



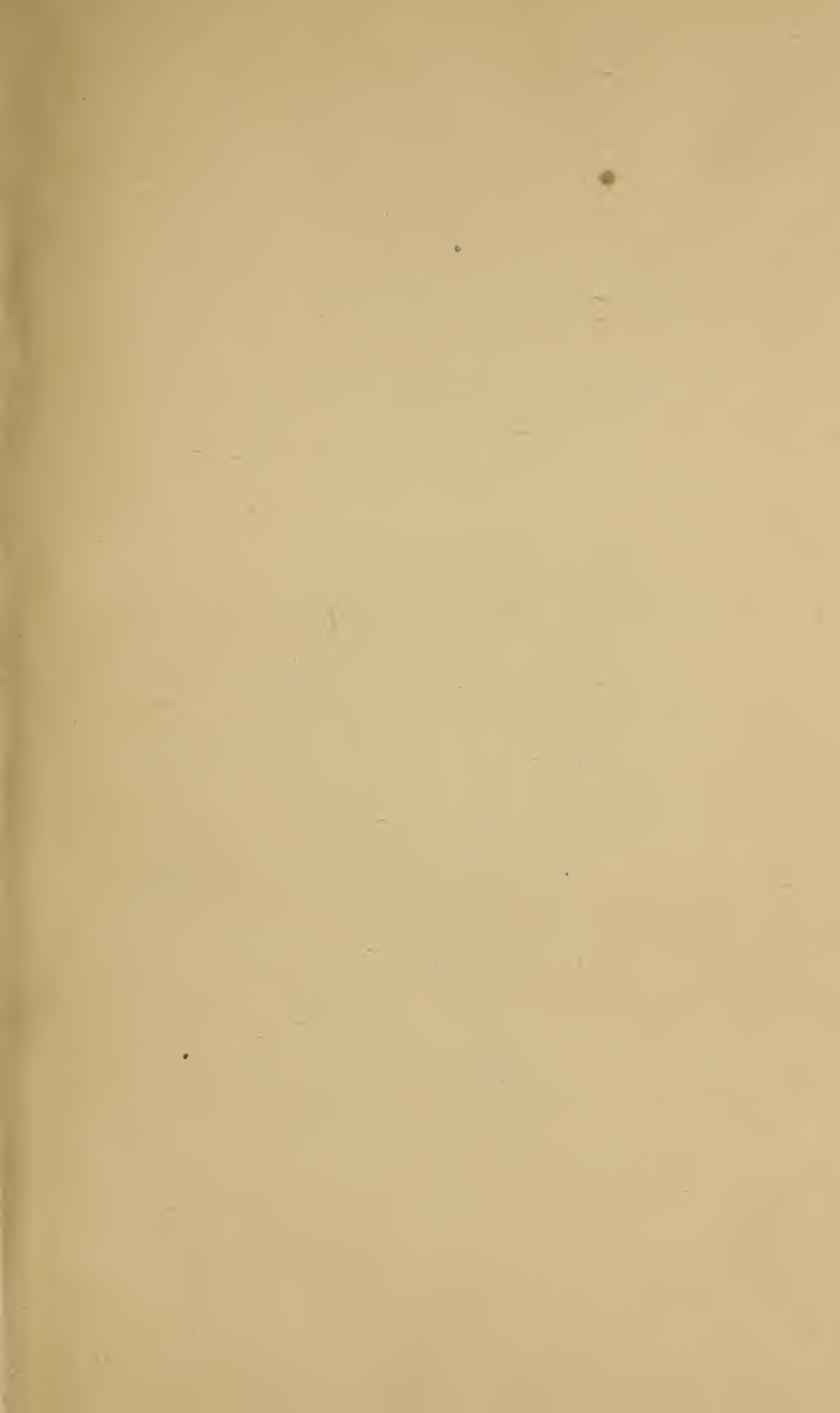


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# GREEK GRAMMAR,

WITH

MATERIALS FOR ORAL EXERCISES,

FOR

SCHOOLS AND COLLEGES.



By J. T. CHAMPLIN,

PROFESSOR OF GREEK AND LATIN IN WATERVERILLE COLLEGE.

NEW YORK:

D. APPLETON & COMPANY, 200 BROADWAY.

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Entered according to Act of Congress, in the year 1852, by  
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## P R E F A C E .

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A GREEK GRAMMAR, appearing at the present day, after the principles of the language have been so thoroughly investigated, would hardly be expected to contain much that is new, except in form and statement. The materials for this have been taken largely from Kühner's Larger Greek Grammar, translated by Jelf, and in some parts from Krüger's Greek Grammar, while the chapter on the verb, in the syntax, is little more than a condensed translation of Wunder's admirable treatise on that subject. With these materials I have woven in such others as I have collected in the course of several years' experience in teaching the language and editing Greek authors, and have endeavored to classify, reorganize, and vivify the whole.

The simple design with which the Grammar has been prepared is, to exhibit the central and essential facts and principles of the language in the clearest, most practical, and most summary form possible. For this purpose, all theories and complications of system belonging to general grammar have been

avoided, and only their results used. At the same time, while it has been intended to introduce all the fundamental principles of the language, these have not been followed out with that copiousness of detail and illustration which would be appropriate in a larger grammar. The rule which has been followed on this point is, to amplify and illustrate the principles as far as is necessary for their clear understanding, and no further. Also, certain details which lie on the borders between grammar and lexicography, and may quite as well be left to the latter, have been omitted. In short, the aim has been to meet all the real wants of the ordinary student of Greek, without embarrassing him or distracting his attention by what is unnecessary. And should it be felt that this end has, in any good degree, been attained, the book will fully meet the expectations of the author.

As Greek is not so much studied by the young as the Latin, and as but few aspire to so familiar an acquaintance with it as to be able to speak or even to write it, it has not been thought necessary to introduce any thing by way of exercises, except simple lists of words for oral practice. If any teacher should feel the need of more extended and systematic exercises, he will readily find them in any of the Greek exercise books, as those of Arnold, Boise, or Kendrick.

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## CHAPTER I.

### ORTHOGRAPHY, OR LETTERS, SOUNDS, AND SYLLABLES.

#### SECTION I.

##### LETTERS AND THEIR SOUNDS.

##### § 1. *Classification of the Letters.*

1. THE Greek language has as signs of its sounds the following twenty-four letters, called the *Alphabet* :—

A, α	Ἄλφα	Alpha	a
B, β, β	Βῆτα	Bêta	b
Γ, γ	Γάμμα	Gamma	g (hard)
Δ, δ	Δέλτα	Delta	d
E, ε	Ἐ ψιλόν	Epsilon	ë
Z, ζ	Ζῆτα	Zêta	z
H, η	Ἡτα	Eta	ë
Θ, ϑ, θ	Θῆτα	Thêta	th
I, ι	Ἰῶτα	Iôta	i
K, κ	Κάππα	Kappa	k
Λ, λ	Λάμβδα	Lambda	l
M, μ	Μῦ	Mu	m
N, ν	Νῦ	Nu	n
Ξ, ξ	Ξῖ	Xi	x
O, ο	Ὄ μικρόν	Omikron	ö
Π, π, π	Πῖ	Pi	p
P, ρ	Ῥῶ	Rho	r
Σ, σ, ς (final)	Σίγμα	Sigma	s
T, τ	Ταῦ	Tau	t
Υ, υ	Ἦ ψιλόν	Upsilon	u
Φ, φ	Φῖ	Phi	ph
X, χ	Χῖ	Chi	ch
Ψ, ψ	Ψῖ	Psi	ps
Ω, ω	Ὠ μέγα	Omega	ō

2. Of these letters, seven are *vowels*, viz.  $\alpha$ ,  $\epsilon$ ,  $\eta$ ,  $\iota$ ,  $\omicron$ ,  $\upsilon$ ,  $\omega$ , of which  $\epsilon$  and  $\omicron$  are always short,  $\eta$  and  $\omega$  always long, and  $\alpha$ ,  $\iota$ , and  $\upsilon$  are long in some syllables and short in others (called *doubtful vowels*). The sign used to designate a short vowel is  $\bar{\smile}$ , and a long one  $\bar{\smile}$ , while both these signs united ( $\bar{\smile}$ ) designate a *doubtful* vowel, which may be either short or long.

3. The remaining letters are *consonants*, and are divided into *mutes*, *liquids*, etc., as in other languages.

REM. 1. The letters  $\xi$  and  $\psi$  are double consonants, the former being composed of  $\kappa\sigma$ ,  $\gamma\sigma$ , or  $\chi\sigma$ , and the latter of  $\beta\sigma$ ,  $\pi\sigma$ , or  $\phi\sigma$ . The letter  $\zeta$  also stands for  $\sigma\delta$  in some words (as,  $\text{\textcircled{A}}\theta\eta\nu\alpha\zeta\epsilon$ , instead of  $\text{\textcircled{A}}\theta\eta\nu\alpha\sigma\delta\epsilon$ ), and is regarded by many as always equal (by transposition of  $\sigma$  and  $\delta$ ) to  $\delta\sigma$ .

4. The vowels  $\iota$  and  $\upsilon$  are often preceded by some one of the other vowels in the same syllable, and pronounced with it in one combined or blended sound. These combinations are called *proper diphthongs*, and are nine in number,  $\alpha\iota$ ,  $\alpha\upsilon$ ,  $\epsilon\iota$ ,  $\epsilon\upsilon$ ,  $\eta\upsilon$ ,  $\omicron\iota$ ,  $\omicron\upsilon$ ,  $\omega\upsilon$ , and  $\upsilon\iota$  mostly before another vowel. Besides these combinations,  $\bar{\alpha}$ ,  $\eta$ , and  $\omega$  are found with  $\iota$  written under them (*iota subscript*) instead of after them; as,  $\alpha\iota$ ,  $\eta\iota$ ,  $\omega\iota$ , which are called *improper diphthongs*.

5. The curves ' and ' , one of which is written over the first letter of every word, when that letter is a vowel or diphthong, or  $\rho$  (over  $\rho$  also in the middle of a word, when doubled), are called *breathings*; as,  $\text{\textcircled{I}}\sigma\tau\omicron\rho\acute{\iota}\alpha$ ,  $\acute{\alpha}\eta\rho$ ,  $\acute{\rho}\acute{\alpha}\beta\delta\omicron\varsigma$ ,  $\Pi\acute{\upsilon}\acute{\rho}\acute{\rho}\omicron\varsigma$ . The rough breathing ( ' ) corresponds to our *h*, and the smooth breathing ( ' ) simply indicates the particular kind of *effort* required to pronounce a vowel unpreceded by a consonant, as distinguished from that required to pronounce it when it is preceded by a consonant.

REM. 2. The breathings, as well as the accent (see § 6), are written over the second vowel of diphthongs; as,  $\epsilon\check{\upsilon}\kappa\eta\lambda\omicron\varsigma$ ; but when both the vowels of an improper diphthong are written one after the other (as when they begin a word which commences with a capital), they are placed over (or rather, as is the case with all initial capitals, *over* and a little *before*) the first letter; as,  $\text{\textcircled{A}}\text{\textcircled{I}}\delta\eta\varsigma$ . But when the

whole word is written in capitals, the breathings, as well as the accents and all other grammatical signs, are omitted altogether ; as, ΑΔΗΣ.

REM. 3. The letters *ν* and *ρ* at the beginning of a word regularly take the *rough breathing*, and of two *ρ*'s in the middle of a word, the first takes the smooth and the second the rough ; as, ὑπέρ, ῥώμη, ἄρρην. The kind of breathing used in other cases must be learned from observation.

REM. 4. The rough breathing is much less used by the Æolic and Homeric dialects than by the Attic ; as, ὕμεις, ἥλιος, instead of ὑμές, ἦλιος.

## § 2. Sounds of the Letters.

1. The sounds of most of the *consonants* are sufficiently indicated in the alphabetical table ; but it should be stated in addition, that *γ* has the sound of *ng* in *anger* before *κ*, *γ*, *χ*, *ξ* ; as, ἄγγελος (*ang-gelus*) ; also, *τ* before *ι* is always hard, never having the sound of *s* or *sh* ; as, Γαλατία (not *Galashia*).

REM. 1. The Greek historians of Rome expressed the Latin *Qu* by *Ko* or *Kv*, and the Latin *V* by *Ov* or *B*.

2. The Greek vowels and diphthongs are generally pronounced by English and American scholars mostly after the analogy of the English language. But *υ* should be pronounced like *whi* ; as, *υῖός* (*whios*) ; and many scholars give *ου*, *ωυ* the sound of *ou* in *soup*, rather than of *ou* in *our*. The improper diphthongs are generally pronounced as the simple letters.

REM. 2. In translating proper names into the Latin or English, *αι* becomes *æ*, *ει* becomes *î* or *ê*, *οι* becomes *æ*, *ου* (also *ο* in the ending of words) becomes *u*, and *υ* becomes *y* ; as, Φαῖδρος, *Phædrus* ; Λυκείον, *Lycæum*.

## SECTION II.

### CHANGES OF LETTERS.

## § 3. Changes of the Vowels.

1. THE vowels vary in the same words in the different dialects, especially in the Ionic and Doric dialects, the former of which delights in the softer, and the latter in the harsher

sounds. Thus a common variation between them is, the use of *a*, in many words, by the Doric, in place of *ε*, *η*, *ο*, or *ω*, by the Ionic; as, *τράφω* for *τρέφω*, *πράτος* for *πρώτος*, etc.

2. The vowels are changed for the sake of euphony or harmony (chiefly in the inflection of words) by contracting two or more which immediately follow each other into one long vowel or diphthong. In this way *η*, *ι*, *υ*, and *ω* absorb a following vowel, and are simply made long in quantity when short before; as, *ιχθύες* = *ιχθύς*; — *a*, *ε*, and *ο* form a diphthong with a following *ι*, the *ι* being subscribed under *a*; as, *γήραι* = *γήραι*; — *ε* before a long vowel or diphthong, and *ο* before *ω*, *αι*, *οι*, and *ου*, are dropped; as, *φιλέοις* = *φιλοίς*. There are also some other contractions, less capable of being generalized into a rule.

REM. 1. In some cases the principle of contraction in nouns and verbs varies, and sometimes even in different declensions of the noun; as, *εα* = *ᾶ* in the second declension, = *η* (but *a* when a vowel precedes) in the third. Other particulars about contraction will be learned from the paradigms.

3. Vowels are frequently changed by *crasis* (the sign of which, called *coronis*, is that of the smooth breathing placed over the contracted syllable), or the contracting of two words into one, when a small and unimportant word, ending in a vowel (such as the article, neuter relative, *καί*, *ὃ*, *ἐγώ*, *τοί*, etc.), is closely connected with a following word beginning with a vowel; as, *άνήρ* from *ὁ άνήρ*, *τἀληθές* from *τὸ ἀληθές*, *θᾶτερα* from *τὸ ἔτερα*, *κᾶγώ* from *καὶ ἐγώ*, *κᾶτα* from *καὶ εἶτα* (the *ι* being subscribed when it belongs to the second word, but not when it belongs to the first).

REM. 2. As will be seen from the above examples, when the vowel of the second word has a *smooth breathing*, that is simply retained after contraction, and no additional sign of the crasis is added; and when the vowel of the second word has the *rough breathing*, the coronis takes its place on the contracted syllable, and a smooth mute (*π*, *κ*, *τ*) at the beginning of the first word becomes rough (*φ*, *χ*, *θ*).

4. A vowel is often cut off by *elision* (the sign of which is the apostrophe ') at the end of a word before another word.

beginning with a vowel; as, *τοῦτ' ἔστιν*. It occurs most frequently in the poets, and chiefly in separate words, but often also in compound words, where the apostrophe, however, is omitted; as, *ἀνελθεῖν* from *ἀνά* and *ἐλθεῖν*.

REM. 3. Elision generally takes place, even in prose, at the end of all the prepositions, except *περί* and *πρό* and sometimes *ἔνεκα*; of many particles and adverbs; as, *ἀλλά*, *ἄρα*, *μάλα*, and many other adverbs in *a* before *ἄν*; also, *ἴνα*, *γέ*, *ὅτε* (but not *ὅτι*), *ἔτι*, etc.; of the forms of the pronouns ending in *a*, *o*, *ε*; of *ἐστί*, *φημί*, *οἶδα*, *οἶσθα*, and verbal forms in *μι*, *σι*, *ι*, *a*, *ε*, *o*; as, *ἀλλ' αὐτός*, *φημ' ἐγώ*. In poetry it occurs in many other cases (occasionally even in a long vowel or diphthong), and in a few cases before a consonant; and sometimes, too, the first vowel of the last word is elided, instead of the last vowel of the first word (*aphæresis*).

5. The changes by crasis and elision take place in order to prevent the difficulty in pronunciation arising from the concurrence of two vowels in separate words, which is also effected in certain cases by adding *ν* (before another word beginning with a vowel) to various endings:—

- a) To the end of the dative plural and many adverbs in *σι*.
- b) To the third person singular and plural of verbs in *σι* (also *ἐστί*); and the third person singular in *ε*.
- c) To the Epic *νύ*, *κέ*, and suffix *φι*.
- d) Often also to *εἴκοσι*, the demonstrative ending *ί*, and *ς* to *οὔτω*, *ἄχρι*, *μέχρι* (or more strictly *ς* is dropped in these words before a consonant).
- e) Also *κ* to *οὔ*, and *ς* to *ἐκ*; of which the latter becomes *ἐξ* (= *ἐκ-ς*) before a vowel and at the end of a sentence, and the former *οὔκ* before a vowel (*οὔχ* when the following vowel has the rough breathing), and *οὔ* (having an accent) at the end of a sentence, and in the meaning *no*.

REM. 4. The variable *ν*, also, is regularly added to the above endings before periods and the principal punctuation-marks, and in poetry, sometimes even before a consonant in the following word, for the sake of making a short syllable long.

#### § 4. Changes of Consonants in Inflection and Derivation.

1. The mutes before a mute, viz. *π*, *β*, *φ* (pi-mutes), and *κ*, *γ*, *χ* (kappa-mutes), before *τ*, *δ*, *θ* (tau-mutes), are changed in each case to the pi- or kappa-mute which corresponds (in the order in which they are here introduced) to the tau-mute

before which they are to come. So that when  $\beta$ ,  $\phi$ ,  $\gamma$ ,  $\chi$  would regularly come before  $\tau$ , the first two become  $\pi$ , and the last two  $\kappa$ ; and, in like manner,  $\pi$ ,  $\phi$  and  $\kappa$ ,  $\chi$  become, respectively,  $\beta$  and  $\gamma$  before  $\delta$ , and  $\pi$ ,  $\beta$  and  $\kappa$ ,  $\gamma$  become  $\phi$  and  $\chi$  before  $\theta$ ; as, *τέτριπται* (instead of *τέτριβ-ται*), *ράβδος* (for *ράπ-δος*), *ἐπλέχθην* (for *ἐπλέκ-θην*).

REM. 1. The first mute in each of the above classes is called (in reference to the degree of aspiration with which they are pronounced) a *smooth mute*, the second a *medial* or *middle mute*, and the last a *rough mute*. And those which can stand before each other, as described above, are called *cognate mutes*.

2. The mutes  $\pi$ ,  $\kappa$ ,  $\tau$  (smooth mutes) are changed respectively into  $\phi$ ,  $\chi$ ,  $\theta$  (rough mutes), also, before a rough breathing, both in inflection and derivation, and in separate words; but  $\beta$ ,  $\gamma$ ,  $\delta$  (middle mutes) are changed thus only in the inflection of the verb; in other cases they remain unchanged; as, *ἀφ' οὐ* (instead of *ἀπ' οὐ*), *ἐφήμερος* (from *ἐπ' ἡμέρα*), *εἴλοχα* (for *εἴλογ-ά*).

3. A tau-mute ( $\tau$ ,  $\delta$ ,  $\theta$ ) before  $\mu$  or another tau-mute is changed into  $\sigma$ , but before  $\sigma$  is dropped; as, *πέπεισμαι* (instead of *πέπειθ-μαι*), *ἠρείσθην* (for *ἠρείδ-θην*), *ἀνύσω* (for *ἀνύτ-σω*).

4. A pi-mute ( $\pi$ ,  $\beta$ ,  $\phi$ ) before  $\mu$  is changed into  $\mu$ , and before  $\sigma$  forms with that letter the double consonant  $\psi$ ; as, *τέτριμμα* (instead of *τέτριβ-μαι*), *λείψω* (for *λείπ-σω*).

5. A kappa-mute ( $\kappa$ ,  $\gamma$ ,  $\chi$ ) before  $\mu$  becomes  $\gamma$ , and before  $\sigma$  (except in the preposition *ἐκ*) forms with that letter the double consonant  $\xi$ ; as, *βέβρεγμα* (for *βέβρεχ-μαι*), *βρέξω* (for *βρέχ-σω*).

6. The liquid  $\nu$  is changed into  $\mu$  before a pi-mute ( $\pi$ ,  $\beta$ ,  $\phi$ ,  $\psi$ ), into  $\gamma$  before a kappa-mute ( $\kappa$ ,  $\gamma$ ,  $\chi$ ,  $\xi$ ), and before another liquid ( $\lambda$ ,  $\mu$ ,  $\rho$ ) into the same liquid; but  $\nu$  remains unchanged before a tau-mute ( $\tau$ ,  $\delta$ ,  $\theta$ ) and in enclitics; as, *ἐμπειρία* (for *ἐν-πειρία*), *ἐμβάλλω* (for *ἐν-βάλλω*), *συγκαλέω* (for *συν-καλέω*), *συνῤῥίπτω* (for *συν-ρίπτω*); but *συνδέω*, *ὄνπερ*, *τόνγε*.

REM. 2. In like manner  $\nu$  in *σύν* is changed into  $\sigma$  before  $\sigma$  followed by a vowel. But  $\nu$  in the preposition *ἐν* is not generally changed into  $\rho$  before that liquid; as, *ἐνρίπτω*.



7. The liquid  $\nu$  (except in a very few cases, mostly in  $\acute{\epsilon}\nu$  and  $\pi\alpha\lambda\acute{\iota}\nu$ ) is dropped before  $\sigma$  and  $\zeta$ ; and  $\nu\tau$ ,  $\nu\delta$ ,  $\nu\theta$  are not only dropped before  $\sigma$ , but the preceding short vowel is lengthened, viz.  $\epsilon$  into  $\epsilon\iota$ ,  $o$  into  $ou$ , and short  $a$ ,  $i$ , and  $u$  become long; as,  $\sigma\upsilon\zeta\upsilon\gamma\acute{\iota}\alpha$  (instead of  $\sigma\nu\zeta\upsilon\gamma\acute{\iota}\alpha$ ),  $\acute{\sigma}\acute{\upsilon}\sigma\tau\eta\mu\alpha$  (for  $\acute{\sigma}\acute{\upsilon}\nu\sigma\tau\eta\mu\alpha$ );  $\sigma\pi\acute{\epsilon}\iota\sigma\omega$  (for  $\sigma\pi\acute{\epsilon}\nu\delta\sigma\omega$ ),  $\lambda\acute{\epsilon}\upsilon\sigma\upsilon\iota$  (for  $\lambda\acute{\epsilon}\omicron\nu\tau\sigma\iota$ ),  $\tau\upsilon\phi\theta\acute{\epsilon}\iota\sigma\iota$  (for  $\tau\upsilon\phi\theta\acute{\epsilon}\nu\tau\sigma\iota$ ).

8. When in an uncompounded word two successive syllables would regularly begin with a rough mute, the first (or the second, when the syllables belong to the inflectional ending of a verb) becomes smooth; as,  $\pi\epsilon\phi\acute{\iota}\lambda\eta\kappa\alpha$  (instead of  $\phi\epsilon\phi\acute{\iota}\lambda\eta\kappa\alpha$ ),  $\acute{\epsilon}\tau\acute{\upsilon}\theta\eta\nu$  (for  $\acute{\epsilon}\theta\acute{\upsilon}\theta\eta\nu$ ),  $\acute{\epsilon}\tau\acute{\epsilon}\theta\eta\nu$  (for  $\acute{\epsilon}\theta\acute{\epsilon}\theta\eta\nu$ ); but  $\tau\acute{\upsilon}\phi\theta\eta\tau\iota$  (instead of  $\tau\acute{\upsilon}\phi\theta\eta\theta\iota$ ).

REM. 3. As, too,  $\rho$  is an aspirate, this letter is not repeated at the commencement of two successive syllables in reduplication, but is simply doubled and  $\acute{\epsilon}$  placed before it; as,  $\acute{\epsilon}\rho\acute{\rho}\acute{\upsilon}\eta\kappa\alpha$  (instead of  $\acute{\rho}\epsilon\rho\acute{\upsilon}\eta\kappa\alpha$ ).

9. When in inflection or derivation a rough mute, at the end of a word which commences with  $\tau$ , is changed so as to cease to be such, the loss is compensated by changing the preceding  $\tau$  to  $\theta$ ; as,  $\theta\rho\acute{\epsilon}\psi\omega$  (from  $\tau\rho\acute{\epsilon}\phi\omega$ ,  $\phi$  having become  $\psi$  by inflection),  $\theta\acute{\alpha}\psi\omega$  (from  $\tau\alpha\phi\omega$ ),  $\theta\rho\acute{\iota}\xi$  (gen.  $\tau\rho\iota\chi\acute{o}\varsigma$ ). And on a like principle,  $\acute{\epsilon}\xi\omega$  (with a rough breathing) from  $\acute{\epsilon}\chi\omega$ .

REM. 4. The  $\tau$  is changed thus, also, before the passive endings of the verbs  $\tau\rho\acute{\epsilon}\phi\omega$ ,  $\tau\alpha\phi\omega$ ,  $\tau\rho\upsilon\phi\omega$ , which begin with  $\theta$ ; as,  $\acute{\epsilon}\theta\rho\acute{\epsilon}\phi\theta\eta\nu$ ,  $\theta\rho\epsilon\phi\text{-}\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ .

### SECTION III.

#### SYLLABLES.\*

#### § 5. *Quantity of Syllables.*

1. SYLLABLES are said to be long or short according to the length of time required for their pronunciation.

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\* As to the division of Greek words into syllables, the English analogy is more commonly followed, in this country, than any other. "Syllabica-

2. The length of a syllable depends either upon the natural properties of its vowel, or upon its position with reference to the consonants which follow.

3. A syllable is *short by nature* when its vowel is  $\epsilon$  or  $o$ , and generally when it is  $a, i, v$ ; as, ἔνϑμισᾶ; and *long by nature* when its vowel is  $\eta, \omega$ , a contracted vowel or a diphthong, or (occasionally)  $\bar{a}, \bar{i}, \bar{v}$ ; as, ἦρῶς, παιδευῆς, ἄθλος (from ἄεθλος), κρίνω.

REM. 1. In Homer, a long vowel or diphthong at the end of a word, and not receiving the poetic accent (i. e. when it is not in the arsis), is made short when the next word begins with a vowel.

4. But a syllable with a short vowel becomes *long by position* when two or more consonants or a double consonant ( $\zeta, \xi,$  and  $\psi$ ) immediately follow it.

REM. 2. But a short vowel is not generally long by position (except in Homer) before a mute followed by a liquid (as, ἄκμή, βῶτρυς), except it be in composition, or when  $\beta, \gamma,$  or  $\delta$  is followed by  $\lambda, \mu,$  or  $\nu$ ; as ἔκνέμω (from ἐκ and νέμω), βίβλος.

REM. 3. In final syllables, in Homer, a short vowel is made long by position when it stands before one consonant in its own word, and one or more at the beginning of the following word, and generally when both consonants (except they are a mute followed by a liquid), or a double consonant, stand at the beginning of the following word.

### § 6. Accent\* of Syllables.

1. There are three accents in Greek, *the acute* (´), *the grave* (`), and *the circumflex* (~ or ^). The acute marks a sharp and rising tone, the grave a depressed or falling tone, and the circumflex a rising, ending in a falling tone (it being composed of an acute followed by a grave accent); as, τύπτω, τὸν λόγον, κακῶς.

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tion," says Sophocles (*Gram.*), "is not based upon any linguistic principle. According to Sextus it is foolish talk. In ancient inscriptions a word is divided where the line ends."

\* Those who reject or disregard the written accent usually follow the Latin rule, viz. to accent the *penult* in dissyllables, and in polysyllables the *penult if long*, but otherwise the *antepenult*.

2. The acute may stand upon either of the last three syllables of a word; the circumflex, upon either of the last two; but the grave accent is never found except on the last syllable, and then it is merely a *depressed* or *softened acute*. Hence the grave accent, as such, is barely imaginary, it being assumed by the ancient grammarians as understood upon all syllables which have no written accent.

3. Words having the acute accent on the *last syllable* (ultimate) are called *oxytones* (as, *κακός*), those having the circumflex, *perispomena* (as *κακῶς*), and those having no accent at all on this syllable, *barytones* (as, *πρᾶγμα, τύπτω*).

4. Words having the acute accent on the *last syllable but one* (penult) are called *paroxytones* (as, *τίπτω*), and those having the circumflex on this syllable, *properispomena* (as, *φιλοῦσι*); while those having the acute on the *last syllable but two* (antepenult) are called *proparoxytones*; as, *ἄνθρωπος*.

5. The acute may be placed indifferently on long or short syllables; the circumflex, only on syllables *long by nature*; as, *καλός, ἄνθρωπου, χρῆμα, πᾶς*.

6. No accent but the acute can ever stand on the *antepenult*, and this only when the ultimate is short both by nature and position; as, *ἄνθρωπος* (but *ἄνθρώπου*).

7. No accent but the acute can stand on the penult when the ultimate is *long by nature*; as, *τείχη* (but *τείχος*).

8. No accent but the circumflex can stand on a penult *long by nature*, when the ultimate is *short by nature*, or long only by position; as, *τείχος, σῶμα, ἀλαξ*.

REM. 1. The above rules, as will be seen, are rather rules of limitation as to the *kind* of accent on particular syllables, than rules for the actual *place* of the accent on individual words. The place of the accent on words in their unchanged form must be learned from the *Lexicon*, and then these, and other rules which will be given in connection with the paradigms, will be a guide for the change of accent growing out of a change of form.

9. An oxytone (except *τίς, τί, who? what?*) before another word, without the intervention of some punctuation-mark, has

its accent *depressed* and written as *grave*; as, ὁ μὲν Κῦρος ἐπέρασε τον ποταμόν.

10. The endings *αι* and *οι* (except in the third pers. sing. opt. act., and in the adverb οἴκοι) are treated as short, as far as the rules of accent are concerned; as, τύπτεται, χῶροι, ἔκπαλαι.

11. The Attic endings *ως* and *ων*, also, of the second and third declensions, where *ε* precedes either immediately or with but a liquid between, and the Ionic *εω*, allow an acute on the antepenult, since the *ε* was generally clipped or omitted in pronunciation (*synizesis*); as, ἀνώγειων, φιλόγελως, πόλεων, δεσπότew, εὔκερως.

12. As a general rule, the accent remains on the accented syllable of the nominative of a noun or adjective, unless changed according to the above general rules; but on verbal forms it is generally as near the beginning of the word as allowable by the above rules.

REM. 2. As to the place of the accent relative to other grammatical signs, the acute is written *after* the breathing and *between* the two points of the diæresis ("), while the circumflex is written *above*, in both cases; as, ἀπαξ, εὔρος, κλείζω, κληῖδες.

### § 7. Changes of Accent on Syllables.

The accent is often changed, in accordance with the preceding rules, by inflection, derivation, contraction, elision, etc.

1. When the accent remains on the same syllable, it is often changed in *kind* according to the preceding rules, viz. the circumflex into the acute, and the reverse, as the quantity or character of the syllables is changed; as, καλός καλοῦ, μούσα μούσης, φεύγω φεύγε.

2. The accent is drawn towards the beginning of a word, when it is increased by the addition of a syllable at the beginning, or when, by some change, the reason for retaining the accent on the penult is removed; as, τύπτω — τέτυφα, βουλεύω — βούλευε.

3. The accent is drawn towards the end of the word, when

the ultimate becomes long, or when the addition of final syllables makes it necessary to remove the accent nearer to the end; as, *τύπτομαι* — *τυπτώμεθα*, *τυφθησόμεθα*; *ἄνθρωπος* — *ἀνθρώπου*.

4. In derivation and composition, most compound nouns and adjectives, and all compound verbs, draw the accent as near to the beginning of the word as the laws of accentuation permit; as, *φιλόθεος* (from *θεός*), *ἀπόφευγε* (from *φεύγω*).

5. The accent of a word is not disturbed by contraction, when neither of the contracted syllables is accented; but when either of the two contracted syllables has the accent, if these be the *penult* and *antepenult*, the accent of the contracted syllable (also, a syllable formed by *crasis*) depends upon the quantity of the ultimate, according to the general rules (as, *ὕλησσα* — *ὕλησσα*, *φιλεόμενος* — *φιλούμενος*, *τὰ ἄλλα* — *τᾶλλα*); if they be the *ultimate* and *penult*, the contracted syllable (the ultimate) has the *circumflex*, when the first had the acute, and the *acute*, when the second had it; as, *ἤχοῦ* — *ἤχοι*, *ἔσταως* — *ἔστώς*.

REM. 1. In *crasis* the accent of the first word is lost, and either that of the second remains, or it is changed as above.

6. When the accented vowel of a word is cut off by *elision*, the accent is thrown back, as an acute, upon the preceding syllable, except in monosyllables, prepositions, and the particles *ἀλλά*, *οὐδέ*, *μηδέ*, *ἤδέ*, *ἰδέ*, and the enclitics *τινά*, *ποτέ*, when it wholly disappears; as, *φήμ' ἐγώ* (from *φημί*), *παρ' ἐμοῦ* (from *παρά*).

7. Most dissyllabic prepositions, when placed after their word, or used as the abridged forms with *εἰμί*, have their accent drawn from the last to the first syllable, which is called *anastrophe*, and takes place chiefly in poetry; as, *Ἰθάκην κατά* (instead of *κατά*); *φίλου μέτα*; *ἀλλ' οὐδὲν αὐτῶ τῶν ἐμῶν μ' εἴργειν μέτα* (for *μέτεστι*).

### § 8. Unaccented Words, or Proclitics and Enclitics.

1. There are a few small words which are so closely connected with the *following* word as to lose their accent. Such

words are called *proclitics* or *atonics*, and are the following:  $\delta$ ,  $\eta$ ,  $\omicron\iota$ ,  $\alpha\iota$  (forms of the article);  $\epsilon\nu$ ,  $\epsilon\iota\varsigma$  ( $\acute{\epsilon}\varsigma$ ),  $\epsilon\kappa$  ( $\acute{\epsilon}\xi$ ),  $\acute{\omega}\varsigma$  (prepositions);  $\omicron\upsilon$  ( $\omicron\upsilon\kappa$ ,  $\omicron\upsilon\chi$ ),  $\acute{\omega}\varsigma$  (*as*),  $\epsilon\grave{\iota}$ .

REM. 1. But  $\epsilon\kappa$  and  $\acute{\omega}\varsigma$  have an accent when placed after their word; as,  $\kappa\alpha\kappa\acute{\omega}\nu \acute{\epsilon}\xi$ ,  $\kappa\alpha\kappa\omicron\iota \acute{\omega}\varsigma$  (so, also,  $\acute{\omega}\varsigma$  for  $\omicron\upsilon\tau\omega\varsigma$ ). The negative  $\omicron\upsilon$ , also, is accented at the end of a sentence; as,  $\pi\acute{\omega}\varsigma \gamma\grave{\alpha}\rho \omicron\upsilon$ ;

2. Enclitics, on the contrary, are small words so dependent on the word which *precedes* them as either to throw back their accent upon that word, or, if the accentuation of the word will not allow that, lose it altogether. They are the following:—

a) The pres. indic. of  $\epsilon\iota\mu\acute{\iota}$  and  $\phi\eta\mu\acute{\iota}$  (except the sec. pers.  $\epsilon\grave{\iota}$  and  $\phi\acute{\eta}\varsigma$ ).

b) The forms of the pronouns  $\mu\omicron\upsilon$ ,  $\mu\omicron\iota$ ,  $\mu\acute{\epsilon}$ , —  $\sigma\omicron\upsilon$ ,  $\sigma\omicron\iota$ ,  $\sigma\acute{\epsilon}$ , —  $\omicron\upsilon$ ,  $\omicron\iota$ ,  $\acute{\epsilon}$ ,  $\nu\acute{\iota}\nu$ , —  $\sigma\phi\omega\acute{\iota}\nu$ ,  $\sigma\phi\acute{\iota}\sigma\iota$ , and the Ionic forms  $\sigma\phi\omega\acute{\epsilon}$ ,  $\sigma\phi\acute{\epsilon}\omega\nu$ ,  $\sigma\phi\acute{\epsilon}\alpha\varsigma$ .

c) The indefinites  $\tau\acute{\iota}\varsigma$ ,  $\tau\acute{\iota}$  (in all cases, including the abridged forms  $\tau\omicron\upsilon$  and  $\tau\acute{\omega}$ ),  $\pi\acute{\omega}\varsigma$ ,  $\pi\acute{\omega}$ ,  $\pi\acute{\eta}$ ,  $\pi\acute{\omega}$ ,  $\pi\omicron\theta\acute{\iota}$ ,  $\pi\omicron\theta\acute{\epsilon}\nu$ ,  $\pi\omicron\iota$ ,  $\pi\omicron\tau\acute{\epsilon}$  (but all these words take an accent as *interrogatives*).

d) The particles  $\tau\acute{\epsilon}$ ,  $\tau\omicron\iota$ ,  $\gamma\acute{\epsilon}$ ,  $\nu\acute{\iota}\nu$ ,  $\pi\acute{\epsilon}\rho$ ,  $\theta\acute{\eta}\nu$ , and the inseparable  $\delta\acute{\epsilon}$ .

REM. 2. Many of these enclitic particles unite with other small words into a single word; as,  $\omicron\upsilon\tau\acute{\epsilon}$ ,  $\epsilon\grave{\iota}\tau\epsilon$ ,  $\acute{\omega}\sigma\pi\epsilon\rho$ ,  $\acute{\omega}\sigma\tau\iota\varsigma$ , etc.

### § 9. Rules for the Inclination of the Accent.

An enclitic being viewed as a suffix to a word, and hence a part of it, the following rules for the loss or throwing back of its accent will be seen to follow from the general laws of accent already given.

1. An *oxytone* before an enclitic naturally resumes the acute form of its accent, which had been depressed before, since it no longer stands at the end of the word; as,  $\theta\acute{\eta}\rho \tau\acute{\iota}\varsigma$  (instead of  $\theta\grave{\eta}\rho \tau\acute{\iota}\varsigma$ ),  $\kappa\alpha\lambda\acute{\omicron}\varsigma \acute{\epsilon}\sigma\tau\iota$ , etc.

2. A *perispomenon* unites with an enclitic without any change of accent, as though the added enclitic were always a short monosyllable (which, however, it is not always); as,  $\phi\acute{\omega}\varsigma \tau\iota$  (for  $\phi\acute{\omega}\varsigma \tau\acute{\iota}$ );  $\kappa\alpha\lambda\omicron\upsilon \tau\acute{\iota}\omega\varsigma$ , etc.

3. A *paroxytone* unites with a following monosyllabic enclitic without any change of accent (as though the added

syllable were always short), but before a dissyllabic enclitic word there is no union, and consequently the enclitic retains its accent; as, φίλος μου (for φίλος μοῡ); but φίλος ἐστί, etc.

4. A *proparoxytone* or *properispomenon* (except such as end in ξ or ψ) unites with the following enclitic, so as to receive from the enclitic an additional acute accent on the last syllable; as, ἄνθρωπός τις (instead of ἄνθρωπος τις), σῶμά ἐστι (for σῶμα ἐστί); but ἀδλαξ τινός.

REM. 1. The forms of the demonstrative pronouns which take the enclitic suffix δε, and most of the adverbial forms ending in ο, which have the enclitic suffixes θεν (θε), σε, θι, take the accent (which before the last class of suffixes is always *acute*) on the last syllable before the suffix; as, τοσόσδε, τοσῶδε (both from τόσος), οὐρανόθεν. In cases where the root does not end in ο, the accent of the root is retained in the forms with θεν, σε, θι.

5. When several enclitics follow each other, they are to be regarded as so many syllables added to the last accented word, and those preceding receive the accent of those following, according to the preceding rules of inclination; as, καλός γε τις (proparox.), καλοί γε εἰ|σί (proparox. and oxyt.), καλοί γε τι|νές εἰσι (two proparox.), etc.

6. But enclitics often retain their accent, especially when they stand at the beginning of a sentence or clause, or are in some way emphatic (in which case ἐστί becomes ἔστι), viz. :—

a) εἰμί after εἰ, οὐκ, ὡς, ἀλλ', μή, καί, μέν, ὅτι, ποῦ, τοῦτ'.

b) σοῦ, σοί, σέ after καί, an accented preposition, and in contrasts; as, κατὰ σέ; ἐμοί, οὐ σοί.

c) οὔ, οἶ, ἔ, only when they have a reflexive sense.

d) Enclitics are also accented when the syllable on which the accent would be thrown back is cut off by elision; as, καλὸς δ' ἐστίν, but καλὸς δέ ἐστιν.

NOTE. As to punctuation-marks, the period, exclamation point (as far as used), and comma are the same in Greek as in English; but the interrogation point is the same as the English semicolon (;), while the place of our colon and semicolon is supplied by a dot, like the period, placed at the top of the line (·).

## CHAPTER II.

## DECLENSION.

§ 10. *Introduction.*

1. THE parts of speech susceptible of declension in Greek are the *article*, the *noun*, the *adjective*, and the *pronoun*. The verb, also, is inflected, but this is called *conjugation*, and will be treated of in a subsequent chapter.

2. The Greek has three numbers, the *singular*, the *dual*, and the *plural*; and five cases, the *nominative*, the *genitive*, the *dative*, the *accusative*, and the *vocative*. The dual denotes two, and is but little used. The cases denote the same as in Latin, except that the place of the Latin ablative is supplied partly by the genitive, but chiefly by the dative, which, therefore, means not only *to*, *for*, but *by*, *with*, *at*, etc.

REM. 1. The dual has but two endings, one for the nom., acc., and voc., and one for the gen. and dat. Neuter nouns have the nom., acc., and voc. alike in each number.

3. The gender of nouns in Greek, which, as far as it depends upon the meaning, is determined by substantially the same general conceptions of gender as in the Latin, is three-fold, *masculine*, *feminine*, and *neuter*.

4. The gender of the noun is indicated in Greek by the article, which corresponds nearly to our definite article, and invariably accompanies the noun in certain relations. The article is thus declined:—

	<i>Singular.</i>				<i>Plural.</i>			
	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.	
Nom.	ὁ	ἡ	τό,	<i>the</i>	οἱ	αἱ	τά,	<i>the</i>
Gen.	τοῦ	τῆς	τοῦ,	<i>of the</i>	τῶν	τῶν	τῶν,	<i>of the</i>
Dat.	τῷ	τῇ	τῷ,	<i>to (by) the</i>	τοῖς	ταῖς	τοῖς,	<i>to (by) the</i>
Acc.	τόν	τήν	τό,	<i>the</i>	τούς	τάς	τά,	<i>the</i>



*Dual.*

	Masc.	Fem.	Neut.	
Nom., Acc., and Voc.	τὼ	τά	τῶ,	<i>the two</i>
Gen. and Dat.	τοῖν	ταῖν	τοῖν,	<i>of, to (by) the two.</i>

REM. 2. The interjection δ stands in place of the article with the vocative. The feminine forms of the article in the dual, as indeed of adjectives, are rarely found, the masculine being commonly used in this number with feminine nouns.

5. There are three declensions of nouns in Greek, distinguished as the *first*, *second*, and *third* declensions.

SECTION I.

FIRST DECLENSION.

§ 11. *Classification and Endings of Nouns of the First Declension.*

1. NOUNS of the first declension end in *ä* (*ā*), *η*, *ās*, and *ηs*, of which those in *a* and *η* are feminine, and those in *as* and *ηs* masculine.

2. The case-endings are : —

	<i>Singular.</i>				<i>Plural.</i>	<i>Dual.</i>
Nom.	ä	ā	η	ās ηs	<i>ai</i>	ā
Gen.	ηs	ās	ηs	ou (old <i>ao</i> , <i>εω</i> , Dor. <i>ā</i> )	ᾶν (old <i>άων</i> , <i>έων</i> , Dor. <i>āv</i> )	<i>av</i>
Dat.	η	α	η	α η	<i>ais</i> (old <i>αισι</i> , <i>ησι</i> , <i>ηs</i> )	<i>av</i>
Acc.	äv	āv	ην	āv ην	ās ( <i>Æol.</i> <i>ais</i> )	ā
Voc.	ä	ā	η	ā η, ä	<i>ai</i>	ā

3. Feminine nouns (and adjectives) of the first declension are of four classes : —

a) Where *a* is preceded by *ρ*, *ε*, or *ι* (*a pure*), in which (and a few others) the *a* is retained throughout the singular.

b) Other nouns in *a*, which in the gen. and dat. change *a* into *η*.

c) Nouns in *η*, which retain the *η* throughout the singular.

d) Certain nouns in *a* (also a few masc. in *as*) preceded by *a* or *ε* (also, the adj. form *όη*), which are contracted, respectively, into *â* and *η̂* (*âs*, *η̂s*), and the circumflex retained in all the cases in all numbers; as, *μνάα*, *μνᾶ*, *μνᾶs*.

4. The gen. sing. of masc. nouns of this declension ends in *ov* in the Attic dialect, except in a few cases where this dialect uses the Doric gen. in *ā* and the Ionic in *εω*; as, *ὄρνιθοθήρᾶ* (of a fowler); *Καμβύσεω*.

5. The vocative of nouns in *ης* has *a* in the following cases: —

a) When preceded by *τ* (*της*).

b) When derived from a noun and a verb; as, *γεωμέτρης* — *γεωμέτρα*.

c) All national denominations, and a few proper names; as, *Πέρσης* — *Πέρσᾶ* (a Persian).

### § 12. *Paradigms of the First Declension.*

#### *Singular.*

	<i>victory.</i>	<i>shadow.</i>	<i>muse.</i>	<i>mina.</i>	<i>judge.</i>	<i>steward.</i>
Nom.	<i>νίκη</i>	<i>σκιά</i>	<i>μούσα</i>	<i>μν(άα)ᾶ</i>	<i>κριτής</i>	<i>ταμίας</i>
Gen.	<i>νίκης</i>	<i>σκιᾶs</i>	<i>μούσης</i>	<i>μνᾶs</i>	<i>κριτοῦ</i>	<i>ταμίου</i>
Dat.	<i>νίκῃ</i>	<i>σκιᾷ</i>	<i>μούσῃ</i>	<i>μνᾷ</i>	<i>κριτῇ</i>	<i>ταμίᾳ</i>
Acc.	<i>νίκην</i>	<i>σκιάν</i>	<i>μούσαν</i>	<i>μνᾶν</i>	<i>κριτήν</i>	<i>ταμίαν</i>
Voc.	<i>νίκη</i>	<i>σκιά</i>	<i>μούσα</i>	<i>μνᾶ</i>	<i>κριτά</i>	<i>ταμία</i>

#### *Plural.*

Nom.	<i>νῆκαι</i>	<i>σκιαί</i>	<i>μούσαι</i>	<i>μναί</i>	<i>κριταί</i>	<i>ταμῆαι</i>
Gen.	<i>νικῶν</i>	<i>σκιῶν</i>	<i>μουσῶν</i>	<i>μνῶν</i>	<i>κριτῶν</i>	<i>ταμιῶν</i>
Dat.	<i>νικαῖs</i>	<i>σκιαῖs</i>	<i>μούσαιs</i>	<i>μναῖs</i>	<i>κριταῖs</i>	<i>ταμῆαιs</i>
Acc.	<i>νικας</i>	<i>σκιᾶs</i>	<i>μούσας</i>	<i>μνᾶs</i>	<i>κριτάs</i>	<i>ταμῆας</i>
Voc.	<i>νῆκαι</i>	<i>σκιαί</i>	<i>μούσαι</i>	<i>μναί</i>	<i>κριταί</i>	<i>ταμῆαι</i>

#### *Dual.*

N. A. V.	<i>νῆκα</i>	<i>σκιά</i>	<i>μούσα</i>	<i>μνᾶ</i>	<i>κριτά</i>	<i>ταμία</i>
G. & D.	<i>νῆκαιν</i>	<i>σκιαιν</i>	<i>μούσαιν</i>	<i>μναῖν</i>	<i>κριταῖν</i>	<i>ταμῆαιν</i>

REM. 1. The gen. plur. of nearly all nouns of this declension, and the gen. and dat. of *oxytones* in all numbers, both of this and the sec-

ond declension, have the circumflex accent on the last syllable; but the feminine forms of adjectives and participles in *ος, η (ā), ον*, as they have the same accent throughout as the masculine, as far as the laws of accent will admit, so they do in the gen. plur.

REM. 2. In nearly all other cases, the accent of the nom. remains, unless it be changed by the general laws of accentuation.

REM. 3. Without the article (*ὁ, ἡ, τό*) the noun corresponds to the English noun both with and without *a*, and with it, to our noun with *the*.

EXAMPLES FOR PRACTICE.

ψυχή, <i>soul</i> .	γαλή, <i>weasel</i> .	γέφυρα, <i>bridge</i> .
φωνή, <i>voice</i> .	στοά, <i>porch</i> .	οικία, <i>house</i> .
κόμη, <i>hair</i> .	πλευρά, <i>side</i> .	πολίτης, <i>citizen</i> .
κώμη, <i>village</i> .	δόξα, <i>opinion</i> .	προδότης, <i>traitor</i> .
πύλη, <i>gate</i> .	βασιλεία, <i>kingdom</i> .	τεχνίτης, <i>artist</i> .
λύπη, <i>grief</i> .	μοίρα, <i>fate</i> .	νεανίας, <i>young man</i> .
γῆ, <i>earth</i> .	βασίλεια, <i>queen</i> .	Ἑρμ(έα)ῆς, <i>Mercury</i> .

NOTE. Let the pupil be required not only to decline these words according to the paradigms, and write them out with their proper accent, but also to give the English or Greek for the separate cases, as asked by the teacher. The teacher, in this way, may construct brief oral exercises which will be of the most useful character to the pupil. Thus: What is the meaning of *φωνῆς, πύλη, προδότα*, etc.? Or, What is the Greek for *to the side, by fate, O bridge, of the citizens*, etc.? Let all the lists of examples be treated in this way; and let it be understood by the pupil that he must be prepared to give the answer to all such questions as may be proposed upon them.

SECTION II.

SECOND DECLENSION.

§ 13. *Classification and Endings of Nouns of the Second Declension.*

1. GREEK nouns of the second declension end in *ος* and *ον*, the former masculine, feminine, or common, the latter neuter.

2. The case-endings are:—

	<i>Singular.</i>		<i>Plural.</i>		<i>Dual.</i>	
Nom.	ος	ον	οι		α	ω
Gen.	ου	(Ep. οιο, ωο, Dor. ω, ως)	ων		οιν	(Ep. οιν)
Dat.	φ		οις	(old οισι)	οιν	(Ep. οιν)
Acc.	ον		ους	(Æol. οις, Dor. ως)	α	ω
Voc.	ε	ον	οι		α	ω

3. Some nouns (and adjectives) of this declension take ω throughout in place of the vowels and diphthongs of the above endings, and subscribe ι where it belongs to the ending. This mode of declining is called the *Attic second declension*, and always has the voc. like the nom.

REM. A few nouns of this class drop ν in the acc. sing.; as, ἄθως — ἄθω, λαγώς — λαγών or λαγώ, ἔως — ἔω, *morning*; others vary between this and the third declension, having cases according to each; as, Μίνως, γέλως, ἄλως; also, Ἀπόλλων and Ποσειδῶν in the acc.

4. Nouns (and adjectives) in εος, οος, εον, οον are contracted; as, ὄστέον — ὄστοῦν.

#### § 14. Paradigms of Nouns of the Second Declension.

	<i>Singular.</i>		<i>Plural.</i>		<i>Dual.</i>	
<i>word.</i>	<i>fig.</i>	_____	_____	_____	_____	
N.	λόγος	σῦκον	λόγοι	σῦκα	λόγω	σύκω
G.	λόγου	σύκου	λόγων	σύκων	λόγοιν	σίκοιν
D.	λόγῳ	σύκῳ	λόγοις	σύκοις	λόγοιν	σίκοιν
A.	λόγον	σῦκον	λόγους	σῦκα	λόγω	σύκω
V.	λόγε	σῦκον	λόγοι	σῦκα	λόγω	σύκω.

	<i>Singular.</i>		<i>Plural.</i>		<i>Dual.</i>	
<i>temple.</i>	<i>hall.</i>	_____	_____	_____	_____	
N.	νεός	ἄνώγειον	νεῶ	ἄνώγειω	νεῶ	ἄνώγειω
G.	νεῶ	ἄνώγειω	νεῶν	ἄνώγειων	νεῶν	ἄνώγειων
D.	νεῶ	ἄνώγειῳ	νεῶς	ἄνώγειως	νεῶν	ἄνώγειων
A.	νεῶν	ἄνώγειον	νεῶς	ἄνώγειω	νεῶ	ἄνώγειω
V.	νεῶς	ἄνώγειων	νεῶ	ἄνώγειω	νεῶ	ἄνώγειω.

*Singular.*

	<i>sailing.</i>		<i>bone.</i>	
Nom.	πλόος	πλοῦς	ὀστέον	ὀστοῦν
Gen.	πλόου	πλοῦ	ὀστέου	ὀστοῦ
Dat.	πλόῳ	πλοῖ	ὀστέῳ	ὀστοῖ
Acc.	πλόον	πλοῦν	ὀστέον	ὀστοῦν
Voc.	πλόε	πλοῦ	ὀστέον	ὀστοῦν

*Plural.*

Nom.	πλόοι	πλοῖ	ὀστέα	ὀστᾶ
Gen.	πλόων	πλοῶν	ὀστέων	ὀστώων
Dat.	πλόοις	πλοῖς	ὀστέοις	ὀστοῖς
Acc.	πλόους	πλοῦς	ὀστέα	ὀστᾶ
Voc.	πλόοι	πλοῖ	ὀστέα	ὀστᾶ

*Dual.*

N. A. V.	πλόω	πλώ	ὀστέω	ὀστώ
G. & D.	πλόοιν	πλοῖν	ὀστέοιν	ὀστοῖν.

REM. 1. The voc. sing. is sometimes like the nom. ; as, ὦ θεός, ὦ φίλος.

REM. 2. For examples of adjectives of the Attic declension, and of contract adjectives, see under the adjectives.

REM. 3. The masc. and neut. of adjectives and participles in *ος* η, *ον* are declined like the above nouns with these endings.

REM. 4. For the accent, see the general rules and § 11, R. 1. But the gen. sing. of oxytones in *ως* retains this accent, contrary to the general usage in this declension ; the accent of ἀδελφε, also, from ἀδελφός, is irregular.

## EXAMPLES FOR PRACTICE.

ποταμός, <i>river.</i>	κίνδυνος, <i>danger.</i>	φάρμακον, <i>medicine.</i>
νομός, <i>pasture.</i>	λεώς, <i>people.</i>	καλός, ἡ, ὄν, <i>beautiful.</i>
νόμος, <i>law.</i>	λαγώς, <i>hare.</i>	αἰσχρός, ἄ, ὄν, <i>shameful.</i>
νοῦς, <i>mind.</i>	ρόδον, <i>rose.</i>	φαῦλος, η, ὄν, <i>mean.</i>
εἶδος, <i>breadth.</i>	ἄντρον, <i>cave.</i>	θεῖος, ἄ, ὄν, <i>divine.</i>
ταῦρος, <i>bull.</i>	δῶρον, <i>gift.</i>	δίκαιος, ἄ, ὄν, <i>just.</i>
οἶκος, <i>house.</i>	ἱμάτιον, <i>garment.</i>	ἄνθρωπινος, η, ὄν, <i>human</i>

## SECTION III.

## THIRD DECLENSION.

§ 15. *Classification and Endings of Nouns of the Third Declension.*

1. NOUNS of the third declension have various endings in the nom., but these are not generally the true endings of the root or stem of the word, *s* being often added in the nom., and the preceding consonant dropped or changed according to the laws of euphony, or *τ*, *κτ* being rejected from the root or changed into *ς* or *ρ*, or the final vowel being changed. The true stem may generally be found in the gen. by rejecting the ending *-os*.

REM. 1. For the changes of consonants before *s*, and other euphonic changes of consonants in declension, see § 4.

2. The following are the endings of the different cases:—

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N. — or <i>s</i>	<i>ες</i> ,                    neuter <i>α</i>	<i>ε</i>
G. <i>ος, ως</i>	<i>ων</i>	<i>ων</i> (Ep. <i>ουν</i> )
D. <i>ι̃</i>	<i>σι</i> (Ep. <i>εσ(σ)ι</i> , Dor. <i>ασ(σ)ι</i> )	<i>ων</i> (Ep. <i>ουν</i> )
A. <i>υ, α</i>	<i>ας</i>	<i>α</i> <i>ε</i>
V. generally like nom.	<i>ες</i>	<i>α</i> <i>ε</i>

3. The gen. sing. of nouns in *εϋς*, and of most in *ι̃ς*, *υ̃ς* (short), ends in *εως*, the *ι* and *υ* of the nom., in the last two endings, being changed to *ε* in all the cases of all numbers, except the acc. and voc. sing. There is the same change of vowel, also, in neuters in *ι̃* and *υ̃*, but the gen. sing. almost invariably ends in *εος*. But in words in *εϋς*, when a vowel precedes the ending, the *ε* is generally rejected by contraction in all the cases of the sing. and plur. except before *υ*; as, *χοεύς*, *χοέως* or *χοῶς*, *χοέα* or *χοᾶ*.

REM. 2. But in the tragic and comic writers, the genitive sing. of nouns in  $\dot{\iota}\varsigma$  is sometimes  $\epsilon\omicron\varsigma$ , and in the Ionic and Doric dialects neither the  $\dot{\iota}$  nor  $\dot{\upsilon}$  is changed in the cases. Sometimes, also, these vowels are not changed in the Attic, especially in adjectives in  $\dot{\iota}\varsigma$ ,  $\iota$ , whose root does not end in a consonant, and in certain poetic nouns, all in  $\dot{\iota}\varsigma$ , except  $\acute{\epsilon}\gamma\chi\epsilon\lambda\upsilon\varsigma$ , which does not change  $\upsilon$  in the sing. ; as,  $\dot{\iota}\delta\rho\iota\varsigma$ ,  $\iota$  (gen.  $\dot{\iota}\delta\rho\iota\omicron\varsigma$ ),  $\acute{\gamma}\acute{\alpha}\sigma\tau\rho\iota\varsigma$ ,  $\chi\lambda\acute{\alpha}\nu\iota\varsigma$ ,  $\delta\eta\eta\rho\iota\varsigma$ ,  $\dot{\iota}\rho\iota\varsigma$ ,  $\acute{\kappa}\acute{\alpha}\sigma\iota\varsigma$ ,  $\acute{\mu}\acute{\alpha}\gamma\alpha\delta\iota\varsigma$ ,  $\upsilon\eta\eta\upsilon\iota\varsigma$ ,  $\acute{\rho}\acute{\omicron}\rho\tau\iota\varsigma$ , etc.

4. Nouns in  $\epsilon\upsilon\varsigma$ ,  $\dot{\iota}\varsigma$ , and  $\dot{\upsilon}\varsigma$  (short) are all contracted into  $\epsilon\iota$  in the dat. sing., and into  $\epsilon\iota\varsigma$  in the nom., acc., and voc. plural (but into  $\upsilon\iota$  and  $\upsilon\varsigma$ , from  $\bar{\upsilon}\varsigma$ —long—in words of more than one syllable); while those in  $\dot{\iota}$ ,  $\dot{\upsilon}$ ,  $\eta\varsigma$  and  $\omicron\varsigma$  (both from  $\epsilon\varsigma$ ) are contracted in the dat. singular into  $\epsilon\iota$ , and in the nom., acc., and voc. plural (the last two in the dual also) into  $\eta$ ; and in the gen. sing. those in  $\eta\varsigma$  and  $\omicron\varsigma$  into  $\omicron\upsilon\varsigma$ . In most cases the contracted forms are the ones chiefly used in the Attic dialect, except the acc. sing. and plur. from  $\epsilon\upsilon\varsigma$ .

5. Nouns in  $\alpha\upsilon\varsigma$  and  $\omicron\upsilon\varsigma$  are contracted only in the acc. plur.; but many neuters in  $\alpha\varsigma$ , whose root ends in  $\tau$ , reject the  $\tau$ , and are then contracted with the preceding vowel in all the cases of all numbers, except in the nom., acc., and voc. sing., and the dat. plur. The nouns  $\tau\acute{\omicron}$   $\delta\acute{\epsilon}\pi\alpha\varsigma$  and  $\tau\acute{\omicron}$   $\sigma\acute{\epsilon}\lambda\alpha\varsigma$ , too, whose root does not end in  $\tau$ , are contracted in the dat. sing. and the nom., acc., and voc. plur.; as,  $\sigma\acute{\epsilon}\lambda\alpha\dot{\iota}$  =  $\sigma\acute{\epsilon}\lambda\alpha$ ,  $\sigma\acute{\epsilon}\lambda\alpha\alpha$  =  $\sigma\acute{\epsilon}\lambda\alpha$ .

6. When the root of masc. and fem. nouns ends in a *consonant* (except sometimes, mostly in poetry, where the consonant is a *tau-mute* before the *unaccented* endings  $\iota\varsigma$  and  $\upsilon\varsigma$ ), the acc. sing. ends in the *vowel*  $\alpha$ ; but where it ends in the *vowels*  $\iota$ ,  $\upsilon$ ,  $\alpha\upsilon$ , and  $\omicron\upsilon$  (from nom.  $\iota\varsigma$ ,  $\upsilon\varsigma$ ,  $\alpha\upsilon\varsigma$ , and  $\omicron\upsilon\varsigma$ ), the acc. ends in the *consonant*  $\upsilon$ , except in  $\beta\omicron\upsilon\varsigma$ ,  $\epsilon\dot{\upsilon}\rho\acute{\upsilon}\varsigma$ ,  $\iota\chi\theta\acute{\upsilon}\varsigma$ ,  $\nu\acute{\alpha}\upsilon\varsigma$ , and  $\pi\acute{\omicron}\lambda\iota\varsigma$ , which, in the Epic dialect, not unfrequently have the acc. in  $\alpha$ .

7. The voc. sing. is often like the nom.; but generally like the root, when the root is changed in the nom. by lengthening the final  $\epsilon$  or  $\omicron$  into  $\eta$  or  $\omega$  (which, however, is usually re-

tained in the voc. when it is accented), or dropping or changing consonants before *s*; as, ῥῆτορ (nom. ῥήτωρ), ἄνερ (άνήρ), γίγαν (the full form of the root being γίγαντ, of which τ is dropped, since it cannot stand at the end of a Greek word), ῥίν (from ῥίς, i. e. ῥίς).

REM. 3. In like manner, also, we have Ἄπολλον, Πόσειδον, σῶτερ, although the root of these words ends in a long vowel. The accent, too, in these words, is thrown back to the first syllable, contrary to the general rule.

8. Also nouns in *is*, *us*, *aus*, *ous*, whose root does not end in a consonant, have the voc. like the root, the *s* of the nom. being rejected; the word παῖς also has παῖ.

REM. 4. The ending ῆς is sometimes found in the old Attic, instead of the plural ending ές, εῖς, from nouns in *eus*; as, βασιλέες -εῖς, -ῆς.

### § 16. Paradigms of Nouns of the Third Declension.

#### Singular.

ὄ, animal. ὄ, lion. ἦ, nose. ἦ, vein. ἦ, flame. ὄ, ἦ, bird.

N.	θήρ	λέων	ῥίς	φλέψ	φλόξ	ὄρνις
G.	θηρός	λέοντος	ῥινός	φλεβός	φλογός	ὄρνιθος
D.	θηρί	λέοντι	ῥινί	φλεβί	φλογί	ὄρνιθι
A.	θηρα	λέοντα	ῥίνα	φλέβα	φλόγα	ὄρνι (or -θα)
V.	θήρ	λέον	ῥίν	φλέψ	φλόξ	ὄρνις

#### Plural.

N.	θῆρες	λέοντες	ῥίνες	φλέβες	φλόγες	ὄρνιθες
G.	θηρῶν	λεόντων	ῥινῶν	φλεβῶν	φλογῶν	ὄρνιθων
D.	θηρσί	λέονσι	ῥισί	φλεψί	φλοξί	ὄρνισι
A.	θηρας	λέοντας	ῥίνας	φλέβας	φλόγας	ὄρνιθας
V.	θῆρες	λέοντες	ῥίνες	φλέβες	φλόγες	ὄρνιθες

#### Dual.

N. A. V.	θηρε	λέοντε	ῥίνε	φλέβε	φλόγε	ὄρνιθε
G. & D.	θηροῖν	λέοντοιν	ῥινοῖν	φλεβοῖν	φλογοῖν	ὄρνιθοῖν.



*Singular.*

	ὁ, <i>king.</i>	τό, <i>body.</i>	τό, <i>ear.</i>	ὁ, <i>jackal.</i>	ὁ, <i>worm.</i>	ὁ, ἡ, <i>swine.</i>
N.	ἄναξ	σῶμα	(ᾧς) οὔς	θῶς	κίς	σῦς
G.	ἄνακτος	σώματος	ᾧτός	θῶός	κίός	σῦός
D.	ἄνακτι	σώματι	ᾧτί	θῶί	κίί	σῦί
A.	ἄνακτα	σῶμα	οὔς	θῶα	κίν	σύν
V.	ἄναξ, ἄνα	σῶμα	οὔς	θῶς	κίς	σῦς

*Plural.*

N.	ἄνακτες	σώματα	ᾧτα	θῶες	κίες	σύες
G.	ἀνάκτων	σωμάτων	ᾧτων	θῶων	κιῶν	σῦων
D.	ἄναξι	σώμασι	ᾧσί	θωσί	κισί	συσί
A.	ἄνακτας	σώματα	ᾧτα	θῶας	κίας	σύας
V.	ἄνακτες	σώματα	ᾧτα	θῶες	κίες	σύες

*Dual.*

N. A. V.	ἄνακτε	σώματε	ᾧτε	θῶε	κίε	σύε
G. & D.	ἀνάκτου	σωμάτων	ᾧτου	θῶοιν	κιῶν	σῦοῖν.

## CONTRACTS.

*Singular.*

	ἡ, <i>galley.</i>	τό, <i>race.</i>	ὁ, <i>fish.</i>	ἡ, <i>echo.</i>	ὁ, ἡ, <i>sheep.</i>
N.	τριήρης	γένος	ἰχθύς	ἡχώ	οἷς
G.	τριήρεος -ους	γένεος -ους	ἰχθύος	ἡχῶος -οῦς	οἰός
D.	τριήρεϊ -ει	γένεϊ -ει	ἰχθύϊ -υῖ	ἡχοῖ -οῖ	οἰί
A.	τριήρεα -η	γένος	ἰχθύν	ἡχῶα -ῶ	οῖν
V.	τριήρες	γένος	ἰχθύ	ἡχοῖ	οἷς

*Plural.*

N	τριήρες -εις	γένεα -η	ἰχθύες -ῦς	like sec.	οἷες
G.	τριηρέων -ων	γενέων -ῶν	ἰχθύων	dec.	οἰῶν
D.	τριήρεσι	γένεσι	ἰχθύσι		οἰσί
A.	τριήρεας -εις	γένεα -η	ἰχθύας -ῦς		οἷας, οἷς
V.	τριήρες -εις	γένεα -η	ἰχθύες -ῦς		οἷες

*Dual.*

N. A. V.	τριήρεε -η	γένεε -η	ἰχθύε	like sec.	οἷε
G. & D.	τριηρέοιν -οῖν	γενέοιν -οῖν	ἰχθύοιν	dec.	οἰοῖν.

*Singular.*

	ὁ, <i>king.</i>	ὁ, <i>cubit.</i>	ἡ, <i>state.</i>	τό, <i>mustard.</i>	τό, <i>city.</i>
N.	βασιλεύς	πήχυς	πόλις	σινᾶπι	ἄστυ
G.	βασιλέως	πήχεος -εως	πόλεος -εως	σινάπεος	ἄστεος
D.	βασιλέϊ -εἰ	πήχεϊ -ει	πόλεϊ -ει	σινάπεϊ -ει	ἄστεϊ -ει
A.	βασιλέα -ῆ	πήχυν	πόλιν	σίναπι	ἄστυ
V.	βασιλεῦ	πήχῃ	πόλι	σίναπι	ἄστυ

*Plural.*

N.	βασιλέες -εῖς	πήχεις -εις	πόλεις -εις	σινάπεα -η	ἄστεα -η
G.	βασιλέων	πήχεων	πόλεων	σινάπεων	ἄστέων
D.	βασιλεῦσι	πήχεσι	πόλεσι	σινάπεσι	ἄστεσι
A.	βασιλέας -εῖς	πήχεις -εις	πόλεας -εις	σινάπεα -η	ἄστεα -η
V.	βασιλέες -εῖς	πήχεις -εις	πόλεις -εις	σινάπεα -η	ἄστεα -η

*Dual.*

N. A. V.	βασιλέε	πήχεε	πόλεε	σινάπεε	ἄστεε
G. & D.	βασιλείου	πήχέου	πόλεου	σινάπέου	ἄστέου.

*Singular.*

	τό, <i>horn.</i>	τό, <i>prize.</i>	<i>Pericles.</i>
N.	κέρας	γέρας	Περικλέης -ῆς
G.	κέρατος -ραος -ρωσ	γέραος -ρωσ	Περικλέεος -έους
D.	κέρατι -ραϊ -ρα	γέραϊ -ρα	Περικλέεϊ -έει -ει
A.	κέρας	γέρας	Περικλέεα -έα -ῆ
V.	κέρας	γέρας	Περικλέες -εις

*Plural.*

			<i>Socrates.</i>
N.	κέρατα -ραα -ρα	γέραα -ρα	Σωκράτης
G.	κεράτων -ράων -ρῶν	γεράων -ρῶν	Σωκράτεος -ους
D.	κέρασι	γέρασι	Σωκράτεϊ -ει
A.	κέρατα -ραα -ρα	γέραα -ρα	Σωκράτεα -η (also ην)
V.	κέρατα -ραα -ρα	γέραα -ρα	Σώκρατες.

*Dual.*

N. A. V.	κέρατε -ραε -ρα	γέραε -ρα
G. & D.	κεράτου -ράου -ρῶν	γεράου -ρῶν.

REM. 1. There is one noun in *ως* (viz. *αἰδώς*) declined like *ἡχώ*, in the common Attic, and some others in the dialects; as, *ἡώς*. Par-

ticular anomalies and irregularities will be found in the list of *anomalous nouns* to follow.

REM. 2. The accent of most *monosyllabic* nouns and adjectives, instead of remaining as long as the laws of accent will admit, according to the general rule, upon the same syllable as in the nom., is thrown upon the last syllable in the gen. and dat. of all numbers (see the paradigms). But in some monosyllables the accent is thus changed, without reason, only in the gen. and dat. sing. and dat. plur., viz. in *δμός, θός, ΚΡΑΣ, παίς, σής, Τρώς*. Some words, also, which become monosyllabic by contraction (and a few longer words), change the accent thus to the last syllable, either according to the one or the other of these classes.

REM. 3. As to the gender of nouns of this declension there are the following general rules:—

a) *Masculine*. All nouns in *άν, υν, ας* (gen. *ανος, αντος*), *ευσ, ηξ*, and most in *ην, ων* (*ωνος, οντος, ώντος*), *ηρ, ειρ, υρ, ωρ, ης* (*ητος*), *ους, ως* (*ωος, ωτος, ωδος*), and *ψ*.

b) *Feminine*. Nouns in *άς* (gen. *άδος*), *αυς, υς, υς, ώ* and *ως* (*όος*), abstract nouns in *ότης, ύτης*, and most in *εις, ις* and *ι, υς*, and *ων* (*ονος*).

c) *Neuter*. All nouns in *α, η, ορ, ωρ, ος, ι, υ*, and those in *αρ, ας* (gen. *ατος, αος*), and contracts in *ηρ*, except *ό ψάρ, ό λās*.

#### EXAMPLES FOR PRACTICE.

ή πίναξ, άκος, *tablet*.

ή αλώπηξ, εκος, *fox*.

ό, ή βήξ, χός, *cough*.

τό στόμα, ατος, *mouth*.

τό κτήμα, ατος, *possession*.

ή ελπίς, ίδος, *hope*.

ή έρις, ίδος, *strife*.

ό μήν, μηνός, *month*.

ό λιμήν, ένος, *harbor*.

ό άξων, όνος, *axle*.

ή άηδών, όνος, *nightingale*.

ό άγκών, ώνος, *elbow*.

τό όρος, ους, *mountain*.

ή αιδώς, ούς, *shame*.

ή πειθώ, ούς, *persuasion*.

Σοφοκλής, έους, *Sophocles*.

ψευδής, ούς, *false*.

πλήρης, ους, *full*.

ό ίππεύς, έως, *horseman*.

ό μάντις, εως, *prophet*.

ό πέλεκυς, εως, *axe*.

ταχύς, εος, *swift*.

ό μύς, ύός, *mouse*.

ό στάχυς, ύος, *ear of grain*.

§ 17. *Anomalous and Defective Nouns, chiefly of the Third Declension.*

Nouns are said to be *anomalous*, when more or less of their cases are inconsistent with each other in form, according to the general rules of declension in the language; they are said to be *defective*, when they want one or more of their cases. When they have but a single form, they are said to be *indeclinable*. The following list contains the chief of these nouns in common use, both of the third and the other declensions.

ἀηδών, ὄνος (ἡ, *nightingale*), reg.; also Gen. ἀηδοῦς, Voc. ἀηδοί.  
Ἄϊδης, ου (ὁ, *Hades*), reg.; also Gen. Ἄϊδος, Dat. Ἄϊδι.

ἀλκή, ἡς (ἡ, *strength*), reg.; also Dat. ἀλκί.

ἄλφι (τό, *meal*), for ἄλφιτον or ἄλφιτα.

ἄλωσ (ἡ, *threshing-floor*), of the Attic sec. dec. with Acc. ἄλω;  
also of the third dec., Gen. ωος or ωνος, etc.

ἀνδράποδον, ου (τό, *slave*); and Dat. Plur. Epic ἀνδραπόδεσσι.

ἄνθρωπος (ὁ, *man*), G. ἀνέρος ἀνδρός, D. ἀνέρι ἀνδρί, A. ἀνέρα ἄνδρα,  
V. ἄνερ; Plur. ἀνέρες ἄνδρες, G. ἀνέρων ἀνδρῶν, D. ἀνδράσι ἄνδρεσσι, A. ἀνέρας ἄνδρας, V. ἀνέρες ἄνδρες; Dual ἀνέρε ἄνδρε, ἀνέρου ἀνδροῖν.

ἄρνός (τοῦ, τῆς, of the *lamb*, ἄμνός serving as nom.), D. ἄρνη, reg.  
except D. Plur. ἀρνάσι.

ἀστήρ, ἔρος (ὁ, *star*), reg. except D. Plur. ἀστράσι.

βοῦς (ὁ, ἡ, *ox, cow*), G. βοός, D. βοῖ, A. βοῦν (poet. βόα), V. βοῦ;  
Plur. βόες, G. βοῶν, D. βουσί (Epic βόεσσι), A. βόας βοῦς;  
Dual βόε, βοοῖν.

γαστήρ (ἡ, *belly*), ἔρος, reg. except being contracted in the G.  
and D. Sing., and having the D. Plur. in ασι (rare ἦρσι), like  
θυγάτηρ.

γέλωσ, ωτος or ω (ὁ, *laughter*).

γλάφυ (τό, *cave*), defective, for γλαφυρόν.

γόνυ (τό, *knee*), G. γόνατος, other cases regular from γόνατ- as  
stem, or γούνατ- Epic and Ionic; except that some of the

Epic forms are contracted ; as, G. γουνός, D. γουνί ; Plur. N. γούνα, G. γούνων, D. γούνασι.

γραῦς (ἡ, *old woman*), G. γραός, etc., after the analogy of βοῦς. But in the Ionic it becomes γρηῦς or γρηῦς; and so in the other cases.

γυνή (ἡ, *woman*), G. γυναικός, D. γυναικί, A. γυνάικα, V. γύναι ; Plur. γυνάϊκες, G. γυναικῶν, D. γυναιξί, A. γυνάϊκας, V. γυνάϊκες ; Dual γυνάϊκε, γυναικοῖν. In the comic writers γυνή is sometimes declined as though of the first declension.

δάκρυον (τό, *a tear*), reg., and the older poetic form δάκρυ, from which the D. Plur. δάκρυσι, found in Attic prose, comes.

δέμας (τό, *body*), defective.

δένδρον (τό, *tree*), ου, reg. ; also δένδρεσι, δένδρη, from τὸ δένδρος.

δεσπότης (ὁ, *master*), ου, reg., and also A. Sing. and Plur. δεσπότηα, δεσπότηας.

Δημήτηρ (ἡ, *Demeter*). Like the Sing. of θυγάτηρ.

δόρυ (τό, *spear*). Like γόνυ, with the additional poetic forms

G. δορός, D. δορί, N. Plur. δόρη.

δῶ (τό, *house*), Epic for δῶμα, δώματα.

εἰκών (ἡ, *image*), ονος, reg. ; also G. εἰκοῦς, A. εἰκά, Pl. A. εἰκούς.

Ζεὺς (ὁ, *Zeus, Jupiter*), G. Διός, D. Δί, A. Δία, V. Ζεῦ. Also

Zήν, Ζηρός, Ζηνί, Ζήνα.

ἦρωσ (ὁ, *hero*), ωος, reg. ; also D. ἦρω, A. ἦρω, A. Pl. ἦρωσ.

Θαλῆς, G. Θάλεω, D. Θαλῆ, A. Θαλῆν ; later Θαλοῦ and Θάλητος, -ητι, -ητα.

θέμις, ιδος, ιος, ιτος, ιστος (ἡ, *justice*), A. θέμιν ; also the form θέμις as the subject of an infin. in Homer.

θεράπων, οντος (ὁ, *attendant*), reg. ; and also A. Sing. θέραπα, N. Plur. θέραπες.

θυγάτηρ (ἡ, *daughter*), G. θυγατέρος θυγατρός, D. θυγατέρι θυγατρί, A. θυγατέρα θύγατρα (poetic), V. θύγατερ ; Plur. N. θυγατέρες θύγατρεις (poetic), G. θυγατέρων θυγατρῶν (poetic), D. θυγατράσι, A. θυγατέρας, V. θυγατέρες ; Dual θυγατέρε, θυγατέροι.

ἰκτῖνος, ου (ὁ, *hawk*), reg. ; and also, A. ἰκτίνα, N. Pl. ἰκτῖνες.

κάρᾱ, Ion. κάρη (τό, *the head*), G. κάρητος κράατος κρᾱτός κρᾱήατος

- and τῆς κρατός, D. κάρητι κράατι κῤῥᾰτί κάρηατι κάρα κάρη, A. κάρα κάρη, and τὸ οἱ τὸν κῤῥᾰτα ; Pl. N. καρῆατα κάρα, G. κῤῥᾰτων, D. κῤῥᾰσί, A. καρῆατα κῤῥᾰατα and τοὺς κῤῥᾰτας.
- κλάδος, ου (ὄ, *bough*), reg. ; and D. Sing. κλαδί, D. Plur. κλάδεσι.  
 κλείς (Ion. κληίς, old Att. κλής), (ῆ, *key*), G. κλειδός (κληίδος, κληδός), reg. ; but also A. κλειῖν, Pl. N. and A. κλειῖς.
- κοινωνός (ὄ and ῆ, *partaker*), οὐ, reg. ; but also, N. and A. Pl. κοινῶνες, κοινῶνας.
- κρίνον (τό, *lily*), ου, reg. ; also Plur. N. κρίνεα, D. κρίνεσι.  
 κύων (ὄ, ῆ, *dog, bitch*), G. κυνός, D. κυνί, A. κύνα, V. κύον ; Pl. N. κύνες, G. κυνῶν, D. κυσί, A. κύνας ; Dual κύνε, κυνοῖν.
- λάας, λᾶς (ὄ, *stone*), G. λᾶος λάου, D. λαῖ, A. λααν λᾶν λᾶα (rare), D. Pl. λάεσσι.
- λίπα (τό, *oil*), used chiefly as a Dat.  
 μαλῆς (*armpit*), a defective Gen.
- μάρτυς, later μάρτυρ (ὄ, *witness*), υρος, reg. from the last form ; also μάρτυν occasionally in A. Sing.
- μήτηρ (ῆ, *mother*), like θυγάτηρ, but not contracted in the Plur. except in the Dat.
- ναῦς (ῆ, *ship*), ναός, reg. like γραῦς. But Attic G. νεώς, D. νηί, A. ναῦν ; Pl. N. νῆες, G. νεῶν, D. ναυσί, A. ναῦς ; Dual G. D. νεοῖν. The Ionic changes α into η ; as, νῆυς, νῆός, νῆί, νῆα ; it has, too, G. νεός, A. νέα ; Pl. N. νέες, G. νεῶν, A. νέας ; Dual G. D. νεοῖν.
- Οιδίπους (ὄ, *Œdipus*), G. Οιδίποδος, Οιδίπου, Οιδιπόδαο, Οιδιπόδα, Οιδιπόδεω, D. Οιδίποδι, Οιδιπόδη, A. Οιδιπόδα, Οιδίπουν, Οιδιπόδην, V. Οιδίπου, Οιδιπόδα.
- ὄνειρον (τό, *dream*), or ὄνειρος, ου, reg. ; but commonly G. ὄνειρατος, D. ὄνειρατι ; Pl. N. and A. ὄνειρατα ὄνειρα (rare), G. ὄνειράτων, D. ὄνειρασι, derived from τὸ ὄναρ.
- ὄρνις (see the paradigm) ; also Pl. N. ὄρνεις ὄρνις, G. ὄρνεων.
- πατήρ (ὄ, *father*), like μήτηρ.
- Πνύξ (ῆ, *Πnyx*, place of meeting for the Athenian Assembly), G. Πυκνός, etc., from the stem πυκν-. Only later Πυκός, etc.

πρεσβευτής (ὄ, *ambassador*), οὐ, reg. in Sing. ; but Pl. N. and A. πρέσβεις, G. πρέσβεων, D. πρέσβεσι, from πρέσβυς.

πρεσβύτερος (ὄ, *old man*), ου, reg. ; but also πρέσβυς, A. πρέσβυν, V. πρέσβυ ; Pl. N. πρέσβεις.

πρόσωπον (τό, *face*), ου, reg. ; also N. Pl. προσώπατα, D. προσώπασι.

πρόχοος (ἦ, *pitcher*), οου, reg. ; also D. Pl. πρόχουσι.

πῦρ (τό, *fire*), πυρός, reg. ; also Pl. πυρά, G. πυρῶν, D. πυροῖς.

σῆς (ὄ, *moth*), σεός, later σητός.

σίτος (ὄ, *grain*), ου, reg. in Sing., but Plur. σῖτα σιτία (rare).

στάδιον (τό, *stade*), ου, etc. ; but Plur. more commonly στάδιοι.

σταθμός (ὄ, *station, stall*) ; Plur. σταθμοί and σταθμά.

στίχος (ὄ, *row*), ου, reg. ; also G. τῆς στιχός, D. τῇ στιχί, etc.

τάν ; as ᾧ τάν, *good sir, O friend*, sometimes, *O friends*.

ταῶς (ὄ, *peacock*), reg. of Attic sec. dec. ; but also N. Pl. ταοί, and some forms as if from ταών, ὠνος.

τίγρις, ιος or ιδος (ὄ, ἦ, *tiger*), reg. except Pl. N. τίγρεις, G. τίγρεων.

ὔδωρ (τό, *water*), G. ὕδατος, D. ὕδατι ὕδει (rare) ; Pl. N. and A. ὕδατα, G. ὑδάτων, D. ὕδασι.

υῖός (ὄ, *son*), ου, reg. Also G. υῖέος, D. υῖεῖ, etc., like βασιλεύς.

And Epic, G. υῖος, D. υῖῖ, A. υῖα ; Pl. N. υῖες, D. υῖεσι or υῖάσι, A. υῖας ; Dual υῖε.

ἰσμίνη (ἦ, *battle*), ης, reg. ; but also D. ἰσμίνοι.

χείρ (ἦ, *hand*), χειρός, reg. except χειροῖ Dat. Plur. Also the poetic forms, G. χερός, D. χερί, Dual χεροῖν.

χελιδών (ἦ, *swallow*), ὄνος, reg. ; also V. χελιδοῖ.

χρέως (τό, *debt*), G. χρέως ; also G. χρέους, etc., reg. from χρέος.

χρῶς (ὄ, *skin*), G. χρωτός, D. χρωτί (also χρῶ, in the phrase ἐν χρῶ), etc.

## SECTION IV.

DECLENSION AND COMPARISON OF THE ADJECTIVE AND ADVERB.

§ 18. *Classification of Adjectives and Participles.*

1. ADJECTIVES either have a separate ending for each of the three genders, or one in common for the masc. and fem. and one for the neuter, or one for the masc. and fem. and none for the neuter. But all participles have three endings.

2. The special feminine forms of all adjectives and participles are declined like feminine nouns of the first declension, while all masculine forms in *ος* (*ως* Attic), together with the neuter forms in *ον* (*ων* Attic), in the same words, are declined after the second declension, and all other forms of the masculine and neuter of adjectives and participles, after the third declension.

3. The rules, therefore, which have been given for the declension of nouns apply equally to the declension of adjectives and participles.

REM. 1. The principal difference between the declension of the participle and the adjective or noun is, that the voc. masc. of participles is always the same as the nom.

4. Most adjectives in *ος* (with almost no exceptions in comparatives and superlatives) have three endings; yet many compound adjectives and some primitives have but two endings, especially in Attic writers and the poets.

5. Adjectives in *ας*, *ην*, *εις*, *υς*, and of those in *ων*, *εκών* and *ἄκων*, have three endings.

6. Adjectives in *εος*, *εα*, *εον* and *όος*, *όη* (*όα* with a *ρ* before *ο*), *όον* may be contracted into *οὖς*, *ῆ* (*εα* in *â*, when *ρ* precedes), *οὖν*, and then declined like contract nouns of the first and second declensions with the same endings.

7. Adjectives in *ης*, *ες*; *ις*, *ι*; *ως*, *ων* (of the Attic sec. dec.); *ων*, *ον* (except *εκών*, *ἄκων*), and those in *ους*, *ουν*, compounds of *ουὖς* and *πλουὖς*, have only two endings.



§ 19. *Paradigms of Adjectives and Participles.*

## I. WITH THREE ENDINGS.

	<i>Singular.</i>			<i>Plural.</i>		
N.	καλός	καλή	καλόν	καλοί	καλαί	καλά
G.	καλοῦ	καλῆς	καλοῦ	καλῶν	καλῶν	καλῶν
D.	καλῶ	καλῇ	καλῶ	καλοῖς	καλαῖς	καλοῖς
A.	καλόν	καλήν	καλόν	καλούς	καλάς	καλά
V.	καλέ	καλή	καλόν	καλοί	καλαί	καλά

*Dual.*

N. A. V.	καλώ (m. & n.)	καλά
G. D.	καλοῖν (m. & n.)	καλαῖν.

REM. 1. When ε, ι, or ρ precedes ος, the fem. has α throughout, as in the noun. All participles in ος are declined as the above.

	<i>Singular.</i>			<i>Plural.</i>		
N.	πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα
G.	παντός	πάσης	παντός	πάντων	πασῶν	πάντων
D.	παντί	πάσῃ	παντί	πᾶσι	πάσαις	πᾶσι
A.	πάντα	πᾶσαι	πᾶν	πάντας	πάσας	πάντα
V.	πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα

*Dual.*

N. A. V.	πάντε (m. & n.)	πάσα
G. D.	πάντων (m. & n.)	πάσαιν.

REM. 2. The other two adjectives in ας, μέλας and τάλας (G. ανος), have a lengthened ending for the fem. in αινα; and, in like manner, the two adjectives in ην, τέρην and ἄρσην or ἄρρην (G. ενος); have a lengthened ending in εινα. All participles in ας are declined like the above; also, participles in ὕς, ὕσα, ὕν; ας, δεικνύς δεικνύσα δεικνύν, G. ὕντος, ὕσης.

	<i>Singular.</i>			<i>Plural.</i>		
N.	χαρίεις	χαρίεσσα	χαρίεν	χαρίεντες	χαρίεσσαι	χαρίεντα
G.	χαρίεντος	χαρίεσσης	χαρίεντος	χαρίεντων	χαριεσσῶν	χαρίεντων
D.	χαρίεντι	χαρίεσση	χαρίεντι	χαρίεσι	χαρίεσαις	χαρίεσι
A.	χαρίεντα	χαρίεσσαν	χαρίεν	χαρίεντας	χαρίεσσας	χαρίεντα
V.	χαρίεν	χαρίεσσα	χαρίεν	χαρίεντες	χαρίεσσαι	χαρίεντα

*Dual.*

N. A. V.	χαρίεντε (m. & n.)	χαριέσσα
G. D.	χαριέντοι (m. & n.)	χαριέσσαιν.

*Singular.**Plural.*

N.	λυθείς	λυθείσα	λυθέν	λυθέντες	λυθείσαι	λυθέντα
G.	λυθέντος	λυθείσης	λυθέντος	λυθέντων	λυθεισῶν	λυθέντων
D.	λυθέντι	λυθείση	λυθέντι	λυθείσι	λυθείσαις	λυθείσι
A.	λυθέντα	λυθείσαν	λυθέν	λυθέντας	λυθείσας	λυθέντα
V.	λυθείς	λυθείσα	λυθέν	λυθέντες	λυθείσαι	λυθέντα

*Dual.*

N. A. V.	λυθέντε (m. & n.)	λυθείσα
G. D.	λυθέντοι (m. & n.)	λυθείσαιν.

REM. 3. All participles in *είς* are declined like *λυθείς*; also participles in *ούς*, *ούσα*, *όν*; as, *διδούς*, *διδούσα*, *διδόν*, G. *όντος*, *ούσης*. Some adjectives in *εις* (like *χαρίεις*) with *η* or *ο* before *εις* contract the *η* or *ο* with that ending, making *ῆς*, *ῆσσα*, *ῆν*, and *ούς*, *ούσσα*, *ούν* (Ep. uncontracted, *όειν*).

*Singular.**Plural.*

N.	λύων	λύουσα	λύον	λύοντες	λύουσαι	λύοντα
G.	λύοντος	λύούσης	λύοντος	λύόντων	λυουσῶν	λύόντων
D.	λύοντι	λύούση	λύοντι	λύουσι	λυούσαις	λύουσι
A.	λύοντα	λύουσαν	λύον	λύοντας	λυούσας	λύοντα
V.	λύων	λύουσα	λύον	λύοντες	λύουσαι	λύοντα

*Dual.*

N. A. V.	λύοντε (m. & n.)	λυούσα
G. D.	λύόντοι (m. & n.)	λυούσαιν.

*Singular.**Plural.*

N.	κλιῶν	κλιούσα	κλιούν	κλιούντες	κλιούσαι	κλιούντα
G.	κλιούντος	κλιούσης	κλιούντος	κλιούντων	κλιουσῶν	κλιούντων
D.	κλιούντι	κλιούση	κλιούντι	κλιούσι	κλιούσαις	κλιούσι
A.	κλιούντα	κλιούσαν	κλιούν	κλιούντας	κλιούσας	κλιούντα
V.	κλιῶν	κλιούσα	κλιούν	κλιούντες	κλιούσαι	κλιούντα

*Dual.*

N. A. V.	κλιούντε (m. & n.)	κλιούσα
G. D.	κλιούντοι (m. & n.)	κλιούσαιν.

REM. 4. All uncontracted participles in *ων* are declined like *λύων*, except that the part. of the second aor. starts with the accent on the last syllable in the nom. The fut. part. of liquid verbs, and the contracted forms of the part. of contracted verbs in *εω* and *οω*, are declined like *κλινῶν*; but the contracted form of the part. of verbs in *αω* retains *ω* throughout; as, *τιμῶν τιμῶσα τιμῶν*, G. *τιμῶντος τιμῶσης τιμῶντος*, etc.

	<i>Singular.</i>			<i>Plural.</i>		
N.	<i>ἡδύς</i>	<i>ἡδεῖα</i>	<i>ἡδύ</i>	<i>ἡδέες -εῖς</i>	<i>ἡδεῖαι</i>	<i>ἡδέα</i>
G.	<i>ἡδέος</i>	<i>ἡδείας</i>	<i>ἡδέος</i>	<i>ἡδέων</i>	<i>ἡδειῶν</i>	<i>ἡδέων</i>
D.	<i>ἡδέϊ -εῖ</i>	<i>ἡδείᾳ</i>	<i>ἡδέϊ -εῖ</i>	<i>ἡδέσι</i>	<i>ἡδείαις</i>	<i>ἡδέσι</i>
A.	<i>ἡδύν</i>	<i>ἡδεῖαν</i>	<i>ἡδύ</i>	<i>ἡδέας -εῖς</i>	<i>ἡδείας</i>	<i>ἡδέα</i>
V.	<i>ἡδύ</i>	<i>ἡδεῖα</i>	<i>ἡδύ</i>	<i>ἡδέες -εῖς</i>	<i>ἡδεῖαι</i>	<i>ἡδέα</i>

*Dual.*

N. A. V. *ἡδέε* (m. & n.) *ἡδέια* G. D. *ἡδέοιν* (m. & n.) *ἡδείαιν*.

REM. 5. The forms in *εα*, in the neut. plur., are not contracted in adjectives. In *us*, it will be observed, as they are in neuter nouns in *υ* of the third dec.; nor is the Attic ending *εως* used in the gen. sing. masc., as it is in nouns. In the Ionic dialect the fem. form is generally *εα* or *εη* instead of *εια*; and in the Epic the masc. form is often used as fem.

	<i>Singular.</i>			<i>Plural.</i>		
N.	<i>λελυκός</i>	<i>λελυκῖα</i>	<i>λελυκός</i>	<i>λελυκότες</i>	<i>λελυκῖαι</i>	<i>λελυκότα</i>
G.	<i>λελυκότος</i>	<i>λελυκῖας</i>	<i>λελυκότος</i>	<i>λελυκότων</i>	<i>λελυκῖῶν</i>	<i>λελυκότων</i>
D.	<i>λελυκότι</i>	<i>λελυκῖᾳ</i>	<i>λελυκότι</i>	<i>λελυκόσι</i>	<i>λελυκῖαῖς</i>	<i>λελυκόσι</i>
A.	<i>λελυκότα</i>	<i>λελυκῖαν</i>	<i>λελυκός</i>	<i>λελυκότας</i>	<i>λελυκῖας</i>	<i>λελυκότα</i>
V.	<i>λελυκός</i>	<i>λελυκῖα</i>	<i>λελυκός</i>	<i>λελυκότες</i>	<i>λελυκῖαι</i>	<i>λελυκότα</i>

*Dual.*

N. A. V. *λελυκότε* (m. & n.) *λελυκῖα*  
G. D. *λελυκότοι* (m. & n.) *λελυκῖαιν*.

	<i>Singular.</i>			<i>Plural.</i>		
N.	<i>χρῦσεος</i>	<i>χρῦσεῖα</i>	<i>χρῦσεον</i>	<i>χρῦσεοι</i>	<i>χρῦσεαι</i>	<i>χρῦσεα</i>
	<i>χρῦσοῦς</i>	<i>χρῦση</i>	<i>χρῦσοῦν</i>	<i>χρῦσοῖ</i>	<i>χρῦσαῖ</i>	<i>χρῦσᾶ</i>
G.	<i>χρῦσοῦ</i>	<i>χρῦσης</i>	<i>χρῦσοῦ</i>	<i>χρῦσῶν</i>	<i>χρῦσῶν</i>	<i>χρῦσῶν</i>
D.	<i>χρῦσῶ</i>	<i>χρῦση</i>	<i>χρῦσῶ</i>	<i>χρῦσοῖς</i>	<i>χρῦσαῖς</i>	<i>χρῦσοῖς</i>
A.	<i>χρῦσοῦν</i>	<i>χρῦσην</i>	<i>χρῦσοῦν</i>	<i>χρῦσοῦς</i>	<i>χρῦσᾶς</i>	<i>χρῦσᾶ</i>
V.	<i>χρῦσοῦς</i>	<i>χρῦση</i>	<i>χρῦσοῦν</i>	<i>χρῦσοῖ</i>	<i>χρῦσαῖ</i>	<i>χρῦσᾶ</i>

*Dual.*

N. A. V.	χρυσῶ (m. & n.)	χρυσᾶ
G. D.	χρυσοῖν (m. & n.)	χρυσαῖν.

REM. 6. The contracted forms of adjectives in *ός*, *ή*, *όν* are declined in the same way; when uncontracted, they are declined like *καλός*. But when the feminine ending *έα* is preceded by *ρ* it is contracted into *ᾶ*, while *ήη*, when *ρ* precedes, becomes *ῶα*, and is not generally contracted.

## II. WITH TWO ENDINGS.

	<i>Singular.</i>		<i>Plural.</i>		<i>Dual.</i>
N.	εὔνου	εὔνον	εὔνοι	εὔνοα	N. A. V.
G.	εὔνου		εὔνων		εὔνω
D.	εὔνω		εὔνοις		
A.	εὔνον		εὔνουσ	εὔνοα	G. D.
V.	εὔνουσ	εὔνον	εὔνοι	εὔνοα	εὔνοιν.

REM. 7. The compounds of *πούς* have *ουν* in the neuter after the analogy of this form, but in the oblique cases they generally have the endings of *πούς* (*-οδος, οδι, etc.*), but sometimes *ου, etc.*

	<i>Singular.</i>		<i>Plural.</i>		<i>Dual.</i>
N.	ἰλεως	ἰλεων	ἰλεφ	ἰλεω	N. A. V.
G.	ἰλεω		ἰλεων		ἰλεω
D.	ἰλεφ		ἰλεφς		
A.	ἰλεων		ἰλεως	ἰλεω	G. D.
V.	ἰλεως	ἰλεων	ἰλεφ	ἰλεω	ἰλεφν.

REM. 8. The *ν* in the acc. sing. is sometimes dropped here also, as in nouns. The compounds of *γέλως* and *κέρας* sometimes follow this form, and sometimes the third declension; as, *τρίκερω* (G. *ω* or *ωτος*), *φιλόγελω* (G. *ω* or *ωτος*). *Πλέως* has a fem. form also, *πλέα*, G. *πλέας*, etc.

	<i>Singular.</i>		<i>Plural.</i>		<i>Dual.</i>
N.	πέπων	πέπον	πέπωνες	πέπονα	N. A. V.
G.	πέπονος	πέπονος	πεπόνων	πεπόνων	πέπονε
D.	πέπονι	πέπονι	πέποσι	πέποσι	
A.	πέπονα	πέπον	πέπονας	πέπονα	G. D.
V.	πέπον	πέπον	πέπωνες	πέπονα	πεπόνοι.

REM. 9. Comparatives in *ων, ον* are declined in this way, except that the voc. masc. is like the nom., and the ending *ονα* in the acc. sing. and nom., acc., and voc. plural is often contracted into *ω*, and the endings *ονες, ονας* (nom., acc., and voc. pl.) into *ους*; as, *μείζων ονα, ω, -ονες, ους*.

		<i>Singular.</i>		<i>Plural.</i>	
N.	ἀληθής	ἀληθές	ἀληθέες -εῖς	ἀληθέα -ῆ	
G.		ἀληθέος -οῦς		ἀληθέων -ῶν	
D.		ἀληθεῖ -εῖ		ἀληθεῖσι	
A.	ἀληθέα -ῆ	ἀληθές	ἀληθέας -εῖς	ἀληθέα -ῆ	
V.		ἀληθές		as the nom.	

*Dual.*

N. A. V. ἀληθέε -ῆ      G. D. ἀληθέοιν -οῖν.

REM. 10. But when a vowel precedes *έα* the contraction is into *ᾶ* instead of *ῆ* ; as, *ὕγεια* -*ᾶ*.

		<i>Singular.</i>		<i>Plural.</i>		<i>Dual.</i>	
N.	τρόφισ	τρόφι	τρόφιεσ	τρόφια		N. A. V.	
G.		τρόφιος		τροφίων		τρόφιε	
D.		τρόφι -ῖ		τρόφισι			
A.	τρόφιν	τρόφι	τρόφιασ -ῖς	τρόφια		G. D.	
V.		τρόφι	τρόφιεσ	τρόφια		τροφίον.	

REM. 11. But compound adjectives in *ισ*, which have a noun for their last component part, as well as other adjectives thus compounded, generally follow the declension of that noun, rejecting the final *ς* (when there is one, and shortening the final vowels in other cases) to form the neuter ; as, *εὐχαρισ*, *ι*, G. *ιτος* (like *χάρις*) ; *εὐελπις*, *ι*, G. *ιδος* (like *ἐλπίς*). So, also, *μεγαλήτωρ*, *ορ*, G. *ορος* (*ἦτορ*, *ορος*). In imitation of these forms, simple adjectives in *ισ*, *ι* sometimes have in poetry a declension in *ιδος*, *ιδι*, etc. ; and the compounds of *πόλις* generally have this form, though the noun *πόλις* does not.

REM. 12. Adjectives of one ending are declined like nouns of either the first or third declension, and are either masculine, feminine, or common (rarely neuter), and used mostly without a noun ; as, *ὁ πένης*, *ητος* (*poor*, *poor man*), *ὁ, ἡ φυγάς*, *ἄδος* (*fugitive*, *a fugitive*, whether male or female).

III. WITH IRREGULAR ENDINGS.

		<i>Singular.</i>			<i>Plural.</i>		
N.	πρᾶος	πραεῖα	πρᾶον	πρᾶοι	πραεῖς	πραεῖαι	πραέα
G.	πράου	πραεῖας	πράου	πραέων	πραειῶν	πραέων	πραέων
D.	πράω	πραεῖα	πράω	πράοις	πραεῖσι	πραεῖαις	πραεῖσι
A.	πρᾶον	πραεῖαν	πρᾶον	πράοις	πραεῖς	πραεῖας	πραέα
V.	πρᾶε	πραεῖα	πρᾶον	πρᾶοι	πραεῖς	πραεῖαι	πραέα

*Dual.*

N. A. V. πρᾶω (m. & n.) πραεῖα      G. D. πρᾶοιν (m. & n.) πραεῖαιν.

*Singular.*

N.	πολύς	πολλή	πολύ	μέγας	μεγάλη	μέγα
G.	πολλοῦ	πολλῆς	πολλοῦ	μεγάλου	μεγάλης	μεγάλου
D.	πολλῶ	πολλῇ	πολλῶ	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	πολύν	πολλήν	πολύ	μέγαν	μεγάλην	μέγα
V.	πολύ	πολλή	πολύ	μέγα	μεγάλη	μέγα.

REM. 13. The plural and dual of these adjectives are regular, from the forms *μεγάλος, η, ον* and *πολλός, ή, όν*, from which, it will be seen, the entire fem. and the gen. and dat. sing. are taken. In the Epic dialect *πολύς* is declined regularly like other adjectives in *us*, and in the Ionic, *πολλός*; in Homer we find a mixture of both forms.

REM. 14. Besides the above, there are some other anomalous adjectives; as, N. *ό σῶς, ή σῶς σα* (rare), *τό σῶν*, A. *τόν, τήν σῶν*; Pl. *τούς σῶς, τὰ σα*. Regular form *σῶος, α, ον* (*safe*). Also, N. *εύς ήύς*, neuter *εύ ήύ εύ* (*good*), G. *εήος*, A. *εύν ήύν*; Pl. G. *εάων*.

REM. 15. As to the accent, it is regulated by the same principles as in nouns of the same declension; but the voc. and neuter sing. of all adjectives of three or more syllables in *ων*, G. *ονος*, and some compounds in *ης*, G. *εος*, have the accent on the antepenult; as, *εύδαιμον* (from *εύδαίμων*), *εχθιον*; *κακόηθες* (from *κακοήθης*).

## EXAMPLES FOR PRACTICE.

In making exercises these may be taken with the nouns in the preceding examples.

<i>τάλας, wretched.</i>	<i>βελτίων, -ον, better.</i>	<i>τετυφῶς, having struck.</i>
<i>βαρύς, heavy.</i>	<i>φυγίας, fugitive.</i>	<i>τύπων, striking.</i>
<i>τέρην, tender.</i>	<i>ράδιος, easy.</i>	<i>ἀργύρεος, of silver.</i>
<i>εύσεβής, -ές, pious.</i>	<i>σώφρων, -ον, wise.</i>	<i>διπλόος, double.</i>
<i>ἀξίος, worthy.</i>	<i>διδούς, giving.</i>	<i>ἴδρις, ι, knowing.</i>
<i>ιστάς, stationing.</i>	<i>δεικνύς, showing.</i>	<i>τιθείς, placing.</i>
<i>τιμήεις, honored.</i>		

## § 20. Comparison of Adjectives.

The common forms for the comparative and superlative are,

-τερος, τέρα, τερον (comparative),  
-τατος, τάτη, τατον (superlative),

which are generally annexed to the positive without much change.

1. Most adjectives in *ος* cast off *ς* and receive these endings without any further change, when the syllable before *ος* is long by nature or position (a mute and liquid generally making position here); as, *ισχυρός*, *-ρότερος*, *-ρότατος*, *μακρός*, *-ρότερος*, *-ρότατος*. But where the preceding syllable is short (except in *κενός*, *στενός*), the final *ο* becomes *ω* on receiving these endings; as, *ἐχθρός*, *-ρώτερος*, *-ρώτατος*.

REM. 1. Adjectives in *εος* and *οος*, if compared without contraction, would, according to the preceding rule, simply cast off *ς* and lengthen *ο* into *ω*, which is often done in those in *οος*; but those in *εος* reject also the *ε* before *ω*, and those in *οος* generally form the comparative and superlative by rejecting *ος* and adding *έστερος*, *έστατος*, which are commonly contracted with the preceding *ο* into *ούστερος*, *ούστατος*; as, *πορφύρεος* (*-ρεώτερος*, *-ρεώτατος*), *-ρώτερος*, *-ρώτατος*; *άπλός*, *άπλωτέρος*, *άπλωτάτος*, also (*-οέστερος*, *-οέστατος*), *άπλούστερος*, *άπλούστατος*.

REM. 2. The adjective *γεραιός* regularly rejects *ος* before annexing the comparative and superlative endings; sometimes, also, *παλαιός* and *σχολαιός* and *φίλος*; as, *γεραιός*, *-αίτερος*, *-αίτατος*; *φίλος*, *φίλτερος*, *-τατος*. So, also, *περαιότερος*, from *πέρα*.

REM. 3. The adjectives *μέσος*, *δψιος*, *εὔδιος* (*ἴδιος* in Attic writers), *ἴσος*, *παραπλήσιος*, generally *ἦσυχος*, and sometimes *φίλος*, substitute *αι* for *ο* on adding the comparative and superlative endings; as, *μέσος*, *-αίτερος*, *-αίτατος*.

REM. 4. Some adjectives in *ος* change *ος* into *ις* or *ες* and add the comparative and superlative endings to these; as, *λάλος* (*λαλίστερος*, *-τατος*), *πτωχός*; *άφθονος* (*ες*, but sometimes *ω*), *άκρᾶτος*, *ἐρῶμενος*, *άσμενος*, *ἐπίπεδος*.

2. Adjectives in *ης*, *-ες*, *G. εος* (except *ψυδής*), as, *-αν* (also *μάκαρ*), and most in *υς*, *-εια*, *-υ*, add *τερος* and *τατος* to the neuter; as, *σαφής*, *σαφέστερος*, *-τατος*; *ὄξύς*, *-ύτερος*, *-τατος*; *μέλας*, *-άντερος*, *-τατος*.

3. Adjectives in *εις* reject the *ι* and then add *τερος* and *τατος*; as, *χαρίεις*, *χαριέστερος*, *-τατος*.

4. Adjectives ending in *ξ*, *ων*, *ον*, and *ης* (*gen. ου*) add *έστερος*, *έστατος*, sometimes *ίστερος*, *ίστατος*, to the stem, which is found in the neuter, or by rejecting the genitive ending; as, *άρπαξ* (*G. αγ-ος*), *άρπαγίστερος*, *-ίστατος*.

REM. 5. The compounds of *χάρις* add *ω* to the root before adding *τερος* and *τατος*; as, *ἐπιχάρις* (*G. ιτος*), *ἐπιχαριτ-ώ-τερος*, *-ώτατος*.

5. A few adjectives in *us* (chiefly ἡδύς and ταχύς in the common language) and ρός (chiefly αἰχρός and ἐχθρός) drop these endings and add ῖων (sometimes σων) and ῖστος for the comparative and superlative; as, ἡδύς, ἡδίων (neut. ἡδιον), ἡδιστος; αἰσχρός, αἰσχίων, αἰσχιστος; ταχύς, ταχίων (Attic θάσων), τάχιστος.

REM. 6. The comparative and superlative are but rarely formed by adding μᾶλλον (*more*), and μάλιστα or πλείστα (*most*), to the positive.

6. The following adjectives have anomalous comparatives and superlatives, some of them from several different roots, and generally with slightly different shades of meaning: —

ἀγαθός, <i>good</i> ,	βελτίων (βέλτερος)	βέλτιστος (βέλτατος)
	ἀμείνων (ἀρείων)	ἄριστος
	κρείσων	κράτιστος
	λόφων (φέρτερος)	λῶστος (φέρτατος)
κακός, <i>bad</i> ,	κακίων	κάκιστος
	χείρων (χερείων)	χείριστος
καλός, <i>beautiful</i> ,	καλλίων	κάλλιστος
μικρός, <i>small</i> ,	μικρότερος (μείων)	μικρότατος
	ἐλάσων, ἐλάττων	ἐλάχιστος
ολίγος, <i>few</i> ,	ἥσων, ἥττων	ὀλίγιστος
πολύς, <i>much</i> ,	πλείων, πλέων	πλείστος
μέγας, <i>great</i> ,	μείζων	μέγιστος
ῥάδιος, <i>easy</i> ,	ῥάων	ῥᾶστος
ἀλγεινός, <i>painful</i> ,	ἀλγεινότερος	ἀλγεινότατος
	ἀλγίων	ἄλγιστος
πίων, <i>fat</i> ,	πιότερος	πιότατος
πέπων, <i>ripe</i> ,	πεπαίτερος	πεπαίτατος.

REM. 7. Verbals in τος are sometimes compared; as, αἰρετός, -τώτερος, -τώτατος. Also superlatives, and adjectives having a superlative meaning, and by the comedians, the pronoun αὐτός and even proper names; as, πῶτος, πῶτιστος; βασιλεύς, βασιλεύτερος (*more a king*); αὐτός, αὐτότερος, αὐτότατος (*ipsissimus*).

REM. 8. There are some comparatives and superlatives and words having a superlative meaning, which have no positive, but are derived from nouns, pronouns, or adverbs; as, μήκιστος (from the noun μῆκος),



προϋργιαιτέρος (from προϋργου), πρότερος and πρῶτος (from πρό), ὑπέρτερος, ὑπέρτατος and ὑπατος (from ὑπέρ), ἔσχατος (from ἔξ), δεύτερος (from δύο).

REM. 9. The Epic dialect sometimes forms the superlative by rejecting the nominative ending, *ος, ην, etc.*, and adding simply *ατος*; as, νέος, νέατος; μυχός, μύχατος; πυθμήν, πύματος; ὑπέρ, ὑπέρτατος or ὑπατος.

## EXAMPLES FOR PRACTICE.

μάκαρ, <i>happy.</i>	γεραῖός, <i>old.</i>	ἀπλόος, <i>simple.</i>
γλυκύς, <i>sweet.</i>	φίλος, <i>dear.</i>	σφοδρός, <i>vehement.</i>
ἀληθής, <i>true.</i>	εὐδαιμών, <i>fortunate.</i>	ταχύς, <i>swift.</i>
μέλας, <i>black.</i>	ἀφήλιξ, <i>elderly.</i>	ἡδύς, <i>sweet.</i>
ἄξιός, <i>worthy.</i>	χαρίεις, <i>pleasant.</i>	αἰσχρός, <i>shameful.</i>
κοῦφος, <i>light.</i>	ἤσυχος, <i>quiet.</i>	ἐχθρός, <i>hostile.</i>
πικρός, <i>bitter.</i>	ἴσος, <i>equal.</i>	σώφρων, <i>prudent.</i>
ἐπίχαρις, <i>pleasing.</i>	ἄκρατος, <i>unmixed.</i>	πτωχός, <i>poor.</i>
πορφύρεος, <i>purple.</i>	λάλος, <i>talkative.</i>	ἄφθονός, <i>bounteous.</i>

## § 21. Comparison of Adverbs.

1. The positive of most adverbs is derived from the corresponding adjective (or participle) by assuming the ending *ως*. Or as a practical rule, since the accent of the adjective in the genitive plural is the same as that of the adverb, *adverbs are derived from adjectives by changing ων of the gen. plur. into ως, without any change of accent*; as, σοφός (G. Pl. σοφῶν), σοφῶς; φίλος (G. Pl. φίλων), φίλως; τεταγμένως (from the part. τεταγμένος).

2. Most adverbs derived from adjectives, however, do not assume *ως* in the comparative and superlative from the comparative and superlative endings of the adjective, but use the *accusative neuter singular* of these forms for the positive, and the *accusative neuter plural* for the superlative; as, σαφώς (from σαφής), σαφέστερον, σαφέστατα; σοφῶς (σαφός), σαφώτερον, σοφώτατα; ἡδέως (ἡδύς), ἡδιον, ἡδιστα.

REM. 1. Adverbial comparatives in *ως* are not wanting (as, σαφε-

στέρωσ, μειζόνωσ, etc.), but there is no well-established case of a superlative in ωσ, in classical Greek.

3. Most *primitive* adverbs, especially those in ω, have their comparative in τέρω and their superlative in τάτω, rather than in the above adjective endings; as, ἄνω, ἀνωτέρω, ἀνωτάτω.

So, mostly, ἄγχι or ἀγχοῦ, ἀγχοτέρω (Ἐρ. ἀσσοτέρω) or ἄσσον (Dor. ἄσσιον), ἀγχοτάτω or ἄγχιστα; πέρα, περαιτέρω; τηλοῦ, τηλοτέρω, τηλοτάτω; ἑκάσ, ἐκαστέρω, ἐκαστάτω; μακράν, μακρότεραν and μακρότερον, μακροτάτω and μακρότατον; ἐγγύς, ἐγγυτέρω (ἐγγύτερον, ἐγγιον), ἐγγυτάτω (ἐγγύτατα, ἐγγίστα); πρό, προτέρω; ἀπό, ἀποτέρω, ἀποτάτω; πρῶτῃ, πρῶταίτερον (πρῶταίτερον, πρῶταίτερον), -τάτα; ἔνδον, ἐνδοτέρω, ἐνδοτάτω; προὔργου, προουργιαίτερον, προουργιαίτατα; νύκτωρ, νυκτιαίτερον, νυκτιαίτατα.

REM. 2. The comparison of μάλα, μᾶλλον, μᾶλλιστα, and ἦσσον (comparative), ἦκιστα, is quite anomalous.

## SECTION V.

### NUMERALS.

#### § 22. Classification and Table of Numerals.

1. THE Greek numerals are divided into *cardinals*, *ordinals*, *multiplicatives*, *proportionals*, *numeral substantives*, and *numeral adverbs*.

2. The ordinals are derived from the cardinals, as will be seen from the following table; so, also, are the numeral adverbs, by dropping (after the first three) the final letter of the cardinal and adding the ending άκισ; as, ἅπαξ (*once*), δίσ (*twice*), τρίς (*three times*), τετράκισ, πεντάκισ, etc. Also from indefinite numeral words, πολλάκισ, πλεονάκισ, etc.

REM. 1. Numeral substantives (which express abstract numbers) end in άσ, G. άδος, and are derived partly from the cardinals, and partly from the ordinals; as, ἐνάσ or μονάσ (*unity*), δνάσ (*duality*), τριάσ (*triad, trinity*), τετράσ, πεμπάσ (πεμπτάσ, πεντάσ), ἐξάσ, ἐβδομάσ, ὀγδοάσ, ἐνεάσ, δεκάσ, ἐνδεκάσ, δωδεκάσ, etc., εικάσ, τριακάσ, τεσσαρακοντάσ, etc., ἐκοντάσ, χιλιάσ, μυριάσ, etc. A few, also, in ύσ; as, τριττύσ (*triad*), τετρακτύσ, χιλιοστύσ.

3. Multiplicatives (denoting *how many fold*, and ending in πλόσ -ούσ), and proportionals (denoting *how many times as*

many or great, and ending in πλάσιος, rarer πλασίων), are derived either from cardinals, ordinals, numeral adverbs, or indefinite numeral words; as, τετραπλοῦς (*fourfold*), διπλάσιος (*twice as great*), πολλαπλάσιος (*many times as great*), etc. Of the same character also are δισσός and τρισός.

REM. 2. There are also adverbial multiplicatives in θά, χα, χῆ (χῆ), χῶς; as, διχθά δίχα διχῆ διπλῆ (*in a twofold manner, separately*), τριχῆ, τέτραχα or τετραχῆ, πανταχῆ, etc.

4. There are no distributives in Greek, but it uses instead either the cardinals compounded with σύν (as, σύνδυο, *by twos*, σύντρεις, etc.), or ἀνά, εἰς, κατά, with the cardinal in the acc. depending upon it; as, κατὰ δύο, ἀνὰ πέντε, etc.

REM. 3. Numeral adjectives in αἰος denote the day on which something happened; as, δευτεραῖος, *on the second day*.

5. The following table gives only the cardinals and ordinals, as being the most used and those from which the other classes of numerals are derived. The Greek letters before the first column (with a stroke above them up to 900, and below them afterwards) were used to denote the number expressed by the corresponding numerals. For this purpose the obsolete *Bau* (ς), *Koppa* (Ϸ), and *Sanpi* (Ϡ) were used with the other letters.

TABLE OF NUMERALS.

	Cardinals.		Ordinals.
1	ἄ	εἷς (one)	πρώτος (first)
2	β	δύο	δύτερος
3	γ́	τρεις	τρίτος
4	δ́	τέσσαρες	τέταρτος
5	έ	πέντε	πέμπτος
6	ς́	ἕξ	ἕκτος
7	ζ́	ἐπτά	ἕβδομος
8	ή	ὀκτώ	ὀγδοος
9	θ́	ἐννέα	ἕννατος (ἕνατος)
10	ί́	δέκα	δεκατος
11	ιά́	ἑνδεκα	ἐνδέκατος

12	ιβ'	δώδεκα	δωδέκατος
13	ιγ'	τρισκαίδεκα	τρισκαιδέκατος
14	ιδ'	τεσσαρεσκαίδεκα	τεσσαρακαιδέκατος
15	ιε'	πεντεκαίδεκα	πεντεκαιδέκατος
16	ισ'	έκκαίδεκα	έκκαιδέκατος
17	ιζ	έπτακαίδεκα	έπτακαιδέκατος
18	ιη'	όκτωκαίδεκα	όκτωκαιδέκατος
19	ιθ'	έννεακαίδεκα	έννεακαιδέκατος
20	κ'	είκοσι	είκοστός
21	κα'	είκοσι εἰς	είκοστός πρῶτος
30	λ'	τριάκοντα	τριακοστός
40	μ'	τεσσαράκοντα	τεσσαρακοστός
50	ν'	πεντήκοντα	πεντηκοστός
60	ξ'	έξήκοντα	έξηκοστός
70	ο'	έβδομήκοντα	έβδομηκοστός
80	πί	όγδοήκοντα	όγδοηκοστός
90	Λη'	έννενήκοντα	έννεηκοστός
100	ρ'	έκατόν	έκατοστός
200	σ'	διακόσιοι	διακοσιοστός
300	τ'	τριακόσιοι	τριακοσιοστός
400	υ'	τετρακόσιοι	τετρακοσιοστός
500	φ'	πεντακόσιοι	πεντακοσιοστός
600	χ'	έξακόσιοι	έξακοσιοστός
700	ψ'	έπτακόσιοι	έπτακοσιοστός
800	ω'	όκτακόσιοι	όκτακοσιοστός
900	Ϟ'	έννακόσιοι	έννακοσιοστός
1,000	α	χίλιοι	χιλιοστός
2,000	,β	δισχίλιοι	δισχιλιοστός
3,000	,γ	τρισχίλιοι	τρισχilioστός
4,000	,δ	τετρακισχίλιοι	τετρακισχιλιοστός
5,000	,ε	πεντακισχίλιοι	πεντακισχιλιοστός
6,000	,ς	έξακισχίλιοι	έξακισχιλιοστός
7,000	,ζ	έπτακισχίλιοι	έπτακισχιλιοστός
8,000	,η	όγδοκισχίλιοι	όγδοκισχιλιοστός
9,000	,θ	έννακισχίλιοι	έννακισχιλιοστός
10,000	,ι	μύριοι	μυριοστός
20,000	,κ	δισμύριοι	δισμυριοστός
50,000	,γ	πεντακισμύριοι	πεντακισμυριοστός
100,000	,ρ	δεκακισμύριοι	δεκακισμυριοστός.

REM. 4. In the compound numbers, both cardinal and ordinal, above twenty (and sometimes even in the *teens*), the smaller number is generally placed first and connected with the larger by *καί* (occasionally by *ἐπί*), but sometimes the smaller follows without a connective; as, *πέντε καὶ εἴκοσι*, or *εἴκοσι πέντε*, rarely *εἴκοσι καὶ πέντε*.

REM. 5. In expressing *eighteen*, *nineteen* (*eighteenth*, *nineteenth*), *twenty-eight*, *twenty-nine*, etc., a subtractive form is sometimes used, consisting of the part. of *δέω* (*want*) agreeing either with the smaller or the larger number; as, *ένος δέοντος πενήκοντα* (*undequinquaginta*, *fifty, one wanting*); *ένος δέων πενηκοστός ἀνὴρ* (*undequinquagesimus vir*, *the fiftieth man, wanting one*).

REM. 6. In regard to fractions and mixed numbers,  $\frac{1}{2}$  is expressed in general by the adjective *ἡμισυς*, or by *ἡμί* prefixed to the term designating any particular kind of weight, measure, or magnitude; as, *ἡμιτάλαντον* (*half-talent*), etc.;  $\frac{1}{3}$ ,  $\frac{1}{4}$ ,  $\frac{1}{5}$ , etc. by compounding the ordinals *τρίτος*, etc. with the noun *μόριον* (*part*); as, *τριτημόριον*  $\frac{1}{3}$ , *τεταρτημόριον*  $\frac{1}{4}$ , etc. In expressing mixed numbers, either the ordinal next greater than the whole number is placed before the above expressions for fractions, or the cardinal before their plural forms; the former implying the antecedent wholes by expressing a subsequent part, and the latter expressing the wholes in parts; as, *τρίτον ἡμιτάλαντον* ( $2\frac{1}{2}$  talents, lit. *the third half talent*, implying two whole ones besides), or, *τρία ἡμιτάλαντα* ( $1\frac{1}{2}$  talents, *three half-talents*), etc.

### § 23. Declension of Numerals.

1. The first four cardinal numbers are thus declined: —

N.	<i>εἷς</i>	<i>μία</i>	<i>ἓν</i>	<i>δύο</i> ( <i>δύω</i> )
G.	<i>ένος</i>	<i>μιᾶς</i>	<i>ένός</i>	<i>δυοῖν</i> ( <i>δυεῖν</i> , <i>δυῶν</i> )
D.	<i>ένί</i>	<i>μιᾷ</i>	<i>ένί</i>	<i>δυοῖν</i> ( <i>δυσί</i> , <i>δυοῖσι</i> )
A.	<i>εἷνα</i>	<i>μίαν</i>	<i>έν.</i>	<i>δύο</i> ( <i>δύω</i> ).
N.	<i>τρεις</i>	<i>τρία</i>	<i>τέσσαρες</i> ( <i>τέτταρες</i> )	<i>τέσσαρα</i>
G.	<i>τριῶν</i>	<i>τριῶν</i>	<i>τεσσαράων</i>	
D.	<i>τρισί</i>	<i>τρισί</i>	<i>τέσσαρσι</i> (poet. <i>τέτρασι</i> )	
A.	<i>τρεις</i>	<i>τρία</i>	<i>τέσσαρας</i>	<i>τέσσαρα</i> .

REM. 1. The negative compounds of *εἷς*, *οὐδείς* and *μηδείς*, are declined like *εἷς* (as, *οὐδείς*, *οὐδεμία*, *οὐδέν*, G. *οὐδένος*, *οὐδεμιᾶς*, etc.), and are sometimes used in the plural; as, *οὐδένες*, *οὐδένων*, *οὐδένας*.

REM. 2. *Ἄμφω*, like *δύο*, has *ἀμφοῖν* in the gen. and dat. of all genders, and has only these forms. But both this and *δύο*, *δύω* are

sometimes indeclinable, especially in Homer. In the Epic dialect *δύο* becomes *δοιῶ*, *δοιοί*, D. *δοιοῖς*, etc.

2. Of the other cardinals, only the round numbers from two hundred (*διακόσιοι*) to ten thousand (*μύριοι*) are declined. These are declined like the plural (like the singular only when they belong to a collective noun in the singular) of adjectives with three endings in *ος*, *η* (*α*), *ον*, while all ordinals are declined like these adjectives both in the singular and plural.

REM. 3. To express two or more *thousands* or *tens of thousands*, numeral adverbs are prefixed to *χίλιοι* and *μύριοι*; ε*ς*, *τρισχίλιοι* (*three thousands*), *πεντακισμύριοι* (*fifty thousands*).

## SECTION VI.

## PRONOUNS.

§ 24. *Personal Pronouns.*

1. THE simple *substantive* or *personal pronouns* *ἐγώ* (*I*), *σύ* (*thou*), *ἔ* (*he, she, it*), *αὐτός* (*he, himself*): —

		<i>Singular.</i>		
N.	<i>ἐγώ, I</i>	<i>σύ</i>	( <i>ἔ</i> )	<i>αὐτός -ή -ό</i>
G.	<i>ἐμοῦ, μου, of me</i>	<i>σοῦ</i>	<i>οῦ</i>	<i>αὐτοῦ -ῆς -οῦ</i>
D.	<i>ἐμοί, μοί, to me</i>	<i>σοί</i>	<i>οἱ</i>	<i>αὐτῷ -ῆ -ῷ</i>
A.	<i>ἐμέ, μέ, me</i>	<i>σέ</i>	<i>ἔ</i>	<i>αὐτόν -ήν -ό</i>
		<i>Dual.</i>		
N. A.	<i>νώ, we both, us both</i>	<i>σφῶ</i>	<i>σφῶέ</i>	<i>αὐτῶ -ά -ώ</i>
G. D.	<i>νῶν, of (to) us both</i>	<i>σφῶν</i>	<i>σφῶϊν</i>	<i>αὐτοῖν -αῖν -οῖν</i>
		<i>Plural.</i>		
N.	<i>ἡμεῖς, we</i>	<i>ὑμεῖς</i>	<i>σφεῖς, σφέα</i>	<i>αὐτοί -αί -ά</i>
G.	<i>ἡμῶν, of us</i>	<i>ὑμῶν</i>	<i>σφῶν</i>	<i>αὐτῶν -ῶν -ῶν</i>
D.	<i>ἡμῖν, to us</i>	<i>ὑμῖν</i>	<i>σφίσι,</i>	<i>αὐτοῖς -αῖς -οῖς</i>
A.	<i>ἡμᾶς, us</i>	<i>ὑμᾶς</i>	<i>σφᾶς, σφέα</i>	<i>αὐτοῖς -άς -ά.</i>

REM. 1. *Αὐτός* with the article means *the same*, and is often contracted with the article, making *ταυτοῦ* (from *τοῦ αὐτοῦ*), *ταῦτα*, *ταῦτη*, *ταυτό* or *ταυτόν* (*ν* being often added to the neuter of the contracted form).

## DIALECTIC FORMS OF ἐγώ, σύ, ἔ.

## FIRST PERSON.

## SECOND PERSON.

*Singular.*

N.	ἐγών (Æol., Ep.); ἐγώνγα, ἐγώνη (Dor.).	τύ (Dor.), τύνη (Ep.).
G.	ἐμέο, ἐμεῦ, μεῦ (Ep. and Ion.); ἐμείο, ἐμέθεν (Ep.); ἐμεῦς, ἐμοῦς (Æol. and Dor.).	τεῦ (Dor.); σέο, σεῦ (Ep. and Ion.); σείο, τεοίο (Ep.); σέθεν (poet.); τεῦς, τεοῦς (Æol. and Dor.); τίος, τί- ως, τίω, τιοῦς (Dor.).
D.	ἔμοι (Bæot.); ἐμίν, ἔμινγα (Dor.).	τίν, τεῖν (Ep. and Dor.); τοί (Ep. and Ion.).

*Dual.*

N. A.	νῶϊ, νῶϊν (Ep.).	σφῶϊ, σφῶϊν (Ep.).
G. D.	νῶϊν (Ep.).	σφῶϊν (Ep.).

*Plural.*

N.	ἡμέες (Ion.); ἀμές (Dor.); ἄμμες (Æol.).	ὑμέες (Ion.); ὑμές (Dor.); ὔμμες (Æol.).
G.	ἡμέων (Ep. and Ion.); ἡμείων (Ep.); ἀμμέων (Æol.).	ὑμέων (Ep. and Ion.); ὑμείων (Ep.); ὔμμέων (Æol.).
D.	ἄμμι (Ep. Æol.); ἀμμέσι (Æol.).	ὔμμιν (Ep. and Æol.).
A.	ἡμέας (Ep. and Ion.); ἄμμε (Ep. & Æol.); ἀμέ (Dor.).	ὑμέας (Ion.); ὔμμε (Ep. and Æol.); ὑμέ (Dor.).

## THIRD PERSON.

*Singular.**Dual.**Plural.*

G.	ἔο, εἶ (Ep. and Ion.); εἶο, εἶίο, ἔθεν (Ep.); εἶοῦς (Æol. and Dor.).	N. A.	G. σφέων (Ep. and Ion.); σφείων (Ep.).
D.	εἶοι.	(Ep.).	D. σφί, σφίν (Ep. and Ion.); ἄσφι (Æol.).
A.	εἶέ (Ep.); μίν (Ion.); νίν, σφέ (Dor. and al- so Attic poetry).	G. D.	A. σφέ (Ep.); σφέας (Ion.); ψέ (Dor.); ἄσφε (Æol.); μίν (Ion.).

2. From the genitive of the above personal pronouns are derived the *possessive pronouns*. They are inflected like adjectives in *os*, and are as follows: —

ἐμός (*my, mine*), ἡμέτερος (*our*), νωΐτερος (*of us two, only Epic*), σός (Dor. and Ep. *τεός, thy, thine*), ὑμέτερος (*your*), σφωΐτερος (*of you two, only Epic*), ἐός (Dor. and Ep.), ὅς (*his, her, its, Dor. and Ep.*, but the Attic generally uses *ἑαυτοῦ* instead of it), σφέτερος (generally plur., *their*).

REM. 2. In the Doric and Epic dialect we find ἀμός or ἄμός, *our*, ὑμός, *your*, σφός, *his*; also, σφέτερος often in the sense of ἐμός, σός, ἡμέτερος and ὑμέτερος.

3. *Reflexive Pronouns.* — These are ἐμαντοῦ (*of myself, my own*), σεαυτοῦ (*of thyself, thy own*), ἑαυτοῦ (*of himself, his own*). They are composed of αὐτός joined to the three accusatives ἐμέ, σέ, and ἕ, the parts being always separated in Homer, and in the plural of the first and second person, and sometimes of the third, in the Attic dialect. They can have no nominative, of course, since they always express the *object* of one's own action, thought, or reference.

Singular.		Plural.	
G. ἐμαντοῦ	-ῆς	ἡμῶν	αὐτῶν
D. ἐμαντῶ	-ῆ	ἡμῖν	αὐτοῖς (-αῖς)
A. ἐμαντόν	-ήν	ἡμᾶς	αὐτούς (-άς)
G. σεαυτοῦ	-ῆς	ὑμῶν	αὐτῶν
D. σεαυτῶ	-ῆ	ὑμῖν	αὐτοῖς (-αῖς)
A. σεαυτόν	-ήν	ὑμᾶς	αὐτούς (-άς)
G. ἑαυτοῦ	-ῆς	ἑαυτῶν, or	σφῶν αὐτῶν
D. ἑαυτῶ	-ῆ	ἑαυτοῖς -αῖς, or	σφίσιν αὐτοῖς (-αῖς)
A. ἑαυτόν	-ήν -ό	ἑαυτούς -άς -ά, or	σφᾶς αὐτούς (-άς), σφέα αὐτά.

REM. 3. σεαυτοῦ and ἑαυτοῦ are often contracted in the different cases by dropping the ε; as, σαυτοῦ, σαυτῶ, σαυτήν; αὐτῶ, αὐτῆ, αὐτοῖς, αὐταῖς, etc.

4. The *reciprocal pronoun* is ἀλλήλων (*of one another*), an abridged compound from ἄλλοι ἄλλων. As it always refers to more than one, and implies the action of one *on another*, it can, of course, have no singular and no nominative.



	<i>Plural.</i>			<i>Dual.</i>		
G.	ἀλλήλων	ἀλλήλων	ἀλλήλων	ἀλλήλοι	ἀλλήλαι	ἀλλήλοι
D.	ἀλλήλοισ	ἀλλήλαις	ἀλλήλοισ	ἀλλήλοι	ἀλλήλαι	ἀλλήλοι
A.	ἀλλήλους	ἀλλήλας	ἀλληλα	ἀλλήλω	ἀλλήλα	ἀλλήλω.

§ 25. *Demonstrative and Relative Pronouns.*

1. The *demonstrative pronouns* are οὗτος, ὅδε (*this*, the former generally referring to what precedes, the latter to what follows), and ἐκεῖνος (*that*). ὅδε is simply the article with the inseparable particle -δε, and is declined like the article, which see, § 10, 4. The others are thus declined : —

*Singular.*

N.	οὗτος	αὕτη	τούτο	ἐκεῖνος	ἐκείνη	ἐκεῖνο
G.	τούτου	ταύτης	τούτου	ἐκείνου	ἐκείνης	ἐκεῖνου
D.	τούτῳ	ταύτῃ	τούτῳ	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
A.	τούτον	ταύτην	τούτο	ἐκεῖνον	ἐκείνην	ἐκεῖνο

*Plural.*

N.	οὗτοι	αὗται	ταῦτα	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
G.	τούτων	ταύτων	τούτων	ἐκείνων	ἐκείνων	ἐκείνων
D.	τούτοις	ταύταις	τούτοις	ἐκείνοις	ἐκείναις	ἐκείνοις
A.	τούτους	ταύτας	ταῦτα	ἐκείνους	ἐκεῖνας	ἐκεῖνα

*Dual.*

N. A.	τούτῳ	ταῦτα	τούτῳ	ἐκείνῳ	ἐκεῖνα	ἐκείνῳ
G. D.	τούτοι	ταύται	τούτοι	ἐκείνοι	ἐκεῖναι	ἐκείνοι.

REM. 1. As to the dialectic peculiarities, the article, which properly belongs here, has τοί and ταί (οὗτος, also, τούτοι, ταῦται) in the nom. plur. in the Doric dialect, besides other peculiarities in the oblique cases, such as nouns of the first and second declensions have. Ἐκεῖνος becomes κείνος in the Epic dialect and in Attic poetry, κῆνος Æol., τήνος Dor. In οὗτος and αὐτός, the Ionic inserts ε before the long endings ; as, τουτέφ, αὐτέφ, etc. Æolic τῶνδεων for τῶνδε.

REM. 2. Like οὗτος are declined ποσοῦτος (*so great*), τοιοῦτος (*such*), and τηλικούτος (*so old*), except that οὗτος, in these words, does not take a τ (and often ends in ν in the neuter singular) at the beginning in the oblique cases (as, ποσοῦτος, ποσαύτη, ποσοῦτο οἱ ποσοῦτον, G. ποσοῦτου, etc.). Like ἐκεῖνος is declined ἄλλος, ἄλλη, ἄλλο (*other, another*).

2. The *relative pronoun*  $\delta\varsigma$  (*who, which, that*) is declined as follows : —

	<i>Singular.</i>			<i>Plural.</i>			<i>Dual.</i>		
N. $\delta\varsigma$	$\eta$	$\delta$		$οἷ$	$αἷ$	$ᾶ$	$ῶ$	$ᾶ$	$ῶ$
G. $οὐ$	$\eta\varsigma$	$οὐ$		$\ῶν$	$\ῶν$	$\ῶν$	$οἶν$	$αἶν$	$οἶν$
D. $\phi$	$\eta$	$\phi$		$οἷς$	$αἷς$	$οἷς$	like the gen.		
A. $\delta\nu$	$\eta\nu$	$\delta$		$οὖς$	$ᾶς$	$ᾶ$	like the nom.		

REM. 3. The article is mostly used for the relative in the Doric and ancient forms of the language and in the Tragedians; also, to a considerable extent, in the Epic language. In Homer and the Doric,  $\delta$  stands for  $\delta\varsigma$ ;  $οἶο$  in the Epic and Ionic, and sometimes  $\delta\omicron\nu$  Epic and  $\epsilon\eta\varsigma$  Homeric, for  $οὐ$ ,  $\eta\varsigma$ .

### § 26. *Indefinite and Interrogative Pronouns.*

1. The indefinite and interrogative pronouns have the same form ( $\tau\iota\varsigma$ ,  $\tau\iota\varsigma$ , *any certain, some one; who? which? what?*), but are distinguished from each other by their *accent* and *position* relative to the word to which they belong; the former having its accent throughout (when it does not lose it by being an enclitic) on the *last* syllable (and always written as grave when not a circumflex) and standing *after* its word, the latter retaining the accent (always written acute, except on the contracted forms) on the *first* syllable throughout, and standing *before* its word.

INDEFINITE.			INTERROGATIVE.	
			<i>Singular.</i>	
N.	$\tau\iota\varsigma$	$\tau\iota$	$\tau\iota\varsigma$	$\tau\iota$
G.	$\tau\iota\nu\delta\omicron\varsigma$ , $\tau\omicron\upsilon$		$\tau\iota\nu\omicron\varsigma$ , $\tau\omicron\upsilon$	
D.	$\tau\iota\nu\iota$ , $\tau\phi$		$\tau\iota\nu\iota$ , $\tau\phi$	
A.	$\tau\iota\nu\acute{\alpha}$	$\tau\iota$	$\tau\iota\nu\acute{\alpha}$	$\tau\iota$
			<i>Plural.</i>	
N.	$\tau\iota\nu\epsilon\varsigma$	$\tau\iota\nu\acute{\alpha}$ , $\acute{\alpha}\tau\tau\alpha$	$\tau\iota\nu\epsilon\varsigma$	$\tau\iota\nu\acute{\alpha}$
G.	$\tau\iota\nu\omega\nu$		$\tau\iota\nu\omega\nu$	
D.	$\tau\iota\sigma\iota$		$\tau\iota\sigma\iota$	
A.	$\tau\iota\nu\acute{\alpha}\varsigma$	$\tau\iota\nu\acute{\alpha}$ , $\acute{\alpha}\tau\tau\alpha$	$\tau\iota\nu\acute{\alpha}\varsigma$	$\tau\iota\nu\acute{\alpha}$
			<i>Dual.</i>	
N. A.	$\tau\iota\nu\epsilon$		$\tau\iota\nu\epsilon$	
G. D.	$\tau\iota\nu\omicron\iota\nu$		$\tau\iota\nu\omicron\iota\nu$	

REM. 1. The negative compounds of *τις*, *οὔτις*, *μήτις*, etc. are declined like the simple *τις*; as, *οὔτινος*, *οὔτινι*, etc.

2. When the interrogative *τίς* and other interrogative words (whether pronouns or adverbs) stand in dependent sentences, the relative *ὅς*, *ὃ* is prefixed to them, making them *indirect interrogatives*; as, *ὅστις*, *ὁπόσος*, *ὁποῖος*, *ὁπότερος*, *ὅπου*, *ὅπως*, etc. In *ὅτις* (*who*, *whoever*), but not in the others, the relative is declined throughout with the interrogative. Thus:—

Singular.		Plural.	
N. ὅστις	ἥτις ὅτι	οἵτινες	αἵτινες ἅτινα, ἅττα
G. οὔτινος, ὅτου	ἡστινος	ὧντινων, ὅτων	
D. ὧτινι, ὅτῳ	ἡτινι	οἷσσισι, ὅτοις (rare)	αἷσσισι
A. ὄντινα	ἡντινα ὅτι	οὔστινας	ἄστινας ἅτινα, ἅττα.

REM. 2. The forms *τις*, *τίς* have in the dialects, gen. *τέο*, *τεῦ* (Ep., Ion., and Dor.), dat. *τέῳ*, *τῷ* (Ep., Ion.); and *τις*, gen. plur. *τέων* (Ep., Ion.), dat. *τέοισι* (Ep., Ion.), neut. plur. *ἄσσα*. In *ὅστις* the relative (which then becomes *ὃ*) is frequently not declined in the Epic and Ionic, and *τ* is doubled in the neuter, as, *ὄστις*, *ὄττι*, and in the oblique cases has the like dialectic endings to those of the simple *τίς*, *τις*.

3. The indefinite pronoun *δεῖνα* (*Mr. such-a-one*) has but one form for all genders, and is thus declined:—

	Singular.	Plural.
N.	δεῖνα	δεῖνες
G.	δεῖνος	δεῖνων
D.	δεῖνι	—
A.	δεῖνα	δεῖνας.

Sometimes it is wholly indeclinable; as, *τοῦ*, *τῷ*, *τὸν δεῖνα*.

### § 27. Correlative Pronouns and Adverbs.

Correlative pronouns and adverbs are those which have a mutual relation to each other in both sense and form. The correlative ideas expressed by correlative pronouns relate to *quantity* or *quality*; those expressed by adverbs, to *place*, *time*, and *manner*. The relation in each case is that between an *interrogative*, an *indefinite*, and a *demonstrative* and *relative*,

i. e. between a *question* answered *indefinitely* or by a *demonstrative* followed by a *relative*. The regular correlatives in Greek, it will be seen from the following, commence with  $\pi$  in the interrogatives, and have the same form in the interrogatives and indefinites (being distinguished only by the accent), while the demonstratives commence with  $\tau$ , and the relatives (and dependent interrogatives) with  $\delta$  (except  $\eta\lambda\acute{\iota}\kappa\omicron\varsigma$ ).

#### I. PRONOMINAL CORRELATIVES.

$\Pi\acute{o}\varsigma\omicron\varsigma$ ,  $\pi\omicron\sigma\acute{o}\varsigma$ ,  $\tau\acute{o}\varsigma\omicron\varsigma$  ( $\tau\omicron\sigma\acute{o}\varsigma\delta\epsilon$ ,  $\tau\omicron\sigma\omicron\upsilon\tau\omicron\varsigma$ ),  $\delta\acute{\omicron}\varsigma\omicron\varsigma$  OR  $\delta\acute{\omicron}\pi\acute{o}\varsigma\omicron\varsigma$ , = *how great (many) ? of a certain size (or quantity), so great, as ; —*  
 $\pi\acute{o}\iota\omicron\varsigma$ ,  $\pi\omicron\iota\acute{o}\varsigma$ ,  $\tau\acute{o}\iota\omicron\varsigma$  ( $\tau\omicron\iota\acute{o}\varsigma\delta\epsilon$ ,  $\tau\omicron\iota\omicron\upsilon\tau\omicron\varsigma$ ),  $\delta\acute{\iota}\omicron\varsigma$  OR  $\delta\acute{\omicron}\pi\acute{o}\iota\omicron\varsigma$ , = *of what kind ? of a certain kind, such, as ; —*  
 $\pi\eta\lambda\acute{\iota}\kappa\omicron\varsigma$ , . . . .  $\tau\eta\lambda\acute{\iota}\kappa\omicron\varsigma$  ( $\tau\eta\lambda\acute{\iota}\kappa\omicron\varsigma\delta\epsilon$ ,  $\tau\eta\lambda\acute{\iota}\kappa\omicron\upsilon\tau\omicron\varsigma$ ),  $\eta\lambda\acute{\iota}\kappa\omicron\varsigma$  OR  $\delta\pi\eta\lambda\acute{\iota}\kappa\omicron\varsigma$  = *how old (large) ? . . . . so old, as.* There are also the incomplete and rarely used correlative pronouns,  $\pi\acute{o}\sigma\tau\omicron\varsigma$ , *of what number ?* and  $\delta\acute{\omicron}\pi\acute{o}\sigma\tau\omicron\varsigma$ , *in whatever number*,  $\pi\omicron\sigma\tau\acute{\alpha}\iota\omicron\varsigma$ , *in how many days ?* and  $\delta\acute{\omicron}\pi\omicron\sigma\tau\acute{\alpha}\iota\omicron\varsigma$ , *in whatever number of days*,  $\tau\acute{\iota}\nu\omicron\varsigma$  ( $\tau\omicron\upsilon\upsilon\tau\omicron\varsigma$ ), *so little*, (each without the other correlative parts,) and  $\pi\omicron\delta\alpha\pi\acute{o}\varsigma$ ,  $\eta\mu\epsilon\delta\alpha\pi\acute{o}\varsigma$  ( $\acute{\upsilon}\mu\epsilon\delta\alpha\pi\acute{o}\varsigma$ ,  $\acute{\alpha}\lambda\lambda\omicron\delta\alpha\pi\acute{o}\varsigma$ ,  $\pi\alpha\upsilon\tau\omicron\delta\alpha\pi\acute{o}\varsigma$ ),  $\delta\acute{\omicron}\pi\omicron\delta\alpha\pi\acute{o}\varsigma$ , = *of what country ? of our (your, another, every) country, of whatever country.*

#### II. ADVERBIAL CORRELATIVES.

$\text{Πο}\acute{\upsilon}$  ( $\pi\acute{o}\theta\iota$  poet.),  $\text{Πο}\acute{\upsilon}$  ( $\tau\acute{o}\theta\iota$  poet.),  $\text{ο}\acute{\upsilon}$  ( $\acute{\upsilon}\theta\iota$  poet.) OR  $\delta\acute{\omicron}\pi\omicron\upsilon$  ( $\delta\acute{\omicron}\pi\acute{o}\theta\iota$  poet.), = *where ? somewhere, here, where ; —*  
 $\text{τ}\acute{o}\theta\epsilon\upsilon$ ,  $\delta\acute{\theta}\epsilon\upsilon$  OR  $\delta\acute{\omicron}\pi\omicron\theta\epsilon\upsilon$ , = *whence ? from some place, thence, whence ; —*  
 $\text{π}\acute{o}\iota$  ( $\pi\acute{o}\sigma\epsilon$  poet.),  $\text{π}\acute{o}\iota$ , . . . . ( $\omicron\iota$  poet.) OR  $\delta\acute{\omicron}\pi\omicron\iota$  ( $\delta\acute{\omicron}\pi\acute{o}\sigma\epsilon$  poet.), = *whither ? to some place . . . . whither ; —*  
 $\text{π}\acute{o}\tau\epsilon$ ,  $\text{π}\acute{o}\tau\acute{\epsilon}$ ,  $\text{τ}\acute{o}\tau\epsilon$ ,  $\delta\acute{\omicron}\tau\epsilon$  OR  $\delta\acute{\omicron}\pi\acute{o}\tau\epsilon$  (dialectic forms,  $\pi\acute{\eta}\mu\omicron\varsigma$  . . . .  $\tau\acute{\eta}\mu\omicron\varsigma$ , etc.) = *when ? at some time, then, when ; —*  
 $\text{π}\eta\eta\acute{\iota}\kappa\alpha$  . . . . ( $\tau\eta\eta\acute{\iota}\kappa\alpha$  poet.)  $\text{τ}\eta\eta\acute{\iota}\kappa\alpha\delta\epsilon$  OR  $\text{τ}\eta\eta\acute{\iota}\kappa\alpha\delta\alpha$ ,  $\eta\eta\acute{\iota}\kappa\alpha$  OR  $\delta\pi\eta\eta\acute{\iota}\kappa\alpha$ , = *at what time of day ? . . . . at this (that) time of day, at which time of day ; —*  
 $\text{π}\acute{\omega}\varsigma$ ,  $\text{π}\acute{\omega}\varsigma$ , ( $\tau\acute{\omega}\varsigma$ ,  $\acute{\omega}\varsigma$  poet.),  $\delta\acute{\omega}\delta\epsilon$  OR  $\omicron\acute{\upsilon}\tau\omega\varsigma$  ( $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omega\varsigma$ ),  $\acute{\omega}\varsigma$  OR  $\delta\acute{\omicron}\pi\omega\varsigma$ , = *how ? somehow, thus (so), as ; —*  
 $\text{π}\acute{\eta}$ ,  $\text{π}\acute{\eta}$ , ( $\tau\acute{\eta}$  poet.)  $\text{τ}\acute{\eta}\delta\epsilon$  OR  $\text{τα}\acute{\upsilon}\tau\acute{\eta}$ ,  $\acute{\eta}$

or ὅπη, = *in what way (direction) ? in some way, in this way, in which way* ; — ποσάκις, . . . . τοσάκις, ὁσάκις or ὀποσάκις = *how often ? . . . . so often, as often, as*. Also the somewhat correlative words τέως, *so long*, ἕως, *till* ; τόφρα, *so long as*, ὄφρα, *as long as*.

REM. In common prose, the ideas *here, there* are expressed by ἔνθα, ἐνθάδε, ἐνταῦθα (Ion. ἐνθαῦτα), and *hence*, by ἔνθεν, ἐνθένδε, ἐντεῦθεν (Ion. ἐνθεῦτεν). There are also the common demonstrative adverbs νῦν (*now*) and δεῦρο (*hither*), and the relative adverbs ἐπεὶ and ἐπειδή (*when*).

### § 28. Strengthening of Pronouns.

1. The enclitic particle γέ (γά Dor. and Æol.), which is placed after words of all sorts to give *prominence* or *emphasis* to their meaning, is often actually joined to ἐγώ and σύ for this purpose, in which case the accent is thrown back to the first syllable, in ἐγώ, except in the gen. ἐμοῦ ; as, ἔγωγε (*I for one, I for my part*), ἔμοιγε, σύγε, etc. The Æolic and Doric add νη also, in the same way ; as, ἐγώνη.

2. The suffix -δε is added to certain demonstrative words to increase their *demonstrative force* ; as, ὅδε, τοῖσδε, ᾧδε, etc. With like effect, also, the accented iota (*i* long) is added to demonstrative pronouns and adverbs, and absorbs a preceding short vowel ; as, οὔτοσί (*this here*), αὐτήι, τουτί (ο being absorbed), ὀδί, ἐκεινοσί ; οὐτωσί, νυνί, ἐνθαδί. Also τουτογί (from τουτό γε *i*), ταυταγί, etc.

3. The enclitic πέρ is attached to all relatives to give *precision* and *exactness* to the relative meaning (just as τέ is in the Epic) ; as, ὅσπερ (*precisely who*) ; ὅσοσπερ, ὅθενπερ, etc.

4. The particles δή, δήποτε, οὔν, δημοτοῦν, are often added to relative pronouns (but not to the simple relative ὅς), and some relative adverbs, in order to make their meaning more *comprehensive*, like our suffix *ever* in *whoever, whatever*, etc. ; as, ὅστισδήποτε (*whoever possibly, whoever*), ὅστισοῦν (*whoever then, whoever*), ὅσοσδήποτε (*however great*) ; ὅπωςοῦν, ὅπουδῆ, etc.

## CHAPTER III.

## CONJUGATION OF THE VERB.

§ 29. *Introduction.*

1. BESIDES the *active* and *passive*, the Greek often uses the tenses of the passive, except the aorist and future, in a reflexive or intransitive sense; in which sense, also, it has separate forms for the aor. and fut., thus forming a third voice, called the *middle*. The middle voice, then, expresses the *action of an agent upon himself, a part of himself, or in some way in reference to himself*; as, *τύπτομαι, I strike myself*; *ἐτύψατο τὴν κεφαλὴν, he struck his head*; *σταθμᾶσθαι, to weigh with one's self, consider*.

REM. 1. Verbs having only the middle voice are called *deponent verbs*; but if they have their aorist tense in the passive form (as many do), they are called *deponent passives*.

2. In addition to the tenses of our language, the Greek has what is called an *aorist tense* in each of the three voices, corresponding to the Latin narrative perfect, and nearly to our narrative imperfect, as distinguished from the progressive form with *am, was, etc.*, which form corresponds to the Greek imperfect.

3. The Greek, also, has *two forms* for the aorist and future in both the active, passive, and middle, and *two perfects* and *pluperfects* in the active, besides the *future perfect*, which is both middle and passive.

4. These double tenses are distinguished as *primary* and *secondary* tenses, some verbs forming one and some the other, but not commonly both, even in a single tense. Pure verbs (i. e. those having a vowel before the ending *ω*), with few exceptions, form only the *primary tenses*; while mute and liquid verbs may form both, except the *second future* active and middle, which is formed only by *liquid verbs*.

The *future perfect* is almost wholly confined to pure and mute verbs, and occurs but rarely even in these.

5. The present, perfect, and future are called *principal tenses*; the imperfect, pluperfect, and aorist, *historical tenses*.

6. The *modes* in Greek are the *indicative*, the *subjunctive*, the *optative*, the *imperative*, and the *infinitive*. The subjunctive is much more largely used than in English, being often used where we use the indicative, or the potential of a principal tense, while the optative corresponds almost wholly to the historical tenses of the English potential. Hence the optative may be considered as the *subjunctive of the historical tenses*.

7. Besides the modes, the Greek verb also has *participles* and the gerundive or *verbal adjective* in  $\tau\acute{o}s$  and  $\tau\acute{e}o{s}$ .

8. Only the principal tenses have the infinitive, imperative, and participle, and of these the future never has the imperative, and the perfect but rarely, since a command is always present, either as something independent or primary in its character (imper. aor.), or as subordinate (imper. pres.). Also, the future has no subjunctive, as the subjunctive is itself future in meaning; and the aorist has both the subjunctive and optative, because it is used both as a principal and an historical tense.

9. The verb, like the noun, has three numbers, the *singular*, the *dual*, and the *plural*; but there is no separate form for the first person of the dual in the active voice and the first and second aorist passive (which have endings of the same kind as the active), its place being supplied by the first person plural. By some grammarians the first person dual is rejected throughout the passive, as well as in the active.

10. Besides verbs ending in  $\omega$  in the indicative present, there are a few which end in  $\mu$ , and form their present, imperfect, and second aorist active and middle with different endings from other verbs. Verbs of the first form are called verbs in  $\omega$ ; those of the second, verbs in  $\mu$ .

## SECTION I.

VERBS IN  $\omega$ .§ 30. *Classification of Verbs in  $\omega$ .*

1. VERBS in  $\omega$  are classified according to the *last letter* of the root, which may generally be found by dropping  $\omega$  of the pres. indic. This letter is called the *characteristic*, as it determines the *character* or class of the verb.

2. When the characteristic is a vowel, the verb is called a *pure verb*, when it is a pi-, kappa-, or tau-mute, it is called a *mute verb*, and when one of the liquids  $\lambda, \mu, \nu, \rho$ , a *liquid verb*.

3. When the characteristic vowel is  $\alpha, \epsilon$ , or  $\omicron$ , this is generally contracted with the inflectional endings in the pres. and imperf., and the verb is called a *contract pure verb*, or simply a *contract verb*; as,  $\phi\lambda\acute{\epsilon}\omega, \phi\lambda\hat{\omega}$ .

4. The root obtained by dropping  $\omega$  of the pres. is not always the true root of the verb, but is often strengthened in mute and liquid verbs by the introduction of vowels or consonants which do not properly belong to the real root of the word. When the root of the pres. thus differs from the true root, it is called the *strengthened* or *impure stem*, and the true root, after rejecting the vowels or consonants by which it is strengthened, the *pure root* or *stem*. The characteristic, also, is called *pure* or *impure*, according as it is the final letter of the true root, or that modified by the strengthening consonant; as,  $\tau\acute{\upsilon}\pi\tau\text{-}\omega$ , — impure stem  $\tau\upsilon\pi\tau$ , pure  $\tau\upsilon\pi$ ; impure characteristic  $\pi\tau$ , pure  $\pi$ .

REM. 1. The strengthened stem of mute and liquid verbs remains only in the pres. and imperf., the pure stem being always found in the second aqr. or some other secondary tense (when used), or in derivative words.

5. The strengthened stem of verbs of the pi-mute class ends in  $\pi\tau$ , the pure stem ending in  $\pi$  (except in  $\beta\lambda\acute{\alpha}\pi\tau\omega$  and



κρύπτω, which end in  $\beta$  — ἐβλάβην—; and βάπτω, θάπτω, ῥάπτω, σκάπτω, ῥίπτω, and θρύπτω, which end in  $\phi$ ); as, κόπτω, aor. ἐκόπην.

6. The strengthened stem of verbs of the kappa-mute class generally ends in  $\sigma\sigma$  or  $\tau\tau$  (rarely in  $\zeta$ ), the pure stem ending in  $\gamma$  (except in φρίσσω, which ends in  $\kappa$ ); as, πρᾶσσω, sec. perf. πέπραγα.

7. The strengthened stem of verbs of the tau-mute class generally ends in  $\zeta$  (rarely in  $\sigma\sigma$ ,  $\tau\tau$ ), the pure stem ending in  $\delta$ ; as, κομίζω, derivative κομιδή.

REM. 2. The following verbs ending in  $\sigma\sigma\omega$  ( $\tau\tau\omega$ ) have  $\delta$  (instead of  $\gamma$ ) for their pure characteristic, viz. πᾶσσω, πλάσσω, βράσσω, ἐρέσσω, πίσσω, βλίττω, and perhaps a few others. On the contrary, of those ending in  $\zeta\omega$ , those denoting a *sound* or *cry* (as, στενάζω, to groan), together with στάζω, στίζω, στερίζω, μαστίζω, σφύζω, and ἀλαπάζω, have  $\gamma$  for their pure characteristic (instead of  $\delta$ ); while κλάζω, πλάζω, σαλπίζω have  $\gamma\gamma$ . The verbs παίζω, ἀρπάζω, βαστάζω, and νυστάζω vary between  $\delta$  and  $\gamma$ .

REM. 3. The most common strengthening of the stem-vowel in mute verbs is by changing  $\epsilon$  into  $\epsilon\iota$ , and  $\upsilon$  into  $\epsilon\upsilon$  in the pres. and imperf.; as, λείπω (root λιπ-), φεύγω (root φυγ-).

8. The stem of many *liquid verbs*, also, is strengthened in the pres. and imperf., either by doubling  $\lambda$ , by inserting  $\nu$  after the characteristic, by introducing  $\iota$  before  $\nu$  or  $\rho$ , in the endings  $\alpha\iota\omega$ ,  $\epsilon\iota\omega$ ,  $\alpha\iota\omega$ , and  $\epsilon\iota\omega$ , or by simply lengthening in quantity  $\iota$  and  $\upsilon$  in the endings  $\bar{\iota}\omega$ ,  $\bar{\upsilon}\omega$ ,  $\bar{\upsilon}\omega$ ; as, στέλλω (pure stem  $\sigma\tau\epsilon\lambda$ ), τέμνω (τεμ), φαίνω (φᾶν), κτείνω (κτεν), αἴρω (ᾶρ), σπείρω (σπερ), κρίνω (κρῖν), ἀμύνω (ᾶμῦν), σύρω (σῦρ).

### § 31. Reduplication and Augment.

1. The additions made to the beginning of the stem of verbs in their conjugation are called *reduplication* and *augment*.

2. *Reduplication* takes place in the perf. and pluperf. (which latter tense generally takes, also, the temporal augment  $\epsilon$  before the reduplication) of all voices, and in the future perf. mid. or pass., in all verbs commencing with a single con-

sonant (i. e. not two consonants nor a double consonant) or a mute and liquid, except  $\rho$ , and in most cases  $\gamma\nu$ ,  $\gamma\lambda$ , and  $\beta\lambda$ . It consists in repeating the initial consonant, with  $\epsilon$  (Epic  $\epsilon\iota$  in some verbs) after it, which are retained in all the modes and the participle; as,  $\lambda\acute{\upsilon}\omega$ , perf.  $\lambda\acute{\epsilon}\text{-}\lambda\upsilon\kappa\alpha$ , subj.  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\kappa\omega$ , infin.  $\lambda\epsilon\text{-}\lambda\upsilon\kappa\acute{\epsilon}\nu\alpha\iota$ , part.  $\lambda\epsilon\text{-}\lambda\upsilon\kappa\acute{\omega}\varsigma$ , plup.  $\acute{\epsilon}\text{-}\lambda\epsilon\text{-}\lambda\acute{\upsilon}\kappa\epsilon\upsilon\iota\nu$ .

REM. 1. But  $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ ,  $\lambda\alpha\gamma\chi\acute{\alpha}\nu\omega$ ,  $\sigma\upsilon\lambda\lambda\acute{\epsilon}\gamma\omega$  (and some other compounds of  $\lambda\acute{\epsilon}\gamma\omega$ ), ( $\acute{\rho}\acute{\epsilon}\omega$ ), and  $\mu\acute{\epsilon}\iota\rho\omicron\mu\alpha\iota$ , generally take  $\epsilon\iota$  instead of the reduplication; as,  $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ , perf.  $\epsilon\acute{\iota}\lambda\eta\phi\alpha$ , plup.  $\epsilon\acute{\iota}\lambda\acute{\eta}\phi\epsilon\upsilon\iota\nu$ . But  $\kappa\tau\acute{\alpha}\omicron\mu\alpha\iota$  takes the reduplication as though it commenced with a mute and liquid; as, perf.  $\kappa\acute{\epsilon}\text{-}\kappa\tau\eta\mu\alpha\iota$ .

3. Many verbs beginning with  $\epsilon$ ,  $o$ , or a short  $a$  before a consonant, instead of the regular reduplication in the perf. and pluperf., augment the vowel, as in the temporal augment, and at the same time repeat before it the unaugmented vowel with the following consonant. This is called the *Attic reduplication*, but is in general use. It rarely admits any additional augment in the plup. except in  $\acute{\eta}\kappa\eta\kappa\acute{\omicron}\sigma\epsilon\upsilon\iota\nu$ ; as,  $\acute{\alpha}\lambda\acute{\epsilon}\omega$ , perf.  $\acute{\alpha}\lambda\text{-}\acute{\eta}\lambda\epsilon\kappa\alpha$ , plup.  $\acute{\alpha}\lambda\text{-}\acute{\eta}\lambda\acute{\epsilon}\kappa\epsilon\upsilon\iota\nu$ ;  $\acute{\epsilon}\mu\acute{\epsilon}\omega$ ,  $\acute{\epsilon}\mu\text{-}\acute{\eta}\mu\epsilon\kappa\alpha$ . But when the second syllable of the stem is a diphthong, it is shortened (except in  $\acute{\epsilon}\rho\acute{\epsilon}\acute{\iota}\delta\omega$ ) in the reduplicated tenses, viz.  $\epsilon\iota$  into  $\iota$  (into  $\epsilon$  in liquid verbs), and  $ou$  into  $o$ ; as,  $\acute{\alpha}\lambda\acute{\epsilon}\acute{\iota}\phi\omega$ ,  $\acute{\alpha}\lambda\text{-}\acute{\eta}\lambda\iota\phi\alpha$ ;  $\acute{\alpha}\kappa\acute{\omicron}\upsilon\omega$ ,  $\acute{\alpha}\kappa\text{-}\acute{\eta}\kappa\omicron\alpha$ , etc.

REM. 2. The verbs that take this reduplication (which they generally retain in the pass., except  $\acute{\alpha}\kappa\acute{\omicron}\upsilon\omega$ , which becomes  $\acute{\eta}\kappa\omicron\upsilon\sigma\mu\alpha\iota$  in the perf. pass.) are (except in the dialects) chiefly the following:  $\acute{\alpha}\gamma\acute{\epsilon}\rho\omega$ ,  $\acute{\alpha}\kappa\acute{\omicron}\upsilon\omega$ ,  $\acute{\alpha}\lambda\acute{\epsilon}\acute{\iota}\phi\omega$ ,  $\acute{\alpha}\lambda\acute{\epsilon}\omega$ ,  $\acute{\alpha}\rho\acute{\omicron}\omega$ ,  $\acute{\epsilon}\gamma\acute{\epsilon}\rho\omega$ ,  $\acute{\epsilon}\sigma\theta\acute{\iota}\omega$ ,  $\acute{\epsilon}\lambda\alpha\acute{\upsilon}\nu\omega$ ,  $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\chi\omega$ ,  $\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$  (from the stem  $\epsilon\lambda\epsilon\upsilon\theta\text{-}$ ),  $\acute{\epsilon}\mu\acute{\epsilon}\omega$ ,  $\acute{\phi}\acute{\epsilon}\rho\omega$  ( $\acute{\epsilon}\nu\epsilon\kappa\text{-}$ ),  $\acute{\epsilon}\rho\acute{\epsilon}\acute{\iota}\delta\omega$ ,  $\acute{\omicron}\rho\acute{\upsilon}\sigma\sigma\omega$ ,  $\acute{\omicron}\lambda\lambda\upsilon\mu\iota$  and  $\acute{\omicron}\mu\upsilon\mu\iota$ .

REM. 3. The sec. aor. act. of  $\acute{\alpha}\gamma\omega$  and  $\acute{\phi}\acute{\epsilon}\rho\omega$  ( $\acute{\epsilon}\nu\epsilon\kappa\text{-}$ ) have a similar reduplication (also various other sec. aor., both act. and mid., in the Epic dialect), except that the augment is placed on the repeated vowel, and hence remains only in the indic.; as,  $\acute{\eta}\gamma\alpha\gamma\omicron\nu$ ,  $\acute{\eta}\nu\epsilon\gamma\kappa\omicron\nu$  (but  $\acute{\alpha}\gamma\acute{\alpha}\gamma\omega$ , subj.).

4. The *augment* belongs only to the indicative of the historical tenses; and in verbs beginning with a consonant consists of  $\epsilon$  (called the *syllabic augment*) placed before the stem

of the verb in the imperf. and aor., and before the reduplication in the pluperf. ; as,  $\acute{\epsilon}\text{-}\lambda\upsilon\omicron\nu\omicron$ ,  $\acute{\epsilon}\text{-}\lambda\upsilon\sigma\alpha$ ,  $\acute{\epsilon}\text{-}\lambda\epsilon\text{-}\lambda\acute{\upsilon}\kappa\epsilon\upsilon\nu$ .

REM. 4. But when the verb begins with  $\rho$ , a double consonant, or two consonants which are not a mute followed by a liquid, and even with  $\beta\lambda$  and  $\gamma\lambda$  in some cases, and  $\gamma\nu$  always, the perf., plup., and future perf. have only the syllabic augment (except that  $\rho$  is reduplicated in some poetic perfects), like the imperf. and aor., but, unlike those tenses, retain it through all the modes and in the participle, as they do the reduplication, when they have it. In those beginning with  $\rho$ , the  $\rho$  is doubled after the augment (except in a few poetic forms, and where yet  $\lambda$ ,  $\sigma$ , and  $\mu$  are sometimes doubled) ; as,  $\acute{\rho}\acute{\iota}\pi\tau\omega$ , imp.  $\acute{\epsilon}\rho\acute{\rho}\acute{\iota}\pi\tau\omicron\nu$ , perf.  $\acute{\epsilon}\rho\acute{\rho}\acute{\iota}\phi\alpha$  ;  $\zeta\eta\tau\acute{\epsilon}\omega$ ,  $\acute{\epsilon}\zeta\eta\tau\acute{\eta}\kappa\epsilon\upsilon\nu$  ;  $\acute{\epsilon}\phi\theta\omicron\rho\alpha$  (pres.  $\phi\theta\epsilon\acute{\iota}\rho\omega$ ),  $\acute{\epsilon}\gamma\nu\omicron\rho\iota\sigma\mu\alpha\iota$  ( $\gamma\nu\omega\rho\acute{\iota}\zeta\omega$ ),  $\acute{\epsilon}\gamma\lambda\upsilon\mu\alpha\iota$  ( $\gamma\lambda\acute{\upsilon}\phi\omega$ ),  $\acute{\epsilon}\beta\lambda\acute{\alpha}\sigma\tau\eta\kappa\alpha$  ( $\beta\lambda\alpha\sigma\tau\acute{\alpha}\nu\omega$ ).

5. The only augment which verbs beginning with a vowel or diphthong receive in any tense, consists in lengthening, in certain cases, the initial vowel, which is called the *temporal augment*. But here, also, the perf., pluperf., and fut. perf. retain the augment throughout, while the imperf. and aor. retain it only in the indicative.

6. The temporal augment changes  $\alpha$ ,  $\alpha$ ,  $\alpha\iota$  into  $\eta$ ,  $\eta$  ;  $\omicron$ ,  $\omicron\iota$  into  $\omega$ ,  $\omega$  ;  $\epsilon$  into  $\eta$  ; and simply lengthens in quantity  $\iota$  and  $\upsilon$  short ; as, imp.  $\acute{\eta}\gamma\omicron\nu$  (pres.  $\acute{\alpha}\gamma\omega$ ),  $\eta\delta\acute{\epsilon}\omicron\nu$  ( $\alpha\acute{\upsilon}\xi\omega$ ),  $\acute{\eta}\tau\omicron\nu$  ( $\alpha\acute{\iota}\tau\acute{\epsilon}\omega$ ), perf.  $\acute{\eta}\lambda\pi\iota\kappa\alpha$  ( $\acute{\epsilon}\lambda\pi\acute{\iota}\zeta\omega$ ), aor.  $\acute{\omega}\mu\acute{\iota}\lambda\eta\sigma\alpha$  ( $\acute{\omicron}\mu\acute{\iota}\lambda\acute{\epsilon}\omega$ ),  $\acute{\omega}\kappa\eta\kappa\alpha$  ( $\omicron\acute{\iota}\kappa\acute{\epsilon}\omega$ ).

REM. 5. But some verbs in  $\alpha$ ,  $\alpha\nu$ , and  $\omicron\iota$  followed by a vowel (but not  $\omicron\acute{\omicron}\mu\alpha\iota$ ), and a few in  $\omicron\iota$  not followed by a vowel, are not augmented by any change of vowels, though  $\alpha$  is long in quantity in the augmented tenses. Such verbs are  $\acute{\alpha}\acute{\iota}\omega$  (imp.  $\acute{\alpha}\acute{\iota}\omicron\nu$ ),  $\alpha\acute{\upsilon}\alpha\acute{\iota}\nu\omega$ ,  $\omicron\iota\alpha\kappa\acute{\iota}\zeta\omega$ ,  $\omicron\iota\kappa\omicron\upsilon\rho\acute{\epsilon}\omega$ , etc.

REM. 6. In the following verbs in  $\epsilon$ , the  $\epsilon$  is changed into  $\epsilon\iota$  by the augment, instead of into  $\eta$ , viz.  $\acute{\epsilon}\acute{\alpha}\omega$  (*allow*),  $\acute{\epsilon}\theta\acute{\iota}\zeta\omega$  (*accustom*),  $\acute{\epsilon}\lambda\acute{\iota}\sigma\sigma\omega$  (*roll*),  $\acute{\epsilon}\lambda\kappa\omega$  ( $\acute{\epsilon}\lambda\kappa\text{-}$ , *draw*),  $\acute{\epsilon}\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$  (*work*),  $\acute{\epsilon}\rho\pi\omega$   $\acute{\epsilon}\rho\pi\acute{\upsilon}\zeta\omega$  (*creep*),  $\acute{\epsilon}\sigma\tau\acute{\iota}\acute{\alpha}\omega$  (*entertain*),  $\acute{\epsilon}\chi\omega$  (*have*),  $\acute{\epsilon}\pi\omicron\mu\alpha\iota$  (*follow*), and  $\alpha\acute{\iota}\rho\acute{\epsilon}\omega$  ( $\acute{\epsilon}\rho\text{-}$ , *take*) ; as,  $\acute{\epsilon}\acute{\alpha}\sigma\alpha$ ,  $\acute{\epsilon}\acute{\omega}\theta\alpha$ ,  $\acute{\epsilon}\acute{\iota}\chi\omicron\nu$ , etc. Also  $\acute{\epsilon}\acute{\iota}\pi\omicron\nu$  (stem  $\acute{\epsilon}\acute{\pi}\text{-}$ ).

REM. 7. The  $\omicron$  in  $\omicron\nu$ , and generally the  $\epsilon$  in  $\epsilon\nu$  and  $\epsilon\iota$  at the beginning of verbs, are not changed by augment. But  $\epsilon\nu$  occasionally becomes  $\eta\nu$ , and  $\epsilon\iota$  becomes  $\eta\iota$  in  $\acute{\epsilon}\acute{\iota}\kappa\acute{\alpha}\zeta\omega$ .

7. Verbs beginning with  $\epsilon\omicron$  augment the second vowel ( $\omicron$ ) ; as, imp.  $\acute{\epsilon}\acute{\omega}\rho\tau\alpha\zeta\omicron\nu$  ( $\acute{\epsilon}\acute{\omicron}\rho\tau\acute{\alpha}\zeta\omega$ ).

REM. 8. A few verbs commencing with  $\omega$ ,  $\omicron\nu$ , and some even with a short vowel, take the syllabic augment ( $\epsilon$ ) before their vowel, viz.

$\acute{\omega}\theta\acute{\epsilon}\omega$  (imp.  $\acute{\epsilon}\acute{\omega}\theta\omicron\nu\nu$ , rare  $\acute{\acute{\omega}}\theta\omicron\nu\nu$ , aor.  $\acute{\acute{\epsilon}}\omega\sigma\alpha$ ),  $\acute{\acute{\alpha}}\nu\acute{\epsilon}\omicron\mu\alpha\iota$ ,  $\omicron\acute{\upsilon}\rho\acute{\epsilon}\omega$ ;  $\acute{\acute{\alpha}}\gamma\nu\nu\mu\iota$  and  $\acute{\acute{\alpha}}\lambda\acute{\iota}\sigma\kappa\omicron\mu\alpha\iota$  in the aor. and perf., and the perfects  $\acute{\acute{\epsilon}}\omicron\iota\kappa\alpha$ ,  $\acute{\acute{\epsilon}}\omicron\lambda\pi\alpha$ ,  $\acute{\acute{\epsilon}}\omicron\rho\gamma\alpha$ . Also some others in the Epic dialect.

REM. 9. The verbs  $\acute{\acute{\omicron}}\rho\acute{\acute{\alpha}}\omega$ ,  $\acute{\acute{\alpha}}\nu\acute{\omicron}\acute{\iota}\gamma\omega$ , and  $\acute{\acute{\alpha}}\lambda\acute{\iota}\sigma\kappa\omicron\mu\alpha\iota$ , take both the syllabic and temporal augment; as, imp.  $\acute{\acute{\alpha}}\nu\acute{\acute{\epsilon}}\omicron\gamma\omicron\nu$ , perf.  $\acute{\acute{\epsilon}}\acute{\omega}\rho\alpha\kappa\alpha$ , etc.

REM. 10. The verbs  $\beta\omicron\acute{\upsilon}\lambda\omicron\mu\alpha\iota$ ,  $\acute{\acute{\delta}}\nu\acute{\alpha}\mu\alpha\iota$ , and  $\mu\acute{\acute{\epsilon}}\lambda\lambda\omega$  also often take  $\eta$ , especially in the later writers, instead of  $\epsilon$ , as though their stem commenced with a vowel; as,  $\acute{\acute{\eta}}\beta\omicron\upsilon\lambda\acute{\omicron}\mu\eta\nu$ ,  $\acute{\acute{\eta}}\delta\upsilon\nu\acute{\eta}\theta\eta\nu$ ,  $\acute{\acute{\eta}}\mu\epsilon\lambda\lambda\omicron\nu$ , etc.

REM. 11. In common prose only the augment of  $\acute{\acute{\epsilon}}\chi\rho\acute{\eta}\nu$  (except the augment  $\epsilon$  of the pluperf.) can be omitted, which is more commonly  $\chi\rho\acute{\eta}\nu$ , but in most kinds of poetry (rarely in the Attic) both the temporal and syllabic augment was often omitted for the sake of the metre, and for other reasons. In Ionic prose, also, the temporal augment is often omitted in all of the tenses.

REM. 12. Sometimes the present prefixes  $\epsilon$  to the root of a verb, which has the appearance of the syllabic augment; as,  $\acute{\acute{\epsilon}}\text{-}\theta\acute{\acute{\epsilon}}\lambda\omega$  ( $\theta\acute{\acute{\epsilon}}\lambda\omega$ ). Also, the present of verbs in  $\mu\iota$ , and some other verbs, whose root begins with a single consonant or a mute followed by a liquid, are reduplicated in the present, by prefixing the first consonant followed by  $\iota$  to the stem; as,  $\acute{\acute{\delta}}\iota\text{-}\delta\omega\mu\iota$  (stem  $\delta\omicron\text{-}$ ),  $\tau\iota\text{-}\tau\rho\acute{\acute{\alpha}}\omega$ , etc.

### § 32. Reduplication and Augment in Compound Verbs.

1. Most verbs compounded with a preposition take the augment and reduplication *between* the preposition and the verb; but where the compound verb has no simple form in use, or expresses not merely a modification of the idea of the simple verb, but a new idea, like an original verb, the augment and reduplication are often placed *before* the preposition, as in a simple verb; as,  $\acute{\acute{\alpha}}\pi\text{-}\acute{\acute{\epsilon}}\beta\alpha\lambda\lambda\omicron\nu$  ( $\acute{\acute{\alpha}}\pi\omicron\text{-}\beta\acute{\acute{\alpha}}\lambda\lambda\omega$ , *to throw from*),  $\acute{\acute{\alpha}}\pi\omicron\text{-}\beta\acute{\acute{\epsilon}}\beta\lambda\eta\kappa\alpha$ , etc.; but  $\acute{\acute{\alpha}}\mu\phi\acute{\acute{\iota}}\nu\nu\nu\mu\iota$  (*to clothe*, having no compound idea in it), aor.  $\acute{\acute{\eta}}\mu\phi\acute{\acute{\iota}}\sigma\alpha$ , etc.

REM. 1. In forming these compounds, prepositions ending in a vowel lose it, except  $\pi\epsilon\rho\acute{\acute{\iota}}$  and  $\pi\rho\acute{\acute{\omicron}}$ , and the  $\omicron$  of the latter of these is generally contracted, by crasis, with the augment  $\epsilon$  into  $\omicron\acute{\upsilon}$  (as  $\pi\rho\acute{\acute{\upsilon}}\text{-}\beta\alpha\iota\nu\omicron\nu$ , but also  $\pi\rho\acute{\acute{\omicron}}\acute{\acute{\epsilon}}\sigma\chi\omicron\nu$ , and the like). The  $\nu$ , also, in  $\acute{\acute{\epsilon}}\nu$  and  $\acute{\acute{\sigma}}\acute{\upsilon}\nu$ , which had been dropped or assimilated before a consonant in the present, appears again before the augment; as,  $\sigma\upsilon\nu\text{-}\acute{\acute{\epsilon}}\lambda\epsilon\gamma\omicron\nu$  ( $\sigma\upsilon\lambda\lambda\acute{\acute{\epsilon}}\gamma\omega$ ), etc.

REM. 2. Some verbs, on account of their partaking, perhaps, at the same time, of the nature of simples and compounds, take the augment and reduplication *both before and after* the preposition, viz.  $\acute{\acute{\alpha}}\mu\phi\acute{\acute{\epsilon}}\text{-}$

χομαι, ἀνέχομαι, ἀμφιγνοέω, ἀνορθώω, ἐνοχλέω, παροινέω; also διαιτάω, διακονέω, ἀμφισβητέω. Some verbs, also, vary as to the place of the augment, and some as to its being double or single.

2. In all other compound verbs, except those beginning with *δυσ-* before a short vowel (in which case this short vowel receives the augment), the augment and reduplication come at the beginning of the compound word; as, οἰκοδομέω, ᾠκοδόμουν; δυστυχέω, ἐ-δυστύχουν; — but *δυσαραστέω*, *δυσηρέστησα*, etc.

REM. 3. Occasionally, also, in compounds with *εὖ*, a short vowel following this particle is lengthened by the augment; as, *εὐεργετέω*, *εὐηργέτουν* or *εὐεργέτουν*.

### § 33. Tense-Characteristic, Mode-Vowel, and Personal Endings.

1. The tense-characteristic is the consonant which immediately follows the stem, in certain tenses, before the mode-vowel and personal endings; as, *ἐβουλευ-σ-άμην*.

REM. 1. The pres. and imperf. of all voices, and the perf. and pluperf. pass., and all the secondary tenses, except the second future passive, have no tense-characteristic.

2. The tense-characteristic of the first fut. and aor. act. and middle, and the fut. perf., is  $\sigma$ ; that of the first aor. pass.,  $\theta$ ; that of the first fut. pass., the syllable *θησ*, and of the second, *ησ*; and that of the perf. and pluperf. act. of verbs of the pi- and kappa-mute class, a mere aspiration of the final mute, but in all other verbs  $\kappa$ ; as, *λύ-σ-ω*, *ἔλυ-σ-άμην*, *λελύ-σ-ομαι*; *ἐλύ-θ-ην*; *λυ-θήσ-ομαι*, *τριβ-ήσ-ομαι*; *τέτριφα* (i. e. *τέτριβ-ά*), *λέλυ-κ-α*, *πεπέι-κ-α*.

REM. 2. It will be understood, of course, that in verbs ending in a tau-mute, this mute is dropped before the characteristics  $\kappa$  and  $\sigma$ , and changed into  $\sigma$  before  $\theta$ , and that the pi- and kappa-mutes suffer the usual euphonic changes before  $\sigma$  and the aspiration (see § 4); as, *πίσω* (instead of *πίθσω*), *ἐπίσθην* (for *ἐπίθθην*), *τρέψω* (for *τρέπσω*), *πέπλεχα* (for *πέπλεκ-ά*).

REM. 3. The fut. and aor. act. and middle of *liquid verbs* do not take  $\sigma$ , but the fut. adds  $\omega$ , *οὔμαι* (coming from *έω*, *έομαι*) to the pure stem of the verb, while the aor. simply lengthens this stem, by chang-

ing the final  $a$  into  $\eta$ , and  $\epsilon$  into  $\epsilon\iota$ , and  $\iota$  and  $\upsilon$  short into  $\iota$  and  $\upsilon$  long, before affixing the inflectional endings; as,  $\sigma\tau\epsilon\lambda\acute{\omega}$ ,  $\acute{\epsilon}\sigma\tau\epsilon\iota\lambda\alpha$ . Hence they belong in character to the secondary tenses.

REM. 4. The first aor. act. and mid. of the verbs  $\tau\acute{\iota}\theta\eta\mu\iota$ ,  $\delta\acute{\iota}\delta\omega\mu\iota$ , and  $\acute{\iota}\eta\mu\iota$  has  $\kappa$ , instead of  $\sigma$ , for characteristic, after the analogy of the perf.; as,  $\acute{\epsilon}\theta\eta\kappa\alpha$ ,  $\acute{\epsilon}\delta\omega\kappa\alpha$ ,  $\acute{\eta}\kappa\alpha$ . On the contrary, the irregular first aorists  $\epsilon\acute{\iota}\pi\alpha$ ,  $\acute{\eta}\nu\epsilon\gamma\kappa\alpha$ , and  $\acute{\epsilon}\chi\epsilon\alpha$  have no characteristic.

3. The mode-vowel and personal endings constitute that part of a verbal form which follows the *tense-stem* (consisting of the stem of the verb, with the augment, if any, prefixed, and the tense-characteristic affixed to it). The mode-vowel varies with the mode, and the personal ending with the person and number of the verb (as,  $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\text{-}\mu\alpha\iota$ ,  $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\omega\text{-}\mu\alpha\iota$ ,  $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\epsilon\text{-}\sigma\theta\epsilon$ ,  $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\eta\text{-}\sigma\theta\epsilon$ ). But often the mode-vowel is so blended by contraction with the initial vowel of the personal ending, that they do not appear as separate parts. Hence these two elements, and the tense-characteristic, will be exhibited together in the paradigms of the verb, and separated from the verb-stem; as,  $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\eta\eta\varsigma$  for  $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\eta\text{-}\iota\varsigma$ ,  $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\eta$  for  $\beta\omicron\upsilon\lambda\epsilon\acute{\upsilon}\text{-}\sigma\epsilon\text{-}\alpha\iota$ .

4. The following things should also be observed with regard to the personal endings and mode-vowels, which may be seen from inspection of the paradigms:—

a) That the third person dual of the principal tenses in the indic. and subj. of all voices ends in  $\sigma\nu$ , and of the historical tenses, in  $\eta\nu$  (occasionally, also, the sec. pers. in Attic writers).

b) That the third pers. plur., indic., and subj. *active* of the principal tenses ends in  $\sigma\iota$  (arising from  $\text{-}\nu\tau\iota$ ,  $\text{-}\nu\sigma\iota$ ), and of the historical tenses (indic. and opt.) in  $\text{-}\nu$ ; while in the *middle*, the third pers. plur. of the first class of tenses ends in  $\text{-}\nu\tau\alpha\iota$ , and of the second in  $\text{-}\nu\tau\omicron$ .

c) The principal tenses in the sing. of the *middle* (indic. and subj.) end in  $\text{-}\mu\alpha\iota$ ,  $\text{-}\sigma\alpha\iota$ ,  $\text{-}\tau\alpha\iota$ , the historical tenses (indic. and opt.), in  $\text{-}\mu\eta\nu$ ,  $\text{-}\sigma\omicron$ ,  $\text{-}\tau\omicron$ .

d) The mode-vowel of the subj. is always that of the indic. lengthened, viz.  $\omicron$  into  $\omega$ ,  $\epsilon$  and  $a$  into  $\eta$ , and  $\epsilon\iota$  into  $\eta$ .

e) The mode-vowel of the opt. is always  $\omega$ , except in the first aor. act. and middle, where it is  $\alpha$ .

f) The secondary or abbreviated ending of the third pers. plur. of the imper. act. is always the same in form (except in the perf.) as the gen. of the part. of the same tense.

§ 34. *Paradigms of Verbs in  $\omega$ .*

In order to make a full paradigm of verbs in  $\omega$ , the forms of the pure verb are given as far as used, and the other parts, essential to exhibit the characteristic formations of the other classes of verbs, have been borrowed from verbs of those classes. For this purpose, the old device of a second future active and middle has been revived, but by taking it from liquid verbs, where the form actually exists.

## ACTIVE VOICE.

## PRESENT.

## IMPERFECT.

*Indicative.*

S. 1. λύ-ω, <i>I free</i>	ἔ-λυ-ον, <i>I freed (or was freeing)</i>
2. λύ-εις, <i>thou freest</i>	ἔ-λυ-ες, <i>thou freedst</i>
3. λύ-ει, <i>he (she, it) frees</i>	ἔ-λυ-ε, <i>he freed</i>
D. 1. —	—
2. λύ-ετον, <i>you two free</i>	ἐ-λύ-ετον, <i>you two freed</i>
3. λύ-ετον, <i>they two free</i>	ἐ-λύ-ετην, <i>they two freed</i>
P. 1. λύ-ομεν, <i>we free</i>	ἐ-λύ-ομεν, <i>we freed</i>
2. λύ-ετε, <i>you free</i>	ἐ-λύ-ετε, <i>you freed</i>
3. λύ-ουσι, <i>they free</i>	ἔ-λυ-ον, <i>they freed.</i>

*Subjunctive and Optative.*

S. 1. λύ-ω, <i>I may (can, etc.) free</i>	λύ-οιμι, <i>I might (etc.) free</i>
2. λύ-ῆς, <i>thou mayst free</i>	λύ-οις, <i>thou mightst free</i>
3. λύ-ῃ, <i>he may free</i>	λύ-οι, <i>he might free</i>
D. 1. —	—
2. λύ-ητον, <i>you two may free</i>	λύ-οιτον, <i>you two might free</i>
3. λύ-ητον, <i>they two may free</i>	λυ-οίτην, <i>they two might free</i>
P. 1. λύ-ωμεν, <i>we may free</i>	λύ-οιμεν, <i>we might free</i>
2. λύ-ητε, <i>you may free</i>	λύ-οιτε, <i>you might free</i>
3. λύ-ωσι, <i>they may free</i>	λύ-οιεν, <i>they might free.</i>

*Present Imperative, Infinitive, and Participle.*

S. 2. λῦ-ε, <i>free thou</i>	P. 2. λύ-ετε, <i>free ye (you)</i>
3. λυ-έτω, <i>let him free</i>	3. λυ-έτωσαν, } <i>let them free.</i>
D. 2. λύ-ετον, <i>free you two</i>	οἱ -όντων
3. λυ-έτων, <i>let those two free</i>	
λύ-ειν, <i>to free</i>	λύ-ων, <i>freeing.</i>

## PERFECT.

## PLUPERFECT.

*Indicative.*

S. 1. λέ-λυ-κα, <i>I have freed</i>	ἔλε-λύ-κειν, <i>I had freed</i>
2. λέ-λυ-κας, <i>thou hast freed</i>	ἔλε-λύ-κεις, <i>thou hadst freed</i>
3. λέ-λυ-κε, <i>he has freed</i>	ἔλε-λύ-κει, <i>he had freed</i>
D. 1. —	—
2. λε-λύ-κατον, <i>you two have freed</i>	ἔλε-λύ-κειτον, <i>you two had freed</i>
3. λε-λύ-κατον, <i>they two have freed</i>	ἔλε-λυ-κείτην, <i>they two had freed</i>



## MIDDLE AND PASSIVE.

## PRESENT.

## IMPERFECT

*Indicative.*

λύ-ομαι, <i>I ransom (or pass.)</i>	ἐ-λυ-όμην, <i>I ransomed (or pass.)</i>
λύ-η, -ει, <i>thou ransomest</i>	ἐ-λύ-ου, <i>thou ransomedst</i>
λύ-εται, <i>he ransoms</i>	ἐ-λύ-ετο, <i>he ransomed</i>
λυ-όμεθον, <i>we two ransom</i>	ἐ-λυ-όμεθον, <i>we two ransomed</i>
λύ-εσθον, <i>you two ransom</i>	ἐ-λύ-εσθον, <i>you two ransomed</i>
λύ-εσθον, <i>they two ransom</i>	ἐ-λυ-έσθην, <i>they two ransomed</i>
λυ-όμεθα, <i>we ransom</i>	ἐ-λυ-όμεθα, <i>we ransomed</i>
λύ-εσθε, <i>you ransom</i>	ἐ-λύ-εσθε, <i>you ransomed</i>
λύ-ονται, <i>they ransom</i>	ἐ-λύ-οντο, <i>they ransomed.</i>

*Subjunctive and Optative.*

λύ-ωμαι, <i>I may ransom</i>	λυ-οίμην, <i>I might ransom</i>
λύ-η, <i>thou mayst ransom</i>	λύ-οιο, <i>thou mightst ransom</i>
λύ-ηται, <i>he may ransom</i>	λύ-οιτο, <i>he might ransom</i>
λυ-ώμεθον, <i>we two may ransom</i>	λυ-οίμεθον, <i>we two might ransom</i>
λύ-ησθον, <i>you two may ransom</i>	λύ-οισθον, <i>you two might ransom</i>
λύ-ησθον, <i>they two may ransom</i>	λυ-οίσθην, <i>they two might ransom</i>
λυ-ώμεθα, <i>we may ransom</i>	λυ-οίμεθα, <i>we might ransom</i>
λύ-ησθε, <i>you may ransom</i>	λύ-οισθε, <i>you might ransom</i>
λύ-ωνται, <i>they may ransom</i>	λύ-οιντο, <i>they might ransom.</i>

*Present Imperative, Infinitive, and Participle.*

λύ-ου, <i>ransom thou</i>	P. 2. λύ-εσθε, <i>ransom ye</i>
λυ-έσθω, <i>let him ransom</i>	3. λυ-έσθωσαν, } <i>let them ransom.</i>
λύ-εσθον, <i>ransom ye two</i>	or -έσθων
λυ-έσθων, <i>let those two ransom</i>	
λύ-εσθαι, <i>to ransom</i>	λυ-όμενος, <i>ransoming.</i>

## PERFECT.

## PLUPERFECT.

*Indicative.*

λέ-λυ-μαι, <i>I have ransomed</i>	ἐλε-λύ-μην, <i>I had ransomed</i>
λέ-λυ-σαι, <i>thou hast ransomed</i>	ἐλέ-λυ-σο, <i>thou hadst ransomed</i>
λέ-λυ-ται, <i>he has ransomed</i>	ἐλέ-λυ-το, <i>he had ransomed</i>
λε-λύ-μεθον, <i>we two have ransomed</i>	ἐλε-λύ-μεθον, <i>we two had ransomed</i>
λέ-λυ-σθον, <i>you two have ransomed</i>	ἐλέ-λυ-σθον, <i>you two had ransomed</i>
λέ-λυ-σθον, <i>they two have ransomed</i>	ἐλε-λύ-σθην, <i>they two had ransomed</i>

## ACTIVE VOICE.

- P. 1.  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\alpha\mu\epsilon\nu$ , we have freed  $\acute{\epsilon}\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\epsilon\iota\mu\epsilon\nu$ , we had freed  
 2.  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\alpha\tau\epsilon$ , you have freed  $\acute{\epsilon}\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\epsilon\iota\tau\epsilon$ , you had freed  
 3.  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\tilde{\alpha}\sigma\iota$ , they have freed  $\acute{\epsilon}\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\epsilon\sigma\alpha\nu$ , they had freed.

*Subjunctive and Optative.*

- S. 1.  $\lambda\epsilon\text{-}\lambda\upsilon\text{-}\kappa\omega$ , I may have freed  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\omicron\iota\mu\iota$ , I might have freed  
 2.  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\eta\varsigma$ , thou mayst have freed  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\omicron\iota\varsigma$ , thou mightst have freed  
 3.  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\eta$ , he may have freed  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\omicron\iota$ , he might have freed  
 D. 1. — — — — —  
 2.  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\eta\tau\omicron\nu$ , you two may have [freed]  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\omicron\iota\tau\omicron\nu$ , you two might have [freed]  
 3.  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\eta\tau\omicron\nu$ , they two may have [freed]  $\lambda\epsilon\text{-}\lambda\upsilon\text{-}\kappa\omicron\iota\tau\eta\nu$ , they two might have [freed]  
 P. 1.  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\omega\mu\epsilon\nu$ , we may have freed  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\omicron\iota\mu\epsilon\nu$ , we might have freed  
 2.  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\eta\tau\epsilon$ , you may have freed  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\omicron\iota\tau\epsilon$ , you might have freed  
 3.  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\omega\sigma\iota$ , they may have freed  $\lambda\epsilon\text{-}\lambda\acute{\upsilon}\text{-}\kappa\omicron\iota\epsilon\nu$ , they might have freed.

*Perfect Imperative, Infinitive, and Participle.*

- S. 2.  $\lambda\acute{\epsilon}\text{-}\lambda\upsilon\text{-}\kappa\epsilon$ , etc., like the imperative present, in perfects with  
 3. the sense of the present, in other verbs it is not used.

- D. 2.  
 3.

$\lambda\epsilon\text{-}\lambda\upsilon\text{-}\kappa\acute{\epsilon}\nu\alpha\iota$ , to have freed  $\lambda\epsilon\text{-}\lambda\upsilon\text{-}\kappa\acute{\omega}\varsigma$ , having freed.

## FIRST FUTURE.

## FIRST AORIST.

*Indicative.*

- S. 1.  $\lambda\acute{\upsilon}\text{-}\sigma\omega$ , I shall free  $\acute{\epsilon}\text{-}\lambda\upsilon\text{-}\sigma\alpha$ , I freed  
 2.  $\lambda\acute{\upsilon}\text{-}\sigma\epsilon\iota\varsigma$ , thou wilt free  $\acute{\epsilon}\text{-}\lambda\upsilon\text{-}\sigma\alpha\varsigma$ , thou freedst  
 3.  $\lambda\acute{\upsilon}\text{-}\sigma\epsilon\iota$ , he will free  $\acute{\epsilon}\text{-}\lambda\upsilon\text{-}\sigma\epsilon$ , he freed  
 D. 1. — — — — —  
 2.  $\lambda\acute{\upsilon}\text{-}\sigma\epsilon\tau\omicron\nu$ , you two will free  $\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\text{-}\sigma\alpha\tau\omicron\nu$ , you two freed  
 3.  $\lambda\acute{\upsilon}\text{-}\sigma\epsilon\tau\omicron\nu$ , they two will free  $\acute{\epsilon}\text{-}\lambda\upsilon\text{-}\sigma\acute{\alpha}\tau\eta\nu$ , they two freed  
 P. 1.  $\lambda\acute{\upsilon}\text{-}\sigma\omicron\mu\epsilon\nu$ , we will free  $\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\text{-}\sigma\alpha\mu\epsilon\nu$ , we freed  
 2.  $\lambda\acute{\upsilon}\text{-}\sigma\epsilon\tau\epsilon$ , you will free  $\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\text{-}\sigma\alpha\tau\epsilon$ , you freed  
 3.  $\lambda\acute{\upsilon}\text{-}\sigma\omicron\upsilon\sigma\iota$ , they will free  $\acute{\epsilon}\text{-}\lambda\upsilon\text{-}\sigma\alpha\nu$ , they freed.

*Optative (Future and Aorist).*

- S. 1.  $\lambda\acute{\upsilon}\text{-}\sigma\omicron\iota\mu\iota$ , I would free  $\lambda\acute{\upsilon}\text{-}\sigma\alpha\iota\mu\iota$ , I might free  
 2.  $\lambda\acute{\upsilon}\text{-}\sigma\omicron\iota\varsigma$ , thou wouldst free  $\lambda\acute{\upsilon}\text{-}\sigma\alpha\iota\varsigma$ , -σειας, thou mightst free  
 3.  $\lambda\acute{\upsilon}\text{-}\sigma\omicron\iota$ , he would free  $\lambda\acute{\upsilon}\text{-}\sigma\alpha\iota$ , -σειε, he might free

## MIDDLE AND PASSIVE.

λε-λύ-μεθα, <i>we have ransomed</i>	ἐλε-λύ-μεθα, <i>we had ransomed</i>
λέ-λυ-σθε, <i>you have ransomed</i>	ἐλέ-λυ-σθε, <i>you had ransomed</i>
λέ-λυ-νται, <i>they have ransomed</i>	ἐλέ-λυ-ντο, <i>they had ransomed.</i>

*Subjunctive and Optative.*

λε-λυ-μένος ᾧ, <i>I may have ransomed</i>	λε-λυ-μένος εἶην, <i>I might have rans.</i>
λε-λυ-μένος ᾗς, <i>thou mayst have rans.</i>	λε-λυ-μένος εἶης, <i>thou mightst h. r.</i>
λε-λυ-μένος ᾗ, <i>he may have rans.</i>	λε-λυ-μένος εἶη, <i>he might have rans.</i>

λε-λυ-μένω ἦτον, <i>you two may have</i> [ransomed]	λε-λυ-μένω εἶητον, <i>you two might</i> [have ransomed]
λε-λυ-μένω ἦτον, <i>they two may have</i> [ransomed]	λε-λυ-μένω εἶητην, <i>they two might</i> [have ransomed]
λε-λυ-μένοι ᾧμεν, <i>we may have rans.</i>	λε-λυ-μένοι εἶημεν, <i>we might h. r.</i>
λε-λυ-μένοι ᾗτε, <i>you may have rans.</i>	λε-λυ-μένοι εἶητε, <i>you might h. r.</i>
λε-λυ-μένοι ᾧσι, <i>they may have rans.</i>	λε-λυ-μένοι εἶησαν, <i>they might h. r.</i>

*Perfect Imperative, Infinitive, and Participle.*

λέ-λυ-σο, <i>ransom thou</i>	P. λέ-λυ-σθε, <i>ransom ye</i>
λε-λύ-σθω, <i>let him ransom</i>	λε-λυ-σθωσαν, } <i>let them ransom.</i>
λέ-λυ-σθον, <i>ransom you two</i>	οἱ -σθων }
λε-λύ-σθων, <i>let those two ransom</i>	
λε-λύ-σθαι, <i>to have ransomed</i>	λε-λυ-μένος, <i>having ransomed.</i>

## FIRST FUTURE.

## FIRST AORIST.

*Indicative.*

λύ-σομαι, <i>I shall ransom</i>	ἐ-λυ-σάμην, <i>I ransomed</i>
λύ-ση, -ει, <i>thou wilt ransom</i>	ἐ-λύ-σω, <i>thou ransomedst</i>
λύ-σεται, <i>he will ransom</i>	ἐ-λύ-σατο, <i>he ransomed</i>
λυ-σόμεθον, <i>we two will ransom</i>	ἐ-λυ-σάμεθον, <i>we two ransomed</i>
λύ-σεσθον, <i>you two will ransom</i>	ἐ-λύ-σασθον, <i>you two ransomed</i>
λύ-σεσθον, <i>they two will ransom</i>	ἐ-λυ-σάσθην, <i>they two ransomed</i>
λυ-σόμεθα, <i>we will ransom</i>	ἐ-λυ-σάμεθα, <i>we ransomed</i>
λύ-σεσθε, <i>you will ransom</i>	ἐ-λύ-σασθε, <i>you ransomed</i>
λύ-σονται, <i>they will ransom</i>	ἐ-λύ-σαντο, <i>they ransomed.</i>

*Optative (Future and Aorist).*

λυ-σοίμην, <i>I would ransom</i>	λυ-σαίμην, <i>I might ransom</i>
λύ-σοιο, <i>thou wouldst ransom</i>	λύ-σαιο, <i>thou mightst ransom</i>
λύ-σοιτο, <i>he would ransom</i>	λύ-σαιτο, <i>he might ransom</i>

## ACTIVE VOICE.

- |  |   |
|--|---|
| D. 1. —                                  | —   |
| 2. λύ-σοιτον, <i>you two would free</i>  | λύ-σαιτον, <i>you two might free</i>      |
| 3. λυ-σοίτην, <i>they two would free</i> | λυ-σαίτην, <i>they two might free</i>     |
| P. 1. λύ-σοιμεν, <i>we would free</i>    | λύ-σαιμεν, <i>we might free</i>           |
| 2. λύ-σοιτε, <i>you would free</i>       | λύ-σαιτε, <i>you might free</i>           |
| 3. λύ-σοιεν, <i>they would free</i>      | λύ-σαιεν, -σειαν, <i>they might free.</i> |

*Subjunctive and Imperative (Aorist).*

- |                                       |  |
|---------------------------------------|--|
| S. 1. λύ-σω, <i>I may free</i>        | —  |
| 2. λύ-σης, <i>thou mayst free</i>     | λῦ-σον, <i>free thou</i>                   |
| 3. λύ-ση, <i>he may free</i>          | λυ-σάτω, <i>let him free</i>               |
| D. 1. —                               | —  |
| 2. λύ-σητον, <i>you two may free</i>  | λύ-σατον, <i>free you two</i>              |
| 3. λύ-σητον, <i>they two may free</i> | λυ-σάτων, <i>let these two free</i>        |
| P. 1. λύ-σωμεν, <i>we may free</i>    | —  |
| 2. λύ-σητε, <i>you may free</i>       | λύ-σατε, <i>free ye</i>                    |
| 3. λύ-σωσι, <i>they may free</i>      | λυ-σάτωσαν, -σάντων, <i>let them free.</i> |

*Infinitive and Participle (Future and Aorist).*

- |                               |  |
|-------------------------------|--|
| λύ-σειν <i>(to) will free</i> | λῦ-σαι, <i>to free (to have freed)</i> |
| λύ-σων, <i>about to free</i>  | λύ-σας, <i>freeing (having freed).</i> |

## SECOND PERFECT.

## SECOND PLUPERFECT.

*Indicative.*

- |  |   |
|--|---|
| S. 1. πέ-φην-α, <i>I appear</i>        | έπε-φήν-ειν, <i>I appeared</i>          |
| 2. πέ-φην-ας, <i>thou appearest</i>    | έπε-φήν-εις, <i>thou appearedst</i>     |
| 3. πέ-φην-ε, <i>he appears</i>         | έπε-φήν-ει, <i>he appeared</i>          |
| D. 1. —                                | —                                       |
| 2. πε-φήν-ατον, <i>you two appear</i>  | έπε-φήν-ειτον, <i>you two appeared</i>  |
| 3. πε-φήν-ατον, <i>they two appear</i> | έπε-φην-είτην, <i>they two appeared</i> |
| P. 1. πε-φήν-αμεν, <i>we appear</i>    | έπε-φήν-ειμεν, <i>we appeared</i>       |
| 2. πε-φήν-ατε, <i>you appear</i>       | έπε-φήν-ειτε, <i>you appeared</i>       |
| 3. πε-φήν-ασι, <i>they appear</i>      | έπε-φήν-εσαν, <i>they appeared.</i>     |

*Subjunctive and Optative.*

- |  |  |
|--|--|
| S. 1. πε-φήν-ω, <i>I may appear</i>    | πε-φήν-οιμι, <i>I might appear</i>     |
| 2. πε-φήν-ης, <i>thou mayst appear</i> | πε-φήν-οις, <i>thou mightst appear</i> |
| 3. πε-φήν-η, <i>he may appear</i>      | πε-φήν-οι, <i>he might appear</i>      |

## MIDDLE AND PASSIVE.

λυ-σοίμεθον, <i>we two would ransom</i>	λυ-σαίμεθον, <i>we two might ransom</i>
λύ-σοισθον, <i>you two would ransom</i>	λύ-σαισθον, <i>you two might ransom</i>
λυ-σοίσθη, <i>they two would ransom</i>	λυ-σαισθη, <i>they two might ransom</i>
λυ-σοίμεθα, <i>we would ransom</i>	λυ-σαίμεθα, <i>we might ransom</i>
λύ-σοισθε, <i>you would ransom</i>	λύ-σαισθε, <i>you might ransom</i>
λύ-σουντο, <i>they would ransom</i>	λύ-σαιντο, <i>they might ransom.</i>

*Subjunctive and Imperative (Aorist).*

λύ-σωμαι, <i>I may ransom</i>	—
λύ-ση, <i>thou mayst ransom</i>	λῦ-σαι, <i>ransom thou</i>
λύ-σηται, <i>he may ransom</i>	λυ-σάσθω, <i>let him ransom</i>
λυ-σώμεθον, <i>we two may ransom</i>	—
λύ-σησθον, <i>you two may ransom</i>	λύ-σασθον, <i>ransom ye two</i>
λύ-σησθη, <i>they two may ransom</i>	λυ-σάσθων, <i>let those two ransom</i>
λυ-σώμεθα, <i>we may ransom</i>	—
λύ-σησθε, <i>you may ransom</i>	λύ-σασθε, <i>ransom ye</i>
λύ-σωνται, <i>they may ransom</i>	λυ-σάσθωσαν, -σάσθων, <i>let them</i> [ransom.]

*Infinitive and Participle (Future and Aorist).*

λύ-σεσθαι, <i>(to) will ransom</i>	λύ-σασθαι, <i>to ransom</i>
λυ-σόμενος, <i>about to ransom</i>	λυ-σάμενος, <i>having ransomed.</i>

## FUTURE PERFECT.

*Indicative.*

λε-λύ-σομαι, <i>I should have ransomed</i>
λε-λύ-ση, -ει, <i>thou wilt have ransomed</i>
λε-λύ-σεται, <i>he will have ransomed</i>
λε-λυ-σόμεθον, <i>we two shall have ransomed</i>
λε-λύ-σεσθον, <i>you two will have ransomed</i>
λε-λύ-σεσθη, <i>they two will have ransomed</i>
λε-λυ-σόμεθα, <i>we shall have ransomed</i>
λε-λύ-σεσθε, <i>you will have ransomed</i>
λε-λύ-σονται, <i>they will have ransomed.</i>

*Optative.*

λε-λυ-σοίμην, <i>I would have ransomed</i>
λε-λύ-σοιο, <i>thou wouldst have ransomed</i>
λε-λύ-σοιτο, <i>he would have ransomed</i>

## ACTIVE VOICE.

D. 1. —

2. πε-φῆν-ητον, you two may appear [appear] πε-φῆν-οιτον, you two might appear [pear]

3. πε-φῆν-ητον, they two may appear [appear] πε-φην-οίτην, they two might appear [pear]

P. 1. πε-φῆν-ωμεν, we may appear πε-φῆν-οιμεν, we might appear  
 2. πε-φῆν-ητε, you may appear πε-φῆν-οιτε, you might appear  
 3. πε-φῆν-ωσι, they may appear πε-φῆν-οιεν, they might appear.

*Second Perfect Imperative, Infinitive, and Participle.*

πέ-φην-ε, appear thou πε-φην-έναι, to appear πε-φην-ώς.

## SECOND FUTURE.

## SECOND AORIST.

*Indicative.*

S. 1. στελ-ῶ, I will send ἔ-λιπ-ον, I left  
 2. στελ-εῖς, thou wilt send ἔ-λιπ-ες, thou didst leave  
 3. στελ-εῖ, he will send ἔ-λιπ-ε, he left

D. 1. —

2. στελ-εῖτον, you two will send ἐ-λίπ-ετον, you two left  
3. στελ-εῖτον, they two will send ἐ-λίπ-έτην, they two left

P. 1. στελ-οὔμεν, we will send ἐλίπ-ομεν, we left  
 2. στελ-εῖτε, you will send ἐ-λίπ-ετε, you left  
 3. στελ-οὔσι, they will send ἔ-λιπ-ον, they left.

*Optative (Future and Aorist).*

S. 1. στελ-οῖμι, -οίην, I would send λίπ-οιμι, I might leave  
 2. στελ-οῖς, -οίης, thou wouldst send λίπ-οις, thou mightst leave  
 3. στελ-οῖ, -οίη, he would send λίπ-οι, he might leave

D. 1. —

2. στελ-οῖτον, -οίητον, you two w. s. λίπ-οιτον, you two might leave  
3. στελ-οῖτην, -οίητην, they two w. s. λιπ-οίτην, they two might leave

P. 1. στελ-οῖμεν, -οίημεν, we would send λίπ-οιμεν, we might leave  
 2. στελ-οῖτε, -οίητε, you would send λίπ-οιτε, you might leave  
 3. στελ-οῖεν, -οίησαν, they would send λίπ-οιεν, they might leave.

*Subjunctive and Imperative (Aorist).*

S. 1. λίπω, I may leave —  
 2. λίπῃς, thou mayst leave λίπ-ε, leave thou  
 3. λίπη, he may leave λιπ-έτω, let him leave

PASSIVE AND MIDDLE.

λε-λυ-σοίμεθον, *we two would have ransomed*  
 λε-λύ-σοισθον, *you two would have ransomed*

λε-λυ-σοίσθην, *they two would have ransomed*

λε-λυ-σοίμεθα, *we would have ransomed*  
 λε-λύ-σοισθε, *you would have ransomed*  
 λε-λύ-σοιντο, *they would have ransomed.*

*Future Perfect Infinitive and Participle.*

λε-λύ-σεσθαι, (to) *will have ransomed*      λε-λυ-σόμενος.

SECOND FUTURE.

SECOND AORIST.

*Indicative.*

στελ-ούμαι, <i>I will send for</i>	ἐ-λιπ-όμην, <i>I stayed (lit. left myself)</i>
στελ-ῆ, -εἶ, <i>thou wilt send for</i>	ἐ-λίπ-ου, <i>thou stayedst</i>
στελ-εῖται, <i>he will send for</i>	ἐ-λίπ-ετο, <i>he stayed</i>
στελ-οὔμεθον, <i>we two will send for</i>	ἐ-λιπ-όμεθον, <i>we two stayed</i>
στελ-εῖσθον, <i>you two will send for</i>	ἐ-λίπ-εσθον, <i>you two stayed</i>
στελ-εῖσθον, <i>they two will send for</i>	ἐ-λιπ-έσθην, <i>they two stayed</i>
στελ-οὔμεθα, <i>we will send for</i>	ἐ-λιπ-όμεθα, <i>we stayed</i>
στελ-εῖσθε, <i>you will send for</i>	ἐ-λίπ-εσθε, <i>you stayed</i>
στελ-οὔνται, <i>they will send for</i>	ἐ-λίπ-οντο, <i>they stayed.</i>

*Optative (Future and Aorist).*

στελ-οίμην, <i>I would send for</i>	λιπ-οίμην, <i>I might stay</i>
στελ-οίῳ, <i>thou wouldst send for</i>	λίπ-οίῳ, <i>thou mightst stay</i>
στελ-οίτο, <i>he would send for</i>	λίπ-οίτο, <i>he might stay</i>
στελ-οίμεθον, <i>we two would send for</i>	λιπ-οίμεθον, <i>we two might stay</i>
στελ-οῖσθον, <i>you two would send for</i>	λίπ-οῖσθον, <i>you two might stay</i>
στελ-οῖσθην, <i>they two would send for</i>	λιπ-οῖσθην, <i>they two might stay</i>
στελ-οίμεθα, <i>we would send for</i>	λιπ-οίμεθα, <i>we might stay</i>
στελ-οῖσθε, <i>you would send for</i>	λίπ-οῖσθε, <i>you might stay</i>
στελ-οῖντο, <i>they would send for</i>	λίπ-οῖντο, <i>they might stay.</i>

*Subjunctive and Imperative (Aorist).*

λίπ-ωμαι, <i>I may stay</i>	—
λίπ-ῆ, <i>thou mayst stay</i>	λιπ-οῦ, <i>stay thou</i>
λίπ-ῆται, <i>he may stay</i>	λίπ-έσθω, <i>let him stay</i>

## ACTIVE VOICE.

D. 1.

- |                                 |                               |
|---------------------------------|-------------------------------|
| 2. λίπ-ητον, you two may leave  | λίπ-ετον, leave ye two        |
| 3. λίπ-ητον, they two may leave | λιπ-έτων, let those two leave |

P. 1. λίπ-ωμεν, we may leave

- |                            |                         |
|----------------------------|-------------------------|
| 2. λίπ-ητε, you may leave  | λίπ-ετε, leave ye, etc. |
| 3. λίπ-ωσι, they may leave | λιπ-έτωσαν, -όντων.     |

Infinitive and Participle (Future and Aorist).

- |                          |                               |
|--------------------------|-------------------------------|
| στελ-εῖν, (to) will send | στελ-ῶν, about to send        |
| λιπ-εῖν, to leave        | λιπ-ῶν, leaving, having left. |

## PASSIVE VOICE.

FIRST FUTURE.

FIRST AORIST.

Indicative.

- |   |                                 |
|---|---------------------------------|
| S. 1. λυ-θήσομαι, I shall be freed        | ἐ-λύ-θην, I was freed           |
| 2. λυ-θήσῃ, -ει, thou wilt be freed       | ἐ-λύ-θῃς, thou wast freed       |
| 3. λυ-θήσεται, he will be freed           | ἐ-λύ-θη, he was freed           |
| D. 1. λυ-θησόμεθον, we two shall be freed | —                               |
| 2. λυ-θήσεσθον, you two will be freed     | ἐ-λύ-θητον, you two were freed  |
| 3. λυ-θήσεσθον, they two will be freed    | ἐ-λυ-θήτην, they two were freed |
| P. 1. λυ-θησόμεθα, we shall be freed      | ἐ-λύ-θημεν, we were freed       |
| 2. λυ-θήσεσθε, you will be freed          | ἐ-λύ-θητε, you were freed       |
| 3. λυ-θήσονται, they will be freed        | ἐ-λύ-θησαν, they were freed.    |

Optative (Future and Aorist).

- |  |                                  |
|--|----------------------------------|
| S. 1. λυ-θησοίμην, I would be freed        | λυ-θείην, I might be freed       |
| 2. λυ-θήσοιο, thou wouldst be freed        | λυ-θείης, thou mightst be freed  |
| 3. λυ-θήσοιτο, he would be freed           | λυ-θείη, he might be freed, etc. |
| D. 1. λυ-θησοίμεθον, we two would be freed | —                                |
| 2. λυ-θήσοισθον, you two would be freed    | λυ-θείητον, -θείτον              |
| 3. λυ-θησοίστην, they two would be freed   | λυ-θειήτην, -θείτην              |
| P. 1. λυ-θησοίμεθα, we would be freed      | λυ-θείημεν, -θείμεν              |
| 2. λυ-θήσοισθε, you would be freed         | λυ-θείητε, θείτε                 |
| 3. λυ-θήσοιντο, they would be freed        | λυ-θείησαν, -θείεν.              |

Subjunctive and Imperative (Aorist).

- |                                |                           |
|--------------------------------|---------------------------|
| S. 1. λυ-θῶ, I may be freed    | —                         |
| 2. λυ-θῆς, thou mayst be freed | λύ-θητι, be thou freed    |
| 3. λυ-θῆ, he may be freed      | λυ-θήτω, let him be freed |



MIDDLE AND PASSIVE.

λιπ-ώμεθον, <i>we two may stay</i>	—
λίπ-ησθον, <i>you two may stay</i>	λίπ-εσθον, <i>stay ye two</i>
λίπ-ησθον, <i>they two may stay</i>	λίπ-έσθων, <i>let those two stay</i>
λιπ-ώμεθα, <i>we may stay</i>	—
λίπ-ησθε, <i>you may stay</i>	λίπ-εσθε, <i>stay ye, etc.</i>
λίπ-ωνται, <i>they may stay</i>	λίπ-έσθωσαν, -έσθων.

*Infinitive and Participle (Future and Aorist).*

στελ-εῖσθαι, <i>(to) will send for</i>	στελ-ούμενος, <i>about to send for</i>
λίπ-έσθαι, <i>to stay</i>	λίπ-όμενος, <i>staying, having stayed.</i>

PASSIVE VOICE.

D. 1. —	—
2. λυ-θήτον, <i>you two may be freed</i>	λύ-θητον, <i>be ye two freed</i>
3. λυ-θήτων, <i>they two may be freed</i>	λυ-θήτων, <i>let those two be freed</i>
P. 1. λυ-θῶμεν, <i>we may be freed</i>	—
2. λυ-θήτε, <i>you may be freed</i>	λύ-θητε, <i>be ye freed, etc.</i>
3. λυ-θῶσι, <i>they may be freed</i>	λυ-θήτωσαν, -θέντων.

*Infinitive and Participle (Future and Aorist).*

λυ-θήσεσθαι, <i>(to) will be freed</i>	λυ-θησόμενος, <i>about to be freed</i>
λυ-θήναι, <i>to be freed (to have been freed)</i>	λυ-θείς, <i>freed.</i>

SECOND FUTURE.

SECOND AORIST.

*Indicative.*

S. 1. τριβ-ήσομαι, <i>I shall be rubbed, etc.</i>	ἐ-τριβ-ην, <i>I was rubbed, etc.</i>
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[Endings like First Fut. and First Aor. in all the modes and part.]

VERBAL ADJECTIVES TO λύ-ω.

λυτός, ἢ, ὄν, <i>freed or freeable</i>	λυ-τέος, <i>to be freed.</i>
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PERFECT PASSIVE AND MIDDLE OF MUTE AND LIQUID VERBS.

λείπω, <i>leave.</i>	βρέχω, <i>wet.</i>	ψεύδω, <i>deceive.</i>	αἶρω, <i>raise.</i>
S. 1. λέλειμμα	βέβρεγμα	ἔψευσμαι	ἤρμαι
2. λέλειψαι	βέβρεξαι	ἔψευσαι	ἤρσαι
3. λέλειπται	βέβρεκται	ἔψευσται	ἤρται
D. 1. λελείμμεθον	βεβρέγμεθον	ἔψευσμεθον	ἤρμεθον
2. λέλειφθον	βέβρεχθον	ἔψευσθον	ἤρθον
3. λέλειφθον	βέβρεχθον	ἔψευσθον	ἤρθον
P. 1. λελείμμεθα	βεβρέγμεθα	ἔψευσμεθα	ἤρμεθα
2. λέλειφθε	βέβρεχθε	ἔψευσθε	ἤρθε
3. λελείμμενοι εἰσί	βεβρέγμενοι εἰσί	ἔψευσμένοι εἰσί	ἤρμένοι εἰσι.

NOTE. The endings of the imper. and infin., and of the pluperf. indic., are affixed with a like change of consonants, in accordance with the general laws of euphony (see § 4). The third pers. plur. of the pluperf. has ἤσαν with the part. perf., as the perf. has εἰσί.

## ACTIVE VOICE OF CONTRACT VERBS.

## PRESENT AND IMPERFECT.

*Indicative.*

S. 1.	τιμῶ	ἐτίμων	φιλῶ	ἐφίλουν	δηλῶ	ἐδήλουν
2.	τιμᾶς	ἐτίμας	φιλεῖς	ἐφίλεις	δηλοῖς	ἐδήλους
3.	τιμᾶ	ἐτίμα	φιλεῖ	ἐφίλει	δηλοῖ	ἐδήλου
D. 1.	—	—	—	—	—	—
2.	τιμᾶτον	ἐτιμᾶτον	φιλεῖτον	ἐφιλείτον	δηλοῦτον	ἐδηλοῦτον
3.	τιμᾶτον	ἐτιμάτην	φιλεῖτον	ἐφιλείτην	δηλοῦτον	ἐδηλούτην
P. 1.	τιμῶμεν	ἐτιμῶμεν	φιλοῦμεν	ἐφιλοῦμεν	δηλοῦμεν	ἐδηλοῦμεν
2.	τιμᾶτε	ἐτιμᾶτε	φιλεῖτε	ἐφιλείτε	δηλοῦτε	ἐδηλοῦτε
3.	τιμῶσι	ἐτίμων	φιλοῦσι	ἐφίλουν	δηλοῦσι	ἐδήλουν.

*Subjunctive and Optative.*

S. 1.	τιμῶ	τιμῶμι	φιλῶ	φιλοῖμι	δηλῶ	δηλοῖμι
2.	τιμᾶς	τιμῶς	φιλής	φιλοῖς	δηλοῖς	δηλοῖς
3.	τιμᾶ	τιμῶ	φιλή	φιλοῖ	δηλοῖ	δηλοῖ
D. 1.	—	—	—	—	—	—
2.	τιμᾶτον	τιμῶτον	φιλήτον	φιλοῖτον	δηλώτον	δηλοῖτον
3.	τιμᾶτον	τιμῶτην	φιλήτον	φιλοῖτην	δηλώτον	δηλοῖτην
P. 1.	τιμῶμεν	τιμῶμεν	φιλῶμεν	φιλοῖμεν	δηλῶμεν	δηλοῖμεν
2.	τιμᾶτε	τιμῶτε	φιλήτε	φιλοῖτε	δηλώτε	δηλοῖτε
3.	τιμῶσι	τιμῶεν	φιλώσι	φιλοῖεν	δηλώσι	δηλοῖεν.

*Attic Optative.*

τιμῶην, -ῶης,	-ῶῃ	φιλοῖην, -οῖης,	-οῖῃ	δηλοῖην, -οῖης,	-οῖῃ
-ῶητον, -ῶήτην		-οῖητον, -οῖήτην		-οῖητον, -οῖήτην	
-ῶημεν, -ῶητε,	-ῶῃεν	-οῖημεν, -οῖητε,	-οῖῃεν	-οῖημεν, -οῖητε,	-οῖῃεν.

*Imperative.*

S. 2.	τίμα	φίλει	δήλου
3.	τιμάτω	φιλείτω	δηλούτω
D. 2.	τιμᾶτον	φιλείτον	δηλούτον
3.	τιμάτων	φιλείτων	δηλούτων
P. 2.	τιμᾶτε	φιλείτε	δελοῦτε
3.	τιμάτωσαν οἱ	φιλείτωσαν οἱ	δελούτωσαν οἱ
	τιμώντων	φιλούντων	δηλούντων.

*Infinitive and Participle (Present).*

τιμᾶν	φιλείν	δηλοῦν
τιμῶν, ὧσα, ῶν	φιλῶν, οὔσα, οὔν	δηλῶν, οὔσα, οὔν
G. ᾶντος	G. οῦντος	G. οῦντος.

## MIDDLE AND PASSIVE OF CONTRACT VERBS.

## PRESENT AND IMPERFECT.

*Indicative.*

τιμῶμαι	ἐτιμῶμην	φιλοῦμαι	ἐφιλούμην	δηλοῦμαι	ἐδηλούμην
τιμᾶ	ἐτιμῶ	φιληῖ, -εῖ	ἐφιλοῦ	δηλοῖ	ἐδηλοῦ
τιμᾶται	ἐτιμᾶτο	φιλεῖται	ἐφιλεῖτο	δηλοῦται	ἐδηλοῦτο
τιμώμεθον	ἐτιμώμεθον	φιλούμεθον	ἐφιλούμεθον	δελούμεθον	ἐδηλούμεθον
τιμᾶσθον	ἐτιμᾶσθον	φιλείσθον	ἐφιλείσθον	δηλούσθον	ἐδηλούσθον
τιμᾶσθον	ἐτιμᾶσθην	φιλείσθον	ἐφιλείσθην	δηλούσθον	ἐδηλούσθην
τιμώμεθα	ἐτιμώμεθα	φιλούμεθα	ἐφιλούμεθα	δηλούμεθα	ἐδηλούμεθα
τιμᾶσθε	ἐτιμᾶσθε	φιλείσθε	ἐφιλείσθε	δηλούσθε	ἐδηλούσθε
τιμώνται	ἐτιμώντο	φιλοῦνται	ἐφιλοῦντο	δηλοῦνται	ἐδηλοῦντο.

*Subjunctive and Optative.*

τιμῶμαι	τιμῶμην	φιλωμαι	φιλοίμην	δηλωμαι	δηλοίμην
τιμᾶ	τιμῶ	φιληῖ	φιλοῖο	δηλοῖ	δηλοῖο
τιμᾶται	τιμῶται	φιληῖται	φιλοῖτο	δηλῶται	δηλοῖτο
τιμώμεθον	τιμῶμεθον	φιλώμεθον	φιλοίμεθον	δηλώμεθον	δηλοίμεθον
τιμᾶσθον	τιμῶσθον	φιλησθον	φιλοίσθον	δηλῶσθον	δηλοίσθον
τιμᾶσθον	τιμῶσθην	φιλησθον	φιλοίσθην	δηλῶσθον	δηλοίσθην
τιμώμεθα	τιμῶμεθα	φιλώμεθα	φιλοίμεθα	δηλώμεθα	δηλοίμεθα
τιμᾶσθε	τιμῶσθε	φιλησθε	φιλοίσθε	δηλῶσθε	δηλοίσθε
τιμώνται	τιμῶντο	φιλώνται	φιλοῖντο	δηλώνται	δηλοῖντο.

*Imperative.*

S. 2.	τιμῶ	φιλοῦ	δηλοῦ
3.	τιμάσθω	φιλείσθω	δηλούσθω
D. 2.	τιμᾶσθον	φιλείσθον	δηλούσθον
3.	τιμάσθων	φιλείσθων	δηλούσθων
P. 2.	τιμᾶθε	φιλείσθε	δηλούσθε
3.	τιμάσθωσαν οἱ	φιλείσθωσαν οἱ	δηλαύσθωσαν οἱ
	τιμάσθων	φιλείσθων	δηλούσθων.

*Infinitive and Participle (Present).*

τιμᾶσθαι	φιλείσθαι	δηλοῦσθαι
τιμώμενος, η, ον	φιλούμενος, η, ον	δηλούμενος, η, ον.

§ 35. *Remarks on the Paradigms.*

1. The endings for mute and liquid verbs (except some variations in the tense-characteristic, for which see § 30) are the same through all the tenses as for pure verbs, except in the future of liquid verbs, which is given in the paradigm as the *second future*. Certain changes, however, take place in particular cases in the characteristic consonant of these verbs, when it comes before another consonant in the ending. For which see § 4.

2. Contract verbs have all the primary tenses like other pure verbs, but are contracted only in the pres. and imperf. Out of the pres. and imperf., however, the short characteristic vowel is generally lengthened; viz.  $a$  (unless preceded by  $\epsilon$ ,  $i$ , or  $\rho$ , when  $a$  is simply lengthened in quantity) and  $\epsilon$  into  $\eta$ , and  $o$  into  $\omega$ ; as,  $\delta\eta\lambda\acute{o}\sigma\omega$  ( $\delta\eta\lambda\acute{o}\omega$ ),  $\tau\epsilon\tau\acute{\iota}\mu\eta\kappa\alpha$  ( $\tau\imath\mu\acute{\alpha}\omega$ ),  $\acute{\epsilon}\phi\acute{\iota}\lambda\eta\sigma\alpha$  ( $\phi\acute{\iota}\lambda\acute{\epsilon}\omega$ ); but  $\pi\epsilon\phi\acute{o}\rho\acute{\alpha}\kappa\alpha$  ( $a$  being preceded by  $\rho$ ).

3. Verbs in  $o\omega$  are always contracted, those in  $a\omega$  except in the Epic dialect, and those in  $\epsilon\omega$  except in Epic and Ionic. But monosyllabic verbs in  $\epsilon\omega$  (except  $\delta\acute{\epsilon}\omega$ , *to bind*, which may be contracted in all its forms) are contracted only when two  $\epsilon$ 's would come together; as,  $\pi\lambda\acute{\epsilon}\cdot\epsilon\iota\varsigma$   $\pi\lambda\acute{\epsilon}\iota\varsigma$ , etc. When uncontracted, contract verbs are inflected like any other pure verb; as,  $\phi\acute{\iota}\lambda\acute{\epsilon}\omega$ ,  $\phi\acute{\iota}\lambda\acute{\epsilon}\epsilon\iota\varsigma$ ,  $\phi\acute{\iota}\lambda\acute{\epsilon}\epsilon\iota$ , etc.

4. The verbs  $\zeta\acute{\alpha}\omega$ ,  $\pi\epsilon\upsilon\acute{\nu}\acute{\alpha}\omega$ ,  $\delta\iota\psi\acute{\alpha}\omega$ ,  $\kappa\acute{\nu}\acute{\alpha}\omega$ ,  $\psi\acute{\alpha}\omega$ ,  $\sigma\mu\acute{\alpha}\omega$ , and  $\chi\rho\acute{\alpha}\omega$  take  $\eta$  in the Attic dialect in all cases where other verbs in  $a\omega$  are contracted into  $a$ ; as,  $\delta\iota\psi\acute{\eta}$ ,  $\zeta\acute{\eta}\nu$ ,  $\pi\epsilon\upsilon\eta\tau\epsilon$ , etc.

5. The verb  $\acute{\rho}\iota\gamma\acute{o}\omega$  takes regularly, in Attic writers,  $\omega$  and  $\varphi$ , where other verbs in  $o\omega$  take  $ou$  and  $oi$ ; as, infin.  $\acute{\rho}\iota\gamma\acute{\omega}\nu$ , opt.  $\acute{\rho}\iota\gamma\acute{\phi}\eta\eta$ , etc.

6. Certain futures in  $\acute{\alpha}\sigma\omega$ ,  $\epsilon\sigma\omega$ , and  $\acute{\iota}\sigma\omega$  (penult short), from stems of two or more syllables in  $\epsilon\omega$ ,  $a\zeta\omega$ , and especially  $i\zeta\omega$ , generally drop the  $\sigma$  in the indic., infin., and part. in the Attic dialect, then contract the  $a$  and  $\epsilon$  with the  $\omega$ , and take the circumflex ending  $-\acute{\omega}$ ,  $-\acute{o}\mu\alpha\iota$ , like contract verbs; as,  $\acute{\epsilon}\lambda\acute{\omega}$  (for

ἐλάσω), -ᾱς, -ᾱ, etc. ; τελέω (τελέσω), -εῖς, -εῖ, etc. ; κομῶ (κομίσω), -εῖς, -εῖ, etc.

7. The pluperf. act. has sometimes the following variations from the paradigm : —

a) -ῆ for -ειν in the first pers. sing. indic.

b) -εισαν for the more common -εσαν, in the third pers. plur. indic.

c) -οίην, -ῆς, etc. in the opt. of the second pluperf. instead of the more common -οιμι, -οις, etc.

8. The ending -ει, in the second person sing. pres. and fut. indic. middle and pass., is used together with the form -ῆ by most Attic writers, and is regularly used by Aristophanes, and very generally by Plato. In the verbs βούλομαι, οἶμαι, and ἔφομαι the form -ει is always used, -ῆ being used only in the subj. The original form (found in the Ion. and Æol.) was -σαι, as it was -σο in the historical tenses. Afterwards  $\sigma$  was dropped and the vowels contracted.

9. Instead of the periphrastic form of the third pers. plur. indic. mid. and pass. of the perf. and plup. of mute and liquid verbs, the older Attic writers sometimes use the endings ᾶται, ᾶτο (common, also, in Ion. and Epic writers in pure verbs), aspirating the preceding pi- or kappa-mute of the root ; as, τετρίφαται (instead of τετριμμένοι εἰσι), ἐτετάχᾶτο (for τεταγμένοι ἦσαν), ἐφθάρᾶτο (for ἐφθαρμένοι ἦσαν), κεχωρίνδᾶται (for κεχωρισμένοι εἰσί).

10. Instead of the periphrastic form of the subj. and opt. perf. and pluperf. mid. and pass., the verbs κτάομαι, μμνήσκω, βάλλω, and καλέω have regular endings for these modes ; viz. subj. -ῶμαι, -ῆ, -ῆται, etc. ; opt. -ήμην, -ῆο, -ῆτο or ῶμην, -ῶο (also -οιο), ῶτο, etc.

11. On the contrary, a periphrastic form, consisting of a participle with the proper form of εἰμί, γίγνομαι, διαγίγνομαι, κυρέω, ὑπάρχω, πέλω, ἔχω, also ἔρχομαι with the future participle, used as *auxiliaries*, is sometimes found instead of the regular terminational form, but expressing the additional idea of some-

thing being in the *state* or *condition* implied by the participle ; as, ἀτιμήσας ἔχει (he has *having dishonored*, has *in dishonor*, has *dishonored*), λελυκώς ἔσομαι, λυόμενός εἰμι, λυθείς εἰμι, etc. in all modes and voices.

12. In like manner, also, μέλλω with the pres., fut., or aor. infin. forms a periphrastic future to express what is *about*, *intended*, or *destined* to take place ; as, τὸ μέλλον συννοίσειν, *what is destined to profit*, *what would surely profit*.

13. As to the *dialects*, the following table exhibits briefly the more common dialectic forms of the endings, especially the Ionic, Doric, Æolic, and Epic forms : —

*Indicative Active.*

S. 1. -ειν (plup.)	Ion. -εα (also -εας, -εε, 2d and 3d pers.)
2. -εις (pres. and fut.)	Dor. -εσ ; Æol. -εισθα.
D. 3. -την	Dor. -τᾶν.
P. 1. -μεν	Dor. -μες.
3. -ουσι (pres. and fut.)	Dor. -οντι ; Æol. -οισι.
-ασι (perf.)	Dor. -αντι.

In the imperf. and aor. act. and middle, the Epic, Ionic, and Attic poets use the forms -σκον, -σκόμην preceded by either  $\epsilon$  or  $\alpha$  to express a *reiterated* action ; as, εἴπεσκον, -εσ, -ε, etc.

*Indicative Middle and Passive.*

S. 1. -μην	Dor. -μᾶν.
P. 1. -μεθα	Poetic -μεσθα ; Æol. -μεθεν.
3. -ντο (imp. and 2d aor.)	Ion. -ατο ( $\epsilon$ being placed before it in place of the connecting vowel in pure verbs).
-ησαν	Æol., Dor., Epic, -εν.

*Subjunctive.*

S. 1. -ω	Epic -ωμι.
2. -ης	Epic -ησθα.
3. -η	Epic -ησι ; Æol. and Dor. -η or -ει.

Also, the Epic may use  $\omicron$  and  $\epsilon$  as connecting vowels, instead of  $\omega$  and  $\eta$ .

*Optative.*

S. 1. -οιην

Æol. -οην.

2. -οις

Æol. and Ep. -οισθα.

P. 3. -οιντο, -αιντο

Ion. -οιατο, -αιατο.

*Imperative.*

P. 3. -ντων

Æol. -ντον.

-σθων

Æol. -σθον.

*Infinitive.*

-ειν

Ep. -έμεναι, -έμεν; Æol. -ην; Dor. -εν.

-εῖν (sec. aor.)

Ion. -έειν; Dor. -έν.

-εναι (perf. act.)

Æol. -ην; Dor. -ἦμεν, -ειν.

-ηναι (aor. pass.)

Ep. and Dor. -ἦμεναι, -ἦμεν, -ἦμεν;  
Æol. -ην.*Participle.*

-ας, -ασα (aor. act.)

Æol. -αις, -αισα.

-ώς (perf. act.)

Æol. -ων.

-υῖα (perf. fem.)

Dor. -οὔσα or -εῖα.

14. In verbs in  $\alpha\omega$ , the Epic repeats  $\alpha$  before a contracted  $\alpha$  or  $\alpha$ , and  $\omicron$  or  $\omega$  before or after  $\omega$ ,  $\varphi$ ; as,  $\delta\rho\acute{\alpha}\alpha\varsigma$  (for  $\delta\rho\acute{\alpha}\varsigma$ ),  $\delta\rho\acute{\omega}$  (for  $\delta\rho\acute{\omega}$ ),  $\gamma\epsilon\lambda\acute{\omega}\nu\tau\omicron\varsigma$  ( $\gamma\epsilon\lambda\acute{\omega}\nu\tau\omicron\varsigma$ ),  $\delta\rho\acute{\omega}\omega\varsigma$  ( $\delta\rho\acute{\omega}\omega\varsigma$ ). The Ionic changes  $\alpha$  into  $\epsilon$  (as does the Doric, also, sometimes), and in those parts of the verb where  $\alpha$  is followed by  $\omicron$ , may change the  $\omicron$  also into  $\omega$ ; as,  $\delta\rho\acute{\epsilon}\omega$  (for  $\delta\rho\acute{\alpha}\omega$ ),  $\acute{\epsilon}\chi\rho\acute{\epsilon}\omega\tau\omicron$  ( $\acute{\epsilon}\chi\rho\acute{\alpha}\omega\tau\omicron$ ).

15. In verbs in  $\epsilon\omega$ , the Epic changes the  $\epsilon$  into  $\epsilon$  (as,  $\pi\nu\epsilon\acute{\iota}\omega$ ); the Æolic into  $\eta$  (as,  $\acute{\alpha}\delta\iota\kappa\acute{\eta}\omega$ ), and the Doric into  $\iota$  (as,  $\acute{\alpha}\delta\iota\kappa\acute{\iota}\omega$ ); and where  $\epsilon$  is followed by  $\omicron$ , the Doric changes them into  $\iota\omega$ ; as,  $\mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\tau\omicron\varsigma$  (for  $\mu\epsilon\tau\rho\acute{\epsilon}\omega\mu\epsilon\tau\omicron\varsigma$ ).

16. In verbs in  $\omicron\omega$ , the Ionic contracts  $\omicron\omicron$  into  $\epsilon\upsilon$ ; as,  $\acute{\alpha}\xi\iota\epsilon\acute{\upsilon}\mu\epsilon\theta\alpha$  ( $\acute{\alpha}\xi\iota\omicron\acute{\upsilon}\mu\epsilon\theta\alpha$ ).

§ 36. *Accent of the Verb.*

1. The general rule here is, that the accent, both in simple and compound verbs, is removed as far from the final syllable as the laws of accentuation will permit (see § 6).

REM. 1. Monosyllabic verbs having their vowel long by nature are all perispomena, except  $\phi\acute{\eta}\varsigma$  and  $\chi\rho\acute{\eta}$ .

2. In the *indicative*, the accent is not drawn back, in accordance with the above rule, beyond the augment in compound verbs; as,  $\text{παρέσχον}$  (not  $\text{πάρεσχον}$ ).

3. In the *imperative*, there are excepted from the general rule the aorist forms, viz.  $\epsilon\acute{\iota}\pi\acute{\epsilon}$ ,  $\epsilon\acute{\upsilon}\rho\acute{\epsilon}$ ,  $\epsilon\lambda\theta\acute{\epsilon}$ ,  $\iota\delta\acute{\epsilon}$ , and  $\lambda\alpha\beta\acute{\epsilon}$ ; also the form in  $\text{ov}$  of the second aor. mid., which is a perispomenon in simple verbs, and mostly, also, in compounds (but not in verbs in  $\mu$  compounded with dissyllabic prepositions), at least by the Attics; as,  $\lambda\alpha\beta\omicron\upsilon$ , and  $\acute{\alpha}\nu\alpha\beta\alpha\lambda\omicron\upsilon$ .

4. In the *optative*, the endings  $\text{αι}$  and  $\text{οι}$  are long, and hence do not allow the forms to which they belong to be proparoxytones, as in other cases.

REM. 2. The opt. mid. of verbs in  $\mu$  takes the accent on the penult even when the last syllable is short, except  $\acute{\alpha}\gamma\alpha\mu\alpha\iota$ ,  $\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$ ,  $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\alpha\mu\alpha\iota$ ,  $\acute{\epsilon}\pi\rho\iota\acute{\alpha}\mu\eta\nu$ , and a few others, which follow the general rule.

5. The *infinitive* of the first aor. act. and of the perf. mid. or pass. has the accent on the penult; the infin. of the second aor. act. and middle, with all infinitives ending in  $\text{-vαι}$ , place the accent (which is of the kind required by the general rules) on the syllable which has the connecting vowel (see the paradigms).

6. The *participle*, in all its forms, usually retains the accent, so far as it can be done according to the general rules of accent, upon the same syllable as in the nom. sing. masc.

7. The *participle of the perfect passive* has the accent on the penult.

8. The *participle of the second aorist active* and those in  $\omega\varsigma$  and  $\epsilon\iota\varsigma$ , as well as those in  $\epsilon\iota\varsigma$ ,  $\alpha\varsigma$ ,  $\omicron\upsilon\varsigma$ , and  $\upsilon\varsigma$  from verbs in  $\mu$ , are oxytones in the masc. and neuter, and properispomena in the feminine; as,  $\beta\alpha\lambda\acute{\omega}\nu$ ,  $\omicron\upsilon\sigma\alpha$ ,  $\acute{\omicron}\nu$ ;  $\iota\sigma\tau\acute{\alpha}\varsigma$ ,  $\acute{\alpha}\sigma\alpha$ ,  $\acute{\alpha}\nu$ , etc.



§ 37. *Formation of the Tenses.*

1. From the *stem of the present* are derived the pres. act. and middle or pass., by simply annexing the proper endings (as shown in the paradigms), and the imperf. act. and mid. or pass., by annexing the endings and prefixing the augment.

2. From the *pure stem* (see § 30) the fut. act. and mid. of pure and mute verbs (i. e. the first fut.) is derived by annexing the tense-characteristic (§ 33)  $\sigma$  and the proper endings.

REM. 1. For the lengthening of the characteristic vowel of contract verbs, in the pure stem, and the Attic form of certain futures from verbs in  $\epsilon\omega$ ,  $\alpha\zeta\omega$ , and  $\iota\zeta\omega$ , see § 35, 2 and 6; and for the fut. of liquid verbs (second fut. act. and mid.) see § 33, R. 3.

REM. 2. The following contract verbs (also a few in  $\upsilon\omega$  and  $\iota\omega$ ) retain the short vowel in all the tenses, viz.  $\theta\lambda\acute{\alpha}\omega$ ,  $\kappa\lambda\acute{\alpha}\omega$ ,  $\sigma\pi\acute{\alpha}\omega$ ,  $\gamma\epsilon\lambda\acute{\alpha}\omega$ ,  $\chi\alpha\lambda\acute{\alpha}\omega$ ;  $\zeta\acute{\epsilon}\omega$ ,  $\xi\acute{\epsilon}\omega$ ,  $\tau\rho\acute{\epsilon}\omega$ ,  $\alpha\lambda\acute{\epsilon}\omega$ ,  $\alpha\rho\kappa\acute{\epsilon}\omega$ ,  $\epsilon\mu\acute{\epsilon}\omega$ ,  $\tau\epsilon\lambda\acute{\epsilon}\omega$ ,  $\alpha\iota\delta\acute{\epsilon}\omicron\mu\alpha\iota$ ,  $\acute{\alpha}\kappa\acute{\epsilon}\omicron\mu\alpha\iota$ ;  $\acute{\alpha}\rho\acute{\omicron}\omega$ ; and sometimes  $\alpha\iota\nu\acute{\epsilon}\omega$ ,  $\alpha\iota\rho\acute{\epsilon}\omega$ ,  $\rho\omicron\theta\acute{\epsilon}\omega$ ,  $\delta\acute{\epsilon}\omega$ ,  $\kappa\alpha\lambda\acute{\epsilon}\omega$ , and  $\rho\omicron\nu\acute{\epsilon}\omega$ .

REM. 3. The verbs  $\rho\nu\acute{\epsilon}\omega$ ,  $\rho\lambda\acute{\epsilon}\omega$ ,  $\theta\acute{\epsilon}\omega$  take  $\epsilon\nu$ , instead of  $\eta$ , out of the pres. and imperf., and  $\rho\acute{\epsilon}\omega$  takes sometimes  $\epsilon\nu$  and sometimes  $\upsilon$ ; but  $\kappa\acute{\alpha}\omega$  ( $\kappa\acute{\alpha}\iota\omega$ ) and  $\kappa\lambda\acute{\alpha}\omega$  ( $\kappa\lambda\acute{\alpha}\iota\omega$ ) take  $\alpha\nu$  for  $\eta$ . Several of these verbs, and some others, as,  $\rho\nu\acute{\epsilon}\omega$ ,  $\rho\lambda\acute{\epsilon}\omega$ ,  $\phi\epsilon\acute{\upsilon}\gamma\omega$ ,  $\kappa\lambda\acute{\alpha}\omega$ ,  $\rho\alpha\iota\acute{\zeta}\omega$ ,  $\rho\omicron\nu\nu\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$ , often have their future in  $-\sigma\omicron\upsilon\mu\alpha\iota$  (called the *Doric future*), and  $\rho\acute{\iota}\pi\tau\omega$  and  $\chi\acute{\epsilon}\zeta\omega$  always do, while  $\chi\acute{\epsilon}\omega$ ,  $\epsilon\sigma\theta\acute{\iota}\omega$ , and  $\rho\acute{\iota}\nu\omega$  have no characteristic in the future; as,  $\rho\epsilon\sigma\omicron\upsilon\mu\alpha\iota$  (from  $\rho\acute{\iota}\pi\tau\omega$ );  $\rho\acute{\iota}\omicron\mu\alpha\iota$  (fut. mid. of  $\rho\acute{\iota}\nu\omega$ ),  $\epsilon\delta\omicron\mu\alpha\iota$  (fut. of  $\epsilon\sigma\theta\acute{\iota}\omega$ ),  $\chi\acute{\epsilon}\omega$  and  $\chi\acute{\epsilon}\omicron\mu\alpha\iota$  (fut. of  $\chi\acute{\epsilon}\omega$ ; first aor.  $\epsilon\chi\epsilon\alpha$ ).

3. The *first aorist of the active and middle* of pure and mute verbs has the pure stem and the tense-characteristic  $\sigma$ , like the future, with the augment prefixed in the indic.

REM. 4. For the first aor. of liquid verbs, see § 33, R. 3. But  $\acute{\alpha}\rho\omega$ ,  $\acute{\alpha}\lambda\lambda\omicron\mu\alpha\iota$ ,  $\iota\sigma\chi\eta\alpha\iota\nu\omega$ ,  $\kappa\epsilon\rho\delta\alpha\iota\nu\omega$ ,  $\kappa\omicron\iota\lambda\alpha\iota\nu\omega$ ,  $\lambda\epsilon\upsilon\kappa\alpha\iota\nu\omega$ ,  $\sigma\alpha\iota\nu\omega$ ,  $\omicron\rho\gamma\alpha\iota\nu\omega$ ,  $\rho\epsilon\pi\alpha\iota\nu\omega$ , and those in  $\iota\alpha\nu\omega$  and  $\rho\alpha\iota\nu\omega$  take long  $\alpha$  (without  $\iota$  subscribed) instead of  $\eta$  in the end of the root in the first aor.; as,  $\acute{\alpha}\rho\alpha\iota$  ( $\acute{\eta}\rho\alpha$  in the indic. on account of the augment). Those in  $\alpha\iota\nu\omega$  and  $\alpha\iota\rho\omega$  vary between  $\eta$  and  $\bar{\alpha}$ .

4. The *first perfect active* has the pure stem, as found in the future, and prefixes to it the reduplication or temporal augment (which remains in all the modes and part.), and has  $\kappa$  or the rough breathing (i. e.  $\alpha$  aspirated) for the tense-characteristic (see § 33, 2).

REM. 5. A few first perfects of mute verbs with a monosyllabic stem, change  $\epsilon$  of the stem into  $\omicron$ ; as, *κέκλοφα* (*κλέπτω*), *πέπομφα* (*πέμπω*), *τέτροφα* (*τρέπω*, which has also *τέτραφα*), *ἔστροφα* (*στρέφω*), *εἴλοχα* (*λέγω*). *Δέδοικα* is anomalous.

REM. 6. In the first perf. active (also the plup. act., and perf. and plup. mid. and pass., and the first aor. and first fut. pass., — the second aor. and fut. pass., also, when used) liquid verbs with a monosyllabic stem change  $\epsilon$  (of the pure stem) into  $\alpha$ , and *κρίνω*, *κλίνω*, *πλύνω*, *τείνω*, and *κτείνω* (stem *τεν* and *κτεν*, and hence have  $\epsilon$  changed into  $\alpha$  also) drop their  $\nu$  before the ending; as, *στέλλω*, *ἔσταλκα*, *ἔσταλμαι*, *ἐστάλθην*, *ἐστάλην*; *κρίνω*, *κέκρικα*, *κέκριμαι*, *ἐκρίθην*, etc. But some of these verbs in  $\nu\omega$  and most other verbs in  $\nu\omega$  have no first perf. active in good Attic writers.

5. The *first pluperfect active* is formed from the tense-stem of the first perfect, by simply adding the proper ending, and prefixing the augment according to the rule.

6. The *first aorist passive* is formed from the pure stem, as found in the first fut. active, by adding to it the characteristic  $\theta$  with the proper ending, and prefixing the augment, which remains only in the indic.

REM. 7. But several pure verbs in the first aor. pass. (also in the perf., pluperf., and first fut. pass. and verbal adjective) add  $\sigma$  to the stem before the tense-characteristic and endings. These are: —

a) The verbs which retain a short vowel out of the pres. and imperf. (see R. 2), except *ἐλάω* (*ἐλαύνω*), *αἰνέω*, *αἰρέω*, *δέω*, *χέω*, *θύω*, *ἀρώ*, *λύω*.

b) *χράω* (to give an oracle), *πλέω*, *χόω*; *πρίω*, *χρίω*, *κυλίω* (*κυλίνδω*); *ῥύω*, *βύω* (*βυνέω*), *ξύω*; *παίω*, *πταίω*, *παλαίω*; *ψαύω*, *σειώ*, *λεύω*, *κελεύω*, *ἀκούω*.

c) *δράω*, *θραύω*, *κλείω*, *κρούω*, *χρίω*, and some others, which take  $\sigma$  in some of the above tenses, but not in the perf.

But in some of the verbs in all these classes, the  $\sigma$  is not always used in these passive forms, and is regularly dropped before another  $\sigma$  in the second pers. sing. perf. and plup.; as, *τετέλεσαι* (from *τετέλεσμαι*).

7. The *first future passive* is formed from the first aor. pass. by substituting the tense-characteristic  $\sigma$  for the final  $\nu$ , and adding the proper endings.

8. The *perfect and pluperfect passive* are formed from the pure stem, by adding the proper endings, and prefixing the augment and reduplication according to the rules already given.

REM. 8. For the euphonic changes in the final mute, in mute verbs, before the endings  $\mu\alpha\iota$ ,  $\mu\eta\nu$ , etc. in the perf. and plup. pass., see § 4. But when two  $\gamma$ 's or  $\mu$ 's would come before  $\mu$ , the last of the two is dropped. So, also, is  $\sigma$  before  $\sigma$  or between two consonants in the endings; as,  $\acute{\epsilon}\lambda\eta\lambda\epsilon\gamma\mu\alpha\iota$  (for  $\acute{\epsilon}\lambda\eta\lambda\epsilon\gamma\gamma\mu\alpha\iota$ , from  $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\chi\omega$ ),  $\acute{\kappa}\acute{\epsilon}\kappa\alpha\mu\mu\alpha\iota$  (for  $\acute{\kappa}\acute{\epsilon}\kappa\alpha\mu\mu\mu\alpha\iota$ , from  $\acute{\kappa}\acute{\alpha}\mu\pi\tau\omega$ ),  $\acute{\pi}\acute{\epsilon}\pi\epsilon\iota\sigma\alpha\iota$  (for  $\acute{\pi}\acute{\epsilon}\pi\epsilon\iota\sigma\sigma\alpha\iota$ , from  $\acute{\pi}\acute{\epsilon}\iota\theta\omega$ ),  $\acute{\pi}\acute{\epsilon}\phi\alpha\nu\theta\epsilon$  (for  $\acute{\pi}\acute{\epsilon}\phi\alpha\nu\sigma\theta\epsilon$ ), etc.

REM. 9. The characteristic  $\nu$  in liquid verbs is commonly changed into  $\sigma$ , but occasionally into  $\mu$ , and in a few cases is dropped before  $\mu$  in the perf. and plup. pass. endings; as,  $\acute{\eta}\delta\upsilon\sigma\mu\alpha\iota$  (from  $\acute{\eta}\delta\acute{\upsilon}\nu\omega$ ). But the  $\nu$  reappears before other letters in the endings, as,  $\tau$ ,  $\sigma$ ,  $\theta$ , whether in these tenses or the aor. and fut. pass.; as,  $\acute{\pi}\acute{\epsilon}\phi\alpha\sigma\mu\alpha\iota$ ,  $\acute{\pi}\acute{\epsilon}\phi\alpha\nu\tau\alpha\iota$ ,  $\acute{\epsilon}\phi\acute{\alpha}\nu\theta\eta\nu$ .

REM. 10. The verbs  $\tau\acute{\rho}\acute{\epsilon}\pi\omega$ ,  $\tau\acute{\rho}\acute{\epsilon}\phi\omega$ , and  $\sigma\tau\acute{\rho}\acute{\epsilon}\phi\omega$  change  $\epsilon$  of the root into  $\alpha$ , in the perf. pass. (but not in the aor.); as,  $\acute{\tau}\acute{\epsilon}\tau\tau\alpha\mu\mu\alpha\iota$ ,  $\acute{\tau}\acute{\epsilon}\theta\tau\alpha\mu\mu\alpha\iota$ ,  $\acute{\epsilon}\sigma\tau\tau\alpha\mu\mu\alpha\iota$ .

9. The *future perfect* is formed by adding  $\sigma\omicron\mu\alpha\iota$  to the stem of the perf. and lengthening the characteristic vowel, when short in the perf.

10. The verbal adjectives in  $\acute{\tau}\acute{\omicron}\varsigma$  and  $\acute{\tau}\acute{\epsilon}\omicron}\varsigma$  are formed by adding these endings to the pure stem, as found in the first aor. pass.; as,  $\lambda\upsilon\acute{\tau}\acute{\omicron}\varsigma$ ,  $\lambda\upsilon\acute{\tau}\acute{\epsilon}\omicron}\varsigma$  ( $\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\text{-}\theta\eta\nu$ );  $\sigma\tau\alpha\lambda\acute{\tau}\acute{\omicron}\varsigma$ ,  $\text{-}\acute{\tau}\acute{\epsilon}\omicron}\varsigma$  ( $\acute{\epsilon}\text{-}\sigma\tau\acute{\alpha}\lambda\text{-}\theta\eta\nu$ );  $\tau\epsilon\lambda\epsilon\sigma\acute{\tau}\acute{\omicron}\varsigma$  ( $\acute{\epsilon}\text{-}\tau\epsilon\lambda\acute{\epsilon}\sigma\text{-}\theta\eta\nu$ ).

11. The *second aorist* (of all voices) is derived from the pure stem by adding the proper endings and prefixing the augment, which, however, remains only in the indic.

REM. 11. In deriving the pure stem from the stem of the pres. the strengthening consonants (see § 30) must be dropped in mute and liquid verbs, and the strengthening vowels and diphthongs before the characteristic be shortened, generally  $\eta$  and  $\alpha\iota$  into  $\acute{\alpha}$ ,  $\epsilon\iota$  and  $\iota$  into  $\acute{\iota}$ , and  $\epsilon\nu$  into  $\acute{\upsilon}$ ; as,  $\acute{\epsilon}\lambda\alpha\theta\omicron\nu$  (from  $\lambda\acute{\eta}\theta\omega$ ),  $\acute{\epsilon}\lambda\iota\pi\omicron\nu$  ( $\lambda\acute{\epsilon}\iota\pi\omega$ ),  $\acute{\epsilon}\phi\upsilon\gamma\omicron\nu$  ( $\phi\acute{\epsilon}\upsilon\gamma\omega$ ),  $\acute{\epsilon}\tau\acute{\rho}\acute{\iota}\beta\eta\nu$  ( $\tau\acute{\rho}\acute{\iota}\beta\omega$ ),  $\acute{\epsilon}\chi\acute{\alpha}\rho\eta\nu$  ( $\chi\acute{\alpha}\iota\rho\omega$ ).

REM. 12. Mute verbs with a monosyllabic stem and  $\epsilon$  for a stem-vowel, often, and liquid verbs always, change the  $\epsilon$  into  $\alpha$  in the second aorist; as,  $\acute{\epsilon}\tau\tau\alpha\pi\omicron\nu$   $\acute{\epsilon}\tau\tau\alpha\pi\acute{\omicron}\mu\eta\nu$   $\acute{\epsilon}\tau\tau\alpha\pi\eta\nu$  ( $\tau\acute{\rho}\acute{\epsilon}\pi\omega$ ),  $\acute{\epsilon}\tau\tau\alpha\phi\eta\nu$  ( $\tau\acute{\rho}\acute{\epsilon}\phi\omega$ ),  $\acute{\epsilon}\kappa\lambda\acute{\alpha}\pi\eta\nu$  ( $\kappa\lambda\acute{\epsilon}\pi\tau\omega$ ).

REM. 13. The second aor. is not formed from verbs with a regular derivative ending (as,  $\alpha\omega$ ,  $\epsilon\omega$ ,  $\omicron\omega$ ,  $\epsilon\nu\omega$ ,  $\alpha\iota\nu\omega$ ,  $\upsilon\nu\omega$ ,  $\alpha\zeta\omega$ ), nor often in verbs having a tau-mute for characteristic, nor when it would be distinguished from the imperf. only by the quantity of the penult. But in the last case the second aor. pass. is sometimes found, since here it differs from the imperf.; as,  $\acute{\epsilon}\gamma\acute{\rho}\alpha\phi\eta\nu$ ;  $\acute{\epsilon}\kappa\lambda\acute{\iota}\nu\eta\nu$ .

REM. 14. Only a few verbs have both aorists in the act. and mid., but more in the pass. In the active, the second aor. is but little used in regular verbs, and in the passive, the tragic poets generally prefer the first aor., though not so generally the prose-writers. Τρέπω is the only verb which has both aorists in all the voices, or even in the active and passive at the same time.

12. The *second perfect*, also, is derived from the pure stem, and has the same endings, and reduplication or augment, as the first perfect.

REM. 15. But the short *a* of the pure stem in the second aor. is lengthened into η (or ā when preceded by ρ) in the second perf., ε is changed into ο, and ι (coming from ει of the pres.) into οι, while υ is changed back to ευ, as in the present, and ι (not from ει) becomes long again; as, τέθηλα (θάλλω), ἔκτονα (κτείνω, stem κτεν-), λέλοιπα (λείπω, pure stem λιπ-), πέφρικα (φρίσσω, stem φρικ-), πέφευγα (φεύγω, stem φϋγ-).

REM. 16. It is from the partiality of this tense to the sounds ο and οι that the anomalous perfects οἶδα, ζοικα, ἔρρωγα, and εἴωθα have arisen.

13. The *second pluperfect* is derived from the second perfect, like the first pluperfect from the first perfect, and the *second future passive* from the second aor. pass., like the first fut. pass. from the first aor. pass.

#### EXAMPLES FOR PRACTICE.

These examples may be inflected, the tenses formed, and exercises constructed on them.

κωλύω, hinder.	πέμπω, send.	ἐρείδω, rest upon.
θύω, sacrifice.	λείπω, leave.	πείθω, persuade.
πιστεύω, trust.	τριβω, rub.	ἀνύτω, perform.
κρούω, knock.	γράφω, write.	κομίζω, bring.
κλείω, close.	ἀλείφω, anoint.	ἐγκωμιάζω, praise.
ἐπιτηδεύω, pursue.	βλάπτω, injure.	ἐξετάζω, examine.
ἀδικέω, wrong.	κλέπτω, steal.	στέλλω, send.
ζητέω, seek.	ρίπτω, throw.	κρίνω, judge.
οικοδομέω, build.	πλέκω, weave.	κλίνω, lie down.
τελέω, accomplish.	λέγω, say.	ὀξύνω, provoke.
ἐρωτάω, ask.	ἀλλάσσω, change.	φαίνω, appear.
θηράω, hunt.	κηρύσσω, proclaim.	αἶρω, raise.
ἐστιάω, entertain.	πράσσω, do.	φθείρω, destroy.
πτερόω, give wings to.	τάσσω, arrange.	ἀμύνω, repel.

SECTION II.

VERBS IN  $\mu$ .

§ 38. *Regular Verbs in  $\mu$ .*

1. SOME pure verbs, with the characteristic  $\epsilon$ ,  $\alpha$ ,  $\omicron$ , or  $\upsilon$ , lengthen these vowels ( $\alpha$  and  $\epsilon$  into  $\eta$ ,  $\omicron$  into  $\omega$ , and  $\upsilon$  into  $\bar{\upsilon}$ ) in the indic. pres., imperf., and second aor. *active*, and annex to them directly, without a connecting vowel, in both the active and middle or passive, endings somewhat different from those of verbs in  $\omega$ . But the other tenses are formed as in other pure and contract verbs (see paragraph 4).

REM. 1. The lengthened characteristic vowel, however, becomes short again in the dual and plural, except in the second aor. of  $\acute{\iota}\sigma\tau\eta\mu$  and  $\sigma\beta\acute{\epsilon}\nu\eta\mu$  ( $\acute{\epsilon}\sigma\tau\eta\nu$  and  $\acute{\epsilon}\sigma\beta\eta\nu$ ), where it remains long in all numbers, and in the imperat. and infin.; as it does also in certain second aorists formed after the analogy of verbs in  $\mu$  from the verbs  $\beta\alpha\acute{\iota}\nu\omega$ ,  $\phi\theta\acute{\alpha}\nu\omega$ ,  $\acute{\alpha}\lambda\acute{\iota}\sigma\kappa\omicron\mu\alpha\iota$ ,  $\beta\acute{\iota}\acute{\omicron}\omega$ ,  $\beta\iota\beta\rho\acute{\omega}\sigma\kappa\omega$ ,  $\gamma\iota\gamma\nu\acute{\omega}\sigma\kappa\omega$ ,  $\delta\iota\delta\rho\acute{\alpha}\sigma\kappa\omega$ ,  $\delta\acute{\upsilon}\omega$ , and  $\phi\acute{\upsilon}\omega$  (see § 39, 2).

2. Verbs of this class, also, beginning with a single consonant and having a monosyllabic stem, take a reduplication in the present and imperfect, consisting of the first consonant with  $\iota$  (as,  $\tau\acute{\iota}\theta\eta\mu$ , stem  $\theta\epsilon$ , the cognate  $\tau$  being used instead of  $\theta$  in the reduplication, according to § 4, 8); but where the root begins with  $\sigma\tau$  or  $\pi\tau$ , the pres. and imperf. receive an aspirated  $\iota$  ( $i$ ) instead of the reduplication; as,  $\acute{\iota}\sigma\tau\eta\mu$  (stem  $\sigma\tau\alpha$ ).

REM. 2. Besides those beginning with a single consonant, a few other verbs in  $\mu$  take the reduplication; as,  $\kappa\acute{\iota}\chi\rho\eta\mu$ ,  $\pi\acute{\iota}\mu\pi\lambda\eta\mu$ , and  $\pi\acute{\iota}\mu\pi\rho\eta\mu$ . In the last two,  $\mu$  is introduced between the augment and the stem, for the sake of euphony, which, however, is dropped, for the same reason, when the verbs are compounded with  $\acute{\epsilon}\nu$  and  $\sigma\acute{\upsilon}\nu$ , and  $\nu$  becomes  $\mu$  before  $\pi$ ; as,  $\acute{\epsilon}\mu\pi\acute{\iota}\pi\rho\eta\mu$ ,  $\sigma\mu\pi\acute{\iota}\pi\lambda\eta\mu$ , but  $\acute{\epsilon}\nu\epsilon\pi\acute{\iota}\mu\pi\lambda\eta\nu$ .

3. In the *subjunctive* the short characteristic vowels  $\epsilon$ ,  $\alpha$ , and  $\omicron$  are contracted with the endings, and in the *optative* they receive an  $\iota$  between them and the ending, the syllables thus formed, in both cases, taking the accent.

REM. 3. The ending *θι* of the sec. pers. imper. act. is used in the second aor. only in the form *σῆθι* in regular verbs in *μι*, but is retained in several second aor. and syncopated perfects formed after the analogy of verbs in *μι* (see RR. 1 and 6); as, *βῆθι*, *γνώθι*, *ἔσταθι*, *δέδιθι*, etc. And of these, *σῆθι* and *βῆθι* in composition are contracted into *στα* and *βα*, but chiefly in poetry; as, *παράστα*, *κατάβα*.

REM. 4. The full ending *σαι* (sec. pers. pres. mid.) is generally retained in the indic., the *σ* being regularly rejected and the vowels suffering contraction only in the subj. The ending *σο* is usually contracted only in the second aor.; in the imperative pres. and indicative imperf. the full form is generally used in most verbs, and regularly in *δίδομαι*.

REM. 5. The *optative active* often drops the *η* in the endings of the dual and plural, and in the third pers. plur. uses *-εν* for *-ησαν*.

4. There are some peculiarities of verbs of this conjugation, in the parts which follow the common conjugation, which should be noticed:—

a) The first aor. forms (see § 33, R. 4) *ἔθηκα*, *ἦκα*, and *ἔδωκα* are commonly used in the sing. instead of the second aorists *ἔθην*, *ἦν*, *ἔδων*, but are used in the plural (and in the mid., except *ἠκάμην*) only by a few Attic writers.

b) The perf. and pluperf. of *ἴστημι* have the augment aspirated, which in the plup. is often *εἰ* instead of *έ*; as, *ἔστηκα*, *ἔστήκειν* or *εἰστήκειν*.

REM. 6. For the syncopated form of the perf. and plup. of *ἔστηκα* and other verbs, see § 39, 3.

c) The characteristic vowel is lengthened in the perf. act. and in the future and aor. act. and middle, as in pure verbs, except that *τίθημι* and *ἵημι* lengthen it into *ει* in the perf.; as, *τέθεικα*, *εἶκα*. The *ει* in these verbs remains, also, in the perf. and plup. pass.; but in other cases the characteristic vowel is short throughout the mid. and pass.; as, *δέδομαι*, *ἐστάμην*, *ἐτέθην*, *ἐδόθην*, *τεθήσομαι*.

5. Verbs in *μι* frequently or regularly borrow many forms from their primitives in *άω*, *έω*, *όω*, and *ύω*:—

a) In the imperf. sing. *δίδωμι* is regularly declined like a contract in *όω* (*ἐδίδουν*, *ους*, *ου*), and *τίθημι* and *ἵημι* often like a contract in *έω*; as, *ἐτίθουν*, etc.

b) In verbs in *υμι* the subjunctive and optative are regularly formed from a pres. in *ύω*, and often other forms of the pres. and imperf. act., but not usually in the middle; the second aor., both act. and mid., is almost wholly wanting.

c) The optative imperf. and second aor. mid. and pass. of *τίθημι*, *ἵημι*, and *δίδωμι* often takes the form *-οιμην*, *-οιο*, *-οιτο*, like the regular conjugation.

REM. 7. The perf., pluperf., and second aor. act. of *ἵστημι* have an intransitive meaning, *to stand*.

6. The following are the paradigms of *ἵστημι*, *to station*, *τίθημι*, *to put*, *δίδωμι*, *to give*, *δείκνυμι*, *to show*, with the second aor. mid. *ἐπριάμην*, *I bought*, to supply the place of the second aor. mid. of *ἵστημι*, which is not used, and the second aor. act. *ἔδυν* (from *δύνω*), *I entered*, to complete the paradigm of verbs in *υμι*.

## ACTIVE VOICE.

## PRESENT TENSE.

*Indicative.*

	<i>I place.</i>	<i>I put.</i>	<i>I give.</i>	<i>I show.</i>
S.	ἴστημι ἴστης ἴστησι	τίθημι τίθης τίθησι	δίδωμι δίδως δίδωσι	δείκνυμι δείκνυς δείκνυσι
D.	— ἴστατον ἴστατον	— τίθετον τίθετον	— δίδοτον δίδοτον	— δείκνυτον δείκνυτον
P.	ἴσταμεν ἴστατε ἴστασι	τίθεμεν τίθετε τιθείσι οἱ τιθέασι	δίδομεν δίδοτε διδούσι οἱ διδόασι	δείκνυμεν δείκνυτε δεικνύσι οἱ δεικνύασι.

*Subjunctive.*

S.	ἴστω ἴσῃς ἴσῃ	τιθῶ τιθῆς τιθῇ	διδῶ διδῶς διδῶ	δεικνύω δεικνύης δεικνύῃ
D.	— ἴσῆτον ἴσῆτον	— τιθῆτον τιθῆτον	— διδῶτον διδῶτον	— δεικνύητον δεικνύητον
P.	ἴστωμεν ἴσῃτε ἴσῶσι	τιθῶμεν τιθῆτε τιθῶσι	διδῶμεν διδῶτε διδῶσι	δεικνύωμεν δεικνύητε δεικνύωσι.

*Imperative.*

S.	(ἴσταθι) ἴστη ἴσάτω	(τίθει) τίθει τιθέτω	(δίδοθι) δίδου διδότω	(δείκνυθι) δείκνυ δεικνύτω
D.	ἴστατον ἴσάτων	τίθετον τιθέτων	δίδοτον διδότων	δείκνυτον δεικνύτων
P.	ἴστατε ἴσάτωσαν οἱ ἴσάντων	τίθετε τιθέτωσαν οἱ τιθέντων	δίδοτε διδότωσαν οἱ διδόντων	δείκνυτε δεικνύτωσαν οἱ δεικνύντων.

*Infinitive.*

ἰσᾶναι	τιθέναι	διδόναι	δεικνύναι.
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*Participle.*

ἰσᾶς	τιθείς	διδούς	δεικνύς.
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## MIDDLE AND PASSIVE.

## PRESENT TENSE.

*Indicative.*

S. ἴσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
ἴστασαι	τίθειςαι	δίδοσαι	δείκνυσαι
(ἴστα)	(τίθη)		
ἴσεται	τίθεται	δίδεται	δείκνυται
D. ἰστάμεθον	τιθέμεθον	διδόμεθον	δεικνύμεθον
ἴστασθον	τίθεσθον	δίδοσθον	δεικνυσθον
ἴστασθον	τίθεσθον	δίδοσθον	δεικνυσθον
P. ἰστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
ἴστασθε	τίθεσθε	δίδοσθε	δεικνυσθε
ἴστανται	τίθενται	δίδονται	δείκνυνται.

*Subjunctive.*

S. ἰσῶμαι	τιθῶμαι	διδῶμαι	δεικνύωμαι
ἰσῆ	τιθῆ	διδῶ	δεικνύη
ἰσῆται	τιθῆται	διδῶται	δεικνύηται
D. ἰσῶμεθον	τιθῶμεθον	διδῶμεθον	δεικνύμεθον
ἰσῆσθον	τιθῆσθον	διδῶσθον	δεικνύσθον
ἰσῆσθον	τιθῆσθον	διδῶσθον	δεικνύσθον
P. ἰσῶμεθα	τιθῶμεθα	διδῶμεθα	δεικνύμεθα
ἰσῆσθε	τιθῆσθε	διδῶσθε	δεικνύσθε
ἰσῶνται	τιθῶνται	διδῶνται	δεικνύνται.

*Imperative.*

S. ἴτασο	τίθεσο	δίδοσο	δείκνυσο
(ἴσω)	(τίθου)	(δίδου)	
ἰτάσθω	τιθέσθω	διδόσθω	δεικνύσθω
D. ἴτασθον	τίθεσθον	δίδοσθον	δεικνυσθον
ἰτάσθων	τιθέσθων	διδόσθων	δεικνύσθων
P. ἴτασθε	τίθεσθε	δίδοσθε	δεικνυσθε
ἰτάσθωσαν or	τιθέσθωσαν or	διδόσθωσαν or	δεικνύσθωσαν or
ἰτάσθων	τιθέσθων	διδόσθων	δεικνύσθων.

*Infinitive.*

ἴτασθαι	τίθεσθαι	διδόσθαι	δείκνυσθαι.
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*Participle.*

ἰστάμενος	τιθέμενος	διδόμενος	δεικνύμενος.
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## ACTIVE VOICE.

## IMPERFECT.

*Indicative.*

S.	ἴσθην	ἐτίθην	εἰδίδω	εἰδείκνῦν
	ἴσθης	ἐτίθης	εἰδίδως	εἰδείκνῤς
	ἴσθῃ	ἐτίθῃ	εἰδίδω	εἰδείκνῦ
D.	—	—	—	—
	ἴστατον	ἐτίθετον	εἰδίδοτον	εἰδείκνυτον
	ἴστάτην	ἐτίθέτην	εἰδιδότην	εἰδείκνύτην
P.	ἴσταμεν	ἐτίθεμεν	εἰδίδομεν	εἰδείκνυμεν
	ἴστατε	ἐτίθετε	εἰδίδοτε	εἰδείκνυτε
	ἴστασαν	ἐτίθεσαν	εἰδίδοσαν	εἰδείκνυσαν.

*Optative.*

S.	ἴσταιῖν	τιθείῖν	διδοίῖν	δεικνύοιμι
	ἴσταιῖς	τιθείῖς	διδοίῖς	δεικνύοις
	ἴσταιῖῃ	τιθείῖῃ	διδοίῖῃ	δεικνύοι
D.	—	—	—	—
	ἴσταιῖτον	τιθείῖτον	διδοίῖτον	δεικνύοιτον
	ἴσταιῖτήν	τιθείῖτήν	διδοίῖτήν	δεικνύοιτην
P.	ἴσταιῖμεν	τιθείῖμεν	διδοίῖμεν	δεικνύοιμεν
	ἴσταιῖτε	τιθείῖτε	διδοίῖτε	δεικνύοιτε
	ἴσταιῖσαν	τιθείῖσαν	διδοίῖσαν	δεικνύοιεν.

(See also § 38, R. 5.)

## SECOND AORIST.

*Indicative.*

S.	ἔσθην	ἔθην	ἔδω	ἔδῦν
	ἔσθης	ἔθης	ἔδως	ἔδῤς
	ἔσθῃ	ἔθῃ	ἔδω	ἔδῦ
D.	—	—	—	—
	ἔσθητον	ἔθητον	ἔδοτον	ἔδῦτον
	ἔσθήτην	ἔθήτην	ἔδότην	ἔδύτην
P.	ἔσθημεν	ἔθημεν	ἔδομεν	ἔδῦμεν
	ἔσθητε	ἔθητε	ἔδοτε	ἔδῦτε
	ἔσθησαν	ἔθησαν	ἔδοσαν	ἔδῦσαν.

## MIDDLE AND PASSIVE.

## IMPERFECT.

*Indicative.*

S. ἰσάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
ἴτασο	ἐτίθεσο	ἐδίδοσο	ἐδείκνυσο
(ἴστω)	(ἐτίθου)	(ἐδίδου)	
ἴτατο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
D. ἰσάμεθον	ἐτιθέμεθον	ἐδιδόμεθον	ἐδεικνύμεθον
ἴτασθον	ἐτίθεσθον	ἐδίδοσθον	ἐδείκνυσθον
ἰτάσθην	ἐτιθέσθην	ἐδιδόσθην	ἐδεικνύσθην
P. ἰσάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
ἴτασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
ἴταντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο.

*Optative.*

S. ἰσταίμην	τιθείμην	διδοίμην	δεικνυοίμην
ἰσταῖο	τιθείο	διδοῖο	δεικνυοῖο
ἰσταῖτο	τιθείτο	διδοῖτο	δεικνυοῖτο
D. ἰσταίμεθον	τιθείμεθον	διδοίμεθον	δεικνυοίμεθον
ἰσταῖσθον	τιθείσθον	διδοῖσθον	δεικνυοῖσθον
ἰσταῖσθην	τιθείσθην	διδοῖσθην	δεικνυοῖσθην
P. ἰσταίμεθα	τιθείμεθα	διδοίμεθα	δεικνυοίμεθα
ἰσταῖσθε	τιθείσθε	διδοῖσθε	δεικνυοῖσθε
ἰσταῖντο	τιθείντο	διδοῖντο	δεικνυοῖντο.

## SECOND AORIST.

*Indicative.*

ἐπριάμην	ἐθέμην	ἐδόμην
inflected	inflected	inflected
like	like the	like the
ἰσάμην.	Imperfect.	Imperfect.

## ACTIVE VOICE.

*Subjunctive.*

<i>στώ</i> inflected like the Present.	<i>θῶ</i> inflected like the Present.	<i>δῶ</i> inflected like the Present.	<i>δύω</i> inflected like <i>δεικνύω</i> .
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*Optative.*

<i>σταίην</i> inflected like the Imperfect.	<i>θξίην</i> inflected like the Imperfect.	<i>δοίην</i> inflected like the Imperfect.	<i>δύ-ην, -ης, -η,</i> <i>-ητον, -ήτην,</i> <i>-ημεν, etc.</i>
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*Imperative.*

S. <i>στήθι</i> <i>στήτω</i>	<i>θές</i> <i>θέτω</i>	<i>δός</i> <i>δότη</i>	<i>δύθι</i> <i>δύτω</i>
D. <i>στήτον</i> <i>στήτων</i>	<i>θέτον</i> <i>θέτων</i>	<i>δότην</i> <i>δότην</i>	<i>δύτον</i> <i>δύτων</i>
P. <i>στήτε</i> <i>στήτωσαν</i> or <i>σάντων</i>	<i>θέτε</i> <i>θέτωσαν</i> or <i>θέντων</i>	<i>δότε</i> <i>δότησαν</i> or <i>δόντων</i>	<i>δύτε</i> <i>δύτωσαν</i> or <i>δύντων</i> .

*Infinitive.*

<i>στήναι</i>	<i>θείναι</i>	<i>δοῦναι</i>	<i>δύναι</i> .
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*Participle.*

<i>στάς</i>	<i>θείς</i>	<i>δούς</i>	<i>δύς</i> .
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REM. 8. The following table exhibits the chief dialectic variations of verbs in *μι*:—

*Indicative Active.*

S. 3. <i>-σι</i>	Dor. <i>-τι</i> , sometimes <i>-ντι</i> .
P. 3. <i>-νσι</i>	Dor. <i>-ντι</i> ; Ion. <i>ᾶσι</i> , used also in certain cases by the Attic.
<i>-σαν</i>	Æol., Dor., Epic, simply <i>ν</i> added to the radical vowel.

In the indic. act. sing., the Æol. lengthens the radical vowel *a* into *αι*, *o* into *οι*, and the Bœotic *ε* into *ει*.

*Indicative Middle and Passive.*

P. 3. *-νται, -ντο* Ionic *-αται, -ατο*.

The Æol. and Epic lengthen the radical vowel *ε* into *η* in the indic. mid. and pass. of verbs in *μι*.

MIDDLE AND PASSIVE.

<i>Subjunctive.</i>		
<i>πρίωμαι</i> like <i>ιστώμαι.</i>	<i>θῶμαι</i> like the Present.	<i>δῶμαι</i> like the Present.
<i>Optative.</i>		
<i>πριαίμην</i> inflected like <i>ισταίμην.</i>	<i>θείμην</i> inflected like the Imperfect.	<i>δοίμην</i> inflected like the Imperfect.
<i>Imperative.</i>		
( <i>πρίασο</i> ) <i>πρίω</i> like the Present.	( <i>θέσο</i> ) <i>θοῦ</i> like the Present.	( <i>δόσο</i> ) <i>δοῦ</i> like the Present.
<i>Infinitive.</i>		
<i>στάσθαι</i>	<i>θέσθαι</i>	<i>δόσθαι.</i>
<i>Participle.</i>		
<i>στάμενος</i>	<i>θέμενος</i>	<i>δόμενος.</i>

*Subjunctive.*

S. 2. <i>-ῆς</i>	Epic <i>-ήης.</i>
3. <i>-ῆ</i>	Epic <i>-ήη.</i>
<i>-ῶ</i>	Epic <i>-ῶσι, -ώησι, -ώη.</i>

The Epic and Ionic use, also, the uncontracted forms in the subjunctive, as in contract verbs, and lengthen and repeat the radical vowel as in those verbs (see § 35, 14).

*Infinitive.*

<i>-ναι</i>	Æol. <i>-μεναι</i> ; Dor. <i>-μεν, -μειν</i> ; Epic <i>-μεναι, -μεν:</i>
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EXAMPLES FOR PRACTICE.

<i>ζεύγνυμι, yoke.</i>	<i>ζέννυμι (ζε), boil.</i>
<i>κίχρημι (root χρα), lend.</i>	<i>πήγνυμι (πηγ), fasten.</i>
<i>δίνημι (root ονα), aid.</i>	<i>ῥώννυμι (ρο), spread.</i>
<i>δύναμαι (mid.), able.</i>	<i>στρώννυμι (στρο), strengthen.</i>
<i>δίξημαι (-εω), look for.</i>	<i>ῥήγνυμι (ρηγ), break.</i>

§ 39. *Irregular Verbs in μι.*

1. Inflection of *ἴημι*, to send, *εἶμι*, to be, *εἶμι*, to go (often future), *φημί*, to say, say yes, assert, *κείμαι*, to lie down, and *ἤμαι*, to set (the two last perfects middle with the sense of the present).

I. *ἴημι*, I send, *ἴεμαι*, I go (send myself).

## PRESENT TENSE.

<i>Indicative Active.</i>	<i>Indicative Middle and Passive.</i>
Ind. S. ἴημι	S. ἴεμαι
ἴης	ἴεσαι, ἴῃ
ἴησι	ἴεται
D. —	D. ἰέμεθον
ἴετον	ἴεσθον
ἴετον	ἴεσθον
P. ἴεμεν	P. ἰέμεθα
ἴετε	ἴεσθε
ἰεῖσι or ἰᾶσι.	ἴενται.
Subj. ἰῶ, like τιθῶ from τίθημι.	Subj. ἰῶμαι, like τιθῶμαι.
Imp. S. ἴει, ἰέτω, D. ἴετον, ἰέτων,	Imp. S. ἴεσο or ἴου, ἰέσθω, D.
P. ἴετε, ἰέτωσαν or ἰέντων.	ἴεσθον, ἰέσθων, P. ἴεσθε, ἰέσθω-
	σαν or ἰέσθων.
Inf. ἰέναι.	Inf. ἴεσθαι.
Part. ἰείς, εἶσα, ἐν, G. ἰέντος.	Part. ἰέμενος, ἦ, ον.

## IMPERFECT.

<i>Indicative Active.</i>	<i>Indicative Middle and Passive.</i>
S. ἴην (ἴειν), ἴης, ἴῃ, D. ἴετον,	S. ἰέμην, ἴεσο or ἴου, ἴετο, D.
ἰέτην, P. ἴεμεν, ἴετε, ἴεσαν.	ἰέμεθον, ἴεσθον, ἰέσθην, P. ἰέμε-
	θα, ἴεσθε, ἴεντο.
Opt. ἰείην, like τιθείην.	Opt. ἰείμην, like τιθείμην.

## SECOND AORIST.

<i>Indicative Active.</i>	<i>Indicative Middle.</i>
Ind. S. ἦν	S. (ἔμην), εἶμην
ἦς	εἶσο
ἦ	εἶτο

D. —

ἔτον, εἶτον

ἔτην, εἶτην

P. ἔμεν, εἶμεν

ἔτε, εἶτε

ἔσαν, εἶσαν.

D. εἶμεθον

εἶσθον

εἶσθην

P. εἶμεθα

εἶσθε

εἶντο.

Subj. *ῶ*, inflected like the Present.

Opt. *εἶην*, like the Imperfect.

Imp. *ἔς*, *ἔτω*, like the Present.

Infin. *εἶναι*.

Part. *εἶς*, *εἶσα*, *ἔν*.

Perf. *εἶκα*.

Plup. *εἶκεν*.

Fut. *ἦσω*.

First Aor. *ἦκα*.

Subj. *ῶμαι*, inflected like the Present.

Opt. *εἶμην*, like the Imperfect.

Imp. (*ἔσο*) *οὔ*, like the Present.

Infin. *ἔσθαι*.

Part. *ἔμενος*, *η*, *ον*.

Perf. *εἶμαι*.

Plup. *εἶμην*.

Fut. *ἐθήσομαι*.

First Aor. *εἶθην*.

II. *εἰμί*, *I am*, *εἶμι*, *I go*, *will go*.

PRESENT TENSE.

*Attic Forms.*

*Dialectic Forms.*

Indic. S. <i>εἰμί</i>	<i>εἶμι</i>	<i>ἐμμί</i> (Æol.)	
<i>εἶ</i>	( <i>εἶς</i> ) <i>εἶ</i>	<i>εἶς</i> , <i>ἔσσι</i> (Ion., Ep.)	<i>εἶσθα</i> (Ep.)
<i>ἐστί</i>	<i>εἶσι</i>	<i>ἐντί</i> (Dor.)	
<i>ἐστόν</i>	<i>ἴτον</i>		
<i>ἐστόν</i>	<i>ἴτον</i>		
<i>ἐσμέν</i>	<i>ἴμεν</i>	<i>εἰμέν</i> , <i>ἐμέν</i> , <i>εἰμές</i> (I., E., Poet., D.)	
<i>ἐστέ</i>	<i>ἴτε</i>		
<i>εἰσί</i>	<i>ἴασι</i> ( <i>εἶσι</i> rare)	<i>ἔασι</i> , <i>ἐντί</i> (Ion., Dor.)	
Subj. S. <i>ῶ</i>	<i>ἴω</i>	<i>ἔω</i> , <i>εἴω</i> (Ion., Ep.)	
<i>ἦς</i>	<i>ἴης</i>		<i>ἴησθα</i> (Ep.)
<i>ἦ</i>	<i>ἴη</i>		<i>ἴησι</i> (Ep.)
D. <i>ἦτον</i>	<i>ἴητον</i>		
<i>ἦτον</i>	<i>ἴητον</i>		
P. <i>ῶμεν</i>	<i>ἴωμεν</i>	<i>ῶμες</i> , <i>ἴωμεν</i> (Dor.)	<i>ἴωμεν</i> (Ep.)
<i>ἦτε</i>	<i>ἴητε</i>		
<i>ῶσι</i>	<i>ἴωσι</i>	<i>ἔωσι</i> (Ion.)	

Imp. S.	ἴσθι (ἔσ(σ)ο)	ἴθι (εἶ)	ἔσσο (Ep.)	ἔσο (Dor.)
	ἔστω (ἦτω)	ἴτω		
D.	ἔστων	ἴτων		
P.	ἔσσε	ἴτε		
	ἔστωσαν, ἔσ-	ἴτωσαν, ἰόντων,		
	των, ὄντων	ἴτων.		
Inf.	εἶναι	ἰέναι	ἔμ(μ)εῖναι, ἔμ(μ)εῖν (Ep.),	ἴμ(μ)εῖναι, ἴ- μεῖν (Ep.),
			ἦμεν εἶμεν, ἦμεσ	ἴναι (rare).
			εἶμεσ (Dor.)	
Part.	ὄν, ὄν	ἰών, ἰούσα, ἰόν	ἔών (έουσα, έώσα, εὔσα, εἰσ(σ)α, έοῖσα Dor.), έόν (Ion.)	
	G. ὄντος	G. ἰόντος	εἶς also in some oblique cases (Dor.).	

## IMPERFECT.

Indic. S.	ἦν (ἦ, ἦμην)	ἦειν, ἦία, ἦα	ἔα, ἦα, ἔον, ἔσκειν (Ion., ἦην Ep.)	
	ἦς, ἦσθα	ἦεις, ἦεισθα	ἔης, ἔησθα (Ep., ἔας Ion.)	
	ἦ, ἦν	ἦει, ἦειν	ἦεν, ἦην, ἔσκει ἦτε, ἦε, ἴε (Ep.) (Ion., ἦς Dor.)	
D.	ἦτον, ἦστων	ἦειτον, ἦτον		ἴτην, ἴτων (Ep.)
	ἦτην, ἦστην	ἦείτην, ἦτην		
P.	ἦμεν	ἦειμεν, ἦμεν	ἦμεσ (Dor.)	ἦομεν (Ep.)
	ἦτε, ἦστε	ἦειτε, ἦτε	ἔατε (Ion.)	
	ἦσαν	ἦεσαν	ἔσαν, ἔασαν (Ion.)	ἦσαν, ἦσαν, ἦιον, ἴσαν (E., I.)
Opt. S.	εἶην	ἴοιμι, ἰοίην (ἰείην)		
	εἶης	ἴοις, ἰοίης		
	εἶη	ἴοι, ἰοίη (εἶη)		
D.	εἶητον, εἶτων	ἴοιτον		
	εἶήτην, εἶστην	ἰοίτην		
P.	εἶημεν, εἶμεν	ἴοιμεν		
	εἶητε, εἶτε	ἴοιτε		
	εἶησαν, εἶεν	ἴοιεν		

Fut. of εἶμι (*I am*): ἔσομαι (Dor. ἔσσοῦμαι). Reg. through all the modes, except the syncopated form ἔσται, for ἔσεται, indic. third sing.



III. *φημί* (*φάσκω*), *I say, say yes, assert.*

## PRESENT.

Ind. S. <i>φημί</i>	D. —	P. <i>φαμέν</i>
<i>φής</i>	<i>φατόν</i>	<i>φατέ</i>
<i>φησί</i>	<i>φατόν</i>	<i>φασί</i>
Subj. S. <i>φῶ, φῆς, φῆ</i>	D. <i>φήτον, φῆτον</i>	P. <i>φῶμεν, φῆτε, φῶσι.</i>
Imp. S. <i>φαθί</i> or <i>φάθι</i>	D. <i>φάτον</i>	P. <i>φάτε</i>
<i>φάτω</i>	<i>φάτων</i>	<i>φάτωσαν, φάντων</i>
Inf. <i>φάναι.</i>	Middle <i>φάσθαι.</i>	
Part. <i>φάς, φᾶσα, φάν,</i>	G. <i>φάντος.</i>	Middle <i>φάμενος.</i>

## IMPERFECT.

S. <i>ἔφην</i>	D. —	P. <i>ἔφαμεν</i>
<i>ἔφης, ἔφησθα</i>	<i>ἔφατον</i>	<i>ἔφατε</i>
<i>ἔφη</i>	<i>ἔφάτην</i>	<i>ἔφασαν</i>
Opt. S. <i>φαίην, φαίης, φαίη,</i>	D. <i>φαίητον, φαίήτην,</i>	P. <i>φαί(η)μεν,</i>
<i>φαί(η)τε, φαίησαν</i>	or <i>φαίεν.</i>	
Fut. <i>φήσω.</i>	Aor. <i>ἔφησα.</i>	
Imperf. Mid. <i>ἐφάμην.</i>		

IV. *κείμει*, *I lie down* (lit. *I have laid myself down*).

## PRESENT.

Ind. S. <i>κείμει</i>	D. <i>κείμεθον</i>	P. <i>κείμεθα</i>
<i>κείσαι</i> ( <i>κείαι</i> Ep.)	<i>κείσθον</i>	<i>κείσθε</i>
<i>κείται</i>	<i>κείσθον</i>	<i>κείνται</i>
Subj. <i>κέωμαι, like λύωμαι.</i>		
Imp. S. <i>κείσο</i>	D. <i>κείσθον</i>	P. <i>κείσθε</i>
<i>κείσθω</i>	<i>κείσθων</i>	<i>κείσθωσαν</i>
Inf. <i>κείσθαι.</i>		
Part. <i>κείμενος, η, ον.</i>		

## IMPERFECT.

S. <i>ἐκείμην</i>	D. <i>ἐκείμεθον</i>	P. <i>ἐκείμεθα</i>
<i>ἔκεισο</i>	<i>ἔκεισθον</i>	<i>ἔκεισθε</i>
<i>ἔκειτο</i>	<i>ἔκείσθη</i>	<i>ἔκειντο</i>
Opt. <i>κεοίμην, like λυοίμην.</i>		

v. ἤμαι, κάθημαι,\* *I have seated myself, sit.*

Pres. ἤμαι, ἦσαι, ἦται, etc. 3 plur. ἦνται.

Impf. ἤμην, ἦσο, ἦστο, etc. 3 plur. ἦντο.

Imper. ἦσο, ἦσθω, etc. Infin. ἦσθαι. Part. ἦμενος.

Also,

Pres. κάθημαι, κάθησαι, κάθηται, etc. — Subj. καθῶμαι (or κάθωμαι, etc.), καθῆ, καθῆται, etc.

Imp. ἐκαθήμην (καθήμην), ἐκάθησο (καθήσο), ἐκάθητο or καθῆστο (καθῆτο), 3d plur. ἐκάθηντο or καθῆντο. — Opt. καθοίμην (καθήμην?), καθοίω, καθοίτω (καθῆτω?).

2. There are several pure verbs (or with a pure root) which form the second aor. act. (and sometimes middle) by dropping the mode-vowel before the endings, after the analogy of verbs in  $\mu$ ; but the remaining tenses are like verbs in  $\omega$ . The synopsis and inflection of these aorists are after the form of the second aor. of ἵστημι, i. e. they retain the long vowel of the indic., whatever it is, etc. (See § 38, Rem. 1 and 3.)

3. A few pure verbs in the Attic dialect (chiefly in poetry), in imitation of the Epic dialect, drop the connecting vowel before the endings (except in the third person plur.) in the perf. and pluperf. act., and thus form these tenses after the analogy of verbs in  $\mu$ . They are called *second perfects and pluperfects*, or *syncopated perfects and pluperfects*. The singular of the indic. is not used except in δέδια. Thus we have (ἔσταα), ἔστατον, ἔσταμεν, ἔστατε, ἐστᾶσι (for ἐστάασι); subj. ἐστῶ, ἦς, etc.; imper. ἔσταθι; infin. ἐστάναι; part. ἐστῶς.

REM. 1. The verbs which have this form of the perf. in some of its parts, more or less frequently, in the Attic dialect, are γίγνομαι (γέγαα), βαίνω (βέβαα), θνήσκω (τέθναα), τέτληκα (τέτλαα), βιβρώσκω (βέβρώς, part.), πίπτω (πεπτώς, part.).

REM. 2. In the part. the characteristic vowels  $\alpha$  and  $\epsilon$  are regularly contracted with the ending  $\omega$ s in the Attic dialect,  $\alpha\omega$ s,  $\epsilon\omega$ s into  $\acute{\omega}$ s. In this case they generally retain the  $\omega$  in the endings in all

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\* κάθημαι is generally used in prose.

cases and genders; as,  $\acute{\epsilon}\sigma\tau\acute{\omega}\varsigma$ ,  $\acute{\epsilon}\sigma\tau\acute{\omega}\sigma\alpha$ ,  $\acute{\epsilon}\sigma\tau\acute{\omega}\varsigma$ , G.  $\acute{\epsilon}\sigma\tau\acute{\omega}\tau\omicron\varsigma$ ,  $\acute{\epsilon}\sigma\tau\acute{\omega}\sigma\eta\varsigma$ , etc. But when uncontracted, they sometimes retain this form in the masc. and fem., and sometimes are declined like the regular perf. participles in  $\acute{\omega}\varsigma$ .

4. An old perfect (second perfect) of the obsolete  $\acute{\epsilon}\acute{\iota}\delta\omega$  (*video, I see*),  $\omicron\acute{\iota}\delta\alpha$  (*I know, i. e. have seen*), follows the analogy of verbs in  $\mu$ , and is thus inflected in the perf. and pluperf. : —

## PERFECT.

Ind. S. $\omicron\acute{\iota}\delta\alpha$	D. —	P. $\acute{\iota}\sigma\mu\epsilon\nu$ ( $\omicron\acute{\iota}\delta\alpha\mu\epsilon\nu$ , I. $\acute{\iota}\delta\mu\epsilon\nu$ )
$\omicron\acute{\iota}\sigma\theta\alpha$ ( $\omicron\acute{\iota}\delta\alpha\varsigma$ )	$\acute{\iota}\sigma\tau\omicron\nu$	$\acute{\iota}\sigma\tau\epsilon$ ( $\omicron\acute{\iota}\delta\alpha\tau\epsilon$ )
$\omicron\acute{\iota}\delta\epsilon$	$\acute{\iota}\sigma\tau\omicron\nu$	$\acute{\iota}\sigma\alpha\sigma\iota$ ( $\omicron\acute{\iota}\delta\alpha\sigma\iota$ )
Subj. S. $\acute{\epsilon}\acute{\iota}\delta\acute{\omega}$ (Epic $\acute{\epsilon}\acute{\iota}\delta\acute{\epsilon}\omega$ ), $\acute{\epsilon}\acute{\iota}\delta\eta\varsigma$ , $\acute{\epsilon}\acute{\iota}\delta\eta$ , D. $\acute{\epsilon}\acute{\iota}\delta\eta\tau\omicron\nu$ , P. $\acute{\epsilon}\acute{\iota}\delta\acute{\omega}\mu\epsilon\nu$ ( $\acute{\epsilon}\acute{\iota}\delta\omicron\mu\epsilon\nu$ Epic), $\acute{\epsilon}\acute{\iota}\delta\eta\tau\epsilon$ , $\acute{\epsilon}\acute{\iota}\delta\acute{\omega}\sigma\iota$ .		
Opt. S. $\acute{\epsilon}\acute{\iota}\delta\acute{\epsilon}\eta\nu$ , $\acute{\epsilon}\acute{\iota}\delta\acute{\epsilon}\eta\varsigma$ , $\acute{\epsilon}\acute{\iota}\delta\acute{\epsilon}\eta$ , D. $\acute{\epsilon}\acute{\iota}\delta\acute{\epsilon}\eta\tau\omicron\nu$ , $\acute{\epsilon}\acute{\iota}\delta\acute{\epsilon}\eta\tau\eta\nu$ , P. $\acute{\epsilon}\acute{\iota}\delta\acute{\epsilon}\eta\mu\epsilon\nu$ , $\acute{\epsilon}\acute{\iota}\delta\acute{\epsilon}\eta\tau\epsilon$ , $\acute{\epsilon}\acute{\iota}\delta\acute{\epsilon}\eta\sigma\alpha\nu$ or $\acute{\epsilon}\acute{\iota}\delta\acute{\epsilon}\acute{\iota}\nu$ .		
Imp. S. $\acute{\iota}\sigma\theta\iota$	D. $\acute{\iota}\sigma\tau\omicron\nu$	P. $\acute{\iota}\sigma\tau\epsilon$
$\acute{\iota}\sigma\tau\omega$	$\acute{\iota}\sigma\tau\omega\nu$	$\acute{\iota}\sigma\tau\omega\sigma\alpha\nu$
Inf. $\acute{\epsilon}\acute{\iota}\delta\acute{\epsilon}\nu\alpha\iota$ ( $\acute{\iota}\delta\mu\epsilon\nu\alpha\iota$ , $\acute{\iota}\delta\mu\epsilon\nu$ , $\acute{\iota}\delta\acute{\epsilon}\mu\epsilon\nu$ ).		
Part. $\acute{\epsilon}\acute{\iota}\delta\acute{\omega}\varsigma$ , $\nu\acute{\iota}\alpha$ ( $\acute{\iota}\delta\nu\acute{\iota}\alpha$ Ep.), $\acute{\omicron}\varsigma$ , G. $\acute{\omicron}\tau\omicron\varsigma$ .		

## PLUPERFECT.

S. $\eta\delta\epsilon\nu$ , $\eta\delta\eta$	D. —	P. $\eta\delta\epsilon\acute{\iota}\mu\epsilon\nu$ , $\eta\sigma\mu\epsilon\nu$
$\eta\delta\epsilon\acute{\iota}\varsigma$ , $\eta\delta\epsilon\acute{\iota}\sigma\theta\alpha$ or $\eta\delta\eta\varsigma$ , $\eta\delta\eta\sigma\theta\alpha$	$\eta\delta\epsilon\acute{\iota}\tau\omicron\nu$ , $\eta\sigma\tau\omicron\nu$	$\eta\delta\epsilon\acute{\iota}\tau\epsilon$ , $\eta\sigma\tau\epsilon$
$\eta\delta\epsilon\acute{\iota}$ , $\eta\delta\eta$ , $\eta\delta\epsilon\nu$	$\eta\delta\epsilon\acute{\iota}\tau\eta\nu$ , $\eta\sigma\tau\eta\nu$	$\eta\delta\epsilon\sigma\alpha\nu$ , $\eta\sigma\alpha\nu$

Or (Epic and Ionic) : —

- S. 1.  $\eta\delta\epsilon\alpha$  (Ion.),  $\eta\acute{\epsilon}\acute{\iota}\delta\epsilon\acute{\iota}\nu$  (Ep.)
2.  $\eta\acute{\epsilon}\acute{\iota}\delta\epsilon\acute{\iota}\varsigma$  or  $\eta\acute{\epsilon}\acute{\iota}\delta\eta\varsigma$  (Epic)
3.  $\eta\delta\epsilon\acute{\epsilon}$  or  $\acute{\epsilon}\acute{\iota}\delta\epsilon\acute{\epsilon}$  (Ion.),  $\eta\acute{\epsilon}\acute{\iota}\delta\epsilon\acute{\iota}$  or  $\eta\acute{\epsilon}\acute{\iota}\delta\eta$  (Ep.)
- P. 2.  $\eta\delta\acute{\epsilon}\alpha\tau\epsilon$  (Ionic)
3.  $\acute{\iota}\sigma\alpha\nu$  (Epic).

Fut. Act.  $\acute{\epsilon}\acute{\iota}\delta\eta\sigma\omega$  (Ionic). Middle  $\acute{\epsilon}\acute{\iota}\sigma\omicron\mu\alpha\iota$ , *I shall know*.

## SECTION III.

## ANOMALOUS VERBS.

§ 40. *Anomalies in Meaning.*

1. WHERE the future middle of a verb has a *passive meaning*.

REM. 1. This rarely occurs in liquid verbs, but in some mute verbs, and often in pure verbs. Thus are used, regularly, the futures *τιμήσομαι, ἀδικήσομαι, οἰκήσομαι*; while some vary between the fut. mid. and fut. pass.; as, *ζημιώω, ὠφελέω, στερέω, φοβέω*; *ἄρχω, τρέφω, ἄγω, εἶργω, τρίβω, βλάπτω, ταράσσω, φυλάσσω*, etc.

2. Where active verbs have their future in the *middle form*, but with an *active sense*, verbs of this class express mostly some bodily or mental operation, and have, many of them, an active fut., but not generally in good authors.

REM. 2. There belong here, of regular active verbs, the following futures: *ἀκούσομαι, ἀπαντήσομαι, ἀπολαύσομαι, βαδιοῦμαι, ἀλαλάξομαι, βοήσομαι, γελάσομαι, ἐψήσομαι, κωκύσομαι, οἰμώξομαι, ὀλολύξομαι, οὐρήσομαι, πηδήσομαι, σιγήσομαι, σιωπήσομαι, σπουδάσομαι, συρίξομαι, τωθάσομαι*. Also the following irregular verbs have the future middle in an active sense, almost without an exception: *ἀμαρτάνω, βαίνω, γίγνομαι, γιγνώσκω, δάκνω, διδράσκω, θέω, θιγγάνω, θνήσκω, κάμνω, κλαίω, λαγχάνω, λαμβάνω, μανθάνω, νέω (swim), ὄμνυμι, ὀράω, παίζω, πάσχω, πίπτω, πλέω, ρέω, τρέχω, τρώγω, φεύγω, χάσκω, χέζω*.

REM. 3. The following vary between the active and middle future, and yet more commonly use the latter: *ἄδω, ἀρπάζω, γηράσκω, βλέπω, διώκω, ἐγκωμιάζω, ἐπαινέω, ἐπιορκέω, θανμάζω, κλέπτω, ροφέω, σκώπτω, χωρέω, βιόω, τίκτω, and φθάνω*.

3. Most *deponent* verbs have the aorist, and nearly all the future, in the middle form; but some have these tenses either wholly or in part in the *passive form*.

REM. 4. The following have both a middle and passive future: *αἰδέομαι, ἄχθομαι, διαλέγομαι, ἐπιμέλομαι, προθυμέομαι, διανοέομαι, ἔλασσομαι*. But *ἔραμαι* has only the fut. pass. *ἐρασθήσομαι*.

REM. 5. The following have the aorist wholly in the passive form: *ἀλάομαι, ἄχθομαι, βούλομαι, δέομαι, ἥδομαι, οἶομαι, σέβομαι, φαντάζομαι, διαλέγομαι, ἐπιμελέομαι, μεταμελέομαι, ἐνθυμέομαι, προθυμέομαι, ἐννοέομαι, διανοέομαι, ἀπονοέομαι, ἐναντιόομαι, εὐλαβέομαι, φιλοτιμέομαι, δύναμαι, ἐπίσταμαι*.

REM. 6. The following fluctuate between the pass. and mid. aorist: αὐλίζομαι, ὀρέγομαι, πραγματεύομαι, and φιλοφρονέομαι. In the following, the middle aor. is more used than the passive: βρυχάομαι, γίγνομαι, μέμφομαι, ὀλοφύρομαι, ἀπολογέομαι, κοινολογέομαι; but in the following the middle aor. is less used than the pass.: ἄγαμαι, αἰδέομαι, ἀμιλλάομαι, ἀρνέομαι, and προνοέομαι.

4. Many deponent verbs have a *passive meaning*.

REM. 7. Especially deponents which have an aorist middle often have, also, *the passive aor. with the passive meaning*; as, ἀγωνισθῆναι, αἰκισθῆναι, αἰτιαθῆναι, ἀπολογηθῆναι, βιασθῆναι, δεχθῆναι, δωρηθῆναι, ἐργασθῆναι, ἰαθῆναι, λογισθῆναι, λωβηθῆναι, μιμηθῆναι, προφασισθῆναι, χρησθῆναι, ὠνηθῆναι.

REM. 8. Also several *perfects* of deponent verbs have both an active and passive meaning; as, ἠγωνίσθαι, ἠτιᾶσθαι, βεβιάσθαι, δεδωρῆσθαι, εἰργάσθαι, ἐσκέφθαι, ἠὔχθαι (from εὔχομαι), ἠγήσθαι, κεκτῆσθαι, μεμηχανῆσθαι, μεμιμῆσθαι, πεπραγματεύσθαι, κεχαρίσθαι, ἐωνῆσθαι, ἀπολελογῆσθαι, ἀποκεκρίσθαι, συλλελογίσθαι, ἀπονενοῆσθαι.

5. The second aor. and second perf. of some transitive verbs are intransitive, especially the following: aorists, ἔδυν, ἔστην, ἔφυν, ἔσκλην; perfects, ἐγρήγορα, ὄλωλα, πέποιθα, ἔαγα, ἔρρωγα, τέτηκα, πέπηγα, σέσηπα, and πέφηνα.

### § 41. Anomalies in Form.

1. Many liquid verbs, and some mute verbs, in forming certain tenses, add an ε to the root of the present; as, μέλλω (μελλ- present stem), fut. μελλήσω (stem μελλε-).

2. On the contrary, some verbs drop ε of the present in forming the other tenses; as, δοκέω (δοκε- present stem), fut. δόξω (δοκ-).

3. The ending ἄνω (in a few νω, αἰνω, ὕνω) is added to the stems of a number of verbs in the pres. and imperf. The remaining tenses are formed partly from the pure stem, and partly from the pure stem strengthened by ε; as, pres. βλαστάνω, aor. ἔβλαστον, fut. βλαστήσω.

4. In several of the verbs of the above class, before adding ἄνω, η and εὔ of the pure stem are shortened into α and υ, respectively, in the pres. and imperf., and υ (which is often changed according to the laws of euphony, § 4, before the

following consonant) is inserted before the characteristic. Hence we have from the roots *μηθ-*, *ληβ-*, *τευχ-*, *μανθάνω*, *λαμβάνω*, *τυγχάνω*.

REM. 1. In this way certain associate forms of verbs in use arose; as, *φυγγάνω* to *φεύγω*, *λιμπάνω* to *λείπω*.

5. Several stems ending in a vowel add *σκω* to the pres. and imperf., and some of them, at the same time, change their characteristic vowel (*α* into *η*, *ε* or *ο* into *ι*); as, *ἀρέσκω* (*ἀρε-*), *εὔρισκω* (*εὔρε-*).

6. Some of the verbs in *σκω* (also some other verbs in *ω*) take the reduplication of verbs in *μι* in the pres. and imperfect; as, *διδράσκω* (*δρα-*), *βιβρώσκω* (*βρω-*), *τιτράω*.

REM. 2. Some of the verbs in *σκω* have an independent meaning, some a causative, and some an inceptive or inchoative meaning; as, *διδράσκω*, to run away, *μεθύσκω*, to make drunk, *γηράσκω*, to become old, etc.

7. Certain tenses from obsolete presents are associated, simply on account of the correspondence of their meaning, with presents in use of quite different stems. Thus the forms *ὄψομαι*, *ᾤφθην*, *εἶδον*, from the stems *ὄπ-* and *ἰδ-*, are associated with the pres. *ὀράω*, and serve as tenses to it; just as in English we associate together *go*, *went*, *gone*, though from different roots.

8. A number of the verbs in *μι* add *ννμι* to the stem, when it ends in a consonant, *ννμι*, when it ends in a vowel; as, *ἄγννμι*, *ἔλλνμι* (i. e. *ἔλννμι*, *ν* being assimilated to *λ* for euphony).

9. Less common are some other anomalies, such as *metathesis*, by which a vowel changes places with a following liquid in certain tenses, and is lengthened in the change; and *syncope*, by which a short vowel (generally *ε*) is rejected in some tenses or forms of the verb.

REM. 3. Metathesis takes place in the perf. and first aor. pass. of the verbs *βάλλω*, *καλέω*, *κάμνω*, *τέμνω*, and *θνήσκω*, and the stems *βαλ*, *καλ*, *καμ*, *τεμ*, *θαν*, become in these tenses *βλη*, *κλη*, *κμη*, *τμη*, *θη*; hence, *βέ-βλη-κα*, *έ-κλή-θην*, etc.

REM. 4. Syncope occurs: *a*) Especially in several second aorists, and rejects ε; as, ἠγγρόμην (from ἐγείρω, ἐγερ-, hence regularly ἠγερόμην), ἦνεγκον (ἐνεκ-, hence regularly, with the reduplication, § 31, R. 3, ἦνένεκον), ἐπτόμην and fut. πτήσομαι from πέτομαι. *b*) In connection with the reduplication (see paragraph 6); as, γίγνομαι (γεν-, and hence properly γι-γέν-ομαι), πίπτω (πετ-), μίμνω from μένω, πίπρασκω from περάω; also in the perfects πέπτωκα (πετο-) and πέπταμαι from πετάννυμι. *c*) In οἶμαι, ᾤμην (for οἶομαι, ᾤόμην) the connecting vowel is rejected by syncope, as is done generally in verbs in μι.

10. The following *alphabetical list* contains most of the anomalous verbs of the above classes in use in the best Attic writers. It has not seemed best to encumber the list with those of less common occurrence, or belonging to the dialects, nor with mere defective verbs, all of which may be better learned from the Lexicon, as they occur. Mere irregularities in the formation of particular tenses will be found treated of under the sections devoted to that subject.

PRESENT.	FUTURE.	AORIST.	PERFECT.
ἄγνυμι ( <i>break</i> )	ἄξω	ἔαξα	ἔαγα
Passive		ἔαγην	(ἔαγμαί)
αἰρέω ( <i>take</i> ελ-)	αἰρήσω	εἶλον	ἦρηκα
	αἰρεθήσομαι	ἦρέθην	ἦρημαι
αἰσθάνομαι ( <i>perceive</i> )	αἰσθήσομαι	ἦσθόμην	ἦσθημαι
ἀλέξω ( <i>ward off</i> )	(ἀλεξήσω)	(ἠλέξησα)	—
Middle	ἀλεξήσομαι	ἠλεξάμην	
ἀλίσκομαι ( <i>be taken</i> )	ἀλώσομαι	ἔάλων, ἦλων	ἔάλωκα, ἦλωκα
ἁμαρτάνω ( <i>err</i> )	ἁμαρτήσομαι	ἦμαρτον	ἡμάρτηκα
Passive		ἁμαρτηθήναι	ἡμάρτημαι
ἁμβλίσκω ( <i>miscarry</i> )	(ἁμβλώσω)	ἦμβλωσα	ἦμβλωκα
ἁμφιέννυμι ( <i>clothe</i> )	ἁμφιῶ	ἦμφίεσα	—
Middle	ἁμφιέσομαι		ἦμφίεσμαι
ἀναλίσκω ( <i>spend</i> )	ἀναλώσω	ἀνάλωσα	ἀνάλωκα
		ἀνήλωσα	ἀνήλωκα
Passive	ἀναλωθήσομαι	ἀναλώθην	ἀνάλωμαι
		ἀνηλώθην	ἀνήλωμαι
ἀπεχθάνομαι ( <i>be hated</i> )	ἀπεχθήσομαι	ἀπηχθόμην	ἀπήθημαι

ἀρέσκω ( <i>please</i> )	ἀρέσω	ἤρεσα	(ἀρήρεκα)
αὐξ(άν)ω ( <i>increase</i> )	αὐξήσω	ἠύξησα	ἠύξηκα
Passive	αὐξή(θή)σομαι	ἠύξήθην	ἠύξημαι
ἄχθομαι ( <i>be vexed</i> )	ἄχθέ(σ)ομαι	ἠχθέσθην	—— ?
βαίνω ( <i>go</i> )	βήσομαι	ἔβην	βέβηκα
βιβρώσκω ( <i>to eat</i> )	(βρώσομαι)	(ἔβρωσα)	βέβρωκα
Passive	(βρωθήσομαι)	ἔβρώθην	βέβρωμαι
βλαστάνω ( <i>spring</i> )	βλαστήσω	ἔβλαστον	(β)εβλάσθηκα
βλώσκω ( <i>come</i> )	μολοῦμαι	ἔμολον	μέμβλωκα
		(ἔβλων)	βέβλωκα
βόσκω ( <i>feed</i> )	βοσκήσω	——	——
βούλομαι ( <i>will</i> )	βουλήσομαι	ἔβουλήθην	βεβούλημαι
γαμέω ( <i>marry</i> )	γαμῶ	ἔγημα	γεγάμηκα
Middle	γαμοῦμαι	ἔγημάμην	γεγάμημαι
γηρά(σκ)ω ( <i>become old</i> )	γηράσομαι (σω)	ἐγήρασα	γεγήρακα
γίγνομαι (γίνομαι) ( <i>be-</i> [ <i>come</i> ])	γενήσομαι	ἐγενόμην	γεγένημαι
	γενηθήσομαι		γέγονα
γινώσκω ( <i>know</i> )	γνώσομαι	ἔγνων	ἔγνωκα
Passive	γνωσθήσομαι	ἐγνώσθην	ἔγνωσμαι
δάκνω ( <i>bite</i> )	δήξομαι	ἔδακον	—— ?
Passive	δηχθήσομαι	ἐδήχθην	δέδηγμαι
δαρθάνω ( <i>sleep</i> )	δαρθήσομαι(?)	ἔδαρθον	δεδάρθηκα
διδράσκω ( <i>run off</i> )	δράσομαι	ἔδρᾶν	δέδρᾶκα
δοκέω ( <i>seem</i> )	δόξω	ἔδοξα	δέδογμαι
(ἐ)θέλω ( <i>will</i> )	(ἐ)θελήσω	ἠθέλησα	ἠθέληκα
εἰπεῖν ( <i>say ἐρ-</i> )	ἔρῶ	εἶπον (-πα)	εἶρηκα
Passive	ρήθήσομαι	ἔρρήθην	εἶρημαι
	εἰρήσομαι		
ελαύνω ( <i>drive</i> )	ἔλω	ἤλασα	ἐλήλακα
Passive		ἤλάθην	ἐλήλαμαι
Middle		ἤλουσάμην	
(ἔρομαι) ( <i>ask</i> )	ἐρήσομαι	ἠρόμην	——
ἔρρω ( <i>go forth</i> )	ἔρρήσω	ἠρρήσα	ἠρρήκα
ἔρχομαι ( <i>go ἐλευθ-</i> )	ἐλεύσομαι	ἦλθον	ἐλήλυθα
ἐσθίω ( <i>eat ἐδ-, φαγ-</i> )	ἔδομαι	ἔφαγον	ἐδήδοκα
Passive		(ἠδέσθην)	ἐδήδεσμαι



εὔδω ( <i>sleep</i> )	εὔδησω	—	—
εὐρίσκω ( <i>find</i> )	εὐρήσω	εὔρον	εὔρηκα
Passive	εὐρεθήσομαι	εὐρέθην	εὔρημαι
ἔχω ( <i>have σχ-, σχε-</i> )	ἔξω, σχήσω	ἔσχον	ἔσχηκα
Passive		(ἐσχέθην)	ἔσχημαι
Middle	ἔξομαι, σχήσομαι	ἐσχόμην	
ἔψω ( <i>cook</i> )	ἐψήσομαι	ἤψησα	— ?
Passive		ἤψηθην	ἤψημαι
ζεύγνυμι ( <i>join</i> )	ζεύξω	ἔζευξα	— ?
Passive		ἔζύγην (ἐζεύχθην)	ἔζευγμαι
Middle	ζεύξομαι	ἔζευξάμην	
ζώννυμι ( <i>gird</i> )	ζώσω	ἔζωσα	(ἔζωκα)
Passive			ἔζωσμαι
Middle		ἔζωσάμην	
ἠβά(σκ)ω ( <i>become a man</i> )	ἠβήσω	ἠβησα	ἠβηκα
θιγγάνω ( <i>touch</i> )	θίξομαι (-ω ?)	ἔθιγον	— ?
θνήσκω ( <i>to die</i> )	θανοῦμαι	ἔθανον	τέθνηκα
ἰκνέομαι ( <i>come</i> )	ἴξομαι	ἰκόμην	ἴγμαι
ἰλάσκομαι ( <i>propitiate</i> )	ἰλάσομαι	ἰλασάμην	
Passive		ἰλάσθην	(ἴλασμαι)
κάμνω ( <i>weary</i> )	καμοῦμαι	ἔκαμον	κέκμηκα
κεράννυμι ( <i>mix</i> )	κεράσω (?)	ἐκέρᾶσα	κέκρᾶκα (?)
Passive		ἐκράσθην	κέκρᾶμαι
		ἐκεράσθην	κεκέρασμαι
Middle		ἐκερασάμην	
κορέννυμι ( <i>satiate</i> )	(κορέσω)	ἐκόρεσα	(κεκόρηκα)
Passive		ἐκορέσθην	κεκόρεσμαι
κρέμαμαι ( <i>hang</i> )	κρεμήσομαι	ἔκρέμασα	— ?
κρεμάννυμι ( <i>hang</i> )	κρεμῶ	ἐκρεμάσθην	(κεκρέμαμαι)
Passive			
λαγχάνω ( <i>get by lot</i> )	λήξομαι	ἔλαχον	εἴληχα
Passive		ἐλήχθην	εἴληγμαι
λαμβάνω ( <i>take</i> )	λήψομαι	ἔλαβον	εἴληφα
Passive	ληφθήσομαι	ἐλήφθην	εἴλημμαι
Middle		ἐλαβόμην	

λανθάνω ( <i>concealed</i> )	λήσω	ἔλαθον	λέληθα
Middle	λήσομαι	ἐλαθόμεν	λέλησμαι
μανθάνω ( <i>learn</i> )	μαθήσομαι	ἔμαθον	μεμάθηκα
μάχομαι ( <i>fight</i> )	μαχοῦμαι	ἔμαχεσάμην	μεμάχημαι
μέλει ( <i>it concerns</i> )	μελήσει	ἐμέλησεν	μέμεληκεν
μέλλω ( <i>intend</i> )	μελλήσω	ἐμέλλησα	—— ?
μέλομαι ( <i>care</i> )	μελήσομαι	ἐμελήθην	μεμέλημαι
μένω ( <i>remain</i> )	μενῶ	ἔμεινα	μεμένηκα
μίγνυμι ( <i>mix</i> )	μίξω	ἔμιξα	(μέμιχα)
Passive	μιχθήσομαι	ἐμίχθην, ἐμίγην	μέμιγμαί
μιμνήσκω ( <i>remember</i> )	μνήσω	ἔμνησα	——
Passive	μνησθήσομαι	ἐμνήσθην	μέμνημαι
	μεμνήσομαι		
νέμω ( <i>distribute</i> )	νεμῶ	ἔνειμα	νενέμηκα
Passive		ἐνεμήθην	νενέμημαι
ὄζω ( <i>swell</i> )	ὄξήσω	ᾤξησα	(ὄδωδα)
οἴγνυμι, οἴγω ( <i>open</i> )	οἴξω	ἔωξα, οἴξαι	ἔωχα
		ἐφάχθην, οἰχθῆναι	ἔωγμαί
οἶομαι ( <i>think</i> )	οιήσομαι	ᾤήθην	——
οἴχομαι ( <i>depart</i> )	οιχήσομαι	——	(ᾤχημαι)
ὀλισθάνω ( <i>slip</i> )	ὀλισθήσω (?)	ᾤλισθον	(ᾤλίσθηκα)
ὀλλυμι ( <i>destroy</i> )	ὀλώ	ᾤλεσα	ὀλώλεκα
Middle	ὀλοῦμαι	ὀλόμην	ὀλώλα
ὀμνυμι ( <i>swear</i> )	ὀμοῦμαι	ᾤμοσα	ὀμώμοκα
		ὀμο(σ)θήναι	ὀμωμόσθαι
ὀμόργνυμι ( <i>wipe off</i> )	——	ᾤμορξα	—— ?
Passive		ᾤμόρχθην	—— ?
Middle	ὀμόρξομαι	ᾤμορξάμην	
ὀράω ( <i>see, ὀπ-, ἰδ-</i> )	ὀψομαι	εἶδον	ἑώρακα
Passive	ὀφθήσομαι	ᾤφθην	ἑώραμαι, ὤμμαί
Middle		εἰδόμην	
ὀσφραίνομαι ( <i>smell</i> )	ὀσφρήσομαι	ὠσφρόμην	(ὠσφρημαι)
ὀφείλω ( <i>owe</i> )	ὀφειλήσω	ᾤφείλησα	ᾤφείληκα
ὀφλισκάνω ( <i>owe</i> )	ὀφλήσω	ᾤφλον	ᾤφληκα
		(ᾤφλησα)	

πάσχω ( <i>suffer</i> πηθ-, πενθ-)	πείσομαι	ἔπαθον	πέπονθα
πετάσσειν ( <i>spread</i> )	πετάσσω, τῶ	ἐπέτασα	(πεπέτακα)
Passive		ἐπετάσθην	πέπτᾶμαι
πέτομαι ( <i>fly</i> )	πτήσομαι	ἐπτόμην	πεπότημαι
Passive	πετήσομαι	ἔπτην	
Middle		ἐπτάμην	
πήγνυμι ( <i>fasten</i> )	—	ἔπηξα	πέπηγα
πίνω ( <i>drink</i> πε-, πο-)	πίομαι	ἔπιον	πέπωκα
Passive	ποθήσομαι	ἐπόθην	πέπομαι
πιπράσκω ( <i>sell</i> )	—	—	πέπρᾶκα
Passive	πεπράσομαι	ἐπράθην	πέπρᾶμαι
πίπτω ( <i>fall</i> πετ-, πετο-)	πεσοῦμαι	ἔπεσον	πέπτωκα
πυνθάνομαι ( <i>ask</i> )	πεύσομαι	ἐπυθόμην	πέπυσμαι
ρέω ( <i>flow</i> )	ρήσομαι	ἔρρύην	ἔρρύηκα
	ρεύσομαι	ἔρρευσα	
ρήγνυμι ( <i>tear</i> )	ρήξω	ἔρρηξα	ἔρρωγα
Passive	ράγήσομαι	ἔρράγην	
Middle		ἔρρηξάμην	
ρίπτειν, ρίπτω ( <i>hurl</i> )	ρίψω	ἔρριψα	ἔρριφα
Passive		ἔρρίφ(θ)ην	ἔρριμμαι
ρώννυμι ( <i>strengthen</i> )	ρώσω	—	— ?
Passive	ῥωσθήσομαι	ἔρρώσθην	ἔρρωμαι
σβέννυμι ( <i>quench</i> )	σβέσω	ἔσβεσα	—
Passive	σβεσθήσομαι	ἔσβέσθην	ἔσβεσμαι
Intransitive	σβήσομαι	ἔσβην	ἔσβηκα
σκεδάννυμι ( <i>scatter</i> )	σκεδῶ	ἔσκεδάσα	—
Passive		ἔσκεδάσθην	ἔσκεδάσμαι
σκοπέω ( <i>consider</i> )	σκέψομαι	ἔσκεφθην	ἔσκεμμαι
σπένδω ( <i>offer a libation</i> )	σπείσω	ἔσπεισα	(ἔσπεικα)
			ἔσπεισμαι
στορέννυμι ( <i>spread</i> )	στορῶ	ἔστόρεσα	—
(See στρώννυμι.)		(ἔστορέσθην)	ἔστόρεσμαι
στρώννυμι ( <i>spread</i> )	στρώσω	ἔστρωσα	—
Passive		ἔστρώθην	ἔστρωμαι
Middle		ἔστρωσάμην	

τέμνω ( <i>cut</i> )	τεμῶ	ἔτεμον	τέτμηκα
Passive	τετμήσομαι	ἐτμήθην	τέτμημαι
τίνω ( <i>pay</i> )	τίσω	ἔτισα, τίσαι	τέτικα
Passive		ἐτίσθην	τέτισμαι
Middle		ἐτισάμην	
τιτρώσκω ( <i>wound</i> )	τρώσω	ἔτρωσα	—— ?
Passive	τρωθήσομαι	ἐτρώθην	τέτρωμαι
τρέχω ( <i>run</i> δραμ-)	δραμοῦμαι	ἔδραμον	δεδράμηκα
Passive			δεδραμῆσθαι
τυγχάνω ( <i>happen</i> )	τεύξομαι	ἔτυχον	τετύχηκα
τύπτω ( <i>strike</i> )	τυπτήσω	(ἔτυπον)	—— ?
Passive	τυπτήσομαι	ἐτύπην	τέτυμμαι
φέρω ( <i>bear</i> ἐνεκ-, οἰ-)	οἴσω	ἤνεγκον	ἐνήνοχα
Passive	ἐνεχθήσομαι	ἠνέχθην	ἐνήνεγμαι
Middle	οἰσθήσομαι		
	οἴσομαι	ἠνεγάμην	
φθάνω ( <i>anticipate</i> )	φθήσομαι	ἔφθασα, ἔφθην	ἔφθακα
χαίρω ( <i>rejoice</i> )	χαιρήσω	ἐχάρην	κεχάρηκα (-μαι)
χρῶννυμι ( <i>to color</i> )	——	ἔχρωσα	—— ?
Passive		ἔχρώσθην	κέχρωσμαι
ῥάω ( <i>push</i> )	ῥῶσω (ῥθήσω)	ῥῶσα	(ῥῶκα)
Passive	ῥσθήσομαι	ῥώσθην	ῥῶσμαι
Middle	ῥσομαι	ῥώσάμην.	

CHAPTER IV.

UNINFLECTED WORDS, OR PARTICLES.

§ 42. *Adverbs.*

1. ADVERBS express the relations of *place* (as, πανταχῆ, everywhere), *time* (as, νύκτωρ, by night), *manner* (as, οὕτως, thus), *modality* (affirmation, negation, certainty, uncertainty, conditionality, etc.; as, ναί, yes, οὐ, not, μὴν, truly, πού, doubtless, ἴσως, perhaps, and the like), and *intensity* and *frequency* (as, μάλα, πάνυ, much, αὖθις, again, and the like).

2. Besides the ending *ως*, in which adverbs derived from nouns and participles (see § 21, 1) end, there are other endings of adverbs, most of them arising from the endings of the different cases of nouns, pronouns, and adjectives, as the *genitive*, *dative*, and *accusative*.

3. The genitive ending appears in adverbs ending in *-ης* and *-ου*; as, ἐξῆς, ἐπιπολῆς, πού, ὁμοῦ, ἀγχοῦ, οὐδαμοῦ. Also in *-ος* of the third declension; as, προικός (from προίξ), and probably ἐντός (within) and ἐκτός (without). Also those in *ξ* were probably derived from old genitives in *-ακος* by dropping *ο* and combining *κ* and *ς*; as, πύξ (with the fist), λάξ, ἀλλάξ, μουνάξ, etc.

4. The dative ending appears in adverbs ending in *ι*, *ει*, *ω*, *οι*, *αι* (*ησι*, *ᾶσι*), *η* or *α* (the *iota* having been lost), and *ε*; as, ἤρι (early), ἐκοντί, ἐγερτί, ἄγχι, ἄρτι; παμπληθεί, αὐτοψεί, ἀμελεί, αἰεί or αἰί, ἐκεί; κάτω, ἔξω, οὐπω; μυχοί, οἶ, ὅποι, οἴκοι, Ἴσθμοί (at the Isthmus), Πυθοῖ; πάλαι, χαμαί, Ἀθήνησι (at Athens), θύρασι (at the door); ἄλλη, περὶ, λάθρα, ἔνθα, ἐνταῦθα, ἔπειτα; τῆλε, ὀψέ, etc.

5. The accusative ending appears in adverbs ending in *-ον*, *-αν*, *-ᾶ* (sing., or plur. neut.); as, δηρόν, πλησίον, πλινθηρόν; πρόων, μακράν; καναχηδά, τάχα, σάφα, κρύφα, ἵνα, etc.

REM. 1. The neuter sing. or plur. of many adjectives in use as such is often used adverbially; as, πολύ or πολλά (much), μόνον (only), etc.

REM. 2. The three endings of adverbs, *-θεν, -θι, and -δε (-σε)*, correspond, respectively, to the gen., dat., and acc. endings, denoting *whence, where, and whither*, as, *οὐρανόθεν (from heaven), οὐρανόθι (in heaven), οὐρανόνδε (to heaven), ἄλλοσε (to another place)*.

### § 43. Prepositions.

1. The *prepositions* are used partly with the oblique cases of nouns and pronouns, which they generally stand before, and partly in composition.

REM. 1. Only *πρός*, in the expressions *πρός δέ* and *καί πρόσ* (*but besides, and besides*), is found without a case to govern in Attic prose.

REM. 2. The improper prepositions *ἄνευ, ἔνεκα, ἄχρι, μέχρι*, never appear in composition.

2. The cases which stand with the different prepositions are: *a)* The *genitive* alone with *πρό, before, ἀπό, from, ἐξ (ἐκ), out of, out, ἀντί, instead of, ἄνευ, without, ἔνεκα or εἴνεκα* (generally placed after its case), *on account of, ἄχρι and μέχρι, until*, and some other words, such as *χάριν, δίκην* (acc. of nouns), having the force of prepositions. *b)* The *dative* alone with *ἐν, in, σύν (ξύν), with*. *c)* The *accusative* alone with *εἰς (εἰς, and sometimes ὡς before designations of persons), into, to, ἀνά, on, in, upon*. *d)* The *genitive and accusative* with *διά, κατά, ὑπέρ, μετά*. *e)* The *genitive, dative, and accusative* with *παρά, ἀμφί, περί, πρόσ, ὑπό, ἐπί*.

REM. 3. The principal meanings of the prepositions which govern *two cases* are: —

1) *διά* with the gen. *through*; with the acc. *through, on account of, by means of, through the efficiency or fault of*.

2) *κατά* with the gen. *down from, against, on account of, concerning*; with the acc. *by, in, upon, to, according to, by virtue of, in respect to*; of time, *about*; also, the *way and manner*.

3) *ὑπέρ* with the gen. *above, over, for, instead of, on account of*; with the acc. *over, above, of space, time, measure, and number*.

4) *μετά* with the gen. *with*; with the acc. *after*.

REM. 4. The principal meanings of the prepositions which govern *three cases* are: —

1) *ἀμφί* with the gen. and dat. *around, about, on account of*; with the acc. *about, of place and time*.

2) *περί* with the gen. *concerning, on account of*; with the dat. and acc. *about, in respect to*.

3) παρά with the gen. *from by, from near by*; with the dat. *at, by*; with the acc. *to, near*.

4) πρὸς with the gen. *from before* (πρὸς θεῶν, *by, before the gods*); with the dat. *by*; with the acc. *to, against, according to, for the benefit of*.

5) ἐπί with the gen. *upon, at, on, by, after, under, during, for*; with the dat. *upon, on, at, by, after, concerning, on account of, from, in order to, under condition that, in the power of*; with the acc. *upon, against, after*.

6) ὑπό with the gen. *under, by, from, on account of*; with the dat. *under, by*; with the acc. *under, during*.

REM. 5. In composition, the prepositions usually have some one of their primitive local meanings; as, —

- 1) ἐν, *in, within, by*: ἔγγειος, ἐνοικεῖν, ἐμμένειν.
- 2) σύν, *with, together*: συμπορεύεσθαι, συλλέγειν. [στάναι.]
- 3) μετά, *with (participation), around*: μετέχειν, μεταδιδόναι, μεθι-
- 4) ἀντί, *against, instead of*: ἀντιλέγειν, ἀντιδιδόναι.
- 5) πρὸ, *before*: προτάττειν, προβαίνειν, προαιρείσθαι.
- 6) ἀπό, *from, away*: ἀποτίθεσθαι, ἀπέρχεσθαι.
- 7) ἐξ, *out*: ἐξέρχεσθαι, ἐκβάλλειν.
- 8) εἰς, *into*: εἰσέρχεσθαι.
- 9) ἀνά, *up, through, back*: ἀναβαίνειν, ἀναχωρεῖν.
- 10) κατά, *down through, completely*: καταβαίνειν, καταπιμπράναι.
- 11) διά, *through, over*: διέρχεσθαι, διαβαίνειν.
- 12) ὑπέρ, *over*: ὑπερβαίνειν, ὑπέρσοφος, ὑπερορᾶν.
- 13) ἀμφί, *around, two-sided*: ἀμφίστομος.
- 14) περί, *around, over*: περιέρχεσθαι, περιχαρής, περιορᾶν.
- 15) παρά, *to, near by, along by*: παρῆναι, παρακαλεῖν, παραπλεῖν.
- 16) πρὸς, *towards, to*: προσέρχεσθαι, προστιθέναι.
- 17) ἐπί, *upon, against, after*: ἐπιτιθέναι, ἐπιέναι, ἐπιτάττειν.
- 18) ὑπό, *under, slightly*: ὑπόγειος, ὑποχωρεῖν.

#### § 44. Conjunctions.

Conjunctions are of two classes: —

I. *Coördinate conjunctions*, or such as connect sentences (or words, when the sentences are abridged) that merely have a common reference to each other, while each expresses a complete sense by itself. These are: —

1. *Copulative conjunctions*; as, καί, *and, also*, τέ, *and* (the former implying a more intimate connection, the latter a looser connection, or a mere succession, without any internal connection); τὲ . . . . τέ, *both . . . . and, on the one hand . . . . on the*

*other*, τὲ καὶ (written together), *both . . . and*, καὶ . . . καὶ, *both . . . and also*.

2. *Adversative* conjunctions ; as, δέ, *but* (to which the concessive μέν often corresponds in the related sentence), μέντοι, *yet*, ἀτάρ, *but, still*, ἀλλά, *but on the contrary, but, yet, while*, καίτοι, *and yet*, καίπερ, *although* (with a part.), ὅμως, *nevertheless*, αὖ (after καὶ or δέ), *and on the contrary, on the other hand, again*.

3. *Disjunctive* conjunctions ; as, ἢ, *or* (aut, vel, ve, sive), ἢ . . . ἢ, *either . . . or*, εἴτε . . . εἴτε (with the indic.) or ἕαντε (ἤντε) . . . ἐάντε (ἤντε) with the subj., *whether . . . or*, οὔτε . . . οὔτε and μήτε . . . μήτε (occasionally with the simple τέ or καὶ in the second member), *neither . . . nor*, οὐδέ and μηδέ, *nor also, and not, also not, even not, not at all*.

REM. 1. The conjunction ἢ (*than*) is also used with comparative words, and those denoting *separation, difference*.

4. *Causal* conjunctions ; as, γάρ, *for, for example*.

5. *Deductive* conjunctions ; as, οὖν, *consequently, therefore*, ἄρα, *then*, τοίνυν, *then, so then*, τοίγαρ (τοίγαρτοι, τοιγαροῦν), *for that very reason, wherefore* ; also δῆ (now, hence) is *deductive*.

II. *Subordinate conjunctions*, or such as connect a subordinate to a principal sentence. They are :—

1. *Causal* conjunctions ; as, ὅτι, διότι, ὡς (also the temporal conjunctions ὅτε, ὁπότε, ἐπεὶ, and ἐπειδή used causally), *because, since, when, while* ; also ἄτε with a participle. But with *verba sentiendi et declarandi*, ὅτι and ὡς introduce objective substantive sentences, and are *explicative* in their character.

2. *Hypothetical or conditional* conjunctions ; as, εἰ, *if* ; also the temporal conjunctions ἐπεὶ and ἐπειδή, *after that, as*, πρὶν, *before*, ἕως, ἕως, ἄχρι, and μέχρι, *till, until, so long as*, generally have a hypothetical force.

3. *Final* conjunctions (expressing an *end* or *purpose*) ; as, ἵνα, ὡς, ὅπως, *that, in order that* ; μή, ἵνα μή, ὡς μή, ὅπως μή, *that not, in order that not*.



4. *Consecutive* conjunctions (denoting a *sequence* or *succession*); as, ὡς and ὥστε, *so that*.

5. *Comparative* conjunctions; as, ὡς and ὥσπερ, *as*.

REM. 2. Adverbs of place and time, also, are used to connect sentences, and hence fill the office of conjunctions; as, οὐ, ἦ, ἴνα, ἐνθα, οἶ, and other relative adverbs of place (see the correlative adverbs, § 27, II.); ὅτε, ὁπότε, ὡς, ἡνίκα, *when*, ἐν ᾧ, ἕως, *while*, ἐπεὶ, ἐπειδή, *after that*, ἕστε, μέχρι, and ἄχρι, *till, until*, also ἐξ, ἀπό, and εἰς with the case of a relative or correlative pronoun, which express time. Besides, relatives and direct interrogatives (see the correlatives, § 27, I.) serve to connect sentences with others, forming what are called relative or adjective sentences.

NOTE. *Interjections* are mere articulate sounds expressive of *emotion*; as, ἄ, *ah!* φεῦ, *alas!* οὐαί, *woe!* οἴμοι, *woe is me!* εὖγε, *well done!* etc. They have no grammatical relations, and hence require no treatment.

## CHAPTER V.

### FORMATION OF WORDS.

#### § 45. *Formation by Derivation.*

1. VERBS are derived from roots (whether found in nouns, adjectives, verbs, or other parts of speech) by adding the endings (and sometimes with some change in the root) ᾶω, ἔω, ὄω, εῖω, ἄζω, ἰζω, αῖνω, and ἴνω.

2. These endings have more or less distinct meanings. Especially, those in ὄω, αῖνω, and ἴνω generally have a *causative* meaning (as, λευκαίνειν, *to whiten, make white*); and those in σεῖω and ἰάω express a *desire* or *longing* for something (*desideratives*); as, πολεμησεῖω, *I desire to fight*.

3. *Nouns* denoting persons (*personal appellatives*) are derived from *verbal roots* by the endings *as*, ης, της; *os*; ηρ, ωρ, εὺς; as, στρατηγός, *a general*, ῥήτωρ, *an orator*, etc.

4. Abstract and other common nouns which are not personal appellatives, are derived from *verbal stems* by the endings *a*,

ια, σια, η, μη; ος, μός; σις, μα; as, βλάζη, *injury*, ποίημα, *a poem*, δεσμός, *bond*, etc.

5. Nouns are derived from *adjectives* by the endings *a* or *η*, ια, εια, οια, ος, της, σύνη; as, θέρμη (from θερμός), εὐδαιμονία (εὐδαίμων), ταχύτης (ταχύς), etc.

6. Nouns are derived from *other nouns* by various endings. Of these may be noticed:—

1) *Patronymics*, i. e. names of persons derived from their parents or ancestors. They end in άδης (from names of the first declension only) and ιδης (which becomes είδης or οίδης when the stem of the primitive ends in ε or ο); and the corresponding feminine endings άς (gen. άδος), ίς (gen. ίδος); as, Ἄλευάδης (from Ἀλεύας), Αἰακίδης (Αἰακός), Πηλείδης (Πηλεύς); Βορέας (Βορέας), Τανταλίς (Τάνταλος), etc.

REM. 1. There are also the rare and poetic patronymic endings ίων (masc.) and ίνη or ίώνη (fem.); as, Κρονίων (Κρόνος), Ἀκρισιώνη (Ἀκρίσιος).

2) *Gentile nouns*, i. e. nouns denoting one's country. They end in ίτης, άτης, ήτης, ώτης; ιος, αἰος, and εὖς; as, Ἀβδηρίτης (*a person belonging to Abdera*), Ἠπειρώτης (*belonging to Epirus*), Ἀθηναῖος, etc.

3) *Diminutives*.—These receive the endings ων, ιον, ιδιον, άριον, ύδριον, ίσκον, ίσκη, ίς, and denote a *small* or *dear* object of the kind denoted by the primitive; as, οἰκίδιον (*a little house*, from οἰκία), πολίχνιον (πόλις), etc.

7. *Adjectives* are derived from the different parts of speech by the endings ος, εος, ιος (as ἰος, αἰος, εἰος, οἰος, ᾠος), ικός, ιακός, νος, τός, τέος, ιμος, ανός, ηνός, ινος (ἰνος, ἴνος, ινός, εἰνός), λός (as ηλός, ωλός), αλέος, ρός (as ερός, ηρός); εις (as ήεις, όεις), ης, ώδης, and μων.

8. Of the above adjective endings, those in εος denote the *material* of which any thing is made; as, χρύσεος, *of gold*; and those in εις (ήεις, όεις) and ώδης generally denote *fulness*, though ώδης sometimes denotes *likeness*; as, ύλήεις (*abounding with wood*), ανεμώδης (*windy*); but γυναικώδης, *woman-like*.

§ 46. *Formation by Composition.*

1. When the first word of a compound is an *indeclinable word*, it is not changed, except that most dissyllabic prepositions ending in a short vowel lose that vowel before a vowel in the following word (but not *περί*, and sometimes *ἀμφί* and *πρό*); as, *ἀειλογία*, *ἀποβάλλω*; *περιέχω*, *προὔχω* (crasis), and *προέξω* (no crasis on account of the aspirate).

REM. 1. Here belong the inseparable particles *a-*, or *an-* before a vowel (denoting *negation* or *privation*, like the English *in-*, *un-*, or *-less*, but sometimes having a *collective* sense, *together*, as in *ἅπας*, *ἄλοχος*, and then evidently a contraction from *ἅμα*, or *intensive*, as in *ἀτενής*, *very tight*), *δυσ-*, *-νη* (English *mis-* or *un-*), and *αρι-*, *ερι-*, *δα-*, *ζα-*, *λα-* (*very*, *much*, all *intensive*); as, *ἐριβώλαξ*, *very fertile*, etc.

2. When the first word of a compound is a *noun*, the second word, when it begins with a vowel, is generally joined directly to the *stem* of the first, but sometimes to the *nomina-tive* after rejecting *ς* (especially when *ς* follows *υ*); but when the stem of the first ends, and that of the second begins, with a consonant, *ο* (and sometimes *ι*) is introduced between them; as, *ἀνδραγαθία* (i. e. *ἀνδρ-αγαθία*), *ἀστυγείτων* (*ἀστυ-γείτων*); *φλεβο-τομείν* (*φλεβ-ο-τομείν*).

REM. 2. The *ο* is sometimes introduced, also, when only the first ends in a vowel, or the second begins with a vowel (as, *μονοειδής*); sometimes, too, *ω* is used for *ο*, and sometimes, especially in the early forms of the language, *α*, *η*, *ι*, *ει*, *οι*, *σ*, *σι* are introduced as connecting syllables; as, *ὀδοιπόρος*, *τελεσφόρος*, etc.

3. When the first word of a compound is a *verb* (which is not very often the case in the common language), the second word, when it *begins with a vowel*, is generally joined directly to the pure stem of the verb when it ends in a consonant, but inserts *σ* when it ends in a vowel, and sometimes, also, when it ends in a pi- or kappa-mute (as, *πειθαρχεῖν*, *πανσάνεμος*, *πλήξιππος*). On the contrary, when the second word *begins with a consonant*, *σι* is inserted between the parts, when the first ends in a vowel or *ρ*, and sometimes when it ends in a pi- or kappa-mute, but in other cases, *ε*, *ο*, or *ι*: as, *λυσίππος*, *στρεψίδικος*; *λειποταξία*, *ἀρχιθέωρος*, etc.

4. When the *second* word begins with a short vowel, this is lengthened in several compound nouns, viz. *a* and *ε* into *η*, and *ο* into *ω*; as, στρατηγός (*ἄγω*), ἀνήκεστος (*ἀέομαι*), ὑπήκοος, ξενηλασία, τριώβολον (*ὀβολός*), ὑπάρεια, συνώμοτος.

5. The *second* word generally remains *unchanged* at the end when it is a *verb* and the first word a proper preposition; as, ἐκβάλλειν, ἀναβαίνειν, etc.

6. Many *verbal substantives*, also, especially abstracts, remain *unchanged* when compounded with a preposition; also βουλή, δίκη, σκευή, and ὁδός; as, ἐξοπλισία, etc.

7. *Adjectives*, also, may remain unchanged, whatever be the first part of the compound; as, ἐνδηλός, ἄπιστος, δυσάρεστος, ἡμίκακος, πάγκαλος, φιλόσοφος.

8. With the exception of the three last-named cases, compounds are usually changed at the end by receiving a *derivative ending*, either nominal or verbal, according as a noun or a verb is to be formed from the compound stem; as, ἵπποτροφός, ἵπποτροφία, ἵπποτροφεῖν; νομοθεσία, νομοθετεῖν, νομοθετικός, etc.

# SYNTAX.

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NOTE. — The different parts of a sentence, and the different kinds of sentences, are supposed to be already known. See my English Grammar, § 38.

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## CHAPTER I.

### WORDS AS SUBJECT, PREDICATE, ATTRIBUTE, AND OBJECT.

#### § 47. *The Substantive or Noun.*

1. THE noun is used in all the four relations of subject, predicate, attribute, and object.

2. As *subject*, it is in the nominative case when its verb is in a finite tense, but in the accusative when the verb is in the infinitive.

REM. 1. The nominative sometimes stands without a verb, when in the progress of a sentence the structure is changed (*anacoluthon*).

3. The noun as subject is sometimes omitted, particularly where it is implied in the predicate (verb), or may be easily supplied from the context; as, *οἰνοχοεῖει* (*he pours out wine*, i. e. *ὁ οἰνοχόος*). So, also, *ὁ κήρυξ* (*the herald*) and *ὁ σαλπιγκτής* (*the trumpeter*) are regularly implied in the corresponding verbs, and not expressed. Nouns to be supplied from the context are chiefly *θεός* (as with *παρέχει, προσημαίνει*, etc.), *ἡμέρα, πρᾶγμα, πράγματα*, or a word *implied* in some other word in the connection and readily supplied by the mind.

REM. 2. With most impersonal verbs the accompanying infinitive or substantive sentence is the subject, but with those relating to certain operations of nature (as, *ῥεῖ*, *it rains*), *θεός* or *Ζεύς* may be supplied.

4. The noun does not by itself form a complete *predicate*, but often forms a part of the predicate with the verb *to be*, and other verbs which express an incomplete predicative idea; such as verbs meaning *to become, grow, remain, appear, be named, called, appointed, chosen, regarded* (as something); as, *Κῦρος ἐγένετο βασιλεύς*.

5. The noun as *attribute* is always either in *apposition* (the same case) with another noun (sometimes with *ὡς* intervening), or in the *genitive case*, or in some *oblique case governed by a preposition*. In either case it *attributes* or ascribes some quality to a noun (like the attributive adjective) as something *belonging to it*, and not merely predicated of it; as, *οἱ τοῦ δένδρου καρποί* (the *of-the-tree* fruit, as opposed, say, to the fruit of the vine, or any other kind of fruit); *Κροῖσος, ὁ βασιλεύς* (*king Cræsus*); *ἡ πρὸς τὴν πόλιν ὁδός* (the *to-the-city* way).

REM. 3. The noun which the attributive gen. depends upon is sometimes understood, especially some case of *οἶκος*, as in the phrase *ἐν or εἰς ἄδου* (*Hades*), when *οἶκῳ* or *οἶκον* is understood.

6. The noun as an *object* expresses either the direct or the indirect or circumstantial object of transitive verbs. As the indirect or circumstantial object, it is generally attended by a preposition; as, *ἐτυψάμην τὴν κεφαλὴν*; *ἦλθον εἰς τὴν πόλιν*.

REM. 4. What would regularly be the subject of a subordinate clause is often made either the subject or object of the principal clause; as, *δῆλος γάρ μοι Πῶλος, ὅτι ῥητορικὴν μεμελέτηκεν* (*Polus is evident to me, instead of, it is evident to me that Polus*; and so in other impersonal expressions); *ὑπόπτευσεν τὸν Μάγον, ὡς οὐκ εἶη, κ. τ. λ.*, *he feared the Magian, that he was not, etc.* (instead of, *he feared that it was not the Magian, etc.*).

REM. 5. The noun in the vocative case is not used in any of the above relations, but merely in a direct address to something, and stands independent in a sentence. The nominative is sometimes used in very much the same way, especially with the pronoun *οὗτος* (which is also

used thus alone) ; as, ὃ οὗτος Αἴας (*ho there, Ajax!*). But strictly some form of the verb εἶναι, or some other verb, is to be supplied with such nominatives, or they are in apposition with a pronoun (either expressed or understood) of the second person.

7. Abstract and material nouns are sometimes used in the plur. to denote the *different parts, kinds, exhibitions* of the abstract or material idea (as, κριθαί, *different kinds of barley, φιλία, friendships*). Proper names, also, may be used in the plur. either to denote several persons of the same name or of like qualities (as, Ἀσκληπίδαι). On the contrary, the sing. of national denominations is often used to designate the entire nation ; as, ὁ Πέρσης, *the Persian*.

### § 48. *The Pronoun.*

1. Pronouns, like nouns, may be used as subject, attribute, or object, or in the predicate, though rarely in the last relation.

2. Pronouns, too, as attributes, generally agree with their noun like an adjective, and rarely express the attributive relation when standing alone or with a preposition in an oblique case.

3. The pronoun as a subject is often understood ; especially the indefinite τις, τινές, and both the personal and possessive pronouns of the first, second, and third persons, which are regularly used only when emphatic, as in contrasts, etc.

REM. 1. The personal pronouns are ἐγώ, σύ, αὐτός. Instead of the regular possessive pronouns Attic writers sometimes use the gen. of the personal pronouns (μοῦ, σοῦ, αὐτοῦ, ἡμῶν, ὑμῶν, ἑσῶν, αὐτῶν) to express the simple possessive idea ; but the possessive idea is often expressed reflexively by the possessive pronoun with the addition of the gen. of αὐτός, or else by the gen. of the substantive-reflexive pronoun, which latter usage is the more common in the sing. and in the third person plural ; as, οἱ ὑμέτεροι παῖδες (*your children*), ὁ ἐμμαντοῦ πατήρ (*my own father*), ὁ ἡμέτερος αὐτῶν πατήρ (*our own father*), etc.

REM. 2. The enclitic forms of the personal pronouns, μοῦ, μοί, μέ, are less emphatic than the longer forms, the latter being regularly used in antitheses and other emphatic positions.

4. As an *object*, the *reflexive pronouns* are used when the subject of the sentence, or else the subject or object of the

principal sentence, is to be represented as the object of its own action, thought, or reference; but the oblique cases of *αὐτός*, or a demonstrative pronoun, are used, when this is not the case, or when the writer exhibits the action or thought rather as his own, than as that of the preceding subject or object; as, *ὁ ἀνὴρ ἀπέκτεινεν ἑαυτόν*, *the man killed himself*; *ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ* (*serve himself*); *ὁ ἀνὴρ ἀπέκτεινεν αὐτόν* (*killed him*, i. e. some other person than himself).

REM. 3. The pronoun *οὗ*, *οἷ*, *ἑ*, etc. is but little used in Attic Greek, but when it is, it generally has the reflexive meaning, rather than that of a simple pronoun of the third person. The other personal pronouns, also, (especially the enclitic forms,) sometimes have a reflexive sense, especially as the subject of an infin.; as, *οἶμαί με ἀκηκοέναι*.

5. The reflexive pronoun of the *third person* is sometimes used for those of the *first and second persons*, and sometimes for the *reciprocal* pronoun; as, *δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς* (instead of *ἐμαντούς*); *καθ' αὐτοῖν δικρατεῖς λόγχας στήσαντε* (*against themselves, against each other*).

6. *Ὁ αὐτός* means *the same (idem)*; without the article it serves as the pronoun for the third person, but often has the meaning of *ipse (he himself)*. When without the article and connected with a noun or pronoun, it means *very, self*. When connected with *ἕκαστος*, it always precedes that word, contrary to our usage, which always is *each for himself (not himself each)*.

REM. 4. From the exclusive meaning (*self, very*) of *αὐτός*, it often comes to mean *only, alone, even, of himself*, and the *personality* or essential *totality* of something, as distinguished from a part (see II. 1. 4).

7. *Οὗτος* and *ἐκεῖνος* differ very much as *hic* and *ille* do in Latin, while *οὗτος* differs from *ὅδε* by being somewhat less pointedly demonstrative, and hence generally referring to something *just said*, while *ὅδε* usually refers to something *just to be said*, often meaning, therefore, *the following*. There is



the same distinction, also, between the double demonstrative forms through the whole list of correlative pronouns and adverbs (see the list, § 27).

REM. 5. The demonstratives *ὄδε* and *οὗτος* may sometimes be translated by *here, there*; as, *ὄδε . . . Κρέων . . . χωρεῖ* (*here comes Creon*). From its pointed demonstrative sense, *ὄδε* sometimes refers to the speaker; as, *τοξεύει' ἀνδρὸς τοῦδε* (*you shoot at this man, i. e. the speaker*).

REM. 6. The neuter of a demonstrative (especially *οὗτος*) often refers to a word or sentence which is to follow, and sometimes to a sentence which precedes, as a sort of equivalent or apposition to it; as, *ἐκεῖνο κερδαίνειν ἡγείται, τὴν ἡδονήν; τοῦτο γιγνώσκων, ὄτι, κ. τ. λ.; τῷ τὴν Ἀμφίπολιν φάσκειν παραδώσειν . . . τούτῳ προσαγαγόμενον*.

REM. 7. A demonstrative pronoun, too, may be used, as in our language, either for the sake of perspicuity or emphasis, in referring to a word which is too far separated from its verb by intervening clauses, or is to be rendered specially prominent, thus *resuming* the subject; as, *οὐδεὶς ὑπολαμβάνει τὸν Φίλιππον τῶν ἐν Θράκῃ κακῶν . . . τούτων μὲν ἐπιθυμῆν*. This emphatic use of the demonstrative is common when the relative clause precedes; as, *ὅσα δ' ἐχθρὸς . . . πειρᾶται προλαβεῖν . . . περὶ τούτων*, etc.

8. The interrogative *τίς* is regularly used in direct questions, but sometimes, also, instead of *ὅστις*, in indirect questions, when a writer, in order to impart greater animation to the discourse, asks an indirect question as though it were direct; as, *τίς εἶ* (*who art thou*); *οὐ γὰρ ἔστι πικρῶς ἐξετάσαι τί πέπρακται τοῖς ἄλλοις* (for it is not proper to *examine what* has been done by others); *οὐκ οἶδα ὅστις ἐστίν* (I know not *who it is*; direct, *who is it?*).

REM. 8. There is the same distinction between all the direct and indirect interrogatives, both pronouns and adverbs (see the list in § 27).

9. The indefinite *τις* (*a, a certain, some, somebody, some one*) retains its indefinite meaning with adjectives and adverbs of quantity and quality, and, according to the circumstances, either weakens or strengthens their meaning; as, *οὐδεὶς τις* (*no one in particular, almost no one*); *εἷς τις* (*a certain one*); *εἷς τις ἕκαστος* (*each particular one*; see Soph. Ant. 262); *μικρὸς*

τις (*somewhat small*), σχεδόν τι (*something near*); πόσος τις (*something how large? about how large?*).

REM. 9. From the indefinite sense of τις, τὶ, it sometimes comes to mean (like our *somebody*), *great, distinguished*; as, ἠϋχεις τις εἶναι (you claim to be *somebody*); δοκεῖ τι λέγειν (he imagines he is saying *something*, i. e. something to the purpose). Sometimes, too, it is used in referring vaguely or modestly to the speaker or the one addressed; as, θανούσ' ὀλεῖ τινά (dying she will destroy *some one*, i. e. the speaker).

10. The *relative pronoun* (ὅς) has nothing peculiar in its usage (save in the matter of agreement, which will be treated under that head), except that it retains its original demonstrative meaning in ὅς μὲν . . . ὅς δέ (*some . . . others*), καὶ ὅς (*and he*), ὅς καὶ ὅς (*this one and that one*), and ἧ δ' ὅς (*said he*), even in common prose.

REM. 10. The indirect interrogative ὅστις is also used as a relative, but only in speaking of the *character* or *class* of something; as, τίς οὐκ ἂν ἐπαινέσειεν ἄνδρα τοιοῦτον, ὅστις ἔσωσε τὴν ἱερὰν πόλιν (*such a man, who saved the sacred city*); μακάριος ὅστις οὐσίαν καὶ νοῦν ἔχει (*whoever*).

### § 49. The Article.

1. The Greek article (ὁ, ἡ, τό) was originally a demonstrative pronoun, and retains much of its demonstrative force in common usage. It is properly only an attributive, and is used almost wholly like the English *the*.

REM. 1. In the Epic dialect it is regularly used as a demonstrative or relative, and to some extent in the Ionic and Doric, and even in the Tragedians; as, ὁ γὰρ ἦλθε θεὸς ἐπὶ νῆας Ἀχαιῶν (for *he* came, etc.); ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται (but *what* we took from the cities, *these* have been divided), τὰν . . . πετραία βλάστα δάμασεν (*whom*, etc.). It retains the strictly demonstrative meaning in Attic prose, only in the phrases ὁ μὲν . . . ὁ δέ (*the one . . . the other*), καὶ τὸν (*and he*), τὸν καὶ τόν (*this man and that*; so also τὸ καὶ τό, *this thing and that*), τό γε (*this*), πρὸ τοῦ (*before this*), τῷ (*for this reason*); or when standing immediately before one of the relatives ὅς, οἷος, ὅσος; as, τὸν ὅς ἔφη δεσπότης τούτου εἶναι (*him who said*, etc.).

2. The article imparts *particularity* or *individuality* to what without it is vague and general; as, ἡ γυνή (*the woman*,

i. e. some particular woman indicated by the connection ; but γυνή, simply, a woman).

REM. 2. Even proper names, though properly without the article, since of themselves they indicate individuals, may take the article thus, when they refer to persons as *well known*, or as *previously named*, and now referred to again ; as, ἀναβαίνει οὖν ὁ Κῦρος (i. e. *the Cyrus* who has been before named, and is the general subject of the discourse).

REM. 3. Even the attributive (whether adjective or noun in apposition) of a proper name takes the article only when some speciality is to be imparted to it ; but the *names* of rivers usually take the article and are placed before the general term for *river* as adjectives ; as, ὁ Ἄλυσ ποταμός, *the Halys river*. So, too, often, of hills, countries, and islands.

3. The idea of individuality expressed by the article sometimes approaches the *possessive*, and sometimes the *distributive* idea ; as, τὸ μέρος (the usual part, one's own part) ; καὶ ταύτης ἔπι πλείοντες ὀρθῆς τοὺς φίλους ποιούμεθα (we make the friends, i. e. the friends we need, our friends) ; ἔδωκεν ἀντὶ δαρεικοῦ τρία ἡμιδαρεικά τοῦ μηνὸς τῷ στρατιώτῃ (three half-darics the month to each soldier).

4. The article, also, like the English *the* (but much more extensively), is used to denote the *species* or *class*, as an *abstract individuality* ; as, ὁ παῖς πάντων θηρίων ἐστὶ δυσμεταχειριστότατος (the child is the most difficult to train of all animals).

REM. 4. Hence abstract nouns and designations of persons, offices, arts, and sciences take the article when they are spoken of as a *collective individuality*, or in *contrast* with something else, but are without it when spoken of in their most abstract or ideal relations ; as, ἡ ἀρετή (the assemblage of qualities called virtue ; but ἀρετή, virtue in its vaguest sense, without any notion of a collective individuality) ; θεός (a god, god ; but ὁ θεός, the god, the deity) ; ἄνθρωπος (a man, man ; ὁ ἄνθρωπος, the man, mankind).

REM. 5. But the article is often omitted where it might be used according to the above rules, especially in familiar relations and where frequent usage has worn off the speciality of the term ; as in πατήρ, μήτηρ, γυνή, and other designations of kindred ; also, in such terms as πόλις, city, ἥλιος, sun, βασιλεύς, king, etc.

REM. 6. The article, too, is regularly omitted with a noun in the *predicate*, since the idea expressed by a noun in the predicate is always *general* ; as, οὐκ οἶμαι σε τὴν γεωμετρίαν ῥητορικὴν λέγειν (I cannot think that you call the science of geometry rhetoric).

5. *Adjectives* and *participles* used as nouns regularly take the article and express the *class*, and may sometimes be rendered into English by *he who*, *those who*, etc.; as, ὁ σοφός (*the wise man*, i. e. as a class, as opposed to the foolish man); ἐν ταῖς ὀλιγαρχίαις οὐχ ὁ βουλόμενος, ἀλλ' ὁ δυναστεύων κατηγορεῖ (*not the one who wishes, but the one who has the power*).

6. Adverbs, prepositions followed by their case, infinitives, sentences, also words and letters referred to merely as such, may take the article (which is always the neuter τό, — rarely τά, — unless it refers to some noun implied after the adverb or preposition, when it is of the gender of that) before them, which gives them the force of *nouns*, or if a noun follows the adverb, the adverb preceded by the article has the force of an *attributive*; as, τὸ πρόσθεν (*the formerly, the former time*), τὸ παράπαν (*altogether*), τὰ ἔμπροσθεν (*formerly, lit. the things formerly said or done*), τὰ μάλιστα (*in the highest degree*), τὸ κατ' ἐμέ (*as to that pertaining to me, as far as I am concerned*), τὸ πρῶτον (*the first, at the first*), τὸ μετὰ τοῦτο (*after this, lit. the after this*); οἱ ἐν ἄστει (supply ἄνθρωποι, *the men of the city*); so also with οἱ ἀμφί τινα (some one and his associates or followers), and οἱ ἐνθάδε, etc.; οἱ πάλαι ἄνδρες (*the men of former times*), ὁ νῦν βασιλεύς (*the present king*); τοῦτο δ' ἐστὶν οὐ μόνον τὸ μὴ προκατεγνωκέναι μηδέεν; τὸ ὑμεῖς, *the word you*, etc.

REM. 7. The words most commonly understood with the article, in its above-named usage with adverbs and prepositions with their case, are ἀνὴρ or ἄνθρωπος (especially in the plural), γῆ or χώρα, and πρᾶγμα or χρῆμα. One of these last (in the plural), also, is properly understood with τὰ followed by a genitive without a preposition; as, τὰ τῆς πόλεως (*the affairs of the city*). Υἱός, also, is often understood with the article; as, ὁ Φιλίππου (*the son of Philip*). Also any noun which has just been used may be omitted, and simply the article repeated in its place.

7. When a noun which takes the article has an adjective, participle, pronoun, a genitive case, or other qualifying word belonging to it as an *attributive* (§ 47, 5), the article is placed

before these qualifying words, which may stand either immediately before or immediately after the noun (which, in this latter case, sometimes has an article before it besides that of the attributive), and in both cases express a combined idea with the noun, and contrast it with other objects of the same class; as, ὁ ἀγαθὸς ἀνὴρ or (ὁ) ἀνὴρ ὁ ἀγαθός (a *good* man, as contrasted with a bad man), ὁ τῶν Ἀθηναίων δῆμος or (ὁ) δῆμος ὁ τῶν Ἀθηναίων (the *Athenian* people), ὁ πρὸς τοὺς Πέρσας πόλεμος or (ὁ) πόλεμος ὁ πρὸς τοὺς Πέρσας (the *Persian* war), etc.

REM. 8. The article may be separated from its word, also, by μέν, δέ, γέ, τέ, ἄρα, τοί, τοίνυν, γάρ, καί, δή, τίς, αὐτός, ἐαυτοῦ, and an oblique case used as the *object* in a sentence; as, τὸν μὲν ἄνδρα.

8. When an adjective belonging to a noun having the article does not hold an attributive relation to it, but properly belongs to the predicate after some form of εἰμί understood, it does not take the article before it, but either stands before the noun and article, or after them both; as, ὁ ἀνὴρ σοφός or σοφὸς ὁ ἀνὴρ (the *man is wise*, or *when he is wise, since he is wise*, etc., as the connection indicates).

REM. 9. The words ἄκρος, μέσος, ἔσχατος, when related to a noun as in the last case, mean *the top, the middle, the extreme*; but when they stand in the attributive relation, they have their proper adjective meaning; as, ἡ πόλις μέση (the *middle of the city*), but ἡ μέση πόλις, the *middle city, the central city*, etc. So, also, ὁ μόνος παῖς or παῖς ὁ μόνος means *the only son*, while ὁ παῖς μόνος or μόνος ὁ παῖς means *the son alone*.

9. Several nouns (or other words used substantively) standing independent of each other, and connected by καί or τὲ . . . καί, have the article *repeated* before each; but when they all express one combined idea, the article is placed before the first noun only; as, καὶ ἡ σωφροσύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία; but καὶ τὸν οἰνοχόον καὶ μάγειρον καὶ ἵπποκόμον καὶ δῆκονον.

REM. 10. According to the same principle, the article is repeated with each, or placed only before the first, of two attributives belonging to one noun; as, ὁ ἄριστος παῖς ὁ ἀγαπητός (the *best, the beloved child*); but οἱ σύμπαντες ἄλλοι φίλοι (all *other friends together*; where the last attributive and noun express a combined idea, which is qualified by the first attributive).

10. When a *personal* or *demonstrative* pronoun, or *pās*, *ἅπας*, *ὄλος*, *ἕκαστος*, *ἐκάτερος*, *ἄμφω*, *ἀμφοτέρος*, is used with a noun having the article, it is commonly placed either before or after the noun and article, but *pās*, *ἅπας*, and *ὄλος* often take the article before them as other attributives, and the demonstrative pronouns expressing *quality* or *quantity* (*τοιούτος*, *τοιόσδε*, *τοσοῦτος*, and *τηλικούτος*) regularly do; as, *ὑμεῖς ὁ δῆμος*; *ὁ ἀνὴρ οὗτος* (or the reverse, and so in the other examples); *αὐτὸς ὁ βασιλεὺς*; *πάντες οἱ στρατηγοί*; *ἀμφοτέρω τὰ ὄντα*; but always *ὁ τοιοῦτος* (etc.) *ἀνὴρ*; and often *ἡ πᾶσα γῆ* (*the whole earth*) and *τὸ ὄλον πρόσωπον*, *the whole face*.

REM. 11. With the indefinite words *ἄλλος*, *ἕτερος*, *πολύς*, and *ὀλίγος*, the article is used precisely as with the corresponding words in English. Thus, *ἄλλος*, *other*, *different*, *ὁ ἄλλος*, *the other* (but *ἄλλος* both with and without the article sometimes means *besides*, or is wholly pleonastic); *ἕτερος*, *one of two*, *ὁ ἕτερος*, *the one or the other of two*, *οἱ ἕτεροι*, *the one or the other of two parties*; *πολλοί*, *many*, *οἱ πολλοί*, *the many*; *ὀλίγοι*, *few*, *οἱ ὀλίγοι*, *the few*.

### § 50. The Adjective.

1. The adjective is properly used only as an attribute and in the predicate; as, *ὁ σοφὸς ἀνὴρ*; *ὁ ἀνὴρ σοφός* (*ἔστιν*).

2. The neuter adjective, however, is sometimes used substantively, and hence in all the relations in which a noun may be used. Hence the neuter sing. expresses the quality *abstractly*, while the neuter plur. expresses it *concretely*, or as exhibited in different *parts* or *kinds*, or under different *conditions*; as, *τὸ καλόν*, *the beautiful*; *τὰ καλά*, *beautiful things*. The adjective and participle, also, in the neuter sing. is often used to express the idea in the most *comprehensive* form; as, *τὸ κρατοῦν*, *the ruling power*.

REM. 1. The neuter sing. of adjectives in *-ικόν* (and some others) denotes a *collective* idea; as, *τὸ ναυτικόν* (*the naval force*); *τὸ νέον* (*the youth*), etc. But the neuter plural of such adjectives denotes a connected series of events (*χρήματα* or *πράγματα* being understood); as, *τὰ Τροϊκά*, *the Trojan war*; *τὰ Ἑλληνικά*, *Grecian affairs, interests, or history*, etc. So also with the neuter plur. of the possessive pronouns; as, *τὰ ἡμέτερα*, *our affairs*, *τὰ ἐμά*, *my affairs*.

3. Masculine and feminine adjectives (and participles), also, are sometimes used as substantives, the noun being understood; as, οἱ θνητοί, *mortals*, οἱ σοφοί, *the wise*, οἱ ἔχοντες, *the rich*, etc., where ἄνθρωποι or ἄνδρες is understood. Also, ἡ ὑστεραία (ἐπιούσα, πρώτη, δευτέρα, etc.), with ἡμέρα understood; ἡ πολεμία (φιλία, οἰκουμένη, ἄνδρος), with χώρα or γῆ understood; ἡ εὐθεία and ἡ ταχίστη (sc. ὁδός); ἡ δεξιὰ and ἡ ἀριστερά (sc. χεῖρ), etc.

4. When two adjectives qualify one noun, they are connected by καί, or τὲ . . . καί when each qualifies it independently and equally (and if there be more than two adjectives, only the last two have the connective); but when one or more adjectives form a combined idea with a noun, they may be qualified by an additional adjective (most frequently a *pronoun* or *numeral*) without a conjunction; as, σοφός τε καὶ ἀγαθός καὶ καλὸς ἀνὴρ; but πολλοὶ ἀγαθοὶ ἄνδρες; οὗτος ὁ ἀνὴρ ἀγαθός; τρεῖς ἀγαθοὶ ἄνδρες, etc.

REM. 2. But πολλοί is generally connected with the following adjective by a conjunction, contrary to the usage in English.

5. Where a quality is equally applicable to the idea of the noun and the action of the verb, the Greek, as well as the Latin, often uses an attributive adjective, where we use a predicative adjective, or an adverb or adverbial phrase; as, ἡερίη δ' ἀνέβη (*she early ascended*, since she was early and her ascent early), etc.

REM. 3. Many adjectives of *place*, *time*, *manner*, and *causality* are used thus; as, πρῶτος, ὕστατος, μέσος; ὄψιος, χθιζός; ταχύς, βραδύς, ἐκὼν, πυκνός, μόνος, etc. Thus ἐγὼ μόνος εἶμι means, *I alone or only will go*; but ἐγὼ μόνον εἶμι means, *I will only go* (and nothing else), etc. But where the quality is applicable only to the predicate, the adverb is always used.

6. The adjective in the *comparative* represents its quality as belonging to some object in a *higher degree* than it exists in some other object with which it is contrasted (hence implying only *two* objects or parties); while the *superlative* represents it as existing in something in the *highest degree* in which

it exists in *any object* with which it properly comes into comparison.

REM. 4. The comparative is sometimes strengthened by such words as *ἔτι* (*still*); *μακρῶ, πολλῶ, μέγα, πολύ* (*much*); *ὀλίγω, ὀλίγον* (*little*); *τοσοῦτω, ὅσω, τοσοῦτο, ὅσον* (*so much, how much*); and occasionally even by *μᾶλλον*, which then means *far*.

REM. 5. The superlative is often found strengthened by nearly all the words which strengthen the comparative, except *ἔτι* and *μᾶλλον*; also by *καί* (*even*), *καὶ μάλιστα* (*even in the highest degree*), *πλείστον, μέγιστον, μάλιστα*; by *ὡς, ὅπως, ὅτι, ἦ*, and *οἷος* (*as possible, possible*; as, *ὡς τάχιστα, as quickly as possible*); by *εἰς ἀνὴρ* (*one man, for a single man, as, καὶ πάντων εἰς ἀνὴρ μεγίστων αἰτίος κακῶν, and the cause, as far as one man can be, of all the greatest evils*); also *ἐν τοῖς* (*imprimis, especially, by far*), where the article must either refer to the dat. plur. of the superlative understood, or to some neuter noun of general import, as *χρήμασιν*. The *negative* is also used with the superlative, instead of a direct superlative of the opposite meaning; as, *οὐχ ἥκιστα, οὐκ ἐλάχιστος* (*not the least, instead of the direct superlative greatest*).

7. When *two qualities* of the same subject are compared, both adjectives (or adverbs) are put in the comparative and connected by the comparative particle *ἦ*; as, *οἱ ὀξεῖς μανικώτεροι ἢ ἀνδρειότεροι* (*more mad than brave*); but when the same quality is compared in *two subjects*, they are connected by *ἦ*, as before, but only the first adjective is in the comparative; as, *οὐδὲν κρείσσον ἢ φίλος σαφής, nothing is better than a firm friend*.

REM. 6. In the last case, the *genitive* of the latter of the two attributes compared (or, by a shortened process, of the *object itself*, not unfrequently, instead of the quality) may be used, instead of *ἦ* and the same case as that of the noun in the first member (see § 54, 1); as, *χώρα οὐδὲν ἤττον τῆς ἡμετέρας* (*than ours, or sometimes ἡμῶν, than we*) *ἔντιμον*.

8. When the thing compared is considered *disproportionately* great or small considering that with which it is compared, the comparison is expressed by the comparative and *ἦ ὥστε* (rarely *ἦ* or *ἦ ὡς*) with the infinitive, when the object with which the comparison is made is an *action*; and by *ἦ κατά* (*πρὸς* rare) with the acc., in other cases; as, *ἦν μείζω κακὰ ἢ ὥστε ἀνακλάειν* (*the evils were too great to be be-*



wailed); οἱ Ἀθηναῖοι ἐν Σικελίᾳ μείζω ἢ κατὰ δάκρυα ἐπεπόνθησαν, *the Athenians had suffered evils in Sicily too great for tears.*

9. The comparative is often used without any object expressed with which the comparison is made, when either that object is easily supplied from the context or is sufficiently implied in it, or when the idea simply is that some quality exists in an object in a greater or less degree *than common* or *is desirable*; as, οἱ ἰδιῶται ἀμείνους τὰς γνώμας ἔχουσι (*private citizens have the better views, i. e. better than public men*); οὐ χεῖρον πολλάκις ἀκούειν (*it is not worse to hear often, i. e. worse than it would be to hear but once, = no disadvantage*). Often this kind of comparison may be translated into our language by *too, very, somewhat, etc.*

10. When a subject is compared with itself under different circumstances, the comparative or superlative of an adjective is used with the gen. of the reflexive pronouns; as, βελτίων εἰ σεαυτοῦ (*you are superior to yourself*); ἀριστος αὐτὸς εἰ αὐτοῦ ἐστίν (*he is in his best days*).

REM. 7. The superlative is sometimes used with τῶν ἄλλων instead of the comparative; as, τῶν ἄλλων ὕστατοι, (*inferior to the rest; lit. the last of the rest*). So in Latin (Tac.), *ii ceterorum Britannorum fugacissimi*. In such passages, the meaning *the rest* or *others* seems to pass into that of *all*, since it includes all except the subject of the comparison.

NOTE. As the *verb* will be fully treated of hereafter, it does not require a separate treatment here. It need here only be said, that some forms of εἶναι (principally the pres. indic.) are often omitted, leaving the subject without a predicate; particularly in general statements and proverbs; with the verbal in τέος and nouns and adjectives denoting *necessity* and *duty* (as, ἀνάγκη, θέμις, εἰκός, etc.); and with the adjectives, ἔτοιμος, πρόθυμος, φρούδος, οἶός τε, δυνατός, ῥάδιον, χαλεπόν, δῆλον, and ἀξίον.

## CHAPTER II.

## AGREEMENT.

§ 51. *General Rules of Agreement.*

1. THE *verb* agrees with its subject in person and number, and the *adjective* (participle, pronoun, and numeral) in gender, number, and case; as, σὺ λέγεις; ὁ σοφὸς ἀνὴρ; ἡ γυνὴ σοφὴ ἐστίν, etc.

2. The *noun in apposition*, or in the *predicate*, necessarily agrees with the subject only in case; it agrees with it in gender and number only when it is a *personal appellative*, and hence either has separate forms for the masculine and feminine, or is of the common gender; as, Κρέων, ὁ τύραννος, or Κρέων ἦν τύραννος; Ἀντιγόνη, ἡ βασιλὶς, or Ἀντιγόνη ἦν βασιλὶς; ἡ γυνὴ (or ὁ ἀνὴρ) διδάσκαλός ἐστιν; but γυνὴ δεινὸν τι κάλλος, a woman, a paragon of beauty.

3. After verbs signifying *to be, exist, become, grow, remain, appear, to be called, named, appointed, chosen, regarded* as something, and the like, the adjective or noun in the predicate agrees with the subject, whether it be a noun or pronoun, according to the above principles; as, Κρέων ἐγένετο τύραννος, Kreon became a tyrant; Φίλιππος ἤρθη στρατηγός, Philip was chosen general; αὕτη ἐστὶ πηγὴ ἀρετῆς, this is the fountain of virtue; πάντες οὗτοι νόμοι εἰσίν, οὗς, κ. τ. λ., all these things are laws, which, etc.

REM. 1. But where the pronoun, as subject, refers to some general idea, as *thing, affair*, etc., or where it relates to the *nature* of something, it commonly stands in the neuter without regard to the gender of the noun in the predicate; as, τοῦτό ἐστιν ἡ ἀρετή; τί ἐστὶ ἀρετή (what is virtue? i. e. what is its nature?).

4. Verbs, adjectives, and nouns agreeing with *two or more subjects* are in the plural (or in the dual when the two subjects are viewed as a *pair*). As to the *gender* of the plural adjective here, it is of the *same gender* as the subjects, when they

are of like gender with each other; but in the *masculine*, when the nouns are personal appellatives and of different genders; and with other nouns, generally in the *neuter*; as, Ἀγάθων καὶ Σωκράτης λοιποῖ; ἡ τύχη καὶ ἡ ἀρετὴ κύριαί ἐῖσιν; ἡ μήτηρ καὶ ἡ θυγάτηρ ἦσαν καλαί; ὁ ἀνὴρ καὶ ἡ γυνὴ ἀγαθοί εἰσι; πλίνθοι καὶ ξύλα χρήσιμά ἐστιν.

REM. 2. But the verb and adjective (the attributive adjective regularly) often agree with the *nearest* of several nouns, or with one which is viewed as *prominent* above the rest, instead of agreeing with them all; as, καὶ νόμος καὶ φόβος ἱκανὸς ἔρωτα κωλύειν; τέχνηαι πᾶσαι καὶ σοφίσματα διὰ τὸν Πλοῦτόν ἐσθ' ἐύρημένα; ἐπύθετο Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα.

REM. 3. Sometimes, too, irregularly, nouns connected by ἢ or ἢ . . . ἢ, οὔτε . . . οὔτε (*either . . . or, neither . . . nor*), have their predicate in the *plural*, and one or more *plural* nouns of the *masculine* or *feminine* gender have their predicate in the *singular*; as, ἃ Δημοφῶν ἢ Θηριππίδης ἔχουσι; ἵνα γίγνηται ἀπὸ τῆς δόξης ἀρχαί τε καὶ γάμαι.

5. When the subjects are of *different persons*, the verb is in the *plural* (except occasionally, when it agrees with the nearest subject), and of the *first person*, when one of the subjects is of that person, but of the *second* when one of them is of the *second person* and none of the *first*; otherwise in the *third person*; as, ἐγὼ καὶ σὺ λέγομεν; ἐγὼ καὶ αὐτὸς λέγομεν; σὺ καὶ αὐτοὶ λέγετε; ὑμεῖς καὶ αὐτὸς λέγετε.

6. The gender and number of the *relative* pronoun, and the person and number of its verb, are commonly determined by those of the nouns and pronouns to which the relative refers (*antecedent*), according to the above principles; but its *case* depends upon the office which it sustains in its own sentence; as, ἐγὼ, ὃς λέγω; ἀνὴρ, ὃν εἶδον, σοφός ἐστιν, etc.

REM. 4. The antecedent of the relative is often omitted, when it is some general word or demonstrative pronoun, or may be easily supplied from the context; but the gender and number of the relative is the same as if they were expressed; as, ἐκ τῶν παρόντων κατ' ὄν ὁρᾶτε (i. e. ἐκ τούτων ἃ ὁρᾶτε).

§ 52. *Special Rules of Agreement.*

1. The gender and number of the predicative adjective (rarely of the *attributive* adjective, but often of the part. in a remote attributive relation) and of the relative or other pronoun, and the number of the verb, are often determined, rather by what is *implied* in the nouns to which they refer (i. e. by the *sense*), than by their grammatical form, particularly after words used in a collective sense; as, ὡς φάσαν ἡ πλῆθύς, *thus spake the multitude.*

2. Upon this principle a *masculine plural* is often used referring to a collective noun of any gender, or to the name of a city or country used for its inhabitants, or the name or designation of an individual used for its class, since in all these cases *several persons are implied*; as, τὸ στράτευμα ἐπορίζετο σῖτον, κόπτοντες τοὺς βοῦς καὶ ὄνους; Θεμιστοκλῆς φεύγει εἰς Κέρκυραν, ὃν αὐτῶν εὐεργέτης (Themistocles flies to *Corcyra*, being *their* benefactor); ὁ Λάμαχος παρεβοήθει ἀπὸ τοῦ εὐωνύμου τοῦ ἐαυτῶν (Lamachus came to their aid from his own left wing, i. e. *of his own men*); ἀληθὴς ἦν φίλος, ὃν ἀριθμὸς οὐ πολὺς (he was a true friend, of *whom* — i. e. of such as who — the number is small).

REM. 1. For the same reason a plural is often used with the collective or distributive words ἕκαστος, ἑκάτερος, τὶς, πᾶς τὶς, οὐδεὶς, ὅς ἂν and ὅστις, ἄλλος ἄλλον (ἄλλοθεν); as, ἔφυγον ἐκ τῆς ἀγορᾶς, δεδιότες εἰς ἕκαστος μὴ συληφθεῖν; οὐδεὶς ἐκοιμήθη, τοὺς ἀπολωλότας πενθοῦντες; καὶ με εἰσιόντα ἡσπάζοντο ἄλλος ἄλλοθεν (me coming up they saluted, *one in one way and another in another*); θαυμάζοντες ἄλλος ἄλλος ἔλεγον.

3. An adjective in the predicate, or a relative or demonstrative pronoun, referring rather to the general idea *thing, affair, kind, race, art, act*, etc. than to the specific idea of the word with which it is grammatically connected, is often put in the neuter (*neuter sing.*, unless sometimes when referring to two nouns) without reference to the gender or number of the noun; as, ἡ γῆ ἐγέννησεν ἄνθρωπον, ὃ (which race) συνέσει ὑπερέχει τῶν ἄλλων; δεινὸν οἱ πολλοὶ (the masses are a *terrible*

thing); καλὸν μὲν ἢ σωφροσύνη τε καὶ δικαιοσύνη (a noble thing); φιλοσοφία ἐστὶ χαρίεν (a pleasant thing), ἂν τις αὐτοῦ μετρίως ἄψηται ἐν τῇ ἡλικίᾳ; οὐκ οἶδα εἴτε χρῆ κακίαν εἴτ' ἄγνοιαν εἴτε καὶ ἀμφοτέρα ταῦτ' εἰπεῖν (whether to call it cowardice or ignorance, or both these things together); οὐδεμία παραίνεσις ἀγαθοῦς ἂν ποιήσῃε τοξότας, εἰ μὴ ἔμπροσθεν τοῦτο (this art) μεμεληγότες εἶεν; φθονεῖ ἢ καὶ φοβεῖται, ἀμφοτέρα γὰρ τὰδε πάσχει τὰ μείζω (both these things, i. e. envy and fear, implied in the verbs φθονεῖ and φοβεῖται).

REM. 2. In like manner the verbal adjectives in -τός and -τεός and some others, are generally placed in the *neuter plural* in the predicate, when the verb is impersonal, or in other words has for its subject an infinitive or sentence; as, οὕτως γυναικὸς οὐδαμῶς ἡσσητέα ἐστίν, thus we should never make ourselves inferior to a woman.

4. A subject in the *neuter plural* generally has a singular verb, unless sometimes when individuals are implied in the neuter, or a plurality of parts is to be indicated; as, τὰ ζῶα τρέχει; κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει; but τὰ τέλη (the magistrates) ὁμόσαντα ἐξέπεμψαν.

REM. 3. So, too, generally, with a part. in the accusative absolute; as, δόξαν (sometimes δόξαντα, also) ταῦτα, these things having been approved.

5. As the *dual* is plural compared with the singular, and is used only when two things are viewed as *paired together*, and only enough to indicate this connection, a *plural* predicate or qualifying word often refers to a *dual* subject; while a *dual* predicate or qualifying word sometimes refers to a *plural* subject; as, δὺ' ἀνέρε θωρήσσοντο; χεῖμαρῖροι ποταμοί, κατ' ὄρεσφι ῥέοντες συμβάλλετον ὄβριμον ὕδωρ; ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλω.

REM. 4. For the same reason a plural is often connected with *dύω*, since this by itself sufficiently indicates the duality of the subject; as, δύω νιέες.

6. Feminine duals almost always take an attributive in the masculine form, the feminine form of the adjective, article, and pronoun being but little used in the dual; as, τῷ χεῖρε; τούτῳ τῷ τέχνῳ; τοῖν χεροῖν; ἄμφω τούτῳ ἡμέρα.

7. The predicate of a sentence, as well as the relative pronoun of the following clause (when there is one), properly agrees with the subject of the sentence ; but sometimes, by a species of *attraction*, the predicate (or part. in the participial construction), or the following relative, agrees with the noun in the predicate ; or more frequently, the relative agrees with the noun in the predicate of its own clause ; as, ἡ μὲν δὴ περιόδος . . . εἰσὶ στάδιοι ἕξ ; τοὺς γὰρ μέγιστα ἐξημαρτηκότητας, μεγίστην δὲ οὖσαν βλάβην πόλεως (for ὄντας) ; καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ (referring to καλόν, instead of δίκη) πάντα ἡμέρωκε τὰ ἀνθρώπινα ; λόγοι μὴν εἰσι ἐν ἐκάστοις ἡμῶν, ἃς ἐλπίδας ὀνομάζομεν.

REM. 5. The neuter article, too, before a phrase which is quoted and used as a noun, is sometimes attracted into the gender of the noun which precedes ; as, καλὴν ἔφη παραίνεσιν εἶναι, τὴν κὰδ δύναμιν ἔρδειν (for τὸ κὰδ, κ. τ. λ.).

8. A superlative having a partitive gen. depending upon it generally agrees in gender with the subject, rarely with the genitive ; as, ἡ λύπη χαλεπωτάτη παθῶν.

9. Since the possessive pronoun, and various other adjectives derived from the names of places and meaning *belonging to*, are equivalent to the gen. of the corresponding pronouns or nouns, the noun in apposition with the *genitive idea* contained in these pronouns and adjectives is always in the *genitive case* ; as, ἐμὸς τοῦ ἀθλίου βίος (the life of me the wretched) ; Ἀθηναῖος ὢν (being an inhabitant of Athens) πόλεως τῆς μεγίστης ; ὁ σφέτερος αὐτῶν πατήρ (the father of them, themselves, i. e. their father).

10. When the antecedent (whether expressed or understood) of a relative is in the *genitive* or *dative*, the relative, if it would regularly be in the *accusative* (rarely when it would be in any other case), is *attracted* into the same case as its antecedent ; as, σὺν τοῖς θησαυροῖς οἷς ὁ πατήρ κατέλιπεν (for ἃ) ; ἐκ τῶν παρόντων καὶ ὧν ὀράτε (for καὶ ἐκ τούτων, ἃ ὀράτε).

REM. 6. This applies not only to the relative ὅς, but to the other relatives (see § 27). Indeed, the relatives οἷος, ὅσος, ὅστισοῦν, and

ἡλικός are attracted into the case of the antecedent noun in the principal clause (the correlative demonstrative being suppressed) even when they would regularly stand in the nominative, as predicate, with the verb εἶναι. Besides, the *subject* of the relative sentence is attracted into the same case as the relative, the verb εἶναι is suppressed, and both the relative and subject are often transposed to the principal clause and placed before the antecedent; as, χαρίζομαι οἷῳ σοὶ ἀνδρὶ, instead of χαρίζομαι ἀνδρὶ τοιούτῳ, οἷος σὺ εἶ, *I am pleased with such a man as you are.*

REM. 7. But the relative, instead of being attracted into the case of the antecedent, is sometimes attracted into the case required by the *subordinate clause* which immediately follows it, and sometimes remains unchanged, while the antecedent is attracted into *its case*; as, ἀνθρώπους, οἷς (for οἷ) ὁπότεν τις πλείονα μισθὸν διδῶ, μετ' ἐκείνων ἐφ' ἡμᾶς ἀκολουθήσουσιν; τὴν οὐσίαν (for ἡ οὐσία) ἣν κατέλιπεν οὐ πλείονος ἀξία ἐστι; ἑτέρῳ (for ἕτερον) δ' ὄτῳ κακόν τι δώσομεν ζητεῖν; περὶ ὧν οὐδένα κίνδυνον (for οὐδεὶς κίνδυνος) ὄντιν' οὐχ ὑπέμειναν οἱ πρόγονοι.

11. When the noun to which the relative refers is transposed to the relative clause, (which is chiefly done when the relative sentence is emphatic, in which case, also, it sometimes has a demonstrative in the principal clause referring emphatically to the transposed noun,) it is placed after the relative more or less closely, and the relative may be regarded as *agreeing directly* with the noun, like our *what* or *whatever*; as, ὅν εἶδες ἄνδρα, οὗτός ἐστιν (*what* man you saw, *this is he*); καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνόμιζεν ἀνθρώπων, οὐχ ὅν τρόπον οἱ πολλοὶ νομίζουσι (not in *what* manner).

REM. 8. Before the plural relatives οἷ, οἷτινες without an antecedent expressed, ἔστιν is generally used instead of the plural, and in all tenses; as, ἔστιν οἱ ἀπέφυγον (there were *those* or *some* who fled), ἔστιν ὧν ἀπέσχετο (there are *some* from whom he abstained), and so, with different verbs, the relative is found in all cases, without any change of ἔστιν. In imitation of this formula, we find ἔστιν ἣ or ὅπη (there is some way in which = *in some way*), ἔστιν ὅτε (there is when = *some time*), etc.

## CHAPTER III.

## THE OBLIQUE CASES.—OBJECT.

## SECTION I.

## THE GENITIVE.

§ 53. *Genitive of the Cause, Ground, or Origin.*

1. VERBS of *proceeding from, becoming, arising from, having become or arisen, being produced or created*, take a genitive of that whence they proceed, etc. (*genitive of origin or author*). Such verbs are γίγνεσθαι, φῦναι, εἶναι (φεύτεσθαι, τεκνοῦσθαι, poetic); as, ἐσθλῶν γενέσθαι, *to be born of noble parents*; so, too, κεκλήσθαι τινος, *to be called the son of some one*; ἀρίστων ἀνδρῶν ἄριστα βουλευόμενα γίγνονται, *the best counsel comes from the best*, etc.

REM. 1. But more commonly, in prose, the preposition ἐκ, sometimes ἀπό or διά, is connected with the gen. with this class of verbs; as, ἐκ τουτέων δὲ γυναικῶν οἱ νῦν Βαβυλώνιοι γεγόνασιν.

REM. 2. In poetry, we find the causal gen. used thus to denote the origin or author of some state, after passive and intransitive verbs of all kinds, instead of the regular construction with ὑπό, παρά, πρὸς, ἐκ, διά; as, πληγεῖς θυγατρὸς τῆς ἐμῆς ὑπὲρ κέρα, *being struck on the head by my daughter*.

2. Verbs of *smelling, emitting or breathing forth an odor*, take the genitive of the thing, and sometimes of the spot, which emits the odor, and hence is the cause of the smell; such as πνέειν, ὀζειν, προσβάλλειν; as, μύρου πνεῖν, *to be redolent with perfumes*.

3. Verbs denoting *sensation and perception* generally take the gen. of the source of the perception. Such verbs are ἀκούειν, ἀκροᾶσθαι (κλύειν, αἰεῖναι, poetic), ἀποδέχεσθαι, αἰσθάνεσθαι, ὀσφραίνεσθαι, συνιέναι, etc.; as, καὶ κωφοῦ συνιήμι καὶ οὐ φωνεῦντος ἀκούω.

REM. 3. The *thing heard*, etc., as distinguished from its cause or source, when expressed is regularly in the accusative with these



verbs (as, *συνήσι ὕπα θεᾶς*, he perceives the *voice* of the goddess); but it is often put in the genitive, it being conceived at the same time as the cause; as, *ἐμοῦ λέγοντος οὐκ ἠκούσατε* (*me speaking, my speech*).

REM. 4. As obedience implies *listening* to one's directions, the verbs *ἀκούειν, ὑπακούειν, κατακούειν, ἀνηκουστῆν, κλύειν* often take the gen. in this sense, and occasionally *πείθεσθαι* (and the opposite *ἀπειθεῖν*), instead of the dative; also, the adjectives *κατήκοος, ὑπήκοος*; as, *θεοῦ δ' ὡς δῆμος ἄκουεν* (*obeyed as a god*); *ὑπηκόους τῶν ἀρχόντων*.

4. Also verbs of *seeing, learning, considering, knowing; judging, examining, inquiring, saying; congratulating, admiring, praising, blaming*, take the gen. (sometimes with *περί*) of that (generally a person) about, of, for, or in which one sees, blames, etc. something. Such verbs are *ὄραν, θεᾶσθαι, σκοπεῖν, ὑπονοεῖν, ἐννοεῖν, γιγνώσκειν, ἐπίστασθαι, εἰδέναι, ἐνθυμῆσθαι*, and the like; *πυνθάνεσθαι, αἰσθάνεσθαι, μανθάνειν, κρίνειν, ἐξετάζειν, λέγειν, δηλοῦν*, and the like; *ζηλοῦν, ἄγασθαι, θανμάζειν, ἐπαινεῖν, μέμψεσθαι*; as, *καὶ πρῶτον μὲν αὐτῶν ἐσκόπει*, and in the first place he considered about them; *διαθεώμενος αὐτῶν, ὅσῃ μὲν χώραν καὶ οἶαν ἔχοιεν*, beholding on their part, how great and what a country they had.

REM. 5. The action, quality, circumstance, or whatever it is which is examined, praised, etc. in something, is either in the acc., or is expressed by a subordinate clause, or by a participle agreeing with the gen.; as, *τοῦ τοξότου οὐ καλῶς ἔχει λέγειν, ὅτι, κ. τ. λ.*, about the archer it is not well to say, that, etc.; *πολλὰ Ὀμήρου ἐπαινοῦντες*. But with *θανμάζειν* and *ἄγασθαι* both the person and the quality, etc. are sometimes in the gen.; as, *θανμάζω Σωκράτους τῆς σοφίας*, I admire Socrates for his wisdom.

5. Verbs expressing *grief, pleasure, sympathy*, etc. take a gen. (sometimes with *περί*) of that at or on account of which the feeling is exercised. Such verbs are *ἀλγεῖν, οἰκτεῖρειν, ὀδύρεσθαι, ἥδεσθαι, ὀλοφύρεσθαι*, etc.; as, *οὔτι γάμου τοσοῦτον ὀδύρομαι; πάματος ἦσθη*.

REM. 6. But verbs expressing *sorrow, sympathy for*, and many other verbs denoting *affections of the mind*, often take the accusative (see § 57, 3), instead of the gen., the occasion of the feeling being viewed more as an *object*; as, *ὁ Κῦρος ἀκούσας τοῦ μὲν πάθους*

ᾄκτειρεν αὐτόν. And some take the dative (see § 60, 1), the meaning being *grieved*, etc. *at something*.

6. Adjectives, also, expressing the idea of *misery* (especially in exclamations), and interjections implying the same, take the gen. as the cause of the wretchedness; as, ᾄ τάλαινα τῶν δ' ἀλγέων! *O wretched from your sufferings!* οἴμοι διωγμῶν! αἰαῖ κακῶν! So in many other exclamatory expressions; as, ᾄ Πόσειδον, τοῦ μάκρους! *O Neptune, for the length!*

7. So verbs expressing other strong feelings, as of *anger* and *annoyance*, take the gen. (sometimes with περί or ἐκ) of the occasion of the feeling, such as χολοῦσθαι, χόεσθαι, μηΐειν, θυμοῦσθαι, κοτεῖν, ἄχθεσθαι, χαλεπαίνειν, etc.; as, Δαναῶν κεχολωμένοι, *being angry on account of the Greeks*.

REM. 7. But many verbs expressing *anger* and many other verbs of *feeling* often govern the dat. (sometimes in addition to the gen.), which is frequently used in a causal relation (see § 60, 1); but the meaning with the dat. is, *to be angry*, etc. *at something*, rather than *on account of*.

REM. 8. The gen. of the infin. with the article is often used to denote the *aim* or *intent* of an action, as its final cause; as, τοῦ μὴ διαφεύγειν τὸν λαγῶν, *that the hare may not escape*.

8. Words denoting *knowledge*, *skill*, *experience*, *practice* of or in something (and their opposites); *capability*, *power*, *fitness*, or *talent* for something, take the gen. of that in which the knowledge, skill, etc. are exhibited, as the cause or occasion of its existence. Such words are, ἔμπειρος, ἄπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων (rarely σοφός, συνειδέναι), τρίβων, συγγνώμων, ἀδαής, αἰδρις, ἀπαίδευτος, ιδιώτης, ιδιωτεύειν, πειρᾶσθαι, διαπειρᾶσθαι, ἀποπειράσθαι, ἀπείρως, ξένως ἔχειν, etc.; verbal adjectives in -ικός, and all others in which the notion of any *capacity* is implied; as, συγγνώμων τῶν ἀνθρωπίνων πραγμάτων, *acquainted with human affairs*; οὐδ' ἄρα διδασκαλικὸς ὁ ῥήτωρ ἐστὶ δικαστηρίων, *the orator, then, is not capable of instructing the courts*. Also many other adjectives of an *active* meaning; as, γάμοι ὀλέθροισιν φίλων, *marriages which ruin friends*.

9. Verbs of *caring for*, *looking out for*, *being concerned for*, and their opposites, take the gen. (sometimes with *περί* or *ὑπέρ*) of that (person or thing) which occasions or calls forth the care or concern; such as *ἐπιμέλεσθαι* or *ἐπιμελεῖσθαι*, *φροντίζειν*, *κήδεσθαι*, *προνοεῖν*, *προορᾶν*, *μέλει*, *μεταμέλει*, *ἀμελεῖν*, *ὀλιγωρεῖν*, *καταφρονεῖν*, *φείδεσθαι*, *φυλάττεσθαι* (*ἐμπάζεσθαι*, *ᾔθεσθαι*, *ἀλέγειν*, *ἀλεγίζειν*, *τημελεῖν*, poetic), etc.; as, *οὐδὲν φροντίζειν ὧν ἔχρην*; *τοῦ σίτου προορᾶν*.

REM. 9. *Μέλει*, which is regularly impersonal, and takes the dat. of the person concerned, and the gen. of that which concerns it (as, *μέλει μοί τινος*), is sometimes personal in poetry, and even in prose may take a neuter pronoun as nom.; as, *μελήσουσι δ' ἐμοὶ ἵπποι*. Some of the verbs of this class, also, sometimes take an acc., but in a strictly transitive sense; as, *φροντίζεω τι*, *to examine something*.

10. Verbs of *pouring libations* or *drinking* to one, take the gen. of the person (or something connected with a person) in honor, or out of regard to whom the act is performed; as, *σπεῖσον ἀγαθοῦ Δαίμονος*, *pour the libation in honor of the good Dæmon*; *καὶ φιλοτησίας προὔπιπεν*, *and drank for his health*, i. e. *drank his health*. So *χεῖσθαι*, *ἐπιχεῖσθαι*, etc.

11. Verbs signifying a *desire* or *longing for* take the gen. of that which is desired, as the cause or occasion of the feeling; such as, *ἐπιθυμεῖν*, *ἐρᾶν*, *ἔρασθαι* (*ἐρατίζειν*, poetic), *ιμείρειν*, *ιμείρεσθαι* (*λιλαίεσθαι*, *ἔλδεσθαι*, poetic), *διακέεισθαι*; *διψῆν*, *πεινῆν*, etc.; as, *πολέμου ἔραται ἐπιδημίου*; *πάντες τῶν ἀγαθῶν ἐπιθυμοῦσιν*.

REM. 10. The verbs *ποθεῖν*, *φιλεῖν*, *ἀγαπεῖν*, *στέργειν* do not take a gen., but an acc. (the last two a dat. in the sense *contented with*); also, some other verbs of this class occasionally.

12. The following classes of verbs, which take their object (generally a person) in the acc. or dat., often take, also, a genitive (in some cases with *ἀντί*, *περί*, *ἔνεκα* or *ἐκ*) denoting the cause or ground of the act or state, viz. verbs of *envying*, *grudging*; of *requital*, *revenge*; *accusing*, *condemning*; *prosecuting*, *sentencing*; such as, *φθονεῖν*, *μεγαίρειν*; *τίσασθαι*, *τιμωρεῖσθαι*, *τιμωρεῖν* (acc. pers., gen. of thing); *αἰτιᾶσθαι*,

ἐπαιτιᾶσθαι, διώκειν, εἰσάγειν, ὑπάγειν, γράφεσθαι, προσκαλεῖσθαι, δικάζειν, κρίνειν, αἰρεῖν (acc. pers., gen. of thing); ἐξιώναι, ἐγκαλεῖν, ἐπισκῆπτεσθαι (dat. of pers., gen. of thing); also, φεύγειν (*to be accused*) and ἀλῶναι, *to be convicted*, with gen. of thing only; as, τοῦ χρόνου γὰρ οὐ φθονῶ; γράφεισθαί τινα παρανόμων (*to prosecute one for illegal measures*); κρίνεσθαι ἀσεβείας. So, also, the adjectives ἔνοχος and ὑπέυθυνος, *liable to, chargeable with, guilty of*; but in the sense *devoted to*, ἔνοχος takes the *dative*.

REM. 11. As κατά in composition regularly takes the gen. of the person, verbs of judicial proceeding, when compounded with this preposition, take the person in the gen., and the charge, crime, etc. in the accusative; as, καὶ τῶν ἄλλων δὲ μωρίαν κατηγορεῖ. Sometimes, too, with some verbs of this class, an *accusative of the kindred idea or its attribute* is found instead of the gen. of the thing; as, ὅσα μὲν τις αἰτιᾶται τινα τούτων, *whatever accusations any one brings against any one of these*. Two *genitives*, also, are sometimes found with κατηγορεῖν.

REM. 12. The *fine* or *punishment*, also, is sometimes put in the gen. (especially θανάτου) with the above verbs, the fine being considered as the equivalent of the offence, and hence, strictly, the *gen. of price*; as, θανάτου κρίνειν, etc.

### § 54. Genitive of Mutual Relations.

1. Adjectives in the *comparative*, and in the positive when they have a *comparative force*, as is the case especially with numeral adjectives in -άσιος, -πλοῦς, and δεύτερος, etc., ὕστερος, περισσός, δις τόσος, etc.; also, other words denoting *difference* (as, διαφέρειν, διάφορος, ἄλλος, ἀλλοῖος, ἀλλότριος, ἕτερος, ἐναντίος, ἔμπαλι) take the gen. of that with which the comparison is made, as expressing a mutual relation with the subject of the comparison (i. e. each implying the other); as, ὁ νῆδος μερίζων ἐστὶ τοῦ πατρός; τριπλάσιον κεκράξομαι σοῦ; οὐδενὸς δεύτερος; οὐδὲν διαφέρειν τὰ ἕτερα τῶν ἐτέρων.

REM. 1. Instead of the gen. after comparatives and comparative words, the comparative particle ἤ, with the same case after it as before it, is often used; as, διπλήσια νέμονται ἐκατέρω τὰ πάντα ἢ τοῖσι ἄλλοισι (see § 50, 6). So, also, the neuter comparatives πλέον, πλείω, ἔλαττον agreeing with a noun (or πλέον, μείον used ad-

verbially) are followed by numerals in the same case with *τις*; as, *ἔτη γεγονώς πλεῖω ἐβδόμηκοντα*, *having lived more than seventy years* (lit. *having lived seventy years more*).

REM. 2. Where we say *not greater or less than any thing*, the Greek says, *greater or less than none*; as, *μηδενὸς μείζο, οὐδενὸς ἥττον*, etc.

REM. 3. For the superlative with the gen., see § 50, 1C and R. 7.

2. Verbs of *superiority, surpassing, prominence, minence*, and their opposites, *inferiority, submission, posteriorly*, imply a comparison, and hence take the gen. of the object with which the comparison is made; such as, *προέχειν, ὑπερφέρειν, προφέρειν, ὑπερβάλλειν, ὑπερέχειν, περιγίγνεσθαι, περιεῖναι* (*πρωτεύειν* poetic), *ἀριστεύειν, κρατιστεύειν, καλλιστεύειν, ὑπατεύειν, πρεσβεύειν, διαφέρειν, βάλλειν; ἡττᾶσθαι, μειοῦσθαι* (*νικᾶσθαι* poetic), *ὑστερεῖν, ὑστερίζειν, ὕστερον εἶναι, κρατεῖσθαι, ἐλαττοῦσθαι, μειονεκτεῖν*; as, *τοῖς ὅπλοις αὐτῶν ὑπερφέρομεν; πρεσβεύειν τῶν πολλῶν πόλεων*.

3. Also verbs of *being superior to, being lord over, governing*, take the implied opposite, viz. that which is governed, in the gen. Such verbs are *κυριεύειν, κοιρανεῖν, δεσπόζειν, τυραννεῖν, τυραννεύειν, στρατηγεῖν, στρατηλατεῖν, ἐπιτροπεύειν, ἀνάσσειν, αἰσυμνᾶν* (*θεμιστεύειν* poetic), *βασιλεύειν, ἐπιτάττειν* (*sel-dom*), *ἄρχειν* (*ἀρχεύειν* poetic), *ἐπιστατεῖν, σημαίνειν* (*κραίνειν* poetic), *ἡγεμονεύειν, ἡγεῖσθαι, χορηγεῖν, κρατεῖν*, etc.; as, *κραίνειν στρατοῦ; ἐσατράπευε αὐτῷ τῆς χωρᾶς* (*governed as satrap for him*). Also the adjectives *ἐγκρατῆς* and *ἀκρατῆς*.

REM. 4. Some of the verbs in both this and the preceding paragraph govern the acc. sometimes, being taken in a proper transitive sense (as *κρατεῖν*, in the sense *to conquer*); and many verbs meaning *to govern* take the dat., especially in the early writers, the sense being *to act the king to, give commands to, be a leader or guide to*, etc. This is particularly the case with *ἀνάσσειν, βασιλεύειν, ἐπιστατεῖν* (almost invariably), *σημαίνειν, θεμιστεύειν, ἡγεμονεύειν*, and *ἡγεῖσθαι* (see § 59, 4).

4. Verbs of *shooting or aiming at a mark, real or imaginary*, also of *failing, missing, being deceived in something*, take the gen. of that aimed at, as the correlative notion; such as *τοξεύειν* (sometimes with *κατά*), *ἀκοντίζειν, στοχάζεσθαι*,

βάλλειν (with acc. in the sense *to hit*), *ιέναι*, *τιτύσκεισθαι*, *ἀμαρτάνειν*, *σφάλλεσθαι*, *ψεύδεσθαι*, etc. ; as, Ἀὐτομέδοντος ἀκόντισε δουρὶ φαεῶφ̄ ; τοῦ ἡδέος στοχάζεται ; γνώμης ἀρίστης ἡμάρτηκα.

REM. 5. So, also, the adverbs *εὐθύ*, *ἰθύς*, *μέχρις*, and *ἄχρις*, which mean *straight for* or *up to a mark* or *limit*, take the gen. of the limit ; as, *ἰθύς νηῶν*, *straight to the ships*.

5. Verbs of *striving after*, *reaching after*, and *obtaining* take the object striven after in the gen. Such verbs are *ἐπείγεσθαι*, *ὀρμᾶν*, *ὀρμᾶσθαι*, *ἐπιβάλλεσθαι*, *ἐπαΐσσειν* (*ἔσσόμενος* Epic) ; *ἐφίεσθαι* (sometimes with acc.), *ἐπιτρεφέσθαι* (*στρέφεισθαι* and *μεταστρέφεισθαι* poetic), *ἐπιτρέπεσθαι*, *ἐπιβατεύειν* ; *ἐπιμαίεσθαι*, *ὀρέγεσθαι* ; *λαγχάνειν* (seldom), *τυγχάνειν*, *κυρεῖν*, *προσῆκει* (*μοί τινος*) ; as, *πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίεσθαι* ; *τυγχάνειν χρημάτων*.

REM. 6. But *λαγχάνειν*, *τυγχάνειν*, and *κυρεῖν* in the sense *to find*, *meet with*, *gain*, generally take the accusative.

6. Verbs of *meeting with*, *approaching*, which imply a striving or reaching after something as an aim, take that object in the gen. ; such as *ἀντᾶν* (*to meet*, *partake of*, *enjoy*), *ὑπαντᾶν*, *ἀπαντᾶν*, *ἀντιᾶν*, *ἀντιβολῆσαι* ; *πελάζειν* and *πελάζεσθαι*, *πλησιάζειν*, *ἐμπελάζεσθαι*, *ἐγγίζειν*, etc. ; as, *ἀντᾶν μάχης* ; *πελάσαι νεῶν*.

REM. 7. When these verbs have only the simple notion of *meeting* or *drawing nigh* to they take the dat., which is the common construction of *ὑπαντᾶν* and *ὑπαντιάζειν* in Attic writers (see § 59, 2).

7. Verbs of *remembering*, *reminding*, and *forgetting* take a gen. (but sometimes the acc. in a more strictly transitive sense) of the related idea of the person or thing remembered or forgotten ; such as *μιμνήσκειν*, *μιμνήσκεσθαι*, *μνημονεύειν*, *μνᾶσθαι* ; *λανθάνεσθαι*, *ἐπιλανθάνεσθαι* (*λήθειν* poetic, *ληθάνειν*, *to cause to forget*, Epic) ; as, *μνήσατο γὰρ πατρός* ; *τοῦ μὲν φθόνου ἐπελέληστο*. So also the corresponding adverbs *λάθρα*, *λαθραίως*, and *κρύφα*.

REM. 8. Those verbs of this class which have a *causative* meaning, as *to cause to remember* or *forget*, *to remind*, may take with the gen. an acc. of the person reminded, etc. ; as, *ὑπέμνησέν τε ἐ πατρός*.

8. Words expressing *relationship, connection, dependence, equality, contraposition, and community in* (and their contraries) take the gen. of the related object. Words of this kind are *κοινός, ἴσος* (*ισόμοιρος* poetic), *ἀντίπαλος* (*ἀντίθογος* Pind.), *ισόρροπος*; *ὁμοίος* (*ὁμώνυμος* poetic), *ὁμέστιος, ὁμόστολος, προσφερής*; *ἐπιχώριος, φίλος, διάδοχος, δοῦλος, ἀκόλουθος, ἐξῆς, ἐφεξῆς*; *συνεργός, σύντροφος, συμφυής, συνήθης, συγγενής, σύμψηφος, ξύμφωνος, ξύμφυτος* (*σύμφωρος* poetic), *σύννομος, ἀδελφός* (*ἕννομος* poetic), *ἕθεος, ἔτροφος, κληρονομεῖν*; as, *ἔστι δὲ ταῦτα ὁμοῖα τοῦ Ἡφαιίστου; τούτων ἐξῆς, after these things; κληρονομοῦσι τῆς ὑμετέρας δόξης.*

REM. 9. Ἴσος, κοινός, and ὁμοίος more commonly take the dat., and ἐξῆς and ἐφεξῆς often do. Also ἀδελφός, δοῦλος, φίλος, διάδοχος, and some others, take the dat. (§ 59, 2 and 4) when they are used more strictly as *adjectives*, in the sense *like to, serving, friendly to*, etc. The verb κληρονομεῖν takes also the gen. of the person, when the person is named; as, *ὅς γε κεκληρονόμηκας μὲν τῶν Φίλωνος χρημάτων.* In later Greek, the acc. of the thing inherited, and even of the person, is found with this verb.

9. Verbs of *beginning something, and of ceasing and stopping*, take the gen. of the thing begun. Such verbs are *ἄρχειν, ἄρχεσθαι, ὑπάρχειν, κατάρχειν, ἐξάρχειν*; *λήγειν, παύεσθαι* (*παύειν* with acc. pers. and gen. of thing), *τελευτᾶν, λωφᾶν* (sometimes with acc. of person, also), *ἔχειν (to stop), ἀναπνεῖν (to rest, cease from)*; as, *μολπῆς ἐξάρχειν, to begin a song; οὐδὲ παύσεται χόλου, nor will he cease from anger.*

10. Verbs of *buying and selling, exchanging and bartering*, also verbs and adjectives of *valuing*, take a gen. (often with *ἀντί*, or else *πρός* and the acc., with verbs of *exchanging*) of the object bought, etc. (called *genitive of the price*). Such words are *ᾠνεῖσθαι, ἀγοράζειν, πρίασθαι, κτᾶσθαι, παραλαμβάνειν, πωλεῖν, ἀποδίδοσθαι, περιδίδοσθαι, δίδοναί*; *ἀμείβειν, ἀμείβεσθαι, ἀλλάττειν, λύειν, etc.*; *τιμᾶν, τιμᾶσθαι, ποεῖσθαι* (with *πολλοῦ, ὀλίγου*, or *περί* and the gen.), *ἀξιοῦν, ἀξιοῦσθαι, ἀπαξιοῦν, ἄξιος (ἀξίως), ἀνάξιος*; as, *ἔρωμαι ὀπίσσου πωλῆ (may I ask at what price he would sell it?); ἔλυσεν ἀποίνων, he released them for*

a ransom; βούδς ἄξιος, *worth an ox*; τιμᾶν τινί (or τινά) τινος, *to fine one something*.

11. The verbs εἶναι (which is often understood in this connection) and γενέσθαι in the sense *to belong to, pertain to*, etc., and adjectives denoting *sacred to, peculiar to, suitable to* (as ἴδιος, οἰκείος, κύριος, ἱερός, πρέπων), take the gen. (sometimes with πρός, *on the part of, belonging to*, in connection with εἶναι) of the possessor or that to which the thing belongs or is peculiar, etc. (called the *possessive genitive*); as, τοῦ Σωκράτους πολλή ἦν ἀρετή, *much virtue belonged to Socrates*; ἑαυτοῦ εἶναι, *to be his own master*; δικαίου πολίτου κρίνω (*I take it to be the part of a just citizen*, εἶναι being understood); πολλοῦ χρόνου ἔστι, *it is an affair of a long time*; οἱ δὲ κίνδυνοι τῶν ἐφεστηκότων ἴδιοι, *but the dangers belong to the leaders*.

12. As space is the necessary condition of an action, and is always implied in it, we find the gen. of the place in various expressions, and of the way with verbs of motion, chiefly in poetry, and the latter chiefly in Epic poetry (called the *genitive of place*); as, νέφος δ' οὐ φαίνεται πάσης γαίης οὐδ' ὄρέων (*a cloud did not appear in all the earth or mountains*); θέειν πεδίοιο, *to run through the plain*; ἵναι τοῦ πρόσω, *to go forward* (ὁδοῦ being understood).

13. In like manner, also, time, as a necessary condition of an action, is often expressed in the gen. (sometimes with prepositions to define it more closely) both as a point and as a space (called the *genitive of time*); as, οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς (*for the future*); ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα (*in a short time*); βασιλεὺς οὐ μαχεῖται δέκα ἡμέρων (*within ten days, for ten days*).

REM. 10. Here belong such genitives as ἔαρος (*in spring*), θέρους (*in summer*), χειμῶνος (*in winter*), ἡμέρας (*by day*), νυκτός, δειλῆς, ὀπώρας, μηνός, ἑνιαυτοῦ; τοῦ αὐτοῦ, τοῦ προτέρου, ἐκάστου, ἀρχῆς, τοῦ λοιποῦ (in later writers more commonly conceived as mere extent of time, and expressed by the acc. λοιπόν, τὸ λοιπόν, τὰ λοιπά).



§ 55. *Genitive of Position, Separation, and Privation.*

## GENITIVE OF POSITION.

1. Adjectives of *being opposite, corresponding to in position, being near to*, take a gen. of the spot or person; such as ἀντίος, ἐναντίος, μέσος, ἀντίστροφος, παραπλήσιος; as, ἐναντίοι ἔσταν Ἀχαιῶν, *they stood opposite or before the Achæans.*

2. So, also, with adverbs expressing *position, proximity to, or distance from*. Such as ἄντα, ἄντην, ἀντία, ἀντίον, ἀντικρύ, ἀπαντικρύ, ἐναντίον, καταντίον, ἐνώπιον, πρόσθεν, ἔμπροσθεν, προπάροισθε; ὀπισθεν, πέλας, πλησίον, ἐγγύς, ἄσσον, ἐγγύθι, ἐγγύτατα, ἐγγυτάτω, ἄγχι, ἀγχοῦ, σχεδόν, χωρίς, τῆλε, τηλόθι, ἐκάς, ἀπόπροθεν, ἀπόπροθι, ἀνεύθε, ἀπάνευθε; ὑπόθεν, καθύπερθε, ἄνω, κάτω, νέρθε, ἀμφίς, ἔξω, ἔκτος, ἔσω, πέρα, πέραν; as, τὸ μὲν βου προσειρπον ἄσσον, *I crept up nearer to the tomb*; θανάτου ἐγγύς, *near to death.*

REM. 1. Ἀντίου, ἐγγύς, ἄγχι, πέλας, and perhaps some others, sometimes take the dative (see § 59, 2).

3. So, too, with the adverbs of place, ποῦ, πού, πῆ, πόθεν, οὐ, ἧ (ἴνα, τῆδε poetic), οὐδαμοῦ, πανταχῆ, πανταχοῦ, etc., where the genitive is strictly of the partitive character; as, ἐμβαλεῖν πον τῆς ἐκείνων χώρας, *to make an incursion into some part of their country.* Also with the adverbs of time, πολλάκις, πρῶτῃ, ὀψέ, ἀντίκα; as, πρῶτῃ τῆς ἡμέρας, *early in the day.*

4. Also, to denote a *state or moral position (in what respect)* with the adverbs (also adjectives) εὖ, καλῶς, μετρίως, ὡς, πῶς, ὅπως, ἧ, ὅπη, οὕτως, ὧδε, ὡσαύτως, and others, joined with ἔχειν (ἦκειν Herod., but rare in Attic writers), and occasionally with εἶναι and κείσθαι; as, εὖ ποδῶν ἔχειν, *to be well off as to the feet*; πῶς πρὸς ἀλληλα τάχους ἔχει, *how they are related to each other in respect to velocity.*

## GENITIVE OF SEPARATION.

5. Verbs denoting *removal, separation, rising from, departure*, and most verbs of motion, may take the gen. of the point of departure; such as ἀπιέναι (βαίνειν, ἀναδύναί,

τρέπεσθαι, αείρειν, χωρεῖν, χάζεσθαι, ἀναχάζεσθαι, ἀλύσκειν, φεύγειν, poetic), φέρειν, ἄγειν, παραχωρεῖν, συγχωρεῖν (rarely), εἵκειν, ὑπέικειν, ὑπανίστάσθαι, ἐξίστασθαι, νοσφίζειν, χωρίζειν, διορίζειν, διέχειν, ἀπέχειν, etc. ; as, ὡς δόμων ὀρώ τὴν σὴν ὄμαιμον (from the house) ; ὑποχωρεῖν τοῦ πεδίου, to retire from the plain.

6. Verbs of *beginning from, leaving off, ceasing, driving away from, keeping off, delivering from, deviating from*, and adverbs which express *separation* from something, may take the gen. (sometimes with ἀπό or ἐκ ; and transitives may take, also, the acc. of the direct object) of that whence the motion, real or supposed, began ; such as ἴεναι, μεθιέναι, μεθίεσθαι, ἀφίεναι (τινά τινος), ἀφίεσθαι, ὑφίεναι, ὑφίεσθαι, ἀπ.έναι, παρίεναι, προίεσθαι (generally acc.), κωλύειν, ἐρητύειν, εἴργειν, βλάπτειν, εἴργεσθαι, ἔχειν, ἀπέχειν, ἀπέχεσθαι, ἀλαλκεῖν, ἀμύνειν (usually with acc. and dat.), λύνειν, ἐλευθεροῦν, ἀπαλλάττειν, ῥύεσθαι, σώζειν ; as, τῶν ἐμῶν μ' εἴργειν, to exclude me from mine ; ὀφθαλμοῦ ἀλάσεν ἀντίθεον Πολύφημον (they deprived of his eye by blinding, the verb being taken in a pregnant sense) ; σωθῆναι κακῶν, to be saved from evils.

REM. 2. So, also, in imitation of this local separation, we occasionally find the point whence a *space of time* commences in the gen. without a preposition ; as, δευτέρῳ ἔτι τούτων (in the second year from these things ; either before or after, as the case may be).

#### GENITIVE OF PRIVATION.

7. As implying a species of separation, verbs, nouns, and adjectives expressing the idea of *being without, wanting, being deserted*, and transitive verbs (which may take besides an acc. of the direct object) which express actions that produce a state of *want, destitution*, etc. of something, take the gen. of that of which there is a want, etc. ; such as στερεῖν, ἀποστερεῖν, χηροῦν, ἐρημοῦν (μουνοῦν, δεύεσθαι, λείπεσθαι, poetic), ἀπορεῖν, πένεσθαι, δεῖν, δεῖσθαι (sometimes, also, gen. or acc. alone, or two genitives), λείπειν, ἐλλείπεσθαι, ἐπιλείπεσθαι, σπανίζειν, δεῖ and χρή (generally with a dat. or acc. besides) ; ἐλεύθερος, μόνος, καθαρός, κενός, ἔρημος, γυμνός, ὀρφανός,

πένης, ψιλός, and most adjectives compounded with a *privative*; as, ὠφελίας δεηθέντες, *needing aid*; ἀτιμος ἐπαινων, *unhonored with praises*; ἔνδεια χρημάτων, *a want of money*.

8. So, also, adverbs which express *privation, absence, want, or exception from*; such as ἄνευ, ἀνευθεν (*without*), ἄτερ, ἀτερθε, νόσφιν, χωρίς, πλήν, δίχα; as, πλήν τοῦ δαίμονος, *except the divinity*.

### § 56. Partitive Genitive and Genitive of Material.

#### PARTITIVE GENITIVE.

1. The partitive genitive, which denotes the *whole* as distinguished from its parts, in its strictest sense is only a species of the *attributive genitive*, and, like that, is governed by *the noun which it limits*. But as the noun here must be one which expresses a part of a whole, the partitive genitive is governed only by a noun expressing a part of a whole; as, σώματος μέρος, *a part of the body*.

REM. 1. The attributive genitive, besides the partitive use, expresses the *author or cause, and the owner, possessor, or subject*. It is *possessive or objective*, according as it expresses simply the cause or owner, or at the same time the cause and the object of the state or action indicated; as, τὸ τῆς σοφίας κάλλος, *the beauty of wisdom* (i. e. which belongs to wisdom as the *subject or possessor*); ἡ τῆς σοφίας ἐπιθυμία, *the desire of wisdom* (i. e. excited by and terminating upon wisdom).

REM. 2. Sometimes two genitives, expressing different relations, are connected with one noun; in which case, one of the genitives forms a combined idea with the noun, and the other limits this combined idea; as, κόρης νυμφεῖον Ἰδίου, *the damsel's chamber of marriage to Hades*.

REM. 3. In like manner, as adjectives of an active meaning take the gen., so those derived from verbs which govern two accusatives may take *two genitives*; as, θεᾶς ὅπως ἰκοίμην ἐν γμάτων προσήγορος, *offering prayers to the goddess*.

2. The partitive genitive, also, is connected with adjectives (especially superlatives), pronouns, numerals, and participles (with the article) used as substantives; as, θνητῶν γὰρ οὐ-

δείς ἐστὶν εὐδαίμων ἀνὴρ (*no one of mortals*); ἡ πλείστη γῆς; οἱ εὖ φρονούντες τῶν ἀνθρώπων, *the wise part of men.*

REM. 4. As the partitive construction is used in some cases where it is not required, as in the phrases, *διά γυναικῶν, divine of women, πότνα θεάων, etc.*; so with the distributive words *ὁ μὲν . . . ὁ δέ, ἕκαστος, ἑκάτερος, πᾶς, and ἄλλος ἄλλον, etc.*, the noun is often in the *same case* with the part., instead of being in the gen.; as, *νῶν τῶ κασιγνήτῳ Κρέων τὸν μὲν προτίσας, τὸν δὲ ἀτιμάσας ἔχει, our brothers (instead of of our brothers), Creon has honored one and dishonored the other.*

3. The partitive gen. is used with *εἶναι, γίγνεσθαι, τίθεναι, τίθεσθαι, ποιεῖσθαι, ἀριθμεῖσθαι, ἡγεῖσθαι, to be numbered among, accounted of,* and any verb whose action extends to only a part of the object; as, *τὸν θάνατον ἡγούνται πάντες οἱ ἄλλοι τῶν μεγίστων κακῶν εἶναι (to be one of the greatest evils); μουσικῆς δ', εἶπον, τίθης λόγους (do you refer words to music?); ξυνελέγοντο τῶν λίθων (they collected some of the stones).*

4. With verbs of *participating, sharing in, communication, community* (with which, however, *μέρος* or *μοῖρα* is sometimes expressed in the acc.); such as *μετέχειν, μέτεστί μοι, διδόναι, μεταδιδόναι, προσδιδόναι, προδιδόναι (rarely), διαδιδόναι, κοινωνεῖν, κοινουῖσθαι, ἐπαρχεῖν, μεταλαμβάνειν, συλλαμβάνειν, συλλαμβάνεσθαι (rarely), συναίρεσθαι*; as, *καὶ ἀρχῶν καὶ τιμῶν μετέχειν, to partake of both offices and honors.*

5. With verbs of *actual or imaginary contact, taking hold of, being in dependence on or connected with,* since the contact is only with a part of the object (but when the action relates to the whole, the object stands in the acc.); such as *θιγγάνειν, ψαύειν, ἄπτεσθαι, ἐφάπτεσθαι, δράττεσθαι, λαμβάνειν, λαμβάνεσθαι, ἐπιλαμβάνεσθαι, ἀντιλαμβάνεσθαι; ἔχεσθαι, ἀντέχεσθαι, περιέχεσθαι (ισχανᾶν poetic), γλίχεσθαι, ἔπεσθαι, and συνέπεσθαι (rarely)*; as, *τὸν δὲ πεσόντα ποδῶν ἔλαβε (he seized by the feet); ἔργον ἐχώμεθα, let us take hold of the work; τοῦ νόμου ἔχεσθαι, to abide by the law, i. e. obey the law.*

REM. 5. In poetry, verbs of *entreating*, such as *λίσσομαι, ἱκετεύειν, ἰκνεῖσθαι, etc.* are used not only with the gen. *γούνων (the knees)*, but by analogy, with other genitives, since the suppliant touched the

knees of the image in making entreaties, whence the usage extended to other modes of making entreaties; as, αἰὲν ἐμὲ λισσέσκετο γούνων, *always entreated me by the knees*; σὲ μετέρχομαι τῶν θεῶν, *I beseech thee by the gods*.

6. Verbs of *eating* and *drinking* take the genitive when the idea is of eating and drinking *of* something, or a *part* of something (but the acc. when the idea is that of simply eating or drinking in general, or consuming the whole). Such as ἐσθίειν, φάγειν, πίνειν, γέεσθαι, γέειν (acc. of pers. and gen. of thing, or two acc.) ; as, ἐσθίειν κρεῶν, *to eat of flesh*; γέειν τιὰ τιμῆς, *to cause one to taste of honor* (also γέειν τιὰ μέθυ, *to give one wine to drink*).

#### GENITIVE OF MATERIAL.

7. The gen. of the material (sometimes with ἐξ, ἀπό, or διά; and sometimes the instrumental dat. instead of the gen.) is found with verbs of *making*, *forming*, etc.; as, χαλκοῦ ποῖονται τὰ ἀγάλματα, *the statues are made of brass*; κισσοῦ στεφθεῖς, *crowned with ivy*.

8. With verbs and adjectives of *filling* or *being full*; such as πλήθω, πληρώω, πίμπλημι, μεστῶ (mostly poetic), γέμειν, βρίθειν, νάσσειν, ἐπινάσσειν, σάπτειν, εὐπορεῖν, etc.; πλέος, ἔμπλεος, πλήρης, μεστός, πλούσιος, δασύς, etc.; as, τῶν ἀπάντων εὐπορησῶμαι, *to be well supplied with all things*; πλησάμενος οἴνοιο δέπας, *having filled the cup with wine*; δασύς δένδρων, *thick with trees*.

REM. 6. Transitive verbs of this class may take an acc. in addition to the gen., of course, and some of the verbs and adjectives, especially βρίθειν and δασύς, may take the dat. instead of the gen.

9. With verbs of *satisfying*, *enjoying*, *being satisfied* or *benefited*; such as ἄσαι, ἄσασθαι, κορέσασθαι, ἀπολαύειν, ἀπαυρέσθαι, εὐωχεῖσθαι, ἀπαυρᾶν, δύνασθαι, etc.; as, αἵματος ἄσαι Ἄρεα, *to satisfy Mars with blood*; εὐωχοῦ τοῦ λόγου, *enjoy the speech*.

REM. 7. Verbs of *enjoying* sometimes take the acc. instead of the gen., and sometimes they take ἀπό or ἐκ before the gen. The gen.

of material is extensively used in the earlier forms of the language, especially in the Epic, the primitive mind viewing materials as causes; as, *λούεσθαι ποταμοῖο*, *to be washed of a river*.

REM. 8. The *genitive absolute* expresses the relations of either the causal gen., the gen. of place, or the genitive of time. For its usage see § 71, 3.

## SECTION II.

### THE ACCUSATIVE.

#### § 57. *Verbs with one Accusative.*

1. As the *accusative* denotes the immediate or suffering object of a transitive verb, most verbs take but one acc., the remote or circumstantial object (when required or expressed) generally being in another case, or constructed with prepositions.

2. Any verb, whether active or intransitive, may take an acc. of the *cognate noun*, and of the *kindred idea*, or of their *attribute* or *equivalent idea* (called the *accusative of kindred signification*); as, *ἡδεσθαι ἡδονάς* (cognate), *χαίρειν ἡδονήν* (kindred idea), *μέγα* (sc. *χάρμα*) *χαίρειν* (attribute of cognate noun), *χαίρω τοῦτο* (*thus*) or *ἀλγεῖν πρᾶξι*, *to grieve at the affair*, i. e. *to grieve the grief suitable to the affair* (equivalent idea).

REM. 1. Verbs which take an attributive or kindred notion to the cognate idea often receive a modified or augmented meaning beyond their common meaning (called the *pregnant* or *intensive meaning*); as, *νικᾶν μάχην*, *to gain a battle by conquering*; *τροπὰς καταρρήγνυναι*, *to cause routs by breaking the ranks*; *ἄ διέβαλλες*, *which you slanderously stated*.

3. Verbs denoting a *state* or *feeling*, whether of mind or body, may take an acc. of the state or feeling, or that wherein the state or feeling consists (acc. of kindred signification); such as verbs of being *pleased*, *angry*, *envying*, *pitying*; *thinking*, *caring*, *willing*; *conceiving*, *knowing*; *living*, *far- ing well* or *ill*, *dying*; *condition in life*, *serv- ing*; *flowing*,

*springing forth, shining*; and *bodily condition*, as *sitting, falling, sleeping*, etc.; as, οὐδὲν δείσασα, *fearing nothing (no fear)*; θαρρῆν τι or τινα, *to brook something or some one*; εἰδέναι τὴν φύσιν πραγμάτων, *to know the nature of affairs (instead of, know the knowledge)*; χορηγεῖν Διονύσια, *to serve as choregus at the Dionysiac festival*.

REM. 2. For the gen. with some verbs of this class, see § 53, 7, 9, and 11.

4. Verbs of *motion* take the *space* or *way* passed over in the acc.; and in poetry, the *place* or *object reached by the motion* is sometimes in the acc.; as, μολεῖν γέφυραν, *to pass the bridge*; ελαύνειν δρόμον, *to run a race*; βαίνειν πόδα, *to go a step of the foot (= βαίνειν ποδὸς βάσιω)*; χωρεῖ δὲ πρύμναν, *he goes to the stern*; ἄστν Καδμείον μολών, *having come to the city of Cadmus*.

REM. 3. But in prose (and generally in poetry), the acc. denoting the limit or object reached by a motion is governed by prepositions; as, ἀνά, κατά, εἰς, πρὸς, etc.

5. Verbs of *doing* any thing, or performing any *act*, may take an accusative of the deed or thing done (often of kindred signification); such as verbs of *finishing, learning, eating, laboring, fighting, acting wrongly or impiously, uttering, swearing, shouting, lamenting, confessing, accusing*, etc.; as, τελευτῆσαι ἔργα, *to finish the works*; ἀσκοῦντες φθόνον, *exercising envy*; οἶνον πίνειν, *to drink wine*; ῥήματα εἰπεῖν, *to speak words*.

6. Verbs of *producing* or *effecting* any thing take an acc. of the effect or result (often of kindred signification); such as verbs of *making, inventing, creating, exhibiting, engraving, working, pouring, digging*, etc.; as, τεύχων θώρηκα, *making a breastplate*; τίκτειν τέκνα, *to bear children*; πῶμα χέουσιν, *they pour a draught*; οἶνον κέρωνται, *they mix wine*.

7. Verbs of *transmitting, delivering over, receiving, perceiving, possessing, holding, inhabiting, acquiring*, and the like, take an acc. (often of the kindred signification) of the

gift, payment, thing received, held, etc.; as, δῶρα δίδωσι; δῶρα δέχεσθαι; ἰδεῖν θέαμα; πάντα ταῦτα εὐρόμην, *I acquired all these things.*

8. The *extent of time* over which an action extends is put in the acc. (generally without prepositions) after all classes of verbs; as, ἕνα μῆνα μένων, *remaining one month*; τοῦτου ἔπινον τὸν χρόνον, *they were drinking all this time.*

REM. 4. Of this nature are the adverbial accusatives of time, ἡμος, ἐννῆμαρ, νύκτωρ, πάνυχα, σήμερον, αὔριον, ἀκμήν, ἀρχήν, πέρας, τέλος, τὸ τελευταῖον, νέον, ἔναγχος, πρότερον, τὸ πρῶτον, τὸ πρῖν, τὸ αὐτίκα, τὸ πάλαι, τῶρχαῖον, καιρὸν, πρῶτον, τὸ παλαιόν, τὸ λοιπόν, τὸ ἔωθινόν, δειλινόν, ὕστερον, πανύστατον, ἐξάπινα, δηρόν, εἰνάνυχες, εἰνάετος, ἔτος, εἰς ἔτος, and the like.

REM. 5. When the time is in the gen. it is regarded as the *cause* or *antecedent condition* of the action; as, τοῦτο ἐγένετο ταύτης τῆς ἡμέρας (*on this day*, the time being considered as a necessary condition of the action). See § 54, 13.

9. *Quantity* or *amount* of space, time, distance, value, weight, etc. is put in the acc. (generally without a preposition) after all verbs susceptible of such an object; as, λείπετο δουρὸς ἐρώην, *he left an intervening space of the distance of a spear's cast*; ἐπορεύσατο δύο σταδίους, *he proceeded two stadia*; οὐδέπω εἴκοσιν ἔτη γεγωνῶς, *not yet having lived twenty years*; ἔλκοντα τρίτον ἡμιτάλαντον, *weighing a talent and a half* (also with the cognate σταθμόν, *the weight of a talent and a half*).

REM. 6. Here, also, belong the adverbial accusatives, πολλὰ (often), τὰ πολλὰ or ὡς τὰ πολλὰ (*for the most part*), πολύ, πολλόν, μέγα, μεγάλα, μέγιστα, ὀλίγον, μικρόν, μικρά, συχνά, μακρά, ἴσον, τοσοῦτο, ὅσον, πάντα, τὸ ἐπίπαν, ἄδην, ἄχνην, etc.

10. The accusative (properly of the equivalent idea) is used after adjectives and intransitive and passive verbs of all kinds, but particularly those which denote *quality* or *feeling*, to define their meaning more closely, or to denote in *what respect* it is taken (called accusative of *nearer definition*, or by *synecdoche*); as, κάμνειν τοὺς ὀφθαλμούςς (*as to the eyes, in the eyes*); δεινοὶ μάχην (*in battle*). Also, often with the verb εἰμί, a quality pertaining to some place or relation is expressed by such accusatives as εἶδος, ὕψος, μέγεθος, βάθος, μῆκος, πλήθος,



ἀριθμόν, γένος, ὄνομα, μέρος, πρόφασιν, τὸ δ' ἀληθές, γνώμην ἐμήν, etc.; as, γένος (*in race*) ἐὼν Φιγαλεύς; Κέρσος ὄνομα (*by name*).

REM. 7. The acc. of the *part affected* or *concerned* seems to be of this nature; as, πληγείς τὴν κεφαλὴν, *struck on the head*.

REM. 8. Here, also, belong certain neuter accusatives denoting some particular case or way in which any verbal notion operates, and which from frequent usage have acquired almost wholly an adverbial meaning; as, τοῦναντίον, τάναντία, τὰλλα, λοιπόν (*for the rest*), τὸ δ' ὄλον, πότερον, πότερα, θάτερα, ἀμφότερον (*poetic*), ἀμφότερα, δοία (*Epic*), οὐδέτερα, τί, τί, τό, τοῦτο (ταῦτα) μὲν . . . τοῦτο (ταῦτα) δέ, ταῦτ' ἄρα, ὅ, ὅτι, οἶον, ἄτε, οὐδέν (μηδέν) τι, πολλά, πάντα, τὸ κατὰ (εἰς, ἐπὶ) τι οἱ τινα; as, εἴ τιος μέγα ἦν τὸ σῶμα φύσει ἢ τροφῇ ἢ ἀμφοτέρω (*in both ways, by both*); τὸ εἰς ἐμέ, *as far as pertains to me*. So, also, the nouns κράτος, τάχος, μέγεθος, μῆκος, τὸ μέρος, etc. often have a purely adverbial idea.

11. The accusative often stands in *apposition* with a whole sentence, expressing its *substance*, *effect*, or *purpose*; as, ρίψει ἀπὸ πύργου, λυγρόν ὄλεθρον, *he will throw you from the tower, — a sad death*. But when the noun in apposition refers more to the subject of the sentence, it is regarded as in the nominative; as, ἐξέπνευσεν Ἀγαμέμνων βίον, πληγείς θυγατρός, αἰσχρον ἔργον.

REM. 9. Here belong, also, τρόπον (*manner*), τοῦτον τὸν τρόπον, πάντα τρόπον, τίνα τρόπον, δίκην, and other expressions in making comparisons; also, τὸ δὲ (γε) μέγιστον, καὶ τὸ μέγιστον, τὸ δὲ δεινότατον, καὶ τὸ δεινότατον, καὶ τὸ ἔσχατον, τό γε ἔσχατον, τὸ κεφάλαιον, τὸ τελευταῖον, etc.

12. The accusative (instead of the gen., see § 53, 8) is sometimes found after adjectives derived from or compounded with verbs; as, πολλά κακὰ ξυνίστωρ, *conscious of many evils*; τριβῶν τὰ τοιάδε, *skilled in such things*.

13. The adverbs of protestation μά and νή take the accusative; as, μὰ τὸν κύνα, *by the dog*.

REM. 10. Μά and οὐ μά are used in *negative* sentences, or where a negative is implied by the context; νή and ναὶ μά, in *affirmative* sentences.

REM. 11. Sometimes an acc. stands apparently independent, but is really governed by some word which was in the mind of the writer; as, σὲ δὴ, σὲ . . . φῆς, κ. τ. λ. (supply λέγω), *thee now, thee, I mean, sayest thou, etc.*

§ 58. *Verbs with two Accusatives.*

1. Transitive verbs which take the accusative of a personal object (or some object viewed as a person), may take in addition an acc. of the cognate noun or kindred idea ; as, διδάσκω σε, or διδάσκω σε γράμματα.

2. This construction is chiefly confined to the following classes of verbs : —

1) The verbs which are employed in expressions that denote the *saying or doing of any good or evil to one* ; such as ἐργάζεσθαι, ποεῖν, πράττειν, etc. ; λέγειν, εἰπεῖν, etc. ; as, πολλὰ κακὰ ἡμᾶς ποιοῦντες, *doing us many evils.*

2) Those used in *entreating, praying, asking, etc. something of one* ; such as αἰτεῖν, αἰτεῖσθαι, ἀπαιτεῖν, ἐρωτᾶν, ἐρέσθαι, ἐξετάζειν, ἱστορεῖν, etc. ; as, αἰτεῖ αὐτὸν δέκα τάλαντα, *he asks of him ten talents.*

3) Those used in speaking of *teaching or reminding one of something* ; such as διδάσκειν, παιδεύειν, ἀναμνησκειν (with which, however, as well as with ὑπομνησκειν, the gen. of the thing is more common), etc. ; as, διδάσκω σε γράμματα, *I teach you letters.*

4) Verbs of *concealing and dividing or distributing into parts* ; such as κρύπτειν (κεύθειν, poetic), δαίειν, διαρεῖν, τέμνειν, etc. ; as, διαρεῖν τὸν χιτῶνα τρία μέρη, *to divide the coat into three parts.*

5) Verbs of *advising, persuading, challenging, compelling* ; such as πείθειν, ἐποτρύνειν, ἐπαίρειν, προκαλεῖσθαι, ἀναγκάζειν, etc. ; as, ἔπειθον οὐδὲν οὐδένα, *they persuaded no one of any thing.*

6) Verbs of *depriving, taking away from, purifying, stripping, putting on and off, clothing, throwing around* ; ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, συλᾶν, καθαίρειν, λούειν, νίπτεσθαι, ἐκδύειν, ἐνδύειν, ἀμφιεννύειν, περιβάλλεσθαι ; as, τὴν τιμὴν ἀποστερεῖ με, *he deprives me of my honor.*

REM. 1. Some of these verbs sometimes have a different construction from that here given, but in a somewhat different sense. Thus,

when the person is in the dat., the additional idea is implied of its being for the *advantage* or *disadvantage* of the person; so the gen. of the person or thing after *στερῆν*, *ἀποστερῆν*, and *ἀφαιρῆσθαι* implies rather a *separation* (see § 55, 5) than a simple deprivation.

3. Two accusatives, also, one a direct, and the other a predicative or appositional object (often an adjective), are used after the active or middle of such verbs as take two nominatives in the passive (see § 51, 3); such as verbs of *making*, *choosing*, *estimating*, *explaining*, *recognizing*, *calling*, *naming*, *giving*, *receiving*, *teaching*, etc.; as, *παιδεύειν τινὰ σοφόν*, *to instruct one so that he is wise*; *αἰρεῖσθαι τινα στρατηγόν*, *to choose one general*.

REM. 2. As in the partitive construction with *ἕκαστος*, *ἑκάτερος*, etc. (see § 56, R. 5), the whole is sometimes put in apposition with its parts, instead of in the gen., so, mostly in poetry, especially Epic poetry, the *part* often follows in the acc. in *apposition* with the whole, as a nearer definition, or the *exact object*; as, *ποιόν σε φύγεν ἕρκος ὀδόντων*, *what a word escaped you, viz. the inclosure of your teeth!* = *what a word escaped your lips!*

### SECTION III.

#### THE DATIVE.

#### § 59. *Dative of the Person.*

THE dative is used of a personal object (or something viewed as a person) when the person is represented as *sharing* or *interested* in the action, and not as the direct object of it, like the acc., nor as the cause or antecedent of it, like the gen. Hence the dat. is commonly used after words where the relation may be expressed by *to* or *for*, or is similar to that expressed by these words. In other words, the dat. is used after words which express or imply a *transmission to*, *community* or *connection with*, *likeness to*, *unlikeness to*, or *regard to*.

1. The dat. of the person is used with verbs which express the *transmission* of something to one; such as *giving*, *allow-*

ing to, granting, presenting, paying, selling, giving a share to, transferring, etc.; such as διδόναι, δωρεῖσθαι, τίνειν, ἔξεστι, μεταδίδοναι, ἀπονέμειν, etc.; as, διδόναι τί τινι; ἐστὶ μοι ὄρ ἔξεστι μοι (*it is allowed me*); μεταδίδοναι τοῖς φίλοις, *to impart to friends*.

2. With words (whether verbs, nouns, adjectives, or adverbs) denoting *simple community* or *communication*, or even *meeting*, *approaching*; as ὁμιλεῖν, μιγνύναι, κοινῶν, διαλλάττειν (*to reconcile to*), σπένδεσθαι; εἰπεῖν, λέγειν, λαλεῖν, ληρεῖν, πράττειν, εὔχεσθαι (*to speak or act with, pray to*); ἀπαντᾶν, ὑπαντᾶν, πλησιάζειν, etc. Also the corresponding nouns, adjectives, and adverbs, especially those compounded with σύν and μετά; such as κοινός, συγγενής, συνεργός, and συναγωνιστής (gen. and dat.), σύμφωνος, μεταίος; πλησίος, πέλας, ἄγχι, and the like; as, ὁμίλει τοῖς ἀγαθοῖς ἀνθρώποις; μὴ μετεχουσῶν ἀνδράσι γυναικῶν, *women not sharing with men*; πέλαζε μητρὶ; εὔχονται θεοῖς; ὁ δὲ ταύτης τῆς πίστεως αὐτῷ συνεργός καὶ συναγωνιστής, *fellow-procurer and promoter with him of this confidence*.

3. With verbs and adjectives denoting *hostile communication*, as *contending*, *litigating*, *emulating*, *reproaching*, *blaming*, *being angry at*, *envying*; such as ἐρίζειν, μάχεσθαι, πολεμεῖν, ἀγωνίζεσθαι, ὀνειδίζειν, λοιδορεῖσθαι, ἐπιτιμᾶν, ἐγκαλεῖν, θυμοῦσθαι, χαλεπαίνειν, φθονεῖν; also the adjectives ἀντίος, ἐναντίος, ἐχθρός, πολεμῖος, ἐμποδῶν, etc.; as, ἐριζέμεναι βασιλῆι, *to contend with a king*; ἄλλοις ἐπιτιμώης; τύραννος ἅπας ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος.

4. With verbs and adjectives denoting *communication as superior or inferior*, as *ordering*, *counselling*, *inciting*, *entreating*, *following*, *accompanying*, *retiring*, *yielding*, *serving*, *obeying*, *trusting*; such as σημαίνειν, ἐπιτάττειν, προστάττειν, ἐντέλλεσθαι, παραινεῖν, παρακελεύεσθαι, ἔπεσθαι, ἀκολουθεῖν, εἴκειν, ὑπέκειν, χωρεῖν, ὑπακούειν, πείθεσθαι, πιστεύειν, etc.; also the adjectives and adverbs ἀκόλουθος, ἀκολούθως, διάδοχος, ἐπομένως, ἐξῆς, ἐφεξῆς, etc.; as, σημαίνειν φυλάκεσσι; ἄλλοισι δὴ

ταῦτ' ἐπιτέλλεο; πεπιστευκῶς τοῖς νόμοις; τῶν ἐπομένων τούτοις; τὰ ἐξῆς ἐκείνοις.

5. With words denoting *likeness* and *unlikeness*, *similarity* and *dissimilarity*, *agreement* and *disagreement*; such as εἰκέναι, εἶδεσθαι (poetic), ὁμοιοῦν, ὅμοιος, ὁμοίως, ἴσος, ἴσως, ἐξ ἴσου, ἐν ἴσῳ, ἐμφερέης, παραπλήσιος, παραπλησίως, ὁ αὐτός, ἅμα, ὁμολογεῖν, συναιεῖν; διάφωνος, διάφορος, and many words compounded with ὁμοῦ, σύν, and μετά; as, εἰδομένην ξείνῳ; ὑμεῖς δὲ εἰς μὲν τὸ αὐτὸ ἡμῖν σπεύδετε (to the same place with us); τὸν ὁμώνυμον ἐμαυτῷ; διάφορος τοῖς ἄλλοις.

REM. 1. Some of the verbs and adjectives introduced in the preceding paragraphs are sometimes constructed with the gen., as may be seen by referring to the treatment of that case (see especially §§ 54, R. 9; 55, R. 1; 56, 4). Also, transitive verbs of the above classes may take an acc. of the direct object in addition to the dat.

REM. 2. Instead of the dat. after adjectives and adverbs of *likeness*, *comparison*, etc., we sometimes find a coördinate sentence introduced by καί (as); as, οὐχ ὁμοίως πεποιήκασιν καὶ Ὅμηρος, they have not done as Homer did. Also, after ἴσος and ὅμοιος, the dat. of the object is often used instead of the dat. of the attribute; as, κόμαι Χαρίτεσσιν ὁμοίαι (hair like the Graces, instead of, hair like the hair of the Graces, see § 50, R. 6).

6. With words denoting a *moral likeness* or *fitness*, as well as those denoting what is *pleasing*, *agreeable*, etc., and the contrary; such as πρέπειν, ἀρμόττειν, προσήκειν (with an accompanying infin.), δεῖ, χρή; ἀναγκαῖον, πρεπόντως, ἀπρεπῶς, εἰκός ἐστι, εἰκότως; ἀνδάνειν, ἀρέσκειν, etc.; as, βασιλεὶ ἡγήϊτο πρέπειν; τοῖς ταῦτα ἀρέσκεται.

7. With verbs and adjectives of *helping*, *favoring*, *benefiting*, and *averting*; such as, ἀρήγειν, ἀμύνειν, ἀλέξειν, ἀλαλκείν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, ἀπολογεῖσθαι, λυσιτελεῖν, ἐπαρκεῖν, χρισμείν, and many verbs compounded with σύν; as, συμφέρειν, συμπράττειν, etc.; also the adjectives ὠφέλιμος, χρήσιμος, φίλος, etc.; as, τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ, wealth avails nothing to the dead.

8. The dat. is used, also, with εἶναι and γίγνεσθαι, denoting the person *possessing*, or rather *having* something; as, τῷ Κύρῳ ἦν μεγάλη βασιλεία, Cyrus had a great kingdom.

9. In general, the dat. is used to denote that for whose *advantage, benefit, protection*, etc. (or their opposites) any thing is done (called the *dative of the advantage or disadvantage*); as, Φιλιστιδῆς μὲν ἔπραττε Φιλίππῳ, *Philistides managed affairs for the benefit of Philip*; βλάπτειν τινί. So also with all sorts of nouns and adjectives which, from their own meaning or the context, are conceived as bringing *good, harm, or hindrance* to any person or thing; as, χερσὶν πόνος, *labor for the hands*.

10. The dat. is used to denote the person (or thing viewed as a person) *in respect to*, or *on whose part*, or in whose *view, wish, or desire* a thing is so; as, ἄξιός ἐστι θανάτου τῇ πόλει (*in respect to the state*); ἕτερα δὴ, ὡς ἔοικε, τοῖς φύλαξι ἐύρηκαμεν (*in the guards, on the part of the guards*).

REM. 3. This usage with a participle corresponds very nearly to our mode of expression with *one* and a participle; as, "to one entering Rome, the dome of St. Peter's is seen at a distance." But in Greek, this dat. is used not only with participles of *going, coming, standing* and the like, but with various others with which the usage is not allowable in our language, especially with those denoting *willing, desiring*, and their opposites; as, εἴ σοι βουλομένῳ ἐστίν, *if it is to you wishing = if you wish*. So in the phrase ὡς συνελόντι εἰπεῖν, *to speak like one summing up all in a word = to speak briefly*. In this and other cases, both with and without the part., the ὡς indicates the private character of the view, opinion, etc.; as, ὡς γέροντι, *for an old man*, ὡς ἐμοί, *as it seems to me*; ὡς ἰδόντι, *as far as one who sees can judge*.

REM. 4. The dat. of the personal pronouns, especially of the first and second persons, is often used in this way with but little apparent meaning (called the *ethical dative*); as, ὦ μῆτερ, ὡς καλός μοι ὁ πάππος, *how beautiful in my eyes grandfather is!* οἶμαί σοι ἐκείνους τοὺς ἀγαθοὺς τὰ περικὰ ῥαδίως νικήσειν (*I think, I would have you know*).

11. The dative of the agent is often used with the perf. pass. (rarely with other pass. forms) instead of ὑπό with the gen., and regularly with verbal adjectives in τός and τέος (except in a few cases where the acc. is used, the meaning of the verbal being equivalent to δεῖ and the infin., and the construction, in such cases, being the same as though the idea

were expressed thus) ; as, ὡς μοι δεδήλωται, *as has been shown by me* ; ἀσκητέα ἐστὶ σοι ἡ ἀρετή, or ἀσκητέον (-έα) ἐστὶ σοι τὴν ἀρετήν, *virtue is to be practised by you, or there is to be a practising of virtue by you.*

REM. 5. Besides the dat. of the agent, the impersonal verbal in τόν, τέον or τά, τέα governs the same case as the verb from which it is derived, like the Latin gerund with *est* ; but the personal verbal (as those may be which are derived from transitive verbs) agrees with its subject, like the Latin gerundive, and takes only the dat. of the agent.

12. The dat., also, denotes the *accompanying object* (chiefly personal), either with the pronoun αὐτός agreeing with it (meaning *together with*), or, chiefly in military movements, with verbs of *going* or *coming*, with which the *force, array, army, men, ships*, etc. stand in the dat. ; as, αἱ νῆες ἐάλωσαν αὐτοῖς ἀνδράσιν (*together with the men*) ; ἀνεχώρησαν τῷ στρατῷ, *they retired with the army.*

### § 60. Dative of the Thing.

1. The dative of the thing denotes the *cause, ground, or reason* of an action, with all sorts of verbs and expressions, but especially such as denote a *feeling* or *state of mind*, the cause being considered rather as *instrumental* than *originating* (in which latter case the gen. is used, see § 53) ; as, ἀπῆλθον φόβῳ, *they departed through fear, i. e. by means of fear* ; αἰσχύνεσθαι τοῖς πεπραγμένους, *ashamed at what has been done.* So with χαίρειν, ἡδεσθαι, ἀγάλλεσθαι, ἐπαίρεσθαι, λυπέσθαι, ἀλγεῖν, στενάζειν, θαυμάζειν, ἀγαπᾶν, ἀρέσκεσθαι, ἀναγκτεῖν, χαλεπῶς φέρειν, etc.

2. The *actual means* or *instrument* by or with which any thing is done is put in the dat. ; as, τὸν σκῆπτρῳ ἐλάσασκε, *he struck him with his sceptre* ; βάλλειν λίθοις, *to throw at with stones* ; χρᾶσθαι τῷ ὕδατι, *to use the water* (the thing used being regarded as the instrument or means).

3. The dat. is used with comparatives, superlatives, and

words which imply a comparison, or distinction, to denote the *excess, difference, or respect* in which a thing differs from, is inferior to, or preëminent above others; as, ὑστερίζειν ἡμέρα μιᾶ, *to be too late by one day*; ἰσχύειν τῷ σώματι, *to be strong in body* (in respect to the body); ποσὶ ταχύς, *swift in respect to the feet = swift of foot, etc.*

4. The dat. is used to denote the standard *according to which* a judgment or opinion is formed, especially with verbs of *measuring, judging, deciding, etc.*; as, σταθμώμενον ταῖς χάρισι, *judging by the gratification*; τῇ ἐσθῆτι τεκμαιρόμενον, *inferring from the garment*; ζημιῶν τινα χιλίαις δραχμαῖς, *to fine one in (i. e. upon the basis of) a thousand drachmæ, etc.*

5. The dat. is used to denote the *material*, when it is not conceived of as an antecedent, but rather as an instrumental condition of the thing made; as, ἄρμα χρυσοῦ καὶ ἀργύρου εὖ ἤσκηται, *the chariot is finely wrought with gold and silver.*

6. The dat., also, but chiefly in poetry, denotes the *place* of an action, but rather as its *scene* than the condition; as, μυχῷ θαλάμοιο, *in the privacy of the chamber.*

REM. In prose, prepositions are generally used with the dative of the place.

7. The dat., too, denotes the time *at or in which*, and the *manner, circumstances, etc. under which* a thing happens; as, τῇ πρώτῃ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν (*on the first day, within the first day*); ταῖς γυμνοπαιδαῖς, *at the gymnopaedic festival*; Τρῶες μὲν κλαγγῇ ἦσαν, *the Trojans advanced with a din*; ὁ αὐτὸς εἰμὶ τῇ γνώμῃ, *I myself am of the opinion, etc.*



## CHAPTER IV.

## THE VERB.

## SECTION I.

## THE TENSES.

§ 61. *The Present.*

1. THE present tense expresses a limited present, i. e. an action actually occurring at the time of speaking; as, *what are you doing? I am writing.*

2. It expresses an unlimited present, i. e. general truths, which, being always true, are always *present* truths; as, *time and tide wait for no man; God is love; when the spring comes the birds sing.*

3. It often expresses what is past, the speaker or writer, from the vividness of his conceptions, viewing a past event as present. This is called the *historical present*, and is employed in lively narrative, where the mind is so absorbed in the events that they seem to be present.

4. It sometimes expresses what is future, the act being so firmly *resolved* upon, or looked upon as so *certain*, as to seem to be in *process of execution*, and hence *present*; as, *εἰ φησι τοιοῦτόν τι εἶναι, δεῖξάτω, κἀγὼ καταβαίνω* (*I descend*, i. e. will descend). This is especially the case with the verb *εἶμι*, the present of which regularly has a future meaning.

5. Verbs of hearing, seeing, learning; as, *ἀκούω, κλύω, μανθάνω*, also *ἀδικῶ, φεύγω, νικῶ*, and some others which express an idea that is *abiding* in its nature, are often used in the present to denote what is *past*, but which *continues to the present*, the idea having something of the nature of a general truth; as, *Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα* (*do you not hear, have you not heard, a general report*).

6. The verbs *ἦκω* (I am present) and *οἶχομαι* (I am gone)

may generally be best translated as perfects, *I have come, I have gone.*

REM. The present participle always refers to the time of the finite verb with which it is connected; as, ταῦτα λέγων ἀπῆλθεν.

### § 62. *The Perfect.*

1. The Greek perfect (like the English) expresses not merely a past completed action, but its continuance in effect to the present time of the speaker, and this in all the modes; as, πέφευγα, *I have escaped and remain in that state = I am free.*

2. Hence the idea of the present continuance of an action is often more prominently expressed by the perfect than that of its completion; as, τέθνηκα, *I am dead* (literally, *I have died*). In this sense, too, the perfect often has a future meaning, like the present (see § 61, 4); as, ἔλολα, *I am a dead man*, i. e. *am sure to die, shall certainly die.*

### § 63. *The Aorist.*

1. The aorist expresses an action merely as past, without any implication of its continued effects or existence; as, ἔγραψα, *I wrote* (in time past, but wholly indefinite).

2. The aor. often expresses customary action, or what is wont to be done, which we express by the present; in which case it ranks among the principal tenses; as, οὔτοι διαπτυχθέντες ὤφθησαν κενοί (*have usually been found*).

3. The dramatic writers often use the first pers. sing. of the aor. in dialogue to express a present sentiment or feeling with more energy, by representing it as already confirmed by experience. This happens especially with the verbs ἤνεσα, ἐπήνεσα, ἐγέλασα, ἐδάκρυσα, ἤσθην, ἀπέπτυσσα, and the like.

4. So, also, instead of commanding a present action, the Greek sometimes uses the aor. in inquiring why it has not been done; as, τί οὖν οὐκ ἔλεξάς μοι; *why then have you not said it to me? = say it to me immediately!*

5. As only the indic. of the aor. has the augment, the sign of past action, so in this mode alone does it express wholly what is past, the remaining modes expressing mostly the bare action, and only in certain connections what is past.

1) The imperative expresses the bare idea of the action of the verb without any reference to time, and hence has nothing of the idea of the continuance of the action, which is expressed by the imper. pres.

2) The participle expresses almost wholly a past action, and, joined to a finite verb which refers to the future, expresses the idea of the future perfect.

3) The subjunctive expresses partly the idea of the simple future and partly that of the future perfect; of the last only when it stands in connection with conjunctions of time and condition, or relative pronouns and adverbs.

4) The optative retains the meaning of the past only when it is connected with a past tense; otherwise, it refers to the future; connected with *äv* it never has a past meaning.

5) The infinitive expresses sometimes a past action, and sometimes the bare action of the verb without any notion of time or continuance.

REM. The aor. corresponds nearly to the English imperfect without a periphrasis, e. g. *I loved* (not *was loving*), but may often be translated by the perf. and pluperf.

#### § 64. *The Imperfect.*

1. The imperfect expresses the *continuance* of an action in a particular point of past time, defined or implied in the connection, and corresponds nearly to the English progressive form of the imperf., e. g. *I was loving*.

2. Hence, in narrating past events, the imperf. is used only where there is an obvious continuance of action, or a delineation rather than a mere narration; in other cases the aor. is used. In this way, according to the nature of the events or circumstances to be related, the one tense or the other is used, giving variety and liveliness to the discourse.

REM. It is not, however, to be inferred from the above, that an action expressed by the aor. is necessarily any shorter than that expressed by the imperfect, but merely that it is related simply as a past event, without any reference to its duration. That is to say, the imperf. represents an action *as continued*, the aor. *without any reference to its continuance*.

### § 65. *The Pluperfect.*

1. The pluperfect expresses a past action as taking place before another past action, and continuing in its effects up to the time of that action; as, αἱ πύλαι ἐκέκλειντο (*had been shut* and remained so up to a time defined in the context).

2. But when the previous completion of an action is obvious from its connection, and is not to be particularly marked, but only its simple antecedence to another action, the pluperf. is not generally used, but the aor. in its stead; as, ἐπειδὴ δεδιέβησαν (τὰ ὄρια), προσήχοντο αὐθις θεοῖς, *when they passed*, instead of, *when they had passed*.

### § 66. *The Future.*

1. The first and second future, commonly called the simple future, expresses the futurity of an action, but without defining at what time in the future it will take place; as, θάψω τὸν ἀδελφόν, *I will bury my brother* (but whether immediately or after some hours or days is left undetermined).

REM. 1. After an historical tense the fut. may be translated by *should, would, etc.*

2. The periphrastic future, formed by μέλλω with a pres. or fut., and occasionally, an aor. infinitive, corresponding to the Latin fut. part. with *sum*, expresses the immediate future, since it represents an action as on the point of being done, or as destined immediately to take place; as, ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν (*I am on the point of leading you*).

3. The third future, or future perfect, expresses the antecedent completion and continuance of an action in the future; as, *πᾶς ὁ παρῶν φόβος λελύσεται*, *all the present fear will have been removed and remain so; nearly = will be removed*, but more emphatic.

REM. 2. To express the same idea in the active, the future *ἔσομαι* with a perf. part. is used. But this is not of very frequent occurrence; as, *παρὰ τούτων δίκην ἐλήφθες ἔσεσθε* (lit. *you will be having received, you will have received, you will receive*).

NOTE. The pres., the perf., and the fut. are called *principal* or *leading tenses*, the imperf., the pluperf., and the aor. *historical tenses*. But the *historical present* belongs to the subordinate tenses, and the aor. employed to express *general truths* (see § 63, 2), to the leading tenses.

## SECTION II.

## THE MODES.

§ 67. *The Indicative.*

1. THE indicative of all the tenses is used to express ideas and interrogatories exhibited as realities or facts.

2. The Greek, unlike the Latin, always uses the indic., and not the subj., in indirect or dependent questions; also in causal, explanatory, and objective sentences (introduced by *ὅτι*, *ὥς*, *ὅπως*), when they limit, or depend upon, a verb in the leading clause which is in one of the *principal tenses*; as, *μάθε αὐτῶν, τίνας εἰσὶν* (indirect question); *ἐννοεῖν χρή τοῦτο μέν, γυναιχ' ὅτι ἔφθμεν* (objective); *οὐδ' ὅπως ἀπέθανεν οὐδεὶς ἔλεγεν*.

3. But when these sentences depend upon or limit a verb in an *historical tense*, the optative is often used (for which see under the optative) instead of the indic.; still the indic. (particularly of the pres. and fut.) is not unfrequently found here also. So, too, even in *oratio obliqua*, a relative sentence dependent on a verb in an historical tense, and forming an actual part of the reported discourse, generally has its predi-

cate in the indic., where in Latin the subj. is always used; as, καὶ εὐθὺς ἐβόα, ὅτι βασιλεὺς ἔρχεται; οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες, οἵτινες ἱκανοὶ ἔσονται τὰ παρὰ βασιλέως τοῖς Ἑλλησιν ἀπαγγεῖλαι.

REM. 1. Relative sentences are introduced either by some case of the relative (or correlative) pronouns ὅς, ὅστις, οἷος, ὁποῖος, ὅσος, ὁπόσος, or by the relative adverbs denoting *where, whence, whither*, and *as*; as, οὗ, ὅθεν, οἷ, ἧ, ὡς, ὥσπερ, ὥστε, ὅπως, etc.

4. After verbs signifying *to care, to effect, to see, or take care (that)*, the subordinate sentence with ὅπως (expressing a *purpose* or *object*) has its predicate in the fut. indic., where the Latin uses *ut* with the subj., such sentences being really indirect questions. But sometimes the subjunctive or the optative with ἄν (for which see under the optative) is found after these verbs; as, ὅπως ὑμεῖς ἐμὲ ἐπαινέσετε, ἐμοὶ μελήσει.

5. The indic. is also used after conjunctions or adverbs of time, in all sentences which express a definite reality or fact; as, καὶ ταῦτα ἐποιοῦν, μέχρι σκότος ἐγένετο (the reference being to the *actual* coming on of darkness); σχεδὸν δ' ὅτε ταῦτα ἦν, καὶ ἥλιος ἐδύετο.

REM. 2. The conjunctions of time are: ὅτε, ὁπότε, ἡνίκα, corresponding to the Latin *eo tempore quo, quando* (in the time in which, when), or the temporal *cum (quum)*; ὁσάκις, ὁποσάκις, *quoties, ὡς, ut* temporal; ἕως, ἕστε, μέχρι, ἄχρι, ὄφρα (poetic), *usque ad illum tempus quo, donec* and *per illud tempus quo, dum*; ἐπεὶ, ἐπειδὴ, ἐπεὶ τε (Ion.), *post id tempus quo, postquam* and *postea, cum*, in which sense ὡς is also used; πρὶν, *ante id tempus quo, antequam, priusquam*.

6. The conjunction πρὶν, however, is used only with the indic. of an *historical tense*, and this, of course, only when an actual past event is spoken of; as, οὐ πρόσθεν ἐπαύσαντο πολέμουντες, πρὶν ἐποίησαν πᾶσαν τὴν πᾶλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι (*before they made, until they made*, referring to an actual matter of fact). In all other cases, either the infin., or the subj. or optat. either with or without ἄν, is used with πρὶν, which will be further treated of under these divisions.

7. When relative, conditional, and temporal sentences (es-

pecially the latter) refer to something in the *indefinite present*, they do not have the indic., but mostly the subj. with *ἄν* (for which see under the subj.). It is very rare, too, that the indic. fut. is used in temporal sentences, and only when some particular action is referred to, which is looked upon as certain to occur.

8. It follows, also, from the nature of the indic., that it is used in sentences expressing a consequence or result (i. e. those introduced by *ὥστε*, rarely *ὡς*, not used in their relative sense) only in reference to a result actually occurring, or which has actually occurred, and not merely conceived of; as, *καὶ γίγνεται τοσοῦτον μεταξύ τῶν στρατευμάτων, ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμοι, οὐδὲ τῇ τρίτῃ.*

REM. 3. The infin. with *ὥστε* will be found under the section on the infin. For the indic. in conditional sentences, see Sec. III. For the indic. in sentences expressing a wish, see Sec. IV. For the indic. of an historical tense with *ἄν*, expressing repeated or customary action, see § 73, 3, 2). For the very rare use of the indic. in sentences expressing an aim or purpose (final sentences), see Sec. V.

### § 68. *The Subjunctive.*

1. The Greek subjunctive always refers to what is *future*; hence the future tense has no subjunctive. But it differs from the fut. indic. in expressing a future event *as contingent* or *merely probable*, while that expresses it *as a certainty*; as, *καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσιν* (*may say, will probably say*).

2. Although this use of the subj. in directly affirming or denying the future probability of an event is quite limited in independent sentences, even in Epic Greek, and in the later forms of the language was supplanted by another form of speech (for which see § 69, II.), still this is its meaning in all cases where it occurs, in dependent as well as independent sentences.

REM. 1. Before enumerating these cases it should be stated that the particle (modal adverb) *ἄν* which accompanies the subj. does not materially alter the meaning of the sentence, but only increases the idea of *contingency* or *conditionality* expressed by the subj.

3. The subjunctive, without *ἄν*, is used (mostly in independent sentences): —

1) As the so-called deliberative or interrogative subjunctive, when one expresses his secret *doubts* what he *ought to do*, and throws himself, as it were, on the advice of those around, though the decision necessarily depends upon himself. Such questions would naturally be mostly in the first person; as, *πὼς οὖν μάχωμαι θνητὸς ὧν θεία τύχη; — φῶμεν οὕτως ἢ μὴ φῶμεν;*

REM. 2. This appeal to the opinion or desire of those present is expressed more emphatically by the addition of *βούλει, βούλεσθε, or θέλεις, θέλετε*. Hence, while *ἄρα βούλεσθε τοῦτό με ποιεῖν*, means, *do you wish that I should do this?* *βούλεσθε τὸ ὅλον πρᾶγμα ἀφῶμεν*, means, *shall we give up the whole thing? would you?*

2) As the so-called adhortative subjunctive (where we use *let, let us*), which is generally in the first person (rarely in the second or third), and often with the introductory words *ἴθι, ἄγε, ἄγετε, φέρε*, which make the appeal little less than a command; as, *μάθωμεν* (let us learn, we should learn); *φέρ', ὦ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθης* (*would you learn? = see that you learn*).

3) As the so-called dehortative or prohibitive subjunctive, used mostly in the first person plur. and the second person sing. and plur., rarely in the third person, and still more rarely in the first person sing., and in all these cases, except that of the first person plur., only in the aor. tense. The negative here is *μὴ* (*μηδέν, μηδεῖς*); as, *ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ* (*that I may suffer no wrong, let me suffer no wrong*); *ἀλλ' οὖν προμηνύσης γε τοῦτο μηδενὶ τοῦργον*, *you at least would not inform of = do not inform of*.

4) As the so-called subjunctive of anxiety or fear, which is *affirmative* with *μὴ*, asserting the existence of a fear, and *negative* with *οὐ μὴ*, denying its existence; in the latter case in all persons (commonly of the aor.), in the former, which is of rare occurrence in any person, no examples are found of the third person of the present; as, *μὴ ἀγροικότερον ἦ*



(*let it not be too uncivil* = *I fear it may be thought too uncivil*)  
 τὸ ἀληθές εἰπεῖν; οὐ σε μὴ προδοῶ, *do not fear that I shall betray you.*

REM. 3. As will be seen, there is implied in both affirmative and negative sentences of this kind a verb expressing the idea of *fear*, *cure*, or *anxiety*, which is occasionally expressed, and in this case the present is used as well as the aor., and in all persons; as, εὐλαβοῦ (*fear, beware*) μὴ φανῆς κακὸς γεγώς.

4. The subjunctive is used, rarely with ἄν, in sentences denoting an *aim* or *purpose*; as, λέξασθ', ὥς εἰδῶ τὸ πᾶν; τοῦτ' αὐτὸ νῦν διδασχ', ὅπως ἄν ἐκμάθω.

5. The subjunctive is used, generally with ἄν, in relative sentences; as, οὗς ἄν οἱ θεοὶ περὶ πλείστου ποιῶνται, θᾶπτον ἀπαλλάττουσι τοῦ ζῆν.

6. The subjunctive is used, almost wholly with ἄν, in temporal sentences, so much so that ἄν is generally united with the temporal conjunction into one word; making ὅταν, ὀπόταν, ἠνικ' ἄν, ἕως ἄν, ἔστ' ἄν, ἄχρις ἄν, μέχρις ἄν, ἐπειδάν, ἐπὴν (rare), πρὶν ἄν; ὄφρα ἄν, εἴτ' ἄν (poetic); as, ἐννοεῖθ', ὅταν ποροθῆτε γαίαν, εὐσεβεῖν τὰ πρὸς θεοῦς; ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἰδῆ.

7. The subjunctive is used in the conditioning part, called the *protasis*, of conditional sentences, almost wholly with ἄν (which, contracted with the conditioning εἰ, becomes εἰάν, ἦν, rarely ἄν); as, εἰάν δ' ἀπῆ τούτων τὸ χαίρειν, τᾶλλ' ἐγὼ καπνοῦ σκιᾶς οὐκ ἄν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.

8. The subjunctive in these last three cases generally expresses an *assumed* or *probable* future idea, or general thought or truth, and when this idea appears as antecedent to that of the principal clause, it is in the aor. subj. The verb in the principal clause must be in one of the principal tenses; as, οὐ χρή με ἐνθένδε ἀπελθεῖν, πρὶν ἄν δῶ δίκην, *it is not proper for me to go hence, before I shall give satisfaction.*

REM. 4. The ἄν is sometimes omitted by the poets when it would be used by prose-writers, but without changing the sense; as, ἀρήγετ', ἔστ' ἐγὼ μὲν ὁ τάφου μεληθεῖς τῶδε; ἀνδρὶ τοι χρεῶν μνήμην προσεῖναι, τερπνὸν εἶ (instead of εἰάν) τί που πάθη.

9. In the like cases to those above, when the verb of the principal clause is in an *historical tense*, in direct discourse the optative without *ἄν* is uniformly used in place of the subj., and in indirect discourse (*oratio obliqua*), partly the subj. with *ἄν* and partly the opt. without *ἄν*; as, οἱ παῖδές μου μετεῖχον, ὅσων ἐγὼ ψαύοιμι; οἱ δ' ἔλεγον, ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἴη καὶ Μηδίαν, δι' ἣσπερ ἦκοιεν; εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων, οἷς ἄν σὺ προσθῆ, τοῖσδ' ἔφασκ' εἶναι κράτος; ὑπέσχεσθε αὐτοῖς τότε ἀπιέναι, ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται.

### § 69. *The Optative.*

The optative expresses the same *uncertainty* and *indeterminateness* of an impending action as the subj. does, but with reference to an *historical tense*, instead of a principal tense, answering to the past tenses of the potential mode in our language. Hence the optative may be called the subj. of the historical tenses, which it regularly follows in the subordinate clause, and corresponds to in its inflectional endings.

REM. 1. As a substitute for the subj. the optative retains the same reference to the future as that mode has. But it has the same time as the verb of the principal clause, where it is used in place of the indic., as it often is in order to give a clause a closer dependence upon the leading clause, giving it more decidedly the form of indirect discourse; as, ἠρώτων σε, τίς οὗτός ἐστιν (*who is he?* but changed to the optat. εἴη, *who he could be*); ἔλεξεν ὁ ἄγγελος, ὅτι ὁ Κῦρος ἦλθεν (or ἔλθοι, with the same difference as above).

I. The optative without *ἄν* in subordinate sentences, closely dependent upon a past tense (see the preceding Rem.) or an opt. in the principal clause is used: —

1. In sentences denoting a purpose or aim (for examples of which see Sec. V.).

2. In relative, temporal, and conditional sentences: —

1) After the indicative of an historical tense, in

which case the subordinate sentence does not generally denote a single definite action, but one always recurring under certain circumstances, and hence, generally, *repeated*; as, καὶ οὐς μὲν ἴδοι εὐτάκτως, προσελαύνων αὐτοῖς, τίνες τε εἶεν ἤρετο, καὶ ἐπεὶ πύθοιτο, ἐπῆνει (*whomsoever he saw = as often as he saw any . . . when he learned = as often as he learned*).

2) Temporal sentences take an optative after another optative; as, οὕτως ἡ ἀνθρωπίνη σοφία οὐδὲν μᾶλλον οἶδε τὸ ἄριστον αἰρέσθαι, ἢ εἰ κληρούμενος ὁ τι λάχοι τοῦτό τις πράττοι (*what he should obtain by lot, this should do*).

3) In the *oratio obliqua*, when the relative, temporal, or conditional sentence is viewed as a part of the indirect or reported discourse; as, ἔφη εἶναι ἄκρον, ὃ εἰ μή τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν.

4) When a conditional sentence (and occasionally a relative sentence) takes the optative, after an optative in the principal clause, both clauses express, not the reality, but the possibility of an event; as, τάχ' ἂν σαφῆ λέξειεν, εἴ νυν πρὸς βίαν κρίνειν θέλοις, *he would soon speak the truth, if you should condemn him to torture*; ὃν πόλις στήσειε (*whatever ruler the city should appoint*), τοῦδε χρῆ κλύειν.

REM. 2. But occasionally a conditional sentence has the optative, while the principal clause has the indic., i. e. the subordinate clause expresses the mere *possibility* of an event, and the principal clause the *reality* of a present or future action; as, ἔξεστιν ὑμῖν, εἰ βούλοισθε (if you should wish), λαβόντας ὄπλα, οἳάπερ ἡμεῖς ἔχομεν, εἰς τὸν αὐτὸν ἡμῖν κίνδυνον ἐμβαίνειν. For the further treatment of conditional sentences, see Sec. III.

3. In objective sentences after the conjunctions ὅτι, ὡς, ὅπως, ὅπως μή, μή, and words signifying to *think, perceive, say, show, care, effect, fear*, and the like; as, ἡ δὲ ἀπεκρίνατο, ὅτι βούλοιτο μὲν ἅπαντα τῷ πατρὶ χαρίζεσθαι; αὐτοὶ δ' ἐνεκάλουν ἐμοί, ὡς μᾶλλον μέλοι μοι, ὅπως τὰ σὰ καλῶς ἔχοι ἢ ὅπως τὰ ἑαυτῶν.

REM. 3. For the use of the indic. and subj. in this class of sentences, see § 67, 4.

4. In indirect questions; as, καὶ ὁ Ἀστυάγης ἐθαύμασε μὲν, τίως κελεύσαντος ἦκοι (*wondered at whose call he might come*; direct question, *at whose call do I come?*)

REM. 4. But after a verb in the present tense, such questions are expressed partly by the indic. and partly by the deliberative subj. And even after a past tense, the indic. is sometimes used instead of the optative. See R. 1; also Xen. Cyr. I. 6. 12-14.

II. The optative with ἄν in both independent and dependent sentences.

1. The optative (especially of the aor. and pres., but rarely of the pluperf.) is often used with ἄν to express the *presumption* or *assumption* that something may or will be, and this, too, in many cases which we should express as definite by the indic.; as, ἐννοεῖτε, ὅτι ἦπτον ἄν στάσις εἶη (*would be less, supposing it to take place*) ἐνὸς ἄρχοντος ἢ πολλῶν.

REM. 5. The optative with ἄν, both in dependent and independent sentences, always has a future reference, since, even in speaking of events which belong to the present, it does not represent them as realities, but only as probabilities, and hence, if ever to become realities, to become so in the future.

2. The optative with ἄν is often used in independent sentences as a modest expression of a *command* or *refusal*, and in interrogatories as a *wish* or *desire* also; as, λέγοιμ' ἄν (I would speak, = give me an opportunity to speak), οἷ' ἤκουσα τοῦ θεοῦ πάρα; οὐκ ἄν πέρα φράσαιμι (I will not speak further, = don't urge me to speak further); τί γὰρ γένοιτ' ἄν (what I should like to know could be, etc.) ἔλκος μείζον ἢ φίλος κακός;

3. The optative with ἄν is used, also, in its usual sense, in all subordinate sentences in which the indic. of a principal sentence can be used, when, instead of a definite present or future assertion, a bare assumption or possibility is to be expressed, hence in objective sentences with ὅτι, ὥς, ὅπως, in relative sentences, and in indirect questions; as, ἡρώτων ἐκείνοι, εἰ (if, whether) δοίεν ἄν τούτων τὰ πιστά (indirect question); οὐκ οἶδα, ὅ τι ἄν τις χήρσαιτο αὐτοῖς

(relative); ἔνθα δὴ ἀπεκρίνατο Κλεάνωρ, ὅτι πρόσθεν ἂν ἀποθά-  
νοιεν ἢ τὰ ὄπλα παραδοίεν (objective).

III. The optative without ἄν stands in independent sentences only in a *wish*.

1. The wish that something may or may not happen is expressed by the simple optative without ἄν, often with the addition of εἰ, εἰ γάρ, εἴθε (Homeric αἶ γάρ, αἶθε); as, ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, *would that you had been descended more fortunate from your father!* For the other modes of expressing a wish, see Sec. IV.

2. A particular use of the optative with ἄν (Epic κέ, κέν) is found in a few cases in Homer and Herodotus, where it refers to the *past*. Homer uses it in the principal clause of a conditional sentence, where the Attic writers always use the indic. of an historical tense. Herodotus, on the contrary, uses it to express a *presumption* that something has occurred; as, εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, ψεῦδός κεν φαίμεν (we should have pronounced it a fabrication); ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν (may have spoken).

### § 70. *The Infinitive.*

The general principle here is, that the Greek uses the infinitive with all verbs which express or imply *the will or the ability* for performing an action.

1. We may enumerate, as examples of the first class, verbs signifying *to will, not to will, to seem* (to be willing), *to be resolved, to be of opinion, to desire, to wish, to be obliged, to be necessary, to advise, to dissuade, to compel, to cause, to be the occasion, to prevent, to ask, to forbid, to command, to allow, to be proper or fit, to happen, to come to pass*; and of the second, verbs signifying *to be able, to be fitted for, to be practicable, to be just* (δίκαιος), *to be brought about, to be ready, to be determined, to venture, to learn* (i. e. to become

fitted for something), *to understand* (i. e. to be fitted for), *to be accustomed*; as, γίγνωσκε τάνθρώπεια μὴ σέβειν ἄγαν; ἔνδοθεν ἀπαγορεύω σοι μὴ κινεῖσθαι; ἄρχεσθαι ἐπίσταμαί.

REM. 1. Of course, it is immaterial whether these ideas are expressed by a single verb or by an adjective (often agreeing with the subject, where we use the impersonal form) or noun with εἰμί; as, ὁ χρόνος βραχύς (i. e. too short, *not sufficient for*) ἀξίως διηγῆσασθαι τὰ πραχθέντα. So, too, the same verb would naturally have different constructions in different meanings. In like manner, verbs signifying *to fear, to be ashamed, to dread*, when they mean little more than *to be unwilling*, take the infin.; as, φοβοῦμαι ἀδικεῖν σε. The Greek, therefore, uses the infin. in nearly all cases where the Latin uses *ut, quo, quominus*, and *quin* with a finite verb.

2. As words denoting *to be able, to be fitted for*, take an infin., so the correlatives τοιοῦτος οἶος, τοσοῦτος ὅσος, οὕτω ὥστε, which have substantially this meaning, are used with the infin., both in the nom. and the acc.; as, τοιοῦτός ἐστιν, οἶος πάντας εἰς ἀρετὴν ὀρμᾶν, *he is of such a character as to incite all to virtue*; θέαμα δ' εἰσόψει τοιοῦτον, οἶον καὶ στυγοῦντ' ἐποικτίσαι. But the demonstrative is often omitted, leaving the relative alone, in which way οἶόν τ' εἶναι (*to be able*) arose; also ὅ τι (ὄσον) μ' εἰδέναι (as far as I know).

REM. 2. For ὥστε with the indic. see § 67, 8. It differs from ὥστε with the infin. as follows. It is used with the indic. to express an *actual* occurrence either present or past; but with the infin. to denote that a person or thing has the *requisite power* to effect a certain action or result, so that it *may happen*, but not that it must; as, ἦν δὲ χιῶν πολλή καὶ ψῦχος οὕτως, ὥστε τὸ ὕδωρ ἐπήγνυτο (a definite fact); κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν, *calling to each other they made noise enough for the enemy to hear them*, but whether they did or not is not said.

3. Almost uniformly, also, the infin. (rarely, if ever, except by the later writers, ὅτι and ὡς with the indic. or opt.) follows the verbs signifying *to think, to believe, to suppose, to judge, to hope, to promise, to swear, to deny*. But after verbs signifying *to say, to announce, to hear*, the construction with the infin. and with ὅτι and ὡς is about equally common; but with verbs signifying *to know, to perceive*, the construction with the

infin. is the least frequent ; as, ἔτι δὲ ἐλπίζω καὶ φίλον αὐτὸν μάλλον ἡμῖν γενήσεσθαι ἢ νῦν ἔστι ; τὸν καλὸν κάγαθὸν ἄνδρα εὐδαίμονα εἰν αἰ φημι ; ἕξεστιν ἀρνεῖσθαι τοῖς ἄλλοις, ὅτι οὐ παρῆν.

REM. 3. These and similar verbs are also constructed with the participle, for which see § 71.

4. While the verb δοκεῖν generally takes the infin. the similar verb φαίνεσθαι is generally constructed with the part., except occasionally in the passive sense *I am believed*, when it takes the infin. ; as, ἐμοὶ δὲ σὺ καὶ πλουτέειν μὲν μέγα φαίνεαι.

5. The infin., also, sometimes stands with the verbs signifying *to endeavor, to care, to look out, effect* (that something take place) ; but, as we have seen above, § 67, 4, these verbs are generally constructed with ὅπως ; as, ἐπιμέλομαι μὴ ἀποχωλεῦσαι τὸν ἵππον.

6. The passive verbs λέγεσθαι, ἀγγέλλεσθαι, ὁμολογεῖσθαι, and the like, when personal, take the nom. with the infin., but when impersonal, the acc. with the infin. ; as, ὁ Ἀσσύριος εἰς τὴν χώραν ἐμβάλλειν ἀγγέλλεται ; Ξέρξεα λέγεται ἀκούσαντα ταῦτα εἶπαι. But the passives νομίζεται, πιστεύεσθαι, and the like, are always personal.

7. When the infin. and the verb on which it depends have the same subject, this subject is not expressed before the infin. as it often is in Latin ; as, ὁμολογῶ ἀμαρτεῖν (*I confess that I erred* ; Latin, fateor *me* pecasse). But when this subject is emphatic, as in contrasts, it is expressed after the principal verb, sometimes in the nom. and sometimes in the acc. ; as, Κλέων οὐκ ἔφη αὐτός (or αὐτόν), ἀλλ' ἐκεῖνον (Νικίαν) στρατηγεῖν.

8. So, also, where the subject of the infin. is different from that of the governing verb, but is expressed as an object of the governing verb, it is never repeated before the infin. as it is in Latin ; as, οὐδενὶ ἀνθρώπων ὑφείμην ἂν οὔτε βέλτιον οὔτε ἥδιον ἐμοῦ βεβιωκέναι (αὐτόν, referring to οὐδενὶ being omitted).

9. When the governing verb and the infin. have the same subject, an adjective, adjective pronoun, or participle serving

as a predicative explanation of this subject, is always in the case required by the governing verb (or participle); as, *ἔφησθα κελαινεφέϊ Κρονίωνι οἷη ἐν ἀθανάτοισιν ἀεικέα λόγον ἀμῦναι* (that you *alone* repelled); *ἐγὼ μὲν οὐχ ὁμολογήσω ἄκλητος ἦκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος* (that I have come *uncalled*, but *called*, etc.); *τῶν φασκόντων δικαστῶν εἶναι* (here *δικαστῶν*, though belonging to the predicate after *εἶναι*, agrees with *τῶν φασκόντων*, which is at the same time the subject and the governing verb).

10. When a predicative explanation connected with the infin. refers to the *object* of the governing verb, it is sometimes in the same case as that object, and sometimes in the acc., as though the subject of the infin. were expressed and it agreed with it; as, *ἐδέοντο Κύρου, ὡς προθυμοτάτου πρὸς τὸν πόλεμον γενέσθαι*; *ἐδέοντό μου, προστάτην γενέσθαι*.

11. The infin., like a neuter noun, but without becoming so entirely a noun as to lose the construction and government of a verb, may take the neuter article in any case of the sing. before it, and be governed as a noun. With regard to qualifying words connected with an infin. having an article, the following should be observed:—

1) The subject of such an infin. is always in the acc.; as, *τὸ τὸν παῖδα ταχὺ μανθάνειν τερπνόν ἐστι*.

2) The object of such an infin. is in the case usually governed by the verb; as, *ἐν τῷ φρονεῖν γὰρ μηδὲν ἥδιστος βίος* (in being anxious for nothing).

3) A personal predicative explanation connected with an infin. with the article is in the nom., when it refers to the subject of the governing verb; as, *διὰ τὸ ξένος εἶναι οὐκ ἂν οἶει ἀδικηθῆναι*; *would you not think . . . because you are a stranger?*

4) The attributive qualification of such an infin., as of all forms of the verb, is an adverb, and a predicative adjective referring to it is in the neuter; as, *τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέαι, ἥδιστον*.



REM. 4. The poets often use the infin. with the article where the prose-writers use only the simple infin.

12. The infin. after certain adjectives expresses an action as a *nearer definition* of the adjective, or as indicating the *point of view* in which its meaning is to be taken. Such infin. are mostly in the active, even where the passive seems to be required, the action being referred to the object of the principal verb; as, *καὶ μὴν φίλοις ἐλεινὸς εἰσορᾶν ἐγὼ* (*and in truth, to my friends I was pitiful to behold*, i. e. for them to behold = to be looked upon). Here also belongs the phrase *θαῦμα ἰδέσθαι*. But there are few cases of the infin. after nouns.

13. The infin., also, follows such adjectives, when they are in the comparative with *ἤ* (*than*) after them; in which case *ὡς* or *ὥστε* is sometimes added to the infin.; as, *τὸ γὰρ νόσημα μείζον ἢ φέρειν* (*too great to bear*); *οἱ Λακεδαιμόνιοι ἤσθοντο Ἐκδικὸν ἐλάττω δύναμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν*.

14. The Greek often uses, not only a simple infin., but also a whole infin. sentence, whether having its own subject or one continued from the governing sentence, to express the *end* or *object* of an action after a sentence or a verb which expresses the meaning of a sentence.

1) The simple infin. is used especially when the end of the action is to be presented as a *gift* or *present*; by the poets, also, after verbs of *going*, *coming*, *existence*; as, *οὐκ ἂν τὸν αὐτοῦ παῖδά τις δοίη κτανεῖν* (*to be killed = that they might kill him*); *μανθάνειν ἤκομεν ξένοι πρὸς ἀστῶν*.

2) The end of an action may be expressed by a whole infin. sentence after all kinds of sentences, but the infin. sentence must always be introduced by *ἐφ' ᾧ* (*ἐφ' ᾧ τε*, or, in its full form, *ἐπὶ τούτῳ, ἐφ' ᾧ*), and *ὥστε* (or in full, *ἐπὶ τοῖσδε, ὥστε*), *that, in order that, so that, to the end that*; as, *πάν ποιούσιν, ὥστε* (*to the end that*) *δίκην μὴ διδόναι*.

REM. 5. When *ἐφ' ᾧ* or *ἐφ' ᾧ τε* is used, as it sometimes is (especially by Herodotus and Thucydides), in the sense *on condition that*,

*in case that, if*, it takes the fut. indic.; as, οἱ ἐν Ἰθώμῃ Μεσσηνιοὶ ξυνέβησαν πρὸς Λακεδαιμονίους, ἐφ' ᾧ τε (on condition that) ἐξίασι (future in meaning) ἐκ Πελοποννήσου καὶ μηδέποτε ἐπιβήσονται αὐτῆς.

15. In intermediate sentences, which express a *limitation* or *qualification* of the general sentiment, or some word in the connection, where we use *so* with the infin., or *as* with the indic. or potential mode, the Greek, chiefly after verbs signifying to *say, to hear, to conjecture, to judge, to seem, to remember*, uses the infin., generally with ὡς before it. This ὡς properly refers to οὕτως (generally omitted), so that the full sense is, *so to speak (judge, etc.) as some one (the speaker) does*; as, καίτοι ἀληθές γε, ὡς ἔπος εἰπεῖν, οὐδὲν εἰρήκασι (they have uttered *nothing* true, *so to speak*); εἶ γε ἔλεγεν, ὡς οὕτως ἰ ἀκοῦσαι (to hear *as I do* = *to my hearing*); ἀλλ', εἰκάσαι μὲν (as *I conjecture*), ἡδύς.

16. In like manner εἶναι (in Herodotus with ὡς) often stands independent of the rest of the sentence and apparently without much meaning, after ἐκόν (mostly in affirmative sentences), κατὰ δύναμιν, τὸ ἐπ' ἐκείνοις, τὸ κατὰ τοῦτο, τὸ νῦν, τὸ τήμερον, τὸ σύμπαν, etc. Also δεῖν (sometimes with ὡς, rarely ὥστε) with πολλοῦ, ὀλίγου, μικροῦ; as, ὅθεν δὴ ἐκοῦσα εἶναι (willing to *be so*) οὐκ ἀπολείπεται ἡ ψυχὴ; δοκεῖ οὖν μοι χρῆναι οὕτως ἡμᾶς ποιῆσαι, τὸ μὲν τήμερον εἶναι (for the day, for the present) χρήσασθαι αὐτῇ; τὸ δὲ τὰς ἰδίας εὐεργεσίας ὑπομιμνήσκειν καὶ λέγειν μικροῦ δεῖν ὁμοίον ἐστι τῷ ὀνειδείζειν. But δεῖν is sometimes omitted, leaving the gen. alone.

17. The infin. also (with an acc. when its subject is different from that of the governing verb) is used after πρὶν or the less common πρὶν ἢ; as, ἡ γυνὴ πάλιν φρούδη, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον.

REM. 6. For the cases in which the indic. or the subj. and optat. are used with πρὶν, see §§ 67, 6; 68, 6; 69, I. 2.

18. When the discourse of another is related by the acc. with the infin. and not by ὅτι and a finite verb, the infin. construction is often continued into the subordinate sentences

after relative words and temporal and conditional conjunctions; as, εἶναι δὲ ταχυτήτα οὐδενὶ ἑτέρῳ ὁμοῖον, οὕτω ὥστε, εἰ μὴ προλαμβάνειν τῆς ὁδοῦ τοὺς Ἰνδοὺς ἐν ᾧ τοὺς μύρμηκας συλλέγεται, οὐδένα ἄν σφῆων ἀποσώζεσθαι.

19. The infinitive often expresses the substance of a *command*, a *request*, or a *wonder* (in this case usually taking the article before it), without any particular verb of *commanding*, *asking*, or *wondering* upon which it depends (called the *imperative use* of the inf.); as, θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι (*taking courage . . . to fight = fight*); θεοὶ πολῖται, μὴ με δουλείας τυχεῖν (*let me not incur*); τοῦτον δ' ὑβρίσειν! ἀναπνεῖν δε! ὃν εἴ τις ἐᾷ ζῆν, ἀγαπᾶν ἔδει (that this man should riot in insolence, should breathe freely!).

REM. 7. For the use of ἄν with the infin. see § 73.

### § 71. The Participle.

1. The participle, which is much more used in Greek than in English, has both a *dependent* and an *independent* construction, — *dependent*, when it agrees with either the subject or object of the sentence in gender, number, and case; *independent*, when it agrees with some noun in the gen. (genitive absolute), or stands in the acc. neuter (acc. absolute), either alone or with a neuter adjective, in both cases independent of the rest of the sentence in which it occurs.

2. The *dependent* participle expresses either an objective relation or an attributive relation, — *objective*, where it is equivalent to the infin., or a subordinate sentence introduced by *that*, in our language; *attributive*, where it merely describes or defines the subject or object of a sentence like an adjective or a noun in apposition, except that it retains the idea of time.

I. The objective dependent participle is used either invariably, or mostly, or often, after the following verbs: —

1) *To happen, to appear, to be evident, to show, to prove, to conceal, to anticipate*, τυγχάνειν, φαίνεσθαι, φανερόν εἶναι, δῆλον εἶναι, δεικνύναι, δηλοῦν, ἐξελέγχειν, λανθάνειν, φθάνειν, etc. ; as, δῆλος εἶ καταφρονῶν μου (*you are evident despising me, or as we say, it is evident that you despise me*).

2) *To begin, to cease, to leave, to bear, to endure, to continue, to labor, to become weary of, to give up*, ἄρχεσθαι, παύεσθαι, λήγειν, παύειν, ἐπιλείπειν, καρτερεῖν, ἀνέχεσθαι, διατελεῖν, διαγιγνεσθαι, κάμνειν, ἀπειρηκέναι, ἀπαγορεύειν, etc. ; as, οὐποτε ἐπαυόμην ἡμᾶς οἰκτεῖρων (*I could never cease pitying, or to pity*).

REM. 1. Some verbs of these two classes, as τυγχάνειν, φθάνειν, λανθάνειν, διατελεῖν, διαγιγνεσθαι, διάγειν, when followed by a participle, may generally be best rendered into English by the corresponding adverb, and the participle, as though it were a finite verb in the same tense ; as, ἔλαθε τρέφων τὸν φονέα, *he was unconsciously nourishing his murderer* (literally, *nourishing his murderer, he knew it not*).

3) *To rejoice, to be pleased, to be vexed, to be indignant, to be ashamed, to repent*, χαίρειν, ἀγαπᾶν, ἦδεσθαι, χαλεπῶς φέρειν, ἄχθεσθαι, ἀγανακτεῖν, αἰσχύνεσθαι, μεταμέλεσθαι, etc. ; as, οὐκ ἐπαισχύνεσθε, γῆς οὕτω νοσοῦσης, ἴδια κινούντες κακά.

4) *To see, to overlook, to allow to take place, to perceive, to remember, to learn, to hear, to know, to be conscious of, to find, to seize*, ὄρᾶν, περορᾶν, αἰσθάνεσθαι, μεμνησθαι, γιγνώσκειν, μαθάνειν, ἀκούειν, εἰδέναι, συνειδέναι ἐαντῶ, εὕρισκειν, καταλαμβάνειν, etc. ; as, οὐκ ἐμάνθανον τρέφων δὺ ἄτα (*he did not know that he was cherishing*).

REM. 2. Many of the above classes of verbs take the infin. also (see § 70, 1, 3), but with a somewhat different meaning. The participle expresses simply a condition of the subject or object of a verb, whereas the infin. expresses the object itself of a verb ; as, αἰσχύνομαι ταῦτα λέγων (*I, speaking these things, am ashamed*) ; but αἰσχύνομαι ταῦτα λέγειν (*I am ashamed to speak = at the speaking of*). And so in other cases. For such of these verbs as are used with ὅτι or ὡς, see Sec. V. The part. in this relation is used with ὡς but rarely, and mostly by the poets ; as, ὡς μηδὲν εἰδὸτ' ἴσθι μ' ὄν ἀνιστορεῖς, *be assured that I know nothing of what you relate* (lit. *regard me as knowing*).

II. The dependent participle is used, also : —

1) *As* an attributive which depends upon or qualifies a subject or object like a noun in apposition. This, too, can rarely be translated by a part., but generally either by a relative, temporal, conditional, causal, or final sentence. But often the idea of time, condition, cause, end, is expressed by particles connected with the part. ; as, *εὐθύς, αὐτίκα, ἄμα, καίπερ, ἄλλως τε καί, ἄτε, οἶον, ὡς* ; as, *τίς ἦν ποτε ὁ τοῦσδε λέξας τοὺς λόγους* (who was it, I should like to know, *who spoke* these words ?) ; *φιλεῖ γὰρ ὀκνεῖν πράγμ' ἀνὴρ πράσσων μέγα* (*when he is doing*) ; *συμβουλεύω σοι, καίπερ νεώτερος ὢν, μὴ ἀφαιρείσθαι ἂ ἂν δῶς ; ληϊζόμενοι ζῶσι* (*they live by robbery = because they plunder*).

2) With the particle *ὡς* in the sense *with the impression, conviction that, under the pretext, appearance that*, and (with the fut. part.) *with the purpose*, particularly with the fut. part. of *παρασκευάζεσθαι* ; as, *ὡς οὖν ἀπηλλαγμένοι τούτων τῶν κακῶν ἠδέως ἐκοιμήθησαν* (*under the impression that they were rid of these evils*) ; *οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολεμήσουντες* (*just as if they were going to fight*).

3) In dialogue, when one inquires the *ground* or *explanation* of something which the other has just stated, where we more commonly use an independent sentence ; thus, A. *ὁ ἐμὸς πατὴρ ἀπέκτεινεν αὐτόν.* — B. *τί λαβῶν ἀδικοῦντα ;* (A. *My father killed him.* B. *In the commission of what crime did he detect him ?*).

III. We come now to the independent participle, which is either in the gen. or acc., corresponding to the Latin ablative absolute, and, like the dependent participle, expresses the relations of time, condition, cause, etc., which ideas are also more emphatically expressed sometimes by the addition of certain particles, particularly *ὡς*.

1) The *genitive absolute*, consisting of a part. joined to a noun in the gen., is used with *ὡς* to denote that the idea expressed by it is to be regarded as the substance of some conception, opinion, or conviction, implied in the connection ; as,

ἐρώτα ὃ τι βούλει, ὡς τὰληθῆ (μου) ἐροῦντος (*persuaded* that I will tell the truth). Ὡς is also sometimes used thus, even when the opinion is expressed by γινώσκειν, or οὕτω τὴν γνώμην ἔχειν; as, ὡς ἐμοῦ οὖν λόγτος ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε. The part. here expresses what is called the *conceived* or *assumed ground*.

REM. 3. The noun belonging to the part. is sometimes omitted, when it may be easily supplied from the connection, leaving the part. alone; as, ἐντεῦθεν προῖόντων ἐφαίνετο ἵχνη ἵππων καὶ κόπρος.

2) The *accusative absolute* consists of a neuter singular participle; as, δέον, ἐξόν, παρόν, προσήκον, παρέχον, μέλον, μεταμέλον, δοκοῦν, δόξαν, or the participles of passive verbs used impersonally, e. g. προταχθέν, εἰρημένον, γενόμενον ἐπ' ἐμοί, or of impersonal expressions formed from a neuter adjective with the part. of εἰμί, e. g. ἀδύνατον, αἰσχροὺν ὄν, and may generally be rendered into English by a temporal or causal sentence having the same time as the finite verb which it stands connected with; as, ἀλλὰ τί δὴ, ὑμᾶς ἐξὸν ἀπολέσαι (*when it was allowed*), οὐκ ἐπὶ τοῦτο ἦλθομεν; It is also constructed with ὡς like the gen. absolute; as, ἀντιπαρεσκευάζετο ἐρρώμενος, ὡς μάχης ἔτι δεῆσον (*just as if there were still a necessity of battle*).

REM. 4. The dat. of the participle agreeing with a noun sometimes appears to be independent, and may be conveniently rendered so into English, but the noun always refers to a person interested in the action more or less remotely, and hence cannot be absolute, but expresses the ordinary relation of the dat. to a verb; as, ἀποροῦντι αὐτῷ ἔρχεται Προμηθεύς (*while he was perplexed, in his perplexity*).

REM. 5. For the use of ἄν with the part. see § 73, 5.

### § 72. The Imperative.

As the Greek imperative does not differ materially from the imperative in English, we simply add here:—

1. That the negative particle for the imperat. is μή, μηδέ, μηδέίς (not οὐ, etc.); as, μή μοι ἀντίλεγε.

2. That a negative command or prohibition cannot be expressed by the imperat. of the aor., but either by the imperat.

of the pres. or the subj. of the aorist (see § 68, 3, 3) ; as, ταῦτά μοι πράξον, τέκνον, καὶ μὴ βράδυνε, μηδ' ἐπιμνησθῆς ἔτι Τροίας.

3. That the Greek expresses a command not merely by the imperat., but also sometimes by the opt. with ἄν (see § 69, II. 2), and sometimes by different kinds of questions, and occasionally by the infin. (see § 70, 19).

4. A command is expressed in the way of a question : —

1) By the fut. indic., sometimes with and sometimes without οὐ ; as, παῖδες, οὐ σκέψεσθε (*will you not look to it ? = look to it immediately*).

2) By οὐ with the indic. of the pres. or aorist ; as, τί οὖν οὐκ ἔλθων Κναξάρη λέγεις ταῦτα (*tell them immediately*).

3) By οὐ and the optative with ἄν ; as, οὐκ ἄν φθάνοις λέγων (*would you not speak first ? = speak first*).

4) By the deliberative subjunctive (see § 68, 3, 1).

5) A prohibition is expressed in the way of a question by μή or οὐ μή with the fut. indic. ; as, μή δράσεις τοῦτο (*you will not do this, will you ? = do it not*) ; οὐ μὴ λαλήσεις (*will you not cease talking ? = cease talking*). But without a question, also, οὐ μή with the subj. expresses a prohibition ; as, οὐ μὴ γένηται τοῦτο (*let this not take place*).

REM. In dependent questions after οἶσθα (also in other dependent sentences) the imperative seems to stand for the future, or δεῖ with the infin. ; as, οἶσθ' οὖν ὃ δρᾶσον ; (*knowest thou what thou shouldst do ?*).

### § 73. *The different Forms of the Verb with the Particle ἄν.*

The particle ἄν, which expresses a *presumption* or *probability* of an action, may be used with all the modes of the verb, except the imperat., but not in all the tenses. It is used : —

1. With the subjunctive of all tenses in relative, temporal, and conditional sentences ; but it is sometimes omitted in each of these classes of sentences, especially by the poets,

where the sense would admit of its being used (see § 68, R. 4). It is occasionally used with the subj. in sentences denoting the end or purpose.

2. With the optative of all times (except the future) in both independent and dependent sentences, in which the optat. has the same function as the subj., except that it follows an historical tense. But it never stands with the optative where that stands in a closely dependent relation (see § 69, R. 1) upon the principal clause, nor after another optative. Hence it is not used in the protasis of conditional sentences, nor in sentences expressing a wish (see examples under Sections III. and IV.).

3. With the indic. of the historical tenses (never of the principal tenses) in order to express the *conceived possibility* of an action. Here there are two cases.

1) In the apodosis of conditional sentences, when the indic. of an historical tense stands in both the protasis and apodosis (i. e. the clause containing the condition, and that containing the consequence of the condition, or what is based upon it). In sentences of this kind the protasis, if in the imperf., should be translated into English by the imperf. subj. or potential, and if in the aor., by the pluperf., while the apodosis should be translated, in the first case, by the imperf., and in the second, by the pluperf. potential; as, *εἰ ταῦτα οὕτως εἶχε, πάντες ἐπεθύμουν ἂν τυραννεῖν* (if this *were* so, all *would desire* to be king); and, *εἰ ταῦτα οὕτως ἔσχε, πάντες ἐπεθύμησαν ἂν τυραννεῖν* (if these things *had been* so, all *would have desired* to be king). Here it will be seen that the *reality* both of the condition and its consequence is denied, since the condition on which the whole depends is merely assumed as something which might have been, but was not.

2) In this case, too, which is not so common as the preceding, *ἂν* is used with the indic. of an historical tense (chiefly the imperf.) in the apodosis of a conditional sentence, but after an optat. in the protasis. Here the condition is ex-



pressed as possible (not unreal), while the consequence is expressed in a modest way as a possibility instead of a reality. We generally render the verb with *ἄν* by *would*, *wont*, *accustomed*, and the like. The condition in this, as well as in the previous case, is sometimes expressed by a part. or conjunction of time, as well as by *εἰ*; as, οἱ ὄντοι, ἔπει τις διώκει, προδραμόντες ἄν ἔστασαν (if any one might pursue . . . *would stop, were in the habit of stopping*).

4. With the infinitive of all the tenses, except the future, in order to express the action as a *conceived possibility*. Here there are two cases to be considered, according as the sentence containing the infin. with *ἄν* stands unconnected with another sentence, or as it is connected with a conditional sentence either expressed or implied.

1) When the infinitive sentence stands independent of a conditional sentence. Here the infin. with *ἄν*, whether of the pres. or aor., corresponds to the optat. with *ἄν* in the like relation, and always refers to the present; as, νομίζω τοῦτο ἄν γίγνεσθαι (or γενέσθαι), *I think this would happen*, = γίγνοιτο (or γένοιτο) ἄν τοῦτο, ὡς νομίζω. But it may often be translated by the future.

2) Where the infin. sentence is connected with a conditional sentence. Here, if the conditional sentence has the opt., the infin. expresses the same idea as the optative would in its place, and hence the same as in the preceding case; but if the conditional clause has the indic. of an historical tense, then the infin. stands where the indic. of an historical tense would be used in direct discourse, — the infin. pres. for the imperf. indic., and the infin. aor. for the aor. indic., and hence is to be rendered as in 3, 1; as, Κορίνθιοι καὶ Ἀργεῖοι, εἰ Τέγεα σφίσι προσγένειτο, ἐνόμιζον ἅπασαν ἄν ἔχειν Πελοπόννησον (*should have*); ἄνευ σεισμῶ (= εἰ μὴ σεισμός ἐγένετο) οὐκ ἄν μοι δοκεῖ τὸ τοιοῦτο συμβῆναι γενέσθαι (*could not have happened*).

5. With the participle of all the tenses, except the fut.,

and may be used, as with the infin., in all cases where the participle, if resolved, would form a sentence which would take *ἄν* either with the optative or the indic. of an historical tense; as, *ὦ πάντα τολμῶν κάπὸ παντὸς ἄν φέρων* (= *ὃς φέροις ἄν*) *λόγου δικαίου μηχανήμα ποικίλον*; *ἀλλ', ὦ γεραί, φράζε, . . . ὡς θέλοντος ἄν ἐμοῦ προσαρκεῖν πᾶν* (= *γιγνώσκων, ὅτι ἐγὼ ἐθέλωιμι ἄν πᾶν προσαρκεῖν*).

REM. 1. For *ὡς*, which is often found with the participle with *ἄν*, see § 71.

6. With reference to the position of *ἄν*, it should be observed: *a*) that it is never the first word in its sentence (except sometimes in short parenthetical clauses); *b*) that when it *follows* its verb it generally stands immediately after it, but when it *precedes* it, as it always does the subj., it is often widely separated from it; *c*) that it generally comes immediately after conjunctions, relative pronouns, negatives, and adverbs which express or imply a conjecture (as *πῶς, ἄρα, etc.*), and also many other adverbs which turn or modify the sense.

7. The particle *ἄν* is often found twice (and sometimes more than twice) in the same sentence, especially with the optative: *a*) When its power is to be extended, not only to the verb, but also to some other word in the sentence (mostly pronouns, adverbs, and negatives, so that *οὐκ ἄν*, for instance, has the meaning of the Latin *haud*; as, *οὐκ ἄν γυναικῶν ἤσσοιες καλοῖμεθ' ἄν, not surely should we be called*). *b*) When it is separated too far from its verb, it is repeated immediately after it; as, *ὥστ' ἄν, εἰ σθένος λάβοιμι, δηλώσαιμ' ἄν οἱ αὐτοῖς φρονῶ*. *c*) But *ἄν* is often found with a relative or conjunction without its verb, when it may be readily supplied from the context; as, *ὅσπερ ἄν, ὥσπερ ἄν, πῶς γὰρ ἄν, etc.*

REM. 2. In the Epic language *κέ* or *κέν* is used for *ἄν*, and in the Lyric language, the Doric *κά, κάν*. But Homer sometimes uses *ἄν* for *κέν*, and sometimes, to make the contingent idea stronger, uses them both together.

## SECTION III.

## CONDITIONAL SENTENCES.

NOTE. The particle *εἰ* or (compounded with *ἄν*) *εἰάν, ἤν, ἄν* (with a long *a*) is the conditional particle, and is connected with the hypothetical clause (usually standing first, and hence called the *protasis*) of a compound conditional sentence. The simple *εἰ* stands with the indic. or opt., but rarely, and only by certain writers, with the subj.; with which mode *εἰάν, ἤν, ἄν* is regularly used, and with no other.

§ 74. *The Indicative in Conditional Sentences.*

1. As the English often uses *if* with the indic. of all the tenses, so the Greek uses *εἰ* with the indic. of all the tenses when a case is to be *assumed as a fact* for the sake of the conclusion to be drawn from it, whether it really be a fact or not; as, *εἰ θεοί τι δρῶσι αἰσχρόν, οὐκ εἰσὶν θεοί* (*if the gods do what is base — as is assumed — they are no gods*); *ἐξῆν γὰρ αὐτῷ μὴ γράφειν, εἴ γε τὸ βέλτιστον τῇ πόλει σκοπεῖν ἐβουλέτο* (*if he wished to consider — as he pretended to — the best interest of the state*).

REM. Here, in expressing unfavorable feelings or judgments, *εἰ*, as implying less positiveness, and hence as a politer expression, often stands for *ὄτι*; as, *θαυμάζω εἰ ταῦτα γίνεταί* (*if they have happened, instead of that they have happened*).

2. But where *εἰ* stands with the indic. of an historical tense, while the principal clause has *ἄν* with the indic. of an historical tense also (which historical tense, in both cases, is generally the imperf. or aor.), the existence of the condition and the admissibility of the consequence are both denied, as is done by our imperf. and pluperf. potential, as has been already stated. See § 73, 3, 1.

3. But it should be stated further: —

1) The Greek often uses the imperf. with *ἄν*, partly in conditional sentences and partly in principal sentences, where we use the pluperf. potential, when the object is to indicate the *continuance* of a past action in the assumed point of

time ; as, οὐδ' ἂν ἔγωγε ἑστασίαζον (*would not have rebelled, lit. was not likely to rebel*), εἰ ἄλλον εἴλεσθε.

2) Of course, different tenses may be used in the different members of the compound sentence, according to the sense, as is seen in the above example. So, too, the modes sometimes vary from their usual order of sequence, in order to exhibit the idea in the different clauses in different lights, so that an opt., sometimes in the protasis and sometimes in the apodosis, is not unfrequently found connected with a subj. or the indic. both of a principal and an historical tense ; as, εἰ τοῦτο λέγεις, ἁμαρτάνοις ἂν (*if you say this, you would err*).

3) The condition is often expressed by a participle, by a noun with a preposition, or by a particle ; and sometimes the conditional clause is not expressed, where it is readily supplied from the connection ; as, τότε γὰρ ἂν θανῶν (i. e. εἰ ἔθανον) οὐκ ἦν φιλοισι οὐδ' ἐμοὶ τοσόνδ' ἄχος ; ἔνθα δὴ ἔγνω ἂν τις (i. e. if he had been present), ὅσου ἄξιον εἶη τὸ φιλεῖσθαι ἄρχοντα ὑπὸ τῶν περὶ αὐτόν.

### § 75. *The Subjunctive in Conditional Sentences.*

We have here merely to repeat what has already been stated (§ 68, 7 and 8), that the subj. with εἰ, ἦν, ἂν (rarely with εἰ) is used in conditional sentences only when it refers to a *probable future event*, and stands connected with a principal clause referring either to the present or future ; as, καὶ δεῦρ', εἰάν μοι τοῦ χρόνου δοκῆτέ τι κατασχολάζειν, αὐθις ἐκπέμψω πάλιν τοῦτον τὸν αὐτὸν ἄνδρα.

REM. But εἰ with the fut. indic. has nothing of the idea of mere probability in it, but is simply an assumed future (*if it shall be so*, as I assume it will be).

### § 76. *The Optative in Conditional Sentences.*

In addition to what has already been said on the use of the opt. in conditional sentences (see § 69, 2) it may here be added : —

1) That when the opt. with *ἄν* stands in the apodosis, and the opt. with *εἰ* in the protasis, both the condition and the consequence are represented as *possible*, and not, as in the indic. of the historical tenses with *εἰ* and *ἄν*, as *contrary to fact* (see § 73, 3, 1); as, *γίγνοιτο ἄν τοῦτο, ὡς νομίζω, εἰ σὺ παρείης*, *this would take place, as I think, if you should be present.*

2) As the Greek, in its delicate mode of representation, often expresses positive convictions or facts as mere possibilities by the optative, so it often expresses in the same way, as possible, mere conceptions of the imagination; as, *φαίη ἄν ἡ θανούσα γ', εἰ φωνήν λάβοι*, *even the dead would speak, if she could assume her voice.*

REM. Whether the optative with *εἰ* and *ἄν* should be used, or the indic. of the historical tenses with *εἰ* and *ἄν*, depends upon whether the case is viewed as possible or impossible.

## SECTION IV.

### § 77. Sentences expressing a Wish.

1. There are the four following ways of expressing a wish :  
*a)* by the simple optative (rarely the subj.); *b)* by the indic. of an historical tense; *c)* by *ἄφελον* with an infinitive; in which three cases the sentence is generally introduced by *εἰ γάρ*, *εἴθε* (Epic *αἴθε*), or *ὡς*; *d)* by *πῶς ἄν* or *τίς ἄν* with the optative, in a question.

2. The first two cases are nothing but conditional sentences, without the principal clause expressed. The wish is expressed by the opt., as in conditional sentences, when the speaker regards the realization of the wish as *possible*; by the indic. of an historical tense, when he regards it as *impossible*,—the imperf. when as a *present impossibility*, the aor. when a *past impossibility*; as, *ὦ δύσποτμ', εἴθ' ἴθι μήποτε γυνοίης, ὅς εἶ* (*O that I had never known who thou art!*); *εἴθ' ἦσθα δυνατὸς* (*would that you were able, as you are not*)

ὄρᾶν, ὅσον πρόθυμος εἶ; εἶθε σοι, ὦ Περικλείς, τότε συνεγενόμην, *would that I had then known you.*

3. The verb ὄφελον with an infin. is used (especially in poetry) to express a wish which cannot or has not been fulfilled (i. e. either present or past), and the infin. is sometimes omitted. The negative here is μή (not οὐ); as, μήποτ' ὄφελον λιπεῖν τὴν Σκῦρον, *would that I had never have left*, lit. *I never ought to have left.*

4. For the expression of a wish whose fulfilment is regarded as possible, by the opt. with ἄν, see § 69, II. 2.

## SECTION V.

## FINAL SENTENCES.

NOTE. The conjunctions (originally relative adverbs) which are used to introduce final sentences are ἵνα, ὡς, ὅπως (poet. ὄφρα), and the negative forms ἵνα μή, ὡς μή, ὅπως μή, and sometimes merely μή. These sentences express the *end* or *purpose* for which that is done which is expressed by the principal sentence. The predicate of such sentences is most commonly in the subj. or opt.; rarely in the indic. of an historical tense, and very seldom in the fut. indic.

§ 78. *The Subjunctive and Optative in Final Sentences.*

1. After a principal tense, or one which has the meaning of a principal tense, the subj. is always used, except in a very few cases, where the fut. indic. is used (see § 67, 4); but after an historical tense, or one which has the meaning of an historical tense, sometimes the optative, and sometimes the subjunctive is used,—*the optative*, when the coincidence of the *beginning* of the purpose with the action of the principal sentence is to be indicated; *the subjunctive*, when the reference is not to the time of the beginning of the purpose, but to its *existence*, and it is to be distinctly indicated that the end has not been attained, but is still in view; as, λέγ' αἰθις, ὡς μᾶλλον μάθω; καὶ ἅμα ταῦτα εἰπὼν ἀνέστη, ὡς μὴ μέλλοιτο, ἀλλὰ περαίνοιτο τὰ δέοντα; ἃ (τὰ πλοῖα) τότε Ἀβροκόμας προῖων κατέ-

καυσειν, ἵνα μὴ Κῦρος διαβῆ, *that he may not pass*, i. e. when he has reached it.

REM. Since the Latin always uses the pres. subj. after a principal tense, and the imperf. subj. after an historical tense, in final sentences, it is evident that the Romans constructed such sentences only with reference to the time of the beginning of the purpose, and not of its continuance.

2. It has already been stated (§ 68, 4) that ἄν may be used with final sentences, but it is rarely used with ἵνα or the simple μὴ; as, καὶ ἐπίτηδες σε οὐκ ἤγειρον, ἵνα ὡς ἥδιστα διάγῃς.

### § 79. *The Future Indicative in Final Sentences.*

This occurs (and very rarely too) only after ὅπως (ὡς) or ὅπως μὴ (see § 67, 4), and differs from the subj. or opt. in sense only by expressing less uncertainty; as, χάρει σύ, μὴ πρόσλευσε, γενναῖός περ ὦν, ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς (how you shall not, that you shall not).

REM. The particle ὅπως sometimes refers to some such word as ὄρα, ὀράτε (see to it), to be supplied, when it is called the *hortatory ὅπως*.

### § 80. *Indicative of Historical Tenses in Final Sentences.*

After the indic. of an historical tense in the principal sentence, the indic. of an historical tense is also used in the final sentence, when a purpose is to be expressed which has not been accomplished or cannot be accomplished. In this case ἵνα, ὡς, ὅπως may be best rendered by *in which case*, *in what way*, etc.; as, οὐκοῦν ἐχρῆν σε Πηγάσου ζεῦξαι πτερόν, ὅπως ἐφαίνου τοῖς θεοῖς τραγικώτερος (thou shouldst have stayed the wing of Pegasus, *in which case* thou wouldst have appeared more tragical to the gods).

REM. Final sentences are properly objective sentences, like those introduced by ὅτι and ὡς (see § 69, 3).

## CHAPTER V.

## PARTICLES.

§ 81. *Adverbs.*

1. ADVERBS of *place, time, and manner* limit or qualify verbs, as adjectives do nouns; as, *πολλάκις ἐθαύμασα, I have often wondered*; *εὖ λέγεις, you say well.*

REM. 1. For the classification and endings of adverbs, see § 42.

2. Adverbs of *intensity* limit or qualify adjectives and other adverbs; as, *πάνυ πολλοί, very many*; *ῥαδίως πάνυ, very easily.*

3. *Modal adverbs* do not so much limit any word in a sentence, as *modify the whole thought*; since they exhibit it either as affirmative or negative, as certain or doubtful, or as of an interrogatory character.

4. The affirmative adverb is *ναί*, and the negative *οὐ* (*οὐκ, οὐχ, οὐχί*) or *μή*, — the former being the *direct and absolute* negative, and the latter only a *conditional and contingent* negative, and hence generally used with the subj., opt., imperat., infin. (especially with the article), part. (particularly if resolvable into a conditional clause), and in all other cases where the action or quality to be denied is not conceived as a certainty; as, *οὐ γίγνεται ταῦτα, these things are not*; *μη γένοιτο, let it not be*; *μη γράφωμεν, let us not write*; *εἰ μη γράφεις, if you do not write*; *μη πιστεύων, if one does not believe* (but *οὐ πιστεύων, one who does not believe*); *τὸ μη φεύγειν* (the article giving a subjective character to the infin., and hence requiring *μή*).

REM. 2. There is the same difference between the negative adverbs and pronouns compounded with these two negatives; as, *οὐδέ, μηδέ, οὔτε μήτε, οὐδεὶς μηδεὶς, οὔτις μήτις, οὐκέτι, μηκέτι, etc.*

5. *Two negatives* in Greek, belonging to the same verb, strengthen the negation. This occurs especially in the following cases: —



1) A *negative* and a *negative pronoun*; as, οὐ οὐδεὶς, μὴ μηδεὶς, etc.; as, οὐκέτι καιρὸν οὐδένα τοῦ βοηθεῖν νομίσαντες.

2) Verbs of a *negative* import, or made so by an accompanying *negative*, or implying *fear*, *doubt*, regularly take μὴ (and sometimes μὴ οὐ) before a following infin. (and sometimes in a clause introduced by ὅτι and ὡς); as, ἀπαρνοῦμαι μὴ ἐπίστασθαι, *I deny that I know*.

3) Verbs of a *negative* import preceded by a *negative*, or implying another *negative* (as in questions), regularly take μὴ οὐ with the following infin. or part., making a *double* double negative; as, οὐκ ἀπαρνοῦμαι μὴ οὐκ ἐπίστασθαι, *I do not deny that I know*.

REM. 3. With a verb in the *indic.*, *subj.*, or *opt.* after verbs denoting *fear*, *anxiety*, or with such a verb understood, οὐ μὴ mean *not that* (as, *I do not fear that*), and μὴ οὐ, *that not* or *lest not* (as, *I fear that he may not*); while the simple μὴ means *whether not* (as, *I fear whether he has not*); thus, οὐ μὴ λαλήσεις, *I shall not apprehend that you will talk*; δέδοικα μὴ οὐ τέθνηκεν, *I fear that he has not died*; δέδοικα μὴ ἀποθάνη, *I fear whether he may not be dead*.

6. Adverbs denoting *certainty* or *uncertainty* (mostly the former) are δῆ (δαί), δῆτα (*now, surely, as is well known*); θῆν, δῆθεν, δῆπου, δῆπουθεν, νύ, ἦπου (*without doubt, forsooth, I dare say, mostly ironical*); μὴν (μάν), ἦ, τοί, ἦτοι (*truly, indeed*); πέρ, *entirely, precisely*; γέ, *indeed, for one, myself*.

REM. 4. The particles πέρ and γέ are often mere suffixes (see § 28), but retain the same meaning as when they are not joined on to their word; τοί is an old form of the possessive pronoun of the second person (instead of σοί), but is generally a mere intensive particle, and may be rendered by *indeed, certainly, you know, sir, etc.*

7. The *single interrogative adverbs* are ἦ (ἦπου), οὐ, οὐκοῦν (implying a belief in the *affirmative* of the question, and hence soliciting an affirmative answer); μῶν, μὴ (implying a belief in the *negative*); ἄρα (denoting *doubt*), ἄρα οὐ (implying an affirmative belief), and ἄρα μὴ (*negative*).

8. The *double interrogative adverbs* are πότερον (πότερα) . . . ἦ, ἄρα . . . ἦ (*whether . . . or*), μὴ . . . ἦ (*whether not . . .*

or); also ἄλλοτι ἤ or simply ἄλλοτι (*is there any thing else than that? is there? does there? nonne?*).

REM. 5. For the correlative interrogative words, both pronouns and adverbs, both direct and indirect, see § 27.

REM. 6. Of the above modal adverbs, the following are regularly placed after one or more words in their sentence: ἄν, ἄρα, αὖ, δαί, δή, δήπου, δήπουθεν, δῆτα, γέ, θήν, πέρ, τοί, μήν, ποθέν, ποθί, ποί, πῆ, πού, πῶς, ποτέ, πῶ. Also the conjunctions δέ, γάρ, μέν, μέντοι, τοίνυν, τέ, οὖν, γοῦν, νύν.

### § 82. Prepositions.

NOTE. For the meaning and usage of prepositions with the different cases, see § 43.

1. As the prepositions were originally adverbs, in the earlier forms of the language, as in Homer and Herodotus (but rarely in the Attic, and almost wholly in poetry), the preposition is very commonly separated from its verbs, and merely qualifies it as an adverb (*tmesis*); as, ἀπὸ λαιγὸν ἀμῦναι (*to ward off destruction*).

REM. 1. While thus, in the early language, a preposition may be repeated *without its verb* (as, κατὰ μὲν ἕκαυσαν Δρυμόν κατὰ δὲ Χαράδρην), in the later language we sometimes find a verb, noun, or adjective repeated *without its preposition*; as, συμπονεῖν καὶ φέρειν τὰς συμφοράς, *to labor and bear together the calamities*.

2. As motion implies a *subsequent state of rest*, and rest a *previous motion*, the construction (generally being of the *intensive* or *pregnant* character) is often adapted to this antecedent or subsequent state, rather than to the principal idea; a preposition with the dat. being used for a preposition with the acc. (especially ἐν for εἰς), or the reverse, or ἀπό, ἐκ, or παρά with the gen., instead of ἐν or παρά with the dat.; as, βάλλειν ἐν κονίησιν, *to throw and leave in the dust*; στὰς ἐπὶ τὸ συνέδριον (the acc. instead of the dat.); οἱ ἐκ τῆς ἀγορᾶς ἀπέφυγον (instead of οἱ ἐν τῇ ἀγορᾷ), *those in the market-place fled from it*; ὅστις δ' ἀφικνοῖτο τῶν παρὰ βασιλέως (instead of βασιλεῖ), *whosoever of those with the king came*. In the same manner ἀπό and ἐκ are used for ἐπί with verbs of *hanging*;

the idea *hanging from* being expressed, instead of *hanging on*.

REM. 2. The same species of attraction occurs, also, in adverbs; the forms denoting *whither* or *whence* being used in place of those denoting *where*, and the reverse.

3. Several nouns having a common dependence upon a preposition take it severally, when they are independent of, or contrasted with, each other, but only before the first, when they are regarded as expressing a *combined whole*; as, *καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαιτην* (where *πρὸς* is omitted before *ξένους*, because a mere appendage of *φίλους*, but repeated before *δίαιτην*, because expressing a new and independent idea).

REM. 3. A preposition which would regularly be repeated before a relative pronoun, or in the second member of comparative sentences, after *ὡς*, *ὡσπερ*, *ἢ*, or before a word in the questions and answers of dialogue, is often omitted; as, *ἐν τῷ χρόνῳ, ᾧ* (for *ἐν ᾧ*) *ὑμῶν ἀκούα*.

REM. 4. On the contrary, in poetry (especially Epic poetry), *two* prepositions are sometimes found together; as, *διὰ πρό, ἀμφὶ περὶ* (*round about*), *παρ' ἐκ, ὑπ' ἐκ, ἀποπρό, περὶ πρό*; also *πρό* or *περὶ* in connection with *ἔνεκα, χάριν*.

REM. 5. A preposition, also, is sometimes used superfluously before a case which would regularly be governed by another word; as, *μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας φίλον νομίζει*, *whoever considers a friend above his country*.

4. The preposition, which regularly stands immediately before the noun with its accompanying attribute, is sometimes separated from it by particles (such as *γέ, μέν, γάρ, οὖν*, etc.) or *οἶμαι*; and is sometimes placed after it (but not in Attic prose, except *περὶ*), in which case the accent is drawn from the last to the first syllable (*anastrophe*, § 7, 7).

REM. 6. Prepositions have the accent drawn to the first syllable, also, when they seem to be used as compounds with *εἶναι, to be*; as, *ἐγὼ πάρα* (apparently for *πάρεμι*), *I am present*; so *μέτα, πάρα, ἐπι, περί, ὑπο, ἐν*. But strictly, in such cases some form of *εἶναι* is understood, and the prepositions have an adverbial meaning.

5. When the idea of the preposition in a compound verb is prominent and somewhat distinct, it may take the same case

as when it stands alone ; as, εἰσῆλθον τὴν γραφὴν, or τὸν ἀγῶνα, *I entered upon the charge or into the action* ; κατηγορεῖν σοῦ, *to bring a charge against you* ; ἐπέχειν τούτῳ, *to give attention to this* ; αἱ (νῆες) ὑπερενεχθεῖσαι τὸν Λευκαδίων ἰσθμόν, *the ships having been carried across the Leucadian isthmus*.

NOTE. Conjunctions and interjections require no further treatment than they have already received. See § 44.

# APPENDIX.

## VERSIFICATION.

NOTE. Only a few of the more common metres are here introduced, and such as occur in continuous narrative, or at least in a continuous series of lines, in the Greek poets more commonly read in our colleges. For the less common and more complicated metres, see Munk's Greek and Roman Metres. For the quantity of syllables, see § 5.

### I. DACTYLIC HEXAMETER, OR HEROIC VERSE.

1. A line in this measure consists of six feet, which may be either *spondees* (consisting of two long syllables, --) or *dactyles* (consisting of a long followed by two short syllables, - ~ ~); but the last foot but one is generally a dactyle, and the last, regularly a spondee (the last syllable, however, being sometimes short).

REM. The metrical accent in this measure is on the first syllable of each foot (called the *arsis*, the remainder of the foot being called the *thesis*); and the *cæsura* (or pause at the end of some word near the middle of the line, which divides a foot) is generally in the third foot, but sometimes in the fourth.

2. The rule for the *cæsura*, then, in this measure, is, *to make a pause at the end of the first word which divides a foot, after the completion of the second foot* (but if there be no such division, there is no *cæsura*). Thus: —

Τίς τ' ἄρ|σφωε θε|ῶν || ἔρι|δι ξυνέ|ηκε μά|χεσθαι.  
Τὸ μὲν | ταρβή|σαντε || καὶ | αἰδομέ|νω βασι|λῆα.  
Μάντι κα|κῶν οὐ|πώποτέ | μοι || τὸ | κρήγυον | εἶπες.

3. In scanning a line of poetry (whether hexameter or any other kind), regard the feet rather than the words, observing the metrical and not the word-accent, and paying no attention to the end of the words, except at the cæsura, and the end of the line. Thus: —

Τόνδῃ μείβετε <sup>˘</sup>πέιτα — πο <sup>˘</sup>δάρκῃς δίος <sup>˘</sup>Ἰλλεύς.  
Θάρσῃ σάσμαλα <sup>˘</sup>εἶπε — θε <sup>˘</sup>όπρῳπι όνοτι οἴσθα.

## II. IAMBIC TRIMETER.

1. A line in this measure consists of six feet, of which the fundamental foot is the *iambus* (˘ -), but admitting in certain places either the *dactyle*, the *spondee*, the *tribrach* (˘ - -), or the *anapæst* (- ˘ -), the reverse of the dactyle).

REM. 1. Here, also, as in the hexameter and most other metres, the last syllable in a line need not be of the quantity required by the character of the closing foot, but may be long when that requires a short syllable, and the reverse.

2. The *tribrach* may be used instead of the *iambus* in any of the six places or measures, the *spondee* in the odd places (first, third, and fifth), the *dactyle* in the first and third, and the *anapæst* chiefly in the first place (except in proper names, when it is admissible in any place except the last).

REM. 2. This is the form of the measure in the Tragedians, which is the only form with which we are here concerned.

REM. 3. This verse is called *trimeter*, because a metre or measure is considered as consisting of two feet (*a dipody*), and hence, while it has six feet, it has but three *measures*. It is sometimes called *acatalectic* (complete), to distinguish it from that which wants the last syllable (*catalectic*).

3. In scanning this verse, place the principal accent on the last syllable of the odd feet (i. e. of the first foot of each dipody) and a slight accent on the last syllable of the even feet (the first of which may be represented by the acute accent and the second by the grave), and make a pause for the cæsura at the end of the first word which divides a foot after completing the second foot, or the first dipody. Thus: —

Ηδῆκαλῶςˆ και — σέκτοςαὺ λειῶνπυλῶν.  
 Ωκοίνοναὺ ταδέλˆ φον — Ἴσ μηνῆσκαρὰ.  
 Εμοίμενουˆ δεις — μύθοςΑˆ ν τιγονήφιλῶν.  
 Πατεράγεραὶˆ αν — θήσφετικ τεμήτερα.  
 Αλλεάμεκαὶˆ την — ἐξεμουˆ δυσβούλιαν.

### III. ANAPÆSTIC DIMETER (ACATALECTIC).

1. This verse consists of four feet, or two measures, in which the anapæst is the fundamental foot, but admits either a dactyle (but not before an anapæst in the same dipody) or a spondee in its place.

2. This verse occurs in systems, at the beginning, or end, or in the middle of the choruses of the Greek Tragedies, interspersed with lines of but two feet (*monometers*), and closing with a line having three feet and a syllable over (*paræmiac*).

3. In scanning this verse, place the principal accent, as in the iambic dimeter, on the last syllable of the first foot of each metre, with a slight accent on the second, and make the cæsural pause generally at the end of the first dipody (which is more properly a *diæresis* than a cæsura), but sometimes after the first syllable of the second dipody. Thus: —

Καιμήνπροπυλῶν || ηδῆσμηγή  
 Φιλαδέλφακατῶ || δακρυείβομενή  
 Νεφελήδοφρυῶν || υπεραίματοέν  
 Ρεθοσαίσχυνεὶ  
 Τεγγούσευῶ παπαρεὶˆ αν.

REM. 1. The above is a short anapæstic system from the *Antigone* of Sophocles (526–530). The monometer has no cæsural pause, nor has the concluding line (*paræmiac*).

REM. 2. In this kind of verse the last syllable has no license of being long or short contrary to the requirements of its foot, but its quantity is affected by the consonant or consonants which commence the first word of the next line, as in other cases of position.

REM. 3. Sometimes, even in the Tragedians, we find several *paræmiac* lines in a system, besides a freer use of dactyles and spondees than is allowed in the regular systems. See Soph. *Elect.* 186–193.

NOTE. In the Homeric hexameter,  $\epsilon$  (and occasionally  $\alpha$ ,  $o$ ,  $\iota$ , and  $\upsilon$ ) before a vowel or diphthong in the same word is often pronounced with this vowel in one syllable (as, Πηληϊάδεω), or the final vowel of one word is pronounced in one syllable with the first vowel of the following word (*synæresis* or *synizesis*); as, ἐγὼ οὐ. Synæresis, also, is found, to some extent, in the iambic, anapæstic, and other metres of the Attic dramatists.

THE END.



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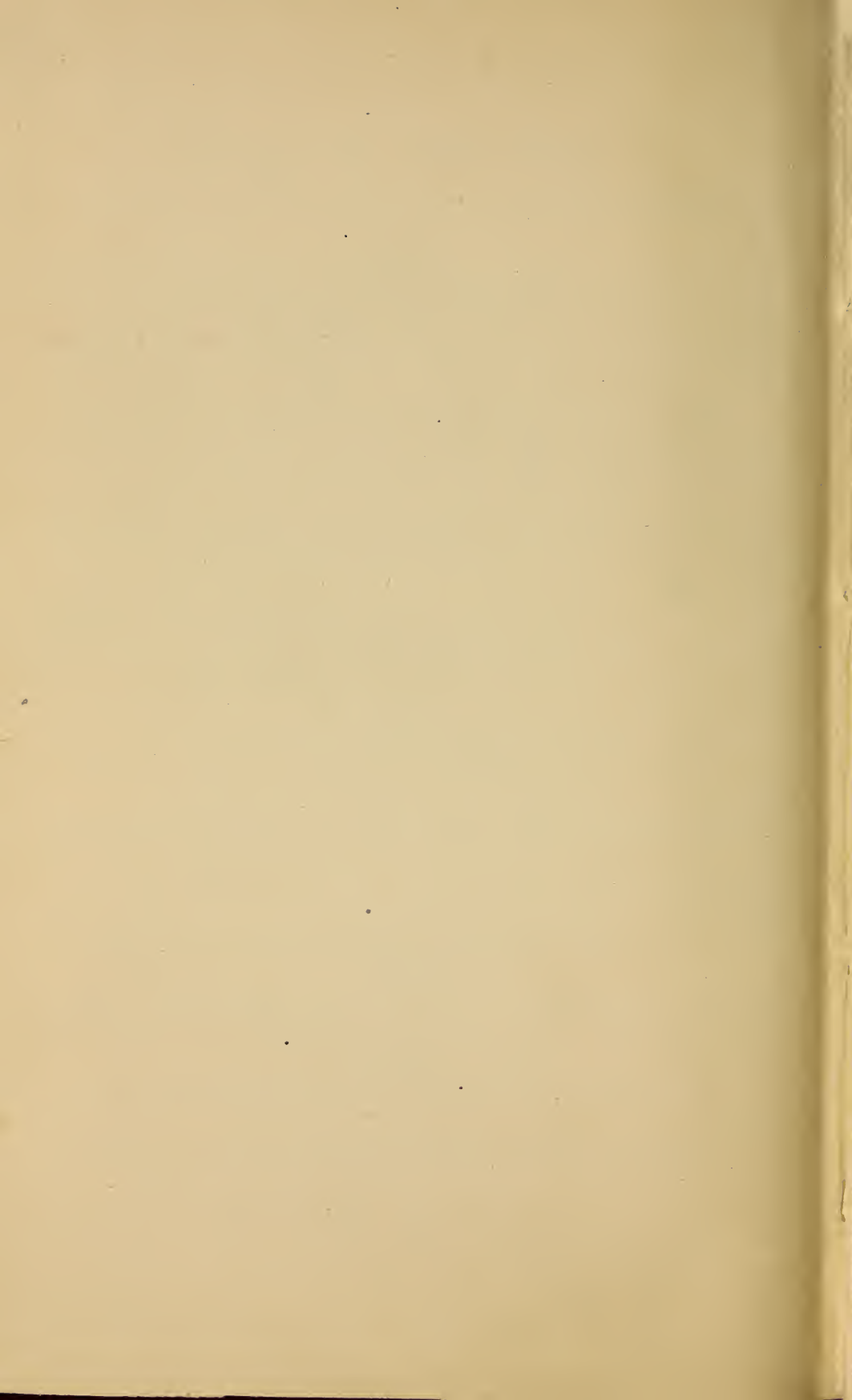
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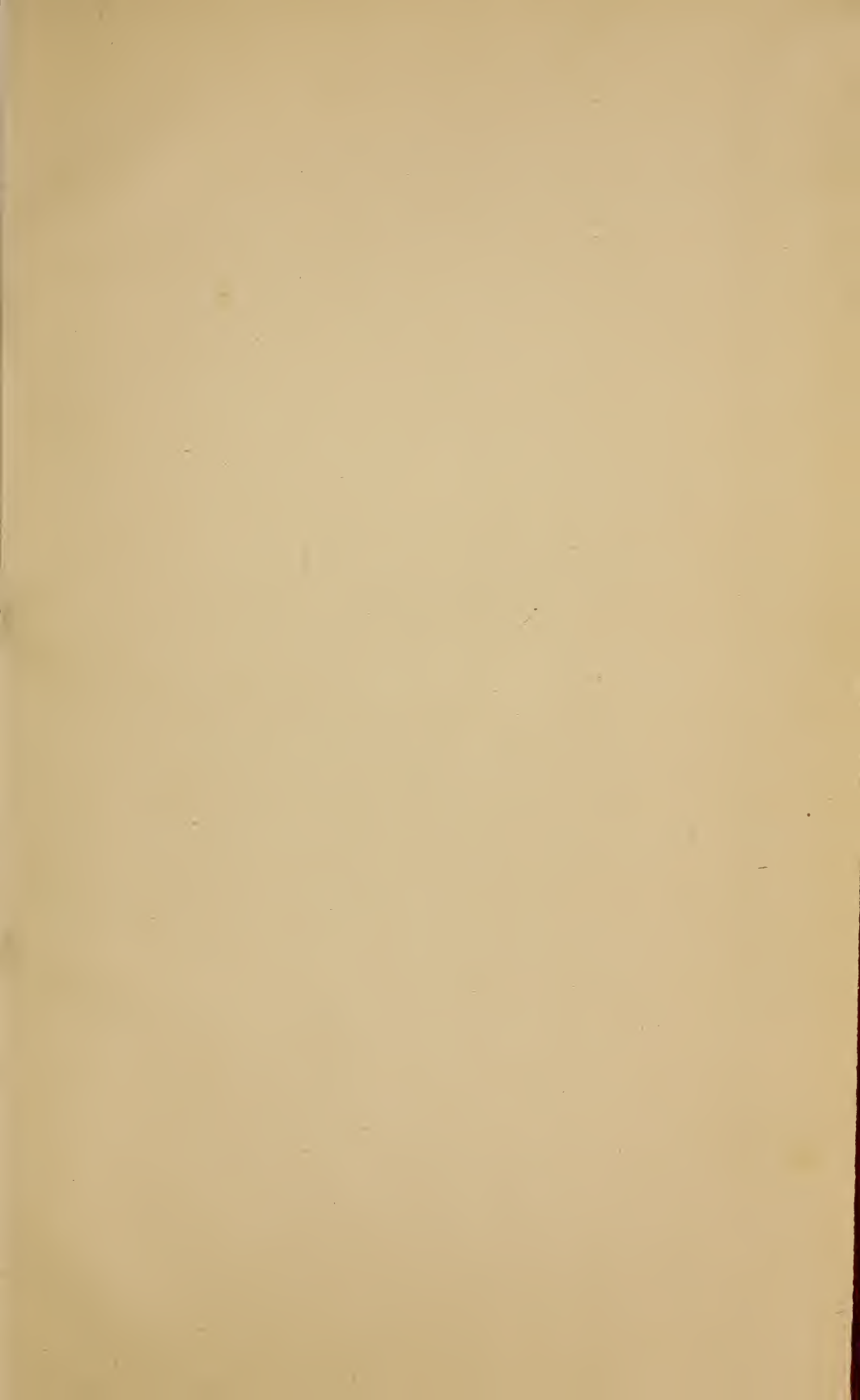
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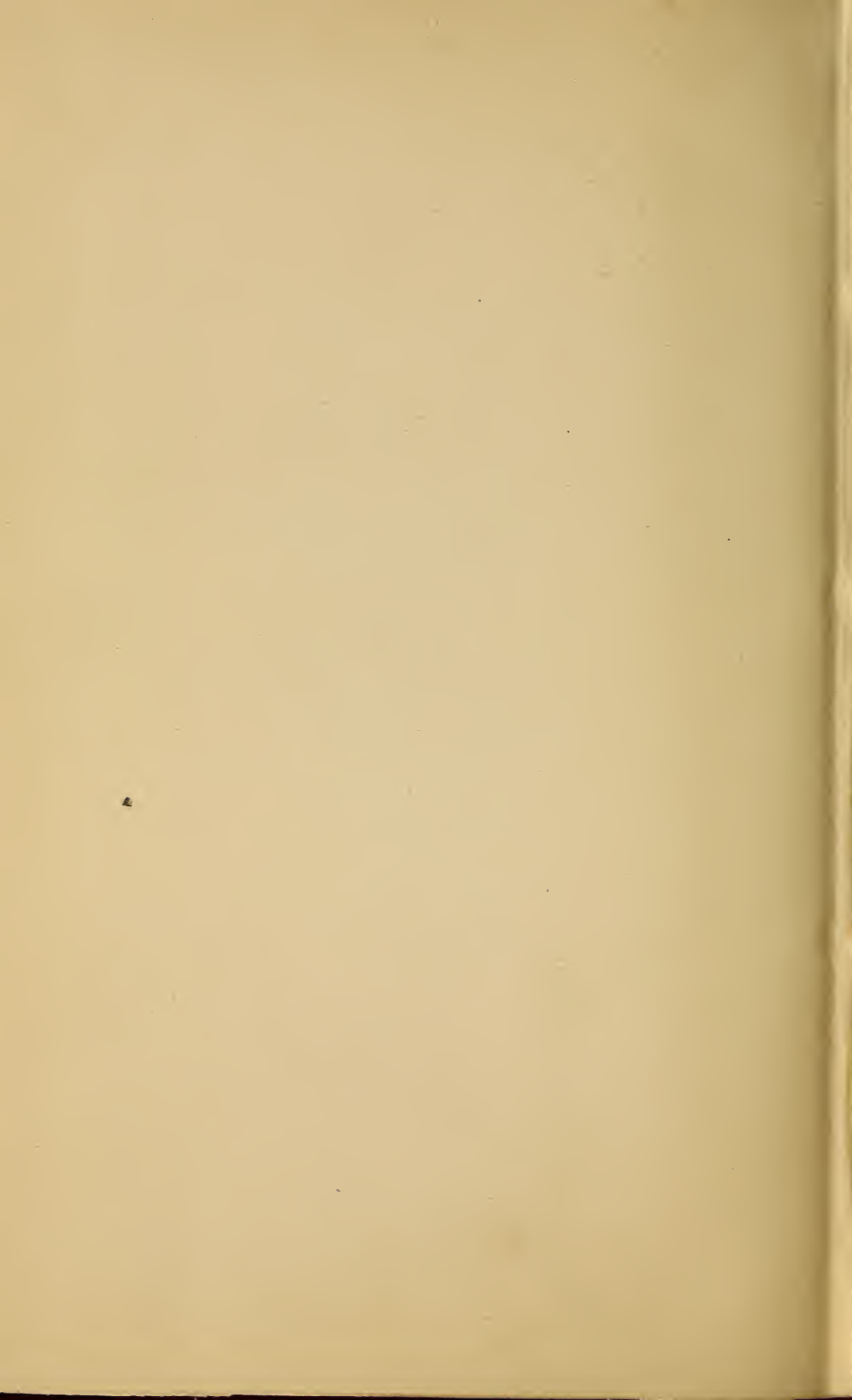
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