



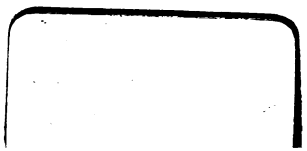
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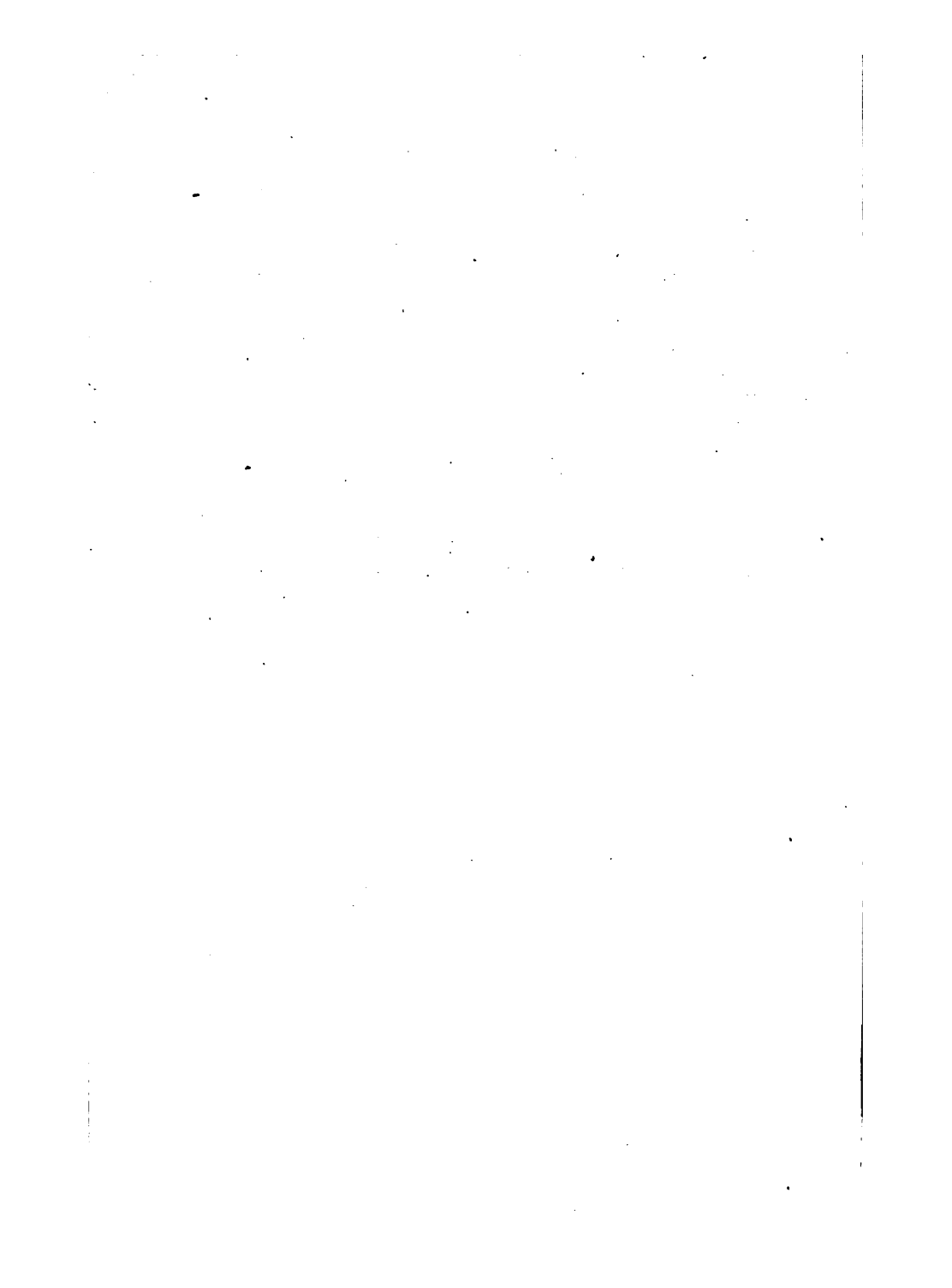
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C. D. Martin

August 1902







A GRAMMAR  
OF  
ATTIC AND IONIC GREEK

BY  
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## FREDERICK DEFOREST ALLEN

ON August 4, 1897, occurred the sudden death of **FREDERICK DEFOREST ALLEN**, Ph.D., Professor of Classical Philology in Harvard University. Of the loss which classical scholarship has suffered by his death I need not speak here. His thoroughness and accuracy, his intrepid regard for the truth, and his keen, unbiased judgment are well known both to his former pupils and to the larger world which has read his published writings.

Shortly before his death he invited me to join with him in compiling a small Greek Grammar. During the two weeks immediately preceding his death we had worked together as far as the third declension, and had discussed somewhat the general plan of the book. After his death the publishers expressed a desire that I should complete the work which had been thus begun—a desire with which I could not refuse to comply. The task has been one of sadness and of joy: of sadness, because at every turn I missed the strong counsel of a consummate scholar; of joy, at the thought that I might thus, even in some slight measure, help to perpetuate the memory of a man whose name will always stand for what is highest and best in scholarship.

To the memory of **FREDERICK DEFOREST ALLEN** this book is affectionately inscribed.

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AT. AND ION. GREEK.  
W. P. I



## PREFACE

THIS grammar has for its purpose to state the essential facts and principles of the Greek language in concise form, with only so much discussion as may reasonably be demanded for a clear understanding of the subject.

While in recent years the ability to *read* a language has rightly come to be regarded as the proper test of a real knowledge of it; this point of view, so far from belittling the study of formal grammar, more than ever insists that a thorough knowledge of the essentials of the grammar is the most important part of the equipment of him who would read a language with ease. By essentials is meant no antiquated lore about the vocative of *θεός* or of *ἀδελφός*, but the recurrent facts of inflection and syntax,—nominative *χώρᾱ*, genitive *χώρᾱς*, and so forth,—with such side lights as can be brought to bear to make these facts easier of acquisition and comprehension. A considerable experience in elementary teaching has convinced me that explanations are extremely useful, even to very young pupils; and I am persuaded that an occasional appeal to the reason rather than to the sheer memory of the pupil will not always prove futile.

The work was begun in collaboration with the late Professor Frederick de Forest Allen, and, in justice to his memory, it is proper to state that pages 13–36 and 40–46 stand practically as they were composed by Professor Allen and myself working together. For the remainder I am solely responsible.

It was the intention at the beginning to prepare a grammar for use in the secondary schools. As the work progressed, however, I found that, with but a slight increase of bulk, it would be possible to include also as much grammatical information as is usually required by students in college. With these additions, this work meets the needs of secondary schools, and at the same time is sufficient for all ordinary demands of the college course.

The book incorporates the results of the more recent philological studies. The doctrine of the Ablaut is stated untechnically, and it is given proper prominence in inflection and word formation. Due regard is paid to the fact that analogy plays an important part in language, and that the context is not to be neglected in determining the exact significance of mode and tense.

Ionic forms are given in footnotes instead of being combined with Attic forms, and this arrangement is followed also in the Syntax and the verb list; the reason for so doing is apparent to anybody who has ever taught Greek prose composition.

Contract forms are given in the contracted form followed by the uncontracted form (which is often purely theoretical) in parentheses, and it is hoped that pupils will realize that the Attic Greeks said *ποιῶ*, and not *ποιέω*.

In the examples under Inflection and Word Formation the letter or syllable to which attention is directed is made prominent by full-faced type; in the Syntax the same result is accomplished by spacing the word.

The paradigms have been written to conform to our present knowledge, although some matter has been retained solely because it has become so engrafted in current texts that it could not be omitted.

So, also, in the matter of Homeric forms, I have, I trust, given due consideration to the vulgate. A few things I have omitted entirely; others I have recorded for the reason given in the preceding paragraph. Yet I am convinced that if our schools should adopt a fairly conservative text of the Homeric poems like that of Causer, from which assimilated verbs and forms like *Αἰόλου, σπηι*, and the like, have been banished, it would lighten the task of instruction, and the time given to explaining unnecessary forms could be better devoted to other purposes.

In selecting examples to illustrate the chapter on Syntax, I have given preference to those from authors and works commonly read at the earlier stages of the pupil's progress. By printing the examples in the same type as the rest of the matter, the number of pages in the chapter on Syntax has been considerably increased, but the gain in clearness, and in the prominence of the examples, more than offsets the apparent increase in bulk.

In the treatment of Syntax I have been conservative, although I have allowed myself some license in changing the conventional arrangement of the material.

In addition to the books mentioned on pages 6 and 7, I have found helpful also the two well-known grammars of this country, as well as those of Sonnenschein, Kaegi, Lattmann-Müller, and Hahne's *Griechische Syntax*.

Space does not permit me to enumerate all the friends who by advice or suggestion have given me help, but I desire in particular to express my gratitude to Professor George Edwin Howes of the University of Vermont, who has read at least twice every portion of the proofs. To his scholarship and sound common sense I am indebted for many helpful suggestions and corrections. Likewise

to Professor Clifford H. Moore and Mr. William Fenwick Harris of Harvard University, who have also read the proofs, I am indebted for numerous corrections and helpful suggestions. Others whom I should like to mention also by name I am obliged to include in a general acknowledgment.

I shall be grateful for corrections and suggestions from any source.

FRANK COLE BABBITT.

HARTFORD, CONNECTICUT,  
March, 1901.

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No conscientious teacher will find answered in this book all of the many perplexing questions which will arise in his mind. The following list contains the titles of the most important modern works on Greek Grammar, in which such questions are fully discussed (and sometimes answered):

**KÜHNER, R.** Ausführliche Grammatik der griechischen Sprache. 3te Auflage in neuer Bearbeitung besorgt von Friedrich Blass. Hannover, 1890-1898. 8vo.

Teil I. 1, 2. Elementar- und Formenlehre. S. xxiii + 645, xi + 652. Teil II. 1. Satzlehre. In neuer Bearbeitung besorgt von Bernhard Gerth. S. ix + 666.

(The most comprehensive work on Greek grammar. A model of careful and accurate scholarship. Thoroughly conservative.)

**MEYER, GUSTAV.** Griechische Grammatik. 3te Auflage. S. xviii + 715. Leipzig, 1896. 8vo. (Bibliothek indogermanischer Grammatiken. Bd. III.)

(Deals with the sounds and inflections only, from the point of view of Comparative Grammar. Full, accurate, and moderately conservative.)

**BRUGMANN, KARL.** Griechische Grammatik. (Lautlehre, Stammbildungs- und Flexionslehre und Syntax.) 3te Auflage. S. xix + 632. München, 1900. 8vo. (*In Müller, I. von. Handbuch der Klassischen Altertums-Wissenschaft. Bd. II. Abt. 1.*)

(Written from the point of view of Comparative Grammar. Briefer than Meyer, and more radical.)

**MEISTERHANS, K.** Grammatik der attischen Inschriften. 3te Auflage. S. XIV. + 288. Berlin, 1900. 8vo.

(Deals with inscriptions only. Most of the results are embodied in Kühner-Blass.)

**GILDERSLEEVE, B. L.** Syntax of Classical Greek from Homer to Demosthenes. Pt. I. N. Y., 1900. 8vo.

(Clear and accurate in statement, and remarkable for the excellent collection and arrangement of examples.)

**GOODWIN, WM. WATSON.** Syntax of the Moods and Tenses of the Greek Verb. Rewritten and enlarged. pp. xxxii + 464 + 8. Boston, U.S.A., 1890. 8vo.

(Deals fully and thoroughly with the syntax of the verb.)

**BLOSS, FRIEDRICH.** Pronunciation of Ancient Greek. Tr. from the 3d German ed. by W. J. Purton. Cambridge, Eng., 1890. 8vo.

(A careful collection and consideration of the evidence relating to the pronunciation of ancient Greek.)

**SMYTH, HERBERT WEIR.** The Sounds and Inflections of the Greek Dialects. Ionic. pp. xxviii + 668. Oxford, 1894. 8vo.

(Thoroughly accurate and reliable. Contains a full treatment of the dialect of Herodotus.)

**VAN LEEUWEN, J.** Enchiridium Dictionis Epicae. pp. lxxii + 606. Lugd. Batavorum, 1892-1894. 8vo.

(Entirely radical, but invaluable for the very full collection of material which it contains.)

**MONRO, D. B.** A Grammar of the Homeric Dialect. 2d ed. pp. xxiv + 436. Oxford, 1891. 8vo.

(Deals more particularly with Homeric syntax. Accurate, reliable, but very conservative.)

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## LIST OF ABBREVIATIONS

acc. = accusative.	i. e. = that is.	pass. = passive.
act. = active, actively.	impf. = imperfect.	pers. = person.
adj. = adjective.	impv. = imperative.	perf., pf. = perfect.
advb. = adverb.	indic. = indicative.	plur., pl. = plural.
aor. = aorist.	infin. = infinitive.	plupf. = pluperfect.
cf. = compare.	κτλ. = καὶ τὰ λοιπὰ (and the rest).	pres. = present.
D = dual.	lit. = literal, literally.	q. v. = which see.
dat. = dative.	lit. = literal, literally.	sc. = scilicet.
decl. = declension.	masc. = masculine.	S., sing. = singular.
e. g. = for example.	mid. = middle.	subj. = subjunctive.
encl. = enclitic.	Mss. = manuscripts.	viz. = namely.
etc. = and so forth.	neut. = neuter.	voc. = vocative.
f., ff. = following.	nom. = nominative.	
fem. = feminine.	opt. = optative.	
fut. = future.	P. = plural.	
gen. = genitive.	partic. = participle.	§, §§ = section, sections.

## ABBREVIATIONS USED IN CITING EXAMPLES FROM GREEK AUTHORS

Aesch. = Aeschylus.	E. = Euripides.	<i>Menex.</i> = <i>Menexenus.</i>
<i>Ag.</i> = <i>Agamemnon.</i>	<i>Alc.</i> = <i>Alcestis.</i>	<i>Phaed.</i> = <i>Phaedo.</i>
<i>Pr.</i> = <i>Prometheus.</i>	<i>And.</i> = <i>Andromache.</i>	<i>Phaedr.</i> = <i>Phaedrus.</i>
Aeschin. = Aeschines.	<i>El.</i> = <i>Electra.</i>	<i>Rep.</i> = <i>Republic.</i>
Ar. = Aristophanes.	<i>Hec.</i> = <i>Hecuba.</i>	S. = Sophocles.
<i>Ach.</i> = <i>Acharnenses.</i>	<i>Hel.</i> = <i>Helena.</i>	<i>Aj.</i> = <i>Ajax.</i>
<i>Eq.</i> = <i>Equites.</i>	<i>H.F.</i> = <i>Hercules Furens.</i>	<i>Ant.</i> = <i>Antigone.</i>
<i>Nub.</i> = <i>Nubes.</i>	<i>Hipp.</i> = <i>Hippolytus.</i>	<i>El.</i> = <i>Electra.</i>
<i>Ran.</i> = <i>Ranae.</i>	<i>I. T.</i> = <i>Iphigenia Tau-</i> <i>rica.</i>	<i>O. T.</i> = <i>Oedipus Tyrannus.</i>
<i>V.</i> = <i>Vespae.</i>	<i>Med.</i> = <i>Medea.</i>	Th. = Thucydides.
Dem. = Demosthenes.	<i>Supp.</i> = <i>Supplices.</i>	Xn. = Xenophon.
Hm. = Homer; A, B, Γ, etc. are used in refer- ring to the books of the Iliad, and α, β, γ, etc. in referring to the books of the Odyssey.	<i>Tro.</i> = <i>Troades.</i>	<i>A.</i> = <i>Anabasis.</i>
Hdt. = Herodotus.	Isoc. = Isocrates.	<i>Ages.</i> = <i>Agesilaus.</i>
Hes. = Hesiod.	Lys. = Lysias.	<i>Cy.</i> = <i>Cyropaedia.</i>
<i>O. D.</i> = <i>Opera et Dies.</i>	Pl. = Plato.	<i>Hell.</i> = <i>Hellenica.</i>
	<i>Ap.</i> = <i>Apology.</i>	<i>Hier.</i> = <i>Hiero.</i>
	<i>Crit.</i> = <i>Crito.</i>	<i>Mem.</i> = <i>Memorabilia.</i>
	<i>Go.</i> = <i>Gorgias.</i>	<i>Oec.</i> = <i>Oeconomicus.</i>
	<i>Leg.</i> = <i>Leges.</i>	<i>Symp.</i> = <i>Symposium.</i>



# GREEK GRAMMAR

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## INTRODUCTION

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### THE GREEK LANGUAGE

GREEK is the language of a people inhabiting not only the mainland of Greece, but also the islands of the Aegean Sea and the adjacent shores, together with a small part of Italy. The Greeks called themselves Hellenes (Ἕλληνες), but the Romans called them *Graeci*, and hence the English word *Greek*.

The Greek language belongs to the Indo-European group of languages, and is related to Sanskrit, Latin, Persian, Slavonic, Celtic, and Germanic. Hence comes the relation which exists between many English and Greek words. A greater number of English words, however, are *derived* directly from Greek words. For example, English *know* is the same as Greek γι-γνώ-σκω, but the English words *gnomic* and *arithmetic* are *derived* from the Greek γνωμικός and ἀριθμητική.

For over twenty-five hundred years Greek has been spoken and written, — with such changes as are inevitable in the growth and development of any language, — but the masterpieces of Greek literature were written some centuries before the Christian era. In the neighborhood of 400 B.C. Greek may be said to have reached its highest development, and it is customary to take the language of that time as a sort of standard.

In ancient times the Greek people did not all speak their language just alike, but each little country had its

own *dialect*, which often differed considerably from the dialect of a neighboring country only a few miles away. All the dialects may be roughly divided into three different groups; namely, *Aeolic*, *Doric*, and *Ionic*. To the Ionic group belongs the *Ionic dialect* proper, together with the dialect of Attica, which is known as *Attic*.

In the Ionic dialect were written, among other things, the poems of Homer and Hesiod, and the history of Herodotus. In the Attic dialect were written nearly all the other great works of Greek literature which have come down to us, and which, either directly, or through the medium of their Latin imitations, have influenced to such a vast extent the literature of the world. The dramatic poets Aeschylus, Sophocles, Euripides, and Aristophanes, the historians Thucydides and Xenophon, the orators Lysias and Demosthenes, and the philosopher, Plato, all wrote in the Attic dialect.

Attic, the most elegant and refined of all the Greek dialects, finally superseded the others in literary use. At the same time it began to lose some of its earlier purity and refinements, and after about 330 B.C. it is known as the *κοινή* or *Common Greek*. From this Common Greek there was evolved in the long course of years, with a considerable admixture of foreign elements, the present language of the Greek people, *Romaic* or Modern Greek.

Modern Greek differs so considerably from Ancient Greek, that, although a knowledge of it is helpful, yet one can soonest learn to comprehend the great works of Greek literature by studying directly the language of Ancient Greece.

This grammar deals only with the Attic and Ionic dialects of Ancient Greek.

# WRITING AND SOUND

## ALPHABET

1. Greek is written with the following twenty-four letters :

FORM	NAME		LATIN EQUIVALENT
A α	ἄλφα	<i>alpha</i>	a
B β	βῆτα	<i>beta</i>	b
Γ γ	γάμμα	<i>gamma</i>	g
Δ δ	δέλτα	<i>delta</i>	d
E ε	εἶ (ἒ ψιλόν)	<i>ei (epsilon)</i>	ě
Z ζ	ζῆτα	<i>zeta</i>	z
H η	ἦτα	<i>eta</i>	ē
Θ θ θ̂	θῆτα	<i>theta</i>	th
I ι	ἰῶτα	<i>iota</i>	i
K κ	κάππα	<i>kappa</i>	c, k
Λ λ	λάβδα (λάμβδα)	<i>labda (lambda)</i>	l
M μ	μῦ	<i>mü</i>	m
N ν	νῦ	<i>nü</i>	n
Ξ ξ	ξεῖ (ξί)	<i>xei (xi)</i>	x
O ο	οῦ (ὀ μικρόν)	<i>ou (omicron)</i>	ö
Π π	πεῖ (πί)	<i>pei (pi)</i>	p
P ρ	ῥῶ	<i>rho</i>	r
Σ σ σ̂	σίγμα	<i>sigma</i>	s
T τ	ταῦ	<i>tau</i>	t
Υ υ	ῦ (ῦ ψιλόν)	<i>ü (upsilon)</i>	y
Φ φ	φεῖ (φί)	<i>phei (phi)</i>	ph
X χ	χεῖ (χί)	<i>chei (chi)</i>	ch
Ψ ψ	ψεῖ (ψί)	<i>psei (psi)</i>	ps
Ω ω	ὦ (ὦ μέγα)	<i>ō (omega)</i>	ō

1. The names in parentheses came into use in the Middle Ages, but are now commonly employed.

2. Sigma at the end of a word has the form  $\sigma$ ; in any other place the form  $\sigma$ . Thus  $\sigma\rho\acute{\alpha}\sigma\iota\varsigma$  *faction*.

2. The letter F,  $\varphi$ , called *vau* or *digamma*, early ceased to be used in Attic and Ionic Greek. It had the sound of English *w*, and stood in the alphabet between  $\epsilon$  and  $\zeta$ . For other obsolete letters see § 156.

## VOWELS

3. The vowels  $\epsilon$  and  $o$  are always short,  $\eta$  and  $\omega$  are always long. The vowels  $a$ ,  $i$ ,  $u$ , are short in some words and long in others. In this grammar they are marked  $\bar{a}$ ,  $\bar{i}$ ,  $\bar{u}$ , when long. The unmarked  $a$ ,  $i$ ,  $u$ , are, therefore, understood to be short.

The mark of length is omitted over circumflexed vowels (§ 58).

4. The Attic sounds of the vowels, at about 400 B.C., are believed to have been nearly as follows:

LONG VOWELS	SHORT VOWELS
$\bar{a}$ as <i>a</i> in <i>par</i> .	<i>a</i> as <i>a</i> in <i>papa</i> .
$\eta$ as $\acute{e}$ in French <i>fête</i> .	$\epsilon$ as <i>e</i> in <i>pet</i> .
$\bar{i}$ as <i>i</i> in <i>machine</i> .	$i$ as <i>i</i> in <i>pit</i> .
$\omega$ as <i>o</i> in <i>prone</i> .	$o$ as <i>o</i> in <i>obey</i> .
$\bar{u}$ as $\acute{u}$ in French <i>sûr</i> .	$u$ as <i>u</i> in French <i>butte</i> .

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2 a. *Vau*, although not written in the received text of the Homeric poems, must, from evidence of the metre and of early inscriptions, have been a live sound when these poems were composed. Thus it appears to have been sounded at the beginning of about forty words, the most important of which are:  $\delta\sigma\rho\nu$  *town*,  $\delta\nu\alpha\zeta$  *lord*,  $\acute{\alpha}\nu\theta\acute{\alpha}\nu\omega$  *please*,  $\epsilon\kappa\sigma\alpha\iota$  *twenty* (cf. Lat. *viginti*),  $\xi\omicron$ ,  $\omicron\iota$ ,  $\xi$  *himself*,  $\xi\zeta$  *six*, root  $\acute{\epsilon}\pi$ - ( $\xi\pi\omicron\varsigma$  *word*,  $\acute{\epsilon}\pi\omicron\nu$  *said*),  $\xi\pi\rho\gamma\omicron\nu$  *work*, root  $\acute{\epsilon}\sigma$ - ( $\xi\nu\nu\mu\iota$  *clothe*,  $\acute{\epsilon}\sigma\theta\eta\varsigma$  *clothing*; cf. Lat. *vestis*),  $\xi\tau\omicron\varsigma$  *year* (cf. Lat. *vetus*),  $\eta\delta\acute{\upsilon}\varsigma$  *sweet* (see § 36 a), root  $\iota\delta$ - ( $\iota\delta\epsilon\iota\nu$  *see*,  $\omicron\iota\delta\alpha$  *know*; cf. Lat. *vid-ere*),  $\omicron\kappa\omicron\varsigma$  *house* (cf. Lat. *vicus*),  $\omicron\lambda\omicron\varsigma$  *wine* (cf. Lat. *vinum*),  $\delta\varsigma$ ,  $\eta$ ,  $\delta\nu$  *his*. See also § 36 a and § 172, 2.

1. The sounds of  $\bar{v}$  and  $v$  are midway between English *oo* and *ee*. They are exemplified also in the German *ü*, as in *Füsse*, *Brücke*.

## DIPHTHONGS

5. A diphthong is a combination of two vowels in one syllable. The latter vowel is always  $\iota$  or  $u$ . The diphthongs are

$ai, ei, oi, ui,$	$au, eu, ou,$
$\bar{a}\bar{i}, \eta, \varphi,$	$\eta\nu.$

1. In the diphthongs  $\bar{a}\bar{i}, \eta, \varphi$ , the  $\iota$  is written below the first vowel, and is called *iota subscript*. When, however, the first vowel is written as a capital letter,  $\iota$  stands on the line: thus  $\text{Ἅιδης}$  *Hades*. The ancients always wrote  $\iota$  in these diphthongs on the line.

6. The sounds of the principal diphthongs, at about 400 B.C., were very nearly as follows:

$ai$ like <i>ai</i> in <i>aisle</i> .	$au$ like <i>ou</i> in <i>our</i> .
$ei$ like <i>ei</i> in <i>rein</i> .	$eu$ like <i>eu</i> in <i>feud</i> .
$oi$ like <i>oi</i> in <i>toil</i> .	$ou$ like <i>ou</i> in <i>you</i> .
$ui$ like <i>ui</i> in <i>quit</i> .	

1. In  $\bar{a}\bar{i}, \eta, \varphi$ , the  $\iota$  was originally sounded. But later (about 100 B.C.) it became silent, and these diphthongs have since been pronounced like simple  $\bar{a}, \eta, \omega$ .

2. The sound of  $\eta\nu$  cannot be exemplified from English, but may be represented as *ēh-oo*, pronounced quickly together.

3. In the earliest times, the diphthongs  $ei$  and  $ou$  had, in some words at least, actual double sounds, such as their composition would indicate, and differed in pronunciation

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5 a. In Ionic (Herodotus) a diphthong  $\omega\nu$  occurs; thus  $\omega\nu\rho\rho\rho\rho$  for  $\delta$   $\alpha\rho\rho\rho\rho$  the same. This diphthong  $\omega\nu$  is almost unknown in Attic Greek.

from the *apparent* diphthongs *ει* and *ου*, which arise from contraction of *ε-ε*, *ο-ο*, *ο-ε*, or *ε-ο* (see § 18, 3 and 5) or from compensative lengthening (see § 16). Thus, *ει* in *γένει* is made up of *ε* + *ι* (see § 18, 1 and § 106), but in *θείς* for \**θευτς* (see § 16, 1) *ει* is merely lengthened from *ε*. In early inscriptions the *real* diphthongs *ει* and *ου* were written EI and OY, while the *apparent* diphthongs were written with simple E and O. Later (soon after 400 B.C.) both kinds of diphthongs came to be pronounced and written alike.

## DIAERESIS

7. The mark of diaeresis (¨) is sometimes written over an *ι* or *υ*, to show that it does not combine with the preceding vowel to form a diphthong: thus *βοι*, pronounced in two syllables, *βο-ι*.

## BREATHINGS

8. A vowel at the beginning of a word always has a breathing, either rough or smooth.

The *rough* breathing (´) shows that the vowel was pronounced with the sound of *h* preceding. Thus, *ἑπτά* *seven* is pronounced *heptá*.

The *smooth* breathing (˘) shows that the vowel was pronounced with no sound of *h*. Thus, *ἀπό* *from* is pronounced *apó*.

1. The mark of breathing is written over small letters and in front of capitals: thus *ἀληθής* *true*, *Ἄρκάς* *Arcadian*.

2. In a diphthong, however, the breathing is written over the second vowel: thus *Αἰεῖᾶς* *Aeneas*, *αὐτός* *self*.

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8 a. Ionic sometimes has a smooth breathing where Attic has the rough: thus *ἥλιος* *sun*, Attic *ἥλιος*; *οὔρος* *boundary*, Attic *ὔρος*.

NOTE.—But in the diphthongs  $\bar{\alpha}$ ,  $\eta$ ,  $\varphi$ , the breathing never stands over the  $\iota$ , even when this is written on the line: thus "Αιδης *Hades*,  $\varphi\delta\eta$  *song*.

9. The consonant  $\rho$  at the beginning of a word always has the rough breathing ( $\rho$ ): thus  $\rho\eta\tau\omega\rho$  *orator* (Lat. *rhetor*).

10. It happens also that all words beginning with the letter  $\nu$  have the rough breathing.

CONSONANTS

11. The consonants were thus pronounced:

$\beta$ like <i>b</i> in <i>bad</i> .	$\theta$ like <i>th</i> in <i>hothouse</i> , later like <i>th</i> in <i>thin</i> .
$\gamma$ " <i>g</i> in <i>go</i> (see also § 11, 1).	$\lambda$ " <i>l</i> in <i>lip</i> .
$\delta$ " <i>d</i> in <i>do</i> .	$\mu$ " <i>m</i> in <i>mix</i> .
$\pi$ " <i>p</i> in <i>pin</i> .	$\nu$ " <i>n</i> in <i>now</i> .
$\kappa$ " <i>k</i> in <i>keg</i> .	$\rho$ " <i>r</i> in <i>red</i> (see also § 11, 2).
$\tau$ " <i>t</i> in <i>top</i> .	$\sigma$ " <i>s</i> in <i>see</i> .
$\phi$ " <i>ph</i> in <i>uphill</i> , later like <i>ph</i> in <i>graphic</i> .	$\zeta$ " English <i>zd</i> , later like English <i>z</i> .
$\chi$ " <i>kh</i> in <i>inkhorn</i> , later like <i>ch</i> in German <i>machen</i> .	$\xi$ " <i>x</i> in <i>mix</i> .
	$\psi$ " <i>ps</i> in <i>gypsum</i> .

1. Gamma ( $\gamma$ ) before  $\kappa$ ,  $\gamma$ ,  $\chi$ ,  $\xi$ , represented the sound of *n* in *ink*, and is called *gamma nasal*: thus  $\alpha\gamma\kappa\acute{\omega}\nu$  (pronounced *ankón*) *elbow*,  $\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$  (pronounced *ángelos*) *messenger*.

2. Rho ( $\rho$ ) at the beginning of a word had a sound somewhat like *hr* (compare § 9).

NOTE.—In Greek every consonant was sounded. Thus  $\kappa\acute{\iota}\sigma\iota\varsigma$  *a founding*,  $\phi\theta\acute{\iota}\sigma\iota\varsigma$  *decay*,  $\psi\epsilon\acute{\upsilon}\delta\omicron\varsigma$  *falsehood*, were pronounced respectively *ktisis*, *phthisis*, *pseudos*.

12. The consonants may be divided into three classes, Semivowels, Mutes, and Double Consonants.

1. The semivowels are,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ ,  $\sigma$ , and  $\gamma$ -nasal (§ 11, 1).  
Of these

$\sigma$  is called a Sibilant,

$\lambda$ ,  $\mu$ ,  $\nu$ , and  $\rho$  are called Liquids,

$\mu$ ,  $\nu$ , and  $\gamma$ -nasal (§ 11, 1) are called Nasals.

2. The mutes may be classified as follows :

	SMOOTH	MIDDLE	ROUGH
LABIAL	$\pi$	$\beta$	$\phi$
LINGUAL	$\tau$	$\delta$	$\theta$
PALATAL	$\kappa$	$\gamma$	$\chi$

Those in the same horizontal line are said to be Cognate, because they are produced by the same organ of speech (lips, tongue, or palate). Those in the same perpendicular line are said to be Co-ordinate, because they have the same degree of aspiration (or vocalization).

3. The double consonants are  $\zeta$ ,  $\xi$ ,  $\psi$ . Of these,  $\xi$  is written for  $\kappa\sigma$ ,  $\gamma\sigma$ , or  $\chi\sigma$ , and  $\psi$  for  $\pi\sigma$ ,  $\beta\sigma$ , or  $\phi\sigma$ .

## INTERCHANGE OF VOWELS

13. In the inflection and formation of words, short and long vowels of similar sound often interchange: thus  $\delta\acute{\iota}$ - $\delta\omicron$ - $\mu\epsilon\nu$  *we give*,  $\delta\acute{\iota}$ - $\delta\omega$ - $\mu\iota$  *I give*;  $\lambda\iota\mu\acute{\eta}\nu$  *harbor*,  $\lambda\iota\acute{\mu}\acute{\epsilon}\nu$ - $\omicron\varsigma$  *of a harbor*.

NOTE. — The long vowel corresponding to *a* is often  $\eta$  (see § 15).

13 a. In Homer a long vowel or a diphthong sometimes stands for a short vowel, especially in words which would otherwise be excluded from the verse: thus  $\acute{\eta}\gamma\acute{\alpha}\theta\epsilon\omicron\varsigma$  *very holy* for  $\acute{\alpha}\gamma\acute{\alpha}\theta\epsilon\omicron\varsigma$ ,  $\omicron\delta\acute{\lambda}\omicron\mu\epsilon\nu\omicron\varsigma$  *accursed* for  $\delta\acute{\lambda}\omicron\mu\epsilon\nu\omicron\varsigma$ .



1. The corresponding short and long forms may be seen from the following table :

SHORT	<i>a</i>	<i>ε</i>	<i>ι</i>	<i>ο</i>	<i>υ</i>
LONG	<i>ᾶ</i> or <i>η</i>	<i>η</i>	<i>ῖ</i>	<i>ω</i>	<i>ῦ</i>

14. The same root or suffix often appears with a different short vowel, as, for example, λέγ-ω *speak*, λόγ-ος *speech*; λύ-ο-μεν *we loose*, λύ-ε-τε *you loose*. Three different forms of this appearance are recognized, but the same root or suffix does not always present all three forms.

These forms are, (1) with *ο*, (2) with *ε*, (3) with no vowel. Thus ποτ-ᾶνός *able to fly*, πέτ-ομαι *fly*, ἐ-π-τ-όμην *flew*.

1. But in case the third form (without the vowel) brings together a combination of consonants hard to pronounce, there is developed from the adjacent consonants in pronunciation a vowel sound, *a*. Thus, instead of \*ἐ-τρ φ-ην, we have ἐ-τράφην *was nourished*, so that the series (of § 14) becomes (1) *ο*, (2) *ε*, (3) *a*: thus τέ-τροφ-α *have nourished*, τρέφ-ω *nourish*, ἐ-τράφ-ην *was nourished*. (Compare English *sing, sang, sung*, and German *sterben, starb, gestorben*.)

NOTE. — An *a* sometimes appears as the vowel-equivalent of *υ*: thus πάθος (for \*πυθος) *experience, suffering*.

2. In combination with *ι* or *υ* the vowels *ε* and *ο*, of course, make the corresponding diphthongs, so that we seem to have, on the one hand, an interchange of (1) *οι*, (2) *ει*, and (3) *ι*, and on the other, an interchange of (1) *ου* (rare), (2) *ευ*, and (3) *υ*; but it will be seen at once that this apparent “interchange” is really the same phenomenon which has been described above (§ 14): thus

λέ-λοιπ-α <i>have left</i>	λείπ-ω <i>leave</i>	ἔ-λιπ-ον <i>left</i>
σπουδ-ή <i>haste</i>	σπεύδω <i>hasten</i>	
	φεύγ-ω <i>flee,</i>	ἔ-φυγ-ον <i>fled</i>

3. The following table and examples may serve to make this principle clearer :

1.	2.	3.
ο	ε	—
ο	ε	(α)
οι	ει	— ι
ου	ευ	— υ
φάρ-ος <i>tribute</i>	φέρ-ω <i>bear</i>	δί-φ ρ-ος <i>chariot</i>
τρέπ-ος <i>turning</i>	τρέπ-ω <i>turn</i>	ἐ-τραπ-όμεν <i>turned</i>
πέ-ποιθ-α <i>trust</i>	πειθ-ω <i>persuade</i>	π ιθ-ανός <i>persuasive</i>
*χ <sub>ο</sub> (υ)-ή (§ 21)	ἔ-χ <sub>ε</sub> (υ)-α (§ 21)	ἐ-χ ὑ-θην <i>was poured</i>
α <i>pouring</i>	α <i>poured</i>	

15. In Attic, original  $\bar{a}$  becomes  $\eta$  unless it is preceded by  $\epsilon$ ,  $\iota$ , or  $\rho$ . Thus, original (Doric) φᾶμᾶ *report* becomes φήμη; but γενεᾶ *generation*, σοφῖᾶ *wisdom*, πρᾶγμα *deed* retain  $a$ .

1. But  $\bar{a}$  arising from contraction (§ 18) or compensative lengthening (§ 16) remains unchanged.

#### COMPENSATIVE LENGTHENING

16. A short vowel is sometimes lengthened, to make up for the loss of a following consonant. Thus, for \*μελανς we have μέλας *black*.

1. In this process,  $\epsilon$  becomes  $ει$  (not  $\eta$ ), and  $ο$  becomes  $ου$  (not  $\omega$ ). Thus, \*θεντς gives θείς *having placed*, \*δοντς gives δούς *having given*.

#### INTERCHANGE OF QUANTITY

17. The combinations  $\bar{a}ο$  and  $\etaο$  often change to  $εω$ , and  $\eta\alpha$  to  $ε\bar{a}$ . Thus, νᾶός *temple* becomes νεός, βασιληα *king* becomes βασιλέᾶ.

15 a. Ionic regularly has  $\eta$  for original  $\bar{a}$ , even after  $\epsilon$ ,  $\iota$ , and  $\rho$ : thus γενεή, σοφίη, πρῆγμα. Not so, however, in the cases covered by § 15, 1.

## CONTRACTION OF VOWELS

18. Contraction unites into one long vowel or diphthong vowels which stand next each other in different syllables. The following are the most important rules for contraction. (Many of them admit occasional exceptions, § 715.)

1. A vowel *υ* or *ι* unites with the preceding vowel to form a diphthong. Thus, *γένε-ι* gives *γένει*, *πειθό-ι* gives *πειθοῖ*, *πρω-ι* gives *πρώ*.

2. Two like vowels unite in the common long. Thus, *γέρα-α* gives *γέρα*, *φιλέ-ητε* gives *φιλήτε*.

3. But *ε-ε* gives *ει*, and *ο-ο* gives *ου* (§ 6, 3). Thus, *φίλε-ε* gives *φίλει*, *πλό-ος* gives *πλοῦς*.

4. An *ο* sound absorbs *α*, *ε*, or *η*, and becomes *ω*. Thus, *όρά-ομεν* gives *όρώμεν*, *φιλέ-ωσι* gives *φιλωσι*, *δηλό-ητε* gives *δηλώτε*.

5. But *ε-ο* and *ο-ε* both give *ου* (§ 6, 3). Thus, *γένε-ος* gives *γένους*, *δήλο-ε* gives *δήλου*.

6. When *α* and *ε* or *η* come together, the first in order absorbs the second, and becomes long. Thus, *γένε-α* gives *γένη*, *όρά-ητε* gives *όρατε*.

19. A vowel standing before a diphthong is often contracted with the first vowel of the diphthong. The last vowel of the diphthong is regularly retained in the contracted form, but the *apparent* diphthongs *ει* and *ου* (§ 6, 3) are contracted like simple *ε* and *ο*. Thus, *τιμά-ει* gives *τιμῆ* (cf. § 5, 1), *φιλέ-ει* gives *φιλεῖ*, *τιμά-οιμι* gives *τιμῶμι*, *λύη-αι* gives *λύῆ*, but *τιμά-ειν* gives *τιμᾶν*, *τιμά-ου* gives *τιμῶ* (since *ει* and *ου* here are not real diphthongs; see § 6, 3).

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18 a. In Ionic, contraction is much less frequent than in Attic. Thus, we have *πλόος* for Attic *πλοῦς*, *γένεα* for Attic *γένη*. *Εο*, *εου*, if contracted, give *ευ* (*ποιούμεν we do for ποιέομεν*, *ποιούσι they do for ποιέουσι*), but often remain uncontracted.

1. But  $\epsilon$  or  $o$  is absorbed before  $oi$ . Thus,  $\phi\acute{\iota}\lambda\acute{\epsilon}\text{-}oi$  gives  $\phi\acute{\iota}\lambda\omicron\iota$ ,  $\delta\eta\lambda\acute{o}\text{-}oi$  gives  $\delta\eta\lambda\omicron\iota$ .

2. The contraction of both  $o\text{-}ei$  and  $o\text{-}\eta$  gives  $oi$ . Thus,  $\delta\eta\lambda\acute{o}\text{-}\epsilon i$  and  $\delta\eta\lambda\acute{o}\text{-}\eta$  both contract into  $\delta\eta\lambda\omicron\iota$ : but  $\delta\eta\lambda\acute{o}\text{-}\epsilon\iota\nu$  gives  $\delta\eta\lambda\omicron\upsilon\nu$ , since  $\epsilon i$  here is not a real diphthong (§ 6, 3).

NOTE 1. — When three successive vowels are contracted, the last two are first contracted, and with the resulting diphthong the first vowel is then contracted. Thus,  $\acute{\epsilon}\tau\acute{\iota}\mu\acute{\alpha}\epsilon\omicron$  (for  $*\acute{\epsilon}\tau\acute{\iota}\mu\alpha\epsilon\text{-}\sigma\omicron$ ) *you were being honored* contracts first into  $\acute{\epsilon}\tau\acute{\iota}\mu\acute{\alpha}\omicron\nu$ , and this in turn contracts into  $\acute{\epsilon}\tau\acute{\iota}\mu\hat{\omega}$ .

NOTE 2. — **Synizesis.** — Sometimes in poetry two vowels, without being regularly contracted, were so far united in pronunciation as to form one syllable. Thus,  $\acute{\rho}\acute{o}\lambda\epsilon\omega\varsigma$  might be pronounced as a word of two syllables,  $\text{-}\epsilon\omega$  sounding somewhat like  $\text{-}y\bar{o}$ . This is called synizesis (*setting together*).

## OMISSION OF VOWELS

20. Between two consonants a short vowel is sometimes dropped. (This is called Syncope.) Thus  $\acute{\epsilon}\sigma\tau\alpha\iota$  *shall be*, for  $\acute{\epsilon}\sigma\tau\epsilon\alpha\iota$ ;  $\acute{\eta}\lambda\theta\omicron\nu$  *came*, for  $\acute{\eta}\lambda\upsilon\theta\omicron\nu$ .

21. Between two vowels the vowels  $i$  and  $u$  are sometimes dropped. Thus,  $\pi\lambda\acute{\epsilon}\iota\text{-}\omega\nu$  *more* becomes  $\pi\lambda\acute{\epsilon}\omega\nu$ ;  $*\beta\alpha\sigma\iota\text{-}\lambda\epsilon\upsilon\text{-}\omega\nu$  becomes  $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\omega\nu$  *of kings*.

## CONSONANT CHANGES

### DOUBLED CONSONANTS

22. Attic regularly has  $\tau\tau$  in place of Ionic  $\sigma\sigma$ .

The Ionic form, however, is adopted by some of the Attic poets and earlier writers of prose.

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22 a. **Doubled Consonants in Homer.** — In Homer we frequently find a doubled consonant where Attic would have a single consonant: thus  $\acute{\epsilon}\lambda\lambda\alpha\beta\epsilon$  *took* (Attic  $\acute{\epsilon}\lambda\alpha\beta\epsilon$ ),  $\acute{\alpha}\gamma\acute{\alpha}\nu\eta\iota\phi\omicron\varsigma$  *snowy*,  $\acute{\epsilon}\delta\delta\epsilon\iota\sigma\epsilon$  *feared* (Attic  $\acute{\epsilon}\delta\epsilon\iota\sigma\epsilon$ ).

23. Whenever initial  $\rho$ , by inflection or composition, has a single vowel brought before it, the  $\rho$  is doubled: thus  $\rho\acute{\epsilon}\omega$  *flow*,  $\acute{\epsilon}\rho\rho\epsilon\iota$  *was flowing*. A diphthong, however, does not cause the  $\rho$  to be doubled: thus  $\epsilon\tilde{\upsilon}$ - $\rho\omicron\omicron\varsigma$  *fair-flowing*.

24. The  $\rho\sigma$  of earlier Attic later assimilates to  $\rho\rho$ . Thus,  $\theta\acute{\alpha}\rho\sigma\omicron\varsigma$  *courage* later becomes  $\theta\acute{\alpha}\rho\rho\omicron\varsigma$ .

## MUTES BEFORE MUTES

25. Before a lingual mute a labial or a palatal mute becomes coördinate (see § 12, 2).

For example,  $*\gamma\epsilon\gamma\rho\alpha\phi$ - $\tau\alpha\iota$  becomes  $\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$  *has been written*,  $*\lambda\epsilon\lambda\epsilon\gamma$ - $\tau\alpha\iota$  becomes  $\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$  *has been said*,  $*\acute{\epsilon}\lambda\epsilon\iota\pi$ - $\theta\eta\nu$  becomes  $\acute{\epsilon}\lambda\epsilon\iota\phi\theta\eta\nu$  *was left*,  $*\acute{\epsilon}\tau\rho\iota\beta$ - $\theta\eta\nu$  becomes  $\acute{\epsilon}\tau\rho\acute{\iota}\phi\theta\eta\nu$  *was rubbed*.

26. A lingual mute before another lingual mute is changed to  $\sigma$ . Thus,  $*\acute{\iota}\delta$ - $\tau\epsilon$  becomes  $\acute{\iota}\sigma\tau\epsilon$  *you know*,  $*\acute{\epsilon}\pi\epsilon\iota\theta$ - $\theta\eta\nu$  becomes  $\acute{\epsilon}\pi\epsilon\acute{\iota}\sigma\theta\eta\nu$  *was persuaded*.

## MUTES BEFORE LIQUIDS

27. 1. Before  $\mu$  a labial mute becomes  $\mu$ . Thus,  $*\lambda\epsilon\lambda\epsilon\iota\pi$ - $\mu\alpha\iota$  becomes  $\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$  *have been left*.

2. Before  $\mu$  a palatal mute becomes  $\gamma$ . Thus,  $*\pi\epsilon\pi\lambda\epsilon\kappa$ - $\mu\alpha\iota$  becomes  $\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$  *have been twisted*.

3. Before  $\mu$  a lingual mute becomes  $\sigma$ . Thus,  $*\pi\epsilon\pi\epsilon\iota\theta$ - $\mu\alpha\iota$  becomes  $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$  *have been persuaded*.

In many cases this doubling is to be explained by the assimilation of another consonant. Thus,  $\acute{\alpha}\gamma\acute{\alpha}\nu\eta\mu\phi\omicron\varsigma$  is for  $*\acute{\alpha}\gamma\alpha$ - $(\sigma)\mu\phi\omicron\varsigma$  and  $\acute{\epsilon}\delta\delta\epsilon\iota\sigma\epsilon$  is for  $*\acute{\epsilon}\delta$ - $(\phi)\epsilon\iota\sigma\epsilon$ .

In some words Homer has both the single and double forms: thus  $\delta\pi\acute{\iota}\sigma\sigma\omega$  and  $\delta\pi\acute{\iota}\sigma\omega$  *backward*,  $\acute{\alpha}\chi\acute{\iota}\lambda\lambda\acute{\epsilon}\upsilon\varsigma$  and  $\acute{\alpha}\chi\acute{\iota}\lambda\acute{\epsilon}\upsilon\varsigma$  *Achilles*.

MUTES BEFORE  $\sigma$ 

28. A labial mute before  $\sigma$  unites with it to form  $\psi$  (cf. § 12, 3). Thus, \*λειπ-σ becomes λείψω *shall leave*, \*φλεβ-σ becomes φλέψ *vein*, \*γραφ-σ becomes γράψω *shall write*.

29. A palatal mute before  $\sigma$  unites with it to form  $\xi$  (cf. § 12, 3). Thus, \*κορακ-σ becomes κόραξ *raven*, \*φλογ-σ becomes φλόξ *flame*, \*βηχ-σ becomes βήξ *cough*.

30. A lingual mute before  $\sigma$  is dropped. Thus, \*σωματ-σι becomes σώμασι *bodies* (dat.), \*έλπιδ-σι becomes έλπισι *hopes* (dat.), \*όρνιθ-σι becomes όρνισι *birds* (dat.).

## N BEFORE OTHER CONSONANTS

31. When  $\nu$  comes before a labial mute it changes to  $\mu$ . Thus, \*έν-πειρος becomes έμπειρος *experienced*, \*έν-φανής becomes έμφανής *visible*, \*έν-ψυχος becomes έμψυχος *living*.

32. When  $\nu$  comes before a palatal mute it changes to  $\gamma$ -nasal. Thus, \*συν-γενής becomes συγγενής *akin*, \*συν-χέω becomes συγχέω *pour together*.

33. When  $\nu$  comes before  $\lambda$ ,  $\mu$ , or  $\rho$  it is assimilated. Thus, \*έν-λειπω becomes έλλείπω *leave in*, \*έν-μενω becomes έμμένω *abide*, \*συν-ρεω becomes συρρέω *flow together*.

34. When  $\nu$  comes before  $\sigma$  it is dropped (likewise  $\nu\tau$ ,  $\nu\delta$ , and  $\nu\theta$ ; see § 30) and the preceding vowel is lengthened

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30 a. More properly a lingual mute before  $\sigma$  is first assimilated to the  $\sigma$ , and the two sigmas later become one. In Homer we often find the older form with  $\sigma\sigma$ : thus ποσ-σί *feet* (dat.), Attic ποσι (from \*ποδ-σι).

in compensation (see § 16). Thus, \* $\mu\epsilon\lambda\alpha\nu\text{-}\sigma$  becomes  $\mu\acute{\epsilon}\lambda\acute{\alpha}\varsigma$  *black*, \* $\lambda\acute{\upsilon}\sigma\text{-}\nu\sigma\iota$  becomes  $\lambda\acute{\upsilon}\nu\sigma\iota$  *they loose* (§ 16, 1). Cf. § 99.

DISAPPEARANCE OF  $\sigma$ 

35. When  $\sigma$  comes between two consonants, it is regularly dropped, and when two sigmas are brought together by inflection one of them is dropped. Thus, \* $\acute{\epsilon}\sigma\tau\alpha\lambda\text{-}\sigma\theta\epsilon$  becomes  $\acute{\epsilon}\sigma\tau\alpha\lambda\theta\epsilon$  *you have been sent*, and \* $\tau\epsilon\iota\chi\epsilon\sigma\text{-}\sigma\iota$  becomes  $\tau\epsilon\iota\chi\epsilon\sigma\iota$  *walls* (dat.).

36. When  $\sigma$  stands before a vowel at the beginning of a word, it is often changed to the rough breathing: thus  $\text{ῥ}\sigma\tau\eta\mu$  *set*, for \* $\sigma\iota\text{-}\sigma\tau\eta\mu$  (Latin *sisto*).

37. When  $\sigma$  comes between two vowels, it is regularly dropped: thus  $\gamma\acute{\epsilon}\nu\epsilon\sigma$  (contracted  $\gamma\acute{\epsilon}\nu\epsilon\upsilon\varsigma$ ) *of a race* for \* $\gamma\epsilon\nu\epsilon\sigma\text{-}\sigma\varsigma$  (Latin *generis*).

## CONSONANTS WITH VOWELS

## METATHESIS

38. A vowel and a liquid are sometimes transposed. Thus  $\theta\acute{\alpha}\rho\sigma\sigma$  and  $\theta\rho\acute{\alpha}\sigma\sigma$  *boldness*.

1. Sometimes the vowel, standing after the liquid, has its long form (§ 13):  $\tau\acute{\epsilon}\mu\text{-}\nu\omega$  *cut*, perfect  $\tau\acute{\epsilon}\text{-}\tau\mu\eta\text{-}\kappa\alpha$  *have cut*.

## CONSONANTS BEFORE I

39. The vowel  $\iota$  (which may sometimes have the value of a consonant), following certain consonants, gives rise to several changes. Thus:

35 a. In Homer the older form with  $\sigma\sigma$  is frequently kept. Thus  $\acute{\epsilon}\pi\epsilon\sigma\text{-}\sigma\iota$  *words* (dat.), Attic  $\acute{\epsilon}\pi\epsilon\sigma\iota$ .

36 a. At the beginning of several of the words enumerated in § 2 a,  $\sigma$  as well as  $\nu\alpha\upsilon$  has been lost: thus in  $\acute{\eta}\delta\acute{\upsilon}\varsigma$  *sweet*, formerly \* $\sigma\text{F}\acute{\alpha}\delta\upsilon\varsigma$  (cf. English *sweet*, Latin *sua* (*d*)*vis*);  $\delta\varsigma$  *his*, formerly \* $\sigma\text{F}\sigma\varsigma$  (cf. Latin *suus*).

1. With  $\kappa$ ,  $\chi$ ,  $\tau$ , or  $\theta$ , an  $\iota$  unites to form  $\tau\tau$  (Ionic  $\sigma\sigma$ , § 22): thus  $\phi\upsilon\lambda\acute{\alpha}\tau\tau\omega$  *guard*, for  $*\phi\upsilon\lambda\alpha\kappa-\iota\omega$ ;  $\nu\eta\tau\tau\alpha$  *duck*, for  $*\nu\eta\tau-\iota\alpha$ ;  $\theta\acute{\alpha}\tau\tau\omega\upsilon$  *quicker*, for  $*\tau\alpha\chi-\iota\omega\upsilon$  (§ 41).
2. With  $\gamma$  or  $\delta$  an  $\iota$  unites to form  $\zeta$ :  $\mu\epsilon\acute{\iota}\zeta\omega\upsilon$  *greater*, for  $*\mu\epsilon\gamma-\iota\omega\upsilon$ ;  $\acute{\epsilon}\lambda\pi\acute{\iota}\zeta\omega$  *hope*, for  $*\acute{\epsilon}\lambda\pi\iota\delta-\iota\omega$ .
3. With  $\lambda$  an  $\iota$  forms  $\lambda\lambda$ :  $\beta\acute{\alpha}\lambda\lambda\omega$  *throw*, for  $*\beta\alpha\lambda-\iota\omega$ .
4. With  $\nu$  or  $\rho$ , an  $\iota$  goes over to the preceding vowel and unites with it by contraction:  $\mu\acute{\alpha}\iota\upsilon\mu\alpha\iota$  *am mad*, for  $*\mu\alpha\nu-\iota\omicron\mu\alpha\iota$ .

#### REJECTION OR TRANSFER OF ASPIRATION

40. The Greeks tried to avoid beginning two successive syllables with a rough mute (or a rough breathing). Thus,  $\acute{\epsilon}\text{-}\tau\acute{\epsilon}\text{-}\theta\eta\nu$  and  $\acute{\epsilon}\text{-}\tau\acute{\upsilon}\text{-}\theta\eta\nu$  (instead of  $*\acute{\epsilon}\text{-}\theta\epsilon\text{-}\theta\eta\nu$  and  $*\acute{\epsilon}\text{-}\theta\upsilon\text{-}\theta\eta\nu$ ) are the aorists passive of  $\tau\acute{\iota}\theta\eta\mu\iota$  *put* and  $\theta\acute{\upsilon}\omega$  *sacrifice*.

For the imperative ending  $-\theta\iota$  (changed to  $-\tau\iota$ ) see § 233, 3; for the change of a rough mute to smooth in reduplication see § 178.

41. For the same reason, a few roots beginning with  $\theta$ , and ending in  $\phi$  or  $\chi$ , preserve the rough mute only at the beginning or the end. So, when, in the process of inflection, the rough mute at the end disappears, the smooth mute at the beginning becomes rough. For example,  $\tau\rho\iota\chi\text{-}\acute{\omicron}\varsigma$  *hair*, gen. sing., has for its nominative  $\theta\rho\acute{\iota}\xi$ ;  $\tau\rho\acute{\epsilon}\phi\omega$  *nourish* has for its future  $\theta\rho\acute{\epsilon}\psi\omega$ ; the root  $\tau\alpha\phi\text{-}$  becomes  $\theta\alpha\pi\text{-}$  in  $\theta\acute{\alpha}\pi\text{-}\tau\omega$  *bury*.

#### HIATUS

42. Hiatus occurs when a word ending in a vowel is followed by a word beginning with a vowel.

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41 a. In Ionic we sometimes find a transfer of aspiration:  $\kappa\acute{\iota}\theta\acute{\omega}\nu$  *shirt*,  $\acute{\epsilon}\nu\theta\alpha\acute{\upsilon}\tau\alpha$  *there*, for Attic  $\chi\iota\tau\acute{\omega}\nu$ ,  $\acute{\epsilon}\nu\tau\alpha\acute{\upsilon}\theta\alpha$ .



Hiatus was usually avoided in Greek by means of (1) Crasis, (2) Elision, or (3) the addition of a Movable Consonant.

## CRASIS

43. Crasis (*mingling*) is the *contraction* of a vowel or diphthong at the end of a word with a vowel or diphthong at the beginning of the next word. It is indicated by the corōnis (´) written over the contracted syllable.

Crasis in general follows the rules for contraction (§§ 18 and 19): thus *τοῦναντίον* *the contrary* for *τὸ ἐναντίον*, *ἐγὼ οἶμαι* *I suppose* for *ἐγὼ οἶμαι*, *θολμάτιον* *the cloak* for *τὸ ἱμάτιον* (cf. § 44, 4). But some exceptions occur: thus *ταῦτό* for *τὸ αὐτό*.

NOTE 1. — If the first word ends in a diphthong, its final vowel is dropped before contraction: thus *κάγαθός* for *καλ ἀγαθός*.

NOTE 2. — **Synizesis between Two Words.** — In poetry a crasis, not indicated in writing, sometimes occurs between two words, and is called synizesis (see § 19, note 2). This happens only when the first word ends in a long vowel or diphthong: thus *μὴ οὐ*, pronounced as one syllable.

NOTE 3. — **Apocope** is the cutting off of a final short vowel before a consonant. Thus *πάρ, κάτ*, for *παρά, κατά*. It affects chiefly prepositions, and is nearly confined to poetry.

## ELISION

44. Elision is the *cutting off* of a short vowel at the end of a word when the next word begins with a vowel. In place of the missing vowel an apostrophe (´) is written: thus *ἐπ' ἐμοί* *in my power*, for *ἐπὶ ἐμοί*; *ἔπτ' ἦσαν* *were seven*, for *ἐπτὰ ἦσαν*. (For the accent of *ἔπτ'* see § 66.)

1. Elision is most frequent in prepositions, conjunctions, and familiar adverbs: for example, the final vowel in *γέ, δέ, παρά, ἀλλά, μάλα, τάχα*, is frequently elided.

2. The vowel *υ* is never elided, nor is *-ι* in the dative of the third declension, nor the vowels of *τά, τί, τό*.

3. In the formation of compound words, elision occurs, but without being indicated by the apostrophe: thus *ἀπ-έχω* *keep away*, from *ἀπό* and *έχω*; *ἐπ-άνω* *on top*, from *ἐπί* and *άνω*; *ἀπ-έβην* *went away*, aorist of *ἀπο-βαίνω*.

4. Whenever by elision a smooth mute and a rough breathing are brought together, the smooth mute becomes the cognate rough mute (§ 12, 2): thus *ἀφ' ὧν* *from which*, for *ἀπό ὧν*; *καθ-ήμι* *let down*, from *κατά* and *ήμι*.

## MOVABLE CONSONANTS

45. *ν Movable*. — All words ending in *-σι*, all verbs of the third person singular ending in *-ε*, and *έστί* *is*, when they stand before a word beginning with a vowel, or at the end of a clause, regularly add a *ν* at the end. This *ν* is called *ν movable*: thus *πέμπουσι τὸν ἄνδρα* *they send the man*, but *πέμπουσιν ἄνδρα* *they send a man*; *εἶδε τὴν θάλατταν* *he saw the sea*, but *εἶδεν ὄψιν* *he saw a vision*.

46. The adverb *οὐ* before a vowel with the smooth breathing becomes *οὐκ*: thus *οὐκ εἶδον* *did not see*. Before a vowel with the rough breathing it becomes *οὐχ* (cf. § 44, 4): so *οὐχ εἰλόμην* *did not choose*.

47. The preposition *ἐξ* *out of* appears as *ἐξ* before words beginning with a vowel, and *ἐκ* before words beginning with a consonant: thus *ἐξ ἄστως* *from town*, but *ἐκ τῆς πόλεως* *from the city*.

44 a. Final *αι* in the verb endings *-μαι, -σαι, -ται, -σθαι*, are occasionally elided in Homer; so also final *οι* in *μοι* and *σοι*.

44, 2 a. Rarely Homer elides *-ι* in the dative singular of the third declension; oftener in the dative plural.

44, 4 a. Herodotus retains the smooth mute: *ἀπ' ὧν, καθ-ήμι*.

## FINAL CONSONANTS

48. The only consonants allowed to stand at the end of a Greek word are  $\nu$ ,  $\rho$ , and  $\varsigma$ .

NOTE.—Observe that words ending in  $\psi$  (=  $\pi\varsigma$ ) or  $\xi$  (=  $\kappa\varsigma$ ) do not violate this rule.

## SYLLABLES

49. In Greek, as in Latin, each single vowel or diphthong makes a separate syllable. For example, *ἰγύεια* has four syllables.

50. In dividing a word into syllables a single consonant or any combination of consonants that can begin a word is customarily written with the following vowel: thus *ἰ-κα-νός* *suitable*, *ἴ-ψο-μαι* *shall see*, *ῥά-βδος* *wand*, *κά-μνω* *labor*.

Other combinations of consonants are divided: thus *ἵπ-πος* *horse*, *ἐλ-πίς* *hope*.

51. The last syllable of a word is called the Ultima, the next to the last the Penult, and the one before the penult the Antepenult.

## QUANTITY OF SYLLABLES

52. A syllable is long by Nature when it has a long vowel or a diphthong. Thus, in *κρί-νός-μην* all the syllables are long.

53. A syllable is long by Position (or Convention) when its vowel is followed by two consonants or a double con-

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53 a. **Epic Shortening, or Half Elision.**—In Homer a diphthong or a long vowel at the end of a word is usually treated as a short syllable before a vowel at the beginning of the next word: thus *δέχθαι ἀποινα*, scanned  $\_ \cup \cup \_ \cup$ ; *ἐγὼ οὐ*, scanned  $\cup \cup \_$ .

sonant (§ 12, 3). Thus, in *δρ-τυξ quail* both syllables are long by position.

Of the two consonants one or both may be in the next word. Thus, in *ἄλλος τόπος another place* and *ἄλλο στόμα another mouth* the last syllable of the first word is long by position.

NOTE.—Observe, however, that the quantity of the *vowel* is not affected by position. The *ε* in *λέξω* is short, although the syllable in which it stands is long by “position.”

54. When a vowel naturally short is followed by a mute and a liquid (§ 12) the length of the syllable is Common, — that is, the syllable is used in verse either as long or short. Thus, in *τέκνον child*, *τυφλός blind*, *τί χρή what is to be done?* the first syllable is common.

NOTE.—The mute and the liquid must be in the same word; otherwise the syllable is long by position.

## ACCENT

55. The Greek accent consisted in a raising of the pitch of the accented syllable. It was not a *stress* accent like that of English.

53 a. In Homer even before a single liquid at the beginning of some words a syllable with a short vowel is long.

*ἀπὸ μεγάροιο* (υ \_ υ υ \_ υ) *from the hall.*

*ἔπει νιφέντι* (υ υ \_ υ υ \_ υ) *snowy mountain (dat.).*

A good many of these instances are to be explained by the loss of another consonant. Thus *νιφέντι* stands for \*(σ)νιφοέντι (cf. § 22 a).

b. In Homer one of the consonants that make the preceding syllable long may be the unwritten *tau* (τ) (see § 2 a). So *κακὸν ἔπος evil word* = *κακὸν τῆπος* (υ \_ υ υ).

54 a. In Homer a mute and a liquid almost always make the preceding syllable long: thus *τὰ πρῶτα* (\_ \_ υ) *the first.*

56. In Greek there are three kinds of accent,—the Acute (´), the Grave (`), and the Circumflex (ˆ); the last being made up of the acute and the grave.

1. Every syllable of a Greek word had an accent, but, as the grave accent is of such frequent occurrence (standing on every syllable which has not the acute or circumflex), it was not written except in the case mentioned under § 67.

2. The marks of accent were not used in early times. They were invented about 200 B.C. for the help of foreigners and of others who were studying the Greek language.

57. The marks of accent are written over the vowel of the accented syllable.

1. In case of a diphthong the accent stands over the second vowel, unless the second vowel is *ι* subscript: thus *αἰτοῖς*, *αἰτούς*; but *αἰτῶ* (cf. § 8, 2 and note).

2. When both breathing and accent belong to the same vowel, the acute or the grave accent is written after the breathing: thus *ὅλος whole*, *ὅς ἔσται who shall be*. But the circumflex accent is written above the breathing: thus *ἡγε was leading*.

3. When breathing and accent belong to a capital letter they are placed before it: thus *Ἐλλην Greek*, *Ἐλις Elis*, *Ἅιδης Hades* (cf. § 8, 1).

#### RULES FOR ACCENT

58. The circumflex accent can stand only on a syllable long by nature (§ 52); the acute may stand on a long or a short syllable.

59. The circumflex accent may stand only on one of the last two syllables of a word; the acute may stand only on one of the last three syllables.

60. Moreover, if the last syllable is long by nature (§ 52), the circumflex may stand only on the last syllable, and the acute only on one of the last two syllables.

61. A long penult followed by a short final syllable must, if it has a written accent, have the circumflex.

NOTE. — Some further special rules of accent will be given under Inflection, but the *position* of the accents on Greek words must, in general, be learned by observation.

62. Examples of accented words are :

Acute on the ultima	(called oxytone)	ὁδός.
“ “ “ penult	(called paroxytone)	ἀνθρώπων.
“ “ “ antepenult	(called proparoxytone)	ἄνθρωπος.
Circumflex on the ultima	(called perispomenon)	χωρῶν.
“ “ “ penult	(called properispomenon)	γλῶττα.

63. The diphthongs *αι* and *οι* at the end of a word have the effect of short vowels on the accent, — except in the optative mood and in the adverb *οἴκοι*: thus *χωραὶ lands*, *ἄνθρωποι men*; but *παιδεύοι*, optative of *παιδεύω educate*.

64. **Recessive Accent.** — A word is commonly said to have Recessive Accent when the written accent stands as far from the end of the word as the laws of accent (§§ 58–61) will allow. Thus, *ἐλύθην was loosed*, *ἔλθον was loosing*, *θέατρον theater*, have recessive accent.

#### ACCENT OF CONTRACTED SYLLABLES

65. When two syllables contract into one, in case either of the original syllables had a written accent (that is, the acute or the circumflex), the syllable resulting from the contraction retains a written accent; otherwise it

has the unwritten grave (§ 56, 1). Thus, *τίμά-ει* gives *τίμᾶ*, but *τίμα-ε* gives *τίμᾶ*.

1. If the first of the two syllables originally had the acute, the acute combines with the unwritten grave (§ 56, 1) of the second syllable to form the circumflex. Thus, *τίμά-ω* (i.e. *τίμά-ὠ*) gives *τίμῶ*.

2. But if the second of the two syllables had the acute, the syllable resulting from the contraction also has the acute (since it is plain that  $\backslash \prime$  will not combine into  $\wedge$ ). Thus, *έστα-ός* (i.e. *έστα-ὸς*) gives *έστῶς*.

## ACCENT OF ELIDED WORDS

66. In elision (§ 44) oxytone (§ 62) prepositions and conjunctions lose their written accent: thus *ἀλλ' έφη* but *he said*, for *ἀλλὰ έφη*; other words retain it, but on the preceding syllable: thus *επτ' ησαν* were seven, for *επτὰ ησαν*.

NOTE.—In crasis (§ 43) the first of the two words loses its written accent.

## CHANGE OF ACUTE TO GRAVE

67. Wherever a word having the acute accent on the last syllable is followed by another word in close connection, its acute changes to the grave: thus *παρά* beside, *τόν* the; but *παρά τὸν βασιλέα* to the side of the king. (For *τίς* see § 148, 1.)

68. **Anastrophe.** — A preposition of two syllables having the acute accent on the last syllable, when it follows the substantive with which it is used, or when it does the duty of a verb, shifts its written accent from the last

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68 a. In Homer (and lyric poetry) *έν*, *εις*, *έξ*, and *ὠς*, if they follow the words they modify, take an acute accent: thus *κακῶν έξ* from the base, *θεὸς ὠς* as a god.

syllable to the first: thus *τούτων πέρι* about *this*; *πάρα*, for *πάρεστι*, *it is allowed*.

## PROCLITICS

69. A few words of one syllable attach themselves so closely to the following word that they lose their own written accent. They are called Proclitics (from *προκλίνω* lean forward). They are:

The forms *ὁ, ἡ, οἱ, αἱ*, of the article *the*;

The conjunctions *εἰ* if, *ὥς* as;

The prepositions *ἐν* in, *εἰς* (ἐς) into, *ἐξ* (ἐκ, § 47) out of, *ὡς* to;

The adverb *οὐ* (οὐκ, οὐχ, § 46) not.

1. When, however, a proclitic stands at the end of a sentence, or is followed by an enclitic (§ 70, 3), it receives a written accent. Thus *φῆς, ἦ οὐ*; *do you say yes or no?* *οὐ φημι* I say no.

## ENCLITICS

70. Some words of one or two syllables attach themselves so closely to the preceding word that they give up their own written accent. These words are called Enclitics (from *ἐγκλίνω* lean upon). They are:

The pronouns *μοῦ, μοί, μέ*; *σοῦ, σοί, σέ*; *οὐ, οἶ, ἔ*, and *σφίσι*.

See however § 139, 2;

The indefinite pronoun *τις, τι* in all its forms, and the indefinite adverbs *ποῦ, πῆ, ποῖ, ποθέν, ποτέ, πῶ, πῶς*;

The present indicative of *εἰμί* am and *φημί* say, except the second persons singular, *εἶ, φῆς*. (For the accent of *ἐστί* see § 262, 1);

The particles *γέ, τέ, τοί, πέρ*.

1. If the word preceding an enclitic has the acute accent on either of the last two syllables, or the circumflex



on the last syllable, its accent remains unchanged: thus *ἀνήρ τις a man, λόγων τινῶν (§ 71, 4) of some words, χωρῶν τινῶν of some lands.*

2. If the word preceding an enclitic has the acute accent on the antepenult, or the circumflex on the penult, it adds an acute accent on the last syllable: thus *ἄνθρωποι τινες some men, γλῶττά τις a tongue.*

3. A proclitic (§ 69) before an enclitic takes an acute accent: thus *εἴ τις if anybody, οὐ φασι they deny* (see § 69, 1).

4. If several enclitics follow each other, the last alone remains without written accent; each of the others receives an acute accent from the following enclitic: thus *εἴ πού τις τινα [ἴδοι] if anybody [should see] anybody anywhere.*

**71. Accent of Enclitics Retained.**— Enclitics retain their own accent:

1. When they begin a sentence, as *εἰσὶν ἄνδρες there are men*;
2. When they are emphatic, as *ἀλλὰ σὲ λέγω but you I mean*;
3. When the vowel which would be affected by the enclitic has been elided (§ 44), as *ταῦτ' ἐστὶ, for ταῦτά ἐστι, this is*;
4. When an enclitic of two syllables follows a word which has the acute accent on the penult, as *ἀνθρώπου τινός of a man.*

NOTE.— Some words are so frequently combined with an enclitic that the combination comes to be regarded as one word. Thus, *ὥστε so that* (ὥς + τε), *καίτοι although* (καί + τοι), *οὔτινος of whomsoever* (οὐ + τινος), are not exceptions to the rule of accent given in §§ 59 and 61.

## PUNCTUATION

72. The Greek marks of punctuation are the period (.), colon (:), comma (,), and mark of interrogation (;).

The colon is a point above the line, and it takes the place of the English colon and semicolon.

NOTE. — The ancient Greeks seldom used any marks of punctuation, but wrote their words continuously. Thus ΕΔΟΞΕΝΤΗ ΒΟΥΛΗΚΑΙΤΩΙΔΗΜΩΙ = ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ *It was voted by the Senate and the People.*

## ANCIENT GREEK WRITING ON STONE

(Of the Fifth Century B.C.)



ΓΥΝΑΙΚΟΣ | ΑΓΑΘΗΣ ΜΝ | ΗΜΑΤΟΔΕ

*γυναικὸς ἀγαθῆς μνημα τὸδε*  
*a good wife's monument (is) this.*

## INFLECTION

**73.** Inflection is a change in the form of a word to indicate its relation to other words.

1. In inflection a part of the word remains the same, and is called the Stem. Thus, the stem of *ἄνθρωπος man* is *ἄνθρωπο-*, and *-ς* is the ending of the nominative case; in *ἔ-λῦε he was loosing*, *λῦε-* is a stem of the present system, and *έ-* is a prefix denoting past time. (See also § 163.) Some words, in their inflection, show more than one form of stem.

2. The inflection of Nouns (Substantives and Adjectives) and Pronouns is called Declension; the inflection of Verbs is called Conjugation.

## NOUNS

### (SUBSTANTIVES AND ADJECTIVES)

**74. Gender, Number, and Case.** — There are in Greek  
Three GENDERS : Masculine, Feminine, and Neuter;  
Three NUMBERS : Singular, Dual, and Plural;  
Five CASES : Nominative, Genitive, Dative, Accusative,  
and Vocative.

NOTE 1. — The dual number refers to two objects. It has but two forms, one for the nominative, accusative, and vocative, the other for the genitive and dative.

NOTE 2. — The vocative in the plural is always like the nominative; in the singular it is often so.

NOTE 3. — Neuter words always have the nominative and vocative like the accusative; in the plural these cases always end in *-α* (at least before contraction).

**75. Declensions.** — There are in Greek three declensions of nouns, classed according to the endings of the stems. The First Declension has stems ending in  $-\tilde{\alpha}$ , the Second Declension has stems ending in  $-o$ . These two together are sometimes called the Vowel Declension. The Third Declension has mostly stems ending in a consonant (see § 93) and is called the Consonant Declension.

**76. Case Endings.** — The case endings of the vowel and the consonant declension have many points in common, as may be seen from the following table: —

	VOWEL DECLENSION			CONSONANT DECLENSION		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Sing. Nom.	-ς	none	-ν	-ς or none	none	none
Gen.	-ιο	-ς	-ιο	-ος		-ος
Dat.	ι		-ι	-ι		-ι
Acc.	-ν		-ν	-ν or -α		none
Voc.	none		-ν	none		none
Dual N.A.V.	none		none	-ε		-ε
G.D.	-ιν		-ιν	-οιν		-οιν
Plur. N.V.	-ι		-α	-εις		-α
Gen.	-ων		-ων	-ων		-ων
Dat.	-ισι, -ις		-ισι, -ις	-σιν		-σιν
Acc.	-νς		-α	-νς or -ας		-α

**76 a.** Homer sometimes uses also  $-\thetaεν$  as an ending of the genitive singular: thus  $\acute{\alpha}\pi\delta$  Τροίηθεν from Troy,  $\acute{\epsilon}\xi$  ἀλόθεν out of the sea.

**b.** For the dative plural of the consonant declension Homer uses also the ending  $-\epsilonσσι$ . (See § 99 a.)

**c. Epic Case Ending  $-\phiι(ν)$ .** — Epic poetry has a peculiar case ending,  $-\phiι(ν)$ , which serves as genitive or dative either singular or plural: thus βιη-φι with violence,  $\acute{\alpha}\pi'$  ὄχησ-φι from the car,  $\pi\alpha\rho\acute{\alpha}$  ναῦ-φιν beside the ships.

**NOTE.—Locative Case.**—There are in Greek some relics of a Locative Case, confined mostly to names of places. The ending of the locative in the singular is *-ι* and in the plural *-σι*: thus Πύθοι at *Pytho* (*Delphi*), οἶκοι at *home*, Ἄργεϊ at *Argos*, Ἀθήνησι at *Athens*.

**77. Accent in Declension.**—1. The written accent of a noun, throughout its declension, remains on the same syllable as in the nominative singular, or as near that syllable as the general laws of accent will allow: thus ἄνθρωπος *man*, acc. sing. ἄνθρωπον, nom. plur. ἄνθρωποι, but gen. sing. ἀνθρώπου (§ 60), dat. plur. ἀνθρώποις; ὄνομα *name*, gen. sing. ὀνόματος (§ 59), gen. plur. ὀνομάτων (§ 60).

2. In the genitive and dative of all numbers a long final syllable, if it has written accent, has the circumflex: thus ποταμός *river*, dat. sing. ποταμῷ; πούς *foot*, gen. plur. ποδῶν.

## SUBSTANTIVES

### GENERAL RULES FOR GENDER

**78. 1. MASCULINE** are names of Males, of Winds, of Rivers, and of Months.

2. **FEMININE** are names of Females, and most names of Lands, Islands, Towns, Trees, and Abstract Ideas.

3. **NEUTER** are most Diminutives (§ 283) and most names of Fruits.

**NOTE.—Common Gender.**—Some names of beings may be used either as masculine or feminine, as occasion requires: Thus, παῖς *child* may be masculine or feminine, and may mean *boy* or *girl*.

**79.** It is customary to indicate the gender of Greek words by means of the article (§ 144): ὁ for masculine, ἡ for feminine, and τό for neuter.

## FIRST DECLENSION

(THE *-a* DECLENSION)

80. Words of the first declension are feminine or masculine. They have stems ending in *ā*. In many of the forms this *ā* is shortened or disguised.

## A. FEMININES

81. The feminines form two classes: (1) those ending in *-ā* or *-η*, and (2) those ending in short *-a*.

They are declined as follows:

	FIRST CLASS		SECOND CLASS	
	ἡ χῶρᾱ <i>land.</i> (stem χωρᾱ-)	ἡ τιμῆ <i>honor.</i> (stem τῖμᾱ-)	ἡ γέφυρα <i>bridge.</i>	ἡ γλώττα <i>tongue.</i> (stem γλωττᾱ-)
	SINGULAR		SINGULAR	
Nom.	χῶρᾱ	τιμῆ	γέφυρα	γλώττα
Gen.	χῶρᾱς	τιμῆς	γεφύρας	γλώττης
Dat.	χῶρᾱ̄	τιμῆ̄	γεφύρᾱ̄	γλώττη
Acc.	χῶρᾱ-ν	τιμῆ-ν	γέφυρα-ν	γλώττα-ν
Voc.	χῶρᾱ	τιμῆ	γέφυρα	γλώττα
	DUAL		DUAL	
N.A.V.	χῶρᾱ	τιμᾶ	γεφύρᾱ	γλώττᾱ
G.D.	χῶραιν	τιμαῖν	γεφύραιν	γλώτταιν
	PLURAL		PLURAL	
N.V.	χῶραι	τιμαί	γέφυραι	γλώτται
Gen.	χωρῶν	τιμῶν	γεφύρων	γλωττῶν
Dat.	χῶραις	τιμαῖς	γεφύραις	γλώτταις
Acc.	χῶρας	τιμᾶς	γεφύρας	γλώττας

Other examples of the first class are: *ἡμέρᾱ day* (gen. sing. *ἡμέρᾱς*, nom. plur. *ἡμέραι*), *σκιά shadow* (gen. sing. *σκιάς*, nom. plur. *σκιαί*), *πύλη gate* (gen. sing. *πύλης*, nom. plur. *πύλαι*), *γνώμη judgment* (gen. sing. *γνώμης*, nom. plur. *γνώμαι*).

Other examples of the second class are: *μοῖρα fate* (gen. sing. *μοίρᾱs*, nom. plur. *μοίραι*), *δόξα opinion* (gen. sing. *δόξης*, nom. plur. *δόξαι*), *τράπεζα table* (gen. sing. *τραπέζης*, nom. plur. *τράπεζαι*).

**82.** Observe that the second class has short *-a* in the final syllable of three cases of the singular — nominative, accusative, and vocative. The first class, on the other hand, has a long vowel (*ā* or *η*) in the final syllable throughout the singular.

**83.** All words of the first class originally ended in *-ā*. This *ā* is retained if immediately preceded by *ε*, *ι*, or *ρ* (cf. § 15); thus *γενεά̄*, *σοφίᾱ*, *χώρᾱ*. Otherwise it is changed to *η* throughout the singular: thus *τιμή* (formerly *τιμά̄*).

1. In the genitive and dative singular of words of the second class, the use of *ā* or *η* is determined by the same rule: thus *γεφύρᾱs* (because *ρ* precedes the *ā*), but *γλώττης*.

**84.** The Genitive Plural of the first declension always has the circumflex accent on the last syllable, because *-ōν* is contracted from *-ā-ων* (originally *\*-ā-σων*; cf. § 37, and the Latin ending *-arum* in *stellarum*): thus *χωράων* for *χωρά̄-ων*.

NOTE. — In the accusative plural *-ας* is for *-āvs* (§ 34).

**83 a.** In Ionic long *ā* of the singular of the first declension is always changed to *η*: e.g., *χώρη*, *γενεή*, *σοφίη*, *μοίρηs*, for Attic *χώρᾱ*, *γενεά̄*, *σοφίᾱ*, *μοίρᾱs* (see § 15 a).

**84 a.** In the genitive plural Homer has the older form *-άων* (*πυλάων*) and rarely the Ionic *-έων* (*πυλέων*). Cf. § 17.

**b.** In the dative plural Ionic has *-ησι* (*γλώσσησι*); Homer uses also, though rarely, *-ηs* (*πέτρηs* to *rocks*).

## B. MASCULINES

85. The masculines have the case ending  $-s$  in the nominative singular. They are declined as follows:

	ὁ νεᾶνιάς <i>young man.</i> (stem νεᾶνιά-)	ὁ πολίτης <i>citizen.</i> (stem πολῖτᾶ-)	ὁ Ἀτρείδης <i>son of Atreus.</i> (stem Ἀτρείδᾶ-)
	SINGULAR		
Nom.	νεᾶνιά- <b>s</b>	πολίτῃ- <b>s</b>	Ἀτρείδῃ <b>s</b>
Gen.	νεᾶνίου	πολίτου	Ἀτρείδου
Dat.	νεᾶνίᾳ	πολίτῃ	Ἀτρείδῃ
Acc.	νεᾶνιά- <b>v</b>	πολίτῃ- <b>v</b>	Ἀτρείδῃ- <b>v</b>
Voc.	νεᾶνιά	πολίτα	Ἀτρείδῃ
	DUAL		
N.A.V.	νεᾶνιά	πολίτᾶ	Ἀτρείδᾶ
G.D.	νεᾶνίαι <b>v</b>	πολίται <b>v</b>	Ἀτρείδαι <b>v</b>
	PLURAL		
N.V.	νεᾶνίαι	πολίται	Ἀτρείδαι
Gen.	νεᾶνίων	πολίτῶ <b>v</b>	Ἀτρείδῶ <b>v</b>
Dat.	νεᾶνίαι <b>s</b>	πολίται <b>s</b>	Ἀτρείδαι <b>s</b>
Acc.	νεᾶνιά <b>s</b>	πολίτᾶ <b>s</b>	Ἀτρείδᾶ <b>s</b>

Other examples for declension are *ταμιάς* *steward* (like *νεᾶνιάς*), *στρατιώτης* *soldier* (like *πολίτης*), *κριτής* *judge* (gen. sing. *κριτοῦ*, voc. *κριτά*, nom. plur. *κριταί*), *Κρονίδης* *son of Kronos* (like *Ἀτρείδης*, but nom. plur. *Κρονίδαι*).

86. In the last syllable of the singular  $\bar{a}$  is retained after  $\epsilon$ ,  $\iota$ , and  $\rho$  (§ 15); otherwise it changes to  $\eta$ . Compare § 83.

87. The vocative singular of words in  $-ης$ , like *Ἀτρείδης*, ends in  $-\eta$ ; but all words in  $-της$ , and compound nouns

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85 a. In some masculine words Homer has  $-ρα$  for  $-της$ , e.g. *ἵπποτα* = *ἵπποτης* *horseman* (cf. Latin *poeta*, Greek *ποιητής*).



and names of nationality in *-ης* have short *-a* in the vocative: thus *πολίτα*, voc. of *πολίτης citizen*; *σιτοπῶλα*, voc. of *σιτοπῶλης grain seller*; *Πέρσα*, voc. of *Πέρσης Persian*.

NOTE.—The ending *-ov* of the genitive singular is borrowed bodily from the second declension (cf. § 87 a).

88. In some words *-ea* (or *-aa*) is contracted to *-ā* or *-η*. All cases then have the circumflex (§ 65, 1). Such words are declined as follows:

	ἡ <i>μνᾶ mina.</i>	ἡ <i>γῆ land.</i>	ὁ <i>Ἑρμῆς Hermes.</i>
	(stem <i>μνᾶ-</i> for <i>μναᾶ-</i> )	(stem <i>γη-</i> for <i>γεᾶ</i> or <i>γαᾶ</i> )	(stem <i>Ἑρμη-</i> for <i>Ἑρμαᾶ-</i> )
	SINGULAR		
Nom.	<i>μνᾶ</i>	<i>γῆ</i>	<i>Ἑρμῆς</i>
Gen.	<i>μνᾶς</i>	<i>γῆς</i>	<i>Ἑρμοῦ</i>
Dat.	<i>μνῆ</i>	<i>γῆ</i>	<i>Ἑρμῆ</i>
Acc.	<i>μνᾶ-ν</i>	<i>γῆ-ν</i>	<i>Ἑρμῆ-ν</i>
Voc.	<i>μνᾶ</i>	<i>γῆ</i>	<i>Ἑρμῆ</i>
	DUAL		
N.A.V.	<i>μνᾶ</i>	<i>γᾶ</i>	<i>Ἑρμᾶ</i>
G.D.	<i>μναίν</i>	<i>γαίν</i>	<i>Ἑρμαίν</i>
	PLURAL		
N.V.	<i>μναί</i>	<i>γαί</i>	<i>Ἑρμαί</i>
Gen.	<i>μνῶν</i>	<i>γῶν</i>	<i>Ἑρμῶν</i>
Dat.	<i>μναίς</i>	<i>γαίς</i>	<i>Ἑρμαίς</i>
Acc.	<i>μνᾶς</i>	<i>γᾶς</i>	<i>Ἑρμᾶς</i>

So also is declined *Βορρᾶς* (for *Βορέᾶς* with irregular *-pp-*) *north wind*, in the singular only.

87 a. In the genitive singular masculine, Homer has the earlier (and proper) form *-ᾶο* (*Ἄρπειδᾶο*), and sometimes the Ionic form *Ἄρπειδεω*, the accent remaining as in the original form (see § 17).

88 a. The Ionic generally has the uncontracted forms; thus *Βορέης*, *Ἑρμέῃ* for Attic *Βορρᾶς*, *Ἑρμῆ*.

## SECOND DECLENSION

89. Words of the Second Declension are nearly all masculine or neuter. The few feminines are declined like the masculines. The stems end in *o*.

The nominative singular of masculines and feminines ends in *-os*. The nominative, vocative, and accusative of neuters are alike, and they end in the singular in *-ον*, and in the plural in *-α*.

90. Words of the second declension are inflected as follows :

	ὁ λόγος <i>word.</i>	ὁ (or ἡ) ἄνθρωπος <i>man.</i>	ἡ ὁδός <i>road.</i>	τὸ δῶρον <i>gift.</i>
	(stem λογο-)	(stem ἀνθρωπο-)	(stem ὁδο-)	(stem δωρο-)
	SINGULAR			
Nom.	λόγος	ἄνθρωπος	ὁδός	δῶρον
Gen.	λόγου	ἀνθρώπου	ὁδοῦ	δώρου
Dat.	λόγῳ	ἀνθρώπῳ	ὁδῷ	δώρῳ
Acc.	λόγον	ἄνθρωπον	ὁδόν	δῶρον
Voc.	λόγε	ἄνθρωπε	ὁδέ	δῶρον
	DUAL			
N.A.V.	λόγω	ἀνθρώπῳ	ὁδῷ	δώρῳ
G.D.	λόγοιν	ἀνθρώποιν	ὁδοῖν	δώροιν
	PLURAL			
N.V.	λόγοι	ἄνθρωποι	ὁδοί	δῶρα
Gen.	λόγων	ἀνθρώπων	ὁδῶν	δώρων
Dat.	λόγοις	ἀνθρώποις	ὁδοῖς	δώροις
Acc.	λόγους	ἀνθρώπους	ὁδούς	δῶρα

90 a. In the genitive singular Homer has *-οιο*, *-οο* (rarely), and *-ου*: thus *πολέμοιο*, *πολέμοο*, *πολέμου* of *war*.

b. In the genitive and dative dual Homer has *-οιν* for Attic *οιν*: thus *ἵπποιιν*, from *ἵππος* *horse*.

c. In the dative plural Homer usually has *-οισι*; Herodotus always has it: thus *ἀνθρώποισι* *to men*.

So also are declined *νόμος law* (gen. sing. *νόμου*, nom. plur. *νόμοι*), *κίνδυνος danger*, *ταύρος bull* (nom. plur. *ταύροι*), *ποταμός river*, *στρατηγός general*, *νήσος* (fem.) *island*, *μέτρον measure*, *ἕματιον cloak*.

CONTRACT SUBSTANTIVES OF THE SECOND DECLENSION

91. Words which have stems ending in *-oo* and *-eo* undergo contraction in accordance with the rules given in §§ 18 and 19. They are thus declined :

<p>ὁ νοῦς <i>mind</i>. (stem νοο-)</p>	<p>ὁ περίπλους <i>voyage around</i>, <i>circumnavigation</i>. (stem περιπλοο-)</p>	<p>τὸ ὄστον <i>bone</i>. (stem ὄστω-)</p>
SINGULAR		
<p>Nom. νοῦ-ς (νόο-ς)</p>	<p>περίπλου-ς (περίπλοο-ς)</p>	<p>ὄστοῦ-ν (ὄστέο-ν)</p>
<p>Gen. νοῦ (νόου)</p>	<p>περίπλου (περιπλόου)</p>	<p>ὄστοῦ (ὄστέου)</p>
<p>Dat. νῷ (νόῳ)</p>	<p>περίπλω (περιπλόῳ)</p>	<p>ὄστω (ὄστέῳ)</p>
<p>Acc. νοῦ-ν (νόο-ν)</p>	<p>περίπλου-ν (περίπλοο-ν)</p>	<p>ὄστοῦ-ν (ὄστέο-ν)</p>
<p>Voc. νοῦ (νόε)</p>	<p>περίπλου (περίπλοε)</p>	<p>ὄστοῦ-ν (ὄστέο-ν)</p>
DUAL		
<p>N.A.V. νό (νόῳ)</p>	<p>περίπλω (περιπλόῳ)</p>	<p>ὄστώ (ὄστέῳ)</p>
<p>G.D. νοῖν (νόοιν)</p>	<p>περίπλοιν (περιπλόοιν)</p>	<p>ὄστοῖν (ὄστέοιν)</p>
PLURAL		
<p>N.V. νοῖ (νόοι)</p>	<p>περίπλοι (περίπλοοι)</p>	<p>ὄστώ (ὄστέα)</p>
<p>Gen. νόων (νόων)</p>	<p>περίπλων (περιπλόων)</p>	<p>ὄστών (ὄστέων)</p>
<p>Dat. νοῖς (νόοις)</p>	<p>περίπλοις (περιπλόοις)</p>	<p>ὄστοις (ὄστέοις)</p>
<p>Acc. νοῦς (νόους)</p>	<p>περίπλους (περιπλόους)</p>	<p>ὄστώ (ὄστέα)</p>

So also are declined ὁ ῥοῦς (*ῥόος*) *stream*, τὸ κανοῦν (*κάνεον*, cf. § 118, 3) *basket*.

1. Observe that the contraction of ὄστώ is contrary to the rule of § 18, 6.

2. Observe that the nominative dual, if it has written accent on the last syllable, has the acute (contrary to § 65, 1): thus νό (irregularly from νόῳ).

3. Observe that contracted compounds have recessive accent (§ 64) in spite of the contraction: thus *περίπλω* (for *περιπλώω*), *εὔνοι* (for *εὔνοοι*) *kindly disposed*. But the written accent almost never goes back of the syllable on which it stood in the nominative singular (§ 77): thus *περίπλοι* (not *πέριπλοι*).

## STEMS IN -ω-

## ATTIC SECOND DECLENSION

92. To the second declension belong also a few words whose stems end in ω. They are thus declined:

ὁ νεώς *temple*. (stem νεω-)

SINGULAR	DUAL	PLURAL
Nom. νεώ-ς		Nom. νεή
Gen. νεώ	N.A.V. νεώ	Gen. νεών
Dat. νεή	G.D. νεήν	Dat. νεής
Acc. νεώ-ν		Acc. νεώς
Voc. νεώς		Voc. νεή

So also *λεώς people*, *κάλωσ cable*.

1. Observe that the genitive and dative, when they have written accent on the last syllable, take the acute, contrary to § 77, 2.

2. Many of these words were produced by an interchange of quantity (§ 17), *āo* becoming *εω*: thus *λεώς* from *λαῶς*. In such words the long vowel at the end does not affect the position of the accent (cf. § 60): thus *Μενέλεωσ Menelaus* (from *Μενέλαοσ*).

3. Some words have no *ν* in the accusative singular. Thus *λαγώς hare* has acc. sing. *λαγώ* and *λαγών*; *ἔωσ dawn* has only *ἔω*.

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92 a. This form of declension is confined almost wholly to Attic. In Ionic most of these words follow the ordinary second declension. So, for Attic *λεώς, νεώς, κάλωσ, λαγώς*, Ionic has *λαῶσ, νηῶσ, κάλωσ, λαγωῶσ* or *λαγῶσ*.

## THIRD DECLENSION

**93.** Words of the Third (or Consonant) Declension have stems ending in a consonant, or in a vowel ( $\iota$  or  $\upsilon$ ) which may sometimes be sounded as a consonant. A few stems appear to end in  $o$  (but see §§ 112, 113).

1. The stem of words of this declension may usually be found by dropping the ending  $-os$  of the genitive singular.

**94. Gender.** — The gender of words of the third declension must usually be learned by observation, but a few general rules may be given.

1. Stems ending in a labial or a palatal mute are never neuter.

2. MASCULINE are stems ending in  $\epsilon\nu$ ,  $\nu\tau$ ,  $\eta\tau$  (except those in  $-\tau\eta\tau$ ),  $\omega\tau$ , and  $\rho$  (except those in  $-\alpha\rho$ ).

3. FEMININE are stems ending in  $\tau\eta\tau$ ,  $\delta$ ,  $\theta$ ,  $\iota$  (with nom. in  $-\iota\varsigma$ ), and  $\upsilon$  (with nom. in  $-\upsilon\varsigma$ ).

4. NEUTER are stems ending in  $\alpha\rho$ ,  $\alpha\sigma$ ,  $\alpha\tau$ ,  $\epsilon\sigma$  (with nom. in  $-os$ ), and  $\upsilon$  (with nom. in  $-u$ ).

## FORMATION OF CASES

**95. Neuters.** — Neuter words of the third declension regularly have the nominative, accusative, and vocative singular like the simple stem. A final  $\tau$  is dropped (§ 48): thus  $\sigma\acute{\omega}\mu\alpha$  (stem  $\sigma\omega\mu\alpha\tau$ ) *body*.

**96. Masculine and Feminine Nominative Singular.** — Most masculine and feminine words of the third declension form the nominative by adding  $-\varsigma$  to the stem. For the euphonic change which may follow, see §§ 28–30, 34: thus  $\kappa\lambda\acute{\iota}\mu\alpha\xi$  (for  $*\kappa\lambda\iota\mu\alpha\kappa\varsigma$ ) *ladder* (cf. Latin *dux, ducis*).

1. But stems in  $-\nu$ -,  $-\rho$ -,  $-\sigma$ -, and  $-\nu\tau$ - regularly have in the nominative only the simple stem with a long vowel

(§ 13): thus λιμήν (λιμεν-) *harbor*, ῥήτωρ (ῥητορ-) *orator*, Σωκράτης (Σωκρατεσ-) *Socrates*, λέων (λεοντ-) *lion* (§ 48).

NOTE.—Some of these words retain the long vowel of the nominative throughout their declension: thus Ἕλλην *Greek*, gen. Ἑλληνος, etc.; χειμῶν *winter*, gen. χειμῶνος, etc.

**97. Accusative Singular.**—The accusative singular of masculine and feminine words adds *-α* to consonant stems and *-ν* to vowel stems: thus ποῦς *foot* (stem ποδ-), accus. sing. πόδα; but πόλις *city* (stem πολι-), accus. sing. πόλιν. (Cf. § 14, 2 note.)

1. But stems of more than one syllable ending in *ιτ* or *ιδ*, without written accent on the last syllable, almost always drop the final mute and take the ending *ν*: thus ἔρις *strife* (stem ἐριδ-), accus. sing. ἔριν.

**98. Vocative Singular.**—The vocative singular is regularly the mere stem: thus δαίμων *divinity*, voc. δαίμον (stem δαιμον-); γέρον *old man*, voc. γέρον (stem γεροντ-, see § 48).

1. But masculine and feminine words which form their nominative singular without *ς* (§ 96, 1), when they have written accent on the last syllable, and *all other mute stems* (except those in *-ιδ*-), use the nominative singular as vocative: thus ποιμήν (stem ποιμεν-) *shepherd*, voc. ποιμήν; φύλαξ (stem φυλακ-) *watchman*, voc. φύλαξ (but ἐλπὶς (stem ἐλπιδ-), voc. ἐλπί).

**99. Dative Plural.**—When *ν* alone is dropped before the ending *-σι* of the dative plural (§ 34), the preceding

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**99 a.** In the dative plural Homer has *-σι(ν)* and *-εσσι(ν)*, sometimes *-σσι(ν)* after vowels. Thus he has ποσσί (\*ποδ-σι), ποσί, and πῶδεσσι *with feet*, νέκυ-σσι *to corpses*. Very rarely we find *-εσι*: χεῖρ-εσι *with hands*.

**b.** In the genitive and dative dual Homer has *-οιν* for Attic *-ων*. Thus ποδοῖν *of or with two feet*.

vowel remains unchanged, contrary to § 34: thus *ποιμέσι to shepherds*, for \**ποιμεν-σι*; *δαίμοσι to divinities*, for \**δαιμον-σι*.

1. But when *ντ* is dropped, the preceding vowel is lengthened: thus *λέουσι to lions*, for \**λεοντ-σι*; *πᾶσι to all*, for \**παντ-σι*.

**100. Special Rule of Accent.**— Words with stems of one syllable in the third declension regularly have the written accent on the last syllable of the genitive and dative of all numbers. If the last syllable is long, it receives the circumflex (§ 77, 2): thus *πούς foot*, gen. sing. *ποδός*, gen. plur. *ποδῶν*, dat. plur. *ποσί*.

NOTE.— For exceptions see *δαῖς* (§ 115, 5), *δμῶς* (§ 115, 7), *οὔς* (§ 115, 18), *παῖς* (§ 115, 19), *πᾶς* (§ 125, 2), *Τρώς* (§ 115, 23), and *ῶν* (§ 129, 3).

CONSONANT STEMS

**101. Labial and Palatal Stems.**— Stems ending in a labial or palatal mute are thus declined:

	ὁ φύλαξ <i>watchman.</i>	ἡ φάλαγξ <i>phalanx.</i>	ἡ θρίξ <i>hair.</i>	ὁ κλώψ <i>thief.</i>	ἡ φλέψ <i>vein.</i>
	(stem φυλακ-)	(stem φαλαγγ-)	(stem τριχ-)	(stem κλωπ-)	(stem φλεβ-)
	SINGULAR				
Nom.	φύλαξ	φάλαγξ	θρίξ	κλώψ	φλέψ
Gen.	φύλακ-ος	φάλαγγ-ος	τριχ-ός	κλωπ-ός	φλεβ-ός
Dat.	φύλακ-ι	φάλαγγ-ι	τριχ-ί	κλωπ-ί	φλεβ-ί
Acc.	φύλακ-α	φάλαγγ-α	τριχ-α	κλώπ-α	φλέβ-α
Voc.	φύλαξ	φάλαγξ	θρίξ	κλώψ	φλέψ
	DUAL				
N. A. V.	φύλακ-ε	φάλαγγ-ε	τριχ-ε	κλώπ-ε	φλέβ-ε
G. D.	φυλάκ-οιν	φαλάγγ-οιν	τριχ-οῖν	κλωπ-οῖν	φλεβ-οῖν
	PLURAL				
N. V.	φύλακ-ες	φάλαγγ-ες	τριχ-ες	κλώπ-ες	φλέβ-ες
Gen.	φυλάκ-ων	φαλάγγ-ων	τριχ-ῶν	κλωπ-ῶν	φλεβ-ῶν
Dat.	φύλαξι	φάλαγγι	θρίξι	κλωψί	φλεψί
Acc.	φύλακ-ας	φάλαγγ-ας	τριχ-ας	κλώπ-ας	φλέβ-ας

So also are declined ὁ Αἰθίοψ (stem Αἰθιοψ-) *Aethiopian*, ὁ χάλυψ (stem χαλυβ-) *steel*, ἡ κλίμαξ (stem κλίμακ-) *ladder*, ἡ μᾶστιξ (stem μαστίγ-) *whip*, ὁ ὄνυξ (stem ὄνυχ-) *claw*.

1. For the ξ and ψ in the nominative singular and dative plural see §§ 28 and 29. For the vocative singular see § 98, 1. For the change of θ to τ in θρίξ see § 41.

**102. Lingual Stems.**—Stems ending in a lingual mute are thus declined :

## MASCULINE AND FEMININE

	ὁ θής <i>serf.</i> (stem θητ-)	ἡ ἐλπίς <i>hope.</i> (stem ἐλπίδ-)	ἡ ἔρις <i>strife.</i> (stem ἐριδ-)	ἡ νύξ <i>night.</i> (stem νυκτ-)	ὁ γέρον <i>old man.</i> (stem γεροντ-)
SINGULAR					
Nom.	θής	ἐλπίς	ἔρις	νύξ	γέρον
Gen.	θητ-ός	ἐλπίδ-ος	ἐριδ-ος	νυκτ-ός	γέροντ-ος
Dat.	θητ-ί	ἐλπίδ-ι	ἐριδ-ι	νυκτ-ί	γέροντ-ι
Acc.	θητ-α	ἐλπίδ-α	ἔριν	νύκτ-α	γέροντ-α
Voc.	θής	ἐλπί	ἔρι	νύξ	γέρον
DUAL					
N.A.V.	θητ-ε	ἐλπίδ-ε	ἐριδ-ε	νύκτ-ε	γέροντ-ε
G.D.	θητ-οῖν	ἐλπίδ-οῖν	ἐριδ-οῖν	νυκτ-οῖν	γερόντ-οῖν
PLURAL					
N.V.	θητ-ες	ἐλπίδ-ες	ἐριδ-ες	νύκτ-ες	γέροντ-ες
Gen.	θητ-ῶν	ἐλπίδ-ων	ἐριδ-ων	νυκτ-ῶν	γερόντ-ων
Dat.	θησί	ἐλπίσι	ἐρισι	νυξί	γέρουσι
Acc.	θητ-ας	ἐλπίδ-ας	ἐριδας	νύκτ-ας	γέροντ-ας

So also are declined ὁ ἔρωσ (stem ἐρωτ-) *love*, ἡ ἐσθής (stem ἐσθητ-, gen. sing. ἐσθήτος) *clothing*, ἡ λαμπάς (stem λαμπαδ-, gen. sing. λαμπάδος) *torch*, ἡ χάρις (stem χαριτ-)

**102 a.** In Ionic a few stems in -ωτ- have forms without τ (cf. § 103, 2 a). Thus χρώς *skin*, gen. sing. χροός, dat. χροί, acc. χροά; ἰδρώς *sweat*, dat. sing. ἰδρῶ.



*favor*, ὁ γίγῆς (stem γιγαντ-) *giant*, ὁ λέων (stem λεοντ-) *lion*, ὁ ὀδούς (stem ὀδοντ-, gen. sing. ὀδόντος) *tooth* (the nominative singular is formed contrary to § 96, 1).

1. For the dropping of τ (and ντ), δ, or θ before σ in the nominative singular and dative plural see § 30. For the dative plural of stems in -ντ- (like γέρουσι) see § 99, 1. For the vocative singular see § 98, 1. For the accusative singular of stems in -ιτ- and -ιδ- (χάριν, ἔριν) see § 97, 1.

103.

NEUTER

τὸ σῶμα *body* (stem σωματ-)

SINGULAR	DUAL	PLURAL
Nom. σῶμα		Nom. σώματ-α
Gen. σώματ-ος	N. A. V. σώματ-ε	Gen. σωματ-ων
Dat. σώματ-ι	G. D. σωματ-οιν	Dat. σώμασι
Acc. σῶμα		Acc. σώματ-α
Voc. σῶμα		Voc. σώματ-α

So also are declined στόμα (stem στοματ-) *mouth*, ὄνομα (stem ὄνοματ-) *name*, μέλι (stem μελιτ-) *honey*, γάλα (stem γαλακτ-) *milk* (§ 48).

1. A few words form their nominative from a stem in -ρ- (§ 73, 1): thus ἥπαρ (gen. sing. ἥπατ-ος) *liver*, ἦμαρ (gen. sing. ἦματ-ος) *day* (poetic).

2. Four words, πέρας, πέρατος, *end*; τέρας, τέρατος, *prodigy*; κέρας, κέρατος, *horn*; φῶς (contracted from φάος), φωτός, *light*, form their nominatives singular from a stem ending in σ (§ 73, 1). (For the full declension of κέρας see § 115, 10.)

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103, 2 a. In Ionic κέρας and τέρας have no forms with τ. Thus, Homer has dat. sing. κέραι, nom. plur. κέρᾱ, gen. plur. κερᾶων, dat. plur. κέρασι and κεράεσσι. Herodotus changes α to ε before a vowel (cf. § 106 c), but does not contract: thus τέρεος, κερεί, κερα, κερέων. Of φῶς *light* Homer uses only the uncontracted form φάος (sometimes wrongly written φῶς), dat. φάει, plur. φᾶεα.

104. **Liquid Stems.** — Stems ending in a liquid are thus declined :

	ὁ λιμήν <i>harbor.</i> (stem λιμεν-)	ὁ δαίμων <i>divinity.</i> (stem δαιμον-)	ὁ ἀγών <i>contest.</i> (stem ἀγων-)	ὁ ῥήτωρ <i>orator.</i> (stem ῥητορ-)
SINGULAR				
Nom.	λιμήν	δαίμων	ἀγών	ῥήτωρ
Gen.	λιμέν-ος	δαίμον-ος	ἀγών-ος	ῥήτορ-ος
Dat.	λιμέν-ι	δαίμον-ι	ἀγών-ι	ῥήτορ-ι
Acc.	λιμέν-α	δαίμον-α	ἀγών-α	ῥήτορ-α
Voc.	λιμήν	δαίμον	ἀγών	ῥήτορ
DUAL				
N. A. V.	λιμέν-ε	δαίμον-ε	ἀγών-ε	ῥήτορ-ε
G. D.	λιμέν-οιν	δαίμόν-οιν	ἀγών-οιν	ῥήτόρ-οιν
PLURAL				
N. V.	λιμέν-ες	δαίμον-ες	ἀγών-ες	ῥήτορ-ες
Gen.	λιμέν-ων	δαίμόν-ων	ἀγών-ων	ῥητόρ-ων
Dat.	λιμέσι	δαίμοσι	ἀγώσι	ῥήτορσι
Acc.	λιμέν-ας	δαίμον-ας	ἀγών-ας	ῥήτορ-ας

So also are declined ὁ μήν (stem μην-) *month*, ὁ αἰών (stem αἰων-) *age*, ὁ κρᾶτήρ (stem κρᾶτηρ-) *mixing bowl*, ὁ φῶρ (stem φωρ-) *thief*, ὁ θήρ (stem θηρ-) *wild beast*.

1. For the dative plural see § 99.

NOTE.—In the vocative singular three words, σωτήρ *savior*, Ἄπολλον *Apollo*, and Ποσειδῶν *Poseidon*, have a short vowel (§ 13) in the last syllable of the stem (contrary to § 98, 1) and throw the written accent back upon the first syllable: thus σωτέρ, Ἄπολλον, Ποσειδον (cf. § 105, 2).

105. Five substantives of the third declension with stems ending in ρ show in their inflection two forms of the stem, one with ε, and the other with no vowel (or with α). See §§ 14 and 73, 1.

These are: πατήρ *father*, μήτηρ *mother*, θυγάτηρ *daughter*, γαστήρ *belly*, ἀνήρ *man*. In ἀνήρ, a δ is developed

between the  $\nu$  and  $\rho$  whenever they come together. These words are thus declined :

	ὁ πατήρ <i>father.</i>	ἡ μήτηρ <i>mother.</i>	ἡ θυγάτηρ <i>daughter.</i>	ὁ ἀνὴρ <i>man.</i>
	(stem πατερ- or πατρ-)	(stem μητερ- or μητρ-)	(stem θυγατερ- or θυγατρ-)	(stem ἀνερ- or ἀν(δ)ρ-)
	SINGULAR			
Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
Gen.	πατρ-ός	μητρ-ός	θυγατρ-ός	ἀνδρ-ός
Dat.	πατρ-ί	μητρ-ί	θυγατρ-ί	ἀνδρ-ί
Acc.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἀνδρ-α
Voc.	πάτερ	μήτερ	θύγατερ	ἄνερ
	DUAL			
N.A.V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρ-ε
G.D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδρ-οιν
	PLURAL			
N.V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρ-ες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρ-ών
Dat.	πατρά-σι	μητρά-σι	θυγατρά-σι	ἀνδρά-σι
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἄνδρ-ας

Like *πατήρ* is declined *γαστήρ belly*. (See also § 115, 2.)

1. Observe that in the genitive and dative the shorter forms take their written accent on the last syllable, after the analogy of stems of one syllable (§ 100): thus *πατρός*, *ἀνδρῶν* (but *πατέρων*, *ἀνδράσι*).

2. Observe that the vocative singular of these words has recessive accent (cf. § 104, note).

3. For the *a* in the dative plural see § 14, 1.

**106. Stems in -σ-.** — Stems ending in  $\sigma$  lose their final  $\sigma$  whenever it comes between two vowels (§ 37) and the vowels thus brought together usually contract.

**105 a.** In Homer the form of the stem with  $\epsilon$  is more frequently used than in Attic: thus *πατέρος*, *πατέρι*; *ἄνερα*, *ἄνες*, etc. (Attic *πατρός*, etc.). In *θυγάτηρ*, however, we sometimes find *θύγατρα*, *θύγαρες*, and always *θυγατρῶν*. From *ἀνὴρ* he has in the dative plural both *ἀνδράσι* and *ἀνδρесси*.

Such stems are thus inflected :

		NEUTER		
		τὸ γένος <i>race</i> .		
		(stem γενοσ-, γενεσ-)	τὸ γέρας <i>prize</i> .	
		(stem γερασ-)		
SINGULAR				
Nom.	γένος		γέρας	
Gen.	γένους (*γενεσ-ος, γένε-ος)		γέρας (*γερασ-ος, γέρα-ος)	
Dat.	γένει (*γενεσ-ι, γένε-ϊ)		γέρα (*γερασ-ι, γέρα-ϊ)	
Acc.	γένος		γέρας	
Voc.	γένος		γέρας	
DUAL				
N.A.V.	γένει (*γενεσ-ε, γένε-ε)			
G.D.	γενοῖν (*γενεσ-οιν, γενέ-οιν)			
PLURAL				
N.V.	γένη (*γενεσ-α, γένε-α)		γέρα (*γερασ-α, γέρα-α)	
Gen.	{ γενέων (*γενεσ-ων) γενῶν		γερῶν (*γερασ-ων, γερά-ων)	
Dat.	γένεσι ( γένεσ-σι)		γέρασι ( γέρασ-σι)	
Acc.	γένη (*γενεσ-α, γένε-α)		γέρα (*γερασ-α, γέρα-α)	

So also are declined τὸ τεῖχος *wall*, τὸ ἄνθος *flower*, τὸ ἔτος *year*, τὸ γῆρας *old age*, τὸ κέρασ *horn*, *wing* (with other forms from a stem κερατ-; see § 115, 10).

1. Observe that neuters ending in -ος form their nominative, accusative, and vocative singular from the stem in -οσ-. (See §§ 14 and 73, 1.)

106 a. Homer and Herodotus regularly have the uncontracted forms. Thus, *θάρσεος of courage*, *θάρσει with courage*. The accusative plural κλέα, which sometimes occurs in Homer, is probably for κλέε'.

b. In the dative plural Homer has three different forms: thus *βελέεσσι* (for \*βελεσ-εσσι, § 76 b), *βέλεσ-σι*, and *βέλεσι* (§ 35) from *βέλος missile*.

c. In Homer and Herodotus words with stems in -ασ- are usually uncontracted: thus *γῆρας of old age*. A few words have ε instead of α in the stem, except in the nominative: thus *οἶδας ground*, gen. sing. *οὔδεος*; *κῶας fleece*, dat. plur. *κῶεσι*. In the nominative and accusative plural Homer has -α short: thus *δέπα cups*. In the dative plural he has three forms, *δεπά-εσσι* (for \*δεπασ-εσσι, § 37), *δέπασ-σι*, and *δέπασσι* (§ 35).

2. In the nominative, accusative, and vocative plural of neuters in *-os, -ea* after *ε* contracts into *ᾶ*. Thus *χρῆᾶ* for *χρέε-α* (\**χρεεσ-α*) from *χρέος debt*, stem *χρεεσ-*.

107. MASCULINE AND FEMININE

Σωκράτης *Socrates*.

(stem Σωκρατεσ-)

Nom.	Σωκράτης		
Gen.	Σωκράτους	(*Σωκρατεσ-ος,	Σωκράτε-ος)
Dat.	Σωκράτει	(*Σωκρατεσ-ι,	Σωκράτε-ι)
Acc.	Σωκράτη	(*Σωκρατεσ-α,	Σωκράτε-α)
Voc.	Σώκρατες		

So also are declined *Δημοσθένης Demosthenes*, *Διογένης Diogenes*.

1. Observe that the vocative singular of names like *Σωκράτης* has recessive accent.

108. Proper names in *-κλης*, of which the last part is the stem *κλεεσ-* (*κλέος fame*), are doubly contracted in the dative. *Περικλῆς* (stem *Περικλεεσ-*) *Pericles* is thus declined:

Nom.	{ Περικλῆς		
	{ Περικλής		
Gen.	Περικλέους	(*Περικλεεσ-ος,	Περικλέε-ος)
Dat.	Περικλεί	(*Περικλεεσ-ι,	Περικλέε-ι, Περικλεί)
Acc.	Περικλέᾶ	(*Περικλεεσ-α,	Περικλέε-α)
Voc.	Περικλείς	( Περικλέες)	

109. Stems in *-ος-*. — There is one stem in *-ος-* (*ἡ αἰδώς shame*) which is thus inflected: nom. *αἰδώς*, gen. *αἰδοῦς* (\**αἰδος-ος, αἰδό-ος*), dat. *αἰδοῖ* (\**αἰδος-ι, αἰδό-ι*), acc. *αἰδῶ* (\**αἰδος-α, αἰδό-α*), voc. *αἰδώς*. The dual and plural are not found.

108 a. In Homer proper names in *-κλης* should probably have the uncontracted forms. Thus *Ἡρακλέος* gen. sing. *Ἡρακλέα* acc. sing. of *Ἡρακλῆς Hercules*, but these are usually written with *η*, *Ἡρακλήος, Ἡρακλήα*.

109 a. In Ionic *ἤως dawn* is declined like *αἰδώς*.

## VOWEL STEMS

110. Stems in *-i-* and *-u-*. — Stems ending in *i* or *u* are thus declined :

	ἡ πόλις <i>city.</i> (stem πολι-)	ὁ πῆχυς <i>forearm.</i> (stem πηχυ-)	τὸ ἄστυ <i>town.</i> (stem ἄστυ-)	ὁ ἰχθύς <i>fish.</i> (stem ἰχθυ-)
SINGULAR				
Nom.	πόλι-ς	πήχυ-ς	ἄστυ	ἰχθύ-ς
Gen.	πόλε-ωσ	πήχε-ωσ	ἄστε-ωσ	ἰχθύ-ωσ
Dat.	πόλει (πόλε-ϊ)	πήχει (πήχε-ϊ)	ἄστει (ἄστε-ϊ)	ἰχθύ-ϊ
Acc.	πόλι-ν	πήχυ-ν	ἄστυ	ἰχθύ-ν
Voc.	πόλι	πήχυ	ἄστυ	ἰχθύ
DUAL				
N.A.V.	πόλει (πόλε-ε)	πήχει (πήχε-ε)	ἄστει (ἄστε-ε)	ἰχθύ-ε
G.D.	πολέ-οιν	πηχέ-οιν	ἄστέ-οιν	ἰχθύ-οιν
PLURAL				
N.V.	πόλεις (πόλε-εσ)	πήχεις (πήχε-εσ)	ἄσται (ἄστε-α)	ἰχθύ-εσ
Gen.	πόλε-ων	πήχε-ων	ἄστε-ων	ἰχθύ-ων
Dat.	πόλε-σι	πήχε-σι	ἄστε-σι	ἰχθύ-σι
Acc.	πόλεις	πήχεις	ἄσται (ἄστε-α)	ἰχθύς

110 a. In Homer stems in *-i-* are thus declined: sing. nom. πόλις, gen. πόλιος, dat. πόλι, rarely πόλει (which doubtless stands for πόλιᾱ), acc. πόλιν, voc. πόλι; plur. nom. πόλεις, gen. πολίων, dat. πολίεσσι (§ 76 b) or (rarely) πόλεσι (which perhaps stands for πόλισι), acc. πόλις and πόλιας.

b. From πόλις Homer has also four forms with η: sing. gen. πόληος, dat. πόληϊ; plur. nom. πόληες, acc. πόληας.

c. In Herodotus stems in *-i-* are thus inflected: sing. πόλις, πόλιος, πόλι (rarely πόλει), πόλιν, πόλι; plur. πόλεις, πολίων, πόλισι, πόλις (rarely πόλιας).

d. In Ionic, words with stems in *-u-* regularly have the uncontracted forms: thus ἄστει, ἄστεα, πήχεις, — except that Homer sometimes contracts the dative singular: thus πληθυῖ to a *multitude*. In the genitive singular Ionic has always *-os* (not *-ωσ*): thus πήχε-ος, ἄστε-ος. The genitive plural has its regular accent (cf. § 110, 2): thus πηχέων ἄστέων.

e. In the accusative plural Homer has *-ῦς* or *-νας*, as the meter may demand: thus ἰχθύς or ἰχθύνας.

So also are declined ἡ δύναμις *power*, ὁ μάντις *seer*, ὁ πέλεκυς *axe* (like πῆχυς), ὁ or ἡ σῦς *hog* (like ἰχθύς, gen. sing. συός), βότρυς *cluster of grapes* (like ἰχθύς, but with short υ). Most of these words are masculine or feminine; the only neuter in frequent use is ἄστυ *town*.

NOTE.—It is probable that in words like πόλις and πῆχυς we have, as we have seen elsewhere (§ 105, 1), two forms of the same stem existing side by side, πολι- and πολει- (see §§ 14, 2 and 73, 1). Thus the nominative is formed from the shorter stem (πόλι-ς, πῆχυ-ς), but the genitive was originally from the longer stem (\*πολεϊ-ος, \*πηχευ-ος). These latter forms, however, are not found, for the ι or υ at once went over into the corresponding consonant form (j or f), and disappeared (§ 21). In compensation the preceding vowel was sometimes lengthened (§ 16), and thus we have πόλη-ος (in Homer) and \*πηχη-ος. Then, by an interchange of quantity (§ 17), we get the usual Attic forms πόλειος and πήχεως. Observe that the interchange of quantity does not affect the position of the accent (§ 60).

1. Most stems in -υ- keep the υ throughout and are declined like ἰχθύς. Stems of one syllable have the circumflex accent in the nominative, accusative, and vocative.

2. Proper names in -ις usually retain the ι of the stem throughout their inflection: thus Συέννεσις *Syennesis*, gen. Συεννέσι-ος, etc. So also is declined κίς *weevil*, gen. κιδός, etc.

3. Observe that the accent of the genitive plural is irregularly made like that of the genitive singular.

4. The accusatives plural, πόλεις and πήχεις, are irregularly made like the nominatives plural.

111. Stems ending in a diphthong lose the final vowel of the stem before all endings beginning with a vowel (§ 21). They are thus declined:

	ὁ βασιλεύς <i>king.</i> (stem βασιλευ-)	ὁ, ἡ βοῦς <i>ox, cow.</i> (stem βου-)	ἡ γραῦς <i>old woman.</i> (stem γραυ-)	ἡ ναῦς <i>ship.</i> (stem ναυ-)
SINGULAR				
Nom.	βασιλεύ-ς	βοῦ-ς	γραῦ-ς	ναῦ-ς
Gen.	βασιλέ-ως	βο-ός	γραῦ-ός	νε-ός
Dat.	βασιλεῖ (βασιλέ-ϊ)	βο-ι	γραῦ-ι	νη-ι
Acc.	βασιλέ-α	βοῦ-ν	γραῦ-ν	ναῦ-ν
Voc.	βασιλεῦ	βοῦ	γραῦ	ναῦ
DUAL				
N.A.V.	βασιλή	βό-ε	γραῦ-ε	νη-ε
G.D.	βασιλέ-οιν	βο-οῖν	γραῦ-οῖν	νε-οῖν
PLURAL				
N.V.	βασιλή-ς later -εις (-έ-εις)	βό-εις	γραῦ-εις	νη-εις
Gen.	βασιλέ-ων	βο-ῶν	γραῦ-ῶν	νε-ῶν
Dat.	βασιλεῦ-σι	βου-σί	γραυ-σί	ναυ-σί
Acc.	βασιλέ-ας	βοῦς	γραῦς	ναῦς

So also are declined ὁ ἵππεύς *horseman*, ὁ ἱερεύς *priest*, ὁ χούς *three-quart measure* (but w. acc. sing. χόα, acc. plur. χόας).

NOTE. — Many of the forms from stems in *-eu-* are to be explained similarly to those from πῆχυς and πόλις. Thus, the genitive singular βασιλέ-ως comes by an interchange of quantity (§ 17), from βασιλή-ος

111 a. In Ionic, words with stems in *-eu-* regularly have the uncontracted form. Homer has η instead of ε wherever υ has disappeared (§ 111 and note). Thus, βασιλήος, βασιλήϊ, etc. (but βασιλεύς, βασιλεύσι). In proper names, however, he sometimes has ε, as in Πηλέος of *Peleus* (also Πηλήος).

b. For γραῦς and ναῦς Homer has γρηῦς and νηῦς. The latter he thus declines: sing. nom. νῆς, gen. νῆος or νεός, dat. νῆϊ, acc. νῆα, νέα; plur. nom. νῆες or νέες, gen. νῆων or νεῶν, dat. νησί, νῆεσσι or νέεσσι, acc. νῆας or νέας. Herodotus has sing. νηῦς, νῆος or νεός, νῆϊ, νέα; plur. νέες, νεῶν, νησί, νέας.

c. For the dative plural of βοῦς Homer has βουσί and βόεσσι, and for the accusative plural βοῦς and βόας (cf. § 110 a and e).



(in Homer), and this, in turn, is for \*βασιλη-ος (§ 21). So also the accusatives singular and plural have -έ-ᾱ and -έ-ᾱs, for earlier -ῆ-α and -ῆ-ας.

1. Observe that the nominative, accusative, and vocative dual (βασιλῆ), and the older form of the nominative plural (βασιλῆς), are contracted from βασιλῆ-ε and βασιλῆ-ες. (See note.)

2. When the final -ευ- of the stem follows a vowel or diphthong, contraction usually takes place in the genitive and accusative. Thus, Πειραιεύς *Peiraeus* usually has for its genitive Πειραιῶς (for Πειραιέως), and for its accusative Πειραιᾶ (for Πειραιεᾶ).

**112. Stems in -οι-.** — Stems ending in *οι* (found in the singular only) lose their final *ι* in all cases except the vocative (§ 21). They are thus declined :

ἡ πειθῶ *persuasion*.  
(stem πειθοι-)

Nom.	πειθῶ
Gen.	πειθοῦς (πειθό-ος)
Dat.	πειθοῖ (πειθό-ι)
Acc.	πειθῶ (πειθό-α)
Voc.	πειθοῖ

So also are declined ἡ ἠχώ *echo*, ἡ Λητώ *Leto*. All words which follow this declension have their written accent on the last syllable.

**113. Stems in -ω- (or ωϝ).** — A few words of the third declension appear to have stems ending in *ω*, but this could not have been the original ending. Possibly

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112 a. Herodotus often has the accusative singular of *οι*-stems in -ονν: thus ἰοῦν acc. of ἰώ *Io*.

such stems ended originally in *-ωϝ-*. They are thus declined :

ὁ ἥρωϝ *hero*.  
(stem ἥρω+?)

	SINGULAR	DUAL	PLURAL
Nom.	ἥρωϝ		Nom. ἥρω-εϝ, ἥρωϝ
Gen.	ἥρω-οϝ	N.A.V. ἥρω-ε	Gen. ἥρω-ων
Dat.	ἥρωϝ (ἥρω-ϊ)	G.D. ἥρω-οιν	Dat. ἥρω-σι
Acc.	ἥρω-α, ἥρω		Acc. ἥρω-αϝ, ἥρωϝ
Voc.	ἥρωϝ		Voc. ἥρω-εϝ, ἥρωϝ

So also are declined ὁ μήτρωϝ *mother's brother*, ὁ πάτρωϝ *father's brother*.

#### SUBSTANTIVES OF PECULIAR OR IRREGULAR DECLENSION

114. 1. The Greeks sometimes declined the same word in different ways, especially when two different stems would give the same nominative singular. Thus, the stems *σκοτο-* and *σκοτεϝ-* both give a nominative singular *σκότος darkness*, genitive singular *σκότου* (2d decl.) or *σκότους* (3d decl.). So also stems of proper names in *-ης*, like *Σωκρατεϝ-* (nom. sing. *Σωκράτης*, gen. sing. *Σωκράτους*, acc. sing. *Σωκράτη*), have sometimes an accusative singular in *-ην* (*Σωκράτην*), as if of the first declension.

2. Again, certain cases may have been formed from stems of wholly different words: thus ὁ ὄνειροϝ *dream* (2d decl.

113 a. Homer has only the uncontracted forms: thus ἥρωϊ, ἥρωα (ἥρωϊ), ἥρωεϝ, ἥρωαϝ.

114, 2 a. So Homer has ὁ δεσμὸϝ *bond*, plur. οἱ δεσμοί and τὰ δέσματα. Πάτροκλος (gen. -ου, 2d decl.) has also forms from a stem Πατροκλεϝ-: thus gen. Πατροκλέοϝ (Πατροκλήοϝ?), etc. (See § 108 a.)

From ἡνιοχοϝ- *charioteer*, declined regularly, Homer has also ἡνιοχῆα, ἡνιοχῆεϝ (stem ἡνιοχεϝ-, § 111); cf. Αἰθιοπασ and Αἰθιοπῆαϝ, acc. plur. of Αἰθιοψῶ.

regular), but gen. sing. also *ὄνελρατος*, dat. *ὄνελρατι*, nom. plur. *ὄνελρατα*, gen. *ὄνελράτων*, dat. *ὄνελρασι*. See also § 103, 1 and 2.

3. Again, words sometimes have different genders in the different numbers. Thus, *σίτος grain* (masc.) has for its plural *σίτα* (neuter); *τὸ στάδιον stade* has for its plural usually *οἱ στάδιοι*.

115. The peculiarities of substantives irregularly declined can best be learned from a lexicon, but some of the more important of these will be found in the following list:

1. ὁ Ἄρης (stem Ἄρεσ-) *Ares*, gen. Ἄρεως (poetic Ἄρεος), dat. Ἄρει, voc. Ἄρες.

2. [ὁ, ἡ ἀρήν] (stem ἀρεν-, ἀρν-, ἀρνα-) *lamb*, of the same kind of declension as *πατήρ* (§ 105): thus *ἀρν-ός*, *ἀρν-ί*, *ἄρν-α*, *ἄρν-ες*, *ἀρνά-σι*. The nominative singular is supplied by *ἀμνός*, 2d decl., regular.

3. τὸ γόνυ *knee* (Lat. *genu*), nom. acc. voc. sing. All other cases are formed from stem *γονατ-* (§ 73, 1): *γόνυατ-ος*, *γόνυατ-ι*, etc.

4. ἡ γυνή *woman*. All other forms come from a stem *γυναικ-*: the genitives and datives have their written accent on the last syllable: gen. sing. *γυναικός*, dat. *γυναικί*, acc. *γυναιῖκα*, voc. *γύναι*; dual *γυναιῖκε*, *γυναικοῖν*; plur. *γυναιῖκες*, *γυναικῶν*, *γυναιξί*, *γυναικας*. (Cf. § 73, 1.)

5. ἡ δᾶς (δᾶδ-) *torch*, 3d decl., regular, but the genitive plural *δᾶδων* is an exception to the rule of accent for stems of one syllable (§ 100).

6. τὸ δόρυ *spear*, nom. acc. voc. sing. All other cases

115, 1 a. Ἄρης: Homer has gen. Ἄρηος and Ἄρεος, dat. Ἄρηι and Ἄρει, acc. Ἄρηα; Herodotus, Ἄρεος, Ἄρει, Ἄρεα.

115, 3 a. γόνυ: Ionic and poetic γούνατος, γούνατι, γούνατα, γούνατων, γούνασι. Epic also γουνός, γουνί, γούνα, γούνων, γούνεσι (§ 76 b).

from stem *δορατ-* (cf. *γόνυ*, § 115, 3): *δόρατ-ος*, *δόρατ-ι*, etc. (cf. § 73, 1). Poetic gen. *δορός*, dat. *δορί* and *δόρει*.

7. *ὁ δμῶς* (*δμω-*) *slave* (poetic); 3d decl., regular, but the genitive plural (*δμῶων*) is an exception to the rule of accent for stems of one syllable (§ 100).

8. *Ζεὺς* (cf. § 39, 2) *Zeus*, gen. *Διός*, dat. *Διί*, acc. *Δία*, voc. *Ζεῦ*.

9. *τὸ κάρᾱ* (*καρᾱτ-*, *κρᾱτ-*, § 73, 1) *head* (poetic), gen. *κρᾱτ-ός*, dat. *κρᾱτ-ί* or *κάρᾱ*, acc. *κάρᾱ* (or even *κρᾱτα*), voc. *κάρᾱ*; acc. plur. (rare) *τοὺς κρᾱτας*.

10. *τὸ κέρας* *horn, wing*, has forms from two different stems, *κερασ-* and *κερατ-*. See § 103, 2, and a. Sing. nom. acc. voc. *κέρας*, gen. *κέρᾱτ-ος* or *κέρως* (for \**κερα(σ)-ος*), dat. *κέρᾱτ-ι* or *κέρᾱ*; dual nom. acc. voc. *κέρᾱτε* or *κέρᾱ*, gen. dat. *κέρᾱτοι* or *κέρων*; plur. nom. acc. voc. *κέρᾱτα* or *κέρᾱ*, gen. *κέρᾱτων*, dat. *κέρᾱσι*. In the meaning *wing*, forms from the stem *κερασ-* are usually employed.

12. *ὁ ἡ κύων* *dog*, voc. sing. *κύον*. All other cases from a stem *κυν-*: *κυνός*, *κυνί*, *κύνα*; plur. *κύνες*, *κυνῶν*, *κυσί*, *κύνας*.

115, 6 a. *δῶρυ*: Ionic *δούρατος*, *δούρατι*, *δούρατα*, *δουράτων*, *δούρασι*. Epic also *δουρός*, *δουρί*, *δοῦρε*, *δοῦρα*, *δούρων*, *δούρεσσι* (§ 76 b).

115, 8 a. *Ζεὺς*: poetic also *Ζηρός*, *Ζηρί*, *Ζήνα*.

115, 9 a. *κάρᾱ*: Homer has forms from four different stems, *καρηατ-*, *καρητ-*, and *κρᾱατ-*, *κρᾱτ-*.

SINGULAR			
N.A.		<i>κάρῃ</i> also <i>κάρ</i>	
Gen.	<i>καρήατος</i>	<i>κάρητος</i>	<i>κράατος</i> <i>κρᾱτός</i>
Dat.	<i>καρήατι</i>	<i>κάρητι</i>	<i>κράατι</i> <i>κρᾱτί</i>
PLURAL			
N.A.	<i>καρήατα</i>	<i>κάρᾱ</i>	<i>κράατα</i> <i>κρᾱτα</i>
Gen.			<i>κράατων</i> <i>κρᾱτων</i>
Dat.			<i>κράασι</i> <i>κρᾱσί</i>

For the plural Homer usually has *κάρῃνα*, *καρήνων*, from another word, *τὸ κάρηνον*.

115, 11 a. In *κόρυς* (*κορυθ-*) *helmet* Homer sometimes has an accusative *κόρυγ* (cf. § 115, 17).

13. ὁ **λᾶς** *stone* (poetic), contracted from *λᾶα-ς*, gen. *λᾶ-ος*, dat. *λᾶ-ι*, acc. *λᾶα-ν*, *λᾶ-ν*; plur. *λᾶ-ες*, *λᾶ-ων*, *λᾶ-εσσι* or *λᾶ-εσι*.

14. ὁ, ἡ **μάρτυς** (*μαρτυρ-*) *witness*, gen. *μάρτυρ-ος*, etc., regular, except dat. plur. *μάρτυσι*.

15. **Οιδίπους** *Oedipus*, gen. *Οιδίποδος* or *Οιδίπου* (§ 114, 1), dat. *Οιδίποδι*, acc. *Οιδίπου*, voc. *Οιδίπους* or *Οιδίπου*.

16. ἡ **οἷς** *sheep* (stem *οἰ-* for *ὄφι-*, cf. Lat. *ovis*), sing. *οἷ-ς*, *οἷ-ός*, *οἷ-τ*, *οἷ-ν*; plur. *οἷ-ες*, *οἷ-ῶν*, *οἷ-σί*, *οἷς*.

17. ὁ, ἡ **ὄρνις** (*ὄρνιθ-*) *bird*, declined regularly (§ 102), but acc. sing. both *ὄρνιθα* and *ὄρνιν* (§ 97, 1).

18. τὸ **οὔς** *ear*, sing. nom. acc. voc. *οὔς*, all other forms from a stem *ὠτ-* (contracted from *οὔατ-* (\**ὄ(φ)ατ-*), see § 115, 18 a): thus *ὠτ-ός*, *ὠτ-ί*; plur. *ὠ-τα*, *ὠ-των*, *ὠσί*. The genitive plural is an exception to the rule of accent for stems of one syllable (§ 100).

19. ὁ, ἡ **παῖς** (*παιδ-*) *child*, gen. *παιδός*, etc., regular, but voc. sing. *παῖ*. The genitive and dative dual (*παίδου*) and the genitive plural (*παίδων*) are exceptions to the rule of accent for stems of one syllable (§ 100).

20. ἡ **Πνύξ** *Pnyx* (*Πνυκ-*, *Πυκν-*, § 38), *Πυκνός*, *Πυκνί*, *Πύκνα*.

21. ὁ **πρεσβευτής** (*πρεσβευτᾶ-*) *ambassador*, rare in the plural. Instead, the plural of the poetic *πρέσβυς* (*πρεσβυ-*) *old man* is commonly used: thus *πρέσβεις*, *πρέσβων*, *πρέσβεσι*, *πρέσβεις*.

115, 14 a. **μάρτυς**: Homer has always sing. *μάρτυρος* (2d decl.), plur. *μάρτυροι*.

115, 15 a. **Οιδίπους**: Homer has a genitive *Οιδιπόδαο*; Herodotus, *Οιδιπόδεω*. Doric forms found in the lyrics of tragedy are gen. *Οιδιπόδα*, acc. *Οιδιπόδα*, voc. *Οιδιπόδα*.

115, 16 a. **οἷς**: Ionic usually leaves the stem uncontracted: thus *δῖς*, *δῖος*, etc.

115, 18 a. **οὔς**: Homer has gen. sing. *οὔατος*, plur. *οὔατα*, dat. *οὔασι*.

22. τὸ πῦρ (stem πυρ-) *fire*, gen. πυρός, etc., 3d decl.; but plural τὰ πυρά *watch-fires*, dat. πυροῖς, 2d decl.

23. ὁ Τρώς (stem Τρω-) *Trojan*; the genitive plural (Τρώων) is an exception to the rule of accent for stems of one syllable (§ 100).

24. τὸ ὕδωρ (ἰδατ-) *water*, gen. ὕδατος, etc.

25. ὁ υἱός (υἰο- and sometimes ὕο-, § 21) *son*, 2d decl., regular; also many 3d decl. forms from a stem υἰν- or ἰν (ι being usually dropped between the two vowels, § 21). These are: sing. gen. υ(ι)έος, dat. υ(ι)εῖ; dual υ(ι)εῖ, υ(ι)έων; plur. υ(ι)εῖς, υ(ι)έων, υ(ι)έσι, υ(ι)εῖς.

26. ἡ χεῖρ (χειρ-) *hand*, 3d decl., regular, but dat. plur. χερσί, and sometimes dat. dual χεροῖν.

## ADJECTIVES

116. The declension of adjectives in Greek is like that of substantives, and the general statements given under the three declensions of substantives will apply also to the declension of adjectives.

### FIRST AND SECOND DECLENSIONS

#### (VOWEL DECLENSION)

117. Most adjectives of the first and second declensions have three endings, — masc. -ος, fem. -ᾶ or -η (§ 15), neut. -ον (cf. §§ 81 and 90). The masculine and neuter follow

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115, 25 a. υἱός: besides the stems υἰο- (2d decl.) and υἰν- (3d decl.), Homer has also a stem υἰ- which gives the following forms: sing. gen. υἱός, dat. υἱί, acc. υἱά; dual υἱε; plur. nom. υἱες, dat. υἱάσι, acc. υἱας. Herodotus has only the forms from υἱός (2d decl.).

115, 26 a. χεῖρ: poetic χερός, χερί. Homer has dat. plur. χερσί, χεῖρесси, and (once) χεῖρесси.

the second declension; the feminine follows the first declension. They are inflected as follows:

	<i>ἀγαθός good.</i>			<i>φίλιος friendly.</i>		
	SINGULAR					
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλίᾱ	φίλιον
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φίλιου	φιλίᾱς	φίλιου
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φίλιῳ	φιλίᾳ	φίλιῳ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλίᾱν	φίλιον
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλίᾱ	φίλιον
	DUAL					
N. A. V.	ἀγαθῶ	ἀγαθά	ἀγαθῶ	φίλιῳ	φιλίᾱ	φίλιῳ
G. D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίοιν	φιλίαιν	φιλίοιν
	PLURAL					
N. V.	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φίλιαι	φίλια
Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
Dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φίλοις	φιλίαις	φίλοις
Acc.	ἀγαθοῦς	ἀγαθάς	ἀγαθά	φίλοις	φιλίᾱς	φίλια

So also are declined *σοφός, σοφή, σοφόν wise, μακρός, μακρά, μακρόν long, ἄξιος, ἀξία, ἄξιον worthy.*

1. Observe that the feminine always has a long vowel, either *ā* or *η*. After *ε, ι, or ρ* the *ā* is retained, otherwise it is changed to *η* (§ 83). After *ο* an *η* follows, unless the *ο* is preceded by *ρ*; then *ā* is employed: thus *ὀγδόη* (fem.) *eighth*, but *ἀθροᾶ* (fem.) *collected*.

2. Observe that, in regard to accent, the feminine follows the masculine rather than its own nominative singular. Thus, *φίλιαι* nom. plur. and *φιλίων* gen. plur. (contrary to §§ 77 and 84).

3. In the dual the masculine forms are often used instead of the feminine. Thus, *φίλω κόρα* *two dear girls*.

117, 1 a. Ionic has *η* instead of *α* in the feminine (see § 83 a). In the genitive plural of the feminine Homer has *-άων* (sometimes *-έων*), Herodotus has *-έων* (cf. § 84 a).

118. Many adjectives in *-eos* and *-oos* are contracted. They are thus declined :

**χρῦσοῦς (χρῦσεος) golden.**

SINGULAR			
	MASC.	FEM.	NEUT.
N.V.	χρῦσοῦς (χρῦσεος)	χρῦσῆ (χρῦσείᾱ)	χρῦσοῦν (χρῦσεον)
Gen.	χρῦσοῦ (χρῦσέου)	χρῦσῆς (χρῦσείας)	χρῦσοῦ (χρῦσέου)
Dat.	χρῦσῶ (χρῦσέῳ)	χρῦσῇ (χρῦσείῃ)	χρῦσῶ (χρῦσέῳ)
Acc.	χρῦσοῦν (χρῦσεον)	χρῦσῆν (χρῦσείην)	χρῦσοῦν (χρῦσεον)
DUAL			
N.A.V.	χρῦσῶ (χρῦσέῳ)	χρῦσᾶ (χρῦσείᾱ)	χρῦσῶ (χρῦσέῳ)
G.D.	χρῦσοῖν (χρῦσέοιν)	χρῦσαῖν (χρῦσείαιν)	χρῦσοῖν (χρῦσέοιν)
PLURAL			
N.V.	χρῦσοὶ (χρῦσεοὶ)	χρῦσαι (χρῦσεαὶ)	χρῦσᾶ (χρῦσεα)
Gen.	χρῦσῶν (χρῦσέων)	χρῦσῶν (χρῦσέων)	χρῦσῶν (χρῦσέων)
Dat.	χρῦσοῖς (χρῦσέοις)	χρῦσαις (χρῦσείαις)	χρῦσοῖς (χρῦσέοις)
Acc.	χρῦσοῦς (χρῦσέους)	χρῦσᾶς (χρῦσείας)	χρῦσᾶ (χρῦσεα)

**ἀργυροῦς (ἀργύρεος) silver.**

SINGULAR			
	MASC.	FEM.	NEUT.
N.V.	ἀργυροῦς (ἀργύρεος)	ἀργυρᾶ (ἀργυρέᾱ)	ἀργυροῦν (ἀργύρεον)
Gen.	ἀργυροῦ (ἀργυρέου)	ἀργυρᾶς (ἀργυρέας)	ἀργυροῦ (ἀργυρέου)
Dat.	ἀργυρῶ (ἀργυρέῳ)	ἀργυρᾷ (ἀργυρέῃ)	ἀργυρῶ (ἀργυρέῳ)
Acc.	ἀργυροῦν (ἀργύρεον)	ἀργυρᾶν (ἀργυρέην)	ἀργυροῦν (ἀργύρεον)
DUAL			
N.A.V.	ἀργυρῶ (ἀργυρέῳ)	ἀργυρᾶ (ἀργυρέᾱ)	ἀργυρῶ (ἀργυρέῳ)
G.D.	ἀργυροῖν (ἀργυρέοιν)	ἀργυραῖν (ἀργυρέαιν)	ἀργυροῖν (ἀργυρέοιν)
PLURAL			
N.V.	ἀργυροὶ (ἀργύρεοὶ)	ἀργυραὶ (ἀργύρεαι)	ἀργυρᾶ (ἀργύρεα)
Gen.	ἀργυρῶν (ἀργυρέων)	ἀργυρῶν (ἀργυρέων)	ἀργυρῶν (ἀργυρέων)
Dat.	ἀργυροῖς (ἀργυρέοις)	ἀργυραῖς (ἀργυρέαις)	ἀργυροῖς (ἀργυρέοις)
Acc.	ἀργυροῦς (ἀργυρέους)	ἀργυρᾶς (ἀργυρέας)	ἀργυρᾶ (ἀργύρεα)



ἀπλοῦς (ἀπλόος) *simple*.

## SINGULAR

	MASC.	FEM.	NEUT.
N. V.	ἀπλοῦς (ἀπλόος)	ἀπλή (ἀπλέᾱ)	ἀπλοῦν (ἀπλόον)
Gen.	ἀπλοῦ (ἀπλόου)	ἀπλής (ἀπλέας)	ἀπλοῦ (ἀπλόου)
Dat.	ἀπλῷ (ἀπλόω)	ἀπλῇ (ἀπλέᾳ)	ἀπλῷ (ἀπλόω)
Acc.	ἀπλοῦν (ἀπλόον)	ἀπλήν (ἀπλέαν)	ἀπλοῦν (ἀπλόον)

## DUAL

N. A. V.	ἀπλόω (ἀπλόω)	ἀπλᾶ (ἀπλέᾱ)	ἀπλόω (ἀπλόω)
G. D.	ἀπλοῖν (ἀπλόοιν)	ἀπλαῖν (ἀπλείων)	ἀπλοῖν (ἀπλόοιν)

## PLURAL

N. V.	ἀπλοὶ (ἀπλόοι)	ἀπλαὶ (ἀπλείω)	ἀπλᾶ (ἀπλόα)
Gen.	ἀπλῶν (ἀπλόων)	ἀπλῶν (ἀπλέων)	ἀπλῶν (ἀπλόων)
Dat.	ἀπλοῖς (ἀπλόοις)	ἀπλαῖς (ἀπλείυς)	ἀπλοῖς (ἀπλόοις)
Acc.	ἀπλοῦς (ἀπλόους)	ἀπλᾶς (ἀπλέας)	ἀπλᾶ (ἀπλόα)

1. Observe that in contraction a short vowel before *a* is absorbed. Thus, *χρῦσέαις* becomes *χρῦσαῖς* and *ἀπλόα ἀπλᾶ*. In the feminine singular, however, this takes place only after *ρ*: *ἀργυρέᾱ, ἀργυρᾶ*, but *ἀπλέᾱ, ἀπλή* (cf. § 83).

2. Observe that adjectives in *-οος* form their contracted feminine from a stem in *-εα-*.

3. Adjectives of material in *-εος* irregularly have their written accent on their contract syllables. Thus, *χρῦσεος*, when contracted, becomes *χρῦσοῦς*. For the accent of the nominative dual (*χρῦσῶ*) cf. § 91, 2.

ADJECTIVES OF TWO ENDINGS IN THE VOWEL  
DECLENSION

119. By an adjective of two endings we mean one that uses the masculine form also for the feminine. Thus, masc. and fem. *ἥσυχος*, neut. *ἥσυχον* *quiet*.

Compound adjectives, as a rule, have only two endings: so *ἄ-λογος, ἄ-λογον* *irrational*, *εὖ-νους, εὖ-νουν* *well-disposed*. They are thus declined:

<i>ἥσυχος quiet.</i>			<i>ἤλεως propitious.</i>	
SINGULAR				
	MASC. & FEM.	NEUT.	MASC. & FEM.	NEUT.
Nom.	ἥσυχος	ἥσυχον	ἤλεως	ἤλεων
Gen.	ἡσύχου	ἡσύχου	ἤλεω	ἤλεω
Dat.	ἡσύχῳ	ἡσύχῳ	ἤλεφ	ἤλεφ
Acc.	ἥσυχον	ἥσυχον	ἤλεων	ἤλεων
Voc.	ἥσυχε	ἥσυχον	ἤλεως	ἤλεων
DUAL				
N.A.V.	ἡσύχω	ἡσύχω	ἤλεω	ἤλεω
G.D.	ἡσύχοιν	ἡσύχοιν	ἤλεφν	ἤλεφν
PLURAL				
N.V.	ἥσυχαι	ἥσυχαι	ἤλεφ	ἤλεα
Gen.	ἡσύχων	ἡσύχων	ἤλεων	ἤλεων
Dat.	ἡσύχοις	ἡσύχοις	ἤλεφς	ἤλεφς
Acc.	ἡσύχους	ἡσυχαι	ἤλεως	ἤλεα

So also are declined *βάρβαρος, βάρβαρον barbarian, ἐπί-φθονος, ἐπί-φθονον envious, ἄ-τεκνος, ἄ-τεκνον childless*: so also with contraction (see § 91, 3), *εὖ-νους (εὖ-νοος), εὖ-νοον well-disposed*.

1. For the accent of *ἤλεως* see § 92, 2.

2. One adjective, *πλέως full*, has a feminine *πλέᾱ*.

### THIRD DECLENSION

#### (CONSONANT DECLENSION)

120. Adjectives belonging wholly to the consonant declension have only two endings, the masculine being the same as the feminine.

Most of these have stems ending in *εσ* or *ον*. They are thus declined :

119 a. Homer has *ἰλιᾶος* and *πλεῖος* for Attic *ἤλεως* and *πλέως* (see § 92, a).

120 a. Homer rarely, if ever, contracts adjectives in *-ης*. Thus, *δυσμενέες*, nom. plur. of *δυσμενής hostile*.

	ἀληθής <i>true.</i>		εὐδαίμων <i>happy</i>	
	SINGULAR			
	MASC. & FEM.	NEUT.	MASC. & FEM.	NEUT.
Nom.	ἀληθής	ἀληθές	εὐδαίμων	εὐδαιμων
Gen.	ἀληθοῦς (ἀληθέ-ος)	ἀληθοῦς (ἀληθέ-ος)	εὐδαίμονος	εὐδαιμόνος
Dat.	ἀληθει (ἀληθέ-ϊ)	ἀληθει (ἀληθέ-ϊ)	εὐδαίμονι	εὐδαιμόνι
Acc.	ἀληθή (ἀληθέ-α)	ἀληθές	εὐδαίμονα	εὐδαιμον
Voc.	ἀληθές	ἀληθές	εὐδαιμον	εὐδαιμον
	DUAL			
N.A.V.	ἀληθει (ἀληθέ-ε)	ἀληθει (ἀληθε-ε)	εὐδαίμονε	εὐδαιμόνε
G.D.	ἀληθοῖν (ἀληθέ-ων)	ἀληθοῖν (ἀληθέ-ων)	εὐδαιμόνοι	εὐδαιμόνοι
	PLURAL			
N.V.	ἀληθεῖς (ἀληθέ-ες)	ἀληθή (ἀληθέ-α)	εὐδαίμονες	εὐδαιμόνα
Gen.	ἀληθῶν (ἀληθέ-ων)	ἀληθῶν (ἀληθέ-ων)	εὐδαιμόνων	εὐδαιμόνων
Dat.	ἀληθέσι	ἀληθέσι	εὐδαιμοσι	εὐδαιμοσι
Acc.	ἀληθεῖς	ἀληθή (ἀληθέ-α)	εὐδαιμόνας	εὐδαιμόνα

So also are declined *σαφής, σαφές clear*; *ένδεής, ένδεές needy* (see § 120, 3); *σώφρων, σώφρον discreet*; *ἄρρην, ἄρρεν male*. For fuller information about stems in *-εσ-* see §§ 106–107.

1. Observe that the accent of the neuter *εὐδαιμον* is recessive.

2. Compound adjectives in *-ης*, without written accent on the last syllable, have recessive accent even in contracted forms: thus, masc. and fem. *αὐτάρκης self-sufficient*, neut. *αὐταρκες*, gen. plur. *αὐτάρκων* (instead of *αὐταρκῶν* from *αὐταρκέ(σ)-ων*).

3. The contraction of *εα* following an *ε* (and sometimes an *ι* or *υ*) gives *ᾶ* (cf. § 118, 1): thus *ένδεᾶ* for *ένδεέ(σ)-α* from *ένδεής needy*.

121. Declension of Comparatives in *-ων*. — To this form of declension belong also comparatives in *-ων*, which in some cases are often formed on a stem in *-οσ-* (§ 73, 1)

(cf. Lat. *mel-iōr-is* for \**mel-iōs-is*), and so suffer contraction. They are thus declined :

**βελτίων** *better*.

	MASC. & FEM.	SINGULAR	NEUT.
Nom.	βελτίων		βέλτιον
Gen.	βελτίον-ος		βελτίον-ος
Dat.	βελτίον-ι		βελτίον-ι
Acc.	{ βελτίον-α, or βελτίω (for *βελτιῶ(σ)-α)		βέλτιον
Voc.	βέλτιον		βέλτιον
		DUAL	
N.A.V.	βελτίον-ε		βελτίον-ε
G.D.	βελτιόν-οιν		βελτιόν-οιν
		PLURAL	
N.V.	{ βελτίον-ες, or βελτίους (for *βελτιῶ(σ)-ες)		{ βελτίον-α, or βελτίω (for *βελτιῶ(σ)-α)
Gen.	βελτιόν-ων		βελτιόν-ων
Dat.	βελτίοσι		βελτίοσι
Acc.	{ βελτίον-ας, or βελτίους		{ βελτίον-α, or βελτίω (for *βελτιῶ(σ)-α)

So also are declined *μείζων greater* (neut. *μείζον*), *καλλίων more beautiful*, *θάπτων swifter*.

1. Observe that the neuter (*βέλτιον*) is recessive in accent.

2. The accusative *βελτίους* (which should properly be *βελτίως* for *βελτιῶ(σ)-ας*) is imitated from the nominative.

#### OTHER ADJECTIVES OF TWO ENDINGS IN THE CONSONANT DECLENSION

Some other adjectives of two endings are made by compounding substantives with a prefix. Such, for example, are :

*εὖ-ελπις, εὖ-ελπι* of *good hope*, gen. sing. *εὐέλπιδ-ος*, acc. sing. masc. and fem. *εὐελπιω* (§ 97, 1), *ἄ-πάτωρ, ἄ-πατορ* *fatherless*, gen. sing. *ἀπάτορ-ος*, etc.

ADJECTIVES OF THREE ENDINGS OF THE FIRST  
AND THIRD DECLENSIONS

122. Adjectives of the consonant declension which have a separate form for the feminine always inflect the feminine like the second class of substantives of the first declension (§§ 81, 82).

1. The feminine is formed from the stem of the masculine by adding *-ia*, but the *ι* regularly combines with the preceding letter (see § 18, 1, and § 39).

2. The genitive plural of the feminine always has the circumflex accent on the last syllable (§ 84).

123. Stems in *-υ-*. — Adjectives with stems ending in *υ* are thus declined :

	<b>ταχύς swift.</b>		
	SINGULAR		
	MASC.	FEM.	NEUT.
Nom.	ταχύς	ταχεία	ταχύ
Gen.	ταχέος	ταχειῶς	ταχέος
Dat.	ταχεῖ (ταχέϊ)	ταχειῶ	ταχεῖ (ταχέϊ)
Acc.	ταχύν	ταχειᾶν	ταχύ
Voc.	ταχύ	ταχεία	ταχύ
	DUAL		
N.A.V.	ταχεῖ (ταχέε)	ταχειᾶ	ταχεῖ (ταχέε)
G.D.	ταχείοι	ταχειᾶν	ταχείοι
	PLURAL		
Nom.	ταχεῖς (ταχέεσ)	ταχειᾶι	ταχεία
Gen.	ταχέων	ταχειῶν	ταχέων
Dat.	ταχέσι	ταχειᾶσ	ταχέσι
Acc.	ταχεῖς	ταχειῶς	ταχεία

---

123 a. For the feminine *-εία, -είās, etc.*, Herodotus has *-έα, -έης, ἐη, -έαν, etc.*, and Homer sometimes has them: thus *βαθέα, βαθέης, etc.* (Attic *βαθεία*). In the accusative singular Homer sometimes has *-έα* for Attic *-ύν*: thus *εὐπέα πόνρον* *broad sea*.

So also are declined *γλυκίς* *sweet*, *βραδύς* *slow*, *εὐρύς* *wide*.

1. Observe that the genitive singular masculine and neuter ends in *-os*, and that the neuter plural is uncontracted. Compare the declension of *πῆχυς* and *ἄστυ* (§ 110).

NOTE.—The feminine *ταχεία* is for *\*ταχεν-ια* (cf. § 14, 2 and § 21).

124. Stems in *-αν-*. — Adjectives with stems ending in *αν* are thus declined :

<i>μέλας</i> <i>black</i> .			
SINGULAR			
	MASC.	FEM.	NEUT.
Nom.	μέλας	μέλαινα	μέλαν
Gen.	μέλανος	μελαίνης	μέλανος
Dat.	μέλανι	μελαίνῃ	μέλανι
Acc.	μέλινα	μέλαιναν	μέλαν
Voc.	μέλαν	μέλαινα	μέλαν
DUAL			
N.A.V.	μέλινε	μελαίνα	μέλινε
G.D.	μέλάνοιν	μελαίνοιιν	μέλάνοιν
PLURAL			
N.V.	μέλινας	μέλαιναι	μέλινα
Gen.	μέλάνων	μελαίνων	μέλάνων
Dat.	μέλασι	μελαίναις	μέλασι
Acc.	μέλινας	μελαίνῃς	μέλινα

Like *μέλας* is declined only *τάλας* *wretched*.

NOTE.—The feminine *μέλινα* is for *\*μελαν-ια* (see § 39, 4).

1. The nominative singular masculine is formed with *s*, contrary to § 96, 1. Observe that the nominative singular masculine (*μέλας*) has long *ā* according to § 34, while the short *a* of the dative plural (*μέλασι*) is in accordance with § 99.

125. Stems in *-ντ-*. — Stems in *-ντ-* are thus declined :

	<i>χαρίεις</i> <i>pleasing.</i>			<i>πᾶς</i> <i>all.</i>		
	SINGULAR					
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	χαρίεις	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν
Gen.	χαρίεντος	χαριέσσης	χαρίεντος	παντός	πάσης	παντός
Dat.	χαρίεντι	χαριέσση	χαρίεντι	παντί	πάσῃ	παντί
Acc.	χαρίεντα	χαριέσσαν	χαρίεν	πάντα	πᾶσαν	πᾶν
Voc.	χαρίεν	χαρίεσσα	χαρίεν	πᾶν	πᾶσα	πᾶν
	DUAL					
N. A. V.	χαρίεντε	χαριέσσᾱ	χαρίεντε			
G. D. .	χαριέντοιιν	χαριέσσαιν	χαριέντοιιν			
	PLURAL					
N. V.	χαρίεντες	χαριέσσαι	χαρίεντα	πάντες	πᾶσαι	πάντα
Gen.	χαριέντων	χαρισσῶν	χαριέντων	πάντων	πᾶσῶν	πάντων
Dat.	χαρίεσι	χαριέσαις	χαρίεσι	πᾶσι	πάσαις	πάσι
Acc.	χαρίεντας	χαριέσσᾱς	χαρίεντα	πάντας	πᾶσᾱς	πάντα

Like *χαρίεις* are inflected *πτερόεις* *winged*, *φωνήεις* *voiced*.

NOTE 1. — The feminine *πᾶσα* is for *\*παντ-ια*, *\*παντ-σα* (§ 34), while *χαριέσσα* (*-εττα*, see § 125, 1) is for *\*χαριετ-ια* (§ 39, 1), from a shorter form of the stem (*χαριετ-*). The dative plural *χαρίεσι* (for *\*χαριετ-σι*, § 30) also comes from this stem.

NOTE 2. — The nominatives singular masculine *χαρίεις* and *πᾶς* are for *\*χαριεντ-ς* and *\*παντ-ς*. See § 34.

1. The feminine of adjectives like *χαρίεις* occurs only in poetic diction, and so the feminine *χαριέσσα* has *σσ* instead of *ττ* (§ 22). The Attic prose form of this word would be *χαρίεττα*.

2. Observe that the genitives and datives *πάντων*, *πᾶσι* are accented contrary to § 100.

3. Observe that the neuter singular *πᾶν* irregularly has *ᾱ*, imitated from the masculine.

## ADJECTIVES OF ONE ENDING

126. A few adjectives from their meaning have no neuter, and the masculine and feminine are inflected alike: so ἄ-παις *childless*, gen. sing. ἄπαιδ-ος, etc.; πένης *poor*, gen. sing. πένητ-ος, etc.

## ADJECTIVES OF IRREGULAR DECLENSION

127. The irregular adjectives μέγας *great* (stems μεγα- and μεγαλο-, § 73, 1) and πολὺς *much, many* (stems πολυ- and πολλο-, § 73, 1) are thus declined:

	μέγας <i>great</i> .			πολὺς <i>much, many</i> .		
	SINGULAR					
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	μέγας	μεγάλη	μέγα	πολὺς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλο	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Voc.	μέγας	μεγάλη	μέγα			
	DUAL					
N.A.V.	μεγάλῳ	μεγάλῃ	μεγάλῳ			
G.D.	μεγάλοι	μεγάλαι	μεγάλοι			
	PLURAL					
N.V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλους	μεγάλῃς	μεγάλα	πολλοὺς	πολλάς	πολλά

NOTE.—In πολὺς two stems are to be seen (§ 73, 1), one with and one without *o*: thus (1) πολυ- and (2) πολυο-, i.e. πολφο, and by assimilation πολλο.

127 a. Herodotus has πολλός, πολλή, πολλόν, declined like ἀγαθός. Homer also frequently uses this form, as well as other 3d declension forms (not Attic), from the stem πολυ-: thus gen. sing. πολέος, nom. plur. πολέες, gen. πολέων, dat. πολέεσσι (§ 76 b), πολέσσι, and πολέσι, acc. πολέας.



128. Declension of **πρᾶος**. — *πρᾶος mild* (stem *πρᾶο-*) forms its feminine and usually most of its plural from a stem *πρᾶν* (§ 73, 1). Thus, nom. sing. fem. *πρᾶεία* (for \**πρᾶευ-ια*; cf. *ταχεία*, § 123, note), nom. plur. masc. *πρᾶοι* or *πρᾶείς*, gen. plur. masc. *πρᾶων* or (usually) *πρᾶέων*, etc.

## DECLENSION OF PARTICIPLES .

129. All participles of the middle voice, together with the participle of the future passive, are inflected\* like *ἀγαθός* (§ 117).

All other participles, namely, the participles of the active voice, together with the participle of the aorist passive, belong to the first and third declensions (§ 122). The stems of all of these, with the exception of the perfect active participle, end in *ντ*. Such participles are thus declined :

*βουλεύων planning.* (stem *βουλευοντ-*)    *ῶν being.* (stem *ὄντ-*)

## SINGULAR

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	βουλεύων	βουλεύουσα	βουλεύον	ῶν	οὔσα	ὄν
Gen.	βουλεύοντος	βουλεύουσης	βουλεύοντος	όντος	ούσης	όντος
Dat.	βουλεύοντι	βουλεύουση	βουλεύοντι	όντι	ούση	όντι
Acc.	βουλεύοντα	βουλεύουσαν	βουλεύον	όντα	ούσαν	όν
Voc.	βουλεύων	βουλεύουσα	βουλεύον	ῶν	οὔσα	ὄν

## DUAL

N.A.V.	βουλεύοντε	βουλεύουσᾶ	βουλεύοντε	όντε	οὔσᾶ	όντε
G.D.	βουλεύόντων	βουλεύουσαιν	βουλεύόντων	όντων	ούσαιν	όντων

## PLURAL

N.V.	βουλεύοντες	βουλεύουσαι	βουλεύοντα	όντες	ούσαι	όντα
Gen.	βουλεύόντων	βουλεύουσᾶν	βουλεύόντων	όντων	ούσᾶν	όντων
Dat.	βουλεύουσι	βουλεύουσᾶς	βουλεύουσι	ούσι	ούσᾶς	ούσι
Acc.	βουλεύοντας	βουλεύουσᾶς	βουλεύοντα	όντας	ούσᾶς	όντα

διδούς *giving* (διδοντ-)

δεικνύς *showing* (δεικνυτ-)

## SINGULAR

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	διδούς	διδοῦσα	διδόν	δεικνύς	δεικνύσα	δεικνύν
Gen.	διδόντος	διδούσης	διδόντος	δεικνύοντος	δεικνύσης	δεικνύτος
Dat.	διδόντι	διδούσῃ	διδόντι	δεικνύντι	δεικνύσῃ	δεικνύντι
Acc.	διδόντα	διδούσαν	διδόν	δεικνύντα	δεικνύσαν	δεικνύν
Voc.	διδούς	διδοῦσα	διδόν	δεικνύς	δεικνύσα	δεικνύν

## DUAL

N.A.V.	διδόντε	διδούσᾱ	διδόντε	δεικνύντε	δεικνύσᾱ	δεικνύντε
G.D.	διδόντοι	διδούσαιν	διδόντοι	δεικνύντοι	δεικνύσαιν	δεικνύντοι

## PLURAL

N.V.	διδόντες	διδούσαι	διδόντα	δεικνύντες	δεικνύσαι	δεινύντα
Gen.	διδόντων	διδουσῶν	διδόντων	δεικνύντων	δεικνύσῶν	δεικνύντων
Dat.	διδούσι	διδούσαις	διδούσι	δεικνύσι	δεικνύσαις	δεικνύσι
Acc.	διδόντας	διδούσᾱς	διδόντα	δεικνύντας	δεικνύσᾱς	δεικνύντα

λύσᾱς *having loosed* (λύσαντ-)

λυθείς *loosed* (λυθεντ-)

## SINGULAR

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	λύσᾱς	λύσᾱσα	λύσαν	λυθείς	λυθείσα	λυθέν
Gen.	λύσαντος	λύσᾱσης	λύσαντος	λυθέντος	λυθείσης	λυθέντος
Dat.	λύσαντι	λύσᾱσῃ	λύσαντι	λυθέντι	λυθείσῃ	λυθέντι
Acc.	λύσαντα	λύσᾱσαν	λύσαν	λυθέντα	λυθείσαν	λυθέν
Voc.	λύσᾱς	λύσᾱσα	λύσαν	λυθείς	λυθείσα	λυθέν

## DUAL

N.A.V.	λύσαντε	λύσᾱσᾱ	λύσαντε	λυθέντε	λυθείσᾱ	λυθέντε
G.D.	λύσάντοι	λύσᾱσαιν	λύσάντοι	λυθέντοι	λυθείσαιν	λυθέντοι

## PLURAL

N.V.	λύσαντες	λύσᾱσαι	λύσαντα	λυθέντες	λυθείσαι	λυθέντα
Gen.	λύσάντων	λύσᾱσῶν	λύσάντων	λυθέντων	λυθεισῶν	λυθέντων
Dat.	λύσᾱσι	λύσᾱσαις	λύσᾱσι	λυθείσι	λυθείσαις	λυθείσι
Acc.	λύσαντας	λύσᾱσᾱς	λύσαντα	λυθέντας	λυθείσᾱς	λυθέντα

So also are declined *παιδεύων educating* (like *βουλεύων*), *λιπών (2d aor.) having left* (like *ῶν*), *έκών willing* (like *ῶν*), *παιδεύσᾱς having educated* (like *λύσᾱς*), *ιστάς erecting* (like

λύσᾱς), παιδευθεὶς *educated* (like λυθεὶς), τιθεὶς *putting* (like λυθεὶς).

1. Observe that all stems in *-οντ-*, except those of *-μι* verbs (§ 170), form their nominative singular masculine without *-s*, according to § 96, 1. All other stems in *-ντ-* form their nominative by adding *-s*.

2. Observe that the accent of the neuter singular follows that of the masculine (*βουλεῦον*, unlike *εὔδαιμον*, § 120, 1).

3. Observe that participles of one syllable keep their written accent on the first syllable in the genitive and dative, contrary to § 100.

4. Observe that the vocative singular is like the nominative (cf. § 98, 1).

130. The present participle of verbs in *-ῶ* (*-άω*, *-έω*, and *-όω*) and the future participle of liquid verbs (§ 213) are contracted. They are declined as follows:

<i>τιμῶν honoring</i> (contracted from <i>τιμάων</i> )						
SINGULAR						
	MASC.		FEM.		NEUT.	
Nom.	τιμῶν	(-άων)	τιμῶσα	(-άουσα)	τιμῶν	(-άον)
Gen.	τιμῶντος	(-άοντος)	τιμῶσης	(-αούσης)	τιμῶντος	(-άοντος)
Dat.	τιμῶντι	(-άοντι)	τιμῶσῃ	(-αούσῃ)	τιμῶντι	(-άοντι)
Acc.	τιμῶντα	(-άοντα)	τιμῶσαν	(-άουσαν)	τιμῶν	(-άον)
Voc.	τιμῶν	(-άων)	τιμῶσα	(-άουσα)	τιμῶν	(-άον)
DUAL						
N.A.V.	τιμῶντε	(-άοντε)	τιμῶσᾱ	(-αούσᾱ)	τιμῶντε	(-άοντε)
G.D.	τιμῶντοιιν	(-άόντοιιν)	τιμῶσαιιν	(-αούσαιιν)	τιμῶντοιιν	(-άόντοιιν)
PLURAL						
N.V.	τιμῶντες	(-άοντες)	τιμῶσαι	(-άουσαι)	τιμῶντα	(-άοντα)
Gen.	τιμῶντων	(-άόντων)	τιμῶσῶν	(-αουσῶν)	τιμῶντων	(-άόντων)
Dat.	τιμῶσι	(-άουσι)	τιμῶσαις	(-αουσῆς)	τιμῶσι	(-άουσι)
Acc.	τιμῶντας	(-άοντας)	τιμῶσᾱς	(-αούσᾱς)	τιμῶντα	(-άοντα)

φιλῶν *loving* (contracted from φιλέων)

## SINGULAR

	MASC.	FEM.	NEUT.
Nom.	φιλῶν (έων)	φιλοῦσα (έουσα)	φιλοῦν (έον)
Gen.	φιλοῦντος (έοντος)	φιλούσης (εούσης)	φιλοῦντος (έοντος)
Dat.	φιλοῦντι (έοντι)	φιλούσῃ (εούσῃ)	φιλοῦντι (έοντι)
Acc.	φιλοῦντα (έοντα)	φιλοῦσαν (εούσαν)	φιλοῦν (έον)
Voc.	φιλῶν (έων)	φιλοῦσα (έουσα)	φιλοῦν (έον)

## DUAL

N.A.V.	φιλοῦντε (έοντε)	φιλούσᾱ (εούσᾱ)	φιλοῦντε (έοντε)
G.D.	φιλοῦντοιν (έόντοιν)	φιλούσαιν (εούσαιν)	φιλοῦντοιν (έόντοιν)

## PLURAL

N.V.	φιλοῦντες (έόντες)	φιλοῦσαι (έουσαι)	φιλοῦντα (έοντα)
Gen.	φιλοῦντων (έόντων)	φιλουσῶν (εουσῶν)	φιλοῦντων (έόντων)
Dat.	φιλοῦσι (έουσι)	φιλούσαις (εούσαις)	φιλοῦσι (έουσι)
Acc.	φιλοῦντας (έόντας)	φιλούσᾱς (εούσᾱς)	φιλοῦντα (έοντα)

1. The present participle of δηλῶ (-όω), δηλῶν (for δηλόων), is inflected exactly like φιλῶν. The uncontracted forms do not occur.

**131. Perfect Active Participles.**—The stem of the perfect active participle ends in *σ* or *σ* (§ 73, 1). The declension is as follows:

λελυκός *having loosed* (stem λελυκοτ-, λελυκοσ-)

## SINGULAR

	MASC.	FEM.	NEUT.
Nom.	λελυκός	λελυκυία	λελυκός
Gen.	λελυκότος	λελυκυιάς	λελυκότος
Dat.	λελυκότι	λελυκυίᾳ	λελυκότι
Acc.	λελυκότα	λελυκυίαν	λελυκός
Voc.	λελυκός	λελυκυία	λελυκός

## DUAL

N.A.V.	λελυκότε	λελυκυιά	λελυκότε
G.D.	λελυκότοιιν	λελυκυίαιιν	λελυκότοιιν

## PLURAL

N.V.	λελυκότες	λελυκυίαι	λελυκότα
Gen.	λελυκότων	λελυκυιών	λελυκότων
Dat.	λελυκόσι	λελυκυίαις	λελυκόσι
Acc.	λελυκότας	λελυκυιάς	λελυκότα

So also are inflected *παιδευκός, -κῆ, -κός* having *educated*; *ἑστώς, ἑστῶσα, ἑστός* standing (stem *ἑστωτ-* (*ἑστωσ-*), contracted from *ἑσταστ-*).

NOTE. — The neuter of *ἑστώς* is usually written *ἑστός*, probably to distinguish it from the masculine, since otherwise both would be *ἑστώς*.

## COMPARISON OF ADJECTIVES

132. Comparison by *-τερος, -τατος*. — Most adjectives form the comparative degree by adding *-τερος, -τερᾶ, -τερον* (declined like *μακρός*, § 117) to the masculine stem of the positive. The superlative is formed by adding *-τατος, -τατη, -τατον* (declined like *ἀγαθός*, § 117) to the same stem. Thus :

POSITIVE	COMPARATIVE	SUPERLATIVE
<i>κούφος</i> <i>light</i>	<i>κουφό-τερος</i>	<i>κουφό-τατος</i>
<i>πικρός</i> <i>bitter</i>	<i>πικρό-τερος</i>	<i>πικρό-τατος</i>
<i>ὀξύς</i> <i>sharp</i>	<i>ὀξύ-τερος</i>	<i>ὀξύ-τατος</i>
<i>μέλας</i> <i>black</i>	<i>μελάν-τερος</i>	<i>μελάν-τατος</i>
<i>σαφής</i> <i>clear</i>	<i>σαφέσ-τερος</i>	<i>σαφέσ-τατος</i>
<i>χαρῆς</i> <i>pleasing</i>	<i>χαριέσ-τερος</i> (for * <i>χα-ριετ-τερος</i> see § 26 and § 125, note 1)	<i>χαριέσ-τατος</i>

1. Stems in *-ο-* lengthen the final *ο* of the stem unless the preceding syllable is long (either by nature or position, §§ 52, 53). Thus :

POSITIVE	COMPARATIVE	SUPERLATIVE
<i>σοφός</i> <i>wise</i>	<i>σοφῶ-τερος</i>	<i>σοφῶ-τατος</i>
<i>ἄξιος</i> <i>worthy</i>	<i>ἄξιῶ-τερος</i>	<i>ἄξιῶ-τατος</i>

2. A few words usually drop the final *ο* of the stem : thus *γεραιός* *old*, comparative *γεραιότερος* ; *φίλος* *friendly*, comparative *φίλτερος*, superlative *φίλτατος*.

**133.** Adjectives in *-ων* and *-ους* (*-οος*) are compared as if their stems ended in *εσ*: thus *σώφρων discreet*, comparative *σωφρονέσ-τερος*, etc.; *εὔνους well disposed*, comparative *εὔνούτερος*, etc. (for *\*εὔνοεσ-τερος*).

**134. Comparison by *-ίων, -ιστος*.** — A few adjectives are compared by adding to the *root* of the positive the endings *-ίων, -ιον* to form the comparative, and *-ιστος, -ιστη, -ιστον* to form the superlative. The superlative is declined like *ἀγαθός* (§ 117); for the declension of the comparative see § 121. Thus:

POSITIVE	COMPARATIVE	SUPERLATIVE
ἡδ-ύς <i>pleasant</i> (cf. ἡδ-ομαι <i>am pleased</i> )	ἡδ-ίων	ἡδ-ιστος
ταχ-ύς <i>swift</i> (cf. τάχος <i>swiftness</i> )	θάττων (for *ταχ-ίων, §§ 39, 1 and 41)	τάχ-ιστος
μέγ-α-ς <i>great</i> (cf. μέγ-εθος <i>greatness</i> )	μείζων (for *μεγ-ίων, § 39, 2)	μέγ-ιστος
ἐχθ-ρός <i>hostile</i> (cf. ἔχθ-ος <i>hatred</i> )	ἐχθ-ίων	ἔχθ-ιστος
αἰσχ-ρός <i>shameful</i> (cf. αἰσχ-ος <i>shame</i> )	αἰσχ-ίων	αἰσχ-ιστος

**135. Comparison by *μᾶλλον, μάλιστα*.** — Adjectives are sometimes compared by means of the adverbs *μᾶλλον more* and *μάλιστα most*. Thus, *φίλος friendly*, *μᾶλλον φίλος more friendly*, *μάλιστα φίλος most friendly*.

**134 a.** In Epic poetry the comparative ending *-ίων* has short *ι*.

**b.** In poetry the forms in *-ίων, -ιστος* occur much more frequently than in prose. Homer has several comparatives and superlatives that are not usual in Attic: thus *κῆδιστος most glorious*, *φέρτερος more excellent*, *ἀπλότερος younger*; all these will be found in the lexicon.

**136. Irregular Comparison.** — The following list contains the most important adjectives of irregular comparison :

POSITIVE	COMPARATIVE	SUPERLATIVE
<i>ἀγαθός good</i>	<i>ἀμείνων</i>	<i>ἀριστος</i> (cf. ἀρετή <i>virtue</i> )
	<i>βελτίων</i>	<i>βέλτιστος</i>
	<i>κρείττων</i>	<i>κράτιστος</i> (cf. κράτος <i>strength</i> )
	<i>λῦων</i>	<i>λῦστος</i>
<i>κακός bad</i>	<i>κακίων</i>	<i>κάκιστος</i>
	<i>χειρόν</i> ( <i>deterior</i> )	<i>χείριστος</i>
	<i>ἥττων</i> ( <i>inferior</i> )	<i>ἥκιστα</i> adv. <i>least of all</i>
<i>μικρός small</i>	<i>μικρότερος</i>	<i>μικρότατος</i>
	<i>μείων</i>	
	<i>ἐλάττων</i> (for *ἐλαχίων, § 39, 1)	<i>ἐλάχιστος</i>
<i>πολύς much, many</i>	<i>πλείων, πλέων</i> (see § 21)	<i>πλείστος</i>
<i>καλός beautiful</i>	<i>καλλίων</i>	<i>κάλλιστος</i> (cf. κάλλος <i>beauty</i> )
<i>ῥάδιος easy</i>	<i>ῥάων</i>	<i>ῥᾶστος</i>
<i>ἀλγεινός painful</i>	<i>ἀλγίων</i>	<i>ἄλγιστος</i> (cf. ἄλγος <i>pain</i> )

## ADVERBS

**137. Form of Adverbs.** — Most Adverbs end in *-ως*, and are regularly derived from adjectives. Their form is in all respects like the genitive plural, except that the last letter is *ς* instead of *ν*.

Their form can always be determined by substituting *ς* for the final *ν* of the genitive plural.

Thus, *σοφῶς wisely* (*σοφός wise*, gen. plur. *σοφῶν*), *πάντως wholly* (*πᾶς whole*, gen. plur. *πάντων*), *ταχέως quickly* (*ταχύς quick*, gen. plur. *ταχέων*), *σαφῶς clearly* (*σαφής clear*, gen. plur. contracted (§ 120) *σαφῶν*).

NOTE. — The adverb corresponding to *ἀγαθός good* is *εὖ well*.

1. Besides the regularly formed adverbs many nouns (some of them obsolete) and some pronominal stems are used in certain cases adverbially.

Thus, *πολύ* *much* (§ 336), *σπουδῇ* *earnestly* (§ 389), *οἴκοι* *at home* (see § 76, note), *πρῶ* *early*, *ἀμαχεί* *without a battle*, *ποῖ* *whither*, *ποῦ* *where* (cf. § 358), *οὔδαμῶ* *nowhere* (cf. § 358).

2. Certain local endings of the nature of case-endings (§ 76) are used to form adverbs of place. These are: *-θι*, Place Where, as in *ἄλλο-θι* *elsewhere*; *-θεν*, Place Whence, as in *οἴκο-θεν* *from home*, *πάντο-θεν* *from all sides*; *-δε*, Place Whither, as in *οἴκα-δε* *homeward*, *Ἀθήνᾳζε* (for *Ἀθήνᾳς-δε*) *toward Athens*.

**138. Comparison of Adverbs.** — Adverbs in *-ως* employ for their comparative the neuter singular of the comparative of their adjective; for their superlative they employ the neuter plural of the superlative.

Thus, *σοφῶς* *wisely*, *σοφώτερον* *more wisely*, *σοφώτατα* *most wisely*; *ῥᾶδίως* *easily*, *ῥᾶον* *more easily*, *ῥᾶστα* *most easily*.

1. Adverbs in *-ω* have the comparative and superlative ending in *-ω*. Thus, *ἄνω* *above*, *ἄνωτέρω* *higher*, *ἄνωτάτω* *highest*.

2. The adverb *μάλα* *very* has for its comparative *μᾶλλον* (for *μάλ-ιον*, § 39, 3), and for its superlative *μάλιστα*.

**137, 2 a.** The local endings are naturally much more frequent in Homer: thus *οἴκοι* *at home*, *οὐρανόθεν* *from heaven*, *ἡμετέρῳδε* *to our (house)*, *πόλινδε* *to the city*, etc.



## PRONOUNS

139. **The Personal Pronouns.** — The pronouns of the first, second, and third person are thus declined :

	FIRST PERSON	SECOND PERSON	THIRD PERSON
		SINGULAR	
Nom.	ἐγώ <i>I</i>	σύ <i>you</i>	him, her, it
Gen.	ἐμοῦ; μου (enclitic)	σοῦ; σου (enclitic)	οῦ; οῦ (enclitic)
Dat.	ἐμοί; μοι (enclitic)	σοί; σοι (enclitic)	οἱ; οἱ (enclitic)
Acc.	ἐμέ; με (enclitic)	σέ; σε (enclitic)	ἑ; ἑ (enclitic)
Voc.		σὸ	
		DUAL	
N.A.(V.)	νὼ <i>we two</i>	σφά <i>you two</i>	
G.D.	νῶν	σφῶν	
		PLURAL	
Nom.	ἡμεῖς <i>we</i>	ὑμεῖς <i>you</i>	σφεῖς <i>they</i>
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς
Voc.		ὦμεῖς	

NOTE. — The stems of the pronoun of the first person are (ἐ)με- (the nominative ἐγώ being of different formation), νω, and ἡμε- (from ἄμμε-); of the second person συ- (for τυ-), σε (for \*τεε-) σφω-, and ὑμε- (from ὑμμε-); of the third person ἐ- (originally \*τεε-, § 36 a), ἐε- (for \*τεε-), and σφε-. From the shorter stem τυ- of the second person comes only the nominative σύ (cf. πολύς, § 127, note). From the longer form of the stem of the third person ἐε- (\*τεε-) comes the Homeric form ἐέ, acc.

1. The enclitic (§ 70) forms are used when there is no emphasis on the pronoun. Thus, δοκεῖ μοι *it seems (to me)*. But when the pronoun is emphatic the forms with written accent (and in the first person the longer forms ἐμοῦ, etc.) are employed: thus εἶπὲ καὶ ἐμοί *tell even me*. This is regularly the case when prepositions are used with

the pronouns: thus *παρ' ἐμοῦ* from *beside me*, *περὶ σοῦ* about *you*.

2. The pronoun of the third person *οὗ, οἱ, ἔ*, when used as a direct reflexive (§ 470), is never enclitic.

139 a. Homer has the following forms of the personal pronouns:

SINGULAR			
Nom.	<i>ἐγώ, ἐγών</i>	<i>σύ, τήνη</i>	
Gen.	{ <i>ἐμεῖο, ἐμέο, ἐμεῦ, μευ (encl.), ἐμέθεν</i>	<i>σεῖο, σεό, σεῦ,</i>	<i>εἶο, ἔο, ἐο (encl.),</i>
		<i>σευ (encl.), σέθεν</i>	<i>εὖ, εὐ (encl.), ἔθεν, ἐθέν (encl.)</i>
Dat.	<i>ἐμοί, μοι (encl.)</i>	<i>σοί, τοι (encl.), τεῖν</i>	<i>ἐοῖ, οἱ, οἱ (encl.)</i>
Acc.	<i>ἐμέ, με (encl.)</i>	<i>σέ, σε (encl.)</i>	<i>ἐέ, ἔ, μν (encl.)</i>
DUAL			
N. A.	<i>νώϊ, νό</i>	<i>σφῶϊ, σφώ</i>	<i>σφῶέ (encl.)</i>
G. D.	<i>νώϊν</i>	<i>σφῶϊν, σφῶν (δ θ2)</i>	<i>σφῶν (encl.)</i>
PLURAL			
Nom.	<i>ἡμεῖς, ἄμμες</i>	<i>ὑμεῖς, ὕμμες</i>	
Gen.	{ <i>ἡμελων, ἡμέων</i>	<i>ὑμελων, ὑμέων</i>	<i>σφείων, σφέων,</i>
			<i>σφέων (encl.), σφῶν</i>
Dat.	{ <i>ἡμῖν, ἄμμου(ν)</i>	<i>ὑμῖν, ὕμμου(ν)</i>	<i>σφίσι(ν), σφισί(ν) (encl.),</i>
			<i>σφιν (encl.)</i>
Acc.	{ <i>ἡμέας, ἄμμε</i>	<i>ὑμέας, ὕμμε</i>	<i>σφέας, σφέας (encl.),</i>
			<i>σφέ (encl.)</i>

The forms of the plural in *ἄμμ-* and *ὕμμ-* are Aeolic in origin.

b. In Herodotus the personal pronouns have the following inflection:

SINGULAR			
Nom.	<i>ἐγώ</i>	<i>σύ</i>	
Gen.	<i>ἐμέο, ἐμεῦ, μευ (encl.)</i>	<i>σεό, σεῦ, σευ (encl.)</i>	<i>εὖ (encl.)</i>
		<i>σοί, τοι (encl.)</i>	<i>οἱ (encl.)</i>
Dat.	<i>ἐμοί, μοι (encl.)</i>	<i>σοί, τοι (encl.)</i>	<i>οἱ (encl.)</i>
Acc.	<i>ἐμέ, με (encl.)</i>	<i>σέ, σε (encl.)</i>	<i>έ (encl.), μν (encl.)</i>
PLURAL			
Nom.	<i>ἡμεῖς</i>	<i>ὑμεῖς</i>	<i>σφεῖς</i>
Gen.	<i>ἡμέων</i>	<i>ὑμέων</i>	<i>σφέων, σφεων (encl.)</i>
Dat.	<i>ἡμῖν</i>	<i>ὑμῖν</i>	<i>σφίσι, σφισι (encl.)</i>
Acc.	{ <i>ἡμέας</i>	<i>ὑμέας</i>	<i>σφέας, σφεας (encl.),</i>
			<i>neut. σφεα (encl.)</i>

NOTE 1.—The Tragedians for the accusative of the third personal pronoun use *νν* (encl.) and *σφε* (encl.) for all genders both singular and plural.

NOTE 2.—The genitive, dative, and accusative plural of the first and second persons sometimes throw their written accent to the first syllable (often shortening at the same time the final syllable): thus *ἡμων*, *ἡμιν*, *ὑμας*.

140. The Intensive Pronoun *αὐτός*.—The pronoun *αὐτός* *self*, *same* is thus inflected :

SINGULAR			
	MASC.	FEM.	NEUT.
Nom.	<i>αὐτός</i>	<i>αὐτή</i>	<i>αὐτό</i>
Gen.	<i>αὐτοῦ</i>	<i>αὐτῆς</i>	<i>αὐτοῦ</i>
Dat.	<i>αὐτῷ</i>	<i>αὐτῇ</i>	<i>αὐτῷ</i>
Acc.	<i>αὐτόν</i>	<i>αὐτήν</i>	<i>αὐτό</i>
DUAL			
N.A.	<i>αὐτά</i>	<i>αὐτά</i>	<i>αὐτά</i>
G.D.	<i>αὐτοῖν</i>	<i>αὐταῖν</i>	<i>αὐτοῖν</i>
PLURAL			
Nom.	<i>αὐτοί</i>	<i>αὐταί</i>	<i>αὐτά</i>
Gen.	<i>αὐτῶν</i>	<i>αὐτῶν</i>	<i>αὐτῶν</i>
Dat.	<i>αὐτοῖς</i>	<i>αὐταῖς</i>	<i>αὐτοῖς</i>
Acc.	<i>αὐτούς</i>	<i>αὐτάς</i>	<i>αὐτά</i>

Like *αὐτός* is inflected also *ἄλλος*, *ἄλλη*, *ἄλλο* *other*.

1. In Attic the oblique cases of *αὐτός* are usually employed instead of the pronoun of the third person *οὗ*, *οἷ*, *ἐ*, etc.

141. Reflexive Pronouns.—The reflexive pronouns are formed from the stems of the personal pronouns compounded with *αὐτός*. From their meaning they can have no nominative case. The third person has also a neuter. In the plural both stems are declined together, yet the

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140 a. Herodotus has *αὐτέων* for the genitive plural feminine of *αὐτός* (cf. § 84 a). For the crasis *ωντός*, see § 5 a.

third person plural has also the compound form. They are thus declined :

		SINGULAR		
	<i>myself.</i>	<i>thyself.</i>	<i>himself, herself, itself.</i>	
Gen.	ἐμαυτοῦ, -ῆς	σεαυτοῦ, -ῆς	ἐαυτοῦ, -ῆς, -οῦ	
Dat.	ἐμαυτῷ, -ῷ	σεαυτῷ, -ῷ	ἐαυτῷ, -ῷ, -ῶ	
Acc.	ἐμαυτόν, -ήν	σεαυτόν, -ήν	ἐαυτόν, -ήν, -ό	
		PLURAL		
	<i>ourselves.</i>	<i>yourselves.</i>	<i>themselves.</i>	
Gen.	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ἐαυτῶν	or σφῶν αὐτῶν
Dat.	ἡμῖν αὐτοῖς, -αῖς	ὑμῖν αὐτοῖς, -αῖς	ἐαυτοῖς, -αῖς, -οῖς	or σφίσιν αὐτοῖς, -αῖς
Acc.	ἡμᾶς αὐτούς, -άς	ὑμᾶς αὐτούς, -άς	ἐαυτούς, -άς, -ά	or σφᾶς αὐτούς, -άς

1. *σεαυτοῦ* and *ἐαυτοῦ* are often contracted: *σαυτοῦ*, *σαυτῆς*; *αὐτοῦ*, *αὐτῆς*, etc.

142. Reciprocal Pronoun. — The reciprocal pronoun, meaning *one another*, from its meaning has no singular number, and no nominative or vocative case. It is thus declined :

Stem ἀλληλο- (for \*ἄλλ-αλλο-)

		DUAL		
		MASC.	FEM.	NEUT.
G.D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	
Acc.	ἀλλήλω	ἀλλήλᾱ	ἀλλήλω	
		PLURAL		
Gen.	ἀλλήλων	ἀλλήλων	ἀλλήλων	
Dat.	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις	
Acc.	ἀλλήλους	ἀλλήλᾱς	ἄλληλα	

141 a. In Homer the personal pronouns alone are sometimes used reflexively; often the reflexive meaning is made more clear by the addition of *αὐτός*, but the two pronouns have not yet combined, as in Attic, into one word. Thus, Homer has *ἐμέθεν αὐτῆς myself* (gen. fem.), *οἱ αὐτῷ himself* (dat.), *αὐτόν μιν himself* (acc.), etc.

**143. Possessive Pronouns.** — The possessive pronouns are formed from the stems of the personal pronouns. They are :

ἐμός	ἐμή	ἐμόν	my, mine.	ἡμέτερος	-ᾱ	-ον	our, ours.
σός	σή	σόν	thy, thine.	ὑμέτερος	-ᾱ	-ον	your, yours.
ὄς	ῆ	ὄν	his (her, its) own.	σφέτερος	-ᾱ	-ον	their own.

1. The possessive ὄς is not used in Attic prose, but its place is taken by the genitive of αὐτός (§§ 177–8).

**144. Demonstrative Pronouns.** — The definite article ὁ, ἡ, τό, is thus inflected :

Stems το- and ὀ (for σο-, § 36)

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

**143 a.** Beside the forms given above (§ 143) Homer has also *τεός* (Latin *tuus*) *thy*, *έός* *his (her, its)*, *ἄμός* *our*, *ὑμός* *your*, *σφός* *their*; also, from the dual stems *νω-*, *σφω-*, *νωτέρος* *belonging to us two*, and *σφωτέρος* *belonging to you two*.

The possessive *ός*, *έός*, in Homer appears sometimes to be used without reference to the third person, in the sense of *own*: thus *ἡς γαλῆς* (*my*) *own land* (gen.), *δῶμασι οἰσι* (*your*) *own house* (dat.).

**144 a.** Homer almost always uses *ὁ*, *ἡ*, *τό*, as a demonstrative pronoun.

Beside the forms given above (§ 144) Homer has also nom. sing. masc. *ός* (found also in Attic in the phrases *καὶ ὄς* *ἐφη* *and he said*, and *ἡ δ' ὄς*

145. The demonstrative pronouns *ὅδε, ἥδε, τόδε this, and οὗτος, αὕτη, τοῦτο this, that*, are thus declined :

SINGULAR						
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Nom.	ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τοῦτο
Gen.	τοῦδε	τῆσδε	τοῦδε	τούτου	ταύτης	τούτου
Dat.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ
Acc.	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο
DUAL						
N.A.	τάδε	τάδε	τάδε	τούτω	τούτω	τούτω
G.D.	τοίνδε	τοίνδε	τοίνδε	τούτοιν	τούτοιν	τούτοιν
PLURAL						
Nom.	οἷδε	αἷδε	τάδε	οὗτοι	αὗται	ταῦτα
Gen.	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων
Dat.	τοῖσδε	ταῖσδε	τοῖσδε	τούτοις	ταύταις	τούτοις
Acc.	τούσδε	τάσδε	τάδε	τούτους	ταύτας	ταῦτα

1. Observe that the use of *ου* or *αυ* in *οὔτος* depends on the character of the last syllable, *ου* being used to correspond to an *o*-sound, and *αυ* to correspond to an *a* (*η*)-sound.

146. Ἐκεῖνος, ἐκείνη, ἐκείνο *that*, is declined like *αὐτός* (§ 140).

147. The demonstrative pronouns are sometimes made more emphatic by adding *-ί*: thus *οὔτοσί, τουτουί*. In

*said he*), gen. sing. masc. and neut. *τοῖο* (§ 90 a), gen. and dat. dual *τοῖιν* (§ 90 b), nom. plur. masc. *τοί*, nom. plur. fem. *ταί*, gen. plur. fem. *τάων* (§ 84 a), dat. plur. masc. *τοῖσι* (§ 90 c), dat. plur. fem. *τῆσι* or *τῆς* (§ 84 b).

144 b. Herodotus also uses *ὁ, ἡ, τό*, as a demonstrative pronoun, but not so frequently as Homer does. In the dative plural he has *τοῖσι* and *τῆσι*.

145 a. For the dative plural of *ὅδε* Homer sometimes has *τοῖσδεσι* or *τοῖσδεσσι*, Herodotus has *τοισίδε*.

146 a. For *ἐκεῖνος* Homer and other poets often have *κεῖνος*; Herodotus also uses both forms.

such case a preceding short vowel is dropped: thus *ὄδι, ταυτί*.

**148. Interrogative and Indefinite Pronouns.** — The interrogative pronoun is *τίς, τί* *who? what?* The indefinite pronoun is *τις, τι*, enclitic (§ 70), *some, any*. They are thus declined:

	INTERROGATIVE		INDEFINITE	
	SINGULAR			
	MASC. & FEM.	NEUT.	MASC. & FEM.	NEUT.
Nom.	τίς	τί	τις	τι
Gen.	τίνος, τοῦ	τίνος, τοῦ	τινός, τοῦ	τινός, τοῦ
Dat.	τίνι, τῷ	τίνι, τῷ	τινί, τῷ	τινί, τῷ
Acc.	τίνα	τί	τινά	τι
	DUAL			
N.A.	τίνε	τίνε	τινέ	τινέ
G.D.	τίνοιν	τίνοιν	τινοῖν	τινοῖν
	PLURAL			
Nom.	τίνες	τίνα	τινές	τινά
Gen.	τίνων	τίνων	τινῶν	τινῶν
Dat.	τίσι	τίσι	τισί	τισί
Acc.	τίνας	τίνα	τινάς	τινά

1. The acute accent of the interrogative, *τίς, τί*, never changes to the grave (§ 67).

NOTE 1. — The form *ἄττα* is sometimes used for the indefinite *τινά*.

NOTE 2. — *Δεῖνα*. Another indefinite pronoun, used in familiar speech, is *δεῖνα* “*Mr. what’s his name,*” always with the article: *ὁ (ἡ, τὸ) δεῖνα*. Sometimes it is not declined, but when declined it is inflected as follows: *ὁ δεῖνα, τοῦ δεῖνος, τῷ δεῖνι, τὸν δεῖνα, οἱ δεῖνες, τῶν δεῖνων, τοὺς δεῖνους*.

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**148 a.** Of the interrogative and indefinite pronouns Homer and Herodotus have the following additional forms: gen. sing. *τέο, τεῦ, τεο, τευ*; dat. sing. *τέω, τεω*, gen. plur. *τέων, τεῶν*, dat. plur. *τέοισι, νευ. plur. (Homer) ἄσσα* (cf. § 148 note 1 and § 22).

**149. Relative Pronouns.** — The relative pronoun  $\delta\varsigma$ ,  $\eta\acute{\iota}$ ,  $\delta\acute{\omicron}$  *who, which*, is thus inflected :

SINGULAR			
	MASC.	FEM.	NEUT.
Nom.	$\delta\varsigma$	$\eta\acute{\iota}$	$\delta\acute{\omicron}$
Gen.	$\omicron\upsilon$	$\eta\acute{\iota}\varsigma$	$\omicron\upsilon$
Dat.	$\phi\acute{\iota}$	$\eta\acute{\iota}$	$\phi\acute{\iota}$
Acc.	$\delta\nu$	$\eta\acute{\iota}\nu$	$\delta$
DUAL			
N.A.	$\omega$	$\omega$	$\omega$
G.D.	$\omicron\nu$	$\omicron\nu$	$\omicron\nu$
PLURAL			
Nom.	$\omicron\iota$	$\alpha\iota$	$\delta$
Gen.	$\omega\nu$	$\omega\nu$	$\omega\nu$
Dat.	$\omicron\iota\varsigma$	$\alpha\iota\varsigma$	$\omicron\iota\varsigma$
Acc.	$\omicron\upsilon\varsigma$	$\alpha\iota\varsigma$	$\delta$

**150.** The indefinite relative pronoun,  $\delta\omicron\sigma\tau\iota\varsigma$ ,  $\eta\acute{\iota}\tau\iota\varsigma$ ,  $\delta\acute{\omicron}\tau\iota$  (sometimes written  $\delta$ ,  $\tau\iota$ ) *whoever, whichever*, is made by joining  $\delta\varsigma$  and  $\tau\iota\varsigma$ , both parts being declined.

**149 a.** Beside the forms given above (§ 149) Homer has also gen. sing. masc. and neut.  $\delta\omicron$  (§ 90 a), often wrongly written  $\delta\omicron\nu$ , and fem.  $\xi\eta\varsigma$  (!).

In Homer the demonstrative pronoun,  $\delta$ ,  $\eta$ ,  $\tau\acute{\omicron}$  (§ 144 a), is often used as a relative referring to a definite antecedent (cf. English *that*). When so used the forms with  $\tau$ - ( $\tau\omicron\iota$ ,  $\tau\alpha\iota$ , § 144 a) are employed in the nominative plural.

b. Herodotus has from the relative the forms  $\delta\varsigma$ ,  $\eta\acute{\iota}$ ,  $\omicron\iota$ , and  $\alpha\iota$ . For all other forms he employs the demonstrative [ $\delta$ ,  $\eta$ ]  $\tau\acute{\omicron}$ ,  $\tau\omicron\upsilon$ ,  $\tau\eta\varsigma$ , etc. (cf. § 149 a), except after certain prepositions (mostly prepositions of two syllables, of which the last syllable may suffer elision): thus  $\mu\epsilon\tau'$   $\eta\acute{\iota}\varsigma$  *with whom*,  $\acute{\alpha}\pi'$   $\omega\nu$  *from which* (§ 44, 4 a).

**150 a.** Homer has several forms of the indefinite relative in which the stem  $\delta$ - is not declined: thus sing. nom.  $\delta\tau\iota\varsigma$ , neut.  $\delta\tau\tau\iota$ , gen.  $\delta\tau\tau\epsilon\omicron$ ,  $\delta\tau\tau\epsilon\nu$ , and  $\delta\tau\epsilon\nu$ , dat.  $\delta\tau\epsilon\omega$ , acc.  $\delta\tau\iota\nu\alpha$ , neut.  $\delta\tau\tau\iota$ ; plur. gen.  $\delta\tau\epsilon\omega\nu$ , dat.  $\delta\tau\epsilon\omicron\iota\omega$ , acc.  $\delta\tau\iota\nu\alpha\varsigma$ . For the neuter plural he uses  $\delta\sigma\sigma\alpha$ , nom. and acc.

b. Herodotus has gen. sing.  $\delta\tau\epsilon\nu$ , dat. sing.  $\delta\tau\epsilon\omega$ , gen. plur.  $\delta\tau\epsilon\omega\nu$ , dat. plur.  $\delta\tau\epsilon\omicron\iota\omega$ , neut. plur. nom. and acc.  $\delta\sigma\sigma\alpha$ .



SINGULAR			
	MASC.	FEM.	NEUT.
Nom.	ὅστις	ἥτις	ὅ τι
Gen.	οὗτινος, ὅτου	ἧστινος	οὗτινος, ὅτου
Dat.	ὧτινι, ὅτῳ	ἧτινι	ὧτινι, ὅτῳ
Acc.	ὅτινα	ἧτινα	ὅ τι
DUAL			
N.A.	ὧτινε	ἧτινε	ὧτινε
G.D.	οἰντινοιν	οἰντινοιν	οἰντινοιν
PLURAL			
Nom.	οἵτινες	αἵτινες	ἄτινα
Gen.	ἄντινων, ὅτων	ἄντινων	ἄντινων, ὅτων
Dat.	οἰστίσι, ὅτοις	αἰστίσι	οἰστίσι, ὅτοις
Acc.	οὓστινας	ἄστινας	ἄτινα

1. The shorter forms *ὅτου*, *ὅτῳ* are more common than *οὗτινος*, *ὧτινι*.

NOTE. — The indefinite *τις* may be added also to other relatives to make them more indefinite: thus *ὁποῖός τις* of *whatsoever kind*.

**151. Correlation of Pronouns.** — In Greek certain pronominal adjectives and adverbs show a regular correspondence in form and meaning. Thus the interrogative form begins with *πο-*, the indefinite has the same form but is enclitic, the demonstrative has *το-*, and the relative *ὁ-* or (general relative) *ὅπο-*. This may best be seen from the following list:

**151 a.** Homer often doubles the *π* of the general relatives: thus *ὅπποῖος*, *ὀππότε*, etc. (Attic *ὅποῖος*, *ὀπότε*).

**b.** Herodotus has *κ* instead of *π* at the beginning of interrogative and indefinite pronominal adjectives and adverbs: thus *κόσος*, *κοῖος*, *κοῦ*, *κόθεν*, *κῶς*, *κοτέ*, etc. (Attic *πόσος*, *ποῖος*, etc.); so also in the general relatives he has *κ* for *π*: thus *ὀκόσος*, *ὀκοῖος*, *ὀκου*, *ὀκόθεν*, *ὀκως*, etc. (Attic *ὀπόσος*, *ὀποῖος*, etc.).

INTERROGATIVE	INDEFINITE (enclitic)	DEMONSTRATIVE	RELATIVE
ADJECTIVES			
πόσος <i>how</i> <i>great.</i>	ποιός <i>of some</i> <i>size.</i>	(τόσος) τοσόςδε τοσοῦτος	ὄσος } <i>as great</i> ὄποσος } <i>as.</i>
ποῖος <i>of what</i> <i>kind.</i>	ποιός <i>of some</i> <i>kind.</i>	(τοῖος) τοιόςδε τοιούτος	οῖος } <i>of such</i> ὄποῖος } <i>kind as.</i>
πῆλικός <i>of</i> <i>what age.</i>		τηλίκος τηλικόςδε τηλικούτος	ἡλίκος } <i>of such</i> ὄπηλίκος } <i>age as.</i>
ADVERBS			
ποῦ <i>where.</i>	ποῦ <i>somewhere.</i>		οὔ, ὅπου <i>where.</i>
πόθεν <i>whence.</i>	ποθέν <i>from</i> <i>some place.</i>	[τόθεν (poetic) <i>thence</i> ]	ὄθεν, ὄπόθεν <i>whence.</i>
ποῖ <i>whither.</i>	ποῖ <i>to some</i> <i>place.</i>		οἶ, ὅποι <i>whither.</i>
πότε <i>when.</i>	ποτέ <i>sometime.</i>	τότε <i>then.</i>	ὄτε, ὄπότε <i>when.</i>
πῆνικά <i>at</i> <i>what time.</i>		(τηνίκα) τηνικάδε τηνικάυτα	ἡνίκα, ὄπῆνικά, <i>at</i> <i>which time.</i>
πῆ <i>which way.</i>	πῆ <i>someway.</i>	τῆ-δε <i>this way.</i>	ἧ, ὄπη <i>which way.</i>
πῶς <i>how.</i>	πῶς <i>somehow.</i>	[τῶς (poetic) <i>thus.</i> ]	ὤς, ὄπως <i>as.</i>

1. Observe that some correlative forms are lacking, having been supplanted by other words. Thus, ἐνθάδε or ἐνταῦθα is the usual word for *here*; ὧδε and οὕτως *thus* have crowded out the earlier (Epic and poetic) τῶς.

NOTE.—The indefinite relative pronouns, adjectives, and adverbs may be made more indefinite by adding οὖν, δῆ, or δῆ ποτε: thus ὅστις οὖν (or ὅστισοῦν), ὅστις-δῆ-ποτε, or even ὅστις-δῆ-ποτ-οὖν *who-so-ever*.

## NUMERALS

152. The Greek numerals are as follows :

SIGN	CARDINAL	ORDINAL	ADVERB
1	α' εἰς, μία, ἓν, one	πρῶτος, first	ἅπαξ, once
2	β' δύο, two	δεύτερος, second	δίς, twice
3	γ' τρεῖς, τρία	τρίτος	τρίς
4	δ' τέτταρες, τέτταρα	τέταρτος	τετράκις
5	ε' πέντε	πέμπτος	πεντάκις
6	ς' ἕξ	ἕκτος	ἕξάκις
7	ζ' ἑπτά	ἕβδομος	ἑπτάκις
8	η' ὀκτώ	ὄγδοος	ὀκτάκις
9	θ' ἑννέα	ἕνατος	ἐνάκις
10	ι' δέκα	δέκατος	δεκάκις
11	ια' ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ' δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ' τρεῖς καὶ δέκα (or τρεῖσκαίδεκα)	τρίτος καὶ δέκατος	etc.
14	ιδ' τέτταρες καὶ δέκα (or τέτταρσκαίδεκα)	τέταρτος καὶ δέκατος	
15	ιε' πεντεκαίδεκα	πέμπτος καὶ δέκατος	
16	ις' ἕκκαίδεκα	ἕκτος καὶ δέκατος	
17	ιζ' ἑπτακαίδεκα	ἕβδομος καὶ δέκατος	
18	ιη' ὀκτωκαίδεκα	ὄγδοος καὶ δέκατος	
19	ιθ' ἑνεακαίδεκα	ἕνατος καὶ δέκατος	
20	κ' εἴκοσι (ν)	εἰκοστός	εἰκοσάκις
30	λ' τριάκοντα	τριάκοστός	τριάκοντάκις
40	μ' τετταράκοντα	τετταρακοστός	τετταρακοντάκις
50	ν' πενήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ' ἑξήκοντα	ἕξηκοστός	ἕξηκοντάκις
70	ο' ἑβδομήκοντα	ἕβδομηκοστός	ἕβδομηκοντάκις
80	π' ὄγδοήκοντα	ὄγδοηκοστός	ὄγδοηκοντάκις
90	ρ' ἑνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ' ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ' διακόσιοι, αι, α	διακοσιοστός	διακοσιάκις
300	τ' τριακόσιοι, αι, α	τριακοσιοστός	etc.
400	υ' τετρακόσιοι, αι, α	τετρακοσιοστός	
500	φ' πεντακόσιοι, αι, α	πεντακοσιοστός	

SIGN	CARDINAL	ORDINAL	ADVERB
600	χ' ἑξακόσιοι, αι, α	ἑξακοσιοστός	
700	ψ' ἑπτακόσιοι, αι, α	ἑπτακοσιοστός	
800	ω' ὀκτακόσιοι, αι, α	ὀκτακοσιοστός	
900	Ϟ' ἑνακόσιοι, αι, α	ἑνακοσιοστός	
1000	α χίλιοι, αι, α	χίλιος	χιλιάκις
2000	β δισχίλιοι, αι, α	δισχίλιος	etc.
3000	γ τρισχίλιοι, αι, α	τρισχίλιος	
10000	ι μύριοι, αι, α	μύριος	μυριάκις
20000	κ δισμύριοι		etc.
100000	ρ δεκακισμύριοι		

153. For 21, 22, etc., 31, 32, etc., we have *εἰς καὶ εἴκοσι*, *εἴκοσι καὶ εἰς* or *εἴκοσιν εἰς*, etc. In the ordinals we have for 22d, etc., 32d, etc., *δεύτερος καὶ εἰκοστός* and *εἰκοστός καὶ δεύτερος*, etc., but for 21st, 31st, etc., always *εἰς καὶ εἰκοστός*, *εἰς καὶ τριακοστός*, etc.

154. The numbers 18, 19, 28, 29, 38, 39, etc., are commonly expressed by *ἑνὸς* (or *δυοῖν*) *δέοντες* (*wanting*) *εἴκοσι*, etc.: thus *ναυσὶ μιᾶς δεούσαις πενήκοντα* with 49 ships.

155. Declension of Numerals. — The cardinal numbers from 5 to 100 inclusive are indeclinable. The cardinals from 200 upwards and all the ordinals are declined regu-

152 a. Homer has for *four* *τέσσαρες* (§ 22) and *πίσυρες* (Aeolic), and for *nine times* *ἐνάκις*.

b. Herodotus has *τέσσαρες* (4), *δωδέκα* (12), *τριάκοντα* (30), *ὀγδώκοντα* (80), *δικήκοσιοι* (200), *τριακήκοσιοι* (300), and *ἐνατος*, *ἐνάκις* (Attic *ἐνατος*, *ἐνάκις*).

155 a. Beside the feminine *μία* Homer has also *ἓα*, *ἑῆς*, *ἑῆ*, *ἑαν*, and once the dat. sing. neut. *ἑῶ*. He uses *δύο*, or *δύω*, indeclinably, and he has also a longer adjective form, dual *δοιῶ*, plur. *δοιοί*, *-αί*, *-ά*, declined like the plural of *ἀγαθός* (§ 117).

b. Herodotus often uses *δύο* indeclinably. If declined, he has gen. *δυῶν*, dat. *δυοῖσι*.

larly like adjectives in -ος (§ 117). The cardinal numbers from 1 to 4 are declined as follows :

	<i>one</i>	<i>two</i>	<i>three</i>	<i>four</i>
N.	εἷς μία ἓν	N.A. δύο	N. τρεῖς τρία	τέτταρες τέτταρα
G.	ἑνός μιᾶς ἑνός	G.D. δυοῖν	G. τριῶν τριῶν	τεττάρων τεττάρων
D.	ἐνὶ μιᾷ ἐνὶ	<small>sometimes also used indeclinably</small>	D. τρισὶ τρισὶ	τέτταρσι τέτταρσι
A.	ἓνα μίαν ἓν		A. τρεῖς τρία	τέτταρας τέτταρα

1. Like εἷς are declined οὐδεῖς and μηδεῖς *no one*. These are sometimes declined also in the plural: thus οὐδένες, οὐδένων, οὐδέσι, οὐδένας.

**156. Notation.** — Observe that in notation the letters of the alphabet (including the three obsolete letters, ς = ς *vau* (§ 2a), ϟ = ϟ *koppa*, and Ϡ = Ϡ *sampi*) are employed in order, the first nine for units, the second nine for tens, and the remaining nine for hundreds. For thousands the same characters are used again but with the stroke *under* the letter: thus *αυπα'* = 1481.

**NOTE.** — The books of Homer are usually numbered by using the letters of the ordinary alphabet consecutively, the capitals being employed for the Iliad and the small letters for the Odyssey. Thus, K stands for Book 10 of the Iliad, λ for Book 11 of the Odyssey.

## VERBS

**157.** The verb distinguishes in its inflection Voice, Mode, Person, Number, and Tense.

1. By its Voice it indicates whether the subject acts (active), acts for himself (middle), or is acted upon (passive).

2. By its Mode it indicates the manner in which the action is thought of: for example, as a fact or as a possibility.

3. By its Person it indicates whether its subject is the speaker, or some second person spoken to, or some third person or thing spoken of.

4. By its Number it indicates how many persons or things are concerned in its action.

5. By its Tense it indicates the time of the action.

## VOICE

**158.** The Greek verb has three voices, Active, Middle, and Passive (see § 236).

1. The passive voice has a separate form of inflection only in the aorist and future; elsewhere the middle form is used both for the middle and passive.

2. Many verbs, from their meaning, are used only in the active.

3. **Deponent Verbs.** — Likewise many verbs have only a middle (or passive) form. Such verbs are called Deponent. Those which have the middle form throughout are called Middle Deponents; those which have the passive form for the aorist (and future) are called Passive Deponents.

## MODE

**159.** Greek has four modes: the Indicative (the mode of fact), the Subjunctive and Optative (the modes of possibility), and the Imperative (the mode of command). These modes are called the Finite Modes.

1. Beside the four finite modes are the Infinitive and Participle, which are properly verbal nouns (although sometimes called modes). The infinitive represents the action of the verb as a substantive: thus *εἶναι to be, the act of being*. The participle represents the action of the verb as an adjective: thus *ὁ παρῶν καιρός the present occasion*.

2. To these must be added the Verbal Adjectives in *-τός* and *-τέος*, of which the former denotes what has been or may be done (thus *λυτός loosed or loosable*), and the latter, what needs doing (thus *λυτέος needing to be loosed*).

**160. Mode Suffix.** — The subjunctive and the optative have a special mode suffix. The subjunctive has a long vowel *-ω-* or *-η-*; the optative has *-ι-* or *-ιη-*.

1. The use of *ω* or *η* is determined by the same rules as that of *ο* and *ε* (§ 169). The mode sign *-ιη-* is regularly used in the singular active of *-μι* verbs and contract verbs; elsewhere *-ι-* is used. In the third plural of the optative *-ιε-* appears as the mode sign.

NOTE. — In the singular active of contract verbs *-ι* very rarely is found as mode sign, while in classical Greek *-ιη-* was probably never used in the optative dual or plural of any verbs. (See also § 199, note, and § 233, note.)

2. Verbs whose stem ends in a vowel usually contract the mode suffix with the final vowel of the stem (§§ 170, 2-3; 200, 1; 211, 1-2; 233, 1-2).

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**160 a.** Homer often forms the subjunctive with a short vowel (*ο* or *ε*), especially in the aorist; never, however, in the present of *-ω* verbs (§ 169).

## TENSE

161. Greek has seven tenses :

Present, Imperfect,  
Future, Aorist,  
Perfect, Pluperfect, Future Perfect.

NOTE.— The Greek aorist corresponds closely to the English past tense: thus *ἔποίησα did.* The other tenses correspond to the same tenses in English or Latin.

1. The tenses of the indicative are divided into :

(1) Primary (or Principal) tenses, expressing present or future time: the present, future, perfect, and future perfect.

(2) Secondary (or Past) tenses, expressing past time: the imperfect, aorist, and pluperfect.

## TENSE SYSTEMS

162. The various forms of the Greek verb group themselves into certain Tense Systems, each of which is formed on a common Tense Stem. The tense systems of the Greek verb are as follows :

the Present system	including the Present and Imperfect,
the Future system	“ Future Active and Middle,
the First Aorist system	“ 1st Aorist Active and Middle,
the Second Aorist system	“ 2d Aorist Active and Middle,
the First Perfect system	“ 1st Perf. and 1st Plup. Act.,
the Second Perfect system	“ 2d Perf. and 2d Plup. Act.,
the Perfect Middle system	“ Perf., Plup., and Fut. Perf. Mid.,
the First Passive system	“ 1st Aor. and 1st Fut. Pass.,
the Second Passive system	“ 2d Aor. and 2d Fut. Pass.

1. The tenses called *second* differ from the corresponding first tenses in form, but they usually have like meaning,



unless, as rarely happens, the same verb has both first and second forms of the same tense in use at the same time. (See § 207, note 3.)

2. **Principal Parts.** — The “principal parts” of a verb are the first person singular indicative of every system used in it. Thus,

*παιδεύω educate, παιδεύσω, ἐπαιδευσα, πεπαιδευκα, πεπαιδευμαι, ἐπαιδεύθην.* See § 236.

*λείπω leave, λείψω, ἔλιπον, λέλοιπα, λέλειμαι, ἐλείφθην.*

*βούλομαι wish, βουλήσομαι, βεβούλημαι, ἐβουλήθην* (passive deponent, § 158, 3).

*γίγνομαι become, γενήσομαι, ἐγενόμην, γεγένημαι* (middle deponent, § 158, 3).

**163. Theme.** — That part of the Greek verb which is common to all its forms is called the Theme (or by some the Verb Stem). From this theme the various tense-stems are formed: thus *κελεύω order*, theme *κελευ-*, present stem *κελευε-*, future stem *κελευσε-*, aorist stem *κελευσα-*, etc.

For the formation of the various tense-systems see §§ 186–234.

1. According as the verb theme ends in a *vowel*, a *mute*, or a *liquid* (§ 12), verbs are classed as *Vowel Verbs*, *Mute Verbs*, or *Liquid Verbs*.

**164. Irregular Verbs.** — Sometimes, when two or more verbs happen to coincide in meaning, each is used only in certain tenses, usually in such a way as to supplement each other.

Thus, *τρέχω run* is used only in the present system; in the other tenses another verb from the theme *δραμ-* corresponds in meaning to *τρέχω*; so *δραμοῦμαι shall run, ἔδραμον ran*, etc. In the same way, corresponding in

meaning to *ὄρω see* (theme *ὄρα-*), we have *ὄψομαι shall see* (theme *ὄπ-*), and *εἶδον saw* (theme *ιδ-*). Such verbs are often called Irregular Verbs.

**165. Primitive and Denominative Verbs.** — A Primitive verb forms its tense stems from a root; a Denominative verb from a longer theme, originally a noun stem (§ 269).

Thus, *τίω* (root *τι-*) *give what is due* is a primitive verb, while *τιμῶ (-άω)* *honor* is a denominative verb, derived from a noun, *τιμή* *honor*.

NOTE.—Most primitive verbs have themes of one syllable. (See § 270, note.)

#### PERSON AND NUMBER

**166.** There are three persons: First, Second, and Third.

The Greek verb, like the Greek noun, has three numbers (§ 74): Singular, Dual, and Plural.

In the inflection of the verb, the person and number are shown by certain endings, attached to the tense stem, which are called Personal Endings.

1. The active and the middle voice have each a different set of personal endings.

The passive voice has no endings of its own, but in the aorist it employs the ending of the active, and in the future those of the middle.

2. The indicative mood has two sets of endings in each voice, one for primary tenses and the other for secondary tenses (§ 161, 1).

3. The subjunctive mood employs the same endings as the primary tenses of the indicative.

4. The optative mood has the same endings as the secondary tenses of the indicative.

167. The forms of the personal endings may be seen from the following table:

	Active		Middle	
	INDICATIVE (primary tenses)	INDICATIVE (secondary tenses)	INDICATIVE (primary tenses)	INDICATIVE (secondary tenses)
	AND	AND	AND	AND
	SUBJUNCTIVE	OPTATIVE	SUBJUNCTIVE	OPTATIVE
Sing. 1.	-μι	-ν	-μαι	-μην
2.	-ς (for -σι), -σθα, -θα	-ς, -σθα	-σαι	-σο
3.	-σι (for -τι)		-ται	-το
Dual 2.	-τον	-τον	-σθον	-σθον
3.	-τον	-την	-σθον	-σθην
Plur. 1.	-μεν (for -μες)	-μεν	-μεθα	-μεθα
2.	-τε	-τε	-σθε	-σθε
3.	-νσι (for -ντι)	-ν, -σαν	-νται	-ντο

	Active	IMPERATIVE	Middle
Sing. 2.	None or -θι		-σο
3.	-τω		-σθω
Dual 2.	-τον		-σθον
3.	-των		-σθων
Plur. 2.	-τε		-σθε
3.	-ντων		-σθων
	INFINITIVE		
	(-εναι) -εν, -ναι		-σθαι
	PARTICIPLE		
	-ντ- (perfect -στ- and -οσ-)		-μενο-

For the declension of participles see §§ 129–131.

VERBALS  
το- and -τεο-

NOTE 1.— For the first person dual the first person plural is almost always used. A special ending, *-μεθον*, in the middle, is rarely found.

NOTE 2.— The poets often have *-μεσθα* for *-μεθα*: thus *ἐλάνόμεσθα* *we are being driven*.

NOTE 3.—The present third plural active of  $-μ$  verbs has the ending  $-ανσι$ : thus  $τιθέ-ᾱσι$  *they put* (for  $*τι-θε-ανσι$ ),  $ιστᾶσι$  *they erect* (for  $*ι-στα-ανσι$ ).

NOTE 4.—An ending of the third plural imperative rarely found is  $-τωσαν$  (middle  $-σθωσαν$ ): thus  $ἴ-τωσαν$  *let them go*. In later Greek this ending often occurs.

### INFLECTION

168. There are in Greek two slightly different ways of inflecting verbs, called respectively (from the ending of the first person singular active) the  $-ω$  form and the  $-μ$  form.

169. **The  $-ω$  Form of Inflection.**—In the  $-ω$  form of inflection the stem ends in the variable vowel  $ε$  (§ 14). Before  $μ$  or  $ν$ , and in the optative mode,  $ο$  is employed, elsewhere  $ε$ : thus  $λύομεν$  *we loose*,  $λύετε$  *you loose*,  $λύοιμεν$  optative; so also  $λύουσι$ , for  $*λύουσι$ , *they loose*.

1. To the  $-ω$  form of inflection belong all futures and the present, the imperfect, and the second aorist with variable vowel (§ 210).

167 a. In Homer  $-σθα$  is more frequent than in Attic: thus  $τιθη-σθα$ , from  $τιθημι$  *put*;  $φη-σθα$ , from  $φημι$  *say*; so sometimes in the subjunctive:  $εθέλη-σθα$  (Attic  $εθέλης$ ), from  $εθέλω$  *wish*.

b. Homer sometimes has  $-τον$  for  $-την$  and  $-σθον$  for  $-σθην$  in the third person dual of secondary tenses.

c. Homer often has  $-ν$  for  $-σαν$  as an ending of the third plural active, before which the preceding vowel is always short: thus  $ἔβα-ν$  *they went*,  $ἔφα-ν$  *they said*,  $ἔτραφε-ν$  *they were reared* (Attic  $ἔβη-σαν$ ,  $ἔφη-σαν$ ,  $ἔτρέφη-σαν$ ).

d. Ionic often has the endings  $-αται$ ,  $-ατο$ , for  $-νται$ ,  $-ντο$  (cf. § 14, 2, note). In the optative these endings are always found; often in the perfect and pluperfect indicative, and sometimes in the present and imperfect of  $-μ$  verbs: thus  $βουλοι-ατο$  (Attic  $βούλοι-ντο$ ), from  $βούλομαι$  *wish*;  $τετράφ-αται$  (§ 226 a), from  $τρέφω$  *nourish*;  $τιθέ-αται$  (Attic  $τιθε-νται$ ), from  $τιθημι$  *put*.

e. For an ending of the infinitive Homer has also  $-μεναι$  or (usually before vowels)  $-μεν$  (for the accent see § 185, 1 a): thus  $πεμπέ-μεναι$  or  $πεμπέ-μεν$ , as well as  $πέμπειν$  *to send*.

**170. The  $-\mu$  Form of Inflection.**— In the  $-\mu$  form of inflection (which is older than the  $-\omega$  form) the endings are added directly to the stem without the variable vowel  $\epsilon$ . The endings retain more nearly their original form than in the  $-\omega$  form of inflection.

1. A final vowel of the stem usually has its long form in the singular of the indicative active; elsewhere the short form: thus *τίθη-μ* *I put*, *τίθε-μεν* *we put*; *ἵστη-μ* *I cause to stand*, *ἵστα-μεν* *we cause to stand*.

2. In the subjunctive a final  $a$ ,  $\epsilon$ , or  $o$  of the stem is contracted with the mode suffix: thus *τιθῶ*, *τιθῆς*, etc., for *τιθέω*, *τιθέης*. In contraction, *αη* (*αη*) gives  $\eta$  ( $\eta$ ) and *οη* gives  $\omega$  (contrary to § 18, 6 and § 19, 2): thus *ἰστήται* for *ἰστάται* and *διδῶς* for *διδόςης*.

3. In the optative the  $\iota$  of the mode suffix contracts with the final vowel of the stem (§ 160, 2): thus *τιθείην*, *τιθείμεν*, from *τίθημι* *put*.

4. In a few forms  $-\mu$  verbs have the inflection of contract verbs in  $-\acute{\epsilon}\omega$  or  $-\acute{\omicron}\omega$ : thus regularly impf. act. *ἔδιδουν*, *ἔδιδους*, *ἔδιδου*, from *δίδωμι* *give*, and *ἔτιθεις*, *ἔτιθει*, from *τίθημι* *put*; so also impv. *δίδου*, *τίθει*. Sometimes also 2d sing. *τιθείς*, and opt. *τιθοίτο*, *τιθοίντο*, *θοίτο*.

#### NOTES ON THE PERSONAL ENDINGS

**NOTE 1. Primary Endings of the Active.**— The endings  $-\mu$  and  $-\sigma\iota$  (for  $-\tau\iota$ ) are found only in  $-\mu$  verbs. In tenses of the  $-\omega$  inflection the first person singular active of primary tenses ends in  $-\omega$  (*λύω* *loose*).

**170 a.** Homer often retains the endings  $-\mu$  (1st per.) and  $-\sigma\iota$  (3d per.) in the subjunctive: thus *ἔθελωμι*, *ἔθελησι* (Attic *ἔθελω*, *ἔθελη*), from *ἔθελω* *wish*.

**b.** In the third plural Homer often has  $-\nu$  for  $-\sigmaαν$  (§ 167 c); the preceding vowel is always short: thus *ξύν-ιε-ν* *they gave heed*, *ἔφα-ν* *they said* (Attic *ξύν-ιε-σαν*, *ἔφη-σαν*).

**170, 4 a.** In Ionic,  $-\mu$  verbs follow the contract system of inflection in a few more forms than in Attic: thus *διδοίς*, *διδοῖ*, *τιθεί*, *τεῖ*.

The second person singular was probably originally \**λῦε-σι*, which became \**λῦει* (§ 37), and later *-ς* was added from the secondary tenses, making *λύεις*, to distinguish this form from the third singular *λύει*, for *λῦε-σι* (originally \**λῦε-τι*, § 37).

In *-σι*, the primary ending of the third person plural active, *ν* is regularly dropped before *σ* (§ 34), and the preceding vowel is lengthened: thus *λύουσι* *they loose* is for \**λῦο-νσι (-ντι)*, *λελύκασι* *they have loosed* is for \**λε-λυκα-νσι*, *τιθέασι* *they put* is for \**τιθε-ανσι* (§ 167, note 3).

In the second singular of the imperative an ending *-ς* is sometimes found: thus *σχές* from *ἔχω* *have*, *δός* from *δίδωμι*, *give*.

NOTE 2. **Secondary Endings of the Active.**—Of the secondary endings, *-ν* (3d plural) belongs regularly to the *-ω* form of inflection, and *-σαν* to the *-μ* form. The first person singular active of the optative mode uses the primary ending *-μ* when the mode sign is *-ι* (§ 160, 1): thus *λύοιμι*, *λύσαιμι*.

NOTE 3. **The Endings of the Middle.**—In the endings *-σαι* and *-σο* of the second person singular middle the *σ* is regularly dropped (§ 37), and the vowels contracted. Thus, from *λύω* *loose* we have pres. indic. *λύῃ* or *λύει* (for \**λύε-σαι*), pres. subj. *λύῃ* (for \**λύῃ-σαι*), imperf. indic. *ἐλύον* (for \**ἐλύε-σο*), aor. indic. *ἐλύσω* (for \**ἐλύσα-σο*).

In the optative the *σ* is dropped, but the vowels do not contract: thus *λύοι-ο* for \**λύοι-σο*. In the present and imperfect of the *-μ* verbs, the *σ* of these endings is usually retained: thus *τίθε-σαι*, *ετίθε-σο*, from *τίθημι* *put*.

NOTE 4.—If we place side by side the presents indicative of early Greek (Doric) *φᾶ-μί* (Attic *φη-μί*) *say* and Latin *inquam*, we shall see how closely the present endings of Greek and Latin agree.

	SINGULAR		PLURAL
1.	<i>φᾶ-μί</i>	<i>inqua-m</i>	<i>φα-μές</i> <i>inqui-mus</i>
2.	<i>φᾶ-σί</i>	<i>inqui-s</i>	<i>φα-τέ</i> <i>inqui-tis</i>
3.	<i>φᾶ-τί</i>	<i>inqui-t</i>	<i>φα-ντί</i> <i>inqui-unt</i>

170 c. (note 3). In Ionic the second person middle drops the *σ* of the ending, but the vowels usually remain uncontracted: thus *λύσσαι*, *ἐλύσο*, *ἐλύσσο*, etc., from *λύω* *loose*. Herodotus contracts *-σαι* to *-η*, and sometimes *-σο* to *-ευ*: thus *πειθῃ* (2d pers. subj. mid.), from *πειθω* *persuade*; *ἀνέχευ* (impv. mid.), from *ἀνέχω* *hold up*.

## AUGMENT

171. The augment is the sign of past time. It belongs therefore only to the past or secondary tenses of the indicative; namely, imperfect, aorist, and pluperfect. The augment has two forms, Syllabic and Temporal.

172. **Syllabic Augment.** — Verbs beginning with a consonant augment by prefixing ε-. Such augment is called *syllabic*, since it increases the number of syllables in the word: thus λύω *loose*, imperf. ἔ-λυον *was loosing*; γράφω *write*, aor. ἔ-γραψα *wrote*; pluperf. ἔ-γε-γράφη *had written*.

1. Words beginning with ρ double it after the augment (§ 23): thus ἔ-ρριπτον, imperfect of ῥίπτω *throw*.

2. A few verbs which originally began with a consonant, but which now begin with a vowel, still have syllabic augment. The most common of these are:

ἄγνῶμι <i>break</i> , aor. ἔαξα	(for *ἔ-ραξα).
ἀνδάνω <i>please</i> , aor. ἔ-αδον	(for *ἔ-σφαδον).
ἀν-οίγω <i>open</i> , impf. ἀν-έφωγον	(for *ἀν-ε-φοιγον).
ἔῶ (-άω) <i>permit</i> , impf. εἶων	(for *ἔ-σεφωον?).
ἐθίζω <i>accustom</i> , impf. εἴθιζον	(for *ἔ-σφρεθίζον).
ἐλίττω <i>roll</i> , aor. εἴλιξα	(for *ἔ-σφελιξα).
ἔλκω <i>draw</i> , impf. εἶλκον	(for *ἔ-σσελκον).
ἔπομαι <i>follow</i> , impf. εἰπόμην	(for *ἔ-σσεπομην).
ἐργάζομαι <i>work</i> , impf. εἰργαζόμην	(for *ἔ-σφεργαζομην).
ἔρπω <i>creep</i> , impf. εἶρπον	(for *ἔ-σσερπον).

171 a. In Homer and in lyric poetry the augment is often omitted: thus βῆν *went*, ἔλασε *drove*, ἔχε *held* (Attic ἔβην, ἤλασε, εἶχε).

b. In Herodotus the temporal augment is often omitted; the syllabic augment only in the pluperfect and in iteratives (§ 191 b).

172, 1 a. In Homer other liquids besides ρ may be doubled after the syllabic augment: thus ἔλλαβε *took*, ἔμμαθε *learned* (cf. § 22 a).

ἐστιῶ (-άω), <i>entertain</i> , impf. εἰστίων (for *ἐ-φισταίων).	
ἔχω <i>have, hold</i> , impf. εἶχον (for *ἐ-σεχον).	
ἴημι <i>let go</i> , aor. (dual) εἶτον (for *ἐ-σε-τον).	
ὄρῶ (-άω) <i>see</i> , impf. εἴρων (for *ἐ-φοραον).	
ὠθῶ (-έω) <i>push</i> , impf. ἐώθουν (for *ἐ-φωθειον).	
ὠνούμαι (-έομαι) <i>buy</i> , impf. ἐωνούμην (for *ἐ-φωνεομην).	
(ἐλ-) <i>take</i> , aor. εἶλον (for *ἐ-φελον?).	
(ἐδ-) <i>seat</i> , aor. εἶσα (§ 30) (for *ἐ-σεδ-σα).	
(ιδ-) <i>see</i> , aor. εἶδον (for *ἐ-φιδον).	

NOTE 1. — Observe that ὄρῶ (-άω) and ἀνοίγω, in addition to the syllabic augment, lengthen the first vowel of the stem.

NOTE 2. — The consonants at the beginning of most of these words may still be seen in other languages. For example, with ἐθίζω, ἔλκω, ἔπομαι, ἐδ-, ιδ-, may be compared Latin *suesco, sulcus, sequor, sedeo, video*.

173. **Temporal Augment.** — Verbs beginning with a vowel augment by lengthening the first vowel. Such augment is called *temporal*, since it usually increases the time occupied in pronouncing the syllable: thus ἤλαυνον, imperf. from ἐλαύνω *drive*; ὄμοσα, aor. from δμνῶμι *swear*; ἱκέτευον, imperf. from ἱκετεύω *supplicate*. The vowels *a* and *ā* become *η*: thus ἦγον, imperf. from ἄγω *lead*; ἠθλον, imperf. from ἀθλῶ (-έω) *contend*. The other long vowels remain unchanged: thus ἠγούμην, imperf. from ἠγούμαι (-έομαι) *lead*.

1. Diphthongs lengthen the first vowel: thus ἦσθανόμην, imperf. from αἰσθάνομαι *perceive*; ἦκαζον, imperf. from εἰκάζω *guess*; ᾤκτιρον, imperf. from οἰκτίρω *pity*; ἠύρισκον, imperf. from εὐρίσκω *find*. But *ou-*, and *ei-* when it is an apparent diphthong (§ 6, 3), remain unchanged: thus οὐταζον, imperf. of οὐτάζω *wound*, εἶκον, imperf. of εἶκω *yield*.



**174. Augment of Compound Verbs.** — Verbs compounded with a preposition take their augment after the preposition: thus *εἰσ-έφερον* impf. of *εἰσ-φέρω* *bring in*; *προσ-ήγον* impf. of *προσ-άγω* *lead to*.

1. But sometimes compounds, of which the simple verb is not commonly used, are augmented at the beginning, as if they were not compounds at all: thus *ἤμφιέσα*, aor. of *ἀμφι-έννυμι* *clothe*: so often *ἐκαθήμην*, impf. of *κάθ-ημαι* *sit*.

**175.** Denominative verbs formed from nouns already compounded take their augment at the beginning. Thus, the imperfect of *οἰκοδομῶ* (-έω) *build* (from *οἰκο-δόμος* *house-builder*) is *ᾠκοδόμουν*; the imperfect of *ἐναντιοῦμαι* (-όμαι) *oppose* (from *ἐναντίος* *opposite*) is *ἤναντιούμην*.

1. But since there are so many verbs compounded with prepositions, some confusion arises in the case of verbs derived from compound nouns whose first part is a preposition. Thus, the imperfect of *ἐπιστατῶ* (-έω) *oversee* is *ἐπεσπάτουν*, and of *κατηγορῶ* (-έω) *accuse* is *κατηγόρουν*, although both of these are denominative verbs, derived respectively from *ἐπιστάτης* *overseer* and *κατήγορος* *accuser*.

NOTE.—A few verbs even have two augments, one before and one after the preposition: thus *ἀν-έχομαι* *endure*, imperfect *ἤν-εχόμεν*.

**176. Augment of the Pluperfect.** — The pluperfect takes no augment except the syllabic: thus *ἔ-λελύκη* (perf. *λέλυκα*), pluperfect of *λύω* *loose*. When the perfect stem begins with a vowel, the pluperfect has no augment: thus *ἔσταλκη* (perf. *ἔσταλκα*), pluperfect of *στέλλω* *send*; *εἰλήφη* (perf. *εἴληφα*), from *λαμβάνω* *take*; *ᾠφέληκη* (perf. *ᾠφέληκα*), from *ᾠφέλω* (-έω) *help*.

NOTE.—But verbs with “Attic Reduplication” (§ 179) regularly take augment in the pluperfect: thus *ἤκηκόη*, plup. of *ἀκήκοα* *have heard*.

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176 a. In Herodotus the Attic reduplication is never augmented.

## REDUPLICATION

177. Reduplication belongs regularly to the perfect system (including the pluperfect and future perfect), where it denotes completed action. It is sometimes found in the present and the second aorist systems. It consists in doubling the sound at the beginning of the word.

178. **Reduplication of the Perfect.** — In the perfect, verbs beginning with a consonant repeat that consonant with ε: thus λύω *loose*, perf. λέλυκα. A rough mute in reduplication is changed to the corresponding smooth (§ 40): thus θύω *sacrifice*, perf. τέθυκα.

1. In verbs beginning with two consonants (except a mute and a liquid), a double consonant, or ρ, the reduplication consists of ε- merely: thus ξψευσμαι, perf. of ψεύδομαι *lie*; ξσταλκα, perf. of στέλλω *send*; ξρριφα (§ 23), perf. of ῥίπτω *throw*; but γέγραφα, perf. of γράφω *write*.

NOTE. — But γν- is usually reduplicated in the perfect by means of ε: thus ἔγνωκα, perf. of γινώσκω *know*.

2. Five verbs reduplicate with ει-. These are:

λαμβάνω <i>take</i> ,	perf. εἶ-ληφα.
λαγχάνω <i>get by lot</i> ,	“ εἶ-ληχα.
λέγω (only in composition) <i>collect</i> ,	“ εἶ-λοχα.
(μερ-)	“ εἶ-μαρται <i>it is fated</i> .
(έρ-, ῥη-) <i>say</i>	“ εἶ-ρηκα.

NOTE. — The explanation of this reduplication is very uncertain. See, however, εἶρω and μείρομαι in the Verb List, § 729.

3. Verbs beginning with a short vowel reduplicate by lengthening the vowel; a diphthong lengthens the first vowel; a long vowel remains unchanged: thus ἦχα, perf.

of ἄγω *lead*; ἦρηκα, of αἰρῶ (-έω) *take*; ὠφέληκα, of ὠφέλω (-έω) *help*.

**179. 'Attic Reduplication.'** — A few verbs beginning with *a*, *e*, or *o*, followed by a single consonant, reduplicate by repeating the first vowel and consonant, and lengthening the first vowel of the theme: thus ἀλ-ήλιφα, ἀλ-ήλιμμαι, perf. of ἀλείφω *anoint*; ἐλ-ήλακα, ἐλ-ήλαμαι, of ἐλαύνω *drive*; ὀρ-ώρυχα, ὀρ-ώρυγμαι, of ὀρύττω *dig*.

**180. Reduplication with ε- before a Vowel.** — The apparently vowel verbs, mentioned in § 172, 2, which originally began with a consonant reduplicate regularly, but the disappearance of the consonant leaves only ε- (which is often contracted with the following vowel): thus εἶγα (originally \*φε-εῖγα), perf. of ἄγνυμι *break*; εἶκα (for \*σε-σεκα), perf. of ἕμι *send*, etc.

**181. Reduplication of Compound Verbs.** — In compound verbs, and in verbs derived from compound nouns, the reduplication has the same place as the augment (§§ 174–175): thus ἀπο-κέ-κρικα, perf. of ἀπο-κρίνω *separate*; κε-χειροτόνηκα, perf. of χειρο-τονῶ (-έω) *elect*.

**182. Reduplication of the Present.** — A few verbs reduplicate in the present (§§ 193, 3; 197, 1) by repeating the first consonant with *i*: thus γι-γνώσκω *know*, τί-θημι *put*.

**183. Reduplication of the Second Aorist.** — Sometimes in Attic (often in Homer) the second aorist is formed by reduplication. See § 208, 1 and a.

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**179 a.** In Homer the "Attic" reduplication is found in more verbs than in Attic, sometimes without lengthening the first vowel of the theme: thus ἐρ-έριπτο, from ἐρείπω *overthrow* (§ 219, note 2). Cf. in Attic ἦγαγον (infin. ἀγ-αγεῖν), 2d aor. of ἄγω *lead*.

## ACCENT OF THE VERB

**184.** The accent of verbs (both simple and compound) is regularly *recessive* (§ 64).

1. But in compound verbs the written accent cannot recede beyond the augment: thus *πάρεμι* *be present*, *παρῆ* *was present*.

**185.** Infinitives, participles, and verbal adjectives, since they are in reality nouns (§ 159, 1 and 2), do not come under the rule of accent for verbs.

1. The accent of the infinitive and participle in each tense and voice must usually be learned by observation; but present and future infinitives and participles of the *-ω* form (§ 169, 1) are recessive in accent, and all infinitives in *-ναι* take their written accent on the penult.

2. The verbal adjective in *-τός* takes its written accent on the final syllable: thus *λυτός*, *λυτή*, *λυτόν* *loosed*, gen. *λυτοῦ*, etc. The verbal adjective in *-τέος* always has the acute accent on the penult: thus *λυτέος*, *λυτέᾱ*, *λυτέον* *needing to be loosed*, gen. *λυτέου*, etc.

NOTE. — Contract verbs (§ 199) are not an exception to the rule of § 184, since their accent in the uncontracted form was recessive. Some other apparent exceptions in accent are to be explained by contraction. See §§ 200, 1; 210, 1-2; 233, 1-2.

## FORMATION OF TENSE STEMS

**186.** The various tense stems are formed from the theme by means of a tense suffix (or prefix, sometimes both). In primitive verbs (§ 165) we usually find also a variation

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**185, 1 a.** The epic infinitive in *-μεναι* or *-μεν* (§ 167 e) always has its written accent on the syllable preceding the ending: thus *δόμεναι* *to give*, *ἀγέμεν* *to lead*.

in the vowel of the theme (§§ 13–14): thus pres. *τήκ-ω melt*, aor. pass. *ἐ-τάκ-ην*; *πέτ-ομαι fly*, 2d aor. *ἐ-πτ-όμην*; *λείπ-ω leave*, perf. *λέ-λοιπ-α*, 2d aor. *ἔ-λιπ-ον*.

1. Verbs which show a variation between long and short vowels (§ 13) usually have the short vowel in the second aorist; elsewhere the long form: thus *τήκ-ω, τήξω*, etc. *melt*, but 2d aor. pass. *ἐ-τάκ-ην*.

2. Verbs which show the vowel variation *ο, ε, (α)* (§ 14) regularly have in the second aorist, and often in the perfect middle (cf. § 224, note), the form with no vowel or with *α* (§ 14, 1), in the second perfect the form with *ο*, and elsewhere the form with *ε*. Examples are:

PRESENT	FUTURE	2D PERFECT	2D AORIST
<i>κλέπ-τω steal</i>	<i>κλέψω</i>	<i>κέ-κλοφ-α</i>	<i>ἐ-κλάπ-ην</i>
<i>(ἀπο-)κτείνω kill</i> (for * <i>κτεν-ω</i> , § 39, 4)	<i>κτεν-ῶ</i>	<i>ἔ-κτου-α</i>	(Epic) <i>ἔ-κταν-ον</i>
<i>λείπω leave</i> (§ 14, 2)	<i>λείψω</i>	<i>λέ-λοιπ-α</i>	<i>ἔ-λιπ-ον</i>
<i>φθείρω destroy</i> (for * <i>φθερ-ω</i> , § 39, 4)	<i>φθερ-ῶ</i>	<i>ἔ-φθορ-α</i>	<i>ἐ-φθάρ-ην</i>
		PERFECT MIDDLE	
		<i>ἔ-φθαρ-μαι</i>	

**187. Vowel Verbs.**—In most verbs whose theme ends in a vowel, this vowel is long outside of the present system. After *ε, ι, or ρ*, an *α* becomes *ᾶ*, otherwise *η* (§ 15): thus *τιμῶ (-ᾶω) honor*, *τιμήσω, ἐτίμησα, τε-τίμηκα, τε-τίμημαι, ἐτίμηθην*; *φιλῶ (-έω) love*, *φιλήσω, ἐφίλησα*, etc.; *δηλῶ (-όω) show*, *δηλώσω, ἐδήλωσα*, etc.; *εἶω (-ᾶω) permit*, *εἶσω*, etc.; *δρῶ (-ᾶω) do*, *δράσω*, etc.

**188.** But some apparently vowel verbs had originally themes ending in a consonant. Such verbs naturally pre-

serve the short vowel throughout all their tenses, and, by analogy, some real vowel verbs do the same: thus *τελῶ* (-έω, for \*τελεσ-ιω, cf. τέλος *end*) *finish*, fut. *τελῶ*, aor. *ἔτέλεσα*, perf. *τετέλεκα*, etc.: *γελῶ* (-άω), *γελάσομαι*, *ἐγέλασα*.

1. A few verbs have the short vowel only in certain tenses: thus *αἰρῶ* (-έω), *αἰρήσω*, etc., but aor. pass. *ἤρέθην*.

**189.** Most verbs which keep the short vowel in all their tenses (§ 188), and, by analogy, some others, have in the perfect middle and aorist passive (and verbals, § 235) a *σ* at the end of the theme: thus *τελῶ* (-έω) *finish*, perf. mid. *τετέλεσ-μαι*, aor. pass. *ἔτελεσ-θην*; so also *ἀκούω* *hear* has *ἤκουσμαι* and *ἤκούσθην*; *κελεύω* *order* has *κεκέλευσμαι* and *έκελεύσθην*.

NOTE. — As most of these verbs originally had themes ending in *σ* or a lingual mute (§§ 26; 27, 3), there is nothing strange about the *σ* in the perfect middle and aorist passive.

**190. ε in Tense Formation.** — Some verbs vary between themes with *ε* (*η*) and themes without *ε* (*η*). Usually both themes are not found together in the same tense, but even this sometimes happens: thus *βούλομαι* (*βουλ-*) *wish*, fut. *βουλήσομαι* (*βουλε-*), aor. *έβουλήθην*; *μένω* (*μεν-*) *remain*, perf. *μεμένηκα* (*μενε-*); *αἰσθάνομαι* (*αἰσθ-*) *perceive*, fut. *αἰσθήσομαι* (*αἰσθε-*), aor. *ἤσθόμην* (*αἰσθ-*); *δοκῶ* (-έω) (*δοκε-*), fut. *δόξω* (*δοκ-*). No rules in this matter can be laid down, but the eccentricities of such verbs may be learned from the Verb List, § 729.

**191 a. θ in Tense Formation.** — In Homer, and sometimes in the Attic poets (very rarely in prose), a few verbs have forms from a present (or aorist) stem made with the suffix *-θ-* (-εθ<sup>ε</sup>: or -αθ<sup>ε</sup>): thus *έ-διώκ-αθο-ν* (*διώκω pursue*), *μετ-ε-κί-αθο-ν* (*κίω go*), *φλεγ-έθω* (*φλέγω burn*), *έ-σχ-εθο-ν* (*έχω hold*).

**191 b. Iterative Forms.** — In Homer and Herodotus iterative forms

## THE PRESENT SYSTEM

## (PRESENT AND IMPERFECT)

**192.** Verbs may be divided into five classes, according to the way in which they form their present stem. These classes are: (1) the simple class, (2) the  $\tau$  class, (3) the  $\iota$  class, (4) the  $\nu$  class, (5) the  $\sigma\kappa$  class.

**193. The Simple Class.** — The simple class employs for the present stem the simple theme, with or without the variable vowel (§ 169). Verbs with the variable vowel show  $-ω$  in the first person singular of the present indicative active: thus λέγω (theme λεγ-, present stem λεγ<sup>ω</sup>-). Verbs without the variable vowel are  $-μ$  verbs (§ 170): thus φημί *say* (theme φη-, φα-, present stem φη-, φα-).

1. Primitive verbs whose themes show the interchange of long and short vowels (§ 13) usually have in the present the form with the long vowel (§ 186, 1): thus τήκω *melt* (theme τηκ- and τακ-), λύω *loose* (theme λῦ-, λυ-). The  $-μ$  verbs, however, have the long vowel only in the singular of the indicative active (see § 170, 1).

2. Primitive verbs whose themes show the vowel variation  $ο, ε(α)$  (§ 14), usually have in the present the form with  $ε$  (or  $ει$  or  $ευ$ , § 14, 2): thus πέμπω *send* (theme πεμπ-, πομπ-, present stem πεμπ<sup>ε</sup>-), λείπω *leave* (theme λοιπ-, λειπ-, λιπ-, present stem λειπ<sup>ε</sup>-), φεύγω *flee* (theme φευγ-, φυγ-, present stem φευγ<sup>ε</sup>-). See § 186, 2.

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of the imperfect and aorist are found, to denote a *repeated* past action. They are formed by adding the iterative suffix  $-σκη$  to the tense stem of the imperfect or aorist: thus μένε-σκη-ν *kept remaining* (μένω *remain*), ποίε-σκη-ν *kept doing* (ποιῶ (-έω) *do*), φύγε-σκη-ν *used to flee*, aorist (φεύγω *flee*). These forms are inflected like the imperfect, and seldom have an augment (§ 171 a-b).

NOTE. — Here belong also the verbs *πλέω sail*, *χέω pour*, *θέω run*, *νέω swim*, *πνέω breathe*, *ρέω flow*, whose themes end in *-εν-* (for *\*πλευ-ω*, *\*χευ-ω*, etc. See § 21).

3. A few verbs, mostly *-μι* verbs, have reduplication in the present system (§ 182): thus *τί-θημι (θε-, θη-) put*, *γί-γνομαι (γου-, γεν-, γν-) become*. (Cf. Latin *gī-gno*.)

**194. The τ Class.** — Some verbs, with stems in *π*, *β*, or *φ*, form the present tense stem by adding *-τῆ-* to the theme (cf. Latin *flec-to*): thus *τύπ-τω strike* (theme *τυπ-*, present stem *τυπτῆ-*), *καλύπ-τω cover* (theme *καλυβ-*, § 25), *σκάπ-τω dig* (theme *σκαφ-*, § 25).

**195. The ι Class.** — Many mute and liquid verbs form their present stem by adding the suffix *-ιῆ-* to the theme (cf. Latin *fac-io*), but this suffix almost always combines in some way with the preceding letters. See § 39, and cf. § 292.

1. With *κ*, *χ*, *τ*, *θ*, the *ι* unites to form *ττ* (Ionic *σσ*, § 22): thus *κηρύττω proclaim* (theme *κηρῦκ-*, present stem *κηρῦττῆ-*) for *\*κηρῦκ-ιω*: *ταράττω disturb* (theme *ταραχ-*) for *\*ταραχ-ιω*. (See § 39, 1.)

2. With *γ* and *δ* the *ι* unites to form *ζ* (§ 39, 2): thus *σφάζω slay* (theme *σφαγ-*) for *\*σφαγ-ιω*: *παίζω play* (theme *παιδ-*) for *\*παιδ-ιω*.

NOTE 1. — Themes in *-γγ-* lose the first *γ*: thus *κλάζω* (theme *κλαγγ-*) for *\*κλαγγ-ιω*.

NOTE 2. — In a number of verbs *γ-ι* seems to combine into *ττ*: thus *τάττω arrange* (theme *ταγ-*, cf. *ταγ-ός commander*), but a good many of these words can be shown to have had parallel themes in *-κ-*, and these probably influenced the rest.

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**195, 2 a.** This form of the present in *-ζ-* sometimes gives rise to uncertainty about the aorist and future. In Homer verbs in *-ζω* not infrequently have *ξ* in the aorist and future: thus *πολεμίζω (πολεμιδ-)*, *πολεμίξω, ἐπολεμίξω*.



3. With  $\lambda$  the  $\iota$  assimilates to form  $\lambda\lambda$  (§ 39, 3): thus  $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$  (theme  $\acute{\alpha}\gamma\gamma\epsilon\lambda-$ ) for  $*\acute{\alpha}\gamma\gamma\epsilon\lambda-\iota\omega$ .

4. With  $\nu$  and  $\rho$  the  $\iota$  goes over to the preceding vowel and unites with it by contraction (§ 39, 4): thus  $\phi\acute{\alpha}\iota\nu\omega$  *show* (theme  $\phi\alpha\nu-$ ) for  $*\phi\alpha\nu-\iota\omega$ :  $\kappa\rho\acute{\iota}\nu\omega$  *distinguish* (theme  $\kappa\rho\nu-$ ) for  $*\kappa\rho\nu-\iota\omega$ :  $\sigma\pi\acute{\epsilon}\rho\omega$  *sow* (theme  $\sigma\pi\epsilon\rho-$ ) for  $*\sigma\pi\epsilon\rho-\iota\omega$ .

NOTE.—A few apparently vowel verbs form their present with this suffix: thus  $\kappa\acute{\alpha}\iota\omega$  (for  $*\kappa\alpha\iota-\iota\omega$ , theme  $\kappa\alpha\nu-$ , § 21) *burn*,  $\kappa\lambda\acute{\alpha}\iota\omega$  (for  $*\kappa\lambda\alpha\iota-\iota\omega$ , theme  $\kappa\lambda\alpha\nu$ , § 21) *weep*.

**196. The  $\nu$  Class.**—A number of verbs form their present stem by adding to the theme a suffix containing  $\nu$  (cf. Latin *cer-n-o*).

1. Suffix  $-\nu\acute{\epsilon}\tilde{\nu}$ .—Some verbs add  $\nu\acute{\epsilon}\tilde{\nu}$  alone: thus  $\tau\acute{\epsilon}\mu-\nu\omega$  *cut* (theme  $\tau\epsilon\mu-$ ).

2. Suffix  $-\alpha\nu\acute{\epsilon}\tilde{\nu}$ .—A good many verbs add  $-\alpha\nu\acute{\epsilon}\tilde{\nu}$ : thus  $\alpha\acute{\iota}\sigma\theta-\acute{\alpha}\nu\omega\mu\alpha\iota$  *perceive* (theme  $\alpha\acute{\iota}\sigma\theta-$ ).

If the last syllable of the theme is short, a sympathetic nasal ( $\nu$  with a lingual,  $\mu$  with a labial,  $\gamma$  with a palatal) appears in the theme: thus  $\mu\alpha\nu\theta-\acute{\alpha}\nu\omega$  *learn* (theme  $\mu\alpha\theta-$ ),  $\lambda\alpha\mu\beta-\acute{\alpha}\nu\omega$  *take* (theme  $\lambda\alpha\beta-$ ),  $\lambda\alpha\gamma\chi-\acute{\alpha}\nu\omega$  *get by lot* (theme  $\lambda\alpha\chi-$ ).

3. Suffix  $-\nu\alpha-$ ,  $-\nu\eta-$  (§ 170, 1).—A very few verbs, mostly poetic, take a suffix  $-\nu\alpha-$ ,  $-\nu\eta-$ ; thus  $\pi\acute{\epsilon}\rho-\nu\eta-\mu\iota$  *sell* ( $\pi\acute{\epsilon}\rho-\nu\alpha-\mu\epsilon\nu$  *we sell*, theme  $\pi\epsilon\rho-$ ).

4. Suffix  $-\nu\epsilon\tilde{\nu}$ .—A few verbs take a suffix  $-\nu\epsilon\tilde{\nu}$  (§ 190): thus  $\acute{\iota}\kappa-\nu\omicron\tilde{\nu}-\mu\alpha\iota$  ( $-\nu\acute{\epsilon}\omicron-\mu\alpha\iota$ ) *arrive* (theme  $\acute{\iota}\kappa-$ ).

5. Suffix  $-\nu\upsilon-$ . Several verbs have a suffix  $-\nu\upsilon-$ : thus  $\delta\acute{\epsilon}\iota\kappa-\nu\tilde{\upsilon}-\mu\iota$  *show* (theme  $\delta\epsilon\iota\kappa-$ ).

NOTE.—After a vowel this suffix appears as  $-\nu\upsilon\nu-$ , but in most of these cases the extra  $\nu$  comes from the assimilation of another consonant in which the theme originally ended: thus  $\acute{\epsilon}\nu\nu\mu\iota$  *clothe* (theme originally  $\acute{\epsilon}\nu\mu-$ , cf. Latin *vestis*) for  $*\acute{\epsilon}\nu-\nu\mu\iota$ .

**197. The σκ Class.**—Several verbs form their present stem by adding to the theme  $-σκ\epsilon^-$  or  $-ισκ\epsilon^-$  (cf. Latin *gno-sco*); (regularly, vowel themes take  $-σκ\epsilon^-$ , and consonant themes  $-ισκ\epsilon^-$ ): thus *ἀρέσκω please* (theme *ἀρε-*), *εὐρίσκω find* (theme *εὐρ-*).

1. Some of these verbs have also reduplication in the present system (§ 182): thus *γιν-γνώσκω know* (theme *γνω-*).

#### INFLECTION OF THE PRESENT AND IMPERFECT

**198. The -ω Form.**—For the paradigm see § 237; for an explanation of some of the forms see § 170, notes 1–3.

**199. Contract Verbs.**—Verbs in  $\hat{\omega}$  ( $-άω, -έω, -όω$ ) contract the final vowel of the stem with the variable vowel  $\epsilon^-$ ; for the paradigms see §§ 248–250.

1. In the optative, contract verbs almost always have  $-ιη-$  for the mode sign in the singular and  $-ι-$  in the dual and plural.

NOTE.—Rarely  $-ι-$  is found as mode sign in the singular, while  $-ιη-$  seldom, if ever, appears in the dual and plural (cf. § 160, note).

**199 a. Contract Verbs in Homer.**—In Homer verbs in  $-έω$  and  $-άω$  are sometimes contracted as in Attic, but often remain uncontracted: thus *τελέει* and *τελείται*, from *τελῶ* ( $-έω$ ) *finish*, *ναιεῖάω* *dwelt*, *μενοιῖς*, from *μενοιῶ* ( $-άω$ ) *be eager*. Rarely verbs in  $-άω$  have the inflection of verbs in  $-έω$ : thus *μενοιῖνον* (from *μενοιῶ* ( $-άω$ ) *be eager*). Cf. § 199 e.

**b. "ASSIMILATION."**—Verbs in  $-άω$ , when uncontracted, not infrequently have the regular uncontracted form, as stated in § 199 a, but more often they show in the manuscripts a peculiar assimilation, an  $\alpha$  sound prevailing over an adjacent  $\alpha$  sound, and an  $\alpha$  sound over an  $\epsilon$  sound: thus *ὄρῶ* for *ὄράω*, *ὄράς* for *ὄράεις* (*ὄρῶ* ( $-άω$ ) *see*). A long syllable in the original form is represented by a long vowel (or improper diphthong) in the assimilated form: thus *ὄρῶντες* for *ὄράοντες*, *ὄρῶμι* for *ὄράοιμι*, *ὄρῶσα* for *ὄράουσα*. Two long vowels in succession are regularly avoided, unless they are necessary to preserve the meter: thus *ἡβῶντες* (not *ἡβῶωντες*) for *ἡβῶντες*, *ἡβῶιμι* (not *ἡβῶφιμι*) for *ἡβῶιμι*; but *μενοιῶ*

2. Verbs of two syllables in *-έω* (originally *-εύω*, § 193, note) contract only when the contraction will give *ει*; otherwise they remain uncontracted: thus *πλέω sail*, *πλείς*, *πλεί*, *πλείτον*, *πλείτον*, *πλέομεν*, *πλείτε*, *πλέουσι*.

NOTE. — But *δῶ* (for *δέω*, \**δε-ιω*) *bind* is contracted throughout, and *ξέω* (for \**ξεσω*) *scrape* is usually contracted throughout.

3. A few verbs seem to have stems in *-η-*, and so have *η* wherever the ordinary contract verbs have *ā*: thus *ζῶ live*, *ζῆς*, *ζῆ*, *ζῆτον*, *ζῶμεν*, *ζῆτε*, *ζῶσι*; subj. *ζῶ*, *ζῆς*, etc.; opt. *ζῶην*, *ζῶης*, etc.; impv. *ζῆ*, etc.; infin. *ζῆν*; partic. *ζῶν*. The most common of these verbs are *ζῶ live* and *χρῶμαι use*; for the others see the Verb List, § 729.

for *μερινάω*, *ἡβόωσα* for *ἡβάουσα*, since otherwise the original quantities would not be preserved.

199 c. Verbs in *-όω* hardly ever remain uncontracted, but if uncontracted they show an "assimilation" precisely as if they were verbs in *-άω*: thus *ἀρόωσι* for *ἀρόουσι* (*ἀρῶ (-όω) plow*).

NOTE. — There can be little doubt that these "assimilated" forms are spurious forms dating from Alexandrine times, produced from the contracted forms *ὀρῶ*, *ὀρᾶς*, etc., which were the only forms of such verbs in use at the time. Observe that the "assimilated" form has exactly the same quantities as the uncontracted form, and the latter can be everywhere restored to the text.

d. AEOLIC FORMS. — Homer sometimes treats contract verbs in *-έω* as if they were *-μι* verbs like *τλήμι*: thus *φορῆ-ναι*, *φορῆ-μεναι* (cf. § 200 a), infinitive from *φορῶ (-έω) bear*, *ἀπειλή-την* (cf. § 200 a), imperfect dual from *ἀπειλῶ (-έω) threaten*.

e. Contract Verbs in Herodotus. — Verbs in *-άω* in Herodotus are often contracted as in Attic, but sometimes when the *α* comes before an *ο* sound it is changed to *ε*, and the form then remains uncontracted: thus *ὀρέω*, *ὀρέωσι*, *ὀρέοντες*, Attic *ὀρῶ (-άω)*, etc. *see*.

Verbs in *-έω* are usually uncontracted except when the *ε* is preceded by a vowel; then *εο* and *εον* usually contract into *ευ* (§ 18 a): thus *ποιεῦσι*, *ἐποίευν* (for Attic *ποιούσι*, *ἐποίουν*), from *ποιῶ (-έω) do*.

Verbs in *-όω* are regularly contracted as in Attic.

**200. The -μ Form.** — For the paradigms see §§ 251–254. Observe that the end vowel of the stem is long in the singular of the indicative active (§ 170, 1); elsewhere short.

1. In the subjunctive and optative the mode sign is regularly contracted with the final vowel of the theme (§ 170, 2–3); thus *τιθῆς* (subj.) for *τιθέ-ης*, *τιθείην* (opt.) for *τιθε-ίην*, from *τίθημι* *put*.

NOTE. — Three deponent verbs, *δύναμαι can*, *ἐπίσταμαι understand*, *κρέμαμαι hang*, are accented in the subjunctive and optative as if uncontracted: *δύνωμαι*, *ἐπίστωμαι*, *κρέμωμαι*; opt. 3d sing. *δύναιτο*, *ἐπίσταιτο*, *κρέμαιτο*.

## THE FIRST AORIST SYSTEM

### (ACTIVE AND MIDDLE)

**201.** The first aorist stem is formed by adding *-σα-* to the theme: thus *παιδεύω educate* (theme *παιδευ-*), aor. *ἐ-παίδευ-σα* (aorist stem *παιδευσα-*).

**200 a.** Homer sometimes has the end vowel of *-μ* verbs long in forms other than those of the singular of the indicative active: thus *τιθή-μεναι*, infinitive active of *τίθημι put*.

**b.** Homer and Herodotus have in the third plural *τιθείσι*, *διδούσι*, etc., for *\*τιθε-νσι*, *\*διδο-νσι*, etc. (the accent is irregular); but regular forms *τάσι*, from *εἶμι go* (§ 261), and *ἔασι*, from *εἶμι be* (§ 262 a).

**c.** Homer sometimes has *-θι* in the imperative: thus *διδῶθι give*. Herodotus in the third plural of the middle has forms with *-αται*, *-ατο* (Attic *-νται*, *-ντο*, § 167 d): *τιθέαται ἐπιθέατο*.

**201 a.** In Homer the first aorist (and future, § 212) of a good many verbs has *σ*, but in nearly all such cases the theme of the verb originally ended in *σ* or a lingual mute (cf. § 30 a): thus *ἐ-τέλεσ-σα*, from *τελῶ (έω) finish* (theme *τελεσ-*, cf. *τέλος end*); *ἐ-κόμισ-σα* (for *\*ἐ-κομῶ-σα*), from *κομίζω carry* (theme *κομῶ-*).

**b.** Homer has forms of the first aorist with a variable vowel *ε̄* instead of *α*: thus *ἐβήσατο went*, from *βαίνω*; *ἔξον came*, from *ἔκω*; *ἄξετε lead* (impv.), from *άγω*.

1. The theme of primitive verbs usually appears in the first aorist with  $\epsilon$  or with the long vowel (see § 186, 1-2): thus  $\epsilon\tau\rho\epsilon\psi\alpha$  *turned*,  $\epsilon\tau\eta\zeta\alpha$  *melted*.

**202. Vowel Verbs.** — Most vowel verbs show a long vowel before the aorist suffix (§ 187): thus  $\epsilon\omega$  (- $\acute{\alpha}\omega$ ) *allow*, aor.  $\epsilon\acute{\iota}\bar{\alpha}$ - $\sigma\alpha$  (§ 15);  $\tau\acute{\iota}\mu\omega$  (- $\acute{\alpha}\omega$ ) *honor*, aor.  $\epsilon$ - $\tau\acute{\iota}\mu\eta$ - $\sigma\alpha$  (§ 15);  $\pi\omega\acute{\iota}\omega$  (- $\acute{\epsilon}\omega$ ) *do*, aor.  $\epsilon$ - $\pi\omega\acute{\iota}\eta$ - $\sigma\alpha$ ;  $\delta\eta\lambda\omega$  (- $\acute{\omicron}\omega$ ) *show*, aor.  $\epsilon$ - $\delta\eta\lambda\omega$ - $\sigma\alpha$ . For some apparent exceptions see § 188.

**203. Mute Verbs.** — A labial or palatal mute at the end of the stem combines with the  $\sigma$  of the suffix, and forms  $\psi$  or  $\xi$  (see §§ 28 and 29): thus  $\epsilon$ - $\kappa\omicron\psi\alpha$ , from  $\kappa\acute{\omicron}\pi\tau\omega$  *cut* ( $\kappa\omicron\pi$ -);  $\epsilon$ - $\gamma\rho\alpha\psi\alpha$ , from  $\gamma\rho\acute{\alpha}\phi\omega$  *write* ( $\gamma\rho\alpha\phi$ -);  $\epsilon$ - $\phi\acute{\upsilon}\lambda\alpha\xi\alpha$ , from  $\phi\upsilon\lambda\acute{\alpha}\tau\tau\omega$  *guard* ( $\phi\upsilon\lambda\alpha\kappa$ -);  $\epsilon$ - $\sigma\phi\alpha\xi\alpha$ , from  $\sigma\phi\acute{\alpha}\zeta\omega$  *slay* ( $\sigma\phi\alpha\gamma$ -).

A lingual mute is dropped before the  $\sigma$  of the suffix (§ 30): thus  $\epsilon$ - $\pi\epsilon\upsilon\sigma\alpha$ , from  $\pi\epsilon\acute{\iota}\theta\omega$  *persuade* ( $\pi\epsilon\acute{\iota}\theta$ -);  $\epsilon$ - $\sigma\pi\epsilon\upsilon\sigma\alpha$  (see § 34), from  $\sigma\pi\acute{\epsilon}\nu\delta\omega$  *pour* ( $\sigma\pi\epsilon\nu\delta$ -).

**204. Liquid Verbs.** — Liquid verbs lose the  $\sigma$  of the aorist suffix, and in compensation (§ 16) lengthen the preceding vowel: thus  $\phi\alpha\acute{\iota}\nu\omega$  *show* (theme  $\phi\alpha\nu$ -), aor.  $\epsilon\phi\eta\eta\alpha$ ;  $\sigma\acute{\tau}\acute{\epsilon}\lambda\lambda\omega$  *send* (theme  $\sigma\tau\epsilon\lambda$ -), aor.  $\epsilon\sigma\tau\epsilon\iota\lambda\alpha$ ;  $\kappa\rho\acute{\iota}\nu\omega$  *distinguish* (theme  $\kappa\rho\acute{\iota}\nu$ -), aor.  $\epsilon\kappa\rho\acute{\iota}\nu\alpha$ .

NOTE 1. — The  $\sigma$  of the suffix was first assimilated to the liquid, and later, when the two liquids became one, the preceding vowel was lengthened in compensation (§ 16). Thus,  $\epsilon$ - $\mu\epsilon\nu$ - $\sigma\alpha$  became  $\epsilon\mu\epsilon\nu\alpha$  (which is the Aeolic form), and finally  $\epsilon\mu\epsilon\upsilon\alpha$ .

NOTE 2. — After  $\iota$  or  $\rho$  the lengthened form of  $a$  is always  $\bar{a}$ ; after other letters  $\eta$  sometimes appears, contrary to § 15, 1: thus  $\pi\epsilon\rho\alpha\acute{\iota}\nu\omega$  ( $\pi\epsilon\rho\alpha\nu$ -) *finish*, aor.  $\epsilon\pi\acute{\epsilon}\rho\bar{\alpha}\nu\alpha$ ; so also  $\kappa\epsilon\rho\delta\alpha\acute{\iota}\nu\omega$  ( $\kappa\epsilon\rho\delta\alpha\nu$ -) *gain*, aor.  $\epsilon\kappa\acute{\epsilon}\rho\delta\bar{\alpha}\nu\alpha$ , but  $\phi\alpha\acute{\iota}\nu\omega$  ( $\phi\alpha\nu$ -) *show*, aor.  $\epsilon\phi\eta\eta\alpha$ .

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**204 a.** Homer sometimes keeps  $\sigma$  in the aorist after a liquid: thus  $\eta\rho$ - $\sigma\alpha$ , from  $\acute{\alpha}\rho\alpha\rho\acute{\iota}\sigma\kappa\omega$  ( $\acute{\alpha}\rho$ -) *fit*;  $\epsilon$ - $\kappa\epsilon\rho$ - $\sigma\alpha$ , from  $\kappa\epsilon\acute{\iota}\rho\omega$  ( $\kappa\epsilon\rho$ -) *shear*.

**205.** Three verbs — *δίδωμι* (δο-, δω-) *give*, *ἵημι* (έ-, ή-) *send*, *τίθημι* (θε-, θη-) *put* — form the singular of their aorists active with the suffix *-κα*: thus *ἔδωκα*, *ἤκα*, *ἔθηκα*. See § 211, 3. Very rarely this form intrudes elsewhere: thus sometimes *ἔδωκαν* (= *ἔ-δο-σαν*, 3d plur.) *they gave*.

#### INFLECTION OF THE FIRST AORIST

**206.** The first aorist middle differs from the active only in the personal endings: thus active *ἔ-παίδευ-σα*, middle *ἔ-παίδευ-σά-μην*. For the paradigms see § 240.

NOTE. — In the third singular of the indicative active *-α* changes to *-ε*: *ἐπαίδενε*. The imperatives *παίδευσον*, *παίδευσαι*, and the infinitive *παιδεῦσαι*, are irregular, and cannot be satisfactorily explained.

#### THE SECOND AORIST SYSTEM

##### (ACTIVE AND MIDDLE)

**207.** A considerable number of primitive verbs form their aorists without any suffix, and employ only the simple theme of the verb. These aorists fall into two classes, — those with, and those without the variable vowel.

1. Consonant themes are inflected with the variable vowels *ε̄*; vowel themes follow the *-μι* form of inflection.

NOTE 1. — A very few second aorists go over to the inflection of the first aorist: so *ἔχεα* (*ἔχευα*) *poured* (for *\*ἔχεν*, § 14, 1, note).

NOTE 2. — The stem of the second aorist always differs from the present stem, since otherwise its forms would be confused with those of the imperfect.

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**207 a.** In Homer the second aorist is found much more frequently than in Attic, and consonant themes are often inflected in the middle without the variable vowel: thus *ἔ-δέγ-μην*, from *δέχ-ομαι* *receive*; *ἔ-μικ-το*, from *μείγ-νῦ-μι* *mix*. Liquid themes sometimes undergo metathesis (§ 38): thus *βλή-το* *was hit*, from *βάλλω* (theme *βαλ-*).

NOTE 3. — Few verbs have both a first and a second aorist in use at the same time. In such case, however, the two aorists always differ in meaning, the first aorist being transitive, and the second intransitive: thus *ἕστησε* *caused to stand, erected, ἕστην stood.*

**208. Second Aorist of the -ω Form.** — The second aorist of the -ω form has regularly that form of the stem with no vowel or with *a* (see §§ 14; 186, 2): thus *ἔ-πτ-όμην*, from *πέτ-ομαι fly*; *ἔ-τραπ-όμην*, from *τρέπ-ω turn*; so also *ἔ-λιπ-ον*, from *λείπ-ω leave* (§ 14, 2); *ἔ-φυγ-ον*, from *φεύγ-ω flee* (§ 14, 2).

1. The verb *ἄγω lead* has a reduplicated (§ 183) second aorist *ἤγαγον* (infin. *ἄγ-αγ-εῖν*, § 179); so also *εἶπον said*, probably for *\*ἔ-φε-φεπ-ον* (from root *φεπ-*).

**209. Second Aorist of the -μι Form.** — In the second aorist of the -μι form the stem is the simple theme of the verb: thus *ἔ-στη-ν* (*στα-, στη-*) *stood*, *ἔ-δο-μεν* (*δο-, δω-*) *gave* (1st person plural).

#### INFLECTION OF THE SECOND AORIST

**210. The -ω Form.** — The second aorist of the -ω form is inflected with the variable vowel *ε̄*. For the paradigm see § 241.

NOTE. — The following imperatives active of the second aorist have irregular accent: *εἰπέ say*, *ἔλθέ come*, *εὐρέ find*, *ιδέ see*, *λαβέ take*; but not when compounded: thus *ἄπ-ελθε be off!*

**211. The -μι Form.** — In the -μι form the endings are attached directly to the stem, the final vowel of which is long in the indicative, infinitive, and imperative (except

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**208, 1 a.** In Homer reduplicated second aorists are rather frequent: thus *ἔ-πέ-φραδ-ον*, from *φράζω declare*, *πέ-πιθ-ον*, from *πειθω persuade*, *πέ-φν-ον* *slew* (cf. *φόν-ος murder*), etc.

**210 a.** In Homer the same verb sometimes has forms with and without the variable vowel: thus *ἔκλυο-ν heard*, imperative *κλῦ-θι*.

the impv. 3d plur.): thus ἔστην *stood*, ἔβην *went*, infin. βῆναι, but opt. βαινῶν, 3d plur. impv. βάντων.

1. The subjunctive contracts a final *a*, *e*, or *o* of the theme with the *ω* or *η* of the mode sign (§ 170, 2): thus θῆς for θέ-ης (τίθημι *put*), δῶ for δό-ω (δίδωμι *give*).

2. In the optative the *ι* of the mode sign contracts with the final vowel of the theme (§ 170, 3): thus θείην, θείμεν (τίθημι *put*).

NOTE.—But two deponent verbs, ἐπριάμην *dought* (§ 257) and ὠνήμην *received profit*, are accented as if uncontracted (cf. § 200, note).

3. Three verbs, δίδωμι *give*, ἵημι *send*, τίθημι *put*, keep the vowel of their stems short throughout the second aorist; in the singular of the indicative active they have forms with -κα (§ 205); and in the infinitive and imperative they are slightly peculiar. For their conjugation see §§ 255, 256, 260.

211 a. Properly, in the second aorist, as in the present, of -μi verbs, the long form should be found only in the singular of the indicative active (see § 200). So we should have sing. ἔβην, ἔβης, ἔβη, dual ἔβῶτον, etc., plur. ἔβῶμεν, etc. But in Attic the long vowel of the singular has crowded into the dual and plural, except in δίδωμι, ἵημι, τίθημι. In Homer, as might be expected, we sometimes find forms with the short vowel: thus βᾶτην *they (two) went*, ἔ-χυ-το *was poured* (ἐχεῖνα).

211, 1 a. In Homer the subjunctive of the second aorist of -μi form is usually uncontracted: thus θέ-ωμεν, ἀφ-έ-η. But in such case the root vowel usually appears in its long form: thus θῆ-η (Attic θῆς, for θέ-ης), δῶ-η-σι or δῶ-η (Attic δῶ, for δό-η). Before the endings -τον, -μεν, -τε of the active, and in most forms of the middle, the mode vowel is then short (§ 160 a): thus στή-ε-τον, δῶ-ο-μεν, βλή-ε-ται (from βάλλω *throw*), φθι-ό-μεσθα (from φθίνω *waste away*).

211, 1 b. In Herodotus -αω and -εω remain uncontracted in the subjunctive, -αω as elsewhere becoming -εω (§ 199 e): thus στᾶ-ω-μεν (for στᾶ-ω-μεν, Attic στῶμεν).

211, 2 a. In Attic no second aorist optative of themes in -υ- or -ι- happens to occur. In Homer such an optative is sometimes found: thus δῶη (for \*δυιη), δῶμεν (for \*δυιμεν), from δῶω *enter*, φθίμην (for \*φθιμην), φθίτο (for \*φθιτο) from φθίνω *waste away, perish*.



## THE FUTURE SYSTEM

## (ACTIVE AND MIDDLE)

**212.** The stem of the future is, in general, the same as that of the first aorist (§ 201), except that the variable vowel  $\epsilon$  appears in the suffix instead of  $a$ : thus *παιδεύ-ω* *educate*, aor. *ἔ-παιδευ-σα*, fut. *παιδεύ-σω* (stem *παιδευσ<sup>ε</sup>*).

1. Some few verbs in  $-\hat{\omega}$  ( $-\acute{\epsilon}\omega$ ) and  $-\acute{\alpha}\zeta\omega$  drop the  $\sigma$  of the future and contract. This happens only when the  $\sigma$  of the tense sign is preceded by a short vowel ( $a$  or  $\epsilon$ ) which in turn is preceded by a short syllable: thus *τελῶ* ( $-\acute{\epsilon}\omega$ ) *finish*, fut. *τελῶ* (for *τελέ-σω*, *τελέω*); *βιβάζω* *make go*, fut. *βιβῶ* (for *βιβά-σω*, *βιβάω*); so also *ἔλῶ* (for *ἐλά-σω*), future of *ἐλαύνω* *drive*. These futures are usually reckoned among the Attic futures of § 215.

**213. Liquid Verbs.** — Liquid verbs form their futures with the suffix  $-\epsilon\omega$  (for  $-\epsilon\sigma\omega$ , § 37); the  $\epsilon$  is contracted with the following vowel, as in the present of *φιλῶ* ( $-\acute{\epsilon}\omega$ ), §§ 199, 249: thus *φαίνω* *show* (theme *φαν-*), fut. *φανῶ*, for *φανέω*.

NOTE. — The  $\epsilon$  here is probably a mere help vowel, generated in the pronunciation of a liquid before  $\sigma$ : thus *\*φαν-σω* (regularly formed like *λύ-σω*) soon became *\*φανεσω*, then *φανέω*, and finally *φανῶ*.

**214. Doric Future.** — A few verbs form their future with a suffix  $-\sigma\epsilon<sup>ε</sup>$ , which undergoes the regular contraction. This is found only in verbs which employ the future middle in an active meaning; such verbs have also the regular future in  $-\sigma\omicron\mu\alpha\iota$ : thus *πνέω* *breathe*, fut. *πνευσσῶμαι* or *πνεύσομαι*; *φεύγω* *flee*, fut. *φευξοῦμαι* or *φεύξομαι*. This

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**213 a.** A few liquid verbs in Homer and the Attic poets have a future in  $-\sigma\omega$  (cf. § 204 a): thus *δρνῦμι* *rouse*, fut. *δρσω*.

is the regular form of the future in the Doric dialect, and so it is usually called the Doric Future.

**215. Attic Future.** — Verbs in *-ίζω* also take the future suffix *-σεῖ*, but drop the *σ* between the two vowels (§ 37), which then contract: thus *νομίζω think*, fut. *νομιῶ* (for *\*νομισεω*, *\*νομiew*). This is usually called the Attic Future.

**216.** Four or five verbs have no future suffix, so that their future tense has the form of a present: thus *ἔδομαι shall eat*, *πίομαι shall drink*.

NOTE. — These forms are really old subjunctives with a short mode sign (§ 160 a), which have come to be used as futures (cf. § 555, note).

#### INFLECTION OF THE FUTURE

**217.** The future belongs to the *-ω* form of inflection; for the paradigms see §§ 238–239.

#### THE FIRST PERFECT SYSTEM (ACTIVE)

##### (PERFECT AND PLUPERFECT)

**218.** The stem of the first perfect is formed by reduplicating (§ 178) the theme and adding the suffix *-κα*: thus *λέ-λυ-κα*, from *λύω loose*.

1. A lingual mute is dropped before *-κα*: thus *πέ-πει-κα*, from *πειθ-ω persuade*. A *ν* either disappears or is changed to *γ*-nasal: thus *κέ-κρι-κα*, from *κρίνω distinguish*, but *πέ-φαγ-κα*, from *φαίνω show*.

2. Vowel verbs usually have a long vowel (§ 187) before the suffix *-κα*: thus *τε-τίμη-κα*, from *τιμῶ (-άω) honor*; *πε-ποίη-κα*, from *ποιῶ (-έω) do*.

3. Some liquid themes undergo metathesis (§ 38), and so are treated as vowel themes (§ 163, 1): thus *βέ-βλη-κα*,

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**218 a.** In Homer the first perfect is found only in vowel verbs.

from *βάλλω* (*βαλ-*) *throw*; *κέ-κμη-κα*, from *κάμνω* (*καμ-*) *labor*.

4. Stems of one syllable with the vowel variation *ο, ε, (α)* (§ 14, 1) have in the first perfect the form with *α*, — borrowed, probably, from the perfect middle (§ 224, 1, note): thus *ἔσταλακα*, from *στέλλω* (*στέλ-, σταλ-*) *send*; *ἔφθαρκα*, from *φθείρω* (*φθορ-, φθερ-, φθαρ-*) *destroy*.

THE SECOND PERFECT SYSTEM (ACTIVE)  
(PERFECT AND PLUPERFECT)

219. The stem of the second perfect (confined almost wholly to primitive verbs) is formed by reduplicating (§ 178) the theme, and adding the suffix *-α*: thus *γέ-γραφ-α*, from *γράφω* (*γραφ-*) *write*.

1. Most stems ending in *π, β, κ*, or *γ* change the last letter into the corresponding rough mute (§ 12, 2): thus *βέ-βλαφ-α*, from *βλάπτω* (*βλαβ-*) *injure*; *ἤχ-α*, from *ἄγω* (*ἀγ-*) *lead*.

2. Verbs whose themes show the variation of long and short vowels (§ 13) have in the second perfect the long vowel (§ 186, 1): thus *τέ-τηκ-α*, from *τήκω* (*τηκ-, τακ-*) *melt*.

219 a. Properly in the perfect system (which really belongs to the *-μι* form of inflection) we should have in the singular of the indicative active the form of the theme with *ο*, and elsewhere the form with no vowel or with *α* (§ 14). (Compare the inflection of *οἶδα*, § 259.) Many peculiar forms in Homer are made clear by this simple fact: thus *ἔκτην*, from *ἔοικα* *am like*; *ἐπέπιθμεν*, from *πέ-ποιθ-α* *trust*; *γεγάτην* (for *\*γε-γν-την*, § 14, 1, note), from *γέ-γον-α* *have become*; *πέ-πασθε* (for *\*πε-παθ-τε*, § 26), from *πέ-πονθ-α* *have suffered*. So also *πε-φυγ-μένος*, perfect middle participle of *φεύγω* *flee*. So also in Attic *τέ-τραμ-μαι*, *τέ-θραμ-μαι*, *ἔ-στραμ-μαι*, etc. (§ 224, 1, note).

219, 1 a. Homer never makes rough *α* labial or palatal mute in the perfect active.

3. Verbs whose themes show the vowel variation *ο, ε*, (α) (§ 14) have in the second perfect the form with *ο* (or *οι*) (§ 186, 2): thus *τέ-τροφ-α*, from *τρέφω* (*τροφ-*, *τρεφ-*, *τραφ-*) *nourish*; *λέ-λοιπ-α*, from *λείπω* (*λοιπ-*, *λειπ-*, *λιπ-*) *leave*.

NOTE 1. — Themes with the variation *ου, ευ, υ* (§ 14, 2) should also have (ο) *ου* in the second perfect, but the only example of this regular form is the Epic *εἰλήλουθα* *have come*. All others have *ευ*, as *πέ-φευ-α*, from *φεύγω* (*φευγ-*, *φυγ-*) *flee*.

NOTE 2. — Verbs with Attic reduplication (§ 179) regularly have the short form of the root: thus *ἀλ-ήλιφ-α*, from *ἀλείφω* *anoint*.

220. A few second perfects are formed without any suffix, the endings being added directly to the reduplicated theme: thus *ἔ-στα-μεν* *we stand*, *τε-θνά-ναι* *to be dead*. Such forms are never found in the singular of the indicative (cf. §§ 219 a and 258).

#### INFLECTION OF THE PERFECTS ACTIVE

##### (FIRST AND SECOND)

221. The first and second perfect systems are alike in their inflection. For the paradigms see §§ 242–243.

NOTE. — In the third singular of the indicative active *-α* changes to *-ε*: *πεπαιδευκε* (cf. § 206, note).

1. For the subjunctive and optative the perfect participle with the corresponding form of *εἰμί* *am* is very often used: thus *πεπαιδευκὸς ὦ*, *πεπαιδευκὸς εἶην* (cf. § 227).

2. The imperative is hardly ever found except in perfects with present meaning: thus *ἔσταθι* *stand*.

#### THE PLUPERFECTS ACTIVE

##### (FIRST AND SECOND PLUPERFECTS)

222. The stem of the pluperfect active is the same as that of the perfect active, with the substitution of *ε* or

$\eta$  for the  $a$  of the suffix : thus 1st perf. *λέλυκα*, 1st plup. *έ-λε-λύ-κη* ; 2d perf. *γέγραφα*, 2d plup. *έ-γε-γράφ-η*.

## INFLECTION OF THE PLUPERFECTS ACTIVE

(FIRST AND SECOND)

**223.** For the inflection of the pluperfects active see the paradigms §§ 242–243. For the augment see § 176.

## THE PERFECT MIDDLE SYSTEM

## PERFECT, PLUPERFECT, AND FUTURE PERFECT

**224.** The stem of the perfect middle is the reduplicated theme, to which the endings are attached directly : thus *λέ-λυ-μαι*, from *λύω loose*.

1. The perfect middle in general agrees with the first perfect active in vowel changes of the theme and the retention or rejection of  $\nu$ . Examples are :

*τε-τίμη-μαι*, from *τιμῶ (-άω) honor*.

*πε-ποίη-μαι*, from *ποιῶ (-έω), do*.

*πέ-πεισ-μαι* (§ 27, 3), from *πείθ-ω persuade*.

*ἔ-σταλ-μαι*, from *στέλλω (στέλ-, σταλ-) send*.

*κέ-κρι-μαι*, from *κρίνω (κριν-) distinguish*.

*βέ-βλη-μαι* (§ 38, 1), from *βάλλω (βαλ-) throw*.

NOTE.— Properly the perfect middle of primitive verbs with the vowel variation  $o, \epsilon, (\omega)$  (§§ 14, 1 and 186, 2), should have the form of the theme with no vowel or  $a$  : thus *τέ-θραμ-μαι* (*τρέφω nourish*), *τέ-τραμ-μαι* (*τρέπω turn*), *ἔ-στραμ-μαι* (*στρέφω turn*), *ἔ-σπαρ-μαι* (*σπείρω (σπερ-) sow*), *τέ-τα-μαι* (for *\*τε-τν-μαι* (§ 14, 1, note), from *τεινώ (τεν-) stretch*), *πέ-πυσ-μαι* (*πυνθάνομαι (πυθ-, πυθ-) learn*) ; but the form of the theme with  $\epsilon$  has often intruded : thus *πέ-πεμ-μαι* (*πέμπω send*), *πέ-πεισ-μαι* (*πείθω persuade*).

For  $\sigma$  at the end of the stem in the perfect middle of some verbs see § 189.

**222 a.** Ionic usually has the uncontracted forms *-ea, -ea-s, -ee* in the singular of the pluperfect : thus *πεπολθεα trusted, ἦδεε(ν) knew*.

## INFLECTION OF THE PERFECT AND PLUPERFECT MIDDLE

**225.** 1. The inflection of the perfect middle system of vowel verbs may be seen in § 244. In mute or liquid verbs the final consonant of the theme before the personal endings is subject to the euphonic changes mentioned in §§ 25–31 and 35. These may be seen from the paradigms § 247.

2. When the  $\sigma$  at the end of the perfect middle stem of some verbs (§ 189) comes before  $\sigma$  in a personal ending, the two sigmas are reduced to one (§ 35): thus  $\tau\epsilon\text{-}\tau\acute{\epsilon}\lambda\epsilon\sigma\text{-}\mu\alpha\iota$ ,  $\tau\epsilon\text{-}\tau\acute{\epsilon}\lambda\epsilon\sigma\alpha\iota$  (for \* $\tau\epsilon\text{-}\tau\epsilon\lambda\epsilon\sigma\text{-}\sigma\alpha\iota$ ), from  $\tau\epsilon\lambda\acute{\omega}$  ( $-\acute{\epsilon}\omega$ ) *finish*; see § 247.

**226.** In the third person plural of the indicative middle consonant stems employ the perfect participle with  $\epsilon\acute{\iota}\sigma\acute{\iota}$  *they are* for the perfect, and with  $\eta\sigma\alpha\nu$  *they were* for the pluperfect, since the endings  $-\nu\tau\alpha\iota$ ,  $-\nu\tau\omicron$  are regularly used only after a vowel: thus  $\eta\gamma\mu\acute{\epsilon}\nu\omicron\iota$   $\epsilon\acute{\iota}\sigma\acute{\iota}$ , *they have been led*.

**227.** The perfect middle subjunctive and optative (like the third plural of the indicative) are periphrastic. They are made by combining the perfect participle with the subjunctive and optative of  $\epsilon\acute{\iota}\mu\acute{\iota}$  *am* (cf. Latin *amatus sim*, *amatus essem*); thus  $\pi\epsilon\pi\alpha\iota\delta\epsilon\upsilon\mu\acute{\epsilon}\nu\omicron\varsigma$   $\acute{\omega}$ ,  $\pi\epsilon\pi\alpha\iota\delta\epsilon\upsilon\mu\acute{\epsilon}\nu\omicron\varsigma$   $\epsilon\acute{\iota}\eta\nu$ .

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**226 a.** In Ionic the endings  $-\alpha\tau\alpha\iota$ ,  $-\alpha\tau\omicron$  (Attic  $-\nu\tau\alpha\iota$ ,  $-\nu\tau\omicron$ , § 167 d), are employed in the third plural with consonant themes, and sometimes even with vowel themes; before these endings  $\pi$ ,  $\beta$ ,  $\kappa$ ,  $\gamma$ , are usually changed to the corresponding rough mutes: thus  $\tau\epsilon\text{-}\tau\acute{\alpha}\chi\text{-}\alpha\tau\alpha\iota$ ,  $\acute{\epsilon}\text{-}\tau\epsilon\text{-}\tau\acute{\alpha}\chi\text{-}\alpha\tau\omicron$ , from  $\tau\acute{\alpha}\tau\tau\omega$  ( $\tau\alpha\chi\text{-}$ ) *arrange* (Attic  $\tau\epsilon\tau\alpha\gamma\mu\acute{\epsilon}\nu\omicron\iota$   $\epsilon\acute{\iota}\sigma\acute{\iota}$ ,  $\tau\epsilon\tau\alpha\gamma\mu\acute{\epsilon}\nu\omicron\iota$   $\eta\sigma\alpha\nu$ ). So also  $\beta\epsilon\text{-}\beta\lambda\acute{\eta}\text{-}\alpha\tau\omicron$ , from  $\beta\acute{\alpha}\lambda\lambda\omega$  ( $\beta\alpha\lambda\text{-}$ ) *thrust*. Herodotus is very fond of these endings, and uses them often with vowel verbs (the vowel before them being always made short): thus  $\omicron\acute{\iota}\kappa\acute{\epsilon}\text{-}\alpha\tau\alpha\iota$  (Attic  $\acute{\omega}\kappa\eta\text{-}\nu\tau\alpha\iota$ ), from  $\omicron\acute{\iota}\kappa\acute{\omega}$  ( $-\acute{\epsilon}\omega$ ) *inhabit*.

NOTE. — A few perfects middle that have a present meaning form their subjunctive and optative directly from the stem: so μέμνημαι *remember*, from μμνήσκω *remind*; subj. μμνῶμαι, opt. μμνήμην or μμνήμην, 2d pers. μμνήῃσθαι, for \*μμνήησθαι, etc.

## THE FUTURE PERFECT

228. The stem of the future perfect is formed by adding  $-\sigma_{\epsilon}^{\circ}$  to the stem of the perfect middle. A vowel before  $-\sigma_{\epsilon}^{\circ}$  is always long, although in the perfect middle it may have been short: thus λε-λύ<sup>σ</sup>-σο-μαι (perf. mid. λέ-λυ-μαι) from λύω *loose*; δε-δή<sup>σ</sup>-σο-μαι (perf. mid. δέ-δε-μαι) from δῶ (δέω) *bind*.

## INFLECTION OF THE FUTURE PERFECT

229. The future perfect is inflected with the middle endings. It differs from the future middle only in having reduplication. Its meaning is almost always passive. For the paradigm see § 244.

230. **Future Perfect Active.** — Most verbs form their future perfects active periphrastically by combining the perfect participle with ἔσομαι *shall be*: thus γε-γραφῶς ἔσομαι *shall have written* (cf. in Latin the corresponding passive form *scriptus ero*). But two perfects with present meaning, in frequent use, have developed a special future perfect active. These are τέθνηκα *am dead* ((ἀπο)θνήσκω *die*), fut. perf. τεθνήξω *shall be dead*; and ἕστηκα *stand* (ἵστημι *set up*), fut. perf. ἐστήξω *shall stand*.

## THE FIRST AORIST PASSIVE SYSTEM

231. The stem of the first aorist passive is formed by adding to the theme of the verb the suffix  $-\theta\epsilon$ , the  $\epsilon$  of which appears as  $\eta$  in the indicative, infinitive, and imper-

ative (except the 3d plur. impv., cf. § 211): thus ἐλύθη-ν, from λύω *loose*.

1. Before the *θ* of the suffix a labial or palatal mute (*π, β, κ, γ*) becomes coördinate (§ 25); a lingual mute becomes *σ* (§ 26): thus ἐπράχθη-ν (*πρᾶγ-*), from πράττω *do*; ἐλείφθη-ν (*λειπ-*), from λείπω *leave*; ἐπίσθη-ν (*πειθ-*), from πείθω *persuade*.

2. Vowel verbs show a vowel of the same length as in the perfect middle: thus ἐτίμηθη-ν (perf. mid. τετίμημαι), from τίμῳ (*-άω*) *honor*; ἐδέθη-ν (perf. mid. δέδομαι), from δίδωμι *give*; ἐκρίθη-ν, perf. mid. κέκριμαι, from κρίνω *distinguish*.

3. For the *σ* before the suffix of some verbs (ἐτελέσθη, ἠκούσθη, etc.) see § 189.

4. Primitive verbs whose themes show the vowel variation *ο, ε, (ω)* (§ 14) usually have in the first aorist passive the form with *ε*: thus ἐτρέφθη-ν, from τρέπω (*τροπ-, τρεπ-, τραπ-*) *turn*; ἐλείφθη, from λείπω (*λοιπ-, λειπ-, λιπ-*) *leave*.

## SECOND AORIST PASSIVE

**232.** The stem of the second aorist passive is formed by adding the suffix *-ε-* to the theme of the verb. This *ε* appears as *η* in the indicative, infinitive, and imperative (except the 3d plur. impv., cf. § 211): thus ἐφάνη-ν, from φαίνω (*φαν-*) *show*.

1. Primitive verbs whose themes show the variation between a short and a long vowel (§ 13) have in the second aorist passive the form with the short vowel (§ 186, 1): thus ἐτάκη-ν, from τήκω (*τηκ-, τακ-*) *melt*.

2. Primitive verbs whose themes show the vowel variation *ο, ε, (ω)* (§ 14) have in the second aorist passive



the form with *a* (§ 186, 2): thus *ἐ-στάλ-η-ν*, from *στέλλω* (*στέλ-*, *σταλ-*) *send*.

## INFLECTION OF THE AORISTS PASSIVE

## (FIRST AND SECOND)

**233.** The first and second aorists passive are alike in their inflection. They take the active endings (§ 166, 1), and closely resemble the second aorist of the *-μ* form. For the paradigms see §§ 245–246.

1. The subjunctive contracts the *ε* of the passive suffix with the *ω* or *η* of the mode sign (§ 160, 2): thus *λυθῶ* for *λυ-θε-ω* (*λύω loose*).

2. The optative has for mode sign *-ιη-* in the singular and *ι* in the plural (§ 160, 1). The *ι* of the mode sign is contracted with the *ε* of the suffix (§ 160, 2): thus *λυθείην*, *λυθείμεν* (*λύω loose*).

NOTE. — In the dual and plural *-ιη* sometimes is found as the mode sign, but there is little doubt that this is due to errors of copyists, who were influenced by the analogy of the singular.

3. The imperative ending *-θι* in the first aorist passive becomes *-τι* to avoid rough mutes at the beginning of two successive syllables (§ 40): thus *λύθη-τι* (for *\*λυθη-θι*).

## THE FUTURES PASSIVE

## (FIRST AND SECOND FUTURES PASSIVE)

**234.** The stem of the future passive is formed by adding *-σῶ-* to the stem of the aorist passive (cf. §§ 212;

**233 a.** In the third plural indicative Homer often has the ending *-ν* for *-σαν*, always with a short vowel preceding (§ 167 c): thus *ἐ-τραφ-ε-ν* were reared, Attic *ἐ-τράφ-η-σαν*.

**233, 1 a.** In Homer the subjunctive of the second aorist passive has the same peculiar form as the second aorist active of the *-μ* form (see § 211, 1 a): thus *φανῆ-η* (Attic *φανῆ*, for *φανέ-η*) from *φαίνω show*, *δαμῆ-ετ* (§ 160 a) from *δάμνημι subdue*.

228): thus *λυθή-σο-μαι* (aor. pass. *ἐ-λύθη-ν*), from *λύω loose*; *φανή-σο-μαι* (aor. pass. *ἐ-φάνη-ν*), from *φαίνω show*.

1. The future passive is inflected like the future middle. For the paradigms see §§ 245; 246, 1.

### VERBAL ADJECTIVES

235. The stems of the verbal adjectives are formed by adding *-το-* and *-τεο-* to the theme, which usually has the same form as in the first aorist passive, except that a rough mute is made coördinate before the *τ* of the suffix (§ 25): thus,

	AORIST PASSIVE	VERBALS
<i>λύω loose</i>	<i>ἐ-λύ-θην</i>	<i>λυ-τός, λυ-τέος</i>
<i>τιμῶ (-άω) honor</i>	<i>ἐ-τιμή-θην</i>	<i>τιμη-τός, τιμη-τέος</i>
<i>πείθω persuade</i>	<i>ἐ-πίεισ-θην</i>	<i>πεισ-τός, πεισ-τέος</i>
<i>κρίνω distinguish</i>	<i>ἐ-κρί-θην</i>	<i>κρι-τός, κρι-τέος</i>
<i>τάττω arrange (ταγ-)</i>	<i>ἐ-τάχ-θην</i>	<i>τακ-τός, τακ-τέος</i>
<i>τρέφω nourish</i>	<i>ἐ-θρέφ-θην</i>	<i>θρεπ-τός, θρεπ-τέος</i>

1. The verbal adjectives belong to the first and second declensions of adjectives (*λυτός, -ή, -όν*; *λυτέος, -ᾶ, -ον*). See § 117. For the accent see § 185, 2.

2. The verbal in *-τός* expresses what has been done or may be done; that in *-τέος* what needs doing: thus *λυτός loosed* or *loosable*; *λυτέος needing to be loosed*.

236. The meanings of the different persons, numbers, modes, tenses, and voices, may be seen from the following paradigm and synopsis of *παιδεύω educate*. The meanings of the subjunctive and optative have no brief equivalent in English, and they must be learned from the chapter on Syntax.

## PRESENT INDICATIVE ACTIVE OF παιδεύω educate

SINGULAR	DUAL	PLURAL
1. παιδεύω I educate		παιδεύομεν we educate
2. παιδεύετε you educate	παιδεύετον { you (two) educate	παιδεύετε you educate
3. παιδεύει he educates	παιδεύετον { they (two) educate	παιδεύουσι they educate

## SYNOPSIS OF THE VERB παιδεύω educate

## THE PRESENT AND IMPERFECT

	Active	Middle	Passive
Indic.	παιδεύω I educate (or am educating)	παιδεύομαι I educate for myself, get educated (or am getting educated)	The present middle is used also as passive (§ 158, 1)
	ἔπαιδεν I was educating	ἔπαιδούμην I was getting educated	
Subj.	παιδεύω	παιδεύομαι	
Opt.	παιδεύοιμι	παιδευοίμην	
Impv.	παιδεύε educate	παιδεύου get educated	
Infin.	παιδεύειν to educate	παιδεύεσθαι to get educated	
Partic.	παιδύων educating	παιδύόμενος getting educated	

## THE FUTURE

Indic.	παιδεύσω I shall educate	παιδεύσομαι I shall get educated	παιδευθήσομαι I shall be educated
Opt.	παιδεύσοιμι	παιδευσοίμην	παιδευθησοίμην
Infin.	παιδεύσειν to be about to educate	παιδεύσεσθαι to be about to get educated	παιδευθήσεσθαι to be about to be educated
Partic.	παιδύσων about to educate	παιδυσόμενος about to get educated	παιδευθήσόμενος about to be educated

## SYNOPSIS OF παιδεύω educate (continued)

## THE AORISTS

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Indic.	ἐπαίδευσά <i>I educated</i>	ἐπαίδευσάμην <i>I got educated</i>	ἐπαίδεύθην <i>was educated</i>
Subj.	παιδεύσω	παιδεύσομαι	παιδευθῶ
Opt.	παιδεύσαιμι	παιδευσαίμην	παιδευθείην
Impv.	παιδεύσον <i>educate</i>	παιδευσαι <i>get educated</i>	παιδεύθητι <i>be educated</i>
Infin.	παιδεύσαι <i>to educate</i>	παιδεύσασθαι <i>to get educated</i>	παιδεύθηναι <i>to be educated</i>
Partic.	παιδευσᾶς <i>having educated</i>	παιδευσάμενος <i>having got educated</i>	παιδευθεὶς <i>having been educated</i>

## THE PERFECT AND PLUPERFECT

Indic.	πεπαίδευκα <i>I have educated</i>	πεπαίδευμαι <i>I have got (or am, § 534) educated</i>	The perfect middle is used also as passive (§ 158, 1)
	ἔπεπαίδευκη <i>I had educated</i>	ἔπεπαίδεύμην <i>I had got (or was, § 534) educated</i>	
Subj.	πεπαίδεύκω	πεπαίδευμένος ᾧ	
Opt.	πεπαίδεύκοιμι	πεπαίδευμένος εἴην	
Impv.	[πεπαίδευκε]	πεπαίδευσο <i>be educated</i>	
Infin.	πεπαίδευκέναι <i>to have educated</i>	πεπαίδεῖσθαι <i>to have got (or to be, § 534) educated</i>	
Partic.	πεπαίδευκῶς <i>having educated</i>	πεπαίδευμένος <i>having got educated, or simply educated (§ 534)</i>	

## THE FUTURE PERFECT

Indic.	<i>Active.</i> See § 230. πεπαίδευκῶς ἔσομαι <i>I shall have educated</i>	<i>(Middle and) Passive.</i> See § 229. πεπαιδεύσομαι <i>I shall have (got or) been educated, or shall be educated (cf. § 538)</i>
Opt.	πεπαίδευκῶς ἔσοίμην	πεπαιδευσοίμην
Infin.	πεπαίδευκῶς ἔσεσθαι <i>to be about to have educated etc.</i>	πεπαιδεῦσεσθαι <i>to be about to have (got or) been educated</i>
Partic.		πεπαιδευσόμενος <i>about to have (got or) been educated</i>

## VERBAL ADJECTIVES

παιδευτὸς *educated or capable of being educated*

παιδευτέος *needing to be educated*

237.

## Present System

*παιδέω, educate*

		ACTIVE		MIDDLE (PASSIVE)	
		Present	Imperfect	Present	Imperfect
Indicative.	S. 1	παιδέω	ἔ-παιδεο-ν	παιδέο-μαι	ἔ-παιδεύ-μην
	2	παιδεύεις	ἔ-παιδευ-ς	παιδεύῃ, ΟΓ -αι	ἔ-παιδεύου
	3	παιδεύει	ἔ-παιδευε	παιδεύε-ται	ἔ-παιδεύε-το
	D. 2	παιδεύε-τον	ἔ-παιδεύε-τον	παιδεύε-σθον	ἔ-παιδεύε-σθον
	3	παιδεύε-τον	ἔ-παιδεύε-την	παιδεύε-σθον	ἔ-παιδεύε-σθην
	P. 1	παιδεύο-μεν	ἔ-παιδεύο-μεν	παιδεύο-μεθα	ἔ-παιδεύο-μεθα
	2	παιδεύε-τε	ἔ-παιδεύε-τε	παιδεύε-σθε	ἔ-παιδεύε-σθε
	3	παιδεύουσι	ἔ-παιδεο-ν	παιδεύο-νται	ἔ-παιδεύο-ντο
	Subjunctive.	S. 1	παιδέω		παιδέω-μαι
2		παιδέῃς		παιδέῃ	
3		παιδέῃ		παιδέῃ-ται	
D. 2		παιδέῃ-τον		παιδέῃ-σθον	
3		παιδέῃ-τον		παιδέῃ-σθον	
P. 1		παιδέω-μεν		παιδέω-μεθα	
Optative.	S. 1	παιδέοι-μι		παιδεύοι-μην	
	2	παιδέοι-ς		παιδεύοι-ο	
	3	παιδέοι		παιδεύοι-το	
	D. 2	παιδέοι-τον		παιδεύοι-σθον	
	3	παιδεύοι-την		παιδεύοι-σθην	
	P. 1	παιδέοι-μεν		παιδεύοι-μεθα	
Imperative.	S. 2	παιδευε		παιδεύου	
	3	παιδεύε-τω		παιδεύε-σθω	
	D. 2	παιδεύε-τον		παιδεύε-σθων	
	3	παιδεύε-των		παιδεύε-σθων	
	P. 2	παιδεύε-τε		παιδεύε-σθε	
	3	παιδεύο-ντων		παιδεύε-σθων	
Infin.		παιδεύειν		παιδεύε-σθαι	
Part.		παιδεύων, -ουσα, -ον		παιδεύο-μενο-ς, -η, -ον	

NOTE. — For an explanation of some of the forms see § 170, notes 1-3.

## Future System.

## 238. Vowel Verbs.

παιδέύ-ω educate.

## 239. Liquid Verbs.

φαίνω (φαν-) show.

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.	
	Future.		Future (contracted).		
Indicative.	S. 1	παιδέύσω	παιδέυσο-μαι	φανῶ (-έω)	φανούμαι (-έω-)
	2	παιδέύσαις	παιδέύση or -ει	φανείς (-έεις)	φανῆ or -εῖ (έη or -έει)
	3	παιδέύσει	παιδέύσει-ται	φανεί (-έει)	φανείται (-έει-)
	D. 2	παιδέύσει-τον	παιδέύσει-σθον	φανεί-τον (-έει-)	φανείσθον (-έει-)
	3	παιδέύσει-τον	παιδέύσει-σθον	φανεί-τον (-έει-)	φανείσθον (-έει-)
	P. 1	παιδέυσο-μεν	παιδεύσο-μεθα	φανού-μεν (-έω-)	φανούμεθα (-έω-)
	2	παιδέύσει-τε	παιδέύσει-σθε	φανεί-τε (-έει-)	φανείσθε (-έει-)
	3	παιδέυσουσι	παιδέυσο-νται	φανούσι (-έου-)	φανούνται (-έω-)

No  
Subjunctive

No  
Subjunctive

Optative.	S. 1	παιδέυσοι-μι	παιδευσοί-μην	φανοίη-ν (-εοίην)	φανοί-μην (-εοί-)
	2	παιδέυσοι-ς	παιδέυσοι-ο	φανοίη-ς (-εοίης)	φανοί-ο (έου)
	3	παιδέυσοι	παιδέυσοι-το	φανοίη (-εοίη)	φανοί-το (-έοι-)
	D. 2	παιδέυσοι-τον	παιδέυσοι-σθον	φανοί-τον (-έοι-)	φανοί-σθον (-έοι-)
	3	παιδευσοί-την	παιδευσοί-σθην	φανοί-την (-έοι-)	φανοί-σθην (-εοί-)
	P. 1	παιδέυσοι-μεν	παιδευσοί-μεθα	φανοί-μεν (-έοι-)	φανοί-μεθα (-εοί-)
	2	παιδέυσοι-τε	παιδέυσοι-σθε	φανοί-τε (-έοι-)	φανοί-σθε (-έοι-)
	3	παιδέυσοι-ν	παιδέυσοι-ντο	φανοί-ν (-έοι-)	φανοί-ντο (-έοι-)

No  
Imperative

No  
Imperative

Infin.	παιδέυσειν	παιδέυσει-σθαι	φανειν (-έειν)	φανεί-σθαι (-έει-)
Part.	παιδέύσων, -ουσα, -ον	παιδευσό-μενος, -η, -ον	φανῶν (-έων), -ούσα, -ούων	φανού-μενος (-έω-), -η, -ον

NOTE. — For an explanation of some of the forms see § 170, notes 1-3.

240. First Aorist System. 241. Second Aorist System.

παιδεύ-ω educate.

λείπω (λοιπ-, λειπ-, λιπ-, § 14, 2)  
leave.

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.	
	1st Aorist.		2d Aorist.		
Indicative.	S. 1	ἐ-παιδευσα	ἐ-παιδευσά-μην	ἔ-λιπο-ν	ἔ-λιπό-μην
	2	ἐ-παιδευσα-ς	ἐ-παιδεύσω	ἔ-λιπε-ς	ἔ-λιπου
	3	ἐ-παιδευσε	ἐ-παιδεύσα-το	ἔ-λιπε	ἔ-λιπε-το
	D. 2	ἐ-παιδύσα-τον	ἐ-παιδύσα-σθον	ἔ-λιπε-τον	ἔ-λιπε-σθον
	3	ἐ-παιδευσά-την	ἐ-παιδευσά-σθην	ἔ-λιπέ-την	ἔ-λιπέ-σθην
	P. 1	ἐ-παιδύσα-μεν	ἐ-παιδευσά-μεθα	ἔ-λιπο-μεν	ἔ-λιπό-μεθα
	2	ἐ-παιδύσα-τε	ἐ-παιδύσα-σθε	ἔ-λιπε-τε	ἔ-λιπε-σθε
	3	ἐ-παιδευσα-ν	ἐ-παιδύσα-ντο	ἔ-λιπο-ν	ἔ-λιπο-ντο
	Subjunctive.	S. 1	παιδύσω	παιδύσω-μαι	λίπω
2		παιδύσης	παιδέυση	λίπης	λίπη
3		παιδέυση	παιδέυση-ται	λίπη	λίπη-ται
D. 2		παιδέυση-τον	παιδέυση-σθον	λίπη-τον	λίπη-σθον
3		παιδέυση-τον	παιδέυση-σθον	λίπη-τον	λίπη-σθον
P. 1		παιδύσω-μεν	παιδευσά-μεθα	λίπω-μεν	λιπό-μεθα
2		παιδέυση-τε	παιδέυση-σθε	λίπη-τε	λίπη-σθε
3		παιδύσωσι	παιδύσω-νται	λίπωσι	λίπω-νται
Optative.		S. 1	παιδύσαι-μι	παιδευσαί-μην	λίποι-μι
	2	παιδύσειας, -σαις	παιδύσαι-ο	λίποι-ς	λιποί-ο
	3	παιδύσειε, -σαι	παιδύσαι-το	λίποι	λιποί-το
	D. 2	παιδύσαι-τον	παιδύσαι-σθον	λίποι-τον	λιποί-σθον
	3	παιδευσαί-την	παιδευσαί-σθην	λιποί-την	λιποί-σθην
	P. 1	παιδύσαι-μεν	παιδευσαί-μεθα	λίποι-μεν	λιποί-μεθα
	2	παιδύσαι-τε	παιδύσαι-σθε	λίποι-τε	λιποί-σθε
	3	παιδύσειαν, -αιε-ν	παιδύσαι-ντο	λίποιε-ν	λιποί-ντο
	Imperative.	S. 2	παιδευσον	παιδευσαι	λίπε
3		παιδευσά-τω	παιδευσά-σθω	λίπέ-τω	λιπέ-σθω
D. 2		παιδύσα-τον	παιδύσα-σθον	λίπε-τον	λίπε-σθον
3		παιδευσά-των	παιδευσά-σθων	λιπέ-των	λιπέ-σθων
P. 2		παιδύσα-τε	παιδύσα-σθε	λίπε-τε	λίπε-σθε
3		παιδευσά-ντων	παιδευσά-σθων	λιπό-ντων	λιπέ-σθων
Infin.		παιδύσαι	παιδύσα-σθαι	λιπεῖν	λιπέ-σθαι
Part.		παιδευσᾶς, -σᾶσα, -σαν	παιδευσά-μενος, -η, -ον	λιπών, -οῦσα, -όν	λιπό-μενος, -η, -ον

NOTE. — For an explanation of some of the forms see § 170, notes 1-3. The first aorist infinitive active *παιδύσαι* is irregular in accent (§ 185). In the second aorist the 2d singular of the imperative middle, the infinitives active and middle, and the participle active are irregular in accent (§ 185).

## 242. First Perfect System. 243. Second Perfect System.

παιδύ-ω educate.

λείπω (λοιπ-, λειπ-, λιπ-, § 14, 2)  
leave.

ACTIVE.

ACTIVE.

	1st Perfect.	1st Pluperfect.	2d Perfect.	2d Pluperfect.	
Indicative.	S. 1	παιδευκα	έ-παιδευέκη	λείπω	έ-λειλόπη
	2	παιδευκα-ς	έ-παιδευέκη-ς	λείπω-ς	έ-λειλόπη-ς
	3	παιδευκε	έ-παιδευέκει(ν)	λείπει	έ-λειλόπει(ν)
	D. 2	παιδευκα-τον	έ-παιδευέκη-τον	λείπω-τον	έ-λειλόπει-τον
	3	παιδευκα-τον	έ-παιδευέκη-την	λείπω-τον	έ-λειλόπει-την
	P. 1	παιδευκα-μεν	έ-παιδευέκα-μεν	λείπω-μεν	έ-λειλόπει-μεν
	2	παιδευκα-τε	έ-παιδευέκα-τε	λείπω-τε	έ-λειλόπει-τε
	3	παιδευκάσι	έ-παιδευέκα-σαν	λείπωσι	έ-λειλόπει-σαν
	Subjunctive.	S. 1	παιδευκω	(See also	λείπω
2		παιδευκης	§ 221, 1.)	λείπης	§ 221, 1.)
3		παιδευκη		λείπη	
D. 2		παιδευκη-τον		λείπη-τον	
3		παιδευκη-τον		λείπη-τον	
P. 1		παιδευκω-μεν		λείπω-μεν	
2		παιδευκη-τε		λείπη-τε	
3		παιδευκωσι		λείπωσι	
Optative.		S. 1	παιδευκοι-μι or -οίη-ν	(See also	λείποι-μι or -οίη-ν
	2	παιδευκοι-ς	" -οίη-ς § 221, 1.)	λείποι-ς	" -οίη-ς also
	3	παιδευκοι	" -οίη	λείποι	" -οίη § 221,
	D. 2	παιδευκοι-τον		λείποι-τον	1.)
	3	παιδευκοί-την		λείποι-την	
	P. 1	παιδευκοι-μεν		λείποι-μεν	
	2	παιδευκοι-τε		λείποι-τε	
	3	παιδευκοι-ν		λείποι-ν	
	Imperative.	S. 2	[παιδευκε	(See also	[λείπει
3		παιδευκέ-τω	§ 221, 2.)	λείπέ-τω	§ 221, 2.)
D. 2		παιδευκε-τον		λείπε-τον	
3		παιδευκέ-των		λείπέ-των	
P. 2		παιδευκε-τε		λείπει-τε	
	3	παιδευκό-ντων]		λείπό-ντων]	
Infinitive.	παιδευκέ-ναι		λείπέ-ναι		
Participle.	παιδευκός, -κυία, -κός		λείπός, -υία, -ός		

NOTE. — For an explanation of some of the forms see § 170, notes 1-3. The infinitive and participle active are irregular in accent (§ 185).



244. Perfect Middle System

παιδύ-ω educate

MIDDLE (PASSIVE)

	Perfect	Pluperfect	Future Perfect	
Indicative.	S. 1	πε-παιδευ-μαι	ἐ-πε-παιδύ-μην	πεπαιδύσο-μαι
	2	πε-παιδευ-σαι	ἐ-πε-παιδευ-σο	πεπαιδύσῃ or -ει
	3	πε-παιδευ-ται	ἐ-πε-παιδευ-το	πεπαιδύσε-ται
	D. 2	πε-παιδευ-σθον	ἐ-πε-παιδευ-σθον	πεπαιδύσε-σθον
	3	πε-παιδευ-σθον	ἐ-πε-παιδύ-σθη	πεπαιδύσε-σθον
	P. 1	πε-παιδύ-μεθα	ἐ-πε-παιδύ-μεθα	πεπαιδυσό-μεθα
	2	πε-παιδευ-σθε	ἐ-πε-παιδευ-σθε	πεπαιδύσε-σθε
	3	πε-παιδευ-νται	ἐ-πε-παιδευ-ντο	πεπαιδύσο-νται
	Subjunctive.	S. 1	πε-παιδευμένος (-η, -ον) ᾶ	
2		“ “ ᾶς		
3		“ “ ᾶ		
D. 2		πε-παιδευμένω (-ᾶ, -ω) ᾶτον		No
3		“ “ ᾶτον		Subjunctive
P. 1		πε-παιδευμένοι (-αι, -α) ᾶμεν		
2		“ “ ᾶτε		
3		“ “ ᾶσι		
Optative.		S. 1	πε-παιδευμένος (-η, -ον) εἶην	
	2	“ “ εἶης		πεπαιδευσοί-ο
	3	“ “ εἶη		πεπαιδευσοί-το
	D. 2	πε-παιδευμένω (-ᾶ, -ω) εἶτον or εἶητον		πεπαιδευσοί-σθον
	3	“ “ εἶτην “ εἶήτην		πεπαιδευσοί-σθην
	P. 1	πε-παιδευμένοι (-αι, -α) εἶμεν “ εἶημεν		πεπαιδευσοί-μεθα
	2	“ “ εἶτε “ εἶητε		πεπαιδευσοί-σθε
	3	“ “ εἶεν “ εἶησαν		πεπαιδευσοί-ντο
	Imperative.	S. 2	πε-παιδευ-σο	
3		πε-παιδύ-σθω		
D. 2		πε-παιδευ-σθον		No
3		πε-παιδύ-σθων		Imperative
P. 2		πε-παιδευ-σθε		
3		πε-παιδύ-σθων		
Infin.	πε-παιδύ-σθαι		πεπαιδύσε-σθαι	
Part.	πε-παιδευ-μένος, -η, -ον		πεπαιδυσό-μένος, -η, -ον	

NOTE. — The infinitive and participle of the perfect middle are irregular in accent (§ 185).

## 245. First Passive System      246. Second Passive System

		<i>παιδεύ-ω educate</i>		<i>φαίνω (φαν-) appear</i>	
		1st Aorist	1st Future	2d Aorist	
Indicative.	S.	1 ἔ-παιδεύθη-ν	παιδευθήσο-μαι	ἐ-φάνη-ν	
		2 ἔ-παιδεύθη-ς	παιδευθήσῃ or -ει	ἐ-φάνη-ς	
		3 ἔ-παιδεύθη	παιδευθήσε-ται	ἐ-φάνη	
	D.	2 ἔ-παιδεύθη-τον	παιδευθήσε-σθον	ἐ-φάνη-τον	
		3 ἔ-παιδεύθη-την	παιδευθήσε-σθον	ἐ-φάνη-την	
	P.	1 ἔ-παιδεύθη-μεν	παιδευθήσο-μεθα	ἐ-φάνη-μεν	
2 ἔ-παιδεύθη-τε		παιδευθήσε-σθε	ἐ-φάνη-τε		
3 ἔ-παιδεύθη-σαν		παιδευθήσο-νται	ἐ-φάνη-σαν		
Subjunctive.	S.	1 παιδευθῶ	No Subjunctive	φάνῶ	
		2 παιδευθῆς		φάνῃς	
		3 παιδευθῆ		φάνῃ	
	D.	2 παιδευθῆ-τον		φάνῃ-τον	
		3 παιδευθῆ-τον		φάνῃ-τον	
	P.	1 παιδευθῶ-μεν		φάνῶ-μεν	
2 παιδευθῆ-τε		φάνῃ-τε			
3 παιδευθῶσι		φάνῶσι			
Optative.	S.	1 παιδευθεῖ-ν	παιδευθησοί-μην	φανεῖ-ν	
		2 παιδευθεῖ-ς	παιδευθησοί-ο	φανεῖ-ς	
		3 παιδευθεῖ	παιδευθησοί-το	φανεῖ	
	D.	2 παιδευθεῖ-τον [-εῖητον]	παιδευθησοί-σθον	φανεῖ-τον [-εῖητον]	
		3 παιδευθεῖ-την [-εῖητην]	παιδευθησοί-σθη	φανεῖ-την [-εῖητην]	
	P.	1 παιδευθεῖ-μεν [-εῖημεν]	παιδευθησοί-μεθα	φανεῖ-μεν [-εῖημεν]	
2 παιδευθεῖ-τε [-εῖητε]		παιδευθησοί-σθε	φανεῖ-τε [-εῖητε]		
3 παιδευθεῖε-ν [-εῖησαν]		παιδευθησοί-ντο	φανεῖε-ν [-εῖησαν]		
Imperative.	S.	2 παιδεύθη-τι	No Imperative	φάνη-θι	
		3 παιδεύθη-τω		φάνη-τω	
		D.		2 παιδεύθη-τον	φάνη-τον
	3 παιδεύθη-των			φάνη-των	
	P.	2 παιδεύθη-τε		φάνη-τε	
		3 παιδευθέ-ντων		φανε-ντων	
Inf.	παιδευθή-ναι	παιδευθήσε-σθαι	φάνη-ναι		
Part.	παιδευθεῖς, -εῖσα, -έν	παιδευθησό-μενος, -η, -ον	φανεῖς, -εῖσα, -έν		

1. The future passive of *φαίνω* (*φανήσομαι*) is inflected exactly like *παιδευθήσομαι*.

NOTE. — For an explanation of some of the forms see § 170, notes 1-3. For the accent of the aorist subjunctive and optative see § 233, 1-2. The infinitive and participle of the aorist are irregular in accent (§ 185).

247. In the perfect and pluperfect middle of stems ending in a consonant various euphonic changes occur (§ 225).

λείπω (λειπ-, § 14, 2) ἄγω (ἀγ-) πείθω (πειθ-, § 14, 2) φαίνω (φαν-)  
leave. lead. persuade. show.

## PERFECT INDICATIVE.

S. 1	λέ-λειμ-μαι	ἤγ-μαι	πέ-πεισ-μαι	πέ-φασ-μαι
2	λέ-λειψαι	ἤξαι	πέ-πεισαι	[πέ-φασ-σαι]
3	λέ-λειπ-ται	ἤκ-ται	πέ-πεισ-ται	πέ-φασ-ται
D. 2	λέ-λειφ-θον	ἤχ-θον	πέ-πεισθον	πέ-φασ-θον
3	λέ-λειφ-θον	ἤχ-θον	πέ-πεισθον	πέ-φασ-θον
P. 1	λε-λείμ-μεθα	ἤγ-μεθα	πε-πίσ-μεθα	πε-φάσ-μεθα
2	λέ-λειφ-θε	ἤχ-θε	πέ-πεισθε	πέ-φασ-θε
3	λε-λείμ-μένοι εἰσὶ	ἤγ-μένοι εἰσὶ	πε-πεισ-μένοι εἰσὶ	πε-φασ-μένοι εἰσὶ

## PLUPERFECT INDICATIVE.

S. 1	ἐ-λε-λείμ-μην	ἤγ-μην	ἐ-πε-πίσ-μην	ἐ-πε-φάσ-μην
2	ἐ-λέ-λειψο	ἤξο	ἐ-πέ-πεισο	[ἐ-πέ-φασ-σο]
3	ἐ-λέ-λειπ-το	ἤκ-το	ἐ-πέ-πεισ-το	ἐ-πέ-φασ-το
D. 2	ἐ-λέ-λειφ-θον	ἤχ-θον	ἐ-πέ-πεισθον	ἐ-πέ-φασ-θον
3	ἐ-λε-λείφ-θην	ἤχ-θην	ἐ-πε-πίσθην	ἐ-πε-φάσ-θην
P. 1	ἐ-λε-λείμ-μεθα	ἤγ-μεθα	ἐ-πε-πίσ-μεθα	ἐ-πε-φάσ-μεθα
2	ἐ-λέ-λειφ-θε	ἤχ-θε	ἐ-πέ-πεισθε	ἐ-πέ-φασ-θε
3	λε-λείμ-μένοι ἦσαν	ἤγ-μένοι ἦσαν	πε-πεισ-μένοι ἦσαν	πε-φασ-μένοι ἦσαν

## PERFECT SUBJUNCTIVE AND OPTATIVE.

λε-λείμ-μένος ᾧ	ἤγ-μένος ᾧ	πε-πεισ-μένος ᾧ	πε-φασ-μένος ᾧ
λε-λείμ-μένος εἶην	ἤχ-μένος εἶην	πε-πεισ-μένος εἶην	πε-φασ-μένος εἶην

## PERFECT IMPERATIVE.

S. 2	λέ-λειψο	ἤξο	πέ-πεισο	[πέ-φασ-σο]
3	λε-λείφ-θω	ἤχ-θω	πε-πίσθω	πε-φάν-θω
D. 2	λέ-λειφ-θον	ἤχ-θον	πέ-πεισθον	πέ-φασ-θον
3	λε-λείφ-θων	ἤχ-θων	πε-πίσθων	πε-φάν-θων
P. 2	λέ-λειφ-θε	ἤχ-θε	πέ-πεισθε	πέ-φασ-θε
3	λε-λείφ-θων	ἤχ-θων	πε-πίσθων	πε-φάν-θων

## PERFECT INFINITIVE AND PARTICIPLE.

λε-λείφ-θαι	ἤχ-θαι	πε-πίσ-θαι	πε-φάν-θαι
λε-λείμ-μένος	ἤγ-μένος	πε-πεισ-μένος	πε-φασ-μένος

1. Like *λείπειμαι* are inflected all stems of the perfect middle ending in a labial mute. But stems in -μπ- lose the π before all endings beginning with μ: thus *πέπεμαι* (for \*πε-πεμπ-μαι), *πέπεψαι*, etc., from *πέμπω* (πεμπ-) send.

2. Like *ἤγμαι* are inflected all stems of the perfect middle ending in a palatal mute. But stems in -γγ- or -γχ- lose a final mute before all endings beginning with μ: thus *ἐλήλεγμαι* (for \*ἐληλεγχ-μαι), from *ἐλέγχω* (ἐλεγχ-) convict (§ 179).

3. Like *πέπεισμαι* are inflected all stems of the perfect middle ending in σ or a lingual mute.

## 248. Present System of Contract Verbs in -ω

τιμῶ (τιμά-ω), honor

		ACTIVE		MIDDLE (PASSIVE)	
		Present	Imperfect	Present	Imperfect
Indicative.	S. 1	τιμῶ (-άω)	ἐτίμω-ν (-αον)	τιμῶ-μαι (-άο-)	ἐτίμῶ-μην (-άδ-)
	2	τιμῶς (-άεις)	ἐτίμῶς (-αεις)	τιμῶ (-άη or -άει)	ἐτίμῶ (-άου)
	3	τιμῶ (-άει)	ἐτίμῶ (-αε)	τιμῶ-ται (-άε-)	ἐτίμῶ-το (-άε-)
	D. 2	τιμῶ-τον (-άε-)	ἐτίμῶ-τον (-άε-)	τιμῶ-σθον (-άε-)	ἐτίμῶ-σθον (-άε-)
	3	τιμῶ-τον (-άε-)	ἐτίμῶ-την (-αέ-)	τιμῶ-σθον (-άε-)	ἐτίμῶ-σθην (-αέ-)
	P. 1	τιμῶ-μεν (-άο-)	ἐτίμῶ-μεν (-άο-)	τιμῶ-μεθα (-άδ-)	ἐτίμῶ-μεθα (-άδ-)
	2	τιμῶ-τε (-άε-)	ἐτίμῶ-τε (-άε-)	τιμῶ-σθε (-άε-)	ἐτίμῶ-σθε (-άε-)
	3	τιμῶσι (-άουσι)	ἐτίμῶν (-αον)	τιμῶ-νται (-άο-)	ἐτίμῶ-ντο (-άο-)
	Subjunctive.	S. 1	τιμῶ (-άω)		τιμῶ-μαι (-άωμαι)
2		τιμῶς (-άῃς)		τιμῶ (-άῃ)	
3		τιμῶ (-άῃ)		τιμῶ-ται (-άῃται)	
D. 2		τιμῶ-τον (-άῃτων)		τιμῶ-σθον (-άῃσθον)	
3		τιμῶ-τον (-άῃτων)		τιμῶ-σθον (-άῃσθον)	
P. 1		τιμῶ-μεν (-άωμεν)		τιμῶ-μεθα (-άώμεθα)	
2	τιμῶ-τε (-άῃτε)		τιμῶ-σθε (-άῃσθε)		
3	τιμῶσι (-άωσι)		τιμῶ-νται (-άωνται)		
Optative.	S. 1	τιμῶ-ν (-άοι-) [τιμῶ-μι (-άοι-)]		τιμῶ-μην (-άοιμην)	
	2	τιμῶ-ς (-άοι-) [τιμῶς (-άοις)]		τιμῶ-ο (-άοιω)	
	3	τιμῶ (-άοι-) [τιμῶ (-άοι)]		τιμῶ-το (-άοιτο)	
	D. 2	τιμῶ-τον (-άοιτων)		τιμῶ-σθον (-άοισθον)	
	3	τιμῶ-την (-άοιτην)		τιμῶ-σθην (-άοισθην)	
	P. 1	τιμῶ-μεν (-άοιμεν)		τιμῶ-μεθα (-άοιμεθα)	
2	τιμῶ-τε (-άοιτε)		τιμῶ-σθε (-άοισθε)		
3	τιμῶ-ν (-άοιεν)		τιμῶ-ντο (-άοιντο)		
Imperative.	S. 2	τίμα (-αε)		τιμῶ (-άου)	
	3	τιμά-τω (-αέτω)		τιμά-σθω (-αέσθω)	
	D. 2	τιμά-τον (-άετων)		τιμά-σθον (-άεσθον)	
	3	τιμά-των (-αέτων)		τιμά-σθων (-αέσθων)	
	P. 2	τιμά-τε (-άετε)		τιμά-σθε (-άεσθε)	
3	τιμά-ντων (-άόντων)		τιμά-σθων (-άεσθων)		
Infin.	τιμᾶν (-άειν)		τιμᾶ-σθαι (-άεσθαι)		
Part.	τιμῶν (-άων), -ῶσα, -ῶν		τιμῶ-μενος (-άδ-, -ῃ-, -ον)		

## 249. Present System of Contract Verbs in -ω

φιλάω (φιλέω) love

		ACTIVE		MIDDLE (PASSIVE)	
		Present	Imperfect	Present	Imperfect
Indicative.	S. 1	φιλάω (-έω)	ἐφιλοῦν (-εον)	φιλοῦμαι (-έομαι)	ἐφιλοῦμην (-έομαι)
	2	φιλεῖς (-έεις)	ἐφιλεις (-εεις)	φιλεῖ (-έη or -έει)	ἐφιλοῦ (-έου)
	3	φιλεῖ (-έει)	ἐφιλει (-εει)	φιλεῖται (-έεται)	ἐφιλεῖτο (-έεται)
	D. 2	φιλεῖτον (-έετον)	ἐφιλειτον (-έετον)	φιλεῖσθον (-έεσθον)	ἐφιλεισθον (-έεσθον)
	3	φιλεῖτων (-έετων)	ἐφιλειτων (-έετων)	φιλεῖσθων (-έεσθων)	ἐφιλεισθων (-έεσθων)
	P. 1	φιλοῦμεν (-έομαι)	ἐφιλοῦμεν (-έομαι)	φιλοῦμεθα (-έομεθα)	ἐφιλοῦμεθα (-έομεθα)
	2	φιλεῖτε (-έετε)	ἐφιλειτε (-έετε)	φιλεῖσθε (-έεσθε)	ἐφιλεισθε (-έεσθε)
	3	φιλοῦσι (-έουσιν)	ἐφιλοῦσιν (-έουσιν)	φιλοῦνται (-έονται)	ἐφιλοῦντο (-έονται)
	Subjunctive.	S. 1	φιλάω (-έω)		φιλάωμαι (-έωμαι)
2		φιλήῃς (-έης)		φιλήῃ (-έη)	
3		φιλήῃ (-έη)		φιλήῃται (-έηται)	
D. 2		φιλήῃτον (-έητον)		φιλήῃσθον (-έησθον)	
3		φιλήῃτων (-έητων)		φιλήῃσθων (-έησθων)	
P. 1	φιλάωμεν (-έωμεν)		φιλάωμεθα (-έώμεθα)		
2	φιλήῃτε (-έητε)		φιλήῃσθε (-έησθε)		
3	φιλήωσι (-έωσιν)		φιλήωνται (-έωνται)		
Optative.	S. 1	φιλοίην (-εοίην) [φιλοῖμι (-εοίμι)]		φιλοίμην (-εοίμην)	
	2	φιλοίης (-εοίης) [φιλοῖς (-εοίς)]		φιλοῖο (-έοιο)	
	3	φιλοίη (-εοίη) [φιλοῖ (-εοί)]		φιλοῖτο (-έοιτο)	
	D. 2	φιλοῖτον (-έοιτον)		φιλοῖσθον (-έοισθον)	
	3	φιλοῖτων (-έοιτων)		φιλοῖσθων (-έοισθων)	
	P. 1	φιλοῖμεν (-έοιμεν)		φιλοῖμεθα (-εοίμεθα)	
2	φιλοῖτε (-έοιτε)		φιλοῖσθε (-έοισθε)		
3	φιλοῖεν (-έοιεν)		φιλοῖντο (-έοιντο)		
Imperative.	S. 2	φιλει (-εε)		φιλοῦ (-έου)	
	3	φιλείτω (-εέτω)		φιλείσθω (-εέσθω)	
	D. 2	φιλείτων (-εέτων)		φιλείσθων (-εέσθων)	
	3	φιλείτων (-εέτων)		φιλείσθων (-εέσθων)	
	P. 2	φιλείτε (-έετε)		φιλείσθε (-έεσθε)	
		φιλοῦντων (-εόντων)		φιλείσθων (-εέσθων)	
Infín.		φιλεῖν (-έειν)		φιλεῖσθαι (-έεσθαι)	
Part.		φιλῶν (-έων), -οῦσα, -οῦν		φιλοῦμενος (-έομαι), -η, -ον	

## 250. Present System of Contract Verbs in -ω

δηλώ (δηλό-ω) manifest

		ACTIVE		MIDDLE (PASSIVE)	
		Present	Imperfect	Present	Imperfect
Indicative.	S. 1	δηλώ (-όω)	ἔδηλου-ν (-οον)	δηλοῦ-μαι (-όο-)	ἔδηλοῦ-μην (-όό-)
	2	δηλοῖς (-όεις)	ἔδηλου-ς (-οεις)	δηλοῖ (-όη or -όει)	ἔδηλοῦ (-όου)
	3	δηλοῖ (-όει)	ἔδηλου (-οε)	δηλοῦ-ται (-όε-)	ἔδηλοῦ-το (-όε-)
	D. 2	δηλοῦ-τον (-όε-)	ἔδηλοῦ-τον (-όε-)	δηλοῦ-σθον (-όε-)	ἔδηλοῦ-σθον (-όε-)
	3	δηλοῦ-τον (-όε-)	ἔδηλοῦ-την (-οέ-)	δηλοῦ-σθον (-όε-)	ἔδηλοῦ-σθην (-οέ-)
	P. 1	δηλοῦ-μεν (-όο-)	ἔδηλοῦ-μεν (-όο-)	δηλοῦ-μεθα (-οό-)	ἔδηλοῦ-μεθα (-οό-)
	2	δηλοῦ-τε (-όε-)	ἔδηλοῦ-τε (-όε-)	δηλοῦ-σθε (-όε-)	ἔδηλοῦ-σθε (-όε-)
	3	δηλοῦσι (-όου-)	ἔδηλουν (-οον)	δηλοῦ-νται (-όο-)	ἔδηλοῦ-ντο (-όο-)
	Subjunctive.	S. 1	δηλώ (-όω)		δηλώ-μαι (-όωμαι)
2		δηλοῖς (-όης)		δηλοῖ (-όη)	
3		δηλοῖ (-όη)		δηλώ-ται (-όηται)	
D. 2		δηλώ-τον (-όητον)		δηλώ-σθον (-όησθον)	
3		δηλώ-τον (-όητον)		δηλώ-σθον (-όησθον)	
P. 1		δηλώ-μεν (-όωμεν)		δηλώ-μεθα (-οώμεθα)	
2	δηλώ-τε (-όητε)		δηλώ-σθε (-όησθε)		
3	δηλώσι (-όωσι)		δηλώ-νται (-όωνται)		
Optative.	S. 1	δηλοίη-ν (-οοί-) [δηλοί-μι (-όοι-)]		δηλοί-μην (-οοίμην)	
	2	δηλοίη-ς (-οοί-) [δηλοί-ς (-όοις)]		δηλοί-ο (-όοιο)	
	3	δηλοίη (-οοί-) [δηλοῖ (-όοι)]		δηλοῖ-το (-όοιτο)	
	D. 2	δηλοῖ-τον (-όοιτον)		δηλοῖ-σθον (-όοισθον)	
	3	δηλοῖ-την (-οοίτην)		δηλοῖ-σθην (-οοίσθην)	
	P. 1	δηλοῖ-μεν (-όοιμεν)		δηλοῖ-μεθα (-οοίμεθα)	
2	δηλοῖ-τε (-όοιτε)		δηλοῖ-σθε (-όοισθε)		
3	δηλοῖε-ν (-όοιεν)		δηλοῖ-ντο (-όοιντο)		
Imperative.	S. 2	ἔδηλου (-οε)		δηλοῦ (-όου)	
	3	δηλοῦ-τω (-οέτω)		δηλοῦ-σθω (-οέσθω)	
	D. 2	δηλοῦ-τον (-όετον)		δηλοῦ-σθον (-όεσθον)	
	3	δηλοῦ-των (-οέτων)		δηλοῦ-σθων (-οέσθων)	
	P. 2	δηλοῦ-τε (-όετε)		δηλοῦ-σθε (-όεσθε)	
3	δηλοῦ-ντων (-οόντων)		δηλοῦ-σθων (-οέσθων)		
Infjn.		δηλοῦν (-όειν)		δηλοῦ-σθαι (-όεσθαι)	
Part.		δηλών (-όων), -οῦσα, -οῦν		δηλοῦ-μενος (-οό-), -η, -ον	

251.

Present System.

τιθημι (θε, θη) put.

		ACTIVE.		MIDDLE (PASSIVE).		
		Present.	Imperfect.	Present.	Imperfect.	
Indicative.	S.	1	τί-θη-μι	ἔ-τι-θη-ν	τί-θε-μαι	ἔ-τι-θέ-μην
		2	τί-θη-ς, τιθεῖς	ἔ-τι-θείς	τί-θε-σαι	ἔ-τι-θε-σο
		3	τί-θη-σι	ἔ-τι-θει	τί-θε-ται	ἔ-τι-θε-το
	D.	2	τί-θε-τον	ἔ-τι-θε-τον	τί-θε-σθον	ἔ-τι-θε-σθον
		3	τί-θε-τον	ἔ-τι-θέ-την	τί-θε-σθον	ἔ-τι-θέ-σθην
		P.	1	τί-θε-μεν	ἔ-τι-θε-μεν	τί-θε-μεθα
	P.	2	τί-θε-τε	ἔ-τι-θε-τε	τί-θε-σθε	ἔ-τι-θε-σθε
		3	τι-θέ-σσι	ἔ-τι-θε-σαν	τί-θε-νται	ἔ-τι-θε-ντο
Subjunctive.	S.	1	τι-θῶ		τι-θῶ-μαι	
		2	τι-θῆ-ς		τι-θῆ	
		3	τι-θῆ		τι-θῆ-ται	
	D.	2	τι-θῆ-τον		τι-θῆ-σθον	
		3	τι-θῆ-τον		τι-θῆ-σθον	
		P.	1	τι-θῶ-μεν		τι-θῶ-μεθα
	P.	2	τι-θῆ-τε		τι-θῆ-σθε	
		3	τι-θῶ-σι		τι-θῶ-νται	
Optative.	S.	1	τι-θείη-ν		τι-θεί-μην or τι-θοί-μην	
		2	τι-θείη-ς		τι-θεί-ο	τι-θοί-ο
		3	τι-θείη		τι-θεί-το	τι-θοί-το
	D.	2	τι-θεί-τον [τι-θείη-τον]		τι-θεί-σθον	τι-θοί-σθον
		3	τι-θεί-την [τι-θείη-την]		τι-θεί-σθην	τι-θοί-σθην
		P.	1	τι-θεί-μεν [τι-θείη-μεν]		τι-θεί-μεθα
	P.	2	τι-θεί-τε [τι-θείη-τε]		τι-θεί-σθε	τι-θοί-σθε
		3	τι-θείε-ν [τι-θείη-σαν]		τι-θεί-ντο	τι-θοί-ντο
Imperative.	S.	2	τί-θει		τί-θε-σο	
		3	τι-θεί-τω		τι-θεί-σθω	
	D.	2	τί-θε-τον		τί-θε-σθον	
		3	τι-θεί-των		τι-θεί-σθων	
	P.	2	τί-θε-τε		τί-θε-σθε	
3	τι-θεί-ντων		τι-θεί-σθων			
Infin.			τι-θεί-ναι		τί-θε-σθαι	
Part.			τι-θείς, -είσα, -έν		τι-θεί-μενος, -η, -ον	

NOTE. — For an explanation of some of the forms see § 170, notes 1-3. For the contraction in the subjunctive and optative see § 200, 1. For the third person plural of the present indicative active see § 167, note 3. The infinitive and participle active are irregular in accent (§ 185). For *τιθεῖς*, *ἐτιθεῖς*, *ἐτιθει*, *τιθει*, and the optative *τιθοίμην*, see § 170, 4.

252.

## Present System.

δίδωμι (δο-, δω-) give.

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	1 δέ-δω-μι	έ-δέ-δουν	δέ-δο-μαι	έ-δέ-δό-μην
		2 δέ-δω-ς	έ-δέ-δους	δέ-δο-σαι	έ-δέ-δο-σο
		3 δέ-δω-σι	έ-δέ-δου	δέ-δο-ται	έ-δέ-δο-το
	D.	2 δέ-δο-τον	έ-δέ-δο-τον	δέ-δο-σθον	έ-δέ-δο-σθον
		3 δέ-δο-τον	έ-δέ-δό-την	δέ-δο-σθα	έ-δέ-δό-σθην
		P.	1 δέ-δο-μεν	έ-δέ-δο-μεν	δέ-δο-μεθα
	2 δέ-δο-τε		έ-δέ-δο-τε	δέ-δο-σθε	έ-δέ-δο-σθε
	3 δι-δό-ασι		έ-δέ-δο-σαν	δέ-δο-νται	έ-δέ-δο-ντο
	Subjunctive.	S.	1 δι-δέω		δι-δέω-μαι
2 δι-δέω-ς				δι-δέω	
3 δι-δέω				δι-δέω-ται	
D.		2 δι-δέω-τον		δι-δέω-σθον	
		3 δι-δέω-τον		δι-δέω-σθον	
		P.	1 δι-δέω-μεν		δι-δέω-μεθα
2 δι-δέω-τε				δι-δέω-σθε	
3 δι-δέω-σι				δι-δέω-νται	
Optative.		S.	1 δι-δοίη-ν		δι-δοίη-μην
	2 δι-δοίη-ς			δι-δοίη-ο	
	3 δι-δοίη			δι-δοίη-το	
	D.	2 δι-δοίη-τον [δι-δοίη-τον]		δι-δοίη-σθον	
		3 δι-δοίη-την [δι-δοίη-την]		δι-δοίη-σθην	
		P.	1 δι-δοίη-μεν [δι-δοίη-μεν]		δι-δοίη-μεθα
	2 δι-δοίη-τε [δι-δοίη-τε]			δι-δοίη-σθε	
	3 δι-δοίη-ν [δι-δοίη-σαν]			δι-δοίη-ντο	
	Imperative.	S.	2 δέ-δου		δέ-δο-σο
3 δι-δό-τω				δέ-δό-σθω	
D.		2 δέ-δο-τον		δέ-δο-σθον	
		3 δι-δό-των		δέ-δό-σθων	
P.		2 δέ-δο-τε		δέ-δο-σθε	
		3 δι-δό-ντων		δέ-δό-σθων	
Infín.		δι-δέ-ναι		δέ-δο-σθαι	
Part.		δέ-δούς, -ούσα, -όν		δέ-δό-μενος, -η, -ον	

NOTE. — For an explanation of some of the forms see § 170, notes 1-3. For the contraction in the subjunctive and optative see § 200, 1. For the third person plural of the present indicative active see § 167, note 3. The infinitive and participle active are irregular in accent (§ 185). For *έδίδουν*, *έδίδους*, *έδίδου*, and *δίδου*, see § 170, 4.



253.

Present System.

ἴστημι (στα-, στη) set.

		ACTIVE.		MIDDLE (PASSIVE).	
		Present.	Imperfect.	Present.	Imperfect.
Indicative.	S.	1 ἴστη-μι	ἴστη-ν	ἴστα-μαι	ἴστά-μην
		2 ἴστη-ς	ἴστη-ς	ἴστα-σαι	ἴστα-σο
		3 ἴστη-σι	ἴστη	ἴστα-ται	ἴστα-το
	D.	2 ἴστα-τον	ἴστα-τον	ἴστα-σθον	ἴστα-σθον
		3 ἴστα-τον	ἴστά-την	ἴστα-σθον	ἴστά-σθην
		P.	1 ἴστα-μεν	ἴστα-μεν	ἴστά-μεθα
		2 ἴστα-τε	ἴστα-τε	ἴστα-σθε	ἴστα-σθε
		3 ἴστά-σι	ἴστα-σαν	ἴστα-νται	ἴστα-ντο
	Subjunctive.	S.	1 ἴσῶ		ἴσῶ-μαι
2 ἴσῆ-ς				ἴσῆ	
3 ἴσῆ				ἴσῆ-ται	
D.		2 ἴσῆ-τον		ἴσῆ-σθον	
		3 ἴσῆ-τον		ἴσῆ-σθον	
		P.	1 ἴσῶ-μεν		ἴσῶ-μεθα
		2 ἴσῆ-τε		ἴσῆ-σθε	
		3 ἴσῶ-σι		ἴσῶ-νται	
Optative.		S.	1 ἴσταίη-ν		ἴσταί-μην
	2 ἴσταίη-ς			ἴσταί-ο	
	3 ἴσταίη			ἴσταί-το	
	D.	2 ἴσταί-τον	[ἴσταίη-τον]	ἴσταί-σθον	
		3 ἴσταί-την	[ἴσταίη-την]	ἴσταί-σθην	
		P.	1 ἴσταί-μεν	[ἴσταίη-μεν]	ἴσταί-μεθα
		2 ἴσταί-τε	[ἴσταίη-τε]	ἴσταί-σθε	
		3 ἴσταίε-ν	[ἴσταίη-σαν]	ἴσταί-ντο	
	Imperative.	S.	2 ἴστη		ἴστα-σο
3 ἴστά-τω				ἴστά-σθω	
D.			2 ἴστα-τον		ἴστα-σθον
		3 ἴστά-των		ἴστά-σθων	
P.		2 ἴστα-τε		ἴστα-σθε	
		3 ἴστά-ντων		ἴστά-σθων	
Infinitive.		ἴστά-ναι		ἴστα-σθαι	
Participle.		ἴστάς, -ᾶσα, -άν		ἴστά-μενος, -η, -ον	

NOTE. — For an explanation of some of the forms see § 170, notes 1-3. For the contraction in the subjunctive and optative see § 200, 1. For the third person plural of the present indicative active see § 167, note 3.

The infinitive and participle active are irregular in accent (§ 186).

## 254.

## Present System

*δείκνυμι* (*δεικ-*, present stem *δεικνυ-*, § 196, 5) *show*

		ACTIVE		MIDDLE (PASSIVE)	
		Present	Imperfect	Present	Imperfect
Indicative.	S.	1 <i>δείκνυμι</i>	<i>ἔ-δείκνυ-ν</i>	<i>δείκνυμαι</i>	<i>ἔ-δείκνυ-μην</i>
		2 <i>δείκνυς</i>	<i>ἔ-δείκνυ-ς</i>	<i>δείκνυσαι</i>	<i>ἔ-δείκνυ-σο</i>
		3 <i>δείκνυσι</i>	<i>ἔ-δείκνυ</i>	<i>δείκνυται</i>	<i>ἔ-δείκνυ-το</i>
	D.	2 <i>δείκνυ-τον</i>	<i>ἔ-δείκνυ-τον</i>	<i>δείκνυ-σθον</i>	<i>ἔ-δείκνυ-σθον</i>
		3 <i>δείκνυ-τον</i>	<i>ἔ-δείκνυ-την</i>	<i>δείκνυ-σθην</i>	<i>ἔ-δείκνυ-σθην</i>
	P.	1 <i>δείκνυ-μεν</i>	<i>ἔ-δείκνυ-μεν</i>	<i>δείκνυ-μεθα</i>	<i>ἔ-δείκνυ-μεθα</i>
2 <i>δείκνυ-τε</i>		<i>ἔ-δείκνυ-τε</i>	<i>δείκνυ-σθε</i>	<i>ἔ-δείκνυ-σθε</i>	
3 <i>δείκνυ-σσι</i>		<i>ἔ-δείκνυ-σαν</i>	<i>δείκνυ-νται</i>	<i>ἔ-δείκνυ-ντο</i>	
Subjunctive.	S.	1 <i>δείκνύω</i>		<i>δείκνύωμαι</i>	
	2 <i>δείκνύης</i>		<i>δείκνύῃ</i>		
	3 <i>δείκνύῃ</i> etc., from <i>δείκνύω show</i> , inflected like <i>παιδεύω</i> , § 237.		<i>δείκνύηται</i> etc., from <i>δείκνύω show</i> , inflected like <i>παιδεύω</i> , § 237.		
Optative.	S.	1 <i>δείκνύοιμι</i>		<i>δείκνυοίμην</i>	
	2 <i>δείκνύοις</i>		<i>δείκνύοιο</i>		
	3 <i>δείκνύοι</i> etc., from <i>δείκνύω show</i> , inflected like <i>παιδεύω</i> , § 237.		<i>δείκνύοιτο</i> etc., from <i>δείκνύω show</i> inflected like <i>παιδεύω</i> , § 237.		
Imperative.	S.	2 <i>δείκνυ</i>		<i>δείκνυ-σο</i>	
		3 <i>δείκνυ-τω</i>		<i>δείκνυ-σθω</i>	
	D.	2 <i>δείκνυ-τον</i>		<i>δείκνυ-σθον</i>	
		3 <i>δείκνυ-των</i>		<i>δείκνυ-σθων</i>	
	P.	2 <i>δείκνυ-τε</i>		<i>δείκνυ-σθε</i>	
	3 <i>δείκνυ-ντων</i>		<i>δείκνυ-σθων</i>		
Infin.		<i>δείκνυ-ναι</i>		<i>δείκνυ-σθαι</i>	
Part.		<i>δείκνύς, -ύσα, -ύν</i>		<i>δείκνυ-μενος, -η, -ον</i>	

NOTE. — For an explanation of some of the forms see § 170, notes 1-3. For the third person plural of the present indicative active see § 167, note 3. The infinitive and participle active are irregular in accent (§ 185).

255.

Second Aorist System

256.

		<i>τίθημι (θε-, θη-) put</i>		<i>δίδωμι (δο-, δω-) give</i>	
		ACTIVE	MIDDLE	ACTIVE	MIDDLE
Indicative.	S.	1 (ἴθηκα)	ἔθε-μην	(ἴδωκα)	ἔδο-μην
		2 (ἴθηκας)	ἔθου	(ἴδωκας)	ἔδου
		3 (ἴθηκε)	ἔθε-το	(ἴδωκε)	ἔδο-το
	D.	2 ἔθε-τον	ἔθε-σθον	ἔδο-τον	ἔδο-σθον
		3 ἔθε-την	ἔθε-σθην	ἔδο-την	ἔδο-σθην
		P.	1 ἔθε-μεν	ἔθε-μεθα	ἔδο-μεν
	2 ἔθε-τε		ἔθε-σθε	ἔδο-τε	ἔδο-σθε
	3 ἔθε-σαν		ἔθε-ντο	ἔδο-σαν	ἔδο-ντο
	Subjunctive.	S.	1 θῶ	θῶ-μαι	δῶ
2 θῆ-ς			θῆ	δῆ-ς	δῆ
3 θῆ			θῆ-ται	δῆ	δῶ-ται
D.		2 θῆ-τον	θῆ-σθον	δῶ-τον	δῶ-σθον
		3 θῆ-τον	θῆ-σθον	δῶ-τον	δῶ-σθον
		P.	1 θῶ-μεν	θῶ-μεθα	δῶ-μεν
2 θῆ-τε			θῆ-σθε	δῶ-τε	δῶ-σθε
3 θῶ-σι			θῶ-νται	δῶ-σι	δῶ-νται
Optative.		S.	1 θείην	θεί-μην	δοίην
	2 θείης		θεί-ο	δοίης	δοί-ο
	3 θείη		θεί-το, θοίτο	δοίη	δοί-το
	D.	2 θεί-τον [θείη-τον]	θεί-σθον	δοί-τον [δοίη-τον]	δοί-σθον
		3 θεί-την [θείη-την]	θεί-σθην	δοί-την [δοίη-την]	δοί-σθην
		P.	1 θεί-μεν [θείη-μεν]	θεί-μεθα, θοίμεθα	δοί-μεν [δοίη-μεν]
	2 θεί-τε [θείη-τε]		θεί-σθε, θοίσθε	δοί-τε [δοίη-τε]	δοί-σθε
	3 θείε-ν [θείη-σαν]		θεί-ντο, θοίντο	δοίε-ν [δοίη-σαν]	δοί-ντο
	Imperative.	S.	2 θέ-ς	θεῖ	δέ-ς
3 θέ-τω			θέ-σθω	δέ-τω	δέ-σθω
D.			2 θέ-τον	θέ-σθον	δέ-τον
		3 θέ-των	θέ-σθων	δέ-των	δέ-σθων
		P.	2 θέ-τε	θέ-σθε	δέ-τε
3 θέ-ντων			θέ-σθων	δέ-ντων	δέ-σθων
Infin.	θεί-ναι	θέ-σθαι	δοῖ-ναι	δέ-σθαι	
Part.	θείς, θείσα, θεί-ν	θέ-μενος, -η, -ον	δοῦς, δοῦσα, δέ-ν	δέ-μενος, -η, -ον	

NOTE. — For an explanation of some of the forms see § 170, notes 1-3. For the contraction in the subjunctive and optative see § 211, 1-2. For the singular of the indicative active see §§ 205 and 211, 3.

## 257. Second Aorist System

	ἴσθημι (στα-, στή-) set	δύ-ω enter	ἐπριάμην bought
	ACTIVE	ACTIVE	MIDDLE
Indicative.	S. 1 ἔ-στη-ν stood	ἔ-δύ-ν	ἐπριά-μην
	2 ἔ-στη-ς	ἔ-δύ-ς	ἐπρία
	3 ἔ-στη	ἔ-δύ	ἐπρία-το
	D. 2 ἔ-στη-τον	ἔ-δύ-τον	ἐπρία-σθον
	3 ἔ-στή-την	ἔ-δύ-την	ἐπρία-σθην
	P. 1 ἔ-στη-μεν	ἔ-δύ-μεν	ἐπρία-μεθα
	2 ἔ-στη-τε	ἔ-δύ-τε	ἐπρία-σθε
	3 ἔ-στη-σαν	ἔ-δύ-σαν	ἐπρία-ντο
Subjunctive.	S. 1 στή	δύω	πρία-μαι
	2 στή-ς	δύης	πρή
	3 στή	δύη	πρή-ται
	D. 2 στή-τον	δύητον	πρή-σθον
	3 στή-τον	δύητον	πρή-σθον
	P. 1 στή-μεν	δύωμεν	πρία-μεθα
	2 στή-τε	δύητε	πρή-σθε
	3 στή-σι	δύωσι	πρία-νται
Optative.	S. 1 σταίη-ν		πρίαί-μην
	2 σταίη-ς		πρίαί-ο
	3 σταίη	No optative	πρίαί-το
	D. 2 σταίη-τον [σταίη-τον]	is found in	πρίαί-σθον
	3 σταίη-την [σταίη-την]	Attic. Cf.	πρίαί-σθην
	P. 1 σταίη-μεν [σταίη-μεν]	§ 211, 2 a.	πρίαί-μεθα
	2 σταίη-τε [σταίη-τε]		πρίαί-σθε
	3 σταίη-σαν [σταίη-σαν]		πρίαί-ντο
Imperative.	S. 2 στή-θι	δύ-θι	πρία
	3 στή-τω	δύ-τω	πρία-σθω
	D. 2 στή-τον	δύ-τον	πρία-σθον
	3 στή-των	δύ-των	πρία-σθων
	P. 2 στή-τε	δύ-τε	πρία-σθε
	3 στά-ντων	δύ-ντων	πρία-σθων
Infin.	στή-ναι	δύ-ναι	πρία-σθαι
Part.	στάς, στάσα, στά-ν	δύς, δύσα, δύ-ν	πρία-μενος

NOTE. — For an explanation of some of the forms see § 170, notes 1-3. For the contraction in the subjunctive and optative of ἔστην see § 211, 1-2. The subjunctive and optative of ἐπριάμην are accented as if uncontracted (§ 211, 2, note).

258. Second Perfect System without Suffix (§ 220)

*ἴστημι (στα-, στη-) set*

	SECOND PERFECT ACTIVE	SECOND PLUPERFECT ACTIVE
	Indicative	Indicative
S. 1 (ἴστηκα) <i>stand</i>	Subjunctive ἴστω, etc.	(εἰστήκη)
2 (ἴστηκας)	(like στώ, § 257)	(εἰστήκης)
3 (ἴστηκε)	Optative	(εἰστήκει)
D. 2 ἴστα-τον	ἴσταίν-ν, etc.	ἴστα-τον
3 ἴστα-τον	(like σταίν, § 257)	ἴστά-την
P. 1 ἴστα-μεν	Imperative	ἴστα-μεν
2 ἴστα-τε	S. 2 ἴστα-θι	ἴστα-τε
3 ἴστάσι	3 ἴστά-τω, etc.	ἴστα-σαν
	Infinitive	
	Participle	
ἴστά-ναι	ἴστώσ, ἴστώσα, ἴστώσ (§ 131, note)	

259. *Οἶδα* (for \**φοῖδα* (§ 2 a), stem *οἶδ-*, *εἶδ-*, *ἰδ-*, § 14, 2), a perfect with present meaning, is formed without reduplication. Its inflection (somewhat irregular) is as follows:

	SECOND PERFECT			SECOND PLUPERFECT	
	Indicative	Subjunctive	Optative	Imperative	Indicative
S. 1 οἶδα	εἶδῶ	εἶδειν			ἦδη [ἦδειν]
2 οἶσθα	εἶδῆς	εἶδεις		ἴσθι	ἦδησθα
3 οἶδε	εἶδῆ	εἶδει		ἴστω	ἦδει(ν)
D. 2 ἴστων	εἶδητον	εἶδειτον		ἴστων	ἦστων
3 ἴστων	εἶδητην	εἶδειτην		ἴστων	ἦστην
P. 1 ἴσμεν	εἶδῶμεν	εἶδειμεν [-εἰημεν]			ἦσμεν
2 ἴσθε	εἶδητε	εἶδειτε [-εἰητε]		ἴσθε	ἦσθε
3 ἴσῃσι	εἶδώσι	εἶδειεν [-εἰησαν]		ἴστων	ἦσαν, ἦδσαν
	Infinitive	Participle			
εἶδῆναι	εἶδῶσ, εἶδῶσα, εἶδῶσ; gen. εἶδῶτος, etc. (§ 131)				

259 a. Ionic occasionally has other (regular) forms from the stem *οἶδα-*: thus *οἶδας, οἶδαμεν, οἶδᾶσι*.

b. Homer has perf. 1st plur. *ἴδμεν*; pluperf. *ἦδεα, ἦδησθα (ἡεἰδης), ἦδεε* or *ἦδει (ἡεἰδει)*, 3d plur. *ἴσαν*: subj. 1st sing. *εἶδέω, εἶδῶ, ἰδέω*; plur. *εἶδομεν* (§ 180 a), *εἶδετε* (§ 160 a), *εἶδώσι*: infin. *ἴδμεναι, ἴδμεν* (§ 167 e): fem. participle *ἰδύια*. Future *εἰσομαι* and *εἰδήσομαι*.

c. Herodotus has 1st plur. *ἴδμεν*: pluperf. 1st sing. *ἦδεα*, 3d sing. *ἦδεε*, 2d plur. *ἦδέατε*; future *εἰδήσω*.

260. \***ἴημι** (theme  $\acute{\epsilon}$ -,  $\acute{\eta}$ -) *send* is inflected nearly like **τίθημι** (§§ 251, 255). The present and second aorist systems are inflected as follows:

ACTIVE			MIDDLE (PASSIVE)			
PRESENT		IMPERFECT	PRESENT		IMPERFECT	
Indicative	Subjunctive	Indicative	Indicative	Subjunctive	Indicative	
S 1	ἴημι	ἴῶ	ἴην	ἴημι	ἴομαι	ἴμην
2	ἴης, ἴῆς	ἴῆς	ἴεις	ἴῃ	ἴσομαι	ἴσομαι
3	ἴῃσι	ἴῆ, etc.	ἴει	ἴῆται, etc.	ἴετο	ἴετο
D. 2	ἴετον	Optative	ἴετον	ἴεσθον	Optative	ἴεσθον
3	ἴετον	ἴετην	ἴετην	ἴεσθον	ἴεμην	ἴεσθην
P. 1	ἴεμεν	ἴετης	ἴεμεν	ἴεμεθα	ἴετο	ἴεμεθα
2	ἴετε	ἴετη	ἴετε	ἴεσθε	ἴετο	ἴεσθε
3	ἴεσσι	ἴετρον	ἴεσαν	ἴεσται	ἴεσθον	ἴετρο
		ἴετην			ἴεσθην	
	Imperative	ἴεμεν, etc.		Imperative	ἴεμεθα, etc.	
	ἴει			ἴεσο		
	ἴετω, etc.			ἴεσθε, etc.		
	Infinitive	Participle		Infinitive	Participle	
	ἴεναι	ἴεις, ἴεσα, ἴεν		ἴεσθαι	ἴέμενος, -η, -ον	
SECOND AORIST			SECOND AORIST			
	Indicative	Subjunctive		Indicative	Subjunctive	
S. 1	(ἴηκα)	ἴῶ		ἴμην	ἴομαι	
2	(ἴηκας)	ἴῆς		ἴεσο	ἴῆ	
3	(ἴηκε)	ἴῆ, etc.		ἴετο	ἴῆται, etc.	
D. 2	ἴετον	Optative.		ἴεσθον	Optative.	
3	ἴετην	ἴετην		ἴεσθην	ἴεμην	
P. 1	ἴεμεν	ἴετης		ἴεμεθα	ἴετο	
2	ἴετε	ἴετη		ἴεσθε	ἴετο	
3	ἴεσσι	ἴετρον		ἴεσται	ἴεσθον	
		ἴετην			ἴεσθην	
	Imperative	ἴεμεν, etc.		Imperative	ἴεμεθα, etc.	
	ἴε			ἴε		
	ἴετω, etc.			ἴεσθε, etc.		
	Infinitive	Participle		Infinitive	Participle	
	ἴεναι	ἴεις, ἴεσα, ἴεν		ἴεσθαι	ἴέμενος, -η, -ον	

In the optative, forms of the -ω inflection (λοῖτε, λοῖεν, ὄτρο) are sometimes found (§ 170, 4).

The future of ἔημι is ἦσω; perfect εἶκα, εἶμαι; aorist passive εἶθην. The aorists and the perfect hardly ever occur except in compounds.

**261. Εἶμι** (theme ἰ-, εἰ-; Latin *eo, ire*) *go* has only the present system.

	PRESENT.				IMPERFECT
	Indicative	Subjunctive	Optative	Imperative	Indicative.
S. 1	εἶμι	ἴω	λοῖμι, λοῖην		ἦα [ἦεν]
2	εἶ	ἴης	λοῖς	ἴθι	ἦἔσθα [ἦεις]
3	εἴσι	ἴη	λοῖ	ἴτω	ἦε [ἦεν]
D. 2	ἴτον	ἴητον	λοῖτον	ἴτον	ἦτον
3	ἴτων	ἴητων	λοῖτην	ἴτων	ἦτην
P. 1	ἴμεν	ἴωμεν	λοῖμεν		ἦμεν
2	ἴτε	ἴητε	λοῖτε	ἴτε	ἦτε
3	ἴσσι	ἴωσι	λοῖεν	λόντων, ἴωσαν	ἦσαν, ἦσαν
Infinitive	Participle			Verbal Adjectives	
ἴναι	ἴών, ἴούσα, ἴών; gen. ἴόντος, ἴούσης, etc.			ἴτός, ἴτός (ἴητός, from ἴθ (-άω) go	

1. Compounds of εἶμι have recessive accent in the present except in the infinitive and participle: thus *πάρειμι approach, πάρει*, etc. Imperf. *παρήα* (§ 184, 1), etc., but infin. *παριέναι*, participle *παριών*.

2. The present indicative of εἶμι, in prose (and almost always in poetry), has a future meaning *shall go* (cf. § 524, note).

**260 a.** Homer almost always has ἔημι with short ι. For ἴει (3d singular) and ἴεισι (3d plural) see §§ 170, 4 a, and 200 b. In the aorist indicative he has ἦκα and ἔηκα (with irregular augment). In the aorist subjunctive he has ἔη and ἦη (cf. § 211, 1 a). For the imperfect indicative 1st singular the Mss. give ἴεν, but this must be a mistake for ἔην.

**261 a.** Homer has also present indicative 2d sing. εἶσθα. Imperfect 1st sing. ἦα, ἦιον; 3d sing. ἦε, ἦε, ἴε; 3d dual ἔτην, 1st plur. ἦομεν; 3d plur. ἦσαν, ἴσαν, ἦιον. Subjunctive 2d sing. ἔησθα; 3d sing. ἔησι; 1st plur. ἴομεν (§ 160 a). Optative 3d sing. ἴετη. Infinitive ἴμεναι, ἴμεν (§ 167 e). Future εἶσομαι.

**b.** Herodotus has impf. 1st sing. ἦια; 3d sing. ἦιε, 3d plur. ἦισαν.

**262.** Εἶμι (theme ἐσ-; Latin *es-esse*) *be* has only the present and future systems.

PRESENT.				IMPERFECT
Indicative	Subjunctive	Optative	Imperative	Indicative
S. 1 εἶμι	ᾗ	εἴην		ἦ, ἦν
2 εἶ	ᾗς	εἴης	ἔσθι	ἦσθα
3 ἐστί	ᾗ	εἴη	ἔστω	ἦν
D. 2 ἐστόν	ᾗτον	εἴτον, εἴητον	ἔστον	ἦστον
3 ἐστόν	ᾗτον	εἴτην, εἴήτην	ἔστων	ἦστην
P. 1 ἐσμέν	ᾗμεν	εἴμεν, εἴημεν		ἦμεν
2 ἐστέ	ᾗτε	εἴτε, εἴητε	ἔστε	ἦτε, ἦστε
3 εἰσὶ	ᾗσι	εἴεν, εἴησαν	ἔστων, ἔστωσαν	ἦσαν

Infin. εἶναι                      Partic. ᾧν, οὔσα, ὄν, gen. ὄντος, οὔσης, etc. (§ 129)

FUTURE indicative ἔσομαι, etc. (3d sing. ἔσται (§ 20)); optative ἐσολμην, etc.; infinitive ἔσσεσθαι; participle ἐσόμενος, -η, -ον.

NOTE. — The present indicative εἶμι is for \*ἔσ-μι (§ 16); εἶ is for \*ἔσι (originally ἐσ-σί); ἐσ-τί retains the original ending τι. The subjunctive ᾗ is for ᾗω, from \*ἔσ-ω; the optative εἴην is for \*ἔσ-ιην. The infinitive εἶναι is for \*ἔσ-ναι; the participle ᾧν is for ἔών, from \*ἔσ-ων.

1. All forms of the present indicative, except the second person singular εἶ, are enclitic (§ 70). But the third person

**262 a.** Homer has

Present indicative 2d sing. ἐσσί, εἶς; 1st plur. εἰμέν; 3d plur. εἰσὶ, ἔασι.

Imperfect 1st sing. ἦα, ἔα, ἔον (?); 2d sing. ἔησθα, ἦσθα; 3d sing. ἦεν, ἔην, ἦην, ἦν; 3d plur. ἦσαν, ἔσαν. Iterative ἔσσκον (§ 191 b).

Subjunctive 1st sing. ἔω, -είω; 3d sing. ἔησι, ἦσι, ἔη, εἴη (?); 3d plur. ἔωσι.

Optative also ἔοις, ἔοι.

Imperative ἔσσο (middle).

Infinitive also ἔμμεναι (for \*ἔσ-μεναι), ἔμμεναι, ἔμμεν, ἔμεν (§ 187 e).

Participle ἔών, ἐούσα, ἔόν, etc.

Future also ἔσ-σομαι, etc.; 3d sing. ἔσ-σεται, ἔσεται (§ 35), ἔσται (§ 20), and (Doric future, § 214) ἐσσεῖται.

**b.** Herodotus has

Present indicative 2d sing. εἶς; 1st pl. εἰμέν.

Imperfect ἔα; 2d sing. ἔας; 2d plur. ἔατε. Iterative ἔσσκον (191 b).

Subjunctive ἔω, ἔωσι. Optative (once) ἐν-έοι. Participle ἔών.



singular *ἔστί* takes its written accent on the first syllable (*ἔστι*):

When it stands at the beginning of a sentence; as *ἔστι δὲ τίς οὗτος*; *but who is this?*

When it expresses existence or possibility; as *σοὶ μὲν ἔστιν ἰδεῖν* *it is possible for you to see*;

When it follows the conjunctions *εἰ*, *καί*, or *ἀλλά*, or the adverbs *οὐκ*, *μή*, or *ὥς*; as *οὐκ ἔστιν* *is not*.

NOTE.— In composition the participle is accented as in the simple verb: thus *παρ-ών* *present*. In the subjunctive and optative, *παρ-ῶ* (for *-έω*, § 170, 2), *παρ-εἶμεν*, etc., the accent is not irregular. See §§ 170, 2-3 and 185, note.

263. *Φημί* (*φα-*, *φη-*; Latin *fa-ri*) *say* is inflected in the present system as follows:

		PRESENT	IMPERFECT
		Indicative	Indicative
S. 1	<i>φημί</i>	<i>φῶ</i> , <i>φῆς</i> , <i>φῆ</i> , etc.	<i>ἔφην</i>
2	<i>φῆς</i>	(like <i>στῶ</i> , § 257)	<i>ἔφραθα</i> or <i>ἔφης</i>
3	<i>φησί</i>		<i>ἔφη</i>
		Optative	
D. 2	<i>φατόν</i>	<i>φαίην</i> , <i>φαίης</i> , etc.	<i>ἔφατον</i>
3	<i>φατόν</i>	(like <i>σταίην</i> , § 257)	<i>ἔφάτην</i>
P. 1	<i>φαμέν</i>		<i>ἔφαμεν</i>
2	<i>φατέ</i>	Imperative.	<i>ἔφατε</i>
3	<i>φᾶσι</i>	<i>φάθι</i> or <i>φάθι</i> , <i>φάτω</i> , etc.	<i>ἔφασαν</i>
		Participle	Verbal Adjectives
	Infinitive <i>φάναι</i>	<i>φάς</i> , <i>φάσα</i> , <i>φάν</i> , but in Attic <i>φάσκων</i> is used instead.	<i>φάτος</i> , <i>φάτιος</i>

The future is *φήσω*, etc.; aorist *ἔφρασα*, etc.

1. All forms of the present indicative, except the second person singular *φῆς*, are enclitic (§ 70).

263 a. Homer has subj. 3d sing. *φῆη* (§ 211, 1 a). For *ἔφρα* (imperfect 3d plural) see § 167 c. He often uses the middle forms of *φημί*, which are seldom or never found in Attic: thus imperf. *ἔφάμην*, *ἔφατο*; impv. *φάο*, *φάσθω*, etc.; infin. *φάσθαι*; participle *φάμενος*.

b. Herodotus often uses the middle participle *φάμενος*.

264. **Κεῖμαι** (*κει-*) *lie, am laid* (regularly used as the perfect passive of *τίθημι put*).

	PRESENT		IMPERFECT
	Indicative	Subjunctive	Indicative
S. 1	κεῖμαι	κέωμαι, κέη,	έκειμην
2	κείσθαι	κέηται, etc.	έκεισο
3	κείται		έκειτο,
D. 2	κείσθον	Optative.	έκεισθον
3	κείσθον	κεοίμην, κέιοι,	έκεισθην
P. 1	κείμεθα	κέιτο, etc.	έκειμεθα
2	κείσθε	Imperative.	έκεισθε
3	κείνται	κείσο, κείσθω, etc.	έκειντο
	Infinitive	Participle	
	κείσθαι (so also in composition : κατακείσθαι, contrary to § 184)	κείμενος	

The future is *κείσομαι*, etc., regular.

265. \***ἦμαι** (*ἦσ-*) *sit* retains the *σ* of its stem only before the endings *-ται* and *-το*. It is found only in the present system :

PRESENT			IMPERFECT
Indicative			Indicative
ἦ-μαι, ἦσαι, ἦσ-ται ; ἦσθον, ἦσθον			ἦ-μην, ἦσο, ἦσ-το
ἦ-μεθα, ἦσθε, ἦ-νται			ἦσθον, ἦσθην
Imperative	Infinitive	Participle	ἦ-μεθα, ἦσθε, ἦ-ντο
ἦσο, ἦσθω, etc.	ἦσθαι	ἦ-μενος	

The subjunctive and optative of the simple verb are not found.

264 a. Homer has pres. indic. 3d plur. *κείνται, κέεται* (§ 167 d), *κελται, κέονται* ; impf. 3d plur. *έκειντο, κέατο* (§ 167 d), *κελατο* ; subj. 3d sing. *κῆται, iterative 3d sing. (§ 191 b) έκέσκετο*.

b. Herodotus usually has *-εε-* for *ει-* in the 3d sing. (*κέεται*) ; sometimes perhaps in *έκειτο, κείσθαι* (*έκέτο, κέεσθαι*). He always has *κέεται* (= *κείνται*) and *έκέατο* (= *έκειντο*). See § 167 d.

265 a. For the 3d plur. Homer has *ἦται* (*είται* in some editions), *έται*, and *ἦατο* (*είατο* in some editions), *έατο* (Attic *ἦνται, ἦντο*). Herodotus always has *έται*, *έατο*. See § 167 d.

1. For *ἵμαι*, Attic almost always uses the compound *κάθ-ημαι* (properly *sit down*), which loses the *σ* of its stem everywhere except in the form *καθήστο* of the imperfect. It is inflected as follows:

	PRESENT		IMPERFECT	
	Indicative	Subjunctive	Indicative	
S. 1	κάθημαι	καθῶμαι, καθῆ̃,	ἐκάθημην	OR καθήμην
2	κάθησαι	καθήται, etc.	ἐκάθησο	καθήσο
3	κάθηται		ἐκάθητο	καθήστο
D. 2	κάθησθον	Optative.	ἐκάθησθον	καθήσθον
3	κάθησθον	καθολίμην, καθοίω, καθοίτο, etc.	ἐκάθησθην	καθήσθην
P. 1	καθήμεθα		ἐκαθήμεθα	καθήμεθα
2	καθήσθε	Imperative.	ἐκάθησθε	καθήσθε
3	κάθηνται	κάθησο, καθήσθεω, etc.	ἐκάθηντο	καθήντο
	Infinitive	Participle		
	καθήσθαι	καθήμενος		

For the augment (*ἐκάθημην*) see § 174, 1.

266. \***Ἦμι** (cf. Latin *a-io*) *say*, is used only in present 1st singular *ἦμι* and imperfect 1st and 3d singular *ἦν, ἦ* (*ἦν δ' ἐγώ said I, ἦ δ' ὅς said he*).

267. **Χρή** *it is necessary* is really a substantive with which *ἔστί is*, is to be supplied (§ 308). Outside of the present indicative it unites (cf. § 43, note 2) with the forms of *εἰμί* into a single word: so impf. *χρῆν* (for *χρῆ ἦν*), and even with augment *ἐχρῆν!* subj. *χρῆ* (for *χρῆ ἦ*); opt. *χρεῖη* (for *χρῆ εἶη*); infin. *χρῆναι* (for *χρῆ εἶναι*); partic. *χρεών*, indeclinable (for *χρῆ ὄν*, § 17).

## FORMATION OF WORDS

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**268.** Words are formed in two ways: (1) by Derivation and (2) by Composition.

1. Derived words are formed by means of suffixes (which are not themselves separate words) either from roots or from the stems of other words. Thus, *δικ-η* *right* (from the root *δικ-*), *δικα-ιος* *just* (from the stem *δικα-*) are derived words.

2. Compound words are formed by combining two or more words or stems of words into one. Thus, *ἵππό-δαμος* *horse-tamer*, *μεγά-θυμος* *great-hearted*, are compound words. Of course derived words may be formed from stems of compound words. Thus, *οἰκοδομῶ* (*-έω*) *build a house*, from *οἰκο-δῆμος* *house-builder*, is a derived word.

## DERIVATIVE WORDS

**269. Primitive and Denominative Words.**— A Primitive Word is formed directly from a root by means of a suffix; a Denominative Word is formed from the stem of a noun. Thus, *ζυγ-ό-ν* *yoke* is a primitive word, being formed from the root *ζυγ-* by means of the suffix *-ο-*. From the stem

of *ζυγόν* (*ζυγο-*) is formed the denominative verb *ζυγῶ* (*-ῶ*) *yoke, join together*.

NOTE.—Less correctly the term Primitive Word is sometimes applied to a word formed by means of a suffix from the theme of a verb.

**270. Roots.**—The root of a word, like the perfume of a flower, has no separate, tangible existence. It merely suggests the meaning of a word or group of words. Only when united with inflectional endings (and usually a suffix as well) does it receive definite form and meaning, and become a full-blown word.

NOTE.—Roots consist usually of only one syllable. From roots stems are formed by means of suffixes, and from stems words are formed by means of inflectional endings. (Very few words are formed directly from roots without any suffix.) Thus :

Root	{	λεγ-	Stems	{	λεγο-	Words	{	λέγω	<i>speak</i>
		λογ-			λογο-			λόγος	<i>speech</i>

**271. Word-Groups.**—The same root often appears in many different words which are formed from it in various ways. Such words are commonly said to form a Word-Group.

Thus, from the root *γραφ-* are derived (directly or indirectly)

*γράφ-ω* *mark, write,*

*γραφ-ή* *writing,*

*γραφ-εύς* *painter,*

*γραφ-ίς* *style, pencil,*

*γραφ-ικός* *suited for writing*  
*or painting,*

*γραμ-μή* (for *\*γραφ-μη*, § 27, 1)  
*line,*

*γράμ-μα* *letter,*

*γραμ-ματεύς* *clerk, secretary,*

*γραμ-ματεύω* *be secretary,*

*γραμ-ματική* *grammar,*

*γραμ-ματεῖον* *writing tablet.*

From the root *οἰκ-* are derived (directly or indirectly)

<i>οἰκ-ος</i> dwelling,	<i>οἰκ-εἰότης</i> relationship, friend-ship,
<i>οἰκ-ιά</i> house,	
<i>οἰκ-ίον, οἰκ-ίσκος, οἰκ-ίδιον</i> (diminutives, § 283) lit- tle house,	<i>οἰκ-εἰῶ (-όω)</i> make one's own, <i>οἰκ-εἰώσις</i> making one's own, appropriation,
<i>οἰκ-έτης</i> house-slave (masc.),	<i>οἰκ-ῶ (-έω)</i> dwell,
<i>οἰκ-έτις</i> house-slave (fem.),	<i>οἰκ-ητός</i> inhabited,
<i>οἰκ-ετικός</i> pertaining to house-slaves,	<i>οἰκ-ησις</i> habitation,
<i>οἰκ-εἶος</i> belonging to the household,	<i>οἰκ-ημα</i> dwelling place, <i>οἰκ-ήτωρ</i> inhabitant, <i>οἰκ-ίζω</i> colonize, <i>οἰκ-ιστής</i> colonist.

These examples are enough to show the importance, for a ready understanding of Greek, of a thorough knowledge of derivation.

**272. Changes of Roots in Derivation.** — In the formation of words from roots, Greek has a very clear method of differentiation by means of the vowel variation (*ο, ε, ω*), spoken of in § 14: thus *λέγ-ω* speak, *λόγ-ος* speech; *λείπ-ω* leave, *λοιπ-ός* left; *σπεύδ-ω* hasten, *σπουδ-ή* haste. See below, §§ 277, 1–3 and 280, 1.

**273. Changes of Stems in Derivation.** — When suffixes are added to stems the usual euphonic changes take place; — that is, vowels thus brought together usually contract, and consonants, and consonants and vowels, undergo the changes described in §§ 25–39. Examples are:

*ἀρχαῖος* old (for \**ἀρχα-ιος*), *βασιλεία* kingdom (for \**βασιλευ-ιά*, § 21), *ἀλήθεια* truth (for \**ἀληθεσ-ια*, § 37), *ὄμμα* eye (for \**ὄπ-μα*, § 27, 1), *ὄψις* look, vision (for \**ὄπ-σις*, § 28), *δικαστής* judge (for \**δικαδ-της*, § 26), *ἐλπίζω* hope (for \**ἐλπιδ-ω*, § 39, 2).

**274.** A noun stem may vary its final vowel before the suffix, or, before a suffix beginning with a vowel, may drop it altogether (cf. § 44, 3): thus *οἰκέ-της* *house-slave*, from *οἶκος* (stem *οἰκο-*) *house*; *οὐράν-ιος* *heavenly*, from *οὐρανός* (stem *οὐρανο-*) *heaven*.

NOTE. — Before a suffix beginning with a consonant the end vowel of a stem usually, but not always, has its long form (§ 13): thus *ποίη-σις* *a making*, *ποιῶ* (-έω) *make*.

**275. Formation by Analogy.** — In Greek, as in other languages, many words were formed by analogy. Thus, *ἵππεύ-ω* *be a horseman* is formed from *ἵππεύ-ς* *horseman*; but since *ἵππ-* is common to more words (*ἵππ-ος*, *ἵππ-ικός*, etc.) than is *ἵππευ-*, the letters *-εύω* came to be felt as a sort of suffix, which formed *ἵππεύω* from *ἵππ-*, and so could be used to form other denominative verbs from various stems: thus *δουλ-εύω* *be a slave* (*δούλο-ς* *slave*), *βουλ-εύω* *plan* (*βουλή* *plan*), *παιδ-εύω* *educate* (*παῖς*, *παιδ-ός* *child*).

In the formation of verbs analogy plays a great part, and the important verb endings of this sort are given in § 292.

So also sometimes in the formation of nouns, endings such as *-αιος* and *-ειος*, for *-α-ιος* and *-ε-ιος*, formed by adding the suffix *-ιο-* to a stem ending in *a-* or *e-* (*ευ-*, *εσ-*) (see § 287, 5, *Ἀθηναῖος*, *οἰκείος*, *βασιλείος*), are used in similar fashion: thus *σκοτ-αῖος* (*σκοτός*) *dark*, *ἀνδρ-εῖος* (*ἀνήρ*, *ἀνδρ-ός*) *brave* (for examples of such formations see §§ 283, 1; 284, 1; 287, 5).

#### FORMATION OF SUBSTANTIVES

**276.** A very few substantives are formed from roots without any suffix: thus *φλόξ* (*φλογ-*) *flame* (*φλέγ-ω* *burn*).

277. The following are the most important suffixes in the formation of substantives :

1. **-ο-**. Masculine in **-ός** (agent) and **-ος**, neuter in **-ον**.  
 (Roots with the vowel variation **ο, ε, (α)** (§ 14), usually show **ο**)  

<i>τροφ-ός</i> nurse ( <i>τρέφ-ω</i> nourish) <i>λόγ-ος</i> speech ( <i>λέγ-ω</i> speak) <i>ἔργ-ον</i> work ( <i>ῥέζω</i> ( <i>ῥεγ-, ἔργ-</i> , § 38) <i>do</i> )	<i>πομπ-ός</i> escort ( <i>πέμπ-ω</i> send, <i>escort</i> ) <i>ῥό-ος</i> stream ( <i>ῥέ-ω</i> flow) <i>ζυγ-όν</i> yoke ( <i>ζεύγ-νῦμ</i> yoke)
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2. **-ᾱ-**. Nominative in **-ᾱ** or **-ἠ**; all feminine.  
 (Roots with the vowel variation **ο, ε, (α)** (§ 14), regularly show **ο**)  

<i>τροφ-ῆ</i> nurture ( <i>τρέφ-ω</i> nourish) <i>λοιβ-ῆ</i> pouring ( <i>λείβ-ω</i> pour)	<i>φορ-ᾶ</i> bearing ( <i>φέρ-ω</i> bear) <i>σπουδ-ῆ</i> haste ( <i>σπεύδ-ω</i> hasten)
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3. **-εσ-**. Nominative in **-ος** (§ 106, 1): neuter.  
 (Roots with the vowel variation **ο, ε, (α)** (§ 14), regularly show **ε**)  

<i>γέν-ος</i> race ( <i>γίγνομαι</i> ( <i>γον-, γεν-, γν-</i> ) <i>be born</i> ) <i>εἶδ-ος</i> form ( <i>αἶδ-, εἶδ-, ἰδ-</i> <i>see</i> )	<i>ζεύγ-ος</i> pair ( <i>ζεύγ-νῦμ</i> ( <i>ζεγγ-, ζυγ-</i> ) <i>yoke, join</i> ) <i>εὖρ-ος</i> width ( <i>εὐρύς</i> wide)
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## 278.

## AGENT

1. **-ευ-**. Nominative in **-εύς**: masculine.  

<i>γραφ-εύς</i> painter ( <i>γράφ-ω</i> write, <i>paint</i> )	<i>ἵππ-εύς</i> horseman ( <i>ἵππος</i> horse) <i>ἱερ-εύς</i> priest ( <i>ἱερός</i> sacred)
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2. **-τήρ-**. Nominative in **-τήρ**: masculine.  

<i>σω-τήρ</i> savior ( <i>σώζω</i> save)	<i>δο-τήρ</i> giver ( <i>δίδωμι</i> ( <i>δο-, δω-</i> ) <i>give</i> )
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3. **-τωρ-**. Nominative in **-τωρ**: masculine.  

<i>ῥή-τωρ</i> orator ( <i>ῥρ-, ῥε-, ῥη-</i> <i>speak-</i> )	<i>οἰκή-τωρ</i> dweller ( <i>οἰκῶ</i> ( <i>-έω</i> ) <i> dwell</i> )
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4. { **-τᾱ-**. Nominative in **-της** : masculine.  
**-τιδ-**. Nominative in **-τις** :  
**-τριδ-**. Nominative in **-τρίς** : } feminine.

οικέ-της (ὁ), οικέ-τις (ἡ) house-  
 slave (οἶκο-ς house) αὐλη-τή-ς (ὁ), αὐλη-τρίς (ἡ)  
 flute-player (αὐλῶ (-έω) play  
 πολί-της (ὁ), πολί-τις (ἡ) citizen the flute)  
 (πόλι-ς city)

## 279.

## ACTION

1. **-τι-**. Nominative in **-τις** : feminine.  
 πίσ-τι-ς faith (πειθω (ποιθ-, πειθ-, πιθ-) persuade, § 26)
2. **-σι-** (weakened from **-τι-**). Nominative in **-σις** : feminine.  
 κρί-σι-ς judgment (κρίνω judge) πράξι-ς action (πράττω (πρᾶγ-)  
 act, § 28)
3. **-σιᾱ-**. Nominative in **-σιᾱ** : feminine.  
 γυμνα-σιᾱ exercise (γυμνάζω (γυμ- δοκιμα-σιᾱ examination (δοκιμάζω  
 ναδ-) train, § 30) (δοκιμαδ-) examine, § 30)

## 280.

## RESULT OF ACTION

1. **-ματ-**. Nominative in **-μα** : neuter. A great many substantives are formed from verb stems by this suffix.  
 (Roots with the vowel variation ο, ε, (α) (§ 14), regularly have ε.)  
 πράγ-μα deed (πράττω (πρᾶγ-) ρεῦ-μα stream (ρέω (ῥου-, ῥεν-,  
 δο) ῥυ-) flow)
2. **-μο-**. Nominative in **-μός** : masculine.  
 ὀδυρ-μός wailing (ὀδύρομαι λογισ-μός calculation (λογίζο-  
 ωμαι (λογιδ-) calculate)

3. **-μᾱ-**. Nominative in **-μη** : feminine.

γνώμη *opinion* (γι-γνώ-σκω *know*) γραμμή *line* (γράφ-ω *mark*, § 27, 1)

## 281.

## MEANS OR INSTRUMENT

1. **-τρο-**. Nominative in **-τρον** : neuter (cf. Latin *claustrum*).

ἄροτρον *plow* (ἀρῶ (-όω) *plow*) φέρετρον *bier* (φέρω *carry*)

## 282.

## QUALITY (ABSTRACT SUBSTANTIVES)

1. **-ιᾱ-**. Nominative in **-ιᾱ** : feminine (cf. Latin *memoria*). This suffix (cf. § 287, 5) is the one most frequently employed to form abstract substantives.

σοφ-ιᾱ *wisdom* (σοφός *wise*) παιδείᾱ (for \*παιδευ-ιᾱ, § 21) *education* (παιδευ-ω *educate*)  
εὐδαιμον-ιᾱ *happiness* (εὐδαίμων *happy*)

2. **-ια-**. Nominative in **-ια** : feminine (mostly from adjectives in **-ης**).

ἀλήθεια (\*ἀληθεσ-ια, § 37) *truth* εὖνοια (cf. § 133) *good will* (εὖνος *well-disposed*)  
(ἀληθής (ἀληθεσ-) *true*)

This suffix forms also a few concrete feminines corresponding to masculines : thus

σώτεια (for \*σωτερ-ια, § 39, 4) *priestess*  
*savior* (fem.) (σωτήρ *savior*, (ιερ-εύ-ς *priest*, § 278, 1)  
§ 278, 2)

3. **-τητ-**. Nominative in **-της** : feminine (cf. Latin *veritās*, *-tāt-is*).

ταχύτης *swiftness* (ταχύ-ς *swift*) νέότης *youth* (νέο-ς *young*)

4. **-συνᾶ-**. Nominative in **-σύνη** : feminine.

*δικαιο-σύνη justice (δίκαιο-σ just)*      *σωφρο-σύνη discretion (σώφρων, discreet, § 34)*

## 283.

## DIMINUTIVES

(Often used as pet names.)

1. **-ιο** (**-ιδ-ιο-**, **-αρ-ιο-**, § 275). Nominative in **-ιον** : neuter.

*παιδ-ίον παιδ-άριον little child (παῖς (παιδ-) child)*      *οἰκ-ίδιον little house (οἶκος house)*

2. **-ισκο-**, **-ισκᾶ-**. Nominative in **-ίσκος** (masc.) or **-ίσκη** (fem.).

*οἰκ-ίσκο-ς little house (οἶκος house)*      *παιδ-ίσκο-ς little boy } (παῖς (παιδ-) παιδ-ίσκη little girl } child)*

## 284.

## PLACE (OR MEANS)

1. **-ιο-**. From substantives in **-τηρ** (§ 278, 2, mostly obsolete) and **-εῖς** (§ 278, 1). Nominative in **-τήριον** and **-εῖον** (for **\*-ευ-ιον**, § 21): neuter.

*δικαστήρ-ιον courthouse (δικαστήρ (= δικαστής) judge)*      *κουρεῖον barber shop (κουρ-εῖ-ς barber)*

*δεσμωτήρ-ιον prison (\*δεσμο-τηρ = δεσμώτης prisoner)*      *Θησεῖον temple of Theseus (Θησεύς Theseus)*

So, by analogy (see § 275),

*σημ-εῖον signal (cf. σημα sign)*      *μουσ-εῖον seat of the muses (cf. μούσα muse)*

2. **-ων-**. Nominative in **-ών** : masculine (place only).

*ἀνδρ-ών men's room (ἀνὴρ (ἀνδρ-) man)*      *ἵππ-ών stable (ἵππο-ς horse)*

285. PATRONYMICS (*descendant of*)

1. { -ιδᾶ-. Nominative in -ίδης : masculine.  
 { -ιδ-. Nominative in -ίς : feminine.

MASCULINE	FEMININE	
Τανταλ-ίδης <i>son of Tantalus</i>	Τανταλ-ίς	from Τάνταλος
Δανα-ίδης <i>son of Danaus</i>	Δανα-ίς	from Δαναός
Πηλε-ίδης (§ 21) <i>son of Peleus</i>		from Πηλείς

2. { -αδᾶ-. Nominative in -άδης : masculine.  
 { -αδ-. Nominative in -άς : feminine.

MASCULINE	FEMININE	
Βορε-άδης <i>son of Boreas</i>	Βορε-άς	from Βορέᾱς
Θεστι-άδης <i>son of Thestius</i>	Θεστι-άς	from Θέστιος

## 286. GENTILE OR PLACE NAMES

1. { -ευ-. Nominative in -εύς (cf. § 278, 1): masculine.  
 { -ιδ-. Nominative in -ίς (cf. § 285, 1): feminine.

MASCULINE	FEMININE	
Μεγαρ-εύς <i>a Megarian</i>	Μεγαρ-ίς	(Μέγαρα <i>Megara</i> )

2. { -τᾶ-. Nominative in -της (cf. § 278, 4): masculine.  
 { -τιδ-. Nominative in -τις (cf. § 278, 4): feminine.

MASCULINE	FEMININE	
Τεγᾶ-της <i>a Tegean</i>	Τεγᾶ-τις	(Τεγᾶ <i>Tegea</i> )

## FORMATION OF ADJECTIVES

287. The following are the most important suffixes forming adjectives:

1. -υ-. Nominative in -ύς, -εία, -ύ (§ 123) (from roots only).

ἡδ-ύς <i>sweet</i> (cf. ἡδ-ομαι <i>am pleased</i> )	ταχ-ύς <i>swift</i> (cf. τάχ-ος <i>swift-ness</i> )
---	---

2. **-εσ-**. Nominative in *-ής, -ές* (§ 120) (mostly compounds).  
*σαφ-ής* clear (*σαφ-*)                      *ψευδ-ής* false (cf. *ψευδ-ομαι* lie)
3. **-μων-**. Nominative in *-μων, -μων* (§ 120).  
*μνή-μων* mindful (cf. *μ-μνήσκω* remind)
4. **-ο-**. Nominative in *-ος, -ᾶ (-η), -ον* (§ 117).  
*λοιπ-ός* remaining (cf. *λείπ-ω* (*λοιπ-, λειπ-, λιπ-*) leave)
5. **-ιο-**. Nominative in *-ιος, -ιά, -ιον* (sometimes *-ιος, -ιον*, § 119). This is the most common adjective-suffix.
- |  |  |
|--|--|
| <i>οὐράν-ιος</i> heavenly ( <i>οὐρανός</i><br>heaven)                          | <i>οἰκείος</i> (for <i>*οἰκε-ιος</i> , § 274) do-<br>mestic ( <i>οἶκο-ς</i> house)   |
| <i>πλούσ-ιος</i> (for <i>*πλουτ-ιος</i> )<br>wealthy ( <i>πλούτο-ς</i> wealth) | <i>βασιλείος</i> (for <i>*βασιλευ-ιος</i> , § 21)<br>kingly ( <i>βασιλεύ-ς</i> king) |
| <i>*Αθηναῖος</i> (for <i>*Αθηνα-ιος</i> )<br>Athenian ( <i>*Αθήναι</i> Athens) | <i>σωτήρ-ιος</i> (cf. § 283, 1) preserv-<br>ing ( <i>σωτήρ</i> savior)               |
- So, by analogy (see § 275),
- |   |   |
|---|---|
| <i>σκοτ-αῖος</i> in darkness ( <i>σκότος</i><br>darkness) | <i>ἀνδρ-εῖος</i> manly ( <i>ἀνήρ</i> , <i>ἀνδρ-ός</i><br>man) |
|---|---|
6. **-ικο-** (*-κο-*). Nominative in *-κός, -κή, -κόν*. Next to *-ιο-*, this is the most frequent adjective-suffix.
- |  |  |
|--|--|
| <i>μουσ-ικός</i> musical ( <i>μουσα</i> muse)    | <i>σκεπτ-ικός</i> reflective ( <i>σκεπτός</i> ,<br>verbal of <i>σκέπ-τομαι</i> investi-<br>gate) |
| <i>φυσ-ικός</i> natural ( <i>φύσι-ς</i> nature)  |  |
| <i>πολεμ-ικός</i> warlike ( <i>πόλεμο-ς</i> war) |  |
7. **-νο-**. Nominative in *-νός, -νή, -νόν*.
- |  |  |
|--|--|
| <i>δει-νός</i> terrible (cf. <i>ἔδει-σα</i> feared)                        | <i>στυγ-νός</i> hated (cf. <i>στυγ-ῶ</i> ( <i>-έω</i> )<br>hate) |
| <i>ἀλγινός</i> (for <i>*ἀλγεσ-νο-ς</i> ) pain-<br>ful ( <i>ἄλγος</i> pain) |  |

8. **-ρο-** (-ερο-, -υρο-). Nominative in -ρός, -ρά, -ρόν.  
 ἔχθ-ρός *hateful* (cf. ἔχθ-ος *hatred*)    βλαβ-ερός *injurious* (cf. βλαβ-ή  
 λαμπ-ρός *bright* (cf. λάμπ-ω *injury*)  
*shine*)    ἔχ-υρός *secure* (cf. ἔχ-ω *hold*)
9. **-λο-** (-ελο-, -αλεο-). Nominative in -λος, -λη, -λον (-αλέος,  
 -αλέᾱ, -αλέου).  
 δει-λός *timid* (cf. ἔδει-σα *feared*)    εἰκ-ελος *like* (cf. εικ-ώς *like*)  
 σιωπη-λός *silent* (σιωπή *silence*)    κερδ-αλέος *shrewd* (cf. κέρδ-ος  
*gain*)

## 288.

## MATERIAL OR SOURCE

1. **-ο-** (for *-ιο-*, the same as *-ιο-* in § 287, 5).  
 χρῦσοῦς *golden*, for χρύσε-ος, χρύσει-ος (Homer), from χρῦσός *gold*.
2. **-ινο-**. Nominative in *-ινος*, *-ίνη*, *-ινον* (cf. § 287, 7).  
 λίθ-ινο-ς *of stone* (λίθ-ος *stone*)    ἀνθρώπ-ινο-ς *human* (ἄνθρωπο-ς  
*man*)

## 289.

## FULLNESS OR ABUNDANCE

1. **-εντ-** (for earlier *-φεντ-*). Nominative in *-εις*, *-εσσα*, *-εν*  
 (mostly poetic).  
 χαρί-εις *graceful* (χάρι-ς *grace*)    ἀνεμό-εις *windy* (ἄνεμο-ς *wind*)

## FORMATION OF ADVERBS

290. Beside the adverbs regularly formed from adjectives (§ 137) and from pronominal stems (§ 137, 1), and the nouns used adverbially (§ 137, 1), adverbs are formed also by means of certain endings approaching the nature of suffixes (cf. § 137, 2). Of these the more important are:

1. **-δόν.**

σχε-δόν *nearly* (cf. ἔχω (\*σεχ-, ὁμοθυμ-α-δόν *with one accord*  
 σχε-, § 38) *hold*)

2. **-δην.**

βά-δην *on foot* (cf. βαίνω (βα-) *go*)      κρύβ-δην *secretly* (cf. κρύπτω  
(κρυβ-) *hide*)

3. **-τε.**

ἄλλο-τε *at another time* (ἄλλο-ς *other*)      πάντο-τε *at all times* (πᾶς *all*)

4. **-άκις.**

τετρ-άκις *four times* (τέτταρες *four*)      πολλ-άκις *many times* (πολλοί  
*many*)

NOTE.— Some adverbs end also in *-α*: thus μάλα *very*, τάχα *quickly*.

## FORMATION OF VERBS

**291.** Primitive verbs (such as φη-μί or λέγ-ω *say*) are formed directly from roots (§ 165), while denominative verbs are formed from the stems of nouns.

**292. The Suffix -ι<sup>2</sup>.**— The suffix by which nearly all denominative verbs were originally formed is -ι<sup>2</sup> (or more properly -ι<sup>2</sup>), but between vowels the *ι* disappeared (§ 21), and with consonants it combined to form other letters (§ 39). Thus arose several classes of denominative verbs, their form depending on the form of the noun from which they were derived, then by analogy (§ 275) the endings of these verbs were used to form other similar verbs from various noun stems. The most important of these classes (as seen in the present indicative) are given below :

1. (**-ό-ω**). From stems in *-ο-* By analogy (§ 275) **-ό-ω**.  
(mostly causative).

δηλῶ (δηλό-ω) *make plain*, from  
δηλο-ς *plain*

ζημιῶ (ζημι-όω) *punish* (ζημίᾱ  
*penalty*)

ἀνδρῶ (ἀνδρ-όω) *make a man*  
of (ἀνήρ, ἀνδρ-ός *man*)

2. (-έ-ω). From stems in -ο- By analogy (§ 275) -έω.  
 (see § 274) and -εσ-. ἐπιχειρῶ (ἐπιχειρ-έω) attempt  
 (χείρ hand)  
 οἰκῶ (οἰκέ-ω) dwell, from οἶκος ἀλγῶ (ἀλγ-έω) be pained (ἄλγος  
 house pain), fut. ἀλγήσω, cf. § 188.  
 τελῶ (τελέ-ω, for \*τελεσ-ιω, §37) ἀντιῶ (ἀντι-άω) meet (ἀντίος  
 finish, from τέλος (τελεσ-)end opposite)
3. (-ά-ω). From stems in -ᾱ- By analogy (§ 275) -αω.  
 (ᾱ becomes ᾱ̃ from anal- γοῶ (γο-άω) lament (γόος wail-  
 ogy with -έω and -όω). ing)  
 τιμῶ (τιμά-ω) honor, from τιμή ἀντιῶ (ἀντι-άω) meet (ἀντίος  
 (τιμᾱ-) honor opposite)
4. (-εύ-ω). From stems in By analogy (§ 275) -εύω.  
 -ευ-. τοξ-εύω shoot with the bow  
 βασιλεύ-ω be king, from βασι- (τόξον bow)  
 λεύ-ς king
5. (-ττ-ω). From stems in  
 -κ-, -χ-, -τ-, -θ- (see  
 § 195, 1).  
 κηρύττ-ω proclaim, from κήρυξ  
 (κηρῦκ-) herald
6. (-ίζ-ω) (-ίζω, -άζω). From By analogy (§ 275) -ίζω and  
 stems in -δ- or -γ- (see -άζω.  
 § 195, 2). τευχ-ίζω fortify (τείχος wall)  
 ἐλπίζ-ω hope, from ἐλπίς μηδ-ίζω favor the Medes (Μῆδος  
 (ἐλπίδ-) hope Mede)  
 λιθάζ-ω stone, from λιθάς δικά-ζω judge (δίκη right)  
 (λιθαδ-) stone ἐτοιμ-άζω make ready (ἔτοιμος  
 ready)

292, 2 a. From stems in -εσ- Homer often has the older form of the verb in -ειω: thus τελεῖω (for \*τελεσ-ιω) finish.

292, 3 a. Homer has ᾱ in some verbs in -άω: thus μενοιᾶω be eager, ἡβάω be in one's prime (see § 199 b).



7. (-λλ-ω). From stems in  
-λ- (see § 195, 3).

ἀγγέλλ-ω *announce*, from ἀγγε-  
λος *messenger*

8. { -ίν-ω (for -ν-ιω) }  
{ -ίρ-ω (for -ρ-ιω) } from  
stems in -ν- (especially  
-αν-) and -ρ- (see § 195,  
4).

μελαίν-ω *blacken*, from μέλᾱς  
(μελαν-) *black*

τεκμαίρ-ομαι *determine from*  
signs, from τέκμαρ *sign*

By analogy (§ 275) -αίνω.

κερδ-αίνω *gain* (κέρδος *gain*)

χαλεπ-αίνω *am angry* (χαλεπός  
*hard*)

NOTE. — Many verbs in -μαινω are formed from substantives in -μα (gen. -ματ-ος) which originally had stems in -μαν- (compare Latin *no-men* with Greek ὄνο-μα, ὄνό-ματ-ος, *name*): thus σημαίνω (for \*σημαν-ιω) *indicate*, from σῆμα, σήματ-ος *sign*.

9. (-ύν-ω) (suffix -νιξ-, cf. By analogy (§ 275) -ύνω.  
§ 196, 1). From ad- αλγ-ύνω *pain* (ἄλγος *pain*)  
jective stems in -υ-. μεγαλ-ύνω *make great* (μέγας,  
*great*)

ἡδύ-ν-ω *sweeten*, from ἡδύς  
*sweet*

293. **Desideratives.** — Verbs expressing a *desire* to do something are usually formed by the ending -σειω: thus γελα-σειώ *desire to laugh* (γελῶ (-άω) *laugh*).

## COMPOUND WORDS

### FORMATION OF COMPOUND WORDS

294. Compound words are formed by combining two or more separate words, or stems of words, into one word. Their accent is usually recessive (§ 64): thus μακρό-βιος

(μακρό-ς + βίος) *long-lived*, προ-βουλή (πρό + βουλή) *fore-thought*.

1. The compound word thus formed often follows the inflection of its last part, as in the examples above, or it may go over into a different form of inflection: thus φιλό-τιμος (τιμή) *honor-loving*, εὐ-γενής (γένος) *well-born*, θεο-φιλής (φίλος) *dear to the gods*, πολυ-πράγμων (πράγμα, πράγματ-ος) *greatly active, meddling*, εὐ-φρων (φρήν) *glad-hearted*.

**295.** When the first part of a compound word is an inflected word, only its stem is used: thus λογο-γράφος (λόγο-ς) *speech-writer*, πείθ-αρχος (πείθ-ω) *obedient to command*.

1. A final short vowel (*a* or *o*) is elided if the second part began with a vowel (but see § 2 a): thus χορο-ηγός (χορό-ς) *chorus-leader* (but θεο-ειδής (θεος + φειδος, § 2) *god-like*).

2. Stems other than *-o-* stems, when used to form the first part of a compound word, have a strong tendency to take the form of *-o-* stems: thus λυρο-ποιός (λύρᾱ) *lyre-maker*, πατρο-κτόνος (πατήρ, πατρ-ός) *father-slayer, parricide*, φυσιο-λόγος (φύσι-ς) *natural philosopher*, ιχθυο-πώλης (ιχθύ-ς) *fish-seller*.

NOTE. — Sometimes other letters (usually *ε*, *ι*, or *σι*) appear between the parts of a compound word: thus δακτέ-θῦμος *soul-consuming*, αἰγί-βοτος *grazed by goats*, δει-σι-δαίμων *god-fearing*. This seldom happens except when the first part of the compound is a verb stem, and such compounds are usually to be explained as formations from earlier (mostly verbal) noun stems which ended in this way. Analogy (§ 275) also probably played some part in such formations.

**296.** In compound nouns *a*, *ε*, or *ο*, at the beginning of the last part often becomes long (*η* or *ω*), unless the syllable in which it stands is already long by position (§ 53):

thus στρατ-ηγός (ἄγω) *army-leader, general*, ἀν-ώνυμος (ὄνομα) *nameless* (cf. § 132, 1).

**297. Apparent Compounds.** — Sometimes words often used together come to be written as one word (cf. § 71, note): thus Διός-κοροι *sons of Zeus* (i.e. *the Dioscuri, Castor and Pollux*), ἀπο-πέμπω *send away*. Such words, although they are usually classed among compound words, are not real compounds, but only apparent.

**298. Compound Verbs.** — Verbs can be compounded (see § 297) only with prepositions (which were originally adverbs modifying the verb): thus ἐπι-βάλλω *throw on*.

NOTE. — It must be noticed that in denominative verbs formed from compound nouns the *verb* is not compounded. Thus, *πειθομαι* means *obey*, but *disobey* is not \*ἀ-πειθομαι but ἀπειθῶ (-έω), a denominative verb formed from ἀ-πειθής *disobedient*.

**299. Inseparable Prefixes.** — Certain words used to form the first part of compound words have no separate existence. The most important are:

1. ἀν- (before a consonant ἀ-, usually called *alpha privative*) *not*, like Latin *in-*, English *un-*: thus ἀν-αιδής *shameless*, ἄ-θεος *godless*.
2. ἀ- conjunctive: thus ἀ-λοχος *bed-fellow*.
3. δυσ- (the opposite of εὖ *well*), *ill, difficult*: thus δύσ-ποτμος *ill-starred*, δυσ-χερής *hard to handle*.
4. ἡμι- *half-*: thus ἡμί-θεος *demigod*.

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**298 a.** In Homer, and often in other writers, this adverbial use of the prepositions can be clearly seen, for the preposition is often separated by one or more words from the verb which it modifies: thus *καὶ ἐπὶ κνέφας ἦλθε* and *darkness came on* (A 475), *ἀνὰ δὲ κρείων Ἀγαμέμνων | ἕστηκε* and *lordly Agamemnon stood up* (B 100). This is often improperly called *Tmesis* (*cutting*).

**299 a.** The poets have also νη- *not* and ἀρι-, ἐρι-, ζα- *intensive*: thus νη-ποινος *unpunished*, ἐρι-κῦδής *very famous*.

## MEANING OF COMPOUND WORDS

**300.** The meaning of most compound words is at once evident from the meaning of their parts.

In nearly all of them the first part limits or determines the meaning of the second part: thus *ψευδό-μαντις* *false prophet*, *ὀμό-δουλος* *fellow-slave*, *ἄ-γραφος* *unwritten*, *ἀμφι-θέατρον* *round theater*, *χειρο-ποίητος* *hand-made*, *ἀργυρό-τοξος* *silver-bowed* = *having a silver bow*, *γλαυκ-ᾠπις* *bright-eyed*.

1. Observe that compound nouns may be either substantives or adjectives, and that often a verbal element in a compound word may have either an active or a passive meaning: thus compare *λογο-γράφος* *speech-writer* with *ἄ-γραφος* *unwritten*.

NOTE. — In compound words whose last part is a verbal formed by the suffix *-ο-* the written accent regularly stands on that part of the word which indicates the *agent* (or *instrument*): thus *μητρο-κτόνος* *mother-slayer, matricide*, *μητρό-κτονος* *mother-slain, i.e. slain by a mother*; *λιθο-βόλος* *stone-throwing*, *λιθό-βολος* *struck by stones*. When the written accent is on the last part of the word, it stands on the penult if that is short, otherwise on the ultima: thus *λογο-γράφος* *speech-writer*, but *λογο-ποιός* *speech-maker*, *στρατ-ηγός* *army-leader, general*.

## SYNTAX

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**301.** Syntax (*σύνταξις arrangement*) treats of the relations of words to one another.

**302. Attributive and Predicate.** — An attributive word, it is taken for granted, modifies another word; a predicate word is stated to modify another word. Thus, in *ὁ ἀγαθὸς ἀνὴρ the good man*, *ἀγαθός* is an Attributive adjective; in *ὁ ἀνὴρ ἀγαθός ἐστιν the man is good*, *ἀγαθός* is a Predicate adjective.

In Greek, attributive and predicate words are usually distinguished by their position with reference to the article (see §§ 451 and 453).

1. An attributive may be an adjective, a limiting genitive (§§ 348–355), an adverb with adjective force (§ 429, 1), or a prepositional phrase.

## THE SENTENCE

**303.** A sentence expresses a thought, and contains a Subject and a Predicate.

**304. The Subject.** — The subject must be a substantive, or some word or words having the value of a substantive: thus *ὁ παῖς γράφει the child is writing*, *ἐγὼ γράφω I am writing*, *οἱ τότε ἀνδρείοι ἦσαν the men of that time were brave*, *ἔφυγον . . . περὶ ὀκτακοσίου about eight hundred fled Xn. Hell. 6, 5, 10.*

**305. Subject not Expressed.** — The subject is not usually expressed when it is clearly indicated by the verb ending or by the context: thus ἀκούω *I hear*, ἀκούσατε *hear ye*, ἐσάλπιγξε *he* (i.e. the trumpeter) *sounded the trumpet* Xn. A. 1, 2, 17. ὕει *it* (i.e. Ζεὺς or ὁ θεός) *rains*, φᾶσί *they* (i.e. people) *say*, τὸν λαμπτήρα ἐγγὺς προσενεγκάτω *let him* (i.e. the servant) *bring the light close* Xn. *Symp.* 5, 2.

NOTE. — The origin of the so-called impersonal use of the verb (which is comparatively rare in Greek) is probably to be explained in this way (§ 305): thus δεῖ μάχης (the condition of affairs) *needs a battle*, παρεσκευάσται μοι (things) *have been made ready by me*.

**306. The Predicate.** — The predicate is a verb or some word or words equivalent to a verb: thus Δᾶρειος ἡσθένει *Darius was ill*, Κῦρος βασιλεὺς ἦν *Cyrus was king*, Κῦρος ἀνδρείος ἦν *Cyrus was brave*.

**307. Copula.** — When a verb like εἰμί *am*, γίγνομαι *become*, φαίνομαι *appear*, etc., is used merely to connect a predicate noun with the subject, it is called a Copula (cf. ἦν in the last two examples above).

**308. Omission of the Verb.** — The verb is sometimes omitted when it can be easily understood; especially the copula of the third person ἐστὶ *is* or εἰσὶ *are*: as ἐχθρῶν ἄδωρα δῶρα *foes' gifts no gifts* S. *Aj.* 665. ὥρᾳ λέγειν (it's) *time to speak*, τῷ νόμῳ πειστέον *obedience (is) to be rendered to the law*. τί ἄλλο οὗτοι ἢ ἐπεβούλευσαν; *what else (did) these men than plot against us?* Th. 3, 39.

NOTE. — Omission of the copula of the first or second person is rarely found: ἐγὼ . . . ἔτοιμος *I (am) ready* Dem. 4, 29. σὺ αἴτιος *you (are) to blame* Xn. *Symp.* 6, 7.

## THE SIMPLE SENTENCE

**309.** A simple sentence contains but one subject and one predicate, as *Δᾶρειος ἡσθένει Darius was ill.*

**310. Enlargement of the Simple Sentence.** — The subject of a sentence may be enlarged by an attributive (§ 302, 1) or appositive (§ 317) *τὸ Μένωνος στρατεύμα ἀφίκετο Menon's army arrived, Δᾶρειος ὁ βασιλεὺς ἡσθένει Darius the king was ill.*

**311.** The predicate of a sentence may be enlarged by an object (direct or indirect, §§ 329 and 375) or cognate accusative (§ 331), or by adverbial words or phrases: thus *τῇ στρατιᾷ ἀπέδωκε Κύρος μισθὸν Cyrus paid the army wages, ἐνίκησε τὴν μάχην he won the battle, εὖ λέγεις περὶ τούτων you speak well about this matter.*

## THE COMPOUND SENTENCE

**312.** A compound sentence consists of two or more coördinate simple sentences: thus *τόνδε πέμψομεν . . . σὺ δὲ θανῆ him we'll send, and you shall die E. I. T. 614.*

1. The subject or predicate of a compound sentence is not needlessly repeated: thus *ὁ δὲ πείθεται καὶ συλλαμβάνει Κύρον he was persuaded (§ 525), and (he) arrested Cyrus Xn. A. 1, 1, 3. εἶχε τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ Menon occupied the right wing, and those with him (occupied it) Xn. A. 1, 2, 15. σύ τε γὰρ Ἕλληνας εἶ καὶ ἡμεῖς for you are a Greek, and (so are) we Xn. A. 2, 1, 16.*

NOTE. — Here belongs the phrase *καὶ οὗτος and he, and this*, commonly found in the neuter plural *καὶ ταῦτα and that too*: thus *Μένωνα δὲ οὐκ ἐζήτη, καὶ ταῦτα παρ' Ἀριαίου ὧν τοῦ Μένωνος ξένου he did not ask for Menon, and that too (he didn't do) although he was from Ariaeus, Menon's guest-friend Xn. A. 2, 4, 15.*

## THE COMPLEX SENTENCE

**313.** A complex sentence consists of a main and a subordinate sentence: thus *καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε Τισσαφέρνους τὸν Κίρου στόλον, ἀντιπαρεσκευάζετο* and *the King, of course, when he had heard from Tissaphernes of Cyrus's move, made counter-preparations* Xn. A. 1, 2, 5. *εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα whether I shall do right I know not* Xn. A. 1, 3, 5. *ἐπορευόμεν ἵνα . . . ὠφελοίην αὐτόν I marched to help him* Xn. A. 1, 3, 4.

NOTE. — A complex sentence may include more than one subordinate sentence, and a subordinate sentence may in turn have other subordinate sentences dependent on it: thus *ὁ δ' ὡς ἀπῆλθε . . . , βουλευέται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλὰ, ἢν δύνῃται, βασιλεύσει ἀντ' ἐκείνου when he came back . . . , he planned to be no longer in the power of his brother, but, if possible, to be king in his stead.* Subordinated to the main sentence, *βουλεύεται*, are the sentences *ὡς ἀπῆλθε, ὅπως . . . ἔσται*, and *. . . βασιλεύσει*, while *. . . βασιλεύσει* has dependent on it another subordinate sentence, *ἢν δύνῃται* Xn. A. 1, 1, 4.

## AGREEMENT

**314. General Principles of Agreement.** — The inflected parts of speech, in general, indicate their relations with other words by agreeing, so far as possible, in gender, number, case, and person, with the words they modify. So a word in apposition with another word stands in the same case (§ 317), an adjective agrees with its substantive in gender, number, and case (§ 420), a pronoun takes the number and gender (and sometimes the person) of its antecedent (§ 462), and a finite verb agrees with its subject in number and person (§ 495).

NOTE. — Observe that as verbs have no distinction of gender, so substantives (and some pronouns, § 462) have no distinction of person, and may be used with any person (although most frequently with the



third), as: Θεμιστοκλῆς ἦκω παρὰ σέ (1), *Themistocles, have come to you* Th. 1, 137. εἰ βούλεσθέ μοι οἷ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἔλθειν . . . *if (you) generals and captains are willing to come and see me* Xn. A. 2, 5, 25. ὅς γε κελεύεις (you) *who bid* Xn. Mem. 2, 3, 15.

**315. Construction according to Sense.** — A word not infrequently violates the formal rules of grammar by agreeing with the real gender or number of the word it modifies.

So a collective substantive often has a verb or participle in the plural (§§ 321, 500); neuter words or circumlocutions (like βίη Ἡρακληείη *mighty Heracles*, lit. *the might of Heracles*) denoting persons often have participles or relative pronouns agreeing with their real gender (§§ 422, 464).

**316. Attraction.** — Sometimes a word, owing to the influence of other neighboring or preceding words, takes different number, gender, case, or mode, from that expected, or even demanded, by the construction of the clause in which it stands; this is called Attraction.

So an adjective standing with an infinitive may be attracted into the accusative, although the word it really modifies is in the genitive or dative (§ 631, 1); a pronoun may be attracted to the case of its antecedent (§ 484) or to the gender of its predicate substantive (§ 465); a verb may be attracted to the number of its predicate substantive (§ 501) or to the mode or tense of another verb on which it depends (§ 590, notes 1 and 4).

# SYNTAX OF SUBSTANTIVES

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## AGREEMENT OF SUBSTANTIVES

### APPOSITION

**317.** A substantive used to describe another substantive word, if it denotes the same thing, agrees with it in case (Apposition); if possible, it agrees also in number and gender, but this cannot always be: thus *Κῦρος ὁ βασιλεύς Cyrus, the king, Κῦρος καὶ Κροῖσος οἱ βασιλεῖς Cyrus and Croesus, the kings* (cf. § 421), *ὁ Εὐφράτης ποταμός the river Euphrates*, but *Πέλται πόλις οἰκουμένη Peltae an inhabited city*.

**318. Apposition to a Sentence.** — A substantive (in the nominative or accusative case) may stand in apposition to the thought expressed by a sentence. *καὶ, τὸ μέγιστον, ἐφοβεῖτο ὅτι ὀφθήσεσθαι ἔμελλε and — most important of all — he was afraid because he was likely to be seen* Χη. Cy. 3, 1, 1. *εὐδαιμονίης, μισθὸν ἡδίστων λόγων happiness be yours — reward for sweetest words* E. El. 231.

NOTE. — A word in apposition with a sentence may acquire an adverbial force: thus *δεύτερον αὖ Σολύμοισι μαχέσασατο and secondly*

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**317 a.** In Homer the demonstrative ὁ (δέ) at the beginning of a sentence is often explained by an appositive further on: thus *ἡ δ' ἀέκουσ' ἄμα τοῖσι γυνῆ κτεν and she unwilling with them went, the woman* A 348. *τὸ δ' ὑπέρπτατο χάλκεον ἔγχος but it flew over (him), the brazen spear* X 275.

(lit. *the second thing*) he battled with the Solymi Z 184. (For χάριν for the sake of see § 336.)

**319. Partitive Apposition.** — A word in apposition may describe only *in part* the word to which it refers: thus οἰκίαι αἱ μὲν πολλὰ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν *the houses mostly had fallen, but a few were still left* Th. 1, 89. οὔτοι . . . ἄλλος ἄλλα λέγει *these say one one thing, another another* Xn. A. 2, 1, 15.

PREDICATE SUBSTANTIVE

**320.** A substantive used as a predicate (cf. §§ 326, 341) agrees in case (often also in number and gender, cf. § 317) with the word it describes: thus ἀνέρες ἔστε, φίλοι *be men, my friends* O 734. Δαρείος βασιλεὺς ἦν *Darius was king.* ἡ πόλις . . . φρούριον κατέστη *the city turned itself into a fortress* Th. 7, 28. αὐτὸν σατράπην ἐποίησε *he made him satrap* Xn. A. 1, 1, 2. τούτοις χρῶνται δορυφόροις *these they use as body-guards* Xn. Hier. 5, 3.

NOTE.—Observe the difference between the construction of the predicate substantive and that of the direct object (§ 329). Words meaning *be, become, appear, choose, regard, name,* and the like, can have a predicate substantive.

PECULIARITIES IN THE MEANING OF SUBSTANTIVES

**321. Collectives.** — A collective substantive, while singular in form, may really have a plural meaning (cf. § 315): so (ἡ) ἵππος *cavalry, δῆμος people, πλῆθος multitude,* etc. Τροίαν ἐλόντες Ἀργείων στόλος *the Argives' army (which had) taken Troy* Aesch. Ag. 577.

**322. Abstract for Concrete.** — An abstract substantive is often used with concrete meaning (Antonomasia): thus μῖσος *hateful thing* (lit. *hate*), ὄλεθρος *baneful person*

(lit. *destruction*), *κῆδευμα relative* (lit. *relationship*); so, by a similar process, *τὰ ὄπλα* (lit. *arms*) = *camp*, *ἰχθύες* (lit. *fish*) = *fish market*, etc.

## THE CASES

**323.** In earlier times Greek (or, at any rate, its parent language) possessed three other cases besides those in regular classical use. These were: (1) Ablative (separation), (2) Instrumental (including accompaniment), and (3) Locative (place where). The ablative has become one with the genitive, and the instrumental has been absorbed by the dative. Of the locative some traces still remain (see § 76, note), but most of its forms and functions have been absorbed by the dative.

**324.** The Greeks had a keen sense of the finer shades of meaning conveyed by the different cases, and did not hesitate to use different constructions with the same word: thus *ἀκούειν λόγου* to *hear a speech* (§ 356), *ἀκούειν λόγον* to *hear (the whole of) a speech* (§ 356 note 1), *ἀκούειν λόγῳ* to *hearken (i.e. be obedient) to a speech* (§ 376).

1. Often a combination of words may demand the use of a certain case which no one of them alone could command: as *ἐμαυτῇ διὰ λόγων ἀφικόμην* (= *ἐμαντῇ δι-ελέχθην*) *I have held converse with myself* (lit. *come through words with myself*) *E. Med.* 872.

2. So verbs compounded with a preposition are thereby (either with the help of the preposition alone, or from the general meaning of the compound) enabled to take a case which the simple verb could not command. (See §§ 345, 370, and 394.)

3. For practical purposes it becomes necessary to classify these various usages, and in the following pages the various uses of the cases are given in detail, but in the use of the cases, as elsewhere, analogy is at work, and it must be remembered that not every use of a case can be put into the grammatical pigeon holes here provided. (As a rule, only the general principles are here stated, and the exact usage with any particular word is always to be learned from the lexicons.)

### THE NOMINATIVE

**325.** The subject of a finite verb is in the nominative case: thus ἡσθένει Δάρειος *Darius was ill*, ὅστις ἀφικνοῖτο *whosoever came*, μηδεὶς νομισάτω *let nobody think*.

**326.** A noun in the predicate (§ 320) agreeing with the subject of a finite verb is also in the nominative case: thus Κύρος βασιλεὺς ἦν *Cyrus was king*.

NOTE.—The nominative is not infrequently used in address and exclamations where we might expect the vocative: thus Ζεῦ πάτερ Ἡελιός θ', ὃς πάντ' ἐφορᾷς *Father Zeus and the Sun who lookest on all things* Γ 277, Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες *Clearchus, Proxenus, and you other Greeks here present* Xn. A. 1, 5, 16, Οὔτος, τί πάσχεις *Here you, what's the matter?* Ar. V. 1, Σχέτλιος *hard of heart!* E 403.

### THE VOCATIVE

**327.** The person (or thing) addressed stands in the vocative case, often preceded by ὦ: thus ἀνθρωπε, τί ποιεῖς *man, what are you doing?* Xn. Cy. 2, 2, 7. ὦ ἄνδρες Ἀθηναῖοι *men of Athens*. (Cf. § 326, note.)

## THE ACCUSATIVE

**328.** The function of the Accusative is to modify closely and directly the meaning of the verb.

## DIRECT OBJECT

**329.** The direct object of a transitive verb stands in the accusative case: thus τὸν ἄνδρα ὁρῶ *I see the man* Xn. A. 1, 8, 26.

1. Many verbs which are transitive in Greek have no transitive equivalent in English. The following are noteworthy: ὀμνύναι τοὺς θεοὺς *to swear by the gods*, λαυθάνειν τινά *to escape the notice of anybody*, αἰδέεισθαι or αἰσχύνεσθαι τίνα *to feel ashamed before anybody*.

2. On the other hand, many Greek intransitive verbs which are followed by a genitive or dative can be rendered into English by transitive verbs. See §§ 356 and 376.

**330.** Circumlocutions equivalent to a transitive verb may, of course, take an object in the accusative (cf. § 324, 1): thus ἐπιστήμονες ἦσαν τὰ προσήκοντα *they understood their duties* Xn. Cy. 3, 3, 9. συνθήκῃς ἕξαρτος γίγνεται *he denies the agreement* Dem. 23, 171. ἔστι . . . τὰ μετέωρα φροντιστής *he is a student of things above* Pl. Ap. 18 b. So the verbs λέγω *say* and ποιῶ (-έω) *do*, with the help of an adverb or cognate accusative (§ 331), are enabled to take a direct object of the *person*: as εὖ or κακῶς λέγειν τίνα *to speak good or ill of anybody* (cf. § 340).

## THE COGNATE ACCUSATIVE

**331.** In Greek, almost any verb, intransitive or transitive, may be followed by an accusative of *kindred meaning* with the verb, to define it more closely: thus δρόμον

δραμείν *to run a race*, ἀρίστην βουλήν βουλευέειν *to plan the best plan*, I 74, ηὐτύχησαν τοῦτο τὸ εὐτύχημα *they had this good luck* Xn. A. 6, 3, 6, συνέφυγε τὴν φυγὴν ταύτην *he had his share in this banishment* Pl. Ar. 21 a.

**332.** Circumlocutions equivalent to a verb may, of course, take a cognate accusative (cf. § 330): thus σοφῶς ὦν τὴν ἐκείνων σοφίαν *being wise in their wisdom* Pl. Ar. 22 e.

**333.** The Greeks were very fond of the construction of the cognate accusative, and used it with astonishing freedom. Often the kindred meaning of the accusative is only implied in the verb. The following examples will serve better than explanation to make the matter clear: ζῶ βίον μοχθηρόν *I live a grievous life* S. El. 599. ἀπόλωλε κακὸν μόνον *he has perished (by) an evil fate*, a 166. ἠγωνίζοντο . . . στάδιον *they competed in foot-racing* Xn. A. 4, 8, 27. τὰ Λύκαια ἔθυσσε *he celebrated by sacrifice the Lycæan (festival)* Xn. A. 1, 2, 10. So ἔλκος οὐτάσαι *to make a wound*, ὁδὸν πορεύεσθαι *to make a journey*, πλεῖν θάλατταν *to sail the sea*, ἐξελαύνει . . . σταθμούς τρεῖς *he marches three days' journey*, πῦρ πνεῖν *to breathe (forth) fire*, πῦρ . . . δεδορκώς *looking fire* τ 446. ἡ βουλή . . . ἔβλεψε νᾶπυ *the Senate looked mustard* Ar. Eq. 631. δεινός εἰμι ταύτην τὴν τέχνην *I am clever at this business* (cf. § 330) Xn. Cy. 8, 4, 18.

**334.** A neuter adjective or pronoun is often used as a cognate accusative, since the substantive with which it would agree is already implied in the verb: thus οὐδὲν ψεύδεται *he's telling no lie* (i.e. οὐδὲν ψεύδος ψεύδεται) Ar. Ach. 561. τοῦτο ἠρώτᾳ *he asked this question* (i.e. τοῦτο τὸ ἐρώτημα), μεγάλα ὠφελεῖν *to help greatly*, τί

χρήσεται αὐτῷ *what use will he make of him* Ar. Ach. 935.  
 τί κατάκειμαι ; *why am I lying down?* Xn. A. 3, 1, 13.

**335. Accusative of the Part Affected.** — Closely allied with the cognate accusative is the accusative of the Part Affected, found mostly with passive and intransitive verbs (see § 335 a): thus βέβληται κενεῶνα *you are hit in the belly* E 284. τὰς φρένας ὑγαίνειν *to be sound in mind* Hdt. 3, 33. ἀλγεῖν τοὺς πόδας *to have gout* Xn. Mem. 1, 6, 6. τί τὸ δέρμ' ἔπαθες *what's the matter with your hide?* (lit. *what have you experienced in your skin?*) Ar. Pax 746.

**336. Adverbial Uses of the Accusative.** — From the free use in Greek of the cognate accusative (§ 333), there have arisen several adverbial uses of the accusative: thus τὴν ταχίστην (sc. ὁδόν) *the shortest way* (originally with a verb of motion), τοῦτον τὸν τρόπον *in this manner*, χάριν *for the sake of* (originally an accusative in apposition with a sentence, § 318; e.g. ἐμὴν χάριν *for my sake*), δίκην *in the fashion of, like* (e.g. πάλου δίκην *like a colt*), οὐ . . . ἀρχὴν *not at all* (i.e. *not (to make) even the beginning*), μέγα (μεγάλα) *greatly*, τὸ πολὺ (τὰ πολλὰ) *for the most part*, πρῶτον *at first*, πρότερον *formerly*, τὸ λοιπὸν *for the future*, τέλος *finally*, and a good many others whose

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**335 a. "WHOLE AND PART" CONSTRUCTION.** — In Homer (and sometimes also in other poets), an accusative of the part affected often follows an accusative of the direct object: as τὸν δ' ἄορι πλῆξ' ἀύχένα *him, with his sword, he smote (in) the neck* Λ 240. ἧ σε πόδας νίψει *she shall wash (for) you your feet* τ 356. This construction is often explained as "partitive apposition," but, since the word denoting the part appears in the corresponding passive construction in the accusative case (while the other accusative becomes a nominative, § 511), it can hardly be an appositive (see § 512).



meanings will readily suggest themselves. Here belong also the comparative and superlative of adverbs in *-ως* (§ 138).

**337. Accusative of Specification.** — The accusative case of certain much used words like *ὄνομα name*, *ὑψος height*, *εὖρος width*, *μέγεθος size* (perhaps originally cognate), very early came to be felt as adverbial, and soon other accusatives came to be used in the same way: thus *ποταμὸς Κύδνος ὄνομα*, *εὖρος δύο πλέθρων a river*, *Cydnus by name, two plethra in width* Xn. A. 1, 2, 23. *πίδαξ ὤκυς Ἀχιλλεύς Achilles swift of foot*, Hm. *τυφλὸς τὰ τ' ὦτα τὸν τε νοῦν τὰ τ' ὄμματ' εἰ blind in ears, and mind, and eyes, art thou*, S. O. T. 371.

**338. Accusative of Extent.** — The accusative (modifying a verb) is used to denote the extent of time or space: thus *ἔμεινεν ἡμέρας πέντε he remained five days* Xn. A. 1, 2, 11. *ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίουσ ἐβδομήκοντα Plataea is seventy stades from Thebes* Th. 2, 5.

NOTE. — Many accusatives denoting extent can readily be seen to be cognate: thus *ἐξελαύνει σταθμοὺς τρεῖς he marches (a march of) three days' journey* Xn. A. 1, 2, 5. *ἐβίω ἑτη ἑξ καὶ ἐννήκοντα he lived (a life of) ninety-six years*, Isaeus 6, 18. From such verbs as these the usage came to be extended to other verbs.

**339. Accusative of Limit of Motion.** — The limit of motion in Greek is expressed by the accusative (in prose regularly with the help of a preposition): thus *ἐξελαύνει . . . εἰς Κολοσσάς he marched to Colossae* Xn. A. 1, 2, 6.

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**339 a.** In Homer and other poets the accusative alone (without a preposition) is often used to denote the limit of motion: thus *κνίση δ' οὐρανὸν ἴκε and the fragrance came to the heavens* A 317. *μνηστῆρας ἀφίκετο she came to the suitors* a 332. *πέμψει γὰρ Ἄργος for he will take it to Argos* E. I. T. 601.

## TWO ACCUSATIVES WITH ONE VERB

**340.** Since the cognate accusative may be used with transitive verbs (§ 331), it follows that some verbs may take two accusatives, one of the object and the other cognate: thus *τοσοῦτον ἔχθος ἐχθαίρω σε* with *such hatred do I hate thee* S. *El.* 1034. *Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην* *Meletus brought this indictment against me* Pl. *Ap.* 19 b. *Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη* *Cyrus divided his army into twelve divisions* Xn. *Cy.* 7, 5, 13. *ταῦτα τοῦτον ἐποίησα* *this I did to him* Hdt. 1, 115. *τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε* *he said many bad things of the Corinthians* Hdt. 8, 61. *Κῦρον αἰτεῖν πλοῖα* *to demand vessels of Cyrus* Xn. *A.* 1, 3, 14. *πολλὰ διδάσκει μ' ὁ πολὺς βίος* *long life teaches me many lessons* E. *Hipp.* 252. *ἀναμνήσω ὑμᾶς καὶ τοὺς . . . κινδύνους* *I will remind you also of the dangers* Xn. *A.* 3, 2, 11. *ἀφαιρέσθαι τοὺς . . . Ἕλληνας τὴν γῆν* *to deprive the Greeks of their land* Xn. *A.* 1, 3, 4. *τὴν μὲν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός* *from his daughter he concealed her husband's death* Lys. 32, 7.

Among these verbs are those meaning to *ask, teach, clothe, remind, conceal, deprive, say* (anything) of or do (anything) to (a person), and many others.

1. When these verbs are used in the passive, the cognate accusative is retained in the same case (§ 512): thus *τύπτεσθαι . . . πεντήκοντα πληγᾶς* *to be struck fifty blows* Aeschin. 1, 139. *μουσικὴν . . . παιδευθεῖς* *instructed in music* Pl. *Menex.* 236 a. *τοῦτο οὐκ ἐψεύσθησαν* *in this they were not deceived* Xn. *A.* 2, 2, 13.

**341. Predicate Accusative.** — Verbs meaning to *make, name, appoint, regard*, and the like, may have a predicate

accusative agreeing with the object (§ 320): thus *στρατηγὸν αὐτὸν ἀπέδειξε* *he appointed him general* Xn. A. 1, 1, 2. *ἀύπνους ἄμμε τίθησθα* *you make us wakeful* ι 404. *νόμιζε τὴν μὲν πατρίδα οἶκον* *regard your native land as your house* Xn. Hier. 11, 14.

1. This construction is exactly parallel with *ὁ Κύρος στρατηγὸς ἀπεδείχθη* *Cyrus was appointed general*, and in the passive construction both accusatives become nominatives (§ 511).

## PARTICULAR USES OF THE ACCUSATIVE

**342. Subject of the Infinitive.** — The subject of the infinitive stands in the accusative case (see § 629).

NOTE. — Originally the accusative in this construction was probably a direct object, while the infinitive (a verbal substantive, § 628) was used to define the verb still further, but as the infinitive partook more and more of the functions of the verb, the origin of the construction was forgotten, and the accusative came to be used with great freedom as the subject of any infinitive.

**343. Accusative Absolute.** — The participle of an impersonal verb (§ 305, note), having no grammatical connection with the rest of the sentence, stands in the Accusative Absolute (§ 658).

NOTE. — No doubt the accusative absolute, like the genitive absolute (§ 369), owes its origin to a loosening of its grammatical connection with the rest of the sentence. So in a sentence like *ῥεχθὲν δέ τε νήπιος ἔγνω* *even a fool can see a thing that's been done* P 32, or *δεδογμένον δὲ αὐτοῖς εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν* *it was impossible to take up arms at once—a thing which had been voted by them* (cf. § 318) Th. 1, 125, the participle came to be thought of as having little or no connection with the rest of the sentence (“*when a thing has been done—even a fool can see it,*” and “*it having been voted by them,*” etc.), and so such participles came to be freely used as an independent construction.

**344. Accusative of Swearing.** — The accusative is used in oaths, regularly preceded by *νή* or *μά*: *νή* or *ναὶ μά* is always affirmative; *οὐ μά* or *μά* alone is negative: thus *νή Δία* by Zeus, *ναὶ μὰ Δία* yes, by Zeus, *οὐ μὰ Δία* or *μὰ Δία* no, by Zeus.

**345. Accusative with Compound Verbs.** — Some verbs by being compounded with a preposition, which can be used with the accusative (§ 346), are thus enabled to take an accusative which they could not otherwise command (§ 324, 2): thus *ἐσπλέοντι τὸν Ἴόνιον κόλπον* (= *πλέοντι ἐς τὸν . . . κόλπον*, § 398, note 1) *to one sailing into the Ionian Gulf*, Th. 1, 24. *τοῦτον διαβάς* having crossed this [river] Xn. A. 1, 2, 6. *ὑπέρβη λάϊνον οὐδόν* he stepped over the threshold of stone, θ 80.

**346. Prepositions with the Accusative.** — The use of the Accusative to express Extent (§ 338) or Limit of Motion (§ 339) is often made more clear and definite by the help of prepositions. The preposition *εἰς* into (as well as the improper preposition *ὡς* to), from its meaning, can be used only with the accusative; so also in prose *ἀνά* up. Other prepositions used sometimes with the accusative are *ἀμφί* about, *διά* through, *ἐπί* towards, *κατά* down, *μετά* after, *παρά* to the side of, *περί* round about, *πρός* towards, *ὑπέρ* above, *ὑπό* under. For the details of their use see §§ 400–417.

## THE GENITIVE

**347.** The uses of the genitive in Greek can be grouped under two heads: the true genitive and the ablative genitive (§ 361), but in many instances the two have become fused together, and not every use of the genitive can be

surely referred to one or the other — in fact, many uses of the genitive are very hard to classify: thus *δέπας οἴνου cup of wine* may appear to some a partitive genitive (§ 355), to others a descriptive genitive (of material, § 352, and note); *ταύτης τῆς γενεᾶς εἰμι I am of this race* may appear to some a descriptive genitive (§ 352), to others a genitive of source (§ 365), to others still a partitive genitive (§ 355), and many other examples of a similar sort might be quoted.

## A. THE TRUE GENITIVE

### POSSESSIVE GENITIVE

**348.** The genitive limiting a substantive may denote Possession or Belonging: thus *οἰκίᾱ πατρός father's house*, *κύματα τῆς θαλάττης waves of the sea*, *Ἑλένη ἡ Διός Helen the (daughter) of Zeus*.

1. The possessive genitive can stand equally well in the predicate: thus *αἱ κῶμαι . . . Παρυσάτιδος ἦσαν the villages were Parysatis' Xn. A. 1, 4, 9.* *νομίζει ὑμᾶς ἑαυτοῦ εἶναι he thinks you are his own Xn. A. 2, 1, 11.* *τῶν γὰρ μάχη νικῶντων καὶ τὸ ἄρχειν ἐστίν for to rule is also (the right) of those who conquer in battle Xn. A. 2, 1, 4.*

NOTE.—The possessive genitive is often used with the definite article when the substantive with which the article would agree can be easily supplied (see § 424): thus *Πολέμαρχος ὁ Κεφάλου Polemarchus the (son of) Cephalus*, *τὰ τῆς πόλεως the (affairs) of the State*; so also *εἰς τοῦ ἀδελφοῦ to my brother's* (i.e. to his house).

2. The meaning of the possessive genitive is often made more clear by the addition of adjectives like *ἴδιος one's own*, *οἰκείος belonging to one's house*, *ιερός sacred (to)*: thus *ιερός ὁ χώρος τῆς Ἀρτέμιδος the place is (a) sacred (place) of Artemis Xn. A. 5, 3, 13.*

## SUBJECTIVE GENITIVE

**349.** A genitive limiting a substantive sometimes expresses the relation which would be expressed by the subject of a verb: thus φόβος τῶν πολεμίων *fear of the enemy* (i.e. οἱ πολέμιοι φοβούνται *the enemy are afraid*), εὐνοια τῶν πολιτῶν *good will of the citizens*.

NOTE. — The line between the subjective and the possessive (§ 348) genitive is very hard to draw, for the two imperceptibly shade into each other.

## OBJECTIVE GENITIVE

**350.** The genitive may express the relation which would be expressed by the object (direct or indirect) of a verb: thus φόβος τῶν πολεμίων *fear of the enemy* (i.e. φοβείται τις τοὺς πολεμίους *some one fears the enemy*), εὐνοια τῶν πολιτῶν *good will toward the citizens* (i.e. εὐνοεῖ τις τοῖς πολίταις *some one is well disposed toward the citizens*), ἐπιθυμίᾳ τῆς σοφίᾳς *desire for wisdom*, τούτων αἰτία *the cause of this*.

**351. Objective Genitive with Adjectives.** — Adjectives kindred to verbs which take an object may be followed by an objective genitive ἐπιστήμων τῆς τέχνης *understanding the art* Pl. *Go.* 448 b. ὄψιμαθῆς τῆς ἀδικίᾳς *late in learning injustice* Pl. *Rep.* 409 b. τούτων αἴτιος *responsible for this* Ar. *Eq.* 1356.

## DESCRIPTIVE GENITIVE

**352.** The genitive may describe the substantive which it limits: thus παῖς δέκα ἐτῶν *a boy of ten years*, χιλίων δραχμῶν δίκη *a thousand drachmae suit*, ἀργυρίου μνᾶ *a silver mina*, ἄμαξαι σίτου *wagon loads of grain*, Τροίης πολίεθρον *city of Troy* (poetic; cf. § 317).

NOTE. — The descriptive genitive is often subdivided into genitive of measure, material, value, etc.

1. The descriptive genitive often stands in the predicate (cf. § 348, 1): thus ἦν ἐτῶν ὡς τριάκοντα *he was about thirty years old* Xn. *A.* 2, 6, 20. ἡ κρηπίς ἐστι λίθων μεγάλων *the foundation is of large stones* Hdt. 1, 93.

NOTE. — Here doubtless belongs the infinitive of purpose with τοῦ used by Thucydides and later writers (§ 639): as φρούριον ἐπ' αὐτοῦ ἦν . . . τοῦ μὴ ἐσπλεῖν Μεγαρέυσι μηδ' ἐκπλεῖν μηδέν *on it there was a fort so that nothing should sail in or out for the Megarians*, Th. 2, 93.

**353. Genitive of Value.** — With words of *valuing, buying, selling*, and the like, the genitive (perhaps originally a descriptive genitive, § 352) is used to denote the value or price: thus μεῖζονος αὐτὰ τιμῶνται *they value them more highly* Xn. *Cy.* 2, 1, 13. δραχμῆς πρίασθαι *to buy for a drachma* Pl. *Ap.* 26 e. τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοὶ *the gods sell all things to us at the price of toil* Xn. *Mem.* 2, 1, 20 (from Epicharmus). πόσου διδάσκει; πέντε μνῶν *what is his price for instruction? Five minae* Pl. *Ap.* 20 b.

NOTE. — But if the price is regarded as the *means* of acquiring a thing, it stands in the dative (see § 387).

1. The genitive of value may be made more clear by the help of adjectives like ἄξιος *worthy*, ἀνάξιος *unworthy*, ἀντάξιος *equivalent*, etc.: thus ἄξιος πολλοῦ *worth much*, ἀνάξια ἐμοῦ (things) *unworthy of me* Pl. *Ap.* 38 e.

#### PARTITIVE GENITIVE

**354.** A word denoting anything of which only a part is considered, stands in the genitive case.

**355. Partitive Genitive with Substantives.** — A substantive (or substantive pronoun) may be described by a genitive denoting the whole of which it is a part: thus τῶν πελταστῶν ἀνὴρ *a man of the peltasts* Xn. A. 4, 8, 4. ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας *they came from Ephesus (a part) of Ionia* Xn. A. 2, 2, 6. οἱ ἄλόντες Ἑλλήνων *those of the Greeks who were captured* Hdt. 7, 175. πολλοὶ τῶν στρατιωτῶν *many of the soldiers*, οὐδεὶς τῶν πολεμίων *no one of the enemy*, εἰς τοσοῦτον τόλμης *to such a (point) of boldness* Lys. 12, 22.

1. Adjectives or adverbs of the superlative degree are often followed by a partitive genitive (§ 427, 1): thus βέλτιστος ἀνθρώπων *best (man) of men*.

Here belong also poetical expressions like δῖα γυναικῶν *divine among women* δ 305, etc.

NOTE. — The partitive genitive with substantives has commonly the predicate position (§ 454).

2. The partitive genitive can stand equally well in the predicate: thus ἦν δὲ καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων *Socrates also was (one) of those engaged in military operations around Miletus* Xn. A. 1, 2, 3. ἐμὲ . . . θὲς τῶν πεπεισμένων *put me down as (one) of the converts* Pl. Rep. 424 c.

**356. Partitive Genitive with Verbs.** — Any verb whose action affects the object only in part is regularly followed by the genitive. Many verbs, from their meaning, are almost always so used, others only occasionally. Thus, verbs meaning to *share, touch, take hold of, be full of, begin, aim at, hit, miss, taste of, smell of, enjoy, hear, remember and forget, care for and neglect, spare, desire, exercise authority* (in some respect) *over*, and the like, regularly



take the genitive: thus λαβόντας τοῦ βαρβαρικοῦ στρατοῦ *taking (part) of the barbarian army* Xn. A. 1, 5, 7. τῆς γῆς ἔτεμον *they ravaged (some) of the country* Th. 1, 30. δέι ὑμᾶς . . . τῶν κινδύνων μετέχειν *you must share the dangers* Xn. Hell. 2, 4, 9. συλλήψομαι δὲ τοῦδέ σοι κἀγὼ πόνου *but I too will take part with you in this task* E. Med. 946. λάβε πέτρης, τῆς ἔχετο *he seized hold of the rock, and to this he clung* ε 428. τὰ Ἀναξαγόρου βιβλία γέμει τούτων τῶν λόγων *Anaxagoras' books are full of these subjects* Pl. Ap. 26 d. τοῦ λόγου δὲ ἤρχετο ὧδε *and thus he began his speech* Xn. A. 3, 2, 7. παιδὸς ὀρέξατο *he reached for his child* Z 466. νίκης τετυχήκαμεν *we have met with victory* Xn. Cy. 4, 1, 2. λωτοῖο φαγὼν *eating of lotus* ι 102. ὀλίγοι . . . σίτου ἐγεύσαντο *few tasted of food* Xn. A. 3, 1, 3. δαιτὸς ὄνησο *enjoy the banquet* τ 68. τῆς κραυγῆς ἤσθοντο *they perceived the shouting* Xn. Hell. 4, 4, 4. δέδοικα μὴ ἐπιλαθῶμεθα τῆς οἴκαδε ὁδοῦ *I fear lest we forget the homeward way* Xn. A. 3, 2, 25. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω *but I care not for you* A 180. τούτων τῶν μαθημάτων πάλαι ἐπιθυμῶ *I have long been desirous of this learning* Xn. Mem. 2, 6, 30. ἐκράτουν τῆς θαλάσσης *they were masters of the sea* Th. 1, 30. Χειρίσοφος ἠγεῖτο τοῦ στρατεύματος *Chirisophus led the army* Xn. A. 4, 1, 6.

NOTE 1. — Of course, when these verbs affect the object as a whole, they take the accusative: thus οὐ μετέλαβε τὸ πέμπτον μέρος τῶν ψήφων *he did not get (as his share) the fifth part of the votes* Pl. Ap. 36 a. θεοῦ ἔκλυεν αὐδὴν *he heard the voice of the god* O 270. πῖε οἶνον *drink wine* ι 347. ἔλαβον τῆς ζώνης τὸν Ὀρόνταν *they seized Orontas by the girdle (i.e. they seized Orontas, but took hold of his girdle)* Xn. A. 1, 6, 10. ἦν τὴν γῆν αὐτῶν τέμωμεν *if we ravage their land* Th. 1, 81.

NOTE 2. — As partitive is to be explained the genitive with verbs of imploring (poetic): as ἐμὲ λισσέσκετο γούνων *she besought me by (taking hold of) my knees* I 451.

**357. Partitive Genitive with Adjectives.** — Adjectives (and sometimes their adverbs) of kindred meaning with verbs which take the partitive genitive (§ 356) may also be construed with the genitive. See also § 351. (Usually such adjectives stand with a copula, thus forming a circumlocution equivalent to a verb; cf. § 330): thus μέτοχος σοφίᾱς *partaking of wisdom*, μεστὸς κακῶν *full of evil*, λήθης ὧν πλέως *being full of forgetfulness* Pl. *Rep.* 486 c. ἐπιστήμης κενὸς *void of knowledge* (but cf. § 362, 2 and § 347), πλούσιος φρονήσεως *rich in wisdom*, ὑπήκοος τῶν γονέων *obedient to his parents* Pl. *Rep.* 463 d. κακῶν ἄγευστος *without taste of evil* S. *Ant.* 582. ἀμνήμων κακῶν *unmindful of evil* E. *H. F.* 1397 (but cf. § 351).

**358. (Partitive) Genitive of Place.** — The partitive genitive (in prose regularly with the help of a preposition or adverb, see §§ 398–418) is used to denote the place within some *part* of which an action takes place: thus *ίέναι τοῦ πρόσω* *to go (into any part of the county) ahead* Xn. *A.* 1, 3, 1. So also δεξιᾱς and ἀριστερᾱς (sc. χειρὸς) *on the right* and *on the left (hand)*: τὸ δὲ ἀριστερῆς χειρὸς ἔστηκε *and it stands (on a portion of the ground) on the left* Hdt. 5, 77. So περὶ τρόπιος *about (part of) the keel*, διὰ πεδίου *through (part of) the plain*, πέραν τοῦ ποτα-

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**358 a.** In Homer (and sometimes in other poets) the partitive genitive of place (without a preposition) is freely used: thus ἡ οὐκ Ἄργεος ἦεν; *was he not (anywhere) in Argos?* γ 251. ἔρχονται πεδίοιο *they are marching along (in) the plain* B 801. ἴξεν . . . τοίχου τοῦ ἐτέρουιο *he sat (in a part of the space) by the other wall* I 219. ἐστίας μεσομάλου ἔστηκεν ἦδη μῆλα *already stand the victims at earth's central shrine* Aesch. *Ag.* 1056.

**b.** In Homer (and sometimes in other poets) the partitive genitive of place is occasionally found with adjectives: as ἐναντίοι ἔσταν Ἀχαιῶν *they took their stand over against the Achaeans* Λ 214. More commonly such words are found with a dative (§§ 376 and 392).

μοῦ (in some part of the space) *across the river*, πλησίον τοῦ δεσμοτηρίου (in some part of the space) *near the prison*, etc.

Here belong also the adverbs in *-ou* like ποῦ, οὐδαμοῦ, etc. (§ 137, 1).

**359. (Partitive) Genitive of Time.** — The genitive is used to denote the time within some *part* of which an action takes place: thus βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν *the king will not fight (at any time) within ten days* Xn. A. 1, 7, 18: so frequently ἡμέρας *by day*, νυκτός *by night*, χειμῶνος *in the winter*, etc.

**360. Partitive Genitive with Adverbs.** — Adverbs of place and time (rarely others) may be used with a partitive genitive (see §§ 358, 359): thus ποῦ γῆς *where on earth* (Latin *ubinam gentium*). οὐδαμῇ Αἰγύπτου *nowhere in Egypt*, οὐχ ὅρας ἴν' εἰ κακοῦ *you see not in what plight of ill you are* S. Aj. 386. πόρρω τοῦ βίου *far on in life* Pl. Ap. 38 c. ὄψε τῆς ἡμέρας *late in the day*. πῶς ἔχεις δόξης; *in what state of opinion are you?* Pl. Rep. 456 d.

NOTE. — The partitive genitive with adverbs is by some authors used very freely; as χρημάτων εὖ ἤκοντες *being well off in money* Hdt. 5, 62. Ἀθηναῖοι ὡς ποδῶν εἶχον τάχιστα ἐβοήθειον *the Athenians, with all possible speed of foot, went to assist* Hdt. 6, 116.

## B. THE ABLATIVE GENITIVE

**361.** The genitive performs also the duties of the original ablative which it has absorbed (see § 323).

### GENITIVE OF SEPARATION

**362.** The ablative genitive is used with words denoting or implying separation: thus

1. **With Verbs.** — ἀπέιχον τῆς Ἑλλάδος, *they were distant from Greece* Xn. *A.* 3, 1, 2. ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου *the island is not far distant from the mainland* Th. 3, 51. δυοῖν ἀδελφοῖν ἐστερήθημεν δύο *of two brothers were we two bereft* S. *Ant.* 13. τούτους . . . οὐ παύσω τῆς ἀρχῆς *I shall not depose these from office* Xn. *Cy.* 8, 6, 3. οὐδὲν διοίσεις Χαιρεφώντος *you will not differ at all from Chaerephon* Ar. *Nub.* 503.

2. **With Adjectives.** — φίλων ἀγαθῶν ἔρημοι *destitute of good friends* Xn. *Mem.* 4, 4, 24. ὀρφανὸς ἀνδρῶν *bereft of men* Lys. 2. 60. ἕτερον τὸ ἡδὺ τοῦ ἀγαθοῦ *the pleasant is different from the good* Pl. *Go.* 500 d.

3. **With Adverbs.** — χωρὶς τῆς δόξης *apart from the reputation* Pl. *Ap.* 35 b. ἄνευ πλοίων *without boats* Xn. *A.* 2, 2, 3. πόρρω τῆς πόλεως *far off from the city* Xn. *Hell.* 4, 5, 14. διαφερόντως τῶν ἄλλων *differently from the rest* Xn. *Hier.* 7, 4.

NOTE. — Verbs of depriving sometimes take a genitive of separation instead of the accusative of § 340: thus τῶν ἄλλων ἀφαιρούμενοι χρήματα *taking away property from the rest* Xn. *Mem.* 1, 5, 3. πόσων ἀπεστέρησθε *of how much have you been bereft!* Dem. 8, 63.

363. **Genitive with Comparatives.** — Adjectives and adverbs of the comparative degree may be followed by a genitive (of separation) of the thing compared (see § 426, 2): thus χρυσὸς δὲ κρείστων μῦθῶν λόγων *gold is more potent than unnumbered words* E. *Med.* 965. ὑστέρῳ χρόνῳ τούτων *at a time later than these* (events) Hdt. 4, 166. [πυρρίᾳ] θάπτον θανάτου θεῖ *baseness runs swifter than death* Pl. *Ap.* 39 a.

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362 a. In Homer (and sometimes in other poets) the genitive of separation (or source) is occasionally found (without a preposition) with simple verbs of motion: thus παῖδος ἐδέξατο . . . κύπελλον *from her son she took the cup* A 596. βάθρων ἴστασθε *arise from the steps* S. O. T. 142.

**364. Genitive with Verbs of Inferiority and Superiority.**

— Verbs denoting Inferiority or Superiority (or Comparison, § 363) may be followed by a genitive of separation: thus τάχει . . . περιεγένου αὐτοῦ *you surpassed him in quickness* Xn. *Cy.* 3, 1, 19. τούτου . . . οὐχ ἥττησόμεθα εὖ ποιοῦντες *we do not mean to be outdone by him in kindly deeds* Xn. *A.* 2, 3, 23. τιμαῖς τούτων ἐπλεονεκτεῖτε *in honors you had the advantage of these men* Xn. *A.* 3, 1, 37. Ἄβροκόμας δὲ ὑστέρησε τῆς μάχης *but Abrocomas was too late for the fight* Xn. *A.* 1, 7, 12. ἠττώντο τοῦ ὕδατος *they were vanquished by the water* Xn. *Hell.* 5, 2, 5.

NOTE. — Observe that the genitive (of separation) with these verbs differs from the (partitive) genitive of § 356 in that the accusative can never be substituted for it (§ 356, note 1).

## GENITIVE OF SOURCE

**365.** The ablative genitive is sometimes used to denote the source: thus μάθε δέ μου καὶ τάδε *but learn of me this also* Xn. *Cy.* 1, 6, 44. ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν *from me you shall hear the whole truth* Pl. *Ap.* 17 b. Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο *of Darius and Parysatis were born two children* Xn. *A.* 1, 1, 1.

## GENITIVE OF CAUSE

**366.** The ablative genitive is sometimes used to express cause: thus χωόμενος γυναικός *angry because of a woman* A 429. ἐθαύμασα τῆς τολμῆς τῶν λεγόντων . . . *I have wondered at the effrontery of those who say* Lys. 12, 41. τούτους . . . οἰκτίρω τῆς ἀγᾶν χαλεπῆς νόσου *I pity them for their very serious infirmity* Xn. *Sym.* 4, 37. καὶ σφεας τιμωρήσομαι τῆς ἐνθάδε ἀπίξιος *I shall punish them for their coming hither* Hdt. 3, 145. The genitive with ἔνεκα

concerning, on account of, and χάριν for the sake of, is probably a true genitive (§ 347): as ἐλευθερίᾳς ἕνεκα for the sake of freedom Dem. 18, 100.

NOTE.—Genitive of Exclamation. The genitive of cause is also used alone in exclamations: thus ἀλλὰ τῆς ἐμῆς κάκης but (to think of) my cowardice! E. Med. 1051. φεῦ τοῦ ἀνδρός alas for the man! Xn. Cy. 3, 1, 39.

**367. Genitive of the Charge or Penalty.**—The genitive, with words of judicial action, is used to denote the Charge or Penalty: thus διώξομαι σε δειλιᾳς I'll prosecute you for cowardice Ar. Eq. 368. δῶρων ἐκρίθησαν they have been convicted of bribery (lit. gifts) Lys. 27, 3. τῶν . . . ἀδικημάτων ἠδύθη he was acquitted of wrong-doing Th. 1, 95.

So with adjectives of similar meaning: ἔνοχος λιποταξίου liable for desertion Lys. 14, 5. τῆς ἀρχῆς ὑπεύθυνος liable to give account of his office Dem. 18, 117. τῆς προτέρᾳς ὀλιγαρχίᾳς αἰτιώτατος ἐγένετο he was most to blame for the earlier oligarchy Lys. 12, 65 (cf. § 351).

NOTE.—The origin of the Genitive of the Charge or Penalty cannot be surely explained, but most instances can be referred to the genitive of cause (§ 366): as διώκω τοῦτον κλοπῆς I am prosecuting this man for (i.e. because of) theft. On the other hand a genitive like θανάτου in θανάτου τιμῶμαι I set the penalty at death (and so by extension, θανάτου κρίνειν to try for a capital crime) is almost certainly in origin a genitive of value (§ 353).

#### PARTICULAR USES OF THE GENITIVE

**368. Two or More Genitives with One Word.**—It may happen that more than one genitive limits the same word: thus τῶν Ἴώνων τὴν ἡγεμονίην τοῦ πρὸς Δᾶρειον πολέμου the leadership of the Ionians in the war against Darius Hdt. 6, 2.

**369. The Genitive Absolute.** — A substantive and modifying participle having no grammatical connection with the rest of a sentence stand in the Genitive Absolute (see § 657).

NOTE. — No doubt the Genitive Absolute (like the Accusative Absolute, § 343) arose from the gradual loosening of the grammatical connection of a limiting genitive and participle, until such a genitive came to be felt as an independent construction. Thus, in sentences like οὐδέ τι μῆχος ῥεχθέντος κακοῦ ἔστ' ἄκος εὔρεται and *no way is there to devise a cure for evil done* (objective genitive, § 350) I 250, or ὡς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὴν ἰκῆται ἄστεος αἰθομένοιο as *when smoke rises and reaches to the broad heavens — (the smoke) of a burning city* (descriptive genitive, § 352) Φ 523, the genitives came to be felt as independent constructions, and to mean "*evil having been done,*" "*a city being on fire.*"

**370. Genitive with Compound Verbs.** — Many verbs compounded with prepositions which can be used with the genitive, are thus enabled to take a genitive which, unaided, they could not command (§ 324, 2): thus ἔκβαιν' ἀπήνης (= βαῖν' ἐξ ἀπήνης, § 398, note 1) *step forth from the chariot* Aesch. *Ag.* 906. προδραμόντες . . . τῶν ὀπλιτῶν *running in advance of the hoplites* (§ 398, note 1) Xn. *A.* 5, 2, 4. ἠπείρου ἐπιβῆναι *to set foot on land* (= βῆναι ἐπ' ἠπείρου, § 408, 1) ε 399. Especially κατὰ in the sense of *against* (cf. § 409, 1 B): τούτου δειλίαν καταψηφίζεσθαι (= ψηφίζεσθαι δειλίαν κατὰ τούτου) *to vote cowardice against this man* (i.e. to condemn him for cowardice) Lys. 14, 11. κατεβόων τῶν Ἀθηναίων *they cried out against* (i.e. *decried*) *the Athenians* Th. 1, 67. So κατηγορῶ(-έω) *accuse*, and similar words (cf. § 409, 1 B).

NOTE. — Observe that the genitive with compound verbs may be either a True Genitive (§ 348 ff.), or an Ablative Genitive (§ 361).

**371. Prepositions with the Genitive.** — The use of the Partitive Genitive (of Place or Time, §§ 358, 359) and the Genitive of Separation (§ 362) or Source (§ 365) is often made more clear and definite by the help of prepositions (see § 398). The prepositions *ἀντί* *instead of*, *ἀπό* *from*, *ἐξ* *out of*, *πρό* *before*, and almost all “improper” prepositions (§ 418) are used with the genitive only. Other prepositions used sometimes with the genitive are *ἀμφί* *about*, *διά* *through*, *κατά* *down*, *μετά* *with*, *ὑπέρ* *above*, *ἐπί* *upon*, *παρά* *beside*, *περί* *around*, *πρός* *by, at*, *ὑπό* *under*. For the details of their use see §§ 400–417.

**372. The Genitive of Agent.** — The Agent with passive verbs (§ 516) is regularly expressed by the genitive with *ὑπό* *under*, *by*, sometimes with *πρός* or *παρά* *at the hands of*, less often by *ἐκ* or *ἀπό* *from*.

## THE DATIVE

**373.** The dative in Greek inherits most of the functions of three earlier distinct cases (see § 323): the True Dative (§ 374), the Locative (§ 383), and the Instrumental (§ 386).

### A. THE TRUE DATIVE

**374.** The True Dative (which belongs properly with verbs or expressions equivalent to a verb) in general denotes that *to* or *for* which anything is or is done. (Hence words denoting *persons* are more likely to stand in the dative than those denoting *things*.) Some words and phrases require a dative to complete their meaning; to others a dative may be added at pleasure.



## DATIVE OF THE INDIRECT OBJECT

**375.** The Indirect Object stands in the dative case: thus *Συέννεσις ἔδωκε Κύρῳ χρήματα πολλά* *Syennesis gave (to) Cyrus a great deal of money* Xn. A. 1, 2, 27. *ἐκείνῳ αὐτῇ ἡ χώρα . . . ἐδόθη* *to him this country had been given* Xn. *Hell.* 3, 1, 6. *τῷ Ἀσκληπιῷ ὀφείλομεν ἀλεκτρύονα* *we owe a cock to Asclepius* Pl. *Phaed.* 118 a. *θεοῖσι δὲ χεῖρας ἀνέσχον* *and to the gods they lifted up their hands* Γ 318.

**376.** Many verbs, and circumlocutions equivalent to a verb (cf. § 330), normally require a dative (of the indirect object) to complete their meaning: thus *τοῖσι νόμοις πείθονται* *they are obedient to the laws* Xn. *Mem.* 4, 4, 15. *ἐναυμάχεον ἀνηκουστήσαντες τοῖσι στρατηγοῖσι* *they fought, in disobedience to (the orders of) the generals* Hdt. 6, 14. *ἐπίστευον αὐτῷ αἱ πόλεις* *the cities had confidence in him* Xn. A. 1, 9, 8. *τῷ χρηστηρίῳ πίσυνοσ ἐών* *being confident in the oracle* Hdt. 1, 73. *ὠργίζοντο ἰσχυρῶσ τῷ Κλεάρχῳ* *they were mightily angry at Clearchus* Xn. A. 1, 5, 11. *ἐπολέμει τοῖσ Θραῖξι* *he waged war with the Thracians* Xn. A. 2, 6, 5. *βασιλεῖ φίλοσ εἶναι* *to be friends to the king* Xn. A. 2, 1, 20. *οὐ μὴ δυσμενὴσ ἔσῃ φίλοισ* *surely you will not be hostile to your friends* E. *Med.* 1151. *εἰ τοῖσ πλέοσι ἀρέσκοντέσ ἐσμεν, τοῖσ δ' ἂν μόνοισ οὐκ ὀρθῶσ ἀπαρέσκομεν* *if we are in favor with (lit. pleasing to) the majority, we could not by any right be in disfavor with these alone* Th. 1, 38. *τί οὖν πρέπει ἀνδρὶ πένητι*; *now what is suitable for a poor man?* Pl. *Ap.* 36 d.

In general, verbs (and verbal expressions) meaning *please, profit, trust, aid, befit, obey*, and their opposites (many of which are rendered in English by transitive verbs), require a dative to complete their meaning; but the exact usage with each word must be learned from the lexicons.

NOTE. — Only predicate adjectives regularly take a dative of the indirect object (since an attributive adjective commonly has the genitive, § 351); rarely such a dative is arrogated by an attributive adjective (or even by a substantive, § 393): thus *Αἰόλος . . . φίλος ἀθανάτοισι θεοῖσιν* *Aeolus, dear to the immortal gods* κ 2.

#### THE DATIVE OF INTEREST

**377.** A dative of the Person Interested may be added to almost any sentence.

NOTE 1. — Observe that the dative often adds the idea of personal interest (Advantage or Disadvantage) to what might otherwise be expressed by a genitive. Thus, compare the following: *Δᾶρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο of Darius and Parysatis two children were born* (§ 365) *Χη. Α. 1, 1, 1. ἦσαν Κροίσῳ δύο παῖδες Croesus was blessed with two children* (§ 379) *Hdt. 1, 34. Δαναῶν ἀπὸ λοιγὸν ἀμῦναι to keep destruction away from the Danaans* Π 75. *Δαναοῖσι . . . λοιγὸν ἀμῦνον relieve the Danaans of the pestilence* A 456. *So δέξασθαι τὸ σκῆπτρον he received the scepter at his hands* B 186.

NOTE 2. — It is convenient to subdivide the dative of Interest into "Advantage or Disadvantage" (§ 378), "Possession" (§ 379), "Agent" (§ 380), "Reference" (§ 382), and the "Ethical" dative (§ 381), but it must be remembered that no hard and fast lines can be drawn between these various uses (§ 324, 3). Thus, in *διαμένει ἔτι καὶ νῦν τοῖς βασιλεῦσι ἡ πολυδωριά* *the custom of giving costly gifts lasts even to this day for the kings*; the dative of Interest (*βασιλεῦσι*) may be explained as dative of Advantage, Possession, or Reference.

**378. Dative of Advantage or Disadvantage.** — The dative of interest may imply Advantage or Disadvantage: thus *πᾶς ἀνὴρ αὐτῷ πονεῖ every man labors for himself* S. *Aj.* 1366. *οἱ τὸ πᾶγχρῦσον δέρος Περίᾳ μετήλθον who went to fetch the golden fleece for Pelias* E. *Med.* 6. *στεφανοῦσθαι πάντας τῷ θεῷ all to be crowned in honor of the god* *Χη. Hell.* 4, 3, 21. *Δαναοῖσι ἀεικέα λοιγὸν ἀμῦνον ward off vile pestilence from the Danaans* A 456. (So with *ἀμῦνω* alone: *τῇ πόλει . . . ἀμύνειν καὶ θεοῖς to defend the State*

and gods Ar. *Eq.* 577.) τοὺς Θρᾶκας τοὺς τῷ Δημοσθένει ὑστερήσαντας *the Thracians who came too late for* (i.e. to the disadvantage of) *Demosthenes* Th. 7, 29.

**379. Dative of Possession.** — The dative of interest (or advantage) is used with verbs like εἰμί *am*, or γίγνομαι *become*, to denote possession (cf. in Latin *est mihi filius*): thus ἦσαν Κροίσῳ δύο παῖδες *Croesus had two children* Hdt. 1, 34. εἰσὶν ἐμοὶ ἐκεῖ ξένοι *I (luckily) have friends there* Pl. *Crit.* 45 c. Οὗτις ἐμοὶ γ' ὄνομα *Noman is my name* ι 366.

**380. Dative of Agent.** — The dative of interest with the perfect or pluperfect passive, or with the verbal in -τέος (§ 666), comes even to denote regularly the Agent: thus πάνθ' ἡμῖν πεποιήται *everything has been done by us* Xn. A. 1, 8, 12. τοσαῦτά μοι εἰρήσθω *let this much have been said by me* Lys. 24, 4. ἡμῖν . . . πάντα ποιητέα (sc. ἐστί) *everything must be done by us* Xn. A. 3, 1, 35.

**381. The Ethical (or Emotional) Dative.** — The dative of a personal pronoun is often used to denote a lively or emotional interest which a person may have in something: thus καὶ μοι μὴ θορυβήσετε *and do not, I beg you, make any uproar* Pl. *Ap.* 20 e. Ἄρταφέρνης ὑμῖν Ἵστάσπεός ἐστι παῖς *now Artaphernes, you must know, is the son of Hystaspes* Hdt. 5, 30. καὶ ὁ ἀνὴρ σοι ὁ νεανίας ἐκεῖνος προελθὼν τοῦ λοχαγοῦ πρότερος ἐπορεύετο *and, would you believe it, that young fellow stepped out in front, and marched in advance of the captain!* Xn. *Cy.* 2, 2, 7.

**382. Dative of Reference.** — Datives expressing a remote interest (or merely a point of view) are conveniently classed as datives of Reference: thus σφῶν μὲν ἐντολῇ

Διὸς ἔχει τέλος δὴ *the command of Zeus so far as touches you twain, has its end* Aesch. *Pr.* 12. Σωκράτης ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει *Socrates seemed to be deserving of honor from* (lit. *in reference to*) *the State* Xn. *Mem.* 1, 2, 62. ὄλωλεν ὡς ὄλωλεν τοῖσιν εἰδόσιν *he's dead—as dead may be—for those who know* E. *I.T.* 575. So in the idiomatic expressions like εἰ καὶ ἐκείνῳ βουλομένῳ ταῦτ' ἐστί *if this is agreeable to him also* (lit. *to him wishing*) Xn. *Hell.* 4, 1, 11. Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἴόνιον κόλπον *Epidamnus is a city on the right as one sails* (lit. *to, or with reference to, one sailing*) *into the Ionian Gulf* Th. 1, 24. So ὡς συνελόντι εἰπεῖν *to speak briefly* (lit. *to speak from the point of view of one who has condensed the matter*) Xn. *A.* 3, 1, 38.

NOTE.—No hard and fast line can be drawn between the dative of Reference and the dative of Advantage or Disadvantage, for a good many datives can be referred to either class.

## B. THE LOCATIVE DATIVE

**383.** As the heir to most of the functions of an earlier locative case (§ 323) the dative is used in expressions of place and time.

**384. Dative of Place.**—The dative (in prose regularly with the help of a preposition) is used to denote the place *where* (cf. § 384 a): thus ἐν τῇ πόλει *in the city*.

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**384 a.** In Homer (and sometimes in other poets) the dative of place without a preposition is freely used: thus τόξ' ὤμοισιν ἔχων *with the bow on his shoulder* A 45. εἶδε μυχῷ κλισίῃς *he slept in a corner of the tent* I 663. πεδίῳ πέσε *he fell in the plain* E 82. ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θῦμῳ *but it pleased not Agamemnon in his heart* A 24. δο κράτος ἔσκε μέγιστον πᾶσι Κυκλώεσσι *whose power was the greatest among all the Cyclopes* α 71. οὐτιδανοῖσι ἀνάσσεις *you are lord among nobodies* A 231. *ναλεῖν δρεσι* *to dwell in the mountains* S. *OT.* 1451.

**385. Dative of Time.** — The dative (often with the help of a preposition) is used to denote time *when* (cf. § 383): thus τῆ ὑστεραίᾳ *on the following (day)*, τετάρτῳ ἔτει *the fourth year*, μιᾷ νυκτί *on one night*, ἐν τῷ αὐτῷ χειμῶνι *the same winter* Th. 2, 34.

### C. THE INSTRUMENTAL DATIVE

**386.** The dative performs also the duties (in expressing means, manner, cause, accompaniment) of the earlier instrumental case which it has absorbed (§ 323).

**387. Dative of Means.** — The dative may denote the Means or Instrument: thus λίθοις ἔβαλλον *they pelted (them) with stones* Xn. A. 5, 4, 23. ἔησι τῆ ἀξίνῃ *he threw the axe (lit. with the axe)* Xn. A. 1, 5, 12. γνωσθέντες τῆ σκευῇ τῶν ὀπλῶν *known by the make of their weapons* Th. 1, 8.

NOTE. — The verb χρῶμαι *use* (i.e. *serve one's self with*) regularly takes the dative of Means: thus λόγῳ χρῶνται *they use reason* Xn. Mem. 3, 3, 11.

**388. Dative of Degree of Difference.** — The dative of means with comparatives and expressions implying comparison (sometimes also with superlatives) denotes the Degree of Difference: thus τῆ κεφαλῇ μείζω *taller by a (lit. the) head* Pl. Phaed. 100 e. οὐ πολλαῖς ἡμέραις ὑστερον *not many days later (lit. later by not many days)* Xn. Hell. 1, 1, 1. πόλι λογίμῳ ἢ Ἐλλάς γέγονε ἀσθενεστέρη *Greece has become weaker by one famous city* Hdt. 6, 106. δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμίῳ ναυμαχίᾳ *ten years before the sea fight at Salamis* Pl. Leg. 698 c. πολλῷ πλείστοι *by far the most* Hdt. 5, 92, 5.

**389. Dative of Manner.** — The dative may denote Manner (sometimes with the help of a preposition): thus τούτῳ τῷ τρόπῳ ἐπορεύθησαν *in this manner they proceeded* Xn. A. 3, 4, 23. δρόμῳ ἔεντο ἐς τοὺς βαρβάρους *on the run they rushed against the barbarians* Hdt. 6, 112. So in several adverbial expressions like βίᾳ *with violence*, σιγῇ *in silence*, τῇ ἀληθείᾳ *in truth*, τῷ ὄντι *in reality*, λόγῳ *in word*, ἔργῳ *in deed*, τῇ ἐμῇ γνώμῃ *in my opinion*, ταύτῃ (sc. ὁδῷ) *in this way*.

**390. Dative of Respect.** — The dative of Manner or Means is sometimes used to show in what *respect* a thing is so (but this usage has been greatly encroached on by the accusative of specification, § 337): thus εὐρύτερος ὤμοισι *broader in shoulders* Γ 194. τῇ φωνῇ τραχύς *harsh in voice* Xn. A. 2, 6, 9. ἰσχύειν τοῖς σώμασι *to be strong in their bodies* (i.e. *with their bodies*) Xn. Mem. 2, 7, 7. ἐγὼ οὔτε ποσὶν εἰμι ταχύς οὔτε χερσὶν ἰσχυρός *I am neither swift of foot nor strong of arm* Xn. Cy. 2, 3, 6.

**391. Dative of Cause.** — The dative may be used to denote Cause: thus ῥίγῃ ἀπαλλύμεθα *we were dying of cold* Xn. A. 5, 8, 2. οὐδενὶ οὕτω χαίρεις ὡς φίλοις ἀγαθοῖς *you delight in nothing so much as in good friends* Xn. Mem. 2, 6, 35. χαλεπῶς φέρω τοῖς παροῦσι πράγμασι *I am distressed at the present circumstances* Xn. A. 1, 3, 3.

NOTE.—The dative usually denotes a more active or immediate cause than the genitive of cause (§ 366).

**392. Dative of Accompaniment or Association.** — The dative (often helped by a preposition) may be used with words denoting (or implying) accompaniment, association, or likeness: thus

1. **With Verbs.** — ἐνθάδ' ἰκάνεις νηί τε καὶ ἐτάροισι; *are you come hither with your ship and crew?* λ 161. σὺν νηί τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν ἐλθὼν *going with my ship and crew* ι 173. ἡμῖν ἐφείποντο οἱ πολέμοι καὶ ἰππικῶ καὶ πελταστικῶ *the enemy followed us with cavalry and pel-tasts* Χη. Α. 7, 6, 29. σὺν τῇ ἄλλῃ στρατιᾷ εἰς Ἀθήνας κατέπλευσε *with the remainder of his army he sailed to Athens* Χη. Hell. 1, 4, 10. ὠμίλειτην αὐτῷ *they associated with him* Χη. Mem. 1, 2, 39. ἀμφισβητοῦμεν ἀλλήλοις *we dispute with each other* Pl. Phaedr. 263 a. τῷ ἡγεμόνι . . . ἔπεισθαι *to follow the leader* Χη. Α. 1, 3, 17. ἀλλήλοις σπονδὰς ἐποίησαντο *they made a truce with each other* Χη. Hell. 3, 2, 20. ἐμαυτῇ διὰ λόγων ἀφικόμεν *I have been reasoning with myself* Ε. Med. 872. φιλοσόφῳ ἔοικας *you seem like a philosopher* Χη. Α. 2, 1, 13. The last example may also be explained as a true dative, § 376.

NOTE. — With words meaning *to fight* the simple dative means *to fight against*; the dative with σὺν *to fight on the side of*: thus Ἀθηναίοις μάχεσθαι *to fight against the Athenians*; σὺν Ἀθηναίοις μάχεσθαι *to fight on the side of the Athenians*.

2. **With Adjectives.** — ὅμοιος Ἀχιλλεῖ *like Achilles* Χη. Sym. 4, 6. χώρᾶν ὅμορον τῇ Λακεδαιμονίων *a land contiguous with that of the Lacedaemonians* Dem. 15, 22. κόμαι Χαρίτεσσιν ὁμοῖαι *hair like (that of) the Graces* (cf. § 717, 6) P 51. πολλοῖς εἰμι διάφορος *with many I'm at variance* Ε. Med. 579. So with ὁ αὐτός *the same*: τὸ αὐτὸ τῷ ἡλιθίῳ *the same thing as (lit. with) foolishness* Χη. Α. 2, 6, 22. ὀπλισμένοι ἦσαν τοῖς αὐτοῖς Κέρφ ὄπλοις *they were armed with the same weapons as (those of) Cyrus* (cf. § 717, 6) Χη. Cy. 7, 1, 2.

3. **With Adverbs.** — ἐπομένως τῷ νόμῳ *conformably to law* Pl. Leg. 844 e. σύμμιγα τῆσι γυναιξί *together with the women* Hdt. 6, 58. ἄμα τῇ ἡμέρᾳ *at daybreak* (lit.

along with the day). So with ὁμοῦ *together with*, ἐφεξῆς *next in order*.

NOTE.—As dative of accompaniment is probably to be explained the idiomatic use of the dative and αὐτός (§ 475, 3, note 2): as νέας τέσσαρας αὐτοῖσι τοῖς ἀνδράσι εἶλον *they took four ships men and all* (lit. *with the men themselves*) Hdt. 6, 93.

#### PARTICULAR USES OF THE DATIVE

**393. Dative with Substantives.**—The verbal idea in a verbal substantive sometimes makes it possible to construe a dative with it: thus τὴν τοῦ θεοῦ δόσιν ὑμῖν *Heaven's gift to you* (dative of the indirect object, § 375) Pl. *Ap.* 30 d. πεμφθέντα ταύρων πυρπνῶν ἐπιστάτην ζεύγλαισι *sent to master* (lit. *as master of*) *with the yoke* (dative of means, § 387) *the fiery bulls* E. *Med.* 478. κοινωῖα τοῖς ἀνδράσι *association with the men* (dative of association, § 392) Pl. *Rep.* 466 c.

**394. Dative with Compound Verbs.**—Many verbs compounded with ἐν, σύν, or with other prepositions which may be used with the dative (§ 395), are thus assisted in taking a dative which the verb of itself could not command: thus τοῖς ὄρκοις ἐμμένει ὁ δῆμος (= μένει ἐν τοῖς ὄρκοις, see § 398, note 1) *the people abides by its oaths* Xn. *Hell.* 2, 4, 43. συνεπολέμει Κύρῳ *he joined with Cyrus in making war* Xn. *A.* 1, 4, 2. . . . ὡς ἐπιβουλεύει αὐτῷ . . . *that he was plotting against him* Xn. *A.* 1, 1, 3. ἐπειδὴ προσβάλοιεν ἀλλήλοισι *when they attacked each other* Th. 1, 49. So likewise denominative verbs (§ 298, note) containing these prepositions: as ἐπιχειρῆσαι ἀλλήλοισι *to lay hands on each other* Th. 1, 49.

NOTE.—Such compound verbs as take the dative (§ 394) are enabled to do so usually by virtue of the meaning of the preposition alone, but sometimes apparently from the general meaning of the compound (compare the first two examples above with the fourth).



**395. Prepositions with the Dative.**— The use of the Locative Dative (of Place or Time, §§ 384, 385), and the Instrumental Dative (of Accompaniment, § 392), and rarely the True Dative (§ 374), is often made more definite by the help of prepositions. The prepositions *ἐν in*, and *σύν with*, are, from their meaning, used with the dative only. Other prepositions used sometimes with the dative are: *ἐπί upon*, *παρά beside*, *περί about*, *πρός at*, *ὑπό under*. For the details of their use see §§ 400–417.

#### PLACE AND TIME (SUMMARY)

**396. 1.** Place *at which* is expressed by the locative (§ 76, note) or locative dative (§ 384), the latter usually with a preposition: *Ἀθήνησι at Athens*, *ἐν τῇ πόλει in the city*.

2. Place *within which* is expressed by the partitive genitive (usually with a preposition or adverb, § 358): *τῆς δεξιᾶς on the right*, *διὰ πεδίου through the plain*.

3. Place *from which* is expressed by the genitive of separation (usually with a preposition, § 362): *ἐξ ἄστews from town*.

4. Place *towards* or *to which* is expressed by the accusative of limit of motion (in prose regularly with a preposition, § 339) *εἰς τὴν πόλιν into the city*.

**397. 1.** Time *at which* is expressed by the locative dative (§ 385): *τῇ τρίτῃ ἡμέρᾳ on the third day*.

2. Time *within which* is expressed by the partitive genitive (§ 359): *ἡμέρᾳς by day* (i.e. at some time within the day).

3. Time *during which* is expressed by the accusative (§ 338): *τὴν ἡμέρᾳν ταύτην during* (the whole of) *this day*.

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**395 a.** In poetry *ἀνά up(on)*, *ἀμφὶ about* (also in Herodotus), and *μετά with* are also found with the dative.

## PREPOSITIONS WITH THE CASES

**398.** The Prepositions were originally adverbs modifying the verb, and serving to define more clearly and exactly the adverbial uses of the cases (see § 398 a). They early came to be united with the verb (Composition, § 298), or to be used regularly with such cases as their meaning would allow; then by a sort of crystallization of their usage certain phrases were formed which came to have special or idiomatic meanings.

For the so-called “Improper Prepositions” see § 418.

NOTE 1. — The preposition in Greek has sometimes become attached to the verb where in English it would be rendered with the accompanying substantive: as *ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ* the barbarians encamped away from the Greek army Xn. A. 3, 4, 34.

NOTE 2. — Not infrequently the preposition is used both with the verb and with the substantive: as *πρὸς τὴν κώμην προσιώντες* coming forward to the village Xn. A. 3, 4, 33. *εἰς βᾶς εἰς πλοῖον* embarking in a ship Xn. A. 5, 7, 15. Thus the Greek could say *βαίνω εἰς τὴν πόλιν*, or *εἰς βαίνω τὴν πόλιν*, or *εἰς βαίνω εἰς τὴν πόλιν* go into the city, but the tendency was, wherever possible, to join the preposition with the verb.

NOTE 3. — Greek (like Latin) sometimes differs from English in the point of view from which it uses the cases and the accompanying preposition; especially words suggesting *motion* (although denoting *rest*) are often used with a case and preposition appropriate to motion (to or from), although not so rendered in English: thus *κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης* Artaxerxes was established in power Xn. A. 1, 1, 3. *τὴν πόλιν ἐξέλιπον . . . εἰς χωρίον ὄχυρόν* they abandoned the city (and went) into a stronghold Xn. A. 1, 2, 24. *οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον* the people in the market (lit. from the market) abandoned their wares, and fled Xn. A. 1, 2, 18. So with

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**398 a.** The adverbial use of the prepositions can be seen very clearly in Homer (see § 298 a), and in some phrases such as *πρὸς δέ* and *besides* (found even in Attic prose), *ἐν δέ* and *among* the number, *μετὰ δέ* and *afterwards*; so *περὶ* *exceedingly* in Homer is often an adverb.

corresponding adverbs: οὐ γὰρ εἶχον οἴκοθεν for *I had none* (that I could bring) *from home* Ar. Pax 522.

GENERAL VIEW OF THE PREPOSITIONS

**399. Summary of Usage.** — In Attic prose the prepositions are used as follows:

With the Accusative only: ἀνά, εἰς.

With the Genitive only: ἀντί, ἀπό, ἐξ, πρό.

With the Dative only: ἐν and σύν.

With the Accusative or Genitive: ἀμφί, διά, κατά, μετά, ὑπέρ.

With the Accusative, Genitive, or Dative: ἐπί, παρά, περί, πρὸς, ὑπό.

For the special functions of the cases which admit the aid of prepositions see §§ 346, 371, 395.

USE AND MEANINGS OF THE PREPOSITIONS

[In the following pages only the general facts about the meanings and uses of the prepositions (besides a few special phrases) are recorded; the exact details about each preposition are to be found in a lexicon.]

**400. ἀμφί** *about* (properly *on both sides of*, Latin *amb-*); see § 400 a.

1. WITH THE GENITIVE (in origin a Partitive Genitive of Place, § 358) *about, concerning* (rare in prose, περί being generally used instead) ἀμφὶ ὧν εἶχον διαφερόμενοι *quarreling about what they had* Xn. A. 4, 5, 17.

**399 a.** In poetry, ἀνά, ἀμφί, and μετά are also used with the dative; and ἀμφί is so used by Herodotus.

**400 a.** In Ionic and in poetry ἀμφί is used also with the (locative, § 384) dative, meaning *about*, and so *concerning, because of*: ἀμφ' ὤμοισιν ἔχει σάκος *he has his shield about his shoulders* Λ 527. ἀμφὶ δῖνας *about the eddies* E. I.T. 6. ἀμφ' ἐμολ στρένεις; *are you lamenting about me?* S. El. 1180.

2. WITH THE ACCUSATIVE (of Extent, § 338) *about*.

Place: τῶν ἀμφὶ Μίλητον στρατενομένων *of those engaged in military operations about Miletus* Xn. A. 1, 2, 3.

Time: ἀμφὶ μέσον ἡμέρας *about noon* Xn. A. 4, 4, 1.

Derived Meanings: ἀμφὶ τὰ πενήκοντα *about fifty* Xn. A. 2, 6, 15.

IN COMPOSITION: *about, on both sides of*

401. ἀνά *up* (opposed to κατά *down*); see § 401 a.

WITH THE ACCUSATIVE:

A. (of Extent, § 338) *up, along*.

Place: ἀνά τὸν ποταμόν *up the river* Hdt. 2, 96. ἀνά τὴν Ἑλλάδα *throughout Greece* Hdt. 6, 131.

Derived Meanings: ἀνά νύκτα *along (in) the night* Ξ 80. ἀνά πᾶσαν ἡμέραν *every day* Xn. Cy. 1, 2, 8.

B. (of Limit of Motion, § 339) *upon*.

Place: θῆκεν ἀνά μυρικήν *he put them up on a tamarisk bush* K 466.

Derived Meanings: ἀνά κράτος *up to (his) strength* (i.e. at full speed) Xn. A. 1, 10, 15. ἀνά ἑκατόν *up to a hundred* (i.e. by hundreds) Xn. A. 5, 4, 12.

IN COMPOSITION: *up, back, again*.

402. ἀντί *instead of, for*, originally *over against* (Latin *ante*) (but in this use it was supplanted by ἐναντίον).

1. WITH THE GENITIVE (in origin a Partitive Genitive of Place, § 358).

Derived Meanings only: τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι *to choose the lot with me instead of* (i.e. rather than) *that at home* Xn. A. 1, 7, 4. ἀνθ' ὧν εὖ ἔπαθον *in return for the favors I have received* Xn. A. 1, 3, 4. ἀντὶ ἡμέρης νύξ ἐγένετο *instead of day it became night* Hdt. 7, 37.

IN COMPOSITION: *against, instead, in return*.

401 a. In Epic and Lyric poetry ἀνά is sometimes found with the (locative) dative: as χρυσοῦ ἀν (§ 43, note 3) σκήπτρῳ *upon a golden staff* A 15.

**403. ἀπό** *from, away from* (Latin *ab*).

WITH THE GENITIVE (of Separation or Source, §§ 362, 365) only:

Place: ἀπὸ θαλάσσης μᾶλλον ᾤκίσθησαν *they were settled rather (at a distance) away from the sea* Th. 1, 7. λύντο δὲ τεύχε' ἀπ' ὤμων *and they stripped the armor from their shoulders* P 318. ἐθήρευεν ἀπὸ ἵππου *he used to hunt on horseback* (lit. *from a horse*, § 398, note 3) Xn. A. 1, 2, 7.

Time: ἀπὸ τούτου τοῦ χρόνου *from this time* Xn. A. 7, 5, 8.

Derived Meanings: of (remote) agency πλούσιον γίγνεσθαι ἀπὸ τῆς πόλεως *to get rich from the state* Dem. 24, 124. So, sometimes, in Thucydides: ἀπ' αὐτῶν *by them* Th. 1, 17.

IN COMPOSITION: *from, away from*.

**404. διὰ** *through* (cf. Latin *dis*).

1. WITH THE GENITIVE (originally the Partitive Genitive of Place, § 358) *through* (some part of):

Place: ἐξελαίνει διὰ Καππαδοκίας *he marched through Cappadocia* Xn. A. 1, 2, 20.

Time: διὰ νυκτός *through the night* Xn. A. 4, 6, 22.

Derived Meanings: δι' ἐτέων εἴκοσι *through* (i.e. at the end of) *twenty years* Hdt. 6, 118. ἔλεγε . . . δι' ἐρμηνέως *he spoke through an interpreter* Xn. A. 2, 3, 17. διὰ πολέμου αὐτοῖς ἰέναι *to go through war with them* (i.e. to act in a hostile way towards them); so διὰ φιλίας ἰέναι *to act in friendly fashion* Xn. A. 3, 2, 8. διὰ χειρὸς ἔχειν *to hold through* (the grasp of) *one's hand* (i.e. in one's power) Th. 2, 13. τὸν Κύρον διὰ στόματος εἶχον *they had* (the name of) *Cyrus on* (lit. *passing through*) *their lips* Xn. Cy. 1, 4, 25. διὰ τάχους *through speed* (i.e. *speedily*) Th. 2, 18.

2. WITH THE ACCUSATIVE (of Extent, § 338) *through, throughout*, more often *through* in the sense of *because of*.

Place and Time: βάν ῥ' ἴμεν . . . διὰ νύκτα μέλαιναν . . . διὰ τ' ἔντεα καὶ μέλαν αἷμα *they went on their way through the dark night and through the weapons and the black blood* K 297.

Cause: διὰ καῦμα *through* (i.e. on account of) *heat* Xn. A. 1, 7, 6. κακοὶ δοκοῦμεν εἶναι διὰ τοῦτον *we appear to be base through* (i.e. because of) *this man* Xn. A. 6, 6, 23.

IN COMPOSITION: *through, also apart* (cf. Latin *dis*).

**405.** εἰς (or ἐς, see § 405 a) *into, to* (for \*ἐνς: cf. § 47 and Latin *in* with the accusative).

WITH THE ACCUSATIVE (of Limit of Motion, § 339) only:

Place: διέβησαν ἐς Σικελίαν *they crossed over into Sicily* Th. 6, 2. So also with persons: εἰς ὑμᾶς εἰσιναί *to come into the midst of you* Pl. *Ap.* 17 c. ἐλθεῖν εἰς Ἀχιλλῆα *to come into the presence of Achilles* P 709.

Time: πρόπαν ἡμᾶρ ἐς ἡέλιον καταδύντα δαίνυντ' *all day long till setting sun they feasted* A 601. ἐς ἐμέ *to my time* Hdt. 1, 92. εἰς τὴν ὑστεραίαν οὐχ ἦκεν *he didn't come the following day* (§ 298, note 3).

Derived Meanings: εἰς τετρακοσίους *up to the number of four hundred* Xn. *A.* 3, 3, 6. εἰς ζώνην δεδομένοι *given for girdle-money* Xn. *A.* 1, 4, 9. ἐς τέλος *finally* (§ 298, note 3).

IN COMPOSITION: *in, into, to.*

**406.** ἐν *in* (Latin *en-do, in*).

WITH THE (LOCATIVE, § 384) DATIVE only:

Place: ἐν Σπάρτῃ *in Sparta* Th. 1, 128. ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες *the Greeks were naturally in much perplexity* Xn. *A.* 3, 1, 2. ἐν ἐμοί *in me* (i.e. in my power) Dem. 18, 193. ἐν τοῖς φίλοις *in* (i.e. among) *their friends* Xn. *A.* 5, 4, 32. ἐν τοῖς ὅπλοις *in* (i.e. under) *arms* Xn. *A.* 4, 3, 7.

Time: ἐν πέντε ἡμέραις *in five days* Xn. *Mem.* 3, 13, 5. ἐν ταῖς σπονδαῖς *in* (the time of) *the truce* Xn. *A.* 3, 1, 1.

IN COMPOSITION: *in, on.*

**407.** ἐξ (before consonants ἐκ, § 47) *out of, from.*

WITH THE GENITIVE (of Separation or Source, §§ 362, 365) only:

Place: ἐκ Πύλου ἐλθὼν *going out from Pylos* A 269.

Time: ἐκ παιδός *from a child* (i.e. since childhood) Xn. *Cy.* 5, 1, 2. ἐκ τοῦ ἀρίστου *from breakfast* (i.e. directly after breakfast) Xn. *A.* 4, 6, 21.

**405 a.** In the earlier Attic prose ἐς is more common than εἰς; Herodotus regularly uses ἐς; the poets use either form at pleasure.

**406 a.** Homeric and poetical forms are ἐνί (the older form of ἐν, cf. *πρωτί*, § 414 a), and (possibly) ἐνί.

Of Source: *καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἐστὶν for a dream, too, is from Zeus A 63.* So sometimes of the (remote) agent (§ 372): *ἐκ βασιλείως δεδομένην given from (i.e. by) the King Xn. A. 1, 1, 6.*

Phrases: *ἐκ δεξιῶς on (lit. from, § 398, note 3) the right, ἐκ πολλοῦ at (lit. from, § 398, note 3) a great distance, ἐξ ἴσου on an equality.*

IN COMPOSITION: *out of, from, out.*

#### 408. ἐπι upon.

1. WITH THE GENITIVE (Partitive Genitive of Place, § 358, or Time, § 359) *upon* (some part of):

Place: *παρελαύνων ἐφ' ἄρματος riding by (seated) on a chariot Xn. A. 1, 2, 16. ἐπὶ τοῦ εὐωνύμου (sc. κέρως) on the left wing Xn. A. 1, 8, 9.* With words denoting motion, *toward* (some part of), *in the direction of*: *ἀπιέουα . . . ἐπὶ Ἴωνίᾳ to be going away toward Ionia Xn. A. 2, 1, 3.*

Time: *ἐπ' εἰρήνης in time of peace B 797. ἐπὶ τῶν ἡμετέρων προγόνων in the time of our forefathers Xn. Cy. 1, 6, 31.*

Derived Meanings: *ἐπ' ὀλίγων τεταγμένοι draun up a few deer Xn. A. 4, 8, 11.*

2. WITH THE (Locative, § 384) DATIVE *upon, at* (rarely perhaps with the True Dative (§ 374) *toward, against*), *αὐτοῦ μὲν' ἐπὶ πύργῳ stay here upon the tower (i.e. at this place, cf. § 408, 1) Z 431. ἔστι . . . βασιλεία . . . ἐπὶ ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ there is a palace at the source of the Marsyas river Xn. A. 1, 2, 8. ἐπὶ τῇ θαλάττῃ at the sea-shore Xn. A. 1, 4, 1.*

Derived Meanings: *ἐπὶ τῷ ἀδελφῷ in the power of his brother Xn. A. 1, 1, 4. τὸ ἐπὶ τούτῳ the thing (next) upon (i.e. immediately following) this Pl. Ap. 27 b. ἐπὶ τούτοις . . . ὁμόσας having given an oath upon these terms Xn. A. 3, 2, 4. (So often ἐφ' ᾧ, ἐφ' ᾧτε on condition that, § 596), ἔλαβον τῆς ζώνης τὸν Ὀρόνταν ἐπὶ θανάτῳ they seized Orontas by the girdle upon (determination of) his death (i.e. as a sign of condemnation) Xn. A. 1, 6, 10. ἐπὶ τίνι μέγα φρονεῖς; on what do you pride yourself? Xn. Sym. 3, 8.*

In expressions like *ᾤρσεν ἐπ' Ἀργείοισι he roused him against the Argives M 293*, the dative seems to be in origin a True Dative (§ 374).

3. WITH THE ACCUSATIVE (of Extent, § 338) *upon* (or of Limit of Motion, § 339) *toward, ὁράων ἐπ' ἀπείρονα πόντον gazing over the*

boundless deep A 350. ἦλθε θοᾶς ἐπὶ νῆας *he came to the swift ships*  
 A 12. ἐπὶ τὸν ἵππον ἀναβάς *mounting upon his horse* Xn. A. 1, 8, 3.  
 ἐπὶ βασιλέᾳ ἰέναι *to be going toward (i.e. against) the king* Xn. A. 1,  
 3, 1. ἐξέρχονται δὲ ἐπὶ τὴν θήρᾱν *and they go forth to (i.e. for) the*  
*hunt* Xn. Cy. 1, 2, 11. ἐπὶ πολὺ *to a great extent* Th. 1, 6.

IN COMPOSITION: *upon (after), over, against.*

**409. κατὰ** *down* (opposed to ἀνά *up*).

1. WITH THE GENITIVE:

A. (of Separation, § 362) *down from*.

Place: ὄχοντο κατὰ τῶν πετρῶν φερόμενοι *they were gone headlong*  
*down (from) the cliffs* Xn. A. 4, 7, 14. So κατ' ἄκρης *from the top*  
*down (i.e. completely)* N 772. κατὰ νότου *in (lit. down from) the*  
*rear* Th. 4, 33.

B. (Partitive Genitive of Place) *down underneath* some part of,  
*down over* some part of, (*down*) *against* a person (cf. § 370). κατὰ  
 χθοῶς ὄμματα πηξῆς *fixing his eyes upon (a part of) the ground* Γ 217.  
 κατὰ γῆς ὄργυιᾶς γενέσθαι *to be (buried) fathoms beneath (a part of)*  
*the earth* Xn. A. 7, 1, 30.

Derived Meanings: κατ' ἐμαντοῦ ἐρεῖν *to be intending to speak*  
*against myself* (cf. § 370) Pl. Ap. 37 b.

2. WITH THE ACCUSATIVE (of Extent, § 333) *down over, down*  
*along* (or of Limit of Motion, § 339), *down to*.

Place: κατὰ ῥόον *down stream* Hdt. 2, 96. κατὰ πᾶσαν τὴν γῆν  
 (down) *along over the entire land* Hdt. 3, 109. κατὰ γῆν καὶ κατὰ  
 θάλατταν *along over (i.e. by) land and sea* Xn. A. 3, 2, 13. τὸ καθ'  
 αὐτοῦς *the part along by (i.e. opposite) themselves*.

Time: κατ' ἐκείνον τὸν χρόνον *along (i.e. at) that time* Th. 1, 139  
 οἱ καθ' ἡμᾶς *those along (at) our time (i.e. our contemporaries)*.

Derived Meanings: κατὰ πρῆξιν *on business* γ 72. κατὰ φιλίᾱν  
*for friendship* Th. 1, 60. κατὰ τὸν αὐτὸν τρόπον *according to the*  
*same fashion* Xn. Cy. 8, 2, 5. κατὰ κράτος *down to (the limit of)*  
*strength (i.e. at full speed: cf. ἀνὰ κράτος, § 401)* Xn. A. 1, 8, 19.  
 κατὰ τὸν νόμον *according to law* Xn. Hell. 1, 7, 5.

IN COMPOSITION: *down, against* (cf. § 370).



**410. μετά** *amid, among* (and so often *close to, close upon*).

1. WITH THE (Partitive, § 354) GENITIVE (probably originally of Place) *among, in company with*: *μετὰ Βοιωτῶν ἐμάχοντο* they fought among the Boeotians N 700. *κοινῇ μετὰ σοῦ* in common along with you Pl. Crit. 46 d. *μετὰ πολλῶν δακρῶν* amid (i.e. with) many tears Pl. Ap. 34 c.

2. WITH THE ACCUSATIVE (of Limit of Motion, § 339) *into the midst of, and so, more frequently, close upon, close after, after*: *ἴκοντο μετὰ Τρῶας καὶ Ἀχαιοῦς* they came into the midst of the Trojans and the Achaeans Γ 264. *βῆ δὲ μετ' ἄλλους* and he went among (i.e. close after, in pursuit of) others Δ 292. *κάλλιστος μετὰ Πηλεΐωνα* most beautiful next (after) Peleus' son B 674. So often *μετὰ ταῦτα* (close) *after this*.

IN COMPOSITION: *with* (of sharing), *among, after* (in quest of). Often it denotes *change* (of state or position): as *μεταβαίνω* go to a new place, *μετανοῶ* (-έω) change one's mind, repent.

**411. παρά** *beside*.

1. WITH THE GENITIVE (of Separation, § 362, or Source, § 365) *from beside, from the side of*: *παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπήλθον* from beside the king many came away to Cyrus Xn. A. 1, 9, 29. *φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ* drawing his sharp sword from beside his thigh A 190. *παρ' Αἰγυπτίων μεμαθηκέναι* to have learned from the Egyptians Hdt. 2, 104. So of the remote agent (§ 372): *παρὰ πάντων ὁμολογεῖται* it is agreed on the part of all Xn. A. 1, 9, 1.

2. WITH THE (Locative, § 384) DATIVE *at the side of, at, with*.

Place: *ἡμένη* . . . *παρὰ πατρὶ γέροντι* sitting beside her aged father A 358. *τὰ παρὰ θαλάττη χωρία* the places beside the sea Xn. A. 7, 2, 25.

Derived Meanings: *ἐστρατήγει παρὰ Κύρῳ* he was general beside (i.e. under) Cyrus Xn. A. 1, 4, 3.

**410 a.** In Epic (and rarely in other) poetry *μετά* is found with the (Locative, § 384) dative: as *θεὸς ἔσκει μετ' ἀνδράσι* he was a god among men Ω 258.

## 3. WITH THE ACCUSATIVE :

A. (of Limit of Motion, § 339) *to the side of* (usually of persons) : πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς *he sent the peltasts to* (the side of) *Xenophon Xn. A. 4, 3, 27.*

B. (of Extent, § 338) *along beside, alongside of.*

Place: βῆ . . . παρὰ θίνα *he went along beside the shore* A 34. ἦν παρὰ τὴν ὁδὸν κρήνη *there was a spring alongside the road* Xn. A. 1, 2, 13.

Time: παρὰ πάντα μοι τὸν χρόνον προσῆει *along* (i.e. during) *all the time he used to come in to see me* Pl. Phaed. 116 d.

Derived Meanings: So in phrases like παρ' οὐδέν (lit. *alongside of nothing, i.e.*) *of no account*, παρὰ μικρόν (lit. *alongside of little, i.e.*) *nearly, almost, slightly.*

Often the idea of passing *alongside* suggests passing *beyond*; so παρὰ often means *beyond, contrary to*: as often παρὰ τὸν νόμον *contrary to law*, παρὰ τὴν δόξαν *contrary to expectation*, etc.

IN COMPOSITION: *beside, along by, beyond.*

412. περὶ *about, round about* (properly on all sides of, cf. ἀμφί, § 400).

## 1. WITH THE GENITIVE :

A. (Partitive Genitive of Place, § 358) *about* (some part of) : περὶ σπέεος *round about* (a part of) *the cave* ε 68.

More often in the derived meaning of *about, concerning*: περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα *we shall fight about your goodly possessions* Xn. A. 2, 1, 12. εἴ τις περὶ τῶν τοιούτων σοφός ἐστι *if anybody is wise about such matters* Pl. Ap. 19 c.

B. (of Separation, § 362) *all about, surpassing, more than*: περὶ πάντων ἔμμεναι ἄλλων *to be superior to all others* A 287. So often in prose in phrases like περὶ πολλοῦ ποιέσθαι *to regard as of great importance* (lit. *more than much*), περὶ οὐδενὸς ποιέσθαι *to regard as of no importance*, περὶ παντὸς ποιέσθαι *to regard as of all possible importance* (as Xn. Cy. 1, 4, 1).

2. WITH THE (Locative, § 384) DATIVE *about* (not frequent in Attic prose): ἔχοντες . . . στρεπτοὺς περὶ τοῖς τραχήλοις *with necklaces*

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412 a. For περὶ *exceedingly* as an adverb, see § 398 a.

about their necks Xn. A. 1, 5, 8. *δεδιότες περὶ τῷ χωρίῳ* being alarmed about the place Th. 1, 60.

3. WITH THE ACCUSATIVE (of Extent, § 338) round about, about.

Place: *ἀπέστειλαν τὰς ἑκατὸν ναῦς περὶ Πελοπόννησον* they sent off the hundred ships around the Peloponnesus Th. 2, 23. *περὶ Ἑλλάσποντον ὧν* being about (i.e. in the neighborhood of) the Hellespont Dem. 8, 3. *τοὺς περὶ αὐτὸν Πέρσας* the Persians about him Xn. A. 1, 5, 8.

Time: *περὶ τούτους τοὺς χρόνους* about these times Th. 3, 89.

Derived Meanings: *αἰεὶ περὶ κείνον ὄϊζυε* be ever troubled about him Γ 408. *περὶ θεοὺς μὴ σωφρονεῖν* not to be sober-minded about the gods Xn. Mem. 1, 1, 20.

IN COMPOSITION: around, surpassing (sometimes = Latin *per-*).

413. *πρὸ* before (Latin *præ*).

WITH THE GENITIVE (of Separation, § 362) only:

Place: *πρὸ τῶν πυλῶν* out in front of the gates Xn. *Heil.* 2, 4, 34.

Time: *πρὸ τῆς μάχης* before the battle Xn. A. 1, 7, 13.

Derived Meanings: *πρὸ ὑμῶν ἀγρυπνήσαντα* watching in your behalf (i.e. in front of you as a protection), *τὸν δὲ πρὸ δέκα μινῶν ἐλοίμην ἄν* another I would choose rather than ten minae Xn. Mem. 2, 5, 3.

IN COMPOSITION: before (so sometimes in defense of), forward, forth.

414. *πρὸς* at, by, toward (properly in front of).

1. WITH THE GENITIVE (the Partitive Genitive of Place, § 358) in front of (some part of), toward, over against: *τὸ πρὸς ἑσπερᾶς τεῖχος* the wall in front of (i.e. toward) the west Xn. *Hell.* 4, 4, 18. *τὰ ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ* with the pack animals on the side toward the river Xn. A. 2, 2, 4. *πρὸς τῶν Καρδούχων ἵεναι* to go in the direction of the Carduchi Xn. A. 4, 3, 26. So by extension *πρὸς πατρός* on the father's side Hdt. 7, 99. *οὐκ ἦν πρὸς τοῦ Κύρου τρόπου* it was not in keeping with Cyrus' character Xn. A. 1, 2, 11. *πρὸς θεῶν* in the sight of the gods, with words of swearing. So sometimes of the remote agent (§ 272): *ὁμολογείται πρὸς πάντων* he is acknowledged on the part of all people Xn. A. 1, 9, 20. (Some of these genitives may be explained as Genitives of Separation, § 362.)

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414 a. Homer has also *προτι* (another form of *πρὸς*) and *ποτι* = *πρὸς*.

2. WITH THE (Locative, § 384) DATIVE *at*: τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ *with the right of the wing (resting) on the Euphrates river* Xn. A. 1, 8, 4. So, figuratively, πρὸς τούτοις *besides this* (as Xn. Cy. 1, 2, 8).

3. WITH THE ACCUSATIVE (of Limit of Motion, § 339) *to, toward* (properly to a position in front of):

Place: ἰπεχώρησαν πρὸς τὸν λόφον *they retreated toward the hill* Th. 4, 44. πρὸς βορρᾶν *toward the north* Th. 6, 2. So often of persons: ἔρχονται πρὸς ἡμᾶς *they come to us* Xn. A. 5, 7, 20. ἰέναι πρὸς τοὺς πολεμίους *to go toward (i.e. against) the enemy* Xn. A. 2, 6, 10. διαβάλλει Κύρον πρὸς τὸν ἀδελφόν *he slandered Cyrus to his brother* Xn. A. 1, 1, 3. So often of feeling toward: ἀθμῶσι πρὸς τὴν ἕξοδον *they feel discouraged in regard to the expedition* Xn. A. 7, 1, 9.

Derived Meanings: Often πρὸς ταῦτα *in view of this*, πρὸς χάριν *in view of favor* (i.e. with a view to please), πρὸς βίαν *with (a view to) violence*, etc.

IN COMPOSITION: *to, toward, in addition.*

415. σύν (also ξύν, cf. Lat. *cum*) *with, in company with*; see § 415 a.

WITH THE DATIVE (of Accompaniment, § 392) only: βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται *the King is advancing with a great army* Xn. A. 1, 8, 1. σὺν θεοῖς *with (the help of) the gods* Xn. Cy. 6, 4, 19. σὺν τῷ νόμῳ *(in accordance) with the law* Xn. Cy. 1, 3, 17.

IN COMPOSITION: *with, together.*

416. ὑπέρ *over* (Latin *super*).

1. WITH THE GENITIVE (Partitive Genitive of Place, § 358) *over* (some part of), *above*: ὑπὲρ τῆς κώμης γήλοφος ἦν *above the village was a hill* Xn. A. 1, 10, 12. στή δ' ἄρ' ὑπὲρ κεφαλῆς *and it stood over his head* (cf. § 358 a, 3d example) B 20.

Derived Meanings: From fighting *over* comes the derived meaning *in behalf of, on account of*. πονεῖν ὑπὲρ σοῦ *to toil in behalf of you* Xn. A. 7, 3, 31. ὑπὲρ τῆς ἐλευθερίας ὑμᾶς εὐδαιμονίζω *I congratulate you on account of your freedom* Xn. A. 1, 7, 3. (Later, sometimes, the meaning *in behalf of* comes to mean little more than *about, concerning*.)

415 a. The form ξύν occurs in the older Attic writers; the poets use either form; elsewhere σύν is regularly found.

2. WITH THE ACCUSATIVE (of Extent, § 338) *over, beyond*: ὑπὲρ οὐδὸν ἐβήσето he stepped over the threshold η 135. τοῖς ὑπὲρ Ἑλλάσποντον οἰκοῦσι with those who dwell beyond the Hellespont Xn. A. 1, 1, 9. ὑπὲρ δύναμιν beyond one's ability.

IN COMPOSITION: *over, beyond, in behalf of*.

417. ὑπὸ under (Latin *sub*).

1. WITH THE GENITIVE:

A. (of Separation, § 362) *from under*: ὑπ' ἀπήνης ἡμίονους ἔλυον they loosed the mules from under the wagon η 5.

B. (Partitive Genitive of Place, § 358) *under*.

Place: *under* some part of, τὰ ὑπὸ γῆς things under the earth Pl. Ap. 18 b. ξιφίδια ὑπὸ μάλης ἔχοντας with daggers under their arms Xn. Hell. 2, 3, 23. νύμφᾶς . . . δαίδων ὑπο λαμπομενάων ἡγίνεον ἀνὰ ἄστρῳ under (the light of) torches they were leading the brides through the city Σ 492.

Agent: from such examples as the last came the regular usage of ὑπὸ with the genitive to denote the Agent (§ 372), i.e. the person (or thing) under whose influence an action takes place: πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν being hard pressed by his political opponents at home Xn. A. 1, 1, 10. εὖ ἔπαθον ὑπ' ἐκείνου I was well treated by him Xn. A. 1, 3, 4. So not infrequently of things παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα we should utterly perish by starvation Xn. A. 2, 2, 11.

2. WITH THE (Locative, § 384) DATIVE *under, beneath*.

Place: εἶχον δὲ τὰ δρέπανα . . . ὑπὸ τοῖς δίφροις they had their scythes beneath the chariot boxes Xn. A. 1, 8, 10. ὑπὸ τῇ ἀκροπόλει at the foot of the acropolis Xn. A. 1, 2, 8.

Derived Meanings (chiefly poetic): οἱ . . . ὑπὸ βασιλεῖ ὄντες those under the power of the King Xn. Cy. 8, 1, 6. ἐμῶ ὑπὸ δουρὶ δαμέντα subdued beneath my spear E 653.

3. WITH THE ACCUSATIVE:

A. (of Limit of Motion, § 339) *to a position under*.

Place: αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλμόν somebody hit him with a javelin under the eye Xn. A. 1, 8, 27.

Time: ὑπὸ νύκτα toward (i.e. just before) night (cf. Latin *sub noctem*).

B. (of Extent, § 338) *along under*.

Place: ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον *a spur of the mountain, along under which was the descent into the plain* Xn. A. 3, 4, 37. ἐν ταῖς ὑπὸ τὸ ὄρος κώμαις *in the villages along at the foot of the mountain* Xn. A. 7, 4, 5.

Time: ὑπὸ τὴν παροχομένην νύκτα *along under* (i.e. during) *the past night* Hdt. 9, 58.

IN COMPOSITION: *under, underhandedly, gradually, slightly* (cf. Latin *sub*).

### IMPROPER PREPOSITIONS

**418.** Properly the term preposition is applied only to those (earlier) adverbs which can be compounded with a verb into a single word (§ 298), but there are also other adverbs (of varying origin) which, for one reason or another, are regularly found in company with certain cases (mostly the genitive); to these, as a class, is given the name of Improper Prepositions (cf. § 362, 3). The most important of these are: ἀνευ *without*, ἀντίον and ἐναντίον *opposite*, ἐκτός and ἔξω *outside*, ἐντός and εἰσω *inside*, ἐγγύς and πλησίον *near*, ἄχρι and μέχρι *until*, μεταξύ *between*, πέραν *across*, πλὴν *except*, ἔνεκα *on account of*, ἔμπροσθεν *in front of*, ὀπισθεν *behind*, χάριν *for the sake of*, δίκην *in the manner of*, like, λάθρᾳ *without the knowledge of*, ἅμα *along with*, ὡς *to*, and others (cf. § 418 a).

Of these, all except ἅμα and ὡς are used with the genitive. ἅμα is used with the dative (of Accompaniment, § 392) and ὡς with the accusative (of Limit of Motion, § 339) of names of persons only: as ὡς βασιλείᾳ *to the King*.

NOTE.—The genitives used with the improper prepositions are of various sorts. For example, ἀνευ is used with the Genitive of Separation (§ 362), ἐγγύς with the Partitive Genitive of Place (§ 358), and χάριν with the Descriptive Genitive (§ 352).

**418 a.** The following improper prepositions are seldom used except in poetry: ἀγχοῦ *near*, ἀτερ *without*, δέμας *in the form of*, like (cf. δίκην, § 418), δίχα *apart from*, ἐκάς *far from*, ἔκῃ *on account of*, ἐνερθε(ν) *beneath*, νόσφι(ν) *away from*, πάρος *before*, τῆλε *far off from*, and μέγα, μέγα or σύμμεγα (in Herodotus) *along with*. The last three are used with the dative (cf. § 392, 3); all the rest with the genitive.

## SYNTAX OF ADJECTIVES

**419.** Adjectives are used to modify substantives (including words used substantively) and substantive pronouns.

## AGREEMENT OF ADJECTIVES

**420.** Adjectives (including participles, adjective pronouns, and the definite article, § 443 ff.) agree in gender, number, and case, with the substantives which they modify: thus *ἄνθρωπος σοφός* a wise man, *ἄνδρὸς σοφοῦ* of a wise man, *ἄνδράσι σοφοῖς* to wise men, *ὁ παρῶν καιρὸς* the present occasion, *οὗτος ὁ ἄνθρωπος* this man, *ὁ αὐτὸς ἄνθρωπος* the same man.

NOTE. — Since an adjective may be equivalent to the genitive case of a substantive, it sometimes happens that an adjective is followed by a genitive case in apposition (§ 317) with the substantive implied in it: as *Ἄθηναϊος ὢν πόλεως τῆς μεγίστης* being a man of Athens, a city the greatest Pl. Ap. 29 d.

**421.** A predicate adjective belonging to two or more substantives is usually plural (or dual), or it may agree with one (usually the nearer) and be understood with the rest: as *αἰεὶ γὰρ τοι ἔρις τε φίλη, πολέμοι τε μάχαι τε* for always strife, and wars, and battles, are dear to you A 177. For examples of the plural see § 422 below.

**422.** A predicate adjective belonging to substantives of different gender is commonly masculine if the substantives are felt to denote persons, and neuter if they are felt to denote things: thus *ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφούς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους* when he saw that both his father and mother and brother and his own wife had been made captives Xn. Cy. 3,

1, 7. ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι  
*Fortune and Philip were masters of the deeds* Aeschin. 2,  
 118. ἔχω αὐτῶν καὶ τέκνα καὶ γυναῖκας . . . φρουρού-  
 μενα *I have their wives and children safely guarded* (i.e. as  
 chattels) Xn. A. 1, 4, 8.

**423.** A predicate adjective may be used substantively (§ 424), and is then neuter, although the subject may be masculine or feminine (cf. § 422): thus *τερπνὸν . . . τράπεζα πλήρης* a thing of joy is a well-filled board E. Hipp. 109. *γυνή δὲ θῆλυ καὶ δακρύοις ἔφῶ* but woman is a feminine thing and prone to tears E. Med. 928. So often the neuter τί: as *τί ἦν τὰ λεχθέντα* what was the conversation? (lit. the things said were what?) Pl. Phaed. 58 c.

NOTE. — In tragedy when a woman speaks of herself in the plural (§ 495, note) she regularly uses the masculine form of the participle: thus *ἀρκοῦμεν ἡμεῖς οἱ προθνήσκοντες σέθεν* sufficient am I (i.e. Alcestis) who am dying in your stead E. Alc. 383.

**424. Adjectives Used Substantively.** — The substantive which an adjective modifies is often omitted when it is a common word like *man, woman, child, thing, land, road, day, hand, etc.*, which can be readily understood. The adjective alone then acquires the force of a substantive: thus *ὁ σοφός* the wise man (sc. ἄνθρωπος), *ἡ καλή* the beautiful woman (sc. γυνή), *ἀγαθόν* a good thing (sc. πρᾶγμα), *οἱ πολλοί* the many (sc. ἄνθρωποι), *ὁ Δαρείου* the son of Darius (sc. υἱός), *ἡ Ἀγαμέμνονος* the daughter of Agamemnon (sc. θυγάτηρ), *τὰ τῆς πόλεως* the affairs of State (sc. πρᾶγματα), *ἡ ἑμαντοῦ* my own land (sc. γῆ), *τὴν ἐπὶ Μέγαρα* the road to Megara (sc. ὁδόν), *τὴν ταχίστην* the shortest way (sc. ὁδόν), *τῇ ὑστεραίᾳ* on the following day (sc. ἡμέρᾳ), *τῇ δεξιᾷ* with the right hand (sc. χειρὶ).



NOTE. — Numerous adjectives have come thus to be used regularly as substantives: thus *πατρίς* *fatherland* (sc. γῆ), *τριήρης* *trireme* (sc. ναῦς), *μουσική* *music* (sc. τέχνη), *ἑσπέρα* *evening time* (sc. ὥρᾱ), and many others.

**425. Adjectives with Adverbial Force.** — Sometimes in Greek (as is so frequent in Latin) an adjective modifying a substantive in a sentence may have the effect of modifying the predicate: thus *χθιζὸς ἔβη* *he went yesterday* (i.e. χθές) A 424, *εἶδον παννύχιοι* *they slept all night long* B 2, *τριταῖοι ἀφίκοντο* *they arrived on the third day* Th. 1. 60, *κατέβαινον . . . σκοταῖοι* *they came down in darkness* Xn. A. 4, 1, 10.

## THE COMPARATIVE DEGREE

**426.** The Comparative Degree denotes *more* than the positive: as *σοφώτερος* *more wise* or *wiser*. The comparative may be used absolutely, or the person or thing with which comparison is made may be expressed.

1. The comparative used absolutely means *rather*, *some-what*, and sometimes (by implication) *too much*: thus *γελούτερον* *rather amusing* Pl. *Ap.* 30 e. *χείρους* *rather bad* (i.e. rascals), *Lys.* 16, 3. *θᾶπτον* *too quickly*.

2. When the word with which comparison is made is expressed it stands either with ἢ *than*, or else in the genitive case (§ 363): thus *σοφώτερος ἢ ἐγὼ* or *σοφώτερος ἐμοῦ* *wiser than I*.

NOTE 1. — When ἢ is used after a comparative, the two objects compared regularly stand in the same case, unless the second is the subject of a verb (expressed or understood); then it is in the nominative: thus *φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα* *Ἄρταξέρξην* *loving him more than (she did) the king Artaxerxes* Xn. A. 1, 1, 4. *ἐπ' ἄνδρας στρατεύεσθαι πολὺ ἀμείνονας ἢ Σκύθᾶς* *to march against men much braver than Scythians* ("than against Scythians") Hdt. 7, 10. Rarely a feeling that the second word is the subject of a verb

(expressed or understood) causes it to be put in the nominative: thus *ἀνδρὸς πολὺ δυνατωτέρου ἢ ἐγὼ υἱόν* *the son of a man much more powerful than I* (am) Xn. *Cy.* 5, 2, 28.

NOTE 2. — The genitive after a comparative is commonly equivalent to the nominative or accusative with ἢ *than*; less often can it be said to represent some other case: thus *τοὺς φόρους οὐδὲν ἤττον τᾶνδρὸς ἀπεδίδου* *she used to pay in the taxes no less than (did) her husband* (i.e. ἢ ὁ ἀνὴρ ἀπεδίδου) Xn. *Hell.* 3, 1, 12. *σεῦ ἀμείνωνι φωτὶ μάχεσθαι* *to fight with a better man than you (are)* H. 111. *Ὀρφέως κάλλιον ὑμνήσαι μέλος* *to sing a strain more beautiful than (that of) Orpheus* E. *Med.* 543 (cf. § 717, 4).

NOTE 3. — When two adjectives or adverbs are compared, ἢ is always used, and both stand in the comparative degree: thus *πρόθυμος μᾶλλον ἢ σοφωτέρᾳ* *more willing than wise* E. *Med.* 485.

NOTE 4. — The neuter comparative πλέον *more*, ἐλάττων (or μείων) *less*, when used purely as adverbs, sometimes do not affect the construction of the sentence: thus *ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείων πεντακοσίων* *they killed at least (lit. not less than) five hundred men* Xn. *A.* 6, 4, 24.

NOTE 5. — Comparatives may also be followed sometimes by *ἀντι* *instead of* (§ 402), or ἢ and the infinitive, with or without ὥστε, *lit. than so that* (§ 645, note), or ἢ *κατά* (with the accusative) *than according to* (§ 409, 2).

NOTE 6. — A thing may be compared with itself under other circumstances; such a comparison is expressed by the genitive of the reflexive pronoun (§ 470), often helped by *αὐτός* in agreement with the subject (§ 473): thus *ἐγένοντο . . . μακρῶ ἀμείνονες αὐτοὶ ἐωυτῶν* *they far surpassed themselves* Hdt. 8, 86. This usage is sometimes found also with the superlative.

#### THE SUPERLATIVE DEGREE

427. The superlative degree means *most*: as *σοφώτατος* *most wise* or *wisest*.

1. The superlative may be used absolutely meaning *very*, or it may be followed by a partitive genitive (§ 355, 1): thus *ἀνὴρ σοφώτατος* *a very wise man*, or *σοφώτατος ἀνδρῶν* *wisest (one) of men*.

NOTE. — In place of the partitive genitive the words *ἐν τοῖς* (lit. *among those who*) are also found with the superlative (they do not affect the construction): thus *ἐν τοῖς πρώτοις δὲ Ἀθηναῖοι τὸν σῆδηρον κατέθεντο* *the Athenians were the first among those who put aside the wearing of the sword* Th. 1, 6. *ἐν τοῖς βαρύτατ' ἂν ἐνέγκαιμι* *I should bear it most heavily among those (who would bear it heavily)* Pl. Crit. 43 c.

**428. Strengthened Superlative.** — The superlative may be strengthened by *ὡς* or *ὅτι* (less often by *ἦ*, *οἶος*, or other relative words): thus *ὡς τάχιστα* *as quickly as possible*, *ὅτι πλείστοι* *as many men as possible*, *χωρίον οἶον χαλεπώτατον* *an extremely difficult spot* Xn. A. 4, 8, 2 (cf. § 485, note 2).

NOTE. — Probably a word meaning “*possible*” has come to be omitted in these expressions, since sometimes such a word is found: as *εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα* *they carried in the most (things) they could* Xn. A. 4, 6, 1.

## SYNTAX OF ADVERBS

**429.** Adverbs modify verbs, adjectives, and other adverbs.

1. An adverb in the attributive position (§ 451) is sometimes used with the force of an adjective: thus *οἱ τότε ἄνθρωποι* *the men of that time*.

NOTE. — An adverb may be modified by a preposition (see § 398): as *εἰς αἰεί* *for ever*.

**430. Comparative and Superlative of Adverbs.** — In general what has been said about the comparative and superlative of adjectives (§§ 426–428) applies also to the comparative and superlative of adverbs: thus *σοφώτερον* *more wisely* or *rather wisely*, *σοφώτατα* *most wisely* or *very wisely*, *σοφώτατα πάντων* (§ 355, 1) *most wisely of all*.

## THE NEGATIVE ADVERBS οὐ AND μή

431. Greek possesses two adverbs, οὐ (οὐκ, οὐχ, § 46, οὐχί) and μή, meaning *not*; of these, οὐ is used in negative expressions of *fact*; in other negative expressions μή is used.

1. Hence it follows that in expressions of negative command, wish, purpose, condition (including adjectives and participles which imply a condition, § 653, 6), in relative clauses with indefinite antecedent (§ 620 ff.), and with the infinitive used as a substantive (§§ 633, 635) μή is regularly used.

2. But when the infinitive or participle is used in indirect discourse (§ 671), it retains the negative which it would have had in the direct discourse.

3. A particular word in a sentence may by itself be modified by οὐ, even when the sentence as a whole would require μή: so often οὐκ ἐῶ *not allow = forbid*, οὐ πολλοὶ *not many = few*, οὐ φημι *deny, etc.*: as ἐὰν οὐ φῆτε *if you deny* Pl. Ap. 25 b. (Cf. § 600, note.)

4. The distinction between οὐ and μή applies also to their compounds: as οὐδεὶς, μηδεὶς *nobody*; οὐδέ, μηδέ *not even, etc.*

NOTE. — Irregularities in the use of οὐ and μή. — Occasionally μή is used where we should expect οὐ, or vice versa οὐ where we should expect μή. Thus, a participle or adjective depending on a word which has (or might have) μή may take μή by attraction (§ 316): as κελεύει αὐτοῦ μείναι . . . ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας *he bade them stay right there at the river without crossing* (here οὐ would be proper (§ 431, 3), but the influence of the infinitive, μείναι (§ 431, 1), is too strong) Xn. A. 4, 3, 28. ἐάν τι τοιοῦτον αἰσθῆ σεαυτὸν μὴ εἰδῶτα *if you perceive yourself not to be informed on any such matter* (here εἰδῶτα, being in indirect discourse (§ 431, 2), would naturally take οὐ, but the influence of the conditional clause (§ 431, 1) permits μή to be used) Xn. Mem. 3, 5, 23.

The infinitive used as a substantive (§ 635 ff.) sometimes appears to have οὐ instead of μή (§ 431, 1), but in such case the negative probably did not originally belong with the infinitive, but with the word on which the infinitive depends: as *χρή δ' οὐποθ' . . . παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς* *one ought never (or never ought) to have his children taught to be too wise* E. Med. 295.

A few rare examples in Classical Greek of the actual misuse of οὐ and μή are probably to be explained simply as grammatical mistakes.

**432.** When one simple negative stands next to another simple negative, οὐ οὐ or μή μή is never found, but always μή οὐ or οὐ μή.

**433. Strengthened Negation.** — In Greek (unlike English) two negatives do not always make an affirmative. The simple negatives (οὐ and μή) usually retain everywhere their separate negative force, but compound negatives following another negative serve only to strengthen the negation: thus *καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ . . . ἔπαθεν οὐδεὶς οὐδέν* *however, they say that not even this man suffered any harm, nor did anybody else suffer any harm whatever* Xn. A. 1, 8, 20.

**434. Sympathetic (or Redundant) Negative.** — An infinitive (more rarely a participle or a finite mood) depending on a word which is modified by a negative, or which in itself contains a negative idea (like *hinder, forbid, deny*, etc.) often takes an extra negative (μή or οὐ) to confirm the idea of negation: as *πᾶς γὰρ ἄσκος δύο ἄνδρας ἔξει τοῦ μή καταδύναι* *for each skin will keep two men from sinking* (*καταδύναι* alone might have been used) Xn. A. 3, 5, 11. *οὐδεμίᾳ ὑμέων ἔχω ἐλπίδα μή οὐ δώσειν ὑμέας δίκην* *I have no expectation that you will not pay the penalty* (μή δώσειν might have been used) Hdt. 6, 11. So also *ὥστε πᾶσιν αἰσχύνην εἶναι μή οὐ συσπυδάξειν* *so that all were*

*ashamed not to take hold earnestly* (μη̄ συσπουδάξειν alone might have been used, but αἰσχύνῃ suggests "thought it not right," and so prepares the way for the extra negative) Xn. A. 2, 3, 11. εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν μη̄ οὐ πλήρης ἐόντος τοῦ κύκλου and *they said they would not march out on the ninth if the circle of the moon were not full* (μη̄ . . . ἐόντος alone might have been used) Hdt. 6, 106. (A negative may also be implied in a question, as in the second example below.)

**435. Double Sympathetic Negative.** — So also an infinitive depending on a word which contains a negative idea (§ 434), and which, at the same time, is modified by a negative, may take *two* extra negatives (μη̄ οὐ), one in sympathy with the negative idea in the verb, the other in sympathy with the negative adverb: thus ἀλλ' οὐδὲν αὐτοὺς ἐπιλύεται ἢ ἡλικία τὸ μη̄ οὐχὶ ἀγανακτεῖν but *their age does not prevent them from being distressed* Pl. Crit. 43 c. τί ἐμποδὼν μη̄ οὐχὶ . . . ἀποθανεῖν; *what is to prevent* (i.e. there is *nothing* to prevent) our *being put to death?* Xn. A. 3, 1, 13.

NOTE. — Observe that the double sympathetic negative (μη̄ οὐ, which is not to be rendered at all in English) is found only with an infinitive dependent on a *doubly* negative expression; elsewhere (see the last three examples under § 434) one of the negatives (μη̄) always retains its negative force.

#### THE ADVERB ἄν

**436.** The adverb ἄν generally serves to give a tinge of indefiniteness to the clause in which it stands. It has no equivalent in English, and often cannot be translated. (For the sake of completeness a summary of its uses is here given.)

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**436 a.** In epic poetry κε (enclitic), an equivalent of ἄν, is also found.

**437.** In independent clauses ἄν is used with the potential optative (§ 563) and the potential indicative (§ 565).

NOTE. — For the *quasi* independent use of ἄν with the infinitive and participle not in indirect discourse see §§ 647 and 662.

**438.** In dependent clauses ἄν is used regularly with the subjunctive in conditional (§§ 604, 609) and relative (§§ 623, 625) clauses.

NOTE. — With εἰ, ὅτε, ὅποτε, ἐπεὶ, or ἐπειδή, the adverb ἄν unites to form εἰάν (ἦν, ἄν), ὅταν, ὅποταν, ἐπὴν or ἐπᾶν (Hdt. ἐπεάν), or ἐπειδάν (cf. § 439, note 1).

**439.** In indirect discourse ἄν is retained (even though the mode is changed) where it originally stood in the direct form, *except* when a dependent subjunctive with ἄν is changed to the optative after a secondary tense; then ἄν disappears. See §§ 670, 2; 673.

NOTE 1. — **Position of ἄν.** — The adverb ἄν never stands at the beginning of its clause. It may stand next to the verb it modifies, or it may stand immediately after some other prominent word in the sentence (as regularly in relative and conditional clauses, § 438). Thus it may stand with the negative (οὐκ ἄν) or with any emphatic word (πῶς ἄν, μάλιστ' ἄν) or even with the principal verb instead of the subordinate one with which it really belongs: as σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τίμιος *with you I think that I should be honored* (i.e. οἶμαι ἄν εἶναι) Xn. A. 1, 3, 6.

NOTE 2. — **ἄν Repeated.** — In a long sentence ἄν is sometimes repeated: as ὑμεῖς δ' ἴσως τάχ' ἄν ἀχθόμενοι . . . κρούσαντες ἄν με . . . ῥᾶδίως ἄν ἀποκτείνετε *but you perhaps might be vexed . . . and strike me . . . and easily kill me* Pl. Ap. 31 a.

NOTE 3. — **Verb Supplied.** — Sometimes the verb with which ἄν belongs is to be supplied from the context: as δικαίως μὲν ἐν ὀλιγαρχίᾳ δίκην δόντος . . . δικαίως δ' ἄν ἐν δημοκρατίᾳ *justly did he suffer punishment at the time of an oligarchy, and justly would he have suffered* (sc. δόντος) *at the time of a democracy* Lys. 12, 78.

## CONJUNCTIONS

**440.** Conjunctions may be divided into two classes: Coördinate and Subordinate. (For "Postpositives" cf. § 452, note.)

**441.** Coördinate conjunctions connect words, phrases, or clauses which stand in the same construction.

The principal coördinate conjunctions are: *καί* and (Latin *et*), *τε* and (Latin *-que*), *ἀλλά, ἄρα* but (Latin *sed*), *δέ* but (Latin *autem*), *οὐδέ (μηδέ)* nor, not even, *ἢ* or, than, *ἄρα, accordingly, so then, γάρ* for, *οὖν* therefore, accordingly (including *οὐκοῦν* therefore and *οὐκουν* therefore not), *ὥστε* so that (§ 595), *καί . . . καί*, or *τε . . . τε*, or *τε . . . καί* both . . . and, *εἴτε . . . εἴτε* whether . . . or, *οὔτε (μήτε) . . . οὔτε (μήτε)* neither . . . nor (§ 431, 4), *ἢ . . . ἢ* either . . . or, *μὲν . . . δέ* on the one hand . . . on the other.

NOTE 1. — *καί* often has the meaning *also* or *even*. The expression *ἄλλως τε καί* means *especially* (literally *in other ways, and also . . .*). The expression *τε . . . καὶ δὴ καὶ* means *and particularly*; thus *δι' ἐρήμων τε τόπων . . . ἄλλον καὶ δὴ καὶ ὑπὸ γῆν* through other desert places and, in particular, beneath the earth Pl. *Phaed.* 112 e.

NOTE 2. — *γάρ* (= *γε* + *ἄρ*) is often used (e.g. in wishes and in questions and answers) merely to show a close relation or sequence between clauses; it is then often best rendered by *why, why then, then, etc.* The expression *καὶ γὰρ . . .* may often be conveniently translated 'yes, for' and *ἀλλὰ γὰρ . . .* 'no, for' or 'but enough, for.'

**441 a.** In Epic poetry *τε* is freely used to indicate the connection of sentences and clauses where it cannot be rendered in English (it usually marks the sentence as general or indefinite): thus *ὅς κε θεοῖς ἐπιειθῆται, μάλα τ' ἔκλιον αὐτοῦ* whosoever obeys the gods, him they most do hear A 218. The words *ὅς τε* able (lit. *of such kind as to*), *ὥστε* so that, *ἐφ' ᾧτε* on condition that, *ἄτε* inasmuch as, are the survivals in Attic Greek of the Epic usage.

**b.** Homer has also *ἡμὲν . . . ἠδέ* (= *ἦ* + *μὲν* or *δέ*) now . . . and now, and sometimes *ἠδέ* without a preceding *ἡμὲν* (cf. *δέ*, § 441).

**c.** Homer has also *ἄρα* (= *ἄρα*) but; and *ἄρ* and *ῥα* (encl.) = *ἄρα*.



**442.** Subordinate conjunctions connect subordinate clauses with the clauses on which they depend.

The following are the more important subordinate conjunctions (most of them are really relative adverbs): *ὄτι that, because, ὡς how, as, that, εἰ, ἐάν (= εἰ + ἄν) if, ὅπως how, as, in order that, ὥστε so that, ἕνα where, in order that, ὅτε, ὅποτε when, since, ἡνίκα, ὀπηνίκα at which time, when, ἐπεὶ, ἐπειδή (= ἐπεὶ + δὴ) when, since, ἕως until, ἕως as long as, until (§ 618, note), μέχρι, ἄχρι up to that point, until, πρὶν before, μή (after expressions of fear) lest.*

NOTE. — οὐχ ὄτι or μὴ ὄτι means *not only* (literally, perhaps, *not to say that . . .*).

### THE DEFINITE ARTICLE, *ὁ, ἡ, τό*

**443.** Originally *ὁ, ἡ, τό*, was a demonstrative pronoun, meaning *this*, and in Homer and other early poets (§ 443 a) it commonly has this meaning. In Attic Greek it has come to mean *the*, but in Attic its use as a pronoun has survived in the following phrases :

**442 a.** In epic poetry are found a few conjunctions which do not occur in Attic. The most common are *εἴτε when, as, ἥμος when* (with indicative only), *ἕφα as long as, until, in order that* (§ 590 a).

**b.** Homer often has *αἶ* (*αἶ κε*) for Attic *εἰ* (*ἐάν*), and *ἦος* (often wrongly written *εἰως*) for Attic *ἕως*. (The latter is formed by interchange of quantity (§ 17) from the Epic form.)

**443 a.** In Homer *ὁ, ἡ, τό*, is generally used as a demonstrative or anaphoric pronoun (substantive or adjective) : thus *ὁ γὰρ ἦλθε for he* (lit. *that man*) *came* A 12. *τὴν δ' ἐγὼ οὐ λύσω and her I shall not set free* A 29. *τὸν δὲ κλύε Φοῖβος Ἀπόλλων and him Phoebus Apollo heard* A 43. *παῖδα δ' ἐμοὶ λύσαι τε φίλην, τὰ τ' ἄποινα δέχεσθαι but free my dear child, and accept this ransom* A 20. *ὡς ἔφατ', ἔδεισεν δ' ὁ γέρον thus he spoke, and that old man* (before mentioned) *feared* A 33. Yet in Homer *ὁ, ἡ, τό*, is sometimes used in a way that closely approaches the Attic usage : thus *ἡ πληθὺς the* (or *this*) *multitude* B 278. *τὸν δεξιὸν ἵππον the* (or *that*) *right-hand horse* Ψ 336. *τὸ σὸν γέρας that prize of yours* (or *your prize*)

1. *ὁ μὲν . . . ὁ δὲ* (in all the cases) *the one . . . the other, this . . . that*: as

*οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο the one party proceeded, and the other followed* Xn. A. 3, 4, 16. *τοὺς μὲν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν some he killed and others he banished* Xn. A. 1, 1, 7. *ἐπορεύθησαν τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαυόμενοι they proceeded, sometimes fighting a bit, sometimes resting* Xn. A. 4, 1, 14.

Very often *ὁ δὲ . . . but he, and he*, is found without a preceding *ὁ μὲν*; it regularly shows a change in the subject of the sentence: thus *Κύρος δίδωσιν αὐτῷ μῦριους δαρεικούς · ὁ δὲ λαβὼν τὸ χρυσίον στρατεύμα συνέλεξεν Cyrus gave him ten thousand darics; and he took the money, and collected an army* Xn. A. 1, 1, 9.

2. *τὸν καὶ τὸν* *this one and that one*; neuter also *τὸ καὶ τό*, and *τὰ καὶ τὰ*: as

*καὶ ἀφικνοῦμαι ὡς τὸν καὶ τὸν and I came to this man and that man* Lys. 1, 23.

3. *καὶ τὸν* *and he*, *καὶ τήν* *and she* with an infinitive: as *καὶ τὸν εἰπεῖν and he said* (cf. also the phrase *καὶ ὁς ἔφη and he said*, § 144 a).

4. *πρὸ τοῦ* *before this*.

Often in Homer and Herodotus, and sometimes in Attic tragedy, *ὁ, ἡ, τό*, is used as a relative pronoun (see § 149 a-b).

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A 185. *τὸ πρὶν* *the (or that) former time*. *Ἀργείων οἱ ἀριστοὶ the (or those) noblest of the Argives*.

443, 1-3 a. Herodotus has also *ὁ γὰρ . . . for he . . .*, and *καὶ τὸν* in other cases than the accusative.

ὁ, ἡ, τό AS AN ARTICLE (*the*)

**444.** As the definite article ὁ, ἡ, τό, *the* usually marks its substantive as evidently known, or before mentioned : thus ἡ μάχη *the battle*, οἱ Ἕλληνες *the Greeks*, τὰ δέκα ἔτη *the ten years* (of the Trojan war) Th. 1, 11.

**445.** So a substantive modified by an attributive (such as an adjective, adjective pronoun, or a limiting genitive) may take the article if the speaker feels that the substantive, because of this limitation, is made well known to his hearers : thus αἱ πρῶται τάξεις *the foremost ranks*, ἡ εἰμαρμένη ἡμέρα *the fated day*, ἡ τῶν πολλῶν δόξα *the opinion of the multitude*, οὗτος ὁ ἀνὴρ *this man*, ὁ ἐμὸς φίλος *my friend* (but φίλος ἐμὸς *a friend of mine*).

**446. Article with Proper Names.** — So proper names (if well known or previously mentioned) often take the article : thus ὁ Πλάτων *Plato* (the famous philosopher), οἱ Ἀθηναῖοι *the Athenians*; διέβησαν εἰς Σικελίαν . . . ἐλθόντες δὲ ἐς τὴν Σικελίαν, κ.τ.λ. *they crossed to Sicily . . . And when they had come to (the) Sicily* (above mentioned) Th. 6, 2.

NOTE. — Βασιλεύς (the) *King* (of Persia) was probably felt by the Greeks to be a sort of proper name, and so it is often found without the article.

**447. Article with the Force of a Possessive.** — The article modifying a substantive (§ 444) may acquire the force of a possessive pronoun : thus Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν *Tissaphernes slandered Cyrus to his* (lit. *the*) *brother* Xn. A. 1, 1, 3. Κλέαρχος . . . ἔχει τὴν δίκην *Clearchus has his* (lit. *the*) *deserts* Xn. A. 2, 5, 38.

**448. Generic Article.** — The article is often used to mark a substantive as belonging to a well-known class : thus ὁ ἄνθρωπος θνητός ἐστὶν *man is mortal*, οἱ γέροντες *the old*, ἡ ἀλήθεια *truth*. (The fact that the article is generic is determined by the context.)

**449. Article with Predicate Substantive.** — The predicate substantive (unless previously mentioned or well known) cannot have the article : thus Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν *Clearchus was a Spartan exile* Xn. A. 1, 1, 9. θάνατός ἐστιν ἡ ζημιά *the penalty is death* Xn. Mem. 1, 2, 62 (but τὰς νέας τὸ ξύλινον τεῖχος εἶναι *that the ships were the wooden wall* (mentioned in the oracle) Hdt. 7, 142).

NOTE. — Thus (§ 449) subject and predicate are clearly distinguished in such sentences as νύξ ἡ ἡμέρῃ ἐγένετο *the day became night* Hdt. 1, 103.

#### POSITION OF THE ARTICLE

**450.** The article always precedes the word it modifies.

**451. Attributive Position.** — Words or phrases standing between the article and its substantive (or immediately after the article, if the substantive precedes or is not expressed) are said to have Attributive Position : thus ὁ ἀγαθὸς ἀνὴρ *the good man* (cf. § 302).

1. Attributive adjectives (§ 302), and adverbs with adjective force (§ 429, 1), and, in general, most attributive phrases, have attributive position : thus ἡ Ἑλληνικὴ δύναμις *the Greek force*, οἱ τότε ἄνθρωποι *the men of that time*, τὰ σιγῇ βουλευόμενα *the things planned in silence*, τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον *the fear inspired by the Greeks in the barbarians* Xn. A. 1, 2, 18.

452. When article and attributive together are used with a substantive, three different arrangements are possible : thus, —

- (1) ὁ ἀγαθὸς ἀνὴρ *the good man*.
- (2) ὁ ἀνὴρ ὁ ἀγαθός *the man (namely) the good (one)*.
- (3) ἀνὴρ ὁ ἀγαθός *(a) man (namely) the good (one)*.

Of these three arrangements the first is oftenest found, but the second is by no means uncommon, as ἐν τῇ ἀναβάσει τῆ μετὰ Κύρου *on the march inland with Cyrus* Xn. A. 5, 1, 1; the third arrangement is found when the substantive alone would stand without the article: thus σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς *I associate with gods and with men (that is) the good (men)* Xn. Mem. 2, 1, 32.

NOTE. — Postpositives. — The words μέν, δέ, γε, τε, τοι, γάρ, δῆ, and οὖν, being “postpositive,” cannot stand at the beginning of a sentence; hence they are often found in the attributive position (§ 451), but without being attributives: as ὁ μὲν οὖν πρεσβύτερος παρῶν ἐτύγχανε *now then the elder happened to be present* Xn. A. 1, 1, 2. (In poetry δῆ sometimes is not postpositive.)

453. **Predicate Position of Adjectives.** — A predicate adjective (§ 302) cannot stand in the attributive position, but either precedes or follows the article and its substantive: thus ἀγαθὸς ὁ ἀνὴρ or ὁ ἀνὴρ ἀγαθός *the man is good*.

1. By using adjectives in the predicate position, the Greeks were able to express frequent subordinate predications which are difficult to render into English: thus ψιλὴν ἔχων τὴν κεφαλὴν *with his head (which was) bare* Xn. A. 1, 8, 6. ἰδροῦντι τῷ ἵππῳ *with his horse (which was) in a sweat* Xn. A. 1, 8, 1.

## PECULIARITIES OF POSITION WITH THE ARTICLE

**454. With μέσος, ἄκρος, etc.** — The adjectives μέσος *middle*, ἄκρος lit. *pointed, sharp*, ἔσχατος *farthest*, ἡμισυς *half*, when used in the predicate position (§ 453) (often also without the article) mean *middle of, tip of or top of, end of, half of* (cf. Latin *summus mons*): thus μέσῃ ἡ πόλις or ἡ πόλις μέσῃ *the middle of the city* (but ἡ μέσῃ πόλις *the middle city*), ἐπ' ἄκρῳ τῷ ὄρει *on the top of the mountain*.

**455. With πᾶς and ὅλος.** — The adjectives πᾶς (*ἅπᾶς, σύμπᾶς*) *all* and ὅλος *whole*, when used with the article, commonly have predicate position (§ 453): thus πᾶσα ἡ πόλις *the whole city*, πάντες οἱ πολῖται *all the citizens*, ἐν ὄλῃ τῇ πόλει *in the whole city*.

1. But when πᾶς and ὅλος are real attributives, meaning *the whole collectively*, they have the attributive position: thus ἡ πᾶσα Σικελία *entire Sicily*, οἱ πάντες ἀνθρώποι *the whole world* Xn. A. 5, 6, 7. τὸ ὅλον στρατεύμα *the entire army* Xn. A. 6, 2, 10.

**456. With Demonstrative Pronouns, etc.** — A substantive modified by a demonstrative pronoun (*οὗτος, ὅδε, ἐκεῖνος*) or by ἄμφω, ἀμφοτέρως *both*, ἑκάτερος *each* (of two), ἕκαστος *each* (of several) commonly has the article (cf. § 445), and the pronoun has the predicate position (§ 453): thus οὗτος ὁ ἀνὴρ *this man*, ἡδε ἡ γνώμη *this opinion*, τῶ παιδὶ ἀμφοτέρω *both the children*.

NOTE. — But proper names, and substantives modified by numerals or a relative clause, seldom need the article with a demonstrative: thus: Αὐτολύκῳ τούτῳ *for this Autolycus* (here) Xn. Sym. 3, 8. οὗτοι οὗς ὄρατε βάρβαροι *these barbarians whom you behold*. Xn. A. 1, 5, 16.

**457. 1. With Limiting Genitives.** — Genitives of the personal pronouns (including *αὐτός* used for the pronoun of the third person, § 475, 3), when used to limit a substantive with the article, have the predicate position (§ 453) : thus *ὁ πατήρ μου* or *ἐμοῦ ὁ πατήρ* *my father*, *οἱ στρατιῶται αὐτοῦ* *his soldiers*.

2. Limiting genitives of other (than personal) pronouns commonly stand in attributive position : thus *ὁ ἐμυτοῦ πατήρ* *my own father*, *τὸ ἐκείνων πλοῖον* *their boat* Xn. A. 1, 4, 8.

3. The Partitive Genitive modifying a substantive with the article nearly always has predicate position (§ 453).

**458. Predicate Position Modified.** — Most words which regularly have predicate position (§§ 454–457) may, if an attributive word follows the article, stand between the attributive and the substantive : thus *ἡ στενὴ αὕτη ὁδὸς* *this narrow way* Xn. A. 4, 2, 6.

## SYNTAX OF PRONOUNS

**459.** Pronouns (like nouns, § 73, 2) may be either substantive or adjective, and some pronouns (like *τις* and *αὐτός*) are used both substantively and adjectively.

**460. Antecedent.** — The substantive to which a pronoun refers is called its Antecedent (from *antecedo*), since normally it precedes the pronoun : thus *αἱ κῶμαι ἐν αἷς ἐσκήνουν* *the villages in which they were encamped* Xn. A. 1, 4, 9.

**461. Antecedent Implied.** — An antecedent may be implied, instead of being expressed, by some preceding word : thus *ἔλθὼν εἰς Λακεδαίμονα ἔπειθεν αὐτοὺς στρατεῦσα-*

*σθαι he went to Sparta, and tried to persuade them* (i.e. the Spartans) *to take up arms* Lys. 12, 58. *ναυμαχίᾳ παλαιτάτῃ ὧν ἴσμεν a sea fight the most ancient of the sea fights* (i.e. τῶν ναυμαχιῶν) *of which we know* Th. 1, 13.

**462. Agreement of Pronouns (general).** — An adjective pronoun agrees in gender, number, and case, with the substantive it modifies (cf. § 420); a substantive pronoun agrees with its antecedent in gender, number, and person (so far as these are distinguished in its inflection, cf. § 314 note); but its case depends on the construction of the clause in which it stands: thus *κεῖνον δ' ἐγὼ θάψω* but *I* (Antigone, nom. sing. fem.) *will bury him* (Polynices, acc. sing. masc.) S. *Ant.* 71.

**463.** A pronoun referring to two or more antecedents follows the same principles of agreement as the predicate adjective (§§ 421–423): as *τῇ φωνῇ τε καὶ τῷ τρόπῳ . . . ἐν οἷσπερ ἐτεθράμμην* *in the manner of speech and behavior in which I had been brought up* Pl. *Ap.* 18 a.

**464. Construction according to Sense.** — A pronoun sometimes agrees with the real, rather than with the grammatical, gender of its antecedent (see § 315): as *βίῃ Ἡρακλείῃ ὄσπερ . . . mighty Heracles* (lit. *might of Heracles*) *who . . . Hm. τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε Κλεάνωρ* *the force of Arcadian hoplites whom Cleanor commanded* Xn. *A.* 4, 8, 18.

1. So a word in the singular may suggest a plural, or *vice versa* a word in the plural may suggest a corresponding singular, and the pronoun may agree with the *implied* antecedent (cf. § 461): thus *ἡ μάλα τις θεὸς ἔνδον, οἱ οὐρανὸν εὐρὺν ἔχουσιν* *surely a god is within* (one of the gods) *who hold the broad heavens* τ 40 (cf. *τις . . .*



βροτῶν οὐδὲ *one of mortals, who* Z 142). ἀνθρώπους τίνισθον, ὃ τις κ' ἐπίορκον ὁμόσση *you punish mankind (every single one) whoever swears falsely* Γ 279.

**465. Attraction.** — A pronoun may be attracted (§ 316) to the gender and number of its predicate substantive: thus σκοπεῖν . . . εἰ δίκαια λέγω ἢ μή· δικαστοῦ μὲν γὰρ αὕτη (i.e. for τοῦτο) ἀρετή *to see whether I speak fairly or not, for this is the merit of a judge* Pl. *Ap.* 18 a. (Cf. *hoc opus, hic labor est* Verg. *Aen.* 6, 129.)

## PERSONAL PRONOUNS

**466. Agreement.** — A personal pronoun agrees with its antecedent in person and number; it has no distinction of gender, and its case depends on the construction of the clause in which it stands (§ 462): thus σὺ δ' εἰπέ μοι *but do you* (*Antigone*, 2d pers. nom. sing. fem.) *tell me* (*Creon*, 1st pers. dat. sing. masc.) *S. Ant.* 446.

**467.** The personal pronouns in the nominative case are not expressed unless emphatic (see § 305).

**468.** In Attic the pronoun of the third person οὐ, οἱ, etc. (§ 139, 2) is always reflexive (see § 472); to supply its place as a personal pronoun of reference the corresponding forms of αὐτός are used (§§ 140, 1 and 475, 3).

## REFLEXIVE PRONOUNS

**469. Agreement.** — A reflexive pronoun agrees with its antecedent in gender, number, and person; its case depends on its construction in the clause in which it stands.

**470. Direct Reflexive.** — A reflexive pronoun regularly refers to the most important word in the sentence—usually the subject: thus *γνώθι σαυτόν κνω thyself*; *Κλέαρχος . . . ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν Clearchus rode back to his own tent* Xn. A. 1, 5, 12. *τοὺς περιοίκους ἀφῆκεν ἐπὶ τὰς ἑαυτῶν πόλεις the perioeci he dismissed to their own cities* Xn. Hell. 6, 5, 21.

**471. Indirect Reflexive.** — In dependent clauses a reflexive pronoun may sometimes refer back to the subject of the principal verb (cf. *se* in Latin): thus *ἐβούλετο δὲ καὶ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτόν ἔχειν τὴν γνώμην moreover, Clearchus wished the entire army to give its mind to him(self)* Xn. A. 2, 5, 29.

1. But *αὐτοῦ, αὐτῶ*, etc., (§ 475, 3) is also frequently found in dependent clauses referring to the subject of the principal verb (cf. *eius* in Latin); thus *τῶν παρ' ἑαυτῶ βαρβάρων ἐπεμελείτο ὡς . . . εὐνοικῶς ἔχοιεν αὐτῶ he was careful of the barbarians with him(self) that they should be well disposed toward him(self)* Xn. A. 1, 1, 5.

NOTE 1. — Sometimes the reflexive pronoun of the third person is used in referring to the first or second person (cf. § 143 a): thus *εὐρήσατε σφᾶς αὐτοὺς ἡμαρτηκότας you will find that you have made a mistake* Xn. Hell. 1, 7, 19.

NOTE 2. — The plurals of the reflexive pronouns sometimes have the force of a reciprocal (§ 142) pronoun: thus *ἡμῖν αὐτοῖς διαλεξόμεθα we shall converse with one another* (lit. *with ourselves*) [Dem.] 48, 6.

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**470 a.** In Homer the personal pronouns alone are sometimes used reflexively; more often the reflexive meaning is made clearer by the addition of *αὐτός* in agreement with the pronoun: thus *ἐγὼν ἐμὲ λύσομαι I will ransom myself* K 378. *ἐὲ δ' αὐτὸν ἐποτρύνει μάχεσθαι he rouses himself to battle* T 171.

**472.** The personal pronoun of the third person (*οὐ, οἱ*, etc.) is in Attic always used as an indirect reflexive (§ 471); rarely the personal pronouns of the first and second persons are so used: thus λέγεται Ἀπόλλων ἐκδείραι Μαρσύαν νικήσᾶς ἐπὶ ζῶντά οἱ περὶ σοφίᾳ *Apollo is said to have flayed Marsyas when he had outdone him in a contest with himself in skill* Xn. A. 1, 2, 8. So in the phrase δοκῶ μοι *I seem to myself*.

**473.** The use of the reflexive pronouns may be made more emphatic by adding *αὐτός* (§ 475, 2) in agreement with the subject: thus αὐτοὶ ἐν αὐτοῖς στασιάζοντες *being at variance among themselves* Xn. *Hell.* 1, 5, 9 (cf. the similar use of *ipse . . . se* in Latin).

#### THE INTENSIVE PRONOUN *αὐτός*

**474. Agreement.**—The pronoun *αὐτός* is used both substantively and adjectively. When used as an adjective it follows the rules of agreement for adjectives (§ 420); when used as a personal pronoun of the third person (§ 475, 3) it follows the rules for agreement of such pronouns (§ 462).

**475. Uses of *αὐτός*.**—There are three different uses of *αὐτός* as follows:—

1. As an adjective in the attributive (§ 451) position *αὐτός* means *same*: thus ὁ αὐτὸς ἀνὴρ *the same man*, τὰ αὐτὰ (§ 43) *the same things* (sc. πράγματα).

**472 a.** Homer uses *εἰ, οἱ*, etc., also as a direct reflexive; when so used it regularly has written accent (§ 139, 2).

**475, 1 a.** In Homer *αὐτός* without the article may mean *the same*: thus αὐτὴν ὁδόν *the same road* K 263.

2. As an adjective in the predicate position (§ 453), or without the article, *αὐτός* means *self* (*myself, yourself, himself, etc.*): thus *αὐτός ὁ ἀνὴρ* or *ὁ ἀνὴρ αὐτός* *the man himself, σὺ αὐτός* *you yourself, etc.*

NOTE.—Frequently in the nominative case (less often in the other cases) the substantive is to be supplied from the context, so that *αὐτός* appears to stand alone meaning *self*. *αὐτός τε καὶ οἱ σοὶ πρόγονοι* (*you*) *yourself and your ancestors* Pl. Crit. 50 e. *αὐτὸν ἐλέησον* (sc. *ἐμέ* from the context) *pity me myself* Ω 503. *καὶ Ἀθηναῖοι πάλιν ἐς Εὐβοίαν διαβάντες . . . κατεστρέψαντο πᾶσαν . . . Ἐστιαῖα δὲ ἐξοκίσαντες αὐτοὶ τὴν γῆν ἔσχον* *the Athenians again crossed over into Euboea and entirely subdued it . . . and, after driving the Histiaians from their homes, took possession of their land themselves* Th. 1, 114. So *αὐτὸς ἔφη* *he himself* (i.e. the master) *said it*.

3. In cases other than the nominative, *αὐτός* may be used substantively as a personal pronoun of the third person (§ 468) *him, her, it, them*. In Attic this is the regular usage: thus *αὐτὸν σατράπην ἐποίησε* *he made him satrap* Xn. A. 1, 1, 2. *οὐδὲν ἤχθετο αὐτῶν πολεμούντων* *he was not at all disturbed because they were fighting*. Xn. A. 1, 1, 8.

#### IDIOMATIC USES OF *αὐτός*

NOTE 1.—With an ordinal numeral *αὐτός* is best translated *with* (*n - 1*) *others*: thus *ἡμέθῃ πρεσβευτῆς . . . δέκατος αὐτός* *he was chosen ambassador with nine others* (lit. *he himself the tenth*) Xn. Hell. 2, 2, 17.

NOTE 2.—Combined with a substantive in the dative case (§ 392, note) *αὐτός* is best translated *and all*: thus *τέτταρας ναῦς ἔλαβον αὐτοῖς ἀνδράσι* *they took four ships, crews and all* (lit. *with the men themselves*) Xen. Hell. 1, 2, 12.

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475, 3 a. In Homer *αὐτός* seldom does duty as a personal pronoun, but is usually intensive (sometimes only by contrast): thus *αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν* *and made themselves* (i.e. their bodies, in contrast with their souls) *a prey for dogs* A 4.

## POSSESSIVE PRONOUNS

**476. Agreement.** — A possessive pronoun is an adjective, agreeing in gender, number, and case, with the word it modifies, but its *stem* conforms to the person and number of its antecedent. Thus, in *ὁ ἐμὸς πατήρ my father*, *ἐμὸς* agrees with *πατήρ* in gender, number, and case, but its stem *ἐμο-* corresponds with that of the pronoun of the first person singular.

**477.** An equivalent of the possessive pronoun often found is the genitive of the personal pronouns *μου, σου, ἡμῶν, ὑμῶν* (and for the third person *αὐτοῦ, αὐτῆς, αὐτῶν*, § 468), always in the predicate position (§ 457, 1): thus *ὁ πατήρ μου my father*, *ὁ ἀδελφὸς αὐτοῦ his brother*, *ὁ ἀδελφὸς αὐτῆς her brother*.

NOTE. — Since a possessive pronoun is equivalent to a genitive case, a word in the genitive may stand in apposition (§ 317) to a possessive pronoun: thus *δαῖρ' αὐτ' ἐμὸς ἔσκε κυνῶπιδος my brother by marriage was he also — of shameless me* Γ 180. *αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο for by their own perversity they perished* α 7 (cf. § 420, note).

**478.** The possessive pronouns (except *ὄς* and *σφέτερος*, which are always reflexive) may or may not refer to the subject of the sentence; usually in referring to the subject the genitive of the reflexive pronouns (*ἐμῶν, σεαυτοῦ, ἑαυτοῦ*, etc.), in the attributive (§ 457, 2) position, is used. This is the regular prose usage with the third person singular, since *ὄς* is poetic only: thus *Κλέαρ-*

**477 a.** In Ionic *εὐ* and *σφέων* may be used where Attic would use *αὐτοῦ, αὐτῆς*, or *αὐτῶν* (cf. § 468).

**478 a.** In Homer *ὄς* (*έός*) usually refers to the subject, but sometimes to a more prominent word in the sentence (cf. § 470): as *γῶν Ἐκτορα φέει δάκρυ they mourned for Hector in his own house* Ζ 500.

χος τοὺς αὐτοῦ στρατιώτῃς ἐβιάζετο ἰέναι *Clearchus tried to force his own soldiers to proceed* Xn. A. 1, 3, 1.

479. A possessive pronoun is sometimes made clearly reflexive by the addition of αὐτός in the genitive case (cf. § 477 note); in the singular this usage is poetic only, but in the plural it is very common: thus ἐμὸν αὐτοῦ χρείος *my own need* B 45. ἐν αὐτοῦ χρείος *his own need* a 409. τοῖς σοῖσιν αὐτοῦ *to your own (friends)* S. O. R. 416. ἀπὸ τῆς ἡμετέρας αὐτῶν *far from our own (land)* Th. 6, 21.

#### DEMONSTRATIVE PRONOUNS

480. **Agreement.** — The demonstrative pronouns are used both adjectively (§ 420), as οὗτος ὁ ἀνὴρ *this man*, and substantively, as οὗτος *this (man)*, ἐκείνη *that (woman)*, τάδε *these (things)* (cf. § 459).

481. Of the demonstrative pronouns οὗτος *this, that*, is the most general in meaning, and is most frequently used. Ὅδε *this (here)* refers to something near the speaker; ἐκείνος *that (over there)* refers to something remote: thus οὗτός γ' Ἀτρείδης *this man (of whom you ask) is Atreus' son* Γ 178. Ἐκτοπος ἦδε γυνή *this (woman here) is Hector's wife* Ζ 460. εἰ κείνον . . . ἰδοίαιτο *if they should see that man (i.e. Odysseus, who is now far away)* α 163.

For the predicate position of demonstrative pronouns see § 456.

482. Generally in referring backward (to something previously mentioned) οὗτος (less often ἐκείνος) is used, while in referring forward (to something about to be mentioned) ὅδε (sometimes οὗτος) is employed: as τεκμή-

μιον δὲ τούτου καὶ τόδε a proof of that (which I have said) is also this (which I am now going to state) Xn. A. 1, 9, 29.

So also τοιοῦτος, τοσοῦτος, usually refer back, while τοιόσδε and τοσόσδε usually refer forward.

NOTE.—The demonstrative ὄδε is often equivalent to a possessive, or even a personal, pronoun of the first person; this use is especially common in tragedy: thus σκήπτρῳ τυπέϊς ἐκ τῆσδε χειρός struck by the staff held in this hand (of mine) S. O. R. 811. νυμφευθείσα δὲ παρ' ἀνδρὶ τῷδε but wedded with this man (i.e. with me) E. Med. 1337. ὄδε τοι πάριμι Here am I, Sir Hdt. 1, 115.

## RELATIVE PRONOUNS

**483. Agreement.**—A relative pronoun agrees with its antecedent (§ 460) in gender and number, but its case depends on the construction of the clause in which it stands: as ἀνὴρ δς ἦλθεν a man who came, ἀνὴρ δν εἶδομεν a man whom we saw.

**484. Attraction.**—1. A relative pronoun is often attracted (§ 316) into the case of its antecedent, especially from the accusative into the genitive or dative: thus ἀξιοὶ τῆς ἐλευθερίας ἧς κέκτησθε worthy of the freedom which you possess (ἧς, if not attracted, would be ἧν) Xn. A. 1, 7, 3. εἰ τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κύρος διδῷ if we intend to trust the guide that Cyrus gives (ᾧ, if not attracted, would be ὧν) Xn. A. 1, 3, 16.

2. Much more rarely the antecedent is attracted into the case of the relative: as πάντων ὧν δέονται πεπρωγότες having accomplished everything that they need (for πάντα ὧν) Xn. Hell. 1, 4, 2 (cf. in Latin urbem quam statuo vestra est Verg. Aen. 1, 573).

**485. "Incorporation."**—The antecedent is often made a part of the relative clause (usually only when the antecedent is indefinite). Both relative and antecedent then

stand in the same case: thus ἀδικεῖ Σωκράτης οὐς μὲν ἢ πόλις νομίζει θεοὺς οὐ νομίζων *Socrates commits an offense in not believing in the gods which (or what gods) the State believes in* Xn. *Mem.* 1, 1, 1. εἰς δὲ ἦν ἀφίκοντο κώμην μεγάλην ἣν *the village at which they arrived was large* (i.e. ἡ κώμη εἰς ἣν) Xn. *A.* 4, 4, 2. εἰ δέ τινα ὀρώη . . . κατασκευάζοντα ἧς ἄρχοι χώρᾱς *if he saw any one improving the country he governed* (i.e. τὴν χώρᾱν ἧς, § 484, 2) Xn. *A.* 1, 9, 19. τούτους καὶ ἄρχοντας ἐποίησε ἧς κατεστρέφετο χώρᾱς *these he made rulers of the territory he subdued* (i.e. τῆς χώρᾱς ἣν, § 484, 1) Xn. *A.* 1, 9, 14. ἐπορεύετο σὺν ᾗ εἶχε δυνάμει *he proceeded with what force he had* (i.e. σὺν τῇ δυνάμει ἣν, § 484, 1) Xn. *Hell.* 4, 1, 23.

Observe that attraction into the genitive or into the dative (§ 484) usually takes place if either antecedent or relative would stand in one of those cases. Cf. in English "he gave *to what persons* he could."

NOTE 1. — Here belongs the phrase οὐδεὶς ὅστις οὐ (lit. *nobody who . . . not*) *every one*, in which οὐδεὶς is regularly attracted to the case of the relative (οὐδενὸς ὅτου οὐ, οὐδενὶ ὄψ οὐ, etc.): thus κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλασε *by his weeping and wailing he broke down the fortitude of everybody* Pl. *Phaed.* 117 d. So similarly θαυμαστός ὅσος lit. *wonderful how much*, θαυμαστοῦ ὅσου, etc. (adverbially θαυμαστῶς ὡς): as μετὰ ἰδρώτος θαυμαστοῦ ὅσου *with a wonderful amount of sweat* (= θαυμαστόν ἐστι μεθ' ὅσου) Pl. *Rep.* 350 d. This attraction is sometimes (rarely) found with other adjectives.

NOTE 2. — A peculiar attraction and condensation commonly takes place with οἶος, ὅσος, ὅστισοῦν, and a few other relatives, by which both the relative and a following nominative are attracted to the case of the antecedent: thus χαριζόμενον οἷψ σοι ἀνδρὶ *doing favor to a man like you* (the full form would be τοιούτῳ οἶος σὺ εἶ) Xn. *Mem.* 2, 9, 3. τὴν δὲ γυναῖκα εὖρον ὄσην τ' ὄρεος κορυφῆν *and his wife they found as huge as a mountain peak* κ 113. Sometimes even with the article: τοῖς οἰοῖς ἡμῖν *to such as we are* Xn. *Hell.* 2, 3, 25. So often with superlatives (see § 428).



**486. Antecedent not Expressed.** — An antecedent denoting the general idea of persons or things is seldom expressed, since its gender, number, and case are usually made clear by the context: thus ἐγὼ δὲ . . . καὶ ὧν ἐγὼ κρατῶ μενούμεν *but I and those (nom. plur. masc.) whom I command will remain* Xn. Cy. 5, 1, 26. στυγῶν μὲν ἣ μ' ἔτικτεν *hating her (acc. sing. fem.) who bore me* E. Alc. 338. εἰδέναι τὴν δύναμιν ἐφ' οὓς ἂν ἴωσιν *to know the strength of those (gen. plur. masc.) against whom they are going* Xn. A. 5, 1, 8. δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς *he desires you to drink this up to-day in company with those (dat. plur. masc.) whom you most love* (§ 484, 1) Xn. A. 1, 9, 25. So with relative adverbs: ἄξω ὑμᾶς ἔνθα τὸ πρᾶγμα ἐγένετο *I will conduct you to the place where the affair occurred* Xn. Cy. 5, 4, 21. Cf. in English "he gave to whom he could."

NOTE. — Here belong the phrases ἔστιν ὅστις (or ὅς) . . . *there is some one who* (i.e. *somebody*), εἰσὶν οἳ . . . *there are those who* (i.e. *some*), but in other cases in the plural regularly ἔστιν ὧν, ἔστιν οἷς, ἔστιν οὓς: thus ἔστι δ' ὅστις κατελήφθη *and one man was taken off his guard* Xn. A. 1, 8, 20. εἰσὶ δὲ οἱ λέγουσι *and some* (lit. *there are those who*) *say* Hdt. 3, 45. πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν *except the Ionians and Achaeans and some other nations* Th. 3, 92. Rarely ἦν (ἦσαν) is found: ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνυ μακροῦς ἤλανεν *some of these days' marches he made very long* Xn. A. 1, 5, 7. So also with relative adverbs: ἔστιν οὐ (or ὅπου) . . . (lit. *there is where*) *somewhere*, ἔστιν ὅπως (lit. *there is how*) *somehow*, ἔστιν ὅτε (lit. *there is when*) *sometimes*, etc.

**487. Relative not Repeated.** — In a compound (§ 312) relative sentence the relative (pronoun or adverb) is seldom repeated (cf. § 312, 1) with the succeeding verbs: thus Ἀριαῖος δέ, δν ἡμεῖς ἠθέλομεν βασιλεᾶ καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστά *but Ariaeus, whom we wished to make king and to whom we gave and from whom we*

*received pledges* Xn. A. 3, 2, 5. εἶπεν ὅτι οὐδὲν αὐτῷ μέλοι . . . ἐπειδὴ πολλοὺς μὲν Ἀθηναίων εἶδείη τοὺς τὰ ὅμοια πράττοντας αὐτῷ, δοκοῦντα δὲ Λυσάνδρῳ καὶ Λακεδαιμονίοις λέγει *he said that he didn't care . . . , since he knew of many Athenians who were acting in concert with him and since what he proposed was agreeable to Lysander and the Spartans* Lys. 12, 74.

NOTE. — **Preposition not Repeated.** — A preposition belonging with both antecedent and following relative is seldom repeated with the relative.

**488. Use of Relatives.** — The indefinite relatives (ὅστις ὁπόσος, ὁποῖος, etc.) are regularly used when the antecedent is indefinite, but the simple relatives (ὅς, ὅσος, etc.) not infrequently refer to an indefinite antecedent; as ἃ μὴ οἶδα οὐδὲ οἶμαι εἶδέναι *what(ever) I don't know I don't even think that I know* Pl. Ap. 21 d.

NOTE. — **Relatives in Exclamations.** — Relatives (οἷος, ὅσος, ὡς) are sometimes used in exclamations: as ὦ πάππε, ὅσα πράγματα ἔχεις *how much trouble you have, grandpa!* (lit. so much trouble as you have! cf. § 485) Xn. Cy. 1, 3, 4. ὡς καλὸς μοι ὁ πάππος *how handsome grandpa is!* Xn. Cy. 1, 3, 2.

#### INTERROGATIVE PRONOUNS

**489. Agreement.** — The interrogative pronouns are used both substantively and adjectively (see § 462): as τίς ὠχοῦ; *what man?*

**490. Use.** — The interrogatives (pronouns and adverbs, § 151) are used both in direct and in indirect questions, but in indirect questions the indefinite relatives (§§ 150–151) are commonly preferred: as βουλευέσθαι ὃ τι χρὴ ποιεῖν *to consider what must be done* Xn. A. 1, 3, 11.

## INDEFINITE PRONOUNS

**491.** The indefinite pronoun *τις, τι*, is used both substantively and adjectively (see § 462) as *ἦλθέ τις* *somebody came*, *ἄνθρωπος τις ἦλθε* *some man came*. (Observe that it does not stand at the beginning of a sentence.)

NOTE 1. — The indefinite *τις* is often best rendered by ‘*a, an*’: as *ἕτερός τις δυνάστης* *another nobleman*; sometimes it can be rendered by “*a sort of*” or “*something like*”: as *ἡ γραφή . . . τοιαύδε τις ἦν* *the indictment was something like this* Xn. *Mem.* 1, 1, 1. *τριάκοντά τινες* *somewhere about thirty*. So *τι* with adverbs: *σχεδόν τι* *pretty nearly*.

NOTE 2. — Sometimes *τις* meaning *anybody* implies *everybody*; as *εὖ μὲν τις δόρυ θηξάσθω* *let every one sharpen well his spear* B 382; but usually this meaning is expressed by *πᾶς τις* or *ἕκαστός τις*.

THE ADJECTIVE PRONOUNS *ἄλλος* AND *ἕτερος*

**492.** *ἄλλος* *other* (of several), and *ἕτερος* *other* (of two), are sometimes loosely used, one of them being employed when we might properly expect the other.

IDIOMATIC USES OF *ἄλλος* AND *ἕτερος*

NOTE 1. — By a peculiar idiom in Greek *ἄλλος* *other, rest*, often precedes that with which it is contrasted: as *τά τε ἄλλα ἐτίμησε καὶ μυριάσις ἔδωκε δαρεικούς* *he gave me ten thousand darics and honored me in other ways* Xn. *A.* 1, 3, 3.

NOTE 2. — Not infrequently *ἄλλος* or *ἕτερος* expresses merely a contrast without being strictly logical, and so can be best rendered by *besides*: as *οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον* *for there was no grass, and not even a tree besides* (lit. *no grass or other tree*) Xn. *A.* 1, 5, 5.

NOTE 3. — *ἄλλος . . . ἄλλος* (also *ἕτερος . . . ἕτερος* means *one . . . another* (but this is usually expressed by *ὁ μὲν . . . ὁ δέ*, § 443, 1). In saying *one . . . one . . . , another . . . another . . .*, the second half of the expression, being but a repetition of the first half, is left unsaid, and *ἄλλος* with itself in a different case (or an adverb from its stem) is sufficient (cf. Latin *alius . . . aliud*): thus *ἄλλος ἄλλα λέγει* *one says one thing, another (says) another* Xn. *A.* 2, 1, 15.

## SYNTAX OF THE VERB

**493. Transitive and Intransitive Verbs.** — A transitive verb can take an object in the accusative case (§ 329); an intransitive verb cannot. Thus, *γράφω* (*ἐπιστολήν*) *I write* (a letter) is transitive; *καθεύδω* *I sleep* is intransitive.

1. In Greek many transitive verbs are used *absolutely* as intransitive: thus *λείπω* *leave*, also *fail*; *ἐλαύνω* *drive*, also *march*; *ἔχω* *hold*, also *hold one's self*, *be*.

NOTE. — In many of these verbs an object is easily supplied: thus *ἐλαύνω* (*ἵππον*) *drive* (a horse), *τελευτῶ* (*τὸν βίον*) *finish* (one's life), i.e. *die*; but this is not the case with all.

2. Some intransitive verbs when compounded with a preposition become transitive (see § 345 and cf. § 324, 2): thus *βαίνω* *go* (intransitive); but *δια-βαίνω* *cross* (transitive), *παρα-βαίνω* *transgress* (transitive).

**494. Transitive and Intransitive Tenses** — In a few verbs which have at the same time (§ 162, 1) both the first and the second aorist (active and middle), or the first and the second perfect, the first tenses are transitive, and the second intransitive (cf. § 207, note 3). The most important of these are the following (the others are given in the list of verbs, § 729): —

1. PRESENT	1ST AORIST	2d AORIST
<i>βαίνω</i> <i>go</i>	<i>ἔβησα</i> <i>caused to go</i>	<i>ἔβην</i> <i>went</i>
<i>δύω</i> <i>enter</i>	<i>ἔδῦσα</i> <i>caused to enter</i>	<i>ἔδυν</i> <i>entered</i>
<i>ἵστημι</i> <i>cause to stand</i>	<i>ἔστησα</i> <i>caused to stand,</i> <i>erected</i>	<i>ἔστην</i> <i>stood</i>
<i>σβέννυμι</i> <i>put out, ex-</i> <i>tinguish</i>	<i>ἔσβεσα</i> <i>put out</i>	<i>ἔσβην</i> <i>went out</i>
<i>φύω</i> <i>produce</i>	<i>ἔφῦσα</i> <i>produced</i>	<i>ἔφῦν</i> <i>grew</i>

NOTE. — The future active follows the first aorist in being transitive (cf. § 212): as *βήσω* *shall cause to go*, *φύσω* *shall produce*.

2. PRESENT	1ST PERFECT	2D PERFECT
ἄλλυμι <i>destroy</i>	ἄλωλεκα <i>have destroyed</i>	ἄλωλα <i>am ruined</i>
πείθω <i>persuade</i>	πέπεικα <i>have persuaded</i>	πέπειθα <i>trust</i>

3. On the same principle, in some transitive verbs the perfect (usually the second perfect) is intransitive; thus :—

PRESENT	2D PERFECT	PRESENT	1ST PERFECT
ἄγνυμι <i>break</i>	ἔαγα <i>am broken</i>	ἴστημι <i>cause to stand</i>	ἔστηκα <i>stand</i>
πήγνυμι <i>fix</i>	πέπηγα <i>am fixed</i>	φύω <i>produce</i>	πέφυκα <i>am by nature</i>
φαίνω <i>show</i>	πέφηνα <i>have appeared</i>		

AGREEMENT OF VERBS

495. A finite verb (§ 159) agrees with its subject in person and number; thus (*ἡμεῖς*) *ἤλθομεν we came*, *Κῦρος ἐξελαύνει Cyrus marches*, *δύο ἄνδρες τέθνατον two men are dead* Xn. A. 4, 1, 19.

NOTE. — Plural for Singular. — In Greek, as in other languages, the first person plural (modestly) is sometimes used for the singular (sometimes called in English “the editorial we”): as *οὐ δικάως, ἦν θάνω, θανούμεθα unjustly shall I die if I am (lit. we are) put to death* E. Tro. 904.

496. Agreement with Two or More Subjects. — Two or more subjects taken together, of course, count as a plural (or dual) and so may take a plural (or dual) verb: thus *ἀπολελοίπισιν ἡμᾶς Ξενίᾱς καὶ Πᾶσιων Xenias and Pasion have abandoned us* Xn. A. 1, 4, 8. *ἦχι ῥοᾶς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος where Simois and Scamander join their streams* E 774.

1. But with two or more subjects the verb often agrees only with the nearer or more important: thus *βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ στρατόπεδον the king and his followers forced their way into the camp* Xn. A. 1, 10, 1.

**497. Subjects of Different Persons.** — When the subjects are of different persons the verb is of the first person if possible, otherwise of the second: i.e.

you and I (or we)	}	= we		you and he (or they) = you
he (or they) and I (or we)				
you and he (or they) and I				
(or we)				

as, *καὶ ἐγὼ, ἔφη, καὶ σὺ πολλὰ . . . εἶπομεν* *Both you and I, said he, have said a good deal* Xn. *Hell.* 2, 3, 15.

#### PECULIARITIES IN AGREEMENT

**498. Neuter Plural Subject.** — A neuter plural subject regularly has a singular verb: thus *τὸν δ' οὐποτε κύματα λείπει* *this the waves never leave* B 396. *καλὰ ἦν τὰ σφάγια* *the sacrifices were favorable* Xn. *A.* 4, 3, 19.

NOTE. — A neuter plural subject denoting persons, or used distributively, may take a plural verb: thus *τοσαῦτε μὲν μετὰ Ἀθηναίων ἔθνη ἐστράτεον* *so many nations were active on the Athenian side* Th. 7, 57; *ἦσαν ταῦτα δύο τείχη* *these were two walls* Xn. *A.* 1, 4, 4.

**499. Dual and Plural.** — A subject in the dual often takes a verb in the plural; less often a subject in the plural, suggesting a dual, takes a verb in the dual: thus *τὼ δὲ τάχ' ἐγγύθεν ἦλθον* *and soon the two came near* E 275. *αἱ δὲ οἱ ἵπποι ἀμφὶς ὁδοῦ δραμέτην* *and his steeds ran apart along the way* Ψ 392.

NOTE. — Not infrequently dual and plural verbs are found in the same sentence: thus *ικέσθην, τὸν δ' ἠύρον* *they came, and found him* I 185.

**500. Collectives.** — Words like *πᾶς everybody*, *πλήθος a multitude*, *δῆμος people*, *στρατός army*, etc. (collective nouns, § 321), when used to denote *persons* usually take a plural verb (cf. § 315): thus *ὡς φάσαν ἡ πλῆθὺς* *thus*

*spoke the multitude* B 278. ὁ ἄλλος στρατὸς ἀπέβαινον  
*the rest of the army began to disembark* Th. 4, 32.

**501. Agreement with Predicate Substantive.** — The verb sometimes agrees with the predicate substantive when the latter is more prominent than the subject (cf. § 316): thus ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς *the entire distance between the walls was three stades* Xn. A. 1, 4, 4.

## VOICE

**502.** The Greek verb has three voices (§ 158): active, middle, and passive.

### THE ACTIVE VOICE

**503.** The active voice represents the subject as acting or being: thus λέγω *say*, πάσχω *experience*, εἶμι *go*, εἶμί *be*.

NOTE. — The context may sometimes show that the active voice means to *cause* a thing to be done (by others): as Ἀρταξέρξης συλλαμβάνει Κῦρον *Artaxerxes caused Cyrus to be arrested* Xn. A. 1, 1, 3. So often ἀποκτείνω *kill* or *cause to be put to death*, οἰκοδομῶ *build* or *cause to be built*, and many others.

### THE MIDDLE VOICE

**504.** The middle voice represents the subject as interested in the action of the verb. It has a variety of meanings which shade off into one another, and may indicate that the subject acts with or within his own means or powers, or for himself, or (less often) upon himself: thus

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**504 a.** In Homer (and sometimes in other poets) some verbs are used in the middle voice (implying an interest on the part of the subject) which in Attic are regularly used only in the active: thus ἀκούετο *he heard* (Attic ἤκουε), φάτο *he said* (Attic ἔφη), ἰδέσθαι *to see* (Attic ἰδεῖν).

λούομαι τοὺς πόδας *wash* (one's own) *feet*, παρέχομαι *furnish* (from one's own resources), λύομαι (τινα) *loose for one's self, ransom* (as ἦλθε λυσόμενος θύγατρα *he came to ransom his daughter* A 13), περιτίθεμαι *put on* (one's self), ἄγομαι γυναῖκα *marry* (i.e. *lead to one's own house*) *a wife*, περὶ πολλοῦ ποιούμαι τι *make anything of much importance* (in one's own eyes), λύομαι *loose one's self* (as πρώτος ἵπ' ἀρνειοῦ λυόμεν, ὑπέλυσα δ' ἑταίρους *first I loosed myself from beneath the ram, and then I freed my companions* ι 463), τρέπομαι *turn one's self*, παύομαι *stop one's self, cease*, πείθομαι (lit. *persuade one's self*) *believe, obey*.

505. The middle voice often means to *get* a thing done either to one's self or to another person or thing (cf. § 503 note): thus διδάσκομαι *get taught*, διδάσκομαι τὸν υἱὸν *get one's son taught*, ἀπογράφομαι τὰς ναῦς *have a list of the ships made*.

NOTE.—From this use of the middle it is but a slight step to the use of the middle as passive (§ 514).

506. **Active and Middle differently Translated.**—The active and the middle voices of the following verbs usually must be differently rendered in English (other similar verbs may be found, and they are to be explained in similar manner):

αἰρῶ <i>take</i>	αἰρούμαι <i>choose</i> (take for one's self)
ἀποδίδωμι <i>give back</i>	ἀποδίδομαι <i>sell</i> (give for value received)
ἄπτω <i>fasten</i>	ἄπτομαι <i>touch</i>
βουλεύω <i>take counsel</i>	βουλεύομαι <i>consider one's own plan</i>
γαμῶ <i>marry</i> (of the man)	γαμοῦμαι <i>marry</i> (of the woman)
γράφω <i>write</i> or <i>propose</i> a law	γράφομαι <i>indict</i> (i.e. have the suit entered in writing)
δανείζω <i>make a loan</i>	δανείζομαι <i>borrow</i> (i.e. have a loan made to one's self)



δικάζω <i>judge</i>	δικάζομαι <i>go to law</i>
ἔχω <i>hold</i>	ἔχομαι (w. gen.) <i>hold to, and so be close to</i>
θύω <i>sacrifice</i>	θύομαι <i>sacrifice (for omens)</i>
μισθῶ <i>let</i>	μισθοῦμαι <i>hire (i.e. have let to one's self)</i>
πολιτεύω <i>be a citizen</i>	πολιτεύομαι <i>perform one's duty as a citizen</i>
πρεσβεύω <i>be an ambassador</i>	πρεσβεύομαι <i>negotiate</i>
τίθημι νόμον <i>establish a law (for others to obey)</i>	τίθεμαι νόμον <i>enact a law (i.e. of the State, for itself)</i>
φυλάττω (w. acc.) <i>watch, guard</i>	φυλάττομαι (w. acc.) <i>be on guard against</i>

**507. Middle Form in Future only.** — On account of the greater natural interest in future events, many active verbs regularly use the middle voice in the future tense: thus ἀκούω *hear*, future ἀκούσομαι, aorist ἤκουσα, etc., ἀμαρτάνω *miss*, future ἀμαρτήσομαι, aorist ἤμαρτον, etc. (cf. § 504 a).

**508. Deponent Verbs.** — Deponent verbs (§ 158, 3) show the various uses of the middle voice, and differ from other verbs only in having no active forms: thus ὑπισχνούμαι (*hold one's self under*) *obligate one's self, promise*, δέχομαι *receive (for one's self)*, αἰσθάνομαι *perceive (with one's own senses)*, etc.

## THE PASSIVE VOICE

**509.** The passive voice represents the subject as acted upon: thus ἐλύθην *was loosed, or was ransomed*.

1. Observe that the passive voice is the passive of the middle as well as of the active, and the context must determine which voice it represents: thus the passive form ἐλύθην may need to be translated (§ 506) *was loosed (λύω)* or *was ransomed (λύομαι)*, ἡρέθην *was taken (αἰρῶ)*

or *was chosen* (αἰρούμαι), *ἐγράφην was written* (γράφω) or *was indicted* (γράφομαι), and so in other tenses (see § 510 note).

**510. Passive of Deponent Verbs.**—From the preceding section it follows that deponent verbs (§ 508) may have a passive: thus *τοιαῦτα αὐτοῖς . . . εἴργασται such things have been done by them* (ἐργάζομαι *do*) *Lys. 12, 1. ἐκ σοῦ βιάζονται τὰδε this is done with violence by you* (βιάζομαι *act with violence*) *S. Ant. 1073. ἐωνήθη was bought* (ἠνοῦμαι *buy*) *Xn. Mem. 2, 7, 12.*

NOTE.—The passive meaning usually can be determined only by the context, since there can be no difference of form except in the aorist and future of middle deponents (§ 158, 3).

**511. Object of Active Becomes Subject of Passive.**—The object of the verb in the active (or middle) regularly becomes the subject when the verb is changed to the passive form (but see § 515, 3): thus *ἐτάχθησαν οἱ Ἕλληνες the Greeks were drawn up* (active *ἔταξε τοὺς Ἕλληνας*).

**512. Cognate Accusative Retained with Passive.**—A cognate accusative (§ 331) or an accusative of the part affected (§ 335) used with the active is regularly retained in the same case in the passive form; see § 340, 1 (cf. in Latin *rogatus est sententiam*): thus *γραφεῖς τὸν ἀγῶνα τοῦτον having been indicted in this suit* *Dem. 18, 103* (cf. *Μέλητός με ἐγράψατο τὴν γραφὴν ταύτην Meletus brought this indictment against me* *Pl. Ap. 19 a*). *οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσσηπότες and those who had their toes frozen off by the cold* *Xn. A. 4, 5, 12.*

NOTE.—Sometimes intransitive verbs (such as can take only a cognate accusative) are used in the passive; when so used the cognate accusative of the active becomes the subject of the passive: as *ὁ κίν-*

δύνος κινδυνεύεται *the risk is run*, τὰ χρήματα κινδυνεύεται *the money is risked* Dem. 34, 28. Often the passive participles of these verbs are found: as εἰς ἔλεγχον τῶν αὐτοῖς βεβιωμένων καταστήναι *to submit to an examination of their past lives* Lys. 16, 1.

**513. Active Forms with Passive Force.** — The passive of some verbs is supplied by the active voice of a different (intransitive) verb: thus: —

ἀποκτείνω <i>kill</i>	ἀποθνήσκω ( <i>die</i> ) <i>be killed</i>
εὖ ποιῶ <i>benefit</i>	εὖ πάσχω <i>be benefited</i>
εὖ (or κακῶς) λέγω <i>speak well</i> (or ill) <i>of</i>	εὖ (or κακῶς) ἀκούω (poetic κλύω) <i>be well (or ill) spoken of</i>
ἐκβάλλω <i>cast out</i>	ἐκπίπτω <i>be cast out or banished</i>
διώκω <i>pursue, prosecute</i>	φεύγω (lit. <i>flee</i> ) <i>be prosecuted</i> (ἀποφεύγω <i>escape, be acquitted</i> )

1. So also intransitive second aorists (§ 494, 1) are often equivalent to the passive of the corresponding (transitive) first aorists; as ἀναστάντες ὑπὸ Θεσσαλῶν *having been forced to migrate by the Thesalians* Th. 1, 12.

**514. Origin of the Passive.** — Greek originally had no passive voice, and in most tenses the middle voice served also to express the passive meaning. In the aorist an originally intransitive form (cf. § 494, 1, and § 513, 1) of some verbs came to be felt as a passive, and by analogy other aorists passive were formed later. The future passive (with the middle endings) was formed from the aorist passive by adding the regular future suffix (-σῶ): thus φαίνω *show*, ἔφηνα *showed*, ἐφάνην *appeared*, i.e. *was shown*, future φανήσομαι *shall appear or be shown*.

**515.** The statement of § 514 will serve to explain the following facts: —

1. The future (rarely the aorist) middle is often used with a passive meaning: thus ἄξῃ *you shall be led* Aesch.

Ag. 1632, ἡ γῆ . . . εὖ φυλάξεται *the land will be well guarded* Xn. *Oec.* 4, 9. See § 519, note 2.

2. Many (intransitive) verbs which are regularly followed by the genitive (§ 356) or the dative (§ 376) may be used in the passive voice. In such case the genitive or dative used with the active voice is represented by the nominative as subject in the corresponding passive construction: thus οὐκέτι ἀπειλοῦμαι ἀλλ' ἤδη ἀπειλῶ ἄλλοις *I am no longer threatened, but now I threaten others* (active ἀπειλῶ τινι) Xn. *Symp.* 4, 31. μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι *they learn to govern and to be governed* (active ἄρχω τινός).

NOTE.—A cognate accusative used with the active is retained in the passive construction (see § 512): thus πρὸς σοῦ τὰ δειν' ἐκείν' ἐπηπειλημένοι *threatened by you with those dread threats* (active ἐπειλῶ δεινά τινι) S. *Ant.* 408.

3. Finally, even an accusative of the direct object is sometimes retained in the same case in the passive construction, while a genitive or dative denoting a *person* becomes the subject of the passive verb: thus οἱ ἐπιτετραμμένοι τὴν φυλακὴν *those intrusted with the guard* (active ἐπιτρέπω τὴν φυλακὴν τινι) Th. 1, 126. ἀπετμήθησαν τὰς κεφαλὰς *they were beheaded* Xn. *Cy.* 8, 8, 3 (cf. τοῦ ἀδελφοῦ ἀπέτεμε τὴν κεφαλὴν Xn. *A.* 3, 1, 17).

NOTE.—But of course the accusative may become the subject (according to § 512), while the genitive or dative remains in the same case; as ἀπάντων θάνατος κατεγινώσκετο *the sentence of death was passed on all* Lys. 13, 38. ἐμοί . . . σκῆπτρον καὶ δύναμις πᾶσα ἢ Πολυκράτεος ἐπιτέραπται *to me Polycrates' scepter and power entire*

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515, 1 a. In Homer, the future middle is (almost) always used also as passive, and the aorist middle not infrequently has the passive meaning: as παρ' ἄμμι φιλήσεται *with us you shall be welcomed* α 123. ἐβλήτο *was hit* Π 753.

*has been intrusted* Hdt. 3, 142 (cf. in English "the duty was intrusted to him" and "he was intrusted with the duty").

**516. Agent.**—The Agent with passive verbs is regularly expressed by the genitive (§ 372) with *ὑπό* *under*, *by* (§ 417, 1), sometimes with *πρός* (§ 414, I) or *παρά* (§ 411, 1) *at the hands of*, more rarely with *ἐκ* (§ 407) or *ἀπό* (§ 403) *from*.

1. Often with the perfect or pluperfect passive, and regularly with the verbal in *-τέος* (§ 666), the agent is expressed by the dative (§ 380). With the verbal in *-τέος*, the accusative of agent is also sometimes found (see § 666, note).

## USE OF THE TENSES

**517. Primary and Secondary Tenses.**—The Primary Tenses are the Present, the Perfect, the Future, and the Future Perfect.

The Secondary Tenses are the Imperfect, the Aorist, and the Pluperfect.

1. The Historical Present (§ 525) counts as a secondary tense, and the Gnomic Aorist (§ 530) as a primary tense. The imperfect indicative with *ἄν*, referring to present time (§ 565), counts as a primary tense.

2. The subjunctive, optative, and imperative *modes* (§§ 554; 557; 560) in their independent uses normally look toward the future and so have in all tenses the *value* of a primary tense.

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**516 a.** In Homer and sometimes in other poets (very rarely in prose with names of persons) the agent may be expressed by the dative with *ὑπό*: as Ἀχαιοί . . . ἐφάβηθεν ὑφ' Ἑκτορι *the Achaeans were put to flight by Hector* O 637.

**518. Special Meanings of Tenses from the Context.**— The context may sometimes add a special meaning to a tense. Thus, the present or imperfect may be used to describe an action merely attempted (§§ 523; 527), the present may be used in describing an action which is to be completed in the future (§ 524), and the aorist may sometimes express a general truth (Gnomic aorist, § 530).

1. *Imaginative Use of the Tenses.*— A tense may refer to a time other than that which it denotes, if the speaker's (or writer's) imagination carries him into that time; so the present tense may be used in describing events actually past (§ 525), and the aorist or the perfect may be used in describing events which have not yet taken place (§§ 531; 537).

## THE TENSES OF THE INDICATIVE

**519.** In independent clauses the tenses of the indicative express time absolutely; in dependent clauses they express time relatively to that of the verb on which they depend (cf. § 551, 1).

NOTE 1.— The Greeks, unlike the English and, more particularly, the Romans, were not careful to distinguish with exactness the temporal relations of subordinate clauses (as is done in Latin by the pluperfect and future perfect), but often employed the same or similar tenses in both subordinate and principal clauses, leaving the exact relation of time to be inferred from the context (cf. also § 676 a): as *σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο* about the time that this was going on the sun was setting (i.e. at the same time) Xn. A. 1, 10, 15. *ἦγειτο δ' αὐταῖς Ταμῶς . . . ἔχων ναῦς ἑτέρας . . . αἷς ἐπολιόρκει Μιλητρον* Tamos conducted them, with other ships with which he had been besieging Miletus (i.e. at a prior time) Xn. A. 1, 4, 2.

This fact will help to explain the frequent use of the aorist where we might expect the pluperfect (§ 528, 1).

## SUMMARY

NOTE 2. — The tenses of the indicative from the point of view of time, and the manner of viewing the action, may be grouped as follows: —

	PRESENT	PAST	FUTURE
CONTINUED	Present	Imperfect	Future (active and middle)
COMPLETED AND LASTING	Perfect	Pluperfect	Future Perfect
SIMPLY BROUGHT TO PASS	—	Aorist	Future (passive)

Occasionally the future active shows a distinction between action 'continued' and action 'brought to pass': as *ἔξω shall hold* (cf. *ἔχω hold*), *σχήσω shall obtain* (cf. *ἔσχω obtained*, § 529).

## THE PRESENT TENSE

**520.** The present tense represents an action as going on at the present time: thus *γράφω I write* or *I am writing*.

1. So the present often expresses a customary action or a general truth: thus *νέᾱ γὰρ φροντῖς οὐκ ἀλγεῖν φιλεῖ the heart of youth is free from care* E. Med. 48.

**521. Present Denoting a Continued State.** — The present may denote a continued state as well as a single act. So the present of some verbs may admit two different English translations: thus *βασιλεύω rule* or *be ruler*, *νικῶ conquer* or *be victorious*, *φεύγω flee* or *be in exile*, *ἀδικῶ do wrong* or *be a wrong-doer*, *αἰσθάνομαι perceive* or *be cognizant of*.

NOTE. — So *ἤκω am come, arrive*, and *οἶχομαι am gone*, may regularly be translated as perfects.

**522. Present with Adverbs like πάλαι.** — When adverbs like *πάλαι long ago* are used with the present tense they

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**519 a** (note 2). Homer occasionally forms a future directly from a second aorist (reduplicated) stem to emphasize the action as merely 'brought to pass': thus *πειθήσω I will persuade* him (i.e. convince his mind once for all) X 223.

mean that the action is continued from the past into the present (cf. in Latin *iam dudum*): as *πάλαι σπεύδομεν* *we have long been eager* Xn. A. 4, 8, 14.

SPECIAL MEANINGS OF THE PRESENT FROM THE CONTEXT

**523. Attempted Action.** — The context (§ 518) may imply that the present denotes only an attempted action (cf. § 527). Thus, *δίδωμι* *give* may mean also *offer*, *πίθω* may mean *try to persuade*: as *σοὶ δ' Ἀγαμέμνων ἄξια δῶρα δίδωσι* *Agamemnon offers you worthy gifts* I 261, *ἐξελαύετε ἡμᾶς ἐκ τῆσδε τῆς χώρᾶς* *you are trying to drive us out of this country* Xn. A. 7, 7, 7.

**524. Present with Future Meaning.** — It may be implied by the context (§ 518) that an action expressed by the present tense will be completed in the future: thus *εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία* *if this city shall be captured, all Sicily as well is (i.e. is going to be) in their power* Th. 6, 91: so *ἀπόλλυμαι* *I am going to be put to death* Lys. 12, 14.

NOTE. — The present indicative of *εἶμι* *am going* (and its compounds) regularly has a future meaning. This meaning extends to other modes when used to represent the indicative in indirect discourse, and sometimes also to the participle when used to express purpose (§ 653, 5).

**525. Historical Present.** — In vivid narration the speaker may for the moment feel that he is living the past over again, and so may use the present tense in describing events already past (§ 518, 1): thus *Θρασύβουλος . . . Φυλὴν χωρίον καταλαμβάνει ἰσχυρόν . . . ἐπιγίγνεται τῆς νυκτὸς χιῶν παμπληθῆς* *Thrasylbulus took (lit. takes)*

524 a. In Homer *εἶμι* has both the present and the future meaning.

525 a. In Epic poetry the historical present is never found.



*possession of Phyle, a stronghold. There came (lit. comes) on during the night a great snowstorm* Xn. *Hell.* 2, 4, 2-3. *Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο of Darius and Parysatis were (lit. are) born two sons* Xn. *A.* 1, 1, 1.

NOTE. — The historical present is freely interchanged with the past tenses, and should be regularly translated by a past tense in English: as καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει and *Lycius rode (away), and, when he had seen, reported* Xn. *A.* 1, 10, 15.

## THE IMPERFECT

**526.** The Imperfect represents an action as *going on* in past time: thus ἔγραφον *I was writing*.

1. Hence the imperfect often expresses a customary past action: thus ἐπειδὴ δὲ ἀνοιχθεῖη, εἰσῆμεν *but when [the prison] was opened, we used to go in* Pl. *Phaed.* 59 d.

### SPECIAL MEANINGS OF THE IMPERFECT FROM THE CONTEXT

**527. Attempted Action.** — The context (§ 518) may imply that the imperfect denotes only an attempted action (cf. § 523) or what was likely to happen: thus Κλέαρχος τοὺς αὐτοῦ στρατιωτᾶς ἐβιάζετο ἰέναι · οἱ δ' αὐτὸν ἔβαλλον *Clearchus tried to force his own soldiers to move; but they pelted him with stones* Xn. *A.* 1, 3, 1. ἐκαινόμην ζῆφει · ἀλλ' ἐξέκλεψεν . . . Ἄρτεμις *I was like to be slain with the sword; but Artemis stole me thence* E. *I.T.* 27.

NOTE. — The Imperfect of a truth just realized, and the “**Philosophical Imperfect.**” — The imperfect in some expressions may be best rendered in English by the present: thus καὶ τοῦτ' ἄρ' ἦν ἀληθές, ἦσθόμην, φίλοι *this then is true, as I perceive, my friends* (lit. *was true, but all the time I did not realize it*) E. *I.T.* 351. διαφθεροῦμεν ἐκείνο . . . ὃ τῷ μὲν δικαίῳ βέλτιον ἐγίνετο *we shall destroy that which (as we agreed) becomes better by justice* Pl. *Crit.* 47 d.

## THE AORIST

**528.** The aorist (*ἀόριστος undefined*) represents the action as one that simply *took place* in past time: thus *ἔγραψα I wrote*.

1. *Aorist instead of Perfect or Pluperfect.* — Since the perfect and pluperfect in Greek are used only when the result of the action is lasting (§ 534), the aorist is often used where English would employ the perfect or pluperfect (especially in relative and temporal clauses): thus τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντα πέπρακεν of his servants he (has) left not one, but has sold everything Aeschin 1, 99. Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἣς αὐτὸν σατράπην ἐποίησεν he sent for Cyrus from the government of which he had made (lit. made) him satrap Xn. A. 1, 1, 2. ἐπεὶ δὲ ἐτελεύτησε Δαρείος but when Darius (had) died Xn. A. 1, 1, 3.

**529. Inceptive Aorist.** — The aorist of verbs whose present can denote a continued state (§ 521) may express the entrance into that state: thus βασιλεύω rule or be king, ἐβασίλευσα ruled or became king; so ἔσχον held or got possession of (ἔχω hold) ἐδάκρυσα wept or burst into tears (δακρῶ weep, be in tears).

**NOTE.** — *Aorist rendered by the Present.* — The Greeks sometimes used the aorist with an exactness which admits no English equivalent, and such examples must usually be rendered in English by the present tense: as οὐκ ἂν δυναίμην, τὸ δὲ πρόθυμον ἦνεσα I could not do it, but I still approve your zeal (lit. approved at the time you showed your zeal) E. I.T. 1023. So often ἦσθην am pleased (lit. was pleased, ἔγλασα laugh(ed), ᾤμωξα lament(ed)), and similar words. So also sometimes in impatient questions: as τί οὖν . . . οὐ καὶ τὴν δύναμιν ἔλεξάς μοι why don't you tell me (lit. why didn't you tell me) about their force? Xn. Cy. 2, 1, 4.

## SPECIAL MEANINGS OF THE AORIST FROM THE CONTEXT

**530. Gnostic Aorist.** — From the context the aorist indicative may often be seen to express a general truth (“once true always true”): thus *παθὼν δέ τε νήπιος ἔγνω* *even a fool learns by experience* Hes. *O.D.* 218. *ἦν δέ τις τούτων τι παραβαίῃη ζημίων αὐτοῖς ἐπέθεσαν* *but if anybody transgresses any one of these laws they impose a penalty upon such persons* Xn. *Cy.* 1, 2, 2.

**531. Aorist Imagined as Future.** — The time of the aorist is sometimes vividly imagined as future (§ 518): thus *ἀπωλόμην ἄρ' εἴ με δὴ λείψει* *I perish if you leave me* E. *Alc.* 386.

## THE FUTURE

**532.** The future denotes that an action will take place at a future time: thus *γράψω* *I shall write* (or *shall be writing*).

NOTE. — For the second person of the future implying a permission or a mild command see § 583, note 1.

**533. Periphrastic Future.** — A periphrastic future (denoting a present intention) is formed by combining the various forms of *μέλλω* *be about to* with the present or future (rarely the aorist) infinitive (§ 549, 1): thus *ὑμᾶς μέλλω ἄγειν* *I am going to lead you* Xn. *A.* 5, 7, 5. *μέλλω γὰρ ὑμᾶς διδάξειν* *for I am going to inform you* Pl. *Ap.* 21 b.

1. So the past tenses of *μέλλω* are similarly used to express a past intention: as *πορεύεσθαι ἔμελλον* *they*

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**530 a.** Homer sometimes uses the (gnomic) aorist in similes: thus *ἦριπε δ' ὡς ὅτε τις ὄρυς ἦριπεν* *he fell as when an oak falls* (lit. *fell*).

were intending to proceed Xn. A. 3, 5, 17. ἔμελλε καταλύειν *he was about to halt for the night* Xn. A. 1, 8, 1.

NOTE. — The simple future appears from the context sometimes to be used like the periphrastic future to express a present intention: as ἀρε πλῆκτρον, εἰ μαχῆ ῥαῖσῃ *raise your spur if you're going to fight* Ar. Av. 759. εἰ . . . πιστεύσομεν *if we are going to trust* Xn. A. 1, 3, 16.

### THE PERFECT AND THE PLUPERFECT

**534.** The perfect, in Greek, represents an action as *completed and lasting* at the present time; the pluperfect as *completed and lasting* at a past time: thus γέγραφα *I have written* (and the writing now stands), ἔγεγράφη *I had written* (and the writing stood completed). ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέτρωτο *for he happened to be traveling on a wagon because he had been* (and still was) *wounded* Xn. A. 2, 2, 14.

**535. Perfect with Present Meaning.** — In the perfect system of many verbs the duration of the result (§ 534) rather than the completion of the act is the more prominent, so that the perfect is best rendered in English by the present (and the pluperfect by the English imperfect): thus

βέβηκα (βαίνω) *be gone or stand* (have stepped)  
 δέδοικα (root δου-, δε-, δι-) *be afraid* (have been frightened, cf. § 494, 3)  
 κέκτημαι (κτώμαι) *possess* (have acquired)  
 μέμνημαι (μιμνήσκω) *remember* (have reminded myself)  
 οἶδα (cf. εἶδον *saw*) *know* (have seen or perceived)  
 ἔστηκα (ἵστημι) *stand* (have set myself, cf. § 494, 3)  
 πέπειθα (πείθω) *trust* (have persuaded myself, cf. § 494, 2)  
 πέφυκα (φύω) *am by nature* (have been produced, cf. § 494, 3),  
 and many others.

**536. Periphrastic Perfect.** — 1. Other forms of the perfect, besides those already noted (§§ 226; 227; 221, 1),

are sometimes found expressed periphrastically: thus τὸ πρᾶγμ' εἰμὶ τοῦτο δεδρακώς *I am the one who has done this deed* Dem. 21, 104.

2. The aorist (rarely the perfect) participle with the present or imperfect of ἔχω *have* is sometimes used as the equivalent of the perfect or pluperfect: thus ὃς σφε νῦν ἀτιμάσας ἔχει *who has now dishonored her* E. Med. 33. πολλὰ χρήματα ἔχομεν ἀνηρπακότες *we have plundered much property* (lit. *have, having plundered*) Xn. A. 1, 3, 14.

#### SPECIAL MEANINGS OF THE PERFECT FROM THE CONTEXT

**537. Perfect Imagined as Future.** — The time of the perfect is sometimes vividly imagined as future (§ 518, 1): thus κἂν τοῦτ', ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται “*if we are victorious in this,*” he said, “*everything has been accomplished* (i.e. *will have-been accomplished*) *by us*” Xn. A. 1, 8, 12.

#### THE FUTURE PERFECT

**538.** The future perfect denotes that an action will be completed (and lasting) at a future time: as γεγραφὼς ἔσομαι *I shall have written*, γεγράφεται *it will have been written* (and will stand written).

For the periphrastic forms of the future perfect see § 230.

NOTE.—The future perfect (as well as the other portions of the perfect system) may emphasize the duration of the result of an action (§ 534); hence a good many verbs, because of their meaning, regularly employ the future perfect instead of the future (see § 729): as νομίζετε . . . ἐμὲ κατακεκόψεσθαι *you must believe that I shall be cut to pieces* Xn. A. 1, 5, 16. ὅταν δὴ μὴ σθένω, πεπαύσομαι *when I have not strength, then shall I stop* S. Ant. 91.

So also commonly with the verbs whose perfect has present meaning (§ 535) μεμνήσομαι *shall remember* (μémνημαι *remember*), ἐστήξω *shall stand* (ἕστηκα *stand*) etc.

## TENSES OF OTHER MODES THAN THE INDICATIVE

**539.** The tenses of the indicative mode only (and of other modes representing the indicative in indirect discourse, § 551) really *denote* time; in the other modes, the tenses (with the very limited exception of the future, see § 548) do not denote time, but only the manner of viewing the action, whether *continued* (present), or *completed* (perfect), or simply *brought to pass* (aorist).

Time may be *implied* either by the mode (see §§ 554; 557; 560) or by the context (see §§ 541–547, and cf. 519 note 1) but it is not denoted by the tense.

### THE PRESENT

**540.** The present tense in modes other than the indicative represents an action as *going on* (at any time); as *γράφειν* to be writing, *ἔὰν γράφω* if I be engaged in writing, *γράφε* be writing (in the future, § 560), *γράφων* writing.

#### TIME IMPLIED BY THE CONTEXT

**541.** Relation of time with the principal verb may be indicated by the context (§ 539): as *ὅποτε θύοι ἐκάλει* whenever he was engaged in sacrifice he used (i.e. at the same time) to invite his friends Xn. *Mem.* 2, 9, 4. *εἰ δὲ παρὰ ταῦτα ποιοῖεν, κολάζειν* but if they act contrary to this, to punish them (i.e. afterwards) Xn. *Cy.* 1, 6, 33.

**542. Present Participle.** — Especially with the present participle the context usually shows that its time is the same as that of the principal verb: as ἔχων ὀπλίτας ἀνέβη *he went up with* (lit. *having*) *hoplites* Xn. A. 1, 1, 2. παρῶν ἐτύγχανε *he happened to be present* Xn. A. 1, 1, 2.

1. But sometimes the context shows that the present participle refers to a time prior to that of the principal verb (the so-called "Participle of the Imperfect"): as οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν ἀφεστηκᾶσιν *the troops of Cyrus who were formerly marshaled with us have now deserted* Xn. A. 3, 2, 17. παρῶν ἐρῶ *since I was present, I will tell* S. Ant. 1192.

## THE AORIST

**543.** The aorist tense in modes other than the indicative represents the action simply as *brought to pass* (at any time): as γράφαι *to write*, εἰδὼν γράψω *if I write*, γράψων *write* (impv., § 560), γράψᾶς *having written* (or *writing*): thus εἶπε δ' ἐπευξάμενος *he spoke in prayer* Z 475. οὗτος οὔτε τοὺς θεοὺς δείσᾶς οὔτε Κύρον τεθνηκότα αἰδεσθεὶς . . . ἡμᾶς κακῶς ποιεῖν πειρᾶται *this man, without any fear of the gods, or respect for Cyrus, who is now dead, is trying to injure us* Xn. A. 3, 2, 5. βουλοίμην δ' ἂν . . . λαθεῖν αὐτὸν ἀπελθὼν *I should like to get away without his knowledge* Xn. A. 1, 3, 17.

### TIME IMPLIED BY THE CONTEXT

**544.** Relation of time with the principal verb may be indicated by the context (§ 539): as τῷ ἀνδρὶ δὲν ἂν ἔλῃσθε *I shall obey the man whom you choose* (i.e. shall have chosen) Xn. A. 1, 3, 15. θαυμαστὸν

δὲ φαίνεται μοι καὶ τὸ πεισθῆναι τινὰς *it seems to me wonderful too that some people have been persuaded* (lit. *the being persuaded of some people*) Xn. *Mem.* 1, 2, 1.

**545. Aorist Participle.** — Especially with the aorist participle the context often shows that it refers to a time prior to that of the principal verb: as *ταῦτα δὲ ποιήσας διέβαινε* *when he had done this he proceeded to cross* Xn. *A.* 1, 4, 17. *καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε* *when he had come down (from the mountains) he marched through this plain* Xn. *A.* 1, 2, 23 (but cf. § 543, last three examples).

## THE PERFECT

**546.** The perfect tense in modes other than the indicative represent an action as *completed* (at any time): as *γεγραμέναι* *to finish writing*, *ἐὰν γεγράφω* *if I shall finish writing*, *γεγράφθω* *let it stand written*, *γεγραφώς* *having written*, *τὰ γεγραμμένα* *the things written*, *τῆς γὰρ ἐπιούσης νυκτὸς πάντα ταῦτα δεῖ πεπρῶχθαι* *to-night all this must be completed* Pl. *Crit.* 46 a.

### TIME IMPLIED BY THE CONTEXT

**547.** It usually happens that an action described by the perfect as completed has taken place at a time preceding that of the principal verb (cf. § 539): thus *οὐδὲ βουλευέσθαι ἔτι ὥρᾳ, ἀλλὰ βεβουλευέσθαι* *it is time no longer to deliberate, but to decide* Pl. *Crit.* 46 a. *ἔλεγον πάντα τὰ γεγενημένα* *they told all that had happened* (i.e. previously) Xn. *A.* 6, 3, 11 (cf. § 546, last example).



## THE FUTURE (AND FUTURE PERFECT)

**548.** The modes of the future (and future perfect) other than the indicative are devoted almost wholly to representing the future indicative in indirect discourse (§ 551); this is the only use of the future optative (which is a comparatively late development, see § 548 a); the future infinitive is almost always so used, and the future participle often. Yet a desire to emphasize the idea of futurity (or present intention) has led to the occasional use of the future infinitive as a substantive, and, more often, of the future participle as an ordinary adjective.

**549. Future Infinitive as a Substantive.** — The future infinitive (denoting future time relative to the principal verb) is sometimes used as a substantive when it is desired to emphasize the idea of futurity; as *πολλοῦ δέω ἑμavτόv γε ἀδικήσειν* *I am certainly far from intending to wrong myself* Pl. *Ap.* 37 b.

1. *With μέλλω.* — So often the future infinitive is used with *μέλλω am about to* to emphasize the future idea (as in English many people say incorrectly “I meant to have written” for “I meant to write” from a feeling that “meant” does not sufficiently express the past idea): thus *μέλλω γὰρ ὑμᾶς διδάξειν* *for I am about to inform you* Pl. *Ap.* 21 b.

2. *With Verbs of Promising, etc.* — So with verbs (and verbal expressions) meaning to *hope, expect, promise, swear*, and the like, the idea of a future realization of the hope or promise often leads to the use of the future infinitive. Both the present and aorist, however, are also found with these verbs. The negative is regularly *μή* (§ 431, 1): thus

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**548 a.** In Epic poetry the future optative is never found.

ἰπισχνεῖται ἡμιόλιον πᾶσι δώσειν *he promised to give to all half as much again* Xn. A. 1, 3, 21. τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν *from what city is the general to come whom I expect to do this?* Xn. A. 3, 1, 14. ἡγγυᾶτο μηδὲν αὐτοῖς κακὸν πείσσεσθαι *he pledged himself that they should suffer no harm* Xn. A. 7, 4, 13. ἐλπίδας ἔχει καλῶς ἔσεσθαι *he has hopes that all will be well* Xn. A. 4, 3, 8. (Cf. *μιᾶ* [ἐλπίς] *σωθῆναι* *one hope of being saved* Xn. A. 2, 1, 19.)

NOTE.—The future infinitive with verbs of *promising*, etc. (§ 549, 2) is often explained as indirect discourse (§ 671), but the fact that it takes *μή* as its regular negative points to its use here as the ordinary object infinitive.

**550. Future Participle.** — The future participle is used only when it is desired to emphasize the idea of future time (or present intention, § 533, note) relatively to the principal verb: thus ἦλθε . . . λυσόμενός τε θύγατρα *he came to ransom his daughter* (lit. *about to ransom*) A 13. ὁ ἡγησόμενος οὐδεὶς ἔσται *there will be nobody who will lead us* Xn. A. 2, 4, 5.

#### TENSES IN INDIRECT DISCOURSE

**551.** When the optative, infinitive, or participle stands in indirect discourse (§ 670 ff.), each tense represents the same tense of the direct discourse, except that the present infinitive or participle may stand for the imperfect indicative, and the perfect infinitive or participle for the pluperfect indicative, since those tenses have only the indicative mode; cf. also § 675, note: thus (PRESENT) ἔγνωσαν . . . ὅτι κενὸς ὁ φόβος εἶη *they learned that their fear was groundless* (i.e. ἔστι) Xn. A. 2, 2, 21. ἀπιέναι φησὶν *he says he is going away* (i.e. ἄπειμι) Xn. A. 2, 2, 1. ἰᾶσθαι αὐτὸς τὸ τραῦμά φησιν *he says that he himself treated*

*the wound* (i.e. *ἰώμην*, impf.) Xn. A. 1, 8, 26. *ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα he heard that Cyrus was in Cilicia* (i.e. *ἔστί*) Xn. A. 1, 4, 5. *οἶδα δὲ κακέϊνω σωφρονούντε ἔστε Σωκράτει συνήστην I know that even they two kept within bounds so long as they associated with Socrates* (i.e. *ἔσωφρονεῖτην*, impf.) Xn. Mem. 1, 2, 18.

(AORIST) *Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι he was said actually to have sent presents to Menon* (i.e. *ἔπεμψεν*) Xn. A. 1, 4, 17.

(PERFECT) *Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι do you admit that you have been a wrong-doer against me?* (i.e. *γεγένησαι*) Xn. A. 1, 6, 8. *καταλαμβάνουσι . . . τὰ πλείστα διηρπασμένα they found that most things had been plundered* (i.e. *διήρπασται*) Xn. A. 1, 10, 18.

(FUTURE) *ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέᾳ μέγαν he said that the advance would be against the great king* (i.e. *ἔσται*) Xn. A. 1, 4, 11. *ἠγείτο γὰρ ἅπαν ποιήσῃν αὐτὸν εἴ τις ἀργύριον διδοίη for he thought that [Theognis] would do anything, if anybody offered him money* (i.e. *ποιήσῃ, εἴαν τις . . . διδῶ he will do, if anybody offers* Lys. 12, 14.

1. When verbs stand in indirect discourse they denote the same time *relatively to the verb on which they depend* as was denoted by the tense (§ 539) of the direct discourse which they represent. See the preceding examples.

## USES OF THE FINITE MODES

552. In the following pages the various uses of the finite modes are described in detail, but, for the sake of completeness, a brief summary of the uses of each mode is here given.

## THE INDICATIVE MODE

**553.** The indicative mode is used in statements of fact: thus βασιλεύω *I am king*, Δαρείος ἠσθένει *Darius was ill*.

1. A fact may be assumed for purposes of argument: thus καὶ δὴ τεθνᾶσι (suppose that) *they are dead* E. Med.

386. So regularly in conditions εἴπερ ἦν ἀνὴρ ἀγαθός *if* (i.e. assuming that) *he was a good man*, etc. Lys. 12, 48.

For the semi-dependent indicative in object clauses and clauses of fearing see §§ 593 and 594, 1.

2. The past tenses of the indicative, probably from their use in conditions contrary to fact (§ 606) (although there was originally no such idea in the usage, cf. § 553, 1), have come to be used also to express hopeless wishes (§ 588) and unaccomplished purpose (§ 590, note 4).

3. Further, ἄν (or κε) may be added to the past tenses of the indicative to give them a potential meaning (§ 565).

## THE SUBJUNCTIVE MODE

**554.** The Subjunctive mode looks always toward the future (thus having the value of a primary tense, when it is used independently, § 517, 2).

**555.** The uses of the subjunctive may be grouped under two great divisions: the Volitive Subjunctive (which expresses an action as *willed*), and the Anticipatory Subjunctive (which anticipates an action as an immediate future possibility), a use in which the subjunctive is closely related to the future indicative (see § 562 a and compare §§ 563 a; 576 a; 594, 1 note).

No hard and fast line, however, can be drawn between these two uses of the subjunctive.

**NOTE.** — In the earlier language (i.e. in Homer) the anticipatory subjunctive (with or without  $\kappa\epsilon$  or  $\acute{\alpha}\nu$ ) was not infrequently used in independent clauses (§ 562 a), but in this use it was soon crowded out by the future indicative, and only a few relics of this use are to be found in Attic Greek, but in dependent clauses (e.g. conditions and relative clauses) it continued to be regularly used.

**556.** The uses of the subjunctive may be summarized as follows : —

## INDEPENDENT

In exhortations (§ 585) and prohibitions (§ 584).

In deliberative questions (§ 577).

In cautious future assertions with  $\mu\eta$  and  $\mu\eta\ \acute{o}\nu$  (§ 569, 1).

In strenuous future denials with  $\acute{o}\nu\ \mu\eta$  (§ 569, 2).

## DEPENDENT

In purpose clauses (§ 590).

After words of fearing (§ 592).

In the protasis of a future more vivid (§ 604) or a present general condition (§ 609).

In relative clauses of anticipation (future, §§ 623 ; 526–7) or of general possibility (present, § 625).

## THE OPTATIVE MODE

**557.** The optative mode may be briefly characterized as a more remote subjunctive. Hence, in its independent uses, and in most of its dependent uses, it commonly looks toward the future, but more remotely than the subjunctive, and often from the point of view of past time (cf. § 517, 2).

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**556 a.** For the independent use of the (anticipatory) subjunctive in Homer see § 562 a.

**558.** The uses of the optative may be grouped under three heads: (1) the Optative of Wish (corresponding to a remote volitive subjunctive, § 555) which expresses an action as *desired*, but not actually willed to happen; (2) the Potential Optative (corresponding to a remote anticipatory subjunctive, § 555), which expresses what the speaker regards as a more or less remote possibility (see note 1); (3) the Optative in Indirect Discourse, which is a development peculiar to Greek.

NOTE 1.—In earlier Greek the simple optative could be used potentially, but very soon the adverb  $\acute{\alpha}\nu$  (epic  $\kappa\epsilon$ ) came to be regularly used with it, and the use of the potential optative was extended far beyond its original bounds (cf. § 563 and the examples).

NOTE 2.—The name *optative* comes from the use of the mood in wishes (Latin *opto* wish).

**559.** The following are the various uses of the optative in Attic Greek:—

#### INDEPENDENT

In wishes (§ 587).

Potential optative with  $\acute{\alpha}\nu$  (or  $\kappa\epsilon$ ) (§ 563).

#### DEPENDENT

In future less vivid conditions (§ 605).

In past general conditions (§ 610).

In relative clauses of remote possibility (future, §§ 624; 626–7), or of general possibility (past, § 625).

In indirect discourse (including indirect questions) after a secondary tense (§ 673).

In purpose clauses after a secondary tense (§ 590).

In clauses of fearing after a secondary tense (§ 592).

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559 a. For the potential optative without  $\kappa\epsilon$  or  $\acute{\alpha}\nu$  in Homer, see 563 a.

## THE IMPERATIVE MODE

**560.** The imperative mode (in all tenses) refers always to the future. It is used in commands (§ 583) and prohibitions (§ 584).

## STATEMENTS

**561.** 1. Statements of *fact* (what *is, was, or will be*) stand in the indicative mode.

2. Statements of *opinion* (what *may be, can be, might be, could have been, and the like*) stand in the optative mode with *ἄν*, or in a past tense of the indicative with *ἄν*.

The details of usage are given in the following sections (§§ 562–568).

NOTE. — Two special forms of statement are described in § 569.

**562. Statements of Fact.** — A statement of fact is in the indicative mode; the negative is *οὐ*: thus *ἀναβαίνει ὁ Κῦρος Cyrus goes up, ἡσθένει Δαρῆσιος Darius was ill, ἔσται ἐπὶ τῷ ἀδελφῷ he will be in the power of his brother, οὐκ ἡσθάνετο he did not perceive.*

**563. Potential Optative.** — A statement of a future possibility, propriety, or likelihood, as an opinion of the

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**562 a.** In Homer the subjunctive is sometimes used like the future indicative (cf. § 555) in (anticipatory) statements of fact (negative *οὐ*): thus *οὐ γὰρ πω τοιοῦς ἴδον ἄνδρας οὐδὲ ἴδωμαι for never yet did I see such men, nor shall I ever see them A 262.*

**563 a.** The epic language is very rich in forms of future statement, for besides the future indicative and the optative with *ἄν* (or *κε*) we have also the subjunctive alone, the optative alone, the subjunctive with *κε* (or *ἄν*), and even sometimes the future indicative with *κε* (or *ἄν*). By this variety many shades of meaning are expressed which have no equivalent in English. The subjunctive in this use comes very close to the future indicative (§ 562 a), but seems rather to anticipate the future possibility

speaker, stands in the optative mode with *ἄν* (Potential Optative); the negative is *οὐ*: thus *πολλὰς ἄν εὔροις μηχανὰς many devices you could find* E. *And.* 85. *ἴσως ἄν οὖν δόξειεν ἄτοπον εἶναι now perhaps it may seem strange* Pl. *Ar.* 31 c. *οὐκ ἄν οὖν θαυμάζοιμι now I shouldn't wonder* Xn. *A.* 3, 2, 35. *οὐκ ἄν μεθείμην τοῦ θρόνου I couldn't (i.e. won't) give up the throne* Ar..*Ran.* 830.

The apodosis of a future less vivid condition (§ 605) is regularly expressed by the potential optative.

NOTE. — Observe that the potential optative may express all shades of opinion, from mere suggestion of possibility to ideal certainty, and the English rendering should be made to suit the context.

**564.** But a statement of a future (or present) possibility, necessity, or likelihood, can be expressed more exactly as a fact (§ 562) by a present or future tense of the indicative of a verb meaning *be possible* or *necessary*, and a dependent infinitive denoting what is possible or necessary to be or to be done: thus *δύναμαι συνεῖναι τοῖς πλουσιωτάτοις I can associate with the very richest* (but as an opinion *συνεῖην ἄν*) Lys. 24, 9. *ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν it is possible for you to receive pledges from us* (λάβετε ἄν) Xn. *A.* 2, 3, 26. *ὑμᾶς δ' αὖ ἡμῖν δεήσει ὁμόσαι it will be necessary for you to swear to us* (ὁμόσατε ἄν) Xn. *A.* 2, 3, 27.

than to state the future fact. Examples are: (Fut. indic.) *ὣς ποτέ τις ἐρεῖ thus some one shall say* Z 462. (Fut. indic. with *κε*) *καὶ κέ τις ᾧδ' ἐρεῖ and thus some one may say* Δ 176. (Subjunctive) *καὶ ποτέ τις εἴπῃσιν and some day some one may say* Z 459. (Subjunctive with *κε* or *ἄν*) *καὶ δέ κέ τοι εἴπῃσιν and he will tell to you* δ 391. (Optative) *οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι for nothing else more sad could I endure* T 321. (Optative with *κε* or *ἄν*) *ἐμοὶ δὲ τότ' ἄν πολὺ κέρδιον εἴη but for me then 'twould be better far* X 108.

**563 b.** The optative without *ἄν* in a potential use is rarely found in other poets besides Homer: see S. *Ant.* 605.



NOTE 1. — Observe that the difference between *ἔξιστί σοι ἰδεῖν* and *ἴδοις ἄν you can see* is that the former states the possibility as a *fact*, the latter states what the speaker *thinks* is a possibility.

NOTE 2. — Observe that if *ἄν* is used with the optative of a verb denoting possibility, propriety, or the like, it shows that the possibility or propriety is stated as something which, in the opinion of the speaker, might or could exist (cf. § 567 note): as *οὐκ ἄν δυναίμεθα ἄνευ πλοίων διαβῆναι we could not have the power to cross* (i.e. *could not possibly cross*) *without boats* Xn. A. 2, 2, 3.

**565. Potential Indicative.** — A statement of a past or present possibility or necessity, as an opinion of the speaker, stands in a past tense of the indicative with *ἄν* (Potential Indicative); the negative is *οὐ*: thus *θᾶπτον ἢ ὧς τις ἄν ᾤετο quicker than anybody would have thought* Xn. A. 1, 5, 8. *ἵπο κεν ταλασίφρονά περ δέος εἶλεν fear might have seized even a stout-hearted man* Δ 421. *ἐβουλόμην ἄν I could wish*.

The apodosis of a condition contrary to fact (§ 606) is regularly expressed by the potential indicative or an equivalent statement (§ 567).

**566.** But a statement of a past possibility, necessity, or likelihood, can be expressed more exactly as a fact (§ 562) by a past tense of the indicative of a verb meaning *be possible* or *necessary* and a dependent infinitive denoting what was possible or necessary to be or to be done: thus *ἔδει ῥοφούντα πίνειν ὥσπερ βοῦν it was necessary to drink in gulps like an ox* Xn. A. 4, 5, 32. *χρῆν γὰρ Κανδαύλη γενέσθαι κακῶς for Candaules was bound to get into trouble*

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**565 a.** In Homer the context sometimes shows that the potential optative, usually with the help of an adverb, may be used in stating a past possibility (which in Attic would be expressed by the potential indicative, § 565): as *ἔνθ' οὐκ ἄν βρίζοντα ἴδοις Ἄγαμέμνονα δῖον then you could not see* (i.e. *would not have seen*) *god-like Agamemnon slumbering* Δ 223. (Cf. § 606 b.)

Hdt. 1, 8. *διαφυγεῖν οὐκ ἐδύνατο* *he could not escape*  
Lys. 1, 27.

567. But nine times out of ten the existence of a past possibility or necessity is stated only to show that what "might have been" or "ought to have been done" did not actually take place; hence such statements usually imply a "contrary to fact" idea (as, "he might have gone," but the fact is he did not go). (Such a statement is often used as the apodosis of a condition contrary to fact, § 606): thus τῷ δὲ Ἐρατοσθένει ἐξῆν εἰπεῖν ὅτι οὐκ ἀπήντησεν *it was possible for Eratosthenes to say* (i.e. "Eratosthenes might have said") *that he had not met him* Lys. 12, 31. ἐχρήν τὸν Σωκράτην μὴ πρότερον τὰ πολιτικὰ διδάσκειν τοὺς συνόντας ἢ σωφρονεῖν *Socrates ought not to have taught his associates politics in preference to self-control* Xn. *Mem.* 1, 2, 17. χρῆν γὰρ ἄλλοθεν ποθεν βροτοῦς παῖδας τεκνοῦσθαι *mortals ought to beget children from some other source* (but they do not) *E. Med.* 573.

Observe that in such expressions the aorist infinitive refers always to a single act (usually in past time), while the present infinitive refers to continued or repeated action either present or past (cf. § 539).

NOTE. — Observe that the mere statement of a past possibility or necessity may always suffice to imply that the possible or necessary event did not occur: as εἶδες ἄν *you might have seen* (if you had been present), or ἐξῆν ἰδεῖν *it was possible to see* (if you had been present). If ἄν is used with a past tense of the indicative of a verb denoting possibility, propriety, or the like, it shows that the possibility or propriety is stated not as a fact, but as something which might or could have existed (cf. § 564 note 2): as ἐξῆν ἄν ἰδεῖν *it would* (or *might*) *have been possible to see*. Compare οὐκ ἄν ἐτέρων ἔδει σοι μαρτύρων *you would not have any need of other witnesses* (but as it is, you do need them) Lys. 7, 22, and εἴπερ ἦν ἀνὴρ ἀγαθός, ἐχρήν ἄν . . . μὴ παρὰ νόμους ἄρχεω *if he had been a good man, he would have had to rule with-*

out transgressing the laws (but a bad man is under no such obligation) Lys. 12, 48, with  $\chi\rho\eta\nu\ \delta\ \alpha\upsilon\tau\acute{o}\nu\ .\ .\ .\ \pi\rho\theta\upsilon\mu\acute{\iota}\alpha\nu\ \acute{\epsilon}\chi\epsilon\iota\nu$  *he ought to have had zeal* (but did not have) Lys. 12, 50.

1. The expressions which may be used to denote a past possibility or necessity (without  $\acute{\alpha}\nu$ ) are very numerous; some of the most common of them are the following:  $\acute{\epsilon}\delta\epsilon\iota$ ,  $\chi\rho\eta\nu$  or  $\acute{\epsilon}\chi\rho\eta\nu$  *it was necessary*,  $\acute{\epsilon}\iota\kappa\acute{o}\varsigma\ \eta\nu$  *it was likely*,  $\pi\rho\sigma\text{-}\eta\kappa\epsilon$ ,  $\acute{\epsilon}\pi\rho\epsilon\pi\epsilon$  *it was fitting*,  $\acute{\epsilon}\xi\eta\nu$  *it was possible*,  $\acute{\epsilon}\mu\lambda\lambda\omicron\nu$  *was likely to*, and many adjectives with  $\eta\nu$ , such as  $\delta\acute{\iota}\kappa\alpha\iota\omicron\nu\ \eta\nu$  *it was just*,  $\acute{\alpha}\xi\iota\omicron\nu\ \eta\nu$  *it was proper*,  $\alpha\iota\sigma\chi\rho\acute{o}\nu\ \eta\nu$  *it was shameful*,  $\omicron\acute{\iota}\omicron\varsigma\ \tau\prime\ \eta\nu$  *was possible*, and many others (cf. *oportebat*, *decebat*, and the like, in Latin).

**568. Statements of Past Recurrent Action.** — A statement of an indefinitely recurrent past action, which would take place only under certain circumstances, stands in a past tense of the indicative with  $\acute{\alpha}\nu$ : thus  $\acute{\alpha}\nu\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\omicron\nu\ \omicron\upsilon\nu\ \alpha\upsilon\tau\acute{o}\nu\ \tau\grave{\alpha}\ \pi\omicron\iota\eta\mu\alpha\tau\alpha\ .\ .\ .\ \delta\iota\eta\rho\acute{\omega}\tau\omega\nu\ \acute{\alpha}\nu\ \alpha\upsilon\tau\acute{o}\nu\varsigma\ \tau\acute{\iota}\ \lambda\acute{\epsilon}\gamma\omicron\iota\epsilon\nu$  *so, taking up their compositions, I would ask* (if ever an opportunity occurred) *them what they meant* Pl. *Ap.* 22 b.  $\acute{\epsilon}\tau\iota\varsigma\ \alpha\upsilon\tau\acute{\omega}\ \delta\omicron\kappa\omicron\acute{\iota}\eta\ .\ .\ .\ \beta\lambda\acute{\alpha}\kappa\acute{\epsilon}\upsilon\epsilon\iota\nu$ ,  $\acute{\epsilon}\kappa\lambda\epsilon\gamma\acute{o}\mu\epsilon\omicron\varsigma\ \tau\acute{o}\nu\ \acute{\epsilon}\pi\iota\tau\eta\delta\epsilon\iota\omicron\nu$   $\acute{\epsilon}\pi\alpha\iota\sigma\epsilon\nu\ \acute{\alpha}\nu$  *if any one seemed to him to be lazy, he would pick out the proper man, and strike him* Xn. *A.* 2, 3, 11.

NOTE. — Observe that this form of statement does not necessarily express the occurrence as a fact, but only as what *could* or *would* take place (and undoubtedly did take place) if circumstances demanded. Hence it is easily explained as a special use of the potential (§ 565) indicative.

**569. 1. Subjunctive with  $\mu\eta$  and  $\mu\eta\ \omicron\upsilon$ .** — In Plato, and sometimes in other writers, a cautious suggestion is occasionally expressed by the subjunctive with  $\mu\eta$  (negatively  $\mu\eta\ \omicron\upsilon$ , § 432): thus  $\mu\eta\ \acute{\omega}\varsigma\ \acute{\alpha}\lambda\eta\theta\acute{\omega}\varsigma\ \tau\alpha\upsilon\tau\alpha\ \sigma\acute{\kappa}\acute{\epsilon}\mu\mu\alpha\tau\alpha\ \eta\grave{\iota}\ \tau\acute{\omega}\nu\ \beta\acute{\alpha}\delta\acute{\iota}\omega\varsigma\ \acute{\alpha}\pi\omicron\kappa\iota\nu\acute{\nu}\iota\tau\omega\nu$  *may not these really prove to be the considerations of those who thoughtlessly put men to death?* Pl. *Crit.* 48 c.  $\acute{\alpha}\lambda\lambda\grave{\alpha}\ \mu\eta\ \omicron\upsilon\ \tau\omicron\upsilon\tau\prime\ \eta\grave{\iota}\ \chi\alpha\lambda\epsilon\pi\acute{o}\nu$  *but possibly this may not be so difficult* Pl. *Ap.* 39 a.

In origin these expressions are doubtless questions (§ 576 a), but they are usually printed without the mark of interrogation.

2. **οὐ μή with the Subjunctive (or Future Indicative).** — An emphatic future denial (which sometimes borders on a prohibition, § 584) may be expressed by the subjunctive (or rarely the future indicative) with **οὐ μή**: thus *οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν* *the king will no longer be able to overtake us* Xn. A. 2, 2, 12. *οὐ μὴ δυσμενῆς ἔσῃ φίλοις* *you shall not be hostile to your friends* E. Med. 1151. *οὐ γὰρ μὴ ἀπώσεται* *for she will not possibly reject it* Hdt. 1, 199.

## QUESTIONS

### DIRECT QUESTIONS

**570.** Direct Questions may be divided into two classes: (1) ‘Yes’ or ‘No’ Questions, in which the question is asked by the verb, and (2) Word Questions, in which the question is asked by some interrogative pronoun, adjective, or adverb. The latter class cannot be answered by ‘yes’ or ‘no.’

#### ‘YES’ OR ‘NO’ QUESTIONS

**571.** A ‘yes’ or ‘no’ question may sometimes have the same form as a statement, and the fact that it is a question is determined wholly by the context: thus *ἔστιν ὄτι σε ἠδίκησα*; *is there any matter in which I have wronged you?* Xn. A. 1, 6, 7.

1. More often the interrogative meaning is made clearer by means of certain adverbs (**ἤ, ἄρα**): thus *ἤ καὶ περὶ ἵππων οὕτω σοι δοκεῖ ἔχειν*; *Do you really think this is the case also with horses?* Pl. Ap. 25 a. *ἄρ’ εἰσὶν; ἄρ’ οὐκ εἰσὶν*; *Are they (living)? Are they not?* E. I. T. 577.

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**571 a.** In Homer the regular interrogative word in ‘yes’ or ‘no’ questions is **ἤ**: thus *ἤ ἔτι καὶ χρυσοῦ ἐπιδύεαι*; *Do you yet lack for gold besides?* B 229.

Such questions merely ask for information and do not imply any previous assumption on the part of the speaker.

**572. Questions with οὐ and μή.** — The negative adverbs οὐ and μή (§ 431) either alone or combined with other interrogative adverbs are used also in questions.

1. A question introduced by οὐ (or by ἄρ' οὐ or οὐκοῦν) asks whether a fact is *not* so, and expects the answer 'yes': thus οὐχ οὕτως ἔχει; *Is it not so?* (i.e. "I think it is so; pray tell me if it is not so") Pl. *Ap.* 27 c. οὐκ ἐλάῃς; *Won't you move on?* (i.e. "I think you will") Ar. *Nub.* 1298.

2. A question introduced by μή, ἄρα μή, or μῶν (= μή οὖν), implies uncertainty (or even apprehension) on the part of the speaker: thus ἄρα γε μή ἐμοῦ προμηθῆ; *Are you not perhaps concerned for me?* (i.e. "I don't think you ought to be, but I have a feeling that you possibly are") Pl. *Crit.* 44 e. μῶν προσήκέ σοι; *Is it not perhaps possible that he was related to you?* E. *I.T.* 550.

NOTE. — When οὐ is used in a question introduced by μή it modifies some particular word (§ 431, 3): thus μῶν οὐ πέποιθας; *Is it possible that you don't believe me?* E. *Med.* 732.

**573. Rhetorical Questions.** — The context often shows that a question is asked merely for effect, with the knowledge that the answer must be 'no.' Such questions are often (but not always) introduced by μή: as μή αὐτὸν οἶη φροντίζειν θανάτου καὶ κινδύνου; *Think you that he considered death and danger?* ("Of course you do not") Pl. *Ap.* 28 d. ἄλλοι δέ ἄρα αὐτάς οἴσουσι ῥᾶδίως; *Will others then bear them easily?* ("Far from it!") Pl. *Ap.* 37 d.

NOTE. — The words ἄλλο τι ἢ (or sometimes only ἄλλο τι, the ἢ being omitted), meaning literally (*Is it*) *anything else than*, are not infrequently used to introduce a question which the speaker feels must be answered by 'Yes': thus ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; *There's*

*nothing to stop our passing along, is there?* Xn. A. 4, 7, 5. ἄλλο τι φιλείται ὑπὸ τῶν θεῶν; *Isn't it loved by the gods?* Pl. Euthyphro 10 d.

## ALTERNATIVE QUESTIONS

574. Direct alternative questions are commonly introduced by πότερον (πότερα) . . . ἢ (Latin, *utrum . . . an*) *whether . . . or*, or separated by ἢ alone: thus πότερον ἐγὼς ἄρχειν ἢ ἄλλον καθίστης; *Do you let him rule or do you appoint another?* Xn. Cy. 3, 1, 12. φῆς ἢ οὐ; *Do you say yes or no?* Pl. Ap. 27 d.

NOTE. — The first part of a double question is sometimes omitted (cf. Latin *an* in questions): thus ἐπιστάμενος πάλαι ἀπεκρύπτου· ἢ ὀκνεῖς, ἔφη, ἄρξαι; “*You have been concealing your knowledge this long time. (Is there some hidden reason for this) or do you hesitate to begin?*” said he. Xn. Mem. 2, 3, 14.

## WORD QUESTIONS

575. A question may be expressed by any interrogative pronoun, adjective, or adverb: thus τίς ἀγορεύει βούλεται; *who wishes to speak?* τί εἶπε; *what did he say?* τίνος ἕνεκα καλεῖ μέ τις; *what will anybody invite me for?* ποίᾳς συμμαχίᾳς δεόμεθα; *what kind of alliance do we want?* πότε ἦλθεν; *when did he come?*

NOTE 1. — In Greek, unlike English, the interrogative word is often connected with some subordinate word of the sentence instead of with the principal verb: thus τὸν ἐκ ποίᾳς πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; *From what sort of a city must the general be whom I expect to do this?* (lit. *the general from what sort of a city do I expect will do this?*) Xn. A. 3, 1, 14. For τί μαθῶν and τί παθῶν, see § 653, note 4.

574 a. Homer, in alternative questions (both direct and indirect) uses ἢ (ἡέ) . . . ἢ (ἦε) (never πότερον . . . ἢ); and ἢ (ἦε) may also be used alone: thus ἢ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί; *Do we know at all, or do we not?* δ 632. ψεύσομαι ἢ ἔτυμον ἔρω; *shall I speak falsely or speak the truth?* K 534.

NOTE 2. — Greek sometimes condenses two interrogatives into one sentence: thus *τίς πόθεν εἰς ἀνδρῶν*; *Who are you, and from where among men do you come?* a 170. *πῶς ἐκ τίνος νεὺς . . . ἤκετε*; *In what way and from what ship have you come?* E. *Hel.* 1543.

MODES IN DIRECT QUESTIONS

576. Questions are distinguished from statements usually by some interrogative word, but sometimes only by the context (§ 571); hence the modes used in statements are used also in questions: thus (INDICATIVE) *σοὶ δοκεῖ*; *Do you think so?* *τί σοι δοκεῖ*; *What do you think?* *οὐ σοι δοκεῖ*; *Don't you think so?* *μή σοι δοκεῖ*; *Is it not perhaps possible that you think so?* (POTENTIAL OPTATIVE) *τίς οὐκ ἂν ὁμολογήσειεν*; *Who would not admit?* Xn. *Mem.* 1, 1, 5. (POTENTIAL INDICATIVE) *πῶς ἂν πολλοὶ μὲν ἐπεθύμουν τυραννεῖν*; *How could many wish to rule?* Xn. *Hier.* 1, 9. *πῶς ἂν . . . ἐγὼ τί σ' ἠδίκησα*; *How could I have done you any wrong?* Dem. 37, 57.

577. **Deliberative Questions.** — Questions expressing doubt or deliberation stand in the subjunctive mode (Deliberative Subjunctive). The negative is *μή*. Such questions are often made more explicit by the addition of *βούλη* or *βούλεσθε* *do you wish?* thus *ποῖ τράπωμαι*; *ποῖ πορευθῶ*; *whither shall I turn? whither go?* E. *Hec.* 1099. *εἶπω τι τῶν εἰωθότων, ὃ δέσποτα*; *Shall I make one of the stock jokes, Sir?* Ar. *Ran.* 1. *μηδ' ἐάν τι ὀνώμαι . . . ἔρωμαι ὅπόσου πωλεῖ*; *And, if I am marketing, am I not to ask the price of anything?* Xn. *Mem.* 1, 2, 36. *βούλη*

576 a. In Homer the anticipatory subjunctive is also found in questions (cf. § 562 a): as *ὦ μοι ἐγὼ, τί πάθω*; *Alas! what will become of me?* e 465. *μή τι χολωσάμενος βέξῃ κακὸν υἱας Ἀχαιῶν*; *may he not, perhaps, in anger, harm the sons of the Achaeans?* B 195.

σκοπῶμεν; *Shall we consider, if you please?* Xn. *Mem.* 2, 1, 1.

### INDIRECT QUESTIONS

**578.** Indirect 'yes' or 'no' questions are introduced by εἰ *whether, if* (sometimes by ἄρα or μή): thus ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἶεν *he asked if they had already given their answer* Xn. *A.* 2, 1, 15.

**579.** Alternative indirect 'yes' or 'no' questions are introduced by πότερον (*πότερα*) . . . ἢ or by εἰ . . . ἢ or by εἴτε . . . εἴτε; as διηρώτᾳ τὸν Κῦρον πότερον βούλοιο μένειν ἢ ἀπιέναι *she asked Cyrus whether he wanted to stay or to go back* Xn. *Cy.* 1, 3, 15. ἐβουλεύετο . . . εἰ πέμποιέν τινας ἢ πάντες ἴοιεν *he considered whether they should send some, or all should go* Xn. *A.* 1, 10, 5.

**580.** In indirect word-questions (§ 575) the interrogative of the direct form may be retained (*τίς, ποῦ, etc.*), or it may be represented by the corresponding indefinite relative (*ὅστις, ὅπου, etc.*, § 490): as βουλευέσθαι ὃ τι χρὴ ποιεῖν *to consider what must be done* (direct τί χρὴ ποιεῖν;) Xn. *A.* 1, 3, 11.

### MODES IN INDIRECT QUESTIONS

**581.** Indirect questions follow the rules for indirect discourse (§§ 673 ff.); after a secondary tense their verbs may be changed from the indicative or subjunctive to the optative of the same tense, or they may be retained in their original mode. For examples see § 673.

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**579 a.** In Homer, alternative indirect questions are introduced in the same way as direct alternative questions (see § 574 a).



## COMMANDS AND EXHORTATIONS

**582.** The modes used in expressing commands and exhortations are the imperative and the subjunctive. In the first person the subjunctive is used (since there is no imperative of the first person); in the other persons the imperative is commonly used (but see § 584).

NOTE. — ἄγε, ἴθι, φέρε, etc. — Commands and exhortations are often preceded by ἄγε (ἄγετε), εἰ δ' ἄγε, ἴθι, φέρε, *come now* (often with δῆ or νῦν), and sometimes by δεῦρο or δεῦτε (lit. *hither*): as ἄγε δὴ . . . εἰπέ *come now, tell us* Xn. A. 2, 2, 10. φέρ' ἴδω *come, let me see* Ar. Nub. 21. These words are often used without regard to the person and number of the accompanying imperative or subjunctive (as ἄγε μίμνετε *come stay* B 331).

**583. Commands.** — A command is regularly expressed by the imperative mode: thus ἐμοὶ πείθου καὶ σώθητι *take my advice, and be saved* Pl. Crit. 44 b. θεοὶ δ' ἡμῖν μάρτυρες ἔστων *and let the gods be our witnesses* Xn. Cy. 4, 6, 10. τοσαῦτά μοι εἰρήσθω *let so much have been said by me* Lys. 24, 4. (The perfect active or middle imperative is rare.)

NOTE 1. — In Greek, as in English, a polite command (or request) may be implied in a future statement: as πάντως δὲ τοῦτο δράσεις *at all events you will do this* (i.e. "you will be kind enough to do this") Ar. Nub. 1352. χωροῖς ἂν εἴσω *you might go within* (i.e. "go within") S. El. 1491.

NOTE 2. — **Infinitive in Commands.** — A command may be suggested by the infinitive used independently (§ 644). A person addressed stands in the vocative case, but a predicate word referring to this vocative is in the nominative (cf. § 631); otherwise the subject is in the accusative (§ 629): as παῖδα δ' ἐμοὶ λῦσαι τε φίλην, τὰ τ' ἄποινα δέχεσθαι ἀζόμενοι Διὸς υἱόν *but set my dear child free, and take this ransom, in holy fear of Zeus' son* A 20. ἀκούετε λεῶ· τοὺς γεωργοὺς ἀπιέναι *Oyez, Oyez, Oyez! the husbandmen (are) to depart* Ar. Pax 551.

NOTE 3. — A command is sometimes expressed by *ὅπως* (negative *ὅπως μὴ*, § 431, 1) and the future indicative, or (less often) a subjunctive: thus *ὅπως οὖν ἔσεσθε ἄξιοι τῆς ἐλευθερίας ἣς κέκτησθε prove yourselves men worthy of the freedom which you possess Xn. A. 1. 7, 3. ὅπως μὴ φήσῃ τις (take care to) let no one say Xn. Symp. 4, 8.*

**584. Negative Commands (Prohibitions).** — A negative command is expressed regularly by *μὴ* (§ 431, 1) with the present imperative or the aorist subjunctive (the present, as usual, referring to a continued action, while the aorist represents a single act, § 539): thus (PRES. IMPV.) *μὴ οὖν οἶον now don't entertain the idea Xn. A. 2, 1, 12. μὴ κτεῖνε Κροῖσον (stay) don't kill Croesus (i.e. don't continue what you are now doing) Hdt. 1, 85.*

(AOR. SUBJ.) *μὴ ποιήσῃς ταῦτα don't do this Xn. A. 7, 1, 8. μηδενὶ τοῦτο παραστή let not this occur to the mind of anybody Lys. 12, 62.*

NOTE. — The third person of the aorist imperative is occasionally found in prohibitions (e.g. *μηδεὶς . . . προσδοκῆσάτω let nobody expect Pl. Ap. 17 c*); other exceptions to the rule of § 584 are very rare.

**585. Exhortations.** — Exhortations are expressed by the first person of the subjunctive mode; if negative, by the subjunctive with *μὴ* (§ 431, 1): thus *ἴωμεν let us go, φέρ' ἴδω come, let me see Ar. Nub. 21. μὴ μέλωμεν let us not delay Xn. A. 3, 1, 46.*

## WISHES

**586.** Wishes are either hopeful or hopeless.

**587. Hopeful Wishes.** — A hopeful wish (future) stands in the optative mode, and may be introduced by *εἴθε* or *εἰ*

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**586 a.** In Homer (and less often in other poets) wishes are sometimes preceded by *ὥς*: as *ὥς ὤφελος αὐτόθ' ὄλεσθαι would you had perished there Γ 428.*

γάρ: thus τούτους μὲν οἱ θεοὶ ἀποτείσαιντο *these may the gods repay* Xn. A. 3, 2, 6. εἶθε σὺ . . . φίλος ἡμῖν γένοιο *would that you might become a friend to us* Xn. Hell. 4, 1, 38. So often ὄλοιτο *curse him* (lit. *may he perish*).

NOTE 1. — A wish (future) may be expressed in a roundabout way by βουλοίμην (ἐθέλωμι) ἄν *I could wish* with an infinitive (cf. § 588, note): as βουλοίμην μὲν οὖν ἄν τοῦτο οὕτω γενέσθαι *I could wish that this might so happen* Pl. Ap. 19 a.

NOTE 2. — A wish (future) may sometimes be implied in a question asked by the potential optative (§ 576): as πῶς ἄν ὀλοίμην *how might I die* (i.e. 'I wish I might die') E. Supp. 796.

NOTE 3. — The infinitive used independently (§ 644) may suggest a wish (the construction is rare in prose): as Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν ἢ Τυδέος υἰόν *Father Zeus, may Ajax get the lot, or Tydeus' son!* H 179. ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τείσασθαι *Grant me, Zeus, to take vengeance on the Athenians* Hdt. 5, 105.

**588. Hopeless Wishes.** — A hopeless wish (present or past) is expressed either (1) by a past tense of the indicative with εἶθε or εἰ γάρ, or (2) by some form of ὄφελον (aorist indicative of ὀφείλω *owe*) with the present or aorist infinitive: thus —

(1) εἶθε σοι, ὦ Περικλείς, τότε συνεγενόμην *I wish, Pericles, that I had been with you then* Xn. Mem. 1, 2, 46. εἶθ' ἦν Ὀρέστης πλησίον *would that Orestes were near!* E. El. 282.

(2) Ἄλλ' ὄφελε μὲν Κύρον ζῆν *Would that Cyrus were*

**587 a.** In poetry, wishes are sometimes introduced by εἰ alone (e.g. εἰ μοι γένοιτο *I wish I might have* E. Hec. 836). In Homer *at* and *at γάρ* (cf. § 600, 1 a) are also found.

**588 a.** In Homer a hopeless past wish is expressed only by ὄφελον (sometimes also the imperfect ὄφελον). A hopeless present wish is sometimes expressed also by the optative (cf. § 606 b): as εἶθ' ὡς ἡβᾶοιμι, βίη δέ μοι ἔμπεδος εἶη *I would that I were young again, and that my strength were sound* H 157.

*alive!* (lit. *Cyrus ought to be alive*) Xn. A. 2, 1, 4. Such wishes also may be preceded by εἴθε or εἰ γάρ: εἰ γὰρ ὄφελον, ὃ Κρίτων, οἰοί·τ' εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐργάζεσθαι *would that the common herd, Crito, were capable of doing the greatest harm* Pl. Crit. 44 d.

Observe that the aorist in hopeless wishes refers to a single act (in past time), while the imperfect refers to a continued act (in present, seldom in past, time). Cf. § 606. The same principle applies to the present or aorist infinitive with ὄφελον. Cf. § 567.

NOTE. — A hopeless wish is sometimes expressed in a roundabout way by ἐβουλόμην (or ἤθελον) ἂν *I could wish* (cf. § 587 note 1): as ἐβουλόμην ἂν αὐτοὺς ἀληθῆ λέγειν *I could wish that they spoke the truth* Lys. 12, 22.

**589. Negative Wishes.** — All negative wishes take the negative μή (§ 431, 1). (This is true even with ὄφελον, where we should expect οὐ; cf. § 431 note): thus ὡς δὴ μὴ ὄφελον νικᾶν *would that I had not been victor* λ 548. Ζεῦ, μηκέτ' εἶην *may I no longer live, O Zeus* E. Hipp. 1191.

NOTE. — With ὄφελον the negative μή probably belonged originally with the infinitive (§ 431, 1), but later came to precede the whole sentence (cf. § 431 note).

## FINAL CLAUSES

### PURPOSE

**590. Purpose Clauses.** — Purpose clauses regularly take the subjunctive after a primary tense and the optative (or subjunctive, § 674) after a secondary tense. They are introduced by ἵνα, ὡς, or ὅπως *that, in order that*, and if

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**590 a.** Homer has also ὄφρα (sometimes also ἕως, § 626 a) in purpose clauses: as κατανεύσομαι ὄφρα πεποιθήσῃς *I will bow my head so you shall not doubt* A 524.

negative they add the negative μή (§ 431, 1): thus Εἰς καιρὸν ἦκες, ἔφη, ὅπως τῆς δίκης ἀκούσης "you have come in good time," he said, "that you may hear the trial" Xn. Cy. 3, 1, 8. διανοεῖται αὐτὴν λῦσαι . . . ὡς μὴ διαβῆτε he has in mind to destroy it [the bridge] so that you may not cross Xn. A. 2, 4, 17.

λαβὼν ὑμᾶς ἐπορευόμεν ἵνα . . . ὠφελοῖν αὐτόν I proceeded with you in order to help him Xn. A. 1, 3, 4. τὴν δὲ Ἑλληνικὴν δύναμιν ἤθροιζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευάστον λάβοι βασιλεῆ he collected the Greek force as secretly as possible, so as to take the King completely unprepared Xn. A. 1, 1, 6.

ἃ . . . κατέκαυσεν ἵνα μὴ Κῦρος διαβῆ which [vessels] he had burned, so that Cyrus should not cross Xn. A. 1, 4, 18.

#### PECULIARITIES IN PURPOSE CLAUSES

NOTE 1. **Optative by Attraction.**—A purpose clause depending on an optative (potential or of wishing) commonly stands in the optative by attraction (§ 316): thus βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἀν ποιήσαιο ἵνα καὶ τοῖς ἄλλοις Ἑλλήσι φόβος εἴη the king would regard our destruction as all important, so that the rest of the Greeks may be afraid Xn. A. 2, 4, 3.

NOTE 2. — ἄν—The adverb ἄν is sometimes used with ὡς or ὅπως and the subjunctive—probably a survival from the time when the purpose clause partook somewhat of the nature of a relative clause of anticipation (§ 623): thus ὡς δ' ἄν μάθῃς . . . ἀντάκουσον but in order that you may learn, listen to the other side of the case Xn. A. 2, 5, 16.

NOTE 3. **Future Indicative.**—The future indicative with ὅπως is sometimes found in purpose clauses (cf. §§ 593 and 555).

NOTE 4. **Unattained Purpose.**—When a purpose clause depends on an expression which shows that the purpose was not attained, it takes a past tense of the indicative: thus ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὡς μηδ' εἰ ἐβούλετο ἐδύνατο ἐξαπατᾶν security ought to have been taken

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590 b (note 2). — In Homer ὅφρα κε (or ἄν) is not infrequently found in purpose clauses.

at the time so that he would not have been able to play false, even if he had wished to do so Xn. A. 7, 6, 23.

**591. Relative Clause of Purpose.** A relative clause with the future indicative may be used so as to express purpose (negative μή): as ἡγεμόνα αἰτεῖν Κύρον ὅστις . . . ἀπάξει to demand of Cyrus a guide who will lead us back Xn. A. 1, 3, 14. κρύψω τὸδ' ἔγχος . . . ἔνθα μή τις ὄψεται I'll hide this sword where none shall see it S. Aj. 658.

**592. Infinitive of Purpose.** — Purpose may be expressed also by the infinitive (§ 640), but usually only with words which can take an indirect object (§ 375): as τὸ δὲ ἡμῖν κατέλιπε φυλάττειν τὸ στρατόπεδον the other half (of the army) he left to guard the camp Xn. A. 5, 2, 1. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλήσιν this country he turned over to the Greeks to plunder Xn. A. 1, 2, 19.

For purpose suggested by the infinitive with ὥστε see § 595, note. For the participle see § 653, 5.

**593. Object Clauses.**—An object clause differs from a purpose clause in being in apposition with the object (or subject) of a verb denoting care, attention, or effort.

Object clauses take the future indicative with ὅπως (rarely after a secondary tense the future optative, § 677); a negative clause adds the negative μή (§ 431, 1): as ὅπως δε καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει it shall be my care that (lit. how that) you, in turn, shall commend me Xn. A. 1, 4, 16. τοῦτο δεῖ παρασκευάσασθαι, ὅπως ὡς κρᾶτιστα μαχοῦμεθα this we must arrange, namely how we

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**593 a.** Homer does not distinguish so closely as Attic between purpose and object clauses, and he often uses the subjunctive with ὡς or ὅπως (often with κε also) in object clauses: as φράσεται ὡς κε νέηται he will contrive (how) that he shall return a 205.

*shall best fight* Xn. A. 4, 6, 10. (FUT. OPT.; rare) διεπράττοντο ὅπως ἐν τῇ ἐαυτῶν ἕκαστοι ἡγήσονται *they arranged that they should be severally leaders in their own countries* Xn. Hell. 7, 5, 3.

1. The (present or aorist) subjunctive or optative (§ 677) is sometimes found in object clauses instead of the future indicative (cf. § 555): thus ὄρα . . . ὅπως μὴ παρὰ δόξαν ὁμολογήῃς *see to it that you do not make any admission contrary to what you really think* Pl. Crit. 49 c. ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχῃ *he replied that he was taking care that all should go well* Xn. A. 1, 8, 13.

NOTE. — Instead of ὅπως μὴ, sometimes μὴ is found with the subjunctive after words like ὄρω and σκοπῶ *see to it*.

**594. Clauses of Fearing.** — A fear that something may happen (in the future), depending on words of fearing and the like, is expressed by the subjunctive with μὴ after a primary tense and the optative (or subjunctive, § 674) with μὴ after a secondary tense. If negative, οὐ is added (§ 432): thus δέδοικα . . . μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I fear we may forget the homeward way* Xn. A. 3, 2, 25. οὐ τοῦτο δέδοικα μὴ οὐκ ἔχω ὅτι δῶ *I am not afraid that I shall not have anything to give* Xn. A. 1, 7, 7.

ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας *the Greeks were in terror lest they should lead against their flank* Xn. A. 1, 10, 9.

ὑπερφοβεῖτο μὴ οἱ ὁ πάππος ἀποθάνῃ *he was more than afraid that his dear grandfather might die* Xn. Cy. 1, 4, 2.

NOTE. — Rarely the future indicative is found after words of fearing; sometimes also ὅπως μὴ (instead of μὴ) with the future indicative or the subjunctive (cf. §§ 593 and 555).

1. A fear concerning the present or past stands in the indicative, with μὴ or μὴ οὐ: as φοβούμεθα μὴ ἀμφοτέρων

ἀμὰ ἡμαρτήκαμεν *we fear that we have failed of both at once* Th. 3, 53. δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν *I fear that all the goddess said is true* ε 300.

NOTE. — The construction after words of fearing (§ 594) is best explained as derived from the use of μὴ in questions (§ 572, 2) with the indicative or the anticipatory subjunctive (§ 576 a). Thus, originally δέδοικα· μὴ ἔρχεται (or ἦλθεν); meant *I am afraid; may he not possibly be coming (or have come)?*, and δέδοικα· μὴ ἔλθῃ; meant *I am afraid; may he not perhaps come?* Later the second clause came to be regarded as dependent on the first.

As fears mostly concern the future rather than the present or past, the subjunctive is of course much more common than the indicative. The optative after a secondary tense is due to the influence of the principle of indirect discourse (§ 677).

## RESULT

595. Clauses of result are regularly introduced by ὥστε *so that* (sometimes by ὡς or an equivalent relative). If the result is regarded purely as result (without stating its actual attainment), the infinitive mode is used (§ 645); if the attainment of the result is emphasized, the indicative mode (or some other form of independent sentence) is employed: thus (INFINITIVE) τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε σε πείσαι; *who is so clever at speaking as to persuade you?* Xn. A. 2, 5, 15. ἤλανυν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλήχθαι *he advanced against Menon's soldiers so that they were panic-stricken* Xn. A. 1, 5, 13. ἐνετύγχανον τάφροις καὶ αὐλῶσιν ὕδατος πλήρῃσιν, ὡς μὴ δύνασθαι διαβαίνειν *they came upon ditches and conduits full of water, so that they were (lit. so as to be) unable to cross* Xn. A. 2, 3, 10.

(INDICATIVE) ἡ μήτηρ συνέπραπτεν αὐτῷ ταῦτα· ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλήν οὐκ ᾔσθάνετο *his mother coöperated with him in this, so that the King was not aware of the plot against him* Xn. A. 1, 1, 8.



(POTENTIAL OPTATIVE) πλοῖα δ' ὑμῖν πάρεσιν ὥστε ὄπη ἂν βούλησθε ἐξάλφης ἂν ἐπιπέσοιτε *you have boats, so that you could make a sudden descent on any place you choose* Xn. A. 5, 6, 20. So also the imperative as well as other forms of statement, wish, question, etc., are occasionally found with ὥστε.

NOTE. — A result not yet attained, expressed by ὥστε and the infinitive, may sometimes come very near denoting purpose: as μηχαναὶ πολλαί εἰσιν . . . ὥστε διαφεύγειν θάνατον *there are many devices so as to escape* (i.e. for escaping) death Pl. Ap. 39 a.

596. ἐφ' ᾧ, ἐφ' ᾧ τε (and ὥστε). — A clause introduced by ἐφ' ᾧ, ἐφ' ᾧ τε (and sometimes ὥστε) *on the ground that* with the infinitive or (less often) the future indicative, regularly implies a proviso: as αἰρεθέντες δὲ ἐφ' ᾧ τε ξυγγράψαι νόμους *but having been chosen so that* (“with the proviso that”) *they should compile laws* Xn. Hell. 2, 3, 11. ποιοῦνται κοινῇ ὁμολογίαν . . . ὥστε Ἀθηναίοις μὲν ἐξεῖναι βουλευσαί *they made a general agreement, so that* (i.e. “with the proviso that”) *the Athenians should be allowed to consider measures* Th. 3, 28.

597. **Relative Clause Implying Result.** — Result may also be implied by a relative clause with the indicative (§ 619, note): as τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοι φίλος εἶναι; *who is so mad as not to* (lit. *who does not*) *wish to be a friend to you?* Xn. A. 2, 5, 12.

## CAUSAL CLAUSES

598. Causal clauses are introduced by ὅτι (διότι) *because*; less often by ἐπεὶ (ἐπειδή) or ὅτε *when, since* (cf. the Latin

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598 a. Homer has also ὅ and ὅ τε (§ 441 a) in the sense of the Attic ὅτι *because*.

*cum*), *ὥς as, since*, or by a relative pronoun (§ 619, note).

The mode of the verb in a causal clause is regularly the indicative (although a potential form of statement is sometimes possible): as *ἐπεὶ ἤσθητο . . . καὶ ὅτι . . . ἤκουε since he had learned, and because he heard* Xn. A. 1, 2, 21.

Cause may also be implied by a circumstantial participle (see § 653, 4, and § 656, 1).

NOTE.— After a secondary tense causal clauses are subject to the principles of indirect discourse, and may have the optative (§ 677).

1. **εἰ after words of wondering, etc.** — After words expressing *surprise, joy, sorrow, anger*, and the like, a cause is sometimes more delicately put as a mere supposition: as *οὐ θαυμαστὸν δ' εἰ τότε τὰς μορῆς ἐξέκοπτον it's not wonderful that (lit. if) at that time they destroyed the sacred olive trees* Lys. 7, 7.

## CONDITIONS

**599.** 1. In Greek, as in other languages, a simple condition (in which nothing is implied as to the fulfillment) stands in the indicative mode (§ 602).

2. A condition in which something is implied as to the fulfillment (i.e. as not likely to take place, not taking place, or not having taken place) has in Greek, as in other languages, a special conditional form. See Future Less Vivid (§ 605) and Contrary to Fact Conditions (§ 606).

3. In addition to the conditional forms common to other languages, Greek has also a special form of future condition (§ 604), and in present and past time a special form for general conditions (§ 608).

## CONDITIONAL SENTENCES

**600.** A conditional sentence consists regularly of two parts: the Protasis (or Condition), which states the condition, and the Apodosis (or Conclusion), which states what happens (or would happen) under that condition.

1. The protasis is introduced by some word meaning or implying *if* (*εἰ*, *εἰάν*, or a relative, § 620); the regular negative of the protasis is *μή* (§ 431, 1).

(For *εἰ* after words of wondering, etc., see § 598, 1.)

NOTE. — If *οὐ* is used in the protasis, it usually modifies some particular word of the protasis (cf. § 431, 3): thus *εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν* *if you don't allow* (i.e. forbid) *the burial of the dead* S. *Aj.* 1131.

**601.** In classifying conditional sentences, it is convenient to refer them to certain normal forms which repeatedly occur, but the Greek did not hesitate to employ that form of protasis or apodosis which should best express his meaning (see § 612).

NOTE. — **Apodotic δέ.** — Originally the two parts of a conditional sentence were coördinate, and could be connected by coördinate conjunctions (like *δέ* and *ἀλλά*). Traces of this earlier usage still appear sometimes in the use of *δέ* (rarely *ἀλλά*) in the apodosis, as if to connect it with the protasis: thus *εἰάν τ' αὖ λέγω ὅτι καὶ τυγχάνει μέγιστον ἀγαθὸν ὃν ἀνθρώπῳ τοῦτο . . . , ταῦτα δ' ἔτι ἦπτον πείσεσθε* *if, on the other hand, I say that this happens to be the greatest good for a man, then you will even less believe this* Pl. *Ap.* 38 a.

**602. Simple Conditions.** — In Greek, as in other languages, a simple condition (in which nothing is implied as to the fulfillment) takes the indicative mode in both protasis and apodosis: thus *εἰ δέ τις οὔεται ἔνα αἰρετὸν εἶναι*

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**600, 1 a.** Homer sometimes has *αι* for *εἰ* (cf. § 587 a).

ὄφθαλμὸν βασιλεῖ, οὐκ ὀρθῶς οἶεται *but if anybody thinks that one chosen man is Eye for the King, he doesn't think rightly* Xn. Cy. 8, 2, 11. εἰ μὲν θεοῦ ἦν, οὐκ ἦν . . . αἰσχροκερδής *if he was a god's son, he was not basely greedy of gain* Pl. Rep. 408 c. εἰ τῆμωρήσεις Πατρόκλῳ . . . τὸν φόνον καὶ Ἑκτορα ἀποκτενεῖς, αὐτὸς ἀποθανῆ *if you avenge the murder of Patroclus, and slay Hector, you yourself shall die* Pl. Ap. 28 c.

1. Protasis and apodosis need not be in the same tense: thus εἰ . . . ἔλυε τὰς σπονδὰς, τὴν δίκην ἔχει *if he broke the truce, he has his deserts* Xn. A. 2, 5, 41.

NOTE 1. — **Equivalents of the Indicative in Simple Conditions.** — Equivalents of the indicative may be substituted for it in the apodosis (and rarely in the protasis). Thus, the optative of wishing (= ἐλπίζω *I hope*, § 587), the imperative (= κελεύω *I command*, § 582), the subjunctive of exhortation (= δεῖ or χρῆ *it is necessary or proper*), or even the potential optative or indicative (= ἐμοὶ δοκεῖ *it seems to me*) (§§ 563, 565) may stand for the indicative: as σοὶ δ' εἴ πῃ ἄλλη δέδοκται, λέγε καὶ δίδασκε *but if you have come to any different conclusion, (I beg you) speak and explain* Pl. Crit. 49 e. καὶ εἴτε μηδεμίᾳ αἰσθησίς ἐστιν . . . θαυμάσιον κέρδος ἂν εἴη ὁ θάνατος *and if it is unconsciousness, (it seems to me) death would be a wondrous gain* Pl. Ap. 40 c.

NOTE 2. — **Future Indicative in Present Conditions.** — Rarely the future indicative is used in the protasis with the force of a periphrastic future (see § 533 note) to express a present intention. Such conditions are better classed as present conditions: thus εἰ δὴ ἡμοῦ πόλεμός τε δαμῶ καὶ λοιμὸς Ἀχαιούς *if war and plague together are to lay the Achaeans low* A 61. So εἰ . . . πιστεύσομεν *if we are going to trust* Xn. A. 1, 3, 16.

#### FUTURE CONDITIONS (MORE VIVID AND LESS VIVID)

603. In future conditions the Greeks usually preferred not to assume the condition as a fact (§ 602), but to anticipate it as a more or less remote possibility (cf. §§ 555, 558); hence we find two special forms of future conditions, the Future More Vivid and the Future Less Vivid.

**604. Future More Vivid.** — A Future More Vivid Condition, anticipating an immediate future possibility, has:

In the protasis,

the subjunctive with *ἐάν* (*ἤν* or *ἄν*).

In the apodosis,

the future indicative (or its equivalent):

thus *ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν* for *if we capture this, they will not be able to stay* Xn. A. 3, 4, 41. *ἐὰν σωφρονῆτε, οὐ τούτου ἀλλ' ὑμῶν αὐτῶν φείσεσθε* *if you are discreet, you will spare not him, but yourselves* Xn. *Hell.* 2, 3, 34.

NOTE. — Equivalents of the future indicative, such as the imperative, hortatory subjunctive, subjunctive with *οὐ μή* (§ 569, 2), and the like (cf. § 602, note 1) may take the place of the future indicative in the apodosis: as *καὶ χρῶ αὐτοῖς ἐὰν δέη τι* and *use them, if you need them* at all Xn. *Cy.* 5, 4, 30. *κἂν φαινώμεθα ἄδικα αὐτὰ ἐργαζόμενοι, μὴ οὐ δέη, κτλ.* and *if we shall appear to do this unjustly, will it not perhaps be necessary, etc.,* Pl. *Crit.* 48 d.

**605. Future Less Vivid.** — A Future Less Vivid condition, implying that the supposition is a somewhat remote possibility, has:

**604 a.** In Homer, and sometimes in the Attic poets, a future more vivid condition is expressed by the subjunctive with *εἰ* alone (without *ἄν* or *κε*, cf. §§ 623 a; 609 a): as *οὐ τοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἴης ἔσσεται οὐδ' εἰ πέρ ἐ σιδήρεα δέσματ' ἔχησιν* *be sure that not for long will he be absent from his native land, no, not if bonds of iron restrain him* a 204. So *κέτ' τις ἦ σοφός* *even if one be wise* S. *Ant.* 710.

**b.** Homer uses in the apodosis also the other forms of future statement (such as the subjunctive with or without *ἄν* or *κε*) described in § 563 a; as *εἰ δέ κε μὴ δώσιν, ἐγὼ δέ κε ν αὐτὸς ἔλωμαι* and *if he do not give her, then I myself may seize her* A 324.

**605 a.** Homer sometimes uses *εἰ κε* (instead of *εἰ*) with the optative in the protasis of a future less vivid condition: as *εἰ δέ κε ν Ἄργος ἰκοίμεθ'* . . . and *if ever we should come to Argos* I 141.

In the protasis,  
the optative with *εἰ*.

In the apodosis,  
the potential optative (i.e. optative with *ἄν*, § 563):

thus *ὁδοποιήσειέ γ' ἄν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλοιντο ἀπιέναι* *he would make roads for them even if they should want to depart with chariot-and-four* Xn. A. 3, 2, 24. *ἐφ' ὃν ἔλθοιτε ἄν, εἰ τὸν Ἄλυν διαβαίτε* *to which [i.e. the Parthenius] you would come, if you should cross the Halys* Xn. A. 5, 6, 9.

NOTE.—Observe that the less vivid condition of future time corresponds to the contrary to fact condition of present or past time.

#### CONDITIONS CONTRARY TO FACT

**606.** In a condition contrary to fact the supposition stated in the protasis is contrary to the existing facts. Such conditions have:

In the protasis,  
a past tense of the indicative with *εἰ*.

In the apodosis,  
the potential indicative (§ 565) (i.e. a past tense of the indicative with *ἄν*), or its equivalent (§ 566).

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**606 a.** In Homer the imperfect in a condition contrary to fact refers always to past time.

**b.** In Homer a condition contrary to fact is sometimes thought of as still possible, and so is expressed as a future less vivid (opt. with *εἰ*, opt. with *ἄν* (§ 565 a); cf. the similar use of the present subjunctive in earlier Latin). Usually only the apodosis is expressed in this form: as *οὐ κε θανόντι περ ὦδ' ἀκαχοίμην, εἰ μετὰ οἷς ἐτάροισι δάμη Τρώων ἐνὶ δήμῳ* *I should not have been (lit. could not be) so distressed at his death, if he had perished with his companions amidst the people of the Trojans* a 236 (cf. also § 588 a).

The aorist in these conditions denotes a single act, and hence refers regularly to past time; the imperfect denotes a continued action (or state), and refers either to present or to past time; the pluperfect is used only when the completion and continuance of the result of the act (§ 534) are emphasized, and refers usually to present time. Protasis and apodosis need not stand in the same tense: thus

**Aorist (PAST TIME)** οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα *Agasias would not have done this, if I had not told him to* Xn. A. 6, 6, 15. καὶ ἴσως ἂν διὰ ταῦτ' ἀπέθανον, εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελύθη *and perhaps I should have been put to death for this, if the government had not soon been overthrown* Pl. Ap. 32 d. (An aorist (ἂν . . . εἶπες) of a single act in present time (rare) is in Pl. Rep. 337 b.)

**Imperfect (PRESENT TIME)** ταῦτα δὲ οὐκ ἂν ἐδύνατο ποιεῖν, εἰ μὴ καὶ διαίτη μετρίᾳ ἐχρῶντο *they would not have the power to do this, if they did not also lead a temperate life* Xn. Cy. 1, 2, 16.

(PAST TIME) οὐκ ἂν οὖν νήσων . . . ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν *now he would not have been master of islands, if he had not possessed also some naval force* Th. 1, 9.

**Pluperfect (PRESENT TIME)** with aorist (past time) εἰ τριάκοντα μόναι μετέπεσον τῶν ψήφων, ἀπεπεφεύγη ἂν *if only thirty of the votes had been cast on the other side, I should (now) be free* Pl. Ap. 36 a.

**Aorist (PAST) and Imperfect (PRESENT)** εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλεῖᾳ *if you had not come we should (now) be marching against the King* Xn. A. 2, 1, 4.

**Imperfect (PAST) and Aorist (PAST)** εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι *if I had understood this before, I should not have followed with you* Xn. A. 7, 7, 11.

**607.** In place of the potential indicative in the apodosis of a condition contrary to fact may be substituted a statement of fact expressed by the imperfect indicative (without *ἄν*) of a verb denoting possibility, propriety, necessity, and the like (*ἔξῃν, ἔδει, χρῆν, etc.*). See § 567 and note: thus

WITH AORIST INFINITIVE (past time) *ἔξῃν σοι φυγῆς τιμῆσασθαι, εἰ ἐβούλου* *it was possible for you to propose the penalty of exile, if you so desired* Pl. Crit. 52 c.

WITH PRESENT INFINITIVE (present time) *χρῆν σ' εἴπερ ἦσθα μὴ κακός, πείσαντά με γαμεῖν γάμον τόνδ'* *you ought, if you were not so base, to win my sanction to contract this marriage* E. Med. 586.

WITH PRESENT INFINITIVE (past time) *ἐχρῆν γὰρ αὐτοὺς, εἴπερ ὑμῶν ἔνεκα ἔπραττον ταῦτα, φαίνεσθαι τῆς αὐτῆς τιμῆς πολλὰς ἡμέρας πωλοῦντας* *for, if they were doing this on your account, they ought to have been observed to sell at the same price for many days* Lys. 22, 12.

#### GENERAL CONDITIONS

**608.** In present and past time the Greeks had a special form for a general condition (to state what *always* happens (or happened) if the condition is (or was) *ever* fulfilled).

**609. Present General.** — In a Present General condition the usage is:

In the protasis,

the subjunctive with *εἰάν* (*ἦν* or *ἄν*).

In the apodosis,

the present indicative (or the equivalent):

**609 a.** In Homer, present general conditions usually have in the protasis the subjunctive with *εἰ* alone (without *κε* or *ἄν*, cf. § 604 a; 625 a): *as οὐδέ τις ἡμῖν θαλπωρή, εἰ πέρ τις . . . φῆσιν ἐλεύσεσθαι* *and to us it is no joy if (ever) some one say that he will come* a 167. This usage is sometimes found in other poets.



thus ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν *if Death comes near, nobody wants to die* E. Alc. 671. τὰς δὲ ὀπίδας, ἄν τις ταχὺ ἀνιστῆ, ἔστι λαμβάνειν *it is possible to catch bustards if one starts them up suddenly* Xn. A. 1, 5, 3.

NOTE 1. — In place of the present indicative in the apodosis may be substituted the gnomic aorist (§ 530). See § 530 and the second example there quoted.

NOTE 2. — Observe that the present general condition differs from the future more vivid (§ 604) only in the apodosis, which states what always takes place (instead of what will take place), in case the anticipation expressed in the protasis is realized.

**610. Past General.** — In a Past General condition the usage is :

In the protasis,  
the optative with εἶ.

In the apodosis,  
the imperfect indicative (or the equivalent) :

thus εἶ πού τι ὀρώφῃ βρωτόν, διεδίδου *if he saw anywhere anything eatable, he distributed it* Xn. A. 4, 5, 8. εἶ τι ἄλλο πράττειν βούλοιντο, κύριοι ἦσαν *if (ever) they wished to do anything else, they had authority* Lys. 12, 44.

NOTE 1. — As an equivalent of the imperfect indicative in the apodosis, the imperfect or aorist indicative with ἄν (§ 568), or the aorist modified by “never,” “often,” and the like may be used : as εἶ δέ τινος τοῦ κλήρου ὁ ποταμός τι παρέλοιτο, ἐλθὼν ἄν πρὸς αὐτὸν ἐσημαίνε τὸ γεγενημένον *if (ever) the river carried away any portion of a man's lot, he would come before him [the king] and relate what had happened* Hdt. 2, 109. For an example of the aorist with ἄν as the apodosis of a past general condition, see § 568. For the aorist with a negative see Xn. A. 1, 9, 18.

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**610 a.** In Homer there is but one example of the optative in a past general condition, namely Ω 768 εἶ τις . . . ἐνίπτοι, . . . κατέρυκες *if ever any one spoke harshly . . . you restrained (him)*.

NOTE 2. — Observe that the past general condition differs from the future less vivid (§ 605) only in the apodosis, which states what regularly took place (instead of what would take place), in case the possibility suggested in the protasis came true.

### SUMMARY OF CONDITIONAL FORMS

611. The normal usage in conditions may be summarized as follows :

TIME	FORM	PROTASIS	APODOSIS
Future	Simple (or most vivid)	Fut. Indic. with <i>ei</i>	Fut. Indic. (or equivalent)
	More Vivid	Subj. with <i>ei</i>	Fut. Indic. (or equivalent)
	Less Vivid	Opt. with <i>ei</i>	Opt. with <i>ei</i>
Present	Simple	Pres. (or Perf.) Indic. with <i>ei</i>	Pres. (or Perf.) Indic. (or equivalent)
	General	Subj. with <i>ei</i>	Pres. Indic. (or equivalent)
	Contrary to Fact	Imperf. (or Pluperf.) Indic. with <i>ei</i>	Imperf. (or Pluperf.) Indic. with <i>ei</i> (or equivalent, §§ 566-567)
Past	Simple	Past tense of Indic. with <i>ei</i>	Past tense of Indic.
	General	Opt. with <i>ei</i>	Imperf. Indic. (or equivalent)
	Contrary to Fact	Aorist or Imperf. Indic. with <i>ei</i>	Aorist or Imperf. Indic. with <i>ei</i> (or equivalent, §§ 566-567)

### VARIATIONS FROM THE NORMAL FORMS OF CONDITIONAL SENTENCES

612. Besides the combinations given above, other combinations are not infrequent. The most common are :

1. *Protasis Simple* (§ 602) or *More Vivid* (§ 604) with *Apodosis Less Vivid* (§ 605). — ἀδικοίην μὲν ἂν εἰ μὴ ἀποδώσω unjustly should I act if I do not restore her E. Hel. 1010. οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ὦσιν, ἔχοιμεν

ἀν ὅποι φυγόντες ἡμεῖς σωθῶμεν *for not even if there be many bridges, should we have anywhere to escape and save ourselves* Xn. A. 2, 4, 19.

2. *Protasis Less Vivid* (§ 605) with *Apodosis Simple* (§ 602).—τοῦτό γέ μοι δοκεῖ καλὸν εἶναι, εἴ τις οἴως τ' εἴη παιδεύειν ἀνθρώπους *this certainly seems to me to be a fine thing, if anybody should be able to educate men* Pl. Ap. 19 e. τί τῷ πλήθει περιγενησεται εἰ ποιήσαιμεν ἃ ἐκείνοι προστάττουσιν; *what advantage will result for the people, if we should do what they insist on?* Lys. 34, 6.

NOTE.—*Potential Optative or Indicative in Protasis.*—Rarely a potential optative or indicative is used in a protasis, retaining, of course, its regular force: as εἴ γε μηδὲ δούλον ἀκρατῆ δεξαίμεθ' ἂν *if we would not take even a slave who is intemperate* Xn. Mem. 1, 5, 3.

613. The protasis sometimes depends remotely on an idea contained in the apodosis, in which case it is best translated “*in case that*” or “*on the chance that*”: as ὄρα δὲ δὴ τῆς σκέψεως τὴν ἀρχήν, ἐάν σοι ἰκανῶς λέγηται *now consider the beginning of our investigation, in case it be stated to your satisfaction* Pl. Crit. 48 e.

614. *Implied Conditions.*—A condition may be implied in a participle (§ 653, 6), adverb, or adverbial phrase, or a relative clause (§§ 621; 622): as σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος . . . ὑμῶν δὲ ἔρημος ὦν οὐκ ἂν ἰκανὸς εἶναι οἶμαι οὐτ' ἂν φίλον ὠφελῆσαι οὐτ' ἂν ἐχθρὸν ἀλέξασθαι *with you (i.e. εἰ σὺν ὑμῖν εἴην if I should be with you) I think I should be honored (i.e. εἴην ἂν), but deprived of you (i.e. εἰ ὑμῶν ἔρημος εἴην) I think I should not be able (i.e. εἴην ἂν) either to help a friend or to defend myself against a foe* Xn. 1, 3, 6.

615. *Verb not Expressed.*—The verb in the protasis or apodosis sometimes is not expressed if it can be readily

felt from the context: as *εἴ τις καὶ ἄλλος ἀνὴρ, καὶ Κῦρος ἀξιὸς ἐστὶ θαυμάζεσθαι* if any other man is worthy to be admired, *Cyrus, too, is worthy to be admired* Xn. *Cy.* 5, 1, 6. *εἰ δὴ τῷ σοφώτερός του φαίην εἶναι, τοῦτῳ ἂν* if I should say that I am wiser than anybody in any respect, it would (I should say) be in this respect Pl. *Ap.* 29 b.

**616.** From the regular suppression of the verb of the apodosis have arisen the following idiomatic expressions:

1. *εἰ μὴ* if not, i.e. except: as *οὐ γὰρ δὴ . . . ὀρώμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους* for we do not see any one except (lit. if not) these few men Xn. *A.* 4, 7, 5.

2. *εἰ μὴ διὰ* if not on account of, i.e. except for: as *ἀπολέσαι παρεσκευάζοντο τὴν πόλιν, εἰ μὴ δι' ἀνδρας ἀγαθοὺς* they were making ready to destroy the State (and they would have destroyed it) if it had not been for some good men Lys. 12, 60.

3. *εἰ δὲ μὴ* but if not, i.e. otherwise (a supposition contrary to what immediately precedes): as *ἀπῆρει τὰ . . . χρήματα· εἰ δὲ μὴ, πολεμήσειν ἔφη αὐτοῖς* he demanded restoration of the property; otherwise (lit. but if they should not restore it) he said he should make war on them Xn. *Hell.* 1, 3, 3. So also *εἰ δὲ μὴ* is used even when the preceding clause is negative: as *μὴ ποιήσης ταῦτα· εἰ δὲ μὴ, . . . αἰτιῶν ἔξεις* don't do this; otherwise (i.e. if you persist in doing it) you will be blamed Xn. *A.* 7, 1, 8. So also *εἰ δὲ μὴ* is regularly used where *εἰὼν δὲ μὴ* (owing to a preceding *εἰὼν*) would be more logical.

4. *ὡσπερ ἂν εἰ* just as would be if, i.e. like as: thus *ἠσπάζετό τε αὐτὸν ὡσπερ ἂν εἴ τις πάλαι συντετραμμένος . . . ἀσπάζοιτο* he greeted him just as one would greet another if he should greet him after being long associated with him Xn. *Cy.* 1, 3, 2.

CONCESSIVE CLAUSES

**617.** Concessive clauses are introduced by *εἰ καί* (*ἐάν καί*) *if even* or *καὶ εἰ* (*καὶ ἔάν*, and by crasis § 43 *κἄν*) *even if*; otherwise they do not differ from conditional clauses: as *ἱκανοὶ εἰσι . . . τοὺς μικροὺς κἄν ἐν δεινοῖς ᾧσι, σφῶζειν εὐπετῶς* *they (the gods) are able easily to save lowly men, even if* (i.e. *although*) *they are in great straits* Xn. A. 3, 2, 10.

Concession may also be implied by the circumstantial participle (§ 653, 7).

RELATIVE (AND TEMPORAL) CLAUSES

**618.** Relative clauses are introduced by relative pronouns (substantive and adjective) and relative adverbs.

NOTE.—*ἕως* means both “*while*,” “*so long as*,” and “*all the while till*,” i.e. *until*: as *ἕως περ ἐμπνέω . . . οὐ μὴ παύσομαι* *so long as I live and breathe, I shall not stop* Pl. Ap. 29 d. *μέχρι γὰρ τοῦτου νομίζω χρῆναι κατηγορεῖν, ἕως ἂν θανάτου δόξη τῷ φεύγοντι ἄξια εἰργάσθαι* *for so far do I think one should continue his impeachment, until it shall appear that acts deserving death have been committed by the defendant* Lys. 12, 37.

1. *Negative Relative Clauses*.—A relative clause that states a fact, if negative, takes the negative *οὐ* (§ 431, 1): other relative clauses (of anticipation, purpose, etc.) take the negative *μή* (§ 431, 1).

RELATIVE CLAUSES WITH DEFINITE ANTECEDENT

**619.** A relative clause whose relative refers to a definite antecedent may have any of the constructions of an independent sentence (statement, question, wish, command, §§ 562–589).

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**618 a** (note). *ἄρα* in Homer (like *ἕως* in Attic, § 618 note) means both *while* and *until*. He has also *εἰς ὃ κε* = *until*.

NOTE.— Such clauses containing a statement in the indicative may imply cause (§ 598) or result (§ 597); if negative, they have *οὐ*.

### RELATIVE CLAUSES WITH INDEFINITE ANTECEDENT

**620.** Relative clauses in which the relative refers to an indefinite antecedent take the same modes as the protases of conditional sentences (§§ 602–610). If negative, they have always *μή* (§ 431, 1).

**621.** A relative clause containing the indicative may sometimes imply the protasis of a simple condition (negative *μή*): as *ἂ μή οἶδα οὐδὲ οἶμαι εἰδέναι what (ever) I don't know I don't even think that I know* Pl. *Ap.* 21 d. *οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες, εἰς τὰς τάξεις ἔθειον those who did not happen to be in line ran to their lines* Xn. *A.* 2, 2, 14.

NOTE.— More commonly such clauses are conceived as general in nature, and so take the subjunctive or the optative according to § 625.

**622.** Rarely a relative clause containing a past tense of the indicative is so used as to imply the protasis of a condition contrary to fact (§ 606): as *καὶ ὁπότερα τούτων ἐποίησεν, οὐδενὸς ἂν ἦττον Ἀθηναίων πλούσιοι ἦσαν and whichever of these he did (i.e. assuming that he had done one of them, § 553, 1) they [the children] would have been as rich as any one of the Athenians* Lys. 32, 23.

**623.** A relative clause which merely anticipates a future event or a future possibility has the subjunctive with *ἄν* (cf. the future more vivid condition, § 604): thus *ὄτι ἂν*

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**623 a.** Often in Homer, and not infrequently in other poets, a relative clause of anticipation has the subjunctive alone (without *κε* or *ἄν*); cf. § 555, note, and §§ 604 a; 625 a.

δέη πείσομαι *I will endure whatever may be necessary* Xn. A. 1, 3, 5. τῷ ἀνδρὶ δὲν ἂν ἔλησθε πείσομαι *I will obey whatever man you shall elect* Xn. A. 1, 3, 15. ἐπειδὴν δὲ διαπράξωμαι ἃ δέομαι, ἤξω *as soon as I shall have accomplished my purpose I shall return* Xn. A. 2, 3, 29. περιμένετε ἔστ' ἂν ἐγὼ ἔλθω *wait till I come* Xn. A. 5, 1, 4.

**624.** A relative clause which anticipates a more remote future possibility has the optative (cf. the future less vivid condition, § 605): thus ὀκνοῖν μὲν ἂν εἰς τὰ πλοῖα ἐμβαλεῖν ἃ ἡμῖν δοίη *I should hesitate to go on board the vessels which he might give us* Xn. A. 1, 3, 17. ἀλλ' ἂν πόλις στήσειε, τοῦδε χρῆ κλύειν *but whomso'er the State might set in station o'er us, him we must obey* S. *Ant.* 666.

**625.** Relative clauses which suggest a *general* or *repeated* possibility have the subjunctive with ἂν when dependent on a present (or future) tense, and the optative when dependent on a past tense (cf. the general conditions §§ 609–610): thus

*Present General.* — ἕως μὲν ἂν παρῆ τις, χρώμαι *as long as any one is present, I avail myself of his services* Xn. A. 1, 4, 8. ὃς κε θεοῖς ἐπιπέιθεται, μάλα τ' ἔκλυον (§ 530) *αὐτοῦ whosoever obeys the gods, him they most do hear* A 218.

*Past General.* — σφοδρὸς [ἦν Χαιρεφῶν] ἐφ' ὃ τι ὀρμήσειε *Chaerephon was very enthusiastic in whatever he undertook* Pl. *Ap.* 21 a. ἐθήρευεν ἀπὸ ἵππου ὅποτε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους *he hunted on horseback whenever*

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**625 a.** Usually in Homer, and not infrequently in other poets, general relative clauses (present) have the subjunctive alone (without κε or ἂν). Compare § 623 a and § 609 a: thus τὰ φράζεαι ἃ σσ' ἐθέλησθα *you consider whatsoever you desire* A 554.

*he wanted to exercise himself and his horses* Xn. A. 1, 2, 7. περιεμένομεν οὖν ἐκάστοτε ἕως ἀνοιχθείη τὸ δεσμωτήριον . . . ἐπειδὴ δὲ ἀνοιχθείη, εἰσῆμεν *so we waited each time until the prison should be opened; and when (ever) it was opened we went in* Pl. Phaed. 59 d.

NOTE.—*ὅ τι μή* and *ὅσον μή*.—*ὅ τι μή* and *ὅσον μή* are used elliptically, like *εἰ μή* (§ 616, 1), in the meaning *except*: as *οὐ παρέγένοντο ὅ τι μή ὀλίγοι* *they were not present, with the exception of a few* (lit. *what was not the few who were present*) Th. 4, 94.

**626. Temporal Clauses with Words Meaning “until.”**—Temporal clauses introduced by words meaning “*until*” are sometimes used so as to imply purpose (cf. § 624 and § 625 last example). The suggestion of purpose makes no difference in the mode of the verb, which is regularly the subjunctive with *ἄν* in connection with a primary tense, and the optative in connection with a secondary tense (§§ 624, 625).

NOTE.—Rarely, for the sake of vividness (cf. § 674) the subjunctive is used in a temporal clause after a secondary tense: as *ἕως δ' ἄν ταῦτα διαπράξωνται φυλακὴν . . . κατέλιπε* *he left a garrison until they [the people] should carry out these measures* Xn. Hell. 5, 3, 25.

**627. πρὶν.**—The temporal conjunction *πρὶν* (in origin a comparative adverb from the root of *πρό* *before*) meaning *sooner than, before (until)* is used with the indicative (619),

**626 a.** In Homer *ἕως* (*ἕως*), like *ὄφρα* (§ 590 a) is sometimes used in a purpose clause where it is better translated “*in order that*”: as *δῶκεν . . . ἔλαιον ἧς χυτλώσαιτο* [*her mother*] *gave her oil that she might bathe and anoint herself* § 80.

**627 a.** In Homer *πρὶν* (likewise *πάρῃ* *before*) is used regularly with the infinitive after both negative and affirmative sentences. Rarely *πρὶν ὅτε* (*πρὶν γ' ὅτ' ἄν*), literally *before the time when*, is found with the indicative (or subjunctive). Rarely also *πρὶν* is found with the subjunctive (without *κε* or *ἄν*), but only after a negative clause.



subjunctive (§§ 623; 625), and optative (§ 624) in the same way as other relative adverbs of time, but usually only after a *negative* sentence; after an *affirmative* sentence, *πρίν* is commonly used with the infinitive (§ 645): thus

(INDICATIVE) οὔτε τότε . . . ἰέναι ἤθελε πρίν ἡ γυνὴ αὐτὸν ἔπεισε *and he was not then willing to go until his wife persuaded him* Xn. A. 1, 2, 26.

(SUBJUNCTIVE) δέεται αὐτοῦ μὴ πρόσθεν καταλῦσαι . . . πρίν ἂν αὐτῷ συμβουλευῆται *he desires him not to come to terms before (i.e. until) he shall advise with him* Xn. A. 1, 1, 10.

(OPTATIVE) ἐδέοντο μὴ ἀπελθεῖν πρίν ἀπαγάγοι τὸ στράτευμα *they wanted him not to go away before (i.e. until) he should lead back the army* Xn. A. 7, 7, 57.

(INFINITIVE) διέβησαν πρίν τοὺς ἄλλους ἀποκρίνασθαι *they crossed before the rest replied* Xn. A. 1, 4, 16.

NOTE. — The adverbs *πρόσθεν* or *πρότερον* are sometimes used in the principal clause as forerunners of *πρίν* (see the second example in § 627). Both *πρίν ἤ* and *πρότερον ἤ* *sooner than* are sometimes used like *πρίν*.

## THE INFINITIVE

**628.** The infinitive is a verbal substantive (originally a dative or a locative case). It retains its verbal character, however, in so far that it has voice and tense, is modified by adverbs (not by adjectives), and takes its object in the same case as a finite verb.

### SUBJECT OF THE INFINITIVE

**629. Subject Accusative.** — The subject of the infinitive, if expressed, is always in the accusative case (§ 342 and note). A predicate substantive or adjective belonging to

the subject then agrees with it in case: as τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι *he bade the exiles take the field with him* Xn. A. 1, 2, 2. ὃν ᾤετο πιστόν οἱ εἶναι *whom he thought to be faithful to himself* Xn. A. 1, 9, 29. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους *for I think you are to me both country, friends, and allies* Xn. A. 1, 3, 6.

NOTE.—So also predicate words referring to an indefinite subject (not expressed) stand in the accusative case: as ἃ ἕξεσιν ἀριθμήσαντας . . . εἰδέναι *things which it is possible (for people) to know by counting* Xn. Mem. 1, 1, 9.

**630. Subject not Expressed.**—If the subject of the infinitive is expressed or indicated in connection with the word (or words) on which the infinitive depends, it is not expressed again with the infinitive; as ἔφη ἐθέλειν *he said he was willing* (but in Latin *dixit se velle*) Xn. A. 4, 1, 27. νομίζει ὑπ' ἐμοῦ ἠδικῆσθαι *he thinks he has been wronged by me* Xn. A. 1, 3, 10.

NOTE.—Exceptions to the rule of § 630 are comparatively rare, but if the subject is again expressed with the infinitive, it of course stands in the accusative (§ 629).

**631. Agreement of Predicate Words.**—When the subject of the infinitive is expressed or indicated not with the infinitive, but in connection with the word on which the infinitive depends (§ 630), a predicate substantive or adjective commonly stands in the same case with the subject *as expressed*: thus (NOMINATIVE) Πέρσης μὲν ἔφη εἶναι *he said that he was a Persian* Xn. A. 4, 4, 17. τοῦτο δ' ἐποίησεν ἐκ τοῦ χαλεπῶς εἶναι *he accomplished this by being severe* Xn. A. 2, 6, 9.

(GENITIVE) τῶν φασκόντων δικαστῶν εἶναι *of those who say that they are judges* Pl. Ap. 41 a. Κύρου ἐδέοντο ὡς

προθυμοτάτου πρὸς τὸν πόλεμον γενέσθαι *they begged Cyrus to become as zealous as possible toward the war* Xn. *Hell.* 1, 5, 2.

(DATIVE) ἔδοξε τοῖς στρατηγοῖς βουλεύσασθαι συλλεγεῖσιν *it seemed best to the generals to meet together and consider* Xn. *A.* 4, 8, 9.

(ACCUSATIVE) πάντα οὕτω διατιθεῖς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ *he sent them all back, so disposing them that they were more friendly to himself than to the King* Xn. *A.* 1, 1, 5.

1. Sometimes, however, the influence of the infinitive causes a predicate noun referring to a genitive or dative (rarely a nominative) to stand in the accusative (cf. § 316): as Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι *they wanted the Athenians to come to their assistance* Hdt. 6, 100. Ξενίᾳ . . . ἤκειν παραγγέλλει λαβόντα τοὺς ἄλλους *he sent instructions to Xenias to take the rest of the men, and come* Xn. *A.* 1, 2, 1.

## USES OF THE INFINITIVE

**632.** The infinitive has two distinct uses: (1) as a substantive (not in indirect discourse), and (2) in indirect discourse.

NOTE. — The use of the infinitive (with subject accusative) was developed from its substantive use, thus ἀγγέλλω Κῦρον νικᾶν originally meant *I report Cyrus in regard to being victorious*, which amounts to saying *I report that Cyrus is victorious*, and (Κῦρον) νικᾶν is felt to represent (Κῦρος) νικᾷ, the present indicative (cf. § 342, note).

**633. Negative with the Infinitive.** — The infinitive used as a substantive has regularly as its negative μή (§ 431, 1); the infinitive in indirect discourse retains the negative of the direct discourse (usually οὐ, § 431, 2).

**634. Personal and Impersonal Construction.** — In Greek, as in English, both the personal and the impersonal constructions are found with words of saying and the like. Thus, the Greeks said both *Κῦρος λέγεται ἀναβῆναι Cyrus is said to have gone up*, and *λέγεται Κῦρον ἀναβῆναι it is said that Cyrus went up*, but the tendency was to employ the personal construction more freely than in English. Hence some of the Greek personal constructions (especially with *δῆλος evident*, *δίκαιος just*, and the like) have to be rendered in English as impersonal: thus *δῆλος ἦν ἀνιώμενος it was evident that he was distressed* (lit. *he was evident*) Xn. A. 1, 2, 11.

#### THE INFINITIVE AS A SUBSTANTIVE

**635.** The use of the infinitive soon extended far beyond its original bounds (as a dative or locative case) and it was felt that the infinitive could stand in any case (nominative, genitive, dative, or accusative), but unless it is modified by the article (§ 636) it is often impossible to say definitely in what case the infinitive stands.

**636. Articular Infinitive.** — The infinitive may be modified by the neuter of the definite article, *τό, τοῦ, τῷ* (§ 444); when so modified, its substantive character appears even more clearly.

**637. Infinitive as Subject.** — The infinitive (with or without the article) may stand as the subject of a verb (or as a predicate substantive): as *κόσμος καλῶς τοῦτο δρᾶν to perform this as it should be done is a credit* Th. 1, 5. *τὸ γὰρ τοι θάνατον δεδιέναι . . . οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν*

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**636 a.** Homer never uses the article with the infinitive.

σοφὸν εἶναι μὴ ὄντα *for to fear death is nothing else than to seem to be wise when one is not* Pl. *Ap.* 29 a.

If the infinitive is the subject of a finite verb, it is of course in the nominative case; if it is the subject of an infinitive, it is of course in the accusative case.

1. **Infinitive as (Apparent) Subject.** — With many impersonal verbs and similar expressions, such as *δεῖ* or *χρῆ* *it is necessary*, *δοκεῖ* *it seems best*, *ἔστι* *it is possible*, *ἔξεστι* *it is allowed*, *πρέπει* or *προσῆκει* *it is fitting*, *καλόν ἐστι* *it is a fine thing*, *δίκαιον* *it is right*, and the like, the infinitive stands in the relation of subject or *quasi*-subject (cf. § 305, note): as *ὧδε οὖν χρῆ ποιεῖν* *thus then we must act* Xn. *A.* 2, 2, 4. *τί δεῖ αὐτὸν αἰτεῖν*; *why must he make demand?* Xn. *A.* 2, 1, 10. *ἔξεστιν ὁρᾶν* *it is possible to see* Xn. *A.* 3, 4, 39. *ἔδοξεν οὖν αὐτοῖς . . . προΐέναι* *so it seemed best to them to proceed* Xn. *A.* 2, 1, 2. *δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιπορκοῦντας* *for it is right for perjurers to perish* Xn. *A.* 2, 5, 41. For the personal construction, instead of the impersonal, in examples like the last see § 634.

Here belongs also the infinitive in indirect discourse (§ 646) with passive verbs of saying and thinking, like *λέγεται*, *νομίζεται*, etc. (cf. § 634).

638. **Infinitive as Object or Cognate Accusative.** — The infinitive with or without the article is used with great frequency as an object (§ 329) or cognate accusative (§ 331). When used as a cognate accusative it is often called the Complementary Infinitive. Examples are: *ἤθελον αὐτοῦ ἀκούειν* *they were willing to listen to him* Xn. *A.* 2, 6, 11. *οὐ δυνάμενοι καθεύδειν* *not being able to sleep* Xn. *A.* 3, 1, 3. *οὐκ εἶχον ἰκανὰς [χιμαίρας] εὔρειν* *they had not (the power) to find enough [goats]* Xn. *A.* 3, 2, 12. *μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι* *they learn to govern and to be*

governed Xn. A. 1, 9, 4. ἤχοντο αὐτὸν εὐτυχεῖν *they prayed for him to have good luck* Xn. A. 1, 4, 17. τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μῆναι *he bade the hoplites remain on the spot* Xn. A. 1, 5, 13. οὐκ ἐκόλῳε βασιλεὺς τὸ Κύρου στρατεύμα διαβαίνειν *the King did not hinder Cyrus' army from crossing* Xn. A. 1, 7, 19. διεπράξατο πέντε μὲν στρατηγούς ἰέναι *he managed to have five generals go* Xn. A. 2, 5, 30.

Here belongs also the infinitive in indirect discourse after verbs of saying and thinking (§ 669). For the infinitive with verbs of promising and the like see § 549, 2.

(WITH THE ARTICLE) φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπεσεῖν *in fear not only of us, but also of falling off* Xn. A. 3, 2, 19.

(WITH PREPOSITIONS) πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος *trained to having only moderate wants* Xn. Mem. 1, 2, 1.

**639. Infinitive in the Genitive Case.**—The infinitive (usually with the article) may stand in the genitive case: as οἱ δὲ ζῶντες αἴτιοι θανεῖν *the living are the cause of his death* S. Ant. 1173.

(WITH THE ARTICLE) τοῦ πιεῖν ἐπιθυμίᾳ *the desire to drink* Th. 7, 84. ἀμελήσας τοῦ συλλέγειν πλοῖα *having neglected to collect vessels* Xn. A. 5, 1, 15. ἄρξαντες τοῦ διαβαίνειν *taking the lead in crossing* Xn. A. 1, 4, 15.

(WITH A PREPOSITION) ἀντὶ τοῦ τοῖς πλείοσι πείθεσθαι *instead of obeying the majority* Xn. Hell. 2, 3, 34.

NOTE.—For the infinitive with τοῦ expressing purpose (mostly in Thucydides) see § 352, 1, note.

**640. Infinitive in the Dative Case.**—The infinitive (with or without the article) is often found in the dative case: as τὸ δὲ ἀσφαλὲς καὶ μένειν . . . καὶ ἀπελθεῖν αἱ νῆες

παρέξουσι *security both for staying and for going away, our ships will provide* Th. 6, 18. Here doubtless are to be classed the infinitive expressing purpose (see § 592) and the infinitive with most adjectives and substantives (see § 641).

(WITH THE ARTICLE) Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι *Menon rejoiced in being able to deceive* Xn. A. 2, 6, 26.

(WITH PREPOSITIONS) ἐν γὰρ τῷ κρατεῖν ἐστι καὶ τὸ λαμβάνειν τὰ τῶν ἠττόνων *in being victorious is included also the right to take the property of the vanquished* Xn. A. 5, 6, 32.

**641. Infinitive with Adjectives and Substantives.**— Adjectives (adverbs) and substantives, denoting *ability, fitness, power, sufficiency*, and the like, and their *opposites*, may be followed by the infinitive: as δυνατὴν καὶ ὑπόζυγίους πορεύεσθαι ὁδὸν *a road practicable even for pack animals to travel* Xn. A. 4, 1, 24. ὅποσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν *as many as were sufficient to guard the citadels* Xn. A. 1, 2, 1. δεινὸς λέγειν *clever at speaking* Pl. Ap. 17 b. χαλεπὰ εὔρειν *hard to find* Pl. Rep. 412 b. οἰοί τε ἔσεσθε ἡμῖν συμπρᾶξαι *you will be able to cooperate with us* Xn. A. 5, 4, 9.

ᾧρᾱ ἀπιέναι *it's time to go away* Pl. Ap. 42 a. ἀνάγκη ἐστὶ μάχεσθαι *it is necessary to fight* Xn. A. 4, 6, 10. ὄκνος ἦν ἀνίστασθαι *there was a disinclination to get up* Xn. A. 4, 4, 11. θαῦμα ἰδέσθαι *a wonder to behold* θ 366.

NOTE.—As in English, the active infinitive is commonly used with adjectives and substantives, even though the meaning may be passive: as ἄξιος θαυμάσαι *worth admiring, worthy to be admired* Th. 1, 138. Cf. in English “a house to let.”

**642. Adverbial Use of the Infinitive.** — The infinitive (with or without the article) may be used adverbially, like the dative of Respect (§ 390), or the Adverbial Accusative (§ 336): as τὸ δὲ βιά πολιτῶν δρᾶν ἔφυν ἀμήχανος *but as for acting in defiance of the State, I am too weak for that* S. Ant. 79. ὡς . . . σχολή ἧ ἡμῖν τὸ κατὰ τοῦτου εἶναι *that we may have freedom so far as this man is concerned* Xn. A. 1, 6, 9.

1. With the article τὸ the adverbial infinitive is most frequently found after words denoting *hindrance* and the like (§ 643); without the article it is most frequently found in certain set phrases (often preceded by ὡς): ὡς εἰπεῖν or ὡς ἔπος εἰπεῖν *as one might say*, (ὡς) συνελόντι εἰπεῖν (§ 382, last example) *to speak concisely*, (ὡς) ἐμοὶ δοκεῖν *as it seems to me*, ἐκὼν εἶναι *willingly* (lit. *in respect to being willing*), ὀλίγου δεῖν or μικροῦ δεῖν *almost* (lit. *in regard to lacking little*).

NOTE. — The infinitive δεῖν is often omitted from ὀλίγου δεῖν and μικροῦ δεῖν, leaving ὀλίγου or μικροῦ alone to mean *almost*: as ὀλίγου ἔμαντοῦ ἐπελαθόμεν *I almost forgot who I was* Pl. Ap. 17 a.

**643. Construction after Words of Hindering.** — Words meaning (or suggesting) *hinder* may be followed by either (1) the simple infinitive (§ 638), or (2) the infinitive with τοῦ (§ 639), or (3) the simple infinitive with μή (§ 434) or (4) the infinitive with τοῦ μή (§ 434), or (5) the infinitive with τὸ μή (§ 642, 1 and § 434). Thus, *he hinders me from speaking* may be expressed in Greek by (1) κωλύει με λέγειν, (2) κωλύει με τοῦ λέγειν, (3) κωλύει με μή λέγειν, (4) κωλύει με τοῦ μή λέγειν, (5) κωλύει με τὸ μή λέγειν.

If the word of hindering is itself modified by a negative (see § 435), we may have also (6) οὐ κωλύει με μή οὐ λέγειν, and (7) οὐ κωλύει με τὸ μή οὐ λέγειν. For other examples see §§ 434–5.



**644. Infinitive of Suggestion.** — The infinitive may be used independently to *suggest* an action, but without stating it as a fact. An infinitive so used may suggest a wish (see § 587 note 3), or command (see § 583 note), or it may be used as an exclamation (usually with the article): as τῆς μωρίας· τὸ Δία νομίζειν *Stupidity! to think of having a belief in Zeus!* Ar. *Nub.* 819.

NOTE. — Some of the so-called independent infinitives, it can be seen, were earlier dependent on words like δός *grant (that)* or ἔδοξε *it was voted (that)* and the like.

#### OTHER USES OF THE SUBSTANTIVE INFINITIVE

**645.** The infinitive is used with ὥστε (sometimes with ὡς), ἐφ' ᾧ, ἐφ' ᾧτε, to denote result (see §§ 595; 596), and with πρὶν meaning *before* (see § 627).

NOTE. — The infinitive, with or without ὥστε or ὡς (§ 595) is sometimes used with ἤ after a comparative (§ 426, note 5): as νόσημα μείζον ἢ φέρειν *a disease too great to bear* S. *O.T.* 1293. ἐλάττω ἔχοντα δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν *having a force too small to (lit. smaller than so as to) help his friends* Xn. *Hell.* 4, 8, 23.

#### THE INFINITIVE IN INDIRECT DISCOURSE

**646.** When the infinitive is used in indirect discourse, each tense represents the same tense (of the indicative or optative) of the direct discourse (the present including also the imperfect, and the perfect the pluperfect; see §§ 551 and 671). If ἄν was used in the direct discourse, it is retained in the indirect (§ 439): thus ἔφη ἐθέλειν *he said he was willing* (i.e. ἐθέλω *I am willing*) Xn. *A.* 4, 1, 27. ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι *he says that he himself treated the wound* (i.e. ἰώμην *I treated*) Xn. *A.* 1, 8, 26. οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι *we think we could make some use also of our valor* (i.e. χρώμεθα ἄν *we could use*)

Χη. Α. 2, 1, 12. λέγεται οἰκοδομηῆσαι *he is said to have built* (i.e. ᾠκοδόμησε *he built*) Χη. Α. 1, 2, 9. For additional examples see §§ 551 and 671.

**647. Infinitive with ἄν.** — The infinitive with ἄν usually represents in indirect discourse a potential optative or indicative of the direct discourse (§ 646), but the infinitive used as a substantive may sometimes take ἄν to give it a potential meaning (cf. § 436): as παντάπασιν ἀπεστερηκέαι . . . μὴ ἄν ἔτι σφᾶς ἀποτειχίσαι *to have deprived them completely of any possible power of walling them in* Th. 7, 6.

## THE PARTICIPLE

**648.** The participle is a verbal adjective (§ 159, 1), and follows the same principles of agreement as other adjectives (§§ 420–423).

**649.** The uses of the participle may be classed under three heads: Attributive, Circumstantial, and Supplementary, but these uses shade off into one another, and the same participle may sometimes be referred to two classes. Thus, in μαχόμενοι διετέλεσαν *they continued fighting*, μαχόμενοι is supplementary to διετέλεσαν, but it also denotes the circumstances under which they continued.

### A. THE ATTRIBUTIVE PARTICIPLE

**650.** The participle is used to modify a substantive exactly like any other adjective (§ 419): thus πόλις οἰκουμένη *an inhabited city*, ὁ παρῶν καιρός *the present occasion*, ὁ μὴ δαρεῖς ἄνθρωπος (§ 431, 1) *the unflogged man*.

1. The substantive which a participle modifies may be omitted, and the participle alone then has the value of a

substantive (cf. § 424): thus *οἱ παρόντες* the persons present, *τὸ μέλλον* the future (lit. the thing about to be), *τὸ θαρσοῦν* courage (lit. the thing not afraid) Th. 1. 36. *τῶν ἐργασομένων ἐνότων* since there were in the country those who would cultivate it Xn. A. 2, 4, 22. *ἐπλεῖ . . . ἐπὶ πολλὰς ναῦς κεκτημένους* he sailed against men possessed of many ships Xn. Hell. 5, 1, 19.

NOTE 1. — A participle, like any other adjective (§ 424), used substantively, may sometimes be modified by a genitive, if its verbal force is no longer felt: as *βασιλέως προσήκοντες τινες* some relatives of the king Th. 1, 128.

NOTE 2. — Greek uses the participle much more freely than English does, and the attributive participle must often be rendered in English by a substantive or a relative clause: as *οἱ πεπεισμένοι* (lit. the persuaded persons) those who have been persuaded or the converts, *οἱ ἐνοικοῦντες* the inhabitants Xn. A. 1, 5, 5. *ὁ τὴν γνώμην ταύτην εἰπὼν* the man who advanced this opinion Th. 8, 68. *τὰ δέοντα* the duties, etc.

**651. Participle as a Predicate Adjective.** — The participle, like any other adjective, may stand in the predicate with a copula (§ 307): as *οὔτε γὰρ θρασύς οὔτ' οὖν προδείσας εἰμί* for I am neither bold nor timorous S. O. T. 90. Many other examples are to be seen in the mass of periphrastic forms in the perfect system (§§ 226; 227; 221, 1; 230; 536).

## B. THE CIRCUMSTANTIAL PARTICIPLE

**652.** The participle may serve to define the circumstances under which an action takes place: as *πρὸς δὲ βασιλεῶ πέμπων ἠξίου* sending to the king he demanded Xn. A. 1, 1, 8. *συλλέξας στρατεύμα ἐπολιόρκει Μίλητον* collecting an army he besieged Miletus Xn. A. 1, 1, 7. *ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στρατεύμα*

*συναγαγεῖν when the generals heard this, they decided to marshal their forces* Xn. A. 4, 4, 19.

**653.** In Greek circumstantial participles are many times as frequent as in English, and very often they cannot be properly translated by a corresponding English participle; usually they are best rendered by an English clause or phrase expressing time, means, manner, cause, purpose, condition, concession, or merely an attendant circumstance, as best accords with the Greek context: thus

1. *Time.* — ἀκούσας ταῦτα ἔλεξεν *when he had heard this, he said* Xn. A. 1, 7, 6. ἔτι παῖς ὢν *while still a boy* Xn. A. 1, 9, 2 (see also § 655).

2. *Means.* — ληζόμενοι ζῶσι *they live by plundering* Xn. Cy. 3, 2, 25.

3. *Manner.* — παρήλαυνον τεταγμένοι *they marched by in order* Xn. A. 1, 2, 16. (Cf. also § 655, 1.)

4. *Cause.* — ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἄρταξέρξην *Cyrus' mother took his side, because she loved him more than she did the king Artaxerxes* Xn. A. 1, 1, 4. ἡξίου ἀδελφὸς ὢν αὐτοῦ *he demanded on the ground that he was his brother* Xn. A. 1, 1, 8. (Cf. also § 655, 1 and § 656, 1.)

5. *Purpose.* — To express purpose the future participle is regularly used, but the present is sometimes found (cf. § 524): thus πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα *to send men to occupy the heights in advance* Xn. A. 1, 3, 14. ἀνίσταντο οἱ μὲν . . . λέγοντες ἃ ἐγίνωσκον, οἱ δὲ . . . ἐπιδεικνύντες οἷα εἶη ἡ ἀπορίᾳ *some arose to tell what they thought, and others (with the purpose of) pointing out what the difficulty was* Xn. A. 1, 3, 13. (Cf. also § 656, 3.)

6. *Condition.* — οὐδὲ χρήματα μὲν λαμβάνων διαλέγομαι, μὴ λαμβάνων δ' οὐ *moreover, I do not converse on condition*

of receiving money, and refrain from conversation if I receive none Pl. Ap. 33 a.

Observe that if a participle implying a condition is negated, μή is always used (§ 431, 1).

7. *Concession* ("although"). — μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν although he commanded the center of his own forces, he was beyond Cyrus' left wing Xn. A. 1, 8, 13. οὐδὲν ἰπ' ἐμοῦ ἀδικούμενος . . . κακῶς ἐποίεις τὴν ἐμὴν χώραν although you were in nowise wronged by me, you did damage to my land Xn. A. 1, 6, 7. (Cf. also § 655, 1 and § 656, 2.)

8. *Any Attendant Circumstance*. — συλλέξᾱς στρατεύμα ἐπολιόρκει Μίλητον having collected an army he laid siege to Miletus Xn. A. 1, 1, 7. Such participles are often best rendered in English by a coördinate verb: as καταπηδήσᾱς ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδῦ he leapt down from his chariot, and put on his breastplate Xn. A. 1, 8, 3.

NOTE 1.— It is important to remember that these relations (of time, manner, etc., § 653, 1–8) are not expressed by the participle, but only implied by the context. Often the same participle may be rendered in English in several different ways. Thus ἐπολέμει ἐκ Χερρονήσου ὀρμώμενος (he waged war, using the Chersonese as a base of operations Xn. A. 1, 1, 9), taken by itself, might be rendered he waged war while using the Chersonese, etc. (time, § 653, 1) or he waged war by using the Chersonese, etc. (means, § 653, 2) or he waged war, thus using, etc. (manner, § 653, 3) or he was enabled to wage war because he used, etc. (cause, § 653, 4), or he waged war with the idea of using, etc. (purpose, § 653, 5), or he did wage war, if he used, etc. (condition, § 653, 6), or he waged war although he used, etc. (concession, § 653, 7), or he waged war with the Chersonese as a base of operations (attendant circumstance, § 653, 8); but in every case that form of English translation should be chosen which best suits the Greek context.

NOTE 2.— Some idiomatic uses of the circumstantial participle are often best rendered by a different idiom in English. Thus, ἀρχόμενος (lit. beginning) is often best rendered at first, in the beginning, τελευτῶν

(lit. ending) finally, ἔχων (lit. holding on) persistently, ἀνύσῃς (lit. having completed) quickly, θαρρῶν boldly, λαθῶν (lit. escaping notice) secretly, χαίρων (lit. rejoicing) with impunity, κλαίων (lit. weeping) to one's sorrow, φθάσῃς (lit. anticipating) before. (Many of these are to be explained as adjectives used with adverbial force, § 425): thus ὅπερ ἀρχόμενος ἐγὼ ἔλεγον as I said in the beginning Pl. Ap. 24 a. ἀνοίγ' ἀνύσῃς make haste and open Ar. Nub. 181.

NOTE 3.—Participles like ἔχων having, ἄγων leading, φέρων carrying, χρώμενος using may often be rendered "with": as ἔχων ὀπλίτῃς χιλίους with a thousand hoplites Xn. A. 1, 2, 9. ποιά δυνάμει συμμαχῶν χρησάμενοι with what force as allies Xn. A. 2, 5, 13.

NOTE 4.—The phrases τί (ὃ τι) παθῶν (lit. having experienced what?), and τί (ὃ τι) μαθῶν (lit. having learned what?), are best translated "what possessed you to . . ." (πάσχω) or "what put it in your head to . . ." (μανθάνω), or loosely "why in the world": as τί παθόντε λελάσμεθα what has possessed us to forget? Λ 313.

#### ADVERBS WITH THE CIRCUMSTANTIAL PARTICIPLE

**654.** The relations of time, manner, cause, etc., often implied in the circumstantial participle (§ 653), may be made clearer (1) by means of adverbs modifying the principal verb, or (2) they may be definitely stated by means of adverbs modifying the participle itself.

**655. Adverbs Modifying the Principal Verb.**—The adverbs εὐθύς straightway, αὐτίκα immediately, ἅμα at the same time, τότε (ἐνταῦθα) then, ἤδη already, εἶτα then, ἔπειτα thereupon, and a few others, modifying the principal verb, often serve to make clearer a temporal relation implied in the participle. Cf. § 653, 1. (The first four are often more closely connected in sense with the participle than with the principal verb): thus τῷ δεξιῷ κέρα τῶν Ἀθηναίων εὐθύς ἀποβιβηκῶτι . . . ἐπέκειντο they attacked the right wing of the Athenians as soon as it was disembarked (lit. when the right wing was disembarked, they straightway attacked it) Th. 4, 43. ἐμάχοντο ἅμα πορευό-

μνοι *they fought and marched at the same time* Xn. A. 6, 3, 5. *πολλαχού δή με ἐπέσχε λέγοντα μεταξύ it often checked me in the very act of speaking* Pl. Ap. 40 b. *ἐκέλευσεν αὐτὸν συνδιαβάντα ἔπειτα οὕτως ἀπαλλάττεσθαι he advised him to cross with the rest, and then withdraw* Xn. A. 7, 1, 4.

1. In like manner ὅμως *nevertheless*, οὕτως *thus*, εἶτα, or ἔπειτα, with the principal verb, may help a participle implying concession (§ 653, 7), οὕτως may help a participle implying manner (§ 653, 3), and οὕτως or διὰ ταῦτα (τοῦτο) may help a participle implying cause (§ 653, 4): as *ἄπειροι ὄντες αὐτῶν . . . ὅμως ἐτολμήσατε . . . ἰέναι εἰς αὐτοὺς although you knew nothing about them, yet you dared to go against them* Xn. A. 3, 2, 16. *νομίζων ἀμείους καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον because I thought you better and braver than many barbarians (for this reason) I enlisted you* Xn. A. 1, 7, 3.

**656. Adverbs Modifying the Participle.** — The following adverbs modify the participle itself:

1. The adverb ἅτε (also οἶον, οἶα) *inasmuch as* (§ 441 a) gives the participle a *causal* meaning: thus *ὁ δὲ Κύρος ἅτε παῖς ὦν . . . ἠδέτο τῇ στολῇ and Cyrus, inasmuch as he was a child, was pleased with the equipment* Xn. Cy. 1, 3, 3. *ἅτε θεωμένων τῶν ἐταίρων inasmuch as their companions were looking on* Xn. A. 4, 8, 28.

2. Καίπερ *although* (sometimes also καί or καὶ ταῦτα, § 312 note) gives the participle a *concessive* meaning: thus

**656, 1 a.** In Herodotus ὥστε is used with participles meaning *inasmuch as* (like Attic ἅτε): as *ὥστε δὲ ταῦτα νομίζων but inasmuch as he believed this* Hdt. 1, 8.

**656, 2 a.** In Homer (and sometimes in tragedy) καί and περ (cf. § 71 note) are often separated by the participle or other emphatic word: as *ὁ δὲ καὶ ἀχνύμενοι περ ἐπ' αὐτῷ ἠδὲ γέλασσαν but they, though troubled, laughed joyously at him* B 270; sometimes περ alone means *although*: as *ἀχνύμενοι περ although distressed* κ 174.

καὶ τότε προσεκύνησαν καίπερ εἰδότες ὅτι ἐπὶ θάνατον ἄγοιτο even then they did homage to him, although they knew that he was being led to death Xn. A. 1, 6, 10.

3. Ὡς shows that the participle states the reasons of somebody else without implicating the speaker or writer. (The context sometimes shows that the reason is only pretended): thus Πρόξενον . . . ἐκέλευσε . . . παραγενέσθαι, ὡς εἰς Πισιδας βουλόμενος στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ he bade Proxenus join him, on the (pretended) ground that he wished to undertake an expedition against the Pisidians, since the Pisidians (as he said) were causing trouble for his territory Xn. A. 1, 1, 11. ταύτην τὴν χώρᾳν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίων οὔσαν this country he turned over to the Greeks to plunder since (in his opinion) it was hostile Xn. A. 1, 2, 19. συλλαμβάνει Κύρον ὡς ἀποκτενῶν he arrested Cyrus with the (avowed) intention of putting him to death Xn. A. 1, 1, 3.

NOTE. — Ὡσπερ as, just as, with the participle (as elsewhere) merely denotes comparison: as κατακείμεθα ὥσπερ ἐξὸν ἡσυχίαν ἄγειν we lie inactive as though it were possible to take our ease Xn. A. 3, 1, 14. ὥσπερ πάλιν τὸν στόλον Κύρου ποιουμένου as if Cyrus were moving backwards on his expedition Xn. A. 1, 3, 16. Cf. ὥσπερ ὀργῇ ἐκέλευσε he ordered, just as if in anger Xn. A. 1, 5, 8.

## GENITIVE AND ACCUSATIVE ABSOLUTE

**657. Genitive Absolute.** — A substantive (noun or pronoun) and modifying participle having no grammatical

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**656, 3 a.** In Homer ὡς τε, ὡς εἰ, and ὡς εἰ τε are used with the participle with much the same meaning as ὥσπερ (or ὡς) in Attic: thus Κίρκη ἐπήξα ὡς τε κτάμεναι μενεαίωνων I sprang upon Circe as if I meant to slay her κ 322. δλοφῦρόμενοι ὡς εἰ θανατόνδε κλοντα bewailing him as though he were going to death Ω 327.



connection with the rest of the sentence stand in the Genitive Absolute (§ 369): as ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος *he went up on the mountains, no one hindering* Xn. A. 1, 2, 22. σπείσαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν *when Cyrus made a treaty [an enemy] was confident that he should experience nothing contrary to its terms* Xn. A. 1, 9, 8.

1. The genitive absolute can seldom be rendered in English by a corresponding nominative absolute; usually it must be translated like other circumstantial participles (§ 653, 1-8) by some phrase or clause which best accords with the Greek context: as ἀνέβη . . . οὐδενὸς κωλύοντος *he went up, since no one hindered, or without opposition* Xn. A. 1, 2, 22. κακῶς γὰρ τῶν ἡμετέρων ἐχόντων, πάντες οὗτοι . . . βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται *for if our mutual relations are unpleasant, all these barbarians will be more hostile to us* Xn. A. 1, 5, 16. οὐδὲ μὴν βοηθῆσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας *moreover, though there be many on the opposite bank, not a single soul will be able to come to their aid if the bridge is destroyed* Xn. A. 2, 4, 20.

NOTE 1.—**Substantive not Expressed.**—The substantive in the genitive absolute sometimes is not expressed when it can be easily supplied from the context (cf. § 305): as ἐντεῦθεν προϊόντων ἐφαίνετο ἵχνη ἵππων *as they (i.e. the Greeks) were proceeding from that place, there appeared the tracks of horses* Xn. A. 1, 6, 1. οὕτω δ' ἐχόντων *since (the above-mentioned) things are so* Xn. A. 3, 2, 10. ὕοντος *while it was raining* (cf. § 305) Xn. Hell. 1, 1, 16.

NOTE 2.—The genitive absolute is sometimes employed when its use is not strictly logical: as ἐκ δὲ τούτου θάπτον προϊόντων . . . δρόμος ἐγένετο τοῖς στρατιώταις *thereupon, as the soldiers advanced faster and faster, they fell to running* Xn. A. 1, 2, 17. διαβεβηκότος ἤδη Περικλέους . . . ἠγγέλθη αὐτῷ . . . *when Pericles had already crossed over, the news was brought to him* Th. 1, 114 (cf. also § 661, note 4).

**658. Accusative Absolute.** — The participle of an impersonal verb having no grammatical connection with the main construction of the sentence stands in the Accusative Absolute (§ 343): as *ἀλλὰ τί δὴ, ὑμᾶς ἐξὸν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν* but *why, when it was in our power to destroy you, did we not proceed to do so?* Xn. A. 2, 5, 22. *οἷτινές σε οὐχὶ ἐσώσαμεν οὐδὲ σὺ σαυτὸν, οἶόν τε δὲν καὶ δυνατὸν* for *we did not save you, nor did you save yourself, although it was possible and practicable* Pl. Crit. 46 a. *δῆλον γὰρ ὅτι οἶσθα, μέλον γέ σοι* for *of course you know, since it is a matter of interest to you* Pl. Ap. 24 d.

NOTE. — After *ὡς* or *ὥσπερ* (§ 656, 3, and note) the accusative absolute is sometimes found where we should expect the genitive: thus *τοὺς υἱεῖς οἱ πατέρες . . . ἀπὸ τῶν πονηρῶν ἀνθρώπων εἵργουσι, ὡς τὴν μὲν τῶν χρηστῶν ὁμιλίᾳν ἀσκησιν οὖσαν τῆς ἀρετῆς* fathers keep their sons away from base men with the idea that association with the good is a training in virtue Xn. Mem. 1, 2, 20. Rarely without a preceding *ὡς* or *ὥσπερ*: as *δόξαντα δὲ ταῦτα* but *when this had been decided on* Xn. Hell. 3, 2, 19.

### C. THE SUPPLEMENTARY PARTICIPLE

**659.** The circumstantial participle sometimes forms an essential part of the predicate, which, without it, would hardly be complete. A participle so used is called Supplementary. Verbs whose meaning is of a general nature may take a supplementary participle to define a particular thing to which their action relates.

The supplementary participle may belong either to the subject or the object, — as shown by its agreement (§ 648).

#### I. THE SUPPLEMENTARY PARTICIPLE NOT IN INDIRECT DISCOURSE

**660.** The supplementary participle may be used with words meaning *begin, continue, endure, cease, happen, escape*

*notice, anticipate, and the like: ἄρχεται ἀπολείπουσα it [the soul] begins to leave Xn. Cy. 8, 7, 26. μαχόμενοι διετέλεσαν they continued fighting (i.e. "fought continuously") Xn. A. 4, 3, 2. οὐποτε ἐπανόμην ἡμᾶς μὲν οἰκτίρων I never ceased pitying ourselves Xn. A. 3, 1, 19.*

NOTE. — With some verbs, especially τυγχάνω (poetic κυρῶ) *happen, λανθάνω escape notice, φθάνω anticipate*, the supplementary participle is often best rendered in English by a finite verb, while the finite Greek verb is translated as an adverbial modifier: thus παρὼν ἐτύγχανε *he was by chance present, or he happened to be present* Xn. A. 1, 1, 2. τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα *the army was secretly supported for him (lit. escaped notice being supported)* Xn. A. 1, 1, 9. φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους *they reached the height before the enemy (lit. they anticipated the enemy in reaching the height)* Xn. A. 3, 4, 49. So likewise δῆλος ἦν ἀνιώμενος *he was evidently disturbed* Xn. A., 1, 2, 11 (§ 634).

1. Verbs expressing emotion (*vexation, anger, trouble, shame, joy, displeasure, or disgust, and the like*) may be supplemented by a participle implying the *cause* (§ 653, 4): thus ἡδομαι . . . ἀκούων σου φρονίμους λόγους *I am pleased at hearing sensible remarks from you* Xn. A. 2, 5, 16. ἐλεγχόμενοι ἤχθοντο *they were vexed at being exposed* Xn. Mem. 1, 2, 47. οὐτε νῦν μοι μεταμέλει οὕτως ἀπολογησάμενφ *and I do not now repent of having made (i.e. "because I made") such a defense* Pl. Ap. 38 e. καὶ τοῦτο μὲν οὐκ αἰσχύνομαι λέγων *and I am not ashamed to say this* Xn. Cy. 5, 1, 21.

NOTE. — With some of the verbs which take the supplementary participle the infinitive may also be used, but commonly with a difference of meaning (cf. § 661 note 3), — the participle implying that the action takes place, while the infinitive implies that it has not yet taken place (and perhaps never will occur): thus αἰσχύνομαι (or αἰδοῦμαι) λέγων *I am ashamed to say (what I am saying)*, αἰσχύνομαι λέγειν *I am ashamed to say (and so shall not say)*.

## II. THE PARTICIPLE IN INDIRECT DISCOURSE

661. When the participle is used in indirect discourse (after words meaning *know, perceive, hear, remember, forget, appear, announce, etc.*, § 669, 3) each tense represents the same tense of the indicative or optative of the direct discourse (§ 551), the present representing also the imperfect indicative, and the perfect the pluperfect indicative. If *ἄν* was used in the direct discourse, it is retained also in the indirect (§ 439).

(The participle may belong either to the subject or object, — as shown by its agreement, § 648): thus *οὐ γὰρ ἤδεσαν αὐτὸν τεθνηκότα* for *they did not know that he was dead* (i.e. *τέθνηκεν*) Xn. A. 1, 10, 16. *ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα* he heard that *Cyrus was in Cilicia* (i.e. *ἔστι*) Xn. A. 1, 4, 5. *ἴσθι μέντοι ἀνόητος ὢν* know, however, that you are a fool (i.e. *ἀνόητος εἶ*) Xn. A. 2, 1, 13. *αὐτῷ Κύρον ἐπιστρατεύοντα πρῶτος ἠγγεῖλα* I was the first to announce to him that *Cyrus was marching against him* (i.e. *ἐπιστρατεύει*) Xn. A. 2, 3, 19. *ἐπιβουλεύων ἡμῖν φανερός ἐστιν* he is plainly plotting against us (i.e. *ἐπιβουλεύει*, cf. § 634) Xn. A. 3, 2, 20. *εὐρίσκω δὲ ὧδε ἄν γινόμενα ταῦτα εἰ λάβοις τὴν ἐμὴν σκευήν* I find that this would thus come to pass if you should take my garments (i.e. *γίνοιτο ἄν*) Hdt. 7, 15. (Other examples in § 551 and § 671.)

NOTE 1. — The participle in indirect discourse is plainly, in origin, a circumstantial participle. Thus such a sentence as *ἔγνω γάρ μιν . . . οἰωνὸν ἐόντα* for *I knew him being, as he was, a bird of omen* ο 532 (in which *μιν* is the object of *ἔγνω*, and *ἐόντα* a circumstantial participle agreeing with *μιν*), soon came to be felt to mean “I knew the fact of his being (i.e. that he was) a bird of omen.” With this meaning established it is but a slight step to such expressions as *ἡμεῖς ἀδύνατοι ὁρῶμεν ὄντες* we see that we are unable (“being unable, we see that fact”), where the participle may truly be said to represent *ἐσμέε*.

Hence it cannot always be determined with certainty whether a participle is, or is not, in indirect discourse, but the context will usually decide. With some verbs (*ἀκούω* *hear*, *πυνθάνομαι*, *perceive*) the participle in indirect discourse is regularly in the accusative, while the ordinary participle with these verbs stands in the genitive: as *ὡς ἐπίθοντο τῆς Πύλου κατειλημμένης* *when they heard of the capture of Pylus* Th. 4, 6. *ὅτι πύθοιτο . . . τὸ Πλημμύριον . . . ἔαλωκός* *that he had heard that Plemmyrium had been captured* Th. 7, 31.

NOTE 2. — Construction with *σύνοιδα*. — When *σύνοιδα* or *συνγιγνώσκω* *be conscious* is used with a reflexive pronoun the participle may be either nominative, agreeing with the subject, or dative, agreeing with the reflexive pronoun: as *ἐγὼ γὰρ δὴ οὔτε μέγα οὔτε σμικρὸν ξύνοιδα ἐμαντῶ σοφὸς ὢν* *for I am not conscious to myself of being wise in either great or small degree* Pl. *Ap.* 21 b. *ἐμαντῶ γὰρ ξυνήδη οὐδὲν ἐπισταμένῳ* *for I was conscious to myself of possessing no knowledge* Pl. *Ap.* 22 d.

NOTE 3. — Infinitive instead of Participle. — Some of the verbs which regularly have the participle in indirect discourse (§ 661) are used also with the infinitive with little, if any, difference of meaning (cf. § 660, 1 note): as *ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι* *I hear that there are also many other such nations* Xn. *A.* 2, 5, 13. *φαίνομαι* *appear* with the participle usually means to *appear to be* (what one is), and with the infinitive to *appear to be* (what one perhaps is not): as *εὖνοος ἐφαίνετο ἑὼν* *he was plainly well-disposed* Hdt. 7, 173. *κλαίειν ἐφαίνετο* *he appeared to be weeping* (but really was not) Xn. *Sym.* 1, 15.

(But when with these verbs an object infinitive (§ 638) is used, the meaning is of course different (cf. § 660, 1, note) as *μάθον ἐμμεναι ἐσθλός* *I have learned to be brave* Z 444. *μνησθῶ ἀνὴρ ἀγαθός εἶναι* *let him remember to be a brave man* Xn. *A.* 3, 2, 39.)

NOTE 4. — *ὡς* with the Participle in Indirect Discourse. — With the participle in indirect discourse *ὡς* *as* may be used with the same meaning as with any circumstantial participle (§ 656, 3), but it is often hard to render in English: thus *δῆλος ἦν Κύρος ὡς σπεύδων* *Cyrus made it evident that he was in haste* Xn. *A.* 1, 5, 9 (but *δῆλος ἦν σπεύδων* *was evidently in haste*). So the genitive absolute with *ὡς* is sometimes used as a practical equivalent of the participle in indirect discourse (sometimes even with verbs which could not take such a participle, cf. § 657, note 2): as *ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελωῖ*; *shall I report from you (on the assumption) that there is war?* Xn. *A.* 2, 1, 21.

ὡς ἐμοῦ οὖν ἰόντος ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε (*on the assumption that I am going wherever you go you can make up your minds (i.e. "be sure that I am going wherever you go")*) Xn. A. 1, 3, 6.

**662. Ἄν with the Participle.** — The adverb ἄν may be used with the participle, not in indirect discourse, to give it a potential meaning (cf. § 436): thus εἰς δὲ τὸ πόλισμα ἄν γενόμενον οὐκ ἐβούλοντο στρατοπεδεύεσθαι *but the soldiers were unwilling to encamp on ground which might be made a city* (i.e. δ ἄν γένοιτο § 563) Xn. A. 6, 4, 7. ῥᾶδίως ἄν ἀφεθείς . . . προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν *although he might easily have been acquitted, he preferred to abide by the laws and be put to death* (i.e. ἀφέθη ἄν, § 565) Xn. Mem. 4, 4, 4. αἰτεῖ αὐτὸν εἰς δισχίλιους ξένους . . . ὡς οὕτω περιγεγόμενος ἂν τῶν ἀντιστασιωτῶν *he asked him for two thousand mercenaries on the ground that he could thus get the better of his opponents* Xn. A. 1, 1, 10.

## THE VERBAL ADJECTIVES

### THE VERBAL IN -τέος

**663.** The verbal adjective in -τέος, -τέᾶ, -τέον (§ 235), is passive in meaning, and expresses *necessity* (like the Latin gerundive). It is used with a copula, εἶμι (§ 307), in either a personal or an impersonal construction.

NOTE. — The copula (ἐστί, εἰσί) is often omitted (§ 308).

**664. Personal Construction.** — In the personal construction the verbal agrees with the subject in gender, number, and case: as ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἐστι διαβατέος οὐκ οἶδα *whether we must cross any other river I*

*do not know* Xn. A. 2, 4, 6. ὠφελητέᾳ σοι ἡ πόλις ἐστίν  
*the State must be aided by you* Xn. Mem. 3, 6, 3.

**665. Impersonal Construction.** — In the impersonal construction (which is the more common) the verbal stands in the nominative neuter (usually singular, but sometimes plural), and takes an object (or cognate accusative) in the same case which would follow any other form of the same verb: thus τὴν πόλιν ὠφελητέον *the State must be aided* Xn. Mem. 2, 1, 28. τῶν βοσκημάτων ἐπιμελητέον *the flocks and herds must be taken care of* Xn. Mem. 2, 1, 28. πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους *we must make the first days' marches as long as we can* Xn. A. 2, 2, 12. οὐς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν *who must not be surrendered to the Athenians* Th. 1, 86.

NOTE. — Observe that verbals of intransitive verbs can be used in the impersonal construction only.

**666. Agent with Verbals in -τέος.** — The agent (i.e. the person on whom the necessity rests) with verbals in -τέος stands regularly in the dative case (§ 380).

NOTE. — The *accusative* of the agent is sometimes found with the impersonal construction (§ 665). It seems to denote rather the person to whom the necessity extends rather than on whom it rests: as οὐδενὶ τρόπῳ φάμεν ἐκόντας ἀδικητέον εἶναι; *do we say that it in no way devolves on us to do wrong willingly?* Pl. Crit. 49 a.

## THE VERBAL IN -ΤΟΣ

**667.** The verbal adjective in -τός, -τή, -τόν (§ 235, 2), denotes both what *has been done* and (more often) what *may be done*: as ἀρ' οὖν βιωτόν ἡμῖν ἐστί; *is life endurable for us?* Pl. Crit. 47 e.

Many verbals in -τός have acquired an independent existence as adjectives, as θαυμαστός (*admired, admirable*) *wonderful*.

## INDIRECT DISCOURSE

(Oratio Obliqua)

**668.** A direct quotation repeats the exact words of the speaker: as Καὶ ταῦτ', ἔφη, ποιήσω "This, too, I will do," said he; τί ποιήσωμεν, λέγετε "What shall we do?" you say.

An indirect quotation adapts the words of the speaker to the construction of the sentence in which they stand: as ἔφη καὶ ταῦτα ποιήσειν he said that he would do this also, ἠρωτήσατε ὅ τι ποιήσατε you asked what you should do.

**669.** Indirect discourse is introduced by some word or expression meaning *say, know, think, perceive*, and the like (*verba sentiendi et declarandi*).

1. Of the three common verbs meaning *say*, when used to introduce indirect discourse

φημί is followed by the infinitive,

εἶπον is followed by ὅτι or ὡς with a finite verb,

λέγω admits either construction, but in the active voice it is more often followed by ὅτι or ὡς and a finite verb.

NOTE. — When εἶπον is used with the infinitive it regularly means *command, order, advise*: thus εἶπε . . . στρατηγούς μὲν ἐλέσθαι ἄλλους he advised them to choose other generals Xn. A. 1, 3, 14.

2. Most verbs meaning *think* or *believe* (νομίζω, οἶμαι, ἠγοῦμαι, δοκῶ seem, and the like) are followed by the infinitive.

3. Most verbs meaning *know, perceive, hear* (οἶδα, αἰσθάνομαι, ἀκούω, also ἀγγέλλω announce, δηλός εἰμι be evident,

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**669, 1 a.** Homer sometimes uses simple ὅ (Attic ὅτι) meaning *that*.

**b.** In poetry οὐνεκα and δούνεκα (lit. *wherefore*) are sometimes used to mean *that*.



and the like) are more frequently followed by the participle (§ 661), but any of them may take  $\delta\tau\iota$  or  $\acute{\omega}\varsigma$  with a finite mode, and some of them may take the infinitive (§ 646) with little, if any, difference of meaning (cf. roughly in English “I know of its being good,” “I know that it is good,” “I know it to be good”).

For the future infinitive after verbs of *promising, hoping,* and the like, see § 549, 2.

## GENERAL PRINCIPLES OF INDIRECT DISCOURSE

**670.** In changing from direct to indirect discourse, the **MODE** may be changed, but *not* the **TENSE**.

1. Verbs may be changed to the optative only after a *secondary* tense (§ 517). Only a *principal* verb of the direct discourse may be changed to the infinitive or participle (§ 671).

2. If the adverb  $\acute{\alpha}\nu$  (§§ 436–439) was used in the direct discourse, it is retained also in the indirect, except when a dependent subjunctive with  $\acute{\alpha}\nu$  is changed to the optative after a secondary tense (§ 439).

3. The same negative ( $οὐ$  or  $μὴ$ ) which stood in the direct discourse is retained in the indirect (§ 431, 2).

## PRINCIPLES OF INDIRECT DISCOURSE (IN DETAIL)

### THE INFINITIVE AND PARTICIPLE

**671.** After a word which takes the infinitive or participle (§ 669, 2–3) the principal verb in indirect discourse is changed to the infinitive or participle of the *same tense*, the present including also the imperfect, and the perfect the

pluperfect (see § 551). If *ἄν* was used in the direct discourse, it is retained also in the indirect: thus *ἀπιέναι φησὶν* *he says he is going away* (i.e. *ἄπειμι* *I am going away*) Xn. A. 2, 2, 1. *ἔφη βούλεσθαι ἐλθεῖν* *he said that he wanted to go* (i.e. *βούλομαι ἐλθεῖν* *I want to go*) Xn. A. 1, 3, 20. *οὐ μεμνήσεσθ' αἰ σέ φασιν* *they say you will not remember* (i.e. *οὐ μεμνήσῃ* *you will not remember*) Xn. A. 1, 7, 5. *οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα* *for they did not know that he was dead* (i.e. *τέθνηκεν* *he is dead*) Xn. A. 1, 10, 16. *σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τίμιος* *in your company I think I should be honored* (i.e. *εἶην ἄν* *I should be*) Xn. A. 1, 3, 6. *ὄρω δὲ καὶ σοὶ τούτων δεήσον* *and I see that you, too, will have need of these* (i.e. *δεήσει* *there will be need*) Xn. Mem. 2, 6, 29.

NOTE.— Sometimes a relative or temporal clause is felt to be of equal importance with the principal clause, and so has the infinitive where we might expect a finite mode: as . . . *ὅτι πολλοὺς φαί' Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἄν ἀνασχέσθαι αὐτοῦ βασιλεύοντος* *that Ariaeus said there were many Persians better than himself, who would not endure his being king* Xn. A. 2, 2, 1.

672. After a primary tense (§ 517) all verbs of indirect discourse, unless changed to the infinitive or participle (according to § 671), are retained (with change of person, if necessary) in the mode and tense of the direct discourse: thus *λέγει δ' ὡς ὑβριστῆς εἶμι* *he says that I am an insolent person* (i.e. *ὑβριστῆς εἶ* *you are an insolent person*) Lys. 24, 15. *οὐκ οἶδα ὅ τι ἄν τις χρήσαιτο αὐτοῖς* *I don't know what use anybody could make of them* (i.e. *τί ἄν τις χρήσαιτο* *what use could anybody make?*) Xn. A. 3, 1, 40. *βουλευομαί γε ὅπως σε ἀποδρῶ* *I am planning how I can run away from you* (i.e. *πῶς σε ἀποδρῶ*; *how shall I run away*, deliberative subjunctive, § 577) Xn. Cy. 1, 4, 13.

## OPTATIVE

**673.** After a secondary tense (§ 517) any indicative not changed to the infinitive or participle (§ 671), or any subjunctive of the direct discourse, may be changed to optative of the *same tense*, unless the change would cause ambiguity: thus (OPTATIVE FOR THE INDICATIVE) ἀπήγγελλεν ὅτι σπένδοιτο *he announced that he made a truce* (i.e. σπένδομαι *I make a truce*) Xn. A. 2, 3, 9. τοῖς δὲ ὑποφλά μὲν ἦν ὅτι ἄγοι πρὸς βασιλεῆ *the others had a suspicion that he was leading them against the King* (i.e. ἄγει *is leading*) Xn. A. 1, 3, 21. ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλεῆ μέγαν *he said that the advance would be against the great King* (i.e. ἔσται *will be*) Xn. A. 1, 4, 11. εἶπεν ὅτι Δέξιππον μὲν οὐκ ἐπαινοίη εἰ ταῦτα πεποικῶς εἶη *he said that he did not approve Dexippus if he had done this* (i.e. οὐκ ἐπαινώ, εἰ πεποίηκε *I do not approve if he has done this*) Xn. A. 6, 6, 25.

OPTATIVE FOR A DEPENDENT SUBJUNCTIVE (ἄν disappearing, § 670, 2) ἠγείτο γὰρ ἅπαν' ποιήσειεν αὐτὸν, εἴ τις ἀργύριον διδοίη *for he thought that [Theognis] would do anything, if anybody offered him money* (i.e. εἰάν τις διδῶ *if anybody offers*) Lys. 12, 14. ὤμοσεν Ἀγесиλάφ εἰ σπείσαιτο ἕως ἔλθοιεν οὓς πέμψειε πρὸς βασιλεῆ ἀγγέλους, διαπράξασθαι, κ.τ.λ. *he swore to Agesilaus that if he would make a truce until the messengers that he should send to the King should arrive, he would bring it about, etc.* (i.e. εἰάν σπείσῃ ἕως ἂν ἔλθωσιν οὓς ἂν πέμψω *if you will make a truce until the messengers that I send arrive*) Xn. Ages. 1, 10.

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**673 a.** In Homer the use of the optative in indirect discourse is practically unknown, except sometimes in indirect questions. See § 676 a.

**Indirect Questions.** — OPTATIVE FOR THE INDICATIVE. — ἤρετο . . . εἴ τις ἐμοῦ εἶη σοφώτερος *he asked whether there was anybody wiser than I* (i.e. ἔστι τις *is there anybody?*) Pl. *Ap.* 21 a. ἠρώτησεν εἰ ἤδη ἀποκεκριμένοι εἶεν *he asked if they had already given their answer* (i.e. ἀποκέκρισθε *have you given your answer?*) Xn. *A.* 2, 1, 15.

OPTATIVE FOR THE (DELIBERATIVE) SUBJUNCTIVE. — ἐβουλεύετο . . . εἰ πέμπειν τινας ἢ πάντες ἴοιεν *he deliberated whether they should send some, or whether all should go* (i.e. πότερον πέμπωμεν . . . ἢ ἴωμεν *had we better send or go?*) Xn. *A.* 1, 10, 5.

**674.** The change to the optative mode after a secondary tense (§ 673) is never obligatory, and, for the sake of vividness, an indirect quotation of this sort can always be expressed in the mode employed by the original speaker. Not infrequently both forms of quotation are found in the same sentence: as οὗτοι ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὸς ἐν τῷ σταθμῷ εἶη *these said that Cyrus was dead, and that Ariaeus had fled, and was at the halting place* Xn. *A.* 2, 1, 3.

**675.** In order to avoid ambiguity (§ 673), the following forms of expression are not changed to the optative after a secondary tense:

1. The imperfect and pluperfect indicative are seldom changed to the optative in indirect discourse, since if they were changed to the present and perfect optative respectively, it could not be told that they did not represent the present or perfect indicative or subjunctive of the direct discourse: thus εἶχε γὰρ λέγειν καὶ ὅτι μόνοι τῶν Ἑλλήνων βασιλεῖ συνεμάχοντο ἐν Πλαταιαῖς, καὶ ὅτι ὕστερον οὐδεπώποτε στρατεύσαιντο ἐπὶ βασιλεῖα *for he was able to say that they alone of the Greeks had fought on the*

*side of the King at Plataeae, and that never since then had they made a hostile move against him* (observe, that the imperfect, *συνεμάχοντο* for *συνεμαχόμεθα* of the direct discourse, remains unchanged, while the aorist, *στρατεύσαιτο* for *έστρατευσάμεθα*, is changed to the optative) Xn. *Hell.* 7, 1, 34.

NOTE. — Rarely, when no possible ambiguity could arise, an imperfect indicative is changed to the present optative (§ 673): as *έλεγον ότι κατίδουεν στρατεύμα, και νύκτωρ πολλά πυρά φαίνοντο* *they said that they had caught sight of an army, and that at night many watchfires had been visible* (i.e. *κατείδομεν* *we caught sight of*, aorist, and *έφαίνετο* *were visible*, imperfect) Xn. *A.* 4, 4, 9. Still more rare is the use of the perfect optative to represent the pluperfect indicative.

2. The potential indicative with *άν* (§ 565) cannot be changed to the optative in indirect discourse, since then it could not be distinguished from the potential optative (§ 563): as *άπελογούντο ώς ούκ άν ποτε ούτω μώροι ήσαν . . . ει ήδεσαν* *they said in their defense that they should never have been so foolish if they had known* (i.e. *ούκ άν ήμεν, ει ήσμεν* *we should not have been, if we had known*, § 606; whereas *ούκ άν ειεν, ει ειδείεν* would represent *ούκ άν ειμεν, ει ειδείμεν* *we should not be, if we should know*, § 605) Xn. *Hell.* 5, 4, 22.

3. The aorist indicative in a subordinate clause is not changed in indirect discourse, since if it were changed to the aorist optative, the optative might be thought to represent an aorist subjunctive of the direct discourse: thus *έλεγον ώς ό Ξενοφών οίχοιτο ώς Σεύθην . . . ά ύπέσχετο αύτῷ ληψόμενος* *they said that Xenophon had gone to Seuthes to receive what he had promised him* (the optative *ύπόσχοιτο* would mean *what he might promise him*, representing *ά άν ύπόσχηται* (§ 673) of the direct discourse) Xn. *A.* 7, 7, 55.

**676. Inserted Statements of Fact.** — Statements or explanations of fact in the indicative mode may be inserted by the writer, even though the rest of the sentence stands in indirect discourse: as *ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ᾧ ἐστρατεύετο, μὴ πρόσθεν παύσεσθαι πρὶν, κτλ.* *he bade them join his expedition, promising them that if he should successfully accomplish the object for which (as I say) he was making the expedition, not to stop until, etc.* Xn. A. 1, 2, 2. *ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν* *the Greeks were naturally in great perplexity, reflecting on the fact that they were (as I say) at the King's gates* Xn. A. 3, 1, 2.

**677. Implied Indirect Discourse.** — In Greek (as in Latin) a clause expressing the thought of another person may take the construction of indirect discourse (i.e. the optative after a secondary tense) although not formally introduced by any words of *saying, thinking, or the like*: *οἱ δ' ὄκτιρον εἰ ἀλώσονται* *others pitied them if they should be captured* (i.e. *εἰ ἀλώσονται* *if they are going to be captured*) Xn. A. 1, 4, 7. *ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν ὡς . . . ἀποκτενοῦντες, εἰ δυναίμεθα* *but we have proceeded against him with the avowed intention of killing him if we could* (i.e. *ἐὰν δυναίμεθα* *if we can*) Xn. A. 3, 1, 17. *σπονδὰς ἐποίησαντο, ἕως ἀπαγγελθείη τὰ λεχθέντα* *they made a*

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**676 a.** In Homer, where the use of the optative in indirect discourse after a secondary tense is practically unknown (except sometimes in indirect questions), facts are regularly stated from the point of view of the speaker, and it is left to be inferred that they may have been at the same time the thought of another: as *γίγνωσκον ὃ δὴ κακὰ μῆδετο δαίμων* *I knew some power was planning ill* (Attic *ἐγίγνωσκον ὅτι κακὰ μῆδοιτο, or μῆδεται*) γ 166. *ἦδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονείετο* *for he knew in his heart full well how his brother was toiling* B 409.

*truce* (which they agreed should last) *until what had been said should be reported* (i.e. *ἕως ἂν ἀπαγγεληθῆ* until it is reported) Xn. *Hell.* 3, 2, 20.

It is on this principle that the optative is used in final clauses dependent on a secondary tense (§§ 590–594).

## SUMMARY OF THE USAGE OF INDIRECT DISCOURSE

**678.** For the sake of completeness for reference a summary of the regular usages of indirect discourse is here given:

### OPTATIVE (after secondary tenses)<sup>1</sup>

IN INDIRECT DISCOURSE	OF DIRECT DISCOURSE
Pres. opt. may represent	{ Pres. indic. (independent or dependent) Pres. subj. w. <i>ἄν</i> (dependent) Pres. (interrog.) subj. (independent)
Aorist opt. may represent	{ Aorist indic. (independent) Aorist subj. w. <i>ἄν</i> (dependent) Aorist (interrog.) subj. (independent)
Perf. opt. may represent	{ Perf. indic. (independent or dependent) Perf. subj. w. <i>ἄν</i> (dependent) Perf. (interrog.) subj. (independent)
Fut. opt. represents	Fut. indic. (independent or dependent)

### INFINITIVE AND PARTICIPLE

IN INDIRECT DISCOURSE	OF DIRECT DISCOURSE
Pres. infin. or partic.	= { Pres. indic. (independent) or Imperf. indic. (independent)
Pres. infin. or partic. w. <i>ἄν</i>	= { Pres. opt. w. <i>ἄν</i> (independent) or Imperf. indic. w. <i>ἄν</i> (independent)

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<sup>1</sup> Any optative with *ἄν* is unchanged from the direct discourse (in which it was originally independent, § 563).

IN INDIRECT DISCOURSE	OF DIRECT DISCOURSE
Aorist infin. or partic.	= Aorist indic. (independent)
Aorist infin. or partic. w. $\alpha\nu$	= { Aorist indic. w. $\alpha\nu$ (independent) or Aorist opt. w. $\alpha\nu$ (independent)
Perf. infin. or partic.	= { Perf. indic. (independent) or Pluperf. indic. (independent)
Perf. infin. or partic. w. $\alpha\nu$	= { Perf. opt. w. $\alpha\nu$ (independent) or Pluperf. indic. w. $\alpha\nu$ (independent) <sup>1</sup>
Fut. infin. or partic.	= Fut. indic. (independent)

NOTE.—The imperative is regularly represented in indirect discourse by the substantive infinitive (§ 638) dependent on a word meaning *command, order, or the like*: as *ἦκειν παραγγέλλει* *he bids him come* (i.e. *ἦκε come*) Xn. A. 1, 2, 1. Rarely can it be said that the imperative is changed to the infinitive in indirect discourse: as *ἔλεγε θαρρεῖν* *he told him not to be alarmed* (i.e. *θάραρει don't be alarmed*) Xn. A. 1, 3, 8.

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<sup>1</sup> Rarely.



## APPENDIX A



### VERSIFICATION

**679.** Greek verse was dependent on the *quantities* (§§ 52–54) of the syllables, and not, like English, on word-accent or on rhyme.

**680. Kinds of Poetry.** — Greek poetry in general may be grouped under two heads: (1) that which was recited (Recitative), and (2) that which was sung (Lyric), but it should always be remembered that recited poetry was developed from poetry composed to be sung.

NOTE. — **The Doric of the Drama.** — The Lyric portions of the Attic drama, out of regard for its Doric origin, were regularly composed in a conventional Doric dialect, formed by writing  $\bar{a}$  for  $\eta$  in all words in which the Attic  $\eta$  represents an original  $\bar{a}$  (§ 15): as

ἔκλονον φωνᾶν, ἔκλονον δὲ βοᾶν  
τᾶς δυστάνου. — E. Med. 131.

**681.** Metre (*μέτρον measure*) is the measurement of verse by feet, lines, strophes, etc.

**682.** In treating of metre it is customary and convenient to employ certain arbitrary signs as follows:




1.  $\cup$  indicates a short syllable (also called a *mora*, assumed to be equal to  $\text{♪}$ ).

2. — indicates a long syllable (= two *morae*, or ♩).
3. ⊔ (*triseme*) indicates a long syllable prolonged to equal three *morae* (i.e. — ∪ or ♩).
4. ⊔ (*tetraseme*) indicates a long syllable prolonged to equal four *morae* (i.e. — — or ♩).
5. > (*irrational syllable*) indicates a long syllable used in the place where a short normally occurs.
6. ∪ indicates two short syllables used in the place where one short normally occurs: thus — ∪ (cyclic dactyl) indicates a dactyl used as an equivalent of a trochee — ∪ (§ 705); so also ∪ — (cyclic anapaest) indicates an anapaest used in iambic rhythm. (These are also written ∪ ∪ and ∪ ∪.)
7. || short perpendicular lines are used to indicate the divisions between the feet (§ 683).
8. || indicates the divisions between *cola* (§ 686).
9. ^ indicates a pause at the end of a verse equal to one *mora* (∪).
10. ⊔ indicates a pause at the end of a verse equal to two *morae* (—). (So also ⊔ indicates a pause of three *morae*, and ⊔ of four *morae*.)
11. || standing below the line is used to indicate a caesura (§ 690). A comma (,) is sometimes used for the same purpose.
12. # is used to indicate a diaeresis (§ 690).
13. ∴ is used to indicate anacrusis (§ 706).




## FEET

**683.** A group of syllables having a fixed metrical form is called a foot. The most common kinds of feet are the following:



## FEET OF THREE MORAE (¾ time)

Trochee	— ∪		λείπε
Iambus	∪ —		λέγω
Tribrach	∪ ∪ ∪		λέγετε

FEET OF FOUR MORAE ( $\frac{3}{4}$  time)

Dactyl	— ∪ ∪		λείπομεν
Anapaest	∪ ∪ —		λεγέτω
Spondee	— —		λείπων

FEET OF FIVE MORAE ( $\frac{3}{4}$  time)

Cretic	— ∪ —		λειπέτω
Bacchius	∪ — —		λειπομένην

FEET OF SIX MORAE ( $\frac{3}{4}$  time)

Ionic <i>a minore</i>	∪ ∪ — —		ἐλελοίπη
Ionic <i>a maiore</i>	— — ∪ ∪		λειπόμεθα
Choriambus	— ∪ ∪ —		λειπομένων

1. Many other kinds of feet<sup>1</sup> are mentioned by the ancient grammarians, but they may all be explained as variations of the forms already described (cf. § 685).

**684. Thesis and Arsis.** — That part of the foot on which the *ictus* or rhythmical accent falls is called the Thesis; the rest of the foot is called the Arsis.

**685. Substitution.** — In many kinds of verse two short syllables (∪ ∪) may be substituted for a long (—), or a long syllable may take the place of two short syllables.

NOTE. — When a long syllable in the thesis is resolved into two short (§ 685), the ictus properly belongs to the two, but is usually placed on the first.

<sup>1</sup> For example: Proceleusmatic ∪ ∪ ∪ ∪, First Paeon — ∪ ∪ ∪, Fourth Paeon ∪ ∪ ∪ —, Molossus — — —, etc.

## COLA

**686. Colon.** — A group of feet (never more than six) is called a Colon, or a Rhythmical Series.

1. A colon of two feet is called a Dipody, of three feet a Tripody, of four feet a Tetrapody, of five feet a Pentapody, of six feet a Hexapody.

2. But trochaic, iambic, and anapaestic rhythms are measured not by single feet but by the dipody; hence four feet of such a rhythm form a Dimeter, six feet a Trimeter, and eight feet a Tetrameter.

## THE VERSE

**687. The Verse.** — A verse is composed of one, two, or even three *cola* (§ 686), and is usually written and printed as a single line.

**688. Syllaba Anceps.** — The last syllable of any verse may be counted as long or short, as the rhythm may demand, without any regard to its actual quantity.

**NOTE.** — In the metrical schemes given below the existence of the *syllaba anceps* is taken for granted.

1. Hiatus (§ 42) is allowed only at the end of a verse (but cf. § 2 a).

**689. Catalexis.** — A verse in which the last foot is incomplete is said to be Catalectic (*καταληκτικός stopping short*). A verse in which the last foot is complete is called Acatalectic.

1. A part or the whole of the last arsis is omitted in catalexis. If the omitted arsis formed the last part of the

foot its place is filled by the pause ( $\wedge$ , § 682, 9-10); if it formed the first part of the foot its place is filled by prolonging (§ 682, 3-4) the thesis of the preceding foot: as  $| \cup \angle \angle |$  for  $| \cup \_ \cup \_ |$ .

**690. Caesura and Diaeresis.** — A Caesura (lit. cutting) occurs whenever a word ends inside a foot. A Diaeresis occurs when the end of a word coincides with the end of a foot.

1. The principal caesura or The Caesura is one which marks also a break in the sense, and which occurs repeatedly at a fixed point in the verse.

NOTE. — In antiquated language a caesura in the second foot is sometimes called *trithemimeral*, because it comes after three half-feet ( $\tau\rho\iota\theta\text{-}\eta\mu\text{-}\mu\epsilon\rho\acute{\eta}\varsigma$  of three half-portions), a caesura in the third foot *penthemimeral*, etc.

For the Masculine and Feminine Caesuras see § 701, note.

## STROPHE AND SYSTEM

**691. Strophe.** — A group of lyric verses recurring in fixed form is called a Strophe. An Antistrophe is a corresponding strophe immediately following. Strophe and Antistrophe are sometimes followed by an Epode (not metrically corresponding).

**692. System.** — Verses are sometimes arranged in a system, in which the *syllaba anceps* and hiatus are allowed only at the end. Such a system may be regarded as one long verse. For examples see §§ 696; 703, 2.



**696.** Trochaic rhythms are also found sometimes in systems (§ 692) ending in a catalectic dimeter; as

$$\begin{array}{l} \angle \cup \text{ — } \cup \mid \angle \cup \text{ — } \cup \mid \\ \tau\acute{\alpha}\upsilon\tau\alpha \ \mu\acute{\epsilon}\nu \ \pi\rho\acute{o}\varsigma \mid \ \acute{\alpha}\nu\delta\rho\acute{o}\varsigma \ \acute{\epsilon}\sigma\tau\iota \mid \\ \angle \cup \text{ — } \cup \mid \angle \cup \text{ — } > \mid \\ \nu\omicron\upsilon\tilde{\nu} \ \acute{\epsilon}\chi\omicron\tau\omicron\varsigma \mid \ \kappa\alpha\iota \ \phi\rho\acute{\epsilon}\nu\alpha\varsigma \ \kappa\alpha\iota \mid \\ \angle \cup \ \cup \cup \mid \angle \cup \text{ — } \wedge \\ \pi\omicron\lambda\lambda\grave{\alpha} \ \pi\epsilon\rho\iota\pi\epsilon\ \mid \ \pi\lambda\epsilon\upsilon\kappa\acute{o}\tau\omicron\varsigma.^1 \end{array}$$

For lyric trochaic rhythms see § 707, 2.

## IAMBIC RHYTHMS

(Cf. § 706, note)

**697.** Iambic rhythms are usually measured by dipodies (§ 686, 2) consisting of two iambs  $\mid \cup \angle \cup \text{ — } \mid$ , and they admit the irrational syllable ( $>$ , § 682, 5) in the first foot of any dipody. Moreover, two shorts may be substituted (§ 685) for the long syllable of the iambus in any foot except the final foot of the verse.

**698. Iambic Trimeter.** — The most common iambic rhythm (used by the line) is the iambic trimeter. The iambic trimeter of tragedy is metrically much more strict than that of comedy, and, although the irrational syllable is frequent, the resolution of the long syllable (§ 697) is comparatively infrequent. In comedy, however, not only are resolutions numerous, but an anapaest (cyclic, § 682, 6) may stand in place of the iambus in any foot except the last, and the apparent dactyl ( $> \cup \cup$ ) may stand in the fifth foot as well as in the first and third.

The principal caesura usually comes in the third foot.

<sup>1</sup> *Ag. Ran.* 534-6.





admits the same variations as the iambic trimeter (§ 698): thus

$\cup \text{—} \cup \text{—}   >$ ἐγὼ γὰρ ἦτ'   τῶν μὲν λόγος	$\cup \text{—} \cup \text{—}   \cup \text{—} \text{—} \wedge$ δι' αὐτὸ τοῦτ'   ἐκλήθην
$> \text{—} \cup \text{—}   >$ ἐν τοῖσι φρονι   τισταῖσι ὄτι	$> \text{—} \cup \text{—} \cup \text{—}   \cup \text{—} \text{—} \wedge$ πρῶτιστος ἐπε   νόησα <sup>1</sup>

“A cáptain bold | of Halifax, # who lived in coun|try quárters.”

1. Iambic rhythms are sometimes found in system (§ 692). For lyric iambic rhythms see § 707, 2.

### DACTYLIC RHYTHMS

**700.** The fundamental foot of dactylic rhythms is the dactyl (— ∪ ∪), but the spondee (— —) may be substituted.

**701. Dactylic Hexameter.** — The hexameter is the most common dactylic rhythm. It contains six feet, of which the last is always a dactyl lacking the last syllable, — ∪ ∪ ( § 689). The fifth foot is usually a dactyl, but may be a spondee, in which case the verse is called Spondaic. The other feet may be either dactyls or spondees, but dactyls predominate.

1. The principal caesura is usually in the third foot, less often after the thesis in the fourth foot (in which case there is often a corresponding caesura in the second foot). A diaeresis at the end of the fourth foot (Bucolic Diaeresis) is also very common.

**NOTE.** — **Masculine and Feminine Caesuras.** — A caesura immediately following the long syllable of the *thesis* is called *masculine*, a caesura between the two short syllables of the *arsis* is called *feminine*.

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<sup>1</sup> Ar. Nub. 1038-9.

2. The scheme of the dactylic hexameter is as follows :

$$\underline{\text{—}} \infty | \underline{\text{—}} \infty | \underline{\text{—}} \infty | \underline{\text{—}} \infty | \underline{\text{—}} \infty | \underline{\text{—}} \cup \wedge$$

Examples are :

$$\underline{\text{—}} \cup \cup | \underline{\text{—}} \cup \cup | \underline{\text{—}} \cup \cup \parallel \underline{\text{—}} | \underline{\text{—}} \cup \cup | \underline{\text{—}} \cup \cup | \underline{\text{—}} \cup \wedge$$

μη̄νιν ἀ̄ειδε, θε̄ᾶ, Πη̄λ η̄ ἰ ἀ̄δεω Ἄ̄χι λ̄ῆος<sup>1</sup>

$$\underline{\text{—}} \cup \cup \cup | \underline{\text{—}} \cup \cup \cup | \underline{\text{—}} \cup \cup \cup \parallel \underline{\text{—}} \cup \cup \cup | \underline{\text{—}} \cup \cup \cup | \underline{\text{—}} \cup \cup \cup | \underline{\text{—}} \cup \cup \wedge$$

ἄνδρα μοι ἔ̄ννεπε, Μοῦσα, πολ̄ύτροπον, ὅς μάλα πολλὰ<sup>2</sup>

$$\underline{\text{—}} \cup \cup \cup \parallel \underline{\text{—}} \cup \cup \cup | \underline{\text{—}} \cup \cup \cup | \underline{\text{—}} \cup \cup \wedge$$

τίπτ' αὐτ, αἰγὸ̄χοιο Δῑ ὅς τέκος εἰλή̄λουθας;<sup>3</sup>

$$\underline{\text{—}} \cup \cup \cup | \underline{\text{—}} \cup \cup \cup | \underline{\text{—}} \cup \cup \cup \parallel \underline{\text{—}} \cup \cup \cup | \underline{\text{—}} \cup \cup \cup | \underline{\text{—}} \cup \cup \wedge$$

ἦ δ' ἀέ̄κουσ' ἄμα τοῖσι γυνή̄ κίεν. αὐτὰρ Ἄ̄χιλλεύς<sup>4</sup>

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For the synzesis of  $\epsilon\omega$  in the first example see § 19, note 2; for the shortening of  $\mu\omicron$  in the second see § 52 a. Observe that the third example is a spondaic line, and the fourth shows the bucolic diaeresis. For explanations of some other peculiarities of the Homeric verse see §§ 2 a; 13 a; 22 a; 36 a; 44 a; 44, 2 a; 53, a, b; 54 a.

**702. The Elegiac Distich.** — The Elegiac distich consists of a dactylic hexameter followed by two catalectic dactylic tripodies (which form the so-called pentameter).

The scheme entire is as follows :

$$\underline{\text{—}} \infty | \underline{\text{—}} \infty | \underline{\text{—}} \infty | \underline{\text{—}} \infty | \underline{\text{—}} \infty | \underline{\text{—}} \cup \wedge$$

$$\underline{\text{—}} \infty | \underline{\text{—}} \infty | \cup \quad | \underline{\text{—}} \cup \cup | \underline{\text{—}} \cup \cup | \underline{\text{—}} \bar{\pi}$$

#

NOTE. — In the pentameter the end of the first tripod always coincides with the end of a word, and neither hiatus (§ 668, 1) nor *syllaba anceps* (§ 688) is allowed at this point. Observe also that the second tripod does not admit spondees.

1. The Elegiac distich is a favorite metrical form for gnomic and didactic poetry. It is but once used in the

<sup>1</sup> A 1.

<sup>2</sup> a 1.

<sup>3</sup> A 202.

<sup>4</sup> A 348.

extant tragedy, the first two lines of the passage being as follows:

$$\begin{array}{l} \underline{\cup} \cup \cup \mid \underline{\cup} \_ \mid \underline{\cup} \parallel \cup \cup \mid \underline{\cup} \cup \cup \mid \underline{\cup} \cup \cup \mid \underline{\cup} \cup \wedge \\ \text{Ἰλίφ} \mid \text{αἰπεινῆ} \text{ Πάρις} \mid \text{οὐ γάμον} \mid \text{ἀλλά τιν}' \mid \text{ἄτᾱν} \\ \underline{\cup} \cup \cup \mid \underline{\cup} \_ \mid \underline{\cup} \mid \underline{\cup} \cup \cup \mid \underline{\cup} \cup \cup \mid \underline{\cup} \cup \cup \mid \underline{\cup} \bar{\cup} \\ \text{ἄγάγετ}' \mid \text{εἰναί} \mid \text{ἄν} \mid \text{εἰς θαλάμους} \text{ Ἐλένᾱν}.^1 \end{array}$$

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## ANAPAESTIC RHYTHMS

(Cf. § 706, note)

**703.** The basis of anapaestic rhythms is the anapest ( $\cup \cup \underline{\cup}$ ), but for this the spondee ( $\_ \_$ ) or even the dactyl ( $\_ \cup \cup$ ) may be substituted. A dactyl (or the last of two or more dactyls) is regularly followed by a spondee ( $\_ \cup \cup \_ \_$ ), since a dactyl followed by an anapaest ( $\_ \cup \cup \cup \_ \_$ ) would bring four short syllables together.

1. Anapaestic rhythms are usually measured by dipodies (§ 686, 2), and the most common forms are the monometer (of two feet), the dimeter (of four feet), and the dimeter catalectic or Paroemiac. The schemes are as follows:

$$\begin{array}{l} \text{(Monometer)} \quad \left\{ \begin{array}{l} \cup \cup \underline{\cup} \quad \cup \cup \_ \\ \_ \underline{\cup} \quad \_ \_ \\ \_ \cup \cup \end{array} \right. \\ \text{(Dimeter)} \quad \left\{ \begin{array}{l} \cup \cup \underline{\cup} \quad \cup \cup \_ \mid \cup \cup \underline{\cup} \quad \cup \cup \_ \\ \_ \underline{\cup} \quad \_ \cup \cup \mid \_ \underline{\cup} \quad \_ \_ \\ \_ \cup \cup \quad \_ \cup \cup \end{array} \right. \end{array}$$

Cf. "And the olive of peace || sends its branches abroad."

$$\text{(Paroemiac)} \quad \left\{ \begin{array}{l} \cup \cup \underline{\cup} \quad \cup \cup \_ \mid \cup \cup \underline{\cup} \_ \\ \_ \underline{\cup} \quad \_ \cup \cup \mid \_ \_ \\ \_ \cup \cup \quad \_ \cup \cup \end{array} \right.$$

Cf. "The Lórd is adván||cing. Prépare ye!"

**2. Anapaestic Systems.** — Anapaestic rhythms were much used by the dramatists in systems (§ 692), a system

<sup>1</sup> E. *And.* 103-104.

consisting of a series of anapaestic monometers (usually printed as dimeters, with an occasional monometer) ending with a paroemiac (§ 703, 1). Hiatus and the *syllaba anceps* are allowed only at the end of the system (i.e. the last syllable of the paroemiac). There is usually a diaeresis (§ 690) at the end of each monometer.

The following is a short anapaestic system :

— ∪ ∪ — —	— ∩ ∪ ∪ —
ἀλλά σ' ὁ Μαίᾶς	πομπαῖος ἀναξ
∪ ∪ ∩ ∪ ∪ —	— ∩ ∪ ∪ —
πελάσειε δόμοις,	ὦν τ' ἐπίνοϊαν
— ∩ ∪ ∪ —	— ∩ ∪ ∪ —
σπεύδεις κατέχων	πράξιαις, ἐπεὶ
— ∩ ∪ ∪ —	
γενναῖος ἀνὴρ,	
— ∩ ∪ ∪ —	∪ ∪ ∩ —
Αἰγεῦ, παρ' ἐμοὶ	δεδόκησαι. <sup>1</sup>

NOTE. — Observe that the last syllable in the second line (short by nature) is long by position (§ 53), owing to the following consonants.

**704. Anapaestic Tetrameter.** — The anapaestic tetrameter, consisting of one anapaestic dimeter followed by the paroemiac, is much used by the line in comedy.

The scheme is as follows :

∪ ∪ ∩ ∪ ∪ —	∪ ∪ ∩ ∪ ∪ —	∪ ∪ ∩ ∪ ∪ —	∪ ∪ ∩ —
— ∩ ∪ — —	— ∩ ∪ — —	— ∩ ∪ — —	— — —
— ∪ ∪ — —	— ∪ ∪ — —	— ∪ ∪ — —	— ∪ ∪ — —
	#		

Examples are

— ∪ ∪ — —	— ∩ ∪ ∪ —	— ∩ — —	∪ ∪ ∩ —
Πρόσχετε τὸν νοῦν	τοῖς ἀθανάτοις	ἡμῖν, τοῖς αἰ ἐν ἔοδσι,	
	#		
— ∩ ∪ ∪ —	— ∪ ∪ — —	— ∩ ∪ ∪ —	∪ ∪ ∩ —
Τοῖς αἰθερίοις,	τρεῖσιν ἀγῆρως,	τοῖς ἀφθιτα μη δομένοισιν. <sup>2</sup>	
	#		

<sup>1</sup> E. Med. 759-763.

<sup>2</sup> Ar. Aves, 688-689.

For lyric anapaestic rhythms (which usually admit more freedom of substitution) see § 709, 2.

## LYRIC RHYTHMS

**705.** Lyric rhythms in general differ from recitative rhythms only in allowing much greater freedom of substitution. Their most notable characteristic is the Procrustean habit of frequently employing feet which are either longer or shorter than the fundamental foot of the verse, but which, by an arbitrary shortening or lengthening, are made to fit the rhythm (cf. § 682, 3-6). Thus, a long syllable of two *morae* (—) by being lengthened (⏟), or a dactyl (— ∪ ∪) of four *morae* by being shortened (— ∪) is often employed in a rhythm whose fundamental foot is the trochee (— ∪) of three *morae*. Likewise a trochee (— ∪) of three *morae* may be used in a dactylic (— ∪ ∪) rhythm of four *morae* (as ⏟ ∪). But the character of the rhythm may always be determined by the preponderance of the fundamental foot.

**706. Anacrusis.**—In the lyric rhythms each line does not always begin with a complete foot. The extra syllable (or syllables) at the beginning of such a line has received the name of *anacrūsis* (ἀνάκρουσις *upward beat*).

1. *The anacrusis must not be greater than the arsis.* Hence we may have ∪ or > or ∪ as the anacrusis of a logaoedic verse (§ 707, 1) and ∪ ∪, or —, or ∪, as the anacrusis of a dactylo-epitritic verse (§ 709).

Anacrusis is indicated by ∴.

**NOTE.**—Some writers on meter recognize only those feet in which the ictus falls on the first part of the foot (i.e. trochees, dactyls, etc.). By this theory an iambic verse (∪ — | ∪ —) is regarded as a catalectic trochaic with anacrusis (∪ ∴ — ∪ | — ^), an anapaestic verse as a

catalectic dactylic with anacrusis, etc. But the ancients recognized rhythms in which the ictus falls on the second part of the foot, as well as the other kind, and such rhythms are often constructed on a different principle from the others. Hence it seems best to limit anacrusis to the strictly lyric rhythms, where the great variety and complexity of the verses demand the adoption of some simple working hypothesis, although it is not certain that such rhythms were so treated by the ancients.

#### LYRIC RHYTHMS IN $\frac{3}{8}$ TIME

**707.** The fundamental foot of lyric rhythm in  $\frac{3}{8}$  time is the trochee ( $\_ \cup$ ), but in place of the trochee may be substituted the tribrach ( $\cup \cup \cup$ ), the irrational trochee ( $\_ >$ , § 682, 5), the cyclic dactyl ( $\_ \cup$ , § 682, 6), or the triseme ( $\_ \_$ , § 682, 3). The cyclic dactyls are found before or between trochees, but trochees are not found between dactyls in the same verse. Anacrusis (§ 706) is frequent.

1. **Logaoedic Rhythms.** — Rhythms in  $\frac{3}{8}$  time containing both trochees and (cyclic) dactyls have received the name of Logaoedic (*λόγος speech, prose, ἀοιδή song*).

2. Occasionally lyric verses in  $\frac{3}{8}$  time are found without cyclic dactyls or trisemes, and such verses by themselves might be explained as lyric trochaic, or (if they have anacrusis, cf. § 706, note) as lyric iambic rhythms; but since such verses are seldom found except in connection with other, logaoedic, verses, it is better to treat them all under one general head.

NOTE 1. — “**Basis.**” — The first foot of a logaoedic verse allows great freedom. It may be a trochee ( $\_ \cup$ ), a tribrach ( $\cup \cup \cup$ ), an irrational trochee ( $\_ >$ ), or even an apparent iambus ( $\cup \_$ ) or anapaest ( $\cup \cup >$ ). For an example see § 708, 6.

NOTE 2. — Logaoedic Rhythms are measured by the single foot. Some of them have acquired special names, which, however, are not particularly important, for a verse can always be described as a dipody, tripody, etc., according to the number of feet it contains.

708. It follows from § 707 that the lyric rhythms in  $\frac{3}{8}$  time may have great variety of form. Some examples of single verses are given below, but it must be remembered that these verses are thus severed from their connection in strophes of which they are an integral part.

1. DIPODY (LOGAEOEDIC)

$\frac{\text{—}}{\text{ὦ}} \frac{\text{~}}{\text{τὸν}} \frac{\text{—}}{\text{*Α}} \frac{\text{—}}{\text{δωνιν}}$  (Adonic)

2. TRIPODIES

Trochaic tripod (with resolved foot):

$\frac{\text{—}}{\text{φ}} \frac{\text{~}}{\text{ρενομῶ}} \frac{\text{—}}{\text{ρως}} \frac{\text{—}}{\text{ἀ}} \frac{\text{~}}{\text{κούση}}$ <sup>1</sup>

Trochaic tripod with anacrusis (§ 706):

$\frac{\text{~}}{\text{τ}} \frac{\text{—}}{\text{ἔλος}} \frac{\text{—}}{\text{θά}} \frac{\text{~}}{\text{νοιμι}}$  |  $\frac{\text{—}}{\text{κα}} \frac{\text{~}}{\text{ἄντ'ός}}$ <sup>2</sup>

Trochaic tripod catalectic, with anacrusis ("Iambic," see § 707, 2):

$\frac{\text{~}}{\text{τί}} \frac{\text{—}}{\text{τῶνδ'}}$   $\frac{\text{—}}{\text{ἀ}} \frac{\text{~}}{\text{νευ}}$  |  $\frac{\text{—}}{\text{κα}} \frac{\text{~}}{\text{κῶν}}$ ; <sup>3</sup>

Trochaic tripod catalectic, with anacrusis, containing a triseme (§ 682, 3):

$\frac{\text{~}}{\text{φ}} \frac{\text{—}}{\text{ίλαν}}$  |  $\frac{\text{—}}{\text{δρον}}$  ·  $\frac{\text{—}}{\text{με}}$  |  $\frac{\text{—}}{\text{νεί}}$ .<sup>4</sup>

Logaoeodic tripodies:

$\frac{\text{—}}{\text{βυρσῶτο}}$  |  $\frac{\text{—}}{\text{νον}}$  |  $\frac{\text{—}}{\text{κῶμα}}$ <sup>5</sup> (First Pherecratean)

$\frac{\text{—}}{\text{ἦ}}$  |  $\frac{\text{—}}{\text{πόλις}}$  |  $\frac{\text{—}}{\text{ἦ}}$  |  $\frac{\text{—}}{\text{φίλων}}$ <sup>6</sup> (First Pherecratean catalectic)

$\frac{\text{—}}{\text{παίδος}}$  |  $\frac{\text{—}}{\text{δύσφορον}}$  |  $\frac{\text{—}}{\text{ἀτᾶν}}$ <sup>7</sup> (Second Pherecratean)

Logaoeodic tripod (containing two dactyls) catalectic, with anacrusis:

$\frac{\text{—}}{\text{πῶς}}$  |  $\frac{\text{—}}{\text{οἶν}}$  |  $\frac{\text{—}}{\text{ιερωῶν}}$  |  $\frac{\text{—}}{\text{ποτα}}$  |  $\frac{\text{—}}{\text{μῶν}}$ .<sup>8</sup>

<sup>1</sup> S. Aj. 626.    <sup>2</sup> Aesch. Ag. 211.

<sup>5</sup> E. Bacchae, 123.    <sup>7</sup> S. Aj. 643.

<sup>3</sup> S. Aj. 390.    <sup>4</sup> Aesch. Septem, 901.

<sup>6</sup> E. Med. 847.

<sup>8</sup> E. Med. 846.

Logaoedic tripodies containing a triseme (§ 682, 3):

$$\begin{array}{c} \cup : \underline{\quad} | \underline{\quad} \cup \quad | \underline{\quad} \wedge \\ \text{κακᾶν} | \text{ἐλπίδ}^{\circ} \text{ἔχων}^1 \\ \\ \underline{\quad} \cup \quad | \underline{\quad} | \underline{\quad} \wedge \\ \text{τλάμωνι} | \text{θῦ} | \text{μῶ}^2 \end{array}$$

The last example might be scanned as a dipody (Adonic  $\underline{\quad} \cup | \underline{\quad} \cup$ ), but the scansion of such lines is determined by the character of the strophe in which they stand.

### 3. TETRAPODIES

The following will serve as examples of tetrapodies, although many more varieties are found:

$$\begin{array}{c} \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \wedge \\ \text{βίξις} | \text{εἰ δ}^{\circ} \text{ἔτήτυμος}^3 \\ \\ \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \cup \quad \\ \text{νῦν γάρ} \text{ἔμοι μέλει} \text{χορεῦσαι}^4 \quad (\text{First Glyconic}) \\ \\ \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \wedge \\ \text{δῦρομένᾱ} \text{σὸν} | \text{εὐνέ} | \text{τᾶν}^5 \quad (\text{First Glyconic catalectic}) \\ \\ \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \wedge \\ \text{ἡῦρον} | \text{οὐδέ τι} | \text{φάρμακον}^6 \quad (\text{Second Glyconic catalectic}) \\ \\ \cup : \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \wedge \\ \text{ἔτλα} \text{δὲ} | \text{σοῖσι} | \text{μηλονόμας}^7 \quad (\text{Third Glyconic catalectic,} \\ \text{with anacrusis}) \\ \\ \cup : \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \wedge \\ \text{μένει δ}^{\circ} \text{ἀκούσαι τί} | \text{μον}^8 \\ \\ \cup : \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \wedge \\ \text{μονόπαις} | \text{ἄλλ}^{\circ} | \text{ἔμ} | \text{πᾶς}^9 \end{array}$$

### 4. PENTAPODIES

$$\begin{array}{c} \underline{\quad} > | \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \cup \quad \\ \text{ἐν μύρ} | \text{του κλαδί} | \text{τὸ ξί} | \text{φος φορήσω}^{10} \\ \\ \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \cup \quad | \underline{\quad} \wedge \\ \text{τᾶν ὁ} \text{μέγας} | \text{μῦθος} \text{ἀ} | \text{έξει}^{11} \end{array}$$

<sup>1</sup> S. *Aj.* 606.

<sup>4</sup> S. *Aj.* 701.

<sup>7</sup> E. *Alc.* 573.

<sup>10</sup> *Scotium.*

<sup>2</sup> E. *Med.* 865.

<sup>6</sup> E. *Med.* 159.

<sup>8</sup> Aesch. *Ag.* 459.

<sup>11</sup> S. *Aj.* 226.

<sup>3</sup> Aesch. *Ag.* 477.

<sup>6</sup> E. *Alc.* 966.

<sup>9</sup> E. *Alc.* 906.



5.

HEXAPODIES

$\cdot > : \underline{\cup} \cup \mid \underline{\cup} \cup \mid \underline{\cup} \cup \mid \underline{\cup} \cup \mid \underline{\cup} \underline{\cup} \underline{\cup} \underline{\cup} \underline{\cup} \underline{\cup}$   
 εὐδαίμονες ὀϊσι κακῶν ἀγευστος αἰών  
 $\underline{\cup} \cup \mid \underline{\cup} > \mid \underline{\cup} \underline{\cup} \mid \underline{\cup} \cup \mid \underline{\cup} \underline{\cup} \underline{\cup} \underline{\cup}$   
 οἷς γὰρ ἄν σεισθῆ θεόθεν δόμος ἀτᾶς  
 $\underline{\cup} \underline{\cup} \mid \underline{\cup} > \mid \underline{\cup} \cup \mid \underline{\cup} \cup \mid \underline{\cup} \underline{\cup} \mid \underline{\cup} \underline{\cup}$   
 οὐδὲν ἔλλείπει γενεᾶς ἐπὶ πλῆθος ἔρπον.<sup>1</sup>

6. Some verses contain more than one *colon*. Examples are:

(EUPOLIDEAN)

$\underline{\cup} \underline{\cup} \mid \underline{\cup} \underline{\cup} \mid \underline{\cup} \cup \mid \underline{\cup} \cup \mid \underline{\cup} \underline{\cup} \underline{\cup} \underline{\cup}$   
 ὦ θεώμενοι κατερω πρὸς ὑμᾶς ἐλευθέρωσ  
 $\underline{\cup} > \mid \underline{\cup} > \mid \underline{\cup} \cup \mid \underline{\cup} \underline{\cup} \mid \underline{\cup} \underline{\cup} \mid \underline{\cup} \underline{\cup} \mid \underline{\cup} \underline{\cup} \underline{\cup} \underline{\cup}$   
 οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός<sup>2</sup>

Observe the *basis* (§ 707, note 1) at the beginning of the second *colon* of the first line.

(GREATER ASCLEPIADEAN)

$\underline{\cup} \underline{\cup} \mid \underline{\cup} \cup \mid \underline{\cup} \underline{\cup} \mid \underline{\cup} \cup \mid \underline{\cup} \underline{\cup} \mid \underline{\cup} \underline{\cup} \mid \underline{\cup} \underline{\cup} \mid \underline{\cup} \underline{\cup} \underline{\cup} \underline{\cup}$   
 μηδὲν ἄλλο φυτεύσης πρότερον δένδριον ἀμπέλω.<sup>3</sup>

7. The following examples show lyric verses in  $\frac{3}{8}$  time combined to form a strophe (§ 691):

$\underline{\cup} \underline{\cup} \mid \underline{\cup} \cup \mid \underline{\cup} \underline{\cup} \mid \underline{\cup} > \mid \underline{\cup} \underline{\cup}$   
 καὶ σὲ μέν, πότνι, Ἀργεῖα  
 $\underline{\cup} > \mid \underline{\cup} \cup \mid \underline{\cup} \underline{\cup} \mid \underline{\cup} \underline{\cup}$   
 πεντηκόντορος οἶκον ἄξει.  
 $> : \underline{\cup} \underline{\cup} \mid \underline{\cup} \underline{\cup} \mid \underline{\cup} \underline{\cup} \mid \underline{\cup} \underline{\cup}$   
 συρίζων δ' ὁ κηροδέτᾶς  
 $\underline{\cup} \underline{\cup} \underline{\cup} \mid \underline{\cup} > \mid \underline{\cup} > \mid \underline{\cup} \underline{\cup}$   
 κάλαμος οὐρείου Πᾶνός  
 $> : \underline{\cup} \underline{\cup} \mid \underline{\cup} \underline{\cup} \mid \underline{\cup} \underline{\cup}$   
 κώπαις ἐπιθῶ ξει,<sup>4</sup>  
 $\underbrace{4 \cdot 4 \cdot 4 \cdot 4}_{+ 4}$

<sup>1</sup> S. Ant. 582-5.    <sup>2</sup> Ar. Nub. 518, 520.    <sup>3</sup> Alcaeus.    <sup>4</sup> E. I.T. 1123-7.



OTHER RHYTHMS IN  $\frac{3}{4}$  AND  $\frac{5}{8}$  TIME

**710. Choriambic Rhythms.** — The fundamental foot of choriambic rhythms is the choriambus ( $\angle \cup \cup \_$ ). Such rhythms are rare. An example is:

$\angle \cup \cup \_ \mid \angle \cup \cup \_ \mid \angle \cup \cup \_ \mid \angle \cup \cup \_$   
 δεινὰ μὲν οὖν, δεινὰ ταρασσέσει σοφὸς οἰωνοθέτης.<sup>1</sup>

**711. Ionic Rhythms.** — Ionic rhythms have the ionic ( $\_ \_ \cup \cup$ ) as their fundamental foot, for which occasionally  $\_ \cup \cup$  (§ 682, 4) is found. Such rhythms are regularly catalectic (§ 689) with anacrusis (§ 706), and by some they are explained as ionic *a minore* (see § 706 note).

An example is:

$\cup \cup : \angle \_ \cup \cup \mid \angle \_ \cup \cup \mid \angle \_ \bar{\_}$   
 πεπέρακεν μὲν ὁ περσέπτολις ἤδη  
 $\cup \cup : \angle \_ \cup \cup \mid \angle \_ \cup \cup \mid \angle \_ \cup \cup \mid \angle \_ \bar{\_}$   
 βασιλεῖος στρατὸς εἰς ἀντίπορον γείτονα χῳῶρᾶν.<sup>2</sup>  
 $\cup \cup : \_ \cup \cup \mid \angle \_ \bar{\_}$   
 πολύγομφον ὀδισμα.<sup>3</sup>

**NOTE.** — **Anacclasis.** — The last long syllable and the first short syllable of any foot may be transposed. This is called *anacclasis* (ἀνάκλασις *breaking up*): thus

$\cup \cup : \angle \cup \_ \cup \mid \angle \_ \bar{\_}$   
 ἰδίαις νόμοις κρατύνων<sup>4</sup>

(instead of  $\cup \cup : \angle \_ \cup \cup \mid \angle \_ \bar{\_}$ ).

**712. Dochmiac Rhythms.** — In some of the lyric portions of tragedy, where great excitement is expressed, a peculiar but unmistakable rhythm, called dochmiac, is often found. The exact nature of this is very uncertain, but it is based on a dipody  $\cup \angle \_ \cup \angle$ , which is thought to have a broken rhythm, with alternating  $\frac{5}{8}$  and  $\frac{3}{8}$  time.

<sup>1</sup> S. O. T. 484.

<sup>3</sup> Aesch. *Persians*, 71.

<sup>2</sup> Aesch. *Persians*, 65–6.

<sup>4</sup> Aesch. *Pr.* 403.

It allows the irrational long (§ 682, 5) in place of either of the two short syllables, and also freely resolves any one of the three long syllables into two shorts. Hence many variations are possible, but only nineteen are actually found, and some of these very seldom. The following are the most common forms:

υ ∟ — υ ∟  
δαῖχθεις χερῶν<sup>1</sup>

υ υ υ — υ ∟  
κατολοφύρομαι<sup>2</sup>

> υ υ — υ ∟  
Ἄργόθεν ὦ φίλος<sup>3</sup>

> υ υ — > ∟  
ὦ σκέτλιοι πομπαί<sup>4</sup>

υ υ υ υ υ υ ∟  
χθονὸς ἀπὸ πατρίδος<sup>5</sup>

υ υ υ υ υ υ υ ∟  
τὸν ἔτι βρέφος ἔλιπον.<sup>6</sup>

Dochmiacs are often found in systems (§ 692). A good example is *E. Med.* 1258–60.

**713. Bacchiac Rhythms.** — Bacchiac Rhythms (based on the bacchiūs, υ ∟ —) are seldom found except in connection with other rhythms (usually dochmiac). An example is in *Aesch. Pr.* 115.

**714. Cretic Rhythms.** — Cretic rhythms occasionally occur with the cretic (∟ υ —) as the fundamental foot, which may be resolved (§ 685) into ∟ υ υ υ (first paeon) or υ υ υ — (second paeon). An example is

∟ υ — | ∟ υ — | ∟ υ υ υ  
ὄστις ἠμῶν μόνος | σπεισάμενος.<sup>7</sup>

<sup>1</sup> *E. I.T.* 872.

<sup>2</sup> *E. I.T.* 830.

<sup>3</sup> *E. I.T.* 829.

<sup>7</sup> *Ar. Ach.* 835.

<sup>2</sup> *E. I.T.* 643.

<sup>4</sup> *E. I.T.* 650.

<sup>6</sup> *E. I.T.* 291.

## APPENDIX B

### TABLE OF VOWEL CONTRACTIONS

715.

<p> <math>\alpha + \alpha = \bar{\alpha}</math> (§ 18, 2)  <math>\alpha + \alpha\iota = \alpha\iota</math> (§§ 19; 88)  <math>\alpha + \bar{\alpha} = \bar{\alpha}</math> (§ 19)  <math>\alpha + \epsilon = \bar{\alpha}</math> (§ 18, 6)  <math>\alpha + \left\{ \begin{array}{l} \epsilon\iota \text{ (real)} \\ \epsilon\iota \text{ (apparent)} \end{array} \right. = \bar{\alpha}</math> (§ 19)  <math>\alpha + \eta = \bar{\alpha}</math> (§ 18, 6, rarely <math>\eta</math>, § 170, 2)  <math>\alpha + \eta = \bar{\alpha}</math> (§ 19, rarely <math>\eta</math>, § 170, 2)  <math>\alpha + \iota = \alpha\iota</math> (§ 18, 1)  <math>\bar{\alpha} + \iota = \bar{\alpha}</math> (§ 18, 1)  <math>\alpha + o = \omega</math> (§ 18, 4)  <math>\alpha + \alpha\omicron = \varphi</math> (§ 19)  <math>\alpha + \text{ov (apparent)} = \omega</math> (§ 19)  <math>\alpha + \omega = \omega</math> (§ 18, 4)  <math>\epsilon + \alpha = \eta</math> (§ 18, 6, sometimes <math>\bar{\alpha}</math>, §§ 91, 1; 106, 2; 118, 1; 120, 3)  <math>\epsilon + \alpha\iota = \eta</math> (§ 19, rarely <math>\alpha\iota</math>, § 118, 1; or <math>\epsilon\iota</math>, § 170, note 3)  <math>\epsilon + \epsilon = \epsilon\iota</math> (§ 18, 3)  <math>\epsilon + \epsilon\iota = \epsilon\iota</math> (§ 19)  <math>\epsilon + \eta = \eta</math> (§ 18, 2)  <math>\epsilon + \eta = \eta</math> (§ 19)  <math>\epsilon + \iota = \epsilon\iota</math> (§ 18, 1; cf. § 6, 3)  <math>\epsilon + o = \text{ov}</math> (§ 18, 5)  <math>\epsilon + \alpha\omicron = \alpha\omicron</math> (§ 19, 1)  <math>\epsilon + \text{ov} = \text{ov}</math> (§ 19)                 </p>	<p> <math>\epsilon + \upsilon = \epsilon\upsilon</math> (§ 18, 1)  <math>\epsilon + \omega = \omega</math> (§ 18, 4)  <math>\epsilon + \varphi = \varphi</math> (§ 19)  <math>\eta + \alpha\iota = \eta</math> (§ 19)  <math>\eta + \epsilon = \eta</math> (§ 18, 2)  <math>\eta + \left\{ \begin{array}{l} \epsilon\iota \text{ (real)} \\ \epsilon\iota \text{ (apparent)} \end{array} \right. = \eta</math> (§ 19)  <math>\eta + \iota = \eta</math> (§ 18, 1)  <math>\iota + \iota = \bar{\iota}</math> (§ 18, 2)  <math>o + \alpha = \omega</math> (§ 18, 4, rarely <math>\bar{\alpha}</math>, § 118, 1)  <math>o + \epsilon = \text{ov}</math> (§ 18, 5)  <math>o + \left\{ \begin{array}{l} \epsilon\iota \text{ (real)} \\ \epsilon\iota \text{ (apparent)} \end{array} \right. = \alpha\omicron</math> (§ 19, 2)  <math>o + \eta = \omega</math> (§ 18, 4)  <math>o + \eta = \alpha\omicron</math> (§ 19, 2; rarely <math>\varphi</math>, § 170, 2)  <math>o + \iota = \alpha\omicron</math> (§ 18, 1)  <math>o + o = \text{ov}</math> (§ 18, 3)  <math>o + \alpha\omicron = \alpha\omicron</math> (§ 19, 1)  <math>o + \text{ov} = \text{ov}</math> (§ 19)  <math>o + \omega = \omega</math> (§ 18, 2)  <math>o + \varphi = \varphi</math> (§ 19)  <math>\upsilon + \iota = \bar{\upsilon}</math> (§ 211, 2 a)  <math>\omega + \alpha = \omega</math> (§ 18, 4)  <math>\omega + \epsilon = \omega</math> (§ 18, 4)  <math>\omega + \iota = \varphi</math> (§ 18, 1)  <math>\omega + o = \omega</math> (§ 18, 2)                 </p>
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## APPENDIX C



### THE PRONUNCIATION OF GREEK PROPER NAMES IN ENGLISH

**716.** Nearly all Greek proper names came into the English language through the medium of Latin. Hence the following rule for pronouncing such names :

*Write the Greek name in the equivalent Latin letters (see § 1) and pronounce as an English word<sup>1</sup> with Latin accent.*

NOTE.—In addition to the equivalents given in § 1, the following should be mentioned :

Gk.	Lat.	Gk.	Lat.	Gk.	Lat.
αι	= ae (ai)	ευ	= eu	Final -ος, -ον,	} = -us, -um of 2d decl.,
ει	= ī (or ē)	ου	= ū	ρ with rough	
α	= oe (oi)	γ nasal (§ 11, 1)	= n	breathing (ῥ)	} = rh
αυ	= au	Final -αι	= -i		

Examples are :

Αἰγίνα = Ae-gi'-na  
 Ἀθήνη = A-thē'-nē  
 Βοιωτία = Boe-d'i'-a  
 Βυζάντιον = By-zan'-ti-um  
 Δᾶρειος = Da-ri'-us  
 Δελφοί = Del'-phi  
 Διόσκουροι = Di-os-cū'-ri  
 Εὐρώπης = Eu-rō'-tas

Θουκυδίδης = Thū-cyd'-i-des  
 Μίλητος = Mi-lē'-tus  
 Ὀδυσσεύς = O-dys'-seus  
 Ξενοφῶν = Xen'-o-phon  
 Σφίγξ = Sphinx  
 Τιμόθεος = Ti-mo'-the-us  
 Χάρων = Cha'-ron

<sup>1</sup> See Bennett and Bristol, *The Teaching of Latin and Greek*, pp. 237-9.

## APPENDIX D



### SOME ADDITIONAL GRAMMATICAL TERMS

717. The following grammatical terms are still occasionally employed by editors. Most of them explain themselves, but for completeness they are here catalogued.

1. **Anacoluthon** occurs when the construction of a sentence is changed from that with which it began: as *καὶ διαλεγόμενος αὐτῷ, ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός* and *conversing with him, — this man seemed to me* (instead of “I thought him”) *to be wise* Pl. *Ap.* 21 c.

2. **Aphaeresis**. — If the second of two words between which synizesis (§ 43, note 2) takes place begins with ε, some editors regard the ε as elided, and so indicate it: as *μὴ ᾿γώ* for *μὴ ἐγώ*.

3. **Asyndeton** is the omission of conjunctions between connected words or phrases. It is comparatively rare in Greek, — a language in which conjunctions were very numerous.

4. **Brachylogy** (*brief expression*) makes one word do double duty: as *κόμαι Χαρίτεσσιν ὁμοῖαι* *hair like (the hair of) the Graces* P 51. *ὠπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρω ὄπλους* *they were armed with the same weapons as (those of) Cyrus* Xn. *Cy.* 7, 1, 2.

5. **Chiasmus** (from the letter χ) inverts the order of the second pair of two pairs of words: as *βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητῆς* a *goodly king and warrior bold* Γ 179.

$$\begin{array}{c} \text{βασιλεύς τ' ἀγαθὸς} \\ \times \\ \text{κρατερός τ' αἰχμητῆς} \end{array}$$

6. **Ellipsis** (*lack*) is the omission of words which would be requisite for a full logical expression of the thought. A good example is *ὥσπερ ἂν εἰ* *just as (one would do) if*, etc. Other examples of elliptical expressions are mentioned in §§ 439, note 2; 615; 616; 625, note.

7. **Hendiadys** (*one through two*) is the use of two coördinate words to express what might have been expressed by one word and an attributive: as *κράτη καὶ θρόνοι power and throne* (i.e. throne of power) S. *Ant.* 173.

8. **Hypallage** (*interchange*) gives to the less important of two words the construction appropriate to the more important: as *ὀδύνησι πελάζω to bring him upon troubles* (instead of 'bring troubles upon him') E 776.

9. **Hyperbaton** (*overstepping*) is a transposition (for the sake of emphasis) of the natural order of words: as *παρ' οὐκ ἐθέλων ἐθελοσύνη unwilling by her willing side* Σ 155.

10. **Hypotaxis** (opposed to parataxis) is the subordination of one construction to another (cf. § 594, 1 note).

11. **Hysteron proteron** is 'putting the cart before the horse': as *εἴματα τ' ἀμφιέασα θνώδεα καὶ λοέσασα having clothed him in fragrant garments and given him a bath* ε 264.

12. **Litōtes** (*plainness*) and **Meiōsis** (*lessening*) are forms of understatement: as *οὐ πολλοὶ not many* (i.e. = *ὀλίγοι a few*).

13. **Metonymy** (*change of name*) is the use of one word in place of another which it suggests: as *ἀσπίς μῦριά ten thousand shield* (i.e. soldiers, or men with shields) Xn. *A.* 1, 7, 10.

14. **Oxymōron** (*keen foolishness*) is a combination of apparently contradictory terms such as 'painful pleasure' or 'living death': thus *ψευσάμενον πιστὸν γενέσθαι to be believed for his falsehood!* Th. 3, 43.

15. **Parataxis** (opposed to hypotaxis) is the use of coördinate constructions (cf. § 594, 1 note).

16. **Paronomasia** is a play on words of similar sound: as *ἐπανεστῆσαν μᾶλλον ἢ ἀπέστησαν they have revolted rather than rebelled* Th. 3, 39.

17. **Pleonasm** is unnecessary fullness of expression: as *πειράσομαι τῷ πάππῳ, . . . κράτιστος ὢν ἵππεύς, συμμαχεῖν αὐτῷ to my grandfather I shall try, by being a very good horseman, to be an ally to him* Xn. *Cy.* 1, 3, 15. Other examples are mentioned in §§ 434; 601 note; 657, note 2.

18. **Prolepsis** (*anticipation*) is properly the use of an adjective which by its meaning anticipates the action of the verb: as *δικαίων ἀδίκους φρένας παρασπῆς you lead astray the unjust minds of righteous men*, i.e. "so that they become unjust" S. *Ant.* 791.

More commonly prolepsis is used of the *position* of a substantive or



a pronoun, which is transferred (usually with a change of case) from a (later) subordinate clause to an (earlier) principal clause: as ἤδεις γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονείητο *for he knew in his heart full well how his brother was toiling* (lit. "knew his brother how he was toiling") B 409. ἤδει αὐτὸν ὅτι μέσον ἔχει *he knew that he commanded the center* Xn. A. 1, 8, 21.

19. **Zeugma** (*yoking*) is the forcing of one verb to do the duty of two (dissimilar) verbs: as οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψη *you shall not (hear) the voice or see the form of any mortal man* Aesch. Pr. 21.

## APPENDIX E

### WEIGHTS, MEASURES, AND TIME

718.

#### LINEAR MEASURE

		EQUIVALENT
	1 δάκτυλος ( <i>finger breadth</i> )	= almost $\frac{1}{2}$ inch
4 δάκτυλοι	= 1 παλαιστή ( <i>palm</i> )	= 2.9 + inches
3 παλαισταί	= 1 σπιθαμή ( <i>span</i> )	= 8.73 inches
1½ σπιθαμαί	= 1 πούς ( <i>foot</i> )	= 11.65 inches
1½ πόδες	= 1 πήχυς ( <i>cubit</i> )	= 17.46 inches
4 πήχεις (or 6 πόδες)	= 1 ὄργυιά ( <i>fathom</i> )	= 5 feet, 10 – inches
16½ ὄργυιαί (or 100 πόδες)	= 1 πλῆθρον ( <i>plethrum</i> )	= 97 + feet
6 πλῆθρα	= 1 στάδιον ( <i>stade</i> )	= 582 + feet
—◆—		
9 στάδιοι		= 1 mile (+ 7 feet)
30 στάδιοι	= 1 παρασάγγης ( <i>parasang</i> )	= 3½ miles

719.

#### SQUARE MEASURE

The Greeks measured small areas by the square foot, and larger areas (like land) by the square plethrum (= 10,000 square πόδες, i.e. 97+ × 97+ = 9412 sq. feet, or a little over one-fifth of an acre).

720.

#### LIQUID MEASURE

		U. S. LIQUID MEASURE
	1 ὀξύβαφον	= 0.144 + pint
4 ὀξύβαφα	= 1 κοτύλη	= 0.578 pint
12 κοτύλαι	= 1 χούς	= 3.468 quarts
12 χόες	= 1 ἀμφορεὺς μετρητής	= 10.4 + gallons

## 721.

## DRY MEASURE

## U. S. DRY MEASURE

	1 κύαθος	= .08 + pint
6 κύαθοι	= 1 κοτύλη	= $\frac{1}{2}$ (0.49 +) pint
4 κοτύλαι	= 1 χοϊνίξ	= 1 (0.99 +) quart
$\frac{4}{3}$ χοϊνίκες	= 1 ἡμίεκτον	= $\frac{1}{2}$ (0.49 +) peck
2 ἡμίεκτα	= 1 ἐκτεῖς	= 1 (0.99 +) peck
6 ἐκτεῖς	= 1 μέδιμνος	= $1\frac{1}{2}$ (1.49 +) bushels

NOTE.—Both the liquid and the dry κοτύλη had the same value, but the difference between liquid and dry measure in the United States causes the apparent difference in the tables.

## WEIGHTS AND MONEY

722. The tables of Greek weights and of money are identical, coins being named and valued by the weight of silver (or gold) that they contained. The standards, however, were considerably different in different parts of Greece.

In Attica two standards were in use, corresponding to our Troy and Avoirdupois weights. The former constitutes the basis of the Attic coinage, and it was used also in weighing precious metals, drugs, etc. The second was used in ordinary commercial transactions. The approximate values of these were as follows :

## 723.

## TABLE OF WEIGHTS

	ATTIC	COMMERCIAL OR AEGINETAN
	1 ὀβολός = $\frac{1}{16}$ oz.	
6 ὀβολοί	= 1 δραχμή = $\frac{6}{16}$ oz.	$\frac{2}{16}$ oz.
100 δραχμαί	= 1 μνα = 15.4 + oz.	1 lb. $6\frac{1}{2}$ oz.
60 μναί	= 1 τάλαντον = 58 lbs.	83 lbs.

## 724. TABLE OF ATTIC MONEY

		VALUE IN U.S. MONEY
8 χαλκοί (copper)	= 1 ὀβολός (obol)	\$ .03
6 ὀβολοί	= 1 δραχμή (drachma)	.18
100 δραχμαί	= 1 μνᾶ (mina)	18.00
60 μναί	= 1 τάλαντον (talent)	1080.00

NOTE. — These values are only approximate, and are determined by the value (in gold) of the weight of the silver in the coins. The present great depreciation in the value of silver is not considered, but it is reckoned as being to gold as 16 : 1. The purchasing power of money was much greater in antiquity than at present. Cf. Xn. A. 1, 3, 21, where the pay of the soldiers (already very high) is raised from 4 obols (\$0.12) to a drachma (\$0.18) a day.

1. The Attic coins (with the exception of the χαλκοῦς, which was of copper) were made of unalloyed silver, and ran from the  $\frac{1}{4}$  obol to the four-drachma piece (τετράδραχμον). The daric (δάρεικός), a Persian gold coin containing about 125.5 grains of gold, circulated at the value of 20 drachmae. The Cyzicene stater (of electrum, a mixture of gold and silver) was regarded as equivalent to 28 drachmae.

## GREEK CHRONOLOGY

725. **The Era.** — Any particular year was known at Athens by the name of the Archon Eponymus (and in other places by the name of some other important civil or religious official).

Later came the general practice of numbering the years by Olympiads (periods of four years each), the first year of the first Olympiad (Ol. 1, 1) beginning in the middle of the summer of 776 B. C.

NOTE.— Observe that the first half of Ol. 1, 1 falls in B.C. 776, and the second half in B.C. 775: thus

Ol.	1, 1	1, 2	1, 3	1, 4	2, 1	2, 2	2, 3	etc.
B.C.	776	775	774	773	772	771	770	

1. Hence the following rule for changing Olympiads into years B.C.: multiply the number of the Olympiad by 4, and subtract the product from 780. The remainder will be the year B.C. in which the first year of that Olympiad began.

**726. The Year.**— Besides the ordinary divisions of the year into spring (*ἦρ*), summer (*θέρος*), autumn (*ὄπωρᾶ*), and winter (*χειμὼν*), the year was divided into twelve months, containing alternately 30 (*μῆνες πλήρεις*) and 29 (*μῆνες κοῖλοι*) days each. But such a year ( $(6 \times 30) + (6 \times 29) = 354$ ) had only 354 days, and hence was roughly  $11\frac{1}{4}$  days too short. In eight years ( $8 \times 11\frac{1}{4} = 90$ ) the difference would amount to 90 days, or three months of 30 days each. So in every cycle of eight years (*ἐννεαετηρίς*) an extra month of 30 days (*Ποσ(ε)ιδεῶν δεύτερος*) was inserted in the 3d, 5th, and 8th year, thus making those years to contain 384 days. The slight error remaining was variously equated.

1. The year in Attica began theoretically with the summer solstice (June 21), although actually it varied from the middle of June to the first week in August. The months followed one another in the following order:

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1. Ἑκατομβαιῶν (about July)</li> <li>2. Μεταγειτυῶν (August)</li> <li>3. Βοηδρομιῶν (September)</li> <li>4. Πυανοσιῶν (October)</li> <li>5. Μαιμακτηριῶν (November)</li> <li>6. Ποσ(ε)ιδεῶν (December)</li> </ol> <p>(6<sup>b</sup>. Ποσ(ε)ιδεῶν δεύτερος, in leap years only)</p> | <ol style="list-style-type: none"> <li>7. Γαμηλιῶν (about January)</li> <li>8. Ἀνθεστηριῶν (February)</li> <li>9. Ἐλαφηβολιῶν (March)</li> <li>10. Μουνιχιῶν (April)</li> <li>11. Ἐαργηλιῶν (May)</li> <li>12. Σκιροφοριῶν (June)</li> </ol> |
|---|--|

NOTE.—The names of the Attic months in their order may be readily recalled by the following nonsense: *Hector Met a Boy with a Pie*. “*My Poor Gamin!*” Answered with *A* laugh “*Money, There, Skip!*”

**727. The Month.** — The days of the month were usually reckoned as follows :

1. νομηνία.
- 2–10. δευτέρα (τρίτη, etc.<sup>1</sup> § 152) ισταμένου, — δεκάτη ισταμένου.
11. ένδεκάτη.
12. δωδεκάτη.
- 13–19. τρίτη (etc. § 152) επί δέκα — ένατη επί δέκα.
20. εικός, or δεκάτη προτέρα.
21. δεκάτη φθίνοντος or δεκάτη ύστέρα.
- 22–29. ένατη (όγδόη, etc.<sup>1</sup> § 152) φθίνοντος — δευτέρα φθίνοντος.
30. ένη και νέα.

In the months of 29 days the δευτέρα φθίνοντος was omitted.

NOTE.—Later the days 22–29 were also designated as δευτέρα (τρίτη, etc.) μετ' εικάδας.

**728. The Day.** — The Greeks had no accurate divisions of the day (which was reckoned from sunrise to sunset), but employed the usual rough divisions of *morning* (πρωί), *mid-day* (μεσημβριά), and *afternoon* (δείλη). Other designations such as *ορθρος dawn*, *περι πλήθουσαν αγοράν about the time the market place is crowded* (10 or 11 o'clock), *περι άριστον about lunch time*, etc., were also used.

The early part of the night was called έσπέρα *evening*, and *midnight* was μέση νύξ.

For measuring a definite lapse of time (as in the law courts) the water clock (κλεψύδρα) was employed.

<sup>1</sup> In Attica τετράς was commonly employed instead of τετάρτη *fourth*.

## APPENDIX F

### 729. LIST OF VERBS

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

In the following list, as a rule, only those tenses are given which actually occur in the works of the classical writers which have been preserved, but there is good reason to believe that, in most verbs, the other tenses, not listed here, were also in use; but, by chance, no instance of such use happens to survive. Nor is it at all certain that some of the verbs classed as poetic or Ionic may not have been used also in prose. Such a classification is necessarily arbitrary, and it is made only for convenience.

ἀγάλλω (ἀγαλ-, § 195, 3) *adorn*, fut. ἀγαλῶ, 1st aor. ἤγηλα.

ἄγα-μαι *admire*, aor. ἠγάσθην (§ 158, 3), vbl. ἀγαστός (§ 189).

ἀγγέλλω (ἀγγελ-, § 195, 3) *announce*, fut. ἀγγελῶ, 1st aor. ἤγγελα, 1st perf. ἤγγελκα, perf. mid. ἤγγελμαι, 1st aor. pass. ἤγγελθην.

ἀγείρω (ἀγερ-, § 195, 4, cf. ἀγορά) *collect*, 1st aor. ἤγειρα.

ἄγ-νῦ-μι (§ 196, 5, theme ἀγ-, for φαγ-, § 2 a) *break* (in composition also ἀγνώω), fut. (κατ)ᾄξω, 1st aor. (κατ)ἔαξα (§ 172, 2), 2d pf. (κατ)ἔαγα (§§ 180; 494, 3), 2d aor. pass. (κατ)ἔάγην (§ 172, 2).

ἄγ-ω (§ 193) *lead*, fut. ἄξω (cf. § 515, 1), 2d aor. ἠγαγον (§ 208, 1), 2d perf. ἤχα (§ 219, 1), perf. mid. ἤγμαι, 1st aor. pass. ἤχθην, vbl. ἀκτός.

[δάω] *harm, infatuate* (δα-), epic and poetic only, 1st aor. δασα and ἄσα, 1st aor. pass. δάσθην.

ἀγαμαι, epic fut. ἀγάσ(σ)ομαι, epic 1st aor. ἠγασ(σ)άμην.

ἀγάομαι (epic) = ἀγαμαι. Homer has also ἀγαίομαι *envy*.

ἀγείρω, Homer has 2d aor. 3d sing. ἤγρετο (Mss. ἔγρετο), 3d pl. ἤγγροντο (Mss. ἀγέροντο), infin. ἀγρέσθαι (Mss. ἀγέρεσθαι), partic. ἀγρόμενος (§ 208), plpf. mid. 3d pl. ἀγγεράτο (§ 226 a), 1st aor. pass. ἠγέρθην.

For ἀγερέθονται (Mss. ἤγ-) and ἠγερέοντο, see § 191 a.

ἀγω, Homer has 1st aor. impv. ἀξετε, infin. ἀξέμεναι. See § 201 b.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

ἀγωνίζομαι (§ 292, 6) *contend* (middle deponent, § 158, 3), fut. ἀγωνισούμαι (§ 215), 1st aor. ἠγωνισάμην, perf. ἠγώνισμαι, vbl. ἀγωνιστέος.

ᾄδω (ᾄδ-, § 193) *sing*, fut. ᾄσομαι (§ 507), 1st aor. ᾄσα, 1st aor. pass. ᾄσθην, vbl. ᾄστέος.

αἰδοῦμαι (-έομαι) (αἰδес-, § 188) *fear, respect*, fut. αἰδέσομαι and αἰδесθῆσομαι (see § 519, note 2), aor. ᾗδέσθην (less often ᾗδεσάμην, § 158, 3), perf. ᾗδεσμαι.

αἰκίζομαι (§ 292, 6; middle deponent, § 158, 3) *outrage*, fut. αἰκιοῦμαι (§ 215), aor. ἠκισάμην, perf. ἠκισμαι, 1st aor. pass. ἠκίσθην (§ 510).

αἰνῶ (-έω, § 188) *praise* (usually in composition), fut. αἰνέσω, and also fut. mid. -αινέσομαι (§ 507), 1st aor. -ᾗνεσα, perf. -ᾗνεκα, perf. pass. ᾗνημαι (§ 188, 1), 1st aor. pass. ᾗνήθην, vbl. αἰνετέος.

αἰρῶ (-έω) (αἰρε-, § 193) *take* (mid. *choose*), fut. αἰρήσω (§ 187), aor. supplied (§ 164) by 2d aor. εἶλον (§ 172, 2, from stem ἐλ-, subj. ἔλω, opt. ἐλοιμι, etc.), 1st perf. ᾗρηκα, perf. mid. ᾗρημαι, 1st aor. pass. ᾗρήθην (§ 188, 1), vbl. αἰρετέος (§ 188, 1).

αἶρω (for \*ἀρ-ιω (ἀρ-) § 195, 4) *raise*, fut. ἀρῶ (§ 213), 1st aor. ᾗρα (subj. ᾄρω, opt. ᾄραιμι, etc.), perf. ᾗρακα, perf. mid. ᾗρμαι, 1st aor. pass. ᾗρθην (fut. pass. ἀρθήσομαι), vbl. ἀρτέος.

αἰσθ-άν-ομαι (§ 196, 2, theme αἰσθ-) *perceive* (middle deponent, § 158, 3), fut. αἰσθήσομαι, 2d aor. ᾗσθόμην, perf. ᾗσθημαι.

αἰσχύνω (§§ 292, 9; 195, 4, theme αἰσχυν-) *disgrace* (mid. *feel ashamed*), fut. αἰσχυνῶ, 1st aor. ᾗσχυνᾶ (perf. mid. partic. epic ᾗσχυμμένος), 1st aor. pass. ᾗσχύνθην, vbl. αἰσχυντέος.

αἰτιῶμαι (-άομαι, § 193) *blame*, fut. αἰτιάσομαι, etc. (§ 187), middle deponent (§ 158, 3) regular.

[root ᾄδε-] *be sated*, epic aor. opt. ἀδήσειε, pf. partic. ἀδηκόρες.

ᾄδω, Ionic and poetic *deidō*.

[root δε-], 1st aor. (epic) δεσα and ᾄσα *sleep*.

δέξω, see ἀξω.

δη-μι (§ 193; theme δε-, ἀη-) *blow* (poetic, mostly epic), pres. 3d dual *δητον* (§ 200 a), 3d pl. *δείσι* (§ 200 b), impf. 3d sing. *δη*, infin. *δήμεναι* and *δήναι* (§ 200 a), partic. *δείς* (-έντος), impf. mid. 3d sing. *δητο* (§ 200 a), partic. *δήμενος* (§ 200 a).

αἶρω, Ionic and poetic *deirō*, 1st aor. *ᾗερα*, 1st aor. pass. *ᾗέρθην*, plpf. mid. 3d sing. *ᾄωπρο* (or *ᾄωπρο*).

αἰρῶ, Herodotus has 1st pf. *ἀρ-αίρηκα*, and pf. mid. *ἀρ-αίρημαι* (§ 179).

ᾄτω *hear* (Ionic and poetic), impf. *ᾄιον*, 1st aor. *ἐπ-ᾗισα*.



[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

ἀκούμαι (-έομαι, § 188, theme ἀκεσ-) *hear* (middle deponent, § 158, 3), aor. ἤκουσάμην, vbl. ἀκουστός (§ 189).

ἀκού-ω (§ 193) *hear*, fut. mid. ἀκούσομαι (§ 507), 1st aor. ἤκουσα, 2d perf. ἀκήκοα (§ 179; for \*ἀκήκορα, § 21), 1st aor. pass. ἠκούσθην (§ 189), vbls. ἀκουστός, -τέος.

ἀκροῶμαι (-άομαι, § 193) *listen*, fut. ἀκροάσομαι (§ 187), etc., middle deponent (§ 158, 3) regular.

ἀλαλάξω (§ 195, 2, ἀλαλαγ-) *raise the war-cry*, fut. ἀλαλάξομαι (§ 507), 1st aor. ἠλάλαξα.

ἀλείφ-ω (§ 193, 2; theme ἀλειφ-, ἀλιφ-, § 14, 2) *anoint*, fut. ἀλείψω, 1st aor. ἤλειψα, 2d perf. ἀλήλιφα (§ 179, § 219, note 2), perf. mid. ἀλήλιμμαι (§ 247), 1st aor. pass. ἠλείφθην, vbl. ἀλειπτέος.

ἀλέξω (§ 193; theme ἀλεξ-, ἀλεκ-, ἀλκ-, § 14, 1) fut. ἀλέξομαι, 1st aor. ἠλέξάμην.

(ἀλίνδω) *roll*, 1st aor. ἤλισα, 1st perf. ἤλικα, perf. pass. part. ἠλινδημένος (§ 190).

ἀλ-ίσκομαι (§ 197, theme ἀλ-, ἀλο-) *be taken* (used as pass. of αἰρῶ), fut. ἀλώσομαι, 2d aor. ἐάλων or ἤλων (§ 172, 2, subj. ἀλώ, etc., opt. ἀλοίην, etc., inf. ἀλῶναι, partic. ἀλούς, § 256), 1st perf. ἐάλωκα or ἤλωκα, vbl. ἀλωτός.

ἀκ-αχ-ίζω (§ 292, 6; reduplicated (§ 179 a) theme from root ἀχ-) *pain, distress*. Other presents of similar meaning from the same root are ἀχ-εύω, ἀχ-έω, ἀχ-ομαι, ἀχ-νυ-μαι *be distressed*. All other tenses are formed from the theme ἀκαχ- or ἀκαχε- (§ 190); thus fut. ἀκαχήσω (§ 519 a), 1st aor. (rare) ἀκάχησα, 2d aor. ἤκαχον, pf. mid. ἀκάχημαι *be distressed* (§ 535, doubtful is ἀκηχέσ-αται 3d pl.), partic. as adj. ἀκαχήμενος *distressed*. (Doubtful is ἀκηχήμενος.)

ἀκ-αχ-μένος (epic pf. partic. from root ἀκ-) *sharpened*.

ἀλθαίνω and ἀλθάνω *nourish* (poetic only), impf. (or 2d aor.?) ἤλθανον.

ἀλέξω, Ionic and poetic are fut. ἀλεξήσω and ἀλεξήσομαι, 1st aor. ἠλέξησα, epic 2d aor. ἀλακον (§ 208).

ἀλεύω *avert* (poetic), mostly in mid. ἀλεύομαι and ἀλέομαι (§ 21) *avoid*, 1st aor. ἀλευάμην (§ 207, note 1) and ἀλεάμην (§ 21).

ἀλῆναι, see εἴλω.

ἀλθομαι *be healed* (Ionic and poetic), fut. ἀλθήσομαι (§ 190).

ἀλίσκομαι, Epic 2d aor. subj. ἀλώω, ἀλώης, etc.

ἀλιτ-αίρωμαι (§§ 196, 2; 195, 4) *sin* (poetic, mostly epic), 2d aor. ἤλιτον, pf. partic. ἀλιτήμενος (§ 190).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

ἀλλάττω (§ 195, note 2; ἀλλαγ-) *change*, fut. ἀλλάξω, 1st aor. ἤλλαξα, 2d perf. -ἤλλαχα (§ 219, 1), perf. mid. ἤλλαγμαi, aorists pass. ἤλλάχθην (1st) and ἤλλάγην (2d), vbl. ἀλλακτός.

ἄλλομαι (§ 195, 3, theme ἀλ-) *leap*, fut. ἀλοῦμαι, 1st aor. ἤλάμην (§ 204). ἀλοῶ (-άω, § 193) *thrash*, 1st aor. ἤλόησα, perf. mid. ἤλόημαι.

ἄλω (-έω, § 188) *grind*, fut. ἄλω (§ 212, 1), 1st aor. ἤλεσα (§ 188), pf. mid. ἀλήλε(σ)μαι (§ 179).

ἁμαρτάνω (§ 196, 2; theme ἁμαρτ- and ἁμαρτε-, § 190) *err*, fut. ἁμαρτήσομαι (§ 507), 2d aor. ἤμαρτον, 1st perf. ἤμαρτηκα, perf. mid. ἤμαρτημαι, 1st aor. pass. ἤμαρτήθην, vbis. -ἁμαρτητος, -τέος.

ἁμβλ-ισκω (§ 197, ἁμβλ- and ἁμβλο-) *miscarry*, 1st aor. -ἥμβλωσα, 1st perf. -ἥμβλωκα, perf. mid. ἥμβλωμαι [1st aor. pass. ἥμβλώθην, late].

ἁμπ-έχω and ἁμπ-ισχω (ἁμφί+έχω, § 40) *have about, put about, clothe*, like έχω and ισχω, q.v., but for the augment (ἥμπευχόμεν) see § 175, note.

ἁμύνω (§ 195, 4; ἁμυν-) *ward off* (mid. defend, § 506), fut. ἁμυνῶ, 1st aor. ἤμῦνα, vbl. ἁμυντέος. For ἤμῦναθον see § 191 a.

ἁμύττω (§ 195, 1; ἁμυχ-) *scratch*, fut. ἁμύξω, 1st aor. ἤμυξα.

ἁμφιγινῶ (-έω, § 193) *doubt*, regular, but impf. ἤμφεγνόουν (§ 175, note), 1st aor. ἤμφεγνόησα (§ 175, note).

ἁμφιέννυμι *clothe*, see έννυμι.

ἁμφισβητῶ (-έω, § 193) *dispute*, regular, but impf. ἤμφεσβήτουν (§ 175, note), 1st aor. ἤμφεσβήτησα (§ 175, note).

ἀναίνομαι (§ 195, 4) *refuse*, mostly poetic; see below.

ἄλλομαι, epic 2d aor. without vowel  $\frac{\sigma}{\tau}$  (§ 207 a) ἄλοσο, ἄλοτο, partic. ἄλμενος. ἀλοῶ, poetic ἀλοιάω.

ἀλυκτῶ (-έω) and ἀλυκτάζω *be troubled*, pf. mid. ἀλαλύκτημαι (§ 179 a).

ἀλύ-σκω (§ 197) *avoid* (poetic), other tenses from ἀλυκ-, fut. ἀλύξω, 1st aor. ἤλυξα.

ἀλφ-άνω (§ 196, 2) *acquire* (poetic), epic 2d aor. ἤλφον.

ἀλώμαι (-άομαι) *wander*, epic impv. 2d sing. ἀλάου (Mss. ἀλώω, § 199 b), pf. ἀλάημαι (§ 179 b and § 535). Otherwise regular, but mostly poetic.

ἁμαρτάνω, epic 2d aor. ἥμβροτον (for ἥμ(β)ροτον, §§ 14; 38, with sympathetic β, as in βλίττω and βλώσκω).

ἁμείρω (for \*ἁμερ-ιω, § 195, 4) and ἁμέρδω (cf. έρδω) *deprive* (poetic), 1st aor. ἤμερσα (§ 204 a), 1st aor. pass. ἤμέρθην.

ἁμπλακ-ισκω (§ 197) *err* (poetic), 2d aor. ἥμπλακον, partic. ἁμπλακῶν (also written ἄπλακῶν *metri gratia*), pf. mid. ἥμπλάκημαι (§ 190).

ἀναίνομαι, 1st aor. ἠνυνάμην (poetic).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

ἀνᾶλ-ίσκω (for ἀνα-γαλ-ίσκω, § 2 a; theme ἀνᾶλ-, § 197), also ἀνᾶλῶ  
 (—όω, theme ἀνᾶλο-) *expend*, fut. ἀνᾶλῶσω, 1st aor. ἀνήλωσα, 1st perf.  
 ἀνήλωκα, perf. mid. ἀνήλωμαι, 1st aor. pass. ἀνηλώθην, vbl. ἀνᾶλωτός.  
 ἀνδάνω (§ 196, 2; theme ἀδ- for \*σφαδ-, § 36 a), mostly epic and Ionic  
 (see below), but partic. ἄσμενος *pleasing* is much used as an  
 adjective.

ἀνέχω *hold up*, ἀνέχομαι *endure*, like ἔχω, but for the augment (ἤνειχό-  
 μην) see § 175, note.

ἀν-οίγω *open*, see οίγω.

ἀντιβολῶ (—έω) *meet, beseech*, often has two augments (§ 175, note), as  
 1st aor. ἤντιβόλησα.

ἀντιδικῶ (—έω) *be a defendant*, sometimes has two augments (§ 175,  
 note), as 1st aor. ἤντιδικήσα.

ἀνύ-ω (§ 193) and ἀνύτω (§ 194) *accomplish*, fut. ἀνύσω, 1st aor. ἤνυσα,  
 1st perf. ἤνυκα, perf. mid. ἤνυσμαι, vbl. ἀνυστός.

ἄπτω (§ 194; theme ἀφ-, § 25) *fasten, kindle*, fut. ἄψω, 1st aor. ἤψα,  
 perf. mid. ἤμμαι, 1st aor. pass. ἤφθην.

ἀράττω (§ 195, note 2; theme ἀραγ-) *strike*, fut. ἀράξω, 1st aor. ἤραξα,  
 1st aor. pass. ἤράχθην.

ἀνδάνω, impf. ἐάνδανον (§ 172, 2), ἀνδανον (§ 171 a), and ἤνδανον (Hdt.).

Homeric Mss. give (probably wrongly) ἐήνδανον for ἐάνδανον, and ἤνδα-  
 νον for ἀνδανον, fut. ἀδήσω (§ 190), 2d aor. ἔαδον (Hdt.), epic ἄδον  
 (§ 171 a) and εἰαδον (for \*έσφαδον, \*έφφαδον), 2d pf. ἔαδα (§ 180).

ἀνήνοθε *grouses* or *grew* (epic 2d pf.).

ἀνώω, epic future ἀνώω (§ 216).

ἄνω (poetic) = ἀνώω.

ἄνωγα, epic 2d pf. *command* (§ 535), 1st pl. ἄνωγμεν, impv. ἄνωχθε and  
 (with middle endings), 3d sing. ἀνώχθω, 2d pl. ἄνωχθε, plupf. ἠνώγεα.  
 Also pres. ἀνώγω to which all forms with the variable vowel  $\frac{\sigma}{\tau}$ , in-  
 cluding the subj. ἀνώγω, and the opt. ἀνώγοιμι, are to be referred;  
 fut. ἀνώξω, 1st aor. ἤνωξα.

ἀπ-αφ-ίσκω (§ 197) *deceive* (poetic), 2d aor. ἤπαφον (partic. ἀπαφών).

ἀπηύρων (contr. from -αον), epic impf. *took away*, partic. ἀπούρας are  
 probably traditional Mss. readings embodying ἀπ-έφρων and ἀπο-φράς  
 (§ 2 a).

ἀρ-αρ-ίσκω (§§ 197, 1; 179; theme ἀρ-) *fit* (poetic), 1st aor. (trans. § 494, 1)  
 ἤρσα (§ 204 a), 2d aor. (trans. and intrans.) ἤραρον, partic. mid. ἀρμε-  
 νος *sitting* (§ 210 a), 2d pf. ἀράρα (§ 179) (Ionic ἀρηρα, § 15 a).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

ἀρέ-σκω (§ 197; theme ἀρε-, § 188) *please*, fut. ἀρέσω, 1st aor. ἤρεσα, vbl. ἀρεστός.

ἀρκῶ (-έω, § 188) *assist, suffice*, fut. ἀρκέσω (§ 188), 1st aor. ἤρκεσα (§ 188).

ἀρμόττω (§ 195, note 2, ἀρμογ-), also ἀρμόζω (§ 195, 2, ἀρμοδ-) *fit*, fut. ἀρμόσω, 1st aor. ἤρμοσα, perf. mid. ἤρμοσμαι (§ 189), 1st aor. pass. ἤρμόσθην (§ 189), vbl. ἀρμοστίος.

ἀρνοῦμαι (-έομαι, § 187) *deny*; passive deponent (§ 158, 3) regular.

ἀρπάξω (§ 195, 2; theme ἀρπαγ-, but see § 195, 2 a) *seize, snatch*, fut. ἀρπάσομαι (§ 507), seldom ἀρπάσω, 1st aor. ἤρπασα, 1st perf. ἤρπακα, perf. mid. or pass. ἤρπασμαι, 1st aor. pass. ἤρπάσθην.

(ἀρτύνω) ἀρτύ-ω (§ 193) *prepare*, fut. ἀρτύσω, 1st aor. ἤρτύσα, 1st perf. -ἤρτυκα, perf. mid. ἤρτυμαι, 1st aor. pass. ἤρτύθην.

ἀρύω (§ 193) and ἀρύ-τω (§ 194) *draw* (water), 1st aor. ἤρυσα, 1st aor. pass. ἤρύσθην, vbl. -αρυστίος (§ 189).

ἄρχ-ω (§ 193) *begin, command*, fut. ἄρξω, 1st aor. ἤρξα, 2d perf. ἤρξα, perf. mid. ἤρξιμαι, 1st aor. pass. ἤρχθην, vbl. ἀρκτίος.

ἀρῶ (-όω, § 188) *plow*, 1st aor. ἤροσα (§ 188), 1st aor. pass. ἤρόσθην (§ 188).

ἀρῶμαι (-άομαι, § 187) *pray* (middle deponent, § 158, 3), fut. -αρῶσομαι, 1st aor. ἤρῶσάμην, perf. -ἤρῶμαι.

ἀυαίνω (for \*αύαν-ιω, § 195, 4) *dry*, fut. αύανῶ, 1st aor. ἤύηνα, 1st aor. pass. ἤύανθην.

ἀυλίζομαι *encamp* (middle and passive deponent, § 158, 3), aor. ἠύλισθην and ἠύλισάμην.

αύξάνω (§ 196, 2, αύξ-) and αύξ-ω (§ 193) *make to increase, grow*, fut. αύξήσω (§ 190), 1st aor. ἠύξησα (§ 190), 1st perf. ἠύξηκα (§ 190), perf. mid. ἠύξημαι, 1st aor. pass. ἠύξήθην.

ἀρμημένος (epic pf. mid. partic.) *oppressed* (derivation unknown).

ἀρνοῦμαι, also as middle deponent (§ 158, 3), poetic and Ionic.

ἀρ-νυ-μαι (§ 196, 5; theme ἀρ-) *win*, fut. ἀροῦμαι, 2d aor. ἠρόμην (infin. ἠρέσθαι).

ἀρπάξω, epic fut. ἀρπάξω (§ 195, 2 a) and 1st aor. usually ἤρπαξα (§ 195, 2 a).

ἄσα, see [άάω]; ἄσαμεν, see [άε-].

αὔξω, epic and Ionic present also άέξω.

ἀφάσσω *feel*, 1st aor. ἤφασα (Ionic).

ἀφύσσω *dir up* (poetic), fut. ἀφύξω, 1st aor. ἤφυσα (from ἀφύω).

[root ά-] *satiate, satiate one's self* (epic), pres. infin. άμεναι, fut. infin.

άσειν, 1st aor. subj. άση, 1st pl. έωμεν? *sic*, opt. άσαιμι, infin. άσαι.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

**ἀχθ-ομαι** (§ 193, theme **ἀχθ-** and **ἀχθεσ-**) *be oppressed in spirit, displeased* (passive deponent, § 158, 3), fut. **ἀχθέσομαι** (§ 188) and **ἀχθεσθήσομαι** (§ 519, note 2), 1st aor. **ἤχθέσθην** (§ 188).

**βαδίζω** (cf. § 292, 6) *go*, fut. **βαδιοῦμαι** (§ 215 and § 507), vbl. **βαδιστίον**. **βαίνω** (for \***βαν-ω**, § 195, 4; theme **βα-**, in the present **βα-ν-**, § 196) *go*, fut. **βήσομαι** (§ 507), **βήσω** *shall cause to go* (cf. § 494, 1, note), 1st aor. **ἔβησα** *caused to go* (§ 494, 1), 2d aor. **ἔβην** *went* (§ 494), 1st pf. **βέβηκα**, pf. mid. **βέβαμαι**, 1st aor. pass. **ἐβάσθην**, vbls. **βατός**, **-βατίος**.

**βάλλω** (for \***βαλ-ω**, § 195, 3, theme **βαλ-**) *throw*, fut. **βαλώ** (rarely **βαλλήσω** (§ 190) of continued action; cf. § 519), 2d aor. **ἔβαλον**, 1st pf. **βέβληκα** (§ 218, 3), pf. mid. **βέβλημαι** (§ 224, 1), 1st aor. pass. **ἐβλήσθην** (§ 231, 2), vbl. **βλητίος**.

**βάπτω** (§ 194; theme **βαφ-**) *dip*, fut. **βάψω**, 1st aor. **ἔβαψα**, pf. mid. **βέβαμμαι**, 2d aor. pass. **ἐβάφην**, vbl. **βαπτός**.

**βιάζομαι** *force*, middle deponent (§ 158, 3), regular, has also aor. pass. **ιβιάσθην** *was forced* (§ 510).

**βιβάζω** *make go*, fut. **βιβάσω** and **βιβῶ** (§ 212, 1), 1st aor. **ἔβιβασα**, vbl. **βιβαστός**.

**βι-βρώ-σκω** (§ 197, 1; theme **βρω-**) *eat*, 1st pf. **βέβρωκα** (2d pf. partic. **βεβρώτες**, § 220), pf. mid. **βέβρωμαι**, other forms supplied from **ἰσθίω**, q.v.

**βιώ** (-**ώ**, § 292, 1) *live*, fut. **βιώσομαι** (§ 507), 2d aor. **ἔβιον** (rarely 1st aor. **ἐβίωσα**), 1st pf. **βεβίωκα**, pf. mid. **βεβίωμαι**, vbls. **βιωτός**, **βιωτίος**. (**βιώ-σκομαι**) **ἀνα-βιώσκομαι** (§ 197) *revive*, 1st aor. **ἀνεβίωσάμην** (§ 207, note 3), and 2d aor. **ἀνεβίων** (§ 207, note 3).

**βλάπτω** (§ 194; theme **βλαβ-**) *hurt*, fut. **βλάψω**, 1st aor. **ἔβλαψα**, 2d pf. **βέβλαφα** (§ 219, 1), pf. mid. **βέβλαμμαι**, aorists pass. **ἐβλάφθην** (1st) and **ἐβλάβην** (2d).

**βλαστάνω** (§ 196, 2; theme **βλαστ-**) *sprout*, 2d aor. **ἔβλαστον**, 1st pf. **βέβλάστηκα** (§ 190) and sometimes **ἐβλάστηκα** (cf. § 178, 1).

**βάζω** *speak* (poetic), fut. **βάξω**.

**βαίνω**, Homer has 1st aor. with variable vowel **ἐβήστρο** (§ 201 b); also a pres. **βά-σκω** (§ 197) = **βαίνω**.

**βάλλω**, epic 2d aor. forms **βλή-την**, **βλή-το** (§ 207 a).

**βι-βά-ω**, **βι-βη-μι** (§ 193, 3; **βα-**, epic = **βαίνω go**), pres. partic. **βιβάς**.

**βιβρώσκω**, epic poetry has also 2d aor. **ἔβρων**, 1st aor. pass. **ἐβρώσθην**.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

**βλάττω** (§ 193) *see*, fut. **βλάψομαι** (§ 507), 1st aor. **ἔβλαψα**.

**βλιττω** (for \***μ(β)λιττω**, § 195, 1, from theme **μλιτ-** (**μέλι**, **μέλιτ-ος** *honey*) with sympathetic **β**, before which **μ** disappears) *take honey*, 1st aor. **ἔβλισα**.

**βόσκω** *feed*, fut. **βοσκήσω** (§ 190), vbl. **βοσκητός** (§ 190).

**βούλομαι** (§ 193; theme **βουλ-** and **βουλε-**, § 190), passive deponent (§ 158, 3) *will, wish*, fut. **βουλήσομαι** (§ 190), 1st aor. **ἔβουλήθην** and **ἤβουλήθην**, perf. **βεβούλημαι**, vbl. **βουλητός**.

**βοῶ** (**-άω**, § 292, 3) *cry out*, fut. **βοήσομαι** (§ 507), 1st aor. **ἔβόησα**.

**βῦνῶ** (**-νέω**, § 196, 4; theme **βυ-**) *stop up*, fut. **βύσω**, 1st aor. **ἔβῦσα**, pf. pass. **βέβυσμαι** (§ 189), vbl. **βυστός**.

**γαμῶ** (**-έω**, §§ 190; 193) *marry* (*see* § 506), fut. **γαμῶ** (§ 213), 1st aor. **ἔγημα**, pf. **γεγάμηκα** (§ 190), pf. mid. and pass. **γεγάμημαι** (§ 190), vbls. **γαμητός** (§ 188, 1) and **γαμητός**.

**γελῶ** (**-άω**, § 193) *laugh*, fut. **γελάσομαι** (§§ 188; 507), 1st aor. **ἔγλασα** (§ 188), 1st aor. pass. **ἔγλάσθην** (§ 189).

**βλώσκω** (§ 197; for **μ(β)λωσκω**, from theme **μλω-** (§ 38, 1) with sympathetic **β**, before which **μ** is lost; theme **μολ-** or **μ(β)λω-**) *go* (poetic), fut. **μολούμαι**, 2d aor. **ἔμολον**, 1st pf. **μέμβλωκα** (with sympathetic **β**).

**βούλομαι**, Homer has also **βόλομαι** and a 2d pf. act. **προβέβουλ-α** *prefer*.

**βοῶ**, epic and Ionic fut. **βῶσομαι**, 1st aor. **ἔβωσα**, pf. mid. **βέβωμαι**, 1st aor. pass. **ἔβῶσθην** (§ 189).

[root **βραχ-**] only 2d aor. **ἔβραχε** *resounded* (infin. **βραχεῖν**), epic.

**βρίζω** *slumber* (epic), 1st aor. **ἔβριξα** (cf. § 195, 2 a).

[root **βροχ-**] *squallor* (epic), 1st aor. **ἔβροξα**, 2d pf. **βέβροχα**, 2d aor. pass. partic. **-βροχεῖς**.

**βρῦχάμαι** (**-άομαι**) *roar* (poetic), 1st aor. mid. **ἔβρῦχησάμην**, 1st aor. pass. partic. **βρῦχηθείς**, 2d pf. (from theme **βρυχ-**) **βεβρῦχα**.

**γάνυμαι** (§ 196, 5) *rejoice* (poetic), the epic fut. **γανύσομαι** (cf. § 201 a) retains **-νυ-** of present stem.

**γέγων-α** 2d pf. as pres. (§ 535) *shout* (poetic), only partic. **γεγωνώς** (cf. **ἄνωγα**). Other forms are from pres. **γεγώνω** or **γεγωνέω**, fut. **γεγωνήσω**, 1st aor. **ἔγεγωνησα**. Also a present **γεγωνίσκω** (§ 197).

**γείνομαι** (§ 195, 4) *be born* (poetic), deponent, but 1st aor. **ἔγεινάμην** *begat, bore* (*see* § 508).

**γέντο** *seized*, epic 2d aor.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

(*γηθῶ* (-έω)) *rejoice* (cf. § 190), 2d pf. *γέγηθα* (§ 535).

*γηράσκω* (§ 197) and *γηρῶ* (-άω, § 292, 3) *grow old*, fut. *γηράσομαι* (§ 507) rarely *γηράσω*, 1st aor. *ἐγήρᾱσα*, 1st pf. *γεγήρᾱκα*.

*γι-γν-ομαι* (§ 193, 3; theme *γον-*, *γεν-*, *γν-*, § 14) *become, be*, fut. *γενήσομαι* (§ 190), 2d aor. *ἐγενόμην* (§ 158, 3), pf. *γεγένημαι*, 2d pf. *γέγονα* (§ 494, 2).

*γι-γνώσκω* (§ 197, 1; *γνώ-*) *know*, fut. *γνώσομαι* (§ 507), 2d aor. *ἔγνω* (subj. *γνώ*, opt. *γνοίην*, impv. *γνώθι*, inf. *γνώναι*, partic. *γνούς*, cf. § 256), 1st pf. *ἔγνωκα*, pf. mid. *ἔγνωσμαι* (§ 189), 1st aor. pass. *ἐγνώσθην* (§ 189), vbls. *γνωστός*, *γνωστῆός* (§ 189).

*γλύφ-ω* *grave*, regular, but pf. mid. *γέγλυμμαι* and *ἔγλυμμαι* (cf. § 178, 1).

*γράφ-ω* (§ 193) *write*, fut. *γράψω*, 1st aor. *ἔγραψα*, 2d pf. *ἔγραφα*, pf. mid. *ἔγραμμαι*, 2d aor. pass. *ἐγράφην*, vbl. *γραπτός*.

*γρύζω* (§ 195, 2; *γρυνγ-*) *grunt*, fut. *γρύξομαι* (rarely *γρύξω*, § 507), 1st aor. *ἔγρυξα*.

*δάκ-νω* (§ 196, 1; theme *δακ-*, *δηκ-*, § 13) *bite*, fut. *δήξομαι* (§ 507), 2d aor. *ἔδακον* (§ 208), pf. mid. *δέδηγμαι*, 1st aor. pass. *ἔδήχθην*.

*γηθῶ*, in poetry also fut. *γηθήσω*, and 1st aor. *ἐγήθησα*.

*γιγνομαι*, Ionic *γίνομαι*. For the forms of the 2d pf. (*γε-γά-ᾱσι*, *γε-γά-την*, *γε-γα-ῦλα*, etc.) with the weak root *γα-* (for \**γν-*, § 14 note) see § 219 a. Ionic has also an aor. pass. *ἐγενήθην* (§ 510).

*γιγνώσκω*, Ionic *γινώσκω*, Herodotus has 1st aor. *ἀνέγνωσα* *convinced*.

*γοάω* *bewail* (epic), fut. *γοήσομαι* (§ 507), 2d aor. (from theme *γο-*) *γόνω* (§ 171 a).

[root *δα-*] *teach* (poetic, cf. *δι-δάσκω*), 2d aor. *δέδαον* (§ 208, 1 a) and *ἔδαον* (infin. *δεδαέσθαι*, §§ 208, 1 a; 199 b), 1st pf. *δεδάηκα* (§ 190), and 2d pf. partic. *δεδαώς* (§ 220), pf. mid. *δεδάημαι* (§ 190), 2d aor. pass. as intrans. (see § 514) *ἐδάην* *learned*, fut. pass. as intrans. *δαήσομαι* *shall learn* (§ 514).

*δαίξω* (§ 195, 2; *δαίγ-*) *rend* (epic and lyric), fut. *δαίξω*, 1st aor. *ἐδάϊξα*, pf. mid. *δεδαίγμαι*, 1st aor. pass. *ἐδαίχθην*.

*δαί-νῦ-μι* (§ 196, 5) *entertain* (poetic), mid. *feast* (for opt. *δαινῦτο* see § 211, 2 a), fut. *δαίσω*, 1st aor. *ἔδαισα*, 1st aor. pass. partic. *δαισθεῖς* (§ 189).

*δαίνομαι* *divide* (epic, cf. *δατέομαι*), pres. subj. *δά(ι)ηται*, pf. mid. *δέδαιμαι*.

*δαίω* (for \**δαφ-ω*, §§ 2 a; 195, 4) *kindle* (poetic), 2d pf. *δέδηα* *blaze* (§ 494, 3).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

**δαμάζω** (cf. § 292, 6) *subdue*, 1st aor. **ἔδάμασα**, 1st aor. pass. **ἔδαμάσθην**. (**δαρθάνω**) (§ 196, 2) *sleep* (usually *κατα-δαρθάνω*), 2d aor. **κατ-ἔδαρθον**, 1st pf. partic. **κατα-δεδαρθηκώς** (§ 190).

(**δατέομαι**) (cf. **δαίομαι**) *divide*, 1st aor. mid. (**ἄν**)**ε**δασάμην, pf. mid. (**ἄνα**)**δέ**δασμαι (§ 189), vbl. (**ἄνά**)**δαστος**.

**δέδοικα** *be afraid*, see [δίω].

**δείκνυμι** (§ 196, 5) *show* (also **δεικνύω**), fut. **δείξω**, 1st aor. **ἔδειξα**, etc., regular. See § 254.

**δέρω** (also **δέρω**, § 195, 4; theme **δερ-**, **δαρ-**, § 14, 1) *flay*, fut. **δερώ**, 1st aor. **ἔδειρα**, pf. mid. **δέδαρμαι** (§ 224, note), 2d aor. pass. **ἔδαρην** (§ 232, 2).

**δέχομαι** (§ 193) *receive*, fut. **δέξομαι**, 1st aor. **ἔδεξάμην**, rarely **ἔδέχθην** (§ 158, 3). pf. **δέδεγμαι**, 1st aor. pass. (§ 510) **ἔδέχθην** (usually in composition), vbl. **δεκτός**.

**δέω** (for \***δεφ-ω**, § 2 a, § 193, 2 note) *need, lack* (cf. § 199, 2), fut. **δεήσω** (§ 190), 1st aor. **ἔδέησα** (§ 190), 1st pf. **δεδέηκα** (§ 190), pf. mid. **δεδέημαι** (§ 190), 1st aor. pass. **ἔδεήθην** (§ 190). Impersonal **δει** *it is necessary*.

**διαιτῶ** (**-άω**, § 193) *regulate (life), arbitrate*, fut. **διαιτήσω**, 1st aor. **διήτησα** and **-εδιήτησα** (§ 175, 1 and note), 1st pf. **δεδιήτηκα** (§ 181), pf. pass. **δεδιήτημαι**, 1st aor. pass. **διητήθην**.

**δάμνημι** (§ 196, 3) and (doubtful) **δαμνάω** *subdue* (poetic), pf. mid. **δέ-δμημαι** (§ 38, 1), 2d. aor. pass. **ἔδάμην** and rarely 1st **ἔδμήθην** (§ 38, 1). Other forms are supplied from **δαμάζω**; as fut. **δαμάω** or **δαμῶ** (§ 212, 1), 1st aor. **ἔδάμασα** or epic **ἔδάμασσα** (§ 201 a), etc.

**δαρθάνω**, Homer has 2d aor. **ἔδαρθον** (§ 38).

**δατέομαι**, Homer has also fut. **δάσομαι** and 1st aor. **ἔδασάμην** (§ 201 a).

**δαταί** *appears* (epic), 1st aor. **ἔδοόσατο**.

• **δέδια** (epic **δειδια**) *fear*. See [δίω].

**δεικνύμι**, Ionic is fut. **δείξω**, 1st aor. **ἔδειξα**, etc..

**δέμω** (§ 193) *build* (Ionic and poetic), 1st aor. **ἔδειμα**, pf. mid. **δέ-δμημαι** (§ 38, 1).

**δέρκομαι** (§ 193; theme **δορκ-**, **δερκ-**, **δρακ-**, §§ 14, 1; 38) *look* (poetic), 2d aor. **ἔδρακον** (§ 208), 2d pf. **δέ-δορκ-α** (§ 219, 3), aorists pass. with active meaning (1st) **ἔδερχθην**, and (2d) **ἔδράκην** (§ 232, 2).

**δέω** *need*, epic usually **δεύομαι**, fut. **δευήσομαι**, 1st aor. **ἔδεύησα**.

**δηρίδομαι** (active rare) *contend*. Other tenses from **δηρίομαι**, fut. **δηρίσομαι**, 1st aor. **ἔδηρίσάμην**, and 1st aor. pass. **ἔδηρίνθην** (as if from \***δηρίνω**).



[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

δι-δά-σκω (§ 197, 1; root δα-, q.v., but the present theme (διδάχ-?, cf. διδασχῆ *teaching*) has been carried into the other tenses) *teach*, fut. διδάξω, 1st aor. ἐδίδαξα (see § 515, 1), 2d pf. δεδίδαχα, pf. mid. δεδίδαμαι, 1st aor. pass. ἐδιδάχθην, vbls. διδακτός, διδακτός.

δι-δρά-σκω (§ 197, 1; theme δρᾱ-), only in composition, *run away*, fut. δράσομαι (§ 507), 2d aor. ἔδρᾱν (subj. -δρῶ, -ᾶς, -ᾷ, etc., opt. -δραίνην (like σταίνην, § 257), infin. -δράναι, partic. -δράς, -ᾶσα, -άν), 1st pf. -δέδρακα.

δι-δο-μι (§ 193, 3; for the inflection see § 252) *give*, fut. δώσω, aor. ἔδωκα (§ 211, 3; for the inflection see § 256), 1st pf. δέδωκα, pf. mid. δέδομαι (§ 188, 1), 1st aor. pass. ἐδόθην (§ 188, 1), vbls. δοτός, δοτός. [δώ] theme δοι-, δει-, δι-, § 14, 2 (for \*δφοι-, etc.), 1st aor. ἔδωσα, 1st pf. δέδοικα, and 2d pf. δέδια, rare in the singular (cf. §§ 219 a; 220; and the inflection of ἕστατον § 258).

διώκ-ω (§ 193) *pursue*, fut. διώξω or διώξομαι (§ 507), etc., regular. For διωκάθω see § 191 a.

δοκᾶ (-έω, § 190) *seem, think*, fut. δόξω, 1st aor. ἔδοξα (1st pf. δεδόκηκα), pf. mid. δέδογμαi, 1st aor. pass. ἐδόχθην.

δρᾶ (-άω, § 193) *do*, fut. δράσω, etc., regular, but 1st aor. pass. ἐδράσθην (§ 189), vbl. δρᾶστός (§ 189).

δύνα-μαι (§ 193) *be able* (augment sometimes ἦ-; for accent of pres. opt. see § 200 note), fut. δυνήσομαι, aor. pass. ἐδυνήθην (and ἦδυνήθην), pf. δεδύνημαι, vbl. δυνατός.

δήω, epic fut. (§ 216) *shall learn*; cf. [δα-].

διδράσκω, Ionic διδρήσκω, δρήσομαι, ἔδρην, etc. (§ 15 a).

διδωμι, Homer has an unexplained fut. διδώσω.

διζή-μαι *seek* (Ionic and poetic) keeps η throughout the present (cf. § 200 a), fut. διζήσομαι, 1st aor. ἐδιζήσάμην.

[δίη-μι] *make flee*, act. only in impf. 3d pl. ἐν-δισαν *set on*; mid. *flee*, pres. 3d pl. διενται, subj. διωμαι (cf. § 200 note), opt. 3d sing. διοιτο (§ 170, 4), infin. διεσθαι.

[root δικ-], only 2d aor. ἔδικον *threw*.

[δίω] *fear* (epic), impf. διον (§ 171, a), epic 1st aor. ἔδδεια (§ 22 a), epic 1st pf. δειδοικα (for \*δε-δφοι-κα, § 16), 2d pf. δειδια (§ 16).

δοκᾶ, poetic forms are fut. δοκήσω, 1st aor. ἐδόκησα, pf. mid. δεδόκημαι, 1st aor. pass. ἐδοκήθην (see § 190).

δουπῶ (-έω) *sound* (mostly poetic), fut. δουπήσω, etc. regular (§ 187), 2d pf. δέδουπα. (Originally \*γδουπῶ, as shown by epic aor. ἐ-γδούπησαν.)

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

**δύ-ω** (§ 193) *cause to enter, enter* (§ 493, 1) (also rarely *δύ-νω* (§ 196, 1) *sink*), fut. *δύσω*, 1st aor. *ἔδυσσα* (trans., § 494, 1), 2d aor. *ἔδυν* (intrans. § 494, 1, for the inflection see § 257), 1st pf. *δέδυσκα* (§ 494, 3), sometimes also *δέδύκα* transitive, pf. mid. *δέδυσμαι*, 1st aor. pass. *ἔδύθην*, vbl. *δυστέος*.

**δέω** (*δέω*, § 199, 2 note) *bind*, fut. *δήσω*, 1st aor. *ἔδησα*, 1st pf. *δέδεκα* (§ 188, 1), pf. mid. *δέδεμαι* (fut. pf. *δεδήσομαι*, § 228), 1st aor. pass. *ἔδέθην* (§ 188, 1), vbls. *δετός*, *δητός* (§ 188, 1) and *δετέος*.

**ἐγείρω** (for \**έγερ-ω*, § 195, 4; theme *έγορ-*, *έγερ-*, *έγρ-*, § 14) *wake, rouse*, fut. *έγειρώ*, 1st aor. *ήγειρα*, 2d aor. mid. *ήγρόμην* *awoke*, 2d pf. *έγρήγορα* (with sympathetic *ρ* for \**έγ-ηγορα*, § 179), 1st aor. pass. *ήγέρθην*, vbl. *έγερτέος*.

**έγκωμιάζω** *praise*, takes its augment and reduplication after the preposition (§ 175, 1).

**έγχειρώ**, *attempt*, **έγχειρίζω** *put in one's hands*, augment after the preposition (§ 175, 1): as *ένεχείρησα*.

[root *έδ* for \**σεδ-*, § 36] **έζομαι** *sit*, usually *καθέζομαι*, fut. *καθεδούμαι* (cf. § 212, 1), [1st aor. *έισα*] 1st aor. mid. *είσάμην* (§ 172, 2).

**έθελ-ω** (§ 193), or less often **θέλ-ω** *wish* (impf. *ήθελον*), fut. *έθελήσω* or *θελήσω* (§ 190), 1st aor. *ήθελησα* (§ 190, but subj. *έθελήσω* or *θελήσω*, opt. *έθελήσαιμι* or *θελήσαιμι*, etc.), 1st pf. *ήθεληκα* (§ 190).

**έθιζω** (§ 292, 6; theme *σφεθ-*, § 36 a) *accustom*, fut. *έθιῶ* (§ 215), 1st aor. *έθισα* (§ 172, 2), 1st pf. *έθικα* (§ 180), pf. mid. *έθισμαι* (§ 189, note), 1st aor. pass. *έθισθην* (§ 172, 2).

[*έθω* (for \**σφεθω*, § 36 a)] *be accustomed*, 2d pf. *έωθα* *am accustomed* (for \**σε-σφοθα*, cf. §§ 16; 36; 37; 219, 3), 2d plupf. *είώθη*.

**είδον** *saw* (2d aor.), see [iδ-].

**έάφθη**, epic 1st aor. pass., probably from root *σαπ-* (§ 172, 2) *was tumbled*. *έγείρω*, Homeric forms of 2d pf. are 3d pl. indic. *έγρηγόρθῃσι* (?), 2d pl. impv. mid. *έγρηγόρθε* (for \**-γορσθε*, § 35), infin. mid. *έγρηγόρθαι* (for \**-γορσθαι*, § 35).

**έδω** *eat*, poetic for *έσθω*, *q.v.*, 2d pf. partic. *έδηδώς*.

[root *έδ*] epic fut. infin. *έσσεσθαι*, 1st aor. *είσα* or *έσσα* (§ 201 a). See also *ίζω*.

**έθω**, pres. only in partic. *έθων* *being accustomed* (epic). *έωθα*, epic and Ionic also *έωθα*.

**είδομαι** *scem* (poetic), 1st aor. *είσάμην* and *είεσάμην* (§ 172, 2).

[Attic principal parts in **full-faced type**. Ionic and poetic forms at the bottom of the page.]

**εικάζω** *liken, guess* (regular) augments usually to ῆ- (cf. § 173, 1).

**εἰκω** *yield* (regular). For **εἰκαθον** see § 191 a.

[root **εἰκ-**, also **ικ-** and **οἰκ-**, § 14, 2 (for \***φεικ-**, etc., § 2 a)], fut. **εἴξω** (cf. § 519 note 2), 2d pf. **ἔοικα** (§ 180) with 3d pl. **εἴξασι** = **εοἰκάσι**, 2d plupf. **ἐφῆκη** (for \***ἐφεφουκη**) and **ἦκη** (cf. plupf. of **οἶδα**, § 259).

**εἰλω** see **ὠλω**.

(**εἰλῶ(-έω)**) *press hard, drive together*, 1st aor. pass. (**ἀν-**)**εἰλήθην**.

**εἶμι** *go*, see § 261; **εἶμι** *be*, see § 262.

**εἶπον** *said* (2d aor.), see [ἐπ-].

**εἶργω** (§ 193) *shut in or out*, also **εἶργνυμι** and (rarely) **εἶργνύω** (§ 196, 5) *shut in*, fut. **εἶρξω**, 1st aor. **εἶρξα**, pf. mid. **εἶργμαι**, 1st aor. pass. **εἶργθην**, vbls. **εἶρκτός**, **εἶρκτέος**. With a rough breathing (**εἶργ-**) the word is said to mean *shut in*, and with a smooth breathing (**εἶργ-**) *shut out*, but the distinction is not always observed.

(**εἶρομαι**) *ask*, fut. **εἶρήσομαι** (§ 190), 2d aor. **ἦρόμην**.

(**εἶρω**) theme **ἐρ-** (for \***φερ-**, § 2 a) and **ῥη-** (for \***φρη**, § 38, 1) *say*, fut. **εἶρῶ**, aor. supplied by **εἶπον** *said*, 1st pf. **εἶρηκα** (§ 178, 2 for \***φερρηκα**, § 16), pf. pass. **εἶρημαι** (fut. pf. **εἶρήσομαι**), 1st aor. pass. **εἶρήθην** (fut. pass. **εἶρήθσομαι**), vbls. **εἶρήτός**, **-τέος**.

**εἶρω** (§ 195, 4; theme **ἐρ-** for \***σερ-**) *knit, join*, 1st aor. **εἶρα**, 1st pf. **-εἶρα**, pf. mid. **εἶρμαι** (§ 180).

**εἰκκλησιάζω** *call an assembly*, augment **ἦκκλη-** and **ἐξέκκλη-** (§ 175, 1).

[root **εἰκ-**] fut. **εἴξω** (§ 519, note 2) *shall resemble*. For epic **εἰκτην**, **ἦκτο**, etc., see § 219 a. Herodotus has also **οἰκα** = **εοικα**.

**εἰλόω** (§ 193) *roll* (poetic), fut. **εἰλόσω** etc. regular, but 1st aor. pass. **εἰλόσθην** (§ 189).

**εἰλῶ** and **εἰλω** (poetic, mostly epic). Other tenses from root **φελ-** point to \***φελλω** as perhaps the proper epic form; 1st aor. **ἔλσα** (**ἔελσα**) (§ 204 a), pf. pass. **ἔελμαι**, 2d aor. pass. **έάλην** (§ 232, 2). Herodotus has 1st aor. **-εἰλησα**, pf. mid. **-εἰλημαι**, 1st aor. pass. **-εἰλήθην**.

**εἰμαρται** *it is fated*. See **μειρομαι**.

**εἶργω**, epic pres. always **εἶργω** *shut in or out*, other tenses from stem **εργ-**, \***φεργ-**, § 2 a). For pf. mid. **εργαται**, plupf. (**ε**)**εργατο**, see § 226 a.

For **εἶργαθον**, see § 191 a. Herodotus commonly has **εργω**.

**εἶρομαι** *ask* (Ionic), fut. **εἶρήσομαι** (§ 190); cf. **εἶρέω**.

**εἶρω** *say* (epic only), fut. **εἶρέω**, also 1st aor. pass. **εἶρήθην** (§ 172, 2).

**εἶρω** *join*, epic 1st aor. **εἶρσα** (§ 204 a), epic pf. mid. partic. **εἶρμένος**.

**εἶσα**. See [ἐδ-].

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

**ἐλαύνω** (for \*ἐλα-νυ-ω, § 196, 5, theme ἐλα-) *drive*, fut. ἐλώ (212, 1), 1st aor. ἤλασα, 1st pf. ἐήλακα, pf. pass. ἐήλαμαι, 1st aor. pass. ἤλάσθην, vbl. ἐλατός.

**ἐλέγχομαι** (§ 193) *examine, confute*, fut. ἐλέγξω, etc., regular, but pf. mid. ἐλήλεγμαι (§§ 179, 247).

**ἐλελιζω** *raise the war-cry*, 1st aor. ἤλελιξα.

**ἐλιττω**, **ἐλιττώ** (§ 195, 1; ἐλικ-) *roll*, fut. ἐλιξω, 1st aor. ἐλιξα (§ 172, 2), pf. pass. ἐλιγμαι (§ 180), 1st aor. pass. ἐλιχθην (§ 172, 2), vbl. ἐλικτός.

**ἐλκω** (§ 193), *draw*, fut. ἐξω, other tenses from theme ἐλκυ-, 1st aor. ἐλκυσα (§ 172, 2), 1st pf. ἐλκυκα (§ 180), pf. mid. ἐλκυσμαι (§§ 180; 189), 1st aor. pass. ἐλκύσθην (§§ 172, 2; 189), vbls. ἐλκτός, ἐλκυστός.

[root ἐλυθ-, ἐλθ-, § 20], only 2d aor. ἤλυθον (impv. ἐλθέ, § 210, note), and 2d pf. ἐλήλυθα (§ 179). See ἔρχομαι.

**ἐμῶ** (-έω) *vomit*, fut. ἐμούμαι (§§ 507; 212, 1), 1st aor. ἤμεσα (§ 188).

**ἐνεδρεύω**, *waylay, lie in ambush*, augment ἐν-ηδ- (§ 175, 1).

[root ἐνεκ-] **ἤνεγκα**, **ἐνήνοχα**, **ἐνήνεγμα**, etc., cf. φέρο.

**ἐνθυμοῦμαι** (-έομαι) *consider*, augment ἐν-εθύμ- (§ 175, 1).

(ἐν-νύ-μι, § 196, 5, note) in prose regularly ἄμφιέννυμι *clothe*, fut. ἀμφιῶ, 1st aor. ἤμφιεσα (§ 174, 1), pf. mid. ἤμφιεσμαι (§ 181).

ἐλεῖν. See αἰρῶ.

**ἐλελιζω** *turn round* (poetic), 1st aor. ἐλελιξα (§ 171 a), 1st aor. pass. ἐλελιχθην (§ 171 a).

**ἐλιττω**, Ionic ἐλίσσω and ἐλίσσω (§ 22).

**ἐλπω** *cause to hope* (mid. *hope*) epic, 2d pf. ἐλοπα (for \*φε-φολπ-α, §§ 180; 219, 3), 2d plupf. ἐώλπεα (for \*ε-φε-φολπ-α, § 17).

[root ἐλυθ-], poetic 2d aor. ἤλυθον (cf. § 20), epic 2d pf. ἐιλήλουθα and ἐλήλουθα (§ 219 note 1), Ionic and poetic fut. ἐλευσομαι (§ 507, for \*ἐλευθ-σομαι §§ 30; 186, 2).

**ἐναίρω** (§ 195, 4; ἐναρ-) *kill* (poetic), 2d aor. ἤναρον.

**ἐνέπω** and **ἐννέπω** (§ 193; theme σπ-, σπ-, § 14) *tell, say* (poetic), fut.

ἐν-σπήσω (§§ 406 a; 38, 1), 2d aor. ἐν-σπον (§§ 406 a; 208; 171 a),

subj. ἐν-σπω, opt. ἐν-σπομι, impv. ἐν-σπετε (§ 170, note 1, ἐνισπε?),

2d pl. impv. ἔσπετε (for \*ἐν-σπετε, § 34), infin. ἐν-σπεῖν.

**ἐνίσσω** (§ 195, 1) also ἐν-ιπ-τω (§ 194) *chide* (epic), 2d aor. ἐν-ἐν-ῖπον (§ 208, 1 a, cf. § 181) and ἠνίπαπον.

**ἐννύμι**, epic fut. ἔσσω, 1st aor. ἔσσα (§ 171 a) and ἔσα (for \*ἐ-ρεσσα, § 172, 2), pf. mid. ἔσμαι and εἶμαι (partic. εἰμένος also in Attic tragedy).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

**ἐνοχλῶ** (-έω), *harass*, augment usually ἤνωχ- (§ 175, note).

**ἔοικα** *am like*, see [εἶκ-].

**ἑορτάζω** *keep a festival*, augment ἑωρ- (for ἦορ-, § 17).

[root ἐπ- (for *φεπ-*, § 2 a)] *say*, only 2d aor. εἶπον (§ 208, 1), or (seldom in prose) εἶπα (§ 207, note 1), subj. εἶπω, opt. εἶποιμι, impv. εἶπέ (§ 210, note), infin. εἶπεῖν, partic. εἶπών.

**ἐπίσταμαι** (§ 193) *know, understand* (impf. ἠπιστάμην; for accent of pres. opt. see § 200, note), fut. ἐπιστήσομαι, aor. ἠπιστήθην (§ 158, 3).

**ἐπιστατῶ** (-έω) *oversee*, augment ἐπιστ- (§ 175, 1).

**ἐπιτηδεύω** *practise*, augment ἐπετη- (§ 175, 1).

**ἐπιτροπέω** *be a guardian*, augment ἐπιτροπ- (§ 175, 1).

**ἕπομαι** (§ 193; theme ἐπ- for \*σεπ-, § 36, and σπ-, § 14), *follow* (impf. εἰπόμεν, § 172, 2 with irregular breathing), fut. ἕψομαι, 2d aor. ἔσπομαι (§ 208, with irregular breathing, subj. σπῶμαι, opt. σποίμην, etc.).

**ἐπιράμην** *bought*, see [πρια-].

(ἔρα-μαι, § 193; deponent passive, § 158, 3), present in prose supplied by ἐρῶ (-άω) *love*, 1st aor. ἠράσθην, *fell in love* (§ 529), fut. ἐρασθήσομαι *shall fall in love* (§ 519, note 2), vbl. ἐραστός.

**ἐργάζομαι** (§ 292, 6; theme *φεργ-*, § 2 a) *work*; augment εἰ- (§ 172, 2) rarely ἦ-; reduplication always εἰ- (§ 180), 1st aor. ἐργασάμην, pf. ἐργασμαι (§ 189), 1st aor. pass. ἐργάσθην (§ 510), vbl. ἐργαστός.

**ἔπω** *be busy about, handle* (Ionic and poetic), fut. ἔψω, 2d aor. ἔσπον (subj. σπῶ, etc., infin. σπεῖν, partic. σπών). For 2d aor. mid., subj., opt., etc., Homeric Mss. often have ἔσπωμα, ἔσποίμην, etc., following an elided vowel, but these can always be read σπῶμαι, σποίμην, without the preceding elision; as *ἄμα σπέσθαι* for *ἀμ' ἐσπέσθαι*. Some editors contend for a reduplicated aorist without augment, \*σε-σπ-, giving ἐσπ-. Homer has 2d sing. impv. σπεῖο(?). Herodotus has 1st aor. pass. *περι-ἐφθησαν* (§ 171 b).

**ἔραμαι** *love* (poetic), in poetry also aor. mid. ἠρασ(σ)άμην.

**ἔργω**. See *εργω*.

**ἔρδω** (§ 195, 2, for \**φεργ-ω* = \**φερζω* (i.e. \**φερσδω*, § 11) = *φέρδω*, § 35) *do* (Ionic and poetic, cf. *βέζω*), fut. ἔρξω, 1st aor. ἔρξα (§ 171 a), 2d pf. ἔοργα (for \**φε-φοργ-α*, § 180), 2d plupf. ἐώργεα (for \**ε-φε-φοργεα*, § 17).

**ἐρείδ-ω** (§ 193) *support, prop* (mostly poetic), regular, but pf. mid. ἐρ-ἠρεισμαι (§§ 179, 189), Homeric 2d pl. ἐρ-ἠριδ-αται (§ 226 a), plupf. ἐρ-ἠριδ-ατο (Mss. ἐρῆρέδαται, -έδατο; see § 219 a).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

- ἴρπ-ω** *creep* (impf. **εἶρπον** § 172, 2), fut. **ἴρψω**.  
**ἴρρ-ω** (§ 193), *go away, perish*, fut. **ἴρρῆσω** (§ 190), 1st aor. **ἴρρησα** (§ 190), 1st pf. (**εἶσ-**)**ἴρρηκα** (§ 190).  
**ἴρχομαι** (§ 193) *go, come*, only in pres. and impf.; fut. supplied (§ 164) by pres. of **εἶμι** *go* (§ 261, 2), aor. supplied (§ 164) by 2d aor. **ἦλθον**, and pf. by 2d pf. **ἔηλυθα**. See [**ἔλυθ-**].  
 [root **ἔρ-**] *ask*, see (**εἶρομαι**).  
**ἔσθίω** (probably for \***ἐδ-θι-ω**, §§ 26; 191 a; 195) *eat* (impf. **ἦσθιον**), fut. **ἔδομαι** (§ 216), aor. supplied by 2d aor. **ἔφαγον**, 1st pf. **ἔδηδοκα** (§ 179), pf. mid. **ἔδηδεσμαι**, 1st aor. pass. **ἠδέσθην**, vbis. **ἔδεστός, -τέος**.  
**ἔστω** (-άω) *entertain*, augments to **εἰ-** (§ 172, 2).  
 (**εὔδω**, § 193) usually **καθ-εὔδω**, *sleep* (impf. **καθηύδον** and **ἐκάθειυδον**, § 174, 1), fut. **καθευδήσω** (§ 190), vbl. **καθευδητέον** (§ 190).  
**εὕρ-ισκ-ω** (§ 197; **εὕρ-**, **εὔρε-**, § 190) *find*, fut. **εὕρήσω** (§ 190), 2d aor. **ἠὔρον** (impv. **εὔρέ**, § 210, note), 1st pf. **ἠὔρηκα** (§ 190), pf. mid. **εὔρημαι** (§ 190), 1st aor. pass. **εὔρέθην** (§ 188, 1), vbis. **εὔρετός, -τέος** (§ 188, 1).  
**εὐφραίνω** (§ 195, 4; **εὐφραν-**) *cheer*, fut. **εὐφρανῶ**, 1st aor. **ἠεφράνα** (§ 204, note 2), 1st aor. pass. **ἠεφράνθην**.

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**ἐρείκ-ω** (§ 193, 2) *tear* (Ionic and poetic) 1st aor. **ἤρειξα**, also 2d aor. (both trans. and intrans., § 207 note 3) **ἤρικον**, pf. mid. **ἐρ-ἤριγ-μαι** (§§ 179; 219 a).

**ἐρείπω** *overthrow*, epic 2d pf. **ἐρ-ἤριπα** (§§ 179; 219, note 2), pf. mid.. 3d sing. **ἐρ-ἐριπτο** (§ 179 a).

**ἐρέσσω** (§ 195, 1; **ἐρετ-**) *row* (poetic) epic 1st aor. **ἤρεσ(σ)α**.

**ἐρέω** *ask* (epic).

**ἐρίζω** (§ 195, 2; **ἐριδ-**) *contend*, epic 1st aor. **ἤρισ(σ)α** (§ 201 a).

**ἔρπω** poetic also **ἐρπύζω**, 1st aor. **ἐρπυσα** (§ 172, 2).

**ἐρρυγ-άν-ω** (§ 196, 2) *eruct*, 2d aor. **ἤρυγον**.

**ἐρύκω** (§ 193) and **ἐρύκ-άν-ω** (§ 196, 2) *hold back*, epic 2d aor. **ἠρόκακον**.

**ἐρῦ-μαι** and **ἐρῦ-μαι** (for \***ἐφρυμαι**) *protect, watch* (Ionic and poetic), pres.

3d pl. **ἐρύ-αται** (§ 167 d), impf. **ἐρύατο** (§ 167 d), fut. **ε(ι)ρύσ(σ)ομαι**,

1st aor. **ε(ι)ρύσ(σ)άμην**. Forms often coincide with those of **ἐρύω**.

**ἐρύω** (§ 193; theme **φερν-**, § 2 a) *draw* (Ionic and poetic), fut. **ἐρύω** (§ 216), fut. mid. **ἐρύσομαι**, 1st aor. **ἐρυσα** (§ 172, 2) and **ἔρυσα** (§ 171 a), pf. mid. **ἐρύμαι** and **ἐρυσμαι** (§ 189), 3d pl. **ἐρύ-αται** (§ 226 a). Forms often coincide with those of **ἐρῦμαι**.

**ἔσθω**, poetic for **ἔσθίω** *eat*, epic 2d pf. partic. **ἐδηδώς**.

[Attic principal parts in **full-faced type**. Ionic and poetic forms at the bottom of the page.]

**εὖχ-ομαι** (§ 193, εὖχ-) *pray, boast*, middle deponent (§ 158, 3), fut. **εὐξομαι**, 1st aor. **ἠέξάμην**, pf. **ἠύγμαι**.

(**ἔχθω**) *hate* (**ἀπ-εχθ-άνο-μαι** (§ 196, 2) *make oneself hated* (middle deponent, § 158, 3), fut. (**ἀπ-εχθήσομαι** (§ 190), 2d aor. (**ἀπ-ηχθόμην**, pf. (**ἀπ-ήχθημαι** (§ 190).

**ἔχ-ω** (§ 193, stem **ἐχ-** for \***σεχ-**, §§ 36; 40, **σχ-**, § 14, **σχε-**, § 38) *have* (impf. **εἶχον**, § 172, 2), fut. **ἔξω** or **σχήσω** (§ 519, note 2), 2d aor. **ἔσχον** (§ 208, subj. **σχῶ**, opt. **σχοῖμι**, or **σχοίην**, impv. **σχές**, § 170, note 1, infin. **σχεῖν**, partic. **σχών**), 1st pf. **ἔσχηκα**, pf. mid. **ἔσχημαι**, as aor. pass. **ἔσχύμην** is used (§ 515, 1), [1st aor. pass. **ἔσχιθην**, *late*], vbls. **ἐκτός**, **σχετός**, and **ἐκτέος**, **σχετέος**.

**ἔψω** (§ 193) *cook*, fut. **ἔψήσω** (§ 190), 1st aor. **ἤψησα** (§ 190), vbl. **ἔψθός** (for \***ἐψ-τος**, § 35), **ἔψητός** (§ 190).

**ἔω** (**-άω**, § 193) *let alone, allow*, fut. **ἔάσω** (§ 187; for **ἔασομαι** as pass. see §§ 515, 1; 519, note 2), 1st aor. **εἶσα**, etc., regular, but augment and reduplication **ει-** (§§ 172, 2; 180).

**ἔεύγ-νῦ-μι** (§ 196, 5; theme **ζευγ-**, **ζυγ-**, § 14, 2), *yoke, join*, fut. **ἑεύξω**, 1st aor. **ἔευξα**, pf. mid. **ἔευγμαι**, 2d aor. pass. **ἑεύγην** (§ 232, 2).

**ἔέω** (§ 199, 2) *boil*, fut. **ἑέσω** (§ 188), 1st aor. **ἔεσα** (§ 188).

**ἔω** (**ζῆς**, **ζῆ**, etc., § 199, 3) *live*, fut. **ἑήσω** (and **ζήσομαι**, § 507). Other forms supplied (§ 164) by **βιῶ** *live*.

**ἑών-νῦ-μι** (§ 196, note) *gird*, 1st aor. **ἔωσα**, pf. mid. **ἔωμαι**.

**ἤβῶ** (**-άω**) *be vigorous*, also **ἤβᾶ-σκω** (§ 197) *to come to man's estate*, fut. **ἤβήσω**, etc. regular.

**ἤδ-ομαι** (§ 193) *be pleased*, 1st aor. **ἤσθην** (§ 158, 3), fut. **ἤσθήσομαι** (§ 158, 3).

**ἤλθον** *came*, see [**ἐλυθ-**].

**ἤμαι** *sit*, see § 265.

**ἤμι** *say*, see § 266.

**ἤνεγκον** *bore*, cf. [**ένεκ-**] and **φέρω**.

**ἤττώμαι** (**-άομαι**) *be vanquished*, regular passive deponent (158, 3); fut. both **ἤττήσομαι** and **ἤττηθήσομαι** (§ 519, note 2).

**ἔω**, pres. **εἶω** (doubtful) occurs in Homer according to the Mss.

**ἑεύγνῦμι**, 1st aor. pass. (mostly poetic and Ionic) **ἑεύχθην**.

**ἤβῶ** (**-άω**) *be vigorous*. Homer has **ἤβᾶω** with long **ᾶ**. (See § 199 b.) **ἤττώμαι**. Herodotus has **ἑσσοῦμαι** (*i. e.* **-ομαι**), etc.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

- θάπ-τω** (§ 194; theme **θαφ-**, § 41) *bury*, fut. **θάψω**, 1st aor. **ἔθαψα**, pf. mid. **τέθαμμαι**, 2d aor. pass. **ἐτάφην**, vbl. **θαπτός**.
- θαυμάζω** (§ 292, 6) *admire*, fut. **θαυμάσομαι** (§ 507), otherwise regular. **θέλω** *wish*, see **ἰθέλω**.
- θερμαίνω** (§ 195, 4) *warm*, regular, but 1st aor. **ἔθέρμηνα** (§ 204, note 2). **τρέω** (§ 193, note) *run*, fut. **τεύσομαι** (§ 507), other forms supplied by other verbs (§ 164).
- θλίβω** (§ 193, 1) *press*, fut. **θλίψω**, 1st aor. **ἔθλιψα**, 2d perf. **τέθλιφα** (§ 219, 1), (pf. mid. **τέθλιμμαι**), 1st aor. pass. **ἔθλιφθην**.
- (ἀπο-)θνήσκω** (§ 197, suffix **-ισκ-** contrary to § 197; theme **θαν-**, **θνη-**, § 38, 1) *die*, fut. **(ἀπο-)θανοῦμαι**, 2d aor. **(ἀπ-)ἔθανον**, 1st pf. **τέθνηκα**, but often 2d pf. **τέθνα-τον**, etc., see § 220 (2d pf. partic. **τεθνεώς** is for **τεθνηώς**, cf. § 17), fut. pf. **τεθνήξω** (§ 230). In prose regularly **ἀποθνήσκω**, but pf. **τέθνηκα**.
- θράττω** (§ 195, 1; **θραχ-**), *disturb*, 1st aor. **ἔθραξα**, 1st aor. pass. **ἔθράχθην**; see **ταράττω**.
- θραύω** (§ 193) *bruise*, fut. **θραύσω**, 1st aor. **ἔθραυσα**, pf. mid. **τέθραυμαι**, and **τέθραυσμαι** (§ 189), 1st aor. pass. **ἔθραύσθην** (§ 189).
- θρέβομαι**, see **τρέχω**.
- θρύπτω** (§ 194; theme **θρυφ-**, § 41) *crush* or *weaken*, fut. mid. **θρύψομαι** (1st aor. **ἔθρυψα**), pf. mid. **τέθρυμμαι**, 1st aor. pass. **ἔθρύφθην**.
- θρῶσκω** (§ 197, suffix **-ισκ-** contrary to § 197; theme **θορ-**, **θρω-**, § 38, 1) *leap*, fut. **θοροῦμαι** (§ 507), 2d aor. **ἔθορον**.

**θάλλω** (§ 195, 3), *bloom* (poetic), 2d pf. **τέθηλα** *be in bloom* (§ 535). For **θαλ-έθω** see § 191 a.

**θάπτω**, 1st aor. pass. **ἔθάφθην**, rarely in Herodotus.

**θείνω** (§ 195, 4; **θεν-**) *smile* (poetic), fut. **θενῶ**, 1st aor. **ἔθεινα** (epic), 2d aor. **ἔθενον**.

**θέρομαι** *warm one's self* (poetic), fut. **θέρσομαι** (cf. § 213 a), 2d aor. pass. as intrans. (§ 514) **ἔθέρην** (only subj. **θερέω**, § 233, 1 a).

[root **θη-**] *milk*, only pres. infin. **θήσθαι** (§ 200 a) and 1st aor. **ἔθησάμην**.

**θηέομαι** *gaze at, admire* (epic for **θεῶμαι** (-άομαι)), fut. **θηήσομαι**, 1st aor. **ἔθησάμην**.

**θιγγάνω** (§ 196, 2; **θιγ-**) *touch* (poetic, rare in prose), fut. **θιξομαι** (§ 507), 2d aor. **ἔθιγον**.

**θλάω**(-άω) *bruise* (Ionic and poetic), 1st aor. **ἔθλασα**, pf. mid. **τέθλασμαι** (§ 189), 1st aor. pass. **ἔθλάσθην** (§ 189).

**θρύπτω**, Homer has 2d aor. pass. **ἐθρύφην** (§ 41).



[Attic principal parts in **full-faced type**. Ionic and poetic forms at the bottom of the page.]

**θύω** (§ 193, 1) *sacrifice*, fut. **θύσω**, 1st aor. **θύσῶ**, 1st pf. **θύσκα**, pf. mid. **θύσμαι**, 1st aor. pass. **θύσθην** (§ 40).

[root **ιδ-** for \***φιδ-**, § 2 a) *see*, 2d aor. **εἶδον** *saw* (for \***εφιδον**, § 172, 2; impv. **ιδέ**, § 210, note), 2d pf. **οἶδα** *know* (**οἶδ-**, **εἶδ-**, **ιδ-**; for the inflection see § 259), fut. **εἶσομαι**, vbl. **ιστίος**.

**ἰδρῶ** (-όω) *sweat*, sometimes contracts to **ω** instead of **ου** (as partic. dat. sing. **ιδρώντι**), fut. **ἰδρώσω**, etc., regular.

**ἔ-μαι** (§ 193, theme \***φιε-**, cf. Latin *in-vi-tus*) *strive, desire*, usually in composition as **παρ-έμαι** *beg*. Its forms cannot be distinguished from those of **ἔημι**.

**ἕω** (for \***σι-σδω**, § 193, 3) usually **καθ-ίζω**, *seat or sit* (impf. **ἐκάθιζον**, § 174, 1), fut. **καθῶ** (§ 215), 1st aor. **καθίσα** and **ἐκάθισα** (§ 174, 1).

**ἔημι** (for \***σι-στημι**, § 193, 3) *send*; for the inflection see § 260, fut. **ἔσω**, aor. **ἔκα** (see § 211, 3), 1st pf. **εἶκα** (§ 180), pf. mid. **εἶμαι** (§ 180), 1st aor. pass. **εἶσθην** (§ 172, 2).

(**ἀφ-**)**ἰκνούμαι** (-έομαι) (§ 196, 4; **ικ-**) *come* (middle deponent, § 158, 3), fut. (**ἀφ-**)**ἔξομαι**, 2d aor. (**ἀφ-**)**ἰκόμην**, pf. (**ἀφ-**)**ἰγμαι**.

**ἰλάσκομαι** (§ 197) *propitiate* (middle deponent, § 158, 3), fut. **ἰλάσομαι**, 1st aor. **ἰλασάμην**, 1st aor. pass. **ἰλάσθην** (§ 510).

**ἰλλω** (§ 195, 3) *roll*, 1st aor. **ἰλα** (sometimes printed **εἰλλω** and **εἰλα**).

**ἵστημι** (§ 193, 3; for \***σι-στημι**, § 36) *set, place* (for the inflection see § 253), fut. **στήσω**, 1st aor. **ἵστησα** *caused to stand* (§ 207, note 3), 2d aor. **ἵστην** *stood* (§ 207, note 3; inflection § 257), 1st pf. **ἵστηκα** (for \***σε-στηκα**, § 36; plupf. **εἰστήκη** for \***ε-σε-στηκη**), with 2d pf. **ἵστατον**, etc. (§ 258), 1st aor. pass. **ἵστάθην**, vbls. **στατός**, **στατίος**.

**θύω** and **θύνω** (§ 196, 1) *rush* (poetic).

**ἰάλλω**, Attic **ἰάλλω** (§ 195, 3) *put forth, send* (poetic), fut. **ιαλῶ**, 1st aor. **ἰηλα**. **ἔημαι** (for \***φιέμαι**) *desire*. In Homer always with long **ι** and almost always with initial **ϕ**, (epic) 1st aor. (**ε**)**εἰσάμην**.

**ἔημι** (see § 260 a), for Ionic **μεμετιμένος** see **μεθίημι**.

**ἰκνούμαι**, poetic are also **ἰκω** and **ικ-άνω** (§ 196, 2), epic 1st aor. **ἰξον** (§ 201 b).

**ἰλάσκομαι**, epic is also pres. **ἰλάομαι** (and possibly **ἰλαμαι**), 1st aor. **ἰλασάμην** (§ 201 a), 1st pf. **ἰληκα** (§ 494, 3) *be propitious*, 2d pf. impv. only **ἰλη-θι** (§ 220).

**ἰμασσω** (§ 195, 1; **ιμαν-**) epic 1st aor. **ἰμασα** (§ 171 a) and **ἰμασσα** (§ 201 a).

**ἰμείρω** (§ 195, 4; **ιμερ-**) *long for* (Ionic and poetic), also deponent **ἰμείρομαι**, aor. **ἰμειράμην** (epic), aor. **ἰμέρθην** (Ionic); see § 158, 3.

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**ἰσχνάλω** (§ 195, 4) *make lean or dry*, fut. **ἰσχνᾶνῶ**, 1st aor. **ἰσχνᾶνα** (§ 204, note 2), 1st aor. pass. **ἰσχνάνθη**.

**ἴσχω** (§ 193, 3, for \*σι-σχ-ω, §§ 36, 40) *have, hold*, cf. **ἔχω**.

**καθαίρω** (§ 195, 4; *καθαρ-*) *purify*, fut. **καθαρῶ**, 1st aor. **ἐκάθηρα** and **ἐκάθηρα** (§ 204, note 2), pf. mid. **κεκάθαρμαι**, 1st aor. pass. **ἐκαθάρθην**.

**καθ-ἵσθαι** *sit down*, see **ἵσθαι**; for impf. **ἐκαθεζόμεν** see § 174, 1.

**καθ-εὔδω** *sleep*, see **εὔδω**.

**καθ-ἵτω** *set, sit*, see **ἵτω**.

**κάνω** (§ 195, 4; theme *κον-*, *καν-*, § 14, 1) *kill*, fut. **κανῶ**, 2d aor. **ἔκανον**, 2d pf. **κέκονα** (§ 219, 3).

**καίω** (for *κατ-*ω, § 195, 4; theme *καν-* or *κατ-*, § 2 a), also **κάω** (§ 21) *burn*, fut. **καύσω**, 1st aor. **ἔκανσα**, 1st pf. **κέκαυκα**, pf. mid. **κέκαυμαι**, 1st aor. pass. **ἐκαύθην**.

**καλινδοῦμαι** (*-έομαι*) *wander about*, cf. **κυλινδῶ**.

**καλύπτω** (§ 194; *καλυβ-*) *cover*, fut. **καλύψω**, 1st aor. **ἐκάλυψα**, pf. mid. **κεκάλυμμαι**, 1st aor. pass. **ἐκαλύφθην**.

**καλώ** (*-έω*) *call*, fut. **καλώ** (§ 212, 1), 1st aor. **ἐκάλεσα** (§ 188), 1st pf. **κέκληκα** (§ 218, 3), pf. mid. **κέκλημαι** (§ 224, 1), 1st aor. pass. **ἐκλήθην** (§ 38, 1), vbls. **κλητός**, **κλητέος**.

**κάμνω** (§ 196, 1; *καμ-*) *labor*, fut. **καμοῦμαι** (§ 507), 2d aor. **ἔκαμον**, 1st pf. **κέκηκα** (§ 218, 3).

**κάμπτω** (§ 194; *καμπ-*) *bend*, fut. **κάμψω**, 1st aor. **ἔκαμψα**, pf. mid. **κέκαμμαι** (§ 247), 1st aor. pass. **ἐκάμφθην**, vbl. **καμπτός**.

**κατηγορῶ** (*-έω*) *accuse*, for the augment *κατη-* see § 175, 1.

**κειμαι** (§ 193) *lie* (for the inflection see § 264), fut. **κεισομαι**.

**κείρω** (§ 195, 4; theme *κερ-*, *καρ-*) *shear*, fut. **κερῶ**, 1st aor. **ἔκειρα**, pf. mid. **κέκαρμαι** (§ 224, note), 2d aor. pass. **ἐκάρην** (§ 232, 2).

**καί-νυ-μαι** (§ 196, 5) *excel* (poetic), pf. **κέκασμαι** (§ 535).

**καίω**, epic 1st aor. **ἔκηα** (*i.e.* \**έ-κητ-*α, § 204) and 1st aor. partic. **κέας** (poetic), also 2d aor. pass. as intrans. (§ 514) **ἐκάην** *burned* (epic and Ionic).

**κεάζω** *split* (epic), fut. **κεάσω**, 1st aor. **ἐκέασ(σ)α**.

**κείρω**, epic 1st aor. **ἔκερσα** (§ 204 a), also poetic 1st aor. pass. **ἐκέρθην**.

**κέ-καδον**, epic 2d aor. (§ 208, 1 a) only partic. act. **κεκαδών** *depriving*, and 3d pl. mid. as pass. (§ 515, 1 a) **κεκάδοντο** *were made to retire*. Fut. from aor. stem (§ 519 a) **κε-καθή-σω** (§ 190) *shall deprive*.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

κελεύω (§ 193) *command*, fut. κελεύσω, 1st aor. ἐκέλευσα, 1st pf. κέκελευκα, pf. mid. κέκελευσμαι (§ 189), 1st aor. pass. ἐκελεύσθην (§ 189).  
κεράν-νῦ-μι and κεραν-νύ-ω (§ 196, note; theme κερα-, possibly for \*κερασι-) *mix*, 1st aor. ἐκέρασα, pf. mid. κέκράμαι (§ 38, 1), 1st aor. pass. ἐκεράσθην, and ἐκράθην (§ 38, 1).

κερδαίνω (§ 195, 4) *gain*, fut. κερδανῶ, 1st aor. ἐκέρδανα (§ 204, note 2).  
κηρύττω (§ 195, 1; κηρύκ-) *proclaim*, fut. κηρύξω, 1st aor. ἐκήρυξα, 2d pf. κέκηρυχα, pf. mid. κέκηρυγμαι, 1st aor. pass. ἐκηρύχθην.

κί-χρη-μι (§ 193, 3; χρα-, χρη-, § 13) *lend* (mid. *borrow*, § 506), fut. χρήσω, 1st aor. ἔχρησα, 1st pf. κέχρηκα, pf. mid. κέχρημαι.

κλάζω (§ 195, note 1; κλαγγ-) also κλαγγάνω (§ 196, 2), *resound*, *screech*, fut. κλάξω, 1st aor. ἔκλαξα, 2d pf. κέκλαγα.

κλαίω (for \*κλαφ-ιω, § 195, 4; theme κλαν- or κλαφ-, § 2 a), also κλάω (§ 21) *weep*, fut. κλαύσομαι (§ 507) rarely κλανσοῦμαι (§ 214) or κλαήσω (§ 190); 1st aor. ἔκλαυσα, pf. mid. κέκλαυμαι.

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κέλλω (§ 195, 3) *land* (of ships); poetic for δέλλω, fut. κέλλω (§ 213 a), 1st aor. ἔκελσα (§ 204 a).

κέλομαι *order* (poetic = κελεύω), fut. κελήσομαι (§ 190), 1st aor. ἐκελήσάμην (§ 190), and epic 2d aor. ἐ-κε-κλ-όμην (§§ 208; 208, 1 a).

κεντῶ(-έω) *prick* (with a goad) Ionic and poetic; fut. κεντήσω, etc., regular, but Homer has 1st aor. infin. κένσαι (for \*κεντ-σαι, cf. § 204 a).

κεράννυμι, Ionic and poetic also κίρ-νη-μι and κίρνῶ(-άω) and epic pres. impv. κέραιε.

κερδαίνω, Ionic 1st aor. ἐκέρδηνα (cf. § 204, note 2). Herodotus has also forms from a stem κερδε-; as fut. κερδήσομαι (§ 507), 1st aor. ἐκέρδησα.

κεύθω (§ 193) *hide* (poetic), fut. κεύσω, 1st aor. ἔκευσα, 2d aor. ἔκυθον, with subj. κεκύθω (§ 208, 1 a), 2d pf. κέ-κευθ-α (§ 219, note 1) with pres. meaning (§ 535).

κῆδω *make concerned* (poetic), mid. *be concerned*, fut. κηθήσω (§ 190) and κεκαθήσω (§ 519 a), 1st aor. ἔκηδησα (§ 190) and aor. mid. (once) ἐκηδεσάμην (§ 188), 2d pf. κέ-κηδ-α (§ 535) *be concerned* (§ 494, 3).

κιχάνω (§ 196, 2; theme κιχ-), also epic κιχάνω *come upon, reach* (poetic), fut. κιχήσομαι (§§ 190; 507), 2d aor. ἔκιχον, also 2d aor. pass. as intrans. (§ 514) ἐκίχην (subj. κιχήω, pl. κιχόμεν, etc., § 233, 1 a; Mss. κιχείω, etc.). A mid. partic. κιχήμενος is perhaps to be referred to a theoretical \*κίχηνι.

κίδνημι *scatter* = σκίδνημι, q.v.

κίρνημι. See κεράννυμι.

κλάζω, poetic 2d aor. ἔκλαγον, poetic 2d pf. κέκληγα (§ 219, 2).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

κλέπ-τω (§ 194; κλοπ-, κλεπ-, κλαπ-, § 14, 1) *steal*, fut. κλέψω, 1st aor. ἔκλεψα, 2d pf. κέκλοφα (§ 219, 1 and 3), pf. mid. κέκλεμμαι, 2d aor. pass. ἐκλάπην (§ 232, 2).

κλή-ω, later κλείω (§ 193) *shut*, fut. κλήσω, 1st aor. ἔκλησα, 1st pf. κέκληκα, pf. mid. κέκλημαι, 1st aor. pass. ἐκλήσθην (§ 189).

κλίνω (for \*κλιν-ιω, § 195, 4) *bend, incline*, fut. κλινῶ (§ 213), 1st aor. ἔκλινα (§ 204), pf. mid. κέκλιμαι, 1st aor. pass. ἐκλίθην, and sometimes 2d aor. pass. ἐκλίνην.

κλώ (-άω) *break*, (fut. κλάσω), 1st aor. ἔκλασα, pf. mid. κέκλασμαι (§ 189), 1st aor. pass. ἐκλάσθην (§ 189).

κναιώ (§ 193) *scrape*, fut. κναιῶ, 1st aor. ἔκναισα, 1st pf. κέκναικα, pf. mid. κέκναισμαι (§ 189), 1st aor. pass. ἔκναισθην (§ 189).

κνῶ (κνής, κνή, etc., § 199, 3) = κναιῶ *scrape*, 1st aor. ἔκνησα, pf. mid. κέκνησμαι (§ 189), 1st aor. pass. ἐκνήσθην (§ 189).

κομιζω (§ 195, 2; κομιδ-) *care for, carry*, fut. κομιῶ (§ 215), 1st aor. ἐκόμισα, 1st pf. κεκόμικα, pf. mid. κεκόμισμαι (§ 189, note), 1st aor. pass. ἐκομίσθην (§ 189, note).

κόπ-τω (§ 194; κοπ-) *cut*, fut. κόψω (but fut. pf. κεκόψομαι is often used instead, § 538, note), 1st aor. ἔκοψα, 2d pf. κέκοφα (§ 219, 1), pf. mid. κέκομαι, 2d aor. pass. ἐκόπην.

κράζω (§ 195, 2; κραγ-, κρᾶγ-, § 13) *cry out*, 2d aor. ἔκραγον, 2d pf. κέκρᾶγα, fut. pf. κεκράξομαι (§ 538, note).

κλέπτω, 1st aor. pass. ἐκλέφθην (Ionic and poetic).

κλήζω (epic κληίζω) *celebrate in song* (poetic), fut. κλήσω, 1st aor. ἔκλησα, rarely ἐκλήξια (§ 195, 2 a).

κλύω *hear* (poetic), 2d aor. ἔκλυον (impv. κλύθι, κλύτε; see § 210 a): also reduplicated aor. impv. (epic) κέκλυθι, κέκλυτε (§ 208, 1 a).

κορέν-νῦ-μι (§ 196, note) *satiate* (Ionic and poetic; rare in prose), fut. κορέσω (§ 188) and (epic) κορέω (§ 37), 1st aor. ἐκόρεσα (§ 188), epic 2d pf. partic. κεκορηώς *satisfied* (§ 404, 3), pf. mid. κεκόρεσμαι (§ 189) and (epic) κεκόρημαι (§ 188, 1).

κορύσσω (§ 195, 1; κορυθ-) *equip* (poetic), 1st aor. partic. mid. κορυσσάμενος (§ 201 a), pf. mid. partic. κεκορυθμένος.

κοτέω *be angry* (epic), 1st aor. ἐκότσα (§ 188), and 2d pf. partic. κεκοτηώς. κραινώ (§ 195, 4) and κρᾶίνω (§ 195, 4, Mss. κραιαίνω) *accomplish* (poetic) are from theme κραν- and κρᾶν- (see the declension of κάρη, § 115, 9 a, and cf. § 292, 8 note); fut. κρανώ, 1st aor. ἔκρανα, epic ἔκρηνα and ἐκρᾶνη (Mss. ἔκρηνη), pf. mid. 3d sing. κέ-κραν-ται (§ 247) and epic κε-κρᾶν-ται, 1st aor. pass. ἐκράνθην and ἐκρᾶάνθην.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

κρέμα-μαι (§ 193) *hang* (used as a passive of κρεμάννυμι), fut. κρεμήσομαι. (For accent of pres. opt. see § 200, note.)

κρεμάν-νῦ-μι (§ 196, note) *suspend*, fut. κρεμῶ (§ 212, 1), 1st aor. ἐκρέμασα, 1st aor. pass. ἐκρεμάσθην (§ 189), vbl. κρεμαστός (§ 189).

κρίνω (for \*κριν-ιω, § 195, 4) *judge*, fut. κρίνω (§ 213), 1st aor. ἐκρίνα (§ 204), 1st pf. κέκρικα (§ 218, 1), pf. mid. κέκριμαι, 1st aor. pass. ἐκρίθην.

κρού-ω (§ 193) *beat*, regular, but 1st aor. pass. ἐκρούσθην (§ 189).

κρύπ-τω (§ 194; κρυφ-) *conceal*, fut. κρύψω, 1st aor. ἐκρύψα, pf. mid. κέκρυμαι, 1st aor. pass. ἐκρύφθην, vbls. κρυπτός, κρυπτός.

(ἀπο-)κτείνω (for \*κτεν-ιω, § 195, 4; theme κτον-, κτεν-, κταν- (§ 14, 1) *kill*, fut. (ἀπο-)κτενῶ, 1st aor. (ἀπ-)ἔκτεινα, 2d pf. (ἀπ-)ἔκτανα (§ 219, 3). For the passive, (ἀπο-)θνήσκω is regularly used (§ 513). (ἀπο-)κτείνῃμι and (ἀπο-)κτείνω = (ἀπο-)κτείνω *kill*. (These are sometimes printed κτείνῃμι, -ύω, or κτείνῃμι, -ύω.)

κτῶμαι (-άομαι) *acquire*, fut. κτήσομαι, 1st aor. ἐκτήσάμην (§ 158, 3), pf. κέκτημαι (reduplication contrary to § 178, 1) *possess* (§ 535) (fut. pf. κεκτήσομαι *shall possess*, § 538, note), 1st aor. pass. ἐκτήθην (§ 510).

κυλίνδω (§ 193) *roll* (cf. καλινδοῦμαι), 1st aor. ἐκύλισα (§ 34), pf. mid. ἐκύλισμαι (§ 189), 1st aor. pass. ἐκυλίσθην (§ 189). From ἐκύλισα a present κυλίω was later formed.

κύπ-τω (§ 194; κύφ-) *stoop*, fut. κύψω, 1st aor. ἐκύψα, 2d pf. κέκυφα.

κρεμάννυμι, also κρήμημι (mid. κρήμαμαι *be suspended*), usually printed κρήμημι.

κρίζω (§ 195, 2; κριγ-) *creak, squeak*, 2d aor. ἔκρικον (cf. § 195, 2, note 2), 2d pf. κέκριγα (§ 219, 2).

κρύπτω, poetic 2d aor. pass. (rare) ἐκρύφην.

κτείνω, Ionic fut. κτενέω (Mss. sometimes κτανέω), 2d aor. (poetic) ἔκτανον and ἔκταν (for \*ἔ-κτεν-, § 14, note), ἔκτας, etc. (subj. Mss. κτέμεν, § 211, 1 a-b, infin. κτάμεναι, partic. κτάς), 1st aor. pass. (epic) ἐκτάθην (for \*ἔ-κτεν-θην, contrary to § 231, 4). Homer uses the fut. mid. and aor. mid. as passive also (§ 515, 1 a).

κτίζω (§ 202, 6) *found*, epic 2d aor. partic. as pass. (§ 515, 1 a) εὐ-κτί-μενος. κτυπῶ (-έω) *resound* (poetic), regular, but 2d aor. ἔκτυπον.

κτῶμαι, Ionic perf. mid. ἔ-κτημαι (§ 178, 1).

κυνῶ (-έω) *kiss*, fut. κυνήσω, etc., regular, but poetic 1st aor. ἔκυσα.

κύρω (§ 193) *meet with, happen* (poetic), fut. κύρω (§ 213 a), 1st aor. ἔκυρσα (§ 204 a). κυρῶ (-έω) = κύρω, fut. κυρήσω, etc., is regular.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

**λαγχάνω** (§ 196, 2; theme λαχ-, ληχ-, § 13) *obtain by lot*, fut. **λήξομαι** (§ 507), 2d aor. **ἔλαχον** (§ 186, 1), 2d pf. **εἔλαχα** (§ 178, 2), pf. mid. **ἐέληγμαι**, 1st aor. pass. **ἐλήχθην**, vbl. **ληκτός**.

**λαμβάνω** (§ 196, 2; theme λαβ-, ληβ-, § 13) *take*, fut. **λήψομαι** (§ 507), 2d aor. **ἔλαβον** (§ 186, 1; impv. λαβέ, § 210, note), 2d pf. **εἔληφα** (§ 178, 2), pf. mid. **εἔλημμαι**, 1st aor. pass. **ἐλήφθην**, vbls. **ληπτός**, **-τός**.

**λάμπω** (§ 193) *shine*, fut. **λάμψω**, 1st aor. **ἔλαμψα**, 2d pf. **ἔελαμπα**.

**λανθάνω** (§ 196, 2; theme λαθ-, ληθ-, § 13) *lie hid, escape notice* (mid. *forget*, usually *ἐπι-λανθάνομαι*), fut. **λήσω**, 2d aor. **ἔλαθον** (§ 186, 1), 2d pf. **ἔληθα**, pf. mid. **ἔλησμαι** (§ 189).

**λέγω** (§ 193, 2) *say*, fut. **λέξω**, 1st aor. **ἔλεξα**, pf. act. supplied (§ 164) by **ἔρηκα**, pf. mid. **λέλεγμαι** (but **διαλέγομαι**, *converse*, has **διείλεγμα**, cf. § 178, 2), 1st aor. pass. **ἐλέχθην**.

**λέγω** (§ 193, 2) *select, count, gather*, fut. **λέξω**, 1st aor. **ἔλεξα**, 2d pf. **εἔλογα** (§§ 178, 2; 219, 3), pf. mid. **εἔλεγμαι** and sometimes **ἔελεγμαι**, 1st aor. pass. **ἐλέχθην** and rarely 2d aor. pass. **ἐλέγην**.

**λείπω** (§ 193, 2; theme λοιπ-, λειπ-, λιπ-, § 14, 2) *leave*, fut. **λείψω**, 2d aor. **ἔλιπον** (§ 208), 2d pf. **ἔλοιπα** (§ 219, 3), pf. mid. **ἔλειμμαι**, 1st aor. pass. **ἔλειφθην**.

**λεύω** (§ 193) *stone*, fut. **λεύσω**, etc., regular, but 1st aor. pass. **ἔλεύσθην** (§ 189).

**λαγχάνω**, Ionic fut. **λάξομαι**, epic 2d aor. subj. **λελάχω** (§ 208, 1 a), Ionic and poetic 2d pf. **ἔελογχα** (§ 219, 3).

**λάξομαι** (§ 195, 2; theme λαγ-, cf. λαβ-) and **λάζνυμαι** = **λαμβάνω** *take*.

**λαμβάνω**, Ionic forms are fut. **λάμψομαι** (better **λάψομαι**), 1st pf. **λελάβηκα** (§ 190), pf. mid. **ἔελαμμαι**, 1st aor. pass. **ἐλάμφθην**. Epic 2d aor. mid. infin. **λελαβέσθαι** (§ 208, 1 a). Poetic pf. mid. **ἔελημμαι**.

**λανθάνω**, epic 2d aor. **ἔελαθον** (§§ 208, 1 a; 171 a) and pf. mid. **ἔελασμαι** (§§ 27, 3; 219 a).

**λάσκω** (for \*λακ-σκω, § 197) *speak* (poetic), fut. **λακήσομαι** (§§ 190; 507), 2d aor. **ἔλακον** (epic mid. **λελακόμην**, §§ 208, 1 a; 171 a), 2d pf. **λέληκα** (§ 219, 2) with fem. partic. **λελακυία** (§ 219 a).

[root **λεχ-**, cf. **λέχος** *bed*] only in epic poetry, 1st aor. **ἔελεξα** *laid to rest*, mid. **ἔελεδάμην** *went to rest* (impv. **λέξω**, § 201 b), 2d. aor. **ἔελεγμην** (§ 207 a) *went to rest* (impv. **λέξω** (*i.e.* \*λεχ-σο), infin. **λέχθαι** (for \*λεχ-σθαι, § 35), partic., **λέγ-μενος**, § 207 a).

**λήθω** (poetic) = **λανθάνω** *escape notice*.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

- ληΐω (§ 292, 6) *plunder* (fut. λήσομαι), 1st aor. mid. ἐλησάμην, pf. mid. λέλησμαι (§ 189). (The active is rare.)
- λιμπάνω (§ 196, 2; λιπ-) = *λείπω leave*.
- λούω (§ 193) *wash*, often drops υ (§ 21) before a short vowel and is then contracted like δηλώ (§ 250): as λούμεν (for λο(ύ)ομεν), λούσθαι (for λο(ύ)εσθαι); otherwise the verb is regular; fut. λούσω, 1st aor. ἔλουσα, etc.
- λύω (§ 193; theme λῦ-, λυ-, § 13), fut. λύσω, 1st aor. ἔλυσα, 1st pf. ἔλυκα, pf. mid. ἐλύμαι, 1st aor. pass. ἐλύθην.
- μαίνω (§ 195, 4; theme μαν-, μην-, § 13), *madden* (mid. *be mad*, fut. mid. μανούμαι), 1st aor. ἔμνηνα, 2d pf. μέμνηνα *am mad* (§ 494, 3), 2d aor. pass. ἐμάνην (see § 514).
- μανθάνω (§ 196, 2; μαθ-) *learn*, fut. μαθήσομαι (§§ 190; 507), 2d aor. ἔμαθον, 1st pf. μεμάθηκα (§ 190).
- μάττω (§ 195, note 2, theme μαγ-) *knead*, fut. μάξω, etc., regular, but 2d pf. μέμαχα (§ 219, 1) and 2d aor. pass. ἐμάγην.
- μάχ-ομαι (§ 193) *fight* (middle deponent, § 158, 3), fut. μαχοῦμαι (for μαχέσομαι, §§ 190, 212, 1), 1st aor. ἐμαχεσάμην (§ 190), pf. μεμάχημαι (§ 188, 1).
- μεθύ-σκ-ω (§ 197) *make drunk*, 1st aor. ἐμέθυσα, 1st aor. pass. ἐμεθύσθην *became drunk*.

ληΐω, Ionic and poetic is ληίζω.

λίσσομαι (§ 195, 1; λιτ-) rarely λιτομαι *supplicate* (mostly epic, rare in prose), epic 1st aor. ἐλλισάμην (§ 172, 1 a). An epic 2d aor. ἐλιτόμην is doubtful.

λούω, epic λώω (§ 21) and λοέω (§ 190), fut. λοέσω (§ 201 a), 1st aor. ἐλδεσσα. λώω, epic also with ῥ. Epic 2d aor. ἐλύμην (§ 209).

μαίομαι (theme μασ-?) *seek, strive* (poetic), fut. μάσσομαι, 1st aor. ἐμασσάμην (§ 201 a).

μάρνα-μαι (§ 196, 3) *fight* (poetic), only pres. and impf.; pres. subj. μάρνωμαι (cf. § 200, note).

μάρπ-τω (§ 194; μαρπ-) *seize* (poetic), fut. μάρψω, 1st aor. ἔμαρψα (epic 2d aor. ἔμαρπον), 2d pf. μέμαρπα.

μάχομαι, epic is also μαχέομαι (§ 190) and μαχείομαι (§ 292, 2 a), fut. μαχέσομαι (Mss. also μαχήσομαι), 1st aor. ἐμαχεσάμην (§ 201 a).

μεθίημι *send away*, like τημι, but Herodotus has pf. mid. partic. μεμετιμένος (§ 181).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

**μεθύ-ω** (§ 193) *be drunk*, only pres. and impf. Other tenses supplied from **μεθύσσω**

**μειγ-νῶ-μι** (§ 196, 5; theme **μειγ-, μιγ-**, § 14, 2) *mix*, fut. **μείξω**, 1st aor. **ἔμειξα**, pf. mid. **μέμειγ-μαι**, 1st aor. pass. **ἔμειχθην**, 2d aor. pass. **ἔμειγην** (§ 232, 2), vbls. **μεικτός, μεικτός**. (Sometimes wrongly written **μείγνῶμι**.)

**μείρομαι** (§ 195, 4; theme **μορ-, μερ-, μαρ-**, § 14, 1, probably for **σμορ-**, etc.) *obtain part in*, pf. mid. 3d sing. **εἴμαρται** (for **\*σε-σμαρται**, § 224, note, = **\*έσμαρται**, § 36, = **εἴμαρται**, § 16) *it is fated*.

**μέλλ-ω** *intend*, fut. **μελλήσω** (§ 190), 1st aor. **ἐμέλλησα** (§ 190), seldom augments to ἦ-

**μέλ-ω** (§ 193) *concern, care for*, 3d sing. impersonal **μέλει** *it is a care*, fut. **μελήσω** (§ 190), 1st aor. **ἐμέλησα** (§ 190), 1st pf. **μεμέληκα** (§ 190), pf. mid. **μεμέλημαι** (§ 190), 1st aor. pass. **ἐμελήθην** (§ 190), vbl. **μελητός** (§ 190). Also **ἐπι-μέλομαι** and **ἐπι-μελοῦμαι** (passive deponents, § 158, 3) *care for*.

**μέν-ω** (§ 193) *remain*, fut. **μενώ**, 1st aor. **ἔμεινα**, 1st pf. **μεμένηκα** (§ 190). **μιαίνω** (for **\*μυαν-ω**, § 195, 4; theme **μυαν-**) *stain*, fut. **μυανῶ**, 1st aor. **ἔμιανα** (§ 204, note 2), pf. mid. **μεμιασμαι** (§ 247), 1st aor. pass. **ἐμιάσθην**.

**μυμνήσσω** (§ 197, suffix **-ισκ-** contrary to § 197) *remind* (mid. *remember*), fut. **μνήσω**, 1st aor. **ἔμνησα**, pf. mid. **μέμνημαι** *remember* (§ 535; for the subj. and opt. see § 227, note) (fut. pf. **μεμνήσομαι** *shall remember*, § 538, note), 1st aor. pass. **ἐμνήσθην** (§ 189) *mentioned* (§ 158, 3).

**μειγνῶμι**, epic 2d aor. 3d sing. **ξ-μικ-το** (§ 207 a).

**μείρομαι** *obtain part in* (epic), 2d pf. **ἔμμορε** (§ 219, 3, for **\*έσμορε?**, cf. § 178, 1) *have a share in* (§ 535).

**μέλω** epic 2d pf. **μέ-μην-α** (§ 219, 2). Homer has also pf. mid. 3d sing. **μέμβλεται** and plupf. **μέμβλετο** (for **\*με-μλεται** and **\*με-μλετο**, with sympathetic β).

**μειονάω** *be eager* (epic). See § 199 a-b.

**μερμηρίζω** *ponder* (poetic), epic fut. **-ίξω** and epic aor. **-ίξα** (§ 195, 2 a).

**μήδομαι** (§ 193), *contrive* (poetic), fut. **μήσομαι**, 1st aor. **ἐμησάμην** (§ 203).

[root **μηκ-, μακ-** (§ 13)] *bleat*. (A present **μηκῶμαι** is doubtful.) Epic 2d aor. partic. **μακ-ών**, epic 2d pf. partic. **μεμηκώς** (fem. **με-μακ-υῖα**, § 219 a), 2d plupf. with variable vowel (έ) **μέμηκον**.

**μητιάω** *plan* (poetic), other tenses from **μητίομαι**; as fut. **μητίσομαι**, 1st aor. **ἐμητίσαμην**.



[Attic principal parts in **full-faced type**. Ionic and poetic forms at the bottom of the page.]

**μύζω** (§ 195, 2; *μυγ-*) *grumble, mutter*, 1st aor. **ἔμυξα**.

**μυκῶμαι** (*-άομαι*) *bellow*, 1st aor. **ἔμυκασάμην** (§ 158, 3).

**μύω** *shut the lips or eyes*, 1st aor. **ἔμυσα**, 1st pf. **μέμυκα**.

**νέμ-ω** (§ 193, 2) *distribute*, fut. **νεμῶ**, 1st aor. **ἔνειμα**, 1st pf. **νενέμηκα** (§ 190), pf. mid. **νενέμημαι** (§ 190), 1st aor. pass. **ἐνεμήθην** (§ 190).

**νέω** (§ 193 note; theme *νευ-*, § 21), *swim*, fut. **νεύσομαι** (§ 507) or **νευσσοῦμαι** (§ 214), 1st aor. **ἔνευσα**, 1st pf. **νένευκα**, vbl. **νευστός** (§ 189).

**νέω** (§§ 193; 199, 2) *heap up*, 1st aor. **ἔνησα**, pf. mid. **νένημαι**.

**νίξω** (for *\*νιγ-ω*, § 195, 2) *wash*; other tenses from a stem *νιβ-* (which give a later pres. **νίπτ-ω**, § 194), fut. **νίψω**, 1st aor. **ἔνιψα**, pf. mid. **νένιπμαι** (§§ 27, 1; 247), vbl. **νιπτός**.

**νομίξω** (§ 292, 6) *think*, fut. **νομιῶ** (§ 215), 1st aor. **ἐνόμισα**, 1st pf. **νενόμικα**, pf. mid. **νενόμισμαι** (§ 189), 1st aor. pass. **ἐνομίσθην** (§ 189), vbl. **νομιστός**.

**νῶ** (*νῆς, νῆ*, etc., § 199, 3) *spin*, fut. **νήσω**, 1st aor. **ἔνησα**, 1st aor. pass. **ἐνήθην**.

**μί-μν-ω** (§ 193, 3) *remain* (poetic) = **μένω**.

**μίσγω** (for *\*μιγ-σκω*, § 197; cf. *πάσχω*) *mix* (Ionic) = **μελγνῦμι**.

**μύζω** *suck*, has epic 1st aor. **ἐμύζησα** (§ 190).

[root *μυκ-* (cf. *μυκῶμαι*)] *bellow*, epic 2d aor. **μύκον** (§ 171 a), epic 2d pf. **μέ-μῦκ-α** (§ 219, 2).

**ναίω** (for *\*νασ-ω*, §§ 195; 37) *dwelt* (poetic), 1st aor. **ἔνασσα** (epic) *settled* (trans., cf. § 494, 1), 1st aor. pass. **ἐνάσθην** (§ 189) *was settled or dwelt* (§ 514).

**νάττω** (§ 195, 1), Ionic **νάσσω** (§ 22) *stuff* (mostly poetic and Ionic), 1st aor. **ἔναξα**, pf. mid. **νένασμαι** (rarely **νέναγμαί**).

**νεικέω** or **νεικελώ** (§ 292, 2 a; theme *νεικεσ-*) *hide* (Ionic, mostly epic), fut. **νεικέσω** (§ 188), 1st aor. **ἐνεικεσα** (§ 188), or **ἐνεικεσσα** (§ 201 a).

**νέομαι** *go, come* (poetic), only pres. and impf. The present sometimes has future meaning (§ 524).

**νίξω**, Homer has a doubtful pres. mid. infin. **ἀπονίπτεσθαι**.

**νίσσομαι** (for *\*νι-σσ-ομαι*, § 193, 3; theme *νεσ-, νσ-*, § 14) *go* (poetic), only pres. and impf. The present often has future meaning (§ 524).

**νοῶ** (*-έω*) *think, perceive* (regular in Attic), in Ionic contracts *-ση- to -ω*; as 1st aor. **ἔνωσα** (Attic **ἐνόησα**), 1st pf. **νένωκα** (Attic **νενόηκα**), etc.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

ξέω (usually contracted to ξῶ, etc., § 199, 2, note; theme ξε- for \*ξεσ-) *scrape* (1st aor. ξέεσα, § 188), pf. mid. ξέισμαι (§ 189), vbl. ξεστός. ξηραίνω (§ 292, 8; cf. ξηρός *dry*) *dry*, fut. ξηρανῶ (§ 213), 1st aor. ξήρανα (§ 204, note 2), pf. mid. ξήρασμαι (§ 247), 1st aor. pass. ξηράνθην.

ξόω (§ 193) *polish*, 1st aor. ξύσα, 1st aor. pass. ξόσθην (§ 189).

ὄζω (§ 195, 2; ὀδ-) *smell*, fut. ὀζήσω as if from \*ὀζέω, 1st aor. ὄζησα.

οἶγ-ω (§ 193), οἶγ-νῦ-μι (§ 196, 5), usually ἀν-οίγω, ἀν-οιγνῦμι *open*, fut.

ἀν-οίξω, 1st aor. ἀν-έφξα (§ 172, note 1), 2d pf. ἀν-έφγα (ἀνέφχα), pf.

mid. ἀν-έφγμαι (§ 180), 1st aor. pass. ἀνέφχθην (§ 172, note 1).

οἶδα (2d pf.) *know* (§ 259). See [ιδ-].

οἰδῶ (-έω) *swell*, 1st aor. οἶδησα, 1st pf. οἶδηκα.

οἰκτίρω (§ 195, 4; οἰκτιρ-) *pity*, 1st aor. οἶκτιρα (§ 204).

οἶομαι (§ 193), 1st per. often οἶμαι, impf. οἶμην (probably pf. and plupf.), *think*, fut. οἶήσομαι (§ 190), 1st aor. pass. οἶήθην (§ 158, 3).

οἶσω *shall bear*. Cf. φέω.

οἶχ-ομαι (§ 193) *be gone*, fut. οἶχήσομαι (§ 190), 2d pf. οἶχωκα (§§ 179; 40).

ὀκέλλω (§ 195, 3; ὀκελ-) *run ashore*, 1st aor. ὀκέιλα (§ 204).

ὀλισθ-άν-ω (§ 196, 2; ὀλισθ-) *slip*, 2d aor. ὀλισθον.

(ἀπ-)ὀλλῦμι (for \*ὀλ-νῦ-μι, § 196, 5; theme ὀλ- and ὀλε-) also ἀπ-ολλύω *destroy, lose* (mid. *perish*), fut. (ἀπ-)ὀλώ (§ 212, 1, for ὀλέσω, § 188),

1st aor. (ἀπ-)ὀλεσα (§ 188), 2d aor. (ἀπ-)ὀλόμην *perished*, 1st pf.

(ἀπ-)ὀλώλεκα, 2d pf. (ἀπ-)ὀλωλα *be lost, perish* (§ 494, 2).

ὀλοφύρομαι (§ 195, 4) *bewail*, fut. ὀλοφυροῦμαι, 1st aor. ὀλοφῦράμην (§ 158, 3), 1st aor. pass. partic. ὀλοφῦρθείς *made to lament* (§ 510).

ξέω, epic 1st aor. ξέεσσα (§ 201 a).

[root ὀδν- (for ὀδνσ-)] *enrage* (poetic), only 1st aor. mid. ὠδυσάμην (ὠδυσσάμην, § 201 a) *was enraged*, and pf. mid. ὀδ-ὠδυσ-μαι (§§ 179; 189).

ὀξω, poetic 2d pf. ὀδ-ωδ-α (§ 179), plupf. ὀδῶδη (§ 171 a).

οἶγω, poetic fut. οἶξω, 1st aor. οἶξα and οἶξα (or οἶξα, § 171 a).

οἶδ-άν-ω (§ 196, 2) *swell* (poetic) = οἶδῶ.

οἶνοχοῶ (-έω) *pour wine*, in Homer augments to ἐ-οιν- (for ἐ-φοιν-, § 172, 2. Mss. ἐφιν-).

οἶομαι, Homer often has 1st sing. οἶω (οἶῶ), and mid. οἶομαι, 1st aor. οἶσάμην (§ 171 a), 1st aor. pass. ὠίσθην (§ 189).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

**δμ-νῦ-μι** and **δμ-νέ-ω** (§ 196, 5; theme **δμ-** and **δμο-**) *swear*, fut. **δμνοῦμαι** (§ 507, for **δμδσομαι**, §§ 212, 1; 188), 1st aor. **ἔμωσα** (§ 188), 1st pf. **ἔμώμοκα** (§§ 179; 188); pf. mid. **ἔμώμο(σ)μαι**, 1st aor. pass. **ἔμώ(σ)θην**.

**ἑμάργ-νῦ-μι** (§ 196, 5) *wipe*, fut. **ἑμάρξομαι**, 1st aor. **ἑμάρξα**, 1st aor. pass. (**ἄπ-**)**ἑμάρχθην**.

**ἐ-νί-νη-μι** (§ 193, 3; reduplicated without regard to the *o*; theme **ὄνη-**, **ὄνα-**, § 13) *benefit*, fut. **ἐνήσω**, 1st aor. **ἐνήσα**, 2d aor. mid. **ἐνήμην** *derived benefit* (opt. **ἐναίμην**, § 211, note, infin. **ἐνασθαι**), 1st aor. pass. **ἐνήθην**.

**ἐξίνω** (§ 195, 4) *sharpen*, usually in the compound **παρ-οξίνω** *provoke, irritate*, fut. (**παρ-**)**οξύνω** (§ 213), 1st aor. (**παρ-**)**ἔξυνα** (§ 204), pf. mid. (**παρ-**)**ἔξυμαι** (§ 33), 1st aor. pass. (**παρ-**)**ἔξύνθην**.

[root **δπ-**] *see*, fut. **δψομαι** (§ 507), pf. mid. **ἔψμαι**, 1st aor. pass. **ἔψθην**, cf. **δρῶ**.

**ἐργίζω** (§ 292, 6, cf. **ἐργή** *anger*) *enrage*, regular, with fut. mid. **ἐργιούμαι** (§ 215), fut. pass. **ἐργισθήσομαι** (cf. § 519, note 2).

**ἐρέγ-ω** (§ 193) *reach*, fut. **ἐρέξω**, 1st aor. **ἔρεξα**, 1st aor. pass. **ἔρέχθην**.

**ἐρύττω** (§ 195, 1; theme **ἐρυχ-**) *dig*, fut. **ἐρύξω**, 1st aor. **ἔρυξα**, 2d pf. **ἐρῶρυχα** (§ 179), pf. mid. **ἐρῶρυμαι**, 1st aor. pass. **ἔρύχθην**.

**ἐρῶ(-άω)** (§ 164) *see* (impf. **ἔώρων**, § 172, note 1), fut. supplied by **δψομαι** [**δπ-**], aor. supplied by 2d aor. **ἔειπον** [**ιδ-**], 1st pf. **ἔρῶκα** (plupf. **ἔωράκη**, for **ἦορ-**, § 17), pf. mid. **ἔρῶμαι**, or supplied by **ἔμμαι** [**δπ-**], 1st aor. pass. (supplied) **ἔψθην** [**δπ-**], vbl. **ἐρῶτός** or (supplied) **ἑπτός**.

**δνο-μαι** (§ 193; **δνο-**), inflected like **δίδομαι** (§ 252) with pres. opt. **δνοιτο** (§ 170, 4) *insult* (Ionic and poetic), epic fut. **δνόσσομαι** (§ 201 a), 1st aor. **ἑνοσάμην**, also aor. pass. subj., in same sense, **κατ-ονοσθῆς** (Hdt.).

[root **δπ-**] 2d pf. (Ionic and poetic) **δπ-ωπ-α** (§ 179).

**δπνίω** *take to wife* (poetic), fut. **δπθσω**.

**δρέγω**, epic also **δρέγνυμι** (§ 196, 5), epic pf. mid. **δρ-ἄρεγ-μαι** (§ 179) with 3d pl. **δρωρέχ-αται**, plupf. **δρωρέχ-ατο** (§ 226 a).

**δρ-νῦ-μι** (§ 196, 5, **δρ-**) *rouse* (poetic), fut. **δρσω** (mid. **δρούμαι**, § 213), 1st aor. **ἔρσα** (§ 204 a, with impv. **δρσεο**, § 201 b), 2d aor. (trans. and intrans.) **ἔρορον** (§ 208, 1 a), 2d aor. mid. **ἔρόμην** (but several forms without variable vowel, § 207 a; as 3d sing. **ἔρτο**, impv. **δρ-σο**, infin. **δρ-θαι** for **\*δρ-σθαι**, § 35, partic. **δρ-μενος**), 2d pf. **δρ-ωρ-α** (§ 179) *am aroused* (§ 494, 3), pf. mid. 3d sing. **δρώρεται** (epic).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

- ὀσφραίνομαι** (§ 292, 8; **ὀσφρ-**) *smell*, fut. **ὀσφρήσομαι** (§ 190), 2d aor. mid. **ὠσφρόμην**, 1st aor. pass. **ὠσφράνθην**.
- οὔρω** (-έω, § 292, 2) *mingo*, fut. **οὔρήσομαι** (§ 507), 1st aor. **εὔρησα** (§ 172, 2), 1st pf. **εὔρηκα** (§ 180).
- ὀφείλω** (§ 195, 4; **ὀφελ-**) *owe*, fut. **ὀφειλήσω** (§ 190), 1st aor. **ὀφείλησα** (§ 190), 2d aor. **ᾠφελον** (see § 588), 1st pf. **ᾠφείληκα** (§ 190), 1st aor. pass. partic. **ὀφειληθείς** (§ 190).
- ὀφλι-ισκ-άν-ω** (§§ 197; 196, 2; **ὀφλ-**) *be guilty, incur*, fut. **ὀφλήσω** (§ 190), 2d aor. **ᾠφλον** (1st aor. **ᾠφλησα** is doubtful), 1st pf. **ᾠφληκα**.
- παίζω** (§ 195, 2; **παιδ-**) *sport* (fut. **παίσομαι**, § 507), 1st aor. **ἔπαισα**, 1st pf. **πέπαικα**, pf. mid. **πέπαισμαι** (§ 189).
- παλαίω** (§ 193) *wrestle*, regular, but 1st aor. pass. **ἐπαλαίσθην** (§ 189).
- παρανομῶ**(-έω) *transgress law*, augments to **παρ-εν-** (§ 175, 1).
- παροινῶ**(-έω) commonly has double augment and reduplication (§§ 175, note; 181); as 1st aor. **ἐ-παρ-ώνησα**, 1st pf. **πε-παρ-ώνηκα**.
- πάσχω** (§ 197; for **\*παθ-σκω**, § 30; the **θ** leaves its aspiration with the **κ**; theme **ποιθ-**, **πειθ-**, **πιθ-**, § 14, 1) *experience, suffer*, fut. **πέισομαι** (for **\*πενθ-σομαι**, § 34), 2 aor. **ἔπαθον**, 2 perf. **πέπονθα** (§ 219, 3).
- παύω** (§ 193) *stop, cause to cease*, regular, but vbl. **παιστός** (§ 189).
- πειθω** (§ 193, 2; theme **ποιθ-**, **πειθ-**, **πιθ-**, § 14, 2) *persuade*, fut. **πέισω**, 1st aor. **ἔπεισα**, 1st pf. **πέπεικα** (§ 494, 2), 2d pf. **πέποιθα**, *trust* (§ 494, 2), pf. mid. **πέπεισμαι** (§ 189, note), 1st aor. pass. **ἐπέισθην** (§ 189, note), vbls. **πισ-τός**, **πεισ-τέος**.

**ὀφείλω**, epic pres. usually **ὀφέλλω**.

- [root **πα-**] *acquire* (poetic, but used by Xenophon), fut. **πάσομαι**, 1st aor. **ἐπάσάμην** (§ 158, 3), pf. **πέπᾱμαι** *possess* (§ 535).
- παίω** *strike*, regular, has poetic fut. **παιήσω** (§ 190; cf. § 519, note 2).
- πᾶλλω** (§ 195, 3; **παλ-**) *brandish* (mostly poetic), 1st aor. **ἔπηλα** (§ 204, note 2), 2d aor. partic. (epic) (**ἀμ-**)**πε-παλών** (§ 208, 1 a), 2d aor. mid. 3d sing. (epic) **ἔ-παλτο** (§ 207 a), pf. mid. **πέπαλμαι**.
- πάσχω**, for epic 2d pf., 2d pl. **πέπασθε** (for **\*πε-παθ-τε**, cf. **πάσχω** for **\*παθ-σκω**), partic. fem. **πεπαθυῖα**, see § 219 a.
- πατέομαι** (§ 193; **πατ-**, § 190) *eat* (Ionic and poetic), fut. **πάσομαι**, 1st aor. **ἐπασάμην**, epic plupf. **πε-πᾱσ-μην** (§§ 171 a; 189, note).
- πάττω** (§ 195, 1, **πατ-**), Ionic **πάσσω** (§ 22), *sprinkle* (mostly poetic), fut. **πάσω**, 1st aor. **ἔπασα**, 1st aor. pass. **ἐπάσθην** (§ 189, note).
- πειθω**, poetic 2d aor. (**ἐ**)**πιθον** (mid. **ἐπιθόμεν**) with subj. **πεπίθω**, opt. **πεπι-**

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

πεινῶ (-ῆς, -ῆ, etc., § 199, 3) *hunger*, fut. *πεινήσω*, etc., regular.

πέμπ-ω (§ 193, 2; theme πομπ-, πεμπ-, § 14), *send*, fut. *πέμψω*, 1st aor.

*ἔπεμψα*, 2d pf. *πέπομφα* (§ 219, 1 and 3), pf. mid. *πέπεμμαι*, 1st aor.

pass. *ἐπέμφθην*, vbcls. *πεμπτός*, *πεμπτός*.

πεπαίνω (§ 292, 8) *make soft*, 1st aor. *ἐπέπαῖνα* (§ 204, note 2), 1st aor.

pass. *ἐπεπάνηθην*.

*πέπρωται* it is futed, see [πορ-].

περαίνω (§ 292, 8, cf. *πέρας end*) *accomplish*, fut. *περανῶ*, 1st aor. *ἐπέραῖνα*

(§ 204, note 2), pf. mid. *πεπέρασμαι* (§ 247), 1st aor. pass. *ἐπεράνηθην*,

vbcls. *περαντός*, *περαντός*.

πέρδ-ομαι (§ 193; πορδ-, περδ-, παρδ-, § 14, 1) *pedo*, fut. *παρδήσομαι*

(§§ 190; 507), 2d aor. *ἔπαρδον* (§ 208), 2d pf. *πέπορδα* (§ 219, 3).

πετάν-νῦ-μι (§ 196, 5, for \**πετασ-νῦμι*), usually *ἀνα-πετάννῦμι expand*,

fut. *πετώ* (cf. § 212, 1), 1st aor. *ἐπέτασα*, pf. mid. *πέπταμαι* (redupli-

cation contrary to § 178, 1), 1st aor. pass. *ἐπετάσθην* (§ 189, note).

*θοιμι*, etc. (§ 208, 1 a), fut. from aor. stem (§ 519 a) *πε-πιθ-ήσω shall persuade*, epic 2d plupf., 1st pl. *ἐ-πέ-πιθ-μεν* (§ 219 a), imprv. *πέ-πισ-θι* (Aesch.). Also a fut. *πιθήσω shall obey* and aor. partic. *πιθήσας obeying, trusting*, as if from a pres. \**πιθέω obey*.

πέικ-ω (§ 193; probably for \**πεκρω*, § 16) *comb, shear* (poetic), also a

denominative (§ 292, 2) *πεκτώ(-έω)*, 1st aor. *ἔπεξα*, 1st aor. pass.

*ἐπέχθην*.

πέιρω (§ 195, 4; theme περ-, παρ-, § 14, 1) *pierce* (Ionic and poetic), 1st

aor. *ἔπειρα*, pf. mid. *πέ-παρ-μαι* (§ 224, note), 2d aor. pass. *ἐπάρην*

(§ 232, 2).

πελάζω (§ 292, 6; cf. *πέλας near*) *bring near* (Ionic and poetic), fut.

*πελάσω* and *πελώ* (§ 212, 1), 1st aor. *ἐπέλασα*, also epic 2d aor. mid.

3d sing. *ἔ-πλη-το* and 3d pl. *ἔ-πλη-ντο* (§ 207 a) *approached*, pf. mid.

*πέ-πλη-μαι* (cf. § 38, 1), 1st aor. pass. *ἐπελάσθην* (§ 189) and

*ἐπλάσθην* (§ 38).

πέλ-ω (§ 193; πελ-, πλ-, § 14) and *πέλομαι* (lit. *go, come*) *be* (poetic equiv-

alent of *εἶμι* or *γίγνομαι*), 2d aor. *ἔπλον*, mid. *ἐπλόμην* (§ 208).

πέρθ-ω (§ 193; theme περθ-, παρθ-, §§ 14, 1; 38) *sack* (poetic), fut. *πέρσω*

(with *πέρσομαι* as pass., § 515, 1), 1st aor. *ἔπερσα* (for \**ἐ-περθ-σα*,

§ 203), 2d aor. *ἔπραθον* (§ 38). (Doubtful is infin. *πέρθαι*, for \**περθ-*

*σαι*? (§§ 30; 35).

πέρ-νημι (§ 196, 3; *περασ-*?) *sell* (poetic), fut. *περώ* (cf. § 212, 1), 1st

aor. *ἐπέρασ(σ)α* (§ 201 a), pf. mid. partic. *πεπρημένος* (§ 38, Mss.

*πεπερημένος*).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

- πέτ-ομαι** (§ 193, 2; theme *πετ-*, *πτ-*, § 14) *fly*, fut. **πήσομαι** (§ 38), 2d aor. **ἐπτόμεν** (§ 208).
- πέττω** (§ 195, 1; *πετ-*) *cook*, fut. **πέψω**, 1st aor. **ἔψα**, pf. mid. **πέπεμαι** (§§ 27, 1; 247), 1st aor. pass. **ἐπέφθην**, vbl. **πεπτός**.
- πήγ-νῦ-μι** (§ 196, 5; theme *πηγ-*, *παγ-*, § 13), *fix*, fut. **πήξω**, 1st aor. **ἔπηξα**, 2d pf. **πέπηγα** *be fixed* (§ 494, 3), 2d aor. pass. as intrans. (cf. § 514). **ἐπάγην** (§ 232, 1).
- πιαίνω** (§ 292, 8) *fatten*, fut. **πιανῶ**, 1st aor. **ἐπίαυα** (§ 204, note 2), pf. mid. **πεπίασμαι** (§ 247).
- (*ἐμ-*)**πί-μ-πλη-μι** (§ 193, 3; for \**πι-πλη-μι* with sympathetic *μ*; theme *πλη-*, *πλα-*, § 13) *fill*, fut. (*ἐμ-*)**πλήσω**, 1st aor. (*ἐν-*)**ἔπλησα**, 1st pf. (*ἐμ-*)**πέπληκα**, pf. mid. (*ἐμ-*)**πέπλησμαι** (§ 189), 1st aor. pass. (*ἐν-*)**ἐπλήσθην** (§ 189), vbl. (*ἐμ-*)**πληστός** (§ 189).
- (*ἐμ-*)**πύ-μ-πρη-μι** (§ 193, 3; for \**πι-πρη-μι* with sympathetic *μ*; theme *πρη-*, *πρα-*, § 13) *burn*, fut. (*ἐμ-*)**πρήσω**, 1st aor. (*ἐν-*)**ἔπρησα**, pf. mid. (*ἐμ-*)**πέπρημαι**, 1st aor. pass. (*ἐν-*)**ἐπρήσθην** (§ 189).
- πί-ν-ω** (§ 196, 1; theme *πι-*, also related theme *πο-*, *πω-*, § 13) *drink*, fut. **πιόμαι** (§ 216), 2d aor. **ἔπιον**, 1st pf. **πέπωκα**, pf. mid. **πέπομαι** (§ 188, 1), 1st aor. pass. **ἐπόθην** (§ 188, 1), vbls. **πο-τός**, **ποτέος** (§ 188, 1).
- πι-πρά-σκω** (§ 197, 1; *πῶ-*) *sell*, 1st pf. **πέπρᾱκα**, pf. mid. **πέπρᾱμαι**, 1st aor. pass. **ἐπράθην**, other forms supplied by other verbs (§ 164).
- πί-πτ-ω** (§ 193, 3; theme (*ποτ-*), *πετ-*, *πτ-*, § 14, and *πτω-* (*πττ-*), § 38, 1) *fall*, fut. **πισοῦμαι** (for \**πετεομαι*), 2d aor. **ἔπεσον** (for \**έπετον*), 1st pf. **πέπτω-κα** (reduplication contrary to § 178, 1).

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**πέτομαι**, poetic fut. **πετήσομαι** (§ 190), 2d aor. **ἔπτην** (as if from stem *πτα-*, inflected like *ἔστην*, § 257) and mid. **ἐπτάμην** (like *ἐπριάμην*, § 257); poetic also are **ποτάομαι** and **ποτέομαι** (§ 292, 2 and 3), regular.

**πέυθομαι** (§ 193, 2) *learn* (poetic) = **πυνθάνομαι**.

**πέφνον** *sleiv*, see [*φεν-*].

**πέφραδον** *indicated*, see *φράζω*.

**πήγνῦμι**, epic 2d aor. 3d sing. **κατ-έ-πηκ-το** (§ 207 a), poetic is 1st aor. pass. **ἐπήχθην**.

**πίλ-νῆ-μι** (§ 196, 3) *approach* (epic), only pres. and impf. = **πελάζω**.

**πινύ-σκω** (§ 197; theme *π(ι)ν-*, cf. *πνέω*) *make wise*, epic 1st aor. **ἐπίνυσσα** (§ 201 a), pf. mid. **πέπνῦμαι** *am wise* (§ 535) with partic. **πεπνῦμένος** *wise*.

**πίπτω**, epic 2d pf. partic. **πε-πτῆ-ώς** (§ 220), in Attic poetry contracted to **πεπτώς**.

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

**πλάττω** (§ 195, 1; **πλατ-**) *mold, form* (fut. **πλάσω**), 1st aor. **ἔπλασα**, pf. mid. **πέπλασμαι** (§ 189, note), 1st aor. pass. **ἐπλάσθην** (§ 189, note), vbl. **πλαστός** (§ 189, note).

**πλέκω** (§ 193; theme **πλοκ-, πλεκ-, πλακ-**, § 14, 1) *plait, knit* (fut. **πλέξω**), 1st aor. **ἔπλεξα**, 2d pf. **πέπλοχα** (§ 219, 1 and 3), pf. mid. **πέπλεγμαι**, 1st aor. pass. **ἐπλέχθην**, 2d aor. pass. **ἐπλάκην** (§ 232, 2).

**πλέω** (§§ 193, note; 199, 2; **πλευ-, πλυ-**, §§ 14, 2; 21) *sail*, fut. **πλεύσομαι** or **πλευσοῦμαι** (§ 214), 1st aor. **ἔπλευσα**, 1st pf. **πέπλευκα**, pf. mid. **πέπλευσμαι** (§ 189) (1st aor. pass. **ἐπλεύσθην**, § 189, late), vbl. **πλευστός** (§ 189).

**πλήττω** (§ 195, note 2; theme **πληγ-, πλαγ-**, § 13) *strike*, fut. **πλήξω**, 1st aor. **ἔπληξα**, 2d pf. **πέπληγα**, pf. mid. **πέπληγγμαι**, 2d aor. pass. **ἐπλήγγην** (contrary to § 232, 1), but in composition regularly **-επλάγγην** (§ 232, 1).

**πλύνω** (§ 195, 4) *wash*, fut. **πλυνῶ**, 1st aor. **ἔπλυνα** (§ 204), pf. mid. **πέπλυμαι**, 1st aor. pass. **ἐπλύθην**.

**πνέω** (§§ 193, note; 199, 2; **πνευ-, πνυ-**, §§ 14, 2; 21) *breathe, blow*, fut. **πνεύσομαι** and **πνευσοῦμαι** (§ 214), 1st aor. **ἔπνευσα**, 1st pf. **πέπνευκα**.

**πνίγω** (§ 193; **πνίγ-, πνιγ-**, § 13) *choke*, fut. **πνίξω**, 1st aor. **ἔπνιξα**, pf. mid. **πέπνιγμαι**, 2d aor. pass. **ἐπνίγγην** (§ 232, 1).

**ποθέω(-έω)** *desire*, has forms both with **ε** and **η** (cf. § 188), as fut. **ποθήσω** or **ποθήσομαι** (§ 507), 1st aor. **ἐπόθησα** or **ἐπόθεσα**.

**πίτ-νη-μι** (§ 196, 3) *spread* (poetic) = **πετάννυμι**.

**πίτ-νω** (§ 196, 1) *fall* (poetic) = **πίπτω**.

**πλάζω** (§ 195, note 1) *cause to wander* (Ionic and poetic), fut. mid. **πλάξομαι** *shall wander*, 1st aor. **ἔπλαγξα**, 1st aor. pass. **ἐπλάγχθην** *wandered* (§ 158, 3).

**πλάττω**, Ionic **πλάσσω** (§ 22), epic 1st aor. **ἔπλασσα** (§ 201 a).

**πλέω**, epic also **πλείω**. Ionic and poetic **πλώω**, fut. **πλώσομαι** (§ 507), 1st aor. **ἔπλωσα**, 2d aor. **ἔπλων** (§ 209), 1st pf. **πέπλωκα**, vbl. **πλωτός**.

**πλήττω**, epic plupf. with variable vowel (**ε**) **πέπληγγον**, poetic and rare is 1st aor. pass. **ἐπλήχθην**.

**πνέω**, epic also **πνεύω**, epic 2d aor. 3d sing. **ἄμ-πνῦτο** (§ 209) and impv. **ἄμ-πνυο** (Mss. **ἄμπνυε**).

**ποιῶ(-έω)** *do*, poetic is **ποῶ** (§ 21).

[root **πορ-**, **πω-**, § 38, 1] *give, allot* (poetic), 2d aor. **ἔπορον**, pf. mid. 3d sing. **πέτρωται** *it is fated*, and partic. **πεπρωμένος** *fated*.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

πράττω (§ 195, note 2; πράγ-) *do*, fut. πράξω, 1st aor. ἐπράξα, 2d pf. πέπραξα, rarely πέπραχα (§ 219, 1), 1st aor. pass. ἐπράχθην, vbl. πρᾶκ-τός (§ 25).

[root πρια- (cf. πέριημι)] *buy*, only 2d aor. ἐπριάμην (see § 257 and § 211, note).

πρίω (§ 193) *saw*, 1st aor. ἐπρίωα, pf. mid. πέπρισμαι (§ 189), 1st aor. pass. ἐπρίσθην (§ 189).

πτάρνυμαι (§ 196, 5) *sneeze*, 2d aor. ἔπταρον.

πτήσσω (§ 195, 1; theme πτηκ-, πτακ-, § 13) *cower*, 1st aor. ἔπτηξα, 2d pf. ἔπτηχα (§ 219, 1).

πτύσσω (§ 195, 1; πτυχ-) *fold*, fut. πτύξω, 1st aor. ἔπτυξα, pf. mid. ἔπτυγμαi (§ 247), 1st aor. pass. ἐπτύχθην.

πυνθάνομαι (§ 196, 2; theme πυνθ-, πυνθ-, § 14, 2) *learn, inquire*, fut. πύσομαι (for \*πυνθ-σομαι, § 30), 2d aor. ἐπυνθόμην (§ 158, 3), pf. πέπυσμαι (§ 189, note), vbl. πυνστός.

ράπτω (§ 194; ραφ-) *stitch*, fut. ράψω, 1st aor. ἔραψα, pf. mid. ἔραμμαi (§ 27, 1), 2d aor. pass. ἐράφθην, vbl. ραπτός.

ράττω = ἄράττω q.v., fut. ράξω, 1st aor. ἔραξα, 1st aor. pass. ἐράχθην.

ρέω (§ 193, note; theme ρεν-, ρν-, §§ 14, 2; 21) *flow*, fut. ρεύσομαι and ρήσομαι (§ 519, note 2), 1st pf. ἐρρήκα (§ 190), 2d aor. pass. as intrans. (§ 514) ἐρρήην, vbl. ρυτός.

πράττω, Ionic πρήσσω (§§ 15 a; 22).

πτήσσω (Ionic and poetic also πτώσσω), poetic 2d aor. ἔπτακον (§ 208).

Homer has also from theme πτα-, 2d aor. dual πτή-την (§ 209) and 2d pf. partic. πε-πτηώς (§ 220).

πτίσσω *round* (Ionic, poetic, and late), 1st aor. ἔπτισα, pf. mid. ἔπτισμαι (§ 189 note), 1st aor. pass. ἐπτισθην (§ 189, note).

ράινω (for \*ραν-ω, § 195, 4) *sprinkle* (Ionic and poetic), fut. ρανῶ, 1st aor. ἔρανα (§ 204, note 2), pf. mid. ἔρασαι (§ 247), 1st aor. pass. ἐράνθην.

Homer has also forms as if from root ραδ-: 1st aor. ἔρασσα, and pf. 3d pl. ἐρράδ-αται, plupf. ἐρράδατο (§ 226 a).

ραίω (§ 193) *strike* (poetic), fut. ραίσω, 1st aor. ἔραισα, 1st aor. pass. ἐραίσθην (§ 189).

ρέζω (§ 195, 2; for \*(f)ρεγ-ω, § 2 a, cf. ἔρω and ἔργον *work*) *do* (poetic), fut. ρέξω, 1st aor. ἐρρεξα and ἔρεξα, 1st aor. pass. partic. ρεχθεις, vbl. ρεκτός.



[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

[root *ῥη-*] pf. *ἔρηκα* *have said*, pf. mid. *ἔρημαι*, 1st aor. pass. *ἔρηθήην*, see *ἔρω*.

*ῥήγνυμι* (§ 196, 5; theme *ῥηγ-*, *ῥαγ-*, § 13, and a stronger form *ῥωγ-*) *break*, fut. *ῥήξω*, 1st aor. *ἔρηξα*, 2d pf. *ἔρωγα* *am broken* (§ 494, 3), pf. mid. (rare) *ἔρηγμαι*, 2d aor. pass. *ἔρράγην* (§ 232, 1).

*ῥιγῶ* (-*ώ*?) *shiver*, in pres. contracts to *ω* and *φ* instead of *ου* and *οι*; as opt. *ῥιγῶην*, infin. *ῥιγῶν*, cf. *δηλῶ* (§ 250), fut. *ῥιγῶσω*, 1st aor. *ἔρριγωσα*.

*ῥίπτω* (§ 194; *ῥίπ-*; *ῥιπ-*, § 13) and *ῥιπτῶ* (-*έω*, § 190) *throw*, fut. *ῥίψω*, 1st aor. *ἔρριψα*, 2d pf. *ἔρριφα* (§ 219, 1), pf. mid. *ἔρριμμαι* (§ 27, 1), 2d aor. pass. *ἔρριφην*.

*ῥώννυμι* (§ 196, note) *strengthen*, 1st aor. *ἔρωσα*, pf. mid. *ἔρωμαι* (partic. *ἔρωμένος* *strong*, as an adjective), 1st aor. pass. *ἔρρώσθην* (§ 189).

*σαίρω* (§ 195, 4; theme *σηρ-*, *σαρ-*, § 13) *clean off*, 2d pf. *σείσηρα* (§ 535) *show the teeth, grin*.

*σαλπίζω* (§ 195, note 1; *σαλπιγγ-*) *sound a trumpet*, 1st aor. *ἑσάλπιγξα*.

*σάπτω* (§ 195, note 2; *σαγ-*) *pack, load*, 1st aor. *ἑσαξα*, pf. mid. *σέσαιγμαι*.

*σβέννυμι* (§ 196, note) *extinguish*, fut. *σβέσω* (§ 188), 1st aor. *ἑσβεσα* (§ 188), 1st pf. (*ἀπ-*) *ἑσβηκα* (§ 218, 2) intrans. *have gone out* (§ 494, 3), 1st aor. pass. *ἑσβέσθην*, and 2d aor. pass. as intrans. (§ 514), (*ἀπ-*) *ἑσβην* *went out*.

*ῥιγῶ* (-*έω*) *shudder* (poetic), fut. *ῥιγῆσω*, 1st aor. *ἔρριγωσα*, 2d pf. *ἔρριγ-α* (§§ 190; 535).

*ῥίπτω*, poetic 1st aor. pass. *ἔρριφθην*.

*ῥέθμαι* (§ 193) *defend, protect* (poetic) = *ἔρῦμαι*, q.v., fut. *ῥέσομαι*, 1st aor. *ἔρρυσάμην*, 2d aor. mid. 3d sing. *ἔρ(ρ)ῦτο* (§ 209), 3d pl. *ῥέ-ατο* (§§ 167 d; 171 a), pf. mid. *ἔρῦμαι*? (referred also to *ἔρῦμαι*).

*ῥυπτῶ* *soil*, epic pf. mid. partic. *ῥε-ρυπω-μένος* (contrary to § 178, 1). Also a pres. *ῥυπτάω* *be dirty* (cf. § 292, 1 and 3).

*σαίνω* (§ 195, 4; *σαν-*) *fawn upon* (poetic), 1st aor. *ἑσηνα* (§ 204, note 2).

*σάωω* (§ 292, 1; cf. *σάος safe*) *save* (poetic), fut. *σαώσω*, 1st aor. *ἑσάωσα*, 1st aor. pass. *ἑσαώθην* (epic. pres. subj. 2d sing. *σαῶς* (cf. § 170, 2; Mss. *σῶης, σῶοις*), 3d sing. *σαῶ* (cf. § 170, 2; Mss. *σῶω, σῶη, σῶοι*), 3d pl. *σαῶσι* (Mss. *σῶωσι*, cf. § 199 b), epic. impf. 3d sing. *σάου* (§ 171 a; Mss. *σάωω*, cf. § 199 b), epic impv. 2d sing. *σάου* (for \**σαοε*; Mss. *σάω*, cf. § 199 b).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

σέβ-ω (§ 193) more often σέβομαι (§ 158, 3) *revere*, 1st aor. ἐσέφθην (§ 158, 3).

σει-ω (§ 193) *shake*, fut. σείσω, etc., regular, but pf. mid. σέσεισμαι (§ 189) and 1st aor. pass. ἐσεισθην (§ 189).

σημαίνω (§ 292, 8; cf. σῆμα *sign*) *show*, fut. σημανῶ (§ 213), 1st aor. ἐσήμηνα (§ 204, note 2), pf. mid. σεσήμασμαι (§ 247), 1st aor. pass. ἐσημάνθην.

σῆπ-ω (§ 193, 1; theme σῆπ-, σαπ-, § 13) *rot* (fut. σήψω), 2d pf. σέσηπα *be rotten* (§ 494, 2), 2d aor. pass. as intrans. (§ 514) ἐσάπην.

σκάπ-τω (§ 194; σκαφ-) *dig*, fut. σκάψω, 1st aor. ἔσκαφα, 2d pf. ἔσκαφα (§ 219, 1), pf. mid. ἔσκαμμαι (§ 247), 2d aor. pass. (κατ-)ἐσκάφην.

σκεδάν-νῦ-μι (§ 196, note) *scatter*, fut. σκεδῶ (cf. § 212, 1), 1st aor. ἐσκέδασα, pf. mid. ἐσκέδασμαι (§ 189), 1st aor. pass. ἐσκέδάσθην (§ 189).

σκέπ-τομαι (§ 194; σκεπ-) *view* (in Attic prose the present is usually supplied (§ 164) by σκοπῶ(-έω), regular), fut. σκίψομαι, 1st aor. ἐσκεψάμην (§ 158, 3), pf. ἔσκεμμαι (§ 247), vbl. σκεπτέος.

σκήπ-τω (§ 194; σκηπ-) *prop*, fut. σκήψω, 1st aor. ἔσκηψα, pf. mid. ἔσκημμαι (§ 247), 1st aor. pass. ἐσκήφθην.

σκόπ-τω (§ 194; σκωπ-) *jeer*, fut. σκόψομαι (§ 507), 1st aor. ἔσκωψα (pf. mid. ἔσκωμμαι, § 247), 1st aor. pass. ἐσκόφθην.

σμῶ (σμῆς, σμῆ, etc., § 199, 3) *smear*, otherwise regular, fut. σμήσω, etc.

σεύω (§ 193; theme σευ-, συ-, § 14, 2) *drive on, urge* (poetic), aor. ἔσσευα (§§ 172, 1 a; 207, note 1), aor. mid. 2d sing. ἔσσυο, 3d sing. ἔσσυ-το (σύτο), and partic. σύ-μενος (§ 211 a), pf. mid. ἔσσυμαι *be in haste* (§ 535), 1st aor. pass. ἐσσύθην or ἐσύθην *rushed* (cf. § 514). Also a pres. σοῦμαι (from \*σοέομαι?), etc., impv. σοῦ, σοῦσθω, infin. σοῦσθαι. (For σεῦ-ται, assumed to be a -μι form, perhaps σοῦται should be read.)

σίνομαι (§ 195, 4; σιν-) *injure*, 1st aor. ἐσινάμην (Ionic).

σκέλλω (§ 195, 3; σκελ-, σκλα-, §§ 14, 1; 38) *dry up* (Ionic and poetic), epic 1st aor. ἔσκηλα (with η, § 204), 2d aor. intrans. (§ 294, 1), ἔσκλην (§§ 207 a; 209), 1st pf. ἔ-σκλη-κα (§ 218, 3).

σκευάζω *make ready*, regular, Herodotus has pf. 3d pl. ἐσκευάδ-αται, plupf. ἐσκευάδ-ατο (§ 226 a).

σκέδνη-μι (§ 193, 3) *scatter* (poetic) = σκεδάννυμι, q. v.

σμήχω (Ionic and poetic, = σμῶ), 1st aor. ἔσμηξα, 1st aor. pass. ἐσμήχθην, σοῦμαι. See σεῶ.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

**σπεῖρω** (§ 195, 4; theme *σπερ-, σπαρ-*, § 14, 1) *sow*, fut. **σπερῶ**, 1st aor. **ἔσπειρα**, pf. mid. **ἔσπαρμαι** (§ 224, note), 2d aor. pass. **ἔσπάρην** (§ 232, 2), vbl. **σπαρτός**.

**σπένδ-ω** (§ 193), *pour libation*, fut. **σπέσω** (for \**σπενδ-σω*, § 34), 1st aor. **ἔσπεισα**, pf. mid. **ἔσπεισμαι** (§ 189, note).

**σπῶ(-άω, § 188)** *draw*, fut. **σπάσω**, 1st aor. **ἔσπασα**, 1st pf. **ἔσπακα**, pf. mid. **ἔσπασμαι** (§ 189), 1st aor. pass. **ἔσπασθην** (§ 189), vbl. **σπαστός** (§ 189).

**στέλλω** (§ 195, 3; theme *στελ-, σταλ-*, § 14, 1) *send*, fut. **στελήω** (§ 213), 1st aor. **ἔστειλα** (§ 204), 1st pf. **ἔσταλκα** (§ 218, 4), pf. mid. **ἔσταλμαι** (§ 224, note), 2d aor. pass. **ἔστάλην** (§ 232, 2).

**στενάζω** (§ 195, 2; *στεναγ-*) *groan*, fut. **στενάξω**, 1st aor. **ἔστίναξα**.

**στέργω** (§ 193, 2; theme *στοργ-, στεργ-*, § 14) *love*, fut. **στέρξω**, 1st aor. **ἔστερξα**, 2d pf. **ἔστοργα** (§ 219, 3).

(ἀπο-)σπερῶ (-έω, § 292, 2) and **στερ-ίσκω** (§ 197) *deprive*, also a pres. mid. **στέρομαι** *be deprived, be in want*, fut. **στερήσω**, etc., regular.

**στιζω** (§ 195, 2; *στιγ-*) *prick*, fut. **στιξω**, 1st aor. **ἔστιξα**, pf. mid. **ἔστιγμαι**, vbl. **στικτός** (§ 25).

**σπῶρ-νῦμι** (§ 196, 5) *spread*, in prose usually **σπῶρ-νῦμι** (§ 38, 1) q.v., fut. **σπορῶ** (for *σπορέσω*, § 212, 1), 1st aor. **ἔσπῶρεσα** (§ 188).

**στρέφω** (§ 193, 2; theme *στροφ-, στρεφ-, στραφ-*, § 14, 1) *turn*, fut. **στρέψω**, 1st aor. **ἔστρεψα**, 2d pf. **ἔστροφα** (§ 219, 3), pf. mid. **ἔστραμαι** (§ 224, note), 1st aor. pass. **ἔστρέφθην** (mostly epic, rare in prose), usually 2d aor. pass. as intrans. (§ 514) **ἔστράφην** (§ 232, 2), vbl. **στρεπτός**.

**σπῶρ-νῦμι** (§ 196, note) *spread* (cf. **σπῶρ-νῦμι**), fut. **σπῶσω**, 1st aor. **ἔσπῶσα**, pf. mid. **ἔσπῶμαι**, 1st aor. pass. **ἔσπῶθην**.

**στάζω** (§ 195, 2; *σταγ-*) *drop* (Ionic and poetic, rare in prose), [fut. **στάξω**], 1st aor. **ἔσταξα**, pf. mid. **ἔσταγμαι**, aorists pass. **ἔστάχθην** (1st) and **ἔστάγην** (2d).

**στειβω** (§ 193, 2) *tread* (mostly poetic), fut. **στείψω**, etc., regular. Also **στιβῶ(-έω)**, pf. mid. **ἔστιβημαι**.

**στέιχ-ω** (§ 193, 2; *στειχ-, στιχ-*, § 14, 2) *march*, 1st aor. **ἔστειξα**, and epic 2d aor. intrans. **ἔστιχον** (§ 208).

**στέρομαι**, poetic 2d aor. pass. **ἔστέρην** (contrary to § 232, 2).

**στέυνται**, **στέυνται**, and **στέυτο** (poetic) *set one's self at, promise, threaten* (only pres. and impf.).

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

**συρίττω** *whistle*, see **συρίζω** below.

**σῶρω** (§ 193) *draw* (fut. **συρῶ**), 1st aor. **ἔσῶρα**, 1st pf. **σέσσυκα**, pf. mid. **σέσσυμαι** [2d aor. pass. **ἐσύρην**, late].

**σφάζω** (§ 195, 2; **σφαγ-**), in prose commonly **σφάττω** (§ 195, note 2) *slay*, fut. **σφάξω**, 1st aor. **ἔσφαξα**, pf. mid. **ἔσφαγμαί**, 2d aor. pass. **ἔσφάγην**, vbl. **σφακτός**.

**σφάλλω** (§ 195, 3; **σφαλ-**) *trip, deceive*, fut. **σφαλῶ**, 1st aor. **ἔσφηλα** (§ 204, note 2), pf. mid. **ἔσφαλμαι**, 2d aor. pass. **ἔσφάλην**.

**σφίω** (for \***σω-ιζω**, § 292, 6; cf. **σῶς** *safe*) *save*, fut. **σώσω** (contr. from **σαώσω**, see **σαώω**), 1st aor. **ἔσφισα** (and **ἔσωσα**, contr. from **ἐσαώσω**, see **σαώω**), pf. **σέσφικα** (and **σέσωκα**, from **σαώω**), pf. mid. **σέσφισμαι** (§ 189, and **σέσωμαι**, contr. from **σεσαώμαι**, see **σαώω**), 1st aor. pass. **ἔσθήην** (contr. from **ἐσαώθην**, see **σαώω**), vbl. **σφιστός** (§ 189).

**ταράττω** (§ 195, 1; **ταραχ-**) *disturb*, fut. **ταράξω** (fut. mid. often pass., § 515, 1), 1st aor. **ἐτάραξα**, pf. mid. **τετάραγμαί**, 1st aor. pass. **ἐταράχθην**.

**τάττω** (§ 195, note 2; **ταγ-**) *arrange*, fut. **τάξω**, 1st aor. **ἔταξα**, 2d pf. **τέταχα** (§ 219, 1), pf. mid. **τέταγμαί**, 1st aor. pass. **ἐτάχθην**, vbls. **τακτός**, **τακτικός** (§ 25).

**τείνω** (§ 195, 4; theme **τεν-**, **τα-**, § 14, note) *stretch*, fut. **τενῶ**, 1st aor. **ἔτεινα**, 1st pf. **τέτακα** (§ 218, 4), pf. mid. **τέταμαι** (§ 224, note),

**στυγῶ** (-έω, § 190) *hate* (Ionic and poetic), fut. mid. (as pass. § 515, 1) **στυγήσομαι**, 1st aor. **ἐστύγησα**, and trans. **ἔστρυξα** *made hateful*, 2d aor. (epic) **ἔστυγον**, 1st pf. **ἐστύγηκα** (§ 535), 1st aor. pass. **ἐστυγήθην**.

**συρίξω** (§ 195, note 1; **συριγγ-**), Attic **συρίττω** (§ 195, note 2) *whistle*, 1st aor. **ἔσύριξα**.

**σφάζω**, Ionic and poetic is the rare 1st aor. pass. **ἔσφάχθην**.

**σχεθεῖν**, **ἔσχεθον**, etc. See **ἔχω**.

[root **ταγ-**] only epic 2d aor. partic. **τεταγών** *seizing* (§ 208, 1 a).

**τα-νύ-ω** (§ 196, 5, for \***τυν-νυ-ω**, § 14, note; cf. **τείνω**) *stretch* (poetic and Ionic), also pres. mid. **τά-νυ-μαι** (pres. theme is carried into the other tenses), fut. **τανύω** (§ 216), 1st aor. **ἐτάνυσα** and **ἐτάνυσσα** (§ 201 a), pf. mid. **τετάνυμαι**, 1st aor. pass. **ἐτανύσθην**.

**ταράττω**, Ionic **ταράσσω** (§ 22), epic 2d pf. intrans. (§ 494, 3) **τέ-τερηχ-α** (§ 38) *be disturbed*.

[root **ταφ-** (for \***θαφ-**, § 41), **θηπ-** (§ 13)] (poetic), only 2d aor. **ἔταφον**, 2d pf. **τέθηπα** (§ 219, 2), epic plupf. **ἐ-τε-θήκα** (§ 222 a).

[Attic principal parts in **full-faced type**. Ionic and poetic forms at the bottom of the page.]

- 1st aor. pass. **ἐτάθην** (for \*ἐ-τν-θην, § 14, note, contrary to § 231, 4), vbls. **τατός, τατίος** (§ 14, note).
- τεκμαίρομαι** *judge, infer*, fut. **τεκμαροῦμαι**, 1st aor. **ἐτεκμηράμην** (§ 158, 3). (ἀνα-)τέλλω (§ 195, 3; theme **τελ-, ταλ-**, § 14, 1) *cause to rise, rise*, 1st aor. (ἀν-)ἔτελα, pf. mid. (ἐν-)τέταλμαι (§ 224, note).
- τελῶ** (-έω for \*τελεσ-ιω, § 292, 2; cf. τέλος *end*) *finish*, fut. **τελώ** (§ 212, 1), 1st aor. **ἐτέλεσα** (§ 188), pf. **τετέλεκα** (§ 188), pf. mid. **τετέλεισμαι** (§ 189), 1st aor. pass. **ἐτέλεισθην** (§ 189), vbl. **τελειστός** (§ 189).
- τέμ-νω** (§ 196, 1; **τεμ-, ταμ-**, § 14, 1) *cut*, fut. **τεμῶ**, 2d aor. **ἔτεμον**, 1st pf. **τέτμηκα** (§ 218, 3), pf. mid. **τέτμημαι** (§ 224, 1), 1st aor. pass. **ἐτέμηθην** (§ 38, 1), vbl. **τημ-τέος** (§ 38, 1).
- τέρπω** (§ 193, 2; **τερπ-, ταρπ-**, § 14, 1) *delight*, fut. **τέρψω**, 1st aor. **ἔτερψα**, 1st aor. pass. **ἔτέροφθην**.
- τετραίνω** (§ 195, 4, **τετραν-**) *bore*; also tenses from theme **τερ-, τρη-**, § 38, 1, 1st aor. **ἐτέτρανα** (§ 204, note 2), also **ἔτρησα**, pf. mid. **τέτρημαι** (**τρη-**).
- τήκ-ω** (§ 193, 1; theme **τηκ-, τακ-**, § 13) *melt*, fut. **τήξω**, 1st aor. **ἔτηξα**, 2d pf. **τέτηκα** *am melted* (§ 494, 2), 2d aor. pass. as intrans. (§ 514), **ἐτάκην** (§ 232, 1) *melted*, vbl. **τηκ-τός**.
- 
- τεκμαίρομαι**, act. **τεκμαίρω** *set a mark* is poetic.
- [root **τεμ-, τμ-**] *encounter*, only epic 2d aor. **ἔ-τε-τμ-ον** (§ 208, 1 a) and **τέ-τμ-ον** (§ 171 a).
- τέμνω**, Ionic and poetic **τάμνω**, 2d aor. **ἔταμον** (§ 208). See also **τμήγω**.
- τέρπω**, epic 2d aor. mid. **τε-ταρπ-όμεν** (§§ 208; 208, 1 a; 171 a), subj. **τετάρπωμαι** and **τάρπωμαι**, 1st aor. pass. also **ἐτάρφθην**, and 2d aor. pass. (cf. § 514) **ἐτάρπην**, with subj. 1st pl. **τραπήμεν** (§§ 38; 233, 1 a; Mss. **τραπειόμεν**).
- τερσαίνω** (§ 195, 4) *dry*, epic 1st aor. **τέρσηνα** (§ 171 a).
- τέρσομαι** (poetic) *become dry*, 2d aor. pass. as intrans. (§ 514) **ἐτέρσην** *became dry*.
- τεταγών** *having seized*. See [ταγ-].
- τετιήσθην, τετιήώς, τετιημένος**. See [τιε-].
- τέτμον**. See [τεμ-].
- τεύχ-ω** (§ 193, 2; theme **τευχ-, τυχ-**, § 14, 2) *make ready* (poetic), fut. **τεύξω**, 1st aor. **ἔτευξα**, 2d aor. infin. (from theme **τυκ-**) **τετυκείν**, 3d pl. mid. **τετύκοντο** (§ 171 a), 2d pf. **τέτευχα** *be ready* (§ 494, 3), pf. mid. **τέ-τυγ-μαι** (§ 224, note; for 3d pl. **τετύχ-αται, τετύχ-ατο**, see § 226 a), epic 1st aor. pass. **ἐτύχθην** (contrary to § 231, 4). Cf. **τυγχάνω**.
- τήκω**, rare and mostly poetic is 1st aor. pass. **ἐτήχθην** *was melted*.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

- τι-θη-μι (§ 193, 3; theme θη-, θε-, § 13) *put* (inflection § 251), fut. θήσω, aor. ἔθηκα (§ 211, 3, inflection § 255), 1st pf. τέθηκα, pf. mid. τέθειμαι, but usually supplied by κείμαι (§ 264), 1st aor. pass. ἐτέθην (§ 40), vbls. θετός, θετός.
- τίκτω (for \*τι-τκ-ω, § 193, 3; theme τσκ-, τεκ-, τκ-, § 14) *beget, bring forth*, fut. τέξω, 2d aor. ἔτεκον, 2d pf. τέτοκα (§ 219, 3), 1st aor. pass. ἐτέχθην.
- τί-νω (§ 196, 1; theme ται-, τι-, § 14, 2) *pay*, fut. τείσω, 1st aor. ἔτισα, 1st pf. τέτεικα, pf. mid. τέτεισμαι (§ 189), 1st aor. pass. ἐτείσθην (§ 189), vbl. τειστής (§ 189).
- τι-τρώ-σκω (§ 197, 1; τρω-) *wound*, fut. τρώσω, 1st aor. ἔρωσα, pf. mid. ἔτρωμαι, 1st aor. pass. ἐτρώθην.
- τρέπ-ω (§ 193, 2; theme τροπ-, τρεπ-, τραπ-, § 14, 1) *turn*, fut. τρέψω, 1st aor. ἔτρεψα, 2d aor. mid. ἐτραπόμην (§ 208) *turned, fled*, 2d pf. τέτροφα (sometimes possibly τέτραφα), pf. mid. τέτραμμαι (§ 224, note), 1st aor. pass. ἐτρέφθην and 2d aor. pass. usually as intrans. (§ 514) ἐτρέπην (§ 232, 2) *turned*, vbl. τρεπίστος.
- τρέφ-ω (§ 193, 2; theme τροφ-, τρεφ-, τραφ-, § 14, 1; for \*θροφ-, etc., § 41) *support, feed, rear*, fut. θρέψω (§ 41), 1st aor. ἔθρεψα (§ 41),

[root τιε-] only epic 2d pf. partic. *τετιηώς troubled*, dual. mid. *τετιη-σθον*, mid. partic. *τετιημένος troubled*.

τιλλω (§ 195, 3; τιλ-) *pluck* (mostly poetic) fut. τιλω, 1st aor. ἔτιλα, pf. mid. τέτιλμαι, 1st aor. pass. ἐτίλθην.

τινω, Homer has *τινω* (with long ι); in pres. and impf. τι-ω (§ 193) *give what is due, honor* (poetic), fut. τίσω, 1st aor. ἔτισα, pf. mid. τετιμένος.

τι-ταίνω (§ 195, 4; theme ταν- reduplicated; cf. τείνω) *stretch* (epic), 1st aor. ἐτίτηνα (§ 204).

[root τλη-, τλα-, ταλα-] *endure* (poetic), fut. τλήσομαι, 1st aor. ἐτάλασσα (ταλα-), 2d aor. ἔτλην (like ἔστην, § 257), 1st pf. τέ-τλη-κα, also 2d pf. without suffix (§§ 220; 258) τέτλαμεν, opt. τετλαίην, imprv. τέτλαθι, etc.

τμήγω (§ 193, 1; τμηγ-, τμαγ-) *cut* (poetic = τέμνω), fut. τμήξω, 1st aor. ἔτμηξα, 2d aor. ἔτμαγον (§ 208), 2d aor. pass. ἐτμάγην (§ 232, 1).

τορῶ(-εω) *pierce* (poetic), fut. τορήσω, and from redup. aor. stem (§ 519, note 2) *τοτορήσω*, 1st aor. ἐτόρησα, 2d aor. ἔτορον (cf. § 190).

τρέπω, Ionic has sometimes τράπω, poetic 2d aor. act. ἔτραπον, Homer and Herodotus have 1st aor. pass. ἐτράφθην.

τρέφω, epic 2d aor. (intrans.) ἔτραφον *grew up* (§ 494, 1), poetic 1st aor. pass. ἐθρέφθην.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

2d pf. **τέτροφα** (§ 219, 3), pf. mid. **τέθραμμαί** (§ 224, note), 2d aor. pass. **ἐτράφην** (§ 232, 2).

**τρέχ-ω** (§ 193; theme **θρεχ-**, § 41) *run*; other tenses supplied (§ 164) from theme **δραμ-**; fut. **δραμοῦμαι**, 2d aor. **ἔδραμον**, pf. **δεδράμηκα** (§ 190), pf. mid. **δεδράμημαι** (§ 190), but vbl. **θρεκτός**.

**τρίω** (§ 199, 2) *tremble*, 1st aor. **ἔτρασα** (§ 188).

**τρίβ-ω** (§ 193; **τρίβ-**, **τριβ-**) *rub*, fut. **τριψώ**, 1st aor. **ἔτριψα**, 2d pf. **τέτριφα**, pf. mid. **τέτριμμαί** (§ 247), 1st aor. pass. **ἐτρίφθην**, but more often 2d aor. pass. **ἐτρίβην**.

**τρήχ-ω**, **τρυχᾶ(-ώ)**, and **τρώ-ω** *wear away, exhaust*, all regular, but see § 164.

**τρώγ-ω** (§ 193; **τρωγ-**, **τραγ-**) *gnaw*, fut. **τρώξομαι** (§ 507), 2d aor. **ἔτραγον**, pf. mid. **τέτρωγμαί**, vbl. **τρωκτός**.

**τυγχάνω** (§ 196, 2; theme **τυχ-**, **τυχ-**, § 14, 2) *hit, happen*, fut. **τεύξομαι** (§ 507), 2d aor. **ἔτυχον** (§ 208), 1st pf. **τετύχηκα** (§ 190).

**τύπ-τω** (§ 194; **τυπ-**) *strike*, fut. **τυπτήσω** (§§ 190; 519, note 2), other tenses usually supplied (§ 164) from **παίω** or **πατάσσω**; pass. supplied from **πλήττω**.

**τύφ-ω** (§ 193; theme **θυφ-**, § 41) *raise smoke, smoke*, pf. **τέθυμμαι**, 2d aor. pass. as intrans. (§ 514) **ἐτύφην**.

**ὑποσχ-νοῦμαι** (**-έομαι**, § 196, 4) *promise* (§ 508), fut. **ὑποσχίσομαι**, 2d aor. **ὑπεσχόμην**, pf. **ὑπέσχημαι**; cf. **ἔχω** and **ἴσχω**.

**ὑφαίνω** (§ 195, 4; **ὑφαν-**) *weave*, fut. **ὑφανῶ**, 1st aor. **ὑφήνα** (§ 204, note 2), pf. mid. **ὑφασμαι** (§ 247), 1st aor. pass. **ὑφάνθην**, vbl. **ὑφαντός**.

**ὔ-ω** (§ 193) *rain*, fut. **ὔσω**, 1st aor. **ὔσα**, pf. mid. **ὔσμαι** (§ 189), 1st aor. pass. **ὔσθην** (§ 189).

**τρέχω**, poetic fut. **θρέξομαι** (§ 507), 1st aor. **ἔθρεξα** (§ 41).

**τρίβω** (§ 195, 2; **τριγ-**) *squeak* (Ionic and poetic), 2d pf. **τέ-τρίγ-α** (§ 535) with Epic partic. **τετριγώς**, **-γῶτος**, fem. **τετριγυία**.

**τρώω** *wound* (epic, rare) = **τιτρώσκω**.

**τυγχάνω**, epic also 1st aor. **ἐτύχησα**, Ionic and late is 2d pf. **τέτευχα**.

Homer often uses **τέτυγμαί**, **ἐτύχθην** (from **τεύχω**) in almost the sense of **τετύχηκα**, **ἔτυχον**.

**τύπτω**, epic and Ionic 1st aor. **ἔτυψα**, poetic 2d aor. **ἔτυπον**, pf. mid. (Ionic and poetic) **τέτυμμαι** (§ 27, 1), poetic 2d aor. pass. **ἐτύπην**.

**ὑποσχνοῦμαι**, Ionic and poetic usually **ὑπίσχομαι**.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

**φαίνω** (for \*φαν-ω, § 195, 4; theme φαν-) *show*, fut. φανῶ, 1st aor. **ἔφην** (§ 204, note 2), 1st pf. **πέφαγκα**, 2d pf. **πέφην** *have appeared* (§ 494, 2), pf. mid. **πέφασμαι** (see § 247), 2d aor. pass. as intrans. (§ 514) **ἔφάνην** *appeared*.

**φάσκω** (§ 197) *say*, only pres. and impf.; see φημί.

**φείδομαι** (§ 193, 2; theme φειδ-, φιδ-) *spare*, fut. **φείσομαι** (for \*φειδομαι, § 30), 1st aor. **ἔφεισάμην**, vbl. **φεισ-τός** (§ 26).

**φέρω** (§ 193, 2) *carry* (see § 164), fut. supplied by **οίσω**, aor. supplied by **ἤνεγκα** (§ 207, note 1) or 2d aor. **ἤνεγκον** (theme ἐνεγκ-), 2d pf. **ἐν-ήνοχα** (§§ 179; 219, 1 and 3), pf. mid. **ἐν-ήνεγμαι** (§ 224, note), 1st aor. pass. **ἠνέχθην**, vbls. **οιστός, οιστός**. Cf. [ἐνεκ-].

**φεύγω** (§ 193, 2; **φευγ-, φυγ-**, § 14, 2), also rarely **φυγγάνω** (§ 196, 2) *flee*, fut. **φείσομαι** or **φενξομαι** (§ 214), 2d aor. **ἔφυγον** (§ 208), 2d pf. **πέφυγα** (§ 219, note 1).

**φημί** (§ 193; **φη-, φα-**, § 13) *say* (inflection § 263), fut. **φήσω**, 1st aor. **ἔφησα**, vbls. **φατός, φατός**.

**φθάνω** (§ 196, 2; **φθη-, φθα-**, § 13) *anticipate*, fut. **φθήσομαι** (§ 507; doubtful is **φθάσω**), 1st aor. **ἔφθασα**, 2d aor. **ἔφθην** (like **ἔστην**, § 257).

**φθίρω** (§ 195, 4; theme **φθορ-, φθερ-, φθαρ-**, § 14, 1) *corrupt*, fut. **φθερῶ**, 1st aor. **ἔφθειρα**, 1st pf. **ἔφθαρκα** (§ 218, 4), but commonly 2d pf. **δι-έφθορα** (§ 219, 3), pf. mid. **ἔφθαρμαι** (§ 224, note), 2d aor. pass. (cf. § 514), **ἔφθάρην** (§ 232, 2).

**φαίλω**, epic also **φαείλω** *appear, shine*, 1st aor. pass. **ἐφαένθην** (Mss. **ἐφάεινθην**, cf. § 199 b). Homer has also from shorter root **φα-** 2d aor. **φάε** (§ 171 a) *appeared*, and fut. pf. **πεφήσεται**. For **φάνεσκον** see § 191 b. **φείδομαι**, epic 2d aor. **πεφιδόμην** (§§ 208; 208, 1 a; 171 a), fut. from aor. stem (§ 519 a) **πεφιδήσομαι**.

[root **φεν-, φν-, φα** (for **φν-**, § 14 note)] *kill* (epic), 2d aor. **ἔ-πε-φν-ον** (§§ 208; 208, 1 a) and **πέφνον** (§ 171 a) *slew*, pf. mid. **πέ-φα-μαι** (§ 224, note), fut. pf. **πεφήσομαι** (§ 228).

**φέρω**, epic 2d pl. impv. **φέρετε** (for **φέρετε**), for 1st aor. impv. **οίσε** see § 201 b. (Herodotus has (once) 1st aor. infin. **ἀν-οίσει**.) Ionic forms from theme **νεικ-** are 1st aor. **ἤνεικα** (§ 207, note 1), 2d aor. **ἤνεικον**, pf. mid. **ἐνήνειγμαι**, 1st aor. pass. **ἠνείχθην**.

**φεύγω**, epic pf. mid. partic. **πε-φυγ-μένος** (§ 219 a), and pf. act. partic. **πε-φυγ-όντες** (as if from \*φύζ-ω).

**φθάνω**, epic 2d aor. mid. partic. **φθάμενος** (§ 211 a).



[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

- φθί-νω** (§ 196, 1), *waste, decay*, fut. **φθίσω**, 1st aor. **ἔφθισα**, 2d aor. mid. **ἔφθιμην** *perished*, pf. mid. **ἔφθιμαι**.
- φιλῶ(-έω)** *love* (inflection § 249), fut. **φιλήσω**, etc., regular.
- φράγ-νῦ-μι** (§ 196, 5) *fence* = **φράττω**, q.v.
- φράζω** (§ 195, 2; **φραδ-**) *point out, declare, tell* (mid. *consider*), fut. **φράσω** (§ 30), 1st aor. **ἔφρασα**, 1st pf. **πέφρακα**, pf. mid. **πέφρασμαι** (§ 189, note), 1st aor. pass. **ἔφράσθην** (§ 189, note), vbl. **φραστός** (§ 189).
- φράττω** (§ 195, 1; theme **φρακ-** and **φραγ-**, § 195, note 2) *fence* [fut. **φράξω** or **φάρξω** (§ 38)], 1st aor. **ἔφραξα** or **ἔφαρξα** (§ 38), pf. mid. **πέφραγμα** or **πέφαργμα** (§ 38), 1st aor. pass. **ἔφράχθην**, vbl. **φρακτός** or **φαρκτός** (§ 38).
- φρίττω** (§ 195, 1; **φρικ-**) *shudder* [fut. **φρίξω**], 1st aor. **ἔφριξα**, 1st pf. **πέφρικα** *am in a shudder* (§ 535).
- φρύγ-ω** (§ 193) *roast*, fut. **φρύξω**, 1st aor. **ἔφρυξα**, pf. mid. **πέφρυγμα**, vbl. **φρυκτός**.
- φυλάττω** (§ 195, 1; **φυλακ-**) *guard*, fut. **φυλάξω**, 1st aor. **ἐφύλαξα**, 2d pf. **πεφύλαχα**, pf. mid. **πεφύλαγμα**, 1st aor. pass. **ἐφύλαχθην**, vbl. **φυλακτός**.
- φύρ-ω** (§ 193) *mix*, pf. mid. **πέφυρμαι**; also **φυρῶ(-άω)** regular.
- φύ-ω** (§ 193; **φῦ-, φυ-**, § 13) *produce*, fut. **φύσω**, 1st aor. **ἔφῦσα**, 2d aor. **ἔφῦν** *grew, be by nature* (§ 494, 1), 1st pf. **πέφῦκα** *be* (§ 494, 3), vbl. **φυτός**.

**φθίνω**, Homer has **φθίνω** with long *ī*. (Two supposed occurrences of a pres. **φθίω** in Homer (**φθίης**, **ἔφθιεν**) are easily corrected to the corresponding forms (**φθίει**, **ἔφθιτο**) of the aor. mid.) For the epic 2d aor. opt. **φθιμην**, etc. (for \***φθι-ι-μην**) see § 211, 2 a. For pf. 3d pl. **ἔ-φθι-ατο** see § 226 a. Epic 1st aor. pass. **ἐφθίθην** (3d pl. **ἔφθιθεν**, § 233 a).

**φιλιῶ**, epic 1st aor. mid., from stem **φιλ-** (cf. § 190), **ἔ-φιλ-άμην** (§ 204).

For epic pres. infin. **φιλή-μεναι** see § 199 d.

**φλεγ-έθω** (§ 191 a) *burn* (poetic) = **φλέγω**.

**φράζω**, epic 2d aor. **ἔ-πέ-φραδ-ον** (§ 208, 1 a) or **πέφραδον** (§ 171 a).

**φρύγω**, aorists pass. (Ionic and late) **ἐφρύχθην** 1st, **ἐφρύγην** 2d.

**φύρω**, epic 1st aor. **ἔφουσα** (§ 204 a), poetic 1st aor. pass. **ἐφύρθην**.

**φύω**, in Homer usually with *υ*, in epic also 2d pf. (§ 220) 3d pl. **πε-φύ-ᾶσι**, partic. **πε-φυ-ώς** (fem. **ἐμ-πεφυνῖα**), 1st plupf. with variable vowel **ἔ-πέ-φῦκ-ον**.

[Attic principal parts in full-faced type. Ionic and poetic forms at the bottom of the page.]

- (ἀνα-)χάζω (§ 195, 2; χαδ-) *withdraw* (fut. χάσομαι, § 507), 1st aor. ἔχασα. The verb is mostly poetic; cf. κέκαδον.
- χαίρω (§ 195, 4; χαρ-) *rejoice*, fut. χαίρισω (§ 190), 1st pf. κεχάρηκα (§ 190), pf. mid. κέχαρμαι and κεχάρημαι (§ 190), 2d aor. pass. as intrans. (§ 514) ἐχάρην *rejoiced*, vbl. χαρτός.
- χαλῶ(-άω, § 188) *loosen*, 1st aor. ἐχάλασα, 1st aor. pass. ἐχάλασθην (§ 189).
- χέω (§ 195, 2; theme χοδ-, χεδ-, § 14) *caco*, fut. χεσοῦμαι (for \*χεδοσοῦμαι, §§ 30; 214), 1st aor. ἔχεσα, rarely with variable vowel (cf. § 201 b) ἔχισον, 2d pf. κέχοδα (§ 219, 3).
- χέω (§ 193, note; § 199, 2; theme χευ-, χυ-, § 14, 2) *pour*, fut. χέω (§ 216), aor. ἔχεα (§ 207, note 1), 1st pf. κέχυκα, pf. mid. κέχυμαι (§ 224, note), 1st aor. pass. ἐχύθην, vbl. χυτός.
- χρή *it is necessary*, see § 267.
- χρίω (§ 193) *anoint, sting*, fut. χρίσω, 1st aor. ἔχρισα, pf. mid. κέχρισμαι, 1st aor. pass. ἐχρίσθην (§ 189), vbl. χριστός (§ 189).
- χρῶσι (for χρω-ίζω, § 292, 6, cf. χρώ-ς *complexion*) *color, stain*, pf. mid. κέχρωσμαι (§ 189), 1st aor. pass. ἐχρώσθην (§ 189).
- χρῶ (§ 199, 3) *give oracles*, fut. χρήσω, 1st aor. ἔχρησα, 1st pf. κέχρηκα, pf. mid. κέχρημαι, 1st aor. pass. ἐχρήσθην (§ 189). ἀποχρῶ *be sufficient* (usually impersonal ἀποχρηῆ), like χρῶ.
- χρῶμαι (χρηῆ, χρῆται, etc., § 199, 3) *use* (middle deponent, § 158, 3),
- 
- χαίρω, epic 1st aor. mid. 3d sing. χήρατο (§§ 204; 171 a), epic 2d aor. mid. κεχαρόμην (§§ 208, 1 a; 171 a).
- χανδάνω (§ 196, 2; theme χονδ-, χενδ-, χαδ- (for χνδ-, § 14, note) *contain* (Ionic and poetic), fut. χείσεται (for \*χενδσεται, § 34), 2d aor. ἐχαδον, 2d pf. κέχανδα *Miss.* (better κέχονδα, § 219, 3).
- χάσκω (for \*χαν-σκω?, § 197; theme χην-, χαν-, § 13) *gape* (Ionic and poetic), fut. χανούμαι, 2d aor. ἔχανον, 2d pf. κέχηνα *be agape* (§ 535).
- χέω, epic pres. rarely χείω, epic aor. also ἐχεα; for epic 2d aor. mid. as pass. ἐχυτο see §§ 211 a; § 515, 1.
- [root χραισμ-] *help, avert* (epic), only 2d aor. ἐχραισμον; also from χραισμε- (§ 190), fut. χραισμήσω, 1st aor. ἐχραισμησα.
- χρῶσι, poetic χροῖζω.
- χρῶ, χρῶμαι, in Ionic contract to ā where Attic has η; as 3d sing. χρᾶται, infin. χρᾶσθαι, etc.; pres. subj. χρέωμαι, etc. (cf. § 199 c); partic. χρεώμενος (cf. § 199 c).

[Attic principal parts in **full-faced** type. Ionic and poetic forms at the bottom of the page.]

- fut. **χρήσομαι**, 1st aor. **ἐχρησάμην**, pf. **κέρημαι**, 1st aor. pass. (§ 510) **ἐχρήσθην** (§ 189), vbls. **χρηστός**, **χρηστῆς** (§ 189).
- χῶ** (-ώ) *heap up*, fut. **χέσω**, 1st aor. **ἔχωσα**, 1st pf. **κέρωκα**, pf. mid. **κέρωσμαι** (§ 189), 1st aor. pass. **ἐχέσθην** (§ 189), vbl. **χωστός** (§ 189).
- ψεύδ-ω** (§ 193, 2) *deceive* (mid. *lie*), fut. **ψεύσω** (§ 30), 1st aor. **ἔψευσα** (§ 30), pf. mid. **ἔψευσμαι** (§ 189, note), 1st aor. pass. **ἔψεύσθην** (§ 189, note).
- ψύχ-ω** (§ 193) *cool*, fut. **ψύξω**, 1st aor. **ἔψυξα**, pf. mid. **ἔψυγμαί**, 1st aor. pass. **ἔψυχθην** and 2d aor. pass. as intrans. (§ 514) **ἔψυχην** *cooled*.
- ψῶ** (**ψῆς**, **ψῆ**, etc., § 199, 3) *rub* (usually in composition: as **ἀπο-ψῶ**), fut. **ψήσω**, etc., regular; pf. mid. usually supplied from **ψήχω** (regular), **ἔψηγμαί**.
- ώθῶ** (-έω, § 190; theme **ώθ-**, for \***ρωθ-**, § 2 a) *push* (impf. **ἔώθουν**, § 172, 2), fut. **ώσω** (for \***ώθ-σω**, § 30), 1st aor. **ἔωσα** (§ 172, 2), pf. mid. **ἔωσμαι** (§§ 180; 189, note), 1st aor. pass. **ἔώσθην** (§§ 172, 2; 189, note), vbl. **ώστῆς** (§ 189).
- ώνουμαι** (-έομαι) *buy* (impf. **ἔωνούμην**, § 172, 2), fut. **ώνήσομαι**, aor. supplied (§ 164) by **ἔπριάμην** (§ 257), pf. **ἔωνημαι** (§ 180), 1st aor. pass. **ἔωνήθην** (§ 172, 2), vbls. **ώνητός**, **ώνητῆς**.

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**ώθῶ**, poetic fut. sometimes **ώθήσω** (§ 190), Ionic 1st aor. (contracted) **ῶσα**, pf. mid. **ῶσμαι**.

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R

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in the context of public administration and financial management. The text notes that without reliable records, it is difficult to track the flow of funds and ensure that resources are being used as intended.

2. The second part of the document addresses the challenges associated with data collection and analysis. It highlights that gathering comprehensive data from various sources can be a complex and time-consuming process. However, the benefits of having a robust data set are significant, as it allows for more informed decision-making and the identification of trends and patterns. The document suggests that investing in data management systems and training staff can help overcome these challenges.

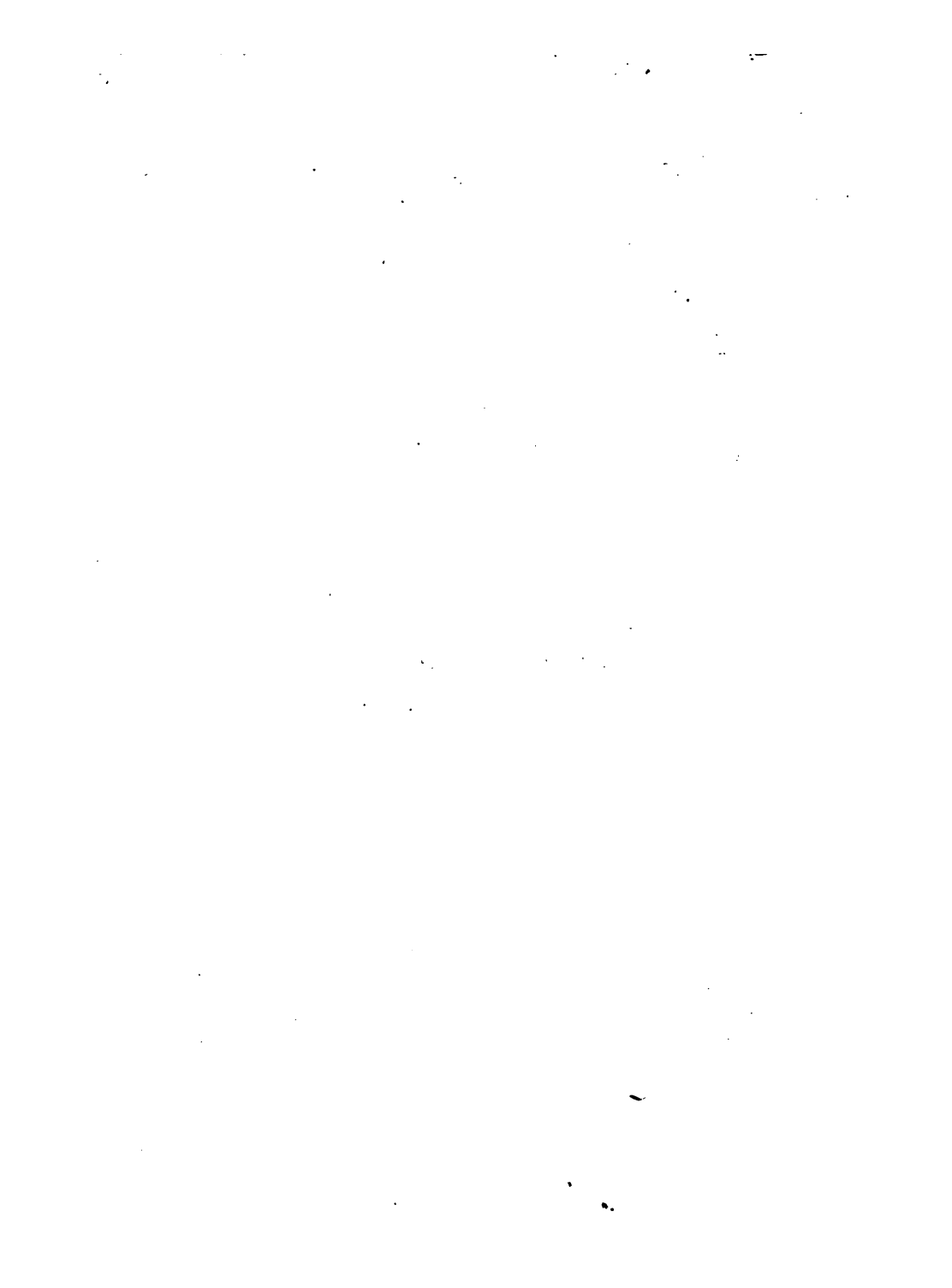
3. The third part of the document focuses on the role of technology in improving efficiency and reducing costs. It discusses how digital tools and automation can streamline processes, minimize human error, and enhance communication. The text also touches upon the importance of cybersecurity in protecting sensitive information and ensuring the integrity of digital systems. It recommends regular security audits and the implementation of strong security protocols.

4. The fourth part of the document discusses the need for continuous improvement and innovation. It argues that organizations should not be satisfied with the status quo and should actively seek out new ways to optimize their operations. This involves staying up-to-date with the latest industry trends and technologies, as well as fostering a culture of learning and experimentation. The document suggests that regular reviews and evaluations can help identify areas for improvement and track progress over time.

5. The fifth and final part of the document provides a summary of the key points discussed and offers some concluding thoughts. It reiterates the importance of a holistic approach to organizational management, one that considers the interplay between different factors such as data, technology, and human resources. The document concludes by encouraging organizations to embrace change and strive for excellence in all their endeavors.



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