οἶμαι δὲ καὶ Λάχηρα τόνδε (ἔτοιμον εἶναι) *I am ready to assist and I think that Laches here, too, is ready* P. Lach. 180 a, ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (ὄντα) *you are talking absurdly and not at all like yourself* X. M. 2. 3. 15.

671. In lively discourse a form of a verb signifying *to do, speak, come, go, etc.*, may be omitted for brevity; but the omission is often unconscious and it is frequently uncertain what verb is to be supplied. Thus τί ἄλλο (ἐποίησαν) ἢ ἐπεβούλευσαν; *what else did they do except plot against us?* T. 3. 39, ἵνα τί (γένηται); *to what purpose?* D. 19. 257, μὴ μοί γε μύθους (λέξητε) *none of your legends for me!* Ar. Vesp. 1179, ποῦ δὴ (εἶ) καὶ πόθεν (ἦκει); *whither, I beg of you, are you going and whence do you come?* P. Phae. 227 a, οὐκ ἔς κόρακας (ἐρρήσεις); *will you not be off to the crows?* Ar. Nub. 871, πρὸς σε (ικετεύω) γονάτων *I entreat thee by thy knees* E. Med. 324.

672. Καὶ ταῦτα *and that too* takes up the preceding expression: ἀγρωτέρους αὐτοῖς ἀπέφηνε . . . καὶ ταῦτ' εἰς αὐτόν *he made them more savage and that too towards himself* P. G. 516 c; often with concessive participles (1281).

673. A verb easily supplied from the context is often omitted: ἀμελήσῃς ὧν περ οἱ πολλοὶ (ἐπιμελοῦνται) *not caring for what most men care for* P. A. 36 b. Cp. 1331.

AGREEMENT OF SUBJECT AND PREDICATE

674. A finite verb agrees with its subject in number and person.

(ἐγὼ) γράφω *I write*, (ἡμεῖς) γράφομεν *we write*, τοῦτο τὸ ψήφισμα ἐγένετο *this bill was passed*, οἱ πολέμοι ἐνίκησαν *the enemy conquered*.

a. The verbal predicate, if a copulative verb (655), may be attracted to the number of a predicate substantive or adjective: τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο *this place, which was formerly called Nine Ways* T. 4. 102.

b. The copulative verb may appear as a participle and the attraction may extend to gender: ὑπεξέθετο τὰς θυγατέρας παιδία ὄντα *they conveyed away their daughters being children* D. 19. 194.

WITH ONE SUBJECT

675. With a singular collective substantive (695) denoting persons and with like words implying a plural, the verb may stand in the plural: τοιαῦτα ἀκούσασα ἡ πόλις Ἀγησίλαου ἐβλουτο βασιλεῖα *the city, after hearing such arguments, chose Agesilaus king* X. H. 3. 3. 4.

676. A neuter plural subject is regarded as a collective, and regularly has its verb in the singular: καλὰ ἦν τὰ σφάγια *the sacrifices were propitious* X. A. 4. 3. 19.

a. If the idea of plurality is to be emphasized, or if the subject is composed of persons, a plural verb may be used with a neuter plural subject: φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά *there were evident many tracks both of horses and of men* X. A. 1. 7. 17, τὰ τέλη τῶν Λακεδαιμονίων αὐτὸν ἐξέπεμψαν *the Lacedaemonian magistrates dispatched him* T. 4. 88.

677. *Pindaric Construction.* A masculine or feminine plural subject is occasionally used with a singular verb (as ἔστι, ἦν, γίγνεται), which usually precedes: as ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος *there are in the other cities too rulers and populace* P. R. 462 e.

678. A dual subject may take a plural verb: Ξενοφῶντι προσέτρεχον δύο νεᾶνίσκω *two youths ran up to Xenophon* X. A. 4. 3. 10.

679. A plural subject may take a dual verb when the subject is a pair: αἱ ἵπποι δραμέτην *the span of mares ran* Ψ 392.

WITH TWO OR MORE SUBJECTS

680. (I) With several subjects of the same person the verb stands in the plural in that person. With two subjects in the singular in the *third* person, the verb may be dual or plural.

Κριτίας καὶ Ἀλκιβιάδης ἐδυνάσθη . . . τῶν ἐπιθυμιῶν κρατεῖν *Critias and Alcibiades were able to keep control of their appetites* X. M. 1. 2. 24, Εὐρυμέδων καὶ Σοφοκλῆς ἀφικόμενοι ἐς Κέρκυραν ἐστράτευσαν *on their arrival in Corcyra Eurymedon and Sophocles proceeded to make an attack* T. 4. 46.

681. (II) With several subjects of different person the verb stands in the *first* person plural, if one of the subjects is first person; in the *second* person plural, if the subjects are second and third person.

ὕμεις δὲ καὶ ἐγὼ τάδε λέγομεν *but you and I say this* P. L. 661 b, ἡμεῖς καὶ οἷδε οὐκ ἄλλην ἂν τινα δυναίμεθα ψῆδὴν ᾄδειν *we and these men could not sing any other song* 666 d, οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι πρῶτοι ταύτην δόξαν ἔσχετε *not you alone nor your friends are the first who got this idea* 888 b.

682. EXCEPTIONS TO 680, 681. — The verb may be singular if the nearest or most important of two or more subjects is singular, or if the subjects form a unity (cp. 728): ἦκε μὲν ὁ Θερσαγόρας καὶ ὁ Ἐξήκεστος εἰς Λέσβον καὶ ἄκουσεν ἐκεῖ *Thersagoras and Execestus came to Lesbos and settled there* D. 23. 143, Φαλίνος ᾤχετο καὶ οἱ σὺν αὐτῷ *Phalinos and his companions departed* X. A. 2. 2. 1, τὸ βουλευτήριον καὶ ὁ δῆμος παρορᾶται *the senate and the people are disregarded* Aes. 3. 250, ἦν ἂν τις . . . μέμψις καὶ κατηγορίᾳ *there might possibly be some ground for blame and accusation* D. 18. 65, πάρεμι καὶ ἐγὼ καὶ οὔτος *Phryniscus here and Polycrates* X. A. 7. 2. 29, σὺ τε γὰρ Ἕλλην εἶ καὶ ἡμεῖς *for you are a Greek and so are we* X. A. 2. 1. 16.

AGREEMENT OF PREDICATE SUBSTANTIVES

683. A predicate substantive agrees with its subject in case: Μιλτιάδης ἦν στρατηγός *Miltiades was a general*, σωτήρα τὸν Φίλιππον ἠγούντο *they regarded Philip as their preserver*.

684. A predicate substantive agrees with its subject in number, except when the sense will not permit, as τύχη τὰ θνητῶν πράγματα *the affairs of mortals are chance* Trag. Frag. p. 782.

APPOSITION

685. Agreement. — An appositive (654) agrees in case with the word it describes: κόλακι, δεινῷ θηρίῳ *to a flatterer, a terrible*

beast P. Phae. 240 b. An appositive agrees in case with the pronoun contained in the verb: Ταλθύβιος, ἤκω, Δαναίδων ὑπηρέτης I, *Talthybius, have come, the servant of the Danaïds* E. Hec. 503.

686. An appositive to a possessive pronoun stands in the genitive, in agreement with the personal pronoun implied in the possessive: τὸν ἐμὸν (= ἐμοῦ) τοῦ ταλαιπώρου βίον *the life of me, wretched one* Ar. Plut. 33, τὰ ὑμέτερον (= ὑμῶν) αὐτῶν κομείσθε *you will regain your own* D. 4. 7.

687. An appositive in the genitive may follow an adjective equivalent to a genitive: Ἀθηναῖος (= Ἀθηνῶν) ὢν, πόλις τῆς μεγίστης *being an Athenian, a citizen of the greatest city* P. A. 29 d.

688. An appositive usually does, but often cannot, agree in number and gender with its substantive: Θῆβαι, πόλις ἀστυγείτων *Thebes, a neighboring city* Aes. 3. 133, γάμος, χρύσῃς Ἀφροδίτης δῶρα *marriage, gift of golden Aphrodite* Theognis 1293.

689. **Partitive Apposition** (*construction of the whole and part*). In partitive apposition the parts are represented by the appositives, the word for the whole being placed first generally to show the subject of the sentence: τῶ ὁδῶ, ἡ μὲν εἰς μακάρων νήσους, ἡ δ' εἰς τάρταρον *two roads, the one to the Islands of the Blest, the other to Tartarus* P. G. 524 a.

a. A collective singular (695) may be the appositive to the word denoting the whole: οἱ στρατηγοὶ βραχέως ἕκαστος ἀπελογήσατο *each of the generals defended himself briefly* X. H. 1. 7. 5.

690. **Attributive Apposition**. — A substantive in apposition may have an attributive force. Substantives denoting *occupation, condition, or age* are often so used with ἀνὴρ, ἄνθρωπος, γυνή; as ἀνὴρ ῥήτωρ *a public speaker*, πρεσβῦται ἄνθρωποι *old men*, γραῦς γυνή *an old woman*.

So also πελτασταὶ Θρηκῆες *Thracian targeteers* X. A. 1. 2. 9, ὄλεθρος Μακεδῶν *a scoundrel of a Macedonian* D. 9. 31, Ἑλλήν (for Ἑλληνικός), as οἱ Ἑλληνες *πελτασταὶ the Greek targeteers* X. A. 6. 5. 26.

a. The addition of ἀνὴρ often implies respect or solemnity: ὧ ἄνδρες δικασταὶ *jurymen, gentlemen of the jury* D. 27. 1, ἀνὴρ Ἐκτωρ S. Aj. 817, ἀνὴρ Παναίτιος (more respectful than τις Π.) Hdt. 8. 82, Ὀρόντας Πέρσης (adj.) ἀνὴρ (= Ὀρ. Πέρσης subst.) X. A. 1. 6. 1. The addition of ἄνθρωπος often implies contempt: ἄνθρωπος γόγης *a juggling fellow* Aes. 2. 153.

691. Descriptive Apposition. — A descriptive appositive describes something definite that has just been mentioned: ἡ ἡμετέρᾳ πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων *our city, the common refuge of the Greeks* Aes. 3. 134.

692. Explanatory Apposition. — An explanatory appositive explains a general or vague term: φόρος τέσσαρα τάλαντα *a tribute of four talents* T. 4. 57 (cp. 877), Κικόνεσσι πέλασσεν, Ἰσμάρῳ *brought me nigh to the Cicones, even to Ismarus* ι 40.

a. In Homer the substantival article at the beginning of a sentence may be followed later by an appositive substantive: ἡ δ' ἀέκοσ' ἄμα τοῖσι γυνὴ κίεν *but she, the woman, went unwillingly with them* A 348.

693. Apposition to a Sentence. — A substantive in the nominative or accusative may stand in apposition to the action expressed by a sentence or part of a sentence.

ἐμέθνον· ἰκανὴ πρόφασις *I was tipsy, a sufficient excuse* Com. Fr. 2. 531, Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν *let us slay Helen (and thus cause) a sore grief to Menelaus* E. Or. 1105, εὐδαιμονοίης, μισθὸν ἡδίστων λόγων *blest be thou—a return for thy most welcome tidings* E. El. 231.

a. From the construction in 693 came such adverbial accusatives as χάριν *on account of*, πρόφασιν *in pretense*, δωρεάν *gratis*; e.g. ὅς τις δὲ Τρώων ἐπὶ νηυσὶ φέροιτο . . . χάριν Ἑκτορος *whoever of the Trojans rushed at the ships for Hector's sake* (lit. as a favor for H.) O 744.

694. Many neuter words are used in apposition to a sentence or part of a sentence, which they generally precede. Such words often have an adverbial force and sometimes resemble an incomplete sentence (647).

τοὺς ἀμφοτέρα ταῦτα, καὶ εὐνοὺς τῇ πόλει καὶ πλουσίους *those who are both (these things) loyal to the State and rich* D. 18. 171, τὸ δὲ μέγιστον, πόλεμον ἀντ' εἰρήνης ἔχοντες *and what is most important of all, having war instead of peace* T. 2. 65. So σῆμαίον δέ οῖς τεκμήριον δέ *and as evidence*, τὸ λεγόμενον *as the saying runs*, etc.

PECULIARITIES IN THE USE OF NUMBER

695. Collective Singular. — A noun in the singular is called a *collective* if it denotes a number of persons or things: ὁ Μῆδος *the Medes*, τὸ Ἑλληνικόν *the Greeks*, πλῆθος *multitude*, δῆμος

people, ἡ ἵππος cavalry, ἀσπίς heavy-armed troops, ἕκαστος every man. On plural verbs with collectives, see 675. Cp. 722.

696. The inhabitants of a place may be implied in the name of the place: *Λέσβος ἀπέστη βουληθέντες καὶ πρὸ τοῦ πολέμου Lesbos revolted, having wished to do so even before the war* T. 3. 2.

697. Distributive Singular. — The singular of abstract substantives may be used distributively: *ἡδεῖς τὴν ὄψιν pleasing in appearance* P. R. 452 b. The distributive plural (701) is more common: *νεᾶνίαι τὰς ὄψεις youths in appearance* L. 10. 29.

698. Dual. — The dual is employed chiefly of two persons or things which form a pair: *ὀφθαλμῶ the eyes (both eyes), ἵππω a span of horses.* Both *ἄμφω* and *δύο* were early used with the plural.

699. Plural. — The plural is often used to denote a class, a mass, or different parts, kinds, or occurrences of a thing.

Θησεῖς men like Theseus, κρέα pieces of meat, πῦροί wheat, ἡλιοι hot days, ξύλα timber. The plural of abstracts is very common: *μανίαι (attacks of) madness, ἀγνωμοσύναι misunderstandings, εὐτυχίαι (repeated instances of) good fortune, τεκτοσύναι arts of the carpenter.* Used in the plural, abstract substantives may become concrete: *εὐνοίαι cases of benevolence, presents.*

a. Many concrete substantives are commonly used only in the plural: *πύλαι gate, θύραι door, τὰ Ὀλύμπια the Olympic festival.*

700. The neuter plural (especially of pronouns) is often used even in reference to a single idea or action, in order to represent it in its entirety or in its details; as *τὰ ἀληθῆ the truth, διὰ ταχέων quickly, ἐχειρονόμου δέ· ταῦτα γὰρ ἠπιστάμην but I waved my arms, for I knew how to do this* X. S. 2. 19.

701. Distributive Plural. — Abstract substantives are often used distributively in the plural: *σιγαὶ τῶν νεωτέρων παρὰ πρεσβυτέροις the silence of the younger men in the presence of their elders* P. R. 425 a.

702. Some names of towns are plural, as *Ἀθῆναι Athens, Θῆβαι Thebes*, and some names of parts of the body are often (especially in poetry) used in the plural where the singular

might be expected, as *στέρνα breast*. The name of the inhabitants is sometimes used for the name of a city : *Δελφοί Delphi*.

703. Plural of Majesty (poetic). — The plural may be used to lend dignity : *θρόνοι throne, σκήπτρα sceptre, δόμοι apartments, μέγαρα halls, γάμοι marriage (rites)*. In prose : *παιδικά favorite*.

a. The plural may be used of a single person (*allusive plural*) : *παθούσα πρὸς τῶν φιλάτων having suffered at the hands of my dearest (Orestes) A. Eum. 100, δεσποτῶν θανάτοισι by the death of our lord A. Ch. 52*.

704. Plural of Modesty. — A speaker referring to himself may use the plural as a modest form of statement : *ἔννοιά ποθ' ἡμῖν ἐγένετο the reflection once occurred to me X. C. 1. 1. 1*. In tragedy plural and singular may be used of the same person in the same sentence : *εἰ κωλύμεσθα μὴ μαθεῖν ἃ βούλομαι if I (Creusa) am prevented from learning what I wish E. Ion 391*.

705. In tragedy, if a woman, speaking of herself, uses the plural verb (704), an adjective or participle, in agreement with the subject, is feminine sing. or masculine pl. : *ἥλιον μαρτυρόμεσθα, δρῶσ' ἃ δρᾶν οὐ βούλομαι I call the sun to witness that I am acting against my will E. H. F. 858, ἀρκούμεν ἡμεῖς οἱ προθηήσκοντες σέθεν it is enough that I (Alcestis) die in thy stead E. Alc. 383*.

706. Transition from singular to plural is often allowed though the persons or things may remain the same. This transition is common in the case of singular indefinite pronouns, collectives, and singular substantives or adjectives used to represent a whole class of persons ; as *ἦν δέ τις τούτων τι παραβαίνη, ζημιᾶν αὐτοῖς ἐπέθεσαν but if any one of these commit any transgression, they inflict punishment on him (lit. them) X. C. 1. 2. 2*.

PECULIARITIES IN THE USE OF GENDER

707. Construction according to Sense. — The real, not the grammatical, gender often determines agreement.

τὰ μεράκια πρὸς ἀλλήλους διαλεγόμενοι the youths conversing with one another P. Lach. 180 e, ταῦτ' ἔλεγεν ἡ ἀναιδῆς αὐτῆ κεφαλῆ, ἐξεληλυθώς this shameless fellow spoke thus when he came out D. 21. 117. So in periphrases : *ἔς Τηλεμάχιο ἐς πατέρα ἰδών mighty Telemachus, gazing at his father π 476*.

708. The masculine is used for person in general: οὐκ ἀνέξεται τίκτοντας ἄλλους, οὐκ ἔχουσι αὐτῇ τέκνα *unfruitful herself, she will not endure fruitfulness in others* E. And. 712. So οἱ γονεῖς *parents, οἱ παῖδες children*. Cp. 729.

709. A neuter pronoun may refer to a masculine or feminine substantive if the reference is to the idea implied in that substantive rather than to the substantive itself: δόξης ἐπιθυμεί καὶ τοῦτ' ἐζήλωκε *he longs for glory, and has striven after it* D. 2. 15. Cp. 726, 733 c.

710. A demonstrative pronoun, or an adjective or participle with the article, generally takes the gender of its predicate: αὕτη (for τοῦτο) ἀρίστη διδασκαλία *this is the best manner of learning* X. C. 8. 7. 24. But the unattracted neuter is common, especially in definitions where the pronoun is the predicate: τοῦτ' ἐστὶν ἡ δικαιοσύνη *this is (what we call) justice* P. R. 432 b. So οὐχ ὕβρις ταῦτ' ἐστί; *is not this insolence?* Ar. Ran. 21. Cp. 786.

PECULIARITIES IN THE USE OF PERSON

711. The second person singular may be used to designate an imaginary person, as in proverbs and rules of conduct: ψυχῆς ἐπιμελοῦ τῆς σεαυτοῦ *care for thy own soul* Men. Sent. 551. Similarly in such phrases as εἶδες ἂν σοὶ εἶδεν *would have seen, ἡγήσαιο ἂν σοὶ εἶδεν might think*.

ADJECTIVES

712. Adjectives modify substantives, substantive pronouns, and other equivalents of a substantive. Adjectives are either *attributive* (653) or *predicate* (652).

713. Agreement. — An adjective agrees with its substantive in gender, number, and case. This holds true also of the article, adjective pronouns, and participles.

A. *Attributive*: δίκαιος ἀνὴρ *a just man, τοῦ δικαίου ἀνδρός of the just man, οἱ δίκαιοι ἄνδρες, etc., οὗτος ὁ ἀνὴρ this man, τοῦτου τοῦ ἀνδρός, etc., ἡ φιλοῦσα θυγάτηρ the loving daughter*.

B. *Predicate*: καλὸς ὁ ἀγών *the prize is glorious, ταῦτ' ἐστὶν ἀληθῆ these things are true, αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσεις the natures seeming to be best* X. M. 4. 1. 3.

ATTRIBUTIVE ADJECTIVES

ADJECTIVES USED SUBSTANTIVELY

714. An attributive adjective (or participle), generally with the article, is often used substantively, a substantive or substantival idea being understood.

ὁ δίκαιος *the just man*, οἱ πολλοί *the many, the rabble*, οἱ βουλόμενοι *all who will*, ἡ καλή *the beautiful woman*, τὸ ἀληθές *truth*, μέσον ἡμέρας *mid-day*, τὸ βαρβαρικόν *the barbarian force*, τὰ Ἑλληνικά *Greek history*, τὰ Ὀλύμπια *the Olympian festival*, τὰ δεξιὰ τοῦ κέρατος *the right of the wing* X. A. 1. 8. 4, ἐπὶ πλεῖστον ἀνθρώπων *to the greatest part of mankind* T. 1. 1 (cp. 873).

715. In many common expressions a definite substantive is implied with an adjective.

ὁ Ἴόνιος (κόλπος) *the Ionian gulf* T. 6. 34; ὁ πεζός (στρατός) *the land force* T. 1. 47. ἀπὸ τῆς ἑαυτῶν (γῆς) *from their own country* T. 1. 15; κατὰ τὴν ἐμὴν (γνώμην) *according to my opinion* Ar. Eccl. 153; ἐρήμην (δίκην) *κατηγοροῦντες bringing an accusation in a case given by default* P. A. 18 c; τὴν ὑστεραῖαν (ἡμέραν) *during the next day* X. C. 1. 2. 11; ἡ εἰμαρμένη (μοῖρα) *the allotted portion, destiny* D. 18. 205; ἡ τριήρης (ναῦς) *the ship with three banks of oars*; τὴν ταχίστην (ὁδόν) *in the shortest way* X. A. 1. 3. 14; μουσική (τέχνη) *the art of music* P. L. 668 a; ἐν δεξιᾷ (χειρὶ) *on the right hand* X. A. 1. 5. 1; τὴν ἐναντίαν (ψήφον) Νικία ἔθετο *he voted in opposition to Nicias* P. Lach. 184 d. τὸ εὐώνυμον (κέρας) *the left wing* T. 4. 96.

a. The context often determines the substantive to be supplied: τοῦτον ἀνέκραγον ὡς ὀλίγας (πληγὰς, cp. 976) *παίσειεν they shouted that he had dealt him (too, 739) few blows* X. A. 5. 8. 12.

716. In many prepositional or adverbial expressions formed from adjectives it is difficult or impossible to determine the substantive to be supplied; as ἀπὸ τῆς ἴσης *on an equality* T. 1. 15, ἐξ ἐναντιᾶς *from an opposite direction, facing* 7. 44, κοινῇ *in common* (957).

AGREEMENT OF ATTRIBUTIVE ADJECTIVES

717. An attributive adjective belonging to more than one substantive regularly agrees with the nearest: *πολλὰι κριθαὶ καὶ πύροι much barley and (much) wheat* X. A. 7. 1. 13. In some cases it is repeated for emphasis with each substantive: *ἐν ὧμ' ἔχων καὶ ψυχὴν μίαν having one body and one soul* D. 19. 227.

a. But the adj. may agree not with the nearest, but with the most important, substantive: ὁ σίγλος δύναται ἑπτὰ ὀβολοῦς καὶ ἡμωβόλιον Ἀττικοῦς *the siglus is worth seven and a half Attic obols* X. A. 1. 5. 6.

718. Of two adjectives with the same substantive and not connected by a conjunction, one may stand in closer relation to the substantive, while the other qualifies the expression thus formed: *πόλις ἐρήμη μεγάλη a large deserted-city* X. A. 1. 5. 4.

719. Two adjectives joined by καί may form one combined notion in English, which omits a conjunction. So often with πολλύς, as *πολλά κάγαθά*

many blessings X. A. 5. 6. 4, ὁ καλὸς καὶ ἀγαθὸς ἀνὴρ καὶ γυνή *the perfect* (lit. *fair and good*) *man and woman* P. G. 407 e.

PREDICATE ADJECTIVES

720. Several adjectives of *time, place, order of succession*, etc., are used as predicates where English employs an adverb, or a preposition with its case: ἀφικνούνται τριταῖοι *they arrive on the third day* X. A. 5. 3. 2, κατέβαινον σκοταῖοι *they descended in the dark* 4. 1. 10.

So χρόνιος *late*, πρῶτος *first*, πρότερος *earlier, before*, ὕστερος *later*, μέσος *in the midst*, τελευταῖος *last*, ὕστατος *last*.

a. When one action is opposed to another in order of sequence, the adverbs πρῶτον, πρότερον, ὕστατον, etc., not the adjectives πρῶτος, etc., must be used. Hence distinguish πρῶτος τῇ πόλει προσέβαλε *he was the first to attack the city*, πρώτη τῇ πόλει προσέβαλε *the city was the first place he attacked*, πρῶτον τῇ πόλει προσέβαλε *his first act was to attack the city*; ὁ πρότερον πόλεμος *the war that formerly existed*, ὁ πρότερος πόλεμος *the former of the two wars*.

721. Many adjs. of *degree, manner*, etc., are so used: φέρονται οἱ λίθοι πολλοί *the stones are thrown in great numbers* X. A. 4. 7. 7, τοὺς νεκροὺς ὑποσπόνδους ἀπέδωσαν *they restored the dead under a truce* T. 1. 63. Similarly μέγας *great, high* (cp. 996), ἄσμενος *gladly*, ἐκούσιος, ἐκῶν *willingly*, ὄρκιος *under oath*.

AGREEMENT OF PREDICATE ADJECTIVES (AND PARTICIPLES)

With One Subject

722. A circumstantial participle (1273) referring to a collective noun (695) may be plural: τὸ στράτευμα ἐπορίζετο σίτον κόπτοντες τοὺς βούς *the army provided itself with provisions by killing the cattle* X. A. 2. 1. 6.

723. A plural participle may be used with a dual verb: ἐγλασάτην ἄμφω βλέψαντες εἰς ἀλλήλους *both looked at each other and burst out laughing* P. Eu. 273 d. Dual participle with a plural verb: ποῦ ποί' ὄνθ' ἠύρημεθα; *where in the world are we?* E. I. T. 777. Dual subject with a plural pred. adj. or participle: εἰ γάρ τις φαίη τῶ πόλει τούτῳ πλείστων ἀγαθῶν αἰτίας γεγενῆσθαι *if any one should assert that these two cities have proved the cause of very many blessings* I. 12. 156.

724. A predicate adjective is usually neuter singular when the subject is an infinitive or a clause: ἡδὺ πολλοὺς ἐχθροὺς ἔχειν; *is it pleasant to have many enemies?* D. 19. 221, δηλον δ' ὅτι ταῦτ' ἐστὶν ἀληθῆ *it is clear that these things are true* 2. 19.

725. A pred. adj. is often neuter plural instead of neuter singular. This is common in the case of verbal adjectives in *-τός* and *-τέος* in Thucydides and the poets: ἀδύνατα ἦν τοὺς Λοκροὺς ἀμύνεσθαι *it was impossible to resist the Locrians* T. 4. 1.

726. A predicate adjective referring to a masculine or feminine singular subject is often neuter singular and equivalent to a substantive. This occurs chiefly in statements of a general truth; as καλὸν εἰρήνην *peace is a fine thing* D. 19. 336.

a. The subject is rarely plural: Μυκῆναι μικρὸν ἦν *Mycenae was a small affair* T. 1. 10 (cp. 674 a).

727. A predicate superlative generally agrees in gender with a dependent genitive rather than with the subject: σύμβουλος ἀγαθὸς χρησιμώτατος ἀπάντων τῶν κτημάτων *a good counsellor is the most useful of all possessions* I. 2. 53, νόσων χαλεπώτατος φθόνος *envy is the most fell of diseases* Men. Frag. 535.

With Two or More Subjects

728. With two or more subjects a predicate adjective is generally plural, but it may be singular to agree with the nearest or most important subject, or because the subjects are regarded as forming a unity (cp. 682).

φόβος καὶ νόμος ἱκανὸς ἔρωτα κωλύειν *fear and the law are capable of restraining love* X. C. 5. 1. 10, ἀπαλλαγέντος Πλουτάρχου καὶ τῶν ξένων *when Plutarch with his mercenaries had departed* D. 9. 57, Βρασιδᾶς καὶ τὸ πλῆθος ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο βουλόμενος κατ' ἄκρας ἐλεῖν αὐτήν *Brasidas with the bulk of his troops turned to the upper part of the city, wishing to capture it completely* T. 4. 112.

729. If the subjects are of different gender and denote *persons*, a pred. adj. is masculine: εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους *he saw that his father and mother and brothers and his own wife had been made prisoners of war* X. C. 3. 1. 7. But persons are sometimes regarded as things: ἔχω αὐτῶν καὶ τέκνα καὶ γυναῖκας φρουρούμενα *I have their children and wives under guard* X. A. 1. 4. 8.

730. If the subjects denote *things* of like gender, a pred. adj. may be of the same gender, and plural; but, even in the case of masculine or feminine subjects, it is very often neut. pl. with sing. verb (cp. 726): εὐγένειαί τε καὶ δυνάμεις καὶ τιμαὶ δῆλὰ ἐστὶν ἀγαθὰ ὄντα *noble birth and power and honor are clearly good things* P. Eu. 279 b. If the things are of different gender, a pred.

adj. is neut. pl. with sing. verb: λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρριμμένα οὐδὲν χρήσιμά ἐστιν *stones and bricks and pieces of wood and tiles thrown together at random are useless* X. M. 3. 1. 7.

731. If the subjects denote both *persons* and *things*, a pred. adjective is

a. Plural, and follows the gender of the person, if the person is more important, or if the thing is regarded as a person: αὐτοί τε ἄνθρωποι καὶ ἡ γῆ αὐτῶν ἐπώνυμοι τοῦ καταστρεφάμενου καλέονται *the people themselves and their land are called by the name of the conqueror* Hdt. 7. 11, ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι *Fortune and Philip were masters of the situation* Aes. 2. 118.

b. Neuter plural, if the person is regarded as a thing: ἡ καλλίστη πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελεῖν *the noblest polity and the noblest man would still be left for us to discuss* P. R. 562 a.

c. Singular, and follows the gender of the person: πυθόμενος τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα *learning that Strombichides had departed with the ships* T. 8. 63.

AGREEMENT OF RELATIVE PRONOUNS

732. A relative pronoun agrees with its antecedent in gender, number, and person; its case is determined by the construction of the clause in which it stands.

οὗτός ἐστιν ὁ ἀνὴρ ὃς ἦλθε *this is the man who came*, λαβὼν τοὺς ἱππέας οἳ ἦσαν αὐτῷ *taking the cavalry which he had*, ἔχων τοὺς ὀπλίτας ὧν ἐστρατήγει *having the hoplites that he commanded*, τριῶν θυρῶν οὐσῶν, ἃς εἶδε με διελεῖν *there being three doors through which I had to go*.

a. If a clause or phrase is regarded as the antecedent, the relative stands in the neuter singular: πλείν ἐπὶ Σελινούντα πάση τῇ στρατιᾷ, ἐφ' ὅπερ μάλα ἐπέμφθησαν *to sail for Selinus with all their force, for which very purpose especially they had been sent* T. 6. 47.

b. The person of the verb in a relative clause of which the relative pronoun is the subject is regularly determined by the person of the antecedent pronoun expressed or implied: οἰκία μείζων ἢ ὑμετέρᾳ (= ὑμῶν, 816) τῆς ἐμῆς, οἳ γε οἰκία χρησθε γῆ τε καὶ οὐρανῷ *your habitation is larger than mine since you occupy both heaven and earth as a habitation* X. C. 5. 2. 15.

733. Variations from the laws of agreement of relative pronouns are, in general, the same as in the case of other pronouns.

a. Construction according to sense (707): τὰ δόξαντα πλήθει, οἳπερ δικασοῦσι *what is approved by the multitude, who will judge* P. Phae. 260 a, φίλον θάλος, ὃν τέκον αὐτή *my dear child, whom I myself bore* X 87.

b. A plural relative may follow a singular antecedent denoting a whole class: ἡ μάλα τις θεὸς ἔνδον, οἳ οὐρανὸν εὐρὴν ἔχουσιν *in truth there is within*

some one of the gods who occupy the wide heaven τ 40. A singular relative having a collective force may have a plural antecedent: *ᾤτινι ἐντυγχάνειν πάντας ἔκτεινον they slew all whom they met* X. A. 2. 5. 32.

c. A neuter relative may refer to an antecedent or to antecedents of different gender (cp. 726, 730): *διὰ τὴν πλεονεξίαν, ὃ πάντα φύσις διώκειν πέφυκεν ὡς ἀγαθόν for the sake of gain, (a thing) which every nature is inclined to pursue as a good* P. R. 359 c, *τοὺς θορύβους καὶ τὰς κραυγὰς, ἃ κοινὰ πάντα ἐστὶ τῶν ναυμαχούντων the confusion and the cries, all of which (things) are usual in the case of men engaging in naval battles* I. 4. 97. Cp. 709.

d. A relative may agree in gender and number, not with the antecedent, but with its own following predicate substantive: *λόγοι μὴν εἰσιν ἐν ἑκάστοις ἡμῶν, ἃς ἐλπίδας ὀνομάζομεν; assuredly there are propositions in each of us which we call hopes?* P. Phil. 40 a.

e. A relative may agree, not with its antecedent, but with a predicate to the antecedent when it follows that predicate immediately: *καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα; and justice among men, how is not that something beautiful, since it (lit. which) civilizes all human things?* P. L. 937 d.

SUBJECT AND PREDICATE SUBSTANTIVE OR ADJECTIVE WITH THE INFINITIVE

734. When the subject of the infinitive is *the same* as the subject of a finite governing verb, it is generally omitted; and a predicate substantive or adjective stands in the nominative.

ἐγὼ οὐχ ὁμολογήσω ἄκλητος ἦκειν I shall not admit that I have come uninvited P. S. 174 d, *ὁμολογεῖς περὶ ἐμέ ἄδικος γεγενῆσθαι; do you admit that you have been guilty as regards me?* X. A. 1. 6. 8, *Πέρσης ἔφη εἶναι he said he was a Persian* 4. 4. 17.

a. The nominative is used also when the infinitive with the article, expressing some action or state of the subject of the main verb, is used in an oblique case with or without a preposition: *τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι this he effected by being severe* X. A. 2. 6. 9, *οὐδενὶ τῶν πάντων πλέον κεκράτηκε Φίλιππος ἢ τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι Philip has gained supremacy by no one cause more than by being the first to arrive at the scene of action* D. 8. 11.

b. If the governing verb is a participle in an oblique case, a predicate substantive or adjective usually agrees with the participle, and rarely stands in the nominative: *ἀπαλλαγεῖς τούτων τῶν φασκόντων δικαστῶν εἶναι being rid of these men who profess to be judges* P. A. 41 a, *τὰς ἀρχὰς δίδωσι τοῖς ἀεὶ δόξασιν ἀρίστοις εἶναι it dispenses the offices to those who for the time seem to be the most deserving* P. Menex. 238 d.

735. A pronoun subject of an infinitive, if (wholly or partially) identical with the subject of the main verb, is usually expressed when emphatic,

and stands in the accusative; but the indirect reflexive σφεῖς may stand in the nominative or accusative. Thus οἶμαι ἐμὲ πλείω χρήματα εἰργάσθαι ἢ ἄλλους σύνδου *I think I have made more money than any two others together* P. Hipp. M. 282 e, τοὺς δὲ Θηβαίους ἠγείτο εἶσεν ὅπως βούλεται πράττειν ἑαυτὸν *he thought the Thebans would let him have his own way* D. 6. 9, οὐ σφεῖς ἀδικεῖσθαι, ἀλλ' ἐκείνους μᾶλλον *he said that not they (the speaker and the other Lacedaemonians), but they (the Toroneans) rather had been wronged* 4. 114, ἔφη δέ, ἐπειδὴ οὐ ἐκβήναι τὴν ψυχὴν, . . . ἀφικνεῖσθαι σφᾶς εἰς τόπον τινα δαιμόνιον *he said that, when his soul had departed out of him, they (he and others) came to a mysterious place* P. R. 614 b.

736. If the subject of the infinitive is *different* from the subject of the governing verb, it stands in the accusative; and a predicate substantive or adjective stands also in the accusative: τὸν γὰρ καλὸν καγαθὸν ἄνδρα εὐδαίμονα εἶναι φημι *for I maintain that the noble and good man is happy* P. G. 470 e.

737. When the subject of the infinitive is the same as a genitive or dative depending on the governing verb, it is often omitted.

a. A predicate adjective referring to a *genitive* regularly stands in the genitive, but a predicate substantive or participle generally stands in the accusative in agreement with the unexpressed subject of the infinitive: Κύρου ἐδέοντο ὡς προσθῦμοτάτου γενέσθαι *they entreated Cyrus to show himself as zealous as possible* X. H. 1. 5. 2, ὑπὸ τῶν δεομένων μου προστάτην γενέσθαι *by those who begged me to become their chief* X. C. 7. 2. 23, δέομαι ὑμῶν ἐθελῆσαί μου ἀκοῦσαι, ὑπολογιζομένους τὸ πλῆθος τῶν αἰτιῶν *I beg of you that you be willing to listen to me, paying heed to the number of charges* Aes. 1. 1.

b. A predicate substantive, adjective, or participle referring to a *dative* stands in the dative or in the accusative in agreement with the unexpressed subject of the infinitive: νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι *now it is in your power to prove yourself a man* X. A. 7. 1. 21, Λακεδαιμονίους ἔξεστιν ὑμῖν φίλους γενέσθαι *it is in your power to become friends to the Lacedaemonians* T. 4. 29, ἔδοξεν αὐτοῖς . . . ἐξοπλισαμένους προῖέναι *they decided to arm themselves fully and to advance* X. A. 2. 1. 2, ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαστας συγκαλεῖν τοὺς στρατιωτᾶς *they decided to station pickets and to assemble the soldiers* 3. 2. 1, συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους *it is for their interest to be friends rather than enemies* X. O. 11. 23.

738. An indefinite or general subject of the infinitive (τινὰ, τινὰς, ἀνθρώπους) is commonly omitted; and a predicate substantive or adjective stands in the accusative: δρῶντας γὰρ ἢ μὴ δρῶντας ἡδῖον θανεῖν *for it is preferable to die in action rather than doing nothing* E. Hel. 814. Cp. 1229.

DEGREES OF COMPARISON OF ADJECTIVES (AND ADVERBS)

POSITIVE

739. The positive, especially before an infinitive with or without ὥστε (ὡς), may imply that the quality denoted is not in the right proportion for the purpose in question: (τὸ ὕδωρ) ψυχρόν ἐστὶν ὥστε λούσασθαι *the water is too cold for bathing* X. M. 3. 13. 3, νῆες ὀλίγαι ἀμύνειν *ships too few to defend* T. 1. 50.

COMPARATIVE

740. The comparative may be followed by the genitive (913 k) or by ἢ than: σοφώτερος ἐμοῦ or σοφώτερος ἢ ἐγὼ *wiser than I*. With ἢ, the persons or things compared usually stand in the same case, and always so when they are connected with the same verb: φιλῶ γὰρ οὐ σὲ μᾶλλον ἢ δόμους ἐμούς *for I do not love thee more than my own house* E. Med. 327.

a. The word after ἢ may often be regarded as subject of a verb (expressed or understood): ἀνδρὸς δυνατωτέρου ἢ ἐγὼ υἱός *son of a man more powerful than I am* X. C. 5. 2. 28. But this word is more often attracted into the case of the preceding word: τινὲς καὶ ἐκ δεινοτέρων ἢ τοιῶνδε (= ἢ τοιάδε ἐστίν) ἐσώθησαν *some have been rescued from even worse straits than these* T. 7. 77.

b. The genitive is more usual when two subjects would have the same verb in common; as οἱ Κρήτες βραχύτερα τῶν Περσῶν ἐτόξευον *the Cretans shot a shorter distance than the Persians* (= ἢ οἱ Πέρσαι) X. A. 3. 3. 7.

c. The genitive is very often found where ἢ, if used, would be followed by a nominative or accusative: σοφώτερος σοῦ εἰμι (= ἢ σύ) *I am wiser than you*. But the genitive is also sometimes used where ἢ would be followed by some other case or by a prepositional phrase: ταῦτα τοῖς ὀπλίταις οὐχ ἥσον τῶν ναυτῶν (= ἢ τοῖς ναύταις) παρακελεύομαι *I address these exhortations to the hoplites not less than to the sailors* T. 7. 63, (δεῖ βλέπειν) εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετὴν) *we must look at skill more than at courage* Aristotle, Politics 1309 b 5.

741. After πλέον (πλείν) *more*, ἔλαττον (μείον) *less*, ἢ may be omitted without affecting the case of the word following the comparative: πόλις πλέον πεντακισχιλίων ἀνδρῶν *a city of more than 5000 men* X. H. 5. 3. 16, πέμπει οὐκ ἔλαττον δέκα φέροντας πῦρ *he sends not less than ten men carrying fire* 4. 5. 4. In place of πλέον, etc., we find also the corresponding adjs. with or without ἢ or with the gen.: τοξότας πλείους ἢ τετρακισχιλίου *more bowmen than 4000* X. C. 2. 1. 5, ἔτη γεγρονὸς πλείω ἑβδομήκοντα *more than 70 years old* P. A. 17 d, ἵππεῦς πλείους τριακοσίων *more than 300 horse* X. H. 1. 3. 10.

742. Compendious Comparison. — The possessor, instead of the thing possessed, may be put in the genitive after a comparative: *εἰ δ' ἡμεῖς ἱππικὸν κτησαίμεθα μὴ χεῖρον τούτων* (= τοῦ τούτων ἱππικοῦ) *but if we should raise a cavalry-force not inferior to theirs* X. C. 4. 3. 7.

743. Reflexive Comparison. — The comparative followed by the reflexive pronoun in the genitive is used to denote that a quality is displayed in a higher degree than usual. *αὐτός* is often added to the subject. Thus *πλουσιώτεροι ἑαυτῶν γιγνόμενοι* *becoming richer than they were before* (lit. *than themselves*) T. 1. 8, *αὐτοὶ αὐτῶν εὐμαθέστεροι γίνονται* *they learn more easily than before* I. 15. 267.

744. Proportional Comparison. — After a comparative, *ἢ κατὰ* with the accusative, and *ἢ ὥστε* (rarely *ἢ ὡς*) with the infinitive, express a degree which is too high or too low: *ὄπλα πλείω ἢ κατὰ τοὺς νεκροὺς ἐλήφθη* *more arms were taken than there were men slain* (lit. *according to the corpses*) T. 7. 45, *φοβοῦμαι μὴ τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆ* *I fear lest there should befall the State an evil too great for it to be able to bear* X. M. 3. 5. 17 (1376).

745. Double Comparison. — If two adjectives (or adverbs) are compared with each other, *ἢ* is always used, and both are regularly in the comparative: *ἢ εἰρήνη ἀναγκαιοτέρᾳ ἢ καλλίων* *peace inevitable rather than honorable* Aes. 3. 69.

746. The comparative may stand alone, the second part being implied: *ἐν εἰρήνῃ αἱ πόλεις ἀμείνους τὰς γνώμας ἔχουσιν* *in time of peace States are actuated by higher convictions than in time of war* T. 3. 82, *ὑστερον ἦγον* *they came too late* 7. 27.

SUPERLATIVE

747. The superlative expresses either the highest degree of a quality (the *relative* superlative: *ὁ σοφώτατος ἀνὴρ* *the wisest man*) or a very high degree of a quality (the *absolute* superlative, which does not take the article: *ἀνὴρ σοφώτατος* *a very wise man*). The relative superlative is usually accompanied by the genitive of the person or thing surpassed (872). On the agreement, see 727.

748. The superlative may be strengthened in various ways:

a. By prefixing *ὅτι* or *ὡς*, rarely *ἢ* (*ὅσον* or *ὅπως* in poetry): *ὅτι πλείστοι* *as many men as possible*, *ὡς τάχιστα* *as quickly as possible*, *ὡς εἰς στενώτατον* *into as narrow compass as possible* X. O. 18. 8. With *ὡς* and *ἢ* a form of *δύναμαι* *can* or of a synonym may be employed: *διηγῆσομαι ὑμῖν ὡς ἂν δύνωμαι διὰ βραχυτάτων* *I will relate to you in the briefest terms I can* I. 21. 2.

b. By prefixing *οἷος, ὅσος, or ὀπόσος*: *ὀρῶντες τὰ πράγματα οὐχ οἷα βέλτιστα ἐν τῇ πόλει ὄντα* *observing that affairs are not in the very best state in the city* L. 13.23. With *ὅσος* or *ὀπόσος*, a form of *δύναμαι*, or of a synonym, is usually added: *ἤγαγον συμμάχους ὀπόσους πλείστους ἐδυνάμην* *I brought the very largest number of allies I could* X. C. 4. 5.29.

749. *ἐν τοῖς* is used before the superlative in all genders and numbers: *ἐν τοῖς πλείστοις δὴ νῆες αὐτοῖς ἐγένοντο* *they had the very largest number of ships* T. 3. 17.

ADVERBS

750. Adverbs are of two kinds :

a. **Ordinary adverbs**, denoting manner, degree, time, place, etc. Ordinary adverbs qualify verbs, adjectives, other adverbs, and (rarely) substantives.

εὐθὺς ἐβόᾳ *straightway he shouted* X. A. 1. 8. 1, *φανερὸν ἤδη* *already clear* L. 4. 6, *πολὺ θάττον* *much more quickly* X. A. 1. 5. 2, *μάλα συμφορὰ* *a great misfortune* X. C. 4. 2. 5.

b. **Sentence adverbs** (or *particles*) are adverbs that affect the sentence as a whole or give emphasis to particular words of any kind.

Such are words of interrogation (*ἤ, ἄρα, μὴν*); of affirmation and confidence (*δή now, indeed, δήτα surely, γέ at least, even, ἦ really, μὴν in truth, νή surely, τοῖ surely*); of uncertainty (*ἴσως, ποῦ, τάχα perhaps*); of negation (*οὐ, μή, οὔτοι, μήτοι, etc.*); of limitation (*ἄν* 1162 ff.).

751. In the attributive position (788) an ordinary adverb may serve as an adjective: *ἐν τῷ πλησίον παραδείσῳ* *in the neighboring park* X. A. 2. 4. 16, *παραχῆ ἢ τότε* *the confusion of that time* L. 6. 35.

THE ARTICLE — ORIGIN AND DEVELOPMENT

752. In the oldest Greek no word was needed to express either *the* or *a*. By gradual weakening, *ὁ, ἡ, τό*, originally a demonstrative pronoun, became the definite article, used (like English *the*) to mark a particular object, person, or class; but its addition was not necessary to mark a class. The beginnings of the articular use appear even in Homer (754), while Attic prose still retained some cases of the old demonstrative force (756). From the demonstrative use was also developed the use as a relative (755).

753. *ὁ, ἡ, τό* in Homer. — In Homer *ὁ, ἡ, τό* is commonly a demonstrative pronoun and is used either as a substantive or as an adjective; it may serve as the personal pronoun of the third person: *τὸ θαυμάζω* *I marvel at this* δ 655, *τὸν λωβητῆρα ἐπεσβόλον* *this prating brawler* B 275, *τὴν δ' ἐγὼ οὐ λύσω* *but her I will not release* A 29.

754. ὁ, ἡ, τό sometimes in Homer approaches its later use as the definite article or is actually so used: τὸν μὲν . . . τὸν δ' ἕτερον *the one . . . the other* E 145 (756), οἱ ἄλλοι *the (those) others* Φ 371, τὸ κρήνηνον *that which is good* A 106, τὸ πάρος *formerly* N 228, τὰ μέγιστα ἀεθλα *the (those) greatest prizes* Ψ 640, Ἴρον τὸν ἀλήτην *Irus, the (that) beggar* σ 333.

a. Ordinarily Homer does not use the article where it is required in Attic prose. Hom. ὁ generally contrasts two objects, indicates a change of person, or a change of action on the part of the same person. Attic ὁ defines.

755. ὁ, ἡ, τό is used as a relative pronoun in Homer only when the antecedent is definite: τεύχεα δ' ἐξενάριξε, τὰ οἱ πόρε χάλκεος Ἄρης *he stripped off the arms that brazen Ares had given him* H 146. The tragic poets use only the τ-forms, and chiefly to avoid hiatus or to produce position: κτείνουσα τοὺς οὐ χρῆ κτανεῖν *endeavoring to slay those whom it is not right to slay* E. And. 810. On the usage of Herodotus, see 302 D. 3.

756. ὁ, ἡ, τό demonstrative in Attic Prose. — The article has demonstrative force in Attic prose chiefly when followed by μὲν, δέ, γέ, τοί, or preceded by καί. So especially in contrasts, as ὁ μὲν . . . ὁ δέ *the one . . . the other, this . . . that*.

οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο *the one party proceeded, the other followed* X. A. 3.4.16. Similarly the adverbial τὸ (τὰ) μὲν . . . τὸ (τὰ) δέ *partly . . . partly, now . . . now, τῆ μὲν . . . τῆ δέ in this respect . . . in that respect; as τὰ μὲν τι μαχόμενοι τὰ δέ καὶ ἀναπαυόμενοι now fighting, now also resting* 4.1.14.

a. A substantive or a pronoun frequently takes the place of the article with δέ (less often of that with μὲν).

b. As demonstratives ὁ, ἡ, οἱ, αἱ are often written ὄ, ἦ, οἴ, αἴ.

757. ὁ (ἡ, τὸ) δέ without a preceding μὲν often means *but (and) he, she, this*, and generally refers to an oblique case, less often to the subject, of the preceding sentence: Κύρος δίδωσιν αὐτῷ μυριάσις δαρεικούς· ὁ δὲ λαβὼν τὸ χρυσίον κ.τ.λ. *Cyrus gives him (Clearchus) 10,000 darics; and he, taking the money etc.* X. A. 1.1.9. In this usage τὸ δέ often means *whereas*. ὁ δέ may also mean *the other, another, pl. the others, others*.

758. The demonstrative use appears also in (a) τὸν καὶ τὸν *this one and that one* L. 1.23, τὸ καὶ τὸ *this and that* D. 9.68, τοῖς καὶ τοῖς P. L. 701 e; (b) an oblique case, as antecedent of ὅς, ὅσος, οἷος; as τὸν τε Εὐθύκριτον καὶ τὸν ὅς ἔφη δεσπότης τούτου εἶναι, μάρτυρας παρέξομαι *and as witnesses I will produce both Euthycritus and the man who said he was his master* L. 23. 8; (c) τῷ therefore, ὃ (τό) γε *this indeed*, πρὸ τοῦ (or προτοῦ) *formerly*.

759. ὅς, ἡ demonstrative is used like the substantival article in καὶ ὅς (ἡ) *and he (she)*, καὶ οἱ *and they*; and in ἡ δ' ὅς (ἡ) *and he (she) said*. In Attic prose καὶ τὸν (τήν) is used as the accusative of καὶ ὅς (ἡ), as subject of

a following infinitive in indirect discourse: *καὶ τὸν εἰπεῖν* and he said that he said P. S. 174 a. Cp. also *ὅς καὶ ὅς* such and such an one Hdt. 4. 68.

ὁ, ἡ, τό AS THE ARTICLE IN ATTIC

760. Particular Article. — The particular article denotes individual persons or things as distinguished from others of the same kind, and is used of objects present to the mind, mentioned before, well known, usual, proper, etc. As the article of reference its use is very frequent.

τὸ ἐμὸν βιβλίον my book (*βιβλίον ἐμὸν* a book of mine), *ὁ τῶν ἐπτὰ σοφώτατος Σόλων* Solon, the wisest of the Seven (Sages) P. Tim. 20 d, *ὁ δῆμος ὁ Ἀθηναίων* the people of the Athenians Aes. 3. 116, *εἶπον ὅτι τάλαντον ἀργυρίου ἔτοιμος εἶην δοῦναι . . . λαβὼν τὸ τάλαντον* κ.τ.λ. I said that I was ready to give him a talent of silver . . . and he, taking the talent etc. L. 12. 9–10, *τὸ μέρος τῶν ψήφων ὁ διώκων οὐκ ἔλαβεν* the prosecutor did not get the requisite part of the votes D. 18. 103.

a. The article may denote an object as representative of its class (the distributive article), and may often be translated by *a* or *each*: *δραχμὴν ἐλάμβανε τῆς ἡμέρας* he received a drachma a day T. 3. 17. But the distributive article may be omitted: *εἵλοντο δέκα, ἓνα ἀπὸ φύλης* they chose ten, one from (each) tribe X. H. 2. 4. 23.

761. The article, especially in prose, may take the place of an unemphatic possessive pronoun, when there is no doubt as to the person meant as the possessor: *Κύρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ* Cyrus leaped down from his chariot and put on his breastplate X. A. 1. 8. 3, *ἐβούλετο τῷ παιδὶ ἀμφοτέρω παρεῖναι* he wished both his boys to be with him 1. 1. 1.

762. The article may be used with cardinal numerals.

ἀπήσαν τῶν λόχων δώδεκα ὄντων οἱ τρεῖς of the companies, numbering twelve, three were absent X. H. 7. 5. 10, *εἷς παρὰ τοὺς δέκα* one man in (comparison with) ten X. O. 20. 16, *τῶν πέντε τὰς δύο μοίρας* two fifths T. 1. 10, *ἡμέρας ἀμφὶ τὰς τριάκοντα* about thirty days X. A. 4. 8. 22.

763. Generic Article. — The generic article denotes an entire class as distinguished from other classes; as *ὁ ἄνθρωπος* man (as distinguished from other beings), *οἱ γέροντες* the aged, *πονηρὸν ὁ σύκοφάντης* the (an) informer is a vile thing D. 18. 242.

a. A participle with the article may denote an entire class: *ὁ βουλόμενος* any one who wishes, *οἱ λέγοντες* the speakers. When the reference is to a particular occasion, person, or thing, the article with the participle is particular (1271); as *οἱ λέγοντες* the speakers on a definite occasion.

764. Many words take the article to indicate a class or type: *νύξ* night, *ἡμέρα* day, *θέρους* summer, *χειμών* winter, *θάλαττα* sea, *γῆ* land, *ἥλιος* sun, *σελήνη* moon, *χρόνος* time, *άνηρ* husband, *γυνή* wife, and many others. Thus *τὴν μὲν νύκτα νεβρίζων . . . ἐν δὲ ταῖς ἡμέραις τοὺς θιάσους ἄγων* by night dressing them in fawn-skins . . . and by day conducting the bands of worshippers D. 18. 259, *ὧν οὐδ' ὁ χρόνος τὴν μνήμην ἀφελῆσθαι δύναται* the memory of which not even time can remove 22. 13.

a. But such words, if used in formulas or with the force of proper names, may omit the article.

Fluctuation in the Use of the Article; its Omission

765. The use of the article is not always consistent, and in many cases it is omitted without any essential difference in meaning, so that rules for its fluctuation cannot always be given. Attic has many survivals of the period when the article was not obligatory; e.g. in prepositional phrases. Attic prose uses the article more than Attic poetry; and the dialogue of comedy more than the dialogue of tragedy. Even in cases where the article is commonly omitted it may be employed when it is desired to mark something previously mentioned or to emphasize a contrast.

766. The Article with Abstract Substantives. — Abstract substantives generally have the article: *ἡ ἀρετὴ μᾶλλον ἢ ἡ φυγὴ σώζει τὰς ψυχὰς* valor rather than flight saves men's lives X. C. 4. 1. 5. But it is often omitted without essential difference: *ἀρχὴ φιλιᾶς μὲν ἔπαινος, ἔχθρᾶς δὲ ψόγος* praise is the beginning of friendship, blame of enmity I. 1. 33. When the reference is definite the article is necessary: *ἡ τῶν Ἑλλήνων εὖνοια* the good will of the Greeks Aes. 3. 70.

767. The article is often omitted with *βάθος* depth, *ὔψος* height, *εὖρος* width, *μέγεθος* size, *πλήθος* size, amount, *γένος* race, *ὄνομα* name.

768. The Article with Proper Names. — The use of the article with proper names may be illustrated as follows (769–778):

769. NAMES OF PERSONS often take the article in familiar style, especially to mark individuals well known, previously mentioned, or contrasted: *ὁ Σόλων* D. 20. 90, *τοὺς στρατιώτας αὐτῶν, τοὺς παρὰ Κλέαρχον ἀπελθόντας,*

εἶα Κύρος τὸν Κλέαρχον ἔχειν *their soldiers who seceded to Clearchus, Cyrus allowed Clearchus to retain* X. A. 1. 4. 7, Σοφαίνετος ὁ Στυμφάλιος 1. 2. 3 to distinguish him from Σοφαίνετος ὁ Ἀρκάς 1. 2. 9. Similarly Δημοσθένης ὁ Ἀλκισθέου (the *popular* designation) distinguishes *Demosthenes, the son of Alcisthenes* (T. 3. 91) from other persons named Demosthenes. The father's name without the article states merely the parentage (the *official* designation) : Περδίκκῃς Ἀλεξάνδρου *Perdiccas, son of Alexander* T. 2. 99.

a. In official language the article is not used with appositive proper names : Ξενοφῶν Ἀθηναῖος X. A. 1. 8. 15, Ὀρόντας Πέρσης ἀνὴρ 1. 6. 1. Cp. 690 a.

b. Several appellatives, treated like proper names, may omit the article, as βασιλεύς, the official name for the King of Persia, στρατηγοί *the Generals, πρυτάνεις the Prytans*.

770. NAMES OF GODS often take the article, especially when definite cults are referred to. The article is common when the name of the god depends on a substantive with the article, as τὸ ἱερόν τοῦ Ἀπόλλωνος *the shrine of Apollo* T. 1. 29. The article is generally used with both the name of a god and an epithet or (less often) with neither : τῷ Διὶ Ὀλυμπίῳ *to Olympian Zeus* T. 5. 31, Διὶ ἐλευθερίῳ *to Zeus, guardian of freedom* 2. 71. In oaths the article must be used except with the name of Zeus : μὰ τὸν Ἀπόλλωνα, μὰ (τὸν) Δία. With festivals of the gods the use of the article fluctuates. Names of shrines, as substantivized adjectives, have the article : τὸ Θησεῖον *the Theseum (the shrine of Theseus)*.

771. NAMES OF NATIONS, if plural, generally omit the article, but οἱ Ἕλληνες (except in Herodotus) as opposed to οἱ βάρβαροι. Some non-Greek nations under despotic rule take the article when used in the singular in a collective sense, as ὁ Πέρσης *the Persian*. Names of inhabitants of cities need not have the article. With names of tribes the use of the article fluctuates.

772. NAMES OF MONTHS AND WINDS. — With names of the months and of the winds the use of the article fluctuates : (ὁ) Σκροφοριῶν, (ὁ) βορέας.

773. NAMES OF COUNTRIES : always ἡ Εὐρώπη, ἡ Ἀσία, ἡ Ἑλλάς, sometimes ἡ Λιβύη. With adjectival names ἡ is necessary in ἡ Ἀττική, ἡ Βοιωτία (but Θετταλία, Λυδία, etc.). The article is common when the name of a place stands in the genitive to define the geographical position of another place : ἐς Ἐπίδαυρον τῆς Πελοποννήσου *to Epidaurus in Peloponnese* T. 2. 56.

774. ISLANDS : article often omitted. When νῆσος is added, the types are ἡ Ψυττάλεια (ἡ) νῆσος, Μῆλος (ἡ) νῆσος, (ἡ) νῆσος Δῆλος.

775. MOUNTAINS : the types with the article are ὁ Ὀλυμπος, τὸ Πήλιον (adjective) ὄρος, τὸ ὄρος ἡ Ἰστώνη (apposition).

776. RIVERS : the types are (ὁ) Νεῖλος, ὁ Εὐφράτης ποταμός, Σελίνους ποταμός.

777. SEAS: ὁ Πόντος, ὁ Ὀκεανός, ὁ Βόσπορος, generally ὁ Ἑλλησποντος; τὸ Αἰγαῖον, τὸ Αἰγαῖον πέλαγος, ὁ Αἰγαῖος πόντος; ὁ Εὐξείνιος πόντος, ὁ πόντος ὁ Εὐξείνιος; adjectival ἡ Ἐρυθρὰ θάλαττα, etc.

778. TOWNS: article unnecessary. Note Μένδη (ἡ) πόλις, ἡ Μένδη πόλις.

779. The article is often omitted in the following cases.

a. In prepositional phrases: ἐν ἀρχῇ τοῦ λόγου *in the beginning of the speech* D. 37. 23. So κατὰ γῆν *by land*, διὰ σκότους *in darkness*.

b. In adverbial designations of time, especially with prepositions: ἡμέρας *by day*, νυκτός *by night*, περὶ μέσας νύκτας *about midnight*, ἅμα ἔφ *at daybreak*, ἐκ παίδων *from childhood*.

c. With ordinal numbers, in expressions of time in the dative (963): δευτέρῳ μηνί *in the second month* T. 8. 64.

d. With words denoting persons, when they are used of a class (since the generic article is optional, cp. 752): ἄνθρωπος *man*, στρατηγός *general*, θεός *divinity, God* (cp. 764).

e. With adjectives and participles when the reference is general; in the plural also when only a part is meant: ἀπαλλαγὴ κακῶν *escape from evils* P. R. 610 d, πέμψαι προκαταληφόμενους τὰ ἄκρα *to send men to seize the heights in advance* X. A. 1. 3. 14.

f. In formulas and enumerations: δεξιᾶς ἔδσαν *they gave their right hands* X. A. 2. 3. 28, ἥλιος ἐδύετο *the sun was setting* 1. 10. 15, γυνὴ καὶ παῖδες *wife and children* And. 1. 48.

g. When a substantive followed by an attributive genitive forms with it a compound idea: τελευτὴ τοῦ βίου *the end of his life* (cp. *life-time*) X. A. 1. 1. 1.

Some Special Uses of the Article

780. A single article, used with the first of two or more substantives or adjectives connected by a word for *and*, lays stress on the combination: οἱ στρατηγοὶ καὶ λοχαγοὶ *the generals and captains* (the officers as contrasted with the privates) X. A. 2. 2. 8. Repetition of the article lays stress on each word: οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ *the generals and the captains* 7. 1. 13.

781. Instead of repeating a substantive or adjective with the article it may suffice to repeat the article: ὁ βίος ὁ τῶν ιδιωτεούντων ἢ ὁ (βίος) τῶν τυραννεούντων *the life of persons in a private station or that of princes* I. 2. 4.

782. The article may or may not be repeated with each of several attributes: τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερόν *the Arcadian sanctuary of Lycaean Zeus* P. R. 565 d, ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγών *the combat for life and death with the public foes* X. M. 3. 12. 1.

783. Appositives to a personal pronoun (commonly 1 or 2 pers.) generally take the article: ὑμεῖς οἱ ἡγεμόνες *you, captains* X. C. 6. 2. 41.

784. Article and Predicate Substantive. — A predicate substantive regularly has no article, and may thus often be distinguished from the subject: *καλεῖται ἡ ἀκρόπολις ἔτι ἵπ' Ἀθηναίων πόλις* *the citadel is still called 'city' by the Athenians* T. 2. 15.

785. Predicate comparatives, superlatives, and possessive pronouns regularly have no article: *ψῆμν τὴν ἔμαντοῦ γυναῖκα πᾶσῶν σωφρονεστάτην εἶναι* *I thought that my wife was the most virtuous of all* L. 1. 10, *Χαιρεφῶν ἐμὸς εἰσάρος ἦν* *Chaerephon was a friend of mine* P. A. 21 a.

786. But the article is sometimes used with a predicate substantive when it refers to a definite person or thing well known, previously mentioned or hinted at, or identified with the subject so that subject and predicate could change places: *οἱ δ' ἄλλοι ἐπιχειροῦσι βάλλειν τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην* *the rest try to strike Dexippus calling him 'the traitor'* X. A. 6. 6. 7, *ὁ θεὸς αὐτός ἐστιν ὁ λέγων* *the speaker is the god himself* P. Ion 534 d, *ἰπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα* *he suspected that the traducer was Menon or that it was Menon who traduced him* X. A. 2. 5. 28, *οὔτε πλήθος ἐστὶν οὔτε ἰσχύς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα* *it is neither numbers nor strength that gains victories in war* X. A. 3. 1. 42. Cp. 710.

Substantive-making Power of the Article

787. The prefixed article gives the value of a substantive to an adjective or participle, a prepositional phrase, an adverb, an infinitive, and a single word or clause.

ὁ σοφός *the wise man*, *τὸ δίκαιον* *justice*, *ὁ βουλόμενος* *whoever wishes*, *τὸ ἐσόμενον* *the future*, *οἱ ἐν τῇ ἡλικίᾳ* *the men in the prime of life*, *οἱ τότε* *the men of that time*, *τὸ ὑπὸ τῶν ἡδονῶν ἄρχεσθαι* *(the) being ruled by pleasures*, *τὸ ὑμεῖς* *the word 'you.'*

a. With the genitive, the article may form a substantival phrase: *τὰ τῶν στρατιωτῶν* *the condition of the soldiers* (868).

b. Adjectives or participles used substantively regularly (in prose) have the article; and when so used may take a possessive genitive in the attributive position: *τὸ τῆς πόλεως συμφέρον* *the interest of the State.*

Position of the Article

788. Attributive Position. — A word or group of words standing between the article and its substantive, or immediately after the article, if the substantive, with or without an article, precedes, has *attributive* position and is called an *attributive* (cp. 653). Thus *the wise man* is (1) *ὁ σοφὸς ἀνὴρ*, (2) *ὁ ἀνὴρ ὁ σοφός*, or (3) *ἀνὴρ ὁ σοφός* (*not σοφὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ σοφός*).

a. The order δ σοφὸς ἀνὴρ (the most common and most simple order) emphasizes the attributive; δ ἀνὴρ δ σοφός (less common and somewhat formal) emphasizes the substantive, as something definite or previously mentioned, the attributive being added by way of explanation: *the man* (I mean) *the wise* (one). In ἀνὴρ δ σοφός (least common and savoring of an easy-going style) the substantive takes no article before it, because it would have none if the attributive were dropped; here the attributive is added by way of correction: *a man* (I mean) *the wise* (one).

789. Post-positive words as μέν, δέ, γέ, τέ, γάρ, δή, οἶμαι, οὖν, τοί, τοῖνυν following the article are not attributives: δ μὲν οὖν πρεσβύτερος παρῶν ἐτύγχανε *now the elder happened to be present* X. A. 1. 1. 2. In Attic, τις comes between article and substantive only when an attributive follows the article: τῶν βαρβάρων τινὲς ἱππέων *some of the barbarian cavalry* X. A. 2. 5. 32.

790. Prepositional phrases (787), adverbs with adjectival force (751), and attributive participles, have attributive position, e.g. δ πρὸς τοὺς πολέμιους πόλεμος, (δ) πόλεμος δ πρὸς τοὺς πολέμιους *the war against the enemy*; δ τότε πόλεμος, (δ) πόλεμος δ τότε *the war at that time*; η παρούσα συμφορὰ, (η) συμφορὰ η παρούσα *the present circumstance*.

791. The genitive of a substantive limiting the meaning of another substantive with the article may take any one of four positions:

1. τὸ τοῦ πατρὸς βιβλίον *the father's book* (with emphasis on the genitive).
More common than 2.
2. τὸ βιβλίον τὸ τοῦ πατρὸς (with emphasis on the genitive).
3. τὸ βιβλίον τοῦ πατρὸς (with emphasis on the governing word).
4. τοῦ πατρὸς τὸ βιβλίον (with emphasis on the genitive).

The genitive of the divided whole (872) regularly takes either the 3d or the 4th position.

792. Possessive pronouns and the possessive genitives of the reflexive and demonstrative pronouns (808), αὐτός meaning *same* (821), and πᾶς expressing the *sum total* (802), have the attributive position.

793. Pronouns of quality and quantity, as τοιοῦτος, τοιοσόδε, τηλικούτος, etc. (rarely τοσοῦτος and τοσόσδε), when they take the article usually follow it: αἱ τοιαῖδε γραφαὶ *such suits* D. 23. 135. Predicate position (795): τοσαύτη η πρώτη παρασκευὴ . . . διέπλει *so great was the first armament which crossed over* T. 6. 44.

794. An attributive, following the article, may be separated from its substantive by a personal or demonstrative pronoun, which thus takes attributive position: η πάλαι ἡμῶν φύσις *our old nature* P. S. 180 d, η στενὴ αὕτη ὁδός (for αὕτη η στενὴ ὁδός, 804 a) *this narrow road* X. A. 4. 2. 6, δ δ ' αὐτὸς οὗτος λόγος *this same argument* I. 12. 225.

795. Predicate Position. — A predicate adjective either precedes or follows the article and its substantive: σοφὸς ὁ ἀνὴρ or (less commonly) ὁ ἀνὴρ σοφός *the man is wise*.

ἀτελεῖ τῇ νίκῃ ἀνέστησαν *they retired with their victory incomplete* T. 8. 27, τὰς τριήρεις ἀφείλκυσαν κενὰς *they towed away the triremes empty* 2. 93, τὰ φρονήματα μεγάλα εἶχον *the thoughts they entertained were great* P. S. 190 b.

796. The genitive of the divided whole (872) has predicate position: τούτων οἱ πλείστοι *the most of these* X. A. 1. 5. 13, οἱ ἄριστοι τῶν περὶ αὐτῶν *the bravest of his companions* 1. 8. 27.

797. Adjectives generally treated as attributive in English often take the predicate position, especially when they stand in prepositional phrases: ἐν πολλαῖς ταῖς πρὶν μάχαις *in the many previous battles* T. 8. 38.

798. Participles of copulative verbs (655) have either predicate or attributive position: ἡ νῦν Ἑλλάς καλουμένη *what is now called Hellas* T. 1. 2, ἐν τῷ καλουμένῳ θανάτῳ *in what is called death* P. Ph. 86 d.

799. The force of a predicate substantive or adjective may often best be rendered by an expanded translation (*e.g.* a relative clause) or by an abstract substantive: ἀθάνατον τὴν περὶ αὐτῶν μνήμην καταλείvousιν *immortal will be the remembrance of themselves that they will leave behind* I. 9. 3, ἐπήρετο πόσον τι ἄγοι τὸ στράτευμα *he asked about how large the force was that he was leading (= πόσον τι εἶν τὸ στράτευμα ὃ ἄγοι, 1536)* X. C. 2. 1. 2, μεγάλη τῇ φωνῇ *at the top of his voice* 3. 3. 58, and often in like expressions where the article has possessive force (761).

PECULIARITIES OF POSITION WITH THE ARTICLE

800. Adjectives of Position. — In the predicate position ἄκρος (*high*) means *the top of*, μέσος (*middle*) *the middle of*, ἔσχατος (*extreme*) *the end of*. The adj. regularly stands before the article.

| <i>Attributive Position</i> | <i>Predicate Position</i> |
|---|---------------------------------------|
| τὸ ἄκρον ὄρος <i>the high mountain</i> | ἄκρον τὸ ὄρος } <i>the top of</i> |
| | (τὸ ὄρος ἄκρον) } <i>the mountain</i> |
| ἡ μέση ἀγορά <i>the central market</i> | μέση ἡ ἀγορά } <i>the centre of</i> |
| | (ἡ ἀγορὰ μέση) } <i>the market</i> |
| ἡ ἐσχάτη νῆσος <i>the farthest island</i> | ἐσχάτη ἡ νῆσος } <i>the verge of</i> |
| | (ἡ νῆσος ἐσχάτη) } <i>the island</i> |

a. The meaning expressed by the predicate position may also be expressed by (τὸ) ἄκρον τοῦ ὄρους, (τὸ) μέσον τῆς ἀγορᾶς, etc. These adjs. used participatively without the article regularly precede the substantive: μέσον θέρος *middle of summer* Hdt. 8. 12.

801. μόνος, ἡμισυς. — (1) Attributive: ὁ μόνος παῖς *the only son*, αἱ ἡμίσειαι χάριτες *half-favors*. (2) Predicate: μόνος ὁ παῖς (or ὁ παῖς μόνος) *παίζει the boy plays alone*, ἡμισυς ὁ βίος (or ὁ βίος ἡμισυς) *half of life*.

802. πᾶς (ἄπᾶς, σὺμπᾶς) all. — (1) Attributive position: *the whole, the whole number (amount) of*, as ἡ πᾶσα Σικελία *the whole of Sicily*, οἱ πάντες πολῖται *the whole body of citizens*. In prose the article is rarely omitted with attributive πᾶς meaning *whole*: παντὶ θύμῳ *with his whole soul* D.19.227. (2) Predicate (and usual) position: πάντες οἱ πολῖται or, less often, οἱ πολῖται πάντες *all the citizens* individually, οἱ σύμπαντες ὀπλίται μύριοι χίλιοι *11,000 hoplites in all*, πᾶς ὁ ἄδικος (generic singular) *every one who is unjust*. (3) Without the article πᾶς often means *every, every kind of, perfect*, pl. *all, all kinds of*: πᾶσα ἀδικία *utter baseness*, πάντες ἄνθρωποι *all men, all the world*.

803. ὅλος: (1) Attributive: τὸ ὅλον στράτευμα *the whole army*; not so common as (2) Predicate: ὅλον τὸ στράτευμα (less often τὸ στράτευμα ὅλον) *the army as a whole*. (3) ὅλον στράτευμα *a whole army*.

804. The demonstratives οὗτος, ὅδε, ἐκείνος, and the intensive pronoun αὐτός *self* (819), in agreement with a substantive, generally take the article, and stand in the predicate position (795): οὗτος ὁ ἀνὴρ or (less often) ὁ ἀνὴρ οὗτος *this man*, αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτὸς *the man himself* (attributive: ὁ αὐτὸς ἀνὴρ *the same man*).

a. One or more words may separate the demonstrative from its substantive: ὁ τούτου ἔρωσ τοῦ ἀνθρώπου *the love of this man* P. S. 213 c. *This wise man* is οὗτος ὁ σοφὸς ἀνὴρ, ὁ σοφὸς ἀνὴρ οὗτος (and ὁ σοφὸς οὗτος ἀνὴρ, 794).

805. οὗτος, ὅδε, ἐκείνος sometimes omit the article.

(a) Regularly, when the substantive is in the predicate: αὕτη ἔστω ἰκανὴ ἀπολογία *a sufficient defense be this* P. A. 24 b. (b) Usually, with proper names, except when mentioned before: ἐκείνος Θεουκλίδης *that (well-known) Thucydidēs* Ar. Ach. 708. (c) Generally, with definite numbers: ταῦτᾶς τριάκοντα μνᾶς *these thirty minae* D. 27. 23. (d) Optionally, when a relative clause follows: ἐπὶ γῆν τήνδε ἤλθομεν, ἐν ἣ ὀι πατέρες ἡμῶν Μήδων ἐκράτησαν *we have come against this land, in which our fathers conquered the Medes* T. 2. 74. (e) In the phrase (often contemptuous) οὗτος ἀνὴρ P. G. 505 c, and in other expressions denoting emotion: ἀνθρωπος οὕτωσὶ D. 18. 243. (f) Sometimes, when the demonstrative follows: ἐπίγραμμα τόδε *this inscription* T. 6. 59. So often in Hdt. (g) Frequently, in poetry.

806. A substantive modified by ἀμφω, ἀμφοτέροις *both*, ἐκάτερος *each* (of two), ἕκαστος *each* (of several) generally has the article, and the pronoun has the predicate position. But with ἕκαστος the article is often omitted,

especially in expressions of time: *κατὰ τὴν ἡμέραν ἐκάστην* on each single day, *καθ' ἐκάστην ἡμέραν* every day.

807. Possessive pronouns take the article only when a definite person or thing is meant, and then stand in attributive position: *τὸ ἐμὸν βιβλίον* or *τὸ βιβλίον τὸ ἐμὸν* my book, *τὰ ἡμέτερα βιβλία* our books. Contrast *βιβλίον ἐμὸν* (*ἐμὸν βιβλίον*), *βιβλίον μου* a book of mine.

POSITION OF THE GENITIVE OF PRONOUNS AND THE ARTICLE

808. In the attributive position (788) stand the genitives of the demonstrative, reflexive, and reciprocal pronouns, when limiting a substantive with the article: *τὸ τούτου βιβλίον* or *τὸ βιβλίον τὸ τούτου* his book, *τὸ ἐμαυτοῦ βιβλίον* or *τὸ βιβλίον τὸ ἐμαυτοῦ* my (own) book; *μετεπέμψατο τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς* he sent for his (own) daughter and her child X. C. 1. 3. 1; *τὰ ἀλλήλων κακὰ* one another's evils I. 4. 168.

809. In the predicate position (795) stand

a. The genitives of the personal pronouns and of *αὐτός* used for the pronoun of the third person (whether partitive or not): *τὸ βιβλίον μου* (σου, αὐτοῦ, etc.), or, for emphasis, *μου* (σου, αὐτοῦ, etc.) *τὸ βιβλίον*; as *ὃς ἔχει σου τὴν ἀδελφήν* who has your sister to wife And. 1. 50. With another qualifying word, the genitive of these pronouns may stand between this and the substantive (794). Without such other qualifying word, these genitives rarely have attributive position; as *τοὺς ὑμῶν χείρους* the worse among you T. 3. 65.

b. The genitives of the other pronouns used partitively.

τίς, ποῖος, ἄλλος, ἕτερος, πολὺς, ὀλίγος, WITH THE ARTICLE

810. The interrogatives *τίς, ποῖος* may take the article when a question is asked about an object before mentioned: *ΣΩ. νῦν δὲ ἐκεῖνα δυνάμεθα κρίνειν. ΦΑΙ. τὰ ποῖα;* SOCR. *Now at last we can decide those questions. ΠΗ. (The) what questions?* P. Phae. 277 a.

811. *ἄλλος, ἕτερος.* — *ὁ ἄλλος* generally means *the other, the rest* (*ἡ ἄλλη Ἑλλάς* the rest of Greece); *οἱ ἄλλοι* *the other, the others* (*οἱ ἄλλοι Ἕλληνες* the other Greeks, but *ἄλλοι Ἕλληνες* other Greeks). An adj. or part. used substantively generally has the article when it stands in apposition to *οἱ ἄλλοι*: *τὰλλα τὰ πολιτικά* the other civic affairs X. Hi. 9. 5. On *ἄλλος, ὁ ἄλλος* besides, see 853. Distinguish *καὶ ἄλλα πολλά* and many other things from *πολλά, καὶ ἄλλα* also many other things. *ὁ ἕτερος* means *the one of two* or *of any two*.

812. *πολὺς, ὀλίγος*: *τὸ πολὺ* commonly means *the great(er) part* (the gen. with the article generally preceding), *οἱ πολλοί* the multitude, the rabble; *πλείονες* more, *οἱ πλείονες* the majority, the mass; *πλείστοι* very many, *οἱ πλείστοι* the most; *ὀλίγοι* few, *οἱ ὀλίγοι* the aristocracy.

PRONOUNS

813. Pronouns are either substantive or adjective: some, as *αὐτός* and *τις*, may be used either substantively or adjectively. A substantive pronoun agrees with its antecedent in gender, number, and person (so far as expressed in inflection); an adjective pronoun agrees with the noun it modifies in gender, number, and case.

THE PERSONAL PRONOUNS

814. The nominative of the personal pronoun is usually omitted except when emphatic: *ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἔξομαι* since you are not willing to obey me, I will follow along with you X. A. 1. 3. 6. In contrast the first pronoun is sometimes omitted.

815. *οὐ, οἶ*, etc., in Attic prose are usually indirect reflexives (292 b, 829 b). Homer uses *ἐο, οἶ*, etc., as personal (enclitic) pronouns (= *αὐτοῦ, αὐτῷ*, etc., in Attic): *διὰ μαντοσύνην, τὴν οἶ πόρε Φοῖβος* by the art of divination, which Phoebus gave to him A 72. Homer also uses *ἐο, οἶ*, etc., either as direct, and non-enclitic, reflexives (= *ἐαντοῦ, ἐαντῷ*, etc., 825) or as indirect reflexives (= *αὐτοῦ, αὐτῷ*, etc., 829 b), either enclitic or not. In Hdt. pure anaphoric use is shown by *οἶ, μίν, σφέων, σφί, σφέας, σφέα*. As direct reflexives *σφίσι*, rarely *σφέων* and *σφέας*, are used; as indirect reflexives *εὐ, οἶ, μίν, σφείς, σφέων, σφί, σφίσι, σφέας*.

THE POSSESSIVE PRONOUNS

For the article with a possessive pronoun see 807.

816. The possessive pronouns of the first and second person are the equivalents of the possessive genitive of the personal pronouns: *ἐμός = μου, σός = σου, ἡμέτερος = ἡμῶν, ὑμέτερος = ὑμῶν*. For *ὅς his* (poetic), *αὐτοῦ* is commonly used.

a. A possessive pronoun may have the force of an objective genitive (881) of the personal pronoun: *φιλία τῇ ἐμῇ* out of friendship for me X. C. 3. 1. 28 [*φιλία ἡ ἐμῇ* usually means *my friendship (for others)*].

817. The possessive pronouns of the first and second persons are sometimes reflexive (when the subject of the sentence and the possessor are the same person), sometimes not reflexive. In general, if the poss. pron. refers to the subject of the sentence, *ἐμαντοῦ, σεαντοῦ, ἐαντοῦ* are used (in the attributive position). In the plural *ἡμέτερος (ὑμέτερος) αὐτῶν* replaces *ἡμῶν*

(ὑμῶν) αὐτῶν. *Their* is αὐτῶν (not reflexive), and ἐαυτῶν, or, less commonly, σφέτερος αὐτῶν (reflexive). Thus

a. **Not reflexive.** — *E.g. he sees my friend*: ὄρᾱ τὸν ἐμὸν φίλον (807). *He sees your friend*: ὄρᾱ τὸν ὑμέτερον φίλον (more common than τὸν φίλον ὑμῶν). *I see his friend*: ὄρῶ τὸν φίλον αὐτοῦ (809 a; cp. ὄρῶ τὸν ἐμὸν φίλον, οὐ τὸν ἐκείνου). *I see their friend*: ὄρῶ τὸν φίλον αὐτῶν, or τὸν τούτων (ἐκείνων) φίλον (808).

b. **Reflexive.** — *E.g. I see my (own) friend*: ὄρῶ τὸν ἐμαντοῦ φίλον, or τὸν φίλον τὸν ἐμαντοῦ. *You see your (own) friend*: ὄρατε τὸν ὑμέτερον αὐτῶν φίλον (cp. 686), less often τὸν ὑμέτερον φίλον. *They see their (own) friends*: ὄρωσι τοὺς ἐαυτῶν φίλους, less often τοὺς σφετέρους αὐτῶν φίλους (cp. 686).

N. — Poetic are ἐμὸς αὐτοῦ φίλος, σοὺς αὐτοῦ φίλος, ὅς αὐτοῦ φίλος.

THE PRONOUN αὐτός

818. αὐτός is used as an adjective and as a pronoun. It has three distinct usages: (1) as an intensive adjective pronoun, meaning *self*. (2) As an identifying adjective, when preceded by the article, meaning *same*. (3) In oblique cases as the personal pronoun of the third person, meaning *him, her, it, them*.

a. Only the first two uses are common in Homer (but αὐτός *same* does not require the article in Hom., 822). In Hom. αὐτός generally denotes the principal person or thing, in opposition to what is subordinate, and emphasizes contrasts: αὐτὸν καὶ θεράποντα *the man himself and his attendant* Z 18. — On αὐτός as a reflexive, see 829 a; on αὐτός emphatic with other pronouns, see 832–834.

819. (I) αὐτός is used as an intensive adjective pronoun (*self*), sometimes without the article, especially in the *nominative* case: Μένων αὐτός *Menon himself*, σὺ αὐτός *you yourself*; and in *any* case, when in the predicate position (795) with a substantive, or in agreement with a pronoun: αὐτὸς ὁ ἀνήρ, ὁ ἀνήρ αὐτός *the man himself*, αὐτοῦ τοῦ ἀνδρός, τοῦ ἀνδρὸς αὐτοῦ, σοῦ αὐτοῦ *of you yourself*, etc.

820. Some special renderings of the intensive αὐτός: (a) With ordinals: ἤρεθῃ πρεσβευτῆς δέκατος αὐτός *he was chosen envoy with nine others* (lit. *he himself the tenth*) X. H. 2. 2. 17. (b) *The master*: αὐτὸς ἔφα *the Master said it* (*ipse dixit*) Diog. Laert. 8. 1. 46. (c) *And all*: with a substantive in the dative (956 b). (d) *By itself, in itself, pure*: αὐτῇ δικαιοσύνῃ πρὸς ἀδικίαν αὐτῇ *pure justice against pure injustice* P. R. 612 c.

821. (II) After the article, in the attributive position (788), αὐτός as an identifying adjective in any case means *same*.

ὁ αὐτὸς ἀνὴρ, ὁ ἀνὴρ ὁ αὐτός, *the same man*; τὰ αὐτὰ ταῦτα *these same things* X. A. 1. 1. 7, οἱ τοὺς αὐτοὺς αἰεὶ περὶ τῶν αὐτῶν λόγους λέγοντες *the people who are continually making the same speeches about the same things* Ant. 5. 50.

822. In Hom. αὐτός, without the article, may mean *the same*: ἦρχε δὲ τῷ αὐτῇν ὁδόν, ἣν περ οἱ ἄλλοι *and he guided him by the same way as the others had gone* θ 107.

823. (III) αὐτός when unemphatic and standing alone in an oblique case is used as a personal pronoun of the third person, and means *him, her, it, them*; as τὸ βιβλίον αὐτοῦ *the book of him (his book)* (809 a), ἐκέλευον αὐτὴν ἀπιέναι *they ordered her to depart* L. 1. 12.

824. The oblique cases of αὐτός usually take up a preceding substantive or adjective (anaphoric use): καλέσας δὲ Δάμνιππον λέγω πρὸς αὐτὸν τάδε *summoning Damnippos, I speak to him as follows* L. 12. 14. Cp. 841. But the pronoun is often suppressed where English employs it: ἐμπικλᾶς ἀπάντων τὴν γνώμην ἀπέπεμπε *having satisfied the minds of all he dismissed them* X. A. 1. 7. 8.

THE REFLEXIVE PRONOUNS

825. Direct Reflexives. — The reflexive pronouns are used *directly* when they refer to the chief word (usually the subject) of the clause in which they stand.

γνώθι σεαυτὸν *learn to know thyself* P. Charm. 164 e, καθ' ἑαυτοὺς βουλευσάμενοι τὰ ὄπλα παρέδωσαν καὶ σφᾶς αὐτοὺς *after deliberating apart (by themselves) they surrendered their arms and themselves* T. 4. 38. Less commonly the reference is to the object, which often stands in a prominent place, if emphatic: τοὺς δὲ περιοίκους ἀφήκεν ἐπὶ τὰς ἑαυτῶν πόλεις *but the perioeci he dismissed to their own cities* X. H. 6. 5. 21, ἀπὸ σεαυτοῦ ἴγω σε διδάξω *I will teach you from your own case (from yourself)* Ar. Nub. 385.

826. The personal pronouns are sometimes used in a reflexive sense, when that sense is not emphatic: θρηγυῖνός τέ μου καὶ λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ *wailing and saying much unworthy of myself* P. A. 38 e, δοκῶ μοι ἀδύνατος εἶναι *I (seem to myself to be) think I am unable* P. R. 368 b (less often δοκῶ ἐμαυτῷ). So in Hom.: ἐγὼν ἐμὲ λύσομαι *I will ransom myself* K 378.

827. ἐμέ, σέ, not ἐμαυτόν, σεαυτόν, are generally used as subject of the infinitive: ἐγὼ οἶμαι καὶ ἐμὲ καὶ σέ τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον ἡγεῖσθαι *I think that both you and I believe that it is worse to do wrong than to be wronged* P. G. 474 b.

828. Indirect Reflexives. — The reflexive pronouns are used *indirectly* when, in a dependent clause, they refer to the subject of the main clause.

Ὀρέστης ἔπεισεν Ἀθηναίους ἑαυτὸν κατὰγειν *Orestes persuaded the Athenians to restore him(self)* T. 1. 111, τὰ ναυάγια, ὅσα πρὸς τῇ ἑαυτῶν (γῆ) ἦν, ἀνείλοντο *they took up as many wrecks as were close to their own shore* 2. 92, σὺ μὲν ἡγούμενος αὐτᾶς ἐπιζημίους εἶναι σεαυτῷ *you thinking that they are harmful to you* X. M. 2. 7. 9.

829. Instead of ἑαυτοῦ, etc., as indirect reflexives, there may be used

a. The oblique cases of αὐτός: ἐπειράτω τοὺς Ἀθηναίους τῆς ἐς αὐτὸν ὀργῆς παραλύειν *he tried to divert the Athenians from their anger against himself* T. 2. 65.

b. οἱ and σφίσι (rarely σφεῖς, σφῶν, and σφᾶς); as ἠρώτᾳ αὐτὴν εἰ ἐθελήσει διακονῆσαί οἱ *he asked her if she would be willing to do him a service* Ant. 1. 16, τοὺς παῖδας ἐκέλευον τοῦ Κύρου δεῖσθαι διαπράξασθαι σφίσιν *they ordered their boys to ask Cyrus to get it done for them* X. C. 1. 4. 1. οὐ, εἶ are found in Plato, chiefly in poetical passages. Cp. 735, 815.

830. The reflexive pronoun of the third person is sometimes used for that of the first or second: δεῖ ἡμᾶς ἀνερεσθαι ἑαυτούς *we must ask ourselves* P. Ph. 78 b, παράγγελλε τοῖς ἑαυτοῦ *give orders to your own men* X. C. 6. 3. 27.

831. The plural forms of the reflexive pronouns are often used for the reciprocal ἀλλήλων, ἀλλήλοις, etc.: ἡμῖν αὐτοῖς διαλεξόμεθα *we will converse with (ourselves) one another* D. 48. 6.

αὐτός EMPHATIC OR REFLEXIVE WITH OTHER PRONOUNS

832. αὐτός may be added to a personal pronoun for emphasis: ἐμὲ αὐτὸν ὕβρισε *he insulted me myself* L. 1. 4, αὐτῷ μοι ἐπέσσυτο *he sprang upon me myself* E 459. Cp. 294 D. But ἐμὲ αὐτόν, αὐτόν με, ἐμοὶ αὐτῷ, etc., are not reflexive like ἐμαντόν, ἐμαντῷ, etc.

833. ἡμῶν αὐτῶν, ἡμῖν αὐτοῖς, etc., may be either emphatic or reflexive; αὐτῶν ἡμῶν, etc. are emphatic only; but σφῶν αὐτῶν is only reflexive. In Hom. αὐτόν may mean *myself, thyself, or himself*, and εἰ αὐτόν, οἱ αὐτῷ, etc. are either emphatic or reflexive.

834. αὐτός, in agreement with the subject, may be used in conjunction with a reflexive pronoun for the sake of emphasis: αὐτοὶ ἐφ' ἑαυτῶν ἐχώρου *they marched by themselves* X. A. 2. 4. 10.

THE DEMONSTRATIVE PRONOUNS

835. The demonstrative pronouns are used substantively or adjectively: οὗτος *this (man)* or οὗτος ὁ ἀνὴρ *this man*.

836. οὗτος and ὅδε *this* usually refer to something near, ἐκεῖνος *that* to something remote, in place, time, or thought.

837. ὅδε is used in poetry for the speaker (ἐγώ): τῆσδέ (= ἐμοῦ) γε ζώσης ἔτι *while I still live* S. Tr. 305. Also for the possessive pronoun of the 1 person: εἴ τις τοῦσδ' ἀκούσεται λόγους *if any one shall hear these my words* S. El. 1004.

838. οὗτος is often used of the person addressed (2 person): οὗτος, τί ποιεῖς; *you there! what are you doing?* Ar. Ran. 198.

839. οὗτος (τοιούτος, τοσοῦτος, and οὗτως) generally refers to what precedes, ὅδε (τοιόσδε, τοσόσδε, τηλικόσδε, and ὧδε) to what follows.

τεκμήριον δὲ τούτου καὶ τόδε *and a proof of that (what I have said) is also this (what I am going to say)* X. A. 1. 9. 29, ὁ Κῦρος ἀκούσας τοῦ Γωβρῖνου τοιαῦτα τοιάδε πρὸς αὐτὸν ἔλεξε *Cyrus after hearing these (lit. such) words of Gobryas answered him as follows* X. C. 5. 2. 31.

a. But οὗτος, etc. may (especially in the neuter) refer to what follows, and ὅδε, etc. (though much less often) to what precedes: τοιούτους λόγους εἶπεν *he spoke as follows* T. 4. 58, τοιάδε παρακελευόμενος *exhorting them thus (as set forth before)* 7. 78.

840. A demonstrative, when used as an antecedent, has more emphasis than the (unemphatic) English demonstrative *those*, in such sentences as *you released those who were present*. Here Greek uses the participle (τοὺς παρόντας ἀπέλυσατε L. 20. 20) or a relative clause with the antecedent omitted.

841. οὗτος (less often ἐκεῖνος) may take up and emphasize a preceding subject or object: ἃ ἂν εἴπῃς, ἔμμενε τούτοις *whatever you say, hold to it* P. R. 345 b. αὐτοῦ, αὐτῶ, etc. so used (824) are weaker.

842. οὗτος (less often ἐκεῖνος) is used of well-known persons and things: Γοργιάς οὗτος *this (famous) Gorgias* P. Hipp. M. 282 b (cp. *ille*).

843. ἐκεῖνος *that* refers backward (rarely forward), but implies remoteness in place, time, or thought.

Κῦρος καθορᾷ βασιλεῖα καὶ τὸ ἀμφ' ἐκείνον στίφος *Cyrus perceives the king and the band around him* X. A. 1. 8. 26, νῆες ἐκεῖναι ἐπιπλέουσιν *yonder are ships sailing up to us* T. 1. 51, εἰ δὲ τοῦτό σοι δοκεῖ μικρὸν εἶναι, ἐκεῖνο κατανόησον *but if this appears to you to be unimportant, consider the following* X. C. 5. 5. 29.

844. ἐκεῖνος may refer to any person other than the speaker and the person addressed; and may be employed of a person not definitely described,

but referred to in a supposed case. It is even used of a person already referred to by αὐτός in an oblique case: ἄν αὐτῷ διδώς ἀργύριον καὶ πείθῃς ἐκεῖνον *if you give him money and persuade him* P. Pr. 310 d.

845. In ὅδε ἐκεῖνος, ὅδε marks a person or thing as present, ἐκεῖνος a person or thing mentioned before or well known: ὅδ' ἐκεῖνος ἐγώ *lo! I am he* S. O. C. 138. Colloquial are τοῦτ' ἐκεῖνο *there it is!* (lit. *this is that*) Ar. Ach. 41, and τόδ' ἐκεῖνο *I told you so* E. Med. 98.

THE INTERROGATIVE PRONOUNS

846. The interrogative pronouns are used substantively or adjectively: τίς; *who?* or τίς ἀνήρ; *what man?*

847. The interrogatives (pronouns and adverbs, 299, 304, 310) are used in direct and in indirect questions. In indirect questions the indefinite relatives are used more often than the interrogatives.

τί βούλεται ἡμῖν χρῆσθαι; *for what service does he desire to employ us?* X. A. 1. 3. 18, οὐκ οἶδα ὃ τι ἂν τις χρῆσαιτο αὐτοῖς *I do not know for what service any one could employ them* Ὡ. 1. 40, A. πηνίκ' ἐστὶν ἄρα τῆς ἡμέρας; B. ὀπηνίκα; A. *What's the time of day?* B. (You ask), *what time of day it is?* Ar. Av. 1499.

THE INDEFINITE PRONOUNS

848. The indefinite pronoun τίς, τι (151 b) is used substantively or adjectively: *some one* or *any, some*.

849. τίς is often used in a collective sense: *anybody* (for *everybody*): μῖσει τίς ἐκεῖνον *everybody detests him* D. 4. 8. Especially in Hom. τίς refers to public opinion: ὧδε δέ τις εἶπεσκεν *and people said thus* H 201. τίς may be a covert allusion to a person present: δώσει τις δίκην *some one* (i.e. *you*) *will pay the penalty* Ar. Ran. 554. Even when added to a noun with the article, τίς denotes the indefiniteness of the person referred to: ὅταν δ' ὁ κύριος παρῆ τις, ἡμῶν ὅστις ἐστὶν ἡγεμών κ.τ.λ. *but whenever your master arrives, whoever he be that is your leader*, etc. S. O. C. 289. With a substantive, τίς may often be rendered *a, an*, as in ἕτερός τις δυνάστης *another dignitary* X. A. 1. 2. 20; or, to express indefiniteness of nature, by *a sort of*, as in εἰ μὲν θεοὶ τινές εἰσιν οἱ δαίμονες *if the 'daimones' are a sort of gods* P. A. 27 d.

850. Vagueness may imply importance, hence τίς may mean *somebody* (*something*) of importance: δοκεῖν τινὲς εἶναι *to seem to be somebody* D. 21. 213.

851. τίς may strengthen or weaken an assertion, apologize for a comparison, and in general qualify a statement: δεινός τις ἀνὴρ *a very terrible man*

P. R. 596 c, *μύωψ τις* a sort of gadfly P. A. 30 e, *σχεδόν τι* pretty nearly X. O. 4. 11, *τριάκοντά τινες* about thirty T. 8. 73, *εἷς τις* one (no matter who) P. Ion 531 d.

THE ADJECTIVE PRONOUNS ἄλλος AND ἕτερος

852. ἄλλος strictly means *other* (of several), ἕτερος *other* (of two).

853. ὁ ἄλλος and ἄλλος (ἕτερος rarely) used with a substantive may have an appositive force. In this use they may be rendered *besides, moreover, as well*: οἱ ἄλλοι Ἀθηναῖοι *the Athenians as well (the others, i.e. the Athenians)* T. 7. 70, τοὺς ὀπλίτας καὶ τοὺς ἄλλους ἱππέας *the hoplites and the cavalry besides* X. H. 2. 4. 9, οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον *for there was no grass neither any tree (lit. nor any other tree)* X. A. 1. 5. 5. Cp. 811.

854. ἄλλος *other, rest* often precedes the particular thing with which it is contrasted: τὰ τε ἄλλα ἐτίμησε καὶ μῦριους ἔδωκε δᾶρεικούς *he gave me ten thousand darics besides honoring me in other ways* (lit. *he both honored me in other ways and, etc.*) X. A. 1. 3. 3.

855. ἄλλος in the nominative, followed by another case of the same word, or by an adverb derived from ἄλλος, expresses in condensed form the meaning *one . . . one, another . . . another*: ἄλλος ἄλλα λέγει *one says one thing, another (says) another* (lit. *another other things*) X. A. 2. 1. 15.

For relative pronouns, see relative clauses (1437 ff.).

THE CASES

856. Of the cases belonging to the Indo-European language, Greek has lost the free use of instrumental, locative, and ablative. A few *forms* of these cases have been preserved (305, 959 a); the syntactical *functions* of the instrumental (including that of accompaniment) and the locative (place where) were taken over by the dative; those of the ablative (separation) by the genitive.

a. Through the influence of one construction upon another it often becomes difficult to mark off the later from the original use of the genitive and dative. And it must be remembered that since language is a natural growth, all the uses of the cases cannot be apportioned with definiteness to the formal categories set up by Grammar.

NOMINATIVE

857. The nominative is the case of the subject of a finite verb, and of a predicate substantive or adjective in agreement

with the subject: Κλέαρχος φυγάς ἦν *Clearchus was an exile*, Σόλων ἦν σοφός *Solon was wise*. On a predicate substantive or adjective in the nominative with the infinitive see 734.

858. The nominative may be used in citing the names of persons and things, even when these form part of a sentence: τὸ δ' ὑμεῖς ὅταν λέγω, λέγω τὴν πόλιν *but when I say 'You,' I mean the State* D. 18. 88. Cp. 787. The accusative is also possible in this construction.

859. A sentence may begin with the nominative in place of an oblique case, when the speaker, intentionally or inadvertently, varies the scheme of its construction: διαλεγόμενος αὐτῷ ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός *conversing with him, this man seemed to me to be wise* P. A. 21 c.

860. The nominative with the article may stand instead of the vocative: ὁ παῖς, ἀκολούθει *boy, attend me* Ar. Ran. 521, ὦ Κῦρε καὶ οἱ ἄλλοι Πέρσαι *Cyrus and the rest of you Persians* X. C. 3. 3. 20.

861. The nominative may be used in direct or indirect address and in exclamations: ὦ πικρὸς θεοῖς *O loathed of heaven* S. Ph. 254, ὦ πόλις καὶ δῆμο *O city and people* Ar. Eq. 273, ὦ γενναῖος *O the noble man* P. Phae. 227 c, οὗτος, τί πάσχεις, ὦ Ξανθία; *ho there, I say, Xanthias, what is the matter with you?* Ar. Vesp. 1.

VOCATIVE

862. The vocative is used in direct address and in exclamations: ὦ Ζεῦ καὶ θεοί *O Zeus and ye gods* P. Pr. 310 d, ἀνθρώπε *my good fellow* X. C. 2. 2. 7. The vocative forms an incomplete sentence (647).

GENITIVE

863. The genitive most commonly limits the meaning of substantives, adjectives, and adverbs, less commonly that of verbs.

Since the genitive has absorbed the ablative, it includes (1) the true genitive, denoting the class to which a person or thing belongs, and (2) the ablatival genitive.

TRUE GENITIVE WITH SUBSTANTIVES (ADNOMINAL GENITIVE)

864. A substantive in the genitive limits the meaning of a substantive on which it depends: ἡ ἔφοδος τοῦ στρατεύματος *the approach of the army*.

865. In poetry, instead of an adjective (e.g. *strong, mighty*) agreeing with a substantive, we often have the substantive in the genitive depending on

βιά, μένος, σθένος, might, or a similar word, as βίη Διομήδεος the might of Diomedea, i.e. mighty Diomedea E 781. In poetry δέμας form, κάρᾱ and κεφαλή head, etc., are used with a genitive to express most majestic or loved persons or objects: Ἰσμήνης κάρᾱ beloved Ismene S. Ant. 1.

366. Genitive of Possession or Belonging. — The genitive denotes ownership, possession, belonging, or other close connection.

ἡ οἰκία ἡ Σίμωνος the house of Simon L. 3. 32, ὁ Κύρου στόλος the expedition of Cyrus X. A. 1. 2. 5, θαλάσσης κύμα wave of the sea Ξ 394.

367. Here may be classed such genitives as οἱ Σόλωνος νόμοι the laws of Solon D. 20. 103, κύματα παντοίων ἀνέμων waves caused by all kinds of winds B 396, νοῦσος Διός plague sent by Zeus ι 411.

368. The possessive genitive is used with the neuter article denoting affairs, conditions, power, etc.: τὸ τῶν ἐφόρων the power of the ephors P. I. 712 d, ἄδηλα τὰ τῶν πολέμων war and what it involves are uncertain T. 2. 11, τὰ τῆς πόλεως the interests of the State P. A. 36 c, τὰ τοῦ δήμου φρονεῖ is on the side of the people Ar. Eq. 1216, τὸ τοῦ Σόλωνος the maxim of Solon P. Lach. 188 b. Sometimes the combination forms a mere periphrasis for the thing itself: τὰ τῆς σωτηρίας safety D. 23. 163.

369. The genitive may denote the relation of child to parent, wife to husband, inferior to superior, etc.: Θουκυδίδης ὁ Ὀλόρου Thucydides, the son of Olorus T. 4. 104, ἡ Σμικυθίωνος Μελιστική Melistichē, wife of Smicythion Ar. Eccl. 46, Λυδὸς ὁ Φερεκλέους Lydus, the slave of Pheracles And. 1. 17, οἱ Μένωνος the troops of Menon X. A. 1. 5. 13.

370. A word for dwelling (οἰκία, δόμος, house, ἱερόν shrine) is perhaps omitted in such expressions as ἐν Ἀρίφρονος at Aiphron's P. Pr. 320 a, ἐν Διονύσου at the shrine of Dionysus D. 5. 7, εἰς διδασκάλου φοιτᾶν to go to school X. C. 2. 3. 9, ἐκ Πατροκλέους ἔρχομαι I come from Patroclus's Ar. Plut. 84. So, in Homer, εἰν (eis) Ἄϊδᾶο in (to) the house of Hades.

371. PREDICATE USE. — The possessive genitive may be connected with the word it limits by means of a verb expressed or understood.

Ἱπποκράτης ἐστὶ οἰκίᾱς μεγάλης Hippocrates is of an influential house P. Pr. 316 b, λογίζου . . . τὰ δ' ἄλλα τῆς τύχης deem that the rest belongs to chance E. Alc. 789, νομίζει καὶ ὑμᾶς ἐαυτοῦ εἶναι he thinks that you too belong to him X. A. 2. 1. 11, ἐστὶ τοῦ λέγοντος is at the will of the speaker S. O. T. 917, and often with verbs signifying to think, regard, make, name, choose, appoint, etc.

a. The genitive with a form of εἶμι may denote the person whose characteristic it is to do something, the thing being commonly set forth in an

infinitive subject of the verb: τῶν νικῶντων ἐστὶ τὰ ἑαυτῶν σφίξειν *it is the custom of conquerors to keep what is their own* X. A. 3. 2. 39, τοῦτό ἐστι παίζοντος *this is the mark of one who is jesting* P. A. 27 a.

872. Genitive of the Divided Whole (Partitive Genitive). —

The genitive may express the whole, a part of which is denoted by the word it limits. The genitive of the divided whole may be used with any word that expresses or implies a part, and generally stands immediately before or after the word denoting the part.

τῶν Θρακῶν πελτασταί *targeteers of the Thracians* T. 7. 27, οἱ Δωριῆς ἡμῶν *those of us who are Dorians* 4. 61, Ἀρχιάς τῶν Ἡρακλειδῶν *Archias (one) of the Heraclidae* 6. 3, τῆς Ἀττικῆς ἐς Οἰνόνην *to Oenoë in Attica* 2. 18 (or ἐς Οἰνόνην τῆς Ἀττικῆς, *not ἐς τῆς Ἀττικῆς Οἰνόνην*), τῆς Ἰταλίας Λοκροί *Locrians in Italy* 3. 86; οἱ ἄδικοι τῶν ἀνθρώπων *the unjust among men* D. 27. 68, τῶν ἄλλων Ἑλλήνων ὁ βουλόμενος *whoever of the rest of the Greeks so desires* T. 3. 92; ἡμῶν ὁ γεραίτερος *the elder of us* X. C. 5. 1. 6, οἱ πρεσβύτατοι τῶν στρατηγῶν *the oldest of the generals* X. A. 3. 3. 11, φίλᾱ γυναικῶν *dear among women* E. Alc. 460 (poetic), ἡ ναῦς ἀριστά μοι ἐπλεῖ παντὸς τοῦ στρατοπέδου *my ship was the best sailer of the whole squadron* L. 21. 6; οὐδεὶς ἀνθρώπων *no one in the world* P. S. 220 a, τις θεῶν *one of the gods* E. Hec. 164 (τις θεός *a god* X. C. 5. 2. 12).

873. Adjectives denoting magnitude, and some others, may conform in gender to the genitive, where the neuter might be expected: ἔτεμον τῆς γῆς τὴν πολλήν *they ravaged most of the land* T. 2. 56. But such adjs., especially when singular, may be used in the neuter: ἐπὶ πολὺ τῆς χώρᾱς *over a great part of the land* T. 4. 3.

874. The genitive of the divided whole may do duty as the subject of a finite verb or of the infinitive: ἐμάχοντό τε καὶ ἐπίπτον ἑκατέρων *they fought and several on each side fell* X. H. 4. 2. 20, (ἔφασαν) ἐπμειγνύναι σφῶν πρὸς ἐκείνους *they said that some of their number associated with them* X. A. 3. 5. 16.

875. Genitive of Quality. —The genitive to denote quality occurs chiefly as a predicate.

τῆς αὐτῆς γνώμης ὀλίγοι *a few (being) of the same opinion* T. 3. 70. The attributive use occurs in poetry: λευκῆς χιόνος πτέρυξ *a wing white as snow* (lit. *of white snow*) S. Ant. 114.

876. Genitive of Explanation (Appositive Genitive). —The genitive of an explicit word may (especially in poetry) explain the meaning of a more general word.

¹Ιλίον πόλις E 642, ἀελλαι παντοίων ανέμων *blasts formed of winds of every sort* ε 292, ὕος μέγα χρῆμα *a monster of a boar* Hdt. 1. 36.

a. An articular infinitive in the genitive may define the application of a substantive: (ἀμαθιά) ἡ τοῦ οἰεσθαι εἶδέναι ἃ οὐκ οἶδεν *the ignorance of thinking one knows what one does not know* P. A. 29 b.

b. With ὄνομα the person or thing named is usually in apposition to ὄνομα: τῷ δὲ νεωτάτῳ ἐθέμην ὄνομα Καλλίστρατον *I gave the youngest the name Callistratus* D. 43. 74.

877. Genitive of Material or Composition. — The genitive expresses the material of which a thing is made or that of which it is composed or consists.

ἔρκος ὀδόντων *the fence (consisting) of the teeth* Δ 350, στωροὶ στίτου, ξύλων, λίθων *piles of grain, wood, stones* X. H. 4. 4. 12, ἑξακόσια τάλαντα φόρον *six hundred talents in taxes* T. 2. 13 (cp. 692), εὐπορία χρημάτων *abundance of wealth* X. H. 4. 8. 28, στεφάνους ῥόδων ὄντας, ἀλλ' οὐ χρῦσιου *crowns that were of roses, not of gold* D. 22. 70.

878. Genitive of Measure and Value. — The genitive denotes measure of space, time, or degree, and value.

ὀκτὼ σταδίων τεῖχος *a wall eight stades long* T. 7. 2, πέντε ἡμερῶν σιτία *provisions for five days* 7. 43, δυοῖν μινῶν πρόσσδος *an income of two minae* X. Vect. 3. 10 (cp. 877), ἱερὰ τριῶν ταλάντων *offerings worth three talents* L. 30. 20, χιλίων δραχμῶν δίκην φεύγω *I am defendant in an action involving a thousand drachmas* D. 55. 25, τοὺς αἰχμαλώτους τοσοῦτων χρημάτων λύεσθαι *to ransom the captives at so high a price* D. 19. 222. Some of these genitives may also be explained by 872.

879. Subjective and Objective Genitive. — With a verbal substantive the genitive may denote the subject or object of the action or feeling expressed in the substantive.

a. In poetry an adjective may take the place of the genitive: νόστος ὁ βασιλείου *the return of the king* A. Pers. 8.

880. Subjective Genitive: τῶν βαρβάρων φόβος *the fear of the barbarians* (which they feel: οἱ βάρβαροι φοβοῦνται ἡμᾶς) X. A. 1. 2. 17, ἡ βασιλείου ἐπιπορκία *the perjury of the king* (βασιλεὺς ἐπιπορκεῖ) 3. 2. 4.

881. Objective Genitive, often dependent on substantives denoting a frame of mind or an emotion: πόθος γονέων *longing for their parents* (ποθοῦσι τοὺς γονεῦς) X. A. 3. 1. 3, ἡ τῶν Ἑλλήνων εὐνοία *good-will towards the Greeks* (εὐνοεῖ τοῖς Ἑλλησι) 4. 7. 20, ἡ τῶν καλῶν συνουσία *intercourse with the good* (σύνεισι τοῖς καλοῖς) P. L. 838 a. Cp. 816 a.

a. The objective genitive is often found where a prepositional expression is more usual: τὸ Μεγαρέων ψήφισμα *the decree relating to (περὶ) the Megarians* T. 1. 140, ἀπόβασις τῆς γῆς *a descent upon the land (ἐς τὴν γῆν)* 1. 108.

882. Two genitives expressing different relations may be used with one substantive.

ἡ τοῦ Λάχης τῶν νεῶν ἀρχή *Laches' command of the fleet* T. 3. 115, φόβῳ νεῶν δεινότητος κατάπλου *from fear of the threatening aspect of the ships as they bear down* 4. 10.

TRUE GENITIVE WITH VERBS

883. Partitive Genitive. — A verb may take the partitive genitive if the action affects the object only in part. If the *entire* object is affected, the verb takes the accusative.

τῶν πώλων λαμβάνει *he takes some of the colts* X. A. 4. 5. 35, κλέπτοντες τοῦ ὄρους *seizing part of the mountain secretly* 4. 6. 15 (cp. τοῦ ὄρους κλέψαι τι 4. 6. 11), κατέαγγε τῆς κεφαλῆς *he had a hole knocked somewhere in his head* Ar. Vesp. 1428.

884. The partitive genitive is used with verbs of *sharing*.

πάντες μετείχον τῆς ἐορτῆς *all took part in the festival* X. A. 5. 3. 9, μετεδίδοσαν ἀλλήλοις ὧν (= τούτων ᾧ) εἶχον ἕκαστοι *they shared with one another what they severally had* 4. 5. 6, σίτου κοινωνεῖν *to take a share of food* X. M. 2. 6. 22, δικαιοσύνης οὐδὲν ὑμῖν προσήκει *you have no concern in righteous dealing* X. H. 2. 4. 40.

a. The part itself, if expressed, stands in the accusative: οἱ τύραννοι τῶν μεγίστων ἀγαθῶν ἐλάχιστα μετέχουσι *tyrants have the smallest portion in the greatest blessings* X. H. 2. 6.

885. The partitive genitive is used with verbs signifying to *touch, take hold of, make trial of*.

(ἡ νόσος) ἤψατο τῶν ἀνθρώπων *the plague attacked the men* T. 2. 48, τῆς γνώμης τῆς αὐτῆς ἔχομαι *I hold to the same opinion* 1. 140, ἀντιλάβεσθε τῶν πραγμάτων *take our public policy in hand* D. 1. 20, ὅπως πειρῶντο τοῦ τείχους *that they might make an attempt on (a part of) the wall* T. 2. 81.

a. The genitive of the *part*, with the accusative of the *person touched* (the whole), is chiefly poetical: τὸν δὲ πεσόντα ποδῶν ἔλαβε *but him as he fell, he seized by his feet* Δ 463, ἔλαβον τῆς ζώνης τὸν Ὀρόνταν *they took hold of Orontas by the belt* X. A. 1. 6. 10, ἀγειν τῆς ἡνίας τὸν ἵππον *to lead the horse by the bridle* X. Eq. 6. 9, βούν δ' ἀγέτην κεράων *they led the cow by the horns* γ 439.

b. Verbs of *beseeching* take the genitive by analogy to verbs of *touching*: ἐμὲ λισσέσκετο γούνων *she besought me by (clasping) my knees* I 451.

886. The genitive is used with verbs of *beginning*.

a. Partitive: ἔφη Κύρον ἄρχειν τοῦ λόγου ὧδε *he said that Cyrus began the discussion as follows* X. A. 1. 6. 5, τοῦ λόγου ἤρχετο ὧδε *he began his speech as follows* 3. 2. 7. Cp. 1063. 5.

b. Ablatival (cp. 900), denoting the point of departure: σέο δ' ἄρξομαι *I will make a beginning with thee* I 97. In this sense ἀπό or ἐξ is usually added: ἀρξάμενοι ἀπὸ σοῦ D. 18. 297.

887. The partitive genitive is used with verbs signifying *to aim at, strive after, desire*.

ἀνθρώπων στοχαίεσθαι *to aim at men* X. C. 1. 6. 29, ἐφίεμενοι τῶν κερδῶν *desiring gain* T. 1. 8, πάντες τῶν ἀγαθῶν ἐπιθυμοῦσιν *all men desire what is good* P. R. 438 a, πεινώσι χρημάτων *they are hungry for wealth* X. S. 4. 36.

888. The partitive genitive is used with verbs signifying *to reach, obtain*.

οἱ ἀκοντισταὶ βραχύτερα ἠκόντιζον ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν *the javelin-throwers did not hurl far enough to reach the slingers* X. A. 3. 3. 7, σπονδῶν ἔτυχε *he secured a truce* 3. 1. 28.

a. With verbs of *missing*, the genitive may be partitive or it may be ablatival: οὐδεὶς ἠμάρτανεν ἀνδρός *no one could miss a man* X. A. 3. 4. 15.

b. Some poetical verbs of *approaching* and *meeting* take the genitive according to 884 or 887; as ἀντήσω τοῦδ' ἀνέρος *I will encounter this man* Π 423, πελάσαι νεῶν *to approach the ships* S. Aj. 709.

889. The partitive genitive is used with verbs signifying *to enjoy, taste, eat, drink*.

ἀπολαύομεν πάντων τῶν ἀγαθῶν *we enjoy all the good things* X. M. 4. 3. 11, ὀλίγοι σίτου ἐγεύσαντο *few tasted food* X. A. 3. 1. 3, πίνειν οἴνου *drink some wine* χ 11, as boire du vin (but πίνειν οἶνον *drink wine* Ξ 5, as boire le vin).

a. Here may belong ὄζω *smell of*: τῆς κεφαλῆς (909) ὄζω μύρου *my head smells of perfume* Ar. Eccl. 524.

890. The partitive genitive is used with verbs signifying *to remember, remind, forget, care for, and neglect*.

τῶν ἀπόντων φίλων μέμνησο *remember your absent friends* I. 1. 26, ὑμᾶς ἀναμνήσαι τῶν ἐμοὶ πεπραγμένων *to remind you of my past actions* And. 4. 41, δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I fear lest we may forget the way home* X. A. 3. 2. 25, ἐπιμελόμενοι ὑποζυγίων *taking care of the pack animals* 4. 3. 30, μηδενὸς ὀλιγορεῖτε μηδὲ καταφρονεῖτε (cp. 911 a) τῶν προστεταγμένων *neither neglect nor despise any command laid on you* I. 3. 48.

a. μέμνημαι with gen. means *to remember about (bethink oneself of) a thing*, with acc. *to remember a thing*. The acc. is usually found with verbs of

remembering when they mean to hold in memory, especially when the object is a thing: ἔαν μνησθῶ τὰ ἐπη ἢ *I recollect the verses* P. Ion 537 a, τοὺς ἀδικούντας μεμνήσθαι to hold in remembrance those who do wrong D. 6. 30. So τὰς τύχας τὰς κακὰς ἐπελάθοντο *they did not hold in memory the evil fate* E. Hel. 265 (but simple λανθάνω takes the gen.). Neuter pronouns stand in the accusative.

891. The partitive genitive is used with verbs signifying to hear and perceive. The person or thing, whose words, sound, etc. are perceived by the senses, stands in the genitive; the words, sound, etc. generally stand in the accusative.

ἀκούσαντες τῆς σάλπιγγος *hearing the sound of the trumpet* X. A. 4. 2. 8, ἀκούσαντες τὸν θόρυβον *hearing the noise* 4. 4. 21, ἀκροώμενοι τοῦ ᾄδοντος *listening to the singer* X. C. 1. 3. 10, ὅσοι ἀλλήλων ξύντεσαν *all who understood one another* T. 1. 3, ἐπειδὴν συνιῆ τις τὰ λεγόμενα *when one understands what is said* P. Pr. 325 c, κρομμύων ὀσφραίνομαι *I smell onions* Ar. Ran. 654.

a. The accusative is almost always used when the thing heard is expressed by a substantivized neuter adjective or participle, but the genitive plural of οὗτος, ὄδε, αὐτός, and ὅς is frequent.

892. ἀκούω, αἰσθάνομαι, πυνθάνομαι, meaning to become aware of, learn, take the accusative of an impersonal object: πεπυσμένων τὴν ἀγγελίαν *when they had become aware of the report* Ant. 5. 25. A personal object is generally found in connection with a dependent (especially a participial) clause: πυθόμενοι Ἀρταξέρξην τεθηγκότα *having learned that Artaxerxes was dead* T. 4. 50. Cp. 892 a, 1307 b.

a. ἀκούω, κλύω, πυνθάνομαι, with the genitive, may mean *hear about, hear of*: εἰ δέ κε τεθνήωτος ἀκούσης *but if you hear of him as dead* a 289, κλύων σοῦ *hearing about thee* S. O. C. 307, ὡς ἐπύθοντο τῆς Πύλου κατειλημμένης *when they heard of the capture of Pylos* T. 4. 6.

b. In the meaning *heed, hearken, obey*, verbs of hearing generally take the genitive: ἀκουε πάντων, ἐκλέγου δ' ἃ συμφέρει *listen to everything, but choose that which is profitable* Men. Sent. 566, τῶν πολεμίων ἀκούειν *to submit to enemies* X. C. 8. 1. 4.

c. αἰσθάνομαι takes the genitive, or (less often) the accusative, of the thing immediately perceived by the senses: τῆς κραυγῆς ἤσθοντο *they heard the noise* X. H. 4. 4. 4, ἤσθετο τὰ γινόμενα *he perceived what was happening* X. C. 3. 1. 4. The accusative is more common than the genitive when the perception is mental: αἰσθανόμενοι τὸ παραλειπόμενον *perceiving the defect* P. Criti. 107 d, ὡς ἤσθοντο τευχίζόντων *when they heard that they were progressing with their fortification* T. 5. 83. Cp. 1307 b.

d. Some verbs, ordinarily construed with the accusative, take the genitive by analogy to αἰσθάνομαι, etc.: ἔγνω ἄτοπα ἐμοῦ ποιοῦντος *he knew that I was acting absurdly* X. C. 7. 2. 18.

893. The partitive genitive is used with verbs signifying *to fill, to be full of*. With verbs of *filling* the thing filled stands in the accusative.

οὐκ ἐμπλήσετε τὴν θάλατταν τριήρων; *will you not cover the sea with your triremes?* D. 8. 74, τροφῆς εὐπορεῖν *to have plenty of provisions* X. Vect. 6. 1.

894. The partitive genitive is used with verbs signifying *to rule, command, lead*.

θεῖον τὸ ἐθελόντων ἄρχειν *it is divine to rule over willing subjects* X. O. 21. 12, τῆς θαλάττης ἐκράτει *he was master of the sea* P. Menex. 239 e, ἡγήετο τῆς ἐξόδου *he led the expedition* T. 2. 10, στρατηγεῖν τῶν ξένων *to be general of the mercenaries* X. A. 2. 6. 28. Cp. 905, 962.

a. Several verbs of *ruling* take the accusative when they mean *to conquer, overcome* (so κρατῶ), or when the object is the domain over which the rule extends: τὴν Πελοπόννησον περῶσθε μὴ ἐλάσσω ἐξηγεῖσθαι *try not to lessen your dominion over the Peloponnese* T. 1. 71.

895. Genitive of Price and Value. — The genitive is used with verbs signifying *to buy, sell, cost, value, exchange*. The price of anything stands in the genitive.

ἀργυρίου πρίασθαι ἢ ἀποδόσθαι ἵππον *to buy or sell a horse for money* P. R. 333 b, Θεμιστοκλεῆ τῶν μεγίστων δωρεῶν ἠξίωσαν *they deemed Themistocles worthy of the greatest gifts* I. 4. 154, οὐκ ἀνταλλακτέον μοι τὴν φιλοτιμίαν οὐδενός κέρδους *I must not barter my public spirit for any price* D. 19. 223, πόσον διδάσκει; πέντε μνῶν *for how much does he teach? for five minae* P. A. 20 b, οἱ Χαλδαῖοι μισθοῦ στρατεύονται *the Chaldeans serve for pay* X. C. 3. 2. 7. Cp. 948 a.

a. The genitive of cause (906) is rarely used to express the thing bought or that for which pay is demanded: οὐδένα τῆς συνουσίας ἀργύριον πράττει *you charge nobody anything for your teaching* X. M. 1. 6. 11.

b. τιμῶ τινι θανάτου *is to fix the penalty at death*, τιμῶμαι τινι θανάτου *to propose death as the penalty* (said of the accuser, who is interested), τιμῶμαι τινος *to propose something as a penalty against oneself*.

896. Genitive of Crime and Penalty. — With verbs of judicial action the genitive denotes the crime or penalty, the person accused standing in the accusative (or in the nominative, if the verb is intransitive or passive).

αἰτιάσθαι ἀλλήλους τοῦ γεγενημένου *to accuse one another of what had happened* X. Ages. 1. 33, διώκω μὲν κακηγορίας, τῇ δ' αὐτῇ ψήφῳ φόνου φεύγω *I bring an accusation for defamation, and at the same trial am prosecuted for*

murder L. 11. 12, ἐμὲ ὁ Μέλητος ἀσεβείας ἐγράψατο *Meletus prosecuted me for impiety* P. Euth. 5 c, δῶρων ἐκρίθησαν *they were tried for bribery* L. 27. 3. See 911 a.

a. Verbs of judicial action may take a cognate accusative (δικήν, γραφήν), on which the genitive of the crime depends: γραφήν ὑβρεως καὶ δίκην κακηγορίας φεύζεται *he will be brought to trial on an indictment for outrage and on a civil action for slander* D. 21. 32.

b. ὀφλισκάνω *lose a suit* may take δίκην as a cognate accusative; the crime or the penalty may stand in the genitive (with or without δίκην), or in the accusative: ὅποσοι κλοπῆς ὀφλοῖεν *all who had been convicted of embezzlement* And. 1. 74, ὑφ' ὑμῶν θανάτου δίκην ὀφλῶν *having incurred through your verdict the penalty of death*, ὑπὸ τῆς ἀληθείας ὠφληκότες μοχθηρίαν *condemned by the truth to wickedness (the name of being wicked)* P. A. 39 b.

c. With verbs of judicial action the genitive of the penalty may often be regarded as a genitive of value (cp. 895); in some cases the genitive of the crime may be a genitive of cause (906).

897. Genitive of Relation. — The genitive may express a more or less close relation in cases where περί is sometimes added.

τί δὲ ἱππων οἶαι; *but what do you think of horses?* P. R. 459 b, εἰπὲ δέ μοι πατρός *but tell me about my father* λ 174. Often at the beginning to state the subject of a remark or discussion: τί δὲ τῶν πολλῶν καλῶν; *what about the many beautiful things?* P. Ph. 78 d.

898. Free Uses of the Genitive with Verbs. — Many verbs construed with the accusative take also the genitive of a person, apparently dependent on the verb but in reality governed by the accusative, generally a neuter pronoun or a dependent clause: τὰδ' αὐτοῦ ἄγαμαι *I admire this in him* X. Ages. 2. 7, εἰ ἄγασαι τοῦ πατρὸς ὅσα πέπραχε *if you admire in my father what he has done (the actions of my father)* X. C. 3. 1. 15. From such constructions came the use of the genitive in actual dependence on the verb: ἄγασαι αὐτοῦ *you admire him* X. M. 2. 6. 33 (cp. 906).

899. Verbal adjectives and passive participles may take (in poetry) the genitive to denote the personal origin of an action (cp. 867): κείνης διδασκτά *taught of her* S. El. 344, πληγείς θυγατρὸς *struck by a daughter* E. Or. 497. Cp. "beloved of the Lord."

On the genitive absolute see 1284.

THE ABLATIVAL GENITIVE WITH VERBS

900. The same verb may govern both a true genitive and an ablatival genitive (cp. 863), as ἔχομαι *hold to* (885) and *keep oneself from* (901). It is often difficult to decide whether a particular genitive was originally a true genitive or an ablatival genitive. In the case of verbs signifying *to hear from, know of* (909), and verbs of emotion (906), the partitive idea, cause, and source are hard to distinguish. Cp. 888 a, 901, 906.

901. Genitive of Separation. — With verbs signifying *to cease, release, remove, restrain, give up, fail, be distant from*, etc., the genitive denotes separation.

λήγειν τῶν πόνων *to cease from toil* I. 1. 14, παύσαντες αὐτὸν τῆς στρατηγίας *removing him from his office of general* X. H. 6. 2. 13, εἶργεσθαι τῆς ἀγορᾶς *to be excluded from the market-place* L. 6. 24, σῶσαι κακοῦ *to save from evil* S. Ph. 919, πᾶς ἀσκὸς δύο ἀνδρας ἕξει τοῦ μὴ καταδύναι *each skin will keep two men from sinking* X. A. 3. 5. 11, λόγου τελευτᾶν *to end a speech* T. 3. 59, τῆς ἐλευθερίας παραχωρῆσαι Φιλίππῳ *to surrender their freedom to Philip* D. 18. 68, ψευσθέντες τῶν ἐλπίδων *disappointed of their expectations* I. 4. 58 (but cp. 888 a), ἡ νῆσος οὐ πολὺ διέχουσα τῆς ἡπείρου *the island being not far distant from the mainland* T. 3. 51.

a. The genitive of the thing may be used, instead of the accusative (1001), with verbs of *depriving*: ἀποστερεῖ με τῶν χρημάτων *he deprives me of my property* I. 17. 35.

902. The genitive with verbs signifying *to want, lack, empty*, etc., may be classed with the genitive of separation.

τῶν ἐπιτηδείων οὐκ ἀπορήσομεν *we shall not want provisions* X. A. 2. 2. 11, ἀνδρῶν τάνδε πόλιν κενώσαι *empty this city of its men* A. Supp. 660.

903. δέω *lack* (as a personal verb) takes the genitive of words of quantity: μικροῦ ἔδρον ἐν χερσὶ τῶν ὀπλιτῶν εἶναι *they were nearly (lacked little of being) at close quarters with the hoplites* X. H. 4. 6. 11, τοσοῦτον δέω ζηλοῦν *I am so far from admiring* D. 8. 70. So in the case of δεῖ (impersonal, cp. 931): πολλοῦ δεῖ οὕτως ἔχειν *far from that being the case* P. A. 35 d. Sometimes, through the omission of δεῖν (1247 a), ὀλίγον and μικροῦ mean *almost, all but*: ὀλίγον πάντες *almost all* P. R. 552 d, ὀλίγον εἶλον τὴν πόλιν *they all but took the city* T. 8. 35. δεῖ μοί τινος means *I have need of something*.

904. δέομαι *want, request* may take the genitive, or the accusative (regularly of neuter pronouns and adjectives), of the thing; and the genitive of the person: ἀσκῶν δισχιλίων δέησομαι *I shall have need of two thousand skins* X. A. 3. 5. 9, τοῦτο ὑμῶν δέομαι *I ask this of you* P. A. 17 c.

905. Genitive of Distinction and of Comparison. — The genitive is used with verbs signifying *to differ, surpass, be inferior to*.

ἄρχων ἀγαθὸς οὐδὲν διαφέρει πατρὸς ἀγαθοῦ *a good ruler differs in no respect from a good father* X. C. 8. 1. 1, τίμαῖς τούτων ἐπλεονεκτεῖτε *you had the advantage over them in honors* X. A. 3. 1. 37, ἡττώντο τοῦ ὕδατος *they were overpowered by the water* X. II. 5. 2. 5, πάντων ὑστερεῖν τῶν ἔργων *to be too late for all operations* D. 4. 38, ἡμῶν λειφθέντες *inferior to us* X. A. 7. 7. 31.

a. Many verbs compounded with πρό, περί, ὑπέρ denoting superiority take the genitive, which perhaps depends on the preposition (911): τάχει

περιεγίνου αὐτοῦ *you excelled him in speed* X. C. 3. 1. 19, γνώμη προέχειν τῶν ἐναντίων *to excel the enemy in spirit* T. 2. 62, τοῖς ὄπλοις αὐτῶν ὑπερφέρομεν *we surpass them in our infantry* 1. 81.

906. Genitive of Cause. — The genitive of cause is used with verbs of emotion, such as *to wonder at, admire, envy, praise, blame, hate, pity, grieve for, be angry at, take vengeance on.*

ἐθαύμασα τῆς τόλμης τῶν λεγόντων *I wondered at the hardihood of the speakers* L. 12. 41, ζηλώ σε τοῦ νοῦ, τῆς δὲ δειλιάς στυγῶ *I envy thee for thy prudence, I hate thee for thy cowardice* S. El. 1027, σὲ ἠὺδαμόνισα τοῦ τρόπου *I thought you happy because of your disposition* P. Cr. 43 b, οὐποτ' ἀνδρὶ τῶδε κηρύκειμάτων μέμψη *never wilt thou blame me for my tidings* A. Sept. 651, τοῦ πάθους ἔκτιρεν αὐτόν *he pitied him for his misery* X. C. 5. 4. 32, οὐκέτι ὦν οὗτοι κλέπτουσιν ὀργίζεσθε *you are no longer angry at their thefts* L. 27. 11, τιμωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως *to take revenge on them for their attack* X. A. 7. 4. 23. Some genitives of cause are true genitives, others are ablatival genitives.

a. The genitive of cause is used in exclamations and is often preceded by an interjection: τῆς τύχης *my ill luck!* X. C. 2. 2. 3, φεῦ τοῦ ἀνδρός *alas for the man!* 3. 1. 39.

907. Allied to the genitive of cause is the genitive of purpose (where ἔνεκα is usually expressed): ἡ πᾶσ' ἀπάτη συνεσκευάσθη τοῦ περὶ Φωκίας ὀλέθρου *the whole fraud was contrived for the purpose of ruining the Phocians* D. 19. 76. So in the case of τοῦ with the infinitive (1258).

908. Connected with the genitive of cause is the genitive with verbs of disputing: οὐ βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς *we have no dispute with the king about his empire* X. A. 2. 3. 23, ἡμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως *he disputed the possession of the city with Erechtheus* I. 12. 193.

909. Genitive of Source. — The genitive may denote source.

πίθων ἠφύσσετο οἶνος *wine was broached from the casks* ψ 305, Δαρείων καὶ Παρυσάτιδος γίνονται παῖδες δύο *of Darius and Parysatis are born two sons* X. A. 1. 1. 1, ταῦτά σου τυχόντες *obtaining this of you* 6. 6. 32, ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν *from me you shall hear the whole truth* P. A. 17 b, μάθε μου καὶ τάδε *learn this also from me* X. C. 1. 6. 44.

GENITIVE WITH COMPOUND VERBS

910. The genitive (whether partitive or ablatival) depends on the meaning of a compound verb as a whole (1) if the simple verb takes the genitive without a preposition, as παραλύω *release* (901), ἐφίεμαι *desire* (887); or (2) if the compound has acquired through the preposition a meaning different from that of the simple verb with the preposition: thus ἀπογόντες τῆς ἐλευθερίας *despairing of freedom* L. 2. 46 cannot be expressed by γόντες ἀπὸ τῆς ἐλευθερίας (1401 a).

911. Many verbs compounded with *ἀπό*, *πρό*, *ὑπέρ*, *ἐπί*, and *κατά* take the genitive if the compound is equivalent to the simple verb and the preposition: *τοὺς συμμάχους ἀποτρέψαντες τῆς γνώμης* *dissuading the allies from their purpose* And. 3. 21, *πολλοῖς ἡ γλῶττα προτρέχει τῆς διανοίας* *in many people the tongue outruns the thought* I. 1. 41, (*οἱ πολέμοι*) *ὑπερκάθηνται ἡμῶν* *the enemy are stationed above us* X. A. 5. 1. 9, *τῷ ἐπιβάντι πρώτῳ τοῦ τείχους* *to the first one setting foot on the wall* T. 4. 116, *κατεψεύσατό μου* *he spoke falsely against me* D. 18. 9. Cp. 905 a.

a. *καταγιγνώσκω* *decide against*, *καταδικάζω* *adjudge against*, *καταψηφίζομαι* *vote against*, *κατακρίνω* *give sentence against* take a genitive of the person, and an accusative of the penalty. *κατηγορῶ* *accuse*, *καταγιγνώσκω*, and *καταψηφίζομαι* take a genitive of the person, an accusative of the crime: *καταγγῶνκι δωροδοκίαν ἐμοῦ* *to pronounce me guilty of bribery* L. 21. 21. With these verbs the crime or the penalty is rarely put in the genitive: *πολλῶν οἱ πατέρες μηδισμοῦ θάνατον κατέγνωσαν* *our fathers passed sentence of death against many for siding with the Persians* I. 4. 157.

912. In general, prose, as distinguished from poetry, repeats the preposition contained in the compound; but *κατά* is not repeated.

GENITIVE WITH ADJECTIVES

913. The genitive is used with many adjectives corresponding in derivation or meaning to verbs taking the genitive. Some adjectives also which correspond to verbs taking a different case (especially the accusative), or which do not correspond to any verb, may govern the genitive to express possession, connection more or less close, or by analogy.

a. **Possessive:** *ὁ ἔρως κοινὸς πάντων ἀνθρώπων* *love common to all men* P. S. 205 a, *ἱερὸς τοῦ αὐτοῦ θεοῦ* *sacred to the same god* P. Ph. 85 b (866).

b. **Sharing, Attaining:** *σοφίᾳς μέτοχος* *partaking in wisdom* P. L. 689 d, *ὑβρεως ἄμορος* *having no part in wantonness* P. S. 181 c, *παιδείᾳς ἐπήβολοι* *having attained to (possessed of) culture* P. L. 724 b, *ἐλευθερίας ἀγευστος* *not tasting freedom* P. R. 576 a (884, 888, 889).

c. **Experience:** *ὁδῶν ἐμπειρος* *acquainted with the roads* X. C. 5. 3. 35 (cp. 885), *ιδιώτης τούτου τοῦ ἔργου* *unskilled in this business* X. O. 3. 9.

d. **Remembering:** *κακῶν μνήμονες* *mindful of crime* A. Eum. 382 (890), *ἀμνήμων τῶν κινδύνων* *unmindful of dangers* Ant. 2. a. 7, *λόγων καλῶν ἐπήκοοι* *hearers of noble words* P. R. 499 a, *ὑπήκοοι Θεσσαλῶν* *subjects of the Thessalians* T. 4. 78 (892 b).

e. **Fulness:** *παράδεισος ἀγρίων θηρίων πλήρης* *a park full of wild beasts* X. A. 1. 2. 7, *πλουσιώτερος φρονήσεως* *richer in good sense* P. Pol. 261 e (893).

f. **Ruling:** *ταύτης κύριος τῆς χώρας* *master of this country* D. 3. 16, *ἀκρατῆς ὀργῆς* *unrestrained in passion* T. 3. 84 (894).

g. **Value**: *τάπις ἀξία δέκα μῶν* a rug worth ten minae X. A. 7. 3. 27 (895).

h. **Accountability**: *αἴτιος τούτων* accountable for this P. G. 447 a (896).

i. **Separation, Compounds of α-privative**: *φίλων ἀγαθῶν ἐρημοὶ* deprived of good friends X. M. 4. 4. 24, *ὑλης καθαρὸν* clear of undergrowth X. O. 16. 13. Many adjectives with *alpha privative* take the genitive, some by reason of the notion expressed in the verbs from which they are derived (or by analogy to such a notion): *ἄπυστος γῶν* never ceasing lamentations E. Supp. 82 (901); others because of the idea of separation involved in the compounds themselves, as *τιμῆς ἀτίμος* deprived of honor P. L. 774 b, *ἄπαις ἀρρένων παίδων* without male children I. 12. 126, *τοῦ ἡδίστου θεάματος ἀθέατος* not seeing the most pleasant sight X. M. 2. 1. 31, *ἄδωρος δυσμενείας* non-giver of enmity P. S. 197 d.

j. **Want**: *ἄρματα κενὰ ἡνιόχων* chariots without drivers X. A. 1. 8. 20 (902).

k. **Distinction, Comparison**: *διάφορος τῶν ἄλλων* different from the rest P. Par. 160 d, *ἤττων ἀμαθῆς σοφοῦ* an ignorant man is inferior to a wise one P. Phae. 239 a, *κρεῖττον ἔστι λόγου τὸ κάλλος τῆς γυναικὸς* the beauty of the woman is too great for description X. M. 3. 11. 1, *Ἐπύραξα προτέρᾳ Κύρου ἀφέκετο* *Epyraxa* arrived before *Cyrus* X. A. 1. 2. 25 (905). The genitive with the comparative often takes the place of ἤ with another construction: *πλείοσι ναυσὶ τῶν Ἀθηναίων* (= ἤ οἱ Ἀθηναῖοι) *παρήσαν* they came with more ships than the Athenians T. 8. 52. Cp. 740.

l. **Cause**: *εὐδαίμων τοῦ τρόπου* happy because of his disposition P. Ph. 58 e (906).

m. **Connection**: *ἀκόλουθα ἀλλήλων* dependent on one another X. O. 11. 12.

n. **Capacity, Fitness**: *παρασκευαστικός τῶν εἰς τὸν πόλεμον* able to provide the necessaries of war X. M. 3. 1. 6, *γάμου ὠραῖα* ripe for marriage X. C. 4. 6. 9.

o. **Place**: *ἐναντίοι Ἀχαιῶν* opposite the Achaeans P 343 (in prose *ἐναντίος* takes the dat.).

p. **Free Use**: *σκηγῆς ὑπαυλος* (= ὑπὸ αὐλῆ) under the shelter of the tent S. Aj. 796, *γάμοι Πάριδος ὀλέθριοι φίλων* the marriage of Paris bringing ruin on his friends A. Ag. 1156, *ὁ τῆς Ἑλλάδος ἀλιτήριος* the curse and destroyer of Greece Aes. 3. 137 (the adj. is practically equivalent to a substantive).

GENITIVE WITH ADVERBS

914. The genitive is used with adverbs derived from adjectives, and with adverbs akin to verbs, which take the genitive.

ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν they are in love with gain X. O. 12. 15 (887), *εὐθὺ Λυκείου* straight for the Lyceum P. Lys. 203 b, *ἐναντίον ἀπάντων* in the presence of all T. 6. 25 (cp. 913 o), *πλησίον Θεβῶν* near Thebes D. 9. 27, *γονέων ἀμελέστερον ἔχειν* to be too neglectful of one's parents P. L. 932 a (890), *τῶν ἐμπείρων αὐτοῦ ἐχόντων* of those acquainted with him X. A. 2. 6. 1 (885), *ἀξίως ἀνδρὸς ἀγαθοῦ* in a manner worthy of a good man P. A. 32 e (895), *διαφερόντως τῶν ἄλλων ἀνθρώπων* above the rest of men X. Hi. 7. 4, *πονηριᾶ θάπτον θανάτου θεῖ* 'wickedness flies faster than fute' P. A. 39 a (905).

915. The genitive is used with many adverbs (a) of place, (b) of time, (c) of quantity. Cp. also 914.

(a) εἰδέναι ὅπου γῆς ἐστὶν *to know where in the world he is* P. R. 403 e, πόρρω ἤδη τοῦ βίου, θανάτου δὲ ἐγγύς *already far advanced in life, near death* P. A. 38 c, ἄλλοι ἄλλη τῆς πόλεως *some in one part, others in another part of the city* T. 2. 4. (b) τῆς ἡμέρας ὀψέ *late in the day* X. H. 2. 1. 23. (c) τούτων ἄλις *enough of this* X. C. 8. 7. 25.

916. The genitive (generally without the article) is used with many adverbs of manner, especially when they limit the intransitive ἔχω: ὡς τάχους ἕκαστος εἶχεν *as fast as each could* X. H. 4. 5. 15, ἔχοντες εὖ φρενῶν *being in their right minds* E. Hipp. 462.

917. The genitive is used with many adverbs denoting separation (cp. 901); as δίχα τοῦ ὑμετέρου πλήθους *separate from your force* X. C. 6. 1. 8, πρῶσω τῶν πηγῶν *far from the sources* X. A. 3. 2. 22, λάθρα τῶν στρατιωτῶν *without the knowledge of the soldiers* X. A. 1. 3. 8. So with ἔξω *outside*, ἐκτός *without, outside*, πέραν *across*, κρύφα *unknown to*.

GENITIVE OF PLACE AND TIME

918. Place. — The genitive denotes the place *within which* or *at which* an action happens. This genitive is commonly poetical.

πεδίοιο διωκόμεν *to chase over the plain* E 222, λελουμένος Ὀκεανοῦ *having bathed in Oceanus* E 6, οὔτε Πύλου ἱερῆς οὔτ' Ἄργεος *neither in sacred Pylos nor in Argos* φ 108, ἰέναι τοῦ πρόσω *to go forward* X. A. 1. 3. 1, ἐπετάχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας *they hastened on their way those who came up more slowly* T. 4. 47.

919. Time. — The genitive denotes the time *within which*, or *at a certain point of which*, an action takes place.

ἡμέρας *by day*, νυκτός *at or by night*, μεσημβρίας *in the middle of the day, at midday*, ἑσπέρας *in the evening*, θέρος *in summer*, χειμῶνος *in winter*, ἦρος *in spring*, τοῦ λοιποῦ *in the future*, ποίου χρόνου; *how long since?* The addition of the article or an attributive usually defines the time more exactly: ὄχρητο τῆς νυκτός *he departed during the night* X. A. 7. 2. 17, ἀκράς νυκτός *at dead of night* S. Aj. 285; or may have a distributive sense: δραχμὴν ἐλάμβανε τῆς ἡμέρας *he received a drachm a day* T. 3. 17.

GENITIVE OF THE AGENT

920. With passive verbs the agent is regularly expressed by the genitive with *ὑπό* *under*, *by*; less commonly by the genitive with *πρός* or *παρά* *at the hands of*, *διά* *through*, *ἐξ* or *ἀπὸ* *from*. See under Prepositions.

DATIVE

921. The dative does duty for three cases: the true dative (*to, for*) and the lost cases, instrumental (*by, with*) and locative (*in*).

TRUE DATIVE

922. The true dative denotes that *to* or *for* which something is or is done.

a. The true dative is usually personal, and denotes the person interested in (*for whom*), as well as the person indirectly affected by (*to whom*), the action. When the true dative is used of things, there is generally complete or partial personification.

923. Many verbs take the dative as the indirect object (*to whom*) together with an accusative as the direct object.

Κύρος δίδωσιν αὐτῷ ἕξ μηνῶν μισθόν *Cyrus gives him pay for six months* X. A. 1.1. 10, τὰ δὲ ἄλλα διανεῖμαι τοῖς στρατηγοῖς *to distribute the rest to the generals* 7. 5. 2, ὑπισχνούμαι σοι δέκα τάλαντα *I promise you ten talents* 1. 7. 18, παρήγει τοῖς Ἀθηναίοις τοιαύδε *he advised the Athenians as follows* T. 6. 8, μικρὸν μεγάλῳ εἰκάσαι *to compare small with great* 4. 36, λέγειν ταῦτα τοῖς στρατιώταις *to say this to the soldiers* X. A. 1. 4. 11.

924. **Passive.** — The accusative of the active becomes the subject of the passive, the dative remains: ἐκείνῳ αὐτῇ ἢ χώρᾳ δῶρον ἐδόθη *this land was given to him as a gift* X. H. 3. 1. 6 (δῶρον ἔδωκεν ἐκείνῳ ταύτην τὴν χώρᾳ).

925. Many verbs take the dative either alone or with the accusative.

ὀνειδίζετε τοῖς ἀδικοῦσιν *you reproach the guilty* L. 27. 16 (acc. also possible), Θεβαίους τὴν ἀμαθίαν ὀνειδίζουσι *they reproach the Thebans for their ignorance* I. 15. 248; θεοῖς εὐξάμενοι *having prayed to the gods* T. 3. 58, εὐξάμενοι τοῖς θεοῖς τὰγαθὰ *having prayed to the gods for success* X. C. 2. 3. 1.

a. τιμωρῶ (poet. τιμωροῦμαι) τινι means *to avenge some one (take vengeance for some one)*: εἰ τιμωρήσεις Πατρόκλῳ τὸν φόνον *if you avenge the murder of Patroclus* P. A. 28 c. τιμωροῦμαι τινά means *to avenge oneself upon (= punish) some one*.

926. The dative may be used as the sole complement of the meaning of many verbs usually transitive in English (927–930).

927. (I) *To help, please, be friendly* (and their opposites), *to blame, be angry, threaten, envy, etc.*: βοηθεῖν τοῖσιν ἡδικημένοις *to help those who have*

been wronged E. I. A. 79, οὐκ ἂν ἠνώχλει νῦν ἡμῖν *he would not now be troubling us* D. 3. 5, τοῖς πλείοσιν ἀρίσκοντες *pleasing to the majority* T. 1. 38, εὐνοεῖν τοῖς κακόνους *to be friendly to the ill-intentioned* X. C. 2. 1, ἐμοὶ ὀργίζονται *they are angry with me* P. A. 23 c, οὐ φθονῶν τοῖς πλουτοῦσιν *not envying the rich* X. A. 1. 9. 19.

a. Some verbs of *benefiting* and *injuring* take the accusative: ὠφελῶ *benefit* in prose, 985 a, βλάπτω *injure*; and so μῖσῶ *hate some one*.

928. (II) *To meet, approach, yield, etc.*: ἀπήνησαν αὐτοῖς *they met them* X. A. 2. 3. 17, ποίοις οὐ χρὴ θηρίοις πελάζειν *what wild beasts one must not approach* X. C. 1. 4. 7, εἰκ' ἀνάγκη *yield to necessity* E. Fr. 716.

929. (III) *To obey, serve, pardon, trust, advise, command, etc.*: τοῖς νόμοις πείθου *obey the laws* I. 1. 16, ἐπίστευον αὐτῷ αἱ πόλεις *the cities trusted him* X. A. 1. 9. 8, στρατηγῷ στρατιώταις παραινούντι *to a general advising his men* P. Ion 540 d, τῷ Μῦσῳ ἐσήμηνε φεύγειν *he signaled the Mysian to flee* X. A. 5. 2. 30, τῷ Κλεάρχῳ ἐβόᾳ ἄγειν *he shouted to Clearchus to lead* X. A. 1. 8. 12.

930. (IV) *To be like or unlike, compare, besit, etc.*: ἐοικέναι τοῖς τοιοῦτοις *to be like such men* P. R. 349 d, Θεμιστοκλεῖ ἀντιφερίζεις; *do you compare yourself with Themistocles?* Ar. Eq. 813, τί οὖν πρέπει ἀνδρὶ πένητι; *what then besits a poor man?* P. A. 36 d.

931. δεῖ *there is need* (cp. 903), μέτεστι *there is a share*, μέλει *is a care*, μεταμέλει *it repents*, προσήκει *it concerns*, take the dative of the person and the genitive of the thing (884). Thus μισθοφόρων ἀνδρὶ τυράνῳ δεῖ *a tyrant needs mercenaries* X. Hi. 8. 10, οὐχ ὧν ἐβιάσατο μετέμελεν αὐτῷ *he did not repent of his acts of violence* And. 4. 17, τούτῳ τῆς Βοιωτίας προσήκει οὐδέν *he has nothing to do with Boeotia* X. A. 3. 1. 31.

932. To express purpose (*to what end?*), where Latin uses a dative (*dono alicui dare*), Greek uses a predicate substantive: as δῶρον in 924. Cp. 953 a.

a. The infinitive was originally, at least in part, a dative of an abstract substantive, and served to mark purpose: τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι; *who then of the gods brought the twain together (for) to contend in strife?* A 8. Cp. "What went ye out for to see?"

DATIVE OF INTEREST

933. The person interested (*for whom*) regularly stands in the dative.

a. Many of the datives in 927-930 are datives of interest. 935 ff. are special cases, sharp distinctions between which cannot always be drawn.

934. After verbs of motion, instead of the accusative with a preposition, the dative (usually personal) is sometimes used, especially in poetry: ψυχᾶς

*Αἰδι προΐαψεν *hurled their souls on to Hades* (a god) A 3. Rarely, in prose, after verbs not compounded with a preposition: *σχόντες* (*scil. τὰς ναῦς*) 'Πηγήψη *putting in at Rhegium* T. 7. 1. Cp. 936 c.

935. Dative of the Possessor. — The dative with εἰμί, γίγνομαι, and like verbs may denote the possessor.

οἰκεῖοί μοι εἰσι καὶ υἱεῖς *I have kinsfolk and sons* P. A. 34 d, τῷ δίκαιῳ παρὰ θεῶν δῶρα γίγνεται *the just man receives gifts from the gods* P. R. 613 e, ὄνομα δ' αὐτῇ Κορσῶτῃ (ἦν) *its name was Corsotè* X. A. 1. 5. 4.

936. Dative of Advantage or Disadvantage. — The person or thing for whose advantage or disadvantage anything is or is not done is put in the dative. The dative often has to be translated as if the possessive genitive were used; but the meaning is that of English *for*.

ἄλλο στρατεύμα αὐτῷ συνελέγετο *another army was being raised for him* X. A. 1. 1. 9, ἄλλω ὁ τοιοῦτος πλουτεῖ καὶ οὐχ ἑαυτῷ *such a man is rich for another and not for himself* P. Menex. 246 e, στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god* X. H. 4. 3. 21, οἱ Θρᾶκες οἱ τῷ Δημοσθένει ὑστερήσαντες *the Thracians who came too late for (i.e. to help) Demosthenes* T. 7. 29, ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπήλθον *after the barbarians had departed (to their advantage from the country) from their country* 1. 89.

a. With verbs of *depriving, warding off, etc.*, the dative of the person (sometimes of the thing) may be used in poetry: *Δαναοῖσιν λοιγὸν ἄμυνον* *ward off ruin from (for) the Danaï* A 456 (cp. *Δαναῶν ἀπὸ λοιγὸν ἄμυναι* Π 75). Cp. 901, 1001.

b. With verbs of *receiving and buying*, the person who *gives or sells* may stand in the dative: *πόσου πρίωμαί σοι τὰ χοιρίδια; at what price am I to buy the pigs of you?* Ar. Ach. 812. In *δέχομαι τί τινι* (chiefly poetic) the dative denotes the interest of the recipient in the donor: *Θέμιστι δέκτο δέπας* *she took the cup from (for, i.e. to please) Themis* O 87.

c. With verbs of motion the dative of the person *to whom* is properly a dative of advantage or disadvantage: *ἦλθε τοῖς Ἀθηναίοις ἡ ἀγγελία* *the message came to (for) the Athenians* T. 1. 61. Cp. 934.

937. Dative of Feeling (Ethical Dative). — The first and second personal pronouns may denote a more or less lively interest of a person in an action or statement. Cp. "Study me how to please the eye" (Shakespeare).

μέμνησθέ μοι μὴ θορυβεῖν *pray remember not to make a disturbance* P. A. 27 b, *τοιοῦτο ὑμῖν ἐστι ἡ τυραννίς* *such a thing, you know, is despotism* Hdt. 5. 92 η, *ὦ μήτερ, ὡς καλὸς μοι ὁ πάππος* *oh mother, I say, how handsome grandpapa is!* X. C. 1. 3. 2.

938. Dative of the Agent.— With verbal adjectives in *-τός* and *-τέος* (1315), and with the passive perfect and pluperfect when the subject is not personal, the person in whose interest an action is done is put in the dative. The notion of agency does not belong to the dative, but it is a natural inference that the person interested is the agent.

τοῖς οἴκοι ζηλωτός *envied by those at home* X. A. 1.7.4, *ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον* *we at least must struggle to defend our freedom* D. 9.70, *ἐμοὶ καὶ τοῦτοις πέπρακται* *has been done by (for) me and these men* D. 19.205, *ἐπαυῆ αὐτοῖς παρεσκευάστο* *when they had got their preparations ready* T. 1.46.

a. The dative of the agent is rare with other passive tenses than perfect and pluperfect: *λέγεται ἡμῖν* *is said by us* P. L. 715 b, *τοῖς Κερκυραίοις οὐχ ἑωρώντο* *the ships were not seen by (were invisible to) the Corcyraeans* T. 1.51.

939. The person *by whom* (not *for whom*) an action is explicitly said to be done stands in the genitive with *ἰπό* (1036. 1 b).

940. SPECIAL CASES OF THE DATIVE OF INTEREST WITH THE PARTICIPLE.

a. A participle, generally of a verb denoting *inclination* or *aversion*, may be added to the dative of the person interested, which depends on a form of *εἰμί*, *γίγνομαι*, or a like verb. Thus *τῷ πλήθει τῶν Πλαταιῶν οὐ βουλομένῳ ἦν τῶν Ἀθηναίων ἀφίστασθαι* *the Plataean commons did not wish to revolt from the Athenians* (= *τὸ πλήθος οὐκ ἐβούλετο*) T. 2.3, *ἐπανεέλθωμεν, εἰ σοι ἡδομένῳ ἐστίν* *let us go back if it is agreeable to you* P. Ph. 78 b, *εἰ μὴ ἀσμένους ὑμῖν ἀφίγμαι* *if I have come against your will* T. 4.85.

b. With the dative of the person interested a participle is often used to express time, especially the time that has passed *since* an action has occurred. Thus *Ξενοφῶντι πορευομένῳ οἱ ἱππεῖς ἐντυγχάνουσι πρεσβύταις* *while Xenophon was on the march, his horsemen fell in with some old men* X. A. 6.3.10. Transferred from persons to things: *ἡμέραι μάλιστα ἦσαν τῇ Μυτιλήνῃ ἐάλωκνία ἑπτά, ὄτ' ἐς τὸ Ἐμβάτον κατέπλευσαν* *about seven days had passed since the capture of Mytilene, when they sailed into Embatium* T. 3.29.

DATIVE OF RELATION

941. The dative of relation is used especially to denote the person judging or with reference to whom a statement is made.

πάσι νικᾶν τοῖς κριταῖς *to be victorious in the opinion of all the judges* Ar. Av. 445, *ἡ Θράκη ἐστὶν ἐπὶ δεξιᾷ εἰς τὸν Πόντον εἰσπλέοντι* *Thrace is on the right as you sail (lit. to one sailing) into the Pontus* X. A. 6.4.1, (*ὡς*) *συνελόντι εἰπεῖν* *to speak briefly (lit. for one having brought the matter into small compass, to speak)* 3.1.38, *φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν* *it is safer for them to flee than for us* 3.2.19, *μακρὰ ὡς γέροντι ὁδός* *a long road at least for an old man* S. O. C. 20.

TRUE DATIVE WITH ADJECTIVES, ADVERBS, SUBSTANTIVES

942. Adjectives (usually predicate), adverbs, and substantives, of kindred derivation or meaning with verbs followed by the dative, take the true dative to define their meaning. It is often difficult to distinguish the true dative from the instrumental dative with adjectives, etc. (958).

τοῖς νόμοις ἔνοχος *subject to the laws* D. 21. 35, ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις *hostile to liberty and opposed to law* 6. 25, ξυμμαχίᾳ πίσυνος *relying on the alliance* T. 6. 2, στρατὸς ἴσος καὶ παραπλήσιος τῷ προτέρῳ *an army equal or nearly so to the former* 7. 42, ἀδελφὰ τὰ βουλευμάτα τοῖς ἔργοις *plans akin to the deeds* L. 2. 64, ταῦτ᾽ ἀφρονῶν ἐμοί *agreeing with me* D. 18. 304, ἀλλήλοισ ἀνομοίως *in a way unlike to each other* P. Tim. 36 d. Cp. 944.

943. With adjectives and adverbs of similarity and dissimilarity the comparison is often condensed (*brachylogy*): ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθήτα *she had a dress on like (that of) her servants (the possessor for the thing possessed, = τῇ ἐσθήτῃ τῶν δουλῶν)* X. C. 5. 1. 4, Ὀρφεὶ γλώσσα ἡ ἐναντία *a tongue the opposite to (that of) Orpheus* A. Ag. 1629. Cp. 742.

944. The dative with substantives is used chiefly when the substantive expresses the act denoted by the kindred verb: ἐπιβουλή ἐμοί *a plot against me* X. A. 5. 6. 29, ἡ ἐμὴ τῷ θεῷ ὑπηρεσίᾳ *my service to the god* P. A. 30 a. But also in other cases: φιλίᾳ τοῖς Ἀθηναίοις *friendship for the Athenians* T. 5. 5, ὕμνοι θεοῖς *hymns to the gods* P. R. 607 a. A genitive and a dative may depend on the same substantive: ἡ τοῦ θεοῦ δόσις ὑμῖν *the god's gift to you* P. A. 30 d.

INSTRUMENTAL DATIVE

945. The Greek dative, as the representative of the lost instrumental case, denotes that *by which* or *with which* an action is done or accompanied. It is of two kinds: (1) The instrumental dative proper; (2) The comitative dative.

INSTRUMENTAL DATIVE PROPER

946. The dative denotes instrument or means, manner, and cause.

947. Instrument or Means. — The dative denotes the instrument or means.

ἔβαλλέ με λίθοις *he hit me with stones* L. 3. 8, ἔηρι τῇ ἀξίνῃ *he hurls his ax (hurls with his ax)* X. A. 1. 5. 12, ἐζημίωσαν χρῆμασιν *they punished him by a fine* T. 2. 65. Persons may be regarded as instruments (often in poetry): φυλαττόμενοι φύλαξι *defending themselves by pickets* X. A. 6. 4. 27.

948. Under **Means** fall: (a) The dative of *price*: *μέρει τῶν ἀδικημάτων τὸν κίνδυνον ἐξέπριάντο* they freed themselves from the danger at the price of a part of their unjust gains L. 27. 6. (b) The dative of *material* and *constituent parts*: *κατεσκευάσατο ἄρματα τροχοῖς ἰσχυροῖς* he had chariots made (furnished) with strong wheels X. C. 6. 1. 29.

949. *χρῶμαι* use takes the dative: *τούτοις χρῶνται δορυφόροις* they employ them as a body-guard X. Hi. 5. 3 (cp. 932). The use to which an object is put may be expressed by a neuter pronoun in the accusative (977); *τί χρῶσόμεθα τούτῳ*; what use shall we make of it? D. 3. 6.

950. That by which anything is measured, or judged, is put in the dative: *ἐνμετρήσαντο ταῖς ἐπιβολαῖς τῶν πλίνθων* they measured the ladders by the layers of bricks T. 3. 20, *τῷδε δῆλον ἦν* it was plain from what followed X. A. 2. 3. 1.

951. Manner (see also 957). — The dative of manner is used with expressions of comparison to mark the degree of difference (**Dative of Measure of Difference**).

κεφαλῇ ἐλάττων a head shorter (lit. by the head) P. Ph. 101 a, *οὐ πολλαῖς ἡμέραις ὕστερον ἦλθεν* he arrived not many days later X. H. 1. 1. 1, *πολλῶ μείζων ἐγίγνετο ἡ βοή ὅσῳ δὴ πλείους ἐγίγοντο* the shouting kept growing much louder as they kept increasing in number X. A. 4. 7. 23, *τῷ παντί* in every respect (by all odds) X. H. 7. 5. 12, *μακρῶ ἀριστα* by far the best P. L. 858 e.

a. With comparatives the neuter pronouns *τί, τι, οὐδέν, μηδέν* used substantively stand in the accusative and not the dative: *οὐδέν ἦττον* not less, *nililo minus*. In Attic prose (except in Thuc.) *πολύ* and *ὀλίγον* are more common than *πολλῶ* and *ὀλίγῳ* with comparatives.

952. The dative of manner may denote the particular point of view from which a statement is made (**Dative of Respect**).

ἀνὴρ ἡλικία ἔτι νέος a man still young in years T. 5. 43, *ἀσθενῆς τῷ σώματι weak in body* D. 21. 165, *φρονήσει διαφέρων* distinguished in understanding X. C. 2. 3. 5, *ὀνόματι σπονδαί* a truce so far as the name goes T. 6. 10. Cp. 988.

953. Cause. — The dative of cause, especially with verbs of emotion, expresses the occasion or the motive.

τῇ τύχῃ ἐλπίσας confident by reason of his good fortune T. 3. 97, *τούτοις ἦσθη* he was pleased with these X. A. 1. 9. 26, *χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν* I am troubled at the present occurrences 1. 3. 3, *εὐνοία ἐπόμενοι* following out of good will X. A. 2. 6. 13, *ὑβρεῖ καὶ οὐκ οἴνω τούτο ποιῶν* doing this out of insolence and not because he was drunk D. 21. 74.

a. The dative of cause sometimes approximates a dative of purpose (cp. 932): *Ἀθηναῖοι ἐφ' ἡμᾶς ὤρμηγται Λεοντίνων κατοικίσει* the Athenians have set out against us to restore the Leontines T. 6. 33.

COMITATIVE DATIVE

954. The instrumental dative denotes the persons or things which accompany or take part in an action.

955. **Dative of Association.** — The dative is used with words denoting friendly or hostile association or intercourse.

ἀλλήλους διειλέγεμθα *we have conversed with each other* P. A. 37 a, τῷ πλήθει τὰ ῥηθέντα κοινώσαντες *having communicated to the people what had been said* T. 2. 72, εἰς λόγους σοι ἐλθεῖν *to have a conference with you* X. A. 2. 5. 4, ἀλλήλους σπονδᾶς ἐποιήσαντο *they made a truce with one another* X. H. 3. 2. 20; πολλοῖς ὀλίγοι μαχόμενοι *few fighting with many* T. 4. 36, ἀμφισβητοῦσι μὲν δι' εὖνοιαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ διάφοροι ἀλλήλους *friends dispute with friends good-naturedly, but adversaries wrangle with one another* P. Pr. 337 b, διαφέρεσθαι τοῖτοις *to be at variance with these men* D. 18. 31 (and so many compounds of διά), οὐκ ἔφη τοὺς λόγους τοῖς ἔργοις ὁμολογεῖν *he said their words did not agree with their deeds* T. 5. 55.

956. **Dative of Accompaniment.** — The dative of accompaniment is used with verbs signifying *to accompany, follow, etc.*

ἀκολουθεῖν τῷ ἡγουμένῳ *to follow the leader* P. R. 474 c, ἔπεσθαι ὑμῖν *to follow you* X. A. 3. 1. 25.

a. The dative is used in the description of military movements to denote the forces (troops, ships, etc.) that accompany a leader: ἐξελαύνει τῷ στρατεύματι παντί *he marches out with all his army* X. A. 1. 7. 14, καὶ ἵπποις καὶ ἀνδράσι πορευόμεθα *let us proceed with both horses and men* X. C. 5. 3. 35, κατέπλευσεν εἰς Πάρον ναυσὶν εἴκοσιν *he had put in at Paros with twenty ships* X. H. 1. 4. 11.

b. A dative of accompaniment is often emphasized by αὐτός agreeing with the dative: τῶν νεῶν μία αὐτοῖς ἀνδράσιν *one of the ships with its crew also* T. 4. 14. Cp. 820 c.

c. The dative of accompaniment is often akin to the instrumental dative: ἀλώμενος νηὶ τε καὶ ἐτάροισι *wandering with his ship and companions* λ 161.

957. **Dative of Accompanying Circumstance.** — The dative, usually of an abstract substantive, may denote accompanying circumstance and manner (cp. 951).

πολλῇ βοῇ προσέκειντο *they attacked with loud shouts* T. 4. 127, παντὶ σθένει *with all one's might* 5. 23, δρόμῳ *at full speed*, βίᾳ *by force*, δίκῃ *justly*, δόλῳ *by craft*, (τῷ) ἔργῳ *in fact*, (τῷ) λόγῳ *in word*, ἡσυχῇ *quietly*, σιγῇ, σιωπῇ *in silence*, σπουδῇ *hastily, with difficulty*, τῇ ἀληθείᾳ *in truth*. Here belong also ταύτῃ *in this way, here*, and ἄλλῃ *in another way, elsewhere* (with ὀδῶ *way* omitted, 715). With δημοσίᾳ *at public expense*, ἰδίᾳ *privately*, κοινῇ *in common*, πεζῇ *on foot* no definite substantive is to be supplied (716).

INSTRUMENTAL DATIVE WITH ADJECTIVES, ETC.

958. Many adjectives and adverbs, and some substantives, take the instrumental dative, like the corresponding verbs. (For the true dative with adjectives, etc., see 942.)

σύμμαχος αὐτοῖς *their ally* D. 9. 58, χώρα ὁμορος τῇ Λακεδαιμονίων *a country bordering on that of the Lacedaemonians* 15. 22, ἀκόλουθα τοῦτοις *conformable to this* 18. 257.

LOCATIVE DATIVE

959. The dative as the representative of the locative is used to express place and time.

a. Many forms expressing place are true locatives (305); others are datives in form, as κύκλω, *in a circle*, Πλαταιαῖς *at Plataea*.

960. **Dative of Place.** — In poetry the dative without a preposition is used to denote place.

a. *Place where*: γῆ ἔκειτο *she lay on the ground* S. O. T. 1266, ἀριπρεπῆς Τρώεσσι *conspicuous among the Trojans* Z 477. So θυμῷ, καρδίῃ *in his heart*.

b. *Place whither* (limit of motion): πεδίῳ πέσε *it fell on the ground* E 82.

961. In prose the dative of place (chiefly *place where*) is used only of proper names: Πύθοι, Σαλαμίνοι; especially with deme names, as Θορικοῖ, Μαραθῶνι (but ἐν Μαραθῶνι occurs). *Place where* is generally expressed in prose by the dative with ἐν; *place whither*, by the accusative with a preposition (*e.g.* εἰς, πρὸς). Many verbs capable of taking the locative dative in poetry, require, in prose, the aid of a preposition in composition.

962. The dative with verbs of *ruling* may often, especially in Homer, be the dative of place: Μυρμιδόνεσσι ἀνασσε *rule among the Myrmidons* A 180, ἦρχε δ' ἄρα σφιν Ξ 134 *took the lead among them*. Cp. 894.

963. **Dative of Time.** — The dative without a preposition is commonly used to denote the definite point of time at *which* an action takes place (*day, night, month, year, and festivals*). The dative contrasts one point of time with another, and is usually (in prose) accompanied by an attributive.

ταύτην μὲν τὴν ἡμέραν αὐτοῦ ἔμειναν, τῇ δὲ ὑστεραίᾳ κτλ. *throughout that day they waited there, but on the day following, etc.* X. H. 1. 1. 14, τρίτῳ μηνί *in the third month* L. 21. 1, Παναθηναίους *at the Panathenaea* D. 21. 156.

964. ἐν is added (a) when there is no attributive: ἐν τῷ χειμῶνι *in winter* X. O. 17. 3. (b) Sometimes when the attributive is a pronoun: (ἐν) ἐκείνῳ

τῇ ἡμέρᾳ. (c) When the meaning is *during a time of* (ἐν εἰρήνῃ *in peace*) or *time within which* (ἐν μιᾷ ἡμέρᾳ *in a single day*); cp. 919; when δλίγος or πολὺς is added: ἐν δλίγαις (πολλαῖς) ἡμέραις. (d) Always with adjectives or adverbs used substantively: ἐν τῷ παρόντι, ἐν τῷ τότε. (e) To words denoting the date of an event, not merely a point of time: ἐν τῇ προτέρᾳ πρεσβείᾳ *in the first embassy* Aes. 2. 123.

965. In some expressions of space and time the dative may be regarded as instrumental.

ἐπορεύετο τῇ ὁδῷ ἣν πρότερον ἐποιήσατο *he marched by the road (or on the road) which he had made before* T. 2. 98, κατηγορεῖ ὡς ἐκείνῃ τῷ χρόνῳ πεισθεῖν *she charged that she had been persuaded in (by) the course of time* L. 1. 20.

DATIVE WITH COMPOUND VERBS

966. Many compound verbs take the dative because of their meaning as a whole. So ἀντέχω *hold out against*, ἀμφισβητῶ *dispute with* (955).

967. The dative is used with verbs compounded with σύν (regularly), with many compounded with ἐν, ἐπί, and with some compounded with παρά, περί, πρός, and ὑπό, because the preposition keeps a sense that requires the dative. .

συνεπολέμει Κῦρῳ *he joined with Cyrus in making war* X. A. 1. 4. 2 (πολεμῆν τινι *to fight against some one*), ἐμβλέψας αὐτῷ *looking at him* P. Charm. 162 d, αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν *the Greek force fell upon them* X. A. 4. 1. 10, οὔτοι οὐ παρεγένοντο βασιλεῖ *these did not join the king* 5. 6. 8, περιπίπτουσιν ἀλλήλοις *they fall foul of one another* 7. 3. 38, Ξενοφῶντι προσέτρεχον δύο νεανίσκω *two youths ran up to Xenophon* 4. 3. 10 (cp. 936 c), ὑποκείσθαι τῷ ἄρχοντι *to be subject to the ruler* P. G. 510 c.

a. When the idea of place is emphatic, the preposition may be repeated: ἐμμέναντες ἐν τῇ Ἀττικῇ *remaining in Attica* T. 2. 23; but the preposition is generally not repeated when the idea is figurative: τοῖς ὄρκοις ἐμμένων *abiding by one's oath* I. 1. 13. Prepositions are more frequently repeated in prose than in poetry.

ACCUSATIVE

968. The accusative may be used with all transitive verbs (1041) and with some which are usually intransitive (1042); also with some verbal nouns and adjectives.

969. The accusative is the case of the direct object (657) of transitive verbs. The direct object is of two kinds: the inter-

nal object (object effected): ὁ ἀνὴρ τύπτει πολλὰς πληγὰς *the man strikes many blows*; the external object (object affected): ὁ ἀνὴρ τύπτει τὸν παῖδα *the man strikes the boy*.

970. The direct object of an active transitive verb becomes the subject of the passive: ὁ παῖς ὑπὸ τοῦ ἀνδρὸς τύπτεται *the boy is struck by the man*.

INTERNAL OBJECT (OBJECT EFFECTED)

971. **Cognate Accusative.** — The accusative defining a verb is called *cognate* when it is of kindred derivation or kindred meaning with that verb.

a. τὴν ἐν Σαλαμῖνι ναυμαχίαν ναυμαχίσαντες *having won the sea-fight at Salamis* D. 59. 97, τὰς ὑποσχέσεις ἃς οὗτος ὑπίσχετο *the promises which he made* 19. 47, ἡ αἰτία ἦν αἰτιῶνται *the charge which they bring* Ant. 6. 27. Passive: πόλεμος ἐπολεμείτο *war was waged* X. H. 4. 8. 1.

b. ἐξήλθον ἄλλᾶς ὁδοῦς *they went forth on other expeditions* X. H. 1. 2. 17, τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν *they waged what is called the Sacred War* T. 1. 112, ἡσθένησε ταύτην τὴν νόσον *he fell ill of this disease* I. 19. 24. Passive: πόλεμος ἐταράχθη *war was stirred up* D. 18. 151.

972. The cognate accusative occurs even with adjectives of an intransitive character: σοφὸς ὦν τὴν ἐκείνων σοφίαν *being wise after the fashion of their wisdom* P. A. 22 e.

973. A cognate accusative appears in poetry even with ἵστημι, καθίζω, κείμει, etc.: τί ἕστηκε πέτρᾳν; *why stands she on the rock?* E. Supp. 987, τρίποδα καθίζων *sitting on the tripod* E. Or. 956.

974. The cognate accusative generally has an attributive word (but not in Hom.). The attribute is omitted: (a) When the idea set forth by the acc. is more definite than that of the verb: φυλακὰς φυλάττω *stand sentry* X. A. 2. 6. 10. (b) When the substantive is restricted by the article: τὸν πόλεμον πολεμῶν *to wage the (present) war* T. 8. 58. (c) When a plural substantive denotes repeated occurrences: ἐτριηράρχησε τριηραρχίᾳς *he performed (on several occasions) the duty of trierarch* D. 45. 85. (d) For emphasis: λῆρον ληρεῖν *to talk sheer nonsense* Ar. Plut. 517. (e) In various expressions: Ὀλύμπια νικᾶν *to win an Olympian victory* T. 1. 126, θύειν τὰ εὐαγγέλια *to offer a sacrifice in honor of good news* X. H. 1. 6. 37.

975. In poetry the use of a substantive to denote a special form of the action of the verb is much extended: Ἄρη πνέω *breathe war* A. Ag. 375, πῦρ δεδορκῶς *looking (a look of) fire* τ 446.

976. The substantive may be omitted, leaving only the adjectival attribute: *παῖσον διπλὴν* (*scil. πληγὴν*) *strike twice* (a double blow) S. El. 1415. Cp. 715 a.

977. A neuter adjective or pronoun may represent a cognate accusative implied in the verb: οὐδὲν (= οὐδὲν ψεύδος) *ψεύδεται* *he's telling no lie* Ar. Ach. 561, τί βούλεται ἡμῖν χρῆσθαι; *what use does he wish to make of us?* (= τίνα βούλεται χρεῖαν χρῆσθαι) X. A. 1. 3. 18, μέγα φρονήσας ἐπὶ τούτῳ *highly elated at this* 3. 1. 27, δεινὰ ἰβρίζειν *to maltreat terribly* 6. 4. 2, τὰ τῶν Ἑλλήνων φρονεῖν *to be on the side of the Greeks* D. 14. 34. Passive: τοῦτο οὐκ ἐπεύσθησαν *they were not deceived in this* X. A. 2. 2. 13, ταῦτα οὐδεὶς ἂν πεισθείη *no one would be persuaded of this* P. L. 836 d.

978. Note the expressions δικάζω δίκην *decide a case*, δικάζομαι δίκην τινί *go to law with somebody*, διώκω γραφήν *indict somebody*, φεύγω δίκην τινός *be put on one's trial for something*; γράφομαι τινα γραφήν *indict one for a public offence*, φεύγω γραφήν *be put on one's trial for a public offence*. Also ἀγωνίζομαι στάδιον (= ἀγῶνα σταδίου) *be a contestant in the race-course*, νικῶ στάδιον *be victorious in the race-course*, νικῶ δίκην *win a case*, νικῶ γνῶμην *carry a resolution* (pass. γνῶμην ἠττώμαι *fail to carry*), ὄφλον δίκην *lose a case*.

979. The cognate accusative may show the effect enduring after the action of the governing verb has ceased (**Accusative of Result**).

ἔλκος οὐτάσαι *to smite* (and thus *make*) a wound E 361, πρεσβεύειν τὴν εἰρήνην *to negotiate the peace* (go as ambassadors (πρέσβεις) *to make the peace*) D. 19. 134, νόμισμα κόπτειν *to coin money* Hdt. 3. 56, σπονδᾶς, or ὄρκια, τέμνειν *to make a treaty*.

980. Accusative of Extent. — The accusative denotes extent in space or time. Cp. 992.

ἀγειν (στρατιᾶν) στενὰς ὁδοὺς *to lead an army over narrow roads* X. C. 1. 6. 43, ἐξελαίνει σταθμοὺς τρεῖς (971), παρασάγγας εἴκοσι καὶ δύο *he advances three stages, twenty-two parasangs* X. A. 1. 2. 5, ἔμεινεν ἡμέρας ἑπτὰ *he remained seven days* 1. 2. 6, ξυμμαχιᾶν ἐποίησαντο ἑκατὸν ἔτη *they made an alliance for a hundred years* T. 3. 114.

981. To mark *how long* a situation has lasted or how much time has elapsed since something happened, an ordinal agreeing with the accusative is used without the article, but often with the addition of οὐροστί. (The current day or year is included.) Thus τὴν μητέρα τελευτήσασαν τρίτον ἔτος *τοῦτ' ἐγὼ mother who died two years ago* L. 24. 6, ἐπιδεδήμεκε τρίτην ἡδὴ ἡμέραν *he has been in the city since day before yesterday* P. Pr. 309 d, ἀπηγγέλθη Φίλιππος τρίτον ἢ τέταρτον ἔτος *τοῦτ' Ἡραίων τείχος πολιορκῶν this is the third or fourth year since it was announced that Philip was besieging fort Heræum* D. 3. 4.

982. Accusative of Limit of Motion. — In poetry after verbs of motion the accusative may be used without a preposition to express the goal.

ἄστν Καδμείον μολών *having come to the city of Cadmus* S. O. T. 35, πέμφο-
μέν νιν Ἑλλάδα *we will convey her to Greece* E. Tro. 883, μνηστῆρας ἀφέκετο
she came unto the suitors a 332.

983. The limit of motion is regularly expressed in prose by εἰς, ἐπί, παρά, πρὸς, ὡς (with a person) with the accusative. Note also οἰκαδε *homewards* (153 a), Ἀθήναζε *to Athens*.

EXTERNAL OBJECT (OBJECT AFFECTED)

984. The external object of a transitive verb stands in the accusative: διώκει τοὺς πολεμίους *he pursues the enemy*.

985. Here belongs the accusative of the person after verbs meaning to do anything to or say anything of a person (999); the accusative after verbs expressing emotion and its manifestations; and after many others generally intransitive in English. Thus εὖ ποιεῖ αὐτόν *he treats him well*, ἀδικεῖ αὐτόν *he injures him*, καλῶς λέγει αὐτόν *he speaks well of him*, εὐλαβοῦμαι αὐτοῦς *I be-ware of them*, κλαῖουσι αὐτήν *they weep for her*, ἔλαθεν τοὺς πολεμίους *he escaped the notice of the enemy*, ὀμνῶμι τοὺς θεοὺς (τὸν ὄρκον) *I swear by the gods (to the oath)*.

a. Some such verbs take the dative (927); as συμφέρω *profit*, βοηθῶ *help*, λουδοροῦμαι *rail at* (λουδορῶ takes the acc.); or either acc. or dat. (927 a), as ὠφελῶ *benefit* in poetry, λῦμαινομαι, λωβῶμαι *maltreat, inflict indignities upon*.

986. The accusative is sometimes used with verbal substantives and adjectives, and with periphrastic expressions equivalent to a transitive verb.

ἐπιστήμονες τὰ προσήκοντα *acquainted with their duties* X. C. 3. 3. 9, πόλεμος ἄπορα πόριμος *war providing difficulties* A. Pr. 904, σὲ φύξιμος *able to escape thee* S. Ant. 787, τεθνᾶσι τῷ δέει τοὺς ἀποστόλους *they are in mortal fear of the envoys* D. 4. 45. Cp. 995.

987. Elliptical Accusative. — The accusative is sometimes used elliptically.

οὔτος, ὃ σέ τοι (scil. καλῶ) *ho! you there, (I am calling) you!* Ar. Av. 274.

FREE USES OF THE ACCUSATIVE

988. Accusative of Respect. — To some verbs, chiefly those denoting a state, and to adjectives, an accusative may be added

to denote something *in respect to which* the verb or adjective is limited.

τὸν δάκτυλον ἀλγεί *he has a pain in his finger* P. R. 462 d, πόδας ὠκίς *swift of foot* A. 58, διαφέρει γυνή ἀνδρὸς τὴν φύσιν *woman differs from man in nature* P. R. 453 b, ποταμός, Κύδνος ὄνομα, εὖρος δύο πλῆθρων *a river, Cydnus by name, two plethra in width* X. A. 1. 2. 23, πλῆθος ὡς δισχίλιοι *about two thousand in number* 4. 2. 2, λέξον ὅστις εἶ γένος *say of what race thou art* E. Bacch. 460, δεινοὶ μάχην *terrible in battle* A. Pers. 27, γένεσθε τὴν διάνοιαν *transfer yourselves in thought* Aes. 3. 153, πάντα κακός *base in all things* S. O. T. 1421.

989. Construction of the Whole and Part in Poetry. — In poetry a verb may take a direct object denoting a person, and also another object denoting the part especially affected by the action: τὸν δ' ἄορι πλῆξ' αὐχένα *him he smote in the neck with his sword* A. 240, ἦ σε πόδας νύφει *she will wash thy feet* τ 356. With passives and intransitives the acc. of the part remains acc., while the word denoting the person becomes nom. (cp. 1072): οἱ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεισηπότες *and those who had their toes frozen off by the cold* X. A. 4. 5. 12.

990. Adverbial Accusative. — Many accusatives marking limitations of the verbal action fulfil the same function as adverbs.

a. Most of these are free cognate accusatives: thus, in τέλος δὲ εἶπε *but at last he said*, τέλος is to be regarded as standing in apposition to an unexpressed object of the verb — *words, which were the end.*

991. Manner. — τρόπον τινά *in some way*, τὴν ταχίστην (ὁδόν) *in the quickest way*, τὴν εὐθειάν (ὁδόν) *the straight way*, δωρεάν *gratis*, δίκην *after the fashion* (δίκην τοξότου *like an archer* P. L. 705 e), πρόφασιν *professedly*, χάριν *for the sake* (lit. a favor). Cp. 693 a.

992. Measure and Degree. — μέγα, μεγάλα *greatly*, πολύ, πολλά *much*, τὸ πολύ, τὰ πολλά, *for the most part*, ὅσον *as much as*, οὐδέν, μηδέν *not at all*, τοσοῦτον *so much*, τί somewhat, ἀρχήν or τὴν ἀρχήν *at all* with οὐ or μή (lit. *not to make a beginning*).

993. Motive. — τί why? τοῦτο, ταῦτα *for this reason*; as τοῦτο χαίρω (= ταύτην τὴν χαρὰν χαίρω) *therefore I rejoice*, αὐτὰ ταῦτα ἦκω *for this very reason have I come* P. Pr. 310 e.

994. Time and Succession (cp. 980). — τὸ νῦν *now*, τὸ πάλαι *of old*, πρότερον *before*, τὸ πρότερον *the former time*, πρῶτον *first*, τὸ πρῶτον *in the first place*, τὸ τελευταῖον *in the last place*, τὸ λοιπὸν *for the future*.

TWO ACCUSATIVES WITH ONE VERB

995. A compound expression, consisting of the accusative of a substantive and ποιῶμαι, τίθεμαι, ἔχω, etc., is often treated as a simple verb, and,

when transitive, takes an accusative: τὴν χώρῶν λεῖῶν ἐποιεῖτο (= ἐλήζετο) *he ravaged the country* T. 8. 41.

996. Internal Object and Predicate Accusative. — The direct object of verbs that signify action producing a change of condition may take a predicate showing the result of the action (cp. 979).

τοῦτον τρέφειν τε καὶ αὔξειν μέγαν (cp. 721) *to nurse and exalt him into greatness* P. R. 565 c, ἐπικοδομήσαντες αὐτὸ ὑψηλότερον *building it higher* T. 7. 4. So with αἴρω *raise*, διδάσκω *teach*, παιδεύω *train*, etc. Passive: μέγας ἐκ μικροῦ Φίλιππος ἠῤῥήγαι *Philip has grown from a mean to be a mighty person* D. 9. 21.

997. External Object and Predicate Accusative. — Verbs meaning *to appoint, call, choose, consider, make, name, show*, and the like, may take a second accusative as a predicate to the direct object.

στρατηγὸν αὐτὸν ἀπέδειξε *he appointed him general* X. A. 1. 1. 2, πατέρα ἐμὲ ἐκαλεῖτε *you were wont to call me father* 7. 6. 38, αἰρείσθαι αὐτὸν τὸν Ἰνδῶν βασιλεῖᾶ δικαστήν *to choose the king of the Indians himself to be arbitrator* X. C. 2. 4. 8, οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακοὺς *for it is not just to consider at random bad men good, or good men bad* S. O. T. 609, ἑαυτὸν δεσπότην πεποίηκεν *he has made himself master* X. C. 1. 3. 18, εἰς τοὺς Ἕλληνας σαυτὸν σοφιστὴν παρέχων *showing yourself a sophist before the Greeks* P. Pr. 312 a. Passive: both the object and the predicate accusative of the active construction become nominative (1070) in the passive: αὐτὸς στρατηγὸς ἤρθη *he himself was chosen general* L. 12. 65.

a. Absence of the article generally distinguishes a predicate substantive or adjective from the object: ἐπηγγέλλετο τοὺς κόλακας τοὺς αὐτοῦ πλουσιωτάτους τῶν πολιτῶν *he promised that he would make his flatterers the richest of the citizens* L. 28. 4.

b. After verbs signifying *to name, to call*, a predicate substantive or adjective may be connected with the external object by a redundant εἶναι: σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι *they call the man a sophist* P. Pr. 311 e.

998. Internal and External Object with One Verb. — When a verb takes both an internal and an external object, generally the external object denotes a person, the internal object (cognate accusative, 971 ff.) denotes a thing.

τοσοῦτον ἔχθος ἐχθαίρω σε *I hate thee with such an hate* S. El. 1034, Μέλητος ἐγράφατο τὴν γραφὴν ταύτην *Meletus brought this accusation against me* P. A. 19 b, Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας *Miltiades who won the battle at Marathon over the barbarians* Aes. 3. 181, καλοῦσί με τοῦτο τὸ ὄνομα *they give me this appellation* X. O. 7. 3. Passive (1072): ἡ κρί-

σις, ἣν ἐκρίθη *the verdict that was pronounced upon him* L. 13. 50, τὰς μάχας, ὅσας Πέρσαι ἠττήθησαν ἐὼ *I omit the battles in which the Persians were defeated* I. 4. 145, ὄνομα ἐν κεκλημένοι Σικελιώται *called by the one name, Sicilians* T. 4. 64.

999. So with verbs signifying *to do anything to or say anything of* a person (985): πολλὰ ἀγαθὰ ὑμᾶς ἐποίησεν *he did you much good* L. 5. 3, τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε *he said many bad things about the Corinthians* Hdt. 8. 61. Passive: ὅσα ἄλλα ἡ πόλις ἠδικεῖτο *all the other wrongs that the State has suffered* D. 18. 70.

1000. Verbs of *dividing* (νέμω, κατανέμω, διαιρῶ, τέμνω) may take two accusatives: Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη *Cyrus divided the army into twelve divisions* X. C. 7. 5. 13. Passive: διήρηται ἡ ἀγορὰ τέτταρα μέρη *the Agora is divided into four parts* X. C. 1. 2. 4.

1001. Double Object with Verbs signifying *to ask, demand, etc.* — Verbs signifying *to ask, demand, clothe or unclothe, conceal, deprive, persuade, remind, teach*, take two objects in the accusative, generally one of a person, the other of a thing.

Κῦρον αἰτεῖν πλοῖα *to ask Cyrus for boats* X. A. 1. 3. 14, χιτῶνα τὸν ἑαυτοῦ ἐκείνον ἠμφίεσε *he put his own tunic on him* X. C. 1. 3. 17, τὴν θυγατέρα ἐκρυπτε τὸν θάνατον τοῦ ἀνδρός *he concealed from his daughter her husband's death* L. 32. 7, ὡς ἐγὼ ποτέ τινα ἢ ἐπράξάμην μισθὸν ἢ ἤτησα *that I ever demanded or asked pay of any one* P. A. 31 c, τούτων τὴν τιμὴν ἀποστερεῖ με *he deprives me of the value of these things* D. 28. 13 (cp. 901), ὑμᾶς τοῦτο οὐ πείθω *I cannot persuade you of this* P. A. 37 a, ἀναμνήσω ὑμᾶς καὶ τοὺς κινδύνους *I will remind you of the dangers also* X. A. 3. 2. 11, πολλὰ διδάσκει μ' ὁ πολλὸς βίος *long life teaches me much* E. Hipp. 252. Passive (1072): ὑπὸ βασιλείως πεπραγμένος τοὺς φόρους *having had the tribute demanded of him by the king* T. 8. 5, ὅσοι ἵππους ἀπεστέρηται *all who have been deprived of their horses* X. C. 6. 1. 12, οὐκ ἐπίειθοντο τὰ ἐσαγγελθέντα *they would not credit the news* Hdt. 8. 81.

1002. Verbs of *cleansing* imitate verbs of *depriving*; χροῖα νίξετο ἄλμη *he was washing the brine from his skin* ζ 224.

TWO VERBS WITH A COMMON OBJECT

1003. The case of an object common to two verbs is generally that demanded by the nearer verb: οὐ δεῖ τοῖς παιδοτρίβαις ἐγκαλεῖν οὐδ' ἐκβάλλειν ἐκ τῶν πόλεων *we must not accuse trainers or banish them from the cities* P. G. 460 d. But the farther verb may contain the main idea: ἐπιτιμᾷ καὶ ἀποδοκιμάζει τῶν ἀρχόντων τισί *censures some officials and rejects them* L. 6. 33.

a. When a finite verb and a participle, taking different constructions, have a common object, the participle generally rules the construction (1) if the object stands nearer the participle, as τούτῃ δούς ἡγεμόνας πορεύεσθαι

ἐκέλευσεν *having given him guides he ordered him to proceed* X. C. 5. 3. 53; (2) if the object stands between verb and participle, as *προσπεσόντες τοῖς πρώτοις τρέπουσι falling on the foremost they put them to flight* T. 7. 53. Otherwise the finite verb rules the construction.

PREPOSITIONS

1004. Prepositions have two uses: to form compound verbs, and to define the relation of a substantive, or substantival expression, to some other part of the sentence, usually the verbal predicate.

1005. Prepositions were originally free adverbs ("preposition-adverbs"). A preposition-adverb limited the meaning of the verb, but was not directly connected with it: *κατ' ἄρ' ἔξετο down then he sate him* A 101. A preposition-adverb was also often used where an oblique case depended *directly* on a verb; as *βλεφάρων* (ablative genitive) *ἀπο δάκρυα πίπτει lit. from her eyelids, away, tears fall* ξ 129. Gradually the preposition-adverb was brought into closer connection (1) with the verb, making a compound, as *ἀποπέπτω*, or (2) with the substantive, serving to define more closely the relation of the substantive to the verb. In this use, the preposition-adverb had freed itself from its purely adverbial relation to the verb, and the substantive was felt to depend on the preposition.

1006. As links connecting sentences, Attic prose has *πρὸς δὲ καί* and *καὶ πρὸς* and *besides*; Hdt. *μετὰ δέ* and *next*, *ἐν δέ* and *among the number*.

1007. In prose the preposition prefixed to the verb is generally repeated with the dependent word: *ἐκβῆναι ἐκ τῆς νεώς* to go out of the ship T. 1. 137. But *ἐκβῆναι τῆς νεώς* and *βῆναι ἐκ τῆς νεώς* also occur. In poetry *βῆναι τῆς νεώς* has the same meaning, the genitive denoting separation.

1008. *Tmesis* (*τμησις* *cutting*) denotes the separation of a preposition from its verb. The term is properly used only of such separation in the post-epic language, in which preposition and verb normally formed an indissoluble compound, but is also employed to denote the free adverbial use of 1005. In Attic poetry *tmesis* is used for emphasis or ornament, and consists chiefly in separating the preposition from its verb by particles or enclitics.

1009. The meaning of a case with a preposition coincides with one of the meanings of the case without a preposition. Thus with the accusative *motion toward* or *extension over*; with the true dative (rare) *inclination towards*, with the locative dative *place where* or *time when*; with the instrumental dative *means* or *accompaniment*; with the genitive proper a preposition normally implies *connection* of some sort, with the ablative genitive *separation from*.

1010. In general, when depending on prepositions expressing relations of place, the accusative denotes the place (or person) *toward which* or the

place over which, along which motion takes place, the dative denotes rest in or at, the genitive (ablative) passing from. Thus ἦκω παρὰ σέ *I have come to you* T. 1. 137, οἱ παρ' ἐαυτῶ βάρβαροι *the barbarians in his own service* X. A. 1. 1. 5, παρὰ βασιλείως πολλοὶ πρὸς Κύρον ἀπῆλθον *many came over from the king to Cyrus* 1. 9. 29.

1011. A verb of motion is often used with a preposition with the dative to anticipate the rest following the action of the verb: ἐν τῷ ποταμῷ ἔπεσον *they fell (into and were) in the river* X. Ages. 1. 32. A verb of rest is often used with a preposition with the accusative to denote motion previous to or following upon the action of the verb: παρήσαν εἰς Σάρδεϊς (they came to Sardis and were in the city) *they arrived at Sardis* X. A. 1. 2. 2, ἡρέθη πρὸςβευτῆς εἰς Λακεδαίμονα *he was chosen (to go as) envoy to Lacedaemon* X. H. 2. 2. 17.

1012. Stress is thus often laid on (a) the starting-point of an action: καταδήσας ἀπὸ δένδρων τοὺς ἵππους *tying his horses to (from) trees* X. H. 4. 4. 10, οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον *the market-people (οἱ ἐν τῇ ἀγορᾷ) left their wares and fled* X. A. 1. 2. 18, ὅθεν ἀπελίπομεν, ἐπανέλθωμεν *let us return to the point whence (= where, ὅπου) we left off* P. Ph. 78 b; (b) the goal, with verbs of collecting and enrolling: εἰς πεδίον ἀθροίζονται *they are mustered in(to) the plain* X. A. 1. 1. 2, εἰς ἀνδρας ἐγγράψαι *to enroll in(to) the list of men* D. 19. 230.

1013. Similarly some adverbs and adverbial phrases meaning from are used with reference to the point of view of the observer: ἐκατέρωθεν *on either side*, ἐνθεν καὶ ἐνθεν *on this side and that*, ἐκ δεξιᾶς *on the right*, οἱ ἀπὸ τῆς σκηνῆς *the actors*.

1014. Position.—A preposition usually precedes the word it governs. It may be separated from it

a. By particles (μέν, δέ, γέ, τέ, γάρ, οὖν) and by οἶμαι *I think*: ἐν οὖν τῇ πόλει P. R. 456 d, εἰς δέ γε οἶμαι τὰς ἄλλας πόλεις *to the other cities I think* 568 c. Note that the regular order, e.g. τὴν μὲν χώρᾶν (789), usually becomes πρὸς μὲν τὴν χώρᾶν or πρὸς τὴν χώρᾶν μὲν. Demonstrative ὁ μὲν and ὁ δέ usually place the particle after the preposition on which they depend: ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ *in some things then we agree, but not in others* P. Phae. 253 b.

b. By attributives: εἰς Καύστρου πεδίον *to the plain of the Cayster* X. A. 1. 2. 11.

c. By the accusative in oaths and entreaties (with πρὸς): πρὸς σε τῆσδε μητρὸς *by my mother here I implore thee* E. Phoen. 1665.

N.—ὡς (ὅτι) strengthening a superlative dependent on a preposition usually stands before the preposition: ὡς ἐπὶ πλεῖστον *over the very greatest part* T. 2. 34.

1015. περί is the only true preposition that may be placed after its case in Attic prose: σοφίᾳς πέρι *about wisdom* P. Phil. 49 a. On the accent, see 148 a.

1016. Use of the Prepositions in Attic Prose. —

With the genitive only: ἀντί, ἀπό, ἐξ, πρός.

With the dative only: ἐν, σύν.

With the accusative only: ἀνά, εἰς.

With the genitive and accusative: ἀμφί, διά, κατά, μετά, ὑπέρ.

With genitive, dative, and accusative: ἐπί, παρά, περί, πρός, ὑπό.

With the dative are also used in poetry: ἀμφί (also in Hdt.), ἀνά, μετά.

1017. The *agent* is expressed by different prepositions with the genitive: ὑπό: of persons, and things personified: the normal usage in Attic prose to denote the agent as acting directly.

παρά: here the agent is viewed as the source. The action is regarded as starting near a person (*from beside*).

διά *through*: the intermediate agent.

ἀπό: indirect influence of the agent and remote source, to mark the point of departure of the action. Chiefly in Thucydides.

ἐξ: chiefly in poetry and Herodotus. In Attic prose used of emanation from a source.

πρός: to mark the action as due to the presence of (*before*) a person; chiefly in poetry and Herodotus.

1018. *Means* is expressed by διά with the genitive (the normal usage in Attic prose), ἀπό, ἐν, ἐξ, σύν. *Motive* is expressed by ὑπό (gen.), διά (acc.), ἔνεκα.

LIST OF PREPOSITIONS, WITH THEIR COMMON USES

1019. ἀμφί (cp. ἄμφω, Lat. *ambi*-): originally *on both sides* (hence *about*). In Attic prose chiefly with the accusative.

1. **Genitive.**—Place: οἱ ἀμφὶ ταύτης οἰκούντες τῆς πόλιος *the dwellers round about this city* Hdt. 8.104 (only here in prose). Cause: ἀμφὶ ὧν εἶχον διαφερόμενοι *quarreling about what they had* X. A. 4.5.17.

2. **Dative.**—Place: ἀμφ' ὤμοισιν ἔχει σάκος *he has a shield about his shoulders* A 527. Cause: φοβηθεὶς ἀμφὶ τῇ γυναικί *afraid about his wife* Hdt. 6.62. Means: ἀμφὶ σοφίᾳ 'with the environment of poetic art' Pind. P. 1.12.

3. **Accusative.**—Place: ἀμφὶ Μίλητον *about Miletus* X. A. 1.2.3. Time: ἀμφὶ δείλην *towards evening* X. A. 2.2.14. With Numbers: ἀμφὶ τοῖς δισχιλίους *about two thousand* X. A. 1.2.9. Occupation: ἀμφὶ δειπνον εἶχεν *he was busy about dinner* X. C. 5.5.44. With Persons: οἱ ἀμφὶ Χειρίσοφον *Chirisophus and his men* X. A. 4.3.21.

4. **Composition.**—*Around, about, on both sides, in two ways, for the sake of.*

1020. ἀνά (cp. ἄνω): originally *up to, up* (opposed to *κατά*).

1. **Dative.**—Place: ἀνά σκήπτρῳ *upon a staff* A 15.

2. **Accusative.**—*Up along; over, through, among*, of horizontal motion. Generally avoided by Attic prose writers except Xenophon.

a. Place: ἀνὰ τὸν ποταμόν *up stream* Hdt. 1. 194. Extension: ἀνὰ πᾶσαν τὴν γῆν *over the whole earth* X. Ages. 11. 16, βασιλέης ἀνὰ στόμ' ἔχων *having kings in thy mouth* B 250.

b. Extension in Time: ἀνὰ νύκτα *through the night* Ξ 80.

c. Distributively: ἀνὰ ἑκατὸν ἄνδρας *by hundreds* X. A. 3. 4. 21. Manner: ἀνὰ κράτος *with all their might* (up to their strength) X. A. 1. 10. 15 (cp. κατὰ κράτος).

3. Composition. — *Up* (ἀναβαίνω *go up*), *back* (ἀναχωρῶ *go back*, ἀναμνήσκω *remind*), *again* (ἀναπνέω *breathe again*).

1021. ἀντί *instead of, for*: originally *in the face of, opposite to* (cp. πρό), Lat. *ante*. With the genitive only.

1. Genitive. — ἀντί πολέμου εἰρήνην *peace instead of war* T. 4. 20, τὴν τελευτὴν ἀντί τῆς τῶν ζώντων σωτηρίας ἠλλάξαντο *they gave their death in exchange for the safety of the living* P. Menex. 237 a, ἀνθ' οὗτου *wherefore* S. El. 585, ἀνθ' ὧν ἑστηκότες *standing opposite to* (from the point of view of the speaker, i.e. behind) which X. A. 4. 7. 6.

2. Composition. — *Instead of, in return for, against, in opposition to*.

1022. ἀπό *from, off, away from*: originally of separation and departure (cp. ἐξ). Cp. Lat. *ab*, Eng. *off, of*. With the genitive only.

1. Genitive. — a. Place: καταπηδήσας ἀπὸ τοῦ ἵππου *leaping down from his horse* X. A. 1. 8. 28, ἀπὸ θαλάσσης *at a distance from the sea* T. 1. 7. Figuratively: ἀπὸ θεῶν ἀρχόμενοι *beginning with the gods* X. A. 6. 3. 18.

b. Time: ἀφ' ἑσπέρας *after evening began* (after sundown) X. A. 6. 3. 23, ἀπὸ τοῦ αὐτοῦ σημείου *at the same signal* 2. 5. 32, ἀφ' οὗ *since* T. 1. 18.

c. Origin, Source (1017): τοὺς μὲν ἀπὸ θεῶν, τοὺς δ' ἐξ αὐτῶν τῶν θεῶν γεγονότας *some descended (remotely) from gods, others begotten (directly) of the gods themselves* I. 12. 81. Author: ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον *nothing was done on their part* T. 1. 17 (and chiefly in Thuc.). Cause (remote): ἀπὸ τούτου τοῦ πολυμήματος ἐπηνέθη *he was praised in consequence of this bold deed* T. 2. 25. Means, Instrument: στρατεύμα συνέλεξεν ἀπὸ χρημάτων *he raised an army by means of money* X. A. 1. 1. 9. Manner: ἀπὸ τοῦ προφανοῦς *openly* T. 1. 66. Conformity: ἀπὸ τοῦ ἴσου *on a basis of equality* T. 3. 10.

2. Composition. — *From, away, off, in return, back* (ἀποδίδωμι *give back* what is due, ἀπαιτῶ *demand* what is one's right). Separation often involves completion (hence ἀπανάλισκω *utterly consume*), or privation and negation (ἀπαγορεύω *forbid*). Often almost equivalent to an intensive (ἀπόφηνι *speak out, ἀποδείκνυμι* *point out*).

1023. διά *through*: originally *through and out of, and apart*.

1. Genitive. — a. Place: δι' ὤμου ἔγχος ἦλθεν *the spear went clear through his shoulder* Δ 481. *Through, but not out of*: διὰ πολυμίας (γῆς) πορευέσθαι *to*

march through the enemy's country X. Hi. 2. 8. Figuratively: *διὰ χειρὸς ἔχειν to control* T. 2. 13.

b. Time (uninterrupted): *διὰ νυκτός through the night* X. A. 4. 6. 22.

c. Intervals of Space or Time: *διὰ χρόνου after an interval* L. 1. 12, *διὰ πολλοῦ at long distance* T. 3. 94.

d. Means, Mediation (1018) (of the intermediate agent employed to do something): *διὰ τούτου γράμματα πέμψας sending a letter by this man* Aes. 3. 162. State or feeling: *διὰ φόβου εἰσὶ they are afraid* T. 6. 34, *διὰ φιλιᾶς εἶναι to enter into friendship* X. A. 3. 2. 8. Manner: *διὰ ταχέων quickly* T. 4. 8.

2. Accusative.—a. Place (poetic): *διὰ δώματα through the halls* A 600; *διὰ νύκτα* © 510 is quasi-temporal.

b. Cause: *διὰ ταῦτα for this reason*. Indirect agency (merit, or fault, of a person, thing, or situation beyond one's control): *διὰ τοὺς θεοὺς ἐσωζόμεν I was saved thanks to the gods* D. 18. 249, *τὰ διὰ τούτους ἀπολωλότα what had been lost thanks to these men* 6. 34, *διὰ τοὺς νόμους βελτίους γινόμενοι becoming better in consequence of the laws* X. C. 8. 1. 22.

3. Composition.—*Through, across, over, apart, asunder, severally* (διαδίδομι *distribute*); intensity, continuance, or fulfilment (διαμένω *remain to the end*, διαφθείρω *destroy completely*); reciprocity (διαλέγομαι *converse*); rivalry (οἱ διαπολιτευόμενοι *rival statesmen*).

1024. εἰς, ἐς *into, to*, opposed to ἐξ. With the accusative only.

1. a. Place: *Σικελοὶ ἐξ Ἰταλίας διέβησαν ἐς Σικελίαν the Sicels crossed over out of Italy into Sicily* T. 6. 2, *πόλεμος τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους war between the Corinthians and the Athenians* 1. 55; with verbs of rest (1011), often to emphasize the idea of motion, where English uses *in* or *at*: *τελευτῶ εἰς τι end in* T. 2. 51. Extension: *Πελοποννησίου διαβαλεῖν ἐς τοὺς Ἕλληνας to raise among the Greeks a prejudice against the Peloponnesians* T. 3. 109. In the presence of: *ἐς τὸ κοινὸν λέγειν to speak before the assembly* T. 4. 58.

b. Time, expressing the limit: *ἐς ἐμέ up to my time* Hdt. 1. 52, *ἦκετε εἰς τριακοστὴν ἡμέραν come on the thirtieth day* X. C. 5. 3. 6, *εἰς τοιοῦτον καιρὸν ἀφίγμενοι arriving at such a time* L. 16. 5. Extension over future time: *εἰς τὸν λοιπὸν χρόνον in all future time* L. 16. 2.

c. Measure and Limit: *εἰς χιλίους to the number of (up to) a thousand* X. A. 1. 8. 5, *ἐς δραχμὴν to the amount of a drachma* T. 8. 29.

d. Goal, Purpose, Intention: *ἡ σὴ πατρίς εἰς σὲ ἀποβλέπει your country looks for help to you* X. H. 6. 1. 8, *χρῆσθαι εἰς τὰς σφενδόνας to use for the slings* X. A. 3. 4. 17, *παιδεύειν εἰς ἀρετὴν to train with a view to virtue* P. G. 519 e. Relation to: *καλὸν εἰς στρατιάν excellent for the army* X. C. 3. 3. 6. Manner: *εἰς καιρὸν in season* X. C. 3. 1. 8.

2. Composition.—*Into, in, to*.

1025. ἐν *in* (poetic ἐνί, εἰν, εἰνί) contrasted with εἰς *into*, and opposed to ἐξ *out of*. With the dative only.

1. a. Place: ἐν Σπάρτῃ in Sparta T. 1. 128, ἢ ἐν Κορίνθῳ μάχῃ the battle at Corinth X. Ages. 7. 5, πόλις οἰκουμένη ἐν τῷ Εὐξείνῳ πόντῳ a city built on the Euzine X. A. 4. 8. 22, ἐν πᾶσι τοῖς Ἑλλησιν among all the Greeks P. L. 631 b. Circumstance, Occupation, etc.: οἱ ἐν τοῖς πράγμασιν the men at the head of affairs D. 9. 56, ἐν αἰτίᾳ ἔχω blame; in the power of: ἐν τῷ θεῷ τὸ τέλος ἦν the issue rested with God D. 18. 193, ἐν ἑαυτῷ ἐγένετο he came to himself X. A. 1. 5. 17.

b. Time: ἐν πέντε ἔτεσιν in five years, ἐν σπονδαῖς during a truce. See 964. c. Cause: ἐν τούτοις λυπούμενοι grieving at this P. R. 603 c. Instrument, Means (948), Manner: ἐν πυρὶ καίειν burn with fire Ω 38, ἐν τῇ προφάσει ταύτῃ on this pretext L. 13. 12, ἐν τῷ φανερωῷ openly X. A. 1. 3. 21. Conformity: ἐν τοῖς ὁμοίοις νόμοις according to equal laws T. 1. 77.

2. Composition. — In, at, on, among.

1026. ἔξ, ἐκ out, out of, from, from within, opposed to ἐν, εἰς; cp. Lat. ex, e. As contrasted with ἀπό away from, ἔξ denotes from within. With the (ablatival) genitive only.

1. a. Place: ἐκ Φοινίκης ἐλαύνων marching out of Phoenicia X. A. 1. 7. 12.

b. Time: ἐκ τοῦ ἀρίστου after breakfast X. A. 4. 6. 21.

c. Immediate Succession or Transition: ἐκ πολέμου εἰρήνῃ peace after war D. 19. 133. Origin (cp. 1022 c): ἀγαθοὶ καὶ ἐξ ἀγαθῶν noble and of noble breed P. Phae. 246 a. Agent, regarded as the source (1017) (chiefly poetic and in Hdt.): τὰ λεχθέντα ἐξ Ἀλεξάνδρου what had been said by Alexander Hdt. 7. 175. Consequence: ἐξ αὐτοῦ τοῦ ἔργου in consequence of the fact itself T. 1. 75. Cause or ground of judgment (the dat. of inanimate objects is more common): ἐξ οὗ διέβαλλεν αὐτόν for which reason he accused him X. A. 6. 6. 11. Material: τὸ ἄγκιστρον ἐξ ἀδάμαντος the hook of adamant P. R. 616 c. Instrument and Means: ἐκ τῶν πόνων κτᾶσθαι to acquire by labor T. 1. 123. Conformity: ἐκ τῶν νόμων in accordance with the laws D. 24. 28. Partitive (cp. 872): ἐκ τῶν δυναμένων εἰσὶ they belong to the class that has power P. G. 525 e.

2. Composition. — Out, from, off, away; often with an implication of fulfilment, completion, thoroughness (ἐκδιδάσκω teach thoroughly), resolution.

1027. ἐπὶ upon, on, on the surface of; contrasted with ὑπό under, and with ὑπέρ when ὑπέρ means above the surface of.

1. Genitive. — a. Place: οὔτ' ἐπὶ γῆς οὔθ' ὑπὸ γῆς neither upon the earth nor under the earth P. Menex. 246 d, ἐπὶ τῶν ἵππων ὀχεῖσθαι to ride on horseback X. C. 4. 5. 58, ἐπὶ Σάρδεων ἔφευγε he fled toward Sardis 7. 2. 1, ἐπὶ μαρτύρων before witnesses Ant. 2. γ. 8.

b. Time: ἐπὶ τῶν προγόνων in the time of our ancestors Aes. 3. 178.

c. Other relations: μενεῖν ἐπὶ τῆς ἀνοίας τῆς αὐτῆς to persist in the same folly D. 8. 14, ἃ ἐπὶ τῶν ἄλλων ὁρᾶτε what you see in the case of others I. 8. 114;

ἐφ' ἑαυτῶν ἐχώρουσαν *they proceeded by themselves* X. A. 2. 4. 10, ἐπὶ τεττάρων *four deep* 1. 2. 15, οἱ ἐπὶ τῶν πραγμάτων *men in power* D. 18. 247.

2. **Dative.** — a. Place: οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ *they dwell on the isthmus* T. 1. 56, τὸ ἐπὶ θαλάσσης τείχος *the wall by the sea* 7. 4.

b. Time (rare in prose): ἦν ἥλιος ἐπὶ δυσμαῖς *the sun was near setting* X. A. 7. 3. 34.

c. Succession, Addition: ἀνέστη ἐπ' αὐτῷ *he rose up after him* X. C. 2. 3. 7, ἐπὶ τῷ σίτῳ ὄψον *relish with bread* X. M. 3. 14. 2. Supervision: ἄρχων ἐπὶ τούτοις *a commander over them* X. C. 5. 3. 56. Dependence: καθ' ὅσον ἐστὶν ἐπ' ἐμοί *as far as is in my power* I. 6. 8. Condition: ἐφ' οἷς τὴν εἰρήνην ἐποιήσαμεθα *on what terms we made the peace* D. 8. 5. Reason, Motive, End: ἐπὶ τῷ κάλλει *because of their beauty* X. O. 4. 21, οὐκ ἐπὶ τέχνῃ ἐμαθες *you did not learn this to make it a profession* P. Pr. 312 b. Price: ἐπὶ πόσῳ; *for how much?* P. A. 41 a.

3. **Accusative.** — a. Place: ἐξελαύνει ἐπὶ τὸν ποταμόν *he marches to the river* X. A. 1. 4. 11, ἀνέβαινεν ἐπὶ τὸν ἵππον *he mounted his horse* X. C. 7. 1. 1, ἐπὶ πᾶσαν Ἀσίαν ἐλλόγμοι *famous over all Asia* P. Criti. 112 e.

b. Time (extension): ἐπὶ πολλὰς ἡμέρας *for many days* D. 21. 41.

c. Quantity, Measure: πλάτος ἔχων πλείον ἢ ἐπὶ δύο στάδια *wider than (extending over) two stades* X. C. 7. 5. 8.

d. Purpose, Object in view: τριήρη ἀπέστειλαν ἐπὶ χρήματα *they sent a trireme for money* T. 6. 74. Hostility: ἔπλεον ἐπὶ τοὺς Ἀθηναίους *they sailed against the Athenians* T. 2. 90. Reference: τὸ ἐπ' ἐμέ *as far as I am concerned* (more commonly τὸ ἐπ' ἐμοί) L. 13. 58.

4. **Composition.** — *Upon, over, at, of cause (ἐπιχαίρω rejoice over or at), to, toward, in addition, against, after; causative (ἐπαληθεύω verify); intensity (ἐπιβουλεύομαι further deliberate = reflect).*

1028. κατά down (cp. κάτω), opposed to ἀνά.

1. **Genitive.** — a. Place (motion down from above): ἀλάμενοι κατὰ τῆς πέτρᾶς *having leapt down from the rock* X. A. 4. 2. 17, ψυχὴ κατὰ χθονὸς ὄχετο *his soul was gone down under the earth* Ψ 100.

b. Time (rare): κατὰ παντὸς τοῦ αἰῶνος *for all eternity* Lyc. 7.

c. Other relations: κατ' ἐμαντοῦ ἐρεῖν *to speak against myself* P. A. 37 b, οἱ κατὰ Δημοσθένους ἔπαινοι *the eulogies on Demosthenes* Aes. 3. 50, ὀμνύντων τὸν ὄρκον κατὰ ἱερῶν τελείων *let them swear the oath by (lit. down over) full-grown victims* T. 5. 47.

2. **Accusative.** — a. Place (horizontal motion): ἔπλεον κατὰ ποταμόν *they sailed down-stream* Hdt. 4. 44, διώκοντες τοὺς καθ' αὐτούς *pursuing those opposite themselves* X. A. 1. 10. 4.

b. Time: κατὰ πλοῦν *during the voyage* T. 3. 32, οἱ καθ' ἐαντόν *his contemporaries* D. 20. 73.

c. Purpose: κατὰ θεῖαν *for the purpose of seeing* T. 6. 31. Conformity: κατὰ τούτους ῥήτωρ *an orator after their style* P. A. 17 b. Ground of action: κατὰ φιλίαν *owing to friendship* T. 1. 60. In comparisons: μεῖζω ἢ κατὰ

δάκρυα πεπονθότες *having endured sufferings too great for* (than according to) *tears* T. 7. 75. Manner: καθ' ἡσυχίαν *quietly* T. 6. 64. Distribution: κατ' ἔθνη *nation by nation* T. 1. 122. Approximate number: κατὰ πεντήκοντα *about fifty* Hdt. 6. 79.

3. **Composition.** — *Down from above* (καταπίπτω *fall down*), *back* (καταλείπω *leave behind*), *against, adversely* (καταγιγνώσκω *decide against*), *completely* (κατεσθίω *eat up*), often with an intensive force hard to translate.

1029. **μετά** (original meaning *amid, among*) denotes participation, community of action, and is, in general, the prose preposition for the poetic σύν, but it does not mean *inclusive of*.

1. **Genitive.** — Place: καθήμενος μετὰ τῶν ἄλλων *sitting among the rest* P. R. 359 e, θύσαι μετ' ἐκείνων *to sacrifice in company with them* X. C. 8. 3. 1, μετὰ τῶν ἠδικημένων πολεμεῖν *to wage war on the side of the wronged* D. 9. 24. Accompanying circumstances: μετὰ κινδύνων κτησάμενοι (τὴν τάξιν) *having acquired their position amid dangers* D. 3. 36. Conformity: μετὰ τῶν νόμων *in accordance with the laws* L. 3. 82.

2. **Dative.** — μετὰ μνηστήρων εἶπεν *he spake amid the suitors* ρ 467, μετὰ φρεσὶ *in their hearts* Δ 245.

3. **Accusative.** — Place: νεκροὺς ἔρυσαν μετὰ λαῶν Ἀχαιῶν *they dragged the dead into the midst of the host of the Achaeans* E 573; with an idea of purpose: ἵνα μετὰ Νέστορα *to go after* (in quest of) Nestor K 73. Extension: μετὰ πληθύν *throughout the multitude* B 143. After (of time or rank): μετὰ τὰ Τρωϊκά *after the Trojan war* T. 2. 68, μετὰ θεοῦ ψυχὴ θειότατον *after the gods the soul is most divine* P. L. 726. Phrase: μετὰ χεῖρας ἔχειν *to have in hand* T. 1. 138.

4. **Composition.** — Among (μεταδίδωμι *give a share*), *after, in quest of* (μεταπέμπομαι *send for*); *change and reversal* (μεταγράφω *rewrite*, μεταμέλω *repent* i.e. *care for something else*).

1030. **παρά** *alongside, by, near.* Except with the accusative, παρά is commonly used with persons and personified things.

1. **Genitive.** — Place: οἱ ἀπομολοῦντες παρά βασιλέως *the deserters from the king* X. A. 2. 1. 6. Author, Source (cp. 909): παρά σοῦ ἐμάθομεν *we learned from you* X. C. 2. 2. 6, ἢ παρά τῶν θεῶν εἶναι *the good-will on the part of the gods* D. 2. 1, τὰ παρά τῆς τύχης δωρηθέντα *the gifts of Fortune* I. 4. 26 (1017).

2. **Dative.** — a. Place: οὐ παρά μητρὶ σιτοῦνται οἱ παῖδες *the boys do not eat with their mothers* X. C. 1. 2. 8; of things (rare): τὰ παρά θαλάττῃ χωρία *the places along the sea* X. A. 7. 2. 25.

b. Other relations: τὸ μὲν χρυσίον παρά τούτῳ, οἱ δὲ κίνδυνοι παρ' ὑμῖν *this man has the gold, you the dangers* Aes. 3. 240, ἀναίτιος παρά τοῖς στρατιώταις *blameless in the opinion of the troops* X. C. 1. 6. 10.

3. **Accusative.** — a. Place: of motion *to*, in prose only of persons: ἦκε παρ' ἐμέ *come to me* X. C. 4. 5. 25; motion *along, by, past* (a place): παρά γῆν

πλεῖν sail along shore T. 6. 13; extension (*along, alongside, beside*) with verbs of motion and of rest, and often when no verb is used: *ἤνπερ ἔλαβον ναῦν, ἀνέθεσαν παρὰ τὸ τροπαῖον the ship they captured they set up alongside of the trophy* T. 2. 92, *μένειν παρ' αὐτόν to remain close by him* X. C. 1. 4. 18, *τὸ πεδίον τὸ παρὰ τὸν ποταμὸν the plain extending along the river* X. A. 4. 3. 1. Other relations: *παρὰ τοὺς νόμους contrary to the laws* D. 23. 20, *ἔχω παρὰ ταῦτα ἄλλο τι λέγειν besides this I have something else to say* P. Ph. 107 a. Phrase: *παρ' ὀλίγον ποιῶμαι treat as of no account* (cp. 'next to nothing') X. A. 6. 6. 11.

b. Time: (duration) *παρὰ πάντα τὸν χρόνον throughout the whole time* D. 5. 2, (momentary) *παρὰ τὰ δεινὰ in the hour of danger* Aes. 3. 170, *παρ' αὐτὰ τὰ δίκηματα at the time of* (i.e. immediately after) *the offenses themselves* D. 18. 13.

c. Cause: *παρὰ τὴν ἡμετέραν ἀμέλειαν in consequence of our negligence* D. 4. 11. Dependence: *παρὰ τοῦτο γέγονε τὰ τῶν Ἑλλήνων the fortunes of the Greeks depend on this* D. 18. 232. Measure: *παρὰ μικρὸν ἤλθομεν ἐξανδραποδισθῆναι we had a narrow escape* (came by a little) *from being enslaved* I. 7. 6. Comparison: *ἐξέτασον παρ' ἄλληλα contrast with each other* D. 18. 265.

4. Composition. — *Alongside, by, beside, beyond, past, over* (παρορῶ overlook), *aside, amiss* (παρακούω misunderstand).

1031. *περὶ around* (on all sides), *about*; wider in range than *ἀμφί*.

1. Genitive. — a. Place (poetic): *περὶ τρόπιος βεβαῶς riding on* (astride) *the keel* ε 130.

b. Other relations: *περὶ πατρίδος μαχοῦμενοι about to fight for their country* (cp. ὑπέρ) T. 6. 69, *λέγειν περὶ τῆς εἰρήνης to speak about peace* 5. 55, *περὶ παντὸς ποιούμενοι regarding as* (more than everything) *all-important* 2. 11.

2. Dative. — a. Place: *about, of arms, dress, etc., in prose: στρεπτοὶ περὶ τοῖς τραχήλοις collars about their necks* X. A. 1. 5. 8.

b. Other relations (usually poetic): External cause: *δείσαντες περὶ ταῖς ναυσὶν afraid for their ships* T. 7. 53. Inner impulse: *περὶ τάρβει from fear* A. Pers. 694.

3. Accusative. — a. Place: *ἀπέστειλαν ναῦς περὶ Πελοπόννησον they dispatched ships round about Peloponnese* T. 2. 23, *οἱ περὶ Ἡράκλειτον Heraclitus and his followers* P. Crat. 440 c.

b. Approximate time and number: *περὶ ὄρθρον about dawn* T. 6. 101, *περὶ ἑβδομήκοντα about seventy* 1. 54.

c. Other relations: *οἱ περὶ τὴν μουσικὴν ὄντες those who are engaged in liberal pursuits* I. 9. 4, *περὶ θεοὺς ἀσεβέστατοι most impious in regard to the gods* X. II. 2. 3. 53.

4. Composition. — *Around, about, beyond, over* (περίεμι excel; περιορῶ overlook), (remaining) *over* (περιγίγνομαι remain over, result, and excel), *exceedingly* (περιχαρής very glad).

1032. πρό before. With the genitive only.

1. a. Place: *πρὸ τῶν ἀμαξῶν* in front of the wagons X. C. 6. 2. 36.
 - b. Time: *πρὸ τῆς μάχης* before the battle X. A. 1. 7. 13.
 - c. Other relations: *διακινδυνεύειν πρὸ βασιλείως* to incur danger in defense of (prop. in front of) the king X. C. 8. 8. 4, *οἱ ἐπαινοῦντες πρὸ δικαιοσύνης ἀδικίαν* those who laud injustice in preference to justice P. R. 361 e, *πρὸ πολλοῦ ποιῆσθαι* to esteem highly (in preference to much) I. 5. 138.
2. Composition. — *Before, forward, forth, for, in behalf of, in defense of, in public* (*προαγορεύω* give public notice), *beforehand, in preference* (*προαυροῦμαι* choose in preference).

1033. πρὸς (Hom. also προτί), at, by (fronting), near.

1. Genitive. — a. Place (rare in prose): *τὰ ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ* having the pack-animals on the side toward the river X. A. 2. 2. 4.
- b. Descent: *πρὸς πατρός* on the father's side Aes. 3. 169. Characteristic: *οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου* for it was not characteristic of the way of Cyrus X. A. 1. 2. 11. Point of view of a person: *πρὸς ἀνθρώπων αἰσχροῦ* base in the eyes of men X. A. 2. 5. 20. Agent as the source (1017): *ὁμολογεῖται πρὸς πάντων* it is agreed by all X. A. 1. 9. 20. To the advantage of: *σπονδὰς ποιησάμενος πρὸς Θεβαίων* making a truce to the advantage of the Thebans X. H. 7. 1. 17. In oaths and entreaties: *πρὸς θεῶν* by the gods X. H. 2. 4. 21.
2. Dative. — Place: of proximity (generally, in prose, of towns or buildings, not of persons): *πρὸς τῇ πόλει τὴν μάχην ποιῆσθαι* to fight near the city T. 6. 49. Occupation: *ὄλος πρὸς τῷ λήματι* wholly intent upon his gain D. 19. 127. In addition to: *πρὸς αὐτοῖς* besides these T. 7. 57. In the presence of: *πρὸς τῷ διατητῇ* λέγειν to speak before the arbitrator D. 39. 22.
3. Accusative. — a. Place (strictly fronting, facing): *ὑμᾶς ἄξομεν πρὸς αὐτούς* we will lead you to them X. A. 7. 6. 6, *πρὸς νότον* south T. 3. 6, *ἰέναι πρὸς τοὺς πολεμίους* to go against the enemy X. A. 2. 6. 10.
- b. Time (rare): *πρὸς ἡμέραν* toward daybreak X. H. 2. 4. 6.
- c. Friendly or hostile relation: *φιλίᾳ πρὸς ὑμᾶς* friendship with you I. 5. 32. Reciprocal relation: *ἡ ἀπέχθεια πρὸς τοὺς Θεβαίους* means our enmity to the Thebans and the enmity of the Thebans to us D. 18. 36. Relation in general: *πρὸς τοὺς θεοὺς εὐσεβῶς ἔχειν* to be pious toward the gods Lyc. 15. Purpose: *πρὸς χάριν λέγειν* to speak in order to court favor D. 4. 51. With a view to: *πρὸς ταῦτα βουλευέσθε εὖ* wherefore be well advised T. 4. 87. Conformity: *πρὸς τὴν ἀξίαν* according to merit X. C. 8. 4. 29. Standard of judgment: *οὐδὲ πρὸς ἀργύριον τὴν εὐδαιμονίαν ἔκρινον* nor did they estimate happiness by the money-standard I. 4. 76. Comparison: *οἱ φαυλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετωτέρους* the simpler class of men in comparison with the more astute T. 3. 37. Exchange: *ἡδονὰς πρὸς ἡδονὰς καταλλάττεσθαι* to exchange pleasures for pleasures P. Ph. 69 a.
4. Composition. — *To, toward, in addition, against.* Often in the general sense of *additionally*, qualifying the whole sentence rather than the verb.

1034. σύν (Older Attic *ξύν*) *with*; cp. *μετά*. With the (instrumental) dative only.

1. a. In standard prose *σύν* has been almost driven out of use by *μετά*. It is used (1) in old formulas: *σύν (τοῖς) θεοῖς with the help of the gods, σύν (τοῖς) ὅπλοις in arms, etc., σύν νῶῖ intelligently*; (2) of sum totals (*along with, including*): *σύν τοῖς ἔργοις πλέον ἢ δέκα τάλαντα ἔχει he has more than ten talents interest included* D. 28. 13. *σύν* is usually poetic (rare in comedy) and Xenophontic. Its older and poetic meaning is *along with, with the help of*; as *σύν τῇ γυναικί δειπνεῖν to sup with your wife* X. C. 6. 1. 49, *σύν ἐκείνῳ μάχεσθαι to fight with his help* 5. 3. 5.

b. Means and Instrument: *σύν τῇ βίᾳ, by forcible means* X. C. 8. 7. 13. Manner: *σύν γέλωτι ἦλθον they went laughing* X. A. 1. 2. 18. In conformity to (opp. to *παρά*): *σύν τοῖς νόμοις in conformity to the laws* X. M. 4. 4. 2.

2. **Composition.** — *Together with, completely (συμπληρῶ fill up)*, contraction in size (*συντέμνω cut short*), union or connection. Standard prose uses *συν-* freely.

1035. ὑπέρ (Hom. also *ὑπεῖρ*) *over*, Lat. *super*. Contrast *ἐπί*.

1. **Genitive.** — a. Place: *ὑπὲρ τῶν ἄκρων κατέβαινον they came down from over the heights* T. 4. 25, *ὑπὲρ τῆς κώμης γήλοφος ἦν above the village was a hill* X. A. 1. 10. 12.

b. Other relations: Purpose: *ὑπὲρ τοῦ ταῦτα λαβεῖν in order to get this* D. 8. 44. In defense of: *μαχόμενος ὑπὲρ ὑμῶν fighting for you (standing over to protect)* P. L. 642 c. In the name of, in place of (with the idea of *in the interest of*, and therefore not = *ἀντί*): *λέξω ὑπὲρ σοῦ I will speak in your name* X. C. 3. 3. 14. Concerning, about: *φόβος ὑπὲρ τοῦ μέλλοντος fear for the future* T. 7. 71.

2. **Accusative.** — a. Place: *ὑπὲρ οὐδὸν ἐβήσето he passed over the threshold* ν 63, *οἱ ὑπὲρ Ἑλλάσποντον οἰκοῦντες those who dwell beyond the Hellespont* X. A. 1. 1. 9.

b. Time (= *πρό*) rare: *ὑπὲρ τὰ Μηδικά before the Persian wars* T. 1. 41.

c. Measure: *ὑπὲρ ἡμισυ more than half* X. C. 3. 3. 47.

3. **Composition.** — *Over, above, in behalf of, for, exceedingly*: *ὑπερφρονῶ be over-proud*.

1036. ὑπό (Hom. also *ὑπαί*), *under, by*, Lat. *sub*.

1. **Genitive.** — a. Place (rare in Attic prose): *out from under*: *λαβὼν βοῦν ὑπὸ ἀμάξης taking an ox from a wagon* X. A. 6. 4. 25; *under (of rest)*: *τὰ ὑπὸ γῆς ἅπαντα all things under the earth* P. A. 18 b.

b. Direct agent (1017): *σωθέντες ὑπὸ σοῦ saved by you* X. A. 2. 5. 14, *εὖ ἀκούειν ὑπὸ ἀνθρώπων to be well spoken of by men* X. A. 7. 7. 23, *ἡ ὑπὸ Μελήρου γραφή the indictment brought by Meletus* X. M. 4. 4. 4. Instrument as personified agent: *ἀλίσκεται ὑπὸ τριήρους he is captured by a trireme* D. 53. 6. External cause: *ἀπώλετο ὑπὸ λιμοῦ perished of hunger* X. A. 1. 5. 5. Inter-

nal cause; ὑπὸ τῶν μεγίστων νικηθέντες *constrained by the strongest motives* T. 1. 76. External accompaniment: means of pressure: ἐτόξευον ὑπὸ μαστίγων *they shot under the lash* X. A. 3. 4. 25; sound: ὑπὸ αὐλητῶν *to the accompaniment of flute-players* T. 5. 70; light: ὑπὸ φάνου πορεύεσθαι *to go with a torch* X. R. L. 5. 7. Manner: ὑπὸ σπουδῆς *hastily* T. 3. 33.

N. 1. — ὑπό with the genitive of a thing personifies the thing. Things so personified are (1) words implying a person, as λόγοι, (2) external circumstances, as κίνδυνος, (3) natural phenomena, as χειμῶν, (4) emotions, as φθόνος.

2. **Dative.** — a. Place: ἐστάναι ὑπὸ δένδρῳ *to stand under a tree* P. Phil. 38 c.

b. Agent (poetic, except with verbs signifying *to educate*): ὑπὸ παιδοτρίβῃ ἀγαθῷ πεπαιδευμένος *educated under (the guidance of) a good master* P. Lach. 184 e. Accompanying circumstance (poet.): βῆ ὑπ' ἀμύμονι πομπῇ *he went under a blameless convoy* Z 171. Subjection: οἱ ὑπὸ βασιλεῖ ὄντες *the subjects of the king* X. C. 8. 1. 6.

3. **Accusative.** — a. Place: Motion under: ὑπ' αὐτὸν (*i.e.* τὸν λόφον) στήσας τὸ στρατεύμα *halting the army under the hill* X. A. 1. 10. 14. Motion down under (poet.): εἴμ' ὑπὸ γαῖαν *I shall go down under the earth* Σ 333. Extension or position: αἱ ὑπὸ τὸ ὄρος κῶμαι *the villages at the foot of the mountain* X. A. 7. 4. 5, ὑποκειμένη ἡ Εὐβοία ὑπὸ τὴν Ἀττικὴν *Euboea lying close by Attica* I. 4. 108.

b. Time: ὑπὸ νύκτα *at the approach of night* T. 2. 92, *during the night* Hdt. 9. 18, ὑπὸ τὴν εἰρήνην *at the time of the peace* I. 4. 177.

c. Subjection: ὑπὸ σφᾶς ποιέσθαι *to bring under their own sway* T. 4. 60.

4. **Composition.** — *Under, behind* (ὑπολείπω *leave behind*), *secretly* (ὑποπέμπω *send as a spy*), *gradually* (ὑποκαταβαίνω *descend by degrees*), *slightly* (ὑποφαίνω *shine a little*); *accompaniment* (ὑπάδω *accompany with the voice*).

IMPROPER PREPOSITIONS

1037. Improper prepositions are adverbs used like prepositions, but incapable of forming compounds.

1038. With the Genitive. — ἀνευ *without, except, besides, away from*, rarely after its case. ἄχρι *until, as far as*. ἐγγύς *near* (with dat. poetical). ἐσω (*ἔσω*) *within*. ἐκτός *without*. ἔμπροσθεν *before*. ἐναντίον *in the presence of; against* (with dat. poetical). ἕνεκα, ἕνεκεν (Ion. εἵνεκα, εἵνεκεν) *on account of, for the sake of, with regard to*, usually placed after its case. ἐντός *within*. ἔξω *out of, beyond* (of time), *except*. εὐθύ *straight to*. μεταξύ *between*. μέχρι *until, as far as*. ὀπίσθεν *behind*. πλὴν *except*: πλὴν ἀνδραπόδων *except slaves* X. A. 2. 4. 27; as adverb or conjunction: παντὶ δῆλον πλὴν ἐμοί *clear to everybody except me* P. R. 529 a. πλησίον *near* (also with dat.). χωρὶς *without, separate from*. Cp. 914, 915.

1039. With the Dative. — ἅμα *properly going with; together with, at the same time with*. ὁμοῦ *together with, close to*.

1040. With the Accusative.—ὧς *to*, of persons only, used after verbs expressing or implying motion.

VERBS

1041. Transitive and Intransitive Verbs.—Any verb, active or middle, is called *transitive* if its action passes over to an object in the accusative: ἔβαλέ με *he struck me*, ἤσθετο τὰ γιγνόμενα *he perceived what was taking place*. If the action of a verb does not so pass over, it is called *intransitive*: ζῶ *I live*, κείμαι *I lie*.

1042. But the distinction between transitive and intransitive is not founded on an essential difference in nature, and is often neglected; for

a. Many verbs may be used either transitively or intransitively; as γιγνώσκω *know*, ἐσθίω *eat*, φεύγω *flee*. So in English *change, move, turn*. In poetry some verbs usually intransitive are often used transitively; as πλέω *sail*, ἀίσσω *dart, agitate*, χορεύω θεόν *celebrate a god by dancing*.

b. Some verbs may take a direct object in the accusative or an indirect object in the genitive or dative, often with a difference of meaning. Cp. 892 c, d, 985, 985 a.

c. A verb may have two different senses, one transitive, the other intransitive: μένω *await, remain*, ἀσεβῶ *sin against, sin*, ἀρέσκω *appease, satisfy* (927). πράττω *do* and ἔχω *have, get*, with adverbs or adjectives may mean *be, keep*: εὖ πράττειν *fare well*, καλῶς ἔχω *am well*, ἔχε ἤσυχος *keep quiet*.

d. Some verbs ordinarily transitive may be used intransitively by the omission of a definite external object (which in some cases may be added): as ἄγω (τὸ στράτευμα) *march*, αἶρω (τῆς ναῦς) *get under sail, start*, διάγω (τὸν βίον) *live*, ἐλαίνω (τὸν ἵππον) *ride*, (τὸ ἄρμα) *drive*, (τὸν στρατόν) *march*, (νῆα Hom.) *row*, καταλύω (τοὺς ἵππους, τὰ ὑποζύγια) *halt*, κατέχω (τὴν ναῦν) *put in shore*, προσέχω (τὸν νοῦν) *pay attention*, τελευτῶ (τὸν βίον) *die*. The original sense has often been so completely forgotten that it becomes possible to say, e.g. ἐλαίνων ἰδρῶντι τῷ ἵππῳ *riding with his horse in a sweat* X. A. 1. 8. 1.

e. Transitive verbs may be used intransitively in order to characterize the subject: νικῶ *am victor*, ἀδικῶ *am guilty*.

f. A simple transitive verb, on prefixing a preposition, may become intransitive, or retain a transitive sense; as λείπω *leave*, ἐκλείπω *fail*; φέρω *bear*, διαφέρω *differ from, excel*. In like manner an intransitive verb may become transitive; as βαίνω *go*, διαβαίνω *pass over*; πολεμῶ *wage war*, καταπολεμῶ *subdue completely*; ἔρχομαι *go*, μετέρχομαι *pursue*.

1043. In some verbs showing first and second aorist, first and second perfect, the first tenses are generally transitive, the second tenses generally intransitive. The future active of these

verbs is transitive. In some transitive verbs the perfect (generally the second perfect) is intransitive.

| | |
|--|---|
| κατ(άγνυμι) break: 2 perf. -έαγα am broken. | have destroyed, 2 perf. ὄλωλα am ruined. |
| βαίνω go: 1 aor. ἔβησα caused to go (Ion., poet.), 2 aor. ἔβην went. | πείθω persuade: 1 perf. πέπεικα have persuaded, 2 perf. πέποιθα trust. |
| δύω enter: 1 aor. (έν)έδύσα put on another, 2 aor. ἔδυν entered (also trans. put on one's self). | σβέννυμι put out, extinguish: 1 aor. ἔσβεσα put out, 2 aor. ἔσβην went out. |
| ἵστημι set: 1 aor. ἔστησα set, 2 aor. ἔστην stood, 1 perf. ἔστηκα stand, 2 perf. ἔστατον stand. | φαίνω show: 1 perf. πέφαγκα have shown, 2 perf. πέφηνα have appeared. |
| μαίνω madden: 1 aor. (έξ)έμηνα maddened, 2 perf. μέμνηα am mad. | φύω produce: 1 aor. ἔφῦσα produced, 2 aor. ἔφυν grew, 1 perf.πέφῦκα am by nature. |
| ὀλλύμι destroy: 1 perf. ὀλώλεκα | |

THE VOICES

1044. Some verbs in the present have only the active voice: βαίνω go, ἔρπω creep; some only the middle: ἄλλομαι leap, βούλομαι wish; some both active and middle: λύω, λύομαι loose.

1045. Some verbs are active in some tenses, middle in others. Especially common in such verbs is the future middle, as βαίνω go, βήσομαι shall go (1057). Some verbs, exclusively or chiefly middle in the present, show active forms in other tenses, especially in the perfect; as γίγνομαι become, γέγονα; μαίνομαι rage, μέμνηα.

1046. Passive. — The passive voice was developed by the use, in a passive sense, of middle forms and intransitive active forms. In the present and perfect systems the middle sufficed for the passive (as λύομαι loose for myself, am loosed); in the future the middle retained its old passive force in certain verbs in Attic, as ἀδικήσομαι shall be wronged (1058); as did the aorist middle in Homeric and Attic ἐσχόμην was held, Homeric ἐβλήτο was hit. The passive aorist in -ην was originally active and intransitive, and later acquired a passive meaning; thus, ἐτράφην was brought up, lit. grew (cp. ἔθρεψα made to grow), and ἐρρύην flowed, are formed like ἔστην stood and do not differ in meaning from the aorists of intransitive verbs (ἐμάνην raged, from μαίνομαι). The aorist in -θην was also originally intransitive, as Hom. ἐφάνθην appeared, and later acquired a passive force (Attic ἐφάνθην was shown); many such aorists are active or middle in sense, as ἤσθην took pleasure in (ἤδομαι), ὠργίσθην became angry (ὀργίζω). From the aorists in -ην and -θην were developed the passive futures in -ήσομαι and -θήσομαι.

a. In Hom. all middle futures may be used passively; *ἔμελλε μιγῆσεσθαι* was about to mingle K 365, *δαήσεαι* shall learn γ 187, are the only cases of futures from the (passive) aorist stem in -η.

ACTIVE VOICE

1047. The active voice represents the subject as performing an action or as being in a state: *λούω* *I wash*, *ζῶ* *I live*.

1048. The **Causative Active** denotes that the subject has something done by another: *Κῆρος τὰ βασιλεια κατέκαυσεν* *Cyrus burnt down the palace* (i.e. had it burnt down) X. A. 1. 4. 10. Cp. 1055.

MIDDLE VOICE

1049. The middle voice shows that the subject acts with special reference to himself: *λοῦμαι* *I wash myself*.

a. The middle represents the subject as doing something in which he is interested. He may do something to *himself*, *for himself*, or he may act with something *belonging to himself*.

1050. The **Direct Reflexive Middle** represents the subject as acting directly *on himself*.

ἀμφιέννυμαι *clothe myself*, *γυμνάζομαι* *exercise myself*, *παρασκευάζομαι* *prepare myself*, *ἀπόλλυμαι* *destroy myself*, *perish*, *ἔμαι* *send myself*, *hurry*, *παύομαι* *check myself*, *cease*, *φαίνομαι* *show myself*, *appear*.

1051. The **Indirect Reflexive Middle** represents the subject as acting *for himself* or *with something belonging to himself*.

ἀγομαι *γυναῖκα* *take to wife*, *αἰρούμαι* *choose* (act. *take*), *ἀμύνομαι* *ward off from myself* (act. *ward off*), *πορίζομαι* *provide for myself* (act. *provide*), *φυλάττομαι* *am on my guard against* (act. *watch*), *παρέχομαι* *furnish from my own resources* (act. *furnish*), *τιθέμενοι τὰ ὄπλα* *grounding their arms*, *τροπαῖον στησάμενοι* *having set up their trophy* (cp. 1061), *ὀπλιτᾶς μεταπέμπομαι* *send for (one's) hoplites*, *βουλεύομαι* *form one's own plan* (act. *take counsel*), *συμβουλευόμεαι* *ask for advice* (act. *give advice*).

1052. Under the indirect middle belong certain periphrases of *ποιούμαι* with a dependent substantive, used instead of the simple verb corresponding to the substantive: *λόγον ποιούμαι* (= *λέγω*) *deliver a speech*, *λόγον ποιῶ* *compose a speech*; *πόλεμον ποιούμαι* *wage war*, *πόλεμον ποιῶ* *bring about a war*; *σπονδὰς ποιούμαι* *conclude a treaty*, or *truce*, *σπονδὰς ποιῶ* *bring about a treaty*, or *truce*; *εἰρήνην ποιούμαι* *make peace* (used of one nation at war with another), *εἰρήνην ποιῶ* *bring about a peace* (between opponents, nations at war: of an individual). The passive of *ποιούμαι* so used is *γίγνομαι*.

1053. Active and Reflexive. — Instead of the direct reflexive middle the active voice with the reflexive pronoun is usually employed; often of difficult and unnatural actions (especially with *αὐτὸς ἑαυτόν*, etc.).

ἡτίμωκεν ἑαυτόν he has dishonored himself D. 21. 103, *καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν* he has himself put an end to his own sovereignty Aes. 3. 233. But regularly *ἀπάγχομαι* hang myself (1050).

1054. Middle and Reflexive. — The reflexive pronoun may be used with the middle in contrasts: *οἱ μὲν φάσι βασιλεῖα κελεύσαι τινα ἐπισφάζει αὐτόν Κίρῳ, οἱ δ' ἑαυτόν ἐπισφάσασθαι* some say that the king issued orders for some one to slay him (Artapates) over (the body of) Cyrus, while others say that he slew himself with his own hand X. A. 1. 8. 29.

1055. The **Causative Middle** denotes that the subject has something done by another for himself: *ἐγὼ γάρ σε ταῦτα ἐδίδαξάμην* for I had you taught this X. C. 1. 6. 2. Cp. 1048.

1056. Reciprocal Middle. — With a dual or plural subject the middle may indicate a reciprocal relation.

οἱ ἄθληται ἡγωνίζοντο the athletes contended T. 1. 6, *ἄνθρωποι ἀνδρὶ διελέγοντο* they conversed man with man 8. 93, *ἐπιμειγνύσθαι ἀλλήλοις* to have friendly intercourse with one another X. C. 7. 4. 5, *ταῦτα διανεμούνται* they will divide this up among themselves L. 21. 14.

1057. Many verbs with active presents, which denote bodily or mental action or physical condition, have no active future, but use instead the future middle in an active sense; as *ἀκούω* hear, *ἀκούσομαι*. In some cases the future active is not in common use, or has a special meaning; as *βαίνω* go (*βήσω* shall cause to go).

E.g. *ᾄδω* sing, *ἀκούω* hear, *ἁμαρτάνω* miss, *ἀπαντῶ* meet, *ἀπολαύω* enjoy, *βαδίζω* (*βαδιοῦμαι*) walk, *βλέπω* see, *βοῶ* shout, *γελῶ* laugh, *γινώσκω* know, *διδράσκω* run, *εἰμί* am, *θαυμάζω* wonder, (*ἀπο*)*θνήσκω* die, *κάμνω* am weary, *κλαίω* weep, *λαγχάνω* obtain, *λαμβάνω* take, *μανθάνω* learn, *ὄμνυμι* swear, *ὄρω* see, *πάσχω* suffer, *πίπτω* fall, *πλέω* sail, *πνέω* breathe, *σιγῶ* and *σιωπῶ* am silent, *τρέχω* run, *τυγχάνω* hit, happen, *φεύγω* flee, *φθάνω* anticipate.

a. Some have active and middle futures with the same meaning; as *δικαίω* punish, *ἐπαινῶ* praise, *ποθῶ* desire, *ὕβριζω* insult.

1058. Some verbs commonly use the future middle in a passive sense.

E.g. ἀδικῶ *wrong*, ἐχθαίρω *hate*, ἐῶ *permit*, θεραπεύω *tend*, οἰκῶ *inhabit*, ὁμολογῶ *agree*, ταράττω *disturb*, τρέφω *nourish*, φιλῶ *love*, φυλάττω *guard*. The future of some of these verbs has also a middle meaning.

a. Some verbs at times use in a passive sense both the future middle and the future passive; as ἄγω *lead*, ἀπατῶ *deceive*, βλάπτω *hurt*, κρίνω *judge*, πολιορκῶ *besiege*, στέρω *deprive*, ὠφελῶ *aid*. Cp. 1067.

1059. Differences between Active and Middle.—As contrasted with the active, the middle lays stress on the conscious activity, bodily or mental participation, of the subject. βουλεύομαι *deliberate* (βουλεύω *plan*), σταθμῶμαι *calculate* (σταθμῶ *measure*), ἔχομαι *cling to* (ἔχω *hold*), παύομαι *cease* (make myself stop), πολιτεύομαι *perform my civic duties* (πολιτεύω *am a citizen*). The force of middle often cannot be reproduced in translation (as ἀκούομαι *hear*, τιμῶμαι *honor*), and in some cases it may not have been felt (as ὀρώμαι *see*).

1060. Deponent Verbs (319 c) often denote bodily or mental action, or a physical condition.

Middle deponents: αἰσθάνομαι *perceive*, αἰτιῶμαι *accuse*, ἄλλομαι *leap*, γίγνομαι *become*, ἠγοῦμαι *lead, believe*, μάχομαι *fight*, μέμφομαι *blame*, οἶχομαι *am gone*, πυνθάνομαι *inquire*, φείδομαι *spare*, φθέγγομαι *speak*. Passive deponents: ἄχθομαι *am vexed*, βούλομαι *wish*, δύναμαι *am able*, ἡδομαι *take pleasure in*, μαίνομαι *rage*.

1061. The active is often used instead of the middle when it is not of practical importance to mark the interest of the subject in the action: μεταπέμπειν *send for* T. 7. 15, δηλώσαντες τὴν γνώμην *having set forth their opinion* 3. 37, τροπαῖον στήσαντες *having set up a trophy* 7. 5 (cp. 1051).

1062. The aorist passive of some active verbs may have reflexive force: ἐκινήθην *set myself in motion*, ἠσχύνθην *became ashamed before some one*, ἐφοβήθην *became afraid of*.

1063. List of some verbs showing important differences of meaning between active and middle. The active is often transitive, the middle intransitive.

1. αἶρω *take*; αἶρούμαι *choose*.
2. ἀμύνω τί τινα *ward off something from some one*, ἀμύνω τινί *help some one*; ἀμύνομαί τι *defend myself against something*, ἀμύνομαί τινα *requite some one*.
3. ἀποδίδωμι *give back*; ἀποδίδομαι *sell* (give away for one's profit).
4. ἄπτω *attach*; ἄπτομαί τινος *touch*.
5. ἄρχω *begin*, contrasts the beginner of an action with some one else, as ἄρχω πολέμου *take the aggressive*, ἄρχω λόγου *am the first to speak*; ἀρχομαι means make my own beginning, as contrasted with the later stages, as ἀρχομαι πολέμου *begin warlike operations*, ἀρχομαι τοῦ λόγου *begin my speech*.
6. γαμῶ *marry* (of the man, *duco*), γαμοῦμαι *marry* (of the woman, *nubo*).

7. γράφω νόμον *propose a law* (said of the maker of a law, whether or not he is himself subject to it); γράφομαι γραφήν *draw up an indictment*, γράφομαι τινα *bring suit against some one* (have him written down in the magistrates' records).
8. δανείζω (make something a δάνος, loan) *put out at interest, lend*; δανείζομαι (have a δάνος made to myself) *have lent to me, borrow at interest*.
9. δικάζω *give judgment*; δικάζομαι (δίκην τινί) *go to law with a person, conduct a case* (properly get some one to give judgment).
10. ἐπιψηφίζω *put to vote*; ἐπιψηφίζομαι *vote, decree* (of the people).
11. ἔχω *hold*; ἔχομαι τινος *hold on to, am close to*.
12. θύω *sacrifice*; θύομαι *take auspices* (of a general, etc.).
13. μισθῶ *let for hire*; μισθοῦμαι *hire*.
14. παύω *make to cease, stop* (trans.); παύομαι *cease* (intr.). But παῦε λέγων *stop talking*.
15. πείθω *persuade*; πείθομαι *obey* (*persuade myself*); πέποιθα *trust*.
16. τίθημι νόμον *frame or propose a law for others* (said of the lawgiver); τίθεμαι νόμον *make a law for my own interest* (said of the State legislating).
17. τιμωρῶ τινι *avenge some one*, τιμωρῶ τινά τινι *punish A for B's satisfaction*; τιμωροῦμαι τινα *avenge myself on* (punish) *some one*.
18. τίνω δίκην *pay a penalty*; τίνομαι δίκην *exact a penalty*.
19. φυλάττω τινά *watch some one*; φυλάττομαι τινα *am on my guard against some one*.
20. χρῶ *give an oracle, and lend*; χρῶμαι *consult an oracle, and use*.

PASSIVE VOICE

1064. The passive voice represents the subject as acted on: ἐώθουν, ἐωθούντο, ἔπαιον, ἐπαλούντο *they pushed, were pushed, they struck, were struck* X. C. 7. 1. 38.

a. The passive may have a permissive sense: ἐξάγοντές τε καὶ ἐξαγόμενοι *carrying and allowing ourselves to be carried across the border* P. Cr. 48 d.

1065. The aorist passive of middle deponents (319 c), when it occurs, has a passive force. Most passive deponents express some sort of mental action and have their futures of the middle form; as βούλομαι *wish*, ἐβουλήθη, βουλήσομαι.

1066. Some deponents may have a passive, in addition to an active or middle meaning, especially in the perfect and pluperfect; as ἀποκρίνομαι *answer* (ἀποκρίμαι *have answered* or *have been answered*), ἐνθυμούμαι *consider*, μηχανώμαι *devise*. This double meaning is rare in the present and imperfect; as βιάζομαι *force* or *am forced*.

1067. The future middle is developed from the present stem and generally expresses durative action; the (later) futures passive are developed from the aorists in -ην and -θην and express simple performance or attainment of

the action. This difference in kind of action is not always found, but is most marked when the future middle is used passively (1058). Thus *τιμήσομαι* *I shall enjoy honor*, *τίμηθήσομαι* *I shall be honored* (on a definite occasion), *ὠφελήσομαι* *I shall receive lasting benefit*, *ὠφεληθήσομαι* *I shall be benefited* (on a definite occasion); *ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἔκκαυθήσεται τῷ φθαλμῷ* *the just man will be scourged, racked, fettered, will have his eyes burnt out* P. R. 361 e.

1068. The perfect passive third sing. with the dative of the agent (938) is often preferred to the perfect active of the first person. Thus *πέπρακταί μοι* *it has been done by me* is commoner than *πέπραγα* or *πέπραχα* *I have done*.

1069. The passive may be passive of the middle as well as passive of the active: *αἰρείται* *is taken or is chosen*, *ἡρέθη* *was taken or was chosen*. But cp. 1075.

1070. Active turned to Passive. — The direct object of an active verb becomes the subject of the passive: *ἡ ἐπιστολή ὑπὸ τοῦ διδασκάλου γράφεται* *the letter is written by the teacher* (active *ὁ διδάσκαλος γράφει τὴν ἐπιστολήν*).

1071. Some active or middle verbs governing the genitive or dative may form a personal passive, the genitive or dative (especially if it is a word denoting a person) becoming the subject of the passive.

ἐκεῖνος κατεψηφίσθη *he was condemned* X. H. 5. 2. 36 (pass. of *κατεψηφίσαντο ἐκείνου*), *πῶς ἂν ἐπεβούλευσά τι αὐτῷ, ὃ τι μὴ καὶ ἐπεβουλεύθην ὑπ' αὐτοῦ*; *how could I have plotted aught against him, unless I had also in some measure been plotted against by him?* Ant. 4. β. 5.

a. But the principle does not hold when an external acc. intervenes between the verb and the dative. Thus in *δίδωμι τήνδ' ἐγὼ γυναῖκά σοι* (Ar. Fr. 1. 508 (453)), *σοί* cannot become *σύ*, subject of the passive.

1072. An active verb followed by two accusatives, one of a person, the other of a thing, retains, when transferred to the passive, the accusative of the thing, while the accusative of the person becomes the nominative subject of the passive.

οὐ καὶ σὺ τύπτει τὰς ἰσᾶς πληγὰς ἐμοί; *were you not flogged as well as I?* Ar. Ran. 636, cp. *τὸν ἄνδρα τύπτειν τὰς πληγὰς* *to strike the man the blows* Ant. 4. γ. 1 (cp. 998); *ὅσα ἄλλα ἢ πόλις ἠδίκητο* *all the other wrongs that the State has been suffering* D. 18. 70 (pass. of *ὅσα ἄλλα τὴν πόλιν ἠδίκηι*); *οὐδεὶς ἐδίδαξε με ταύτην τὴν τέχνην* *no one taught me this art* X. O. 19. 16, cp. *μουσικὴν παιδευθεὶς* *having been trained in music* P. Menex. 236 a (cp. 1001).

1073. An active verb followed by an accusative of the thing and a genitive or dative of a person, generally retains, when transferred to the passive, the accusative of the thing, while the word denoting the person becomes the nominative subject of the passive.

a. With verbs of *enjoining, entrusting*: οἱ Βοιωτοὶ ταῦτα ἐπεσταλμένοι ἀνεχώρουν *the Boeotians having received these instructions withdrew* T. 5. 37 (pass. of ἐπιστέλλειν ταῦτα τοῖς Βοιωτοῖς); ἄλλο τι μείζον ἐπιταχθήσεσθε *you will have some greater command laid upon you* 1. 140 (pass. of ἐπιτάττειν ἄλλο τι μείζον ὑμῖν). The nominative of the thing and the dative of the person sometimes occur: Ἴωνες, τοῖσι ἐπετέτραπτο ἡ φυλακὴ *the Ionians to whom the guard had been entrusted* Hdt. 7. 10. The dative is common when an inf. is used with the pass. verb: ἐπετέτακτο τοῖς σκευοφόροις ἵνα *the baggage-carriers had been commanded to go* X. C. 6. 3. 3.

b. With other verbs: ἀποτμηθέντες τὰς κεφαλὰς *having had their heads cut off* X. A. 2. 6. 1 (pass. of ἀποτέμνειν τὰς κεφαλὰς τισι or τινων).

1074. A verb ordinarily intransitive, but allowing a cognate accusative in the active, may become passive, the cognate accusative becoming subject nominative: ἱκανὰ τοῖς πολεμίοις ἠτύχηται *the enemy has had enough good fortune* T. 7. 77 (εὐτυχῶ ἱκανά 977). So τὰ σοὶ κάμοι βεβιωμένα *the life led by you and by me* D. 18. 265.

1075. An intransitive active (or middle) verb, or a verb with an object, may serve as the passive of a transitive active verb.

ἀκούω *am called, am well* (εὖ, καλῶς) or *ill* (κακῶς) *spoken of* = pass. of λέγω (εὖ, καλῶς, κακῶς); ἀλίσκομαι *am caught* = pass. of αἰρῶ; ἀποθνήσκω (*die*) *am killed* = pass. of ἀποκτείνω; γίγνομαι *am born* = pass. of τίκτω *beget*; δίκην δίδωμι *am punished* = pass. of ζημιῶ; ἡττώμαι *am defeated* = pass. of νικῶ *conquer*; κείμεναι (*lie*) *am placed* = pass. of τίθημι; πάσχω (*suffer*) *am treated well* (εὖ) or *ill* (κακῶς) = pass. of ποιῶ (εὖ, κακῶς); ἐκπίπτω (*fall out*) *am expelled* = pass. of ἐκβάλλω; φεύγω (*flee*) *am prosecuted* = pass. of διώκω; *am indicted* = γράφομαι *pass.*; *am exiled* = pass. of ἐκβάλλω; *am acquitted* = pass. of ἀπολύω.

THE TENSES

1076. By the tenses ('tense' from *tempus*) are denoted:

1. The time of an action: present, past, future.
2. The stage of an action: action continued or repeated (in process of development), action simply brought to pass (simple occurrence), action completed with a permanent result.

1077. The time of an action is either *absolute* or *relative*. Time absolutely present, past, or future, is reckoned from the time of speaking or writing. Time relatively present, past, or future is reckoned from some other time, namely, that of the main verb. In this book the expression "time" means absolute time, unless relative time is specially mentioned. Only in independent clauses do the tenses of the indicative denote absolute time; in dependent clauses they denote relative time. In dependent clauses Greek has no special forms to show whether one action happened *before*, *at the same time as*, or *after* another action. Thus whether *γράφειν*, *γράψαι* *to write*, *γεγραμέναι* *to finish writing*, is used of the present, the past, or the future, is determined from the governing verb, e.g. *δύναται*, *ἠδύνατο*, *δυνήσεται*. On the tenses of the optative, infinitive, and participle in indirect discourse see 1151, 1156, 1160. The future infinitive may be used outside of indirect discourse (1154).

a. Even in the indicative the actual time may be different from that which would seem to be denoted by the tense employed. Cp. 1086, 1138.

b. In the subjunctive, optative (except in indirect discourse), and imperative the time is implied only by the mood-forms, not by the tenses. The relative time of one action in reference to the time of another generally has to be inferred in all the moods.

1078. Kind of Time. — Only in the indicative do the tenses show time absolutely present, past, or future.

a. Present time is denoted by: the present *γράφω* *I write*, *am writing*; the perfect *γέγραφα* *I have written*.

b. Past: the imperfect *ἔγραφον* *I wrote*, *was writing*; the aorist *ἔγραψα* *I wrote*; the pluperfect *ἔγεγράφη* *I had written*.

c. Future: the future *γράψω* *I shall write*; the future perfect *γεγραψέται* *it will have been written*, *τεθνήξω* *I shall be dead* (*shall have died*).

1079. Stage of Action. — Every form of the verb denotes stage of action.

a. Continued action is denoted by the present stem, and in part also by the future stem:

1. Present: *γράφω* *I am writing*, *πείθω* *I am persuading* (*trying to persuade*), *ἀνθεὶ* *is in bloom*.
2. Imperfect: *ἔγραφον* *I was writing*, *ἔπειθον* *I was persuading* (*trying to persuade*), *ἤνθει* *was in bloom*.
3. Future: *γράψω* *I shall write* (*shall be writing*), *βασιλεύσει* *he will reign*, *ἔξω* *I shall have* (*hold*).

b. Completed action with permanent result is denoted by the perfect stem :

1. Perfect : *γέγραφα ἐπιστολήν* *I have written a letter* (and it is now finished), *ἤνθηκε* *has bloomed* (and now is in flower).
2. Pluperfect : *ἔγεγράφη ἐπιστολήν* *I had written a letter* (and it was then finished), *ἤνθηκει* *had bloomed* (and was then in flower).
3. Future Perfect : *γεγράφεται ἐπιστολή* *a letter will have been written*, *τεθνήξω* *I shall be dead*.

c. Action simply brought to pass (simple attainment) is denoted by the

1. Aorist : *ἔγραψα* *I wrote*, *ἔπεισα* *I persuaded* (*succeeded in persuading*), *ἐβασίλευσε* *he became king* or *he was king*, *ἤνθησε* *burst into flower* or *was in flower*.
2. Future (see a) : *γράψω* *I shall write*, *βασιλεύσει* *he will become king*, *σχήσω* *I shall get*.

1080. Primary and Secondary Tenses.—The gnomic aorist (1122 b) counts as a primary tense (322), as does the aorist when used for the perfect (1129), and the imperfect referring to present time (1181 a); the historical present (1086) counts as a secondary tense. Since the independent subjunctive, optative, and imperative point to the future, all their tenses count as primary. The optative counts as a secondary tense only when, in dependent clauses, it refers to time relatively past.

TENSES OF THE INDICATIVE

PRESENT INDICATIVE

1081. The present represents a present state, or an action going on at the present time : *ἀληθῆ λέγω* *I am telling the truth*.

1082. Present of Customary Action.—The present is used to express a customary or repeated action : *οὗτος μὲν γὰρ ὕδωρ, ἐγὼ δ' οἶνον πίνω* *for this man drinks water, whereas I drink wine* D. 19. 46.

1083. Present of General Truth.—The present is used to make a statement that holds true for all time : *ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος* *time brings the truth to light* Men. Sent. 11.

1084. Conative Present. — The present may express an action begun, attempted, or intended: *δίδωμί σοι αὐτὴν ταύτην γυναῖκα I offer you this woman herself as a wife* X. C. 8. 5. 19, *προδίδοτον τὴν Ἑλλάδα they are trying to betray Greece* Ar. P. 408.

a. The idea of attempt or intention is an inference from the context and lies in the present only so far as the present does not denote completion.

1085. Present for the Future (Present of Anticipation). — The present may be used instead of the future in statements of what is immediate, likely, certain, or threatening.

καὶ εἰ βούλει, παραχωρῶ σοι τοῦ βήματος and if you wish, I yield the floor to you Aes. 3. 165, *ἀπόλλυμαι I am on the verge of ruin* Ant. 5. 35, *εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πάντα Σικελία if this city is taken, the whole of Sicily as well is in their power* T. 6. 91.

a. In prophecies a future event may be regarded as present: *χρόνῳ ἀγρεῖ Πριάμον πόλιν ἄδε κέλευθος in time this expedition captures Priam's city* A. Ag. 126.

b. On presents with future meaning, see 370, 513.

1086. Historical Present. — In lively or dramatic narration the present may be used to represent a past action as taking place at the moment of speaking or writing. This use does not occur in Homer.

ὁ δὲ Θεμιστοκλῆς φεύγει ἐς Κέρκυραν Themistocles fled (flees) to Corcyra T. 1. 136, *αἱ δὲ νῆες τῶν Ἀθηναίων καταλαμβάνουσι τὴν Ποτειδαίαν the ships of the Athenians occupied Potidaea* 1. 59, *ἅμα δὲ τῇ ἡμέρᾳ τῇ πόλει προσέειπε καὶ αἰρεῖ at daybreak he assaulted the town and took it* 7. 29, *οὕτω δὲ ἀπογράφονται πάντες ἀνέλαβόν τε τὰ ὄπλα accordingly they all enrolled themselves and took the arms* X. C. 2. 1. 19.

a. The historical present may represent either the descriptive imperfect or the narrative aorist (1120 b).

1087. Annalistic Present. — The annalistic present registers historical facts or notes incidents.

Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο of Darius and Parysatis were (are) born two sons X. A. 1. 1. 1, *καὶ ὁ ἐνιαυτὸς ἔληγεν, ἐν ᾧ Καρχηδόνιοι αἰρούσι δύο πόλεις Ἑλληνίδας and the year came to an end in which the Carthaginians captured two Greek cities* X. H. 1. 1. 37.

1088. Present of Past and Present Combined. — The present, accompanied by a definite or indefinite expression of past time,

is used to express an action begun in the past and continuing in the present. The 'progressive perfect' is often used in translation. *πάλαι θαυμάζω I have been long (and am still) wondering* P. Cr. 43 b. This use appears also outside of the indicative.

a. Verbs of *hearing, saying, learning*, whose action commenced in the past, but whose effect continues into the present, are similarly used, often without an adverb of past time: *ἐξ ὧν ἀκούω from what I hear (have heard)* X. A. 1. 9. 28, *ὅπερ λέγω as I say (have said)* P. A. 21 a. So with *αἰσθάνομαι, γιγνώσκω, μανθάνω, πυνθάνομαι*. *ἄρτι* just is sometimes found with these verbs.

b. The perfect is used instead of the present if the action is regarded as completed.

1089. Present for Perfect. — *ἦκω I am come, I have arrived, οἴχομαι I am gone, have a perfect sense.*

Θεμιστοκλῆς ἦκω παρὰ σέ I Themistocles have come to you T. 1. 137, *οἶδα ὅπου οἴχονται I know where they have gone* X. A. 1. 4. 8.

1090. The present of certain verbs often expresses an enduring result, and may be translated by a perfect: *ἀδικῶ I am guilty (ἀδικός εἰμι), I have done wrong, νικῶ, κρατῶ I am victorious, I have conquered.*

IMPERFECT

1091. The imperfect (also called past descriptive) represents an action as going on, or a state as existing, in the past: *Κῦρος οὐπω ἦκεν, ἀλλ' ἔτι προσήλανε Cyrus had not yet arrived (1104) but was still marching on* X. A. 1. 5. 12, *ἐβασίλευεν Ἀντίοχος Antiochus was reigning* T. 2. 80.

1092. Imperfect of Continuance. — The imperfect represents an action as continuing in the past: *διέφθειραν Ἀθηναίων πέντε καὶ εἴκοσι, οἳ ξυνεπολιορκούντο they put to death twenty-five of the Athenians who had been besieged with them (i.e. from the beginning to the end of the siege)* T. 3. 68.

1093. Verbs of *sending, going, saying, exhorting*, etc., which imply continuous action, are often used in the imperfect where we might expect the aorist of action simply brought to pass. Thus, in *ἐπεμπον I sent*, the action is regarded as unfinished, since the goal is not reached; in *ἐκέλευον I gave orders*, the command is regarded as not yet executed. In *ἔλεγεν αὐτοῖς ταῦτα he spoke to them as follows*, the speech is thought of as developed point by point.

1094. The imperfect, accompanied by an expression of past time, is used of actions which had been in progress for some time and were still in progress (cp. 1088); τὸ Ῥήγιον ἐπὶ πολλὸν χρόνον ἐστασίαζε *Rhegium had been for a long time in a state of faction* T. 4. 1. If the action is regarded as completed, the pluperfect is used.

1095. Imperfect of Customary Action. — The imperfect is used to express frequently repeated or customary past actions.

ἐπεὶ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύονον, καὶ τότε προσεκύνησαν *when they caught sight of him, the very men who before this were wont to prostrate themselves before him, prostrated themselves on this occasion also* X. A. 1. 6. 10. See also 1421. ἄν may be used with this imperfect (1183).

1096. Imperfect of Description. — The imperfect describes manners and customs; the situation, circumstances, and details, of events; and the development of actions represented as continuing in past time.

ἐκείνός τε τοὺς ὑφ' ἑαυτῷ ὡσπερ ἑαυτοῦ παῖδας ἐτίμα, οἳ τε ἀρχόμενοι Κύρον ὡς πατέρα ἐσέβοντο *he (Cyrus) treated his subjects with honor as if they were his own children, and his subjects revered Cyrus like a father* X. C. 8. 8. 2, εὐθὺς ἀνεβόησάν τε πάντες καὶ προσπεσόντες ἐμάχοντο, ἐώθουν, ἐωθούντο, ἐπαιον, ἐπαίοντο *immediately all raised a shout and falling upon each other fought, pushed and were pushed, struck and were struck* 7. 1. 38.

a. The imperfect often has a dramatic or panoramic force: it enables the reader to follow the course of events as they occurred, as if he were a spectator of the scene depicted.

1097. The imperfect is thus often used to explain, illustrate, offer reasons for an action, and to set forth accompanying and subordinate circumstances that explain or show the result of the main action.

ἐνταῦθα ἔμεινεν ἡμέρας πέντε · καὶ τοῖς στρατιώταις ὠφέλιτο μισθὸς πλεόν ἢ τριῶν μηνῶν, καὶ πολλὰκίς ἰόντες ἐπὶ τὰς θύρας ἀπήτουν · ὁ δὲ ἐλπιδας λέγων διῆγε καὶ δῆλος ἦν ἀνιώμενος *there he remained five days; and the soldiers whose pay for more than three months was in arrears kept going to headquarters and demanding their dues; but he kept expressing his expectation (of making payment) and was plainly annoyed* X. A. 1. 2. 11.

1098. Conative Imperfect. — The imperfect may express an action attempted, or intended, in the past.

ἔπειθον αὐτούς, καὶ οὓς ἔπεισα, τούτους ἔχων ἐπορευόμην *I tried to persuade them, and I marched away with those whom I succeeded in persuading* X. C. 5. 5. 22, ἠπέιγοντο ἐς τὴν Κέρκυραν *they were for pushing on to Corcyra* T. 4. 3.

a. Here may be placed the imperfect equivalent in sense to ἔμελλον with the infinitive: φονεὺς οὖν αὐτῶν ἐγιγνόμην . . . ἔτι δὲ τριακοσίους Ἀθηναίων

ἀπώλλων *I was on the point of becoming their murderer (interfecturus eram), and besides I threatened three hundred Athenians with death* And. 1. 58.

1099. Inchoative Imperfect. — The imperfect may denote the beginning of an action or of a series of actions: *ἐπειδὴ δὲ καιρὸς ἦν, προσέβαλλον* *but when the proper time arrived, they began an (proceeded to) attack* T. 7. 51.

1100. Imperfect of Resistance or Refusal. — With a negative, the imperfect often denotes resistance, refusal (*would not or could not*), or failure of expectation. The aorist with a negative denotes unrestricted denial of a fact.

τὴν πρόκλησιν οὐκ ἐδέχσθε *you would not accept the proposal* T. 3. 64 (*τὴν ἱκετείαν οὐκ ἐδέξαντο* *they did not receive the supplication* 1. 24), *ὁ μὲν οὐκ ἐγάμει, ὁ δὲ ἔγγημεν* *the one would not marry, the other did* D. 44. 17. So *οὐκ εἰᾶ* *he would not allow (he was not for allowing)*. Cp. 1155.

1101. Imperfect for Present. — In descriptions of places and scenery the imperfect is often used, instead of the present, by assimilation to the time of the narrative.

ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὠρίζε τὴν τῶν Μακρόνων χώραν καὶ τὴν τῶν Σκυθηῶν *they came to the river which divided the country of the Macrones from that of the Scytheni* X. A. 4. 8. 1, *ἐξελαύνει ἐπὶ ποταμὸν πλήρη ἰχθύων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον* *he marched to a river full of fish, which the Syrians regarded as gods* 1. 4. 9.

1102. Imperfect of a Truth Just Recognized. — The imperfect (especially of εἰμί), generally accompanied by ἄρα, is often used to denote that a present fact or truth has just been recognized: *τοῦτ' ἄρ' ἦν ἀληθές* *this is true after all* E. I. T. 351. ἄρα *sure enough* appears with other tenses also.

1103. The imperfect may refer to a topic or point previously discussed or assumed: *ἦν ἡ μουσικὴ ἀντίστροφος τῆς γυμναστικῆς, εἰ μέμνησαι* *music is, if you remember, the counterpart of gymnastics* P. R. 522 a.

1104. Imperfect for Pluperfect. — The imperfect has the force of a pluperfect in the case of verbs whose present is used in the sense of a perfect (1089–1090): *ἦκον* *I had come* (rarely *I came*), *φύγόμεν* *I had departed*, *ἐνίκων* *I was victorious*, *ἠδίκουν* *I was guilty*.

1105. Imperfect and Aorist. — The imperfect and aorist often occur in the same passage; and the choice of tense often depends upon the manner in

which the writer views the action. The imperfect may be represented by a line, along which an action progresses; for the aorist see 1117 a. The imperfect puts the reader in the midst of the events as they were taking place, the aorist simply reports that an event took place: *ἔπειτα ψιλοὶ δώδεκα ἀνέβαινον, ὃν ἡγείτο Ἀμμέας, καὶ πρῶτος ἀνέβη* then twelve light-armed men proceeded to climb up under the leadership of Ammeas, who was the first to mount T. 3. 22. The imperfect implies nothing as to the absolute length of the action; cp. *πάλιν κατὰ τάχος ἐκόμισε τὴν στρατιάν* he withdrew the army in haste T. 1. 114 with *κατὰ τάχος ἀνεχώρησε* he retreated in haste 1. 73. Cp. 1120 a, b.

For *ἔδει*, *ἐχρῆν*, etc. with the infinitive, see 1174–1175.

FUTURE INDICATIVE

1106. The future denotes an action that will take place at some future time: *βασιλεὺς ἀγορὰν παρέξει* the king will provide a market X. A. 3. 2. 20.

1107. When a verb has two futures, the one showing a stem like that of the present is properly continuative, the one showing a stem like that of the aorist marks simple attainment: *ἔξω* I shall have (cp. *ἔχω*, for *ἔχω*, 108 e), *σχήσω* I shall get (cp. *ἔσχον*); as *καλῶς ἔξω* I shall be in a good state, *καλῶς σχήσω* I shall come to a good condition; *καὶ ταῦτ' εἰκότως οὕτως ὑπελάμβανον ἔξειν* and I supposed with reason that this would continue so D. 19. 153, *Θηβαῖοι ἔχουσι μὲν ἀπεχθῶς, ἔτι δ' ἐχθροτέρως σχήσουσιν* the Thebans are at enmity and will become still more hostile 5. 18. (But *ἔξω* usually does duty for *σχήσω*.) So *βαλλήσω* shall pelt, *βαλῶ* shall hit. Cp. *ἀχθέσομαι* shall be angry, *ἀχθεσθήσομαι* shall get angry, and 1067.

1108. Verbs of *wishing, asking*, and some other verbs of will may appear in the future where English prefers the present: *τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι* I (shall) therefore wish to obtain only so much at thy hands E. Med. 259.

1109. Gnostic Future.—The future may express a general truth.

ἀνὴρ ἐπιεικῆς υἱὸν ἀπολέσας ῥᾶστα οἴσει τῶν ἄλλων a reasonable man, if he loses a son, will (i.e. is expected to) bear it more easily than other men P. R. 603 e. See 1122.

1110. Future for Present.—The future may be used instead of the present to denote that which is possible at the moment of speaking.

εὐρήσομεν τοὺς φιλοτίμους τῶν ἀνδρῶν ἀντὶ τοῦ ζῆν ἀποθνήσκειν εὐκλεῶς αἰρουμένους we shall find that ambitious men choose a glorious death in preference to life I. 9. 3.

a. The future may denote present intention: *αἶρε πλήκτρον, εἰ μαχεῖ* raise your spur if you mean to fight Ar. Av. 759 (in this use μέλλω is more common, 1145). Cp. 1396. So in the tragic *τί λέξεις; what do you mean?* E. Med. 1310.

1111. Deliberative Future. — The future is sometimes used in deliberative questions.

τί ἐροῦμεν ἢ τί φήσομεν; what shall we say or what shall we propose? D. 8. 37, *εἴπωμεν ἢ σιγῶμεν* (1192); *ἢ τί δράσομεν; shall we speak or keep silent? or what shall we do?* E. Ion 758.

1112. Jussive Future. — The future may express a command, like the imperative; and, in the second person, may denote concession or permission (negative οὐ). The tone of the jussive future is generally familiar.

ὧς ποιήσετε you will do thus P. Pr. 338 a, *αὐτὸς γνώσει you will judge for yourself* P. Phil. 12 a, *σπουδῇ ἔσται τῆς ὁδοῦ you will have to hurry on the march* T. 7. 77.

1113. The future with οὐ may be used in questions in an imperative sense to express urgency, warning, or irony: *οὐκ ἔξιμεν . . . οὐκ ἐπὶ τὴν ἐκείνου πλευσόμεθα; shall we not go forth . . . shall we not set sail against his country?* D. 4. 44, *οὐ φυλάξεσθε; will you not be on your guard?* 6. 25.

1114. οὐ μὴ with the 2 sing. of the future in the drama expresses a strong prohibition: *οὐ μὴ διατρέψεις don't dawdle (you shall not dawdle)* Ar. Ran. 462. οὐ μὴ with any person of the future indicative may express an emphatic future denial: *τοὺς πονηροὺς οὐ μὴ ποτε βελτίους ποιήσετε you will never make the bad better* Aes. 3. 177. Cp. 1638, 1639.

1115. ὅπως and ὅπως μὴ may be used with the future in urgent exhortations and prohibitions: *ὅπως οὖν ἔσεσθε ἄξιοι τῆς ἐλευθερίας prove yourselves then worthy of freedom* X. A. 1. 7. 3, *ὅπως τοίνυν περὶ τοῦ πολέμου μηδὲν ἐρεῖς say nothing therefore about the war* D. 19. 92. Cp. 1353.

1116. ὅπως μὴ (negative ὅπως μὴ οὐ) with the future may express the desire to avert something: *ὅπως μὴ αἰσχροὶ φαινόμεθα mind we don't appear base* X. C. 4. 2. 39, *ἀλλ' ὅπως μὴ οὐχ οἶός τ' ἔσομαι but (I fear that) I shall not be able* P. R. 506 d. Cp. 1190, 1191, 1364.

AORIST INDICATIVE

1117. The aorist expresses the mere occurrence of an action in the past. The action is regarded as an event or single fact without reference to the length of time it occupied.

ἐνίκησαν οἱ Κερκυραῖοι καὶ ναῦς πέντε καὶ δέκα διέφθειραν *the Corcyraeans were victorious and destroyed fifteen ships* T. 1. 29, μετὰ τὴν ἐσβολὴν τῶν Πελοποννησίων Λέσβος ἀπέστη *after the inroad of the Peloponnesians Lesbos revolted* (dated past action) 3. 2.

a. The aorist may mark: 1. The starting point (ingressive aorist); 2. The end point (resultative aorist); 3. The whole action (complexive aorist). These uses appear also outside of the indicative.

1118. Ingressive Aorist. — The aorist of verbs whose present denotes a state or a continued action generally expresses the entrance into that state or the beginning of that action. Most of these verbs are denominatives, and the aorist is generally the first aorist:

ἄρχω *rule*, ἤρξα *became ruler*; βασιλεύω *am king*, ἐβασίλευσα *became king, ascended the throne*; δακρύω *weep*, ἐδάκρυσα *burst into tears*; θαρρῶ *am courageous*, ἐθάρρησα *plucked up courage*; νοσῶ *am ill*, ἐνόσησα *fell ill*; πλουτῶ *am rich*, ἐπλούτησα *became rich*; πολεμῶ *make war*, ἐπολέμησα *began the war*.

a. A few second aorists are so used: ἔσχον *took possession of, got*, ἤσθόμην *became aware*, ἔστην *took my stand* (perfect ἔστηκα *am standing*).

b. The aorist of the verbs of 1118 may denote also a simple occurrence of the action with no idea of entrance into a state: ἐβασίλευσα *was king, ruled*, ἐνόσησα *was ill*.

1119. Resultative Aorist. — In contrast to the imperfect (and present) the aorist denotes the result, end, or effect of an action.

ἤγαγον *I brought*, ἐβούλευσα *I decided* (ἐβούλευον *I was deliberating*), ἔπεσον *I struck in falling, dropped* (ἐπίπτον *I was in the act of falling*), ἔπεισα *I succeeded in persuading* (cp. 1098).

1120. Complexive Aorist. — The complexive aorist surveys at a glance the course of a past action from beginning to end.

τοῦτω τῷ τρόπῳ τὴν πόλιν ἐτείχισαν *it was in this manner that they fortified the city* T. 1. 93, τέσσαρα καὶ δέκα ἔτη ἐνέμειναν αἱ σπονδαί *the peace lasted fourteen years* 2. 2, ὀλίγον χρόνον ἐνέμεινεν ἡ ὁμαιχιμῖα *the league lasted a short time* 1. 18, ἦλθον, εἶδον, ἐνίκησα *veni, vidi, vici*, Plutarch, Caesar 50.

a. With definite numbers the complexive aorist is commonly used; but the imperfect is often employed when a following aorist shows that the action of the imperfect has been interrupted or has passed into another stage: ἐνταῦθα ἔμεινε Κύρος ἡμέρας τριάκοντα *Cyrus remained thirty days there* X. A. 1. 2. 9, τέτταρας μῆνας ὅλους ἐσφίζοντο οἱ Φωκεῖς τοὺς ὕστερον, ἡ

δὲ τούτου ψευδολογία μετὰ ταῦθ' ὕστερον αὐτοὺς ἀπώλεσεν for the four whole ensuing months the Phocians remained safe, but the falsehood of this man afterwards effected their ruin D. 19. 78.

b. The complexive aorist enumerates and reports past events. It may be employed in rapid continuous narration (X. A. 1. 9. 6). As a narrative tense it is often used to state the chief events and facts and to sum up the result of a preceding narrative, while the other past tenses set forth subordinate actions and attendant circumstances.

1121. Empiric Aorist. — With adverbs signifying *often, always, sometimes, already, not yet, never, etc.*, the aorist may expressly denote a fact of experience (ἐμπειρία).

πολλοὶ πολλάκις μειζόνων ἐπιθυμούντες τὰ παρόντ' ἀπώλεσαν many men often lose what they have from a desire for greater possessions D. 23. 113, ἀθῦμοῦντες ἄνδρες οὐπω τροπαίων ἔστησαν men of faint heart never yet raised a trophy P. Criti. 108 c.

a. The empiric aorist is commonly to be translated by the present or perfect. The statement in the aorist is often based upon a concrete fact of experience set forth in the context, and the reader is left to infer that it holds good for all time. From this use proceeds that of 1122.

1122. Gnostic Aorist (γνώμη maxim, proverb). — The gnostic aorist expresses a general truth. The aorist simply states a past occurrence, and leaves the reader to draw the inference from a concrete case that what has occurred once is typical of what often occurs.

παθὼν δέ τε νήπιος ἔγνω a fool learns by experience Hesiod, Works and Days 218, κάλλος μὲν γὰρ ἢ χρόνος ἀνήλωσεν ἢ νόσος ἐμάρανε for beauty is either wasted by time or withered by disease I. 1. 6.

a. The gnostic aorist often alternates with the present of general truth (1083): οὐ γὰρ ἡ πληγὴ παρέστησε τὴν ὀργήν, ἀλλ' ἡ ἀτίμια· οὐδὲ τὸ τύπτεσθαι τοῖς ἐλευθέροις ἐστὶ δεινόν, ἀλλὰ τὸ ἐφ' ὕβρει for it is not the blow that causes anger, but the disgrace; nor is it being struck that is terrible to freemen, but being struck in wantonness D. 21. 72.

b. The gnostic aorist is regarded as a primary tense (1080): οἱ τύραννοι πλούσιον ὃν ἂν βούλωνται παραχρῆμ' ἐποίησαν tyrants make rich in a moment whomever they wish D. 20 15.

1123. Akin to the gnostic aorist is the aorist employed in descriptions of manners, customs, and imaginary scenes: φᾶρος δὲ αὐτημερὸν ἐξυφάναντες οἱ ἱερεῖς κατ' ὦν ἔδησαν ἐνὸς αὐτῶν μίτρῃ τοὺς ὀφθαλμοὺς after having woven a mantle on the same day the priests bind the eyes of one of their number with a snood Hdt. 2. 122, ἐπειδὴν ἀφίκωνται οἱ τετελευτηκότες εἰς τὸν τόπον, οἱ

ὁ δαίμων ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς καὶ ὀσίως βιώσαντες καὶ οἱ μὴ when the dead reach the place whither each is conducted by his genius, first of all they have judgment pronounced upon them as they have lived well and devoutly or not P. Ph. 113 d.

1124. Aorist in Similes. — The aorist is often used in similes in poetry, and generally contains the point of comparison. It may alternate with the present. Thus ἤριπε δ' ὡς ὅτε τις δρύς ἤριπεν *he fell as falls an oak* Π 482, οἶος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ | παμφαίνων, τότε δ' αὖτις ἔδῶ νέφεα σκιάοντα, | ὡς Ἴεκτωρ κτλ. *and as from out the clouds all radiant appears a baneful star, and then again sinks within the shadowy clouds, so Hector, etc.* Δ 62.

1125. Aorist in Impatient Questions. — The aorist is used in questions with τί οὖν οὐ and τί οὐ to express impatience or surprise that something has not been done. The question is here equivalent to a command or a proposal: τί οὖν οὐχὶ καὶ σὺ ὑπέμνησάς με; *why then don't you recall it to my mind?* X. Hi. 1. 3. The less lively present, and the future, may also be used.

1126. Dramatic Aorist. — The 1 person sing. of the aorist is used in the dialogue parts of the drama to denote a state of mind (or an act expressing a state of mind) in which the speaker found himself in the moment just passed: ἦσθην, ἐγάλασα *I am delighted, I can't help laughing* Ar. Eq. 696, ἐδεξάμην τὸ ῥήθην *I welcome the omen* S. El. 668 (in prose δέχομαι τὸν οἰωνόν). So ἐπήνεσα *I approve*, ξυνῆκα *I understand*.

1127. Aorist of Customary Action. — With ἄν the aorist may denote repetition (1183): εἶπεν ἄν *he used to say* X. C. 7. 1. 14. Distinguish 1397. ||

1128. Aorist for Future. — The aorist may be substituted for the future to represent vividly a future event as having actually occurred: ἀπωλόμην ἄρ', εἰ με δὴ λείψεις *I am undone if thou dost leave me* E. Alc. 386.

1129. Aorist for Perfect. — The aorist is often used where we use the perfect: παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι *I (have) summoned you, my friends* X. A. 1. 6. 6. Sometimes the aorist is chosen because of its affinity to the negative (1100): τῶν οἰκετῶν οὐδένα κατέλιπεν ἀλλ' ἅπαντας πέπρακε *he (has) left not one of his servants, but has sold them all* Aes. 1. 99.

a. If an active transitive perfect is not formed from a particular verb, or is rarely used, the aorist takes its place: Φεραίων μὲν ἀφῆρηται τὴν πόλιν καὶ φρουρᾶν ἐν τῇ ἀκροπόλει κατέστησεν *he has deprived the Phereaeans of their city and established a garrison in the acropolis* D. 7. 32 (καθέστᾰκε transitive is not classic). So ἤγαγον is used for ἤκα.

1130. If the perfect has the force of a present (1134, 1135), the aorist may be translated by the perfect: ἐκτησάμην *I have acquired* (κέκτημαι *I possess*), ἐθαύμασα *I have wondered* (τεθαύμακα *I admire*). Thus ἐκτησο (405 b. D.) αὐτὸς τὰ περ αὐτὸς ἐκτήσασο *keep thyself what thyself hast gained* Hdt. 7. 29.

1131. Epistolary Tenses. — The writer of a letter or book, the dedicator of an offering, may use the aorist to put himself in the position of the reader or beholder who views the action as past: μετ' Ἀρταβάζου, ὃν σοι ἐπεμψα, πράσσει negotiate with Artabazus whom I send (sent) to you T. 1. 129.

a. The perfect is also used: ἀπέσταλά σοι τόνδε τὸν λόγον I send (have sent) you this discourse I. 1. 2. The imperfect is rare.

1132. Aorist for Pluperfect. — The aorist with many temporal and causal conjunctions, and in relative clauses, often has the force of the Eng. pluperfect: ἐπεὶ ἐσάλπιγξε, ἐπήσαν after the trumpeter had given the signal, they advanced X. A. 1. 2. 17, ἐκέλευσέ με τὴν ἐπιστολὴν ἣν ἔγραψα δοῦναι he requested me to give him the letter which I had written X. C. 2. 2. 9. So often in other moods than the indicative.

PERFECT INDICATIVE

1133. The perfect (also called present perfect) denotes a completed action the effect of which still continues in the present.

τὰ οἰκήματα ᾠκοδόμηται the rooms have been constructed X. O. 9. 2, τὰς πόλεις αὐτῶν παρήρηται he has taken away (and still holds) their cities D. 9. 26, ὑπέληφα I have formed (hold) the opinion 18. 123, βεβούλευμαι I have made up my mind (am resolved) S. El. 947.

1134. Perfect with Present Meaning. — When the perfect marks the enduring result rather than the completed act, it may often be translated by the present.

κέκλημαι (have received a name) am called, κέκτημαι (have acquired) possess, μέμνημαι (have recalled) remember, τέθνηκα (have passed away) am dead, αἰθισμαι (have accustomed myself) am accustomed, ἠμφίεσμαι (have clothed myself in) have on, πέποιθα (have put confidence in) trust, ἔστηκα (have set myself) stand, βέβηκα (have stepped) stand and am gone, ἔγνων (have learned, recognized) know, πέφυκα (have come into being) am born, am by nature, οἶδα (have found out, seen) know.

1135. Intensive Perfect. — The intensive perfect apparently denotes an action rather than a state resulting from an action, and is translated like a present.

Verbs of the senses (δέδορκα gaze, πέφρικα shudder), of sustained sound (κέκραγα bawl, λέληκα shout), of emotion (γέγηθα am glad, μέμηλε cares for), of gesture (κέχηνα keep the mouth agape), and many others (σεστέγηκα am still).

a. But most if not all such verbs may be regarded as true perfects, i.e. they denote a mental or physical state resulting from the accomplishment of the action; as πέφρικα I have shuddered and am now in a state of shuddering.

1136. Empiric Perfect. — The perfect may set forth a general truth expressly based on a fact of experience: ἡ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν *lack of discipline ere now has been the ruin of many* X. A. 3. 1. 38. Cp. 1121.

1137. Perfect of Dated Past Action. — The perfect is sometimes used of a past action whose time is specifically stated: ὕβρισμαι τότε *I was insulted on that occasion* D. 21. 7. This use approaches that of the aorist (cp. 1117).

1138. Perfect for Future Perfect. — The perfect may be used vividly for the future perfect, to anticipate an action not yet accomplished: κἂν τοῦτο νικῶμεν, πάνθ' ἡμῖν πεποιήται *and if we conquer in that quarter, everything has been (will have been) accomplished by us* X. A. 1. 8. 12.

PLUPERFECT

1139. The pluperfect (also called past perfect) is the past of the perfect, and denotes a past fixed state resulting from a completed action: ἐβεβουλεύμην *I had made up my mind (was resolved).*

a. When the perfect is translated by a present, the pluperfect is rendered by an imperfect: ἐκεκτήμην *was in possession of*, ἐτεθνήκει *he was dead*, ἤδη κῆν, ἐμνημήμην *remembered*. Cp. 1134.

1140. Pluperfect of Immediate Occurrence. — The pluperfect may denote that a past action occurred so immediately or suddenly that it was accomplished almost at the same moment as another action: ὡς δὲ ἐλήφθησαν, ἐέλυντο αἱ σπονδαί *and when they were captured the truce was (already) at an end* T. 4. 47.

FUTURE PERFECT

1141. The future perfect is the perfect transferred to the future, and denotes a future state resulting from a completed action: δεδήσεται *he shall be kept in prison*; ἡ θύρᾱ κεκλήσεται *the door will be kept shut* Ar. Lys. 1071.

1142. When stress is laid upon complete fulfilment, the future perfect may imply rapidity, immediate consequence, or certainty: φράζε, καὶ πεπράξεται *speak, and it shall be done (instanter)* Ar. Plut. 1027, εὐθὺς Ἀριαῖος ἀφεστηξεί· ὥστε φίλος ἡμῖν οὐδεὶς λείψεται *Ariæus will at once be in revolt, so that not a friend shall be left to us* X. A. 2. 4. 5.

1143. The future perfect may have an imperative force (cp. 1112): εἰρήσεται γὰρ τᾶληθές *for the truth shall (let it) be spoken* I. 7. 76.

1144. If the perfect has the force of a present, the future perfect is used like a simple future (1134): κεκλήσομαι *shall bear the name*, μεμνήσομαι *shall*

remember, κекτήσομαι shall possess. So in the two active forms (548): τεθνήξω shall be dead, ἐστήξω shall stand.

PERIPHRASTIC TENSES

On the periphrastic forms of perfect, pluperfect, and future perfect, see 573-575.

1145. With μέλλω. — A periphrastic future is formed by μέλλω *I am about to, intend to, am (destined) to, am likely to* with the present or future (rarely the aorist) infinitive: ἄ μέλλω λέγειν σοὶ πάλαι δοκεῖ *what I am going to say has long been your opinion* X. C. 3. 3. 13 (cp. 1088), Κλέανδρος μέλλει ἤξειν *Cleander is on the point of coming* X. A. 6. 4. 18, ἔμελλον ὄλβιος εἶναι *I was destined to be happy* σ 138. Between present and future there is no practical difference. The aorist may be used to mark a particular point: μήτοι με κρύψης τοῦθ' ὅπερ μέλλω παθεῖν *hide not from me this (very thing) that I am doomed to suffer* A. Pr. 625.

a. ἔμελλον is used of past intention: ἔμελλε καταλθεῖν *he was about to stop for the night* X. A. 1. 8. 1, τοὺς ἔσπλους κλήσειν ἔμελλον *they intended to close the entrances* T. 4. 8. ἔμελλον with the infinitive denoting an unfulfilled past intention is a periphrasis for an aorist indicative with ἄν; as οὐ συστρατεύειν ἔμελλον *they would not have joined forces* D. 19. 159 (= οὐκ ἂν συνηστράτευσαν).

1146. With εἶμι. — The present and perfect participle may be used with the forms of εἶμι to form a periphrasis, especially when the participle has an adjectival character: ἤγει διαφθειρομένους τινὰς εἶναι; *do you think that some are being ruined?* P. R. 492 a, αἱ τέχναι διεφθαρμένοι ἔσονται *the arts will be ruined* X. C. 7. 2. 13. With ἔσομαι the aorist participle equals the future perfect: οὐ σιωπήσῃς ἔση; *be silent, won't you, once and for all?* S. O. T. 1146.

1147. With ἔχω. — The periphrasis with ἔχω and the aorist participle is analogous to the perfect in meaning, and emphasizes the permanence of the result attained (chiefly in Hdt. and the drama): κηρύξῃς ἔχω *I have proclaimed* S. Ant. 192.

a. In Attic prose ἔχω usually has a separate force: Φεράς πρόνῃν ἔχει καταλαβών *he lately seized and now occupies Pherae* D. 9. 12.

1148. With γίγνομαι. — As μὴ σαρτὸν κτείνῃς γένη *lest thou destroy thyself* S. Ph. 773; in prose this periphrasis has the tone of tragedy.

THE TENSES IN OTHER MOODS THAN THE INDICATIVE

1149. Subjunctive. — The subjunctive refers to the future. The tenses do not express differences of time, but denote only stage of action.

Present (continuance): τὰ αὐτῶν ἄμα ἐκποριζόμεθα *let us at the same time keep developing our resources* T. 1. 82. Aorist (simple occurrence): πορισώμεθα πρῶτον τὴν δαπάνην *let us procure the money first* T. 1. 83. Perfect (completion with permanent result): ἵνα, ἣν μὴ ὑπακούωσι, τεθνήκωσιν *in order that, in case they do not submit, they may be put to death* (lit. *may be dead at once*) T. 8. 74. The perfect is rarely used.

1150. Optative (not in indirect discourse). — The optative in independent sentences refers to the future. The tenses do not express differences of time, but denote only stage of action.

Present (continuance): πλούσιον δὲ νομίζοιμι τὸν σοφόν *may I (always) count the wise man wealthy* P. Phae. 279 b; Aorist (simple occurrence): εἰ γὰρ γένοιτο *would that it might come to pass* X C. 6. 1. 38; Perfect (completion with permanent result): τεθναίης *die* (lit. *may you lie dead*) Z 164.

1151. Optative (in indirect discourse). — When the optative in indirect discourse represents the indicative after a past tense of a verb of *saying* or *thinking*, each tense denotes stage of action, and time relatively to that of the leading verb.

The present optative represents the imperfect as well as the present indicative. — The future optative occurs only in actual or implied indirect discourse. When the optative in indirect discourse represents the subjunctive (1589), its tenses denote only stage of action.

a. Present opt. = pres. indic.: ἀηρώτῃ τί βούλονται *he asked what they wanted* (= τί βούλεσθε;) X. A. 2. 3. 4.

b. Present opt. = imperf.: διηγούντο ὅτι ἐπὶ τοὺς πολεμίους πλείοιεν *they explained that they kept sailing against the enemy* (= ἐπλόομεν) X. H. 1. 7. 5.

c. Future opt. = fut. indic.: ὃ τι ποιήσοι οὐδὲ τούτους εἶπε *he did not tell even these what he would do* (= τί ποιήσω) X. A. 2. 2. 2.

d. Aorist opt. = aor. indic.: ἠρώτῃ τί πάθιοιεν *he asked what had happened to them* (= τί ἐπάθετε;) X. C. 2. 3. 19.

e. Perfect opt. = perf. indic.: ἔλεγον ὅτι οἱ μετὰ Δημοσθένους παραδεδώκοιεν σφῆας αὐτούς *they said that the troops of Demosthenes had surrendered* (= παραδεδώκασι) T. 7. 83.

1152. Imperative. — The imperative always implies future time. The tenses do not express differences of time, but denote only stage of action.

Present (continuance): τοὺς γονεῖς τῆμᾶ *honor thy parents* I. 1. 16, πάντα τᾶληθῆ λέγε *tell (go on and tell in detail) the whole truth* L. 1. 18, τοὺς ἵππους ἐκείνους δίδοτε *offer the horses to them* X. C. 4. 5. 47. Aorist (simple occurrence): εἰτέ *state (in a word)* P. A. 24 d, ἡμῖν τοὺς ἵππους δότε *give the*

horses to us X. C. 4. 5. 47. Perfect (completion with permanent result): *τεράχθω* let him take his place (and stand there) P. R. 562 a.

1153. Infinitive (not in indirect discourse). The tenses of the infinitive (without *ἄν*) not in indirect discourse have no time of themselves and express only stage of action; their relative time depends on the context and is the same as that of the leading verb. For the infinitive with *ἄν*, see 1220.

Present (continuance): *οὐδὲ βουλευέσθαι ἔτι ὤρᾳ, ἀλλὰ βεβουλευῆσθαι* it is time no longer to be making up one's mind, but to have it made up P. Cr. 46 a. Aorist (simple occurrence): *τοῦ πιεῖν ἐπιθυμίᾳ* the desire to drink T. 7. 84, *ἤρξατο γενέσθαι* began to arise 1. 103. Perfect (completion with permanent result): see under Present.

1154. Verbs of *will* or *desire* (1233) regularly take the present or aorist infinitive not in indirect discourse; but in some cases we find the future infinitive of indirect discourse by imitation of verbs of *promising*, etc. (1157). So *βούλομαι, ἐθέλω* wish, *λέγω* meaning *command*, *δέομαι* ask, *ἐφίεμαι* desire, and some others (even *δύναμαι* am able) that have a future action as their object. Thus *ἐφίεμενοι ἀρξέειν* being desirous that they shall gain control T. 6. 6, *ἀδύνατοι ἐπιμελεῖς ἔσεσθαι* unable to be careful X. O. 12. 12. In such cases the future is employed to emphasize the future character of the action.

a. The infinitive with verbs signifying to *advise* or to *command* and the infinitive expressing purpose refer to future time.

1155. When affirmative and negative are contrasted, the aorist infinitive (as the aorist indicative, cp. 1097) is preferred with the negative: *τὰ ὑπάρχοντά τε σώζειν καὶ ἐπιγνώναι μηδέν* to preserve what you have and to form no new plans T. 1. 70. But where the verb itself contains or implies a negative idea, the present infinitive is more common: *παρεῖναι καὶ μὴ ἀποδημεῖν* to be present and not to be abroad Aes. 2. 59.

1156. Infinitive (in indirect discourse).—The tenses of the infinitive (without *ἄν*) in indirect discourse denote stage of action, and the same time relatively to that of the leading verb (present, past, or future) as was denoted absolutely by the tenses of the indicative in direct discourse which they represent. Cp. 1252. For infinitive with *ἄν*, see 1583.

The present infinitive represents also the imperfect, the perfect infinitive represents also the pluperfect.—The future infinitive is found chiefly in indirect discourse and in analogous constructions; with *μέλλω*, see 1145.

a. Present = pres. indic.: *φημί ταῦτα μὲν φλωῤῥιάς εἶναι* I say this is non-sense (= *ἔστι*) X. A. 1. 3. 18.

b. Present = imperf.: *Κτησιᾶς ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι* *Ktesias asserts that he himself cured the wound* (= ἰώμην) X. A. 1. 8. 26.

c. Future = fut. indic.: *ἔφη ἢ ἄξειν Λακεδαιμονίους ἢ αὐτοῦ ἀποκτενεῖν* *he said that he would either bring the Lacedaemonians or kill them on the spot* (= ἄξω, ἀποκτενῶ) T. 4. 28.

d. Aorist = aor. indic.: *ἐνταῦθα λέγεται Ἀπόλλων ἐκδείραι Μαρσύαν* *there Apollo is said to have flayed Marsyas* (= ἐξέδειρε) X. A. 1. 2. 8.

e. Perfect = perf. indic.: *φησὶ ἐγκώμιον γεγραφέναι* *he says that he has written an encomium* (= γέγραφα) I. 10. 14, *ἔφασαν τεθνάναι τὸν ἄνδρα* *they said the man was dead* (= τέθνηκε) Ant. 5. 29.

f. Perfect = plupf.: *λέγεται ἄνδρα τινὰ ἐκπεπληγχοῖ* *it is said that a certain man had been fascinated* (= ἐξεπέληκτο) X. C. 1. 4. 27.

1157. Verbs of hoping, etc. — Verbs and verbal expressions signifying *to hope, expect, promise, threaten, swear*, when they refer to a future event, take either the future infinitive (in indirect discourse); or the aorist, less often the present, infinitive (not in indirect discourse) by analogy to verbs of *will or desire* (1233), which also accounts for neg. *μή* instead of *οὐ* (1618). The present or aorist infinitive with *ἄν*, representing the potential optative with *ἄν*, also occurs.

*ἐν ἐλπίδι ὧν τὰ τεῖχη τῶν Ἀθηναίων αἰρήσει** *hoping that he would capture the walls of the Athenians* T. 7. 46, *ἐλπίς ἐκτραφῆναι* *hope of being brought up* L. 19. 8, *ἐλπίζει δυνατὸς εἶναι ἄρχειν* *he expects to be able to rule* P. R. 573 c, *ἔχεις τινὰ ἐλπίδα μὴ ἄν τὴν ναῦν ἀπολέσαι;* *have you any expectation that you would not shipwreck the vessel?* X. M. 2. 6. 38. *So τάχιστα οὐδένα εἰκὸς σὺν αὐτῷ βουλήσεσθαι εἶναι* *it is probable that very soon no one will wish to be with him* X. C. 5. 3. 30, *ἡμᾶς εἰκὸς ἐπικρατῆσαι* *we are likely to succeed* T. 1. 121, *οὐκ εἰκὸς αὐτοῖς περιουσιᾶν νεῶν ἔχειν* *they are not likely to continue to have ships to spare* 3. 13; *ὑπέσχετο ταῦτα ποιήσειν* *he promised that he would do this* L. 12. 14, *ὑπέσχετό μοι βουλευσασθαι* (most Mss.) *he promised me to deliberate* X. A. 2. 3. 20.

a. With *ὀμνύμι* the inf. may refer to the present, past, or future: *ὀμνύντες βλέπειν Ἀχιλλεῖα πάλιν* *swearing that they see Achilles again* S. Ph. 357, *ὀμνύουσι μὴ ἔπιεν* *they swear they did not drink* Phercrates 143, *ὤμνυε μηδὲν εἰρηκέναι* *he swore that he had said nothing* (direct = *οὐδὲν εἶρηκα*) D. 21. 119, *δικάσειν ὀμωμόκατε* *you have sworn that you will give judgment* 39. 40.

1158. A few cases stand in our texts of an aorist infinitive referring to the future after a verb of *saying or thinking*, e.g. *ἐνόμισαν ῥαδίως κρατῆσαι* *they thought they would easily master them* T. 2. 3. Many editors change such aorists to the future or insert *ἄν*.

1159. Participle (not in indirect discourse). — The participle, as a verbal adjective, does not show time absolutely present, past, or future. Whether the action expressed by the participle

precedes, coincides with, or follows that of the leading verb must be determined from the context. The future participle has a temporal force only because its voluntative force points to the future. Cp. 1220.

a. **Present** (continuative). The action is generally coincident with that of the leading verb: *ἐργαζόμεναι μὲν ἡρίστων, ἐργασάμεναι δὲ ἐδείπνουν* the women took their noonday meal while they continued their work, but took their chief meal when they had stopped work X. M. 2. 7. 12.

1. Antecedent action (= imperf.): *οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν ἀφειστήκασιν* the forces of Cyrus that were formerly marshalled with us have now deserted X. A. 3. 2. 17. In this use the participle, called the *participle of the imperfect*, is often accompanied by *πρότερον, πρόσθεν, τότε, ποτέ*.

2. Subsequent action (especially when the leading verb denotes motion): *ἔπεμψαν πρέσβεις ἀγγέλλοντας τὴν τοῦ Πλημυρίου λῆψιν* they dispatched messengers to announce the capture of Plemyrion T. 7. 25. An attributive present participle with *νῦν* may refer to the absolute present, though the main verb is past: *τὴν νῦν Βοιωτῶν καλουμένην ᾤκησαν* they settled in the country now called Boeotia T. 1. 12.

b. **Future** (chiefly voluntative): *οὐ συνήλθομεν ὡς βασιλεῖ πολεμήσοντας* we have not come together for the purpose of waging war with the king X. A. 2. 3. 21.

c. **Aorist** (simple occurrence). The action set forth by the aorist participle is generally antecedent to that of the main verb; but it is sometimes coincident with it, or nearly so, especially when the main verb refers to the future or the past, and the subordinate action is only a modification of the main action.

1. Antecedent: *νῦν μὲν δειπνεῖτε· δειπήσαντες δὲ ἀπελαύνετε* take your supper now, and when you have done so, depart X. C. 3. 1. 37.

2. Coincident: *μή τι ἐξαμάρτητε ἐμοῦ καταψηφισάμενοι* do not commit the error of condemning me P. A. 30 d, *εὐ γ' ἐποίησας ἀναμνησᾶς με* you did well in reminding me P. Ph. 60 c (= *ἀνέμνησάς με εὖ ποιῶν*).

3. Subsequent (rarely): *Σάτυρος καὶ Χρέμων, οἱ τῶν τριάκοντα γενόμενοι, Κλεοφῶντος κατηγοροῦν* Satyrus and Chremon, who (afterwards) became members of the Thirty, accused Cleophon L. 30. 12.

d. **Perfect** (completion with permanent result): *καταλαμβάνουσι Βρασιδίαν ἐπεληλυθότα* they found (historical present) that Brasidas had arrived T. 3. 69, *ὁ πρόσθε κεκτημένος* he who possessed it before S. Ph. 778 (cp. 1159 a. 1).

e. On the construction with *λανθάνω, φθάνω, τυγχάνω*, see 1295.

1160. Participle (in indirect discourse). The tenses of the participle in indirect discourse after verbs of intellectual perception denote the same time relatively to that of the leading verb (present, past, or future), as was denoted absolutely by

the tenses of the indicative in direct discourse which they represent. See 1303, 1307, 1584.

a. Present = pres. or imperf. indic.: coincident: ἐπειδὴν γνῶσιν ἀπιστούμενοι *when they find out they are distrusted* (= ἀπιστούμεθα) X. C. 7. 2. 17; rarely antecedent (when the present = the imperf.): οἶδά σε λέγοντα αἰεὶ *I know that you always used to say* (= ἔλεγες) 1. 6. 6.

b. Future = fut. indic.: ἀγνοεῖ τὸν πόλεμον δεῦρ' ἦξοντα *he is ignorant that the war will come here* (= ὁ πόλεμος ἦξει) D. 1. 15.

c. Aorist = aor. indic.: τὸν Μῆδον ἴσμεν ἐπὶ τὴν Πελοπόννησον ἐλθόντα *we know that the Medes came against the Peloponnese* (= ὁ Μῆδος ἦλθε) T. 1. 69.

d. Perfect = perf. or plupf. indic.: οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα *for they did not know that he was dead* (= τέθνηκε) X. A. 1. 10. 16.

THE MOODS

1161. Mood designates by the form of the verb the manner (*modus*) in which the verbal action or state is conceived. All forms of the finite moods (320) are predicative.

1162. The Adverb ἄν. — The meaning of the moods is limited by the adverb ἄν (Hom. also κέν, κέ). The word has two distinct uses:

a. In independent clauses: with the past tenses of the indicative and with the optative (in Homer also with the future indicative and with the subjunctive); and also with the infinitive and participle representing the independent indicative or optative.

b. In dependent clauses: chiefly with the subjunctive.

1163. ἄν is not used with the present and perfect indicative. The future optative, infinitive, and participle, with ἄν are rare and suspected.

1164. In general, ἄν (κέν) limits the force of the verb to particular conditions or circumstances, but no separate word can be used to translate the adverb. When ἄν appears in the conclusion of a conditional sentence, English generally uses *should* or *would* in translating the Greek verb. ἄν is often separated from its verb for emphasis, and is attached to negatives, interrogatives, or to any emphatic modifier. It is commonly attached to verbs of *saying* or *thinking*: σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τίμιος *if I should remain with you, I think I should be esteemed* X. A. 1. 3. 6, οὐκ οἶδ' ἄν εἰ πείσαιμι *I do not know whether I could persuade* (for ἄν πείσαιμι) E. Med. 941.

1165. ἄν may be repeated in the same sentence: δοκοῦμεν δ' ἄν μοι ταύτην προσποιούμενοι προσβαλεῖν ἐρημοτέρῳ ἄν τῷ ὄρει χρῆσθαι *but if we should make a feint attack here, it seems to me that we should find the mountain to have fewer defenders* X. A. 4. 6. 13.

1166. *ἄν* sometimes stands without a verb, which is to be supplied from the context: πολλοὺς μὲν ἡγεμόνας ἄν δοίη, πολλοὺς δ' ἄν (δοίη) ὀμήρους *he would give many guides and many hostages* X. A. 3.2.24. So τάχ' ἄν *perhaps*.

a. *κἄν* if only may stand for καὶ ἄν (= εἰάν) with the subjunctive understood: ἀλλὰ μοι πάρες κἄν σμικρὸν εἰπέιν *yet permit me to speak, if only a word* (= καὶ εἰὰν παρής) S. El. 1482. *κἄν* also stands for καὶ + the adverb ἄν.

1167. *ἄν* is sometimes omitted when it may be supplied from the context: τί ἐποίησεν ἄν; ἦ δῆλον ὅτι ὤμοσε (ἄν) *what would he have done? It is clear that he would have taken an oath* D. 31.9.

1168. Conditional, relative, and temporal clauses requiring the subjunctive regularly have *ἄν*, the force of which cannot generally be expressed in English. *ἄν* thus used is closely attached to the subordinating conjunction.

a. Hence the combinations εἰάν (*ἦν*, ἄν, cp. 1388 a), ὅταν, ὁπότεν, ἐπήν (*ἐπᾶν*), ἐπειδάν, from εἰ, ὅτε, ὁπότε, ἐπεὶ, ἐπειδή + *ἄν*. For *ἄν* in final clauses see 1345.

1169. In conditional, relative, and temporal clauses Homer generally does not use *ἄν* (*κέν*), with the subjunctive in similes, and when the reference is to events occurring repeatedly or at an indefinite time, or to sayings of general application. By retention of Homeric usage the subjunctive is sometimes used without *ἄν* in later poetry and in Herodotus, where the adverb would regularly be added (1409, 1420 b, 1481 a and 1515 b). Here the difference is scarcely appreciable, except that the absence of *ἄν* may give an archaic tone.

1170. The optative with *ἄν* in dependent clauses is relatively rare. See the Index.

THE MOODS IN SIMPLE SENTENCES

1171. The use of the moods in simple sentences and principal clauses of complex sentences is treated in 1172–1222. The use of the moods in subordinate clauses was developed from their independent use. For the uses of the indicative see also 1081–1144.

INDEPENDENT INDICATIVE WITHOUT *ἔν*

1172. The indicative makes a declaration of a fact, asks a question anticipating such a declaration, or makes an exclamation: ἦλθε *he came*, οὐκ ἦλθε *he did not come*, πότε ἦλθε; *when did he come?* ὡς καλῶς εἶπας *how well you spoke!*

1173. The indicative with *μή* or *μή οὐ* may express a doubtful assertion about a present or past action: ἀλλ' ἄρα μή ὁ Κτησιππος ἦν ὁ ταῦτ' εἰπὼν *but I suspect, i.e. perhaps, after all it was Ctesippus who said this* P. Eu. 290 e,

ἀλλὰ μὴ τοῦτο οὐ καλῶς ὁμολογήσαμεν *but perhaps we did not do well in agreeing to this* P. Men. 89 c.

1174. Unfulfilled Obligation (Propriety, Possibility). — With the imperfect of impersonal expressions denoting obligation, propriety, necessity, or possibility, the action of a dependent infinitive is usually not realized.

Such expressions are ἔδει, χρῆν (or ἐχρῆν), προσῆκε, ἄξιον ἦν, εἰκὸς ἦν, δίκαιον ἦν, ἐξῆν, verbals in -τόν or -τέον with ἦν, etc. These expressions may also take ἄν in the conclusion of unreal conditions (1402, 1403).

ἔδει σε ταῦτα ποιεῖν *you ought to be doing this* (but are not doing it), τοῖσδε μὴ ζῆν ἔδει *these men ought not to be alive* S. Ph. 418, ἔδει σε ταῦτα ποιῆσαι (or ποιεῖν) *you ought to have done this* (but did not do it), ἔδει τὰ ἐνέχυρα τότε λαβεῖν *I ought to have taken the pledges then* X. A. 7. 6. 23, μένειν ἐξῆν *he might have remained* D. 3. 17.

1175. The expressions in 1174 may also have the ordinary force of past indicatives: ἔδει μένειν *he had to remain* (and did remain) D. 19. 124, ὅπερ ἔδει δεῖξαι *quod erat demonstrandum* Euclid 1. 5.

1176. Unattainable Wish. — A wish, referring to the present or past, which cannot be realized, is expressed by a past tense of the indicative with εἶθε or εἰ γάρ (negative μὴ). The imperfect refers to continuance in present time, the aorist to attainment in past time (cp. 1398).

εἶθ' εἶχες βελτίους φρένας *would that thou hadst (now) a better heart* E. El. 1061, εἰ γὰρ τοσαύτην δύναμιν εἶχον *would that I had so great power* E. Alc. 1072, εἶθε σε μήποτ' εἰδόμην *would that I had never seen thee* S. O. T. 1218.

a. εἰ is here interjectional, not the conditional particle.

1177. An unattainable wish may also be expressed by ὄφελον *ought*, aorist of ὀφείλω *owe*, with the present infinitive of present time or of a continued past action, or with the aorist infinitive of past time (neg. μὴ): ὄφελε Κῦρος ζῆν *would that Cyrus were (now) alive* (lit. *Cyrus ought to be alive*) X. A. 2. 1. 4, μήποτ' ὄφελον λιπεῖν τὴν Σκῦρον *would that I had never left Scyros* S. Ph. 969. εἶθε or εἰ γάρ (poet. αἶθε, ὤς) may precede ὄφελον: εἰ γὰρ ὄφελον οἰοί τε εἶναι οἱ πολλοὶ κακὰ ἐργάζεσθαι *would that the multitude were able to do evil* P. Cr. 44 d. An unattainable past wish is expressed in Homer only by ὄφελον or ὄφελλον; as αἶθ' ὄφελες ἄγαμος ἀπολίσθαι *O that thou hadst died unwed!* Γ 40.

1178. ἐβουλόμην with the infinitive may express an unattainable wish: ἐβουλόμην μὲν οὐκ (1628) ἐρίζειν ἐνθάδε *I would that I were not contending here* (as I am) Ar. Ran. 866. On ἐβουλόμην ἄν, see 1182.

1179. On the indicative in dependent clauses, see the Index.

INDEPENDENT INDICATIVE WITH ἄν

1180. Past Potential.—The aorist, less often the imperfect, indicative with ἄν (κέν) may denote past potentiality, probability, cautious statement, or necessity.

τίς γὰρ ἄν ᾤθη ταῦτα γενέσθαι; for who would have expected these things to happen? D. 9. 68, ἔγνω ἄν τις one might (could, would) have known X. C. 7. 1. 38, ἐπέγνωσ ἄν you might have observed, 8. 1. 33, οὐκ ἄν ᾤοντο they could not have expected T. 7. 55, ὑπό κεν ταλασίφρονά περ δέος εἶλεν fear might have seized even a man of stout heart Δ 421. Cp. 1208 a.

1181. Unreal Indicative.—The past tenses of the indicative with ἄν (κέν) may imply unreality.

τότε δ' αὐτὸ τὸ πρᾶγμ' ἄν ἐκρίνετο ἐφ' αὐτοῦ but the case itself would then have been decided on its own merits D. 18. 224, τότε ὅπῃ ἦν καὶ τὰς χεῖρας οὐκ ἄν καθέωρων it was then late, and they could not have seen the hands X. H. 1. 7. 7, οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν, | ἀλλ' Ἥφαιστος ἔρῃτο for neither would even he himself have escaped black death; but Hephaestus guarded him E 22.

a. The imperfect refers to the present or past, the aorist to the past (rarely to the present), the pluperfect to the present (rarely to the past).

b. A past tense of the indicative with ἄν here states nothing more than that an action is or was possible under certain assumed circumstances. If these circumstances are shown, either by the context or by the underlying thought, not to be the actual circumstances, the action of the verb is not fulfilled. The unreal indicative is thus merely a form of the past potential. On the use of the unreal indicative in conditional sentences see 1397. On ἔδει ἄν, etc., see 1403.

1182. ἐβουλόμην ἄν (vellem) I should like or should have liked with an inf. may express an unattainable wish: *ἐβουλόμην ἄν Σίμωνα τὴν αὐτὴν γνώμην ἔμοι ἔχειν I should have liked Simon to be (or I wish Simon were) of the same mind as myself L. 3. 21. On ἐβουλόμην without ἄν, see 1178.*

1183. Indicative of Customary Action.—The imperfect and aorist with ἄν may express repeated or customary past action (post-Homeric): *διηρώτων ἄν I used to ask P. A. 22 b, εἶπεν ἄν he was wont to say X. C. 7. 1. 10.*

a. This use is connected with the past potential and denoted originally what *could* or *would* take place under certain past circumstances. Thus *ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἄν αὐτοὺς τί λέγουεν taking up their poems, I used to (would) ask them (as an opportunity presented itself) what*

they meant P. A. 22 b. In actual use, since the action of the verb *did* take place, this construction has become a statement of *fact*.

b. Herodotus sometimes uses ἄν with iterative forms (450) > κλαίεσκε ἄν she kept weeping 3. 119, οἱ δὲ ἄν Πέρσαι λάβεσκον τὰ πρόβατα the Persians were wont to seize the cattle 4. 130.

1184. Homer and the early poets use ἄν (κέν) with the future indicative with a conditional or limiting force: καὶ κέ τις ᾄδ' ἐρέει and in such a case some one will (may) say thus Δ 176. Cp. 1481 b.

INDEPENDENT SUBJUNCTIVE WITHOUT ἄν

1185. Hortatory Subjunctive. — The hortatory subjunctive (present or aorist) is used to suggest or urge an action (negative μή).

a. Generally in the 1 pl.: νῦν ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός let's go now and hear the man P. Pr. 314 b, μήπω ἐκέισε ἴωμεν let's not go there yet 311 a. ἄγε, φέρε (δή), in Hom. ἄγε (δή), come, now, well sometimes precedes: ἄγε σκοπῶμεν come, let us consider X. C. 5. 5. 15.

b. Less often in the 1 sing., which is usually preceded (in affirmative sentences) by φέρε (δή), in Hom. by ἄγε, ἄγετε (δή): φέρε δή περὶ τοῦ ψηφίσματος εἴπω let me now speak about the bill D. 19. 234.

1186. The 1 sing. in negative exhortations (rare and poetic) may convey a warning or a threat: μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κηχεῖω old man, let me not find thee by the hollow ships A 26. This use is often regarded as prohibitive (1187).

1187. Prohibitive Subjunctive. — The aorist subjunctive (in the second and third persons) is often used to express a prohibition (negative μή). Cp. 1216.

a. Generally in the 2 person: μηδὲν ἀθυμήσητε do not lose heart X. A. 5. 4. 19. For the aorist subj. the present inv. may be used (1216): μή ποιήσης (or μή ποίει) ταῦτα do not do this (not μή ποιῆς).

b. Less often in the 3 person, which generally represents the second: ὑπολάβη δὲ μηδεὶς and let no one suppose T. 6. 84 (= μή ὑπολάβητε do not suppose). The 3 person of the present subj. is very rare: μή τοίνυν τις οἴηται (= μή οἴωμεθα) let not then any one think P. L. 861 E (perhaps to be explained by 1190).

1188. οὐ μή with the subj. of the 2 person in the dramatists may express strong prohibition: οὐ μὴ ληρήσης don't talk nonsense Ar. Nub. 367. Cp. 1639.

1189. Doubtful Assertion. — The present subjunctive with μή may express a doubtful assertion, with μή οὐ a doubtful negation: μὴ ἀγροκότερον ἢ τὸ

ἀληθὲς εἰπεῖν *I suspect it's rather bad form (lit. too rude) to tell the truth* P. G. 462 e, ἀλλὰ μὴ οὐχ οὕτως ἔχῃ *but I rather think this may not be so* P. Crat. 436 b.

1190. In Hom. μὴ with the independent subjunctive (generally aorist) may be used to indicate fear and warning, or to suggest danger: μὴ τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν *may he not (as I fear he may) in his anger do aught to injure the sons of the Achaeans* B 195. Cp. 1359.

1191. ὅπως μὴ may be used with the aorist subjunctive with an idea of command: ὅπως μὴ φήσῃ τις *may no one say (as I fear he may)* X. S. 4. 8. Cp. 1116.

1192. Deliberative Subjunctive. — The deliberative subjunctive (present or aorist) is used in questions when the speaker asks *what he is to do or say* (negative μὴ).

Generally in the 1 person: ποῖ φύγω μητρὸς χέρας; *whither fly to escape my mother's blows?* E. Med. 1271, μὴ φῶμεν; *shall we not say?* P. R. 554 b. The (rare) 2 person is used in repeating a question: A. τί σοι πιθώμεθα; B. ὃ τι πίθησθε; A. *In what shall we take your advice?* B. *In what shall you take my advice?* Ar. Av. 164. The 3 person is generally used to represent the 1 person: ποῖ τις φύγῃ; *whither shall any one (i.e. we) flee?* Ar. Plut. 438.

1193. βούλει or βούλεσθε (poet. θέλεις, θέλετε) *do you wish* often precedes this subjunctive: βούλει σοι εἶπω; *do you wish me to say to you?* P. G. 521 d. This is a fusion of two distinct questions: βούλει *do you wish?* and εἶπω *shall I say?*

1194. The deliberative subjunctive may be replaced by a periphrasis consisting of δεῖ or χρῆ and the infinitive, or by the verbal adjective in -τέον (ἔστί). Thus ἡμεῖς δὲ προσμένωμεν; ἢ τί χρὴ ποιεῖν; *and shall we wait? or what must we do?* S. Tr. 390, τί ποιητέον; (= τί ποιῶμεν;) *what are we to do?* Ar. P. 922. Cp. 1530.

1195. Anticipatory Subjunctive (Homeric Subjunctive). — In Homer the subjunctive is often nearly equivalent to the future indicative, and refers by anticipation to a future event (neg. οὐ): οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι *for never yet saw I such men, nor shall I see them* A 262. ἄν (κέν) usually limits this subjunctive in Homer (1197).

a. This futural subjunctive is retained in Attic only in subordinate clauses (1407), and in τί πάθω; (lit. *what shall I undergo?*) *what will become of me?* what am I to do?

1196. On the subjunctive without ἄν in dependent clauses, see the Index.

INDEPENDENT SUBJUNCTIVE WITH ἄν (κέν)

1197. The independent subjunctive with κέν (less often with ἄν) is used in Homer with a future force, and expresses either will or confident expect-

tation (neg. οὐ): ἐγὼ δὲ κ' ἄγω Βρῖσηίδα *but in that case I will take Briseis* A 184, τάχ' ἄν ποτε θυμὸν ὀλέσση *soon shall he lose his life* A 205. Cp. 1195.

INDEPENDENT OPTATIVE WITHOUT ἄν

1198. Optative of Wish. — The independent optative without ἄν is often used to express a wish referring to the future (negative μή).

ὦ παῦ, γένοιο πατρός εὐτυχέστερος *O my son, mayest thou prove more fortunate than thy father* S. Aj. 550, ἀναιδῆς οὐτ' εἰμι μήτε γενοίμην *shameless I neither am, nor may I become* D. 8. 68.

a. So even in relative clauses: εἰάν ποτε, ὃ μὴ γένοιτο, λάβωσι τὴν πόλιν *if ever they capture the city, which Heaven forbid* L. 31. 14.

b. Unattainable wishes may be expressed by the optative as the mood of fancy: εἰθ' ἠβώοιμι *O that I were young again* H 157, εἰ μοι γένοιτο φθόγγος ἐν βραχίοισι *would that I had a voice in my arms* E. Hec. 836. Wishes represented as hopeless in the present or the past are usually expressed after Homer by the past tenses of the indicative (1176) or by ὤφελον (1177).

c. Hom. often uses the optative with a concessive or permissive force: ἔπειτα δὲ καί τι πάθοιμι *after that I may (lit. may I) suffer come what will* Φ 274.

d. The optative of wish may be used in questions: τί δ' ὄρκω τῷδε μὴ ἐμμένων πάθοις; *but if thou dost not abide by this thy oath, what dost thou invoke upon thyself?* (lit. *mayest thou suffer what?*) E. Med. 754.

1199. The optative of wish is often introduced by εἰ γάρ, εἴθε (Hom. also αἰ γάρ, αἴθε), or by εἰ, ὥς (both poetical): εἰ γάρ γένοιτο *would that it might happen* X. C. 6. 1. 38, ὥς ὀλοιο *may he perish* S. El. 126. (ὥς is properly an exclamation: *how.*) Cp. 1176 a.

1200. Imperative Optative. — The optative may express a command, a request, or an exhortation, with a force nearly akin to the imperative: Χειρίσοφος ἠγοῖτο *let Chirisophus lead* X. A. 3. 2. 37, πίθειό μοι (*I pray you*) *listen* δ 193.

1201. Potential Optative. — The potential optative, which in Attic prose regularly takes ἄν (1204), is occasionally found in Homer and later poetry without ἄν (κέν), as ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σώσασαι *easily might a god, if he so willed, bring a man safe even from afar* γ 231. This construction, when found, generally occurs in negative sentences or in questions expecting a negative answer (with οὐ): οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι *for I could not (conceivably) suffer anything worse* T 321, τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασίᾳ κατάρχοι; *thy power, O Zeus, what trespass of man can check?* S. Ant. 604.

1202. The optative after οὐκ ἔστιν ὅστις (ὅπως, ὅποι) in the dramatists

is probably potential: οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ *I could not call false tidings fair* A. Ag. 620. ἄν is usual in this construction (1467).

1203. On the optative without ἄν (κέν) in dependent clauses, see the Index.

INDEPENDENT OPTATIVE WITH ἄν

1204. Potential Optative. — The potential optative with ἄν states what the speaker or writer regards as possible, proper, or likely in the future; and may be translated by *may, might, can* (especially with a negative), *must, could, would, should* (rarely by *will, shall*). It may be used in questions.

γνοίης δ' ἄν ὅτι τοῦθ' οὕτως ἔχει *you may know that this is so* X. C. 1. 6. 21, ἅπαντες ἄν ὁμολογήσειαν *all would agree* I. 11. 5, τίς οὐκ ἄν ὁμολογήσειεν; *who would not agree?* (οὐδεὶς: scil. οὐκ ἄν ὁμολογήσειεν) X. M. 1. 1. 5, ἠδέως ἄν ἐροίμην *I should like to ask* D. 18. 64, οὐκ ἄν λάβους *thou canst not take* S. Ph. 103, λέγομι' ἄν τάδε *I will tell this* A. Supp. 928. The 2 sing. is often indefinite (*one*), as γνοίης ἄν = γνοίη τις ἄν *one might know*.

a. The potential optative with ἄν serves to express the ideas of possibility or capability, obligation or propriety, natural likelihood, ideal certainty, and volition. It is not limited by any definite condition present to the mind, and it is unnecessary to supply any condition in thought. For cases where a condition is dormant in a word of the sentence, see 1425.

1205. The potential optative with ἄν may be used to soften the statement of an opinion or fact, or to express irony: ἔτερόν τι τοῦτ' ἄν εἶη *this is (would be) another matter* D. 20. 116, νοσοῦμι' ἄν, εἰ νόσσημα τοὺς ἐχθροὺς στυγείν *I must be mad, if it is madness to hate one's foes* A. Pr. 978.

1206. βουλοίμην ἄν (*velim*) with an infinitive is often used as a softened optative of wish: βουλοίμην ἄν τοῦτο οὕτω γενέσθαι *I could wish that this might be the result* (cp. οὕτω γένοιτο *may it result thus*) P. A. 19 a. For ἐβουλόμην ἄν see 1182.

1207. The present and aorist are used of what will be, or what will prove to be, true (future realization of a present fact): ἀρετὴ ἄρα, ὡς ἔοικεν, ὑγίειά τις ἄν εἶη *virtue then, as it seems, will (prove to) be a kind of health* P. R. 444 d. The perfect is used of what will prove to be the case as regards a completed action: πῶς ἄν λελήθοι; *how can it have escaped my knowledge?* X. S. 3. 6.

1208. The present and aorist are rarely used of the past: (a) in Hom. of past possibility: καὶ νύ κεν ἔνθ' ἀπόλοιτο *and now he might have perished* E 311 (Attic ἀπώλετο ἄν, 1180); (b) in Hdt. of a mild assertion: εἴησαν δ' ἄν οὗτοι Κρήτες *and these would prove to have been Cretans* 1. 2, ταῦτα μὲν καὶ φθόνῳ ἄν εἶποιεν *they may have said this even out of envy* 9. 71.

1209. The optative with *ἄν* may be used, in a sense akin to that of the imperative, to express a command, exhortation, or request, and, in general, what is *wanted*: λέγεις ἄν τὴν δέησιν *tell me (you may tell) your request* P. Par. 126 a, προάγεις ἄν *move on* P. Phae. 229 b.

1210. πῶς ἄν, τίς ἄν with the optative may be used to express a wish (especially in tragedy): πῶς ἄν ὀλοίμην *O would that I might die* E. Med. 97, τίς ἄν ἐν τάχει μόλοι μοῖρα *O that some fate would speedily come* A. Ag. 1448. Properly this usage is simply a question *how* the wish may be fulfilled.

1211. With a negative, the optative with *ἄν* may have the force of a strong assertion: οὐ γὰρ ἄν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν *for I will not go away, but I will knock at the door* Ar. Ach. 236. The aorist optative sometimes interchanges with the indicative: φημι καὶ οὐκ ἄν ἀρνηθεῖην *I assert and cannot deny* D. 21. 191. It is often a more absolute, though more courteous, denial than the future indicative: οὐκ ἄν πέρα φράσαιμι *I will speak no more* S. O. T. 343.

1212. On the potential optative with *ἄν* (κέν) in dependent clauses, see the Index.

IMPERATIVE

1213. The imperative is used in commands and prohibitions (negative *μή*). All its tenses refer to the future.

1214. Positive (Commands).—Commands and exhortations are expressed by the imperative, which is often preceded by *ἄγε* (*ἄγετε*), *φέρε*, *ἴθι* (usually with *δή*, sometimes with *νύν*):

ἄγε δὴ ἀκούσατε come, listen X. Ap. 14, *ἄγετε δειπνήσατε go now, take your supper* X. H. 5. 1. 18, *ἀλλ' ἴθι εἰπέε but come, say* P. G. 489 e.

1215. The imperative may be used to make an assumption, a concession, a supposition, or to grant permission: ἐμοῦ γ' ἕνεκ' ἔστω *let it be assumed so far as I am concerned* D. 20. 14, *δειξάτω, κἀγὼ στέρωξω let him set it forth and (= if he sets it forth) I will be content* D. 18. 112.

1216. Negative (Prohibitions).—Prohibitions are generally expressed by *μή* with the present or aorist subjunctive in the first plural; by *μή* with the present imperative or the aorist subjunctive in the second and third singular or plural (cp. 1187). The aorist imperative is rare in prohibitions.

μηδ' αἰσχροῦς ἀπολώμεθα let us not act like madmen nor perish disgracefully X. A. 7. 1. 29, *μη θαύμαζε don't be astonished* P. G. 482 a, *μηδὲ θαυμάσης τῷδε and wonder not at this* A. Ag. 879, *μη θορυβεῖτε cease your*

disturbance P. A. 21 a, *μὴ θορυβήσητε don't raise a disturbance* P. A. 20 e, *μηδεὶς διδάσκέτω let no one tell me* T. 1. 86.

a. *μὴ* with the third sing. of the pres. subj. is used only when the third person represents the first person pl. (1187 b).

b. In the third person the aorist imperative in prohibitions is much less common than the present imperative. The perfect imperative is rare in prohibitions (*μὴ πεφόβησθε fear not* T. 6. 17) and is usually poetical. Cp. 547, 560.

1217. Note that, e.g., *μὴ γράφε* commonly means *cease writing*, but may mean *abstain from writing*; *μὴ γράψῃς don't write* is commonly a complete prohibition against something not already begun.

1218. The imperative may be used in subordinate clauses: *κρατῆρές εἰσιν . . . ὧν κρατ' ἔρεπον there are mixing-bowls, the brims of which thou must crown* S. O. C. 473. So especially after *οἶσθα* interrogative in dramatic poetry: *οἶσθ' ὃ δρᾶσον; dost thou know what thou hast to do?* E. Hec. 225, where the *inv.* is abrupt for *ὡς δεῖ σε δρᾶν* or *ὡς σε κελεύω δρᾶν*. *οἶσθ' ὃ* has become a partially fossilized expression, and can be used as subject or be governed by a verb: *οἶσθά νυν ἄ μοι γενέσθω; do you know what I must have done for me?* E. I. T. 1203.

1219. For the imperative less abrupt equivalents are often preferred; as (a) *ἀξιώ, δέομαι, δικαίω, κελεύω*, etc. with the *inf.*; (b) *δεῖ, χρῆ, φημι δεῖν*, etc. with the *inf.*; (c) verbal adjs.; (d) the fut. indic. alone (1112) or with *ὅπως* (1115); (e) the opt. with *ἄν* (1209) or without *ἄν* (1200).

INFINITIVE AND PARTICIPLE WITH ἄν

1220. The infinitive and participle with *ἄν* not in indirect discourse represent a past tense of the indicative with *ἄν* or the optative with *ἄν*. For the use in indirect discourse see 1582-1584.

1221. *Infinitive.* — *ὥστε καὶ ἰδιώτην ἄν γνῶναι so that even a common man could have understood (= ἄν ἔγνω, 1180)* X. A. 6. 1. 31, *ὄχλος, φ' οὐκ ἄν ἐχρώμεθα διὰ τὸ βλάπτειν ἄν τὸ τῆς ἐπιστήμης a multitude, which we should not have employed because it would have impeded our skill (= ἔβλαπτεν ἄν)* T. 7. 62, *πῶς ἔχεις πρὸς τὸ ἐθέλειν ἄν ἰέναι ἀκλητος; how do you feel about being willing to go uninvited? (= ἐθέλοις ἄν;)* P. S. 174 a.

1222. *Participle.* — *ὄπερ ἔσχε μὴ αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἄν ὄντων ἀλλήλοις ἐπιβοηθεῖν which prevented him from sailing against the Peloponnesians and laying it waste when the Peloponnesians would have been unable to come to the rescue of one another (= ἀδύνατοι ἄν ἦσαν)* T. 1. 73, *Ποτειδαίαν ἐλὼν καὶ δυνηθεὶς ἄν αὐτὸς ἔχειν, εἰ ἐβουλήθη, παρέδωκεν after*

he had seized Potidaea and would have been able to keep it himself, had he wished, he gave it up to them (= ἔδυνήθη ἄν) D. 23. 107, πῶλλ' ἄν ἔχων ἕτερ' εἰπεῖν though I might say many other things (= ἔχοιμι ἄν) 18, 258, σοφία λεγομένη δίκαιότατ' ἄν that might most justly be called wisdom (= ἡ σοφία λέγοιτο ἄν) P. Phil. 30 c.

1223. For the infinitive and participle (not in indirect discourse) without ἄν, see 1153 ff., 1159 ff.

THE INFINITIVE

1224. The infinitive is in part a verb, in part a substantive.

a. The infinitive was originally a verbal noun in the dative (possibly also in the locative). The use to express purpose (1245) is a survival of the primitive meaning, from which all the other widely diverging uses were developed in a manner no longer always clear to us. But the *to* or *for* meaning seen in *μανθάνειν ἤκομεν* we have come to learn (*for learning*) can also be discerned in *δύναμαι ἰδεῖν* I have power for seeing, then I can see. Cp. 1239, 1243.

b. An active infinitive may often be rendered by the English passive infinitive especially in cases where the old datival meaning is still apparent, e.g. after adjectives (1243); and so when an indefinite subject is omitted (1245, 1439).

1225. The infinitive is negated by μή; but οὐ, used with a finite mood in direct discourse, is ordinarily retained when that mood becomes infinitive in indirect discourse. (Special cases of μή for οὐ, 1616.)

1226. The use of the accusative with the infinitive seems to have originated from the employment of the infinitive to complement the meaning of transitive verbs; as in *κελεύω σε ἀπελθεῖν* I command you — to depart. Here the accusative was separated from the transitive verb and felt to be the independent subject of the infinitive (*I command that you depart*). Gradually the accusative with the infinitive came to be used even after verbs incapable of taking an object-accusative.

PERSONAL AND IMPERSONAL CONSTRUCTION WITH THE INFINITIVE

1227. Instead of a quasi-impersonal passive verb with the accusative and infinitive as subject (666), the personal passive construction is often used, the accusative becoming the nominative, subject of the leading verb.

Thus instead of *ἡγγέλθη Κῦρον νικῆσαι* it was reported that Cyrus had conquered, *Κῦρος ἡγγέλθη νικῆσαι* Cyrus was reported to have conquered, and instead of *δίκαιόν ἐστιν ἐμὲ ἀπελθεῖν* it is right for me to go away, *δίκαιός εἰμι ἀπελθεῖν* I am right in going away.

a. The personal construction is more common than the impersonal in the passive of verbs of *saying* (regular in the passive of verbs of *thinking*); with *συμβαίνει happens*; with *ἀναγκαῖος necessary*, *ἄξιος worthy*, *δίκαιος just*, *δυνατός possible*, *ἐπιτήδειος fit*, etc. Thus ὁ Ἀσσύριος εἰς τὴν χώραν αὐτοῦ ἐμβαλεῖν ἀγγέλλεται *the Assyrian is reported to be about to make an incursion into his country* X. C. 5. 3. 30, τὴν αἰτιῶν οὗτός ἐστι δίκαιος ἔχειν *it is right for him to bear the blame* D. 18. 4.

1228. δοκῶ, ἔοικα (1292 b), δέω, φαίνομαι are regular instead of δοκεῖ, ἔοικε *it seems*, δεῖ *it lacks* (much or little), φαίνεται *it appears*. Thus δοκῶ γάρ μοι ἀδύνατος εἶναι *for I seem (to myself) to be unable* P. R. 368 b, νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι *now at least you seem to be our king* X. C. 1. 4 6, πολλοῦ δ' ὡ ἐγὼ ὑπὲρ ἑμαυτοῦ ἀπολογεῖσθαι *I am far from speaking in my own defense* I. A. 30 d, εὖ σὺ λέγειν φαίνει *you seem to speak well* Ar. Nub. 403.

a. δοκεῖ μοί τινα ἐλθεῖν for δοκεῖ τίς μοι ἐλθεῖν *it seems to me that some one came* is very rare. On δοκεῖ *it seems good, it is decreed*, see 1229, 1233; on δοκῶ *I have a mind to*, see 1237.

THE INFINITIVE WITHOUT THE ARTICLE

1229. **As Subject and Predicate.** — The infinitive may be used as subject or predicate nominative or accusative, especially with quasi-impersonal verbs or expressions (666).

γράμματα μαθεῖν δεῖ *to learn to read is necessary* Men. Sent. 96, πᾶσιν ἀδεῖν χαλεπὸν *to please everybody is difficult* Solon 7, ἔδοξεν αὐτοῖς προῖέναι *it seemed best to them to proceed* X. A. 2. 1. 2. Cp. 737 b. Predicate: τὸ γὰρ γνῶναι ἐπιστήμην λαβεῖν ἐστίν *for to learn is to get knowledge* P. Th. 209 e.

1230. **As an Appositive.** — The infinitive may stand in apposition to a preceding substantive or pronoun.

εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης *one omen is best, to fight for our country* M 243, εἶπον τοῦτο μόνον ὄραν πάντας, τῷ πρόσθεν ἔπεισθαι *I told all to pay heed to this only, viz., to follow their leader* X. C. 2. 2. 8.

THE INFINITIVE NOT IN INDIRECT DISCOURSE

1231. The infinitive as object not in indirect discourse is used after almost any verb that requires another verb to complete its meaning. Cp. 1153, 1221.

1232. The infinitive may be the only expressed object, or it may be one of two or more expressed objects, of the leading verb.

παιδευσις καλὴ διδάσκει χρῆσθαι νόμοις *a good education teaches obedience to law* X. Ven. 12 14, διαγιγνώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν *he taught you to distinguish good from bad men* X. M. 3. 1. 9 (cp. 1001).

A. Infinitive after Verbs of Will or Desire

1233. Verbs of *will* or *desire* are often followed by an infinitive (negative μή).

ἤθελον αὐτοῦ ἀκούειν *they were willing to listen to him* X. A. 2. 6. 11, τὴν Κέρκυραν ἐβούλοντο μὴ προσέθαι *they did not wish to give up Corcyra* T. 1. 44 (1605 a), βασιλεὺς ἀξιοί σέ ἀποπλεῖν *the king asks that you sail away* X. H. 3. 4. 25, ἰκέτευε μὴ ἀποκτεῖναι *he entreated that they should not put him(self) to death* L. 1. 25, ἔδοξε πλεῖν τὸν Ἀλκιβιάδην *it was decided that Alcibiades should sail* T. 6. 29.

1234. Verbs of *will* or *desire* include verbs expressing an activity to the end that something shall or shall not be done; as διαμάχομαι *struggle against*, ποῶ, διαπράττομαι, κατεργάζομαι *manage, effect*; thus διαπεπραγμένος παρὰ βασιλέως δοθῆναι αὐτῷ σφῆζειν τοὺς Ἕλληνας *having secured from the king the boon that it be permitted him to save the Greeks* X. A. 2. 3. 25. Here may be classed verbs expressing the will or desire *not to do anything*: as φοβοῦμαι *fear*, φεύγω *avoid*, αἰσχύνομαι and αἰδοῦμαι *feel shame to*, φυλάττομαι *beware of*, ἀπέχομαι *abstain from*, κωλύω *hinder*; as αἰσχύνομαι ὑμῖν εἰπεῖν τᾶληθῆ *I am ashamed to tell you the truth* P. A. 226.

1235. The infinitive may be accompanied by (a) a genitive or dative depending on the leading verb and denoting the *person to whom* the expression of desire is addressed: δέομαι ὑμῶν τὰ δίκαια ψηφίσασθαι *I ask you to render a just verdict* I. 19. 51, τοῖς ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι *he ordered all the rest to arm themselves* X. A. 1. 8. 3; (b) an accusative denoting the *person whose action* is desired: παρήγγειλε τὰ ὄπλα τίθεσθαι τοὺς Ἕλληνας *he issued orders that the Greeks should get under arms* X. A. 2. 2. 21.

1236. Several verbs of *saying* may also be used as verbs of *will*, implying a command: πάντες ἔλεγον τοὺς τούτων ἄρξαντας δοῦναι δίκην *all said that the ringleaders should suffer punishment* X. A. 5. 7. 34, ἔλεγον αὐτοῖς μὴ ἀδικεῖν *they told them not to do wrong* T. 2. 5.

1237. The present and aorist infinitive (both timeless) are the usual tenses after verbs of *will* or *desire* (see 1154). δοκῶ and δοκῶ μοι *I have a mind to, I am determined to* take the present or aorist like δοκεῖ. The future is used when it is clearly denoted that the action resolved on is to follow without delay: ἀλλά μοι δοκῶ οὐ πείσεσθαι αὐτῷ *but I am determined that I will not accept his opinion* P. Th. 183 d.

1238. On verbs signifying to *hope, expect, promise, threaten, and swear*, see 1157.

B. Infinitive after Other Verbs

1239. The infinitive follows many verbs, especially such as denote *ability, fitness, necessity*, etc. (and their opposites).

οὐκέτι ἐδύνατο βιοτεῦν *he was no longer able to live* T. 1. 130, νεῖν ἐπιστάμενος *knowing how to swim* X. A. 5. 7. 25, μαθηθάνουσιν ἄρχειν τε καὶ ἀρχεσθαι *they learn how to govern and be governed* X. A. 1. 9. 4.

C. Infinitive after Adjectives, Adverbs, and Substantives

1240. The infinitive serves to define the meaning of adjectives, adverbs, and substantives, especially those denoting *ability, fitness, capacity*, etc. (and their opposites), and in general those analogous in meaning to verbs which take the infinitive (1233 ff., 1239). Here the datival meaning (*purpose, destination*) is often apparent. Cp. 932, 1224.

ἱκανοὶ ἡμᾶς ὠφελεῖν *able to assist us* X. A. 3. 3. 18, δεινὸς λέγειν, κακὸς βιώναι *skilled in speech, evil in life* Aes. 3. 174, ἄρχειν ἀξιώτατος *most worthy to govern* X. A. 1. 9. 1, ὁδὸς ἀμήχανος εἰσελθεῖν στρατεύματι *a road impracticable for an army to enter* 1. 2. 21, χαλεπὸν διαβαίνειν *hard to cross* 5. 6. 9, κάλλιστα ἰδεῖν *in a manner most splendid to behold* X. C. 8. 3. 5, ὀλίγου ἡλικίᾳν ἔχουσι παιδεύεσθαι *they are almost of an age to be educated* P. Lach. 187 c, ἀνάγκη πείθεσθαι *there is need to obey* X. H. 1. 6. 8.

1241. οἶος *fit, able, ὅσος sufficient* take the infinitive like the fuller expressions τοιοῦτος οἶος, τοσοῦτος ὅσος; as οὐ γὰρ ἦν ὥρᾳ οἶᾶ τὸ πεδῖον ἄρδειν *for it was not the proper season to irrigate the plain* X. A. 2. 3. 13, ὅσον ἀποζῆν *sufficient to live on* T. 1. 2.

1242. The infinitive may limit, like an accusative of respect (988), adjectives and occasionally substantives: ὄρᾳν στυγνός *of a repulsive expression* X. A. 2. 6. 9, θαῦμα καὶ ἀκοῦσαι *a marvel even to hear of* P. L. 656 d.

1243. The infinitive limiting an adjective is commonly active (or middle) even where, in English, a passive translation would be more natural. The active use is due to the old datival function of the infinitive: ἄξιος θαυμάσαι *worthy to admire* (i.e. that one should admire), *worthy to be admired* T. 1. 138, λόγος δυνατὸς κατανοῆσαι *a speech* (lit. *capable for understanding*) *capable of being understood* P. Ph. 90 c.

1244. The infinitive, with or without ὥστε or ὡς, may be used with ἢ *than* after comparatives, depending on an (implied) idea of *ability or inability*. ἢ ὥστε is more common than ἢ or ἢ ὡς.

τὸ γὰρ νόσημα μείζον ἢ φέρειν *for the disease is too great to be borne* S. O. T. 1293, βραχύτερα ἢ ὡς ἐξικνεῖσθαι *too short to reach* X. A. 3. 3. 7. For other examples, see 744, 1376.

D. Infinitive of Purpose and Result

1245. Infinitive of Purpose. — The infinitive may express purpose.

πρό μ' ἔπεμψεν παῖδά τε σοὶ ἀγέμεν Φοῖβω θ' ἱερὴν ἑκατόμβην ῥέξαι *he sent me to bring thy daughter to thee and to offer to Phoebus a holy hecatomb* A 443, *μανθάνειν ἤκομεν we have come to learn* S. O. C. 12.

a. In Attic prose this infinitive is much less common than in poetry, and is used chiefly with verbs meaning to give, entrust, take, appoint, leave; and especially when there is an idea of permission, commission, and the like: *ταύτην τὴν χώρᾶν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν he gave this land over to the Greeks to plunder* X. A. 1. 2. 19, *ἵνα ἐπὶ βασιλεύᾳ οὐκ ἐγίγνετο τὰ ἱερά the sacrifices did not turn out (favorable) for going against the king* 2. 2. 3, *Ἀριστάρχω ἔδοτε ἡμέραν ἀπολογήσασθαι you granted a day to Aristarchus to make his defense* X. H. 1. 7. 28, *παρέχω ἑμαυτὸν ἐρωπᾶν I offer myself to be questioned* P. A. 33 b. Cp. also 1258 (fourth example).

1246. Infinitive of Result. — The infinitive may be used with ὥστε (sometimes with ὡς) to denote a result, often an anticipated result. See 1376 ff.

E. Absolute Infinitive

1247. Certain idiomatic infinitives are used absolutely in parenthetical phrases to limit the application of a single expression or of the entire sentence.

ἀληθές γε ὡς ἔπος εἰπεῖν οὐδὲν εἰρήκασιν not one word of truth, I may say, have they uttered P. A. 17 a, *οὐδὲ ξένοις ἐκὼν εἶναι γέλωτα παρέχεις nor do you intentionally cause strangers to laugh* X. C. 2. 2. 15, *ἐκούσα εἶναι οὐκ ἀπολείπεται it is not willingly separated* P. Phae. 252 a, *τό γε ἐπ' ἐκείνον εἶναι ἐσώθης (ἄν) so far, at least, as it depended on him you would have been saved* L. 13. 58, *ὁ γὰρ Κτήσιππος ἔτυχε πόρρω καθεζόμενος τοῦ Κλεινίου, ἐμοὶ δοκεῖν for Ctesippus, it seems to me, happened to be sitting at a distance from Clinias* P. Eu. 274 b, *μικροῦ δεῖν τρία τάλαντα almost three talents* D. 27. 29 (903).

a. Some of these infinitives may be explained by reference to the idea of purpose (1245) or result (1246); as *συνελόντι εἰπεῖν for one compressing the matter to speak*, *μικροῦ δεῖν so as to lack little*. Others resemble the adverbial accusative (990); cp. *ἐμοὶ δοκεῖν* in 1247 with *γνώμην ἐμήν in my opinion* Ar. P. 232.

F. Infinitive in Commands, Wishes, and Exclamations

1248. Infinitive in Commands. — The infinitive may be used for the second person of the imperative, but oftener in poetry than in prose. The subject, if directly addressed, stands in the nominative.

Commonly, in Homer, after an imperative: *βάσκει ἴθι . . . ἀγορευόμενος ὡς ἐπιτέλλω come, go . . . tell him as I charge thee* B 8-10. But also in other

cases: *θαροῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι with good courage now, Diomed, fight against the Trojans* E 124, *σὺ δὲ τὰς πύλας ἀνοίξας ἐπεκθεῖν but do you open the gates and sally forth* T. 5. 9.

a. The subject of the infinitive used for the third person of the imperative stands (or would stand, if expressed) in the accusative when the person is spoken of indirectly in a prayer: *εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφυγῃ, | αὐτὸς ἔπειθ' Ἑλένην ἔχέτω . . ., | εἰ δέ κ' Ἀλέξανδρον κτείνη Μενέλαος, | Τρώας ἔπειθ' Ἑλένην . . . ἀποδοῖναι if Alexander slay Menelaos, then let him have Helen . . ., but if Menelaos slay Alexander, then let the Trojans give back Helen* Γ 281-285, *τεύχεα σὺλήσῃς φερέτω κοίλας ἐπὶ νῆας, σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν let him strip off my arms and carry them to the hollow ships, but let him give back my body to my home* H 78.

b. In prohibitions *μὴ* with the inf. is poetic and Ionic: *οἷς μὴ πελάζειν do not approach these (= μὴ πέλαζε)* A. Pr. 712.

1249. Infinitive in Wishes. — The infinitive with a subject accusative may be used in the sense of the optative of wish. This construction is very rare in Attic prose.

θεοὶ πολῖται, μὴ με δουλείᾳς τυχεῖν ye gods of my country, may bondage not be my lot! A. Sept. 253, *ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τείσασθαι O Zeus, that it be granted to me to punish the Athenians!* Hdt. 5. 105 (cp. 664).

1250. Infinitive in Exclamations. — The infinitive, with or without a subject accusative, is often used in exclamations of surprise or indignation.

ἐμὲ παθεῖν τάδε to think that I should suffer this! A. Eum. 837, *τοιουτοῦ τρέφειν κύνα to keep a dog like that!* Ar. Vesp. 835.

INFINITIVE IN INDIRECT DISCOURSE

1251. Many verbs of *saying, thinking,* and the like, take a dependent infinitive as their object. Such infinitives denote both time and stage of action.

a. When a sentence is made dependent on a verb of this kind, its main verb is changed to the infinitive, and the sentence stands as subject or object of the leading verb. Commonly as *object*: thus *Κῦρος νικᾷ Cyrus is victorious*, when made dependent on *φησὶ he says*, becomes a part of a new sentence *φησὶ Κῦρον νικᾶν*, in which *Κῦρον νικᾶν* is the object of *φησὶ*. As *subject*, when the verb of *saying* is in the passive: thus, in *λέγεται Κῦρον νικᾶν it is said that Cyrus is victorious*, *Κῦρον νικᾶν* forms the subject of *λέγεται*.

1252. A verb of direct discourse, becoming infinitive in indirect discourse, retains its tense; but an imperfect is repre-

sented by the present infinitive; a pluperfect, by the perfect infinitive. See 1156.

εἶνοι φᾶσιν εἶναι *they assert that they are loyal* (= εἰσμέν) L. 12. 49, οὐδεὶς ἔφασκεν γινώσκειν αὐτόν *nobody said that he knew him* (= γινώσκω) 23. 3, βασιλεὺς νικᾶν ἡγείται *the king thinks he is victorious* (= νικῶ, cp. 1090) X. A. 2. 1. 11, οἶμαι βέλτιστον εἶναι *I think it is best* (= εἶστί) 5. 1. 8, ὑπώπτεον ἐπὶ βασιλεῖ ἵνα *they suspected that they were to go against the king* (= ἴμεν) 1. 3. 1.

1253. The infinitive with ἄν represents an indicative with ἄν or an optative with ἄν. See 1156 ff., 1221, 1378.

1254. On the infinitive with verbs signifying *to hope, expect, promise, threaten, and swear*, see 1157.

THE INFINITIVE WITH THE ARTICLE (ARTICULAR INFINITIVE)

1255. The neuter article standing before an infinitive emphasizes the substantive character of the infinitive. This usage is later than Homer. The nearest approach to it in Homer is ἀντή καὶ τὸ φυλάσσειν *this matter of watching, too, is trouble* v 52. In its older use the articular infinitive appears only a subject or object. In the tragic poets the genitive and dative are rarely used, in the orators all four cases are very common.

1256. The articular infinitive is in general used like the infinitive without the article, and may take ἄν; as regards its constructions it has the value of a substantive. When an infinitive depends on a preposition, or stands to another word in a genitive or dative relation, the article is regularly used. The articular infinitive is timeless except in indirect discourse. Its negative is μή.

1257. Nominative: νέος τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν *in the young silence is better than speech* Men. Sent. 387 (cp. 1229).

1258. Genitive: τοῦ πιεῖν ἐπιθῆμίμ *from desire to drink* T. 7. 84 (cp. 880, 887), τοῦ θαρσεῖν τὸ πλεῖστον εὐληφότες *having gained the greatest amount of courage* T. 4. 34 (cp. 872), ἐπέσχομεν τοῦ δακρύειν *we desisted from weeping* P. Ph. 117 e (cp. 901), τοῦ μὴ τὰ δίκαια ποιεῖν *in order not to do what was just* D. 18. 107 (cp. 907), ἐπ' ἐκείνοις δὲ ὄντος αἰεὶ τοῦ ἐπιχειρεῖν καὶ ἐφ' ἡμῶν εἶναι δεῖ τὸ προαμύνεσθαι *since the power of attack is always in their hands, so in our hands should lie the power of repelling it in advance* T. 3. 12 (cp. 1284), ἀντὶ τοῦ ἐπὶ Καρίαν ἵνα *instead of going against Caria* X. H. 3. 4. 12, ἀνευ τοῦ σωφρονεῖν *without exercising self-control* X. M. 4. 3. 1, ὑπὲρ τοῦ μὴ τὸ κελευόμενον ποιῆσαι *in order not to do what was commanded* D. 18. 204.

1259. Dative: ἵνα ἀπιστῶσι τῷ ἐμῇ τετίμησθαι ὑπὸ δαιμόνων *that they may distrust my having been honored by divine powers* X. Ap. 14 (cp. 929), τῷ ζῆν ἐστὶ τι ἐναντίον; *is it something opposed to living?* P. Ph. 71 c (cp. 942), ἅμα τῷ τιμᾶν *at the same time that we honor* P. R. 468 e (cp. 1039), οὐ γὰρ ἐπὶ τῷ δοῦλοι, ἀλλ' ἐπὶ τῷ ὁμοίῳ τοῖς λειπομένους εἶναι ἐκπέμπονται (ἄποικοι) *for colonists are not sent out on the basis of being inferiors, but on the basis of being the equals of those who are left at home* T. 1. 34 (cp. 1027. 2 c), ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος *for life is sweetest in being conscious of nothing* S. Aj. 553.

1260. Accusative: δεισᾶς τὸ ζῆν *fearing to live* P. A. 28 d, τῶν ἀπάντων ἀπερίοπτοί εἰσι παρὰ τὸ νικᾶν *they are indifferent to everything in comparison with victory* T. 1. 41, πρὸς τὸ μετρίων δέισθαι πεπαιδευμένος *schooled to moderation in his needs* X. M. 1. 2. 1.

a. τό with the infinitive appears after many verbs and verbal expressions which generally take the simple inf. (cp. 1233): αἰσχύνονται τὸ τολμᾶν *they are ashamed to dare* P. Soph. 247 b, τὸ ἐρᾶν ἔξαρκος εἶ *you refuse to love* P. Lys. 205 a, καρδιάς δ' ἐξίσταμαι τὸ δρᾶν *I withdraw from my resolution so as to (= and) do this thing* S. Ant. 1105. So after adjectives (cp. 1240): μακρὸς τὸ κρῖναι ταῦτα χῶ λοιπὸς χρόνος *the future is long (i.e. time enough) to decide this* S. El. 1030.

b. The articular inf. is sometimes used to express purpose or result (cp. 1245, 1246): τίς Μηδῶν σοῦ ἀπελείφθη τὸ μή σοι ἀκολουθεῖν; *what one of the Medes remained away from you so as not to attend you?* X. C. 5. 1. 25.

c. Some verbs take the articular inf. as object when the simple inf. could not be used: μόνον ὄρων τὸ παῖεν τὸν ἀλυσκόμενον *taking heed only to strike any one he caught* X. C. 1. 4. 21.

d. Verbs of saying, thinking, and the like, occasionally take the articular inf.: ἐξομεῖ τὸ μή εἰδέναι; *wilt thou swear thou didst not know?* S. Ant. 535.

e. The articular inf. with a subject accusative may be used absolutely: ἐπεὶ γε τὸ ἐλθεῖν τούτου, οἶμαι θεὸν τινα αὐτὸν ἐπ' αὐτὴν ἀγαγεῖν τὴν τιμωρίαν *as to his coming, I believe that some god brought him to his very punishment* Lyc. 91.

1261. Apposition (cp. 1230). The articular infinitive, in any case, is often used in apposition to a preceding word.

τούτῳ ἐστὶ τὸ ἀδικεῖν, τὸ πλεόν τῶν ἄλλων ζητεῖν ἔχειν *injustice is this: to seek to have more than other people* P. G. 483 c, τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι; *for what is more blessed than this—to be commingled with the earth?* X. C. 8. 7. 25.

1262. In Exclamation (cp. 1250). The infinitive with τό may be used in exclamations, to express surprise or indignation.

τῆς τύχης· τὸ ἐμῇ νῦν κληθέντα δεῦρο τυχεῖν *my ill-luck! that I should happen now to have been summoned hither!* X. C. 2. 2. 3.

THE PARTICIPLE

1263. The participle (*μετοχή participation*) is a verbal adjective, in part a verb, in part an adjective. Its tenses, except the future, when they do not stand in indirect discourse, do not show absolute time, and denote only stage of action. When they stand in indirect discourse and represent the indicative, they denote time relatively to that of the main verb. Cp. 1159, 1160.

1264. The future participle marks an action as in prospect at the time denoted by the leading verb. Since it expresses an idea of *will*, it shows that an action is purposed or intended. With the article it denotes the person or thing *likely* (or *able*) to do something (= *ὁ μέλλον* with inf. 1145). The nearest approach to mere futurity appears in general only after verbs of *knowing* and *perceiving* (1303). Cp. 1280. Thus *ὁ δ' ἀνὴρ αὐτῆς λαγῶς ᾤχετο θηράσων* but her husband had gone to hunt hares X. A. 4. 5. 24, *ὁ ἡγησόμενος* (= *ὁ μέλλον ἡγήσεσθαι*) *οὐδεὶς ἔσται* there will be no one to guide us 2. 4. 5, *θανουμένη γὰρ ἐξήδη* for I knew that I should (or must) die S. Ant. 460 (cp. 1303).

1265. The participle is negated by *οὐ*, except when it has a general or conditional force, or otherwise requires *μή*. See 1620, 1626. On the participle with *ἄν*, see 1222.

1266. The participle has three main uses.

A. Attributive: as an attributive to a substantive.

B. Circumstantial: denoting some attendant circumstance and qualifying the main verb like an adverbial phrase or clause.

C. Supplementary: as a supplement to a verbal predicate, which, without such a supplement, might be incomplete.

1267. The distinction between these classes is not absolute. A participle may, for example, be A and B or B and C: *οἱ μὴ δυνάμενοι διατελεῖσαι τὴν ὁδὸν ἐνυκτέρευσαν ἄστροι* those who (i.e. if any) were unable to complete the march passed the night without food X. A. 4. 5. 11, *ἀδικούμενοι ὀργίζονται* they are enraged at being wronged or because (when, if) they are wronged (T. 1. 77). B and C often cannot be sharply distinguished, as in the case of many of the verbs of 1297-1300.

THE ATTRIBUTIVE PARTICIPLE

1268. The attributive participle, with or without the article, modifies a substantive like any other adjective.

ὁ ἐφεστηκὸς κίνδυνος τῇ πόλει *the danger impending over the State* D. 18. 176, οἱ ὄντες ἐχθροὶ *the existing enemies* 6. 15, ὁ παρῶν καιρὸς *the present crisis* 3. 3. A predicate expression may stand inside an attributive phrase: ὁ δευρὸς (pred.) λεγόμενος γεωργός *he who is called a skillful agriculturist* X. O. 19. 14.

1269. An attributive participle with the article does duty as a substantive when the noun with which it directly agrees is omitted (787): ὁ οἴκαδε βουλόμενος ἀπιεῖναι *whoever wants to go home* X. A. 1. 7. 4, τὰ δέοντα *duties*.

a. Such participles must often be translated by substantives or by relative clauses: ὁ φεύγων *the exile or the defendant*, τὸ μέλλον *the future*, οἱ νικῶντες *the victors*, οἱ θανόντες *the dead*, οἱ δεδιότες *those who are afraid*, οἱ ἀδικούμενοι *those who are (being) wronged*, ὁ τὴν γνώμην ταύτην εἰπὼν *the one who expressed this opinion* T. 8. 68. In poetry participles are used very freely as substantives, as ὁ τεκὼν *father*, ἡ τεκοῦσα *mother*.

1270. A participle may be modified by an adjective or take a genitive, when its verbal nature has ceased to be felt: τὰ μικρὰ συμφέροντα τῆς πόλεως *the petty interests of the State* D. 18. 28. Thucydides often uses in an abstract sense a substantival neuter participle where the infinitive would be more common: τὸ δεδιὸς *fear*, τὸ θαρσοῦν *courage* (for τὸ δεδεῖναι, τὸ θαρσεῖν) I. 36.

1271. The article with the participle may be either *generic* or *particular*. Cp. 763 a, 779 e.

1272. A participle and its substantive often correspond in meaning to a verbal noun with the genitive or to an articular infinitive. Cp. *post urbem conditam* and Milton's "Since created man."

τῷ σίτῳ ἐπιλείποντι ἐπιέζοντο *they suffered from the failure of the crops* (= τῇ τοῦ σίτου ἐπιλείψει) T. 3. 20, δι' ὑμᾶς μὴ ξυμμαχήσαντας *by reason of your not joining the alliance* (= διὰ τὸ ὑμᾶς μὴ ξυμμαχήσαι) 6. 80, μετὰ Συρακούσας οἰκισθείσας *after the foundation of Syracuse* 6. 3, ἡ ὄργη σὺν τῷ φόβῳ λήγοντι ἀπεισι *his wrath will disappear with the cessation of his fear* X. C. 4. 5. 21.

a. Except in expressions of time, as ἄμα ἦρι ἀρχομένῳ *at the beginning of spring* T. 2. 2, this construction is generally used in prose only when the participle is necessary to the sense. In poetry the use is not so restricted: Ζεὺς γελῖος ὀμνύμενος *swearing by Zeus is ridiculous* Ar. Nub. 1241.

THE CIRCUMSTANTIAL PARTICIPLE

1273. The circumstantial participle is added, without the article, to a noun or pronoun to set forth some circumstance under which the main action takes place.

a. The circumstantial participle qualifies the principal verb like an adverbial clause or supplementary predicate. Cp. μετὰ ταῦτα ἔπεε *afterwards*

he said with γελῶν εἶπε he said laughingly. Such participles generally are equivalent in meaning to subordinate clauses introduced by conjunctions denoting *time, condition, cause, etc.*; but may often be rendered by adverbial phrases, or even by separate finite verbs, which bring out distinctly the idea latent in the participle.

1274. The circumstantial participle has two main constructions.

The subject of the participle is either a noun or pronoun closely connected in construction, as subject or object, with the verb of the clause in which it stands; or it is a noun or pronoun in the genitive (genitive absolute, 1284) or accusative (accusative absolute, 1288), not closely connected in construction with the verb of the clause.

1275. The circumstantial participle expresses simply circumstance or manner in general. It may imply various other relations, such as *time, means, cause, purpose, concession, condition*. Sometimes it is uncertain which of two relations is more prominent, and the exact relation intended is often made clear only by an adverb modifying either the principal verb or the participle itself.

1276. Time.—ἀκούσῃ τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν on hearing this it seemed best to the generals to collect the troops X. A. 4. 4. 19, (ὕμῶν δέομαι) ἀκροασαμένους διὰ τέλους τῆς ἀπολογίας τότε ἤδη ψηφίζεσθαι κτλ. (*I beg you*) when you have heard my defense to the end, then and not till then to vote, etc. And. 1. 9. ἅμα at the same time, αὐτίκα immediately, εὐθύς straightway, μεταξύ between, in the midst, though strictly modifying the main verb, are often placed close to a temporal participle which they modify in sense: ἅμα ταῦτ' εἰπὼν ἀνέστη as soon as he said this, he rose X. A. 3. 1. 47, τῷ δεξιῷ κέρα τῶν Ἀθηναίων εὐθύς ἀποβεβηκότι ἐπέκειντο they fell upon the right wing of the Athenians as soon as it had disembarked T. 4. 43, πολλαχού με ἐπέσχε λέγοντα μεταξύ it often checked me when the words were on my lips P. A. 40 b.

a. Several temporal participles have an idiomatic adverbial force: ἀρχόμενος in the beginning, at first, τελευτῶν at last, finally. Thus ἅπερ καὶ ἀρχόμενος εἶπον as I said also at the outset T. 4. 64, τελευτῶν ἐχαλέπαιεν at last he became angry X. A. 4. 5. 16.

1277. Manner.—παρήλαννον τεταγμένοι they marched past drawn up in order X. A. 1. 2. 16, κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους they made a loud noise by calling to each other 2. 2. 17.

a. Idiomatic in meaning are ἀνύσῃs quickly (lit. having accomplished), ἔχων continually, persistently (lit. holding on), λαθῶν secretly, κλαίων to one's

sorrow (lit. *weeping*), χαίρων *with impunity* (lit. *rejoicing*), φέρον *hastily* (lit. *carrying off*), φθάσας *before* (lit. *anticipating*). Thus ἀνογ' ἀνίσσας *hurry up and open* Ar. Nub. 181, λήθουσά μ' ἐξέπινες *thou wast secretly draining my blood* S. Ant. 532 (cp. 1295 c), φλυαρεῖς ἔχων *you keep trifling* P. G. 490 e, τοῦτον οὐδεὶς χαίρων ἀδικήσει *no one will wrong him with impunity* 510 d, ἀνέφραξάς με φθάσας *you opened the door before I could knock* Ar. Plut. 1102 (cp. 1295 c).

1278. Means. — ληζόμενοι ζῶσι *they live by pillaging* X. C. 3. 2. 25.

1279. Cause. — Παρύσατις ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν *Parysatis favored Cyrus because she loved him* X. A. 1. 1. 4, ἀπείχοντο κερδῶν αἰσχρὰ νομίζοντες εἶναι *they held aloof from gains because they thought them disgraceful* X. M. 1. 2. 22, ἀνελόμενοι τὰ ναυᾶγια καὶ ὅτι αὐτοῖς οὐκ ἀντεπέπλεον, διὰ ταῦτα τροπαίων ἔστησαν *because they had picked up the wrecks and because they (the enemy) did not sail against them, (for this reason) they set up a trophy* T. 1. 54.

a. With participles of cause, ἄτε, οἷα or ὅλον *inasmuch as* show that the participle states the cause as a fact on the authority of the speaker or writer: ὁ Κύρος, ἄτε παῖς ὢν, ἤδετο τῇ στολῇ *Cyrus, inasmuch as he was a child, was pleased with the robe* X. C. 1. 3. 3.

b. With participles of cause, purpose, etc., ὡς shows that the participle sets forth the ground of belief on which the agent acts, and denotes the thought, assertion, real or presumed intention, of the subject of the main verb or of some other person mentioned prominently in the sentence, without implicating the speaker or writer (cp. 1311). ὡς may sometimes be rendered as *if* (though there is nothing conditional in the Greek use, as is shown by the negative οὐ, not μή).

ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες *there they remained in the belief that they were occupying the summit* X. A. 4. 2. 5, ταύτην τὴν χώρᾶν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλήσιν ὡς πολεμῶν οὔσαν *he turned this country over to the Greeks to ravage on the ground that it was hostile* 1. 2. 19, τὴν πρόφασιν ἐποιεῖτο ὡς Πισιδᾶς βουλόμενος ἐκβαλεῖν *he made his pretense as if he wished (i.e. he gave as his pretext his desire) to expel the Pisidians* 1. 2. 1, παρεσκευάζοντο ὡς πολεμήσοντες *they made preparations to go to war (with the avowed intention of going to war)* T. 2. 7, συλλαμβάνει Κύρον ὡς ἀποκτενῶν *he seized Cyrus for the purpose (as he declared) of putting him to death* X. A. 1. 1. 3.

c. τί μαθῶν *what induced him to* (lit. *having learned what?*), τί παθῶν *what possessed him to* (lit. *having experienced what?*) are used with the general sense of *wherefore?* in direct (with ὁ *τι* in indirect) questions expressing surprise or disapprobation: τί μαθόντες ἐμαρτυρεῖτε ὑμεῖς; *what put it into your heads to give evidence?* D. 45. 38, τί παθόντε λελάσμεθα; *what possessed us to forget?* A 313.

1280. Purpose or Object (cp. 1264). — The future (sometimes the present) participle may denote purpose, especially after verbs meaning *to come, go, send, summon*, etc.: ὁ βάρβαρος ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθεν *the bar-*

barians proceeded against Greece with the purpose of enslaving it T. 1. 18, *προπέμφαντες κήρυκα πόλεμον προερόντα* having sent a herald in advance to proclaim war 1. 29, *ἔεμπον λέγοντας ὅτι κτλ.* they sent men to say that, etc. X. H. 2. 4. 37.

1281. Opposition or Concession.—*οὐδὲν ἐρῶ πρὸς ταῦτα ἔχων εἰπεῖν* I will make no reply to this though I might (speak) do so P. Lach. 197 c, *ἀδικεῖς ὅτι ἄνδρα ἡμῖν τὸν σπουδαιότατον διαφθείρεις γελᾶν ἀναπειθῶν, καὶ ταῦτα* (cp. 672) *οὕτω πολέμον ὄντα τῷ γέλωτι* you do wrong in that you corrupt the most earnest man we have by tempting him to laugh, and that though he is such an enemy to laughter X. C. 2. 2. 16.

a. *καίπερ* although is very common with the participle: *πέιθον γυναῖξί, καίπερ οὐ στέργων ὅμως* take the advice of women none the less though thou likest it not A. Sept. 712, *συμβουλεύω σοι καίπερ νεώτερος ὢν* I give you advice though I am your junior X. C. 4. 5. 32. In Homer and tragedy the parts of *καίπερ* are often separated: *καὶ ἀχνύμενοί περ* although distressed M 178. *πέρ* may stand without *καί*: *ἀνάσχεο κηδομένη περ* bear up, though vexed A 586. The participle with *πέρ* is not always concessive.

1282. Condition (negative μὴ).—*σὺ δὲ κλύων* (= *ἔὰν κλύης*) *εἴσει τάχα* but if you listen you shall soon know Ar. Av. 1390, *οὐκ ἂν δύναιο μὴ καμῶν* (= *εἰ μὴ κάμοις*) *εὐδαιμονεῖν* you cannot be happy unless you toil E. Fr. 461.

1283. Any Attendant Circumstance.—*συλλέξῃς στράτευμα ἐπολιόρκει Μίλητον* he collected an army and laid siege to Miletus X. A. 1. 1. 7, *παραλαβόντες Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον* they took Boeotians with them and marched against Pharsalus T. 1. 111.

a. *ἔχων* having, *ἄγων* leading, *φέρων* carrying (mostly of inanimate objects), *χρώμενος* using, *λαβών* taking are often used where English employs *with*. Thus *ἔχων στρατιὰν ἀφικνεῖται* he arrives with an army T. 4. 30, *βοῆ χρώμενοι* with a shout 2. 84, *ἐκέλευσε λαβόντα ἄνδρας ἐλθεῖν ὅτι πλείστους* he ordered him to come with all the men he could (or to take . . . and come) X. A. 1. 1. 11.

GENITIVE ABSOLUTE. ACCUSATIVE ABSOLUTE

1284. Genitive Absolute.—A circumstantial participle agreeing with a genitive noun or pronoun not in the main construction of the sentence, stands in the genitive absolute. The participle in the genitive absolute may express the same relations as other circumstantial participles (1275).

ταῦτ' ἐπράχθη Κόνωνος στρατηγούντος these things were effected while Conon was in command I. 9. 56, *οὐ δεῖ ἀθῦμειν ὡς* (cp. 1279 b) *οὐκ εὐτάκτων ὄντων Ἀθηναίων* we must not be discouraged on the ground that the Athenians are not well disciplined X. M. 3. 5. 20, *καὶ μεταπεμπομένον αὐτοῦ οὐκ ἐθέλω ἐλθεῖν* even

though he is sending for me, I am unwilling to go X. A. 1. 3. 10 (cp. 1281), *οἶμαι καὶ νῦν ἔτι ἐπανορθωθῆναι ἂν τὰ πράγματα τούτων γιγνομένων* if these measures should be taken, I think that even now our situation might be rectified D. 9. 76, *Κύρος ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος* Cyrus ascended the mountains without opposition (since no one opposed him) X. A. 1. 2. 22.

a. *ἐκὼν* willing, *ἄκων* unwilling are properly participles and are treated as such: *ἐμοῦ οὐχ ἐκόντος* without my consent S. Aj. 455.

1285. The noun or pronoun of the genitive absolute may be omitted

a. When it may easily be supplied from the context: *οἱ δὲ πολέμοι, προσιόντων* (τῶν Ἑλλήνων, previously mentioned), *τέως μὲν ἡσυχίαζον* the enemy, as they were approaching, for a while remained quiet X. A. 5. 4. 16.

b. When it may easily be supplied otherwise. As *ἀνθρώπων* or *πράγματων* in *ιόντων εἰς μάχην* when men are going into battle X. C. 3. 3. 54, *τούτων τὸν τρόπον πράχθέντων τῆς πόλεως γίγνεται τὰ χρήματα* when things have happened in this way, the property becomes the possession of the State D. 24. 12, *οὕτως ἐχόντων* (things being thus) since this is the case X. A. 3. 1. 40 (cp. *οὕτω ἔχοντος* P. R. 381 c). For *ὑόντος πολλῶ* when it was raining hard X. H. 1. 1. 16 see 667 a.

c. When a subordinate clause with *ὅτι* depends upon a passive participle, which is generally plural because the subject of the subordinate clause is plural or because several circumstances are mentioned: *σημανθέντων τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ* notice having been given to Astyages that the enemy was in the country X. C. 1. 4. 18. The singular is less common: *δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο* it having been shown that the salvation of the Greeks depended on their navy T. 1. 74.

1286. The subject of a genitive absolute is occasionally identical with a noun or pronoun expressed or understood elsewhere in the sentence. This exception to the rule is made to emphasize the special force of the participle (time, condition, cause, etc.). Thus a genitive absolute may be used in place of a participle agreeing with

a. A nominative: *βοηθησάντων ὑμῶν προθύμως πόλιν προσήψεσθε* ναυτικὸν ἔχουσαν μέγα if you assist us heartily, you will gain to your cause a State having a large navy T. 3. 13.

b. A dative: *διαβεβηκότος Περικλέους ἡγγέλθη αὐτῷ* (instead of *διαβεβηκότι Περικλεῖ ἡγγέλθη*) *ὅτι Μέγαρα ἀφίστηκε* when Pericles had crossed over, news was brought to him that Megara had revolted T. 1. 114.

c. An accusative: *ἦλλον ἐπὶ τὴν Ἐπίδουρον ὡς ἐρήμου οὐσης αἰρήσοντες* they came against Epidaurus expecting to capture it undefended T. 5. 56.

1287. The genitive absolute took its rise from cases where a genitive dependent on a verb or a substantive had a participle in agreement with it. Thus in *τοῦ δ' Ἰθὺς μεμαῶτος ἀκόντισε* Τυδέος υἱός the son of Tydeus hurled a

lance at him, as he rushed straight upon him © 118, *Σαρπήδοντι δ' ἄχος γένετο Γλαύκου ἀπίοντος* but grief came on Sarpedon for Glaucus — departing M 392, the words τοῦ and Γλαύκου are properly dependent on ἀκόντισε (887) and ἄχος (881). In course of time this connection was gradually weakened until the genitive with the participle was regarded as independent, and used in cases where the governing word did not take the genitive.

1288. Accusative Absolute. — A participle stands in the accusative absolute, instead of the genitive absolute, when it is impersonal, or has an infinitive as its subject (as in c). When impersonal, such participles have no apparent grammatical connection with the rest of the sentence.

a. **Impersonal Verbs:** οὐδείς τὸ μῆζον κακὸν αἰρήσεται ἐξὸν τὸ ἐλάττων (αἰρείσθαι) *no one will choose the greater evil when it is possible to choose the less* P. Pr. 358 d, *δῆλον γὰρ ὅτι οἴσθα μέλον γέ σοι* for it is plain that you know, since it concerns you P. A. 24 d.

b. **Passive participles** used impersonally: *εἰρημένον δ' αὐταῖς ἀπαντᾶν ἐνθάδε εὐδοοσι* though it was told them to meet here, they are asleep Ar. Lys. 13.

c. **Adjectives with ὄν:** *σέ οὐχὶ ἐσώσαμεν οἷόν τε ὄν καὶ δυνατόν* we did not rescue you although it was both feasible and possible P. Cr. 46 a, *ὡς οὐκ ἀναγκαῖον (ὄν) τὸ κλέπτειν, αἰτιᾷ τὸν κλέπτοντα* on the ground that stealing is unnecessary, you accuse the thief X. C. 5. 1. 13.

1289. The accusative absolute is probably in its origin an internal object, developed, at least in part, by way of apposition (990 a), the neuter of a participle or of an adjective standing in apposition to an idea set forth in the leading clause: *προσταχθέν αὐτοῖς οὐκ ἐτόλμησαν εἰσαγαγεῖν* (Is. 1. 22) *they did not dare to bring him in — a duty that was enjoined (although it was enjoined) upon them.*

1290. The participle of a personal verb is occasionally used absolutely if it is preceded by ὡς or ὥσπερ; as *οὐκ ἀξιοῦντες τοῦ Ἀλκιβιάδου υἱὸς ποσαύτην ζημίαν καταγνῶναι, ὡς ἐκείνον πολλῶν ἀγαθῶν αἴτιον γεγενημένον* demanding that you should not condemn the son of Alcibiades to so great a penalty, on the ground that he had proved himself the cause of many blessings L. 14. 16.

a. Cases of the accusative absolute used personally without ὡς or ὥσπερ are rare, and occur especially with neuter participles that are generally impersonal: *δόξαντα ὑμῖν ταῦτα εἴλεσθε ἄνδρας εἴκοσι* on reaching this conclusion you chose twenty men And. 1. 81; cp. *δόξαν ταῦτα* X. A. 4. 1. 13 (by analogy to *ἔδοξε ταῦτα*) and *δοξάντων τούτων* X. H. 1. 7. 30.

THE SUPPLEMENTARY PARTICIPLE

1291. The supplementary participle completes the idea of the verb by showing that in which its action consists or to which it refers.

1292. The supplementary participle agrees with the subject or with the object of the main verb; with the subject when the verb is intransitive or passive, and generally with the object when the verb is transitive.

ἑώρων οὐ κατορθούντες καὶ τοὺς στρατιώτῃς ἀχθομένους *they saw that they (themselves) were not succeeding and that the soldiers were indignant* T. 7. 47, ἐλεγχθήσεται γελοῖος ὧν *he will be proved to be ridiculous* X. M. 1. 7. 2, ἀδικούντα Φίλιππον ἐξήλεγξα *I proved that Philip was acting unjustly* D. 18. 136.

a. When the object is the same as the subject, it is commonly suppressed, and the participle agrees with the subject: ὀρῶ ἑξαμαρτάνων *I see that I err* E. Med. 350, ἴσθι ἀνόητος ὧν *know that you are foolish* X. A. 2. 1. 13. But for the sake of emphasis or contrast the object may be expressed by the reflexive pronoun: οἶδα ἑμαυτὸν δικαίως κεχρημένον αὐτοῖς (τοῖς λόγοις) *I know that I have presented my case honestly* I. 15. 321, δεῖξον οὐ πεποιηκότα ταῦτα σαυτὸν *show that you have not done this yourself* D. 22. 29. Observe ἐλάνθανον αὐτοῖς ἐπὶ τῷ λόφῳ γενόμενοι (agreeing with the subject) *without knowing it they found themselves on the hill* X. A. 6. 3. 22.

b. A participle with εἶκα (personal use, cp. 1228) is generally dative: εἶκας ὀκνοῦντι λέγειν *strictly you are like to one who is (i.e. you seem) reluctant to speak* P. R. 414 c. The nominative occurs: εἰόκατε τυραννίσι ἡδόμενοι *you appear to take delight in despotisms* X. H. 6. 3. 8.

1293. The present or perfect participle is often used as a simple predicate adjective, especially with εἰμί and γίγνομαι. The aorist participle is here chiefly poetic.

ἦσαν ἀπιστοῦντές τινες Φιλίππῳ *there were some who were distrustful of Philip* D. 19. 53, ἐγὼ τὸ πρᾶγμ' εἰμὶ τοῦθ' ὁ δεδρακώς *I am the one who has done this deed* D. 21. 104.

1294. The supplementary participle after certain verbs represents a dependent statement.

Ἦκουσε Κῦρον ἐν Κιλικίᾳ ὄντα *he heard that Cyrus was in Cilicia, ὄντα* stands for ἐστί, what was heard being "Κῦρος ἐν Κιλικίᾳ ἐστί." According to the principles of indirect discourse the same idea may be expressed by ἦκουσεν ὅτι Κῦρος ἐν Κιλικίᾳ εἶη (or ἐστί, 1581).

THE SUPPLEMENTARY PARTICIPLE NOT IN INDIRECT DIS-COURSE

1295. τυγχάνω (poet. κυρῶ) *happen, am just now, λαυθάνω* *escape the notice of, am secretly, φθάνω* *anticipate, am beforehand* take a supplementary participle, which contains the main idea.

τυγχάνω: προξενῶν τυγχάνω *I happen to be prozenus* D. 52. 5, ἄριστα τυγχάνουσι πράξαντες *they happen to have fared the best* I. 4. 103, ἐτύγχανον λέγων *I was just saying* X. A. 3. 2. 10, ἔτυχον καθήμενος ἐγκαύθαι *I was, by chance, sitting there* P. Eu. 272 e. **λανθάνω**: φονέα τοῦ παιδὸς ἐλάνθανε βόσκων *he entertained the murderer of his son without knowing it* Hdt. 1. 44, ἔλαθον ἐσελθόντες *they got in secretly* T. 2. 2, οὐκ ἔλαθες ἀποδιδράσκων *you did not escape notice in attempting to escape* P. R. 457 e, λήσομεν ἐπιπεσόντες *we shall fall on them unawares* X. A. 7. 3. 43. **φθάνω**: φθάνουσι δ' ἐπ' αὐτὰ καταφεύγοντες *they are the first to have recourse to them* Aes. 3. 248, φθάνουσιν (hist. pres.) ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους *they anticipated the enemy in getting to the summit* X. A. 3. 4. 49, οὐκ ἔφθασαν πυθόμενοι τὸν πόλεμον καὶ ἦκον *no sooner had they heard of the war than they came* I. 4. 86, ὅποτεροι φθῆσονται τὴν πόλιν ἀγαθὸν τι ποιήσαντες *which party shall anticipate the other in doing some service to the State* I. 4. 79.

a. With the present or imperfect of **λανθάνω** and **φθάνω** a participle is commonly present, with the aorist commonly aorist. But a present participle is occasionally used with the aorist of these verbs in order to mark an action or a state as continuing. The aorist of **τυγχάνω** often takes the present participle. With a present or imperfect of **τυγχάνω**, **λανθάνω**, **φθάνω**, the (rare) aorist participle refers to an anterior action or state. Many of the cases of the present of **τυγχάνω** with the aorist participle are historical presents. With other tenses of these verbs than present or imperfect, an aorist participle generally refers to time coincident with that of the verb.

b. οὐκ ἂν φθάνεις (φθάνοιτε) with the participle is used in urgent, but polite, exhortations: οὐκ ἂν φθάνεις λέγων *the sooner you speak the better* (i.e. *speak at once*) X. M. 2. 3. 11.

c. **λανθάνω** and **φθάνω** (rarely **τυγχάνω**) may appear as participles, generally aorist, with finite verbs, thus reversing the ordinary construction: διαλαθὼν ἐσέρχεται ἐς τὴν Μίτυλην *he entered Mitylene secretly* T. 3. 25, φθάνοντες ἤδη δηοῦμεν τὴν ἐκείνων γῆν *we got the start of them by ravaging their territory* X. C. 3. 3. 18. Cp. also 1277 a.

1296. διάγω, διαγίγνομαι, διατελῶ, διαμένω *continue, am continually*, often take a supplementary participle.

διάγουσι μανθάνοντες *they are continually learning* X. C. 1. 2. 6, κρέα ἐσθίοντες οἱ στρατιῶται διεγίγοντο *the soldiers kept subsisting on meat* X. A. 1. 5. 6, διατελεῖ μίσῶν *he continues to hate* X. C. 5. 4. 35.

1297. Verbs signifying *to begin, end, endure, grow weary of* an action may take a supplementary participle.

ἄρξομαι ἀπὸ τῆς ἰατρικῆς λέγων *I will begin my speech with the healing art* P. S. 186 b, παύσω τοῦτο γιγνόμενον *I shall put a stop to this (happening)* P. G. 523 c, οὐπώποτε διέλειπον ζητῶν *I never left off seeking* X. Ap. 16, ἀνέχου πάσχων *support thy sufferings* E. Fr. 1090, μὴ κάμης φίλον ἄνδρα ἐνεργετῶν *do not grow weary of doing good to your friend* P. G. 470 c.

a. Verbs signifying *to support, endure* ordinarily take the present participle; but the complexive aorist occurs in the case of acts to which one must submit despite all resistance: οὐκ ἤνέσχεσθε ἀκούσαντες *you did not endure (though you had) to listen* L. 13. 8.

1298. With some verbs of *coming* and *going* a supplementary participle specifies the manner of coming and going, and contains the main idea.

οἰχονται διώκοντες *they have gone in pursuit* X. A. 1. 10. 5, οὐ τοῦτο λέξω ἔρχομαι *I am not going to say this* X. Ages. 2. 7.

1299. With verbs of emotion (*rejoicing, grieving, and the like*) a supplementary participle often indicates the cause of the emotion (cp. 1267).

χαίρω διαλεγόμενος τοῖς σφόδρα πρῶτοις *I like to converse with very old men* P. R. 328 d, οὐκ ἀγαπῶ ζῶν ἐπὶ τούτοις *I am not content to live on these conditions* I. 12. 8, χαλεπῶς ἔφερον οἰκίᾳ κατελείποντες *they were distressed at the thought of abandoning their homes* T. 2. 16, ἀδικούμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι *men are more angered at being the victims of injustice than of compulsion* 1. 77, οὐ γὰρ αἰσχύνομαι μανθάνων *for I am not ashamed to learn* P. Hipp. Min. 372 c, οὐ μοι μεταμέλει οὕτως ἀπολογησαμένῳ *I do not repent having made such a defense* P. A. 38 e.

a. The participle agrees with the word denoting the person in regard to whom the emotion is manifested: Κύρω ἦδετο οὐ δυναμένῳ σιγᾷν *he rejoiced that Cyrus was unable to remain silent* X. C. 1. 4. 15. In poetry χαίρω, ἄχθομαι, and like verbs, which commonly take the dative, often admit the accusative and participle: τοὺς γὰρ εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι *for the gods do not rejoice at the death of the righteous* E. Hipp. 1339.

1300. With verbs signifying *to do well or ill, to surpass or be inferior*, a supplementary participle specifies that *in which* the action of the verb consists (cp. 1267, 1277).

εὖ γ' ἐποίησας ἀναμνήσας με *you did well in reminding me* P. Ph. 60 c (cp. 1159 c. 2), ὀνήσεσθε ἀκούοντες *you will profit by hearing* P. A. 30 c, ἀδικεῖτε πολέμου ἄρχοντες *you do wrong in being the aggressors in the war* T. 1. 53, οὐχ ἤττησόμεθα εὖ ποιῶντες *we shall not be outdone in well-doing* X. A. 2. 3. 23.

1301. περιωρῶ (and sometimes ἐφορῶ, εἰσορῶ, προτέμαι), signifying *to overlook, allow*, often take a supplementary participle.

μεῖζω γινόμενον τὸν ἄνθρωπον περιωρῶμεν *we allow the man to grow greater (we look with indifference on his growing power)* D. 9. 29, ἔτλησαν ἐπιδεῖν ἐρήμην μὲν τὴν πόλιν γενομένην, τὴν δὲ χώρᾶν πορθουμένην *they had the courage to look calmly upon their city desolated and their country being ravaged* I. 4. 96.

1302. Some impersonal expressions taking the dative, such as those signifying the advantage or consequence of an action (*it is fitting, profitable, good, etc.*), may take a supplementary participle.

ἐπιρώτων τὸν θεόν, εἰ (αὐτοῖς) πολεμοῦσιν ἄμεινον ἔσται *they asked the god whether it would be better for them to make war* T. 1. 118. The personal construction is often preferred: οἴκοι μένων βελτίων (ἔστιν) *by staying at home he is all the better* D. 3. 34 (for μένειν αὐτὸν βέλτιόν ἐστι).

THE SUPPLEMENTARY PARTICIPLE IN INDIRECT DISCOURSE

1303. With Verbs of Intellectual Perception. — With verbs signifying to know, be ignorant of, learn (not learn of), remember, forget, show, appear, prove, acknowledge, announce, etc., the participle represents a dependent statement, each tense having the same force as the corresponding tense of the indicative or optative with ὅτι (ὡς), the present including also the imperfect, the perfect including also the pluperfect (cp. 1160).

οὐδένα γὰρ οἶδα μῖσοῦντα (= μῖσεῖ) τοὺς ἐπαινοῦντας *for I know no one who dislikes his admirers* X. M. 2. 6. 33, ἔγνω τὴν ἐσβολὴν ἐσομένην (= ἔσται) *he knew that the invasion would take place* T. 2. 13, (Χερρόνησον) κατέμαθε πόλεις ἕνδεκα ἢ δώδεκα ἔχουσαν (= ἔχει) *he learned that Chersonesus contained eleven or twelve cities* X. H. 3. 2. 10, μέμνημαι ἀκούσας (= ἤκουσα) *I remember to have heard* X. C. 1. 6. 6, μέμνημαι Κριτία τῶδε ξυνοῦντα σε (= ξυνῆσθα) *I remember that you were in company with Critias here* P. Charm. 156 a, ἐπιλελήσμεσθ' ἠδέως γέροντες ὄντες (= ἐσμὲν) *we have gladly forgotten that we are old* E. Bacch. 188, δειχθήσεται τοῦτο πεποικῶς (= πεποίηκε) *he will be shown to have done this* D. 21. 160, ἡ ψυχὴ ἀθάνατος φαίνεται οὕσα (= ἐστί) *the soul is manifestly immortal* P. Ph. 107 c, ἀδικούντ' (= ἀδικεῖ) Φίλιππον ἐξήλεγξα *I convicted Philip of acting unjustly* D. 18. 136, ῥαδίως ἐλεγχθήσεται ψευδόμενος (= ψεύδεται) *he will easily be convicted of lying* 27. 19, αὐτῷ Κύρον ἐπιστρατεύοντα (= ἐπιστρατεύει) πρώτος ἤγγειλα *I was the first to announce that Cyrus was taking the field against him* X. A. 2. 3. 19.

1304. δῆλός (φανερὸς) εἰμι *I am plainly*, with a participle is generally used instead of the impersonal δῆλόν (φανερὸν) ἔστιν ὅτι, as δῆλος ἦν οἴομενος (= δῆλον ἦν ὅτι οἶοιτο or οἶεται) *it was clear that he thought* X. A. 2. 5. 27. Cp. 1567.

1305. When σύνοιδα or συγγινώσκω *am conscious* is accompanied by the dative of a reflexive pronoun, a participle may stand either in the nominative agreeing with the subject, or in the dative agreeing with the reflexive: συνειδὼς αὐτὸς αὐτῷ ἔργον εἰργασμένος *himself conscious (to himself) that he had done the deed* Ant. 6. 5, ἐμαντῶ ξυνηδὴ οὐδὲν ἐπισταμένῳ *I was conscious of knowing nothing* P. A. 22 c. But when the dative is not a reflexive, the participle stands in the dative only: ξυνίσασθε Μελήτην μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύ-

οντι *they know as well as Meletus that he is lying, and (as well as I do) that I am speaking the truth* P. A. 34 b. The force of σύν at times almost disappears, and these verbs may take an accusative and participle: *συνειδὸς τῶν ἀθλημάτων δούλους μετέχοντας knowing that slaves participate in the contests* D. 61. 23.

1306. The use of a participle to represent a dependent statement is derived from its circumstantial use. Thus, in οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα (1303), *τεθνηκότα* agrees with the object of ᾔδεσαν; and from *they did not know him as dead* the thought passes into *they did not know (the fact) that he was dead*.

1307. With Verbs of Perceiving. — When verbs of *perceiving* denote the act or state perceived, the participle (not in indirect discourse) stands in the genitive with ἀκούω and πυνθάνομαι, and sometimes with αισθάνομαι, which generally takes the accusative like ὄρω. When verbs of *perceiving* denote the fact that something is perceived, the participle (in indirect discourse) stands in the accusative, and represents a finite mood with ὅτι (ὡς) or an infinitive. But the above distinction is at times scarcely perceptible. Cp. 891, 892, 1303.

a. ἤκουσαν αὐτοῦ φωνήσαντος *they heard him speaking* X. S. 3. 13, ἐπίθοντο τῆς Πύλου κατελημμένης *they learned of the capture of Pylos* T. 4. 6, ἤσθησαι πόποτέ μου ψευδομαρτυροῦντος; *have you ever noticed me bearing false witness?* X. M. 4. 4. 11, αισθόμενος Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα *perceiving Lamprocles angry with his mother* 2. 2. 1, εἶδε Κλέαρχον διελαινόντα *he saw Clearchus riding through* X. A. 1. 5. 12.

b. ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα *he heard that Cyrus was in Cilicia* X. A. 1. 5. 5, πυνθόμενοι Ἀρταξέρξην τεθνηκότα *having learned that Artaxerxes was dead* T. 4. 50, αισθάνομαι ταῦτα οὕτως ἔχοντα *I perceive that this is so* X. M. 3. 5. 5, ὄρωσι τοὺς πρεσβυτέρους οὐκ ἀπίοντας *they see that their elders are not departing* X. C. 1. 2. 8.

1308. ἀκούω τινός with part. means *I hear (immediately, with my own ears)*; ἀκούω τι or τινά with part. *I hear (through others, i.e. I am told) that*; ἀκούω with inf. *I hear (of general, not certain knowledge, as by rumor) that*. So also in the case of αισθάνομαι, πυνθάνομαι.

1309. Verbs of *finding* and *detecting* have the constructions of verbs of *perceiving*: κῆρυξ ἦρε τοὺς ἄνδρας διεφθαρμένους *the herald found the men already put to death* (not in indir. discourse) T. 2. 6, διὰ τὴν Ἰλίου ἄλωσιν εὐρίσκουσι σφίσι εἶσαν τὴν ἀρχὴν τῆς ἐχθρῆς *they conclude that the beginning of their enmity was on account of the capture of Ilium* (in indir. discourse) Hdt. 1. 5.

OMISSION OF THE PARTICIPLE ὄν

1310. The participle ὄν is often omitted

a. After αἶτε, οἶα, ὡς, or καίπερ; as *συνδείπνους ἔλαβεν ἀμφοτέρους πρὸς ἑαυτὸν ὡς φίλους ἦδη (ὄντας) he took both parties to supper with him since they were now friends* X. C. 3. 2. 25.

b. With a predicate substantive or adjective coördinated with a participle in the same construction: οὐ ῥάδιον ἦν μὴ ἀθρόοις (οὔσι) καὶ ἀλλήλους περιμεῖνάσι διελθεῖν τὴν πολεμίαν *it was not easy for them to pass through the enemy's country except in a body and after having waited for one another* T. 5. 64.

c. With some verbs taking it as a supplementary participle either in or not in indirect discourse: ὁρῶ μέγαν (ὄντα) τὸν ἀγῶνα *I see that the contest is important* T. 2. 45, εἰ ψευδῆς φαίνοιτο (ὄν) ὁ Γωβριῆς *if Gobryas seem to be false* X. C. 5. 2. 4, εἴ τις εὐνοῦς (ὄν) τυγχάνει *if any one happens to be friendly* Ar. Eccl. 1141.

Ὡς WITH A PARTICIPLE IN INDIRECT DISCOURSE

1311. ὥς may be used with a participle in indirect discourse to mark the thought, assertion, or intention of the subject of the main verb or of some other person mentioned prominently in the sentence (see 1279 b); often for emphasis, when the mental attitude of the subject is already clearly marked.

ὥς μηδὲν εἰδὸτ' ἴσθι με *be assured that I know nothing* (lit. *understand that you are to assume that I know nothing*) S. Ph. 253, δῆλος ἦν Κῦρος ὥς σπεύδων *Cyrus was plainly bent on haste* X. A. 1. 5. 9.

1312. A participle with ὥς may follow a verb of *thinking* or *saying* though the verb does not take the participle in indirect discourse without ὥς. Thus ὥς στρατηγήσοντ' ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω *let no one of you say* (i. e. *speak of me in the belief*) *that I will assume this command* X. A. 1. 3. 15.

1313. With verbs admitting the supplementary participle in indirect discourse (1303) we may have the genitive or accusative absolute with ὥς instead of the participle. Thus ὥς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ; *shall I report from you* (on the assumption) *that there is war?* (instead of *πόλεμον ὄντα*) X. A. 2. 1. 21, ὥς πάνυ μοι δοκοῦν, οὕτως ἴσθι *rest assured that it is my decided opinion* (lit. *on the assumption that this seems so to me, understand accordingly*) X. M. 4. 2. 30.

VERBS TAKING EITHER THE PARTICIPLE OR THE INFINITIVE

1314. Some verbs admit either the supplementary participle or the infinitive with more or less marked differences of meaning. Most of these verbs admit also the construction with *ὄτι* (ὥς).

αἰσχύνομαι and αἰδοῦμαι with *part.* (1299) = *I am ashamed of* doing something which I do; with *inf.* = *I am ashamed to* do something which I have refrained from doing up to the present time and may never do. Thus τοῦτο

μὲν οὐκ αἰσχύνομαι λέγων· τὸ δὲ . . . αἰσχυνοίμην ἂν λέγειν *I am not ashamed of saying this; but the following I should be ashamed to say* X. C. 5. 1. 21. With a negative the distinction may disappear. If the participle is conditional its force is like that of the infinitive.

ἄρχομαι (cp. 1063) with part. (1297) = *begin to do something and continue with something else (begin by doing, do first)*; with inf. (cp. 1153) *begin with something and continue with the same thing*. Thus ἀρξομαι διδάσκων ἐκ τῶν θείων *I will begin my instruction with things divine* X. C. 8. 8. 2, πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν; *at what point did he begin to teach you generalship?* X. M. 3. 1. 5.

μανθάνω and οἶδα with part. (1303) = *learn (know) that something is*; with inf. (1239) = *learn (know) how to do something*. Thus διαβεβλημένος οὐ μανθάνεις *you do not perceive that you have been calumniated* Hdt. 3. 1, ἂν ἀπαξ μάθωμεν ἀργοὶ ζῆν *if we once learn to live in idleness* X. A. 3. 2. 25.

μνήμημαι with part. (1303) = *remember that something is*; with inf. = *remember to do something*: μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι *let him be mindful to be a brave man* X. A. 3. 2. 39.

παύω with part. (1297) = *stop what is taking place*; with inf. = *prevent something from taking place*. Thus ἔπαυσαν φοβουμένους πλῆθος νεῶν *they stopped their terror at the number of ships* P. Menex. 241 b, παύσαντες τὸ μὴ προσελθεῖν ἐγγὺς τὴν ὀλκάδα *preventing the merchantman from drawing near* T. 7. 53.

φαίνομαι with part. (1303) = *I am plainly*; with inf. = *I seem or it appears (but may not be true) that I*. Thus φαίνεται τᾶληθῆ λέγων *he is evidently speaking the truth*, φαίνεται τᾶληθῆ λέγειν *he appears to be speaking the truth (but he may be lying)*.

VERBAL ADJECTIVES IN -τέος

On verbal adjectives in -τός, τή, τόν, see 393 N, 433.

1315. Verbal adjectives in -τέος express necessity or duty. They admit two constructions; both with the copula εἰμί, which is generally omitted. The negative is οὐ.

1316. The Personal (Passive) Construction.—When the verbal in -τέος is used personally the *subject* is emphasized. It is so used only when the verb from which it is derived takes the accusative. The verbal agrees with the subject in gender, number, and case. The agent, if expressed, always stands in the dative.

ποταμός τις ἡμῖν ἐστι διαβατέος *a river must be crossed by us* X. A. 2. 4. 6, ὠφελητέα σοι ἢ πόλις ἐστί *the State must be benefited by you* X. M. 3. 6. 3, ἐμοὶ

τοῦτο οὐ ποιητέον *this must not be done by me (I must not do this)* X. A. 1. 3. 15, οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι *those who would be allies must be well treated* X. M. 2. 6. 27, οὐ τοσαῦτα ὄρη ὄρατε ὑμῖν ὄντα πορευτέα; *do you not see those (lit. so) high mountains that must be traversed by you?* X. A. 2. 5. 18.

1317. The Impersonal (Active) Construction. — When the verbal is used impersonally (the more common use) the *action* is emphasized. The verbal stands in the neuter nominative, usually singular (-τέον). Its object stands in the case (genitive, dative, or accusative) required by its verb; verbs taking the genitive or dative have only the impersonal construction. The agent, if expressed, generally stands in the dative (see a).

τοὺς φίλους εὐεργετητέον, τὴν πόλιν ὠφελητέον, τῶν βοσκημάτων ἐπιμελητέον *you must do good to your friends, benefit your State, take care of your flocks* X. M. 2. 1. 28, τῷ ἀδικούντι δοτέον δίκην *the wrong-doer must suffer punishment* P. Euth. 8 c, πειστέον τάδε (σοι) *thou must obey in this* S. Ph. 994 (distinguish πειστέον ἐστὶ σε *one must persuade thee*), ἡμῖν ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν *we have serviceable allies, whom we must not abandon to the Athenians* T. 1. 86. Cp. 725.

a. Since the impersonal construction is virtually active, and hence equivalent to δεῖ with the accusative and infinitive, the agent sometimes stands in the accusative, as if dependent on δεῖ. The copula is (perhaps) always omitted when the agent is expressed by the accusative. Thus τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον (= δεῖ διώκειν καὶ ἀσκεῖν) *it is necessary that the man who desires to be happy should pursue and practice temperance* P. G. 507 c.

COÖRDINATION AND SUBORDINATION

1318. All sentences other than simple sentences are formed by combining simple sentences either by coördination or subordination. Coördination produces compound sentences, subordination produces complex sentences. Complex sentences have been developed out of coördinate independent sentences, one of which has been subordinated in form, as in thought, to another.

SYNTAX OF THE COMPOUND SENTENCE

1319. A compound sentence consists of two or more simple or complex sentences, grammatically independent of one another and generally united by a coördinating conjunction: τῇ δὲ ἵστε-

ραία ἐπορεύοντο διὰ τοῦ πεδίου | καὶ | Τισσαφέρνης εἶπετο but on the next day they proceeded through the plain and Tissaphernes kept following them X. A. 3. 4. 18.

1320. The following are coördinating conjunctions :

A. Copulative: *τέ* (enclitic), *καί* *and*, *τὲ . . . τέ, τὲ . . . καί, καὶ . . . καί* both . . . *and*, *οὐδέ* (*μηδέ*) *and not, nor*, *οὔτε . . . οὔτε* (*μήτε . . . μήτε*) *neither . . . nor*.

B. Adversative: *ἀλλά* *but*, *δέ* (postpositive, often with *μέν* in the preceding clause) *but, and*, *ἀτάρ* *but, yet, however*, *μέντοι* (postpositive) *however, yet, καίτοι* *and yet*.

C. Disjunctive: *ἢ* *or*, *ἢ . . . ἢ* *either . . . or*, *εἴτε . . . εἴτε* (without a verb) *either . . . or*.

D. Inferential: *ἄρα* *then, accordingly*, *οὖν* *therefore, then*, *νῦν* (poetic and enclitic forms are *νυν* and *νῦν*) *then, therefore*, *τοῖνν* *now, then*, *τοιγάρα* (poetic), *τοιγάροι, τοιγαροῦν* *so then, therefore*.

E. Causal: *γάρ* *for*.

1321. Asyndeton. — Two or more sentences (or words) independent in form and thought, but coördinated without any connective, are *asyndetic* (from *ἀσύνδετον* *not bound together*). Such absence of connectives is called *asyndeton*.

1322. Asyndeton marks rapid and lively descriptions.

συμβalόντες τὰς ἀσπίδας ἐωθοῦντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον *interlocking their shields, they shoved, they fought, they slew, they were slain X. H. 4. 3. 19.* Likewise (especially in poetry) in the case of descriptive adjectives: *ἔγχος, βριθὴν μέγα στιβαρόν* *the spear, great and heavy and strong II 802.*

1323. Asyndeton also appears when the unconnected sentence

(a) Summarizes the main contents, or expresses the result, of what has gone before: *ἀκηκόατε, ἐωράκατε, πεπόνθατε, ἔχετε· δικάζετε* *you have heard, you have seen, you have suffered, you have the evidence; form your judgment L. 12. 100.* (b) Expresses a reason or explains what precedes: *μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ· ἔδοξεν αὐτῷ σκηπτὸς πεσεῖν κτλ.* *when he had snatched a little sleep, he saw a vision; a bolt of lightning seemed to him to have fallen, etc. X. A. 3. 1. 11.* (c) Repeats a significant word or phrase from the foregoing: *καὶ ὅψι δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα· ἀνέτειναν ἅπαντες* *and let him who approves this, hold up his hand; they all held up their hands X. A. 3. 2. 33.* (d) Expresses various forms of emotion.

1324. Coördination in Place of Subordination — Parataxis. — The term *parataxis* (*παράταξις* *arranging side by side*), as here

employed, is restricted to the arrangement of two independent sentences side by side, though one is *in thought* subordinate to the other (*ὑπόταξις subordination*).

1325. Parataxis is common in Homer, Attic prose and poetry.

καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν καὶ ἔρχονται κήρυκες and *it was already about the time when the market-place fills and (= when) heralds arrived* X. A. 2. 1. 7, καὶ ἄμα ταῦτ' ἔλεγε καὶ ἀπῆει and *as soon as he said this, he departed* X. H. 7. 1. 28. So in the case of εὐθὺς . . . καὶ = *no sooner . . . than*, and δέ meaning *for*.

1326. Many traces remain of an older coördination in place of which some form of subordination was adopted, either entirely or in part, in the later language. Several pronouns (cp. 752) and adverbs, originally demonstrative, have acquired a relative use. Thus τεύχεα δ' ἐξενάριξε, τὰ οἱ πόρε χάλκεος Ἄρης (H 146) meant originally *he stripped him of his arms; these (later which) brazen Ares had given him*. τέως *so long* is a demonstrative adverb, but is a relative in καὶ τέως ἐστὶ καιρός, ἀντιλάβεσθε τῶν πραγμάτων and *while there is time, take our policy in hand* D. 1. 20.

SYNTAX OF THE COMPLEX SENTENCE

1327. A complex sentence contains a principal clause and one or more subordinate clauses. The principal clause, as each subordinate clause, has its own subject and predicate. The principal clause may have any form of the simple sentence. The subordinate clause is introduced by a subordinating word, as *εἰ if, ἐπεὶ since, ὅτι that, ἕως until, ὅς who*, etc.

οἱ δὲ ἀπεκρίναντο (principal clause) ὅτι οὐκ ἐνταῦθα εἶη (dependent clause) *but they answered that he was not there* X. A. 4. 5. 10, εἰ θεοὶ τι δρῶσιν αἰσχρόν (dependent), οὐκ εἰσὶν θεοὶ (principal) *if gods do aught that's base, they are not gods* E. Fr. 292.

1328. A subordinate clause is in *primary sequence* when it depends on a primary tense (322); in *secondary sequence* when it depends on a secondary tense.

1329. Each tense in a subordinate clause denotes stage of action; the time is generally only relative to that of the verb of the principal clause. A subordinate clause may be marked by change of person in verb and pronoun.

1330. A clause dependent upon the principal clause may have a clause dependent upon itself (a *sub-dependent* clause): οἱ δ' ἔλεγον (principal) ὅτι περὶ σπονδῶν ἦκοιεν ἄνδρες (dependent) οἵτινες ἱκανοὶ ἔσονται ἀπαγγεῖλαι (sub-dependent) and *they said that they had come about a truce and were persons who would be competent to make report* X. A. 2. 3. 4.

1331. A verb common to the principal and to a subordinate clause sometimes appears only in the former: ὁ τι δὲ μέλλετε (πράσσειν), εὐθὺς πράσσετε *but whatever you intend, do it at once* T. 7. 15. When two clauses are compared, a verb common to both sometimes appears only in the second: ἤπερ (τύχη) ἀεὶ βέλτιον (*scil. ἐπιμελεῖται*) ἢ ἡμεῖς ἡμῶν αὐτῶν ἐπιμελούμεθα *fortune, which always cares better for us than we for ourselves* D. 4. 12.

1332. Classes of Subordinate Clauses.—Subordinate clauses are of three classes:

1. **Adverbial:** in which the subordinate clause plays the part of an adverb or adverbial expression modifying the principal clause in like manner as an adverb modifies a verb. The adverbial relations are those of purpose (1339), cause (1369), result (1375), condition (1387), concession (1434), and time (1485).

2. **Adjectival:** in which the subordinate clause plays the part of an attributive adjective, and contains a relative whose antecedent (expressed or implied) stands in the principal clause (1437). Thus λέγε τὴν ἐπιστολὴν ἣν ἐπέμψε Φίλιππος *read the letter which Philip sent* D. 18. 39 (= τὴν ὑπὸ Φιλίππου πεμφθεῖσαν).

3. **Substantival:** in which the subordinate clause plays the part of a substantive and is either the subject or the object of the verb of the principal clause. The main divisions of dependent substantival clauses are: (a) Dependent clauses of *will* and *desire* after verbs of *effort* (1351), and after verbs of *fear* (1358). (b) Dependent statements after verbs of *saying* and *thinking* (1564, 1572 b). (c) Dependent questions (1546). (d) Dependent exclamations (1560).

1333. Anticipation (or Prolepsis).—The subject of the dependent clause is often anticipated and made the object of the verb of the principal clause. This transference, which gives a more prominent place to the subject of the subordinate clause, is called *anticipation* or *prolepsis* (πρόληψις *taking before*).

ἤδει αὐτὸν ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος *he knew (him) that he held the centre of the Persian army* X. A. 1. 8. 21, ἐπεμέλετο αὐτῶν ὅπως ἀεὶ ἀνδράποδα διατελοῖεν *he took care (concerning them) that they should always continue to be slaves* X. C. 8. 1. 44.

ASSIMILATION OF MOODS

1334. The mood of a subordinate clause intimately connected with the thought of the clause on which it depends, is often assimilated to the mood of that clause.

1335. Indicative.—A subordinate clause dependent on a past

tense of the indicative (or its equivalent) denoting unreality, takes a past tense of the indicative.

εἰ μὲν γὰρ ἦν μοι χρήματα, ἐτίμησάμην ἂν χρημάτων ὅσα ἔμελλον ἐκτεῖσειν for if I had money, I should have assessed my penalty at the full sum that I was likely to pay P. A. 38 b, οὐκ ἂν ἐπανόμην ἕως ἀπεπειράθην τῆς σοφίας ταυτησὶ I would not have ceased until I had made trial of this wisdom P. Crat. 396 c, ἐχρῆν μὴ πρότερον περὶ τῶν ὁμολογουμένων συμβουλευεῖν, πρὶν περὶ τῶν ἀμφισβητουμένων ἡμᾶς ἐδίδαξαν they ought not to have given advice concerning the matters of common agreement before they instructed us on the matters in dispute I. 4. 19, εἶδει τὰ ἐνέχυρα τότε λαβεῖν, ὡς μὴδ' εἰ ἐβούλετο ἐδύνατο ἐξυπατᾶν I ought to have taken security at the time in order that he could not have deceived us even if he wished X. A. 7. 6. 23, τί δῆτ' οὐκ ἔρριψ' ἔμαντὸν τῆσδ' ἀπὸ πέτρᾶς, ὅπως τῶν πάντων πόνων ἀπηλλάγην; why indeed did I not hurl myself from this rock, that I might have been freed from all these toils? A. Pr. 747.

1336. Subjunctive. — Conditional relative or temporal clauses referring to *future* or *general present* time, when dependent on a subjunctive, take the subjunctive.

τῶν πρᾶγμάτων τοὺς βουλευομένους (ἡγείσθαι δεῖ), ἵν' ἂν ἐκείνοις δοκῆ, ταῦτα πράττηται men of counsel must guide events in order that what they resolve shall be accomplished D. 4. 39, οὐδ', ἐπειδὴν ὦν ἂν πρίηται κύριος γένηται, τῷ προδότῃ συμβούλῳ περὶ τῶν λοιπῶν ἔτι χρῆται nor when he has become master of what he purchases, does he any longer employ the traitor to advise him concerning his plans for the future D. 18. 47.

1337. Optative. — When an optative of the principal clause refers to *future* time (potential optative and optative of wish), a subordinate clause takes the optative by assimilation.

a. Usually in conditional relative and temporal clauses, and in indirect questions when the direct question was a deliberative subjunctive: τίς μισεῖν δύναται ἂν ὑφ' οὗ εἰδείη καλὸς τε καὶ ἀγαθὸς νομιζόμενος; who could hate one by whom he knew that he was regarded as both beautiful and good? X. S. 8. 17, ὁ μὲν ἐκὼν πεινῶν φάγοι ἂν ὅποτε βούλοιο he who starves of his own free will can eat whenever he wishes X. M. 2. 1. 18, ὄλοιο μήπω, πρὶν μάθοιμι perish not yet, until I learn S. Ph. 961, οὐκ ἂν ἔχους ἐξελθῶν ὃ τι χρῆσαι σαυτῷ if you should escape, you would not know what to do with yourself P. Cr. 45 b (= τί χρῶμαι ἔμαντῷ;).

b. Rarely in prose, in purpose and object clauses: περιώμην (ἂν) μὴ πρόσω ὑμῶν εἶναι, ἵνα, εἴ ποιν καιρὸς εἴη, ἐπιφανείην I will try to keep not far away from you, in order that, if there should be any occasion, I may show myself X. C. 2. 4. 17. Ordinarily the subjunctive and future indicative are retained: ὀκνοῖν ἂν εἰς τὰ πλοῦα ἐμβαίνειν ἃ Κύρος ἡμῶν δόη μὴ ἡμᾶς καταδύσῃ I

should hesitate to embark on the vessels which Cyrus might give us lest he sink us X. A. 1. 3. 17. In poetry after an optative of wish: ἔλθοι ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος may she come to prove my liberator from this affliction A. Eum. 297.

1338. When an optative of the principal clause refers to *indefinite past* time in a generalizing supposition, a conditional relative or temporal clause takes the optative by assimilation.

ἔχαiren ὅποτε τάχιστα τυχόντας ὧν δέοιντο ἀποπέμποι he was wont to rejoice whenever he dismissed without delay his petitioners with their requests granted (lit. obtaining what they wanted) X. Ages. 9. 2.

PURPOSE CLAUSES (FINAL CLAUSES)

1339. Purpose clauses are introduced by *ἵνα, ὅπως, ὡς* in order that, that; negative *ἵνα μὴ, ὅπως μὴ, ὡς μὴ,* and *μὴ* alone, that not, lest. Purpose clauses stand in apposition to *τούτου ἕνεκα* or *διὰ τοῦτο* expressed or understood: ἐκκλησίαν τούτου ἕνεκα ξυνήγαγον ὅπως ὑπομνήσω I have convened an assembly for this reason that I may remind you T. 2. 6. Here *τούτου ἕνεκα* might be omitted.

a. *μὴ* alone and *ὡς*, as final particles, are mostly poetical, but *ὡς* is common in Xenophon. *ὄφρα*, strictly *while, until*, is used in Epic and Lyric; *ἕως* in Epic is almost final: δῶκεν ἔλαιον εἰως χυτλώσαιο she gave olive oil that (against the time when) she might anoint herself ζ 79.

1340. Original coördination in place of later subordination sometimes appears; as *θάπτε με ὅτι τάχιστα πύλας Ἄϊδαο περήσω* bury me with all speed; let me pass (that I may pass, cp. 1185) the gates of Hades Ψ 71. Cp. *ἀπόστιχε μὴ τι νοήσῃ Ἥρη* depart lest Hera observe aught A 522 (originally let Hera not observe anything, 1190).

1341. Purpose clauses take the subjunctive after primary tenses, the optative (sometimes the subjunctive in graphic sequence, 1342) after secondary tenses.

γράφω ἵνα (μὴ) ἔλθῃς I write that you may (not) come, ἔγραψα ἵνα (μὴ) ἔλθοις (or ἔλθῃς) I wrote that you might (not) come.

κατάμενε ἵνα καὶ περὶ σοῦ βουλευσώμεθα remain behind that we may consider your case also X. A. 6. 6. 28, παρακαλεῖς ἰατροὺς ὅπως μὴ ἀποθάνῃ you call in physicians in order that he may not die X. M. 2. 10. 2, μὴ σπεύδε πλουτεῖν μὴ ταχὺς πένης γένηῃ haste not to be rich lest thou soon become poor Men. Sent. 358,

ἀνέστη ὡς μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα *he stood up in order that what was needful might not be delayed but be done at once* X. A. 3. 1. 47.

a. The shift of mood by which the optative is used after a secondary tense, where a subjunctive is used after a primary tense, indicates a past point of reference.

1342. The subjunctive after secondary tenses sets forth the purpose in the original form in which it was conceived (*graphic sequence*): τὰ πλοῖα κατέκαυσεν ἵνα μὴ Κύρος διαβῆ *he burned up the boats that Cyrus might not cross* X. A. 1. 4. 18. Here the purpose clause is given in a kind of quotation, since the thought, as originally conceived, was 'I will burn the boats that Cyrus may not cross.'

After a secondary tense both subjunctive and optative may be used in the same clause for variety: *παρὰνίσχον δὲ καὶ οἱ Πλαταιῆς φρυκτοὺς ὅπως ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις ἢ καὶ μὴ βοηθοῖεν and the Plataeans too raised counter beacons that the signals of the enemy might be unintelligible and that they might not render assistance* T. 3. 22.

1343. Less common constructions are the following (1344–1347):

1344. The optative after a primary tense is very rare except when that tense implies a reference to the past as well as to the present: οἴχονται ἵνα μὴ δοῖεν δίκην *they have gone away that they might not suffer punishment* L. 20. 21.

1345. The subjunctive sometimes takes ἄν in positive clauses, especially with ὅπως. Thus ἄξεις ἡμᾶς ὅπως ἄν εἰδῶμεν *you will guide us in order that we may know* X. C. 5. 2. 21.

✓ a. ὅπως ἄν is common in Aristophanes and Plato. ὡς and ὄφρα with ἄν or κέν occur in poetry, especially in Homer. ὡς ἄν in Attic prose is chiefly Xenophontic. ἄν (κέν) does not appreciably affect the meaning.

1346. ὡς ἄν and ὅπως ἄν with the optative occur very rarely in Attic prose, and generally after secondary tenses. The optative is here potential. Thus ἔδωκε χρήματα Ἀνταλκίδα ὅπως ἄν πληρωθέντος ναυτικοῦ . . . οἳ τε Ἀθηναῖοι μάλλον τῆς εἰρήνης προσδέοντο *he gave money to Antalcidas in order that, if a fleet were manned, the Athenians might be more disposed to peace* X. H. 4. 8. 16.

a. In this construction Homer has a few cases of ὡς ἄν (κέν) and ὄφρα ἄν (κέν); ἵνα κεν once (μ 156). Hdt. has ὡς ἄν, ὅπως ἄν rarely.

1347. The future indicative is sometimes used, especially in poetry, after ὅπως (rarely after ὡς, ὄφρα, and μὴ) in the same sense as the subjunctive: μὴ πρόσλευσσε, ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς *look not on him lest thou mar our fortune* S. Ph. 1068, οὐδὲ δι' ἕν ἄλλο τρέφονται ἢ ὅπως μαχόνται *nor*

are they maintained for any other single purpose than for fighting (lit. how they shall fight) X. C. 2. 1. 21.

1348. The principal clause is sometimes omitted: *ἴν' ἐκ τούτων ἀρξώμαι* to begin with this D. 21. 43. On *ἵνα τί* (ὡς τί) see 671.

1349. By assimilation of mood, purpose clauses may take a past indicative without *ἄν* or the optative without *ἄν*. Examples 1335, 1337 b.

OBJECT CLAUSES

1350. Two types of object (substantival) clauses are closely connected in construction with purpose clauses.

1. Object clauses with verbs of *effort* (1351).
2. Object clauses with verbs of *fear* (1358).

Both stand in apposition to a demonstrative expressed or implied.

OBJECT CLAUSES WITH VERBS OF EFFORT

1351. Under verbs of *effort* are included verbs meaning *to strive, plan, manage, prepare*, and the like, and also such verbs of *caution* as signify *to take care (that), be on one's guard (that), see to it (that)*, etc.

1352. Object clauses with verbs of *effort* are introduced by *ὅπως* (rarely by *ὡς* or *ἵνα*), and take the future indicative after primary and secondary tenses (rarely the future optative after secondary tenses). Negative *μή*.

ἐπιμελοῦμαι ὅπως (μή) ταῦτα ποιήσει I take care that he shall (not) do this, *ἐπεμελούμην ὅπως (μή) ταῦτα ποιήσει* (rarely *ποιήσοι*) I took care that he should (not) do this.

εἰ ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κρᾶτιστα μαχόμεθα if it is necessary to fight, we must strive (for this) that we fight as bravely as we can X. A. 4. 6. 10, *ἐπράσσον ὅπως τις βοήθεια ἦξει* they were managing how some reinforcements should come T. 3. 4, *σκοπεῖσθε τοῦτο, ὅπως μὴ λόγους ἐροῦσιν μόνον ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν* see to this, that they not only make speeches but also are able to show some proof D. 2. 12, *ἐπεμέλετο ὅπως μήτε ἄσιτοι μήτε ἄποτοί ποτε ἔσονται* he took care that they should never be without food or drink X. C. 8. 1. 43. Here *ἔσονται* would present the thought as it was conceived in the mind of the subject.

1353. *ὅπως* and *ὅπως μή* with the future indicative may be used without any principal clause, to denote an urgent exhor-

tation or a warning. This construction was probably developed from *σκόπει* (*σκοπεῖτε*), *ὄρᾱ* (*ὀράτε*) *ὅπως* *see to it that*, by an ellipsis of the imperative.

ὅπως ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε *be men worthy of the freedom which you possess* X. A. 1. 7. 3, *ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα* *but don't tell anybody this* Ar. Nub. 824.

1354. Object clauses with verbs of *effort* sometimes have the construction of purpose clauses, and take *ὅπως* with the subjunctive or optative (cp. 1341).

ὄρᾱ ὅπως μὴ παρὰ δόξαν ὁμολογῆς *see to it that it does not prove* (1362) *that you acquiesce in what you do not really think* P. Cr. 49 c, *ἐπράσσειν ὅπως πόλεμος γένηται* *he tried to bring it about that war should be occasioned* T. 1. 57, *ἐπεμέλετο αὐτῶν ὅπως ἀνδράποδα διατελοῖεν* *he took care that they should continue to be slaves* X. C. 8. 1. 44.

1355. Object clauses with verbs of *caution* (1351, 1358 a) have, if negative, the construction of clauses with verbs of *effort* or of clauses with verbs of *fear* (1360).

εὐλαβοῦμενοι ὅπως μὴ οἰχίσσομαι *taking care that I shall not depart* P. Ph. 91 c, *φυλάττων ὅπως μὴ εἰς τοῦναντίον ἔλθῃς* *be on your guard lest you come to the opposite* X. M. 3. 6. 16, *ὀράτε μὴ πάθωμεν* *see to it that we do not suffer* X. C. 4. 1. 15.

1356. In object clauses with verbs of *effort* the subjunctive sometimes takes *ἄν* after *ὅπως*, rarely after *ὡς*.

ὅπως ἄν οἱ στρατιῶται περὶ τοῦ στρατεύεσθαι βουλευῶνται, τούτου πειράσσομαι ἐπιμέλεισθαι *I will endeavor to make it my care that the soldiers deliberate about continuing the war* X. C. 5. 5. 48.

a. *ὡς* and *ὡς ἄν* with subjunctive and optative and *ὅπως ἄν* with the optative occur in Xenophon, *ὡς ἄν* and *ὅπως ἄν* with the optative being used after primary and secondary tenses. Hdt. has *ὅκως ἄν* with the optative after secondary tenses. The optative with *ὡς ἄν* and *ὅπως ἄν* is potential.

b. After verbs meaning to *consider*, *plan*, and *try*, *ὅπως* or *ὡς* with the subjunctive (with or without *κέν*) or the optative is used by Homer, who does not employ the future indicative in such object clauses: *πεῖρᾱ ὅπως κεν δῆ σὴν πατρίδα γαῖαν ἱκῆαι* *try that thou mayest come to thy native land* δ 545.

1357. Verbs of *will* or *desire* signifying to *ask*, *command*, *entreat*, *exhort*, and *forbid*, which usually have an infinitive as their object, may take *ὅπως* (*ὅπως μὴ*) with the future indicative or

optative, or the subjunctive or optative. The *ὅπως* clause states both the command, etc., and the purpose in giving it.

διακελεύονται ὅπως τιμωρήσεται *they urge him to take revenge* P. R. 549 e, ἀπηγόρευες ὅπως μὴ τοῦτο ἀποκρινοίμην *you forbade me to give this answer* P. R. 339 a, δεήσεται δ' ὑμῶν ὅπως δίκην μὴ δῶ *he will entreat you that he may not suffer punishment* Ant. 1. 23, παραγγέλλουσιν ὅπως ἂν (1356) τῆδε τῆ ἡμέρα τελευτήσῃ *they give orders (to the end) that he die to-day* P. Ph. 59 e, Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως μεταστραφείη *they begged the Lacedaemonians that the decree might be changed* Ar. Ach. 536.

OBJECT CLAUSES WITH VERBS OF FEAR

1358. Object clauses with verbs of *fear* are introduced by *μή* *that, lest*, negative *μή οὐ* *that . . . not, lest . . . not*.

a. Verbs of *fear* include such verbs of *caution* as denote *anxiety, apprehension, suspicion* (cp. 1351).

b. *μή* clauses denote fear that something *may* or *might* happen; *μή οὐ* clauses denote fear that something *may not* or *might not* happen.

1359. The construction of *μή* after verbs of *fear* has been developed from the coordinate construction in which *μή* was not a conjunction (*that, lest*) but a prohibitive particle. In *δεῖδω μή τι πάθῃσιν* (A 470) the meaning *I fear lest he may suffer aught* was developed from *I fear — may he not suffer aught* (1190).

1360. Object clauses with verbs of *fear* relating to the future take the subjunctive after primary tenses, the optative (or subjunctive, 1361) after secondary tenses.

φοβούμαι μὴ γένηται *I fear it may happen*, φοβούμαι μὴ οὐ γένηται *I fear it may not happen*; ἐφοβούμην μὴ γένοιτο (or γένηται) *I feared it might happen*, ἐφοβούμην μὴ οὐ γένοιτο (but commonly γένηται) *I feared it might not happen*.

δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I am afraid lest we may forget the way home* X. A. 3. 2. 25, φροντίζω μὴ κράτιστον ἢ μοι σιγᾶν *I am thinking that it may prove (1362) best for me to be silent* X. M. 4. 2. 39, δέδιμεν μὴ οὐ βέβαιοι ᾗτε *we fear you may prove not to be depended on* T. 3. 57, ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ αὐτοὺς κατακόψειαν *the Greeks were seized with fear lest they might advance against their flank and cut them down* X. A. 1. 10. 9, ἠθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια οὐκ ἔχιοιεν ὁποῦθεν λαμβάνοιεν *some lost heart, being apprehensive that they might not have any place where to get provisions* X. A. 3. 5. 3.

1361. Graphic Sequence. — After secondary tenses, the subjunctive represents the fear as it was originally conceived (cp. 1342, 1359): *ἐφοβοῦντο μὴ τι πάθῃ* they feared lest she might (may) meet with some accident X. S. 2. 11.

1362. The subjunctive and optative after *μή* (or *ὅπως μή*, 1354) may denote what *may prove to be* an object of fear. Cp. 1368.

δέδοικα μὴ ἄριστον ἦ I am afraid lest it prove to be best S. Ant. 1114, *ἔδεισαν μὴ λύττα τις ἡμῖν ἐμπεπτώκοι* they were seized with the fear lest some madness might prove to have fallen upon us X. A. 5. 7. 26, *ὑποπτεύομεν μὴ οὐ κοινοὶ ἀποβῆτε* we suspect that you will not prove impartial T. 3. 53. The aorist subjunctive may refer to the past in Homer: *δεῖδοικα μὴ σε παρέιπῃ* I fear it may prove that she beguiled thee A 555.

1363. Less common constructions are the following (1364–1367):

1364. *μή* with the future indicative: *φοβοῦμαι δὲ μὴ τινὰς ἡδονὰς ἡδοναῖς ἐυρήσομεν ἐναντιῶς* and I apprehend that we shall find some pleasures opposite to other pleasures P. Phil. 13 a. The fut. opt. almost never occurs after past tenses.

1365. *ὅπως μή* with the subjunctive or optative: *οὐ φοβεῖ ὅπως μὴ ἀνόσιον πρᾶγμα τυγχάνῃς πράττων;* are you not afraid that you may chance to be doing an unholy deed? P. Euth. 4 e, *ἡδέως γ' ἂν (θρέψαιμι τὸν ἄνδρα), εἰ μὴ φοβοίμην ὅπως μὴ ἐπ' αὐτὸν με τράποιτο* I should gladly keep the man if I did not fear lest he might turn against me X. M. 2. 9. 3.

1366. *ὅπως μή* with the future indicative (as after verbs of effort): *δέδοικα ὅπως μὴ ἀνάγκη γενήσεται* (some Mss. *γένηται*) I fear lest a necessity may arise D. 9. 75. Cp. 1355.

1367. The potential optative with *ἂν* after *μή*: *δεδιότες μὴ καταλυθείῃ ἂν* (Mss. *καταλυθείσαν*) ὁ δῆμος fearful lest the people should be put down L. 13. 51.

1368. Fear relating to the present or past is expressed by *μή* with the indicative (negative *μή οὐ*). Cp. 1362.

δέδοικα μὴ πληγῶν δέει I fear that you need a beating Ar. Nub. 493, *ὄρατε μὴ οὐκ ἐμοὶ προσήκει λόγον δοῦναι* have a care lest it does not beseem me to give an account And. 1. 103, *φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν* we are afraid that we have failed of both objects at once T. 3. 53, *ἀλλ' ὄρα μὴ παύζων ἔλεγεν* but have a care lest he was speaking in jest P. Th. 145 b. Contrast *φοβοῦμαι μὴ ἀληθές ἐστιν* I fear that it is true with *φοβοῦμαι μὴ ἀληθές ἦ* I fear it may prove true (1362).

a. The aorist occurs in Homer: *δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν* I fear that all the goddesses said was true ε 300.

CAUSAL CLAUSES

1369. Causal clauses are introduced by *ὅτι, διότι, διόπερ* *because, ἐπεὶ, ἐπειδὴ, ὅτε, ὅποτε* *since, ὡς* *as, since, because*. The negative is *οὐ*.

a. Also by poetic *οὐνεκα* (= *οὐ ἔνεκα*) and *ὄθούνεκα* (= *ὄτου ἔνεκα*) *because, εὔτε* *since* (poetic and Ionic), and by *ἔπου* *since* (rarely). Homer has *ὅ* or *ὄ* *τε* *because*.

1370. Causal clauses denoting a fact regularly take the indicative after primary and secondary tenses.

ὅτε *τοίνυν* *τοῦθ' οὕτως ἔχει, προσήκει ἐθέλειν ἀκοῦν* *since then this is so, it beseeems you to be willing to listen* D. 1. 1, *ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέρωτο* *for he happened to be riding on a wagon from the fact that he had been wounded* X. A. 2. 2. 14.

1371. But causal clauses denoting an alleged or reported reason (1591) take the optative after secondary tenses: (*οἱ Ἀθηναῖοι*) *τὸν Περικλέα ἐκάκιζον ὅτι στρατηγὸς ὦν οὐκ ἐπέξάγου* *the Athenians reviled Pericles on the ground that, though he was general, he did not lead them out* T. 2. 21.

1372. The unreal indicative with *ἄν* or the potential optative with *ἄν* may stand in causal clauses: *ἐπεὶ διὰ γ' ὑμᾶς αὐτοὺς* (cp. 1425) *πάλαι ἄν ἀπολώλειτε* *for if you had been left to yourselves you would long ago have perished* D. 18. 49, *δέομαι οὖν σου παραμείναι ἡμῖν· ὡς ἐγὼ οὐδ' ἄν ἐνὸς ἡδῖον ἀκούσαιμι ἢ σοῦ* *accordingly I beg you to stay with us; because there is no one to whom I should more gladly listen than to you* P. Pr. 335 d.

1373. Some verbs of emotion may take causal *ὅτι* with the force of a dependent statement (negative *οὐ*), or may state the cause more delicately, as a mere supposition, by *εἰ* (*ἔάν*) *if* (negative *μή* or *οὐ*, 1627 c).

μὴ θαυμάζετε ὅτι χαλεπῶς φέρω *do not be surprised that I take it hard* X. A. 1. 3. 3, *ἐθαύμαζον ὅτι Κῦρος οὔτε ἄλλον πέμπει οὔτε αὐτὸς φαίνοιο* (1601) *they were surprised that Cyrus neither sent some one else nor appeared himself* 2. 1. 2, *θαυμάζω εἰ μὴ βοηθήσετε ὑμῖν αὐτοῖς* *I am surprised if you will not help yourselves* X. H. 2. 3. 53, *μὴ θαυμάζετε δ' ἄν τι φαίνωμαι λέγων* *do not be surprised if I seem to say something* I. Epist. 6. 7, *ἀγανακτῶ εἰ οὕτως ἂ νωὸ μὴ οἶός τ' εἰμι εἰπὲν* *I am grieved that I am thus unable to say what I mean* P. Lach. 194 a, *τέρας λέγεις εἰ οὐκ ἄν δύναντο λαθεῖν* *it is a marvel you are telling if they could be undetected* P. Men. 91 d.

1374. After a past tense of a verb of emotion with *εἰ* we have either the form of direct discourse or the optative, as in indirect discourse: *ἐθαύμαζον εἰ τι ἕξει τις χρῆσασθαι τῷ λόγῳ αὐτοῦ* *I kept wondering if any one would be able to deal with his theory* P. Ph. 95 a, *ῥῆκτιρον εἰ ἀλώσονται* *they pitied them in case they should be captured* X. A. 1. 4. 7 (cp. 1591).

RESULT CLAUSES (CONSECUTIVE CLAUSES)

1375. Result clauses are introduced by *ὥστε* (rarely by *ὡς*). *as, that, so that*. In the principal clause a demonstrative word, as *οὕτως so, thus, τοιοῦτος such, τοσοῦτος so great*, is often expressed. There are two main forms of result clauses: *ὥστε* with the infinitive and *ὥστε* with a finite verb.

1376. *ὥστε (ὡς) with the Infinitive*. — The infinitive with *ὥστε* (rarely with *ὡς*) denotes an anticipated, natural, or possible result; the actual occurrence of the result is left to be inferred. The negative is generally *μή* (cp. 1377). The infinitive with *ὥστε (ὡς)* is used when the result clause serves only to explain the principal clause. The tenses of the infinitive (generally present or aorist) denote only stage of action.

ποσαύτην κραυγὴν ἐποίησαν ὥστε τοὺς ταξιάρχους ἐλθεῖν they made such an uproar as to bring the taxiarchs (lit. so that the taxiarchs came) D. 54. 5, ἦσθοντο αὐτὸν ἐλάττω ἔχοντα δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν they perceived that he possessed too little power to benefit his friends X. H. 4. 8. 23 (744), οὐκ ἀργύριον ἔχομεν ὥστε ἀγοράζειν τὰ ἐπιτήδεια we have no money (so as) to buy provisions X. A. 7. 3. 5, εἰ μή εἰς τοῦτο μανίας ἀφικόμην ὥστε ἐπιθυμῆν πολλοῖς μάχεσθαι if I had not reached such a degree of madness as to desire to contend with many L. 3. 29, διφθέρᾱς συνέσπων ὡς μή ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ they stitched the skins so that the water should not touch the hay X. A. 1. 5. 10 (intended result).

1377. A result clause with *ὥστε* and the indicative, dependent on an infinitive in indirect discourse, and itself quoted, regularly takes the infinitive, and usually retains the negative of the direct form: *ἔφασαν τοὺς στρατιώτᾱς εἰς τοῦτο τρυφῆς ἐλθεῖν ὥστ' οὐκ ἐθέλειν (direct: ἤθελον) πίνειν, εἰ μὴ ἀνθοσμίας εἶη they said that the soldiers reached such a degree of daintiness as to be unwilling to drink wine unless it had a strong bouquet X. H. 6. 2. 6*. The infinitive with *ὥστε* occasionally occurs when it is not preceded by an infinitive in indirect discourse: *ἐννοησάτω ὅτι οὕτως ἤδη τότε πόρρω τῆς ἡλικίας ἦν ὥστ' οὐκ ἂν πολλῶ ὕστερον τελευτήσαι τὸν βίον let him consider that he was then already so far advanced in years that he would have died soon afterwards X. M. 4. 8. 1*.

1378. *ἂν* with the infinitive expressing *possibility* and representing either a potential indicative or a potential optative, occasionally follows *ὥστε (ὡς)*: *καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν ὥστε καὶ ἰδιώτην ἂν γινῶναι (= ἰδιώτης ἔγνω ἂν or γνοίη ἂν) and the gods declared to me so clearly in the*

sacrifices that even a common man could understand X. A. 6. 1. 31, ἀρ' οὖν δοκεῖ τῶ ἡμῶν ὀλιγώρως οὕτως ἔχειν χρημάτων Νικόδημος ὥστε παραλιπεῖν (direct discourse = παρέλειπεν) ἄν τι τῶν τοιούτων; *does it seem to any one of you that Nicodemus so despised money that he would have neglected any agreement of the sort?* Is. 3. 37.

1379. ὥστε with the infinitive is often used when the simple infinitive would be regular or more common. So especially with verbs of *will* or *desire*: ἔπεισαν τοὺς Ἀθηναίους ὥστε ἐξαγαγεῖν ἐκ Πύλου Μεσσηνίους *they prevailed upon the Athenians (so as) to withdraw the Messenians from Pylus* T. 5. 35, ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι *I brought it about so that it seemed best to him to desist from warring against me* X. A. 1. 6. 6. With adjectives, positive in form but having a comparative force (739): ἡμεῖς γὰρ ἔτι νέοι ὥστε τοσοῦτον πρᾶγμα διελέσθαι *for we are still too young to decide so important a matter* P. Pr. 314 b.

1380. On the absolute infinitive with ὡς (ὥστε) see 1247.

1381. ὥστε (ὡς) with a Finite Verb. — ὥστε (ὡς) may be used with any form of the simple sentence. It is especially common with the indicative (generally aorist), and then states the *actual* result of the action of the leading verb (negative οὐ). The clause with ὥστε (ὡς) is often so loosely connected with the leading verb as to be practically independent.

ἐπιπίπτει χιὼν ἄπλετος ὥστε ἀπέκρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους *an immense amount of snow fell so that it hurried both the arms and the men* X. A. 4. 4. 11, οὕτω σκαιὸς εἶ ὥστ' οὐ δύνασαι κτλ. *are you so stupid that you are not able, etc.* D. 18. 120 (of a definite fact; with μὴ δύνασθαι the meaning would be *so stupid as not to be able*, expressing a characteristic).

a. ὥστε may virtually have the force of οὖν, τοίνυν, τοιγαροῦν *accordingly, therefore, consequently*; as καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν ὥστ' οἱ Ἕλληνες ἐφρόντιζον *and on the next day he did not come; consequently the Greeks were anxious* X. A. 2. 3. 25. Cp. 1382.

1382. With an imperative, a hortatory or prohibitory subjunctive, or an interrogative verb, ὥστε often has the force of καὶ οὕτως.

ὥστε θάρρει *and so be not afraid* X. C. 1. 3. 18, ὥστε μὴ θαυμάσης *and so do not wonder* P. Phae. 274 a, ὥστε πόθεν ἴσῶσιν; *and so how do they know?* D. 29. 47. Cp. 1381 a.

1383. ὥστε (ὡς) may be used with the potential indicative with ἄν and with the unreal indicative with ἄν.

τοιούτων τι ἐποίησεν ὡς πᾶς ἂν ἔγνων ὅτι ἀσμένῃ ἤκουσε *she made such a movement that every one could realize that she heard the music with pleasure* X. S. 9. 3, κατεφαίνετο πάντα αὐτόθεν ὥστε οὐκ ἂν ἔλαθεν αὐτὸν ὀρμώμενος ὁ Κλέων τῷ στρατῷ *everything was clearly visible from it, so that Cleon could not have escaped his notice in setting out with his force* T. 5. 6.

1384. ὥστε (ὡς) is occasionally used with the optative without ἂν (by assimilation) and with the potential optative with ἄν.

εἴ τις τὴν γυναῖκα τὴν σὴν οὕτω θεραπεύσειεν ὥστε φιλεῖν αὐτὴν μᾶλλον ποιήσειεν ἑαυτὸν ἢ σέ κτλ. *if some one should pay such attention to your wife as to make her love him better than yourself, etc.* X. C. 5. 5. 30, ὥστ' οὐκ ἂν αὐτὸν γνωρίσαιμ' ἂν εἰσιδὼν *so that I should not recognize him, if I were to see him* E. Or. 379.

CLAUSES OF PROVISO

1385. ἐφ' ᾧ and ἐφ' ᾧτε *on condition that, on the understanding that* take the infinitive (negative μή), less often the future indicative (negative μή or οὐ), to express a proviso.

ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν *we acquit you, on this condition however, that you no longer pursue philosophy* P. A. 29 c, ξυνέβησαν ἐφ' ᾧτε μηδέποτε ἐπιβήσονται αὐτῆς *they made an agreement with the condition that they should never set foot on it again* T. 1. 103.

1386. ὥστε with the infinitive (neg. μή) sometimes has a similar force: ὑπισχνούντο ὥστε ἐκπλεῖν *they gave their promise on the condition that they should sail out* X. A. 5. 6. 26.

CONDITIONAL CLAUSES

1387. A conditional complex sentence commonly consists of two clauses:

The *condition*: the conditional, or subordinate, clause, expressing a supposed or assumed case (*if*); and the *conclusion*: the conclusional, or principal, clause, expressing what follows if the condition is realized.

a. Conditional complex sentences differ from all other complex sentences in that the principal clause is not valid by itself alone.

b. The condition is often called *protasis*, from πρότασις (lit. *stretching forward*) that which is put forward (in logic, a premise); the conclusion is often called *apodosis*, from ἀπόδοσις, lit. *giving back, return*; i.e. the *resuming* or *answering* clause.

1388. The condition is introduced by εἰ *if* (in Epic also by

αι). Simple *ει* is used with the indicative and optative. With the subjunctive, *ει* commonly takes *ᾶν* (Epic *κέν, κέ*).

a. Of *ει* + *ᾶν* there are three forms: *εἰᾶν*, the ordinary form in Attic prose and inscriptions; *ἦν* in Ionic and in the tragic poets and Thucydides; *ᾶν* generally in the later Attic writers. Epic has *ει ᾶν, εἴ (αι) κεν* or *κε*, sometimes *ἦν*.

1389. The particle *ᾶν* is used in the conclusion: (1) with the optative mood, to denote possibility (cp. 1204); (2) with the past tenses of the indicative mood, to denote non-fulfilment of the condition (1181) or, occasionally, repetition (1183).

1390. The negative of the condition is *μή* because the subordinate clause expresses something *conceived* or *imagined*. The negative of the conclusion is *οὐ*, when the conclusion is stated as a *fact* on the supposition that the condition is true. But the verb of the conclusion may stand in a construction requiring *μή*.

a. For exceptional cases in which *οὐ* is used in the condition, see 1627.

1391. The indicative, subjunctive, and optative moods, and the participle (1425, 1429) may stand in condition and conclusion. The imperative and infinitive may be used in the conclusion. The future optative is never used in a conditional sentence except in indirect discourse. The tenses in conditional sentences, except unreal conditions, have the same force as in simple sentences.

1392. A *particular* conditional sentence refers to a definite act or to definite acts occurring at a definite time or at definite times. A *generalizing* conditional sentence refers to any one of a series of acts that may occur or may have occurred at any time.

a. Generalizing conditional sentences are commonly distinguished in form from particular conditional sentences only in present and past time, and then only when there is no implication as to the fulfilment of the action. Cp. 1419. Present and past unreal conditional sentences (1397) and all forms of future conditional sentences (1406) may be either particular or generalizing.

1393. TABLE OF COMMON ATTIC CONDITIONAL FORMS

| TIME | FORM | CONDITION (PROTASIS) | CONCLUSION (APODOSIS) |
|---------|--------------|---|---|
| PRESENT | Simple | εἰ with present or perfect indicative | present or perfect indicative or equivalent |
| | Unreal | εἰ with imperfect indicative | imperfect indicative with ἄν |
| | Generalizing | ἄν with subjunctive | present indicative or equivalent |
| PAST | Simple | εἰ with imperfect, aorist, or pluperfect indicative | imperfect, aorist, or pluperfect indicative |
| | Unreal | εἰ with aorist or imperfect indicative | aorist or imperfect indicative with ἄν |
| | Generalizing | εἰ with optative | imperfect indicative or equivalent |
| FUTURE | More Vivid | ἄν with subjunctive | fut. indic. or equivalent |
| | Emotional | εἰ with future indicative | fut. indic. or equivalent |
| | Less Vivid | εἰ with optative | ἄν with optative |

PRESENT AND PAST CONDITIONS

SIMPLE PRESENT AND PAST CONDITIONS

1394. Simple present or past conditions simply *state* a supposition with no implication as to its reality or probability: εἰ ταῦτα ποιεῖς, καλῶς ποιεῖς *if you do this, you do well*, εἰ ταῦτα ἐποίησας, καλῶς ἐποίησας *if you did this, you did well*.

a. Simple present and past conditional sentences are sometimes called *neutral*, because nothing is implied with regard to the truth of either condition or conclusion.

b. Simple conditional sentences though commonly particular may imply generality, especially if a word of general meaning, like τις, appears in the condition: εἰ τις δύο ἢ καὶ τι πλείους ἡμέρας λογιζεται, μάταιός ἐστιν *if ever any one counts upon two or even perchance on more days, he is rash* S. Tr. 944, εἰ τίς τι ἐπηρώτᾳ, ἀπεκρίνοντο *if ever anybody asked any questions, they answered* T. 7. 10. For the special forms used to express a generalizing condition see 1420, 1421.

1395. Simple present and past conditional sentences have, in the condition, the indicative; in the conclusion, any form of the

simple sentence appropriate to the thought. Forms of the conclusion are

a. **Simple Indicative**: εἰ θεοί τι δρώσιν αἰσχρόν, οὐκ εἰσὶν θεοί *if gods do aught immoral, they are not gods* E. Fr. 292, εἴ τι ἄλλο ἐγένετο ἐπικίνδυνον τοῖς Ἕλλησι, πάντων μετέσχομεν *if any other danger befell the Greeks, we took our share in all* T. 3. 54, εἴπερ γε Δαρείου ἐστὶ παῖς, οὐκ ἀμαχεὶ ταῦτ' ἐγὼ λήψομαι *if indeed he is a son of Darius, I shall not gain this without a battle* X. A. 1. 7. 9, Κλέαρχος εἰ παρὰ τοὺς ὄρκους ἔλυε τὰς σπονδάς, τὴν δίκην ἔχει *assuming that Clearchus broke the truce contrary to his oath, he has his deserts* 2. 5. 41.

b. **Unreal Indicative with ἂν** (1181): καίτοι τότε τὸν Ὑπερείδην, εἴπερ ἀληθῆ μου νῦν κατηγορεῖ, μᾶλλον ἂν εἰκότως ἢ τόνδ' ἐδίωκεν *and yet, if indeed his present charge against me is true, he would then have had more reason for prosecuting Hyperides than (he now has for prosecuting) my client* D. 18. 223 (here ἂν ἐδίωκεν implies εἰ ἐδίωκεν *if he had prosecuted*, 1397). Unreal indicative without ἂν (1174): τοῦτο, εἰ καὶ τᾶλλα πάντ' ἀποστεροῦσιν, ἀποδοῦναι προσῆκεν *even if they steal everything else, they should have restored this* D. 27. 37.

c. **Subjunctive**: ὄθεν δὲ ἀπελίπομεν ἐπανέλθωμεν, εἴ σοι ἡδομένῳ ἐστίν *but let us return to the point whence we digressed, if it is agreeable to you* P. Ph. 78 b, εἰ μὲν ἴσῃτε με τοιοῦτον, μηδὲ φωνὴν ἀνάσχησθε *if you know that I am such a man, do not endure even the sound of my voice* D. 18. 10.

d. **Optative of wish**: κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ *may I perish most vilely, if I do not love Xanthias* Ar. Ran. 579. Potential optative with ἂν: θαυμάζομ' ἂν εἰ οἶσθα *I should be surprised if you know* P. Pr. 312 c, εἰ μὲν γὰρ τοῦτο λέγουσιν, ὁμολογοῖν ἂν ἔγωγε οὐ κατὰ τοῦτους εἶναι ῥήτωρ *for if they mean this, I must admit that I am an orator but not after their style* P. A. 17 b.

e. **Imperative**: εἴ τις ἀντιλέγει, λεγέτω *if any one objects, let him speak* X. A. 7. 3. 14.

1396. If the condition expresses a *present intention* or *necessity*, the future indicative may be used: αἶρε πλῆκτρον, εἰ μαχεῖ *raise your spur if you mean (are going) to fight* Ar. Av. 759. The future here is generally equivalent to μέλλω with the present or the future infinitive, which is more common in prose (1145).

UNREAL PRESENT AND PAST CONDITIONS

1397. In present and past unreal conditional sentences the condition implies that the supposition cannot, or could not, be realized, because contrary to a known fact. The conclusion states what *would be* or *would have been* the result if the condition *were* or *had been* realized. The condition has εἰ, the conclusion has ἂν with the indicative. The condition and con-

clusion may have different tenses. Unreal conditions may be either particular or generalizing.

1398. The imperfect refers to present time or to a continued or habitual past act or state: *εἰ ταῦτα ἐποίεις, καλῶς ἂν ἐποίεις* if you were (now) doing this, you would be doing well, or if you had been doing this, you would have been doing well. The implied opposite is a present (*ἀλλ' οὐ ποιεῖς* but you are not doing this) or an imperfect (*ἀλλ' οὐκ ἐποίεις* but you were not doing this).

The aorist refers to a simple occurrence in the past: *εἰ ταῦτα ἐποίησας, καλῶς ἂν ἐποίησας* if you had done this, you would have done well. The implied opposite is an aorist (*ἀλλ' οὐκ ἐποίησας* but you did not do this).

The (rare) pluperfect refers to an act completed in past or present time or to the state following on such completion: *εἰ ταῦτα ἐπεποιήκης, καλῶς ἂν ἐπεποιήκης* if you had finished doing this (now or on any past occasion), you would have done well. The implied opposite is a perfect (*ἀλλ' οὐ πεποιήκας* but you have not done this) or a pluperfect (*ἀλλ' οὐκ ἐπεποιήκης* but you had not done this).

a. The pluperfect is used only when stress is laid on the completion of the act or on the continuance of the result of the act, and generally refers to present time. In reference to past time, the aorist is generally used instead of the pluperfect.

1399. Same Tenses in Condition and Conclusion. — *ταῦτα δὲ οὐκ ἂν ἐδύνατο ποιεῖν, εἰ μὴ καὶ διαίτη μετρία ἐχρῶντο* but they would not be able to do this, if they were not also following a temperate diet X. C. 1. 2. 16, *οὐκ ἂν οὖν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν* accordingly he would not have ruled over islands, if he had not possessed also some naval force T. 1. 9, *εἰ μὴ τὸτ' ἐπόνουν, νῦν ἂν οὐκ εὐφραϊνόμεν* if I had not toiled then, I should not be rejoicing now Philemon 153, *οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα* Agasias would not have done this, if I had not ordered him X. A. 6. 6. 15.

1400. Different Tenses in Condition and Conclusion. — *εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι* if I had known this before, I would not even have accompanied you X. A. 7. 7. 11, *εἰ ἠρώτων, . . . εἶπες ἂν* if I were asking . . . you would say P. S. 199 d, *καὶ τᾶλλ' ἂν ἅπαντ' ἀκολούθως τούτοις ἐπέπράκτο, εἰ τις ἐπέιθετό μοι* and everything else would have been effected consistently with what I have said, if my advice had been followed D. 19. 173, *εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλεύᾳ* if you had not come, we should now be marching against the king X. A. 2. 1. 4, *εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικά πράγματα, πάλαι ἂν ἀπολώλη* if I had long ago essayed to meddle with politics, I should long ago have perished P. A. 31 d, *ἢ πόλις ἐλάβανεν ἂν δίκην, εἰ τι ἠδίκητο* the State would inflict punishment, if it had been wronged Ant. 6. 10, *οὐκ ἂν παρέμεινα, εἰ ἐλελύμην* I should not have stayed, if I had been set free Ant. 5. 13.

1401. Homeric Constructions. — The unreal conditional sentence is rare and undeveloped in Homer. In Ψ 274 we have a present unreal conditional

sentence with *εἰ* and the opt. in the condition, and *ἄν* with the opt. in the conclusion. A past condition (imperf. or aor. indic.) and present conclusion (opt. with *ἄν* or *κέν*) occurs in B 80, Ω 220. Past unreal conditional sentences have, in the condition, the imperf. or aor. indic.; in the conclusion, either the imperf. or aor. indic. with *ἄν* or *κέν* or the aor. or pres. opt. with *κέν*. Thus *καὶ νῦν κεν ἐνθ' ἀπόλοιο . . . Αἰνεΐας, εἰ μὴ ἄρ' ὄξυ νόησε . . . Ἀφροδίτη* and here Aeneas had perished, if Aphrodite had not quickly observed him E 311. The imperfect in unreal conditional sentences in Hom. is always past.

Unreal Conditions — Conclusion without ἄν

1402. *ἄν* may be omitted in the conclusion of unreal conditional sentences when the verb of the conclusion is an imperfect denoting unfulfilled obligation, possibility, or propriety. Such are the impersonal expressions *ἔδει, χρῆν, ἔξην, εἰκὸς ἦν, καλὸν ἦν*, etc. (1174), which take an infinitive, the action of which is usually not realized. The present infinitive generally expresses what *would necessarily, possibly, or properly be done* now. The aorist infinitive, sometimes the present, expresses what *would necessarily, possibly, or properly have been done* in the past.

εἰ ταῦτα ἐποίει, ἔδει (ἐξῆν) αἰτιάσθαι αὐτόν if he were doing this (as he is not), one ought to (might) blame him; *εἰ ταῦτα ἐποίησε, ἔδει (ἐξῆν) αἰτιάσασθαι (or αἰτιάσθαι) αὐτόν* if he had done this (as he did not), one ought to (might) have blamed him.

χρῆν δήπου, εἴτε τινὲς αὐτῶν πρεσβύτεροι γεγόμενοι ἔγνωσαν ὅτι νέους οὖσιν αὐτοῖς ἐγὼ κακὸν πώποτε τι ξυμβούλευσα, νῦν αὐτοὺς ἀναβαίνοντας ἐμοῦ κατηγορεῖν if some of them on growing older had perceived that I ever gave them any had counsel when they were young, they ought of course now to rise up in person and accuse me P. A. 33 d, *εἴ τινα (προῖκα) ἐδίδου, εἰκὸς ἦν καὶ τὴν δοθεῖσαν ὑπὸ τῶν παραγενέσθαι φασκόντων μαρτυρεῖσθαι* if he had given any dowry, that which was actually delivered would naturally have been attested by those who professed to have been present Is. 3. 28, *εἰ ἐβούλετο δίκαιος εἶναι περὶ τοὺς παῖδας, ἔξην αὐτῷ μισθῶσαι τὸν οἶκον* if he had wished to be just in regard to the children, he might properly have let the house L. 32. 23.

1403. The emphasis falls on the action of the infinitive used with the impersonal expressions of 1402. The impersonal has the effect of a modifying adverb denoting obligation, possibility, or propriety: thus *ἔδει αἰτιάσθαι αὐτόν* is virtually equivalent to *δικαίως (or ἀναγκαιώς) ἄν ἠτιάτο*, and *εἰκὸς ἦν αἰτιάσασθαι αὐτόν* to *εἰκότως ἄν ἠτιάθη* he would properly have been blamed. If the emphasis falls on the necessity, possibility, or propriety of the act, rather than on the act itself, *ἄν* is regularly used. Thus *εἰ ταῦτα ἐποίει, ἔδει*

(ἐξῆν) ἂν αἰτιᾶσθαι αὐτόν *if he were doing this (as he is not), it would be necessary (possible) to blame him*; but, as the case now stands, it is not necessary (possible).

1404. In a conclusion formed by the imperfect of μέλλω and the infinitive (usually future) to denote an unfulfilled past intention or expectation, ἄν is omitted (cp. 1098 a, 1145 a): ἦ μάλα δὴ Ἀγαμέμνωνος . . . φθίσεσθαι κακὸν ὄπτον ἐνὶ μεγάροισιν ἔμελλον, εἰ μὴ . . . ἔειπες *in sooth I was like to have perished in my halls by the evil fate of Agamemnon, hadst thou not spoken* v 383.

1405. ἄν may be omitted with the aorist of κινδυνεύω *run a risk* when the emphasis falls on the dependent infinitive: εἰ μὴ δρόμῳ μόλις ἐξεφύγομεν εἰς Δελφοῦς, ἐκινδυνεύσαμεν ἀπολέσθαι *if we had not escaped with difficulty to Delphi by taking to our heels, we ran the risk of perishing (= we should probably have perished: ἀπωλόμεθα ἄν)* Aes. 3. 123.

FUTURE CONDITIONS

1406. Future conditions set forth suppositions the fulfilment of which is still undecided. There are two main forms: More Vivid Future conditions and Less Vivid Future conditions. A variety of the first class is the Emotional Future (1410).

a. The difference between the two main forms lies merely in the greater or lesser vividness of the conception. In both nothing is implied as to the truth of either condition or conclusion. Both may be particular or generalizing (1392).

MORE VIVID FUTURE CONDITIONS

1407. More vivid future conditional sentences have in the condition *εἰάν* (ἦν, ἄν) with the subjunctive; in the conclusion, the future indicative or any other appropriate form of the simple sentence referring to future time: *εἰάν ταῦτα ποιῆς (ποιήσης), καλῶς ποιήσεις if you (shall) do this, you will do well.* Forms of the conclusion are

a. **Future Indicative:** *εἰάν ζητῆς καλῶς, εὐρήσεις if you seek well, you shall find* P. G. 503 d, *ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν for if we take this, they will not be able to remain* X. A. 3. 4. 41.

b. **Other Tenses of the indicative.** **Present** (1085): *ἦν θάνης σὺ, παῖς ὄδ' ἐκφεύγει μόρον if thou art slain, you boy escapes death* E. And. 381. **Aorist** (1128): *εἰ μὲν κ' αὐθι μένων Τρώων πόλιν ἀμφιμάχωμαι, ὤλετο μὲν μοι νόστος if I tarry here and wage war about the city of the Trojans, my return home is lost for me* I 412. **Perfect:** see 1138.

c. **Subjunctive:** *μηδ', ἦν πωλῆ νεώτερος τριάκοντα ἐτῶν, ἔρωμαι* (1192),

ὅπου πωλεῖ; *am I not to ask 'what do you sell it for?' if the seller is under thirty years of age?* X. M. 1. 2. 36, *κἂν φαινόμεθα ἄδικα αὐτὰ ἐργαζόμενοι, μὴ οὐδέ (1189) ὑπολογίζεσθαι κτλ. and if we appear to do this unjustly, I rather think it may not be necessary to take notice, etc.* P. Cr. 48 d.

d. **Optative of wish**; as ἦν σε τοῦ λοιποῦ ποτ' ἀφέλωμαι χρόνον, κάκιστ' ἀπολοίμην *if ever in the future I take them away from you, may I perish most vilely!* Ar. Ran. 586. Potential optative with ἂν; as ἂν κατὰ μέρος φυλάττωμεν, ἦττον ἂν δύναντο ἡμᾶς θηρᾶν οἱ πολέμοι *if we keep guard by turns, the enemy may (for will) be less able to harry us* X. A. 5. 1. 9. Sometimes the opt. with ἂν seems to be merely a mild future: ἦν οὖν μάθης μοι τὸν ἄδικον τοῦτον λόγον, οὐκ ἂν ἀποδοίμην οὐδ' ἂν ὀβολὸν οὐδενί *if then you learn this unjust reason for me, I will not pay even an obol to anybody* Ar. Nub. 116.

e. **Imperative, or infinitive for the imperative** (1248): ἦν πόλεμον αἰρήσθε, μηκέτι ἦκετε δεῦρο ἄνευ ὄπλων *if you choose war, do not come here again without your arms* X. C. 3. 2. 13, σὺ δ', ἂν τι ἔχῃς βέλτιόν ποθεν λαβεῖν, πειρᾶσθαι καὶ ἐμοὶ μεταδιδόναι *but if you can find anything better from any quarter, try to communicate it to me too* P. Crat. 426 b.

1408. The present subjunctive views an action as continuing (not completed); the aorist subjunctive as simply occurring (completed). Neither tense has any time of itself. The aorist subjunctive may mark the action of the condition as completed before the action of the principal clause takes place (cp. the Lat. future perfect).

1409. Homeric Constructions.—(a) εἰ with the subjunctive, with no marked difference from εἰ κεν (εἰ ἂν, ἦν): εἰ περ γάρ σε κατακτάνη, οὐ σ' κλαύσομαι *for if he slay thee, I shall not bewail thee* X 86. This construction occurs in lyric and dramatic poetry, and in Hdt. (1169). (b) Subjunctive with κεν in condition and conclusion (1195): εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι *and if he do not give her up, then will I seize her myself* A 324. (c) εἰ (αἰ) κεν with the future in the condition (rare): σοὶ ὄνειδος ἔσσειται, εἰ κ' Ἀχιλλῆος ἑταῖρον κύνες ἐλκήσουσιν *it will be a reproach unto thee, if the dogs drag the companion of Achilles* P 557. Some read here the subjunctive ἐλκήσωσιν.

1410. Emotional Future Conditions.—When the condition expresses strong feeling, the future indicative with εἰ is generally used instead of εἰάν with the subjunctive. Such conditional sentences commonly contain a warning or a threat or in general something undesirable. The conclusion may take any of the forms of 1407.

εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά *if you won't hold your tongue, there's trouble in store for you* E. Fr. 5, ἀποκτενεῖς γάρ, εἰ με γῆς ἕξω βαλεῖς *for thou wilt slay me if thou shalt thrust me out of the land* E. Phoen. 1621, εἰ ὧδε στρα-

τευσόμεθα, οὐ δυνησόμεθα μάχεσθαι *if we keep the field thus, we shall not be able to fight* X. C. 6. 1. 13, ἀθλιώτατος ἂν γενοίμην (potential opt.), εἰ φυγᾶς ἀδίκως καταστήσομαι *I should become most wretched, were I to be driven unjustly into exile* L. 7. 41.

1411. When εἰ with the future indicative is contrasted with εἰάν with the subj., the former usually presents the unfavorable, the latter the favorable, alternative: ἦν μὲν γὰρ ἐθέλωμεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, εὐδοκμήσομεν, εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ἡμᾶς αὐτοὺς *if we are (shall be) willing to die for the sake of justice, we shall gain renown; but if we are going to fear dangers, we shall bring ourselves into great confusion* I. 6. 107.

1412. εἰ with the future indicative may have a modal force and resemble δεῖ or μέλλω (*must, am to*) with the infinitive: βαρεῖα (κῆρ), εἰ τέκνον δαΐξω *hard is fate, if I must slay my child* A. Ag. 208.

LESS VIVID FUTURE CONDITIONS

1413. Less vivid future conditional sentences (*should . . . would*) have in the condition εἰ with the optative, in the conclusion ἂν with the optative: εἰ ταῦτα ποιούης, καλῶς ἂν ποιούης or εἰ ταῦτα ποιήσεις, καλῶς ἂν ποιήσεις *if you should do this, you would do well.*

οὐκ ἂν φορητὸς εἴης, εἰ πράσσοις καλῶς *thou wouldst be unendurable shouldst thou be prosperous* A. Pr. 979, κλάοις ἂν, εἰ ψεύσειας *thou wouldst regret it, if thou shouldst touch them* A. Supp. 925, δεινὰ ἂν εἶην εἰργασμένος, εἰ λίποιμι τὴν τάξιν *I should be in the state of having committed a dreadful deed, if I were to desert my post* P. A. 28 d.

a. A thing physically impossible may be represented as supposable, hence this construction is occasionally used of what is contrary to fact: φαίη δ' ἂν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι *the dead would speak if gifted with a voice* S. El. 548. Cp. 1401.

1414. In poetry and Herodotus the reference is occasionally to present time: οὐδ' ἂν σὺ φαίης, εἰ σε μὴ κνίζοι λέγος *not even thou wouldst say so unless the marriage embittered thee* E. Med. 568.

1415. The conclusion may be an optative without ἂν, expressing a wish: εἰ μὲν συμβουλευοίμι ἃ βέλτιστά μοι δοκεῖ, πολλά μοι καὶ ἀγαθὰ γένοιο *if I should give the advice that seems best to me, may many blessings fall to my lot* X. A. 5. 6. 4.

1416. The present optative views an action as continuing (not completed); the aorist optative, as simply occurring (completed). The future

optative is never used except in indirect discourse to represent a future indicative: *εἰ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμῖψ χρήσοιτο* he declared that if he caught any one attempting to escape, he would treat him as an enemy (direct = *λήψομαι, χρήσομαι*) X. C. 3. 1. 3.

1417. Homeric Constructions. — (a) In the condition, *εἴ κεν (εἰ ἄν)* with the optative with about the same force as *εἰ* alone: *εἰ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος* if we should seize them, we would win renown E 273, *οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι, οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην* for I could not suffer anything worse, not even if I should learn of my father's death T 321. See (d). (b) In the conclusion, the present indicative (*ἦ* 52), future (I 388), future with *κέν* (*μ* 345: but this may be the aorist subjunctive). (c) In the conclusion, the hortatory subjunctive (*Ψ* 893), the subjunctive with *ἄν* or *κέν* (*Λ* 386). (d) In the conclusion, the optative not in a wish, but with the same force as the optative with *ἄν* (*κέν*). See T 321 in (a).

GENERALIZING CONDITIONS

1418. A generalizing conditional sentence refers indefinitely to any act or series of acts supposed to occur or to have occurred at any time; and without any implication as to fulfilment.

The condition has the force of *if ever*, the conclusion expresses a repeated or habitual action or a general truth.

1419. Unreal conditional sentences of present or past time and future conditional sentences may be either particular or generalizing (1392). Generalizing present and past conditional sentences are sometimes expressed in the same form as simple present or past conditional sentences (cp. 1394 b), but usually such conditional sentences have special forms in the conditional clause.

Present. Condition: *εἰάν* (= *εἰάν ποτε*) with the subjunctive; conclusion: the present indicative (1420).

Past. Condition: *εἰ* (= *εἴ ποτε*) with the optative; conclusion: the imperfect indicative (1421).

a. Observe that it is the character of the *conclusion* alone which distinguishes the present generalizing conditional sentence from the vivid future and the past generalizing conditional sentence from the less vivid future.

b. By reason of the past conclusion in a past generalizing conditional sentence, the optative in the condition refers to the past. Only in this use (and when the optative in indirect discourse represents a past indicative) does the optative in Attic prose refer distinctly to the past. Cp. 1208, 1401.

c. The tenses of the condition have the same force as in future conditional sentences (cp. 1408, 1416).

PRESENT GENERALIZING CONDITIONS

1420. Present generalizing conditional sentences have, in the condition, *ἐάν* (*ἦν*, *ἄν*) with the subjunctive; in the conclusion, the present indicative or an equivalent: *ἐάν ταῦτα ποιῆς* (*ποιήσης*), *σέ ἐπαινῶ* if ever you do this, I always praise you.

ἦν δ' ἔγγυς ἔλθῃ θάνατος, οὐδεὶς βούλεται θηήσκειν but if death draws near, no one wishes to die E. Alc. 671, *ἐάν ἴσους ἴσα προστεθῆ, τὰ ὅλα ἐστὶν ἴσα* if equals be added to equals, the wholes are equal Euclid, Ax. 2.

a. The *gnomic aorist* (1122) in the conclusion is equivalent to the present indicative: *ἦν δέ τις τούτων τι παραβαίῃ, ζημίαν αὐτοῖς ἐπέθεσαν* but if any one ever transgresses any one of these regulations, they always impose punishment upon them (him) X. C. 1. 2. 2.

b. In poetry *εἰ* is often used instead of *ἐάν*. Cp. 1169.

PAST GENERALIZING CONDITIONS

1421. Past generalizing conditional sentences have, in the condition, *εἰ* with the optative; in the conclusion, the imperfect or an equivalent: *εἰ ταῦτα ποιοίης* (*ποιήσεας*), *σέ ἐπῆνον* if ever you did this, I always praised you.

εἰ πού τι ὄρῃ βρωτόν, διείδιδου if ever he saw anything to eat anywhere, he always distributed it X. A. 4. 5. 8, *εἰ μὲν ἐπίοιεν οἱ Ἀθηναῖοι, ὑπεχώρουν, εἰ δ' ἀναχωροῖεν, ἐπέκειντο* if the Athenians advanced, they (the Syracusans) retreated; if they retired, they fell upon them T. 7. 79.

a. The optative is here sometimes called the *iterative optative*. The mood has, however, no iterative force in itself, the idea of repetition being derived solely from the context.

1422. The conclusion may have the *iterative imperfect* or *aorist* with *ἄν* (1095, 1127): *εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανήγειν ἄν πάντα τὸν λόγον* if ever any one opposed him on any matter, he would always bring the entire discussion back to the main point X. M. 4. 6. 13, *εἰ τις αὐτῷ δοκοίη βλακέειν, ἐκλεγόμενος τὸν ἐπιτῆδειον ἐπαισεν ἄν* if ever any one seemed to him to be lagging, he would always pick out the likely man and strike him X. A. 2. 3. 11.

VARIATIONS FROM THE ORDINARY FORMS OF CONDITIONAL SENTENCES

1423. *εἰ* with the optative (instead of *ἐάν* with the subjunctive) is not infrequent in the condition with a primary tense of the indicative, or an imperative, in the conclusion.

The present indicative occurs especially in general statements and maxims: ἀνδρῶν γὰρ σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν *for it is the part of prudent men to remain quiet if they should not be wronged* T. 1. 120. Fut. indic.: εἰ σώσωαίμ' σ', εἴσῃ μοι χάριν; *should I save thee, wilt thou be grateful to me?* E. Fr. 129. Imperative: εἴ τις τὰδε παραβαίνοι, ἐναγῆς ἔστω *if any one should transgress these injunctions, let him be accursed* Aes. 3. 110. A perfect indicative and a subjunctive are very rare.

1424. εἰ with the optative in the condition and an unreal indicative in the conclusion is rare: εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέρῃαν ξίφος μεθείμεν, δυσκλεῆς ἂν ᾖ φόνος *(for ἂν εἴη) for should we draw the sword upon a purer woman, foul were the murder* E. Or. 1132.

MODIFICATIONS OF THE CONDITION

1425. **Condition Implied.** — The condition may be implied in a participle, an adverb, a prepositional phrase, etc.

πῶς δῆτα δίκης οὐσης (= εἰ δίκη ἐστίν) ὁ Ζεὺς οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ δῆσᾶς; *how, pray, if there is any justice, has Zeus not perished since he bound his own father?* Ar. Nub. 904, οὐ γὰρ ἂν ἐβλήθη ἀτρεμίζων (= εἰ ἠτρέμυζε) *for he would not have been hit if he had been keeping quiet* Ant. 3. β. 5, ὀλοῦμαι μὴ μαθῶν (= εἰ μὴ μάθω) *I shall be undone if I don't learn* Ar. Nub. 792, νικῶντες (= εἰ νικῶεν) μὲν οὐδένα ἂν κατακάνοιεν, ἠττηθέντων (= εἰ ἠττηθείεν) δ' αὐτῶν οὐδεὶς ἂν λειφθείη *should they be victorious they would kill no one, but if defeated no one of them would be left* X. A. 3. 1. 2, οὓς ἀχαρίστους εἶναι δικαίως (= εἰ δικαίως ὑπολαμβάνοιτε) ἂν ὑπολαμβάνοιτε *whom you would justly consider to be ungrateful* Aes. 3. 196, διὰ γ' ὑμᾶς αὐτοὺς (= εἰ ὑμεῖς αὐτοὶ μόνοι ᾔτε) πάλοι ἂν ἀπολώλιτε *if you had been left to yourselves, you would have long ago perished* D. 18. 49.

1426. **Verb Omitted.** — The verb of the condition is usually omitted when the conclusion has the same verb (cp. 1430): εἴ τις καὶ ἄλλος ἀνὴρ, καὶ Κῦρος ἀξίος ἔστι θαυμάζεσθαι *if any other man (is worthy to be admired), Cyrus, too, is worthy to be admired* X. C. 5. 1. 6.

1427. a. εἰ μὴ (if not) except: οὐ γὰρ ὄρωμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους *for we do not see any except a few men yonder* X. A. 4. 7. 5.

b. εἰ μὴ εἰ (if not if, unless if) except if: ἐπράχθη οὐδὲν ἀπ' αὐτῶν ἔργον ἀξιόλογον, εἰ μὴ εἴ τι πρὸς τοὺς περιοίκους τοὺς αὐτῶν ἐκάστοις *nothing noteworthy was done on their part except it might be (lit. except if there was done) something between each of them and his neighbors* T. 1. 17.

c. εἰ μὴ διὰ (if not on account of) except for: (οὐ) Μιλτιάδην εἰς τὸ βάραθρον ἐμβαλεῖν ἐψηφίσαντο, καὶ εἰ μὴ διὰ τὸν πρύτανιν, ἐπέπεσεν ἂν; *did they not vote to throw Miltiades into the pit, and except for the prytan would he not have been thrown there?* P. G. 516 e. With εἰ μὴ διὰ the ellipsis is to be filled by supplying the negated predicate of the main clause (here οὐκ ἐπέπεσεν).

d. εἰ δὲ μὴ (*but if not*) otherwise: ἀπήτει τὰ τῶν Καλχηδονίων χρήματα· εἰ δὲ μὴ, πολεμήσειν ἔφη αὐτοῖς *he demanded back the property of the Calchedonians; otherwise (i.e. if they should not restore it: εἰ μὴ ἀποδοῖεν) he said that he should make war upon them* X. H. 1. 3. 3. εἰ δὲ μὴ often occurs even where the preceding clause is negative and we might expect εἰ δέ, as μὴ ποιήσης ταῦτα· εἰ δὲ μὴ . . . αἰτιῶν ἕξεις *do not do this; but if you do, you will have the blame* X. A. 7. 1. 8. εἰ δὲ μὴ is generally used where (after a preceding εἰάν) we might expect εἰάν δὲ μὴ, as εἰάν μὲν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ζυνομολογήσατε· εἰ δὲ μὴ, ἀντιτείνετε *if I seem to you to speak the truth at all, agree with me; otherwise, oppose me* P. Ph. 91 c.

1428. Condition Omitted.—To the potential optative with ἄν, and the indicative with ἄν, a condition may often be supplied either from the context or from the general sense of the passage; in some cases there was probably no conscious ellipsis at all: ποῦ δῆτ' ἄν εἶεν οἱ ξένοι; *where, pray (should I inquire) would the strangers be found to be?* S. El. 1450, ἀριθμὸν δὲ γράψαι οὐκ ἂν ἐδυνάμην ἀκριβῶς *but to give the number accurately I should not be able (if I were trying)* T. 5. 68.

MODIFICATIONS OF THE CONCLUSION

1429. The conclusion may be expressed in a participle or infinitive with or without ἄν as the construction may require.

αἰτεῖ αὐτὸν εἰς δισχίλιους ξένους καὶ μισθόν, ὡς οὕτως (1425) περιγεγόμενος (= περιγενοίμην) ἂν τῶν ἀντιστασιωτῶν *he asked him for pay for two thousand mercenaries on the ground that thus he would get the better of his adversaries* X. A. 1. 1. 10, τᾶλλ' εἰπὼν (= εἰποίμι) ἂν ἡδέως, ἑάσω though *I would gladly mention the other matters, I will forbear* D. 8. 52, οὐδενὸς ἀντειπόντος διὰ τὸ μὴ ἀνασχέσθαι ἂν τὴν ἐκκλησίαν *no one spoke in opposition because the assembly would not have suffered it (= εἴ τις ἀντεῖπε, οὐκ ἂν ἠνέσχετο ἡ ἐκκλησία)* X. H. 1. 4. 20. Cp. 1220 ff.

1430. Verb Omitted.—The verb of the conclusion is often omitted, especially when the condition has the same verb (cp. 1426). Here a potential optative with ἄν is represented by ἄν alone (1166). Thus εἰ δὴ τῷ σοφώτερός του φαίην εἶναι, τούτῳ ἄν (φαίην εἶναι) *if I should say that in any respect I am wiser than any one, (I should say) in this* P. A. 29 b. So with ὡς ἄν, ὡσπερ ἄν εἰ, etc.: παρῆν ὁ Γαδάτας δῶρα πολλὰ φέρων, ὡς ἄν (φέρει τις) ἐξ οἴκου μεγάλου *Gadatas came bringing many gifts, such as one with large means (might bring)*, X. C. 5. 4. 29, φοβούμενος ὡσπερ ἄν εἰ παῖς *fearing like a child (ὡσπερ ἄν ἐφοβείτο, εἰ παῖς ἦν)* P. G. 479 a, ἠσπάζετο αὐτὸν ὡσπερ ἄν (ἀσπάζοιτο) εἴ τις πάλαι φιλῶν *he greeted him as one would (do) who had long loved him* X. C. 1. 3. 2.

1431. Conclusion Omitted.—(a) When the conclusion is *it is well* (καλῶς ἔχει) or the like: εἰάν μὲν ἐκὼν πείθεται (καλῶς ἔξει)· εἰ δὲ μὴ (1427 d) εὐθὺ-

νοῦσιν ἀπειλαῖς *if he willingly obeys (it will be well); otherwise they straighten them by threats* P. Pr. 325 d. (b) In passionate speech for rhetorical effect (*aprosiopēsis*): εἰ περ γάρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπηγῆς ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν *for if indeed the Olympian lord of lightning will to thrust us out from our habitations, thrust us he will; for he is by far the most powerful* A 581.

CONDITION AND CONCLUSION COMBINED

1432. εἰ and ἄν in the Condition. — The potential optative with ἄν or the unreal indicative with ἄν, standing in a clause with εἰ, is the conclusion of another condition expressed or understood.

καὶ ἐγώ, εἴπερ ἄλλω τῷ ἀνθρώπῳ πειθοίμην ἄν, καὶ σοὶ πειθομαι *and I, if (it is true that) I would trust any man, trust you* P. Pr. 329 b (here πειθοίμην is the condition with εἰ; and also, with ἄν, the conclusion to an understood condition, e.g. *if I should think of so doing*); εἰ τοίνυν τοῦτο ἰσχυρὸν ἦν ἄν τούτῳ τεκμήριον, κἀμοὶ γενέσθω τεκμήριον *if then (it is true that) this would have been strong evidence for him (if he had been able to bring it forward), let it be evidence for me too* D. 49. 58.

1433. εἰ, εἰάν, on the chance that. — A condition may set forth the motive for the action or feeling expressed by the clause on which it depends, εἰ and εἰάν having force of *on the chance that, in case that, in the hope that, if haply*. The real conclusion here is not the clause on which the condition depends, but the idea of purpose or desire suggested by the condition itself.

ἀκουσον καὶ ἐμοῦ, εἰάν σοι ἔτι ταῦτὰ δοκῇ *listen to me too on the chance (in the hope) that you may still have the same opinion* P. R. 358 b, πορευόμενοι ἐς τὴν Ἀσίαν ὡς βασιλεῖα, εἰ πῶς πείσειαν αὐτόν *going into Asia to the king in the hope that somehow they might persuade him* T. 2. 67.

a. Homer uses this construction with οἶδα, εἶδον, and verbs of *saying*: ἐνίσπες εἰ πῶς ὑπεκπροφύγοιμι Χάρυβδι *tell me if haply I shall (might) escape Charybdis* μ. 112. Observe that this construction is not an indirect question.

CONCESSIVE CLAUSES

1434. Concessive clauses are commonly introduced by καὶ εἰ (καὶ εἰ), καὶ εἰάν (καὶ εἰάν) *even if*, εἰ (εἰάν) καὶ *although*, and have the construction of conditional clauses (negative μή).

1435. καὶ εἰ (εἰάν) clauses. — καὶ εἰ (εἰάν) commonly implies that the conclusion must hold even in the extreme case which these words introduce (*even supposing that, even in the case that*).

ὁδοποιήσετέ γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλουτο ἀπιέναι *he would make a road for them, even supposing they should want to depart with four-horse chariots* X. A. 3. 2. 24.

1436. εἰ καὶ (*although*) clauses. — εἰ (ἐάν) καὶ commonly admits that a condition exists (*granting that*), but does not regard it as a hindrance.

πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως οἷα νόσῳ σύνεστιν *though thou canst not see, thou yet dost feel with what a plague our city is afflicted* S. O. T. 302.

RELATIVE CLAUSES

1437. Relative clauses are introduced by relative pronouns or by relative adverbs of *time, place, or manner* (cp. 304, 310). The antecedent of the relative may be either expressed or implied in the main clause. Common demonstrative antecedents of the relative pronouns are οὗτος . . . (ὅς), τοιοῦτος . . . (οἷος), τοσοῦτος . . . (ὅσος).

a. For temporal clauses, which are like relative clauses in many respects, see 1485 ff. On relatives in interrogative and exclamatory sentences, see 1548, 1559 ff.

1438. A relative pronoun may often have the force of a personal or demonstrative pronoun with a conjunction or a connective particle (καί, ἀλλά, δέ, γάρ, οὖν, ἄρα, etc.). Thus πῶς οὖν ἂν ἔνοχος εἴη τῇ γραφῇ; ὅς (= οὗτος γάρ, cp. 1470) φανερόν ἦν θεραπεύων τοὺς θεοὺς *how then could he be subject to the indictment? For he (lit. a man who) manifestly worshipped the gods* X. M. 1. 2. 64.

1439. Transition from a relative to an independent clause sometimes occurs: (ἰχθύων) οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶον (cp. 1101), οὐδὲ τὰς περισσεράς *fish which the Syrians regard as gods and do not permit to be injured* (cp. 1224 a), *nor do they permit the doves to be injured* X. A. 1. 4. 9.

1440. A subordinate relative clause may precede the main clause or be incorporated into it (1463). The relative clause is often made emphatic by placing after it the main clause with the demonstrative antecedent. (Examples 1443, 1476.)

1441. ὅς *who* and the other simple relatives (*e.g.* οἷος, ὅσος) refer to a particular person or thing. ὅσπερ *the very one who* is especially definite and denotes identity (302 b). ὅς γε (*quippe qui*) is causal (1470).

a. *ὅς* is often used for *ὅστις* *whoever* (1445) if followed by the subjunctive with *ἄν*, by the optative, or by *μή*; and in clauses of purpose (1339) and of cause (1369).

1442. *ὅσπερ* (or *ὅτε*), *ἥτε*, *ὅτε* *whoever, whichever*, formed of the relative pronoun and *τε*, which serves to mark a statement as *general*, occurs in Homer and sometimes in Attic poetry.

1443. *ὅ* at the beginning of a sentence may have the force of *as to what* suggesting the matter to which it pertains: *ὅ δ' ἐξήλωσας ἡμᾶς, ὡς τοὺς μὲν φίλους εὖ ποιεῖν δυνάμεθα, οὐδὲ ταῦθ' οὕτως ἔχει* *as to what excited your envy of us — that we are able to benefit our friends — not even this is as you suppose* X. Hi. 6. 12.

1444. An introductory relative clause with *ὅ* may stand in apposition to an entire clause that follows (694): *ὅ πάντων θαυμαστότατον, Σωκράτη μεθίοντα οὐδεὶς πώποτε ἐώρακεν ἀνθρώπων* *what is most wonderful, no one whatsoever has ever yet seen Socrates drunk* P. S. 220 a.

1445. *ὅστις* *whoever*, *ὁποῖος*, *ὁπόσος* *of what sort, as much as, as many as*, denote a person or thing in general, or mark the *class, character, quality or capacity* of a person (less often of a thing).

μακάριος ὅστις οὐσῶν καὶ νοῦν ἔχει *happy is the man who possesses property and sense* Men. Sent. 340.

a. After a negative expressed or implied, *ὅστις* (not *ὅς*) is commonly used because of its general meaning. So *οὐκ (οὐδεὶς) ἔστιν ὅστις, τίς ἔστιν ὅστις* (1472); cp. *πᾶς ὅστις* (plural generally *πάντες ὅσοι*).

1446. Relative local clauses are introduced by *οὐ*, *ὅπου*, *ἐνθα*, *ἵνα* (usually poetic) *where, οἶ*, *ὅποι*, *ἐνθα* *whither, ὅθεν, ὁπόθεν, ἐνθεν* *whence, ἧ, ὅπη* *which way, where, whither. ὅθι, ὁπόθι* *where* are Epic and Lyric, *ἧχι* *where* is Epic.

1447. Relative clauses of manner are introduced by *ὡς*, *ὡσπερ*, *καθάπερ*, *ὅπως*, *ἧ*, *ὅπη*, *ὅτω* *τρόπῳ*, etc., *as, how*.

1448. **Definite and Indefinite Antecedent.** — The antecedent of a relative pronoun or adverb may be definite or indefinite.

a. With a definite antecedent the relative clause may take any form that occurs in an independent sentence; negative *οὐ*, unless the particular construction requires *μή*. With an indefinite antecedent the relative clause commonly has a conditional force (negative *μή*).

1449. The antecedent is either definite (negative οὐ) or indefinite (negative μὴ) when the relative clause has the indicative. The antecedent is indefinite (negative μὴ) when the relative clause has the subjunctive with ἄν or the optative (not in a wish).

ἃ βούλεται πράττει *he does what he wishes (i.e. the particular things he wishes to do)*; negative ἃ οὐ βούλεται πράττει. ἅτινα βούλεται πράττει *he does whatever he wants (i.e. if he wants to do anything, he does it)*; negative ἅτινα μὴ βούλεται πράττει.

a. When the verb of the relative clause is indicative, it is often doubtful whether the antecedent is definite or indefinite; but in negative clauses the kind of negative (οὐ or μὴ) generally makes this clear: ἃ μὴ οἶδα οὐδὲ οἶμαι εἰδέναι *whatever I do not know (= εἰ τινα μὴ οἶδα) I do not even think I know* P. A. 21 d. Here ἃ οὐκ οἶδα would mean *the particular things I am ignorant of*, and would have no conditional force.

1450. When the antecedent is definite, the simple relatives (ὅς, οἶος, ὅσος, etc.) are used; when indefinite, the compound relatives (ὅστις, ὅποῖος, ὅπόσος, etc.) are regular, but the simple relatives often occur. When the antecedent is indefinite, ὅς is used with the subjunctive with ἄν or the optative; while ὅστις is preferred to ὅς if the verb is indicative (1476 a).

1451. Omission of the Antecedent to a Relative. — The demonstrative pronoun antecedent to a relative is often omitted when it expresses the general idea of person or thing.

ἐγὼ δὲ καὶ (οὗτοι) ὧν κρατῶ μενούμεν *but I and those whom I command will remain* X. C. 5. 1. 26, καλὸν τὸ θνήσκειν οἷς (for τούτοις οἷς) ὕβριν τὸ ζῆν φέρει *death is sweet to those to whom life brings contumely* Men. Sent. 291.

1452. A demonstrative adverb may be suppressed: ἀξω ὑμᾶς ἐνθα (for ἐκεῖσε ἐνθα) τὸ πρᾶγμα ἐγένετο *I will bring you to the spot where the affair took place* X. C. 5. 4. 21.

1453. The antecedent is omitted in the phrases ἔστιν ὅστις (rarely ὅς) *there is some one who, somebody*, plural εἰσὶν οἱ *some* (less often ἔστιν οἱ): ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι; *is there then any one who wishes to be harmed by his companions?* P. A. 25 d, ἔστιν ὄψι πλείω ἐπιτρέπει ἢ τῇ γυναικί; *is there any one to whom you entrust more than to your wife?* X. O. 3. 12, εἰσὶ δὲ καὶ οἱ φεύγουσιν *some horses too run away* X. Eq. 3. 4. ἔστιν οἷ ἰmitates ἔστιν ὅτε (ἐνίοτε), ἔστιν οὖ, etc. (1454).

a. The oblique cases of εἰσιν οἱ (ἐνιοί) are generally ἔστιν ὧν, ἔστιν οἷς, ἔστιν οὓς (or οὐστίνας): πλὴν Ἴωνων καὶ ἔστιν ὧν ἄλλων ἐθνῶν *except the Ionians and some other nations* T. 3. 92, ἀνχμοὶ ἔστι παρ' οἷς μεγάλοι *great droughths among some* 1. 23, ἔστι μὲν οὓς αὐτῶν κατέβαλον *some of them they struck down* X. H. 2. 4. 6.

1454. Here belong certain idiomatic phrases due to the omission of the antecedent: ἔστιν οὗ (οὐπου) *somewhere, sometimes*, ἔστιν ἣ *in some way*, ἔστιν ὅτε (and ἐνίοτε = ἐνὶ ὅτε, cp. 148 b) *sometimes*, ἔστιν ὅπως *somehow* (in questions = *is it possible that?*), οὐκ ἔστιν ὅπως *in no way, it is not possible that* (lit. *there is not how*). Thus ἔστι δ' οὐ σιγῇ λόγον κρείσσων γένοιτ' ἂν *but sometimes silence may prove better than speech* E. Or. 638, ἔστιν ὅτε καὶ οἷς (1453) βέλτιον τεθνήαι ἢ ζῆν *sometimes and for some people it is better to die than to live* P. Ph. 62 a, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν *it is not possible that he will not attack us* X. A. 2. 4. 3.

1455. **Relative not repeated.**—If two or more relative clauses referring to the same antecedent are connected by a copulative conjunction and the second relative would have to stand in a different case from the first, it is generally omitted. Its place is often taken by αὐτός (less often by οὗτος or ἐκεῖνος) or by a personal pronoun.

Ἄριαυος, ὃν ἡμεῖς ἠθέλομεν βασιλεῖα καθιστάναι, καὶ (ᾧ) ἐδώκαμεν καὶ (παρ' οὗ) ἐλάβομεν πιστά, ἡμᾶς κακῶς ποιεῖν πειράται *Ariæus, whom we wished to set up as king, and to whom we gave, and from whom we received pledges, is attempting to injure us* X. A. 3. 2. 5, ποῦ δὴ ἐκεῖνός ἐστιν ὁ ἀνὴρ ὃς συνεθήρα ἡμῖν καὶ σύ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν; *where, pray, is that man who used to hunt with us and whom you seemed to me to admire so greatly?* X. C. 3. 1. 38. Cp. "Whose fan is in His hand, and He shall thoroughly purge His floor."

1456. **Verb omitted.**—A verb common to a relative clause and the main clause often appears only in the main clause. Cf. 1331.

1457. **Attraction.**—A relative pronoun is often attracted from its proper case into the case of its antecedent, especially from the accusative into the genitive or dative. An unemphatic demonstrative pronoun as antecedent, though it attracts the relative, is commonly omitted. Cp. "Vengeance is his, or whose he sole appoints."

πρὸ τῶν κακῶν ὧν (for ἃ) οἶδα *instead of the evils which I know* P. A. 29 b,

ἀφ' ὧν (for τούτων ᾶ) ἴστε from what you know D. 19. 216, φοβοίμην ἄν τῷ ἡγεμόνι ᾧ (for ὧν) δοίη ἔπεσθαι I should fear to follow the leader whom he might give X. A. 1. 3. 17, σὺν οἷς (for τούτοις οὓς) εἶχεν ἦει he went with those he had X. H. 3. 5. 18. Similarly in the case of adverbs: διεκομίζοντο ὅθεν (for ἐκεῖθεν οἱ) ὑπέξέθεντο παῖδας they conveyed their children from the places where (whither) they had deposited them T. 1. 89.

a. Attraction is not *necessary*, and takes place only when the relative clause is essential to complete the meaning of the antecedent, but not always then. If the relative clause is added merely as a remark, attraction does not take place.

1458. οἶος, ὅσος, ἡλικίος, ὅστις δῆ, ὅτις οὖν and a following nominative may be attracted to the case of the antecedent. The antecedent, if expressed, is often incorporated (1463) in the relative clause.

χαριζόμενος οἷω σοι ἀνδρί (for χαριζόμενος τοιούτῳ ἀνδρὶ οἶος σὺ εἶ) showing favor to such a man as you are X. M. 2. 9. 3, πρὸς ἀνδρας τολμηροὺς οἴους καὶ Ἀθηναίους (for οἴοι καὶ Ἀθηναῖοί εἰσι) to bold men such as the Athenians T. 7. 21. Here the whole relative clause (with copula omitted) is attracted.

1459. Case of the Relative with Omitted Antecedent.—If the omitted antecedent would have been genitive or dative, the relative (if standing in a different case) is usually attracted into the genitive or dative. But a relative in the nominative masculine or feminine (sometimes in the neuter), or a relative depending on a preposition, retains its own case: δηλοῖς δὲ καὶ ἐξ ὧν (for ἐκ τούτων ᾶ) ζῆς you show it also by the life you lead D. 18. 198, τοῦτο δ' ὁμοίον ἐστίν ᾧ (for τούτῳ ὃ) νῦν δὴ ἐλέγετο this is like that which was said just now P. Ph. 69 a. But ἡ θίγω δῆθ' οἱ μὲ ἐφύσα; am I to embrace him who begat me? E. Ion 560, εἰδέναι τὴν δύναμιν (τούτων) ἐφ' οὓς ἂν ἴσων to discover the strength of those against whom they are to proceed X. A. 5. 1. 8.

1460. Inverse Attraction.—A nominative or, oftener, an accusative antecedent may be attracted to the case of the relative. Cp. "When him (= he whom) we serve's away," *urbem quam statuo vestra est*.

τάσδε (for αἰδε) δ' ἄσπερ εἰσορᾶς χωροῦσι but the women whom thou seest are coming S. Tr. 283, ἔλεγον ὅτι Λακεδαιμόνιοι ὧν δέονται πάντων (for πάντα) πεπρωγότες εἶεν they said that the Lacedaemonians had gained all they asked for X. H. 1. 4. 2. Similarly in the case of adverbs: καὶ ἄλλοσε (for ἄλλοθι) ὅποι ἂν ἀφίκη ἀγαπήσουσί σε and elsewhere, wherever you go, they will love you P. Cr. 45 c.

1461. οὐδείς ὅστις οὐ every one (lit. nobody who not) for οὐδείς ἐστίν ὅστις οὐ commonly shows inverse attraction, is treated like a single pronoun, and inflected οὐδενός ὅτου οὐ, etc. Thus οὐδενός ὅτου οὐχὶ ἄλογώτερον than which there is nothing more irrational P. Charm. 175 c, οὐδενὶ ὅτῳ οὐκ ἀποκρινόμενος

replying to every one P. Men. 70 c, *περὶ ὧν οὐδένα κίνδυνον ὄντι' οὐχ ὑπέμειναν οἱ πρόγονοι* for which our ancestors underwent every danger D. 18. 200.

1462. In like manner *θαυμαστὸς ὄσος*, standing for *θαυμαστόν ἐστιν ὄσος*, is declined: *χρήματα ἔλαβε θαυμαστὰ ὄσα* he received a wonderful amount of money P. Hipp. M. 282 c. Similarly *θαυμασίως ὡς* for *θαυμαστόν ἐστιν ὡς*.

1463. Incorporation.—The antecedent taken into the relative clause is said to be *incorporated*. The relative and antecedent then stand in the same case, the relative agreeing adjectively with its antecedent. If the antecedent is a substantive, it often stands at the end of the relative clause, and commonly has no article. An antecedent in the nominative or accusative is more frequently incorporated than one in the genitive or dative.

1464. A nominative, accusative, or vocative antecedent, when incorporated, generally conforms to the case of the relative. A genitive or dative antecedent generally attracts the relative to its own case.

εἰ ἔστιν, ἣν σὺ πρότερον ἔλεγες ἀρετὴν, ἀληθής (for *ἔστιν ἡ ἀρετὴ ἀληθής, ἣν*) if the virtue which you were speaking of before, is real P. G. 503 c, *εἰς δὲ ἦν ἀφέκοντο κώμην μεγάλην ἦν* (for *ἡ κώμη εἰς ἦν*) the village at which they arrived was large X. A. 4. 4. 2, *εἰ τινα ὄρῃ κατασκευάζοντα ἦς ἄρχοι χώρᾱς* (for *τὴν χώρᾱν ἦς ἄρχοι*) if ever he saw any one improving the district which he governed 1. 9. 19, *κλυθί μεν, ὃ χθιζὸς θεὸς ἦλυθες* (for *θεὸς ὃ* or *ὦ θεὸς ὃ*) hear me thou that camest yesterday in thy godhead β 262; *περὶ δ' οὐ πρότερον ἔθηκε νόμον διελθὼν* (for *τοῦ νόμου ὃν*) dealing in detail with the law which he formerly passed D. 24. 61, *ἐπορεύετο σὺν ἧ εἶχε δυνάμει* (for *σὺν τῇ δυνάμει ἦν*) he advanced with what force he had X. H. 4. 1. 23. So even when the antecedent is omitted: *πρὸς ᾧ εἶχε συνέλεγε στρατεύμα* (for *πρὸς τῷ στρατεύματι ὃ*) he was collecting an army in addition to that which he had X. H. 4. 1. 41.

a. But a relative in the nominative attracts an incorporated genitive or dative antecedent into its own case: *ἐν δικαστηρίοις καὶ ὅσοι ἄλλοι δημόσιοι σύλλογοι* (sc. *εἰσὶ*) (for *τοσοῦτοις ἄλλοις συλλόγοις, ὅσοι δημόσιοί εἰσι*) in courts and all the other public assemblies P. Phae. 261 a.

THE MOODS IN CERTAIN RELATIVE CLAUSES

1465. An extension of the deliberative subjunctive occurs in relative clauses after such expressions as *οὐκ ἔχω, οὐκ ἔστι*, etc., which usually denote baffled will, or an impediment to carrying out an act desired. The subjunctive follows primary tenses; the optative, secondary tenses: *οὐχ ἔξουσιν ἐκεῖνοι ὅποι φύγωσιν* they will not have any place whither to escape X. A. 2. 4. 20, *οὐδένα γὰρ εἶχον ὅστις τὰς ἐμὰς ἐπιστολὰς πέμψειε* for I had no one to convey my letter E. I. T. 588.

1466. The deliberative future (1111) occurs in relative clauses: *ῥπου μολούμεθ' ἐς δόμους οὐκ ἔχω* how we are to go home I cannot tell S. O. C. 1742.

1467. οὐκ ἔστιν ὅστις (ὅπως, ὅποι) and the interrogatives τίς ἔστιν ὅστις (ὅς) and ἔσθ' ὅπως are sometimes followed by the optative without *ἄν* (probably potential) in Attic poetry: οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν there is no one except myself who could cut it A. Ch. 172, οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ I could not (lit. there is no way how I could) call false tidings fair A. Ag. 620, ἔστ' οὖν ὅπως Ἄλκηστις ἐς γῆρας μόλοι; is there then a way by which Alcestis might reach old age? E. Alc. 52. Cp. 1202. The potential optative with *ἄν* also occurs after these expressions.

CLASSES OF RELATIVE CLAUSES

1468. Ordinary Relative Clauses simply define more exactly a definite antecedent, and have the constructions and negatives of simple sentences.

ταῦτ' ἔστιν ἃ ἐγὼ θέομαι this is what I want X. A. 7. 2. 34, παρ' ἐμὲ ἀφικόμενος οὐ πείσεται ἄπερ ἄν ἔπαθεν ἄλλω τῷ συγγενόμενος τῶν σοφιστῶν in coming to me he will not suffer the treatment he would have suffered had he consorted with any other of the sophists P. Pr. 318 d, Ἄνυτος ὄδε παρακαθέζετο, ᾧ μεταδῶμεν τῆς ζητήσεως Anytus has taken his seat here and let us give him (lit. to whom let us give) a share in the investigation P. Men. 89 e, οἴομαι ἄν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν I think we should endure such things as I pray the gods may inflict upon our enemies X. A. 3. 2. 3, δόρατα ἔχοντες ὅσα ἀνὴρ ἄν φέροι μόλις having as many spears as a man could carry with difficulty 5. 4. 25, πλάνην φράσω, ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν I will tell thy wandering, which do thou inscribe in the tablets of thy memory A. Pr. 788. Cp. 1218.

a. Homer has *κέν* or *ἄν* with the future: παρ' ἐμοί γε καὶ ἄλλοι, οἳ κέ με τῆμῆσουσι I have others too by my side who will honor me A 175.

1469. Relative Clauses of Purpose take the future indicative (negative μή).

ἔδοξε τῷ δήμῳ τριάκοντα ἀνδρας ἐλεῖσθαι, οἳ τοὺς πατριῶν νόμους συγγράψουσι, καθ' οὓς πολιτεύσουσι the people voted to choose thirty men who should codify the ancestral laws by which they were to conduct the government X. H. 2. 3. 2, πέμψον τιν' ὅστις σημανεῖ send some one who will announce E. I. T. 1209, κρύψω τόδ' ἔγχος ἔνθα μή τις ὄψεται I will hide this sword where no one shall see it S. Aj. 659.

a. After a secondary tense the future optative is seldom used: ἔφυγον ἔνθα μήποτ' ὄψοίμην I fled where I should never see S. O. T. 796.

b. For past purpose expressed by *ἔμελλον* and the infinitive, see 1145 a.

c. Homer uses the subjunctive (with *κέν*, except Γ 287) after primary

tenses, the optative after secondary tenses: *μάντις ἐλεύσεται, ὃς κέν τοι εἴπῃ-σιν ὁδόν* a seer will come to tell thee the way κ 538, *ἄγγελον ἤκαν ὃς ἀγγείλειε γυναίκε* they sent a messenger to tell the woman ο 458. The future also occurs (ξ 332). The present or aorist optative is rare in Attic (S. Tr. 903, Ph. 281).

1470. Relative Clauses of Cause take the indicative (negative οὐ). γέ is often used after ὅς.

θανμαστὸν ποιεῖς, ὃς (= ὅτι σύ, 1438) ἡμῖν οὐδὲν δίδως you act strangely in giving us nothing X. M. 2. 7. 13.

a. μὴ is used when there is also an idea of characteristic (*of such a sort*; cp. 1608) or condition (perhaps to avoid a more downright form of statement).

1471. Relative Clauses of Result generally take the indicative. With οὐ, the relative clause approximates ὥστε οὐ with the indicative; with μὴ, it expresses an anticipated result (1473) more precisely than ὥστε μὴ with the infinitive.

τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι; who is so infatuated that he does not wish to be a friend to you? X. A. 2. 5. 12, *ψηφίασθε τοιαῦτα ἐξ ὧν ὑμῖν μηδέποτε μεταμελήσει* pass such a vote that in consequence you will never feel regret And. 3. 41.

a. The indicative with ἄν and the optative with ἄν are rare.

1472. The indicative is used in relative clauses of result introduced by οὐκ ἔστιν ὅστις (οὐ), οὐδεὶς ἔστιν ὅστις (οὐ), οὐκ ἔστιν ὅπως (οὐ), εἰσὶν οἳ, ἔστιν οἷς, etc. Thus οὐκ ἔστιν οὐδεὶς ὅστις οὐχ αὐτὸν φιλεῖ there is no one who does not love himself Men. Sent. 407, οὐκ ἔστιν ὅπως ἤβην κτήσῃ πάλιν αὐθις it cannot be that thou canst regain thy youth E. Heracl. 707.

a. The indicative with ἄν and the optative with ἄν also occur: οὐ γὰρ ἦν ὅ τι ἂν ἐποιεῖτε for there was nothing that you could have done D. 18. 43, ὧν οὐκ ἔστιν ὅστις οὐκ ἂν καταφρονήσειεν whom every one would despise I. 8. 52.

1473. The future indicative is often used to express an anticipated result (negative μὴ): ἀνόητον ἐπὶ τοιούτοις ἵναί τε ὧν κρατήσῃς μὴ κατασχήσει τις it is senseless to attack men of such a kind that we shall not hold them in subjection if we conquer them T. 6. 11.

1474. The future indicative is very common when the main clause contains an idea of ability, capacity, or characteristic, and the relative clause denotes what is to be expected of its subject: *ικανοὶ ἐσμεν ὑμῖν πέμψαι ναῦς τε καὶ ἄνδρας οἵτινες συμμαχοῦνται* (cp. ὥστε συμμαχεσθαι) we are able to send you ships and men who will fight with you X. A. 5. 4. 10, *δεῖται τινας ὅστις αὐτὸν ὀνήσει* he needs some one to improve him P. Eu. 306 d.

CONDITIONAL RELATIVE CLAUSES

1475. Conditional relative clauses resemble *if* clauses, $\delta\varsigma$ ($\delta\sigma\tau\iota\varsigma$) corresponding to $\epsilon\acute{\iota}$ $\tau\iota\varsigma$, $\delta\varsigma$ ($\delta\sigma\tau\iota\varsigma$) $\acute{\alpha}\nu$ to $\epsilon\acute{\alpha}\nu$ $\tau\iota\varsigma$. The antecedent is indefinite (1448); the negative is $\mu\acute{\eta}$.

a. Such relative clauses have the effect of imposing a condition on the main clause, and correspond in form to the conditions of ordinary conditional sentences. Conditional relative sentences show, in general, the same substitutions permitted in the corresponding conditional sentences. Observe that $\delta\varsigma$ $\acute{\alpha}\nu$ always generalizes, whereas $\epsilon\acute{\alpha}\nu$ may be particular in prose.

1476. Simple present and past conditional relative clauses have the present or past indicative. The main clause may have any form of the simple sentence appropriate to the thought (cp. 1395).

$\omicron\upsilon$ γὰρ ἂ πράττουσιν οἱ δίκαιοι, ἀλλ' ἂ (cp. $\epsilon\acute{\iota}$ $\tau\iota\upsilon\alpha$) $\mu\acute{\eta}$ πράττουσι, τὰντα λέγεις for it is not what the just do, but what they do not do, that you keep telling us X. M. 4. 4. 11, ἀνδρας τῶν Ἀθηναίων ἀπέκτειναν ὅσοι $\mu\acute{\eta}$ ἐξένευσαν they killed all of the Athenians who had not swum out T 2. 90, ὃ δέ γε $\mu\eta\delta\acute{\epsilon}\nu$ κακὸν ποιῆ οὐδ' ἂν τινος εἴη κακοῦ αἴτιον; and that which produces no evil cannot be the cause of any evil either? P. R. 379 b, ἂ $\mu\acute{\eta}$ προσήκει $\mu\acute{\eta}\tau'$ ἄκουε $\mu\acute{\eta}\theta'$ ὄρα neither hear nor behold that which beseems thee not Men. Sent. 39.

a. Since the antecedent is indefinite, simple conditional relative clauses with the indicative in the main clause often have the value of *generalizing* conditions. But generalizing clauses with $\delta\varsigma$ (or $\delta\varsigma$ $\mu\acute{\eta}$) usually take the subjunctive or optative (1481, 1482), and those with $\delta\sigma\tau\iota\varsigma$ (or $\delta\sigma\tau\iota\varsigma$ $\mu\acute{\eta}$), which is itself sufficiently general in meaning, the indicative; as $\delta\sigma\tau\iota\varsigma$ δ' ἐπὶ $\mu\epsilon\gamma\acute{\iota}\sigma\tau\omicron\iota\varsigma$ τὸ ἐπέφθονον λαμβάνει, ὀρθῶς βουλευέται he counsels wisely who incurs envy in causes of greatest moment T. 2. 64. Cases with the imperfect are doubtful (X. A. 1. 1. 5, 1. 9. 27).

1477. If the relative clause expresses a *present intention* or *necessity*, the future indicative may be used (cp. 1396): ἐν τούτῳ κεκωλύσθαι (1138) ἐδόκει ἐκάστῳ τὰ πράγματα ψ $\mu\acute{\eta}$ $\tau\iota\varsigma$ αὐτὸς παρέσται each thought that progress was surely impeded in any undertaking in which he was not going to take part in person (= ἐν τούτῳ κεκώλυται ψ $\mu\acute{\eta}$ $\tau\iota\varsigma$ παρέσομαι) T. 2. 8. More common is μέλλω with the present or future infinitive: εἰλοισθ' ὃ τι ἅπασιν συνοίσειν ὑμῖν μέλλει may you adopt whatever course is likely to be of advantage to you all D. 3. 36.

1478. Present and past unreal conditional relative clauses have a secondary tense of the indicative. The main clause has a secondary tense with $\acute{\alpha}\nu$ (cp. 1397).

οἱ παῖδες ὑμῶν, ὅσοι (cp. $\epsilon\acute{\iota}$ $\tau\iota\upsilon\epsilon\varsigma$) ἐνθάδε ἦσαν, ὑπὸ τούτων ἂν ὑβρίζοντο your children, if there had been any of them present, would be now suffering insults

from these men L. 12. 98, οὐ γὰρ ἂν αὐτοὶ ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα for we should not ourselves be attempting (as we are) to do what we did not understand P. Charm. 171 e.

1479. More vivid future conditional relative clauses vividly anticipate the realization of a future event, and take the subjunctive with ἄν. The main clause has some form referring to the future (cp. 1407).

τῷ ἀνδρὶ ὃν ἂν (cp. εἰάν τινα) ἔλθῃ πείσομαι I will obey whatever man you may choose X. A. 1. 3. 15, ἔπειθε ὅπῃ ἂν τις ἡγήται follow where any one may lead you T. 2. 11, ὡς ἂν (cp. εἰάν πως) ἐγὼ εἶπω, πειθόμεθα let us all obey as I shall bid B 139, ὥστ' ἀποφύγοις ἂν (potential opt.) ἦντιν' ἂν βούλη δίκην so that you can get off in any suit you please Ar. Nub. 1151, ἀπόκριναί ὃ τι ἂν σε ἐρωτῶ answer whatever I ask you L. 12. 24.

a. In the relative clause the future indicative is very rare (T. 1. 22).

b. Homer has some cases of the subjunctive (1169) without κέν or ἄν (e.g. N 234), and sometimes uses the future with κέν or ἄν in the main clause: ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι and he will be wroth to whom I shall come A 139.

1480. Less vivid future conditional relative clauses set forth less vividly the realization of a future event, and take the optative. The main clause has the optative with ἄν (cp. 1413).

ὀκνοίην ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ (cp. εἰ τινα) ἦμιν Κύρος δοίη I should hesitate to embark in the vessels that Cyrus might give us X. A. 1. 3. 17, ὅσῳ δὲ πρὸς βύτερος γίγνεται, μᾶλλον αἰεὶ ἀσπάζοιτο ἂν (χρήματα) the older he grows, the more he would always respect wealth P. R. 549 b, οὐ κεν ἀλῆϊος εἶη ἀνὴρ ᾧ τόσσα γένοιτο he were not a man without booty to whom so many things come I 125. These clauses (as those of 1479) may be particular or generalizing.

a. The main clause has the optative without ἄν in wishes: δῶρα θεῶν ἔχοι, ὅττι δίδοιεν may he keep the gifts of the gods whatever they may give σ 142.

b. Homer sometimes uses κέν or ἄν in the relative clause (φ 161).

1481. Present generalizing relative clauses have ἄν with the subjunctive. The main clause has the present indicative or an equivalent (cp. 1420).

οὓς (cp. εἰ τινος) ἂν γινῶσι τούτων τι ἀδικούντας, τιμωροῦνται whomsoever they find doing wrong in any of these respects, these they punish X. C. 1. 2. 6, τὸ μὲν γὰρ πέρας, ὡς ἂν ὁ δαίμων βουληθῆ, πάντων γίγνεται for the end of all events happens as God wills D. 18. 192, πατρις γάρ ἐστι πᾶσ' ἰν' ἂν πράττη τις εὖ for every land is a man's own country wheresoever he fares well Ar. Plut. 1151, ὅς κε θεοῖς ἐπιπέθηται, μάλ' αὖτ' ἔκλυον (gnomic aorist) αὐτοῦ whoever obeys the gods, him they most do hear A 218.

a. The subjunctive without *ἄν* (*κέν*) is found in Homer, later poetry, and Herodotus. Cp. 1169.

1482. Past generalizing relative clauses have the optative. The main clause has the imperfect or an equivalent (cp. 1421).

ἔπραττεν ἃ δόξειεν αὐτῷ he always did whatever he pleased D. 18. 235, *ἐθήρᾳ ὅπου περ ἐπιτυγχάνοιεν θηρίους* he used to hunt wherever they fell in with large game X. C. 3. 3. 5, *ὅπῃ μέλλοι ἀριστοποιεῖσθαι τὸ στράτευμα, ἐπανήγαγεν ἄν* (1422) *τὸ κέρας* when the squadron was about to take breakfast, he would draw back the wing X. H. 6. 2. 28.

LESS USUAL FORMS OF CONDITIONAL RELATIVE SENTENCES

1483. Indicative with *ἄν* or potential optative with *ἄν* in the relative clause (cp. 1432) : *ὄντιν' ἄν ὑμεῖς εἰς ταύτην τὴν τάξιν κατεστήσατε, οὗτος τῶν ἴσων ἄν αἴτιος ᾗν κακῶν ὄσων περ καὶ οὗτος* whomsoever you might have appointed to this post, such a one would have been the cause of as great evils as this man has been D. 19. 29, *τὰς δ' ἐπ' Ἰαλυρίους καὶ ὅποι τις ἄν εἴποι παραλείπω στρατείας* I omit his expeditions against the Illyrians and many others (lit. whithersoever) one might speak of 1. 13.

1484. Optative in the relative clause, with the present indicative in the main clause (cp. 1423) : *ἄλλ' ὃν πόλις στήσει, τοῦδε χρὴ κλίνειν* but whomever the State might appoint, him we must obey S. Ant. 666, *εἰκὴ κράτιστον ζῆν, ὅπως δύναιτό τις* 'tis best to live at hazard, as one may S. O. T. 979. The future indicative and the imperative are rare.

a. The present indicative sometimes may have the force of an emphatic future (ζ 286). Sometimes the optative indicates a case that is not likely to occur ; as *ἄλλω νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέζοι* you are ready to be wroth with another, supposing any one do such things Ψ 494.

TEMPORAL CLAUSES

1485. Temporal clauses are introduced by temporal conjunctions or relative expressions having the force of temporal conjunctions.

- A. Denoting time usually *the same* as that of the main verb : *ὄτε, ὁπότε*, less often *ἡνίκα* and *ὀπηνίκα*, *when* ; *ὁσάκις* as often as ; *ἕως, μέχρι, ὅσον χρόνον*, so long as ; *ἕως, ἐν ᾧ*, while. Poetic or Ionic : *εὔτε* (= *ὄτε*), *ἡμος, ὅπως*, *when*, *ὄφρα* so long as.
- B. Denoting time usually *prior* to that of the main verb : *ἐπεὶ, ἐπειδή*, after, after that (less exactly *when*) ; *ἐπεὶ πρῶτον, ὡς (ἐπεὶ, ἐπειδή) τάχιστα*, as soon as ; *ἐξ (ἀφ') οὗ, ἐξ ὅτου*, since. *ἐπεῖτε* after is common in Hdt.
- C. Denoting time *subsequent* to that of the main verb : *ἕως, ἔστε, μέχρι (οὗ), ἄχρι (οὗ)*, until ; *πρίν, πρότερον ἢ*, before, until. *ἔστε* in prose is common only in Hdt. and Xen. ; *ἄχρι* is not common. Hom. has also *ὄφρα, εἰς ὅτε (κεν), εἰς ὃ (κεν), ὁπότε* until. Hdt. has *ἔς ὃ, ἐς (ἕως) οὗ*, until.

1486. Demonstrative adverbs in the principal clause often correspond to the relative conjunctions: *ὅτε . . . τότε, ἐν ᾧ . . . ἐν τούτῳ, ἕως . . . τέως (μέχρι τούτου)*. So also *ἐπεὶ . . . τότε, etc.*

1487. Clauses introduced by conjunctions or relative adverbs of time have the effect of imposing a limitation or condition on the main clause. In general they have the same constructions as clauses introduced by relative pronouns and by relative adverbs of place and manner.

a. *Until* clauses differ from ordinary conditional relative clauses in the use of the optative in implied indirect discourse (1504) and in the greater frequency of the absence of *ἄν* (1479, 1481 a, 1494).

TEMPORAL CLAUSES WITH THE INDICATIVE

1488. Present or past temporal clauses take the indicative if the action is marked as a fact and refers to a definite present or past occasion (negative *οὐ*). The main clause commonly has the indicative, but may take any form of the simple sentence. Cp. 1394, 1476.

ἕως ἐστὶ καιρός, ἀντιλάβεσθε τῶν πραγμάτων while there is opportunity, take our public affairs in hand D. 1. 20, *ἠνίκα δὲ δειλὴ ἐγένετο, ἐφάνη κονιορτός but when it was getting to be afternoon, a cloud of dust appeared* X. A. 1. 8. 8, *ἠνίκ' οὐκ ἔπειθε τὸν φυτοσπόρον τὴν παῖδα δοῦναι, ἐπιστρατεύει when he could not persuade her sire to give him his daughter, he made war* S. Tr. 359, *ἐν ᾧ ὠπλίζοντο, ἦγον οἱ σκοποὶ while they were arming, the scouts came* X. A. 2. 2. 15. — *ἐπεὶ δ' ἐξῆλθεν (1132), ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντα ὡς ἐγένετο but after he had come out, he announced to his friends how the trial of Orontas had resulted* X. A. 1. 6. 5, *ἐπειδὴ δὲ ἐτελεύτησε Δαρείος, Τισσαφέρνης διαβάλλει τὸν Κύρον after Darius died, Tissaphernes calumniated Cyrus* 1. 1. 3, *ὡς τάχιστα ἕως ὑπέφαιεν, ἐθόντο as soon as daylight indistinctly appeared, they sacrificed* 4. 3. 9. — *ἐξ οὗ τὰ ξενικὰ ὑμῶν στρατεύεται, τοὺς φίλους νικᾷ ever since mercenaries have been in your service, they have been vanquishing your friends* D. 4. 24, *ἔμειναν ἕως ἀφίκοντο οἱ στρατηγοὶ they waited until the generals arrived* X. H. 1. 1. 29, *καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο and they kept doing this until darkness came on* X. A. 4. 2. 4.

1489. *μémνημαι, οἶδα, ἀκούω* often take *ὅτε* when instead of *ὅτι* that; as *μémνημαι ὅτε ἐγὼ πρὸς σὲ ἦλθον I remember when (that) I came to you* X. C. 1. 6. 12. *οἶδα (ἀκούω) ὅτε* probably imitates *μémνημαι ὅτε*, originally *I remember (the moment) when*.

1490. The negative is *μή* only when the temporal relation is regarded as conditional (indefinite): *ὁπότε τὸ δίκαιον μή οἶδα, ὃ ἐστι, σχολῇ εἶσομαι εἴτε*

ἀρετή τις οὐσα τυγχάνει εἶτε καὶ οὐ when (if) I do not know what justice is, I am scarcely likely to know whether it is or is not a virtue P. R. 354 c (cp. 1449).

1491. A temporal clause, depending on a past tense of the indicative denoting non-fulfilment, itself denotes non-fulfilment and takes a past tense of the indicative.

ἐβασάνιζον ἄν μέχρι αὐτοῖς ἐδόκει they would have kept questioning them under torture as long as they pleased D. 53. 25. Cp. 1335, 1397, 1478.

1492. The indicative is seldom used in temporal clauses of present and past indefinite frequency (cp. 1420, 1421, 1481, 1482).

περὶ τῶν ἄλλων τῶν ἀδικούντων, ὅτε δικάζονται, δεῖ παρὰ τῶν κατηγορῶν πυθῆσθαι with regard to other malefactors, one has to learn during their trial (lit. when they are tried) from the accusers L. 22. 22, καὶ ἦδον καὶ ἐχόρευον ὅποτε οἱ πολέμοι αὐτοῦς ὄψεσθαι ἔμελλον they both sang and danced whenever the enemy were likely to see them X. A. 4. 7. 16.

1493. The future indicative is rarely used in temporal clauses, and when so used refers to definite time.

τηνικαῦτα . . . ὅτε οὐδ' ὅ τι χρὴ ποιεῖν ἔξετε at that time when you will not be able to do even what is necessary D. 19. 262.

a. The future is rare because that tense does not usually make clear the difference between action continuing and action simply occurring in the future. For ὅτε with the future, ὅταν with the subj. is commonly used.

TEMPORAL CLAUSES WITH THE SUBJUNCTIVE

1494. Temporal clauses with the subjunctive and ἄν refer either to the future or to indefinite present time.

a. ἕως (ἔστ', μέχρι) ἄν means as long as or until. The subjunctive without ἄν (κέν) occurs in poetry (cp. 1169) and in Hdt.; in Attic prose only with μέχρι, μέχρι οὐ, and πρίν (1515 b).

1495. The present marks the action as continuing (not completed), the aorist marks the action as simply occurring (completed). The present generally sets forth an action contemporaneous with that of the leading verb; the aorist, an action antecedent to that of the leading verb (cp. the Lat. future perfect). The same distinction holds true in the case of the tenses of the optative.

1496. Future Time. — The subjunctive with ἄν, referring to the future, stands in temporal clauses corresponding to more

vivid future conditions (negative *μή*). The main clause has the future indicative or any form of the verb referring to the future except the optative without *ἄν*. Cp. 1407, 1479.

ἤνίκα δ' ἂν τις ὑμᾶς ἀδικῆ, ἡμεῖς ὑπὲρ ὑμῶν μαχοῦμεθα but when any one wrongs you, we will fight in your defense X. C. 4. 4. 11, *ὅταν μὴ σθένω, πεπαύσομαι* when my strength fails, I shall cease S. Ant. 91, *ἐπειδὴν ἅπαντ' ἀκούσητε, κρίνατε* when you have heard everything, decide D. 4. 14, *περιμένετε ἕστ' ἂν ἐγὼ ἔλθω* wait until I come X. A. 5. 1. 4, *μὴ ἀναμεινῶμεν ἕως ἂν πλείους ἡμῶν γένωνται* let us not wait until they outnumber us X. C. 3. 3. 46, *ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἕως ἂν εἰς Ἀθηναίων λείπηται, οὐδέποτε ἂν συμβουλεύσαιμι ποιήσασθαι τῇ πόλει* so long as a single Athenian is left, I never would recommend the city to make this peace D. 19. 14 (here the opt. with *ἄν* is nearly equivalent to the future).

1497. In *until* clauses the main verb is negative only if the main action does not continue until the subordinate action begins: *οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρᾳ χώρα κακῶται* we are not waiting until our country is being ravaged X. C. 3. 3. 18. *ἕως* while generally takes the pres. subj., *ἕως* until generally takes the aor. subjunctive.

1498. Indefinite Present Time. — In temporal sentences of indefinite frequency, if the main clause has the present indicative or some other tense denoting a present customary or repeated action or a general truth, the temporal clause has the subjunctive with *ἄν*. Cp. 1420, 1481.

μαινόμεθα πάντες ὅποταν ὀργιζόμεθα we are all mad whenever we are angry Philemon 184, *ποιούμεν ταῦθ' ἐκάστοτε, ἕως ἂν αὐτὸν ἐμβάλωμεν εἰς κακόν* we always do this until we throw him into misfortune Ar. Nub. 1460, *ὅταν σπεύδῃ τις αὐτός, χῶ θεὸς συνάπτεται* whenever a man is eager himself, God too works with him A. Pers. 742, *ὅταν δ' ἐτέρῳ ταῦτα παραδῶ, καταλέλυκε* (1136) *τὴν αὐτὸς αὐτοῦ δυναστεῖαν* but whenever he surrenders these rights to another, he destroys once and for all his own sovereignty Aes. 3. 233, *πολλάκις θαύμασα* (1121) *τῆς τόλμης τῶν λεγόντων ὑπὲρ αὐτοῦ, πλὴν ὅταν ἐνθύμηθῶ* κτλ. I have often marvelled at the effrontery of the speakers in his behalf, except when(ever) I consider, etc. L. 12. 41.

TEMPORAL CLAUSES WITH THE OPTATIVE

1499. Temporal clauses with the optative refer either to the future or to indefinite past time.

1500. Future Time. — The optative, referring to the future, stands in temporal clauses corresponding to less vivid future

conditions (negative μή). The main clause has the optative referring to the future. Cp. 1413, 1480.

πεινῶν φάγοι ἂν ὁπότε βούλοιο *when hungry he would eat whenever he wished* X. M. 2. 1. 18, εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι, ὁπότε ἀποδημοίης, ἐπιμελείσθαι τῶν σῶν, τί ἂν ποιήης; *should you desire to induce one of your friends to care for your interests when you were away from home, what would you do?* 2. 3. 12, τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι *may I die, when I shall no longer care for these (delights)* Mimnermus 1. 2.

1501. Homeric Constructions. — a. The optative with ἂν (κέν) in the temporal clause in Homer for the simple optative in Attic, is either potential, or virtually equivalent to a future; as αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς, ἐπὶν γούοι ἐξ ἔρον εἶην *for let Achilles slay me forthwith, when I (shall) have satisfied my desire for lamentation* Ω 227, ἕως κε (potential) β 78.

b. The future indicative rarely occurs in the main clause (cp. 1417 b): αἰπύ οἱ ἐσσεῖται νῆας ἐνπρήσαι, ὅτε μὴ αὐτός γε Κρονίων ἐμβάλοι αἰθόμενον δᾶλόν νήεσσι *hard will it be for him to fire the ships unless (lit. when . . . not) the son of Kronos himself hurl upon the ships a blazing brand* Ν 317.

c. The subjunctive with ἂν (κέν) in the main clause: οὐκ ἂν τοι χραίσμη κίθαρις, ὄτ' ἐν κονίησι μιγάης *thy cithern will not avail thee when thou grovellest in the dust* Γ 55.

1502. The potential optative with ἂν having its proper force may appear in temporal clauses (cp. 1432): φυλάξῃς τὸν χειμῶν' ἐπιχειρεῖ, ἥνικ' ἂν ἡμεῖς μὴ δυναίμεθ' ἐκεῖσ' ἀφικέσθαι *by watching for winter to set in he begins his operations when we could not (in his opinion) reach the spot* D. 4. 31 (cp. 1501 a).

1503. After a secondary tense introducing indirect discourse (real or implied) the optative without ἂν may represent the subjunctive with ἄν.

παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, πάντας ἀναπαύεσθαι καὶ ἔπεσθαι ἥνικ' ἂν τις παραγγέλλῃ (= ἐπειδὴν δειπνήσητε, ἀναπαύεσθε) *they issued orders that, when they had supped, all should rest and follow when any one should give the command* X. A. 3. 5. 18, ἔδοξεν αὐτοῖς προΐεναί, ἕως Κύρω συμμείξειαν (= προΐωμεν ἕως ἂν συμμείξωμεν) *they resolved to keep advancing until they should join Cyrus* 2. 1. 2.

1504. Temporal conjunctions meaning *so long as*, *while*, and *until* sometimes seem to imply purpose, and take the aorist optative after a secondary tense. Since such optatives are due to the principle of implied indirect discourse (1591), the subjunctive with ἂν, denoting mere futurity, might have been used instead. Thus σπονδᾶς ἐποιήσαντο ἕως ἀπαγγελθεῖν τὰ λεχθέντα *they made a truce (to last) until the terms should be announced* X. H. 3. 2. 20 (here we might have had ἕως ἂν ἀπαγγελθῆ). Compare ἕως ἂν ταῦτα διαπράξωνται φυλακὴν κατέλιπε *he left a garrison (to remain there) until they should settle these matters* X. H. 5. 3. 25 (here ἕως διαπράξαιντο might have been used).

1505. Indefinite Past Time. — In temporal sentences of indefinite frequency, if the main clause has the imperfect or some other tense denoting a past customary or repeated action, the temporal clause has the optative. Cp. 1421, 1482, 1492.

ἐθήρευεν ἀπὸ ἵππου ὅποτε γυμνάσαι βούλοιο ἐαυτόν *he was wont to hunt on horseback whenever he wanted to exercise himself* X. A. 1. 2. 7, *ὅποτε προσβλέψειε τινὰς τῶν ἐν ταῖς τάξεσιν, εἶπεν ἄν* (1422) κτλ. *whenever he looked toward any of the men in the ranks, he would say* X. C. 7. 1. 10.

1506. Indefinite Present Time. — The optative is rarely used for the subjunctive (1423) in sentences of indefinite present time: *φρονήσεως δεῖ πολλῆς πρὸς τοὺς πολὺ πλείους, ὅποτε καιρὸς παραπέσοι* *when the critical moment arrives, he must have intelligence to cope with forces much more numerous than his own* X. Hipp. 7. 4.

πρίν BEFORE, UNTIL

1507. *πρίν* takes sometimes the infinitive and sometimes the indicative, subjunctive, and optative. After an affirmative clause *πρίν* generally takes the infinitive and means *before*. After a negative clause *πρίν* generally means *until* and takes a secondary tense of the indicative (of definite time), and the subjunctive or optative (of future or indefinite time).

1508. When the main clause is affirmative, the clause with *πρίν* simply designates the time before which something happens. When the main clause is negative, the clause with *πρίν* not only defines the time as before, but generally serves also as a *condition* realized or to be realized before the action of the main clause is realized; as *μὴ ἀπέλθῃτε πρίν ἂν ἀκούσῃτε* *do not go away until you hear* X. A. 5. 7. 12 (*i.e. without hearing = εἰ ἂν μὴ ἀκούσῃτε*).

1509. *πρίν* is used with the aorist or (less often) with the imperfect indicative only when *πρίν* is equivalent to *ἕως until*; but, when the verb of the main clause is negated, *πρίν* may be translated by either *before* or *until*. When *πρίν* means *before* and not *until*, it takes the infinitive. Thus, *I was doing this before Socrates arrived* is *ταῦτα ἐποίουν πρίν Σωκράτην ἀφικέσθαι* (not *Σωκράτης ἀφίκετο*); *I was not doing this until (or before) Socrates arrived* is *οὐ ταῦτα ἐποίουν πρίν Σωκράτης ἀφίκετο*.

It is correct to say *οὐ ποιήσω τούτο πρίν ἂν κελύσῃς, ποιήσω* (or *οὐ ποιήσω τούτο πρίν κελύσαι*, but incorrect to say *ποιήσω τούτο πρίν ἂν κελύσῃς*).

1510. *πρίν* was originally an adverb meaning *before*, *i.e. sooner or formerly*. This use appears in Homer when *πρίν* occurs with the indic., the

anticipatory subj. (1195), or the opt. with *κέν*. Thus *τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν* *but her I will not release; sooner shall old age come upon her* A 29, *οὐδέ μιν ἀνστήσεις· πρὶν καὶ κακὸν ἄλλο πάθησθα* *nor shalt thou recall him to life; sooner (before this) thou wilt suffer yet another affliction* Ω 551, *πρὶν κεν . . . πατρίδα γαίαν ἴκοιο* *sooner you would return to your native country* γ 117. The adverbial force survives in Attic only after the article: *ἐν τοῖς πρὶν λόγοις* *in the foregoing statements* T. 2. 62.

1511. *πρότερον* or *πρόσθεν* may be used in the principal clause as a fore-runner of *πρὶν*. Examples 1512, 1515, 1516. Hom. has *πρὶν . . . πρὶν*.

πρὶν WITH THE INDICATIVE

1512. *πρὶν* in Attic prose when referring to a definite past action takes the indicative if the verb of the main clause is *negative* or implies a negative (rarely when it is affirmative).

οὔτε τότε Κύρῳ ἵεῖναι ἤθελε πρὶν ἢ γυνὴ αὐτὸν ἔπεισε *nor was he willing then to enter into relations with Cyrus until his wife persuaded him* X. A. 1. 2. 26, *οὐ πρόσθεν ἐπαύσαντο πρὶν ἐξεπολιόρκησαν τὸν Ὀλούρον* *they did not cease from hostilities until they had captured Olurus by siege* X. H. 7. 4. 18. The tense in the *πρὶν* clause is usually the aorist or historical present.

a. The verb of the main clause may be *virtually* negative: *τοὺς Ἀθηναίους λανθάνουσι πρὶν δὴ τῇ Δήλῳ ἔσχον* *they escaped the notice of the Athenians (i.e. οὐχ ὀρώνται ὑπὸ τῶν Ἀθηναίων)* *until at last they reached Delos* T. 3. 29.

b. When the verb of the principal clause is *affirmative* (in prose only in T. 7. 39, 7. 71, Aes. 1. 64), the leading verb is an imperfect, which emphasizes the continuation of the action up to the point of time expressed by the *πρὶν* clause.

1513. A *πρὶν* clause, depending on a past tense of the indicative denoting non-fulfilment, itself denotes non-fulfilment and takes a past tense of the indicative. See 1335, third example.

πρὶν WITH THE SUBJUNCTIVE

1514. *πρὶν* with the subjunctive and *ἄν* refers to the future or to indefinite present time.

1515. After a negative clause referring to the future, unless it contains an optative without *ἄν*, *πρὶν* takes the subjunctive (generally the aorist) with *ἄν*, to denote an anticipated future action.

οὐ πρότερον κακῶν παύσονται αἱ πόλεις πρὶν ἂν ἐν αὐταῖς οἱ φιλόσοφοι ἄρξωσιν *States will not find relief from their miseries until philosophers become rulers*

in them P. R. 487 e, *μὴ ἀπέλθῃτε πρὶν ἂν ἀκούσῃτε do not go away until you hear (shall have heard)* X. A. 5. 7. 12, *οὐ χρεὶ μὲν ἐνθένδε ἀπελθεῖν πρὶν ἂν δῶ δίκην I must not depart hence until I have suffered punishment* 5. 7. 5, *μηδένα φίλον ποιῶν πρὶν ἂν ἐξετάσῃς πῶς κέχρηται τοῖς πρότερον φίλοις make no one your friend until you have inquired how he has treated his former friends* I. 1. 24 (a rule of action).

a. The principal clause may be *virtually* negative: *αἰσχρὸν* (= οὐ καλὸν or οὐ δεῖν) ὃ ἡγοῦμαι πρότερον παύσασθαι πρὶν ἂν ὑμεῖς ὅ τι ἂν βούλησθε ψηφίσῃσθε *I consider it base (i.e. I do not consider it to be honorable, or necessary) to stop until you have voted what you wish* L. 22. 4.

b. Homer does not use *κέν* or *ἂν* in this construction since *πρὶν* is used adverbially by him (cp. 1510). But Hom. has *πρὶν γ' ὄτ' ἂν*. *πρὶν* with the subjunctive without *ἂν* occurs as an archaism in Hdt. and the drama; in Attic prose rarely, except in Thuc.

1516. After a negative clause of present time expressing a customary or repeated action or a general truth, *πρὶν* takes the subjunctive with *ἂν*.

οὐ πρότερον παύονται πρὶν ἂν πείσωσιν οὓς ἠδίκησαν they do not cease to endure until they have won over those whom they have wronged P. Ph. 114 b, *οὐδεὶς πώποτε ἐπέθετο (1121) πρότερον δήμον καταλύσει πρὶν ἂν μείζον τῶν δικαστηρίων ἰσχύσῃ no one has ever attempted the subversion of the people until he became superior to the courts of justice* Aes. 3. 235.

1517. In actual or implied indirect discourse depending on a secondary tense, the subjunctive with *ἂν* is often retained unchanged after *πρὶν* (cp. 1519).

ἔλεπον μηδένα τῶν ὀπισθεν κινεῖσθαι πρὶν ἂν ὁ πρόσθεν ἡγήται I ordered that none in the rear should move until the one before him led the way X. C. 2. 2. 8 (here *πρὶν ἡγοῖτο* is possible).

πρὶν WITH THE OPTATIVE

1518. *πρὶν* with the optative is used only in indirect discourse or by assimilation to another optative.

1519. In actual or implied indirect discourse, after a negative secondary tense, *πρὶν* with the optative may represent *πρὶν* with *ἂν* and the subjunctive of the direct form. Cp. 1515, 1517, 1504.

ἀπηγόρευε μηδένα βάλλειν πρὶν Κῦρος ἐμπλησθεῖη θηρῶν he forbade any one to shoot until Cyrus should have had his fill of hunting X. C. 1. 4. 14 (= *μηδεὶς βαλλέτω πρὶν ἂν Κῦρος ἐμπλησθῇ*). But in indirect discourse the infinitive is preferred (1522).

1520. *πρίν* may take the optative by assimilation to a negative optative on which it depends. See 1337 a, third example.

πρίν WITH THE INFINITIVE

1521. When the main clause is *affirmative*, *πρίν* before regularly takes the infinitive (generally the aorist).

ἐπὶ τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρίν τινος αἰσθῆσθαι τῶν πολεμίων *Chirisophus ascended the height before any of the enemy perceived him* X. A. 4. 1. 7, *πρίν καταλύσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη* *before the army halted for breakfast, the king appeared* 1. 10. 19.

1522. When the main clause is *negative*, *πρίν* sometimes takes the infinitive in Attic. In such cases *πρίν* generally means *before*, though occasionally it means *until*. There is often a contrast between *before* and *after*. Thus *πρίν ἀνάγεσθαι με εἰς τὴν Αἴνον οὐδεὶς ἠτιάσατό με* *before* (and not *after*) *I proceeded to set sail for Aenus no one accused me* Ant. 5. 25, οὐς (λόγους) εἶ τις ἐπέδειξεν αὐτοῖς *πρίν* ἐμὲ *διαλεχθῆναι περὶ αὐτῶν, οὐκ ἔστιν ὅπως οὐκ ἂν δυσκόλως πρὸς σέ διετέθησαν* *and if any one had shown these arguments to them before I discussed them, it is inevitable that they would have been discontented with you* I. 12. 250, καὶ μοι μὴ *θορυβῆσθαι* *πρίν* ἀκοῦσαι *and pray let no one raise a disturbance before he hears* D. 5. 15.

a. In some cases the subjunctive with *ἄν* or the optative might have been used instead of the infinitive: *ἰκέτεον μηδαμῶς ἀποτρέπεσθαι πρίν ἐμβαλεῖν εἰς τὴν τῶν Λακεδαιμονίων χώρᾶν* *they entreated them by no means to turn aside until they should invade the territory of the Lacedaemonians* X. H. 6. 5. 23 (here the opt. might stand to represent the subj. with *ἄν*, 1519), *οὐκοῦν εἴ τις τινα μηχανὴν ἔχοι πρὸς τοῦτο, οὐκ ἂν ποτε λέγων ἀπέπειοι τὸ τοιοῦτον πρίν ἐπὶ τέλος ἔλθεῖν;* *if ever any lawgiver should have any plan for this, would he ever be weary of discussing such a scheme until he reached the end?* P. L. 769 e (here the subj. with *ἄν* is permitted).

1523. The lyric poets and Herodotus use *πρίν* with the infinitive as it is used in Attic. Homer has the inf. after affirmative or negative clauses (*before* and *until*), and often where Attic would use a finite verb: *ναῖε δὲ Πηδαῖον πρίν ἔλθεῖν υἱᾶς Ἀχαιῶν* *he dwelt in Pedaeon before the sons of the Achaeans came* N 172, *οὐ μὲν ἀποτρέψεις πρίν χαλκῷ μαχέσασθαι* (= Attic *ἄν μαχέσῃ*) *thou shalt not dissuade me until thou hast fought with the spear* Y 257.

πρότερον ἢ, πρόσθεν ἢ, πρίν ἢ, πάρος

1524. *πρότερον ἢ* sooner than, before, is used with the (a) indicative: *οὐ πρότερον ἐνέδοσαν ἢ αὐτοὶ ἐν σφίσιν αὐτοῖς ἐσφάλησαν* *they did not succumb before they were overthrown by themselves* T. 2. 65; (b) infinitive: *τὰς δ' ἄλλας πόλεις ἔφη ἀδικεῖν, αἱ ἐς Ἀθηναίους πρότερον ἢ ἀποστῆναι ἀνήλων* *he said the*

other States were wrong, which, before they revolted, used to pay money into the treasury of the Athenians T. 8. 45; (c) subjunctive (without *ἄν*), chiefly in Hdt.

1525. *πρόσθεν ἢ* sooner than, before: ἀπεκρίνατο ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίησαν he answered that they would die before (sooner than that) they would surrender their arms X. A. 2. 1. 10.

1526. *πρὶν ἢ* sooner than, before with the infinitive occurs in Homer (only E 288, X 266) and Hdt. (2. 2); in Hdt. also with the indicative and subjunctive.

1527. *πάρος* before in Homer takes the infinitive (e.g. Z 348).

INTERROGATIVE SENTENCES (QUESTIONS)

1528. Questions are either direct (independent) or indirect (dependent): τίς ἔλεξε ταῦτα; who said this? ἐρωτῶ ὅστις ἔλεξε ταῦτα I ask who said this.

1529. *Yes and No Questions* are asked by the verb (whether something *is* or *is done*) and are commonly introduced by an interrogative particle. *Questions of Detail* are asked by an interrogative pronoun, adjective, or adverb (*who, what, where, when, how*, etc.).

1530. *Deliberative Questions* ask what *is to be done* or what *was to be done*. Questions asking what *is to be done* in the present or future are expressed by the deliberative subjunctive (1192) or future (1111), by *δεῖ* or *χρή* with the infinitive, or by the verbal in *-τέον* with *ἔστί*. Questions asking what *was to be done* are expressed by *χρῆν* (*ἐχρῆν*) or *ἔδει* with the infinitive, or by the verbal in *-τέον* with *ἦν*.

1531. *Rhetorical Questions* are questions asked for effect and not for information: ἀλλ' οὐκ ἔστι ταῦτα πόθεν; but this is not so. How can it be? D. 18. 47, cp. other examples 1537, 1540.

1532. An interrogative pronoun or adverb often depends on a participle and not on the main verb of the sentence: τί οὖν ποιήσαντος κατεχειροτονήσατε τοῦ Εὐάνδρου; for what act then did you condemn Evander? D. 21. 176.

1533. A subordinate clause introduced by a conjunction or a relative pronoun may suddenly change into a direct question of detail, though the construction of the clause remains unaltered: ἐπειδὴ περὶ τίνος Ἀθηναῖοι διανοῦνται βουλευέσθαι, ἀνίστασαι συμβουλεύων; when the Athenians are intending to deliberate (lit. about what?) do you get up to give them advice? P. Alc. I. 106 c.

1534. Two questions may be condensed into one by placing an interrogative expression between a noun and its article: ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; *am I then waiting for a general to do this? From what city?* X. A. 3. 1. 14.

1535. Two or more interrogative pronominal words without a connective may occur in the same sentence: ἀπὸ τούτων τίς τίνος αἰτιός ἐστι γενήσεται φανερόν *from this it will become clear who is chargeable with what* D. 18. 73.

1536. An interrogative pronoun may be used as a predicate adjective with a substantive having the article or with a demonstrative pronoun. Here the interrogative sentence is equivalent to an interrogative clause with a dependent (relative) clause (cp. 799): τίς ὁ πόθος αὐτοῦς ἴκετο; *what is this longing that has come upon them?* S. Ph. 601, τίνας τοῦσδ' εἰσορῶ; *who are these I see?* E. Or. 1347 (in fuller form *τίνας εἰσὶ οἶδε οὓς εἰσορῶ*);

DIRECT (INDEPENDENT) QUESTIONS

1537. Any form of statement may be used as a direct question. The interrogative force may be indicated by the use of certain particles (see 1539, 1540), by placing an emphatic word first, or merely by the context, as

Ἐλληνες ὄντες βαρβάρους δουλεύσομεν; *shall we, who are Greeks, be subject to barbarians?* E. Fr. 719, ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν; *have we anything else to say on the other side?* P. Ph. 80 b.

1538. Questions of detail (1529) generally have no interrogative particle: πόσον ἄπεστιν ἐνθένδε τὸ στράτευμα; *how far distant from here is the army?* X. C. 6. 3. 10, τί ἂν αὐτῷ εἶπες; *what would you have said to him?* P. R. 337 c.

1539. Direct Questions Introduced by Interrogative Particles. ἦ and ἄρα introduce questions asking merely for information and imply nothing as to the answer expected.

ἦ τέθνηκεν Οἰδίπου πατήρ; *is Oedipus' father dead?* S. O. T. 943, ἄρ' εἰμὶ μάντις; *am I a prophet?* S. Ant. 1212.

1540. οὐ, ἄρ' οὐ, οὐκοῦν expect the answer *yes*; μή, ἄρα μή, μῶν (= μή οὖν) expect the answer *no*.

οὐχ οὕτως ἔλεγες; *did you not say so?* P. R. 334 b (i.e. 'I think you did, did you not?'), ἄρ' οὐχ ὕβρις τάδε; *is not this insolence?* S. O. C. 883, οὐκοῦν εὖ σοι δοκοῦσι βουλευέσθαι; *do they not then seem to you to plan well?* X. C. 7. 1. 8, μή τι νεώτερον ἀγγέλλεις; *no bad news, I hope?* P. Pr. 310 b, ἄρα μή αἰσχυνθῶμεν; *we shall not be ashamed, shall we?* X. O. 4. 4, μῶν τί σε ἀδικεῖ; *surely he has not wronged you, has he?* P. Pr. 310 d.

1541. εἶτα and ἔπειτα (more emphatic κῆτα, κάπειτα) strengthen questions expressing surprise, indignation, etc.; and often indicate a contrast between what a person has or has not done and what is or was to be expected of him: εἶτα πῶς οὐκ εὐθὺς ἐπήγειράς με; then why did you not rouse me at once? P. Cr. 43 b.

1542. ἄλλο τι ἤ; is it anything else than? and ἄλλο τι; is it not? are used as direct interrogatives: ἄλλο τι ἢ οὐδὲν κωλύει παρῆναι; there's nothing to hinder our passing, is there? (lit. is there anything else the case than this that nothing prevents, etc.) X. A. 4. 7. 5, ἄλλο τι φιλεῖται ὑπὸ θεῶν; is it not loved by the gods? P. Euth. 10 d.

1543. ἀλλά (or ἀλλ' ἢ) introduces a question opposed to an expressed or implied thought of the speaker (especially an objection): ἤτουν τί σε καὶ ἐπεὶ μοι οὐκ ἐδίδους ἔπαιον; ἀλλ' ἀπήτουν; did I ask anything of you and strike you when you would not give it to me? Or did I demand anything back? X. A. 5. 8. 4, ἀλλ' ἢ, τὸ λεγόμενον, κατόπιω ἐορτῆς ἤκομεν; but have we arrived, as the proverb says, late for a feast? P. G. 447 a.

1544. Direct Alternative Questions. — Direct alternative questions are generally introduced by πότερον (πότερα) . . . ἢ whether . . . or.

πότερον δέδρακεν ἢ οὐ; has he done it or not? D. 23. 79. ἢ often stands alone without πότερον: ἔλυε τὴν εἰρήνην ἢ οὐ; did he break the peace or not? D. 18. 71.

1545. ἢ (ἢέ) . . . ἢ (ἢε), or ἢ (ἢε) alone, occur in Homer, who does not use πότερον; as ἢ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἢε καὶ οὐκί; do we know aught in heart, or do we not? δ 632, ψεύσομαι ἢ ἔτμον ἐρέω; shall I speak falsehood or the truth? K 534. Cp. 1554. These words are so accented by the ancients.

INDIRECT (DEPENDENT) QUESTIONS

1546. Indirect questions are introduced by interrogative pronouns, adjectives, and adverbs, indefinite relative pronouns and adverbs (304, 310), or by certain interrogative words (1550, 1553).

1547. The interrogative of the direct question may be retained in an indirect question, but frequently an interrogative pronoun, adjective, or adverb, is replaced by the corresponding indefinite relative.

ἠρώτων αὐτοὺς τίνας εἶεν they asked them who they were X. A. 4. 5. 10 (= τίνας ἐστί;), ἠρώτων δ τι ἐστὶ τὸ πρᾶγμα I asked what the matter was 5. 7. 23 (= τί ἐστι;). Cp. 847.

1548. After verbs meaning *to say, know, see, make known, perceive, etc.* (but not after verbs of *asking, 1547*) the indirect question has the form of a relative sentence, the simple relatives being found where the indefinite relatives (or the interrogatives) might stand in an indirect question. When *ὅς* is so used, it has the force of *οἷος*; and rarely follows a negative clause, because verbs denoting lack of knowledge are allied in meaning to verbs of *asking*. The usual forms are e.g. *οἶδά σε ὅς εἰ I know thee who thou art* and *οὐκ οἶδά σε ὅστις εἶ*. Thus *ἐκέλευσε δεῖξαι ὅς εἴη he ordered him to explain who (what sort of person) he was* D. 52. 7 (direct *τίς*; indirect *τίς* or *ὅστις*), *προεδήλων ἃ ἐμελλε πράξεν he set forth what (sort of things) he intended to do* T. 1. 130 (direct *τίνα* or *ποῖα*, indirect *τίνα* (*ἃ τίνα*) or *ποῖα* (*ὁποῖα*)), *ἤδει τὸ ἀργύριον οὗ ἦν* (cp. 1594) *he knew where the money was* D. 48. 14 (direct *ποῦ*, indirect *ποῦ* or *ὅπου*). Cp. 1558.

1549. The context must often determine whether a sentence is an indirect question or a relative clause. Thus, without the context, *οὐκ εἶχον ὅποι ἀποστατεῖν* (X. II. 3. 5. 10) might mean *they did not know to whom (= ἡγνούον πρὸς τίνας) to revolt or they had no allies to whom (πρὸς οὓς) to revolt*. But the present or aorist optative in relative clauses of purpose is rare (1469 c).

1550. Simple indirect questions are introduced by *εἰ whether*, less often by *ἄρα*.

ἤρετο αὐτὸν εἰ βληθείη (= ἐβλήθης;) he asked him whether he had been struck X. C. 8. 3. 30, *ἴδωμεν ἄρ' οὕτως ἂν γίνεται πάντα let us see whether every-thing is thus produced* P. Ph. 70 d.

1551. *εἰ* often has an affirmative force (*whether*); but it not seldom has a negative force (*whether . . . not*) after verbs expressing uncertainty: *εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα I don't know whether or not I shall do what is right* X. A. 1. 3. 5.

1552. *εἰάν* rarely, if ever, means *whether*, even after verbs of *examining, considering*, where its use is best explained by 1433. Such conditional clauses often approach closely to indirect questions. Cp. *σκέψαι ἐάν ἄρα καὶ σοὶ συνδοκῇ ἄπερ ἐμοί consider if (in case that, on the chance that) you too agree with me* (P. Ph. 64 c) with *σκέψασθε εἰ ἄρα τοῦτο πεποιήκασιν οἱ βάρβαροι consider whether the barbarians have (not) done this* X. A. 3. 2. 22. Cp. *ἀναμνησθεσθαι ἐάν ἀληθῆ λέγω to recall to your recollection if I speak the truth* And. 1. 37.

1553. Indirect Alternative Questions.—Indirect alternative questions are introduced by words signifying *whether . . . or: πότερον (πότερα) . . . ἢ, εἴτε . . . εἴτε, εἰ . . . εἴτε, εἰ . . . ἢ.*

πότερον (πότερα) . . . ἢ: διηρώτῃ τὸν Κύρον πότερον βούλοιο μένειν ἢ ἀπέναι she asked Cyrus whether he wanted to stay or go away X. C. 1. 3. 15.

εἶτε (εἶ) . . . εἶτε: τὴν σκέψιν ποιῶμεθα εἶτε ὠφελίαν εἶτε βλάβην παρέχει *let us make the inquiry whether it produces benefit or injury* P. Phae. 237 d. εἶ . . . ἦ: ἠρώτᾳ εἰ αὐτοῖς τοῖς ἀνδράσι σπένδουτο τοῖς ἰούσι καὶ ἀπισοῦσιν, ἦ καὶ τοῖς ἄλλοις ἔσονται σπονδαί *he asked whether he was making a truce merely with the individual men who were coming and going or whether the truce would be with the rest as well* X. A. 2. 3. 7.

1554. ἦ (ἦι) . . . ἦ (ἦε) is Homeric: ὄφρ' εὖ εἰδῶ ἦε νέον μεθέπεις ἦ καὶ πατρῷός ἐσσι ξείνος *that I may know well whether thou art newly a visitor or art actually an ancestral guest-friend* α 175, φρασσόμεθ' ἦ κε νεώμεθ' ἦ κε μένωμεν (cp. 1192) *we shall consider whether we are to go or stay* I 619. Cp. 1545.

1555. **The Moods in Questions.** — The moods and tenses of *direct* questions are the same as those used in other simple sentences. The moods and tenses of *indirect* questions follow the same rules as govern clauses in indirect discourse. After primary tenses, the mood and tense of the direct question are retained (indicative, past indicative with ἄν, deliberative subjunctive, potential optative with ἄν). After secondary tenses, the mood and the tense of the direct form are either retained or more commonly the optative is used instead. But a past indicative with ἄν always remains unchanged. Examples 1580, 1581.

1556. Homer does not change an indicative to an optative in indirect discourse except in indirect questions; as εἶροντο τίς εἶη καὶ πόθεν ἔλθοι *they asked who he was and whence he had come* ρ 368. See 1595.

1557. In the same indirect question, after a secondary tense, one verb may be retained (usually for vividness) in the mood of the direct question and then changed to the optative (cp. 1601).

1558. For the dependent past tense in cases like ἤδει ὅπου ἔκειτο (direct κείται) ἦ ἐπιστολή *he knew where the letter had been put* X. C. 2. 2. 9, see 1594.

EXCLAMATORY SENTENCES

1559. **Direct** (independent) exclamatory sentences are formed with the infinitive (1250, 1262), or with a finite verb (expressed or understood) introduced by οἷος, ὅσος, or ὡς. These words are commonly associated with vocatives or interjections. Cp. 304. The moods are the same as in questions (1555).

οἷα ποιεῖς, ὦ ἑταῖρε *what are you about, my friend!* P. Euth. 15 c, ὄσσην ἔχεις τὴν δύναμιν *how great your power is!* Ar. Plut. 748, ὡς ἀστείως ὁ ἄνθρωπος *how charming the man is!* P. Ph. 116 d.

a. Direct exclamations without a verb may be expressed by the vocative or nominative (861) or by the genitive of cause (906 a).

1560. Indirect (dependent) exclamations are introduced by οἷος, ὅσος, οἷως, ὡς, οἶ, ἵνα, and form subordinate clauses (neg. οὐ).

a. It is often difficult to distinguish between indirect exclamations and indirect questions introduced by οἷος or ὅσος. Dependent exclamations are not introduced by the direct interrogatives ποῖος, πόσος, πῶς, etc., nor by the indefinite relatives ὁποῖος, ὁπόσος, ὅπως, etc., both of which classes of words may stand in indirect questions.

b. The introductory verb is sometimes omitted; as ὦ μαρώτατος, ἴν' ὑποδέδυκεν *oh the rascal! (to think) where he crept in!* Ar. Vesp. 188.

1561. Dependent exclamatory clauses follow, as regards mood and tense, the same rules as govern indirect questions (1555, 1585–1590).

οἷον ἄνδρα λέγεις ἐν κινδύνῳ εἶναι *what a noble man you say is in danger!* P. Th. 142 b, τίς οὐκ οἶδεν ἐξ οἷων συμφορῶν εἰς ὄσσην εὐδαιμονίαν κατέστησαν; *who does not know into what good fortune they came and after how great sufferings?* I. 6. 42, ἐπιδεικνύντες οἷα εἶη ἡ ἀπορίᾳ *pointing out what their difficulty was* X. A. 1. 3. 13. See also 1562.

1562. Verbs and other words expressing *emotion* or its manifestations are often followed by a dependent exclamatory clause with οἷος, ὅσος, ὡς, etc., which is nearly equivalent to a causal sentence introduced by ὅτι τοιοῦτος (τοσοῦτος, οὕτως). In English such clauses are generally preceded by *considering, upon the reflection how, or the like*. Thus ἀπέκλαον τὴν ἐμαυτοῦ τύχην, οἷον ἀνδρὸς ἑταίρου ἐστερημένος εἶην *I bewailed my fate considering what a companion I had lost* (direct = οἷον ἀνδρὸς ἑταίρου (ὄντος) ἐστερήμην) P. Ph. 117 c.

DEPENDENT STATEMENTS

1563. Dependent statements, or subordinate clauses stating that something *is*, are expressed by an infinitive or participle with or without an accusative (735 ff., 1303 ff.), by ὅτι (ὡς) with the indicative or optative, especially in indirect discourse.

a. Other such conjunctions are διότι, ὅπως (rare), οὐνεκα and ὁθούνεκα (both poetic), and Hom. ὅτι, ὅ, ὅ τε.

1564. ὅτι, ὡς, etc., *that* introduce dependent statements in the indicative or optative after verbs of emotion (*rejoicing*,

grieving, wondering, 1373) and after verbs of *saying, thinking, knowing, perceiving, showing, etc.*

1565. A dependent statement with *ὅτι* (ὡς) sometimes does not depend directly on a verb but serves simply to explain a clause or a word in the main clause: *τοῦτο ἄξιον ἐπαινεῖν τῶν ἀνδρῶν τῶν τότε ναυμαχησάντων, ὅτι τὸν φόβον διέλυσαν τῶν Ἑλλήνων* *it is right to praise this in the men who engaged in the sea-fight of those days, (namely) that they dispelled the fear felt by the Greeks* P. Menex. 241 b.

1566. Some verbs of *saying* or *thinking* are followed, in most cases at the option of the writer, either by a clause with *ὅτι* or *ὡς* or by an infinitive. *ὡς* is often preferred to *ὅτι* when the writer wishes to mark a statement as an opinion, a pretext, or as untrue; so when the main clause or the subordinate clause is negative, or when both are negative: *διαβαλὼν αὐτοὺς ὡς οὐδὲν ἀληθές ἐν νῶ ἔχουσιν* *slanderosly attacking them on the score that their intentions were not sincere* T. 5. 45, *οὐ τοῦτο λέγω ὡς οὐ δεῖ κτλ.* *I do not say (this) that it is not necessary* X. C. 5. 4. 20.

1567. The personal *δηλὸς εἰμι ὅτι* (cp. 1304), *λανθάνω ὅτι* are often used instead of *δηλὸν ἐστίν ὅτι, λανθάνει ὅτι, etc.*: *ὅτι πονηρότατοί εἰσιν οὐδὲ σὲ λανθάνουσιν* *not even you fail to perceive that they are the very worst* X. O. 1. 19.

1568. *δηλον ὅτι* (*δηλονότι*) *evidently, οἷδ' ὅτι* (*εὖ οἷδ' ὅτι*) *surely, εὖ ἴσθι ὅτι* *be assured* are often used parenthetically and elliptically: *ἔχει δὴ οὕτως ἡ ἄλυστος ὅτι τούτων περὶ* *the case then stands clearly thus about these matters* P. G. 487 d. *ὅτι* here loses all conjunctive force.

1569. A clause with *ὡς* may be used independently in poetry to mark a decisive statement: *ὡς τῆσδ' ἐκούσα παιδὸς οὐ μεθήσομαι* (*know*) *that I will not willingly let my daughter go* E. Hec. 400.

INDIRECT DISCOURSE

1570. In a *direct* quotation or question the words or thoughts quoted are given at first hand in the exact form used by the original speaker or thinker. In an *indirect* quotation or question the words or thoughts are given at second hand with necessary modifications of person to indicate that the words or thoughts are reported. A speaker may state his own words or thoughts in the form of indirect discourse. Cp. 1578 ff.

1571. Direct quotations may, in prose, be introduced by *ὅτι*, which has the value of quotation marks. So usually when the finite verb is omitted; as *ἀπεκρίνατο ὅτι οὐ* *he answered (that) "no"* X. A. 1. 6. 7.

1572. The constructions of indirect discourse are regulated by the character of the leading verb or expression.

a. Verbs of *saying* (cp. 1566) take either the infinitive or $\delta\tau\iota$ ($\acute{\omega}\varsigma$). $\phi\eta\mu\acute{\iota}$ almost always takes the infinitive. $\lambda\acute{\epsilon}\gamma\omega$ takes $\delta\tau\iota$ ($\acute{\omega}\varsigma$), or the infinitive (especially with the passive $\lambda\acute{\epsilon}\gamma\epsilon\tau\alpha\iota$, etc.). $\epsilon\acute{\iota}\pi\omicron\nu$ generally takes $\delta\tau\iota$ ($\acute{\omega}\varsigma$). With the infinitive $\lambda\acute{\epsilon}\gamma\omega$, especially in the active, $\phi\rho\acute{\alpha}\zeta\omega$ and $\phi\omega\nu\acute{\omega}$, and $\epsilon\acute{\iota}\pi\omicron\nu$ generally mean *command*.

b. Most verbs of *thinking* and *believing* take the infinitive.

c. Most verbs of *knowing*, *learning*, *perceiving*, *hearing*, *showing* and the like take the participle (1303, 1307), but admit the construction with $\delta\tau\iota$ ($\acute{\omega}\varsigma$). Some of these verbs take the infinitive (cp. 1308, 1314).

d. On the construction with verbs of *hoping*, *promising*, and *swearing*, see 1157.

1573. The change from direct to indirect discourse often involves a change of *mood*, seldom a change of *tense*. No verb ever *becomes* subjunctive by reason of indirect discourse. The subjunctive (with or without $\acute{\alpha}\nu$) may, after a secondary tense, become optative without $\acute{\alpha}\nu$. No verb *can* be changed to the optative in indirect discourse except after a secondary tense, and no verb is *necessarily* changed to the optative even after a secondary tense.

1574. All optatives in the direct form are retained (with or without $\acute{\alpha}\nu$) in indirect discourse introduced by $\delta\tau\iota$ or $\acute{\omega}\varsigma$. After verbs requiring the participle or infinitive, such optatives in principal clauses become participles or infinitives (with or without $\acute{\alpha}\nu$).

a. A present optative in indirect discourse may represent (1) the present indicative; (2) the imperfect (1593 b) indicative; (3) the present subjunctive with or without $\acute{\alpha}\nu$; (4) the present optative.

1575. $\acute{\alpha}\nu$ of the direct form is retained in indirect discourse except when a dependent subjunctive with $\acute{\alpha}\nu$ becomes optative after a secondary tense. Here $\acute{\epsilon}\acute{\alpha}\nu$, $\delta\tau\alpha\nu$, $\acute{\epsilon}\pi\epsilon\iota\delta\acute{\alpha}\nu$, $\acute{\epsilon}\omega\varsigma$ $\acute{\alpha}\nu$, etc., become $\epsilon\acute{\iota}$, $\delta\tau\epsilon$, $\acute{\epsilon}\pi\epsilon\iota\delta\acute{\eta}$, $\acute{\epsilon}\omega\varsigma$, etc.

1576. The same negative ($\omicron\upsilon$ or $\mu\acute{\eta}$) used in the direct discourse is commonly kept in the indirect form. But in some cases with the infinitive and participle $\mu\acute{\eta}$ takes the place of $\omicron\upsilon$ (1616 ff., 1622, 1626).

1577. The retention of the mood of direct discourse, where either the changed or unchanged form is possible, is at the option of the writer or speaker; and reproduces with vividness the time and situation in which the quoted words were used.

SIMPLE SENTENCES IN INDIRECT DISCOURSE

(INCLUDING INDIRECT QUESTIONS)

1. *Indicative and Optative after ὅτι or ὡς*

1578. In indirect quotations introduced by ὅτι (ὡς), after primary tenses the verb of the direct form remains unchanged in mood and tense.

λέγει δ' ὡς ὑβριστής εἰμι *he says that I am insolent* L. 24. 15 (= ὑβριστής εἶ you are insolent), οἶδ' ὅτι οὐδ' ἂν τοῦτό μοι ἐμέμφου *I know that you would not blame me even for this* X. O. 2. 15, ἀπεκρίνατο ὅτι οὐδὲν ἂν τούτων εἶποι *he replied that he would have nothing to say in this matter* X. A. 5. 6. 37 (= ἂν εἴποιμι *I will say*).

Indirect questions (1555): εἰ ξυμπονήσεις σκόπει *consider whether you will assist me?* S. Ant. 41, οὐκ ἔχω τί εἴπω *I do not know what I shall say* D. 9. 54 (= τί εἴπω; *what shall I say?*).

1579. After secondary tenses, an indicative or subjunctive without ἄν usually becomes optative, but may be retained unchanged. An indicative with ἄν and an optative with ἄν are retained.

1580. Changed Form.—ἐγνώσαν ὅτι κενὸς ὁ φόβος εἶη *they recognized that their fear was groundless* X. A. 2. 2. 21 (= ἐστί), ἤδη ὅτι εὐρήσοιμι *I knew that I should find* P. A. 22 d (= εὐρήσω), ἠγγέλθη ὅτι ἠττημένοι εἶεν οἱ Λακεδαιμόνιοι καὶ Πείσανδρος τεθναίη *it was reported that the Lacedaemonians had been defeated and that Peisander was dead* X. H. 4. 3. 10 (= ἠττημένοι εἰσι and τέθνηκε). Indirect questions (1555): ὃ τι δὲ ποιήσοι οὐ διεσήμηνε *he did not distinctly indicate what he was going to do* X. A. 2. 1. 23 (= τί ποιήσω; *what am I intending to do?*), τὸν θεὸν ἐπηρώτων εἰ παραδοίεν Κορινθίους τὴν πόλιν *they questioned the god whether they should surrender the city to the Corinthians* T. 1. 25 (= παραδῶμεν; *shall we surrender?*).

1581. Direct Form Retained.—διῆλθε λόγος ὅτι διώκει αὐτοὺς Κύρος *a report spread that Cyrus was pursuing them* X. A. 1. 4. 7, ἀποκρινάμενοι ὅτι πέμψουσι πρέσβεις, εὐθὺς ἀπήλλαξαν *they withdrew immediately on answering that they would send envoys* T. 1. 90 (= πέμψομεν, *we shall send*). Indirect questions: ἠπορείτο τί ποιήσει *he was uncertain what to do* X. A. 7. 3. 29 (= τί ποιήσω; *what shall I do?*), ἠρώτησε ποῦ ἂν ἴδοι Πρόξενον *he asked where he could see Proxenus* 2. 4. 15 (= ποῦ ἂν ἴδοιμι; *where shall I find?*).

2. *Infinitive or Participle*

1582. After primary and secondary tenses of verbs which take the infinitive or participle in indirect discourse, the finite verb of the direct form is changed to an infinitive or participle. The tense is unchanged except that a present infinitive or participle may represent an imperfect, and a perfect infinitive or participle may represent a pluperfect. The infinitive or participle with *ἄν* represents either a past indicative with *ἄν* or an optative with *ἄν*, the context determining which mood is meant.

1583. Infinitive. — Σωκράτη φησὶν ἀδικεῖν *he says that Socrates is guilty* P. A. 24 b (= Σωκράτης ἀδικεῖ), τριήρεις παρασκευάσασθαι φημι δεῖν *I say you must prepare triremes* D. 4. 16 (= παρασκευάσασθε or παρασκευάσασθαι δεῖ), ἔφη ἢ ἄξιον Λακεδαιμονίους ἢ αὐτοῦ ἀποκτενεῖν *he said that he would either bring the Lacedaemonians or kill them on the spot* T. 4. 28 (= ἄξω, ἀποκτενῶ).

With *ἄν*: ἀκούω Λακεδαιμονίους ἄν ἀναχωρεῖν ἐπ' οἶκον *I hear the Lacedaemonians used to return home* D. 9. 48 (= ἀνεχώρουν ἄν, 1183), οἴεσθε γὰρ τὸν πατέρα οὐκ ἄν φυλάττειν *for do you think my father would not have taken care* 49. 35 (= ἐφύλαττειν ἄν, 1181), οὐδ' ἄν εἰς εὖ οἶδ' ὅτι φήσειεν πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἄν ἠλωκέναι *no one, I know full well, would say that all this would have been captured by the barbarians* 19. 312 (= ἠλώκει ἄν), ἐνόμισεν οὐκ ἄν δύνασθαι μένειν τοὺς πολιορκούντας *he thought the besiegers would not be able to maintain their position* X. A. 7. 4. 22 (= δύναιντο ἄν), τί ἄν οἴομεθα παθεῖν; *what do we think our fate would be?* 3. 1. 17 (= τί ἄν πάθοιμεν;), ἠγγέιτο τοὺς ἀγνοοῦντας ἀνδραποδώδεις ἄν δικαίως κεκληθῆσθαι *he thought that those who were ignorant might deservedly be called slaves* X. M. 1. 1. 16 (= κεκλημένοι ἄν εἶεν). Other examples, 1156, 1252, 1377, 1378, 1615.

1584. Participle. — ὁρῶ δὲ καὶ σοὶ τούτων δεῆσον *and I see that you, too, will have need of these* X. M. 2. 6. 29 (= δεήσει), οὐ γὰρ ἤδεσαν αὐτὸν τεθνηκότα *for they did not know that he was dead* X. A. 1. 10. 16 (= τέθνηκε).

With *ἄν*: οὔτε ὄντα οὔτε ἄν γεγόμενα λογοποιοῦσιν *they make up stories of what neither is, nor could be, the case* T. 6. 38 (= ἄ οὔτε ἔστιν οὔτ' ἄν γένοιτο), πάντ' ἄν φοβηθεῖς ἴσθι *know that thou wouldst fear anything* E. Hipp. 519 (= ἄν φοβηθείης). Other examples 1160, 1303–1309.

COMPLEX SENTENCES IN INDIRECT DISCOURSE

1585. When a complex sentence passes into indirect discourse, its *principal* verb is treated like the verb of a simple sentence and stands, according to the leading verb, in a finite mood after *ὅτι* or *ὡς*, in the infinitive, or in the participle.

1586. After primary tenses, all *subordinate* verbs retain the original mood and tense.

λέγουσιν ὡς, ἐπειδὴν τις ἀγαθὸς ὢν τελευτήσῃ, μεγάλην μοῖραν ἔχει *they say that, when a good man dies, he enjoys great esteem* P. Crat. 398 b, συλλέγεσθαι φησιν ἀνθρώπους ὡς ἐμὲ πονηροὺς καὶ πολλοὺς, οἳ τὰ μὲν ἑαυτῶν ἀνηλώκασι *he asserts that there gather about me many base men who have squandered their property* L. 24. 19, παράδειγμα σαφὲς καταστήσατε, ὅς ἂν ἀφιστῆται θανάτῳ ζημιωσόμενον *give plain warning that whoever revolts shall be punished with death* T. 3. 40 (= ὅτι ζημιώσεται).

1587. After secondary tenses, all *subordinate* verbs in the present, future, perfect, and future perfect indicative, and in the subjunctive, are usually either changed to the corresponding tenses of the optative, or they are retained unchanged (*graphic sequence*). Subjunctives with *ἄν* lose *ἄν* on passing into the optative.

1588. Optative for Indicative, and Indicative Retained. — εἶπε . . . ὅτι ἀνδρα ἄγοι ὃν εἰρᾶν δέοι *he said that he was bringing a man whom it was necessary to lock up* X. H. 5. 4. 8 (= ἄγω, δεῖ), εὖ δὲ εἰδέναί ἔφασαν ὅτι παρέσιοντο *for they said that they knew well that they would come* 6. 5. 19 (= ἴσμεν ὅτι παρῆσονται), ἔλεγον ὅτι ἦκοιεν ἡγεμόνους ἔχοντες, οἳ αὐτοὺς, εἴαν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἕξουσι τὰ ἐπιτήδεια *they said that they had come with guides who would lead them, should a truce be made, to a place where they would get their supplies* X. A. 2. 3. 6 (= ἦκομεν, ὑμᾶς, ἄξουσιν, ἕξετε), ἀγαπήσειν με ἔφασκεν, εἰ τὸ σῶμα σώσω *he said I might think myself well off if I saved my life* L. 12. 11 (= ἀγαπήσεις, εἰ σώσεις).

1589. Optative for Subjunctive and Subjunctive Retained. — εἶπεν ὅτι οἰμώξειτο, εἰ μὴ σιωπήσειεν *he said that he would rue it unless he became silent* X. H. 2. 3. 56 (= οἰμώξει, εἴαν μὴ σιωπήσῃς), ἔλεγεσ ὅτι οὐκ ἂν ἔχαις ἐξελθὼν ὅ τι χρῶσ (1337 a) σαντῶ *you were saying that if you escaped you would not know what to do with yourself* P. Cr. 45 b (= τί χρῶμαι ἐμαντῶ;), εἶπεν ὅτι ἐπιτίθεσθαι μέλλουεν αὐτῶ, ὅποτε ἀπάγοι τὸ στράτευμα *he said that they intended to attack him when he led his forces away* X. C. 7. 5. 2 (= μέλλουσι, σοί, ὅποταν ἀπάγῃς), ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιτο ἕως ἔλθοιεν οὓς πέμψειε πρὸς βασιλέᾳ ἀγγέλους, διαπράξεσθαι κτλ. *he swore to Agesilaus that, if he would make a truce until the messengers whom he would send to the king should arrive, he would bring it about that, etc.* X. Ages. 1. 10 (= εἴαν σπείσῃς ἕως ἂν ἔλθωσιν οὓς ἂν πέμψω, διαπράξομαι), οὐκ ἔφασαν ἰέναι, εἴαν μὴ τις αὐτοῖς χρήματα διδῶ *they refused to go unless a largess were given them* X. A. 1. 4. 12 (= οὐκ ἴμεν, ἡμῖν), τὴν αἰτιάν, ἣ πρόδηλος ἦν ἐπ' ἐκείνους ἦξουσα εἰ τι πάθοι Χαριδημος *the charge which it was plain in advance would be brought against them if anything happened to Charidemus* D. 23. 12 (= εἴαν τι πάθῃ).

1590. *Subordinate* verbs in the imperfect, aorist (usually), and pluperfect indicative, and in the optative, remain unchanged.

ἐπιστεῖλαι δὲ σφίσιν αὐτοῖς τοὺς ἐφόρους συγκαλέσαντας τοὺς στρατιώτας εἰπεῖν ὡς ὧν μὲν πρόσθεν ἐποιοῦν μέμφοντο αὐτοῖς κτλ. they reported that the ephors enjoined upon them to call together the soldiers and say that they blamed them (the soldiers) for what they had done before X. H. 3. 2. 8 (= ἐποιεῖτε, μεμφόμεθα ὑμῖν), ἤλπιζον τοὺς Σικελούς, οὓς μετ' ἐπεμψαν, ἀπαντήσεσθαι they were expecting that the Sicels whom they had sent for would meet them T. 7. 80 (μετεπέμψαμεν, ἀπαντήσονται), εἶπεν ὅτι ἔλθοι ἂν εἰς λόγους, εἰ ὁμήρουσ λάβοι he said that he would enter into negotiations if he should receive hostages X. H. 3. 1. 20 (= ἔλθοιμ' ἂν, εἰ λάβοιμι). See 1593 a, 1596.

IMPLIED INDIRECT DISCOURSE

1591. Indirect discourse is *implied* in the case of any subordinate clause, which, though not depending formally on a verb of *saying* or *thinking*, contains the *past thought of another person* and not a statement of the writer or speaker. Implied indirect discourse shows itself formally only after secondary tenses.

οἱ δ' ὄκτιρον εἰ ἀλώσειντο others pitied them if they should be captured X. A. 1. 4. 7 (= οἰκτίρομεν εἰ ἀλώσονται we pity them if they are going to be captured, 1374), ἐμελλον μαχεῖσθαι ἢν περιτύχωσιν they intended to fight if they met the enemy T. 5. 66 (= μαχοῦμεθα ἢν περιτύχωμεν). Cp. 1371, 1504.

1592. So in clauses depending on an infinitive introduced by a verb meaning to *command*, *advise*, *plan*, *ask*, *wish*, etc. (1233). Here the infinitive expressing the command, wish, etc. is not itself in indirect discourse. The negative is *μη*. Thus ἀφικνούνται (historical pres.) ὡς Σιτάλκην βουλόμενοι πείσαι αὐτόν, εἰ δύναιντο, στρατεῦσαι they came to Sitalces with the desire of persuading him, if they could, to make an expedition T. 2. 67 (= εἰ ἂν δυνώμεθα).

REMARKS ON THE CONSTRUCTIONS OF INDIRECT DISCOURSE

1593. Past Tenses in Indirect Discourse. — a. The potential indicative with ἂν, the unreal indicative with ἄν (or without ἄν, as ἐχρήν, etc.), remain unchanged to prevent confusion with the optative of the direct form. Thus ἀπελογούντο ὡς οὐκ ἂν ποτε οὕτω μῶροι ἦσαν εἰ ἤδσαν they pleaded that they never would have been so foolish, if they had known X. H. 5. 4. 22 (= οὐκ ἂν ἦμεν, εἰ ἤσμεν), (ἔλεγεν) ὅτι κρείττον ἦν αὐτῷ τότε ἀποθανεῖν he said that it would have been better for him to die then L. 10. 25 (= ἦν μοι).

b. The imperfect and pluperfect in simple sentences or principal clauses usually remain unchanged after secondary tenses to prevent ambiguity; but

when there is no doubt that a past tense stood in the direct form, the imperfect passes into the present optative, the pluperfect into the perfect optative. In *subordinate* clauses both tenses are kept. Thus *εἶχε γὰρ λέγειν καὶ ὅτι μόνοι τῶν Ἑλλήνων βασιλεῖ συνεμάχοντο ἐν Πλαταιαῖς, καὶ ὅτι ὕστερον οὐδὲπώποτε στρατεύσαιντο* (cp. c) *ἐπὶ βασιλεῖα* for he was able to say both that alone of the Greeks they had fought on the side of the king at Plataea and that later they had never at any time taken the field against the king X. H. 7. 1. 34 (= *συνεμαχόμεθα, ἐστρατευσάμεθα*), τὰ πεπραγμένα διηγούντο, ὅτι αὐτοὶ μὲν πλείοιεν, τὴν δὲ ἀναίρεσιν τῶν ναυῶν προστάξαιεν they related what had occurred to the effect that they were themselves sailing against the enemy and that they had given orders for the rescue of the men on the wrecks X. H. 1. 7. 5 (= *ἐπλέομεν, προσετάξαμεν*).

c. The aorist indicative without *ἄν* in a simple sentence or in a principal clause may be changed to the aorist optative after a secondary tense; but in subordinate clauses (except those denoting cause) it remains unchanged to avoid ambiguity with the aorist optative, which usually represents the aorist subjunctive: *ἀπεκρίνάμην αὐτῷ ὅτι σκευὴ οὐ λάβοιμι* I answered him that I did not take the furniture D. 50. 36 (= *οὐκ ἔλαβον*), τοῖς ἰδίοις χρήσεσθαι ἔφη, ἃ ὁ πατὴρ αὐτῷ ἔδωκεν he said that he would use his own money that his father had given him X. H. 1. 5. 3 (= *χρήσομαι, μοι ἔδωκεν*).

1594. Inserted Statement of Fact. — When the present or perfect indicative would have stood in the direct discourse, the imperfect or pluperfect after a secondary tense is often inserted as a *statement of fact* by the writer from his own point of view, though the rest of the sentence may be given in indirect discourse from the point of view of the subject of the leading verb. Here *ὅτι* may often be translated by *the fact that*.

ἐπίθοντο ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα they obeyed him seeing that he alone had the mind of an officer X. A. 2. 2. 5 (= *φρονεῖ*), *ἔφη εἶναι παρ' αὐτῷ ὅσον μὴ ᾔην ἀνηλωμένον* he said that he had in his possession all that had not been expended D. 48. 16 (= *παρ' ἐμοὶ ἔστιν ὅσον μὴ ἔστιν ἀνηλωμένον*), τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσεσθαι πρὶν αὐτοὺς καταγάγει οἰκαδὲ he urged the exiles to make the expedition with him, promising them that, if he should succeed in accomplishing the purposes of his campaign, he would not cease until he had brought them back to their homes X. A. 1. 2. 2 (= *ᾔην καταπράξω ἐφ' ἃ στρατεύομαι, οὐ παύσομαι πρὶν ἂν καταγάω*). Cp. *δῆλον ᾔην ὅτι ἐγγύς ποῦ ὁ βασιλεὺς ᾔην* it was clear that the king was somewhere near X. A. 2. 3. 6 with *δῆλον ᾔην ὅτι πρᾶγμα τι εἶη* it was clear that something was the matter 4. 1. 17.

1595. Except in indirect questions, the optative of indirect discourse is unknown to Homer (1556). After primary or secondary tenses Homer em-

plies, in a principal clause, the same past tense that would have been used in an independent clause, from the point of view of the speaker: γίγνωσκον ὅ (= ὅτι) δὴ κακὰ μῆδετο *I knew that he was planning evil* γ 166 (i.e. κακὰ ἐμῆδετο καὶ ἐγίγνωσκον *he was planning evil and I knew it*). Here Attic would commonly have μῆδεται or μῆδοιτο. After secondary tenses the future is usually expressed in Homer by ἐμελλον and the infinitive: οὐδὲ τὸ ἤδη, ὃ οὐ πείσεσθαι ἐμελλον *nor did he know this, that she had no thought to comply* γ 146.

1596. Optatives with or without ἄν are retained after ὅτι (ὥς).

ἐδίδασκον ὡς συνεστρατεύοντο ὅποι ἠγοῖντο *they showed that they always followed them in their campaigns wherever they led* X. H. 5. 2. 8 (= συνεστρατεύομεθα, ὅποι ἠγοῖσθε, cp. 1482), ἀπεκρίνατο ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίησαν *he replied that they would sooner die than surrender their arms* X. A. 2. 1. 10 (= ἂν ἀποθάνομεν, παραδοίμεν).

1597. Indirect discourse introduced by ὅτι (ὥς) may pass into the infinitive as if the leading verb required the infinitive.

ἡ δὲ ἀπεκρίνατο ὅτι βούλοιο μὲν ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα μὲντοι τὸν παῖδα χαλεπὸν εἶναι νομίζειν (for νομίζοι) καταλιπεῖν *she answered that she wished to do everything to oblige her father, but that she considered it unkind to leave the child behind against his inclination* X. C. 1. 3. 13.

1598. An optative introduced by ὅτι (ὥς) may be followed, in a parenthetical or appended clause (often containing γάρ or οὖν), by an *independent* optative, which continues the quotation as if dependent.

ἔλεγον πολλοὶ ὅτι παντὸς ἀξία λέγοι Σεύθης· χειμῶν γὰρ εἶη *many said that what Seuthes said was of supreme importance; for it was winter* X. A. 7. 3. 13 (here we might have had χειμῶνα γὰρ εἶναι by 1597).

1599. An infinitive in indirect discourse may follow a sentence which merely *involves* the idea of indirect statement.

ὁ δὲ αὐτοὺς εἰς Λακεδαίμονα ἐκέλευεν ἵεσθαι· οὐ γὰρ εἶναι κύριος αὐτός *he recommended them to go to Lacedaemon; for (he said that) he was not himself empowered to act* X. H. 2. 2. 12.

1600. In subordinate temporal, relative, and conditional clauses the infinitive may be used for the indicative or optative by attraction to an infinitive standing in the principal clause after a verb of *saying*.

οὔτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος *and they said that Ariaeus said that there were many Persians better than himself, who would not endure his being king*

X. A. 2. 2. 1 (= πολλοί εἰσι ἐμαντοῦ βελτίους, οἳ οὐκ ἂν ἀνάσχοιντο ἐμοῦ βασιλευόντος). Here the relative is equivalent, in sense, to καὶ τούτους (1438).

1601. In the same sentence transition from indirect to direct quotation is not seldom permitted, and one verb may become optative while another remains unchanged after a past tense introducing indirect discourse.

κἂν μὲν ἦ ἐκεῖ, τὴν δίκην ἔφη χρῆζειν (= χρῆζω) ἐπιθεῖναι αὐτῷ, ἣν δὲ φύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα if he were there, he said he wished to inflict punishment on him, "but if he be fled, we will there take counsel about this" X. A. 1. 3. 20, οὗτοι ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἶη these said that Cyrus was dead but that Ariaeus had fled 2. 1. 3 (here we might have τεθνήκοι, πέφευγε), ἐδόκει δῆλον εἶναι ὅτι αἰρήσονται αὐτὸν εἴ τις ἐπιψηφίζοι it seemed to be clear that they would elect him if any one should put it to vote 6. 1. 25 (here we might have αἰρήσονται, εἰ ἂν ἐπιψηφίζῃ), παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, ἀναπαύεσθαι καὶ ἔπεσθαι, ἡνίκ' ἂν τις παραγγέλλῃ they gave orders that, when they had supped, they should rest and follow when any one gave the command 3. 5. 18 (here we might have ἐπειδὴν δειπνήσωσι, ἡνίκα παραγγέλλοι).

1602. The idea conveyed by an imperative, a hortatory (or even a deliberative) subjunctive, of direct discourse may be set forth in the infinitive by a statement as to what ought to be.

ἀπηγόρευε μηδένα βάλλειν he forbade any one to shoot X. C. 1. 4. 14 (cp. μηδεὶς βαλλέτω), εἰς δὲ δὴ εἶπε (1236) στρατηγούς μὲν ἐλέσθαι ἄλλους and some one urged that they choose other generals X. A. 1. 3. 14 (cp. ἔλεσθε or ἔλωμεν), ᾤοντο ἀπίεσαι they thought that they should retire X. H. 4. 7. 4 (cp. ἀπίωμεν). The imperative idea may be expressed by ἔφη χρῆναι (δεῖν), as ἔφη χρῆναι πλεῖν ἐπὶ Συρακούσῃς he said that they ought to sail to Syracuse T. 4. 69.

1603. Long sentences (and even some short complex sentences), and a series of sentences, in indirect discourse depending on a single verb of *saying* or *thinking*, are uncongenial to the animated character of Greek. To effect variety and to ensure clearness by relieving the strain on the leading verb, Greek may, e.g., repeat the verb of *saying* or *thinking*, abandon the indirect for the direct form (1601), insert ἔφη χρῆναι or ἐκέλευσε (1602). Some long passages in indirect discourse do, however, appear; as X. C. 1. 3. 4, 8. 1. 10–11, T. 6. 49, P. R. 614 b.

NEGATIVE SENTENCES

1604. The simple negative particles are *οὐ* and *μή*. *οὐ* *contradicts* or *denies*, and negatives assertions; *μή* *rejects* or *deprecates*, and negatives commands, conditions, and wishes. The rules for the simple negatives apply also to their compounds *οὔτε μήτε, οὔδέ μηδέ, οὔδεις μηδεις*, etc.

a. The rarer *οὐχι* (*οὐ-χί*) denies with greater emphasis than *οὐ*. The form *μηκέτι* *no longer* is due to the analogy of *οὐκ-έτι*.

b. *And not* is expressed by *καὶ οὐ* (*μή*) after a positive clause, by *οὔδε* (*μηδέ*) after a negative clause.

c. In *οὐδ' (μηδ') εἰ ἢ ἂν not even if*, the negative belongs to the leading clause, while *even (-δέ)* belongs to the dependent clause. The negative may be repeated in the leading clause: *οὐδ' εἰ πάντες ἔλθοιεν Πέρσαι, πλῆθει οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους even if all the Persians should come, we should not exceed the enemy in numbers* X. C. 2. 1. 8.

1605. *οὐ* and *μή* generally precede the word they negative; but may follow an emphatic word they negative.

οἱ δὲ στρατηγοὶ ἐξήγον μὲν οὐ, συνεκάλεσαν δέ and the generals did not lead them out, but called them together X. A. 6. 4. 20.

a. The negative may stand before an infinitive though the English translation joins it to another verb in the sentence. Cp. 1233 (second example).

b. *οὐ* with the governing verb may be equivalent in sense to *μή* with a dependent infinitive: *οὐ συμβουλεύων Ξέρξη στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα advising Xerxes not to march against Greece (= συμβουλεύων μή στρατεύεσθαι)* Hdt. 7. 46.

1606. *οὐ* *adherescent* adheres closely to the following word, with which it practically forms a compound.

ἄ *οὐκ ἐᾶτε (= κωλύετε) ἡμᾶς ποιεῖν what you (do not permit =) forbid us to do* X. C. 1. 3. 10. Similarly *οὐ φημι refuse, deny (cp. nego), οὐκ ἐθέλω be unwilling, οὐκ ἀξίω regard as unworthy, οὐκ ὀλίγοι not a few = πολλοί many, οὐχ ἧττον not less = μᾶλλον more, οὐ πάνυ not at all.*

a. With verbs of *saying* and *thinking* *οὐ* is often to be translated with a dependent infinitive: *οὐκ ἔφη ἵεναι he said that he would not (i.e. refused to) go* X. A. 1. 3. 8, *οὐ φᾶσιν εἶναι ἄλλην ὁδόν they say there is no other road* 4. 1. 21.

b. *οὐ* *adherescent* is sometimes called *οὐ privative* because it deprives the following word of its positive meaning.

1607. *οὐ* is used in declarations, *μή* in commands and wishes. In direct questions, *οὐ* expects the answer *yes*, *μή* expects the

answer *no*. In deliberative questions *μή* is employed. For the use of the negatives in subordinate clauses see the Index.

1608. *μή* is often used to mark *character (of such a sort)*: ὁ μηδὲν ἄν ὀμόσῃς *the man who would not take an oath* D. 54. 40. In such cases ὅς *μή* may refer to a definite person or thing: ταλαίπωρος ἄρα τις σύ γε ἄνθρωπος εἶ, ᾧ μήτε θεοὶ πατρώοι εἰσι μήτε ἱερά *a wretched being art thou then, who hast neither ancestral gods nor shrines* P. Eu. 302 b. But note οὐδείς (or οὐκ ἔστιν) ὅστις οὐ (1445 a).

1609. *Oaths and protestations* in the indicative with *μή* express a solemn denial or refusal, or repudiate a charge: ἴστω νῦν Ζεὺς μή μὲν τοῖς ἵπποισιν ἄνηρ ἐποικησεται ἄλλος *let Zeus now know (i.e. I swear by Zeus) that no other man shall mount these horses* K 329.

1610. The negatives of finite verbs in direct discourse are retained in indirect discourse introduced by ὅτι (ὥς).

εἶπε . . . ὅτι οὐ περὶ πολιτείας ὑμῖν ἔσται ἀλλὰ περὶ σωτηρίας, εἰ μή ποιήσαιβ (= εἰάν μή ποιήσῃτε) ἃ Θηράμένης κελεύει *he said that the question would not be about your constitution but about your safety, if you did not do what Theramenes urged* L. 12. 74.

οὐ AND μή WITH THE INFINITIVE

NEGATIVES OF THE INFINITIVE NOT IN INDIRECT DISCOURSE

1611. *μή* is the regular negative of the infinitive not in indirect discourse (1233–1250). Cp. 1376, 1385.

a. The articular infinitive has *μή*, as τὸ μή μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε 'tis better for thee not to learn than to learn these things A. Pr. 624.

1612. *χρή* takes either *μή* or *οὐ* with the infinitive: *χρή μή καταφρονεῖν τοῦ πλήθους one must not despise the multitude* I. 5. 79, *χρή δ' οὐποτ' εἰπεῖν οὐδέν' ὄλβιον βροτῶν but one must never call any mortal happy* E. And. 100. *δεῖ* takes *μή* with the infinitive: *μή δκνεῖν δεῖ αὐτοὺς they must not fear* T. 1. 120. *οὐ δεῖ* may be used for *δεῖ μή* (cp. 1605 b).

a. For *οὐ χρή* was substituted (for emphasis 1605) *χρή οὐ*, where *οὐ* was still taken with *χρή*; then *οὐ* was felt to belong with the infinitive.

1613. *μή* is used in oaths and protestations: ἴστω νῦν τότε γαῖα . . . *μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο let earth now know this (i.e. I swear by earth) that I will not devise any other harmful mischief to thine own hurt* ε 187.

1614. *μή* is used when the infinitive stands in *apposition* (1230): τοῦτο ἐν ἔστιν ὧν φημι. μηδένα ἄν ἐν βραχυτέροις ἐμοῦ τὰ αὐτὰ εἰπεῖν *this is one of the things I maintain — that no one can say the same things in fewer words than I can* P. G. 449 c.

NEGATIVES OF THE INFINITIVE IN INDIRECT DISCOURSE

1615. The infinitive in indirect discourse after verbs of *saying* and *thinking* retains *οὐ* if *οὐ* was the negative of the direct discourse.

ἢ (i.e. ἀνάγκη) φαμεν οὐδένα θεῶν οὔτε μάχεσθαι τὰ νῦν οὔτε μαχεῖσθαι ποτε we declare that no one of the gods either now contends with necessity, or ever will contend P. L. 818 e (= οὐδεῖς, μάχεται, μαχεῖται). See 1583. On οὐ φημι, see 1606 a.

1616. Verbs of *saying* and *thinking* may take *μή* in emphatic declarations involving a wish that the utterance may hold good. Cp. 1618.

φαίην δ' ἂν ἔγωγε μηδενὶ μηδεμίαν εἶναι παιδευσιν παρὰ τοῦ μὴ ἀρέσκοντος but for my part I would maintain that no one gets any education from (a teacher) who is not pleasing X. M. 1. 2. 39, πάντες ἔροῦσι μηδὲν εἶναι κερδαιώτερον ἀρετῆς all will say that nothing is more profitable than bravery X. C. 7. 1. 18.

1617. *μή* is often found after verbs denoting an oracular response or a judicial decision actual or implied: ἀνείλεν ἡ Πυθία μηδένα σοφώτερον εἶναι the Pythian prophetess made answer that no one was wiser P. A. 21 a (direct οὐδεῖς σοφώτερός ἐστι).

1618. The infinitive in indirect discourse after verbs and other expressions of *asseveration* and *belief*, often takes *μή*, where we might expect *οὐ*. Such verbs are those signifying to *hope*, *expect*, *promise*, *put trust in*, *be persuaded*, *agree*, *testify*, *swear*, etc. The use of *μή* indicates strong assurance, confidence, and resolve; and generally in regard to the future. Cp. 1616.

ἐλπὶς ὑμᾶς μὴ ὀφθῆναι there is hope that you will not be seen X. C. 2. 4. 23, ὑπισχνούντο μηδὲν χυλεπὸν αὐτοὺς πείσεσθαι they promised that they should suffer no harm X. H. 4. 4. 5, πιστεύω μὴ ψεύσειν με ταύτας τὰς ἀγαθὰς ἐλπίδας I trust that these good hopes will not deceive me X. C. 1. 5. 13, ἐπέισθησαν Ἀθηναῖοι Σωκράτην περὶ θεοῦ μὴ σωφρονεῖν the Athenians were persuaded that Socrates did not hold temperate opinions regarding the gods X. M. 1. 1. 20, ὁμολογεῖ μὴ μετεῖναι οἱ μακρολογίας he acknowledges that he cannot make a long speech P. Pr. 336 b, αὐτὸς ἑαυτοῦ καταμαρτυρεῖ μὴ ἐξ ἐκείνου γεγενῆσθαι he proves by his own testimony that he is not his son D. 40. 47.

1619. *ἐπίσταμαι* and *οἶδα* generally take *μή* when they denote confident belief: ἐξίσταμαι μὴ του τόδ' ἀγλαῖσμα πλὴν κείνου μολεῖν I know well (= I assure you) this fair offering has not come from any one save from him S. El. 908. Cp. 1622.

οὐ AND μή WITH PARTICIPLES AND SUBSTANTIVES

1620. The participle has *οὐ* when it states a fact, *μή* when it states a condition. On *μή* due to the force of the leading verb, see 1626.

ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος *he went up on the mountains since no one hindered him* X. A. 1. 2. 22, οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν *thou canst not be happy if thou hast not toiled* E. Fr. 461.

1621. On οὐ with circumstantial participles of cause, purpose, concession, see 1279–1281. οὐ is used with supplementary participles in indirect discourse (see 1299, 1303–1309).

1622. ἐπίσταμαι and οἶδα denoting confident belief may take μή for οὐ. Thus ξέουδα φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν κακά *well do I know that by nature thou art not adapted to utter such guile* S. Ph. 79; cp. 1619.

1623. The participle with the article has οὐ when a definite person or thing is meant, but μή when the idea is indefinite and virtually conditional (*whoever, whatever*); and when a person or thing is to be characterized (*of such a sort, one who*; 1608). Thus ὁ οὐ δράσας *the definite person who did not do something*, ὁ μὴ δράσας *any one who did not do something* (a supposed case); οἱ οὐ βουλόμενοι ταῦτα οὕτως ἔχουν *the party of opposition* And. 1. 9, οἱ μὴ δυνάμενοι *any who are unable* X. A. 4. 5. 11 (= οἵτινες μὴ δύνανται or ὅσοι ἂν μὴ δύνωνται), ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται *he who gets no flogging gets no training* Men. Sent. 422.

1624. οὐ and (more commonly) μή are used with substantives and substantivized adjectives with the same general difference as with participles.

ἡ τῶν γεφυρῶν οὐ διάλυσις *the non-destruction of the bridges* T. 1. 137, οἱ μὴ πλοῦσοι *whoever are not rich* P. R. 330 a, οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν οὐδ' ἐλπίς *in schemes that are unwise there is no place even for hope* S. Tr. 725, ἡ μὴ ἐμπειρία *lack of experience* Ar. Eccl. 115.

THE NEGATIVES IN INDIRECT QUESTIONS

1625. The negative of the direct form is generally preserved in indirect questions.

εἶσομαι πότερον ὃ ἔχων αὐτὸ οὐκ εὐδαίμων ἐστὶν ἢ εὐδαίμων *I shall know whether its possessor is happy or not* P. R. 354 c, οὐκ οἶδ' ὅπως φῶ τοῦτο καὶ μὴ φῶ *I know not how I am to say this and not to say it* E. I. A. 643 (= πῶς μὴ φῶ;).

a. Indirect questions with εἰ have οὐ or μὴ. Thus ἤρετο τὸν δῆμον εἰ οὐκ αἰσχύνονται *he asked the people whether they were not ashamed* Aes. 1. 84, ἤρετό με εἰ μὴ μέμνημαι *he asked me whether I did not remember* 2. 36.

b. As the second member of an alternative question introduced by εἰ, or not may be either ἢ οὐ or ἢ μὴ. Thus σκοπῶμεν εἰ ἡμῖν πρέπει ἢ οὐ *let us consider whether it is proper for us or not* P. R. 451 d, νῦν ἔμαθον ὃ λέγεις· εἰ δὲ ἀληθές ἢ μὴ, περάσσομαι μαθεῖν *now I have made out what you mean; and I will try to make out whether it is true or not* 339 a.

APPARENT EXCHANGE OF *οὐ* AND *μή*

1626. Where *μή* is used when we expect *οὐ* the expression negatived usually depends on a verb that either has *μή* or would have it, if negatived.

νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον εἶναι consider nothing in human life to be secure I. 1. 42 (= *μή νόμιζέ τι*), *εἰ δέ τις νομίζει τι μή ἰκανῶς εἰρήσθαι* but if any one thinks some point has not been sufficiently mentioned And. 1. 70, *κελενέει μείναι ἐπὶ τοῦ ποταμοῦ μή διαβάντας* he orders them to remain by the river without crossing X. A. 4. 3. 28 (cp. 1618).

a. But *οὐ* may assert itself even under the above circumstances: *ἢ ἀφίετέ με ἢ μή ἀφίετέ ὡς ἐμοῦ οὐκ ἂν ποιήσαντος ἄλλα* either acquit me or do not acquit me in the knowledge that I should not act otherwise P. A. 30 b, *εἰ νομίζεις οὐχ ὑφέξειν τὴν δίκην* if thou thinkest not to suffer the penalty S. O. T. 551 (direct *οὐχ ὑφέξω*).

1627. *οὐ* is sometimes found in clauses introduced by *εἰ* (*εἰάν*).

a. When *οὐ* is adherescent (1606): *εἰ δ' ἀποστήναι Ἀθηναίων οὐκ ἠθελήσαμεν, οὐκ ἠδικούμεν* but if we refused to revolt from the Athenians, we were not doing wrong T. 3. 55.

b. When there is an emphatic assertion of fact or probability and not a hypothetical statement; as where a direct statement is quoted: *εἰ, ὡς νῦν φήσῃ, οὐ παρεσκεύαστο* if, as he will presently assert, he had not made preparations D. 54. 29.

c. When *εἰ* (*εἰάν*) is used instead of *ὅτι* that (because) after verbs of emotion (1373): *μή θανμάσης εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει σοι* do not be surprised if much of what has been said does not apply to you I. 1. 44. Here *μή* is possible.

d. When *εἰ* (*εἰάν*) approaches the idea of *ἐπεὶ* since: *εἰ τοῦσδε οὐ στέργει πατὴρ* if (since) their father has ceased to love these children E. Med. 88 (often explained as *οὐ* adherescent). Here *μή* is possible.

e. Homer sometimes has *εἰ* and the indicative with *οὐ* if the subordinate clause precedes; but usually he has *εἰ μή* if the subordinate clause follows: *εἰ δέ μοι οὐ τείσσοσι βοῶν ἐπιεικέ' ἀμοιβήν, δύσομαι εἰς Ἀΐδαο* but if they will not pay a fitting compensation for the cattle, I will go down to Hades μ 382. Some of the cases belong under a.

1628. *οὐ* may go with the leading verb though it stands with the infinitive.

βουλοίμην δ' ἂν οὐκ εἶναι τόδε I would fain it were not so (I should not wish that this were so) E. Med. 73.

1629. *οὐ* in a contrast may go closely with a following word or words.

κελεύων οὐκ ἐν τῇ ἐκκλησίᾳ ἀλλ' ἐν τῷ θεάτρῳ τὴν ἀνάρρησιν γίνεσθαι
demanding that the proclamation be made not in the assembly but in the theatre
 Aes. 3. 204.

μή AND μή οὐ WITH THE INFINITIVE

REDUNDANT OR SYMPATHETIC NEGATIVE

I. *With the Infinitive depending on Verbs of Negative Meaning*

1630. Verbs and expressions of negative meaning, such as *deny, refuse, hinder, forbid, avoid*, often take the infinitive with a redundant μή to confirm the negative idea of the leading verb.

καταρῆ μή δεδραῖκέαι τάδε; *dost thou deny that thou hast done this?* S. Ant. 442, ἀποκωλύσαι τοὺς Ἕλληνας μή ἐλθεῖν *to hinder the Greeks from coming* X. A. 6. 4. 24, ἀπέσχοντο μή ἐπὶ τὴν ἑκατέρων γῆν στρατεύσαι *they abstained from marching upon each other's territory* T. 5. 25.

1631. When a verb of *denying, refusing, etc.*, is itself negatived, either directly or by appearing in a question expecting a negative answer, the infinitive generally has μή οὐ. Here both the introductory clause and the dependent clause virtually have an affirmative sense.

οὐδεὶς πώποτ' ἀντίειπεν μή οὐ καλῶς ἔχειν αὐτοὺς (*i.e.* τοὺς νόμους) *no one ever denied that the laws were excellent* D. 24. 24, τίνα οἶει ἀπαρνήσεσθαι μή οὐχὶ καὶ αὐτὸν ἐπίστασθαι τὰ δίκαια; *who, think you, will deny that he too understands what is just?* P. G. 461 c (= οὐδεὶς ἀπαρνήσεται).

1632. *Constructions after Verbs of Hindering, etc.* — After verbs signifying (or suggesting) *to hinder* and the like (1630), the infinitive admits the article τό or τοῦ (cp. 901). Hence we have a variety of constructions, here classed under formal types.

1. εἶργει με μή γράφειν *he hinders me from writing* (the usual construction: examples 1630).

2. εἶργει με γράφειν (less common): οἱ θεῶν ἡμᾶς ὄρκοι κωλύουσι πολεμίους εἶναι ἀλλήλους *the oaths sworn in the name of the gods prevent us from being enemies to each other* X. A. 2. 5. 7.

3. εἶργει με τὸ μή γράφειν (rather common): εἶργον τὸ μή κακοῦργεῖν *they prevented them from doing damage* T. 3. 1.

4. εἶργει με τὸ γράφειν (not uncommon): ἔστιν τις, ὃς σε κωλύσει τὸ δρᾶν *there is some one who will prevent thee from the deed* S. Ph. 1241.

5. εἶργει με τοῦ μή γράφειν (not so common as 3): πᾶς γὰρ ἀσκὸς δύο ἀνδρας ἔξει τοῦ μή καταδύναι *for each skin-bag will prevent two men from sinking* X. A. 3. 5. 11.

6. εἶργει με τοῦ γράφειν (rare) : κωλύσειε τοῦ κάειν ἐπιόντας he said that he would prevent them from attacking and burning X. A. 1. 6. 2.

7. οὐκ εἶργει με γράφειν (not very common, but found especially with κωλύω) : τί κωλύει (= οὐδέν κ.) καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαβεῖν; what hinders our ordering Cyrus to take also the heights in advance for us? X. A. 1. 3. 16.

8. οὐκ εἶργει με μὴ οὐ γράφειν (regular) : οὐκ ἀμφισβητῶ μὴ οὐχὶ σὲ σοφώτερον ἢ ἐμέ (εἶναι) I do not dispute that you are wiser than I P. Hipp. Minor 369 d.

9. οὐκ εἶργει με τὸ μὴ γράφειν (occasionally) : καὶ φημι δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μὴ (δρᾶσαι) I both assent that I did the deed and do not deny that I did it S. Ant. 443.

10. οὐκ εἶργει με τὸ μὴ οὐ γράφειν (very common) : οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν πᾶν I will not refuse to declare all A. Pr. 786.

II. μὴ οὐ with the Infinitive depending on Negatived Verbs

1633. Any infinitive that would take μὴ may take μὴ οὐ (with a negative force), if dependent on a negatived verb. Here οὐ is the sympathetic negative and is untranslatable. This use is often found with verbs and other expressions formed by οὐ (or *a-privative*) with a positive word and meaning *impossible, difficult, wrong*, and the like.

οὐκ ἂν πιθοίμην μὴ οὐ τὰδ' ἐκμαθεῖν I cannot consent not to learn this S. O. T. 1065, πᾶν ἀνόητον ἡγοῦμαι εἶναι σοὶ μὴ οὐ καὶ τοῦτο χαρίζεσθαι I think it is utterly senseless for me not to grant you this favor also P. S. 218 c, οὐδεὶς οἷός τ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι no one by speaking otherwise can avoid being ridiculous P. G. 509 a, ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάξουσιν so that all were ashamed not (i.e. felt it was not right) to cooperate zealously X. A. 2. 3. 11.

1634. Instead of μὴ οὐ we find also μὴ (rarely) : ἔλεγον ὅτι οὐ δυνήσονται μὴ πείθεσθαι τοῖς Θεβαίοις they said that they could not help submitting to the Thebans X. H. 6. 1. 1; τὸ μὴ : ἔφη οὐχ οἷόν τ' εἶναι τὸ μὴ ἀποκτεῖναι με he said it was not possible not to condemn me to death P. A. 29 c; τοῦ μὴ : ἡ ἀπορία τοῦ μὴ ἡσυχάζειν the inability to rest T. 2. 49 (the whole result is negative); τὸ μὴ οὐ : ἄλογον τὸ μὴ οὐ τέμνειν διχῆ it is irrational not to make a two-fold division P. Soph. 219 e.

μὴ οὐ WITH THE PARTICIPLE

1635. μὴ οὐ, instead of μὴ, with conditional participles occurs after expressions preceded by οὐ or involving a negative, and generally when such expressions mean *impossible, difficult, wrong*, and the like.

οὐκ ἄρα ἐστὶν φίλον τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν *nothing then is beloved by a lover except it love in return* P. Lys. 212 d, δυσάγγελτος γὰρ ἂν εἶην τοῖανδε μὴ οὐ κατοικτίρων ἔδραῖν *for I should prove hard of heart, did I not pity such a supplication as this* S. O. T. 11 (μὴ οὐ κατοικτίρων = εἰ μὴ κατοικτίρομαι).

REDUNDANT οὐ

1636. Redundant οὐ may appear in ὡς (ὄτι) clauses dependent on verbs of *denying, doubting, etc.*

ὡς μὲν οὐκ ἀληθῆ ταῦτ' ἐστίν, οὐχ ἔξετ' ἀντιλέγειν *that this is true you will not be able to deny* D. 8. 31.

1637. Redundant οὐ often appears after πλὴν, χωρὶς, ἐκτός, ἄνευ *except, without*, and after πρὶν dependent on a negative (which may be involved in a question).

νῦν δὲ φαίνεται (ἢ ναῦς) πλέουσα πανταχόσε πλὴν οὐκ εἰς Ἀθῆνας *but now it seems that the ship is sailing everywhere except to Athens* D. 56. 23, πρὶν δ' οὐδὲν ὀρθῶς εἰδέναι, τί σοι πλέον λυπομένη γένοιτ' ἂν; *before thou knowest the facts, what can sorrow avail thee?* E. Hel. 322. Redundant οὐ is sometimes used after μάλλον ἢ rather than: πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους *to destroy a whole city rather than the guilty* T. 3. 36.

οὐ μὴ

1638. An emphatic denial may be expressed by οὐ μὴ with the aorist subjunctive or by οὐ μὴ with the future indicative (first and third persons). The present subjunctive is less common.

οὐ μὴ παύσωμαι φιλοσοφῶν *I will not cease from searching for wisdom* P. A. 29 d, οὐδεὶς μηκέτι μείνη τῶν πολεμίων *not one of the enemy will stand his ground any longer* X. A. 4. 8. 13, οὐτι μὴ φύγητε *you shall not escape (a threat)* E. Hec. 1039, οὐ μὴ σοι δύνωνται ἀντέχειν οἱ πολέμοι *your enemies will not be able to withstand you* X. Hi. 11. 15, οὐ σοι μὴ μεθέψομαι ποτε *never will I follow thee* S. El. 1052, οὐ μὴ δυνήσεται Κύρος εὐρεῖν *Cyrus will not be able to find* X. C. 8. 1. 5. In indirect discourse, the future indicative may become optative or infinitive: ἐθέσπισεν ὡς οὐ μὴ ποτε πέρσοιεν *he prophesied that they never would destroy* S. Ph. 611, εἶπεν οὐ μὴ ποτε εὖ πράξειν πόλιν *he declared that the city would never prosper* E. Phoen. 1590.

1639. A strong prohibition (cp. 1114) may be expressed in the drama by οὐ μὴ with the second person singular of the future indicative, rarely by οὐ μὴ with the aorist subjunctive.

οὐ μὴ καταβῆσει *don't come down* Ar. Vesp. 397, οὐ μὴ ληρήσης *don't talk twaddle* Ar. Nub. 367 (many editors change to ληρήσεις).

a. A positive command in the future indicative (2 sing.) may be joined by *ἀλλά* or *δέ* to the prohibition introduced by *οὐ μή*: *οὐ μή λαλήσεις ἀλλ' ἀκολουθήσεις ἐμοί* *don't prattle but follow me* Ar. Nub. 505.

ACCUMULATION OF NEGATIVES

1640. If in the same clause a *simple* negative (*οὐ* or *μή*) with a verb follows a negative, either *simple* or *compound*, each keeps its own force if they belong to different words or expressions. If they belong to the same word or expression, they make an affirmative.

οὐ διὰ τὸ μὴ ἀκοντίζειν οὐκ ἔβαλον αὐτόν *it was not because they did not throw that they did not hit him* Ant. 3. 8. 6, *οὐδεὶς οὐκ ἔπασχέ τι* *no one was not suffering something* (i.e. everybody suffered) X. S. 1. 9.

a. Two negatives belonging to different words sometimes make an affirmative; as *οὐκ ἔστιν (οὐδεὶς) ὅστις οὐ* *every one*. Cp. 1445, 1472.

1641. If in the same clause one or more compound negatives follow a negative, the compound negative simply confirms the first negative.

οὐδεὶς οὐδὲν πενία δράσει *no one will do anything because of want* Ar. Eccl. 605, *μὴ θορυβήσῃ μηδεὶς* *let no one raise an uproar* D. 5. 15, *καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε* *and neither did any one make an attack from any quarter nor did any one come to the bridge* X. A. 2. 4. 23, *τούτους φοβούμενοι μήποτε ἄσεβες μηδὲν μηδὲ ἀνόσιον μήτε ποιήσῃτε μήτε βουλεύσῃτε* *holding them (the gods) in fear, never do or intend anything either impious or unholy* X. C. 8. 7. 22.

1642. The negative of one clause is sometimes repeated in the same or in another clause either for emphasis or because of lax structure.

ὅς οὐκ, ἐπειδὴ τῷδε ἐβούλευσας μόρον, δρᾶσαι τὸδ' ἔργον οὐκ ἔτλης *who did not, after you had planned his death, dare to do this deed* A. Ag. 1634.

SOME NEGATIVE PHRASES

1643. *οὐχ ὅτι (οὐχ ὅπως, μὴ ὅτι) . . . ἀλλὰ (καὶ)* *not only . . . but (also): οὐχ ὅτι ὁ Κριτῶν ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ* *not only was Crito in peace, but his friends also* X. M. 2. 9. 8.

a. These expressions and those of 1644, 1645 are probably due to an early omission of a verb of saying. Thus *οὐ λέγω* (or *οὐκ ἐρῶ*) *ὅπως, μὴ εἶπω (λέγε, εἴπῃς) ὅτι* *I do (will) not say that, let me not say that, do not say that*. But *οὐχ ὅπως*, etc., are often used when the above verbal forms cannot be supplied by reason of the form of the sentence.

1644. οὐχ ὅπως (rarely οὐχ ὅτι) or μὴ ὅτι . . . ἀλλὰ (καί) *not only not (so far from) . . . but (also): οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ μισθώσῃς σαντὸν κατὰ τούτων ἰ πολίτευει not only are you not grateful to them, but you let yourself out for hire as a public man to their prejudice* D. 18. 131.

1645. οὐχ ὅπως (rarely οὐχ ὅτι) or μὴ ὅτι (μὴ ὅπως) . . . ἀλλ' οὐδέ (μηδέ) or ἀλλ' οὐ (μή) *not only not (so far from) . . . but not even: νομίζει ἑαυτὸν μὴ ὅτι Πλαταιᾶ εἶναι, ἀλλ' οὐδ' ἐλεύθερον he considers himself not only not a Plataean but not even a free man* I. 23. 12.

1646. μόνον οὐ, ὅσον οὐ *all but, almost: μόνον οὐ διεσπάρσθην I was almost torn in pieces* D. 5. 5.

1647. οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά *nevertheless, notwithstanding* require a verb or some other word to be supplied. Thus ὁ ἵππος μῖκροῦ κάκεινον ἐξετραχίλισεν· οὐ μὴν (ἐξετραχίλισεν) ἀλλ' ἐπέμεινεν ὁ Κῦρος *the horse was within a little of throwing him also over his head; (not that it did throw him over however, but =) nevertheless (Cyros kept his seat* X. C. 1. 4. 8.

1648. οὐ μὴν οὐδέ *nor (yet) again, not however* corresponds to the positive οὐ μὴν (μέντοι) ἀλλά. Thus οὐ μὴν οὐδέ βαρβάρους εἶρηκε *nor again has he spoken of barbarians* T. 1. 3, οὐ μὲν οὐδ' Ἀχιλεὺς *no, nor even Achilles* B 703.

1649. In οὐδέ γὰρ οὐδέ the first negative belongs to the whole sentence, while the second limits a particular part: οὐδέ γὰρ οὐδέ τούτο ἐψεύσατο *for he did not deceive me even in this* X. C. 7. 2. 20.

APPENDIX: LIST OF VERBS

THIS List in general includes the common verbs showing any formal peculiarity of tense. The forms printed in heavy-faced type belong to standard Attic, that is, to the language used in common speech and in ordinary prose; others are poetical, doubtful, dialectal or late. Many regular forms are omitted because they do not appear in the classical writers; though their non-appearance in the extant texts may often be accidental. Later forms are usually excluded, but reference is made to Aristotle, and to Hippocrates, though many works ascribed to him are of later date. The determination of the forms of Attic prose as distinguished from those of poetry is often difficult because of insufficient evidence, and in many cases certainty is not to be attained. The tenses employed in the dialogue parts of Aristophanes and other early writers of Attic comedy are usually to be regarded as existing in the spoken language except when the character of the verb in question is such as to indicate borrowing from Epic or tragedy. Sometimes a tense attested only in tragedy and in Attic prose of the latter part of the fourth century may have been used in the best Attic prose. The expression *in prose* means *in Attic prose*.

A prefixed hyphen indicates that a form used in prose is attested generally, or only, in composition; and that a poetical form occurs only in composition. Rigid consistency would have led to too great detail; besides, many tenses cited as existing only in composition may have occurred also in the simple form. For the details of usage on this and other points the student is referred to Veitch, *Greek Verbs, Irregular and Defective*, and to Kühner-Blass, *Ausführliche Grammatik*.

The tenses cited are those of the *principal parts* (330). Tenses inferred from these are omitted, but mention is made of the future perfect, future passive, and of the future middle when it shows a passive sense.

An assumed form is marked by * or has no accent; the abbreviations *aor.* and *perf.* denote *first aorist* and *first perfect*; of alternative forms in $\tau\tau$ or $\sigma\sigma$ (64), that in $\tau\tau$ is given when the verb in question belongs to the classical spoken language. In the citation of Epic forms, futures and aorists with $\sigma\sigma$, and several other Epic peculiarities, are usually not mentioned.

The appended Roman numerals indicate the class (453-476) to which the present system of each verb belongs; all verbs not so designated belong to the *first* class.

* $\acute{\alpha}\acute{\alpha}\omega$ ($\acute{\alpha}\phi\alpha\text{-}\omega$), $\acute{\alpha}\acute{\alpha}\zeta\omega$ *harm, infatuate*: pres. only in mid. $\acute{\alpha}\acute{\alpha}\tau\alpha\iota$; aor. $\acute{\alpha}\acute{\alpha}\sigma\alpha$ ($\acute{\alpha}\acute{\alpha}\sigma\alpha$ or $\acute{\alpha}\acute{\alpha}\sigma\sigma\alpha$), $\acute{\alpha}\acute{\alpha}\sigma\alpha$, $\acute{\alpha}\acute{\alpha}\sigma\acute{\alpha}\mu\eta\nu$ (and $\acute{\alpha}\acute{\alpha}\sigma\acute{\alpha}\mu\eta\nu$ or $\acute{\alpha}\acute{\alpha}\sigma\sigma\acute{\alpha}\mu\eta\nu$) *erred*; aor. pass. $\acute{\alpha}\acute{\alpha}\sigma\theta\eta\nu$; v. a. in $\acute{\alpha}\text{-}\acute{\alpha}\alpha\tau\omicron\varsigma$, $\acute{\alpha}\text{-}\acute{\alpha}\acute{\alpha}\tau\omicron\varsigma$, $\acute{\alpha}\nu\text{-}\acute{\alpha}\tau\omicron\varsigma$. Chiefly Epic.

$\acute{\alpha}\gamma\acute{\alpha}\lambda\lambda\omega$ ($\acute{\alpha}\gamma\alpha\lambda\text{-}$) *adorn, honor* (act. in Com. poets): $\acute{\alpha}\gamma\alpha\lambda\acute{\omega}$, $\acute{\eta}\gamma\eta\lambda\alpha$; mid. $\acute{\alpha}\gamma\acute{\alpha}\lambda\lambda\omicron\mu\alpha\iota$ *glory in* only pres. and imperf. (III.)

$\acute{\alpha}\gamma\acute{\alpha}\sigma\text{-}\mu\alpha\iota$ *admire*: aor. $\acute{\eta}\gamma\acute{\alpha}\sigma\theta\eta\nu$, rarely $\acute{\eta}\gamma\acute{\alpha}\sigma\acute{\alpha}\mu\eta\nu$, v. a. $\acute{\alpha}\gamma\acute{\alpha}\sigma\tau\acute{\omicron}\varsigma$. Epic fut. $\acute{\alpha}\gamma\acute{\alpha}\sigma\text{-}(\sigma)\omicron\mu\alpha\iota$, Epic aor. $\acute{\eta}\gamma\acute{\alpha}\sigma\text{-}(\sigma)\acute{\alpha}\mu\eta\nu$. Hom. has also $\acute{\alpha}\gamma\acute{\alpha}\sigma\mu\alpha\iota$ *admire* and $\acute{\alpha}\gamma\acute{\alpha}\lambda\omicron\mu\alpha\iota$ ($\acute{\alpha}\gamma\alpha\text{-}$ for $\acute{\alpha}\gamma\acute{\alpha}\sigma\text{-}$) *envy, am indignant at or with*.

$\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$ ($\acute{\alpha}\gamma\gamma\epsilon\lambda\text{-}$) *announce*: $\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\omega}$, $\acute{\eta}\gamma\gamma\epsilon\iota\lambda\alpha$, $\acute{\eta}\gamma\gamma\epsilon\lambda\kappa\alpha$, $\acute{\eta}\gamma\gamma\epsilon\lambda\mu\alpha\iota$, $\acute{\eta}\gamma\gamma\epsilon\lambda\theta\eta\nu$, $\acute{\alpha}\gamma\gamma\epsilon\lambda\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$, $\acute{\alpha}\gamma\gamma\epsilon\lambda\tau\acute{\omicron}\varsigma$. 2 aor. pass. $\acute{\eta}\gamma\gamma\epsilon\lambda\theta\eta\nu$ rarely on Att. inscr. (III.)

$\acute{\alpha}\gamma\acute{\epsilon}\rho\omega$ ($\acute{\alpha}\gamma\epsilon\rho\text{-}$) *collect*: $\acute{\eta}\gamma\epsilon\upsilon\alpha$. Epic are aor. mid. $\xi\nu\text{-}\eta\gamma\epsilon\iota\theta\acute{\alpha}\mu\eta\nu$; 2 aor. mid. $\acute{\alpha}\gamma\acute{\epsilon}\rho\omega\iota\tau\omicron$ *assembled, \acute{\eta}\gamma\epsilon\tau\omicron (mss. $\acute{\epsilon}\gamma\epsilon\tau\omicron$), $\acute{\alpha}\gamma\epsilon\acute{\epsilon}\sigma\theta\alpha\iota$ 393 a, D. (some read $\acute{\alpha}\gamma\epsilon\acute{\epsilon}\sigma\theta\alpha\iota$, $\acute{\alpha}\gamma\rho\acute{\beta}\omicron\mu\epsilon\tau\omicron\varsigma$; plupf. 3 pl. $\acute{\alpha}\eta\eta\gamma\acute{\epsilon}\rho\alpha\tau\omicron$; and aor. pass. $\acute{\eta}\gamma\acute{\epsilon}\rho\theta\eta\nu$. Epic by-form $\acute{\eta}\gamma\epsilon\acute{\rho}\theta\omicron\mu\alpha\iota$. (III.)*

$\acute{\alpha}\gamma\acute{\iota}\nu\acute{\epsilon}\omega$ Epic and Ion. = $\acute{\alpha}\gamma\omega$. Inf. $\acute{\alpha}\gamma\acute{\iota}\nu\acute{\epsilon}\mu\epsilon\upsilon\alpha\iota$ Hom., 495.

$\acute{\alpha}\gamma\acute{\nu}\omicron\sigma\acute{\omega}$ *not to know*: regular, but $\acute{\alpha}\gamma\acute{\nu}\omicron\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ as pass. (1058). Hom. $\acute{\alpha}\gamma\acute{\nu}\omicron\iota\acute{\omega}$.

$\acute{\alpha}\gamma\text{-}\nu\acute{\upsilon}\mu\iota$ ($\acute{\alpha}\gamma\text{-}$ for $\phi\alpha\gamma\text{-}$) *break*, in prose generally $\kappa\alpha\tau\acute{\alpha}\gamma\acute{\nu}\mu\iota$, $\kappa\alpha\tau\acute{\alpha}\gamma\acute{\nu}\omega$ in all

tenses: -άξω, -άξα (399), 2 perf. -έξα (406), 2 aor. pass. -άγην (400), -ακτός. Epic aor. ἤξα, and 2 aor. pass. ἐάγην and ἀγην; Ion. 2 perf. ἐγα. (IV.)

ἀγω lead: ἀξω, 2 aor. ἤγαγον, ἤξα, ἤγμαι, ἤχθην, ἀχθήσομαι, ἀκτός. Fut. mid. ἄξομαι, also = fut. pass. (1058 a). Aor. ἤξα suspected in Att., Hom. ἀξάμην: Hom. has mixed aor. ἀξετε, ἀξέμεναι, ἀξέμεν (516 D.).

ἀδε- or ἀδε- be satiated in Epic aor. opt. ἀδήσειεν and perf. ἀδηκότες.

δέω sing: δέσομαι (1057), ἦσα. ἦσομαι, ἦσθην, ἴστίος. Uncontracted forms in Epic and Ion. are δείδω, δέλω and δέλομαι, ἥεσα.

δε- rest, sleep: Epic aor. δεσα, ἄσα.

δέλω: see αἰρω.

δέξω: Hom. for αὖξω (αὐξάνω).

δημι (ἀη-, ἀε-, 458 a) δλω: 3 s. δησι, 3 du. δητον, 3 pl. δείσι, inf. δήμεναι, ἀηται, part. δείς, imperf. 3 s. ἀη; mid. pres. δηται, part. δήμενος, imperf. δητο. Poetic, chiefly Epic.

αἰδέομαι (αἰδε- for αἰδεσ-) respect, feel shame: αἰδέσομαι (443 a), ἦδεσομαι, ἦδέσθην, αἰδεσθήσομαι rare (1107), ἦδεσάμην pardon a criminal in prose, otherwise Tragic. Inv. αἰδέο Hom. (489). Poetic αἰδομαι.

αἰκίζομαι outrage: αἰκισθῆμαι, ἠκισάμην, ἠκισομαι, ἠκισθην was outraged. αἰκίζω act. plague poetic. Epic αἰκίζω. (III.)

αἰνέω praise, usu. comp. w. ἐπί, παρά, etc., in prose: -αἰνέσω (in prose usu. -αινέσομαι, 443 b, 1057 a), -ἦνεσα, -ἦνεκα, -ἦνημαι, -ἦνέθην, -αινεσθήσομαι, -αινετός, -τός Aristotle. Epic and Lyric are αἰνήσω, ἦνησα.

αἰνύμαι take: only pres. and imperf. (αἰνύμην). Epic. (IV.)

αἰρέω (αἰρε-, ἐλ-) take, mid. choose: αἰρήσω, 2 aor. εἶλον (399), ἦρηκα, ἦρημαι (mid. or pass.), ἦρέθην (usu. was chosen), αἰρεθήσομαι, αἰρετός, -τός. Fut. perf. ἦρήσομαι rare. Hdt. perf. ἀραίρηκα, ἀραίρημαι; Hom. v. a. ἐλετός. (VI.)

αἰρω (518 b) raise: ἀρω, ἦρα (ἀρω, ἀραιμι, ἀρον, ἀραι, ἀρᾶς), ἦρακα, ἦραμαι, ἦρθην, ἀρθήσομαι, ἀρτός. Ionic and poetic αἰρω (ἀφερ-): ἀερῶ, ἥερα, ἥερθην, Hom. plupf. ἀωρο (from ἡορο) for ἥερο. Fut. ἀρούμαι and aor. ἡρόμην belong to ἀρνύμαι (ἀρ-) win. (III.)

αἰσθ-άνομαι (αἰσθ-, αἰσθε-) perceive: αἰσθήσομαι, 2 aor. ἦσθόμην, ἦσθημαι, αἰσθητός. The by-form αἰσθομαι is doubtful. (IV.)

αἰσσω rush: see ἔρω.

αἰσχ-ύνω (αἰσχυν-) disgrace, mid. feel ashamed: αἰσχυνῶ, ἦσχυνᾶ, ἦσχύνθην felt ashamed, αἰσχυντός. On fut. mid. αἰσχυνούμαι and fut. pass. αἰσχυνθήσομαι, see 1107. Hom. perf. pass. part. ἦσχυμμένος. (III.)

αἰω hear, with ᾶ usu. in Att. poets, ᾶ in Epic, Lyric, and in some Att. poets: imperf. Hom. ἦιον, δῖον and δῖον, aor. ἐπ-ἦσε Hdt. (mss. ἐπῆσε), v. a. ἐπ-αἰστος Hdt. Poetic and Ion. Hom. has also αἰω, of which αἰών (mss. αἰων) may be the 2 aor.

αἰω breathe out: imperf. αἰω Epic.

ἀκ-αχ-ίζω (ἀκαχιδ-, ἀκαχ-, ἀκαχε-, from ἀχ- redupl., 393 b, D.) afflict, grieve: ἀκαχίσω, ἀκάχησα (rare), 2 aor. ἤκαχον, ἀκάχημαι am grieved (3 pl. ἀκηχέδαται), inf. ἀκάχησθαι (cp. 393 a, D.), part. ἀκαχήμενος and ἀκηχήμενος. Cp. ἀχέω, ἀχέω, ἀχυνμαι. Epic. (III.)

ἀκ-αχ-μένος (ἀκ-; cp. ἀκ-ρον peak) sharpened; Epic redupl. perf. part., with no present in use.

- ἀέομαι (ἀκε- for ἀκεσ-; cp. τὸ ἄκος *cure*) *heal*: ἡκεσάμην, ἀκεστός. Hom. has also ἀέω.
- ἀκηδέω (ἀκηδε- for ἀκηδεσ-, 443 d; cp. ἀκηδής *uncared for*) *neglect*: ἀκήδεσα Epic. Epic and poetic.
- ἀκούω (ἀκου-, ἀκου-, 37) *hear*: ἀκούσομαι (1057), ἤκουσα, 2 perf. ἀκήκοα (409), 2 plurf. ἡκηκόη or ἀκηκόη, ἠκούσθην, ἀκουσθήσομαι, ἀκουστός, -τέος.
- ἀλαλάζω (ἀλαλαγ-) *raise the war-cry*, usu. poetic or late prose: ἀλαλάζομαι (1057), ἠλάλαξα. (III.)
- ἀλόομαι *wander*, rare in prose: pres. Epic inv. ἀλόου (mss. ἀλώω, 483), perf. Epic ἀλάλημαι as pres. (ἀλάλησο, ἀλάλησθαι, -ήμενος, 393 D.), aor. Epic ἀλήθην.
- ἀλαπάζω (ἀλαπαγ-) *destroy, plunder*: Epic are ἀλαπάξω, ἀλάπαξα. By-forms λαπάξω, λαπάσσω. (III.)
- ἀλδαίνω (ἀλδαν-) with the by-forms ἀλδάνω, ἀλδήσκω, *nourish*: Epic 2 aor. (or imperf.) ἤλδανον, v. a. Epic ἀν-άλτος *insatiate*. Poetic. (IV.)
- ἀλείφω (ἀλειφ-, ἀλιφ-) *anoint*: ἀλείψω, ἤλειψα, ἀπ-αλήλιφα (409), ἀλήλιμμα, ἠλείφθην, ἀλειφθήσομαι, ἐξ-αλειπτέος. 2 aor. pass. ἠλίφην, ἠλείφην doubtful.
- ἀλέξω and ἀλέκω (ἀλεξ-, ἀλεξε-, ἀλεκ-, ἀλκ-) *ward off*: fut. ἀλέξω poetic (rare), ἀλέξομαι Xen., Soph., ἀλεξήσω Hom., ἀλεξήσομαι Hdt.; aor. ἤλεξα Aesch., ἠλέησα Epic, ἠλεξάμην Ion., Xen., ἠλεξήσαμην (?) Xen., 2 aor. ἀλακον poetic (523. 2). By-form ἀλκάθω poetic (445).
- ἀλέομαι *avoid*: aor. ἠλεάμην (37, 517 a, D.). Cp. ἀλεύω. Poetic.
- ἀλεύω *avert*: ἤλευσα. Usu. in mid. ἀλεύομαι *avoid*, aor. ἠλευάμην, subj. ἐξ-αλεύσωμαι (ἐξ-αλύξωμαι?). Poetic. Other forms with like meaning are ἀλεείνω, ἀλύσκω, ἀλυσκάζω, ἀλυσκάνω.
- ἀλέω *grind*: ἀλώ (511), ἤλεσα, ἀλήλεμαι (ἀλήλεσαι). By-form ἀλήθω.
- ἀλήναι: see εἶλω.
- ἄλθομαι (ἀλθ-, ἀλθε-) *am healed*: Epic ἄλθετο and ἐπ-αλθήσομαι. Hippocr. has aor. -ηλθέσθην.
- ἀλινδῶ *cause to roll* (also ἀλινδέω, ἀλίω), usu. comp. with ἐξ: -ἠλίσα, -ἠλίκα, ἠλινδημαί. ἀλίω is a pres. derived from ἠλίσα (= ἠλινδσα).
- ἀλ-ίσκομαι (ἀλ- for φαλ-, ἀλο-, 441) *am captured* (used as pass. of αἰρέω): ἀλώσομαι, 2 aor. ἐάλων (400) or ἤλων (ἀλώ, ἀλοίην, ἀλώναι, ἀλούς, 524 b), ἐάλωκα (406) or ἤλωκα, ἀλωτός. Epic 2 aor. subj. ἀλώω. Act. ἀλίσκω is not used, but see ἀνάλισκω *expend*. (V.)
- ἀλιταίνομαι (ἀλιτ-, ἀλιταν-) *sin*: Epic are aor. ἤλιτον (-όμην), perf. part. ἀλιτήμενος *sinning*. Mostly Epic. Epic by-form ἀλιτραίνω. (III. IV.)
- ἀλλάττω (ἀλλαγ-) *change*, often comp. w. ἀπό, διά, μετά: ἀλλάξω, ἠλλαξα, -ἠλλαχα, ἠλλαγμαί, ἠλλάχθην (usu. in tragedy) and ἠλλάγην (both usu. in comp.), fut. pass. ἀπ-αλλαχθήσομαι (so in tragedy) and ἀπ-αλλαγήσομαι, fut. mid. -αλλάξομαι, fut. perf. ἀπ-ἠλλάξομαι, v. a. ἀπ-αλλακτέος. (III.)
- ἄλλομαι (ἀλ-) *leap*: ἀλοόμαι, ἠλόμην. 2 aor. ἠλόμην rare and uncertain in Att. Epic 2 aor. ἄλοο, ἄλοο, ἄλοο, ἄλοο (8 D.). (III.)
- ἀλυκτάζω *am distressed* Ion., ἀλυκτέω *am anxious* late Ion.: Epic ἀλαλύκτημαι w. reduplication. (III.)
- ἀλύσκω (ἀλυκ-, 475 d) *avoid*: ἀλύξω, ἤλυξα. Hom. has also ἀλυσκάζω and ἀλυσκάνω. Poetic. (V.)
- ἀλφ-άνω (ἀλφ-) *find, acquire*: Epic 2 aor. ἤλφον. (IV.)
- ἀμαρτ-άνω (ἀμαρτ-, ἀμαρτε-) *err*: ἀμαρτήσομαι (1057), 2 aor. ἤμαρτον, ἠμαρτηκα,

- ἡμάρτημαι, ἡμαρτήθην, ἀν-αμάρτητος, ἐπεξ-αμαρτητέος. Epic 2 aor. *ἡμβροτον* (for β, see 113 D.). (IV.)
 ἀμβλ-ίσκω (ἀμβλ-) and ἀμβλός *miscarry*; reg. in comp. w. ἐξ: -ἡμβλωσα, -ἡμβλωκα, -ἡμβλωμαι, Other forms are late. (V.)
 ἀμείβω *change*, rare in Att. prose: ἀμείψω, ἡμειψα. Mid. ἀμείβομαι *make return*, rare in prose and comedy: ἀμείψομαι, ἡμειψάμην. In the meaning *answer* ἡμειψάμην and ἡμειφθην are poetic.
 ἀμείρω (ἀμερ-) *deprive* only in pres. Poetic. (III.)
 ἀμέρδω *deprive*: ἡμερσα, ἡμέρθην. Poetic.
 ἀμπ-έχω and rare ἀμπ-ίσχω (ἀμφι + ἔχω, 108 d) *put about, clothe*: imperf. ἀμπ-εἶχον (Hom. ἀμπ-έχον), ἀμφ-έξω, 2 aor. ἡμπ-ίσχον. Mid. ἀμπ-έχομαι (ἀμπ-ίσχομαι and ἀμφ-ισκνέομαι) *wear*: imperf. ἡμπ-ειχόμεν (414), fut. ἀμφ-έξομαι, 2 aor. ἡμπ-εσχόμεν and ἡμπ-ισχόμεν. See ἔχω and ἴσχω.
 ἀμπλακ-ίσκω (ἀμπλακ-, ἀμπλακε-) *err, miss*: 2 aor. ἡμπλακον and ἡμβλακον (part. ἀμπλακῶν and ἀπλακῶν), ἡμπλάκημαι, ἀν-αμπλάκητος. Poetic. (V.)
 ἀμπνυε, ἀμπνύθην, ἀμπνύτο (Epic): see πνέω.
 ἀμύνω (ἀμυν-) *ward off*: ἀμυνῶ, ἡμύνα. Mid. ἀμύνομαι *defend myself*: ἀμυνοβόμαι, ἡμύνάμην, v. a. ἀμυντέος. By-form ἀμυνάθω, 445 a. (III.)
 ἀμύττω (ἀμυχ-) *scratch*: ἀμύξω, ἡμυξα. Poetic and Ion. (III.)
 ἀμφι-γυνοῦ *doubt*: imperf. ἡμφ-εγνόουν (ἡμφι-γνόουν ?), aor. ἡμφ-εγνόησα. 414.
 ἀμφι-έννυμι (late ἀμφιεννώω) *clothe*: ἀμφι-ῶ (511 c), ἡμφι-εσα (413), ἡμφι-εσμαι. Mid. fut. ἀμφι-έσομαι, aor. ἀμφι-εσάμην poetic. (IV.)
 ἀμφισβητέω *dispute*: the augmented (414) ἡμφεσβήτουν, ἡμφεσβήτησα (inscr.) are better than ἡμφι- (mss.). Fut. mid. ἀμφισβητήσομαι as pass. (1058).
 ἀναίνομαι (ἀναν-) *refuse*, only pres. and imperf. in prose; aor. ἠνανάμην poetic. (III.)
 ἀν-ἄλ-ίσκω (ἀλ-, ἀλο-, 441) and ἀναλώω *expend* (from ἀνα-φαλ-): imperf. ἀνήλισκον (ἀνήλουν, rare), ἀναλώσω, ἀνήλωσα, ἀνήλωκα, ἀνήλωμαι, ἀνηλώθην, fut. pass. ἀναλώθησομαι, ἀναλωτέος. Att. inscr. prove the mss. forms ἀνάλωσα, ἀνάλωκα, ἀνάλωμαι, ἀναλώθην to be late. Cp. 401. κατ-ηνάλωσα, -ηνάλωμαι, -ηναλώθην are also late. See ἄλ(σ)κομαι. (V.)
 ἀνδάνω (ἀδ- for σφαδ-, 106, and ἀδε-) usu. Epic and Ion., but the pres. occurs in Att. poetry: imperf. Hom. probably ἐάνδανον and ἀνδανον (mss. ἐήνδανον and ἥνδανον), Hdt. ἥνδανον (some write ἐάνδανον); fut. Hdt. ἀδήσω; 2 aor. Hdt. ἔαδον, Hom. εὔαδον (for ἐσφαδον from ἐσφαδον) and ἄδον; 2 perf. Hom. ἔαδα (406). Adj. ἄσμενος *pleased*, in common use. Chiefly Epic and Ion. (IV.)
 ἀν-έχω *hold up*, poetic and New Ion.: ἀν-εἶχον, ἀν-έξω and ἀνα-σχήσω, ἀν-έσχομαι. ἀν-έχομαι *endure*: ἡν-ειχόμεν (414), ἀν-έξομαι and ἀνα-σχήσομαι, 2 aor. ἡν-εσχόμεν, ἀν-εκτός, -τέος.
 ἀνήνοθε (ἀνεθ-, ἀνοθ-) *mounts up* ρ 270, *sprang forth* Λ 266. ἀν- is probably the prep. Cp. -ενηνοθε.
 ἀν-οίγ-νυμι and ἀν-οίγω *open*: imperf. ἀν-έωγον (399), ἀν-οίξω, ἀν-έφξα, 1 perf. ἀν-έφχα, 2 perf. ἀν-έφγα (rare, 406) *have opened*, ἀν-έφγομαι *stand open*, ἀν-εφχθην, fut. perf. ἀν-εφξομαι, ἀν-οικτέος. οίγνυμι and οίγω (q.v.) poetic. Imperf. ἀνῶγον Ξ 168 may be written ἀνέωγον w. synizesis. ἥρουγον and ἥροιξα in Xen. are probably wrong; Hom. has φῖξα (οἶξα ?), and δειξα (mss. δῖξα) from δειγω (Lesb.); Hdt. ἀροιξα and ἀνῶφα (mss.). (IV.)

ἀν-ορθόω *set upright* has the regular augment (ἀν-ὄρθωσα); but ἐπ-ανορθόω has double augment: ἐπ-ην-ὄρθουν, ἐπ-ην-ὄρθωσα, ἐπ-ην-ὄρθωμαι (414).

ἀντιβολέω *meet, beseech* often has two augments: ἦντ-εβόλουν, ἦντ-εβόλησα (414). ἀντιδικέω *am defendant* may have double aug.: ἦντ-εδίκουν, ἦντ-εδίκησα (415).

ἀνώω and (rarer) ἀνύτω (478) (often written ἀνώω, ἀνύτω) *accomplish*: ἀνώσω, ἦνυσα, ἦνυκα, δι-ἦνυσμαι (?) Xen., ἀνυστός, ἀν-ἦνυ(σ)τος poetic. Hom. fut. -ανύω. Poetic forms are ἀνω, ἀνω (pres. and imperf.), and ἀνυμι (ἦνυτο ε 243), ἐπ-ηνύσθην Epic.

ἀνώγα (403 D.) Epic 2 perf. as pres. *command* (1 pl. ἀνωγμεν, imv. ἀνωχθι, ἀνώχθω, ἀνωχθε), 2 plupf. as imperf. ἠνώγεα, 3 s. ἠνώγει and ἀνώγει. Το ἀνώγω, a pres. developed from the perf., many forms may be referred, as pres. ἀνώγει, subj. ἀνώγω, opt. ἀνώγοιμι, imv. ἀνωγε, inf. ἀνωγέμεν, part. ἀνώγων, imperf. ἠνωγον, fut. ἀνώξω, aor. ἠνωξα. Poetic and Ion.

ἀπ-αντάω *meet*: ἀπ-αντήσομαι (1057), ἀπ-ἠντησα, ἀπ-ἠντηκα, ἀπ-αντητέος.

ἀπατάω *deceive*: regular, but as fut. pass. ἀπατήσομαι and ἐξ-απατηθήσομαι (1058 a).

ἀπ-αυράω *take away*, found in the imperf. ἀπηύρων (with aoristic force), fut. ἀπουρήσω, aor. part. ἀπούρᾱς (as if from ἀπούρημι), ἀπουράμενος. The root is probably φῤᾶ, ἀπηύρων representing ἀπ-ευρων for ἀπ-εφρων (with η for ε by mistake), as ἀπούρᾱς represents ἀπο-φῤᾶς. Poetic and Epic.

ἀπ-αφ-ίσκω (ἀπ-αφ-, ἀπ-αφε-) *deceive*, comp. w. ἐξ: -απαφήσω rare, -απάφησα rare, 2 aor. -ἤπαφον, mid. opt. -απαφοίμην. Poetic. (V.)

ἀπ-εχθ-άνομαι (ἐχθ-, ἐχθε-) *am hated*: ἀπ-εχθήσομαι, 2 aor. ἀπ-ηχθόμην, ἀπ-ἤχθημαι. Simple forms are ἐχθω, ἐχθομαι. (IV.)

ἀπό-(φ)ερσε *swept off*: ἀπο-έρση, ἀπο-έρσειε. Epic.

ἀπο-λαύω *enjoy* (the simple λαύω is unused): ἀπο-λαύσομαι (1057), ἀπ-ελαυσα, ἀπο-έλαυκα.

ἀπ-τω (ἀφ-) *fasten, kindle, mid. touch*: ἀψω, ἦψα, ἦμμαι, ἦφθην, ἀπτός, -τέος. (II.)

ἀράομαι *pray* (Epic ἀράουμαι), often comp. w. ἐπί or κατά: ἀράσομαι, ἠράσάμην, -ἠράμαι, ἀρᾱτός poetic. Epic act. inf. ἀρήμεναι. Ion. ἀροέμαι.

ἀρ-αρ-ώσκω (ἀρ-) *fit, join* trans.: ἤρσα, 2 aor. ἤραρον trans. and intrans. (409 D.), 2 perf. ἀρᾱρα intrans., aor. pass. ἤρθην. Ion. and Epic 2 perf. ἀρηρα, plupf. ἀρήρεα and ἠρήρεα. 2 aor. part. mid. ἀρμενος, as adj., *fitting*. Poetic. (V.)

ἀράττω (ἀραγ-) *strike*, comp. in prose w. ἀπό, ἐξ, ἐπί, κατά, σύν; -αράξω, -ἠραξα, -ἠράχθην. Cp. ράττω. (III.)

ἀρέ-σκω (ἀρε- for ἀρεσ-; cp. τὸ ἀρος *help*) *please*: ἀρέσω, ἤρεσα; mid. ἀρέσκομαι *appease*: ἀρέσομαι, ἠρεσάμην, ἠρέσθην (?), ἀρεστός *pleasing*. (V.)

ἀρμένεω *oppressed*. Epic perf. mid. of uncertain derivation.

ἀρκέω (ἀρκε- for ἀρκεσ-; cp. τὸ ἀρκος *defence*) *assist, suffice*: ἀρκέσω, ἤρκεσα.

ἀρμόττω and poetic ἀρμόξω (ἀρμοδ-) *fit*: ἀρμόσω, ἤρμοσα, ἤρμοσμαι, ἠρμόσθην.

Aor. συνάρμοξα Pind., perf. ἤρμοκα Aristotle. 478. (III.)

ἀρ-νυμαι (ἀρ-) *win*: ἀρούμαι, 2 aor. ἠρόμην (inf. ἀρέσθαι). Chiefly poetic. Cp. αἴρω. (IV.)

ἀρόω *plough*: aor. act. ἤρσα and aor. pass. ἠρόθην are, in Attic, attested only in poetry; perf. mid. ἀρήρομαι Epic and Ion.

ἀρπάζω (ἀρπαγ-) *seize, snatch*: ἀρπάσομαι (1057), less often ἀρπάσω, ἤρπασα,

- ἦρπακα, ἦρπασμαι, ἦρπασθην, ἄρπασθήσομαι. Fut. ἀρπάξω Epic (468), aor. ἦρπαξοι poetic, aor. pass. ἦρπάχθην Hdt., v. a. ἀρπακτός Hesiod. (III.)
- ἀρτῶ (Hom. ἀρτῶ) *prepare*: in prose often comp. w. ἐξ or κατά: ἀρτῶσω, ἦρτῶσα, -ἦρτῶκα, -ἦρτῶμαι, -ἦρτῶθην. Cp. Epic ἀρτῶν (ἀρτυν-): ἀρτυνέω, ἦρτῶνα, ἦρτῶθην.
- ἀρύω (ἀρύτω) *draw water*: ἦρυσα, ἐπ-ἦρύθην, ἀπ-αρυστέος; ἦρύσθην Hippocr. 478.
- ἄρχω *begin, rule, mid. begin*; ἀρξω, ἦρξα, ἦρχα late, ἦργμαι mid., ἦρχθην, ἀρκτηέος, fut. mid. ἄρξομαι sometimes as pass. (1058), ἀρχθήσομαι Aristotle.
- ἀστράπ-τω (ἀστραπ-) *lighten, flash*: ἀστράψω, ἦστραψα. (II.)
- ἀτιτάλλω (ἀτιταλ-) *rear*, Epic and Lyric: ἀτίτηλα. (III.)
- ἄττω (ἄσσω; from φαί-σκ-ω) *rush*, rare in prose: ἄξω, ἦξα. From Ion. and poetic δίσσω (Hom. ἀίσσω) come ἀτέω, ἦιξα (-άμην), ἦιχθην (with act. meaning). (III.)
- ἀυαίνω and ἀυάλω, (ἀυαν-) *dry*: ἀυανῶ Soph., ἦυηνα or αἶυηνα Hdt., ἠυάνθην or αἶυάνθην Aristoph., fut. pass. ἀυανθήσομαι Aristoph., fut. mid. ἀυανούμαι as pass. Soph. Mainly poetic and Ion., rare in Att. prose. (III.)
- αὐξ-άνω and (less often) αὐξω (αὐξ-, αὐξε-) *make increase, grow*: imperf. ἠύξανον or ἠύξον (ἠύξανόμην or ἠύξόμην), αὐξήσω, ἠύξησα, ἠύξηκα, ἠύξημαι, ἠύξήθην, αὐξήθήσομαι (fut. pass. also αὐξήσομαι, 1058 a), αὐξήτεος Aristotle. Cp. Epic and Ion. ἀέξω (-ομαι), imperf. ἀέξον. (IV.)
- ἀφάσσω *feel, handle* (Hdt.): ἠφασα. Cp. Ion. and Epic ἀφάω or ἀφάω *handle* (rare in Att.); Hom. ἀφῶν, Ion. ἐπ-αφήσω, ἐπ-ήφησα. (III.)
- ἀφίτημι *let go*: in the imperf. ἠφίτην or ἀφίτην. See 413.
- ἀφύσσω (ἀφύγ-) *dip up*: ἀφύξω. Poetic, chiefly Epic. (III.)
- ἀφύω *dip up*: ἠφύσα (-άμην). Poetic, chiefly Epic.
- ἄχθομαι *am vexed*; as if from *ἀχθέομαι (ἀχθε- for ἀχθεσ-; cp. τὸ ἀχθος *distress*) come ἀχθέομαι, ἠχθέσθην, fut. pass. as mid. ἀχθεσθήσομαι (1107).
- ἀχ-νυμαι (ἀχ-) *am troubled*, imperf. ἀχνυτο Ξ 38. Poetic. (IV.)
- ἀχομαι (ἀχ-) *am troubled*. Epic present.
- *ἄω *satiate* (cp. ἄ-δην *sufficiently*, Lat. *sa-tis*): ἄσω, ἄσα, 2 aor. *satiate myself* (subj. ἐωμεν or ἐώμεν, from ἠομεν, inf. ἄμεναι). Mid. ἄσαι (better ἄσαι), ἄσομαι, ἄσάμην, ἄτος (ἄ-ατος?). Epic.
- ἄωρο: see αἰρω.

- βαδίζω *go*: βαδιοῦμαι (511 e, 1057), βεβάδικα Aristotle, βαδιστέος. (III.)
- βάξω (βακ-) *speak, utter*: βάξω, βέβακται. Poetic. (III.)
- βαίνω (βα-, βαν-, 474 h, 477) *go*: -βήσομαι (1057), 2 aor. -βην (524 b and n.), βέβηκα, 2 perf. βεβάσι (subj. -βεβῶσι, 541), -βέβαμαι rare, -βεβήθην rare, βατός, δια-βατός. The *simple* verb appears in Att. prose only in the pres. and perf. act. Epic aor. mid. ἐβησάμην (rare) and ἐβησόμεν (515 D.). Causative (*make go*) are βήσω poetic, ἐβησα poetic and Ion. prose. Cp. also βάσκω, βιβάω, βίβημι. (III. IV.)
- βάλλω (βαλ-, βλη-, 111 a, βαλλε-) *throw*: βαλώ in good prose in comp. (βαλλήσω Aristoph. of continued action), 2 aor. ἔβαλον (-όμην usu. in comp.), βέβληκα, βέβλημαι (opt. δια-βεβλήσθε, 559), ἐβλήθην, fut. pass. βληθήσομαι, fut. perf. βεβλήσομαι usu. in comp., ἀπο-βλητέος. Epic forms of the fut. are ξυμ-βλήσσαι; of the 2 aor. act. ξυμ-βλήτην, ξυμ-βλήμεναι; of the 2 aor. mid.

- as pass. ἐβλήμην (subj. βλήται, opt. βλήῃο or βλείο, inf. βλήσθαι, part. βλήμενος); of the perf. 2 s. βέβληται and 1 s. βεβόληται. (III.)
- βάπ-τω** (βαφ-) *dip*: ἐμ-βάψω, ἔβαψα, βέβαμμαι, 2 aor. pass. ἐβάφην (1 aor. pass. ἐβάφθην Aristoph.), βαπτός. (II.)
- βαρνῶ** (βαρν-) *load, annoy*: βαρνῶ, ἐβαρνύθην. (III.)
- βάσκω** (βα-) *go*: poetic form of βαίνω. ἐπιβασκόμεν B 234 *cause to go*. (V.)
- βαστάζω** (βασταδ-) *carry*: βαστάσω, ἐβάστασα. Poetic. Late forms are from βασταγ-. (III.)
- βήττω** (βηχ-) *cough*. Ion. are βήξω, ἔβηξα.
- βιβάζω** (βα-) *make go*: usu. comp. w. ἀνά, διά, etc. in prose: -βιβάσω (-ομαι) and -βιβῶ (511 d), -εβίβασα, ἐβιβάσθην Aristotle, -βιβαστός. 410 a. (III.)
- βιβάνω** (βα-) *step*: part. βιβῶν. Epic.
- βιβημι** (βα-) *go*: part. βιβᾶς. Epic.
- βι-βρώ-σκω** (βρω-) *eat*: βίβρωκα (2 perf. part. βεβρώς poetic, 541 D.), βέβρωμαι, ἐβρώθην Hdt., fut. perf. βεβρώσομαι Hom., βρωτός Eur. Epic 2 aor. ἔβρων. In Att. other tenses than perf. act. and pass. are supplied from ἐσθίω. (V.)
- βιώω** *live* (for pres. and imperf. ζῶω and βιοτεύω were preferred): βιώσομαι (1057), ἐβίωσα rare, 2 aor. ἐβίων (524 b), βεβίωκα, βεβίωται (with the dat. of a pronoun), βιωτός, -τός.
- (βιώσκομαι) usu. ἀνα-βιώσκομαι *reanimate, revive* intrans.: ἀνεβίωσα late Att., intrans., ἀνεβιωσάμην *reanimated*, 2 aor. ἀνεβίων intrans. (V.)
- βλάπ-τω** (βλαβ-) *hurt, injure*: βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην and 2 aor. ἐβλάβην, fut. mid. βλάψομαι (also as pass., 1058 a), 2 fut. pass. βλαβήσομαι, fut. perf. βεβλάψομαι Ion. Cp. βλάβομαι *am injured* T 82. (II.)
- βλαστ-άνω** (βλαστ-, βλαστε-) *sprout*: 2 aor. ἔβλαστον, βεβλάστηκα (less often ἐβλάστηκα, 405 c). ἐβλάστησα Ion. and poetic. (IV.)
- βλέτω** *see*: βλέψομαι (1057), ἔβλεψα, βλεπτός, -τός poetic. Hdt. has fut. ἀναβλέψω. βλέπομαι is rare in pass. sense.
- βλίττω** for μ(β)λιτ-ίζω (from μλιτ-, 113 D., cp. μέλι, μέλιτ-ος *honey*) *take honey*: ἔβλισα. (III.)
- βλώ-σκω** for μ(β)λω-σκω from μολ-, μλω- (113 D.) *go*: fut. μολούμαι (1057), 2 aor. ἔμολον, perf. μέμβλωκα. Poetic. (V.)
- βόά-σκω**: βοήσομαι (1057), ἐβόησα. Ion. are βώσομαι, ἔβωσα, βέβωμαι, ἐβώσθην.
- βό-σκω** (βο-, βοσκ-, βοσκει-) *feed*: βοσκήσω and βοσκητός Aristoph. βόσκομαι *eat*. (V.)
- βούλομαι** (βουλ-, βουλε-) w. augment ἐβουλ- or ἠβουλ- (398) *will, wish*: βουλήσομαι, βεβούλημαι, ἔβουλήθην, βουλητός, -τός Aristotle. Epic 2 perf. προβέβουλα *prefer*. Hom. has also βόλομαι.
- βραχ-**: 2 aor. (ἐ)βραχε, βραχείν *resound*. Epic.
- βρέχω** *wet*: ἔβρεξα, βέβρεγαί, ἐβρέχθην.
- βρίζω** *slumber, am drowsy*: ἔβριξα. Poetic. (III.)
- βρίθω** *am heavy*: βρίσω, ἔβρισα, βέβριθα. Mainly poetic.
- βροχ-** *swallow*, often w. ἀνά, κατά: ἐβροξε, 2 perf. -βέβροχε, 2 aor. pass. part. -βροχείς. The common verb is κατα-βροχθίζω (Aristoph.). Epic.
- βρῦκα** *bite, grind the teeth*: βρῦξω (128 a), ἔβρυξα, 2 aor. ἔβρυχον. Chiefly Ion.
- βρῦχάομαι** (βρῦχ-, βρῦχα-) *roar*: βέβρῦχα as pres. (poetic), ἀνεβρῦχησάμην Plato, βρῦχηθεις Soph.

βρώ-θω eat: 2 perf. opt. *βεβρώθεις* Δ 35. Cp. *βιβρώσκω*.

βῦνώ (*βῦ-* for *βυσ-*) *stop up*, often w. *ἐπί, πρό*: *-βύσω, -έβυσα, βίβυσμαι, παράβυστος*. Hdt. has *δια-βύεται*. Comic and Ion. (IV.)

γαμέω (*γαμ-, γαμε-*, 440 a) *marry* (of the man): fut. *γαμῶ, ἔγημα, γηγάμηκα*. Mid. *γαμέομαι* (of the woman): fut. *γαμοῦμαι, ἐγγημάμην, γεγάμημαι*, v. a. *γαμητός* (*γαμητή wife*), *-τέος*.

γά-νυμαι (*γα-*) *rejoice*: Epic fut. *γανύσσομαι* (w. *νυ* of the pres. stem). Chiefly poetic. (IV.)

γέγωνα (*γων-, γωνε-*) 2 perf. as pres. *shout*: part. *γεγωνώς* Epic. Other forms may be referred to *γεγώνω* or *γεγωνέω*; as subj. *γεγώνω*, impv. *γέγωνε*, inf. *γεγωνέμεν* (Epic) and *γεγωνείν*, imperf. *ἐγεγώνει* and *ἐγέγωνε*, 1 pl. *ἐγεγώνευν*, fut. *γεγωνήσω*, aor. *ἐγεγώνησα*, v. a. *γεγωνητέος*. Poetic, occasionally in prose. By-form *γεγωνίσκω*.

γείνομαι (*γεν-*) *am born* Epic; aor. *εγεινάμην* *begat* (poetic) yields in Hdt., Xen. *γεινάμενος, γειναμένη parent*. (III.)

γέλαω (*γελα-* for *γελασ-*) *laugh*: *γέλασομαι* (1057), *έγλασα, ἐγελάσθην, καταγέλαστος*. 443 a.

γέγντο *seized*, Epic 2 aor. Σ 476. Also = *ἐγένετο* (*γίγνομαι*).

γηθέω (*γηθ-, γηθε-*, 440 a) *rejoice*: *γέγηθα* as pres.; *γηθήσω* and *ἐγθήσασα* poetic.

γηρά-σκω and less com. *γηράω* (*γηρα-*) *grow old*: *γηράσομαι* (1057), less often *γηρᾶσω, ἐγήρᾶσα, γεγήρᾶκα am old*. 2 aor. *ἐγήρᾶ* Epic and Ion., inf. *γηρᾶναι* poetic, part. *γηρᾶς* Hom. (524 b). (V.)

γηρῶ speak out: *γηρῶσομαι* (1057), *ἐγήρῶσα, ἐγηρῶθην*. Poetic.

γίνομαι (*γεν-, γεγε-, γον-*) *decome, am*: *γενήσομαι*, 2 aor. *εγενόμην*, 2 perf. *γέγονα am, have been, γενένημαι, γενηθήσομαι rare*. *γίνομαι* (75) Doric and New Ion. 2 aor. 3 s. *γέντο* Epic; aor. pass. *εγενήθην* Doric, Ion., late Att. comedy; 2 perf. part. *γεγώς* (other athematic forms w. *γα-* for *γγ-* 541, cp. 544).

γι-γνώ-σκω (*γνω-, γνο-*) *know*: *γνώσομαι* (1057), 2 aor. *ἔγνω* (524 b) *perceived, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην, γνωσθήσομαι, γνωστός* (*γνωτός* poetic), *-τέος*. 1 aor. *ἀν-έγνωσα persuaded* Hdt. Doric, New Ion. *γινώσκω* (75). (V.)

γλύφω carve: *γέγλυμμαι* and *ἐγλυμμαι* (405 c). Hdt. has *ἐντέγλυψα*. Other forms are late.

γνάμπτω (*γναμπ-*) *bend*: *γνάμψω, ἔγναμψα, ἀν-εγνάμψθην*. Poetic for *κάμπτω*. (II.) *γοῶ wail*: inf. *γοήμεναι* Hom. (495), 2 aor. *γόον* (*γο-*) Epic. Mid. *γοῶμαι* poetic: *γοήσομαι* Hom.

γράφω write: *γράψω, ἔγραψα, γέγραφα, γέγραμμαι*, 2 aor. pass. *ἐγράψην*, 2 fut. pass. *γραφήσομαι*, fut. perf. pass. *γεγράψομαι, γραπτός, -τέος. γεγράφηκα, ἔγραμμαι*, and *ἐγράψθην* are late.

γρύζω (*γρυγ-*) *grunt*: *γρύξομαι* (1057, late *γρύξω*); *ἔγρυξα, γρυκτός*. Mostly in Att. comedy. (III.)

δα- teach, learn, no pres.: 2 aor. *ἔδαον learned*, redupl. *δέδαον taught*, 2 aor. mid. *δεδαέσθαι* (*δεδάσθαι* mss.), 1 perf. *δεδάηκα* (*δαε-*) *have learned*, 2 perf. part. *δεδαώς having learned*, perf. mid. *δεδάημαι have learned*, 2 aor. pass. as intrans. *εδάην learned*, 2 fut. pass. as intrans. *δαήσομαι shall learn*; *δ-δάητος*. Cp. Hom. *δῆω shall find* and *διδάσκω*. Poetic, mainly Epic.

δαι-δάλλω (*δαιδαλ-, δαιδαλο-*) *deck out*: Pind. has perf. part. *δεδαιδαλμένος*, aor. part. *δαιδαλθείς*, and fut. inf. *δαιδαλωσέμεν*. Epic and Lyric. (III.)

- δαίρω** (δαίρ-) *rend*: δαίρω, ἐδάριξα, δεδάριγμαί, ἐδαίχθην. Epic, Lyric, Tragic. (III.)
- δαίνομαι** (δαι-) *entertain*: δαινῶ Epic imperf. and pres. imv., δαίλω, ἔδαισα. Mid. δαινυμαι *feast* (opt. δαινῦτο Ω 665, cp. 498 D.), ἐδαισάμην, aor. pass. part. δαισθεῖς, ἄ-δαιτος. Poetic, rare in Ion. prose. (IV.)
- δαλομαι** *divide*: perf. 3 pl. δεδαλαται α 23; subj. δάληται Τ 316 (for δαίληται) from δαλομαι or δαίω? Cp. δατέομαι. Poetic.
- δαίω** (δαφ-ιω) *kindle*: 2 perf. δέδηγα *burn* intrans., plupf. δεδήει. Mid. δαλομαι *burn* intrans. Mainly poetic. (III.)
- δάκ-νω** (δακ-, δηκ-) *bite*: δήξομαι (1057), 2 aor. ἔδακον, δέδηγμαί, ἐδήχθην, δαχθήσομαι. (IV.)
- δαμ-άζω** *tame, subdue*: fut. δαμάσω, δαμάω, δαμῶ (Hom. 3 s. δαμᾶ and δαμάρα, 3 pl. δαμῶσι, 484), aor. ἐδάμασα. Att. prose has only δαμάζω, κατ-εδαμασάμην, ἐδαμάσθην. Mostly poetic, rare in prose. (III.)
- δάμ-νῃ-μι** (and δαμ-νά-ω, 505) (δαμ-, δημ-) *tame, subdue*: perf. mid. δέδμημαι, pass. 1 aor. ἐδήμήθην and (more commonly) 2 aor. ἐδάμην, fut. perf. δεδήμησομαι. Poetic. (IV.)
- δαρθ-άνω** (δαρθ-, δαρθε-) *sleep*, usu. in comp., espec. w. κατά: 2 aor. -έδαρθον (Hom. ἔδραθον), perf. -δεδάρθηκα. (IV.)
- δατέομαι** (δατ-, δατε-) *divide*: δάσ(σ)ομαι, ἀν-εδασάμην rare in prose (ἐδασ(σ)άμην Epic), δέδασμαι, ἀνά-δαστος. δατέασθαι in Hesiod should be δατέεσθαι. Cp. δαλομαι *divide*. Mainly poetic and New Ion.
- δέαμαι** *appear*, only imperf. δέατο ζ 242. From a kindred root aor. δόασατο Ν 458.
- δέδια**, δέδοικα, δειδῶ (540) *fear*: see δι-.
- δειδιττομαι** *frighten* (rare in prose): ἐδειδέξάμην rare. Poetic, mainly Epic, are δεδίσσομαι, δεδίσκομαι, δειδίσσομαι: fut. δειδίξομαι, aor. ἐδειδέξάμην. Derived from δέδια (δι-). (III.)
- δειδεκτο** *greeted* I 224, δειδέχεται η 72 (-ατο Δ 4) are referred by some to the mid. of δεικνύμι. Others read δηκ- from another root. Cp. δεικανῶντο *welcomed* O 86.
- δειδίσκομαι** *greet*, only pres. and imperf., to be read δηδίσκομαι (408 D.). Epic. (V.)
- δεικ-νύμι** and **δεικ-νύ-ω** (δεικ-) *show* (inflection 364, 498): δέλω, ἔδειξα, δέδειχα, δέδειγμαί, ἐδείχθην, δειχθήσομαι, δεικτέος. Hdt. has forms from δεικ-: -δέξω, -έδεξα (-άμην), -δέδειγμαί, -εδέχθην. (IV.)
- δέμω** (δεμ-, δημ-) *build*: ἔδειμα, δέδμημαι. Poetic and Ion.
- δέркоμαι** (δεрк-, δοрк-, драк-) *see*: 2 aor. ἔδρακον, perf. δέδορκα as pres., pass. 1 aor. ἐδέρχθην (in tragedy) saw and 2 aor. ἐδράκην saw, μονό-δερκτος. Poetic.
- δέρω** (δερ-, дар-) *flay*: δερῶ, ἔδειρα, δέδαρμαι, 2 aor. pass. ἐδάρην, δρατός Hom. Pres. δείρω (δερ-ιω) Hdt., Aristoph.
- δέχομαι** *receive, await*: δέξομαι, ἐδέξάμην, δέδεγμαί, εἰσ-εδέχθην, ἀπο-δεικτέος. δέκομαι New Ion., Pindaric, and Aeolic. Fut. perf. as act. δεδέξομαι poetic. For Epic ἐδέγμην, δέξαι, δέχθαι, δέγμενος, δέχεται (3 pl.) see 479 a.
- δέω** *bind* (348 a): δήσω, ἔδησα, δέδεκα (δέδηκα doubtful), δέδεμαι, ἐδέθην, fut. pass. δεθήσομαι, fut. perf. δεδήσομαι, σύν-δετος, ἀν-υπό-δητος, συν-δετός Aristoph. Mid. in prose only in comp., as περιδήσομαι.
- δέω** (δεφω; δε-, δεε-) *need, lack* (348 a): δεήσω, ἐδέησα, δεδέημαι, ἐδέθηθην. Epic aor. δῆσεν Σ 100, ἐδέησεν ι 540. Mid. δέομαι *want, ask* (Epic δέουμαι): δεήσομαι (Epic δεήσομαι). Impers. δεῖ *it is necessary*: ἔδει, δεήσει, ἐδέησε.

- δηριώω and δηριώω contend: ἐδήρισα Theocr. Mid. δηριόομαι and δηριόομαι as act.: δηριόομαι Theocr., ἐδηριόομαι θ 76, ἐδηριόομαι Π 756 contended (as if from δηριώω), ἀμφι-δήριος Thuc. Epic and Lyric.
- δήω shall find, Epic pres. w. fut. meaning. Cp. δα-.
- δει- (δει-, δει-, δει-) fear: ἔδεισα, δέδοικα as pres., 2 perf. δέδια as pres. (rare in the sing.; inflection, 540). Epic forms: δειδω (from δεδφοια, 540 D.) as pres., δεισομαι (1057), ἔδεισα (= ἐδεισα), δειδοικα, δειδια (540 D.). Hom. has imperf. δειον feared, fled from an assumed pres. δειω.
- δαιτώ arbitrate (from δαιτα, but augmented as if a comp. w. double augment in perf., plupf., and in comps.; cp. 415): δαιτήσω, διήτησα (but ἀπ-εδιήτησα), δεδιήτηκα (plupf. κατ-εδιήτηκη), δεδιήτημαι (plupf. ἔξ-εδιήτητο), διήτηθην. Mid. pass one's life: δαιτήσομαι, κατ-εδιήτησάμην effected arbitration.
- διακονέω minister (from διάκονος): ἔδιακόνουν, διακονήσω, δεδιakonηκα, δεδιακονημαι, ἔδιακονήθην. Forms in δεδι- are wrong, forms in δι- are Ion. and late (uncertain in classical poetry).
- διδάσκω (for διδακ-σκω from διδαχ-σκω, 475 d) teach, mid. cause to teach, learn: διδάξω, ἐδίδαξα, δεδίδαχα (538), δεδίδαγμα, ἐδίδαχθην, διδάξομαι (1058), διδάκτος, -τός. Epic aor. ἐδιδάσκησα (διδασκε-) 410 a. (V.)
- δι-δημι (δη-, δε-) bind, pres. and imperf. Poetic for δέω. Xen. has διδέσσι.
- δι-δρα-σκω (δρα-) run away, only in comp. w. ἀπό, ἐξ: -δρασομαι (1057), 2 aor. -δραῖν (-δρῶ, -δραίνην, -δραῖ late, -δραῖναι, -δράς, 524 b), -δέδρακα. Hdt. has -διδρήσκω, -δρήσομαι, -έδρην (but -δράς), -δέδρηκα. (V.)
- δι-δο-μι (δο-, δο-) give: inflection 302. Fut. δώσω, 1 aor. ἔδωκα in s., 2 aor. ἔδοτον dual, ἔδομεν pl. (527), δέδωκα, δέδομαι, ἔδόθην, δοθήσομαι, δοτός, -τός. See 501 D. for pres. in Hom. and Hdt. Fut. διδώσω Epic, 2 aor. iter. δόσκον (450).
- δι-ζη-μαι (from δι-ζη-) seek (cp. ζητέω) keeps η throughout in the pres. (imperf. ἐδιζήμην), διζήσομαι, ἐδιζήσάμην. Poetic and Ion.
- διημι cause to flee, only in imperf. ἐν-δισσαν set on Σ 584. Mid. διεμαι flee, cause to flee, subj. διωμαι, opt. διομην (accent 302, n. 2), inf. διεσθαι referred by some to the middle of δειω. Epic.
- δικ- only in 2 aor. ἔδικον threw. In Pindar and the tragic poets.
- διψάω (διψα-, διψη-) thirst: pres. see 346: διψήσω, ἐδιψήσα.
- διω: see δι-.
- διώω pursue: διώσομαι (1057) and (less well supported) διώξω, ἐδίωξα, δεδίωχα, ἐδιώχθην, διωκτός. For ἐδιώκαθον see 445 a.
- δοκέω (δοκ-, δοκε-, 440 a) seem, think: δόξω, ἔδοξα, δέδογμα, κατ-εδόχθην, ἀ-δόκητος. Poetic forms are δοκήσω, ἐδόκησα, δεδόκημαι, ἐδοκήθην. In trimeter Aristoph. uses only the shorter forms.
- δουπέω (δουπ-, δουπε-) sound heavily: ἐδούπησα, 2 perf. δέδουπα fell. Epic aor. ἐγδούπησα. Poetic.
- δράττομαι (δραγ-) seize: ἐδραξάμην, δέδραγμα. (III.)
- δράω do: δρᾶσω, ἔδρασα, δέδρακα, δέδραμαι (δέδραμαι, doubtful), ἔδρασθην, δραστός.
- δρέπω pluck: ἔδρεψα, 2 aor. ἔδραπον Pind., ἀ-δρεπτος Aesch. Cp. δρέπ-τω poetic.
- δύναμαι am able, can (augment usually ἔδυν-, but also ἠδυν-, 398): δυνήσομαι, δεδύνημαι, ἔδυνήθην, δυνατός. Pres. 2. s. δύνασαι, δύνα poetic, δύνη Ion. (427 a, n. 2), imperf. ἔδύνω (ἐδύνασο late), aor. pass. ἐδυνάσθην Epic, New Ion., Pind.

δύω *enter, go down, sink, cause to enter* (trans. generally in comp. w. ἀπό or κατά (1043): also δδ-νω (Ion., poetic, rare in Xen.) *enter*: -δύσω trans., -έδυσσα trans., 2 aor. ἔδυν intrans. (364), δέδυκα intrans., -δέδυκα trans., -δέδυνμαι, -εδύθη, -δυθήσομαι Aristoph., -δυτέος. Fut. mid. δύσομαι, aor. mid. -εδυσάμην (Epic also ἐδυσάμην, 515 D.). Hom. 2 aor. opt. δῶη and ἐκδύμεν (524 b).

ἐάφθη N 543, aor. pass., *was hurled* (?), possibly from φαπ- (ἀπτω); sometimes referred to ἀπτω or to ἐπομαι.

εἰώ *permit, let alone*: εἶσω, εἶσα (399), εἶακα, εἶαμαι, εἶσθη, εἶσομαι pass. (1058), εἶτέος. Epic pres. also εἰώ, imperf. εἶ E 517, aor. εἶσα; Hdt. does not augment.

ἐγγυάω *pledge*: the forms in ἡγγυ- are better than those in ἐνεγγυ- or ἐγγεγγυ- (416).

ἐγείρω (ἐγερ-, ἐγορ-, ἐγρ-, 31 a) *wake, rouse*: ἐγερῶ, ἤγειρα, 2 perf. ἐγρήγορα (541 D.) *am awake* (for ἐγ-ηγορα, but ρ is also redupl.), ἐγήγευμαι, ἠγέρθη, 2 aor. mid. ἠγρόμην *awoke*, ἐγερτέος, ἐγερτός Aristotle. Hom. 2 perf. 3 pl. ἐγρηγόρθασι, imv. ἐγρήγορθε (for -γορσθε), inf. ἐγρήγορθαι or ἐγρηγόρθαι (for -γορσθαι). (III.)

ἐγκωμιάω *praise*: ἐγκωμιάσω and ἐγκωμιάσομαι (1057), ἐνεκωμιάσα, ἐγκεκωμιάκα, ἐγκεκωμιάσμαι, ἐνεκωμιάσθη Hdt. (III.)

ἔδω *eat*: poetic for ἐσθίω. ἔδμεναι 479 a.

ἕζομαι (ἐδ- for σεδ-, cp. *sedeo*) *sit*, usu. καθ-έζομαι (which is less common than καθ-ίζομαι): ἐκαθ-έζομην (413), καθ-εδούμαι (511 b), εἰσάμην rare in prose, καθ-εστέος. Fut. ἐφ-έσσομαι trans. i 455, aor. ἐσάμην and ἐεσάμην Epic. Act. aor. Epic εἶσα (imv. ἔσσον or εἶσον, inf. ἔσαι, part. ἔσας). See ἴζω. (III.)

ἐθέλω (ἐθελ-, ἐθελε-) and **θέλω** *wish*: imperf. always ἤθελον in Att.; ἐθαλήσω, or θαλήσω (rare); ἠθέλησα (subj. ἐθαλήσω or θαλήσω, opt. ἐθαλήσαιμι or θαλήσαιμι), ἠθέληκα. The commoner Att. form is ἐθέλω except in the iambic trimeter of tragedy, and in formulas as ἄν θεός θέλη *if God will*.

ἐθίζω (for σφεθ-ιδίω, 106) *accustom*: ἐθιά (511 e), εἰθισα (399), εἰθίκα, εἰθισμαι, εἰθίσθη, εἰθιστέος, -τός Aristotle. (III.)

ἐθω (for σφεθω, 106) *am accustomed*: pres. part. ἐθων *being accustomed* only in Hom., 2 perf. ἐθθα (537) *am accustomed*, 2 plupf. εἰώθη (perf. ἐθθα, plupf. ἐώθεα Hdt.). See ἐθίζω.

εἶδον *saw*: see ἴδ- and ὀράω.

εἰκάζω (εἰκαδ-) *liken, conjecture* augments to ἦκ- rather than to εἰκ- in prose (401 b): ἦκαζον, εἰκάσω, ἦκασα, ἦκασμαι (εἰκασμαι?), ἦκάσθη, εἰκασθήσομαι, εἰκαστός, ἀπ-εικαστέος. Fut. mid. -εικάσομαι sometimes as act.

εἰκω *yield*: εἴξω, εἴξα, ὑπ-εικτέος. On εἰκαθον see 445 a.

εἰκω (εἰκ, οἰκ-, ἰκ-; for ρεἰκ-, etc.) *resemble, appear* (no pres. in use): εἴξω rare, 2 perf. εἴοικα as pres. 406 (impers. εἴοικε *it seems*): εἰοικω, εἰοικοιμι, εἰοικέναι (poet. εἰκέναι), εἰοικώς, neut. εἰκός *fitting* (εἰκώς chiefly poetic; also Platonic); 2 plupf. ἐώκη and ἦκη. εἰκε *seemed likely* (Σ 520) may be imperf.; some regard it as perf. or plupf. For εἴοικα, εἰοικω, εἰοικώς Hdt. has οἴκα, οἴκω, οἴκώς. Athematic forms are εἴκτον, εἴκτην Hom., εἴοιμεν Att. poets, εἴξαι mainly in Att. poets (541 D.). Cp. ἔισκω.

εἰλέω or **εἰλέω** *roll up, pack close*, mostly Epic. εἰλέομαι Hdt., συν-εἰλέομαι Xen.: ἀπ-εἰλημαι Hdt., ἀν-εἰλήθη Thuc.

- εἰλω** *roll* pres. act. and pass. in Att. (rare). Cp. ἴλω.
εἰλῶ (φειλυ- for ἐ-φλυ-) *roll, cover, gather up*: εἰλῶσω, εἰλῶμαι. Cp. ἐλώω.
 Poetic and Ion.
- εἴω** (ἐλ- for φελ-, cp. *volvere*) *roll up, drive together*: no pres. act. (εἴλωμαι Hom.), εἴωσα and ἐεἴωσα, ἐεἴωμαι, 2 aor. pass. ἐάλην and ἀλην (3 pl. ἀλεν, inf. ἀλῆναι, ἀλήμεναι, part. ἀλεῖς). Homeric.
- εἴμαρται** *it is fated*: see μεῖρομαι.
- εἰμί** *am*: fut. ἔσομαι (1057). Inflection 365.
- εἰμι** *go*. Inflection 369.
- εἶπον** (ἐπ- for φεπ-, 523) *said*, 2 aor. (εἶπω, εἶποιμι, εἶπέ, εἶπειν, εἶπών), Epic *ἔειπον* and *εἶπεσκον*. First aor. εἶπα rare in Att. (εἶπαιμι, inv. εἶπον, inf. εἶπαι Hdt., part. εἶπᾶς Hdt. and late Att.), *ἔειπα* poetic; 1 aor. mid. ἀπ-εἰπάμην New Ion. Other tenses are supplied from εἴρω. (VI.)
- εἴρω** *shut in or out*, also εἴργνυμι and (rarely) εἴργνύω (with εἰ- from εε-, cp. Hom. ἐ(φ)έργω): εἴρξω; εἴρξα, εἴργμαι, εἴρχθην, εἴρκτός, -τέος. Fut. mid. εἴρξομαι is pass. or reflex. (1058). The distinction that the forms with the smooth breathing mean *shut in*, is late and not always observed in classical Att. Hom. has *εἴργω* (in pres.) and *εἴρω* *shut in or out*: εἴρξα, 2 aor. εἴργαθον and ἐεἴργαθον, εἴργμαι and εἴργμαι (3 pl. εἴρχαται, 403 D., plupf. εἴρχατο, ἐεἴρχατο), εἴρχθην. Hom. has *εἴργνυ* K 238. Hdt. usu. has *εἴρω* (in comp.), with some forms from -εἴργνυμι and εἴργνύω. Old Att. forms in εἴργ-, εἴργ- are doubtful: Soph. has -εἴρξω, *εἴρξεται*; Plato -εἴρξᾶς.
- εἴρομαι** (εἴρ-, εἴρε-) *ask*: εἴρησομαι Hom. and New Ion. Hom. has also (rarely) ἐρέ(φ)ω, subj. ἐρέομεν (= ἐρέομεν) A 62; and ἐρέ(φ)ομαι, inv. ἐρεω or ἐρείω A 611 (428 D. 2). Att. fut. ἐρήσομαι and 2 aor. ἠρόμην presuppose a pres. ἔρομαι, which is supplied by ἐρωτάω.
- εἴρω** (ἐρ- for σερ-, cp. Lat. *sero*) *join*: rare except in comp. w. ἀπό, διά, σύν, etc.: aor. -εἴρα (Ion. -εἴρα), perf. -εἴρα, perf. mid. *ἔρμαι* Epic.
- εἴρω** Hom. *say* (ἐρ-, ῥη- for φερ-, φρη-, cp. Lat. *verbum*), for which pres. Att. uses λέγω, φημί and (esp. in comp.) ἀγορεύω: fut. ἐρώ, aor. supplied by εἶπον, perf. εἴρηκα (= φε-φρη-κα), perf. pass. εἴρημαι, aor. pass. ἐρήθην, fut. pass. ῥηθήσομαι, fut. perf. εἴρησομαι, v. a. ῥητός, -τέος. Ion. are ἐρέω fut., εἴρεθην (but ῥηθήναι) aor. pass.
- εἴσα** *seated*: see ἴσω.
- εἶσκω** (= φε-φικ-σκω, from redupl. φικ-) *liken* (also ἴσκω): imperf. Hom. *ἤσκον* and *εἶσκον*; perf. mid. προσήξει *art like* Eur., plupf. Hom. *ἤικτο* and *εἶκτο* have been referred by some to εἴκω. Poetic, chiefly Epic. (V.)
- εἴωθα**: see ἴθω.
- ἐκκλησιάζω** *call an assembly*: augments ἐξ-εκλησιάζω or ἦκ-κλησιάζω, etc. (416).
- εἰλύνω** (from εἰλυ-ν-ω, 474 e) *drive, march*: εἰλῶ (511 b), ἤλασα, -εἰλήλακα (w. ἀπό, ἐξ), εἰλήλαμαι, ἠλάθην, εἰλατέος, ἐξ-ἠλατος Hom., εἰλατός Aristotle. Aor. mid. ἠλασάμην rare. Fut. εἰλάσω ψ 427, εἰλώσι Hom. (484), εἰλάσω rarely in mss. of Xen., perf. εἰήλασμαι Ion. and late, plupf. ἠληλάμην (Hom. 3 pl. εἰληλάδατο or εἰληλέατο or εἰληλέατο), ἠλάσθην Hdt., Aristotle. εἰλάω is rare and poetic. (IV.)
- εἰλέγω** *examine, confute*: εἰλέξω, ἠλεγξα, εἰλήλεγμαι (355), ἠλέγχθην, εἰλεγχθήσομαι, εἰλεγκτέος.

- ἐλελίω *raise the war-cry, shout*: ἐλέλιξα Xen. (III.)
 ἐλελίω *whirl, turn round*: ἐλέλιξα, ἐλελίχθην. Poetic. (III.)
- ἐλιττω (ἐλικ- for ρελικ-) *roll* (rarely ἐλιττω); sometimes written ἐλ-: ἐλιξω, ἐλιξα (399), ἐλιγμαι, ἐλιχθην, ἐξ-ἐλιχθήσομαι Aristotle, ἐλικτός. Epic aor. mid. ἐλιξάμην. Epic ἐλέλικτο, ἐλελίχθησαν should be ἐελ-. ἐιλίσσω is the usual form in Hdt. (III.)
- ἐλκω *draw* (ἐλκ- for σελκ-; most tenses from ἐλκυ-; ἐλκώ late), often w. ἀνά, ἐξ, κατά, σύν: ἐλξω, ἐλκυσα (399), καθ-ἐλκυκα, -ἐλκυσμαι, -ἐλκύσθην, -ελκυσθήσομαι, ἐλκτός, συν-ἐλκυστός. Fut. ἐλκύσω Ion. and late. By-form ἐλλέω Epic.
- ἐλπω (ρελπ-) *cause to hope*, mid. (also ἐέλπομαι) *hope* like ἐλπίζω: 2 perf. as pres. ἔωλπα (= ρεφολπα), 2 plupf. ἐώλπεα, v. a. δ-ελπτος. Mainly Epic.
- ἐλύω *roll*: ἐλύσθην Hom. (= ἐ-ρλυ-σθην). Cp. ἐιλύω.
- ἐμέω *vomit*: ἐμοῦμαι (1057), ἤμισα.
- ἐναίρω (ἐναρ-) *kill*: 2 aor. mid. ἐνηράμην as act. Poetic. (III.)
- ἐναρίζω *slay, spoil*: ἐναρίζω, ἐνάριξα, κατ-ηνάρισμαι, κατ-ηναρίσθην. Poetic. (III.)
- ἐν-εδρεύω *waylay, lie in ambush* regular: fut. mid. as pass. (1058).
- ἐν-έπω and ἐννέπω (ἐν + σεπ-, σπ-, σπε-) *say, tell*: ἐνι-σπῆσω and ἐνίψω (ἐνί-σπω?), 2 aor. ἐνι-σπον (ἐνί-σπω, ἐνί-σποιμι, impv. ἐνί-σπεσ or ἐνι-σπε, 2 pl. ἔσπετε for ἐν-σπετε, inf. ἐνι-σπεῖν and ἐνι-σπέμεν). Poetic.
- ἐνήνοθε defect., w. pres. and imperf. meaning: *sit on, be on, grow on, lie on*. In comp. w. ἐπί in Hom. Epic. Connected by some w. ἀνήνοθε.
- ἐνίπ-τω (ἐν-ιπ) *hide*: 2 aor. ἐνένιπον and ἡν-ιπ-απον (411 D.). Epic also ἐνίσσω. Poetic, chiefly Epic. (II.)
- ἐν-νύμι (ἐ- for ρεσ-, cp. ves-tio) *clothe*, pres. act. only in comp., in prose ἀμφι-ἐννύμι: ἀμφι-ῶ (511 c), ἡμφί-εσα (413), ἡμφί-εσμαι. Epic forms: imperf. κατα-είνυον, fut. ἔσσω and -έσω, aor. ἔσσα and -εσα, mid. pres. inf. ἐπ-είνυσθαι Hdt., fut. -έσσομαι, aor. ἐσ(σ)άμην and ἐσσεάμην for ἐ-ρσεσάμην, perf. ἔσμαι (403 D.) and εἶμαι (part. εἰμένος in tragedy). The simple verb is poetic, mainly Epic. (IV.)
- ἐν-οχλέω *harass* has double augment (414): ἡν-όχλων (ἐν-όχλων Aristotle), ἐν-οχλήσω, ἡν-όχλησα, ἡν-όχλημαι.
- ἐξετάζω *investigate*: ἐξετάσω (rarely ἐξετώ, 511 d), ἐξήτασα, ἐξήτακα, ἐξήτασμαι, ἐξητάσθην, ἐξετασθήσομαι, ἐξεταστός. (III.)
- ἔοικα *seem, resemble*: see εἶκω.
- ἑορτάζω *keep festival*: ἐώρτασα (for ἡορ-, 29). Ion. ὀρτάζω.
- ἐπ-αυρέω and ἐπ-αυρίσκω (αὔρ-, αὔρε-) *enjoy* (Epic and Lyric) are both rare: 2 aor. ἐπαῦρον. Mid. ἐπαυρίσκομαι Ion., poetic, rare in Att. prose: ἐπαυρήσομαι, ἐπηυράμην rare, 2 aor. ἐπηυρόμην. (V.)
- ἐπενήνοθε: see ἐνήνοθε.
- ἐπιβουλεύω *plot against*: regular, but fut. mid. as pass. (1058).
- ἐπίσταμαι *understand*: 2 s. ἐπίστασαι, ἐπίστα and ἐπίστη poetic (427 a, n. 2), -πίσταται Hdt.; subj. ἐπίστωμαι, opt. ἐπίσταίμην, ἐπίσταίω (accent, 392 c, n. 2), impv. ἐπίστω (ἐπίστασο poetic and New Ion.), imperf. ἡπίσταμην, ἡπίστασο and ἡπίστω (427 b, n. 1), fut. ἐπιστήσομαι, aor. ἡπιστήθην, v. a. ἐπιστητός. Distinguish ἐφ-ίσταμαι from ἐφ-ίστημι.
- ἐπω (σεπ-, σπ-) *am busy about* usu. w. ἀμφί, διά, ἐπί, μετά, περί (simple only in

- part.) : imperf. *-εἶπον* (Epic also *-επον* w. no aug.), fut. *-έψω*, 2 aor. *-έσπον* for *έσ(ε)πον* (*-σπῶ*, *-σποίμι*, *-σπῶν*, *-σπεῖν*), aor. pass. *περι-έφθην* Hdt. The act. forms are poetic, Ion. (imperf. and fut. also Xenophontic). Mid. *ἔπομαι* follow : *είπόμην* (399), *ἔψομαι*, 2 aor. *έσπόμην* (*σπῶμαι*, *σποίμην*, *σποῦ*, *σπέσθαι*, *σπόμενος*). Hom. has *σπεῖο* for *σποῦ* (428 D. 2). For *έσπωμαι*, *έσποίμην*, *έσπέσθω*, etc., following an elided vowel in the mss. of Hom. we probably have, not a redupl. aor. without augment (*έσπ-* for *σε-σπ-*), but wrong readings for *σπῶμαι* etc. with the vowel of the preceding word unelided.
- ἐραμαι* (poetic) deponent pass., pres. in prose supplied by *έρῶ* (*έρα-* for *έρασ-*) : imperf. *ἤρων* (*ἠράμην* poetic) ; aor. *ἠράσθην* fell in love (*ἠρασ(σ)άμην* poetic), fut. *έρασθήσομαι* poetic, *έραστός*, *έρατός* poetic.
- ἐργάζομαι* (*φεργ-*) *work*, augments to *ἡ-* and *ελ-* (399 a), redupl. to *ελ-* (406) : *ἠργαζόμην*, *έργάσομαι*, *ἠργασάμην*, *έργασμαι*, *ἠργάσθην*, *έργασθήσομαι*, *έργαστός*. In Hdt. without augment and reduplication. (III.)
- έργω* : see *έργω*.
- έρδω* (from *φερζω* = *φεργ-ιω*, 463 a) *work, do* (also *έρδω*) : *έρξω*, *έρξα*, 2 perf. *έοργα* (= *φεφοργα*), 2 plupf. *έώργεα* (= *έφεφοργεα*) Epic, *έόργεα* Hdt. Ion. and poetic ; cp. *ρέξω*. (III.)
- ἐρέω* prop. : *ἠρεῖσα*, *έρηρεῖσμαι* Hdt. (for Hom. *έρηρέδαται*, *-ατο* some read *έρηρίδαται*, *-ατο*), plupf. *ἠρήρειστο*, *ἠρείσθην*, *έρείσομαι* Aristotle, *έρείσάμην* Hom. Hippocr. has *-ἠρείκα*, *-ἠρείσμαι*, *έρηρείσεται*. Mainly poetic.
- έρείκω* (*έρεικ-*, *έρικ-*) *tear, burst* : *ἠρείξα*, 2 aor. *ἠρικον* trans. and intrans., *έρήριγμα*. Poetic and New Ion.
- έρείπω* (*έρεπ-*, *έριπ-*) *throw down* : *έρείψω*, *ἠρείψα*, 2 aor. *ἠριπον*, 2 perf. *-ερήριπα* have fallen Epic (plupf. *έρέριπτο* Ξ 15), *ἠρείφθην*, 2 aor. pass. *έριπην*. Ion. and poetic.
- έρέσσω* (*έρετ-*) *row* : *δι-ἠρεσ(σ)α* Hom. Late prose has *έρέσσω* and *έρέττω*. (III.)
- έρέω* *ask* Epic : see *έρομαι*.
- έριδάλω* (*έριδαν-*) *contend* Epic (III. IV.). *έριδήσασθαι* Ψ 792 (v. l. *έριζήσασθαι*) as if from *έριδέομαι*. By-form *έριδμαίνω* Epic.
- έριζω* (*έριδ-*) *contend* : *ἠρισ(σ)α*, *έρήρισμαι*, *έριστός*. Poetic. (III.)
- έρομαι* *ask* : see *έρομαι*.
- έρπω* (*σερπ-*) and *έρπύζω* *creep* augment to *ελ-* (399) : *έρπον*, *έφ-έψω*, *έρπυσα*, *έρπετον* a *beast*.
- έρρω* (*έρρ-*, *έρρ-*) *go away, go (to destruction), perish* : *έρρήσω*, *ἠρρησα*, *έσ-ἠρρηκα*.
- έρυγγάνω* *cast forth, eruct* : pres. Att., poetic, New Ion., 2 aor. *ἠρυγον*. Cp. *έρεύγομαι* Epic, New Ion. : *έρεύξομαι* Hippocr. (1057). (IV.)
- έρύκω* *hold back* : *έρύξω* (128 a), *ἠρυξα* (also Xen.), 2 aor. *ἠρύκακον* (411 D.). Epic, poetic, New Ion. Hom. has also *έρύκάνω*, *έρύκανάω*.
- έρυμαι* (for *φερύμαι*) and *έλυμαι* (for *έφρύμαι*) *protect* Epic : pres. 3 pl. *είρύαται* and *είρύαται* (for *έλυνται*), inf. *ε(τ)ρυσθαι* ; imperf. *ε(τ)ρῦτο*, *είρύατο* (for *έλυατο*) ; fut. *ε(τ)ρύσ(σ)ομαι* ; aor. *ε(τ)ρυσ(σ)άμην*, perf. *έρυτο* Hesiod. The pres. and imperf. are often taken as *μι*-forms of *έρύομαι*. By-form *βδομαι*, *q. v.*
- έρύω* (*φερυ-*, *φρυ-*) *draw* : augments to *ελ-* : fut. *έρύω* Hom. ; aor. *ε(τ)ρυσ(σ)α* Hom. Mid. *έρύομαι* *draw to one's self* : *έρύσσομαι*, *ε(τ)ρυσ(σ)άμην*, *έρύμαι*

- and εἶρομαι (3 pl. εἶρύσονται and εἶρύσονται), plupf. εἶρόμην (3 pl. εἶρύσασθαι), ε(ι)ρύσθησαν Hippocr., εἶροστος Soph. Epic and Ion. εἶρώ is poetic (esp. Epic) and New Ion. Late fut. εἶροσ(σ)ω.
- ἔρχομαι (έρχ-, ἐλθ-, ἐλευθ-, ἐλυθ-) *go, come*: ελεύσομαι, 2 aor. ἦλθον, 2 perf. ἐλήλυθα. In Att. ἔρχομαι is com. only in the indic.; subj. in Epic and Ion.; opt. (in comp.) Xen.; inv. Epic; inf. Epic, Tragic, Ion., in comp. in Att. prose rarely; part. poetic, in comp. in Att. prose. Imperf. ἤρχομην uncom. is rare. For the above tenses Att. prose uses ἴω, ἴοιμι, ἴθι, ἴεναι, ἴών, ἦα simple and in comp. (but not ὑπιέναι for ὑπέρχεσθαι *flatter*). Fut.: Att. prose uses εἶμι (399), ἀφίξομαι or ἦξω for ελεύσομαι (which is Epic, Ion., Tragic); 2 aor. ἦλυθον poetic; 2 perf. ἐλήλυθα or εἰλήλυθα Epic, ἐλήλυμεν, -υτε in Comic and Tragic fragments; 2 plupf. ἐληλύθει Epic. (VI.)
- ἔσθω (for ἐδ-θι-ω) *eat*: imperf. ἔσθιον, fut. ἔδομαι (513, 1057), 2 aor. ἔφαγον, perf. ἐδήδοκα, κατ-εδήδεσμαι, ἔδεστος, -τέος. Epic are ἔδμεναι pres., ἐδηδώς 2 perf. part., ἐδήδομαι (?) perf. pass.; ἠδέσθησαν Comic, Hippocr., Aristotle. (VI.) ἔσθω Epic and poetic, ἔδω Epic, poetic, and Ion.
- ἐστιάω *entertain* augments and reduplicates to εἰ- (399, 406).
- εὔδω *sleep*, rare in Att. prose, which usu. has καθ-εὔδω: imperf. ἐκάθ-εὔδον (413) and καθ-ἠὔδον, fut. καθ-εὔδησω, v. a. καθ-εὔδητέος. εὔδω is chiefly poetic and Ion. (imperf. εὔδον and ἠὔδον).
- εὐεργετέω *do good*. The augmented form εὐηρ- is to be rejected (417).
- εὐρ-ίσκω (εὐρ-, εὐρε-) *find*: εὐρήσω, 2 aor. ἠύρον or εὐρον (inv. εὐρέ, 392 b), ἠύρηκα or εὐρηκα, εὐρημαι, εὐρέθη, εὐρέθησμαι, εὐρέτος, -τέος; εὐράμην Hesiod. The augment is ἠ- or εὐ- (401 b). (V.)
- εὐφραίνω (εὐφραν-) *cheer*: εὐφρανῶ, ἠεφραῖνα. Mid. *rejoice*: εὐφρανοῦμαι and εὐφρανθήσμαι, ἠεφρανθήθη. The augment is also εὐ- (401 b). (III.)
- εὐχομαι *pray, boast*: εὐξομαι, ἠεξάμην, ἠύχομαι, εὐκτός, -τέος Hippocr., ἀπ-εὐχετος Aesch. The augment is also εὐ- (401 b).
- ἐχθαίρω (ἐχθαρ-) *hate*: ἐχθαρώ, ἐχθαροῦμαι (1058), ἠχθηρα, ἐχθαρέτος. Epic and poetic. (III.)
- ἔχθω *hate*, ἔχθομαι: only pres. and imperf. Poetic for ἀπ-ἐχθάνομαι.
- ἔχω (έχ-, for σεχ-, and σχ-, σχε-) *have, hold*: imperf. εἶχον (399), ἔξω or σχήσω (1107), 2 aor. ἔσχον for ἐσ(ε)χ-ον (σχῶ, σχοίην or -σχοιμι, σχές, σχεῖν, σχών), ἔσχικα, παρ-έσχημαι, ἐκτός, ἀνα-σχετός, -τέος. Mid. ἔχομαι *hold by, am near*: ἔξομαι (sometimes pass., 1058), and σχήσομαι (often in comp.), 2 aor. ἐσχόμην usu. in comp. (σχῶμαι, σχοίμην, σχοῦ, σχέσθαι, σχόμενος), used as pass. for ἐσχέθη (late). Epic forms are perf. συν-όχωκα (for -οκ-οχ-α) B 218, plupf. pass. ἐπ-ώχαστο *were shut* M 340. Poetic is 2 aor. ἔσχεθον (445 a). See ἀμπέχω, ἀπέχω, ὑπισχνέομαι. By-form ἴσχω for σι-σ(ε)χ-ω.
- ἔψω (έψ-, έψε-) *cook, boil*: ἐψήσομαι (έψήσω Comic), ἠψησα, ἐψθός (for ἐψθος), ἐψητός, ἠψημαι Hippocr., ἠψήθησαν Hdt. The pres. ἐψέω is not Att.
- *ζάω (ζῶ) *live* (ζα-, ζη-, 346): ζῆς, ζῆ: imperf. ζῶν, fut. ζήσω and ζήσομαι. For late ζήσα, ζήκα Att. has ἐβλων, βεβλωκα. βλωσομαι is commoner than ζήσομαι. ζῶω Epic, New Ion., dramatic.
- ζεύγ-νυμι (ζευγ-, ζυγ-, cp. Lat. *jugum*) *yoke*: ζεύξω, ζεύξα, ζεύγομαι, ζεύχθη rare, 2 aor. pass. ἐζύγη. (IV.)
- ζέω (ζε- for ζεσ-) *boil* (intrans. in prose): ζενα-ζέω, ζεσα, ἀπ-έζεσμαι Hippocr.

ζών-νυμι (ζω-, 474 c, κ. 1) *gird*: ζῶσα, ζῶμαι (Att. inscr.) and ζῶσμαι (preferred in mss.). (IV.)

ἡβή-σχω *come to manhood*, ἡβάω *am at manhood*: ἐφ-ηβήσω, ἡβησα, παρ-ἡβηκα. Epic ἡβῶντα, etc. (485). (V.)

ἡγρέθομαι *am collected*: see ἄγειρω.

ἡδομαι *am pleased*: ἡσθήσομαι (1157), ἡσθην, aor. mid. ἡσάμην ι 353. ἡδω (ἡσα) is very rare.

ἡδύνω (ἡδυν-) *sweeten*: ἡδύνα, ἡδυσμαι, ἡδύνθην, ἡδυντέος. (III.)

ἡρέθομαι *am raised*: see αἰρω.

ἡμαι *sit*. Inflection 382.

ἡμί *say*. Inflection 385.

ἡμύω *sink*, *bow*: ἡμύσα, ὑπ-εμν-ἡμύκε X 491 from ἐμ-ημύκε, with ν inserted. Poetic, mostly Epic.

ἡττώμαι from ἡττάομαι (Ion. ἐσσοῦμαι from ἐσσοῖμαι) *am vanquished*: regular, but fut. ἡττήσομαι and ἡττηθήσομαι (1157).

θάλλω (θαλ-) *bloom*, rare in prose: ἐθαλλε *made grow* Pind., 2 perf. τέθηλα (as pres.) is poetic. By-form θαλέθω (445 a). (III.)

θάπ-τω (θαφ-, 108 g) *bury*: θάψω, ἔθαψα, τέθαμμαι, 2 aor. pass. ἐτάφην, 2 fut. pass. ταφήσομαι, fut. perf. τεθάψομαι, θαπτός; 1 aor. pass. ἐθάφθην Ion. (rare). (II.)

θαυμάζω (θαυμ-αδ-) *wonder, admire*: fut. θαυμάσομαι (1057), otherwise regular. 614. 6. (III.)

θεινώ (θεν-) *smite*: θενώ, ἔθεινα Epic, 2 aor. ἔθεινον. Poetic (and in Att. comedy). (III.)

θελω *wish*: see ἐθέλω.

θεραπεύω *serve, heal*: regular, but fut. mid. θεραπεύσομαι is usu. pass. (1058).

θέρομαι *warm myself* (in prose only pres. and imperf.), fut. θέρσομαι τ 23 (508 D.), 2 aor. pass. as intrans. ἐθήρην (only in the subj. θερέω ρ 23).

θέω (θεν-, θεφ-, θυ-, 456) *run*: θεύσομαι (1057). Other forms supplied by other verbs (see τρέχω).

θη- in θήσθαι *milk*, ἐθησάμην *sucked*. Epic.

θηπ-: see ταφ-.

θι-γ-γάνω (θιγ-) *touch*: θιξομαι (1057), 2 aor. ἔθιγον, ἄ-θικτος. Poetic, rare in prose (Xen.). (IV.)

θλάω *bruise, break*: θλάσω, ἔθλασα, τέθλασμαι Theocr., ἐθλάσθην Hippocr., θλαστός. Ion. and poetic. See φλάω.

θλίβω (θλιβ-, θλιβ-, 434) *press*: ἐθλίψα, τέθλιφα, ἐθλίφθην, τέθλιμμαι and ἐθλίβην Aristotle. Fut. mid. θλίψομαι Hom.

θνή-σχω, older θνή-σχω (θαν-, θνη-, 447, 475 b) *die*: ἀπο-θανοῦμαι (1057), 2 aor. ἀπ-έθανον, τέθνηκα *am dead*. 2 perf. τέθνατον (541), fut. perf. τεθνήξω (548, 1144), θνητός. In prose regularly ἀπο-θνήσχω in fut. and 2 aor., but always τέθνηκα. (V.)

θράπτω (θράχ-, τράχ-) *disturb*: ἔθράξα, ἐθράχθην Soph. See τάρπτω. Mostly poetic. (III.)

θραύω *break, bruise*: θραύσω, ἔθραυσα, τέθραυμαι and τέθραυσμαι, ἐθραύσθην.

θρύπ-τω (θρυφ-, 108 g and κ.) *crush, weaken*: τέθρυμμαι, ἐθρύφθην Aristotle, 2 aor. pass. ἐθρύφην Hom., ἐν-θρυπτος. θρύπτομαι *put on airs*. (II.)

θρήσκω and θρώσκω (θρω-, θορ-, 447) *leap*: -θορούμαι (1057; w. ὑπέρ) poetic, 2 aor. ἔθορον. Mainly poetic. By-form θορνόμαι Hdt. (V.)

θύω (θυ-, θύ-, 434 D.) *sacrifice*: θύσω, θύσα, τέθυκα, τέθυμαι, ἐτύθη, θυτός.

θύω and θύνω *rush* poetic: in the classical language only pres. and imperf. θυνέω Hesiod.

ἰαίνω (ιαν-) *warm*: ἴηνα, ἰάνθη without aug. Epic and Lyric. (III.)

ἰάλλω (ιαλ-) and ἰάλλω *send*: -ιαλώ, ἴηλα without aug. Epic. Poetic (comp. with ἐπί in Aristoph.). (III.)

ἰαχέω and ἰάχω (for ριφαχω) *sound, shout*: ἰαχῆσω, ἰάχησα, 2 perf. part. ἀμφιαχυῖα. Hom. has both ἰαχον and ἰαχον. For ἰαχ- in tragedy ἰακχ- is commonly written. Poetic, mainly Epic. Cp. 440 d.

ἰδ-, εἰδ-, οἰδ- (for ριδ-, etc.) in εἶδον *saw* from ἐ-ριδον 399 (ἴδα, ἴδοιμι, ἰδέ, ἰδεῖν, ἰδών), fut. εἴσομαι *shall know* (Epic εἰδήσω), plupf. ἦδη or ἦδειν *knew* (387), ἰστίος. Mid. εἶδομαι *seem, resemble* Epic, poetic, New Ion.: εἰσάμην and εἰσάμην, 2 aor. εἰδόμεν *saw* Epic, poetic, Hdt., προ-ιδέσθαι Thuc. οἰδ- in οἶδα, 387.

ἰδρόω *sweat*: ἰδρώσω, ἴδρωσα. For the contraction to ω instead of ου (ἰδρώσι, etc.) see 394 a. Epic ἰδρώω, ἰδρώουσα, etc.

ἰδρύω *place* (Epic ἰδρύω): often comp. w. κατά: -ιδρύσω, -ιδρύσα, -ιδρύκα, ἴδρῡμαι, ἰδρῡθην (ἰδρύνθη Epic), ἰδρῡτός.

ἴε-μαι (ῑε-, cp. Lat. *in-vi-tus*) *strive*: usu. in comp., as παρ-τεμαί *beg*. The forms are like those from the mid. of ἴημι *send* (cp. 369 D.). Epic aor. εἰσάμην and εἰσάμην.

ἴζω (for σι-σ(ε)δ-ω, cp. *sedeo*) *seat*, usu. *sit*, mid. ἴζομαι *sit*, classic only in pres. and imperf. Mainly Ionic and poetic. See καθίζω, καθίζομαι, the usual forms in prose. See also ἴζομαι, κάθημαι *sit*. By-form ἰζάνω *seat, place*. (III.)

ἴημι (σι-ση-μι) *send*: ἴησω, ἴηκα, 2 aor. εἶτον, etc., εἶκα, εἶμαι, εἶθην, ἰθήσομαι, ἰτός, ἰτός (except pres. all forms in comp. in prose). Inflection 373.

ἰκνέομαι (ικ-) *come*, in prose usu. ἀφ-ικνέομαι: ἀφ-ίζομαι, 2 aor. ἀφ-ἰκόμην, ἀφ-ἴγμαι. Uncomp. ἰκνούμενος *suitable* (rare). The simple forms ἰκνέομαι, ἴξομαι, ἰκόμην are poetic. Connected forms are poetic ἴκω (imperf. ἴκων, aor. ἴξον) and ἰκάνω, only pres. and imperf. (Epic and Tragic). Cp. 478. (IV.)

ἰλάσκομαι (ἰλα-) *propitiate*: ἰλάσομαι, ἰλασάμην, ἰλάσθη. Epic aor. ἰλασσάμην, Epic pres. also ἰλάομαι. (V.)

ἰλημι (ἰλη-, ἰλα- for σι-σλη-, σι-σλα-) *am propitious*: pres. imv. ἰληθι or ἰλαθι, perf. ἰληκα. Mid. ἰλαμαι *propitiate*. Epic.

ἰλλω (ἰλλομαι) *roll*: ἰλα. See εἰλέω and εἰλω. (III or IV.)

ἰμάσσω (ἰμαντ-) *lash*: ἰμασ(σ)α Epic. (III.)

ἰμείρω (ἰμερ-) and ἰμείρομαι *desire*: ἰμειράμην Epic, ἰμείρθη Hdt., ἰμερός. Poetic and Ion. (III.)

ἰπταμαι *fly*: see πέτομαι.

ἰσᾶμι: Doric for οἶδα *know*: ἰσας (or ἰσαις), ἰσᾶτι, ἰσαμεν, ἰσατε, ἰσαντι, part. ἰσᾶς.

ἰσχω *liken* (= ρικ-σχω): see ἴσχω.

ἴστημι (στη-, στα-) *set, place*: στήσω *shall set*, ἴστησα *set, caused to stand*, 2 aor. ἴστην *stood*, 1 perf. ἴστηκα *stand* (= σε-στηκα), plupf. εἰστήκη *stood* (407) and ἴστήκη rare in prose, 2 perf. ἴστατον *stand* (363), perf. mid.

ἵσταμαι rare, fut. perf. **ἰστήξω** *shall stand* (548, 1144), aor. pass. **ἰστάθην** *was set*, v. a. **στατός**, -τέος. For the inflection see 362, for dialectal forms of present see 499 D., 501 D. Epic 1 aor. 3 pl. **ἕστασαν** and **ἕστησαν**, 2 aor. 3 pl. **ἕσταν** (inf. **στήμεναι**), 2 perf. inf. **ἐστάμεν** and **ἐστάμεναι**, part. **ἐσταώς** and **ἐστεώς**. Iterat. imperf. **ἵστασκε**, 2 aor. **στάσκε** (450).
ἰσχυαίνω (**ἰσχυαν-**) *make dry or lean*: -**ισχυανῶ** (-οῦμαι), **ἰσχυᾶνα** Aesch. (518 a, **ἰσχυηνα** Ion., also Att. ?), **ἰσχυάνθην** Hippocr., -**ισχυαντέος** Aristotle. (III.)
ἴσχω (for **σι-σ(ε)χ-ω**), *have, hold*: see **ἔχω**.

καδ- (**καδε-**) in Hom. **κεκαδῶν** *depriving*, **κεκαδήσω** *shall deprive*. Not the same as **καδ-** (**κῆδω**). **κεκαδῶμεν** *withdrew* may be from **χάζω**.

καθαίρω (**καθαρ-**) *purify*: **καθαρά**, **ἐκάθηρα** (and **ἐκάθηρα** ?), **κεκάθαρμαι**, **ἐκαθάρθην**, **καθαρτέος** Hippocr. (III.)

καθίζομαι: see **ἕζομαι**.

καθεύδω *sleep*: see **εὔδω**.

κάθημαι: see 383.

καθίζω *set, sit*: imperf. **ἐκάθιζον** (413), fut. **καθιώ** (511 e), aor. **ἐκάθισα** or **καθισα**.

Mid. **καθίζομαι** *sit*: **ἐκαθίζομην**, **καθιζήσομαι**, **ἐκαθισάμην**. Hom. has imperf.

κάθιζον or **καθίζον**, aor. **καθεῖσα** and **κάθισα**, Hdt. **κατεῖσα**. See **ἕζω**, **ἕζομαι**. (IV.)

καί-νυμαι *excel*: perf. **κέκασμαι** (**κεκαδμένος** Pind.). Poetic. (IV.)

καίνω (**καν-**, **κον-**) *kill*: **κανῶ**, 2 aor. **ἔκανον**, 2 perf. **κέκονα** (**κατα-κεκονότες** Xen.). Poetic. (III.)

καίω (for **καίρω** from **καφ-ιω** 33, 457; **καν-**, **καφ-**, **και-**) and **κάω** (uncontracted, 347) *burn, often w. ἐν, κατά*: **καύσω**, **ἔκαυσα**, -**κέκαυκα**, **κέκαυμαι**, **ἐκαύθην**, -**καυθήσομαι**, -**καυτος**. 2 aor. **ἔκηα** Epic, poetic (part. **κῆας** Epic, **κέας** Att.), 2 aor. pass. **ἐκάνη** *burned* (intrans.) Epic and Ion. The mss. show **καίω** in tragedy, Thuc., and in Xen. usu., **κάω** in Aristoph., Isocr., Plato. (III.)

καλέω (**καλε-**, **κλη-**) *call*: **καλώ** (511 a), **ἐκάλεσα**, **κέκληκα**, **κέκλημαι** *am called* (opt. 559 c), **ἐκλήθην**, fut. pass. **κληθήσομαι** (**καλοῦμαι** S. El. 971), fut. perf. **κεκλήσομαι** *shall bear the name*, **κλητός**, -τέος. Aeolic pres. **κάλημι**, Epic inf. **καλήμεναι**; fut. **καλέω** Hom., **καλέσω** Aristotle, aor. **ἐκάλεσσα** Hom. Iterative **καλέσκειο**, **καλέσκετο**. Epic pres. **κι-κλή-σκω**.

καλύπ-τω (**καλυβ-**) *cover* (in prose usu. in comp. w. **ἀπό**, **έν**, etc.): **καλύψω**, **ἐκάλυψα**, **κεκάλυμμαι**, **ἐκαλύφθην**, **καλυπτός**, **συγ-καλυπτέος** poetic. (II.)

κάμ-νω (**καμ-**, **κμη-**) *labor, am weary or sick*: **καμοῦμαι** (1057), 2 aor. **ἔκαμον**, **κέκμηκα**, **ἀπο-κμητέος**. Epic 2 aor. subj. also **κεκάμω**, 2 aor. mid. **ἐκαμύμην**, 2 perf. part. **κεκμηώς**. (IV.)

κάμπ-τω (**καμπ-**) *hurl*: **κάμψω**, **ἔκαμψα**, **κέκαμμαι**, **ἐκάμφθην**, **καμπτός**. (II.)

κατηγορέω *accuse*: regular. For augment, see 415.

καφ-ε-ραπῆ, in Epic 2 perf. part. **κεκαφής**.

κεδάν-νυμι: see **σκεδάννυμι**.

κει-μαι *lie*: **κείσομαι**. Inflection 384.

κείρω (**κερ-**, **καρ-**) *shear*: **κερῶ**, **ἔκειρα**, **κέκαρμαι**, **ἀπο-καρτέος** Comic. Epic aor. **ἔκερσα** (cp. 518 D.), aor. pass. **ἐκέρθην** Pind., 2 aor. pass. **ἐκάρην** (Hdt.) prob. Att. (III.)

κείω *split*: Epic **κείων** ξ 425.

κείω and **κέω** *wish to lie down*. Epic. Cp. **κειμαι**.

κελαδέω *roar*: **κελαδήσω**, **κελάδησα**. By-form Hom. **κελάδω** in pres. part. Epic and Lyric.

- κελεύω** *command*: κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην, παρακελευστός, διακελευστέος.
- κέλλω** (κελ-) *lapid*: κέλλω (508 D.), ἐκέλσα. Poetic = Att. ὀκέλλω. (III.)
- κέλομαι** (κελ-, κελε-, κλ-) *command*: κελήσομαι, ἐκελήσομαι, 2 aor. ἐκεκλόμην (523 D.). Poetic = Att. κελεύω.
- κεντέω** (κεντ-, κεντε-) *goad*: κεντήσω, ἐκέντησα, κεκέντημαι Hippocr., ἐκεντήθην late Att., συγκεντηθήσομαι Hdt., κεστός Hom., aor. inf. κένσαι Hom. for κεντσαί. Poetic and New Ion.
- κεράν-νῦμι** and **κεραν-νύω** (κερα-, κρᾶ-) *mix*: ἐκέρασα, κέκρᾶμαι, ἐκράσθην and ἐκεράσθην, κρᾶτέος. Ion. aor. ἐκρησα (ἐκέρασσα poetic), κέκρημαι, ἐκρήθην. By-forms κεράω and κεραίω, and κίρημι and κίρνῶ. (IV.)
- κερδάνω** (κερδ-, κερδε-, κερδαν-) *gain*: κερδανῶ, ἐκέρδᾶνα (518 a), προσκεκέρδηκα. Hdt. has fut. κερδήσομαι, aor. ἐκέρδηνα and ἐκέρδησα (474 h). (III. IV.)
- κεύθω** (κευθ-, κυθ-) *hide*: κεύσω, ἔκευσα, Epic 2 aor. ἐκυθον and redupl. 2 aor. in subj. κεκύθω, 2 perf. κέκευθα as pres. (in trag. also *am hidden*, and so κεύθω in trag.). Epic by-form κευθάνω. Poetic.
- κήδω** (κηδ-, κηδε-, καδ-) *distress*: κηδήσω, ἐκήδησα, 2 perf. κέκηδα as pres., *sorrow*. Poetic. Mid. κήδομαι *am concerned*: κεκαδήσομαι Hom., ἐκηδεσάμην Aesch.
- κηρύττω** (κηρυκ-) *proclaim*: κηρύξω (128 a), ἐκήρυξα, ἐπικεκήρυχα, κέκρηγμαι, ἐκρηγύθην, fut. pass. κηρύξθήσομαι and (Eur.) κηρύξομαι (1058 a). (III.)
- κι-γ-χ-άνω** (κιχ-, κιχε-, κίχ-) *Epic* κίχᾶνω, *come upon, reach, find*: κιχῆσομαι (1057), 2 aor. ἐκίχον, Epic ἐκίχσάμην, ἀκίχητος. Hom. has 2 aor. pass. ἐκίχην as intrans.: κιχῆω (mss. -είω), κίχειν, κίχῆναι and κίχήμεναι, κίχεις and (mid.) κίχήμενος. These forms may come from a pres. κίχημι, but they all have aoristic force. Poetic. (IV.)
- κιδ-νῦμι**: see σκεδάννῦμι. (IV.)
- κί-νῦμαι** *move myself*. Pres. and imperf. Epic. Att. κινῶ. (IV.)
- κίρ-νῦμι** and **κίρνῶ** Epic: see κεράννῦμι.
- κί-χρη-μι** (χρη-, χρα-) *lend*: ἐχρησα, κέχρηκα, κέχρημαι. Fut. χρήσω Hdt., probably also Att. Mid. *borrow*: ἐχρησάμην.
- κλάζω** (κλαγγ-, κλαγ-, 464) *resound, clang*: κλάγξω, ἐκλαγξα, 2 aor. ἐκλαγον, 2 perf. κέκλαγγα as pres., fut. perf. κεκλάγξομαι as fut. *shall scream* (562, 1057). Epic 2 perf. κεκλήγοντες (531 D. 2). By-form κλαγγάνω (478). Mainly poetic. (III.)
- κλαίω** *weep* (for κλαιρω from κλαρ-ιω 33, 457: κλαυ-, κλαρ-, κλαι-, κλαιε-), κλῆω in prose (not contracted, 347): κλαιήσω or κλῆήσω (κλαύσομαι *shall suffer for it*), ἐκλαυσα. Poetic are κλαυσούμαι (512), κέκλαυμαι, κέκλαυμαι, κλαυτός, κλαυστός (?). The mss. have κλαίω in Xen. usu., κλῶ in Aristoph. (III.)
- κλάω** *break*, in prose w. ἀνά, ἀπό, ἐπί, κατά, πρὸς, σύν: ἐκλασα (443 a), -κέκλασμαι, -εκλάσθην, ἀνακλασθήσομαι Aristotle.
- κλείω** *shut* (Older Att. κλήω): κλείσω and κλήσω, ἐκλεισα and ἐκλησα, ἀποκέκληκα, κέκλειμαι and κέκλημαι (κέκλεισμαι has some support), ἐκλεισθην and ἐκλήσθην, κλειστός and κληστός. κλήω is Ion.
- κλέπ-τω** (κλεπ-, κλοπ-) *steal*: κλέψω (less often κλέψομαι), ἔκλεψα, κέκλοφα, κέκλεμμαι, 2 aor. pass. ἐκλάπην, κλεπτός, -τέος. 1 aor. pass. ἐκλέφθην Ion. and poetic. (II.)
- κλήζω** *celebrate in song*: κλήσω, ἐκλησα (Dor. ἐκλείξα from κλειζω). Poetic. (III.)

- κλίνω** (κλι-ν-), *bend*, usu. comp. w. κατά: -κλινῶ, ἐκλίνα, κέκλιμαι, 2 aor. pass. -εκλίην, 2 fut. pass. -κλινήσομαι, perf. κέκλικα late, 1 aor. pass. ἐκλίθην poetic, ἐκλίθην Epic, poetic, v. a. ἀπο-κλιτέος Aristotle. (III.)
- κλώω** *hear*: imperf. ἔκλωον is an old 2 aor. from an assumed pres. κλεύω; 2 aor. imv., without thematic vowel, κλῦθι and (Epic) κέκλυθι; perf. κέκλυκα rare; part. κλύμενος as adj. *famous* = κλυτός. Poetic.
- κναίω** *scratch*, usu. comp. w. διά: -κναίσω Eur., -έκναισα, -κέκναικα, -κέκναισομαι, -εκναίσθην, -κναισθήσομαι.
- ***κνώω** (κνώ) *scrape* (κνα-, κνη-) (on pres. contraction κνής, κνή, etc. see 346) often comp. w. κατά: κνήσω Hippocr., ἐκνήσα, -κέκνησομαι, -εκνήσθην. Cp. κναίω.
- κοιλαινῶ** (κοιλ-αν-) *hollow*: κοιλανῶ, ἐκοιλᾶνα (518 a), κεκοίλασμαι and ἐκοιλᾶσθην Hippocr. (III. IV.)
- κομιζῶ** (κομιδ-) *care for*: κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισομαι (usu. mid.), ἐκομισθην, κομισθήσομαι, κομιστέος. (III.)
- κόπτω** (κοπ-) *cut*, usu. in comp. in prose: κόψω, ἔκοψα, -κέκοφα (διά, ἐξ, σύν, etc.), κέκομαι, 2 aor. pass. -εκόπην (ἀπό, περί), 2 fut. pass. -κοπήσομαι, fut. perf. -κεκόψομαι, κοπτός. Hom. has 2 perf. part. κεκοπώς. (II.)
- κορέν-νῦμι** (κορε- for κορεσ-) *satiat*: fut. κορέω Hom., κορέσω Hdt., aor. ἐκόρεσα poetic, 2 perf. part. κεκορηώς *satisfied* Epic (531 D.), perf. mid. κεκόρεσομαι Xen., κεκόρημαι Ion., poetic, aor. pass. ἐκορέσθην poetic, v. a. ἀ-κόρητος and ἀ-κόρε(σ)τος *insatiate*, both poetic. Ion. and poetic. (IV.)
- κορύσσω** (κορυθ-) *arm with the helmet, arm*: act. only pres. and imperf. Hom. aor. part. κορυσσάμενος, perf. part. κεκορυθμένος. Poetic, mostly Epic. (III.)
- κοτέω** *am angry*: ἐκότσα (ἀμην) and κεκοτηώς Epic.
- κραίζω** (κραγ-, κραγ-) *cry out*: 2 aor. ἔκραγον, 2 perf. κέκράγα as pres. (imv. 541, 1135), fut. perf. as fut. κεκράξομαι *shall cry out* (547). By-form κραυγάω. (III.)
- κραίνω** (κραν-) *accomplish*: κρανῶ, ἔκρανα, perf. 3 s. and pl. κέκρανται, ἐκράνην, κρανήσομαι, ἀ-κραντος. Epic by-form κραιαινῶ (κραιαινῶ?): ἐκρήνηα (ἐκράνηα?), perf. 3 s. κερράνται, plupf. κεκράντο, aor. pass. ἐκράανθεν Theocr., ἀ-κράαντος. Poetic. (III.)
- κρέμα-μαι** (κρεμα-) *hang*, intrans., used as pass. of κρεμάννυμι. Pres. inflected as ἵσταμαι (subj. κρέωμαι, opt. κρεμάμην, 500), κρεμήσομαι. Cp. κρήνημι and κρεμάννυμι.
- κρεμάν-νῦμι** (κρεμα-, 474 f and n. 1) *hang*, trans.: κρεμῶ, ἐκρέμασα, ἐκρεμάσθην, κρεμαστός. Mid. intrans. see κρέμαμαι. Fut. κρεμάσω Comic poets, κρεμῶ Epic. (IV.)
- κρίζω** (κρικ- or κριγ-) *creak*: 2 aor. Epic κρίκε (v. l. κρίγε), 2 perf. κέκρίγα Aristoph. (III.)
- κρίμ-νημι** (κριμ-νη-, κριμ-να-) often miswritten κρήνημι, *hang*, trans., rare in act. Mid. κρίμναμαι *am suspended* = κρέμαμαι. Poetic. (IV.)
- κρίνω** (κρι-ν-) *judge*: κρινῶ, ἔκρινα, κέκρικα (533 a), κέκριμαι, ἐκρίθην (ἐκρίσθην Epic), κριθήσομαι (κρινούμαι rarely pass., 1058 a), κριτέος, κριτός poetic. (III.)
- κρούω** *beat*: κρούσω, ἔκρουσα, -κέκρουκα, -κέκρουμαι and -κέκρουσομαι, -εκρούσθην, κρουστέος.
- κρύπτω** (κρυφ-) *hide*: κρύψω (prose w. ἀπό, κατά), ἔκρυψα, κέκρυμμα (in prose

- w. *ἀπό*), *ἐκρύφθην*, *κρυπτός*, *κρυπτέος* poetic. Poetic 2 aor. pass. *ἐκρύφην* is rare (Soph.), *κεκρύφομαι* Hippocr. (II.)
- κτάομαι** *acquire*: *κτήσομαι*, *έκτησάμην*, *έκτημαι* (405 n.) *possess* (subj. *κεκτώμαι*, -ῆ, -ῆται, 557; opt. *κεκτῆμην*, -ῆσ, -ῆτο, 559; doubtful are *κεκτώμην*, -φο, -ῶτο); fut. perf. *κεκτῆσομαι* *shall possess* (1144); *έκτηθήην* pass.; *κτητός*, -τέος. Aor. mid. *έκτησάμην* usu. = *have possessed*. Ion. perf. mid. *έκτημαι* (405 n.) and fut. perf. *έκτησομαι* *shall possess* (both in Plato).
- κτείνω** (*κτεν-*, *κτον-*, *κτα-ν-*, 435, 437) *kill*, in prose usually comp. w. *ἀπό*, in poetry w. *κατά*; *ἀπο-κτείνω*: *κτενώ*, *έκτεινα*, 2 perf. *ἀπ-έκτονα*. Ion. fut. *κτενέω* (*κτανέω* from *κταίνω*). Poetic 2 aor. *έκτανον* and *έκταν* (524 b); subj. *κτέωμεν* mss. χ 216, inf. *κτάμεναι*, part. *κτάς*; mid. *έκτάμην* *was killed* (cp. 1046). Epic aor. pass. *έκτάθην*. In Att. prose *ἀπο-θνήσκω* is generally used as the pass. of *ἀπο-κτείνω*. By-forms *ἀπο-κτείνυμι* and *ἀπο-κτεινύω* (sometimes written *κτεινύμι*, -ύω, *κτινύμι*, -ύω). (III.)
- κτίζω** *found*: *κτίσω*, *έκτισα*, *έκτισμαι* Pind., *έκτίσθην*, *έυ-κτιτος* poetic. Epic 2 aor. mid. part. *κτίμενος* (*κτι-*) as pass., *founded*. (III.)
- κτυπέω* (*κτυπ-*, *κτυπε-*) *sound*: *έκτύπησα*, 2 aor. *έκτυπον* Hom. (521 D.). Poetic. *κυδαίνω* (*κυδ-αν-*) *honour*: *έκδόηνα* Epic. Hom. has also *κυδάνω* (478) and *κυδαίω*. (III. IV.)
- κύνω** (*κυ-*, *κυε-*) *am pregnant*: *έκύνω* *conceived*, *κεκύηκα*. Fut. *κύνω* Hippocr., aor. pass. *έπ-εκυθήην* Aristotle. Mid. *bring forth*. Connected forms are *κύω* (usu. poetic): *έκῦσα* *impregnated* Aesch. (*κῦσαμένη* *being pregnant*), caus. *κῦστω* *impregnate* and *conceive*, *κῦσσομαι* *conceive*.
- κυλίνδω** and **κυλινδέω**, later **κυλίω**, *roll*: *έκύλισα*, *κατα-κεκύλισμαι*, *έκυλίσθην*, *έκ-κυλίσθσομαι*, *κυλίστός*. From *έκύλισα* (= *έκυλινδσα*) the pres. *κυλίω* was formed. Connected is *καλινδέομαι*.
- κυ-νέ-ω* (*κυ-*) *kiss*: *κυνήσομαι* (?), *έκνσα*. Poetic. *προσ-κυνέω* *render homage to*: *προσ-κυνήσω*, *προσ-εκύνωσα* (*προσ-έκνσα* poetic). (IV.)
- κύπ-τω* (*κυφ-*, cp. *κύβδα*; or *κύφ-*, cp. *κύφός*) *stoop*: *άνα-κύψομαι* (1057), *έκνψα*, *κέκῦφα*. If from *κύφ-* the *υ* is long in all forms. (II.)
- κυρέω* (*κυρ-*, *κυρε-*, 440 d) *meet*, *happen* is regular (poetic and Ion.). *κῶρω* (*κυρ-*) = *κυρέω* is mainly poetic: *κῶρω* (508 D.), *έκυρσα*. (III.)
- κωκῶω* *lament*: *κωκῶω* Aesch., *κωκῶσομαι* (1057) Aristoph., *έκώκῶσα* poetic.
- κωλύω** *hinder*: regular, but (rare) fut. mid. *κωλύσομαι* as pass. (1058) T. 1. 142.
- λα-γ-χ-άνω** (*λαχ-*, *ληχ-*) *obtain by lot*: *λήξομαι* (1057), 2 aor. *έλαχον*, 2 perf. *έληχα* (408), *έληγμαί*, *έλήχθην*, *ληκτέος*. Ion. fut. *λάξομαι*, Ion. 2 perf. *λέλογχα* (also poetic). Hom. 2 aor. *έλλαχον* (redupl. *λέλαχον* *made partaker*). (IV.)
- λάζομαι** and **λάζυμαι** (Epic and Ion.) = **λαμβάνω**.
- λα-μ-β-άνω** (*λαβ-*, *ληβ-*) *take*: *λήψομαι* (807), 2 aor. *έλαβον*, *έληφα* (408), *έλημμαί*, *έλήφθην*, *ληφθήσομαι*, *ληπτός*, -τέος. Fut. *λάμψομαι* (better *λάψομαι*) Ion., *λάψουμαι* Doric; 2 aor. inf. *λελαβέσθαι* Hom.; perf. *λελάβηκα* (*λαβε-*) Ion. and Doric; perf. mid. *έλημμαί* poetic, *έλεμμαί* Ion.; aor. pass. *έλάμψθην* Ion., *έλάφθην* Doric; v. a. *κατα-λαμπτέος* Hdt. (IV.)
- λάμπω** *shine*: *λάμψω*, *έλαμψα*, 2 perf. *έλαμπα* poetic.
- λα-ν-θ-άνω** (*λαθ-*, *ληθ-*) *escape the notice of*, *lie hid*: *λήσω*, 2 aor. *έλαθον*, 2 perf. *έληθα* as pres., v. a. *ά-λαστος* poetic. Mid. in prose usu. *έπι-λανθάνομαι*

- forget* (λανθάνομαι poetic, rare in prose; λήθομαι poetic): ἐπι-λήσομαι, 2 aor. ἐπι-ελαθόμεν, perf. mid. ἐπι-ελάθησα. Hom. has 2 aor. ἐλαθον *caused to forget* and ελαθόμεν *forgot* (441 D.), perf. mid. ἐλάθησα. ἐλάθησμαι is poetic. By-forms are λήθω, -ομαι, chiefly poetic: ἐλησα poetic; and ληθάνω *cause to forget* Epic, poetic. (IV.)
- λάπ-τω (λαβ- or λαφ-) *lap, lick*: pres. late: ἐκ-λάψομαι Aristoph., ἐξ-ελαψα Aristoph., ἐλαφα Aristoph. Fut. λάψω Hom. (II.)
- λάσκω, for λακ-σκω, 475 d (λακ-, λακε-) *speak*: λακήσομαι (1057), 2 aor. ἐλακον (ἐλάκησα rare), 2 perf. as pres. ἐλέηκα Epic = ἐλεῖκα Tragic (part. ἐλεῖκνία Epic), 2 aor. mid. ἐλακόμεν Epic. Poetic verb. By-forms ἐπι-ληκέω Epic, λακάζω Tragic. (V.)
- λάω *see*: only part. λάων and imperf. λάε. Epic.
- *λάω (λῶ) *wish* (λα-, λη-): contr. λῆς, λῆ, inf. λῆν (346). Doric verb. Also λείω.
- λέγω *say*: λέξω, ἔλεξα, perf. εἴρηκα (see under εἶρω), λέλεγμαι, ἐλέχθην, fut. pass. λεχθήσομαι, fut. perf. ἐλέξομαι, λεκτός, -τός poetic. Fut. mid. λέξομαι as pass. is poetic (1058 a). δια-λέγομαι *discuss*: δια-λέξομαι and δια-λεχθήσομαι (1107), δι-ελεγμαι, δι-ελέχθην (δι-ελέγην Aristotle), δια-λεκτός.
- λέγω *collect, count*, usu. in comp. w. ἐξ or σύν: -λέξω, -έλεξα, 2 perf. -ελοχα (408), -ελεγμαι and -ελεγμαι, 2 aor. pass. -ελέγην (-ελέχθην rare in Att.), fut. perf. -λεγήσομαι, -λεκτός, λεκτός poetic. 2 aor. mid. ἐλέγην i 335.
- λείπω (λειπ-, λοιπ-, λιπ-, 435 b) *leave*, often in comp. w. ἀπό, κατά, ὑπό, etc.: λείψω, 2 aor. ἔλιπον, 2 perf. ἐλείπω *have left, have failed*. λείπομαι mid. *remain*, pass. *am left, am inferior*: λειμμαι, ἐλείφθην, fut. pass. λειφθήσομαι, fut. perf. ἐλείψομαι, λειπτός. Fut. mid. λείψομαι is rarely pass. (1058 a). 2 aor. mid. ἐλιπόμην in prose only in comp. (as pass. A 693). By-form κατα-λιμπάνω. On the inflection of the 2 aor. see 343.
- λεπτύνω (λεπτυν-) *thin*: ἐλεπτύνα, ἐλεπτυσμαι, ἐλεπτύνθην. (III.)
- λέπω (λεπ-, λαπ-) *peel*, usu. comp. w. ἀπό, ἐκ: -λέψω, -έλεψα, ἐλαμμαι (inscr.), -ελάπην.
- λέω *stone to death*, usu. comp. w. κατά in prose: -λεύσω, -έλευσα, -ελεύσθην, -λευσθήσομαι.
- λεχ- *lay to rest* (cp. λέχ-ος bed): λέξομαι, ἔλεξα (ἐλεξάμην went to rest, inv. λέξω, 515 D.), 2 aor. athematic forms (520 a) ἔλεκτο went to rest, inv. λέξω for λεχ-σο, inf. κατα-λέχθαι for -λεχθαι, part. κατα-λέγμενος. Epic.
- λήθω: see λανθάνω.
- λι-λαίομαι (λα- for λαο-) *desire eagerly* only pres. and imperf.; with perf. λείλημαι (λια-). Epic. Cp. λάω. (III.)
- λισσομαι rarely λιτομαι (λιτ-) *supplicate*: ἐλλισάμην Epic, 2 aor. ἐλιτόμην Epic, πολύ-λλιστος. Poetic, rare in prose. (III.)
- λιχμάω (and λιχμάζω) *lick*: perf. part. λειχμάδες Hesiod. Usually poetic.
- λούω (= λοξω) *wash*: λοέσσομαι, ἐλβε(σ)σα, -άμην. Epic. See λούω.
- λούω *wash* loses υ before a short vowel and then contracts (349 b): λούω, λούεις, λούει, λούμεν, λούτε, λούσι, ἔλουν, λούσομαι (λούσω late), ἔλουσα, ἐλουμαι, ἄ-λουτος. Hom. has λώω, λούω: λοέσσομαι, λούσα † 217, λδέσσα (-ατο), Hippocr. ἐλούθην.
- λύμαινω (λύμαν-) *abuse*: usu. λῦμαινομαι as act.: λῦμανομαι, ἐλύμηνάμην, ἐλέμμαι (usu. mid.), ἐλύμάνθην Tragic. (III.)

λύω (λυ-, λῦ-) *loose*. Inflection 342. On 2 aor. mid. Epic ἐλόμην as pass., cp. 1046. On perf. opt. λελύτο, see 559 D.

μαίνομαι (μαν-, μην-) *madden*, act. usu. poetic: **ξίμνηνα, μέμνηνα** *am mad*. Mid. **μαίνομαι** *rage*: **μανοῦμαι** Hdt., 2 aor. pass. **ἐμάνην**. (III.)

μαίσομαι (for μα(σ)-ιομαι) *desire, strive*: **μάσσομαι, έμα(σ)σάμην, έπι-μαστος**. Epic. Connected are Aeol. **μάσομαι** (μῶται, opt. μῶτο, inv. μῶσο) and Epic and poetic **μαιμάω**. (III.)

μα-ν-θ-άνω (μαθ-, μαθε-) *learn*: **μαθήσομαι** (1057), 2 aor. **ἐμαθον, μεμάθηκα, μαθητός, -τέος**. Hom. has 2 aor. **ἐμμαθον** (397 a, D.). (IV.)

μαραίνω (μαραν-) *cause to wither*: **ἐμάρβανα, ἐμαράνθην** Hom. (III.)

μάρ-ναμαι (μαρ-να-) *fight*: only in pres. and imperf., subj. **μάρνωμαι** (500 D.), inv. **μάρναο**. Poetic. (IV.)

μάρπ-τω (μαρπ-) *seize*: **μάρψω, ξμαρψα**, 2 aor. **ξμαρπον** (?) and redupl. **μέμαρπον** (?) Epic, 2 perf. **μέμαρπα** Epic. Poetic. (II.)

μάττω (μαγ-) *knear*: **μάξω, ξμαξα, μέμαχα, μέμαγμαί**, 2 aor. pass. **ἐμάγην** (προσεμάχθην Soph.). (III.)

μάχομαι (μαχ-, μαχε-) *fight*: **μαχοῦμαι** (511 b), **εμαχεσάμην, μεμάχημαι, μαχητός**. Pres. Hom. **μαχέομαι** (part. **μαχεούμενος** and **μαχειόμενος**, fut. Hom. **μαχήσομαι** (-έσσομαι ?) and **μαχέομαι**, Hdt. **μαχήσομαι**; aor. Epic **εμαχεσ(σ)άμην** (v. 1-ησάμην), Hdt. **εμαχεσάμην**; v. a. **μαχητός** Hom., **ά-μάχeros** Aesch.

μέδω and **μεδέω** *rule* (440 d). Epic and poetic. **μέδομαι** *am concerned about*.

μεθύ-σκω *make drunk*: **ἐμέθυσα. μεθύσκομαι** *get drunk, ἐμεθύσθην* *got drunk*. (V.)

μεθύω *am drunk*: only pass. and imperf.; other tenses from the pass. of **μεθύσκω**.

μείγ-νῦμι (μειγ-, μηγ-) *mix* (often written **μηνῦμι**), also **μειγνώω**, and less com. **μίσγω** (475 c): **μείξω, ξμειξα, μέμειγμαί, έμείχθην, άνα-μειχθήσομαι** rare, 2 aor. pass. **έμίγην, μεικτός, -τέος**. The forms with **ει** are restored on the authority of inscr. Epic 2 fut. pass. **μηγήσομαι**, Epic 2 aor. mid. **ξμικτο** (**ξμικτο** ?), poetic fut. perf. **μμείξομαι**. (IV.)

μείρομαι (μερ-, for σμερ-, μορ-, μαρ-) *obtain part in*: 2 perf. **ξμμορε** (405 D.) *has a share in*. Epic. **ξμαρται** *it is fated* (from **σε-σμαρ-ται**, 408 a). (III.)

μέλλω (μελλ-, μελλε-) *intend*, augments **έ-**, rarely **ή-** (398): **μελλήσω, έμελλήσα, μελλητέος**.

μέλω (μελ-, μελε-) *care for, concern* poetic: **μελήσω** poetic, **μελήσομαι** Epic, 2 perf. **μέμηλα** Epic (535 D.), **μεμέλημαι** as pres. poetic (Epic **μέμ-β-λεται**, cp. 113 D., 549 D.), **έμελήθην** poetic. Impersonal: **μελει** *it is a care*, **μελήσει, έμελησει, μεμεληκε, μελητέος**. Prose **έπι-μελομαι** or **έπι-μελέομαι** *care for* (the latter form is far more com. on Att. inscr. after 380 B.C.): **έπι-μελήσομαι, έπι-μεμελημαι, έπ-εμελήθην, έπι-μελητέος**.

μέμονα (μεν-, μον-, μα-) *desire*: 2 perf. as pres.; sing. **μέμονας, -ονε**; otherwise athematic forms, as **μέματον** (544), **μέμαμεν, -ατε, -άασι**, inv. **μεμάτω**, part. **μεμᾶώς** and **μεμᾶώς, μεμανῖα**, inf. **μεμονένα** Hdt. Epic, poetic.

μέμφομαι *blame*: **μέμψομαι, έμμεψάμην, έμέμφθην** rare in prose, **μεμπτός**.

μένω (μεν-, μενε-) *remain*: **μενῶ, ξμεινα, μεμένηκα** (440 c), **μενετός, μενετέος**. By-form **μλ-μν-ω** Epic and poetic.

μερ-μηρίζω *ponder, devise*: **άπ-εμερμήρισα** Aristoph., **μερμήριξα** Epic. Poetic. (III.)

- μῆδομαι *devise*: μῆσομαι, ἐμῆσάμην. Poetic.
- μηκάομαι (μηκ-, μακ-, 441) *bleat*: pres. and imperf. not used; Hom. 2 aor. part. μακῶν, 2 perf. part. μεμηκῶς, μεμακῶν (544), 2 plupf. ἐμέμηκον.
- μητιάω (μητι-, 441, cp. μήτις) *plan*: also μητιάομαι and (Pind.) μητιομαι: -ισομαι, -ισάμην. Epic and Lyric.
- μιαίνω (μιαν-) *stain*: μιανῶ, ἐμιάνα, μεμιάσμαι, ἐμιάσθην, μιανθήσομαι, ἀ-μιαίνω poetic. (III.)
- μι-μνή-σκω and μι-μνή-σκω (μνα-, 475 b) *remind*, mid. *remember*. Act. usu. ἀνα- or ὑπο-μιμνήσκω (the simple is poetic except in pass.): -μνήσω, -έμνησα, perf. μέμνημαι = pres. (405 n.) *remember*, ἐμνήσθην as mid. *remembered*, mentioned, fut. pass. = mid. μνησθήσομαι *shall remember*, fut. perf. μεμνήσομαι *shall bear in mind* (582), v. a. ἐπι-μνηστέος, ἀ-μναστός Theocr. μέμνημαι has subj. μεμνώμαι (557), opt. μεμνήμην (μεμνώμην doubtful, 559 b), imv. μέμνησο (Hdt. μέμνεο), inf. μεμνήσθαι, part. μεμνημένος. Fut. μνήσω (-ομαι), aor. ἔμνησα (-άμην) are poetic. Epic μνάομαι in Hom. ἐμνώοντο, μνώμενος (V.)
- μῖμνω *remain*: poetic for μένω.
- μίσγω (for μι-(μ)σγω, 475 c) *mix*, pres. and imperf. See μέγνυμι.
- μύζω *suck*, Ion. μυζέω, late ἐκ-μυζάω. Hom. ἐκ-μυζήσας *squeezing out*.
- μύζω (μυγ-) *grumble*: ἔμυξα. (III.)
- μῦκάομαι (μῦκ-, μῦκ-, μῦκα-, 441) *bellow*: ἐμῦκησάμην, Epic 2 aor. μῦκον (521 D.), Epic 2 perf. μέμῦκα as pres.
- μύττω (μυκ-) *vipe* usu. comp. w. ἀπό: -έμυξα, -εμεμύμην. (III.)
- μύω *shut* the lips or eyes (ῦ late, uncertain in Att.): ἔμυσα, μέμῦκα.
- ναίω (νασ-ιω) *dwelt*: ἐνασσα *caused to dwell*, ἐνασσάμην *took up my abode* and *caused to dwell*, ἐνάσθην *was settled or dwelt*. Poetic. (III.)
- ναίω (νασ-ιω) *swim*: ναίων ι 222 (v. l. νᾶον). (III.)
- νάπτω (ναδ-, ναγ-) *compress*: ἔναφα Epic and Ion., νένασμαι Aristoph. (ἐναγμαί Hippocr.), ναστός Aristoph. Mostly Ion. and poetic. (III.)
- νάω (νασ-ω) *flow* only in pres. Epic. Cp. ναίω *swim*.
- *νάω (νᾶ) *spin* (να-, νη-, 346): pres. νῆς, νῆ, νᾶσι, inf. νῆν, part. νᾶν, fut. νήσω, aor. ἔνησα, aor. pass. ἐνήσθην.
- νεκέω (νεικε- for νεικεσ-; cp. τὸ νεῖκος *strife*) *chide*, usu. νεικέω in Hom.: νεικέσω, ἐνεικεσ(σ)α. Epic (also Hdt.). (III.)
- νέφει (νειφ-, νιφ-; better form than νέφει) *snows, covers with snow*: κατ-ένευψε. Pass. νείφεται.
- νέμω (νεμ-, νεμε-, 440 c) *distribute*, mid. also *go to pasture*: νεμῶ, ἐνεμα, διανεμέμηνκα, νενέμημαι, ἐνεμήθην, δια-νεμητέος.
- νέομαι (νεσ-) *go, come*, only in pres. and imperf.: νέομαι as fut. 513 a. Mainly poetic. Cp. νίσομαι.
- νέω *nod*: -νεύσομαι w. ἀνά or κατά (1057), ἔνευσα, νένευκα. Hom. has fut. νεύσω and κατα-νεύσομαι.
- νέω (νευ-, νεφ-, νυ-, originally σνευ-, etc.) *swim*, often comp. w. διά, ἐξ: νευσοῦμαι Xen. (512, 1057), -ένευσα, -νένευκα, νευστέος. Cp. νήχομαι.
- νέω *heap up*, pres. in comp. and only in Hdt. (Att. usu. has χῶω): ἔνησα, νένημαι (νένησμαι?), νητός Hom. Epic νηέω.
- νίζω (νιβ-, νιγ-, 463) *wash*, in Att. usu. w. ἀπό, ἐξ: -νίψομαι (νίψω poetic), -έψα,

-νένιμμαι, -ενίφθην Hippocr., δ-νίπτος Hom. = ἀν-από-νίπτος. νίπτω is late, νίπτομαι Hom. (III.)

νίσσομαι go or will go: from νι-ν(ε)σ-ιομαι, cp. νόσ-τος return. Often printed νίσσομαι (mss. often have νέσσομαι.) Poetic. (III.)

νοέω think, perceive, regular in Att. Mid. νοοῦμαι usu. in comp., fut. δια-νοήσομαι (rare) and δια-νοηθήσομαι (1107). Ion. contracts οη to ω in ἐνωσα, νένωκα, νένωμαι.

νομίζω believe: νομιῶ (511 e), ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην, νομισθήσομαι, νομιστέος. (III.)

ξάινω (ξαν-) scratch: ξανῶ, ξήγνα, ξεαμμαί late Att., ξεασμαι Hippocr. (III.)

ξέω (ξε- for ξεσ-) scrape: ξεεσμαι. Epic are ξεσα and ξέσσα, ξεστός.

ξηραίνω (ξηραν-) dry: ξηρανῶ, ξηρήρανα, ξηρήρασμαι, ξηράνθην. Ion. ἐξήγνα, late ἐξήραμαι. (IV.)

ξέω polish: ξέυσα, ξέυσθην, ξέυσμαι Aristotle, ξυστός Hdt.

ὀδοιπορέω travel: regular, but observe ὀδοιπεπύρηκα for ὀδοπόρηκα. See 415.

ὀδοποιέω make a way: regular, but ὀδοποποιημένος in Xen. for ὀδοποιημένος. 415.

ὀδυν- am angry: in Hom. aor. ὄδυσ(σ)άμην, perf. ὀδῶδυσται as pres.

ὀσν (ὀδ-, ὀξε-) smell: ὀσθήσω, ὀσθήσα. Hippocr. ὀσέσω and ὄξεσα, Epic plupf. ὀσῶδει as imperf., Aeolic ὀσῶ. (III.)

οἴγω open: οἴξω, οἴξα, οἴχθεις Pind. Poetic, as is also οἴγνυμι. In prose ἀν-οίγω and ἀν-οίγνυμι, q.v. The older form is οἰέγω, found in Hom. aor. οἰέξα (mss. οἰέξα). Hom. has also ὠτγνύμην (ὠεγ-?).

οἶδα (οἶδ-). Inflection 387, see 1δ-.

οἰδέω swell: οἶδησα, οἶδηκα. By-form οἰδάνω poetic.

οἰκτίρω (οἰκτιρ-, 471) pity: οἰκτίρα. οἰκτείρω is a late spelling. (III.)

οἰμῶζω lament: οἰμῶξομαι (1057), οἰμῶξα, οἰμωγμαι (?) Eur., οἰμῶχθην poetic. (III.)

οἰνοχοέω and -χοεύω Hom. pour wine: imperf. οἰνοχδεῖ, φνοχδεῖ (ἐφνοχδεῖ, Δ 3, is incorrect for ἐφου-), οἰνοχοήσω, οἰνοχοήσαι. Epic and Lyric, and in Xen.

οἶομαι (οἶ-, οἶε-) think: 1 pers. in prose usu. οἶμαι: imperf. οἶμην (rarely οἶμην), οἶήσομαι, οἶήθην, οἶητέος. Epic οἶω, οἶω, and οἶω, οἶομαι, οἶσάμην, ὠἶσθην. οἶμαι is probably a perfect (479 a).

οἶσω: shall bear. See φέρω.

οἴχομαι (οἴχ-, οἴχε-, οἴχο-) am gone as perf. (1089): οἴχῆσομαι, οἴχωκα poetic and Ion. (some mss. οἴχωκα), παρ-φύχκα (?) K 252. οἴχωκα is probably due to Att. redupl. Ion. -οἴχημαι is doubtful.

ὀκέλλω (ὀκελ-) run ashore: ὀκεῖλα. Cp. κέλλω. (III.)

ὀλισθαίνω (ὀλισθ-) slip, also δι-ολισθαίνω: 2 aor. ὀλισθον Ion., poetic; δι-ὀλισθησα and ὀλισθηκα Hippocr. (ὀλισθε-). (IV.)

ὀλ-λύμι destroy, ruin, lose, for ὀλ-λύ-μι (ὀλ-, ὀλε-, ὀλο-) also -ὀλλύω, in prose usu. comp. w. ἀπό, also w. διά or ἐξ: -ὀλώ (511 b), -ὀλεσα, -ὀλώλεκα have ruined, 2 perf. -ὀλωλα am ruined. Fut. ὀλέσ(σ)ω Epic, ὀλέσω rare in comedy, ὀλέω Hdt. Mid. ὀλλυμαι perish: -ὀλοῦμαι, 2 aor. -ὀλόμην, part. ὀλόμενος ruinous (ὀλ- Epic). By-form ὀλέκω Epic, poetic. (IV.)

ὀλ-ολύζω (ὀλολυγ-) shout, rare in prose: ὀλολύξομαι (1057), ὀλόλυξα. (III.)

ὀλοφύρομαι (ὀλοφύρ-) bewail: ὀλοφύρομαι, ὀλοφῦράμην, ὀλοφῦρήθην made to lament Thuc. 3. 78. (III.)

- δμ-νμι (δμ-, δμο-, 441) and δμνώ *sweat*: δμομαι (1057) for δμοσομαι, δμοσα, δμώμοκα, δμώμομαι and δμώμοσμαι, ώμόθην and ώμόσθην, δμοσθήσομαι, άπ-ώμοτος. (IV.)
- δμώργ-νμι (δμώργ-) *wipe*, usu. comp. w. έξ in poetry: -ομώρξω, ώμορξα. έξ-ομώργν-μαι: -ομώρξομαι, -ομώρξάμην, -ομώρξθην. (IV.)
- δνί-νμ (δνη-, δνα-; for δν-ονη-μ, but the redupl. has no regard for the ο) *benefit*: δνήσω, δνήσα, 2 aor. mid. δνήμην *received benefit* (opt. δνάμην), δνήθην, άν-δνήτος. 2 aor. mid. inv. δνησο Hom., w. part. δνήμενος Hom.; 1 aor. mid. δνάμην late.
- δνο-μ (δνο-) *insult*: pres. and imperf. like δίδομαι, opt. δνοιτο Hom.; δνόσσομαι, ώνοσ(σ)άμην, aor. pass. subj. κατ-ονοσθῆς Hdt., δνοτός Pind., δνοστός Hom. δνατο P 25 may be imperf. of a by-form δναμαι.
- δξύνω (δξυν-) *sharpen*, in prose παρ-δξύνω *provokes*: -δξυνώ, άξύνα, -άξυμμαι, -άξύνθην. (III.)
- δπ- in fut. δψομαι, perf. mid. ψμμαι, aor. pass. άφθην, περι-οπτός. See δράω.
- δπυλω (δπυ-) *take to wife* (later δπώω): δπώσω Aristoph. Epic, poetic. (III.)
- δράω (δρα- for φορα-) *see*: imperf. έώρων (400), fut. δψομαι 1057 (δψει 2 s.), 2 aor. έιδον (ιδ- for γιδ-), 1 perf. έόρακα (406) and έώρακα (plurf. έωράκη), έόραμαι and ψμμαι, άφθην, άφθήσομαι, όρατός, περι-οπτός. Aeolic δρημι, Epic όρόω (483), New Ion. όρέω. Imperf. ώρων Hdt., fut. έπ-δψομαι in Hom. = *shall look on*, έπι-δψομαι *shall choose*, aor. mid. έπ-ωψάμην *saw* Pind., έπι-ωψάμην *chose* Plato, 2 perf. δπωπα poetic, Ion. See ιδ- and δπ-. (VI.)
- δργαίω (δργαν-) *am angry*: άργάνα (518 a) *made angry*. Tragic. 470 a. (III.)
- δργίω *enrage*: έξ-οργιώ, ώργισα, ώργισμαι, ώργισθην, όργισθήσομαι, όργιστός. (III.)
- δρέγω *reach* Epic, poetic, δρέγ-νμι Epic (only part. δρεγνός): όρέξω, άρεξα rare in prose. όρέγομαι *stretch myself, desire*: όρέξομαι rare in prose, άρεξάμην but usu. άρέχθην as mid., όρεκτός Hom. Perf. άρεγμαί Hippocr., όρώρεγμαί (3 pl. όρωρέχαται II 834, plurf. όρωρέχατο A 26). By-form όργινάομαι: άριγνήθην.
- δρ-νμι (δρ-) *raise, rouse*: δρσω (508 d), ώρσα, 2 aor. trans. and intrans. άρορον Epic (411 D.), 2 perf. δρρωα as mid. *have roused myself, am roused*. Mid. δρρυμαι *rise, rush*: fut. όρούμμαι Hom., 2 aor. άρρήμην (Epic are άρρο, inv. δρσο, δρσοο (515 D.) and δρσεν, inf. δρθαι, part. δρμενος), perf. όρώρεμαι Hom. Poetic. (IV.)
- δρύττω (δρυχ-) *dig*, often comp. w. διά, κατά: -ορύξω, άρυξα, -ορόρυχα, όρόρυγμαί (άρυγμαί?), άρύχθην, -ορυχθήσομαι, 2 fut. pass. -ορυχθήσομαι Aristoph., όρυκτός. Mid. aor. άρυξάμην *caused to dig* Hdt. (III.)
- δσφραίνομαι (δσφραν-, δσφρε-) *smell*: δσφρήσομαι, 2 aor. άσφρόμην, άσφράνθην late Com. and Hippocr. Hdt. has άσφράμην. Cp. 474 i, 477. (III. IV.)
- δστούζω *lament*: δστούζομαι (1057), ώτστύξα. (III.)
- ούρέω *make water*: έούρου, ούρήσομαι (1057), έν-εούρησα, έν-εούρηκα. New Ion. has ούρ- for Att. έουρ- (as ούρήθην Hippocr.).
- οιτάζω *wound*: οιτάσω, οίτασα, οίτασμαι. Epic and Tragic. (III.)
- οιτάω *wound*: οίτησα, 2 aor. (μi-form) 3 s. οίτα 524 D. (inf. οίτάμεναι and οίτάμεν), 2 aor. mid. οίτάμενος as pass., άν-οίτατος. Epic and Tragic.
- οφείλω (οφελ-, οφειλε-) *owe*: όφειλήσω, άφειλησα, 2 aor. άφελον in wishes, *would that!* άφειληκα, aor. pass. part. όφειληθείς. Hom. usu. has όφέλλω, the Aeolic form. Cp. 471 a. (III.)

ὀφέλλω (ὀφελ-) *increase*: aor. opt. ὀφέλλειε Hom. Poetic, mainly Epic. (III.)
 ὀφλ-ισκ-άνω (ὀφλ-, ὀφλε-, ὀφλ-ισκ-, 477): *owe, am guilty, incur a penalty*:
 ὀφλήσω, ὀφλήσα (rare and suspected), 2 aor. ὀφλον, ὀφληκα, ὀφλημαι.
 For 2 aor. ὀφλεῖν, ὀφλών mss. often have ὀφλεῖν and ὀφλων, as if from ὀφλω,
 a late present. (IV. V.)

παίζω (παιδ-, παιγ-) *sport*: ἴπαισα, πέπαικα, πέπαισμαι, παιστήος. Att. fut.
 prob. παῖσομαι (1057). παιζοῦμαι in Xen. S. 9. 2 is used by a Syracusan.

παίω (παι-, παιε-) *strike*: παῖσω and παῖήσω Aristoph., ἴπαισα, ὑπερ-πέπαικα;
 for ἔπαισθην Aesch., Att. usu. has ἐπλήγην, as πέπληγμαῖ for πέπαικα.

παλαίω *wrestle*: ἐπάλαισα, ἐπαλαίσθην Eur., παλαίσω Epic, δυσ-πάλαιστος
 Aesch.

πάλλω (παλ-) *shake, brandish*: ἐπηλα, πέπαλμαι. Hom. has 2 aor. redupl.
 ἀμ-πεπαλών and 2 aor. mid. (ἐ)παλτο. Epic and poetic. (III.)

πάομαι (πα-) *acquire, become master* = κτάομαι; pres. not used: πάσομαι, ἐπᾶ-
 σάμην, πέπᾶμαι. Doric verb, used in poetry and in Xen. Distinguish πᾶσο-
 μαι, ἐπᾶσάμην from πατέομαι eat.

παρα-νομέω *transgress the law* augments παρ-ενομ- rather than παρ-ηνομ- though
 the latter has support (T. 3. 67. 5), perf. παρα-νενόμηκα. See 415.

παρ-ονέω *insult (as a drunken man)*: ἐπαρ-ώνου, ἐπαρ-ώνησα, πεπαρ-ώνηκα,
 ἐπαρ-ώνηθην (best ms. παρωνήθην D. 22. 63). See 415.

πάσχω *suffer* (πενθ-, ποιθ-, ταθ-) for π(ε)γθ-σκω (31, 475): πείσομαι (1067) for
 πενθ-σομαι, 2 aor. ἔπαθον, 2 perf. πέπονθα (Hom. πέποσθε or πέπασθε, fem.
 part. πεπαυῖα, 544); Doric πέποσχα. (V. VI.)

πατάσσω *strike*: pres. and imperf. Epic (for which Att. has τύπτω and παίω),
 πατάξω, ἐπάταξα, ἐκ-πεπάταγμαῖ Hom. (Att. πέπληγμαῖ), ἐπατάχθην late
 (Att. ἐπλήγην). (III.)

πατέομαι (πατ-, πατε-) *eat, taste*: πᾶσομαι (?) Aesch., ἐπᾶσ(σ)άμην Hom., plupf.
 πεπάσμην Hom., ᾄ-παστος Hom. Mainly Epic, also New Ion.

πάττω (πατ-, 467 a) *sprinkle*: usu. in comp. w. ἐν, ἐπί, κατά: πάσω, ἔπασα,
 ἔπασθην, παστήος. Hom. has only pres. and imperf. Often in comedy.
 (III.)

παύω *stop, cause to cease*: παύσω, ἔπασα, πέπαυκα, πέπαυμαι, ἐπαύθην, παυθή-
 σομαι, fut. perf. πεπαύσομαι (562), ᾄ-παυστος, παυστήος. Mid. παύομαι
 cease: παύσομαι, ἐπαυσάμην. In Hdt. mss. have ἐπαύθην and ἐπαύσθην.

πειθω (πειθ-, ποιθ-, πιθ-) *persuade*: πείσω, ἔπεισα, πέπαικα, 2 perf. πέπειθα *trust*,
 πέπεισμαι, ἐπέισθην, πεισθήσομαι, πιστός, πιστήος. Mid. πείθομαι *believe*,
 obey: πείσομαι. 2 aor. ἐπίθον and ἐπιθόμην poetic; redupl. 2 aor. πέπιθον
 Epic, 411 D. (πεπίθω, -οίμι); 2 plupf. 1 pl. ἐπέπιθμεν (544) for ἐπεποιθήμεν;
 2 perf. inv. πέπεισθι Aesch. Eum. 599 (πέπεισθι?). From πιθε- come Hom.
 πιθήσω *shall obey*, πεπιθήσω *shall persuade*, πιθήσας *trusting*.

πεινάω (πεινα-, πεινη-), *hunger* (for contraction in pres. see 346, 495): πεινήσω,
 ἐπένησα, πεπαινῆκα. Inf. pres. πεινήμεναι Hom. (495).

πείρω (περ-, παρ-) *pierce*, Epic in pres.: ἔπειρα, πέπαρμαι, 2 aor. pass. ἀν-επάρην
 Hdt. Ion. and poetic. (III.)

πεκτ-έ-ω (πεκ-, πεκτ-ε-) *comb, shear* = Epic pres. πεκίω: ἔπεξα Theocr., ἐπεξά-
 μην Hom., ἐπέχθην Aristoph. For *comb* Att. usu. has κτενίζω, ξάλω; for
shear κείρω.

- πελάζω (πέλας *near*) *bring near, approach*: πελάσω and Att. πελώ (511 d), *έπέλασα* (Epic also *έπέλασσα*, and mid. *έπελασάμην*), *πέπλημαι* Epic, *έπελάσθην* Epic (*έπλάσθην* in tragedy), 2 aor. mid. *έπλήμην* *approached* Epic, v. a. *πλαστός*. Poetic and Ion. Kindred are *πελάω* poetic, *πελάθω* and *πλάθω* dramatic, *πιλναμαι* and *πιλνάω* Epic. Prose *πλησιάζω* (cp. *πλησιόν*). (III.)
- πέλω and *πέλομαι* (πελ-, πλ-) *am* (orig. *turn, move myself*): *έπελον* and *έπελόμην*, 2 aor. *έπλε*, *έπλετο* (523 D.), -*πλόμενος*. Poetic.
- πέμπω (πεμπ-, πομπ-) *send*: *πέμψω*, *έπεμψα*, 2 perf. *πέπομφα*, *πέπεμμαι*, *έπέμφθην*, *πεμφθήσομαι*, *πεμπτός*, *πεμπτέος*.
- πεπαίνω (πεπαν-) *make soft or ripe*: *έπέπανα* (518 a), *έπεπάνθην*, *πεπανθήσομαι*; perf. inf. *πεπάνθαι* Aristotle. (III.)
- πεπορεύω or *πεπαρεύω* *show*: see *πορ-*.
- πέπρωται *it is fated*: see *πορ-*.
- περαίνω (περαν-, cp. *πέρας* *end*) *accomplish*: *περανώ*, *έπέρανα*, *πετέρασμαι*, *έπεράνθην*, *ά-πέραντος*, *δια-περαντέος*. (III.)
- πέρομαι (περδ-, πορδ-, παρδ-) = Lat. *pedo*: *άπο-παρδήσομαι*, 2 aor. *άπ-έπαρδον*, 2 perf. *πέπορδα*.
- πέρωω (περθ-, παρθ-) *sack, destroy*: *πέρωω*, *έπερσα*, 2 aor. *έπραθον*, and *έπραθόμην* (as pass.). Inf. *πέρθαι* for *περθ-σθαι*. *πέρομαι* is pass. in Hom. Poetic for prose *πορθέω*.
- πέρ-νημι *sell*, mid. *πέρναμαι*: fut. *περάω*, aor. *έπεράσ(σ)α*, perf. mid. part. *πεπερημένος*. Poetic, mainly Epic, for *πώλλω* or *άποδίδομαι*. Akin to *περάω* (cp. *πέρᾱν*) *go over, cross* (*περάσω*, etc.); cp. *πιπράσκω*. (IV.)
- πέταμαι *fly*: see *πέτομαι*.
- πετάν-νυμι (πετα-, πτα-) and *πεταννώ* (rare) *expand*, in prose usu. comp. w. *άνά*: *πετώ* (511 c), -*πέτασα*, -*πέπταμαι*. Fut. *έκ-πετάσω* Eur., perf. mid. *πεπέτασμαι* poetic, aor. pass. *πετάσθην* Hom. By-forms: poetic *πίτνημι* and *πιτνάω* (only pres. and imperf.). (IV.)
- πέτομαι (πετ-, πετε-, πτ-) *fly* in prose usu. w. *άνά*, *έξ*: -*πτήσομαι* (Aristoph. also *πετήσομαι*), 2 aor. -*επτόμην*. Kindred is poetic *πέταμαι*: 2 aor. *έπτην* (poetic) and *έπτάμην*, inflected like *έπριάμην* (*έπτάμην* is often changed to *έπτόμην*), 524 b. Poetic forms are *ποτάομαι* and *ποτέομαι* (*πεποτήμαι*, *έποτήθην*, *ποτητός*); *πωτάομαι* is Epic. *ΐπταμαι* is late.
- πέπτω (πεκ-, πεπ-) *cook*: *πέψω*, *έπεψα*, *πέπεμμαι*, *έπέφθην*, *πεπτός*. (III.)
- πέυθομαι (πυθ-, πυθ-) *learn*, poetic for *πυνθάνομαι*.
- πέφρον *slew*: see *φεν-*.
- πήγ-νυμι (πηγ-, παγ-) *fix, make fast*: *πήξω*, *έπηξα*, 2 perf. *πέπηγα* *am fixed*, 2 aor. pass. *έπάγην* intrans., 2 fut. pass. *παγήσομαι*. Epic 2 aor. 3 s. *κατέπικτο* *stuck* (athematic), *έπηξάμην* poetic and Ion., *έπήχθην* and *πικτός* poetic. *πηγνώω* rare (Hdt., Xen.). *πηγνύτο* (Plato, Ph. 118 a) pres. opt. for *πηγνυ-ι-το* (some mss. *πηγνύοιτο*); cp. 498 D. (IV.)
- πηδάω *leap*, often comp. w. *άνά*, *έξ*, *έπί*: -*πηδήσομαι* (1057), -*επήδησα*, -*πεπήδηκα*.
- πιαίνω (πιαν-) *fatten*: *πιανώ*, *έπίανα*, *κατα-πεπίασμαι*. Mostly poetic and Ion. (IV.)
- πιλ-νημι, *πιλ-ναμαι*, *πιλ-νάω*, *approach*: see *πελάζω*.
- πίμ-πλη-μι (πλη-, πλα-; w. *μ* inserted, 410) *fill*. In prose comp. w. *έν* (458 π.): *έμ-πλήσω*, *έν-έπλησα*, *έμ-πέπληκα*, *έμ-πέπλησμαι*, *έν-επλήσθην*, *έμ-πλησθήσομαι*, *έμ-πληστέος*. 2 aor. mid. athematic *έπλήμην* (poetic): *πλήτο* and

- πλήντο Epic, ἐν-έπλητο Aristoph., opt. ἐμ-πλήμην Aristoph., imv. ἐμπλήσο Aristoph. By-forms: πιμπλάνομαι Hom., πλήθω *am full* poetic (2 perf. πέπληθα) except in πλήθουσα ἀγορά, πληθῶς abound, πληθόνουμαι Aesch., πληρώω.
- πί-μ-πρη-μι (πρη-, πρσ-, w. μ inserted, 410) *burn*. In prose usu. comp. w. ἐν (cp. 458 n.): -πρήσω, -έπρησα, -πέπρημαι, -επρήσθην. Hdt. has ἐμ-πέπρησαι, and ἐμ-πρήσομαι (as pass.) or ἐμ-πεπρήσομαι (6.9). πέπρησαι Hdt., Aristotle. By-form ἐμ-πρήθω Hom.
- πινύ-σκω (πινυ-) *make wise*: ἐπίνυσα. Poetic. (V.)
- πίνω (πι-, πο-, πω-) *drink* often comp. w. ἐκ or κατά: fut. πίομαι 1057 (usu. ἱ after Hom., 513) and (rarely) πιοῦμαι, 2 aor. ἴπιον 524 a (imv. πῖθι, 524 b), πέπωκα, -πέπομαι, -πόθην, -ποθήσομαι, ποτός, ποτέος, πιστός poetic. Aeolic πώνω. (IV. VI.)
- πι-πι-σκω (πι-) *give to drink*: πῖσω, ἔπισα. Poetic and New Ion. Cp. πίνω. (V.)
- πι-πρά-σκω (πρᾶ-) *sell*, pres. rare = Att. πωλέω, ἀποδίδουμαι: πέπρωκα, πέπρωμαι, ἐπρώθην, fut. perf. πεπρωσομαι, πρᾶτός, -τέος. In Att. πωλήσω, ἀποδώσομαι, ἀπεδόμην are used for fut. and aor. (V.)
- πί-πτω (πετ-, πτ-, 31, πτω-) *fall* for πι-π(ε)τ-ω: πεσοῦμαι (512, 1057), 2 aor. ἔπεσον (512 a), πέπτωκα. Fut. πεσέομαι Ion., 2 aor. ἔπετον Doric and Aeolic, 2 perf. part. πεπτώς Soph., πεπτῶς and πεπτέως Hom.
- πίτ-νημι and πιτ-νάω *spread out*: poetic for πετάννυμι. (IV.)
- πίτ-νω *fall*: poetic for πέπτω (IV.)
- πλάζω (πλαγγ-, 464) *cause to wander*: ἐπλαγξα. Mid. πλάζουμαι *wander*: πλάγξουμαι, ἐπλάγχθην *wandered*, πλαγκτός. Poetic. (III.)
- πλάθω: dramatic for πελάζω, πλησιάζω.
- πλάττω (πλατ-) *mould, form*: ἔπλασα, πέπλασμαι, ἐπλάσθην, πλαστός. Fut. ἀνα-πλάσω Ion. (III.)
- πλέκω (πλεκ-, πλοκ-, πλακ-) *weave, braid*: ἔπλεξα, πέπλεγμαι, ἐπλέχθην rare, 2 aor. pass. -επλάκην (ἐν, σύν), 2 perf. ἐμ-πέπλοχα Hippocr., probably Att., and ἐμ-πέπλεχα Hippocr., fut. pass. ἐμ-πλεχθήσομαι Aesch., πλεκτός Aesch.
- πλέω (πλευ-, πλεφ-, πλυ-, 456, 507 a) *sail* (on the contraction see 348): πλεῖσομαι or πλευσοῦμαι (512, 1057), ἔπλευσα, πέπλευκα, ἐπέπλευμαι, πλευστέος. ἐπλεύσθην is late. Epic is also πλείω, Ion. and poetic πλώω: πλώσομαι, ἔπλωσα, 2 aor. ἔπλων (Epic), πέπλωκα, πλωτός. Att. by-form πλώζω.
- πλήττω (πληγ-, πλαγ-) *strike*, in prose often w. ἐξ, ἐπί, κατά: -πλήξω, -έπληξα, 2 perf. πέπληγα, πέπληγμαι, 2 aor. pass. ἐπλήγην, but in comp. always -επλάγην (ἐξ, κατά), 2 fut. pass. πληγήσομαι and ἐκ-πλαγήσομαι, fut. perf. πεπλήξουμαι, κατα-πληκτέος. 2 aor. redupl. (ἐ)πέπληγον Hom., mid. πεπλήγετο Hom., ἐπλήχθην poetic and rare, -επλήγην Hom. Thuc. 4. 125 has ἐκ-πλήγγουσαι (πλήγγυμι). In pres., imperf., fut., and aor. act. Att. uses τύπτω, παῖω for the *simple* verb, but allows the *compounds* ἐκπλήττω, ἐπι-πλήττω. In the perf. and pass. the *simple* verb is used. (III.)
- πλύνω (πλυ-) *wash*: πλυνῶ, ἔπλυνα, πέπλυμαι, ἐπλόθην Ion. (prob. also Att.), πλυτέος, πλυτός Ion. Fut. mid. ἐκ-πλυνοῦμαι as pass. (1058). (III.)
- πλώω *sail*: see πλέω.
- πνέω (πνευ-, πνεφ-, πνυ-, 456, 507 a) *breathe, blow*, often w. ἀνά, ἐν, ἐξ, ἐπί, σύν: πνευσοῦμαι and -πνεύσομαι (512, 1057), ἔπνευσα, -πέπνευκα. Epic also πνείω; from ἀνα-πνέω *take breath*: 2 aor. imv. ἀμ-πνευ X 222. See πνύ-.

πνίγω (πνίγ-, πνιγ-) *choke*, usu. comp. w. ἀπό: -πνίξω (128 a), -έπνιξα, πέπνιγμαί, -έπνιγην, -πνιγήσομαι.

πνύ- *to be vigorous* in mind or body: Epic forms ἀμ-πνύτο, ἀμ-πνύθην (v. l. -πνύθην), πέπνυμαι *am wise*, πεπνυμένος *wise*, plupf. πέπνυσο. Often referred to πνέω or πινύσσω.

ποθέω *desire*, miss: ποθήσω or ποθέσομαι (1057 a), ἐπόθησα or ἐπόθεσα (443 b). All other forms are late.

πονέω *labor*, in early Greek ποπέομαι: regular, but ποπέω and ἐπόπεσα in mss. of Hippocr.; Doric πονώω.

πορ- (and πρω-) *give, allot*: 2 aor. ἔπορον poetic, 2 aor. inf. πεπορεῖν (in some mss. πεπαρεῖν) Pind. *to show*, perf. pass. πέπρωται *it is fated*, ἡ πεπρωμένη (αἴσα) *fate*. Poetic.

πράττω (πράγ-) *do*: πράξω, ἔπραξα, 2 perf. πέπραχα (prob. late) *have done*, πέπραγα *have fared (well or ill)* and also *have done*, πέπραγμαί, ἐπράχθην, fut. pass. πρᾶχθήσομαι, fut. perf. πεπράξομαι, πρᾶκτός. Fut. mid. πρᾶξομαι is rarely pass. (1058 a). Ion. πρήσω, πρήξω, etc. (III.)

πρᾶύνω (πρᾶυν-) *soothe*: ἐπρᾶύνα, ἐπρᾶύνθην. (III.)

πρέπω *am conspicuous*: πρέψω poetic. Impersonal πρέπει, πρέψει, ἔπρεψε.

πρια- *buy*, only 2 aor. mid. ἐπριάμην (362). Other tenses from ώντομαι.

πρίω *saw*: ἐπρίσα, πέπρισμαι, ἐπρίσθην.

προτίσσομαι (προίκ-, cp. προίξ *gift*): pres. in *simple* only in Archilochus: fut. κατα-προτίξομαι Aristoph. (Ion. καταπροτίξομαι). (III.)

πταίω *stumble*: πταίω, ἔπταισα, ἔπταικα, ἔ-πταιστος.

πτάρ-νυμαι (πταρ-) *sneeze*: 2 aor. ἔπτարον; 1 aor. ἔπταρα and 2 aor. pass. ἐπτάρην Aristotle. (IV.)

πτήσω (πτηκ-, πτακ-) *cover*: ἔπτηξα, ἔπτηχα; 2 aor. part. κατα-πτακῶν Aesch.

From πτα- Hom. has 2 aor. dual κατα-πτήτην and 2 perf. part. πεπτηώς. Ion. and poetic also πτώσω (πτωκ-). (III.)

πύττω (πτισ-) *pound*: ἔπτισα Hdt., περι-έπτισμαί Aristoph., περι-επτισθην late Att. Not found in classic prose. (III.)

πτύσσω (πτυχ-) *fold* usu. comp. in prose w. ἀνά, περί: -πτύξω, -έπτυξα, -έπτυγμαί, -επτύχθην, 2 aor. pass. -επτύγην Hippocr., πτυκτός Ion. (III.)

πτύω (πτυ-, πτύ-) *spit*: κατ-έπτυσα, κατά-πτυστος. Hippocr. has πτύσω, ἐπτύσθην.

πυ-ν-θ-άνομαι (πυθ-, πυθ-) *learn, inquire*: πύσομαι (for πυθσομαι), πυσσομαι A. Prom. 990, 2 aor. ἐπυθόμην, πέπυσμαι, πυσστός, ἀνά-πυστος Hom. Hom. has 2 aor. opt. redupl. πεπύθειτο. πεύθομαι is poetic. (IV.)

ράινω (ρα-, ραν-, 474 h, perhaps for ραδ-νίω) *sprinkle*: ρανῶ, ἔρρανα, ἔρρασμαί, ἔρρανθην. Apparently from ραδ- come Epic aor. ἔρασσα, Epic perf. ἐρράδαται and plupf. ἐρράδατο. Perf. ἔρρανται Aesch. Ion., poetic. (III. IV.)

ραίω *strike*: ραίω, ἔρρασα, ἔρρασθην. Fut. mid. as pass. δια-ρραίσσθαι Ω 355. Poetic, mainly Epic.

ράπ-τω (ραφ-) *stitch*: ἀπο-ρράψω, ἔρραψα, ἔρραμαι, 2 aor. pass. ἐρράφην, ραπτός. (II.)

ράπτω (ραγ-) *throw down* (late pres. for ἀράπτω): ξυρ-ράξω, ἔρραφα. (III.)

ρέξω (φρεγ-ιω, 463 a) *do*: ρέξω, ἔρεξα (less often ἔρρεξα), aor. pass. part. ρεχθείς, ἄ-ρεκτος. Poetic. Cp. ἔρδω. (III.)

ρέω (ρέυ-, ρεφ-, ῥυ-, and ῥυε-) *flow* (on the contraction in Att. cp. 348) : **ῥήσομαι** 1057 (2 fut. pass. as act.; **ῥέσομαι** rare in Att.), **ῥέρυην** (2 aor. pass. as act.; **ῥερεσσα** rare in Att.), **ῥερύηκα**, **ῥυτός** and **ῥευστέος** poetic. **ῥευσσομαι** Aristotle. **ῥη-** stem of **εἶρηκα**, **εἶρημαι**, **ῥερήθην**, **ῥηθήσομαι**, **εἶρησομαι**. See **εἶρω**.
ῥήγ-νῦμι (**ῥηγ-**, for **φρηγ-**, **ρωγ-**, **ραγ-**) *break*, in prose mostly in comp. w. **ἀνά**, **διά** : **-ρήξω**, **ῥερέξα**, 2 perf. **-ῥρωγα** *am broken*, 2 aor. pass. **ῥεράγην**, 2 fut. pass. **-ραγήσομαι**; **-ῥεργμαι** and **-ερερήχθην** Ion., **ῥηκτός** Hom. (IV.)
ῥιγέω (**ῥιγ-**, **ῥιγε-**) *shudder* : **ῥιγήσω**, **ῥερίγησα** and **ῥιγήσα**, 2 perf. **ῥερίγα** as pres. Chiefly poetic.

ῥιγώω *shiver*. On the contraction in the pres. see 349 a : **ῥιγώσω**, **ῥερίγωσα**.
ῥίπτω (**ῥιπ-**, **ῥιπ-**) and **ῥίπτ-τ-έω** (440 d) *throw* : **ῥίψω**, **ῥερίψα**, 2 perf. **ῥερίψα**, **ῥερίψμαι**, **ῥερίψθην**, 2 aor. pass. **ῥερίψην**, fut. pass. **ἄπο-ῥερίψθήσομαι**, **ῥιπτός** Soph. (II.)

ῥοφέω *sur up* : **ῥοφήσω** and **ῥοφήσομαι** (1057), **ῥερόφησα**.
ῥόσομαι (Epic also **ῥύσομαι**, rare in Att.) for **φῥύσομαι**, *defend* : **ῥόσομαι**, **ῥερῦσάμην**, and **ῥύσάμην** O 29, **ῥυτός**. Athematic forms are **ἔρ(ρ)υτο**, 3 pl. **ῥάτο**, **ῥύσθαι**. See **ῥεῦμαι**. Chiefly poetic.

ῥυκός *soil* : Epic perf. part. **ῥερυπωμένος** (405 b, D.). Cp. **ῥυκάω** *am dirty*.
ῥών-νῦμι (**ῥω-**) *strengthen* : **ἔπ-ῥρωσα**, **ῥρωμαι** (inv. **ῥρωσο** *farewell*, part. **ῥρωμένος** *strong*), **ῥερώσθην**, **ἄ-ῥρωστος**. (IV.)

σαίνω (**σαν-**) *faun upon* : **ἔσηνα**. Poetic, prob. also in prose. (III.)

σαίρω (**σηρ-**, **σαρ-**) *sweep* : 2 perf. **σέσηρα** *grin* : **ἔσηρα** Soph. (III.)

σαλπίζω (**σαλπιγ-ε**) *sound the trumpet* : **ἑσάλπιγξα** (also **ἑσάλπιξα**?). (III.)

σαῶω (cp. **σαφος safe**) *save* : **σαῶσω**, **ἑσάωσα**, **ἑσαῶθην**. Epic and poetic (but not Att.). Epic pres. subj. **σῶης**, **σῶη**, **σῶωσι**, which editors change to **σαῶς** (**σῶψς**, **σαοῖς**, **σοῶς**), **σαῶ** (**σῶψ**, **σαοῖ**, **σοῶ**), **σαῶσι** (**σῶωσι**, **σῶωσι**). For **σῶω** pres. inv. and 3 s. imperf. editors usu. read **σῶου** (= **σαο-ε**), but some derive the form from Aeolic **σῶωμι**. Cp. **σῶξω**.

σάπτω (**σαγ-**) *pack, load* : **ἔσαξα**, **σέσαγμα**. (III.)

σῶω *sift* : **ἔσησα**, **σέσημαι**. New Ion. Here belong perf. **ἔττημαι** and **διαττάω**. Att. for **δια-σῶω**.

σβέν-νῦμι (**σβε-** for **σβεσ-**, 474 f, n. 1) *extinguish*, usu. comp. w. **ἀπό** or **κατά** : **σβέσω**, **ἔσβεσα**, **ἔσβηκα** intrans. *have gone out*, **ἔσβέσθην**, 2 aor. pass. **ἔσβην** intrans. *went out* (361, 1043), **σβήσομαι**, **ἔσβεσμαι** Aristotle. (IV.)

σέβω *revere*, usu. **σέβομαι** : aor. pass. as act. **ἑσέβθην**, **σεπτός** Aesch.

σειώω *shake* : **σειώσω**, **ἔσεισα**, **σέσεικα**, **σέσεισμαι**, **ἑσεισθην**, **σειστός**.

σεύω (**σευ-**, **συ-**) *urge, drive on, mid. rush* : **ἔσεισα** (543 a, D.) and **σεῦα**, **ἔσσυμαι** as pres. *hasten*, **ἑσ(σ)ύθην** *rushed*, 2 aor. mid. **ἑσ(σ)ύμην** *rushed* (**ἔσσυο**, **ἔσσυτο** or **σύτο**, **σύμενος**), **ἐπι-σσυτος** Aesch. Mostly poetic, esp. tragic. Here belongs **ἀπ-εσσῶ** (or **ἀπ-έσσουα**) *he is gone* in Xen. Probably from **σέσομαι** (**σῶος**, **σοῖς** *motion*), or from **σομαι**, *come dramatic σοῖμαι* (Doric **σῶμαι**), **σοῦσθε** (ind. and inv.), **σοῦνται**, **σοῦ**, **σοῦσθω**. For **σεῦται** (S. Trach. 645), often regarded as from a form **σεῦμαι**, **σοῦται** may be read.

σημαίνω (**σημαν-**, cp. **σήμα** *sign*) *show* : **σημανῶ**, **ἑσήμηνα** (**ἑσήμῆνα** not good Att. though in mss. of Xen.), **σεσήμασμαι**, **ἑσημάνθην**, **ἐπι-σημανθήσομαι**, **ἀ-σήμαντος** Hom., **ἐπι-σημαντέος** Aristotle. (III.)

σῆπω (**σηπ-**, **σαπ-**) *cause to rot* : 2 perf. **σέσηπα** *am rotten*, 2 aor. pass. **ἑσάπην**

- rotted as intrans., 2 fut. pass. **κατα-σαπήσομαι**. *σήψω* Aesch., *σέσημμα* Aristotle, *σηπτός* Aristotle.
- σιγάω** *am silent*: **σιγήσομαι** (1057), **έσιγησα**, **σεσίγηκα**, **σεσίγημαι**, **έσιγήθην**, **σιγήθήσομαι**, fut. perf. **σεσίγησομαι**, *σίγητέος* poetic.
- σίνομαι** (*σιν-*) *injure*, very rare in Att. prose: *σινήσομαι* (?) Hippocr., *εσίνεμην* Hdt. (III.)
- σιωπάω** *am silent*: **σιωπήσομαι** (1057), **έσιώπησα**, **σεσιώπηκα**, **έσιωπήθην**, **σιωπήθήσομαι**, *σιωπητέος*.
- σκάπ-τω** (*σκαφ-*) *dig*, often comp. w. *κατά*: **σκάψω**, **έσκαψα**, 2 perf. **έσκαφα**, **έσκαμμαι**, 2 aor. pass. **έσκάφην**. (II.)
- σκεδάν-νυμι** (*σκεδα-*), rarely *σκεδαννύω*, *scatter*, often comp. w. *από*, *διά*, *κατά*: **-σκεδῶ** (511 c), **έσκεδάσα**, **έσκεδάσμαι**, **έσκεδάσθην**, **σκεδαστός**. Fut. **σκεδάσω** poetic. By-forms: Epic *κεδάννυμι*: **έκεδάσα**, **έκεδάσθην**; mainly poetic and Ion. **σκιδ-νῃμι** and **σκιδ-ναμαι**; poetic and Ion. **κιδ-νῃμι** and **κιδ-ναμαι**. (IV.)
- σκέλλω** (*σκελ-*, *σκελη-*) *dry up*: pres. late, Epic aor. **έσκηλα** (*σκαλ-*); as if from *σκάλλω* *made dry*, 2 aor. intrans. **άπ-έσκλην** Aristoph., **έσκληκα** *am dried up* Ion. and Doric. (III.)
- σκέπ-τομαι** (*σκεπ-*) *view*: **σκέψομαι**, **έσκεψάμην**, **έσκεμμαι** (sometimes pass.), fut. perf. **έσκέψομαι**, pass. **σκεπτέος**. For pres. and imperf. (Epic, poetic, and New Ion.) Att. gen. uses **σκοπῶ**, **έσκοπόν**, **σκοπούμαι**, **έσκοπούμην**. Aor. pass. **έσκέφθην** Hippocr. (II.)
- σκήπ-τω** (*σκηπ-*) *prop*, gen. comp. w. *έπί* in prose: **-σκήψω**, **έσκηψα**, **έσκημμαι**, **έσκήφθην**. By-form **σκιπτω** Pind., Hippocr. (II.)
- σκιδ-νῃμι** (*σκιδ-νῃ*, *σκιδ-να-*) **σκιδ-ναμαι** *scatter*: mainly poetic for **σκεδάννυμι**. (IV.)
- σκοπέω** *view*: good Att. uses only pres. and imperf. act. and mid., other tenses are supplied from **σκέπτομαι**. *σκοπήσω*, etc., are post-classical.
- σκόπ-τω** (*σκαπ-*) *jeer*: **σκόψομαι** (1057), **έσκωψα**, **έσκόφθην**. (II.)
- ***σμάω** (*σμάω*) *stear* (*σμα-*, *σμη-*, 346) Ion., Comic: pres. **σμηῖς**, **σμηῖ**, **σμήται**, etc., **έσμησα**, **έσμησάμην** Hdt. By-form **σμήχω** chiefly Ion.: **έσμηξα**, **δισμήχθην** (?) Aristoph., **νέβ-σμηκτος** Hom.
- σούμαι** *hasten*: see *σέω*.
- σπάω** (*σπα-* for *σπασ-*) *draw*, often w. *ανά*, *από*, *διά*, *κατά*: **-σπάσω** (443 a), **έσπασα**, **άν-έσπακα**, **έσπασμαι**, **-έσπάσθην**, **δια-σπαθήσομαι**, **άντι-σπαστος** Soph., **άντι-σπαστέος** Hippocr.
- σπείρω** (*σπερ-*, *σπαρ-*) *sow*: **σπερώ**, **έσπειρα**, **έσπαρμαι**, 2 aor. pass. **έσπάρην**, **σπαρτός** Soph. (III.)
- σπένδω** *pour libation*, **σπένδομαι** *make a treaty*: **κατα-σπέισω** (for **σπερδ-σω** 85), **έσπεισα**, **έσπεισμαι**.
- σπουδάξω** *am eager*: **σπουδάσομαι** (1057), **έσπούδασα**, **έσπούδακα**, **έσπούδασμαι**, **σπουδαστός**, **-τέος**. (III.)
- στάζω** (*σταγ-*) *drop*: **έσταξα**, **έν-έσταγμα**, **έπ-εστάχθην**, **στακτός**. Fut. **στάσω** late, **σταξέυμαι** Theocr. Ion. and poetic, rare in prose. (III.)
- στείβω** (*σειβ-*) *tread*, usu. only pres. and imperf.: **κατ-έστειψα**, **σειπτός**. Poetic. From **στιβε-**, or from a by-form **στιβέω**, comes **έστιβημαι** Soph.
- στείχω** (*σειχ-*, *σιχ-*) *go*: **περι-έστειξα**, 2 aor. **έστιχον**. Poetic, Ion.
- στέλλω** (*στελ-*, *σταλ-*) *send*, in prose often comp. w. *από* or *έπί*: **στελῶ** poetic, **έστειλα**, **έσταλκα**, **έσταλμαι**, 2 aor. pass. **έστάλην**, **-σταλήσομαι**. (III.)
- στενάξω** (*στεναγ-*) *groan*, often comp. w. *ανά*: **-στενάξω** poetic, **έστενάξα**, **στενα-**

- κτός and -τέος poetic. By-forms: Epic and poetic στενάχω, Epic στεναχίζω, poetic στοναχέω, mainly Epic and poetic στένω.
- στέργω (στεργ-, στοργ-) *love*: στέρξω, ἑστερξα, 2 perf. ἑστοργα Hdt., στερκτός, στερκτός Soph.
- στερέω (usu. ἀπο-στερέω in prose) *deprive*: στερήσω, ἐστέρησα, -εστέρηκα, ἐστέρημαι, ἐστερήθην. Aor. ἐστέρεσα Epic, 2 aor. pass. ἐστέρην poetic. Pres. mid. ἀπο-στεροῦμαι sometimes = *am deprived of*; στερήσομαι may be fut. mid. or pass. (1058). Connected forms: στερίσκω *deprive* (rare in pres. except in mid.) and στέρομαι *have been deprived of, am without w. perf. force*.
- στεν- in στεύται, στεύνται, στεύτο *affirm, pledge one's self, threaten*. Poetic, mainly Epic.
- στιζω (στιγ-) *prick*: στιζῶ, ἑστιγμαί. ἑστιγα Hdt., στικτός Soph. (III.)
- στόρνυμι (στορ-, στορε-) *spread out*, in prose often w. κατά, παρά, σύν, ὑπό (in prose usu. στρώννυμι): παρα-στορῶ Aristoph., ἐστόρεσα, κατ-εστορέσθην Hippocr. Fut. στορέσω in late poetry (στορεσῶ Theocr.). (IV.)
- στρέφω (στρεφ-, στροφ-, στραφ-) *turn*, often in comp. in prose w. ἀνά, ἀπό, διά, etc.: -στρέψω, ἑστρεψα, ἑστραμμαί, ἐστρέφθην (in prose only στρεφθῶ, στρεφθεῖς), usu. 2 aor. pass. as intrans. ἐστράφην, ἀνα-στραφήσομαι, στρεπτός. Prose has κατ-εστρεψάμην. 2 perf. ἀν-έστροφα trans. is doubtful (Comic), aor. pass. ἐστράφθην Doric, Ion.
- στρώννυμι (στρω-) *spread out*: ὑπο-στρώσω, ἑστρωσα Tragico, Hdt., ἑστραμμαί, στρωτός poetic. Cp. στόρνυμι. (IV.)
- στυγέω (στυγ-, στυγε-) *hate*: ἐστύγησα (ἑστυξα Hom. *made hateful*), 2 aor. κατ-έστυγον Epic (521 D.), ἀπ-εστύγηκα Hdt., ἐστυγήθην, fut. mid. στυγήσομαι as pass. (1058), στυγητός. Ion. and poetic.
- στυφελίζω (στυφελιγ-) *dash*: ἐστυφέλιξα. Mostly Epic and Hippocr. (III.)
- σῦριττω (σῦριγγ-) *pipe, whistle*: ἐσῦριξα. By-form σῦριζω. (III.)
- σύρω (συρ-) *draw*, in comp. in prose esp. w. ἀπό, διά, ἐπί: -έσυρα, -έσυρκα, -έσυρμαι and -συρτέος Aristotle. (III.)
- σφάλλω (σφαλ-) *trip up, deceive*: σφαλῶ, ἑσφηλα, ἑσφαλμαι, 2 aor. pass. ἑσφάλην, σφαλήσομαι. (III.)
- σφάττω (σφαγ-) *slay*, often in comp. w. ἀπό, κατά: σφάζω, ἑσφαξα, ἑσφαγμαί, 2 aor. pass. -εσφάγην, -εσφαγήσομαι, ἑσφάχθην Ion., poetic, σφακτός poetic. By-form σφάζω (so always in Trag.). 468, 478. (III.)
- σχάζω *cut open, let go*: ἀπο-σχάσω, ἑσχασα Trag. (ἑσχασάμην Comic), ἑσχάσθην Hippocr. From σχάω comes imperf. ἑσχων Aristoph. (III.)
- σχεθεῖν: see ἔχω
- σῶζω (σω- and σω-, 465 a; σῶς *safe*), later σάζω, *save*; many forms come from σαῶω: σώσω (from σαῶσω) and σωῶ (Att. inscr.), ἑσωσα (from ἐσάωσα w. recessive accent) and ἑσωσα (Att. inscr.), σέσωκα (from *σεσάωκα) and σέσωκα (?), σέσωμαι rare (from *σεσάωμαι) and σέσωφμαι (mss. σέσωσμαι), ἐσώθην (from ἐσαῶθην), σωθήσομαι, σωστέος (mss. σωστέος). By-forms: Epic σώω (cp. σῶς) and σαῶω (cp. σάος), q.v. (III.)
- ταγ- *seize*: 2 aor. part. τεταγών Hom. Cp. Lat. tango.
- τανύω (for τ(ε)γ-νύω, 18, 31 b; cp. τείνω from τεν-) *stretch*, mid. τάνυμαι (437 a): fut. τανύω (513 a) and -τανύσω (?), ἐτάνυσ(σ)α, τετάνυσμαι, ἐτανύσθην; fut. pass. τανύσομαι (1058) Lyric. Poetic, rare in New Ion. (IV.)

- ταράττω (ταραχ-) *disturb*: **ταράξω, ἐτάραξα, τετάραγμαi, ἐταράχθην, ταράξομαι** as pass. (1058). Epic 2 perf. intrans. **τέτρηχα** *am disturbed*. Cp. **θράττω**. (III.)
- τάττω** (ταγ-) *arrange*: **τάξω, ἔταξα, 2 perf. τέταχα, τέταγμαi, ἐτάχθην, ἐπι-ταχθήσομαι, fut. perf. τετάξομαι, 2 aor. pass. ἐτάγην (?) Eur., τακτός, -τέος.** (III.)
- ταφ-** (for θαφ-, 108 g; cp. τάφος and θάμβος *astonishment*) *astonish*: **2 aor. ἔταφον** poetic, 2 perf. **τέθηπα** *am astonished* Epic, Ion., plurf. **ἐτεθήπεα**.
- τέγγω** *wet*: **τέγγω, ἔτεγγα, ἐτέγγθην**. Rare in prose.
- τείνω** (τεν-, τα- from τ(ε)ν-, 18, 31 b) *stretch*, in prose usu. comp. w. **ἀνά, ἀπό, διά, ἐξ, παρά, πρό,** etc.; **τενώ, -τέινα, -τέτακα, τέταμαι, -ετάθην, -ταθήσομαι, -τατέος, τατός** Aristotle. Cp. **τανύω** and **τιταίνω**. (III.)
- τεκμαίρομαι** (τεκμαρ-) *judge, infer*: **τεκμαροῦμαι, ἐτεκμηράμην, τεκμαρτός** Comic, **τεκμαρτέος** Hippocr. Poetic **τεκμαίρω** *limit, show*: **ἐτέκμηρα**. (III.)
- τελέω** (τελε- for τελεσ-; cp. τὸ τέλος *end*) *finish*: **τελώ, ἐτέλεσα, τετέλεκα, τετέλεσμαι** (444 b), **ἐτετέλεθην, ἐπι-τελεστέος**. Fut. **τελέσω** rare in prose, **ἀπο-τελεσθήσομαι** Aristotle. Epic also **τελείω**.
- τέλλω** (τελ-, ταλ-) *accomplish*: **ἔτειλα** Pind. **ἀνα-τέλλω** *cause to rise, rise*: **ἀν-έτειλα**; **ἐν-τέλλομαι** (**ἐν-τέλλω** poetic) *command*: **ἐν-τεταλάμην, ἐν-τέταλμαι**; **ἐπι-τέλλω** *enjoin, rise* poetic: **ἐπ-έτειλα**; **ἐπ-ἀνα-τέλλω** usu. *rise*, poetic and Ion. (III.)
- τεμ-** (in τμ-) *find*: Epic redupl. 2 aor. **ἔτετμον** and **τέτμον**.
- τέμνω** (τεμ-, ταμ-, τμη-) *cut*: **τεμῶ, 2 aor. ἔτεμον, -τέτμηκα** (**ἀνά, ἀπό**), **τέτμημαι, ἐτέμηθην, fut. perf. -τετμήσομαι** (**ἀπό, ἐξ**), **τμητέος**. **τάμνω** Doric and Epic. **τέμω** Epic, 2 aor. **ἔταμον**, Doric, Ion., and poetic, **τμηθήσομαι** Aristotle, **τμητός** poetic, Aristotle. Cp. also **τμήγω**. (IV.)
- τέρπω** (τερπ-, ταρπ-, τραπ-) *amuse*: **τέρψω, ἔτερψα, ἐτέρψθην** (rare in prose) *amused myself*. Hom. 2 aor. mid. **ἐταρπόμεν** and redupl. **τεταρπόμεν**, Hom. aor. pass. **ἐτάρψθην** and 2 aor. pass. **ἐτάρπην** (subj. **τραπτόμεν**; mss. **ταρπειόμεν**). All aor. forms in Hom. with **a** have the older meaning *satisfy, satiate*.
- τερσαίνω** (τερσ-αν-, cp. *torreo* from *torseo*) *dry*: **τέρσηνα** trans. Epic. (III. IV.) **τέρσομαι** *become dry*. Mainly Epic. 2 aor. pass. **ἐτέρσην** as intrans. *became dry*.
- τεταγών**: see **ταγ-**.
- τετίημαι** Hom. perf.: see **τιε-**.
- τέτμον**: see **τεμ-**.
- τε-τραίνω** (τετραν-, and **τερ-, τρη-**) *bores*: **ἐτέτρανα** and **ἔτρησα, τέτρημαι**. Fut. **δια-τετρανέω** Hdt., aor. **ἐτέτρηνα** Epic. By-form **τορέω, q.v.** Late presents **τί-τρημι, τι-τράω**. 410. (III. IV.)
- τεύχω** (τευχ-, τυχ-, τυκ-) *prepare, make* (poetic): **τεύξω, ἔτευξα, 2 aor. τέτυκον** Hom., 2 aor. mid. **τετυκόμην** Hom. (as if from ***τεύκω**), 2 perf. **τέτευχα** as pass. in **τετευχώς** *made* M 423, **τέτυγμαi** often in Hom. = **απ** (3 pl. **τετεύχασται** and plurf. **ἐτετεύχαστο** Hom.), fut. perf. **τετεύξομαι** Hom., aor. pass. **ἐτύχθην** Hom. (**ἐτεύχθην** Hippocr.), v. a. **τυκτός** Hom. Hom. **τέτυγμαi** and **ἐτύχθην** often mean *happen, hit* (cp. **τετύχηκα, ἔτυχον** from **τυγχάνω**). By-form **τι-τύσκομαι** Epic.
- τῆ** *here! take!* in Hom., often referred to **τα-** (**τείνω**, cp. **teneo**), is prob. the instrumental case of the demonstr. stem **το-**. It was however regarded as a verb, and the pl. **τῆτε** formed by Sophron.
- τήκω** (τηκ-, τακ-) *melt*: **τήξω, ἔτηξα, 2 perf. τέτηκα** *am melted*, 2 aor. pass. as intrans. **ἐτάκην** *melted*, **τηκτός**. Aor. pass. **ἐτήχθην** *was melted* rare.

- τιε-, in Hom. 2 perf. *τετιώς troubled*, dual mid. *τετίησθον are troubled*, mid. part. *τετιημένος*.
- τίθημι (θη-, θε-) *place, put*: *θήσω, ἔθηκα*, 2 aor. *ἔθετον*, etc. (516), *τέθηκα* (531 b), *τέθειμαι* (but usu. instead *κείμεαι*, 1075), *ἐτέθην, τεθήσομαι, θετός, -τέος*. For inflection see 362, for dialectal forms 499 D., 501 D.
- τίκτω (for τι-τεκ-ω; τεκ-, τοκ-), *beget, bring forth*: *τέξομαι* (1057), 2 aor. *ἔτεκον*, 2 perf. *τέτοκα*. Fut. *τέξω* poetic, *τεκοῦμαι* rare and poetic, aor. pass. *ἐτέχθην* poetic (late).
- τίλλω (τιλ-) *pluck*: *τιλῶ, ἔτιλα, τέτιλμαι, ἐτίλθην*. Mostly poetic. (III.)
- τινάσσω *swing*: often w. *διά*: *τινάξω* (-τινάξομαι reflex. or pass.), *ἐτίναξα, τετίναγμαί, ἐτινάχθην*. Mostly poetic. (III.)
- τίνω (τει-, τι-) *pay, exact*, often comp. w. *ἀπό, ἐξ*: mid. (poetic) *take payment, avenge*: *τείσω, ἔτεισα, τέτεικα, -τέτεισμαι, -τετίσθην, ἀπο-τειστέος* (Hom. *ἀ-τίτος unpaid*). The spelling with *ει* is introduced on the authority of inscriptions; the mss. have *τίσω*, etc. Hom. has *τίνω* from **τινίω*, also *τίω*. Poetic and Ion. Connected is *τείνυμαι* (mss. τι-) *avenge myself*: *τείσομαι, ἐτεισάμην* (rare in Att. prose). Cp. *τίω*. (IV.)
- τι-ταίνω (τιταν-, i.e. ταν- redupl.) *stretch*: *ἐτίτηνα* Hom. Cp. *τείνω*. (III.)
- τι-τρώ-σκω (τρω-) *wound*: *τρώσω* (w. *κατά* in prose), *ἔτρωσα, τέτρωμαι, ἐτρώθην, τρωθήσομαι* (τρώσομαι as pass. M 66), *τρωτός* Hom. Epic *τρώω* is rare. (V.)
- τίω and τίω (τείω ?) *honor*: *τίσω, ἔτίσα* (*προ-τίσας* S. Ant. 22), *τέτιμαι, ἀ-τίτος*. Mainly Epic. In the pres. Att. has *ῖ*, Hom. *ῖ* or *ῖ*. Cp. *τίνω*.
- τλα-, τλη-, ταλα- *endure*: *τλήσομαι* (1057), *ἐτάλασσα* Epic, 2 aor. *ἔτλην* (524 b), *τέτληκα* usu. as pres., 2 perf. (athematic) *τέτλαμεν*, etc. (541 D.), v. a. *τλητός*. Poetic, rare in prose, which uses *τολμάω*.
- τμήγω (τμηγ-, τμαγ-) *cut*: *τμήξω, ἔτμηξα*, 2 aor. *δι-έτμαγον*, 2 aor. pass. *ἐτμάγην*. Poetic for *τέμνω*.
- τορέω (τορ-, τορε-) *pierce*: *τορήσω*, and (redupl.) *τετορήσω utter in a piercing tone* Aristoph., *ἐτόρησα*, 2 aor. *ἔτορον*. Cp. *τετραίνω*. Mainly Epic.
- τοτ- *hit, find* in *ἐπ-έτοσσε* Pind.
- τρέπω (τρεπ-, τροπ-, τραπ-) *turn*, mid. *flee*: *τρέψω, ἔτρεψα*, mid. *ἐτρεψάμην* usu. *put to flight*, 2 aor. mid. *ἐτραπόμην turned or fled* (intrans. or reflex.; rarely pass.), 2 perf. *τέτροφα* (and *τέτραφα*?, rare), *τέτραμμαί, ἐτρέφθην fled or was turned* (rare in Att.), 2 aor. pass. *ἐτράπην* usu. intrans., *τρεπτέος, τρεπτός* Aristotle. In Att. *ἐτραπόμην* was gen. displaced by *ἐτράπην*. *τράπω* New Ion., Doric, 2 aor. *ἔτραπον* Epic and poetic, aor. pass. *ἐτράφθην* Hom., Hdt. *τρέπω* has six aorists. Cp. 435, 437, 438 a. Hom. has also *τραπέω* and *τροπέω*.
- τρέφω (τρεφ-, τροφ-, τραφ-; for θρεφ-, etc., 108 g) *support, nourish*: *θρέψω, ἔθρεψα*, 2 perf. *τέτροφα, τέτραμμαί, ἐθρέφθην* very rare in Att. prose, usu. 2 aor. pass. *ἐτράφην, τραφήσομαι, θρεπτέος*. Fut. mid. *θρέφομαι* often pass. (1058). *τράφω* Doric, 2 aor. Epic *ἔτραφον grew up, was nourished*. Cp. 437.
- τρέχω (τρεχ- from θρεχ-, 108 g, and δραμ-) *run*: *δραμοῦμαι* (1057), 2 aor. *ἔδραμον, -δεδράμηκα* (*κατά, περί, σύν*), *ἐπι-δεδράμημαι, περι-θρεκτέος*. *τράχω* Doric, *ἀπο-θρέξομαι* Aristoph., *ἔθρεξα* rare and poetic, 2 perf. *-δέδρομα* (*ἀνά, ἐπι*) poetic. Poetic *δραμάω*. (VI.)
- τρέω (τρε- for τρεσ-; cp. Lat. *terreo* for *terseo*) *tremble*: *ἔτρεσα* (443 a), *ἀ-τρεστος* poetic. Rare in prose.
- τρίβω (τριβ-, τριβ-) *rub*: *τρίψω, ἔτριψα*, 2 perf. *τέτριφα, τέτριμμαί, ἐτρίφθην*, but

- usu. 2 aor. pass. **ἐτρίβην, -τριβήσομαι** (ἐξ, κατά), fut. perf. **ἐπι-τετρίψομαι, δ-τριπτος** Hom. Fut. mid. **τρίψομαι** also as pass. (1058).
- τρίβω** (τριγ-, τριγ-) *squeak, chirp*: 2 perf. **τέτριγα** as pres. (part. **τετριγότες, τετριγυῖα**, Hom.). Ion. and poetic. (III.)
- τρυχῶ** *exhaust, waste*: pres. poet. and rare, usu. comp. w. ἐξ: **-τρυχῶσα, -ετρήχωσα, τετρήχωμαι, ἐτρήχῶθην** Hippocr. Also **τρῆχω**: **τρήξω** (128 a) Hom.; and **τρώω**: **τρώω** Aesch., **τέτρωμαι, δ-τρώτος** poetic and Ion.
- τρώγω** (τρωγ-, τραγ-) *gnaw*: **τρώξομαι** (1057), 2 aor. **ἔτραγον, δια-τέτραγωμαι, τρακτός, κατ-έτρωξα** Hippocr.
- τυ-γ-άνω** (τευχ-, τυχ-, τυχε-) *hit, happen, obtain*: **τεύξομαι** (1057), 2 aor. **ἔτυχον, τετύχηκα**. Epic also **ἐτύχησα**, 2 perf. **τέτευχα** Ion. (the same form as from **τεύχω**). **τέτυγμα** and **ἐτύχθην** (from **τεύχω**) often have almost the sense of **τετύχηκα** and **ἔτυχον**. (IV.)
- τύπτω** (τυπ-, τυπτε-) *strike*: **τυπτήσω, τυπτητός**; other tenses supplied: aor. **ἔπαταξα** or **ἔπαισα**, perf. **πέπληγα, πέπληγμα**, aor. pass. **ἐπλήγην, ἔτυψα** Epic, Ion. and Lyric, **ἐτύπησα** Aristotle, 2 aor. **ἔτυπον** poetic, **τέτυμμα** poetic and Ion., 2 aor. pass. **ἐτύπην** poetic, fut. mid. as pass. **τυπτήσομαι, ορ** 2 fut. pass. **τυπήσομαι**, Aristoph. Nub. 1379. (II.)
- τύφος** (τύφ-, τυφ-, for θύφ-, θυφ-, 108 g) *raise smoke, smoke*: **τίθυμμαι**, 2 aor. pass. as intrans. **ἐπ-ετύφην, ἐκ-τύφήσομαι** Com.
- τῶνάξω** *taunt*: **τῶνάσομαι** (1057), **ἐτῶθασα**. (III.)
- ὕγιαίνω** (ὕγιαν-) *am in health, recover health*: **ὕγιανώ, ὕγιανα, ὕγιασθην** Hippocr. (III.)
- ὕπ-ισχ-νέομαι** (ισχ-, a by-form of ἐχ-; σχ-, σχε-) *promise*: **ὑπο-σχίσομαι**, 2 aor. **ὑπ-εσχόμεν, ὑπ-έσχημαι**. Ion. and poetic usu. **ὑπ-ισχομαι**. Cp. **ἔχω** and **ἴσχω**. (IV.)
- ὕφαινώ** (ὕφαν-) *weave*: **ὕφανῶ, ὕφηνα, ὕφασμαι, ὕφάνθην, ὕφαντός**. Hom. also **ὕφάω**. (III.)
- ὕω** *rain*: **ὔσω, ὕσα** Pind., Hdt., Aristotle, **ἔφ-ὔσμαι, ὕσθην** Hdt., **ὔσομαι** as pass. (1058) Hdt.
- φαεῖνω** (φαεν-) *appear, show*: aor. pass. **ἐφάδνθην** (w. *aa* for *ae*, 483) *appeared*. Epic. (III.)
- φαίνω** (φαν-) *show*: **φανῶ, ἔφηνα**, perf. **πέφαγκα** (rare in good Att.) *have shown*, 2 perf. **πέφηνα** *have appeared*, **πέφασμαι, ἐφάνθην**, (rare in prose) *was shown*, 2 aor. pass. **ἐφάνην** as intrans. *appeared*, 2 fut. pass. **φανήσομαι** *shall appear*; fut. mid. **φανοῦμαι** *shall show* and *shall appear*. On the trans. and intrans. use see 1043; for the inflection of certain tenses see 351, 352, 355. Hom. has 2 aor. iter. **φάνεσκε** *appeared*, v. a. **δ-φαντος**; and, from root *φα* : **φάε** *appeared* and fut. perf. **πεφήσεται** *shall appear*. Connected forms **πι-φαύσκω, φαεῖνω, φαντάζομαι**. (III.)
- φάσκω** (φα-) *say*: only pres. and imperf.: see **φημί**. (V.)
- φείδομαι** (φειδ-, φιδ-) *spare*: **φείσομαι, ἐφεισάμην, φειστέος**. Epic redupl. 2 aor. mid. **πεφιδόμην**. Epic fut. **πεφιδήσομαι** (φιδε-).
- φεν-, φν-, φα-** (for φ(ε)ν-, 18, 31 b) *kill*: 2 aor. **ἔπεφρον** and **πέφρον** (part. **καταπεφρών**, also accented **-πέφρων**), perf. mid. **πέφαμαι**, fut. perf. **πεφήσομαι**. Epic. Cp. **φόνος** *murder* and **θεινώ** (θεν-) *smite*.
- φέρω** (φερ-, οί-, ἐνεκ-, ἐνεγκ- for ἐν-ενεκ, 476) *bear, carry*: fut. **οἴσω**, 1 aor. **ἤνεγμα,**

- 2 aor. ἤνεγκον, 2 perf. ἐνήνοχα, perf. mid. ἐνήνεγμαι (3 s. -γκται inscr.), aor. pass. ἠνέχθην also intrans., fut. pass. κατ-ενεχθήσομαι and οἰσθήσομαι, v. a. οἰστός, -τέος. Other Att. forms: οἰσομαι fut. mid. and pass. (1058 a), ἠνεγκάμην 1 aor. mid., ἠνεγκόμην 2 aor. mid. (rare: S. O. C. 470). Poetic and dial. forms: 2 pl. pres. impv. φέρτε (for φέρετε) Epic, 1 aor. impv. ὀσε for ὀσον Epic (and Aristoph.), 1 aor. inf. ἀν-οῖσαι or ἀν-ῶσαι (once in Hdt.), fut. inf. ὀσειν Pind., οἰσέμεν(αι) Hom., 1 aor. ἤνεκα, -άμην Hom., Hdt., ἤνεκα Aeol., Dor., etc., 2 aor. ἤνεικον rare in Hom., perf. mid. ἐνήνειγμαι Hdt., aor. pass. ἠνείχθην Hdt., v. a. φερτός Hom., Eur., ἀν-ώιστος Hdt. (ἀνωιστος?). (VI.)
- φεύγω (φενγ-, φυγ-) flee: φεύξομαι 1057 (φευξοῦμαι, 512, rare in prose), 2 aor. ἔφυγον, 2 perf. πέφευγα, φευκτός, -τέος. Hom. has perf. act. part. πεφυγότες as if from a verb φύζω (cp. φύζα flight), perf. mid. part. πεφυγμένος, v. a. φυκτός. By-form φυγ-γάτω, New Ion. and Att. poetry, in comp. in prose.
- φημί (φη-, φα-) say, inflected 377: φήσω, ἔφησα, φητός, -τέος. Poetical and dial. forms 377 D. ff.
- φθάνω (φθη-, φθα-) anticipate: φθήσομαι (1057), ἔφθασα, 2 aor. ἔφθην (like ἔστην). Cp. 525. Fut. φθάσω doubtful in Att., 2 aor. mid. part. φθάμενος Epic. Hom. φθάνω = *φθάνω. (IV.)
- φθείρω (φθερ-, φθορ-, φθαρ-) corrupt: φθερῶ, ἔφθειρα, ἔφθαρκα, but usu. 2 perf. δι-έφθορα am ruined (have corrupted in Att. poetry), ἔφθαρμαι, 2 aor. pass. ἐφθάρην, δια-φθάρησομαι, φθαρτός Aristotle. Fut. δια-φθέρσω N 625, δια-φθέρω Hdt. (III.)
- φθίω (φθι-) waste, perish, mostly poetical and usu. intrans., Epic φθίω (= φθινῶ): fut. φθίσω poetic (Hom. φθίσω) trans., aor. ἔφθισα poetic (Hom. ἔφθισα) trans., 2 aor. mid. athematic ἐφθίμην perished poetic (φθίωμαι, φθίμην for φθι-ίμην, φθίσθω, φθίσθαι, φθίμενος), ἔφθιμαι poetic (plurif. 3 pl. ἐφθίατο), ἐφθίθη Hom., φθιτός Tragic. The form φθίω in Hom. is assumed on the basis of φθίης and ἔφθιεν, for which φθίει, ἔφθιτο (or ἔσθιεν) have been conjectured. Hom. φθίσω, ἔφθισα are also read φθειῶ, etc. By-form φθινύθω. (IV.)
- φιλέω love: regular; fut. mid. φιλήσομαι may be pass. (1058). Hom. has φιλήμεναι pres. inf. and ἐφίλαμην (φιλ-) aor. mid. Aeolic φίλημι.
- φλάω bruise (cp. θλάω): φλασσῶ, for φλάσω, Theocr., ἐφλα(σ)σα, πέφλασμαι and ἐφλάσθην Hippocr. φλάω eat greedily, swallow: only pres. and imperf., and only in Comedy.
- φλέγω burn, trans. and intrans: ἔξ-έφλεξα Aristoph., κατ-εφλέχθην, ἀ-φλεκτος Eur. Very rare in prose. By-form φλεγέθω poetic.
- φράγνυμι (φραγ-) and φάργνυμι fence, mid. φράγγνυμι; only in pres. and imperf. Cp. φράττω. (IV.)
- φράζω (φραδ-) tell, point out, declare, mid. consider, devise: φράσω, ἔφρασα, πέφρακα, πέφρασμαι rarely mid., ἐφράσθην as mid., φραστέος. Epic 2 aor. (ἐ)πέφραδον 411 D. (part. πεφραδένος). Mid. fut. φράσ(σ)ομαι Epic, ἐφρασ(σ)άμην poetic and Ion. (III.)
- φράττω (φραγ-) fence: ἔφραξα (and ἔφαρξα Att. inscr.), πέφραγμαί and πέφραγμαί, ἐφράχθην, ἀ-φρακτος. The forms with αρ for ρα are common and are Old Att. See φράγγνυμι. (III.)

- φρίττω (φρικ-) *shudder*: *ἔφριξα* (128 a), *πέφρικα* *am in a shudder* (part. *πεφρίκοντας* Pind.). (III.)
- φρύγω (φρυγ-, φρύγ-) *toast*: *ἔφρυξα* (128 a), *πέφρυγμα*, *φρυκτός*, 2 aor. pass. *ἐφρύγην* Hippocr.
- φυλάττω (φυλακ-) *guard*: *φυλάξω*, *ἐφύλαξα*, 2 perf. *πιφύλαχα*, *πιφύλαγμα* *am on my guard*, *ἐφυλάχθην*, *φυλακτέος*. Fut. mid. *φυλάξομαι* also as pass. in Soph. (1058 a). (III.)
- φύρω (φυρ-) *mix, knead*: *ἔφυρσα* Hom., *πέφυρμαι*, *ἐφύρθην* Aesch., fut. perf. *πεφύρσομαι* Pind., *σύμ-φυρτος* Eur. *φύρω* *mix* is regular. (III.)
- φύω (φυ-, φῦ-; Hom. *φῦω*, rare in Att.) *produce*: *φύσω*, *ἐφύσα*, 2 aor. *ἔφυν* *grow*, *was*, *πέφυκα* *am by nature*, *am* (1134), *φυτόν* *plant*. 2 aor. pass. *ἐφύθη* late (doubtful in Att.). 2 perf. Epic forms: *πεφύασι*, *ἐμ-πεφύη* Theognis, *πεφύως*, *ἐμ-πεφύα*; 1 plupf. with thematic vowel *ἐπέφυκον* Hesiod.
- χάζω (χαδ-) *force back*, usu. *χάζομαι* *give way*. Pres. act. in prose only *ἀνα-χάζω* Xen., *χάσσομαι*, *ἀν-έχασσα* Pind., *δι-εχασάμην* Xen. See also *καδ-*. Poetic, chiefly Epic. (III.)
- χαίρω (χαρ-, χαρε-, χαίρε-) *rejoice*: *χαίρησθε*, *κεχάρηκα*, *κεχάρημαι* and *κέχαρμαι* Att. poetry, 2 aor. pass. *ἐχάρην* intrans. *rejoiced*, *χαρτός*. Hom. has 2 perf. act. part. *κεχαρηώς*, 1 aor. mid. *χηράμην*, 2 aor. mid. *κεχαρόμην*, fut. perf. *κεχαρήσω* and *κεχαρήσομαι* (548 D.). (III.)
- χαλάω *loosen*: *ἐχάλασα*, *ἐχάλασθην*. Fut. *χαλάσω* Hippocr., aor. *ἐχάλαξα* Pind., perf. *κεχάλακα* Hippocr.
- χαλεπαίνω (χαλεπαν-) *am offended*: *χαλεπανώ*, *ἐχαλέπηνα*, *ἐχαλεπάνθην*. (III.)
- χα-ν-δ-άνω (χενδ-, χονδ-, χαδ- for χ(ε)γδ-, 18, 31 b, 35 b) *contain*: *χέλομαι* for *χενδεται*, 2 aor. *ἐχάδοι*, 2 perf. *κέχανδα* as pres. (*κέχονδα* ? cp. v. l. Ω 192). Poetic (mostly Epic) and Ion. (IV.)
- χάσκω (χην-, χαν-; *χάσκω* for *χη-σκω* ?) *gape*: *ἐγ-χανοῦμαι* (1057), 2 aor. *ἐχανον*, 2 perf. *κέχηνα* *am agape* (1135). Ion., Epic, and in Aristoph. (V.)
- χέζω (χεδ-, χοδ-) = Lat. *caco*: *χεσοῦμαι* (512, 1057), rarely *χέσομαι*, *ἔχεσα*, 2 aor. *ἔχεσον* rare, 2 perf. *κέχοδα*, *κέχεσμαι*. (III.)
- χέω (χεν-, χεφ-, χυ-) *pour*; on the contraction see 348. In prose usu. in comp. (*ἐξ*, *ἐν*, *κατά*, *σύν*, etc.): fut. *χέω* (507 a), aor. *ἔχεα* (517 a), *κέχυκα*, *κέχυμαι*, *ἐχύθην*, *χυθήσομαι*, *χυτός*. Mid. *χέομαι* pres. and fut. (513), *ἐχέμην* aor. Epic forms: pres. (rarely) *χέλω* (Aeolic *χέω*), fut. *χέω* (?) β 222, aor. also *ἔχενα* (517 a), 1 aor. mid. *ἐχενάμην* = Att. *ἐχέμην*, 2 aor. mid. athematic *ἐχύμην* as pass.
- χλαδ- in 2 perf. part. *κεχλάδως* *swelling*, acc. pl. *κεχλάδοντας*, inf. *κεχλάδειν* (all in Pind.).
- χῶω (= χορω) *hear up*: *χῶσω*, *ἔχωσα*, *ἀνα-κέχωκα*, *κέχωσμαι*, *ἐχῶσθην*, *χωσθήσομαι*, *χωστός*.
- χραισμέω (χραισμε-, χραισμη-) *proflit*, pres. late: *χραισιμήσω*, *ἐχραισιμησα*, 2 aor. *ἔχραισιμον*. Hom.
- *χράομαι (χρώμαι) *use* (χρα-, χρη-): pres. *χρηῖ*, *χρήται*, etc. 346, *χρήσομαι*, *ἐχρησάμην*, *κέχρημαι* *have in use* (poetic also *have necessary*), *ἐχρήσθην*, *χρηστός* *good*, *χρηστέος*. Hdt. has *χρᾶται*, 3 pl. *χρέωνται* (from **χρήονται*), subj. *χρέωμαι*, imv. *χρέω*, inf. *χρᾶσθαι* (Ion. inser. *χρήσθαι*), part. *χρεώμενος*. Fut. perf. *κεχρήσομαι* Theocr.

- **χράω* (*χρῶ*) *utter an oracle* (*χρα-*, *χρη-*): pres. *χρής*, *χρή*, 346 (sometimes in the meaning of *χρηΐεις*, *χρηΐει*), *χρήσω*, *ἐχρησα*, *κέχρηκα*, *κέχρησμαι* Hdt., *ἐχρήσθην*. Mid. *χράομαι* (*χρῶμαι*) *consult an oracle*: *χρήσομαι* Ion., *ἐχρησάμην* Hdt. Cp. *χρηΐζω*. Hdt. has *χρέων*.
χρή *it is necessary*, *ἀπό-χρη* *it suffices*: see 386.
χρηΐζω *want, ask*, Att. chiefly pres. and imperf.: *χρήσω*. Epic and Ion. *χρηΐζω* (later *χρεΐζω*): *χρησώ*, *ἐχρήσια*. (III.)
χρέω (*χρί-* for *χρίσ-*) *anoint, sting*: *χρίσω*, *ἐχρίσα*, *κέχριμαι* (and *κέχρισμαι*?), *ἐχρίσθην* Tragic, *χριστός* Tragic.
χρῶζω (for *χρω-ίζω*; cp. *χρῶ-ς* *complexion*) *color, stain*: *κέχρωσμαι* (better *κέχρωφμαι*?), *ἐχρώσθην* (*ἐχρῶσθην*?). Poetic *χρωΐζω*. (III.)
χωρέω *give place, go*: regular. Fut. *χωρήσω* and *χωρήσομαι* 1057 a.
- **ψάω* (*ψᾶ*) *rub* (*ψα-*, *ψη-*): pres. *ψῆς*, *ψῆ*, etc., 346; *ἀπο-ψήσω*, *ἔψησα*, perf. *κατ-έψηγμα* from the by-form *ψήχω*.
ψέγω *blame*: *ψέξω*, *ἔψεξα*, *ἔψεγμα* Hippocr., *ψεκτός*.
ψεύδω *deceive*, mid. *lie*: *ψεύσω*, *ἔψευσα*, *ἔψευσμαι* usu. *have deceived* or *lied*, but also *have been deceived*, *ἔψεύσθην*, *ψευσθήσομαι*.
ψύχω (*ψυχ-*, *ψύχ-*) *cool*: *ψύξω* (128 a), *ἔψυξα*, *ἔψυγμα*, *ἐψύχθην*, *ψύχθήσομαι* (?) Hippocr., 2 aor. pass. *ἀπ-εψύχην* as intrans. *cooled*, *ψυκτέος* Hippocr.
- ώθειω* (*ώθ-*, for *φωθ-*, *ώθε-*, 440 a) *push*: imperf. *έώθουν* (399), *ώσω*, *έωσα*, *έωσμαι* (406), *έώσθην*, *ώσθήσομαι*. Fut. *ώθήσω* only in Att. poetry, aor. *ώσα* and perf. *ώσμαι* Ion., *ἀπ-ωστός* Ion., poetic, *ἀπ-ωστέος* poetic.
- ώνόμααι* (*φωνε-*; cp. Lat. *ve-num*) *buy*: imperf. *έωνούμην* (399), *ώνήσομαι*, *έώνημαι* (406) *have bought* or *been bought*, *έωνήθην* *was bought*, *ώνητός*, *-τέος*. For *έωνησάμην* (late) Att. has *έπριάμην* (361, 362). Imperf. *ώνεδμην* Hdt., *ώνουμην* Att. in comp. (*ἀντι*, *έξ*). (VI.)



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The references are to the sections of the Grammar, except in those cases where the pages (p.) of the Introduction are mentioned. The verbs included in the List of Verbs are, in general, not cited in the Index except when a special form has been referred to in the Grammar.

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(3) With inf. not in indir. disc. 1233, 1256, 1611 ff., in prohib. 1284 b, in wishes 1249; *χρῆ μὴ* 1612. W. inf. in indir. disc. 1576, 1610, 1616-1619. W. participles 1265, 1282, 1620-1623, 1626; w. subst. 1624.

(4) Appar. exchange w. *οὐ* 1626 ff., redund. 1630-1632; for *μὴ οὐ* 1634; accumul. of neg. 1640-1642.

(5) *μὴ οὐ* w. indic. of doubtful assertion 1173, of fear, 1368; w. subj. of doubtful assertion 1189; w. inf. 1631-1634; w. part. 1635; *ὄπωσ μὴ οὐ* 1116.

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- Present participle: not in ind. disc. 1159, 1307 a; to denote purpose 1280; as pred. adj. w. $\epsilon\mu\acute{\iota}$ 1293; in ind. disc. 1160, 1303, 1307 b, 1309.
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- Present participle: not in ind. disc. 1159, 1307 a; to denote purpose 1280; as pred. adj. w. $\epsilon\lambda\mu\iota$ 1293; in ind. disc. 1160, 1303, 1307 b, 1309.
- Present subjunctive: force of tense 1149; hortatory 1185; w. $\mu\eta$ of doubtful assertion 1189; delib. 1192; prohib. 1216, 1216 a; in fut. cond. sent. 1408.
- Price, gen. of 895; dat. of 948.
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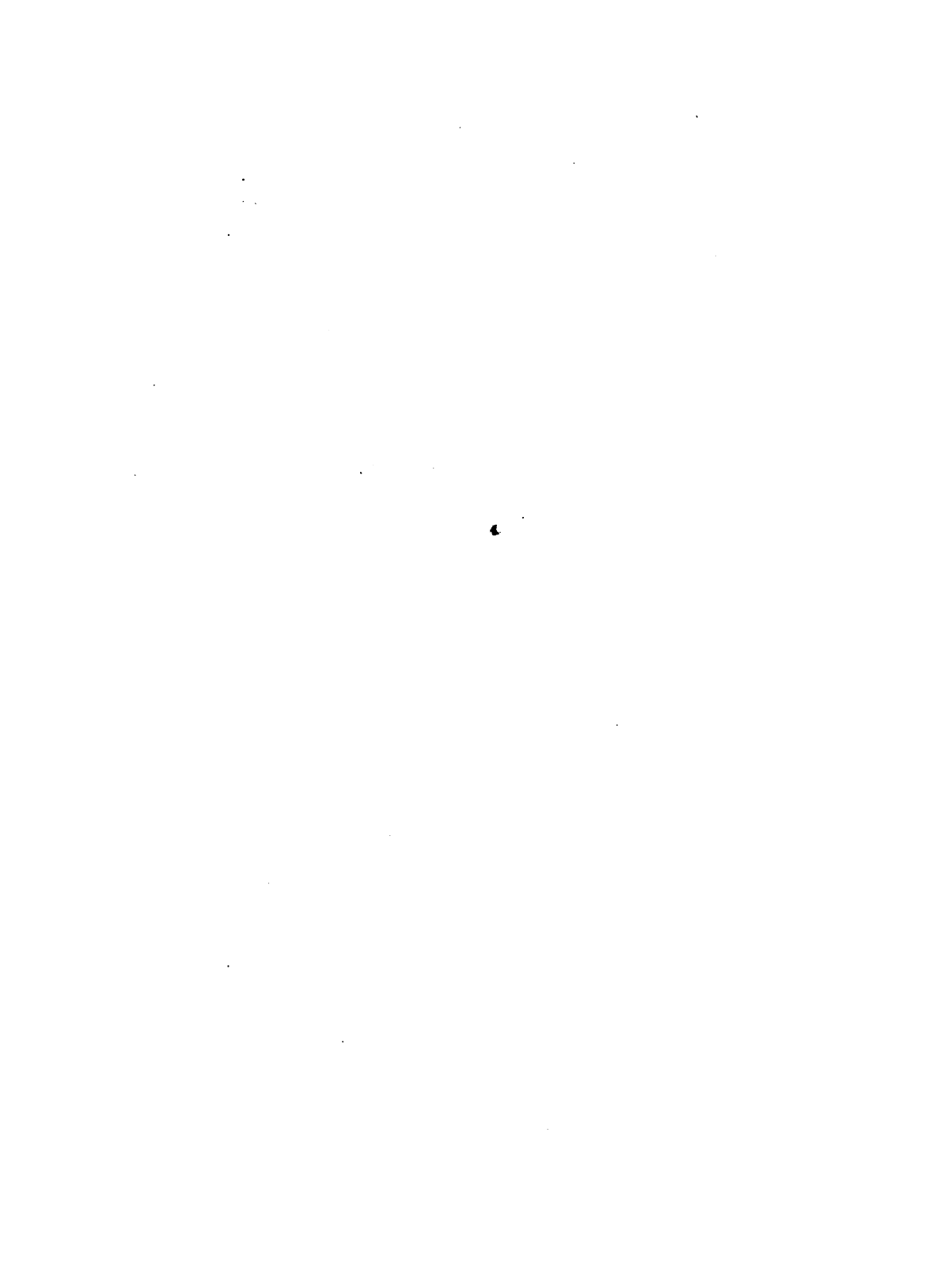
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