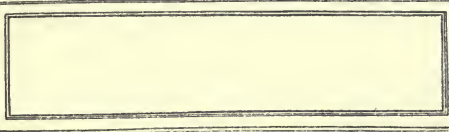


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THE STUDENT'S GREEK GRAMMAR.

Greek
A GRAMMAR

OF THE
GREEK LANGUAGE.

BY DR. GEORGE CURTIUS,

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TRANSLATED UNDER THE REVISION OF THE AUTHOR.

EDITED

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FOR THE USE OF COLLEGES AND HIGH-SCHOOLS.



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EDITOR'S PREFACE.

THE Greek Grammar of Dr. Curtius is acknowledged by the most competent scholars, both in this country and in Germany, to be the best representative of the present advanced state of Greek scholarship. It is, indeed, almost the only Grammar which exhibits the inflexions of the language in a really scientific form; while its extensive use in the schools of Germany, and the high commendations it has received from practical teachers in that country, are sufficient proof of its excellence as a school-book. It is surprising to find that many of the public and private schools in this country continue to use Grammars which ignore all the improvements and discoveries of modern philology, and still cling to the division of the substantives into ten declensions, the designation of the Second Perfect as the Perfect Middle, and similar exploded errors. Dr. Curtius has stated so fully in his Preface the principles on which this Grammar is constructed, that it is unnecessary to say more by way of introduction. It only remains to add that the translation has been made from the fifth edition of the original work (1862), with the author's sanction, and that the proof-sheets have enjoyed the advantage of his final correction and revision.

An abridgment for the use of the lower forms is published simultaneously with the present work.

W. S.

LONDON, *March*, 1863.

36195

THE HISTORY OF THE

The history of the world is a vast and complex subject, encompassing the lives and actions of countless individuals and the events that have shaped our planet. From the dawn of civilization to the present day, the human story is one of constant change and evolution. The early years of our species are marked by a struggle for survival, as our ancestors sought to adapt to their environments and overcome the challenges of a harsh world. Over time, however, we have developed the capacity for reason and self-awareness, which has allowed us to build societies, create art, and explore the frontiers of knowledge. The history of the world is not just a record of events, but a testament to the resilience and ingenuity of the human spirit. It is a story that continues to unfold, as we navigate the challenges of the modern world and strive for a better future for all.

FROM THE AUTHOR'S PREFACE.

THE fact that within a few years the present Grammar has found its way into a large number of schools in various countries of Europe seems to me a satisfactory answer to the question whether a thorough knowledge of Greek is attainable by the method I have adopted. Much, therefore, of what I thought it necessary to state on the first appearance of the book does not now require to be repeated; but I consider it incumbent upon me to make some observations upon the objects and the use of the Grammar, and I beg to recommend these to the careful consideration of teachers.

Few sciences have within the last half century been so completely reformed as the science of language. Not only has our insight into the nature and history of human speech been greatly advanced, but—and this is justly regarded as a matter of still greater importance—quite a different method in treating language in general has been discovered, after a new era had been opened up by the philosophical inquiries of William von Humboldt, and the historical investigations of Francis Bopp and Jacob Grimm. No one, unless he desires to exclude schools from the progress thus made, and to confine them to the mechanical repetition of imperfect and antiquated rules, will probably doubt that the new knowledge, the principles of which have stood the test of nearly half a century, ought to exercise its influence on the teaching of language.

If the teaching of a language in our schools is intended

to lead not only to a thorough understanding of the master-works of literature, but at the same time to cultivate and stir up the youthful mind by independent exertion, and by occupation with a subject so immensely rich, and so harmoniously quickening the most different mental powers as language, such teaching can not possibly continue to keep aloof from the progress of scientific inquiry, which is, unfortunately, still the case in many places. The teaching of Greek, however, seems to be specially called upon to make a commencement. The modern science of language has, indeed, exercised its influence on every part of grammar, but none has been more affected by it than the first, commonly called the *accidence*. In Latin, scientific inquiry into the structure of the forms has not yet reached the same completeness as in Greek. The structure of the Latin language is less transparent, and we miss so many aids which we possess for the Greek in the high antiquity of its literature and in its dialects. A scientific treatment of the structure of the Latin language in schools is, moreover, a matter of great practical difficulty, on account of the early age at which the elements must necessarily be learned. We ought not, however, on this account, to separate the teaching of Latin from all contact with scientific inquiry, the influence of which can show itself with advantage, at least, in a more suitable arrangement and distribution of the matter. Granting, therefore, that our boys, as heretofore, must commit to memory a large portion of Latin forms; granting that the most important object in learning Latin consists, perhaps, more in the acquisition of fixed laws of syntax, which obviously form the principal strength of the Latin language, the case of the Greek is different. The Greeks are justly called an artistic people, and the Greek language is the most ancient work of art which they

have reared upon a very primitive basis. The student, who approaches the Greek after he has already gone through a considerable preparation by the study of Latin, ought to be impressed with the idea that the structure of this language is one of the most marvelous productions of the intellectual powers acting unconsciously. Every thing lies here clear before us: the sources of our knowledge are more varied, and the necessity of analyzing the given forms is rendered so absolute, even on account of the Homeric dialect, that this analysis has, in fact, never been entirely wanting, and after the first appearance of Buttmann, in 1782, made considerable progress. The attempt, therefore, to connect in a still higher degree the practice of the school with the spirit of science, can here point to numerous precedents; and it is, no doubt, mainly owing to this circumstance that it has met with so favorable a reception. My object has been to produce a consistent system, a careful selection, and a clear and precise exposition, rather than an entirely new system.

In selecting and expounding the results of scientific inquiry, I have always kept in view the idea that the book was intended for practical use in schools. The first requisite, therefore, was not to admit any thing which is beyond the sphere of the school, to explain only that which is necessary, and to admit only that which is absolutely certain; for a school-book must speak categorically, must exclude all matters of mere opinion, and has no space for discussion and inquiry. It is, however, perfectly indifferent whether a result has been obtained by special researches into the Greek language or by the more general inquiries of comparative philology.

I was farther obliged to admit only those things which find their explanation in the Greek language itself, or at

most in a comparison with the Latin; but even within these limits I have confined myself to such innovations as really afford an important insight into the structure of the forms, whereas all that belongs to philological learning and many other things have been passed over because they seemed unnecessary. Among such superfluous innovations I include especially all changes of terminology, and the entire alteration of whole parts of grammar which are often still less necessary, but to which formerly too much importance used to be attached.

The new technical terms I have introduced have generally been approved of, and the principle stated in my Preface to the first edition, though not followed with pedantic consistency, "if possible, to put significant names in the place of dead numbers," as, for *e. g.*, A Declension, O Declension, instead of First and Second Declension, will scarcely be found fault with, for a name with a meaning at once gives a piece of information, and therefore facilitates learning. Doubts have been raised only about the expressions *strong* and *weak*, which I have employed to distinguish the two Aorists and Perfects. I am as well aware now as I was at the first that, from the point of view of scientific inquiry, much may be said against the expressions, but I nevertheless feel that I can not give them up. For the old designation by numbers is unsatisfactory, unless we are prepared for its sake either to sacrifice a more consistent arrangement of the verb, or to mislead the pupil by calling the Aorist which is treated of first the second, and first the one with which he is made acquainted afterward. But a common name to distinguish the two forms of the Aorist Active Middle and Passive, and of the Perfect Active, is indispensable in a system of Greek Grammar. An innovation had here become necessary, for both neg-

ative and positive reasons. The expressions *strong* and *weak* have this advantage—that, after being introduced by Grimm into his German Grammar, they have also been adopted by English grammarians; and, though I use them not quite in the same sense, they are easily intelligible. It will surely not be difficult to make a pupil understand that those forms are called *strong* which spring from the root, as it were, by an internal agency, and *weak* those which are formed by syllables added externally, especially as he may easily compare the English *take, took, and love, loved*. I still know of no designation which, with so few disadvantages, offers so many advantages as this, and I shall retain it until a better one is suggested; and, after all, in necessary innovations, it is often more important *that* men agree than *on what* they agree.

The fact that the most essential changes I have made in the arrangements of the subjects—as, for example, the strict adherence to the system of Stems in all the inflexions, and especially the division of the verb according to temporal Stems—have met with the approval of practical teachers, has been to me a source of great gratification, it being a clear proof that the demands of scientific inquiry are by no means so much opposed to a right system of teaching as is still imagined by many. The arrangement of temporal Stems is made less upon scientific than upon didactic grounds, in such a manner that kindred forms are joined together, and due regard is paid to the progress from that which is easy to that which is more difficult.

The chapter on the formation of words, though somewhat enlarged, has, for the same reasons, still been kept very brief. But, in treating of the verbs, I have directed attention to the formation of verbal nouns: in treating of the verbs of the different classes, I have always directed attention, by a

number of characteristic examples, to the application of the different Stems in the formation of words. By this means the learner has an opportunity, during the study of his grammar, of making himself acquainted with a number of words, and I have no doubt that teachers will give their sanction to this arrangement.

In regard to Syntax, the positive results of recent linguistic inquiries are as yet less numerous. In this part of the Grammar, therefore, I follow the principle of stating the essential idioms of the Greek language with the utmost possible precision and in the utmost logical order. Only in some chapters, especially in that on the use of the tenses, does my system present considerable differences from the usual one. All minute disquisitions, conjectures, and more or less probable theories—among them especially the ever-repeated theory about the original local meaning of the cases, with which I can not agree at all—have been rigorously excluded. In this part, also, I have never neglected to compare the phenomena of the Greek language with the corresponding ones of Latin, and occasionally also of English, where this could be done with brevity and advantage; for as the usage of a language must be mainly comprehended by a feeling of language, I imagine that every appeal to a Latin usage already embodied with our feeling of language, or to an English usage familiar to us from childhood, advances our knowledge much more than philosophical definitions or technical terms of vague or various meanings. For the same reason, I every where attach great importance to an accurate translation of a Greek idiom into English or Latin. I need hardly guard myself against the opinion that I considered such a translation to be a philosophical explanation of a linguistic phenomenon. A real explanation is beyond the problem of a Grammar.

I scarcely need repeat here that the present book is not intended, like an Elementary Grammar, to be committed to memory paragraph by paragraph; but, in teaching, a suitable selection, according to the degree of the pupil's advancement, should be made by the teacher. By a difference in type I have myself, at least partially, indicated this.

It may be remarked in general that the first business every where is that of memory, and only when the actual forms, with the aid of the paradigms, have been committed to memory, analysis may be added. First *knowledge*, then *understanding*: this ought to be the leading principle; but, as I have said in another place, "Memory can neither accurately grasp the great variety of Greek forms nor retain them, unless it be supported by an analyzing and combining intelligence, which furnishes, as it were, the hooks and cement to strengthen that which has been learned, and permanently to impress it upon the mind." If details learned at different times and carefully committed to memory, during a subsequent repetition variously combine with one another and form various groups; if, then, many things, at first sight strange, appear to the pupil in the light of a law pervading the language, such insight is certainly not a mere support of memory, but animates the desire to learn, and incites to exercise the power of thought in a variety of ways. The present book offers to teachers abundant opportunities for such exercises, and acquires its highest efficacy under the guidance of thinking teachers who are truly familiar with it, and take a delight in its subjects. That the book has actually found such teachers has been proved to me in various ways, and caused me sincere gratification.

G. C.



TABLE OF CONTENTS.

INTRODUCTION.

THE GREEK LANGUAGE AND ITS DIALECTS.

FIRST PART.—ETYMOLOGY.

I. Letters and Sounds.

CHAPTER I.

THE GREEK CHARACTERS.

A. Letters	§ 1-9
B. Other Characters	10-16
C. Accents	17-22
D. Punctuation	23

CHAPTER II.

THE SOUNDS.

A. The Vowels	24-29
B. The Consonants	30-34

CHAPTER III.

COMBINATIONS AND CHANGES OF SOUNDS.

A. Vowels in Combination	35-39
B. Other kinds of Vowel Changes	40-43
C. Consonants in Combination with one another	44-54
D. Other Changes in the Middle of a Word	55-62
E. Changes of Sound at the End of a Word	63-69

CHAPTER IV.

DIVISION OF SYLLABLES AND THEIR QUANTITY.

A. Division of Syllables	70-73
B. Quantity	74-78

CHAPTER V.

ACCENTS	79-99
---------------	-------

II. Inflexion.

A. INFLEXION OF NOUNS AND PRONOUNS.

CHAPTER VI.

DECLENSION OF SUBSTANTIVES AND ADJECTIVES.

FIRST PRINCIPAL (OR VOWEL) DECLENSION.

A. The A Declension	§ 112-113
<i>(commonly called the First Declension.)</i>	
1. Feminines	114-119
2. Masculines	120-123
B. The O Declension	124-131
<i>(commonly called the Second Declension.)</i>	
Attic Declension	132-133

SECOND PRINCIPAL (OR CONSONANT) DECLENSION	135-143
<i>(commonly called the Third Declension.)</i>	

1. Consonant Stems :	
a. Guttural and Labial Stems	144-145
b. Dental Stems	146-149
c. Liquid Stems	150-153
2. Vowel Stems :	
a. Soft Vowel Stems	154-158
b. Diphthong Stems	159-161
c. O Stems	162-163
3. Stems suffering Elision :	
a. Sigma Stems	164-167
b. τ -Stems	168-169
c. ν -Stems	170-171
Irregularities in Declension	174-177
Case-like Terminations	178-179

CHAPTER VII.

OTHER INFLEXIONS OF THE ADJECTIVE.

A. Gender	180-191
B. Comparison	192-200
C. Adverbs of Adjectives	201-204

CHAPTER VIII.

INFLEXION OF PRONOUNS	205-219
-----------------------------	---------

CHAPTER IX.

THE NUMERALS	220-224
--------------------	---------

B. INFLEXION OF VERBS.

General Remarks	§ 225-230
-----------------------	-----------

LIST OF PARADIGMS.

<i>Εἰμί, I am</i>	Table. I.
Synopsis of <i>λύω, I loose</i> (exhibiting the meanings of the Tenses)	II.

VERBS IN Ω.

A. Vowel Stems :

1. Uncontracted, <i>λύω</i>	III.
2. Contracted, <i>τιμάω, ποιέω, δουλόω</i>	IV.

B. Consonant Stems :

1. Guttural Stems, <i>πλέκω, φεύγω, τάσσω</i>	V.
2. Dental Stems, <i>ψεύδομαι, πείθω, κομίζω</i>	VI.
3. Labial Stems, <i>πέμπω, λείπω, καλύπτω</i>	VII.
4. Liquid Stems, <i>δέρω, ἀγγέλλω, σπείρω</i>	VIII.

VERBS IN ΜΙ.

First Class, <i>τίθημι, δίδωμι, ἵσθημι</i>	IX.
Second Class, <i>δείκνυμι</i>	X.

CHAPTER X.

FIRST PRINCIPAL CONJUGATION, OR VERBS IN Ω.

I. The Present-Stem :

A. Inflexion of the Present-Stem	§ 231-233
B. The Augment	234-242
C. Contracted Verbs	243-244
D. Distinction of the Present-Stem from the Verbal Stem	245-253

II. The Strong Aorist-Stem	254-257
----------------------------------	---------

III. The Future-Stem	258-266
----------------------------	---------

IV. The Weak Aorist-Stem	267-271
--------------------------------	---------

V. The Perfect-Stem	272
---------------------------	-----

1. Perfect Active	276-282
2. Pluperfect Active	283
3. Perfect Middle and Passive	284-289
4. Pluperfect Middle and Passive	290-291

VI. Forms of the Strong Passive Stem	292-295
--	---------

VII. Forms of the Weak Passive Stem	296-299
---	---------

Verbal Adjectives	300
-------------------------	-----

Verbs which leave their Stem-Vowel short	301
--	-----

CHAPTER XI.

SECOND PRINCIPAL CONJUGATION, OR VERBS IN MI.

Preliminary Remarks	§ 302-304
1. First Class	305-317
2. Second Class	318-319

CHAPTER XII.

IRREGULAR VERBS OF THE FIRST CONJUGATION . 320-327

Anomalies in Signification	328-330
Outlines of the Accentuation of Verbal Forms	331-333
Peculiar Verbal Forms of the Ionic Dialect.....	334 D.-338 D.

III. Derivation.

CHAPTER XIII.

A. <i>Simple Derivatives</i>	339-340
1. The most important Suffixes for forming Substantives.....	341-349
2. The most important Suffixes for forming Adjectives..	350-352
3. Derivative Verbs.....	353
B. <i>Compound Derivatives</i> :	
1. Form of the Combination	354-358
2. Meaning of Combination.....	359-360

SECOND PART.—SYNTAX.

Preliminary Remarks.....	361
--------------------------	-----

CHAPTER XIV.

NUMBER AND GENDER	362-367
-------------------------	---------

CHAPTER XV.

THE ARTICLE	368-391
-------------------	---------

CHAPTER XVI.

USE OF CASES:

A. Nominative.....	392-393
B. Vocative	394
C. Accusative.....	395-406
D. Genitive	407-428
E. Dative	429-443

CHAPTER XVII.

THE PREPOSITIONS	§ 444
General View of the Prepositions	448
1. Prepositions which take only One Case	449-457
2. Prepositions which take Two Cases	458-461
3. Prepositions which take Three Cases	462-468

CHAPTER XVIII.

THE PRONOUNS	469-475
--------------------	---------

CHAPTER XIX.

THE KINDS OF VERBS	476-483
--------------------------	---------

CHAPTER XX.

USE OF THE TENSES	484
1. The forms for the Incomplete Action	486-491
2. The forms for the Indefinite (Aorist) Action	492-498
3. The Future	499-501
4. The forms for the Complete Action	502-506

CHAPTER XXI.

USE OF THE MOODS.

A. In Simple Sentences:	
1. Indicative	507
2. Subjunctive	508-513
3. Optative	514-517
4. Imperative	518
B. In Compound Sentences:	
Connexion of Sentences with one another	519-524
1. Dependent, Declarative, and Interrogative Sentences	525-529
2. Sentences expressing a purpose	530-533
3. Conditional Sentences	534-550
4. Relative Sentences	551-555
5. Temporal Sentences	556-558

CHAPTER XXII.

THE INFINITIVE.

1. Use of the Infinitive in general	559-566
2. The Case of the Subject and Predicate with the Infinitive	567-572
3. The Infinitive with the Article	573-574
4. The Infinitive with <i>av</i>	575-576
5. The Infinitive instead of the Imperative	577

CHAPTER XXIII.

ON PARTICIPLES.

1. Attributive Use.....	§ 578
2. Appositive Use.....	579-583
3. The Participle with an Absolute Case.....	584-586
4. Supplements to Participles.....	587-588
5. The Predicative Participle.....	589-594
6. The Participle with <i>ἄν</i>	595
7. Verbal Adjectives.....	596

CHAPTER XXIV.

SOME PECULIARITIES IN RELATIVE SENTENCES..	597-605
--	---------

CHAPTER XXV.

INTERROGATIVE SENTENCES.....	606-611
------------------------------	---------

CHAPTER XXVI.

THE NEGATIVES.

1. Use of Simple Negatives.....	612-618
2. Several Negatives combined.....	619-621
3. Some Negative Phrases.....	622

CHAPTER XXVII.

THE PARTICLES.

A. Conjunctions.....	623
1. Copulative Conjunctions.....	624-625
2. Disjunctive.....	626-627
3. Adversative.....	628-630
4. Comparative.....	631-632
5. Declarative.....	633
6. Temporal.....	634-635
7. Causal.....	636
8. Inferential.....	637
9. Final.....	638
10. Hypothetical.....	639
11. Concessive.....	640
B. Emphatic Particles.....	641-643

ENGLISH INDEX.....	Page 353
GREEK INDEX.....	357

THE

STUDENT'S GREEK GRAMMAR.

INTRODUCTION.

THE GREEK LANGUAGE AND ITS DIALECTS.

THE Greek language is the language of the Ancient Hellenes (Ἕλληνες), the inhabitants of Greece, with all its islands and numerous colonies. It is related to the languages of the Indians, Persians, Romans, Slavonians, Lithuanians, Germans, and Celts. These are all sister-languages, and together form the Indo-European family.

The Greeks were early divided into races, each of which spoke a different dialect. The chief dialects of the Greek language are the Æolic, Doric, and Ionic. At first each race employed its own dialect both in poetry and in prose.

1. The IONIC dialect was spoken by the Ionic race, especially in Asia Minor and Attica, in numerous islands, and in the Ionic colonies. It was the first of the dialects developed by poetry, and produced three different but nearly related dialects, viz. :

a) The *Old-Ionic* or *Epic* dialect, which is preserved in the poems of Homer and Hesiod as well as of their followers.

b) The *New-Ionic* dialect, which we know chiefly from the history of Herodotus.

Obs.—The Old and New Ionic dialects are also designated by the common name *Ionic*, as distinguished from the Attic.

c) The *Attic* dialect, in which are written the numerous works in poetry and prose produced at Athens in the time

of her glory. The principal writers of the Attic dialect are—the tragedians Æschylus, Sophocles, Euripides, the comic writer Aristophanes, the historians Thucydides and Xenophon, the philosopher Plato, the great orators Lysias, Demosthenes, and Æschines. Through the importance of Athens in Greece, and the excellence of the Attic literature, the Attic became the chief dialect of the Greek language.

Obs.—A less important distinction is made between the earlier and later Attic writers. The tragedians and Thucydides belong to the earlier Attic, and the remaining authors to the later. The language of Plato is intermediate between the two: that of the tragedians has also many other peculiarities.

2. The ÆOLIC dialect was spoken by the Æolians, particularly in Asia Minor, Bœotia, and Thessaly. Alcæus and Sappho wrote in this dialect.

3. The DORIC dialect was spoken by the Dorians, chiefly in Northern Greece, in the Peloponnesus, in Crete, and in the numerous Doric colonies, especially Sicily and Lower Italy. Doric is essentially the dialect of Pindar's lyric poems and Theocritus's bucolics (herdsman's poetry). The choruses in the tragedies also contain some Doric forms.

4. After Athens ceased to be the leading city in Greece, the Attic dialect still remained the language of educated Greeks. But it soon began to degenerate from its primitive purity and excellence, and thus, from the third century before Christ, the common Greek dialect (ἡ κοινὴ διάλεκτος) was distinguished from the Attic.

On the boundary-line between the older Attic and the common Greek dialect stands the great philosopher *Aristotle*. Among later authors, the most important are—the historians *Polybius*, *Plutarch*, *Arrian*, *Dion Cassius*; the geographer *Strabo*; the rhetoricians *Dionysius of Halicarnassus* and *Lucian*.



PART FIRST.

ETYMOLOGY.

I. LETTERS AND SOUNDS.

CHAP. I.—THE GREEK CHARACTERS.

A. *Letters.*

§ 1. The Greek letters are the following:

Large Character.	Small Character.	Name.	Pronunciation.
A	α	Alpha	ǎ (short or long).
B	β	Beta	b.
Γ	γ	Gamma	g.
Δ	δ	Delta	d.
E	ε	Epsilon	ě (only short).
Z	ζ	Zeta	z.
H	η	Eta	ē (only long).
Θ	θ	Theta	th.
I	ι	Iota	ĩ (short or long).
K	κ	Kappa	k.
Λ	λ	Lambda	l.
M	μ	Mu	m.
N	ν	Nu	n.
Ξ	ξ	Xi	x.
O	ο	Omikron	ō (only short).
Π	π	Pi	p.
P	ρ	Rho	r.
Σ	σ, ς	Sigma	s.
T	τ	Tau	t.
Υ	υ	Upsilon	ũ (short or long).
Φ	φ	Phi	ph.
X	χ	Chi	ch.
Ψ	ψ	Psi	ps.
Ω	ω	Omēga	ō (only long).

§ 2. For *s* there is a double sign in the small character: σ at the beginning and in the middle, and ς at the end of a word. Hence $\sigma\nu\nu$, $\sigma\epsilon\acute{\iota}\omega$, $\eta\sigma\alpha\nu$, but $\pi\acute{o}\nu\omicron\varsigma$, $\kappa\acute{\epsilon}\rho\alpha\varsigma$. In compound words ς may also stand at the end of the first word in the compound: $\pi\rho\omicron\varsigma$ - $\acute{\epsilon}\rho\chi\omicron\mu\alpha\iota$, $\delta\acute{\upsilon}\varsigma$ - $\beta\alpha\tau\omicron\varsigma$.

§ 3. From the names of the first two letters arose the expression "Alphabet." The characters of the Greek alphabet do not essentially differ from those of the Latin and of modern languages. All come from the alphabet of the Phœnicians.

In regard to pronunciation, the following points are to be observed:

§ 4. All Greek letters are always pronounced alike. But γ is an exception, since, before γ , κ , χ , or ξ , it is pronounced *ng*. Hence in Latin it is represented by *n*: $\tau\acute{\epsilon}\gamma\gamma\omega$ is pronounced *tengo*; $\sigma\upsilon\gamma\kappa\alpha\lambda\acute{\omega}$, *syngkǎlo*; $\lambda\acute{o}\gamma\chi\eta$, *longchē*; $\phi\acute{o}\rho\mu\iota\gamma\xi$, *phormiñx*.

§ 5. ζ is pronounced like the English *z*. It is of very different origin in different cases. Compare $\mu\acute{\epsilon}\iota\zeta\omega\nu$ (for $\mu\acute{\epsilon}\gamma\omega\nu$) from $\mu\acute{\epsilon}\gamma\alpha\varsigma$; $\zeta\upsilon\gamma\acute{o}\nu$ with Latin *jugum*, English *yoke*, etc.

§ 6. ϕ we pronounce as *f*, but probably the Greeks pronounced the *p* and *h* separately; hence *ph*, not *f*, is used in Latin for ϕ : $\phi\iota\lambda\omicron\sigma\phi\acute{\iota}\alpha$, *philosophia*; $\Phi\iota\lambda\omicron\kappa\acute{\tau}\eta\tau\eta\varsigma$, *Philoctetes*.

§ 7. θ we pronounce like the English *th*.

§ 8. Of the diphthongs, *ai* and *ei* are both pronounced as *ei* in *height*; *oi*, as *oy* in *boy*; *au*, as *ou* in *sour*; *ou*, as *ou* in *tour*; *ui*, as *wi* in *wing*; *eu* and *ηυ*, as *ew* in *few*. The *iota subscriptum* (*underwritten*) is not pronounced in

§ 3. *Dialects*.—The Greek language had in the most ancient times another letter, *F*, which was called *Digamma* ($\delta\acute{\iota}\gamma\alpha\mu\mu\alpha$ —"double gamma") from its form, and *Vau* (*Fav*) from its pronunciation. It was pronounced like the Latin *v*: $\text{F}\acute{o}\iota\nu\omicron\varsigma$, *wine* = Lat. *vinum*. At a later time it was written only by the Æolians and Dorians.

α, η, ω. It is not written under, but after capitals, as Αι, Ηι, Ωι, but still remains unpronounced.

§ 9. When two vowels, usually pronounced together, are to be pronounced separately, the latter has over it a diæresis (διαίρεσις = *separation*): thus πᾰίς is pronounced *pa-is*; ἄϋπνος, *a-urnos*.

B. Other Characters.

§ 10. Besides the letters, the Greek language has also the sign ' , which is placed over the initial vowel to which it belongs, and represents the *h*: ξξ is pronounced *hex*; ἄπαξ, *hapax*. This sign is called *spiritus asper*, "rough breathing."

§ 11. For more exact distinction, the Greeks also mark those initial vowels which have not this breathing with the sign ' , *i. e.*, the *spiritus lenis*, "gentle breathing." This sound indicates only the raising of the voice which is necessary for the pronunciation of a vowel when no consonant precedes: εκ is pronounced *ek*; ἄγω, *ago*.

§ 12. In diphthongs the breathing stands over the second vowel: οὔτος = *houtos*; εἶδον = *eidon*. But when the first vowel is in large character, the breathing stands before it: Αἰδης = *Hades*; Ὀιδή = *Odē*.

§ 13. Every initial ρ has the *spiritus asper* over it: ραψωδός, ρεῦμα. In Latin the aspirate is written after the ρ: *rhapsodus*, *rheuma*. When two ρ's come together in a word, ' is usually placed over the first, and ' over the second: Πύρρος = *Pyrrhus*; Καλλιρρόη = *Callirrhoe*.

Obs.—Many write the double ρ without any breathing: Πύρρος; Καλλιρρόη.

§ 14. As in Latin, so in Greek, the sign ¯ over a vowel denotes that the vowel is long, ˘ that it is short, and ˚ that it is sometimes one, sometimes the other. In Greek they are used only with the vowels α, ι, υ, since ε, η, ο, ω, are distinguished by their form.

§ 15. The sign ' at the junction of two words indicates the omission of a vowel or diphthong, and is then called an *apostrophe*: παρ' ἐκείνω for παρὰ ἐκείνω, *with that one*; μὴ ' γώ for μὴ ἐγώ (*ne ego*).

§ 16. The same sign has the name *coronis* (κορωνίς) when it stands over the junction of two words contracted into one: τοῦνομα for τὸ ὄνομα, *the name*; καγαθός for καὶ ἀγαθός, *and good*. It indicates that a *crasis* (κράσις, *mixture*) or contraction of two words has taken place, and, like the breathing, stands over the second vowel of a diphthong: ταυτό for τὸ αὐτό, *the same*.

C. Accents.

§ 17. The Greeks also indicate the tone or ACCENT (προσῳδία) of words. The sign ' over a vowel is called the *acute accent* (ὀξεῖα προσῳδία), that is, the sharp or *raised* tone: λόγος, τούτων, παρά, ἕτερος. The syllable thus marked must be raised above the rest.

A word having the acute accent upon the last syllable is called *oxytone* (ὀξύτονον): παρά, εἶπέ, βασιλεύς.

A word having the acute accent upon the last but one is called *paroxytone* (παροξύτονον): λέγω, φαίνω.

A word having the acute accent upon the last but two is called *proparoxytone* (προπαροξύτονον): λέγεται, εἶπετε

§ 18. *Obs.*—A *proparoxytone*, having a long vowel or diphthong in the second syllable of the word, ought to be pronounced so as to give the accent on the third syllable, and yet preserve the length of the second syllable: βέβηκα should be pronounced *bébéka*; ἀπόβαινε, *απόβαινε*.

§ 19. The sign ` over a vowel is called the *grave accent* (βαρεῖα προσῳδία). It indicates a *low* tone, that is, that a syllable is not raised in tone. Thus in ἀπόβαίνε, the last two might have the grave accent. The marking of them, however, would be superfluous, the absence of the acute being a sufficient guide. All words without an

accent on the final syllable are therefore called *barytone* (βαρύτονα): λέγω, ἕτερος.

§ 20. The sign ` , however, also denotes a subdued acute, and occupies the place of an acute in every oxytone not immediately followed by a pause: ἀπό, *from*, but ἀπὸ τούτου, *from this*; βασιλεύς, *a king*, but βασιλεὺς ἐγένετο, *he became king*. Oxytones, therefore, retain their accent unchanged only at the end of a sentence.

§ 21. The sign ~ over a vowel is called the *circumflex accent* (περισπωμένη προσῶδία), from its shape. The circumflex is a combination of the acute and the grave, ^.

A word having a circumflex on the last syllable is called *perispomenon* (περισπώμενον): ἀγαθοῖς, σκιᾶς.

A word having a circumflex on the last syllable but one is called *properispomenon* (προπερισπώμενον): φεῦγε, βῆτε.

§ 22. In diphthongs, the accent, like the breathing (§ 12), is put over the second vowel: φεύγει, τοῦτο.

When the circumflex accent and the breathing meet upon the same vowel, the accent is placed over the breathing: οὗτος, ἦθος, ὦτος. The acute, in a similar case, stands to the right of the breathing: ἄγε, ἔρχομαι, Ἴων.

Obs.—The acute is placed between the two points of a diæresis (9), αἰδῖος, but the circumflex over them, πραῦναι.

D. Punctuation.

§ 23. For the purpose of dividing sentences and periods, the Greeks employ the comma and the full-point. For the sign of interrogation they use the semicolon: τί εἶπας; *what did you say?* For the colon or semicolon they place a point at the upper part of the line: ἐρωτῶ ὑμᾶς· τί ἐποιήσατε; *I ask you: what did you do?* ἐσπέρα ἦν· τότε ἦλθεν ἄγγελος, *it was evening; then a messenger came.*

CHAP. II.—THE SOUNDS.

A. *The Vowels.*

§ 24. The Greek language, like the Latin, has five vowels, of which the first four are like the Latin, *a, e, o, i*. But instead of the Latin *u*, the Greeks have *υ* (pronounced nearly like the French *u* and the German *ü*).

§ 25. The vowels, apart from the distinction of long and short, are divided into two classes—the *hard* and the *soft* vowels: *α, ε, η, ο, ω*, are hard; *υ, ι*, soft.

§ 26. From the union of *hard* and *soft* vowels together arise *diphthongs* (δίφθογγοί, *i. e.*, double-sounds). They are:

<i>αυ</i> , from <i>α</i> and <i>υ</i> .	<i>ου</i> , from <i>ο</i> and <i>υ</i> .
<i>αι</i> , “ <i>α</i> “ <i>ι</i> .	<i>οι</i> , “ <i>ο</i> “ <i>ι</i> .
<i>εϋ</i> , “ <i>ε</i> “ <i>υ</i> .	<i>ηυ</i> , “ <i>η</i> “ <i>υ</i> .
<i>ει</i> , “ <i>ε</i> “ <i>ι</i> .	

§ 27. The union of *long hard* vowels with *ι* produces the

§ 24. *Dialects*.—The Dialects, in many words and forms, admit different vowels from those usual in the Attic dialect. Thus:

1. The *Ionic* (Epic and New-Ionic) dialect prefers *η* for Attic *ā*: Att. *θῶραξ*, Ion. *θῶρηξ*, *breastplate*; Att. *ἀγορά*, Ion. *ἀγορή*, *market*; Att. *ναῦς*, Ion. *νηῦς*, *ship*; but Ion. *μεσαμβρία* for Att. *μεσημβρία*, *mid-day*.

2. The *Doric*, on the contrary, prefers *ā*: Att. *δῆμος*, Dor. *δᾶμος*, *people*; Att. *μήτηρ*, *mother*, Dor. *μάτηρ* (comp. Latin *māter*); Dor. *Ἀθᾶνα* for *Ἀθηνᾶ*, *goddess Athena*, even in Attic poets.

3. The *Ionic* dialect often changes *ε* to *ει*, and *ο* to *ου*: Att. *ξένος*, Ion. *ξεῖνος*, *foreign*; Att. *ἐνεκα*, Ion. *εἶνεκα*, *on account of*; Att. *μόνος*, Ion. *μοῦνος*, *alone*; Att. *ὄνομα*, Ion. *οὔνομα*, *name*. Rarely *ο* to *οι*, or *α* to *αι*: Att. *ἠγγνόησε*, Ion. *ἠγγνοίησε*, *he knew not*.

§ 26. *Dialects*.—The New-Ionic dialect has moreover the diphthong *ωυ*, which, however, only comes in place of *αυ* in the other dialects. *θωῦμα* for *θαῦμα*, *wonder*; *ἑωυτοῦ* for *ἑαυτοῦ*, *of himself*: *ωυ* must be pronounced as *ου*.

spurious diphthongs α , η , ω , in which the underwritten iota is not heard. (Compare § 8.)

§ 28. The Greek language also combines υ with ι , but only before vowels: $\mu\acute{\iota}\alpha$, *a fly*.

§ 29. We farther distinguish the obscure o-sound (\omicron , ω), the medium a-sound (α), and the clear e-sound (ϵ , η), and the more obscure υ from the clearer ι .

B. *The Consonants.*

§ 30. The consonants are divided: I. According to the position in the mouth where they are produced, *i. e.*, according to their *organ* ($\acute{\omicron}\rho\gamma\acute{\alpha}\nu\omicron\nu$, “instrument”), into:

1. GUTTURALS (throat-sounds), κ , γ , χ .
2. DENTALS (teeth-sounds), τ , δ , θ , ν , λ , ρ , σ .
3. LABIALS (lip-sounds), π , β , ϕ , μ .

§ 31. II. According to their *power*, that is, whether they can be pronounced with or without a vowel, into:

§ 32. 1. MUTES (*mutæ*):

- (*a.*) *hard* (tenuēs), κ , τ , π .
 (*b.*) *soft* (mediæ), γ , δ , β .
 (*c.*) *aspirated* (aspiratæ), χ , θ , ϕ .

Obs.—The aspirated consonants contain each a *hard* consonant with the rough breathing, χ therefore = κ' (kh); θ = τ' (th); ϕ = π' (ph).

§ 33. 2. VOCALS (*semivocales*):

- (*a.*) *Liquids* (*liquidæ*), λ , ρ .
 (*b.*) *Nasals* (*nasales*), γ (γ before gutturals, § 4), ν , μ .
 (*c.*) *Sibilant* (*sibilans*), σ (ς).

§ 32. *Dialects.*—In the Ionic dialect the aspirates often lose the breathing: $\delta\acute{\epsilon}\kappa\omicron\mu\alpha\iota$ for Attic $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$, *accept*; $\alpha\acute{\upsilon}\theta\iota\varsigma$ for Attic $\alpha\acute{\upsilon}\theta\iota\varsigma$, *again*. The New-Ionic sometimes transposes the breathing: $\kappa\iota\theta\acute{\omega}\nu$ for Attic $\chi\iota\tau\acute{\omega}\nu$, *tunic*; $\acute{\iota}\nu\theta\epsilon\acute{\upsilon}\tau\epsilon\nu$ for Attic $\acute{\iota}\nu\tau\epsilon\acute{\upsilon}\theta\epsilon\nu$.

§ 34. The *double consonants* belong to both kinds: ξ, ψ, ζ: for ξ = κσ, ψ = πσ, ζ = δ, with a soft sibilant (§ 5).

Obs.—κσ only occurs in compounds with εκ: εκσώζω, *I rescue*.

CHAP. III.—COMBINATIONS AND CHANGES OF SOUNDS.

A. Vowels in Combination.

§ 35. In the inner part of a word not all vowels may

§ 34. *Dialects.*—A peculiarity of the Greek language is the want of the breathing *v*. The *v*, however, was not altogether wanting; for—

1. The digamma (§ 3, D.) occurred in the Homeric dialect in the beginning of the following words: ἄγνυμι, *break*; ἄλις, *numerous*; ἀλίσκομαι, *am caught*; ἀναξ, *ruler*; ἀνάσσω, *rule*; ἀνδάνω, *please*; ἀραιός, *tender*; ἄστυ, *city*; ἔαρ, *spring* [*ver*]; ἔθνος, *swarm, people*; εἴκοσι, *twenty* [Doric *ἑκασι*, Latin *viginti*]; εἴκω, *yield*; εἴλω, *press*; ἔκητι, *willingly*; ἐκυρός, *father-in-law*; ἐκών, *willing*; ἔλπομαι, *hope*; the pronominal Stem ἐ (ἐο, *sui*), εἰκα, *appear*; ἐπος, *word*; εἶπον, *spoke*; ἔργον, *work*; ἐργω, *close in*; ἐρόω, *go on*; ἐρύω, *draw*; ἐρέω, *shall say*; ἐσθής, *clothing*; εἶμα, *dress* (Stem *ἑεσ*, Latin *vestis*); ἔτης, *relative*; ἡδύς, *agreeable*; Ἴλιος, *city Ilios*; ἴσος, *equal*; οἶκος, *house*; οἶνος, *wine* (*vinum*). On the operation of the digamma, see § 63, D., 75, D.

2. The *F* in the middle occurred in οἶς, *sheep*, from οφις (Latin *ovis*): νηός, *of the ship*, from νᾶφος (Latin *navis*), Gen. of ναῦς.

3. The Dorians and Æolians retained the digamma at the beginning of many words: Æol. *ἑτος*, *year*, Dor. *ἑιδιος*, *own*.

4. In Homer, at the beginning of many words, ε stands for *F*. εἶ, *him, self*; εἴκοσι, *twenty*; εἶση, *equal*; εἶδνον, *marriage-gift* = ἔδνον.

§ 35. *Dialects.*—The Dialects vary much in regard to the combinations of vowels. The *Epic* and *New-Ionic* leave many syllables *uncontracted*: εῦ = εῷ, *well*; ὄτομαι = οἶομαι, *I think*; παῖς = παῖς, *boy*; νόος = νοῦς, *sense*; φιλέητε = φιλήητε (*amētis*); ἀέκων = ἄκων, *unwilling*. Some of the forms usually uncontracted are, on the

combine. The dissimilar vowels pair with one another best:

1. The *soft* generally remain *unchanged* before the *hard* vowels: σοφία, *wisdom*; λύω, *I loosen*; ἰαύω, *I slumber*; ὕει, *it rains*; εὐνοια, *benevolence*.

2. *Hard* vowels before *soft* ones become diphthongs: εὐ, εῦ, *good*; παῖς, παῖς, *boy*; γένει, γένει, *to the race*.

Obs.—Diphthongs sometimes lose their second part before vowels: βου-ός becomes βο-ός (*bov-is*); καί-ω, κά-ω, *burn*. Compare §§ 160, 248, *Obs*.

§ 36. *Similar* (§ 25) vowels can not well stand together, and hence, when they meet, are often *contracted* according to the following laws:

1. Two *similar* vowels melt into one long vowel: λᾶας becomes λᾶς, *stone*; ζηλόω, ζηλῶ, *I am zealous*; Χῆιος, Χῆος, *a Chian*; φιλέητε, φιληῆτε, *ametis*, in which cases ε and η, ο and ω, are similar.

Still it must be observed that ε ε usually become ει, and ο ο become ου: ποίεε, ποίει, *do*; πλόος, πλοῦς, *passage by sea*. Vowels before a similar one beginning a diphthong disappear: πλόου, πλοῦ, *of a passage*; οἰκέει, οἰκεῖ, *dwells*; φιλέη, φιληῆ, *amet*.

§ 37. 2. *Dissimilar* vowels form a compound in which

contrary, contracted in these dialects: ἱρός = ἱερός, *holy*; βώσας = βοήσας, *one who has called*.

2. The abbreviation in the diphthongs ending in υ is explained by this letter first becoming Ϝ, and then being quite dropped (compare § 34, D., 2): βου-ός—βοϜ-ός [*bov-is*]
—βο-ός.

§ 37. *Dialects*.—1. The *Dialects* supply many exceptions. Thus, in *New-Ionic* especially, εο and εου are contracted into ευ, not into ου: ποιέομεν, ποιεῦμεν, *we make*; ποιέουσι, ποιεῦσι, *they make*.

2. In the *Ionic* dialect, ᾰο (ηο) often changes to εω: Ἀτρεΐδαο, Ἀτρεΐδεω, *of Atrides*; ἴλαος, ἴλεως, *merciful*. α before ω is often changed into the thinner sound ε: Ποσειδέων = Ποσειδάων, Att. Ποσειδῶν, *the god Poseidon*.

3. In *Doric*, αο, αω, are contracted into ᾰ: Ἀτρεΐδαο = Ἀτρεΐδα, Ποσειδάων = Ποσειδᾰν, θεάων (*dearum*) = θεᾰν.

a) the obscurer vowel overpowers the clearer (§ 29).

Thus from

αο	comes	ω	in	τιμάομεν,	τιμῶμεν, <i>ice honor.</i>
ηο	"	ω	"	νη-όδυνος,	νώδυνος, <i>painless.</i>
οα	"	ω	"	αἰδία,	αἰδῶ, <i>prudorem.</i>
οη	"	ω	"	ζηλόητε,	ζηλῶτε, <i>ye may be jealous.</i>
εο	"	ου	"	γένεος,	γένους, <i>of the race.</i>
οε	"	ου	"	ζήλοε,	ζήλου, <i>be jealous.</i>
αοι	"	ψ	"	αοιδή,	ψῆδῆ, <i>song.</i>
αου	"	ω	"	τιμάου,	τιμῶ, <i>be honored.</i>
ηου	"	ω	"	μῆ οὔν,	μῶν, <i>surely not.</i>
εου	"	ου	"	χρυσέου,	χρυσοῦ, <i>of the golden.</i>
εοι	"	οι	"	χρύσειοι,	χρυσοῖ, <i>the golden.</i>
οει	"	οι	"	ζηλόεις,	ζηλοῖς, <i>thou art jealous.</i>
"	"	ου	"	οἰνόεις,	οἰνοῦς, <i>abounding in wine.</i>

Obs.—οει become ου when the ει represents the lengthening of ε (§ 42).

§ 38. b) When the medium a-sound and clearer e-sound meet, the first in order gains the upper hand:

αε	become	ᾱ	in	ἀέκων,	ἄκων, <i>unwilling.</i>
αη	"	ᾱ	"	τιμάητε,	τιμᾶτε, <i>honoretis.</i>
αει	"	α	"	αείδω,	ᾶδω, <i>I sing.</i>
αη	"	α	"	τιμάης,	τιμᾶς, <i>honores.</i>
εα	"	η	"	ἔαρ,	ἦρ, <i>spring.</i>
εαι	"	η	"	λύεαι,	λύη, <i>thou art loosened.</i>
ηαι	"	η	"	λύηαι,	λύη, <i>solvaris.</i>

Obs.—In the contractions of αει and εαι, sometimes αι takes the place of α, ει that of η. So from ἀεικής, *unfit*, comes αϊκής; from αείρω, *I lift up*, comes αἶρω; from λύεαι comes λύει (with λύη). Exceptions, §§ 130, 183, 243 (τιμᾶν), 244.

§ 39. Another mode of treating vowels which meet together is called *Synizesis* (συνίζησις, *i. e.*, *sinking*). It consists in the first vowel being written but not pronounced as a vowel: θεός—as one syllable.

§ 39. *Dialects.*—*Synizesis* is frequent in Homer, especially after ε: Πηληϊάδεω, *of Pelides*; χρυσίοις, *aureis*; νεία, *navem*; also πόλιας, *cities*; ὄγδοος, *the eighth*.

B. Other kinds of Vowel changes.

§ 40. Another change of the vowels consists in their being lengthened. Two kinds of lengthening are distinguished, viz. :

1. *Organic lengthening*, i. e., that which is required by inflexion or derivation. By organic lengthening—

ǎ generally becomes	η, τιμάω, <i>I honor,</i>	Fut. τιμήσω.
ο always	ω, ζηλώω, <i>I am jealous,</i>	“ ζηλώσω.
ε “	η, ποιέω, <i>I make,</i>	“ ποιήσω.
ĩ either	ĩ, τίω, <i>I honor,</i>	“ τίσω ;
or	ει, St. λιπ,	Pres. λείπω, <i>I leave :</i>
sometimes	οι, “ λιπ,	Adj. λοιπός, <i>remaining.</i>
ũ either	ũ, λύω, <i>I loose,</i>	Fut. λύσω ;
or	ευ, St. φυγ,	Pres. φεύγω, <i>I flee.</i>

§ 41. *Obs.*—After ε, ι, and ρ, α is changed to ā instead of η: *ιάω, I leave, allow ; fut.ιάσω ; St. ια, heal ; ιατρός, physician ; St. όρα, see ; όρᾶμα, a view. The Attic dialect is altogether averse to the combinations εη, ιη, ρη, and frequently puts εā, ιā, ρā in their place.*

§ 42. 2. *Compensatory lengthening*, i. e., that which is used as a compensation for lost consonants. By it ǎ, even when ε, ι, or ρ does not precede, is often changed to ā: *πᾶς, every, from πᾶ-ντ-ς — ε generally becomes ει : εἰμί, I am, from ἔσ-μι (§ 315) — ο generally becomes ου : διδούς for διδο-ντ-ς [Lat. da-n-s] — ĩ always becomes ĩ, and ũ always ũ : δεικνύ-ς for δεικνυ-ντ-ς, showing.*

Obs.—Exceptions, in which ε becomes η, and ο becomes ω, are given in § 147, and in which α becomes η in § 270.

§ 43. The three short hard vowels often interchange in one and the same Stem, when, generally, ε is regarded as the Stem-vowel: *τρέπω, I turn ; ἔτραπον, I turned ;*

§ 40. *Dialects.*—The extension of υ to ου appears in *εἰλήλουθα, am come, from Stem ἔλυθ (§ 327, 2).*

§ 41. *Dialects.*—The Old and New-Ionic dialect does not avoid the combinations εη, ιη, and ρη: *ιτέη = Attic ιτέā, willow ; ιητρός = Attic ιατρός, physician ; περιήσομαι = Attic περιάσομαι, I will try.*

The Doric dialect, on the contrary, regularly lengthens ǎ into ā: *τιμᾶσω = τιμήσω, I will honor (§ 24, D., 2).*

τρόπος, *turning*; Stem γενεες, Nom. γένος, *race* [compare Lat. generis, Nom. genus]; φλέγω, *I burn*; φλόξ, *flame*.

η also is at times changed to ω: ἀρήγω, *I help*; ἀρωγός, *helper*.

C. Consonants in combination with one another.

§ 44. Consonants, in regard to their combination, are subject to still greater limitation and change than the vowels. Those which are *dissimilar* (comp. §§ 32, 33) agree best with one another, especially the mutes with the liquids.

That discordant consonants may continue together, they are either made more like one another (assimilated) or more unlike (dissimilated). The essential laws for the necessary changes of consonants are the following:

§ 45. 1. Before *mute dentals* (§§ 30, 31), only consonants of *other organs* which are of the *same order* (that is, both hard, both soft, or both aspirated, § 32) can stand; consequently, the only allowable combinations of sounds are—κτ, πτ, γδ, βδ, χθ, φθ.

When a different mute stands before the dental, through inflexion or derivation, it must be *assimilated* to the order of the latter. Consequently—

κδ and χδ become γδ.	πτ and φτ become βτ.
κθ “ γθ “ χθ.	πθ “ βθ “ φθ.
γτ “ χτ “ κτ.	βτ “ φτ “ πτ.

Therefore—

πλεκ-θηναι becomes πλεχθῆναι, from πλέκω, <i>I weave</i> .
λεγ-τος “ λεκτός, “ λέγω, <i>I say</i> [lectus instead of leg-tus].
λεγ-θηναι “ λεχθῆναι, “ λέγω, <i>I say</i> .
δεχ-τος “ δεκτός, “ δέχομαι, <i>I receive</i> [tractus instead of trah-tus, from traho].
τυπ-θηναι “ τυφθῆναι, from τύπτω, <i>I strike</i> .
γραφ-τος “ γραπτός, “ γράφω, <i>I write</i> .
γραφ-θην “ γράβδην, “ “ “

Obs.—The preposition ἐκ, *out of* (Lat. ex), remains unchanged in all combinations: ἐκθεσις, *casting out*; ἐκδρομη, *running out*.

§ 46. 2. Before *mute dentals*, *mute dentals* to be audible are changed into σ (*Dissimilation*). Therefore—

$\tau\tau$, $\delta\tau$, and $\theta\tau$ become $\sigma\tau$.

$\tau\theta$, $\delta\theta$, “ $\theta\theta$ “ $\sigma\theta$: hence

$\acute{\alpha}\nu\tau\text{-}\tau\omicron\varsigma$ becomes $\acute{\alpha}\nu\sigma\tau\omicron\varsigma$, *accomplished*, from $\acute{\alpha}\nu\tau\omega$, *I accomplish*.

$\acute{\alpha}\delta\text{-}\tau\epsilon\omicron\nu$ “ $\acute{\alpha}\sigma\tau\epsilon\omicron\nu$, *canendum est*, “ $\acute{\alpha}\delta\omega$, *I sing*.

$\pi\epsilon\iota\theta\text{-}\theta\eta\nu\alpha\iota$ “ $\pi\epsilon\iota\sigma\theta\eta\nu\alpha\iota$, *to be persuaded*, “ $\pi\epsilon\iota\theta\omega$, *I persuade*.

§ 47. 3. Before μ a *guttural* becomes γ , a *dental* σ , a *labial* μ . Therefore—

$\delta\iota\omega\kappa\text{-}\mu\omicron\varsigma$ becomes $\delta\iota\omega\gamma\mu\omicron\varsigma$, *persecution*, from $\delta\iota\acute{\omega}\kappa\omega$, *I pursue*.

$\beta\epsilon\text{-}\beta\rho\epsilon\chi\text{-}\mu\alpha\iota$ “ $\beta\acute{\epsilon}\beta\rho\epsilon\gamma\mu\alpha\iota$, *I have been wetted*, from $\beta\rho\acute{\epsilon}\chi\omega$, *I wet*.

$\iota\delta\text{-}\mu\epsilon\nu$ “ $\iota\sigma\mu\epsilon\nu$, *we know*, from $\omicron\iota\delta\alpha$, *I know*. [*plish*.

$\eta\nu\tau\text{-}\mu\alpha\iota$ “ $\eta\nu\sigma\mu\alpha\iota$, *I have been perfected*, from $\acute{\alpha}\nu\tau\omega$, *I accom-*

$\pi\epsilon\text{-}\pi\epsilon\iota\theta\text{-}\mu\epsilon\nu\omicron\varsigma$ “ $\pi\epsilon\pi\epsilon\iota\sigma\mu\epsilon\nu\omicron\varsigma$, *persuaded*, from $\pi\epsilon\iota\theta\omega$, *I persuade*.

$\kappa\omicron\pi\text{-}\mu\omicron\varsigma$ “ $\kappa\omicron\mu\mu\omicron\varsigma$, *a striking*, from $\kappa\omicron\pi\text{-}\tau\omega$, *I strike* [*summus*, from *sup-mus*].

$\tau\epsilon\text{-}\tau\rho\iota\beta\text{-}\mu\alpha\iota$ “ $\tau\acute{\epsilon}\tau\rho\iota\mu\mu\alpha\iota$, *I have been rubbed*, from $\tau\rho\iota\beta\omega$, *I rub*.

$\gamma\rho\alpha\phi\text{-}\mu\alpha$ “ $\gamma\rho\acute{\alpha}\mu\mu\alpha$, *letter*, from $\gamma\rho\acute{\alpha}\phi\omega$, *I write*.

Obs.—Sometimes in derivation the gutturals and dentals remain unchanged: $\acute{\alpha}\kappa\mu\acute{\eta}$, *bloom*; $\rho\acute{\upsilon}\theta\mu\omicron\varsigma$, *movement, rhythm*; $\acute{\alpha}\rho\iota\theta\mu\omicron\varsigma$, *number*.

The preposition $\acute{\epsilon}\kappa$ leaves its κ unchanged: $\acute{\epsilon}\kappa\mu\acute{\alpha}\sigma\omega$, *I wipe out*.

§ 48. 4. Before σ , as a hard consonant, γ and χ become κ , and β becomes π (*Assimilation*): $\kappa\sigma$ is then written ξ , and $\pi\sigma$ ψ . Therefore—

$\acute{\alpha}\gamma\text{-}\sigma\omega$ becomes $\acute{\alpha}\kappa\text{-}\sigma\omega$, written $\acute{\alpha}\xi\text{-}\omega$, *I shall lead*, from $\acute{\alpha}\gamma\omega$, *I lead* [*rexi* instead of *reg-si*, from *reg-o*].

$\delta\epsilon\chi\text{-}\sigma\omicron\mu\alpha\iota$ “ $\delta\epsilon\kappa\text{-}\sigma\omicron\mu\alpha\iota$, written $\delta\acute{\epsilon}\xi\omicron\mu\alpha\iota$, *I shall receive*, from $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$, *I receive* [*traxi* instead of *trah-si*, from *trah-o*].

$\tau\rho\iota\beta\text{-}\sigma\omega$ “ $\tau\rho\iota\pi\text{-}\sigma\omega$, written $\tau\rho\acute{\iota}\psi\omega$, *I shall rub*, from $\tau\rho\iota\beta\omega$, *I rub* [*scripsi* instead of *scrib-si*, from *scrib-o*].

$\gamma\rho\alpha\phi\text{-}\sigma\omega$ “ $\gamma\rho\alpha\pi\text{-}\sigma\omega$, written $\gamma\rho\acute{\alpha}\psi\omega$, *I shall write*, from $\gamma\rho\acute{\alpha}\phi\text{-}\omega$, *I write*.

Obs.—It is clear from § 34 that every κ and π with σ must become

§ 47. *Dialects.*—The changes of dentals and gutturals before μ is frequently omitted in Ionic: $\iota\kappa\text{-}\mu\epsilon\nu\omicron\varsigma$, *favorable*, from St. $\iota\kappa$ ($\iota\kappa\acute{\alpha}\nu\omega$, *I come*); $\acute{\alpha}\kappa\alpha\chi\mu\acute{\epsilon}\nu\omicron\varsigma$, *pointed*, from St. $\acute{\alpha}\kappa$ (Lat. *acuo*); $\acute{\alpha}\nu\tau\mu\acute{\eta}$, *breath*; $\delta\omicron\delta\mu\acute{\eta}$, *smell*, from St. $\omicron\delta$ ($\delta\acute{\omega}$) [*od-or*], Att. $\delta\omicron\sigma\text{-}\mu\acute{\eta}$; $\iota\delta\text{-}\mu\epsilon\nu$, *we know* = Att. $\iota\sigma\text{-}\mu\epsilon\nu$; $\kappa\epsilon\kappa\omicron\rho\upsilon\theta\mu\acute{\epsilon}\nu\omicron\varsigma$, *equipped*, from St. $\kappa\omicron\rho\upsilon\theta$ ($\kappa\omicron\rho\acute{\upsilon}\sigma\omega$) = Att. $\kappa\epsilon\kappa\omicron\rho\upsilon\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$.

ξ and ψ: hence πλεκ-σω becomes πλέξω, from πλέκω, *I weave*; λειπ-σω becomes λείψω, from λείπω, *I leave*.

§ 49. 5. The dentals, when standing separately before σ, are dropped *without compensation*; in like manner ν disappears before ζ. Therefore—

ἀνυτ-σις becomes ἀνύσις, *accomplishment*, from ἀνύτω, *I accomplish*.

ἡδ-σομαι “ ἡσομαι, *I shall rejoice*, from ἡδομαι, *I rejoice* [*laesi* for *laed-si*, from *laed-o*].

κορυθ-σι “ κόρυσι, *to the helmets*, from κόρυς, Gen. κόρυθος, *helmet*.

δαιμον-σι “ δαίμοσι, *to the dæmons*, from δαίμων, *dæmon*. [*yoke*.

συν-ζυγος “ σύζυγος, *yoked together*, from σύν, *together*, and ζυγόν,

Hence σ before another σ is lost: τειχεσ-σι becomes τείχε-σι, *to walls* (from τεῖχος, *wall*); ἔσ-σομαι, ἔ-σομαι.

Obs. 1.—ν is not always dropped before σ or ζ in composition. In the preposition ἐν, the ν remains for the sake of clearness: ἐν-στάζω, *I trickle in*; ἐνζεύγνυμι, *I harness*. The ν in πᾶν, *all, every*, and πάλιν, *again*, either remains unchanged or is assimilated to the following σ: πάνσοφος, *all-wise*; παλίσσυτος, from παλιν-συτος, *starting back*. The ν in σύν, *with*, is dropped before ζ or σ with a consonant following: σύζυγος (see above); σύστημα, *system*; it is assimilated before a simple σ: συσίτιον, from συν-σιτιον, *common meal*.

2. Sometimes ν remains unchanged before σ in the 2d Pers. Sing. of the Perf. Mid.: πέ-φαν-σαι, *thou hast appeared*.

3. In exceptional cases, compensatory lengthening (§ 42) takes place when a single ν is omitted: for instance—

a) In some Nominatives Sing.: μελᾶ-ς, *black*, for μελαν-ς.

b) In the 3d Pers. Plur. of the chief tenses, where σ has taken the place of τ: λύ-ου-σι, *they loosen*, instead of λυ-ον-σι (originally λυ-ον-τι) (§ 60).

c) Often in derivation: γερονσία, *senate*, instead of γεροντια, from St. γεροντ, Nom. γέρων, *old man*.

§ 50. 6. The combinations ντ, νθ, νδ, are likewise omitted before σ, but cause a *compensatory lengthening* (§ 42):

παντ-σι becomes πᾶσι, *to all*, from St. παντ-, Nom. πᾶ-ς.

τιθεντ-ς “ τιθείς, *putting*, “ “ τιθεντ.

γεροντ-σι “ γέρουσι, *to old men*, “ “ γεροντ, Nom. γέρων.

§ 49. *Dialects*.—Homer often assimilates a mute to the following σ: ποσσί=Att. ποσί for ποδ-σι (*pedibus*). He often preserves one σ before another: ἔσ-σομαι, *I shall be*.

δεικνυντ-σι becomes δεικνῦσι, $\left\{ \begin{array}{l} \text{to those} \\ \text{who show} \end{array} \right\}$, from St. δεικνυντ, Nom. δεικνῦ-ς.
 σπενδ-σω “ σπείσω, $\left\{ \begin{array}{l} \text{I will pour} \\ \text{libations} \end{array} \right\}$, “ “ σπενδ, Pres. σπένδω.
 πενθ-σομαι “ πείσομαι, *I shall suffer*, “ “ πενθ, Pres. πάσχω.

Obs. 1.—ντ disappears, without compensation, in the Dat. Plur. of Stems of Adjectives in εντ, Nom. ει-ς: St. χαριεντ, Nom. χαρίεις, Dat. Plur. χαρίε-σι for χαριεντ-σι.

2.—Of νθ before σ, ν remains in ἔλμιν-ς, *tape-worm*, instead of ἔλμινθ-ς, Stem ἔλμινθ: Τίρυν-ς, *the city Tiryns*, instead of Τιρυνθ-ς, Stem Τιρυνθ.

§ 50b. In later Attic σ is readily assimilated to a preceding ρ: Old Att. χερσόνησος, New Att. χερρόνησος, *peninsula*; Old Att. θαρσῶ, New Att. θαρῶ, *I am courageous*.

§ 51. 7. ν remains unchanged before mute dentals; it becomes the nasal γ before gutturals (§ 4), μ before labials, and is assimilated before liquid consonants:

συν-τίθημι, *I put together*, is unchanged.

συν-καλέω, *I call together*, becomes συγκαλέω.

συν-χρονος, *contemporaneous*, “ σύγχρονος.

ἐν-πειρος, *experienced*, “ ἔμπειρος, from ἐν and πείρα, *proof* [so in-peritus becomes im-peritus].

ἐν-ψυχος, *inspired*, “ ἔμψυχος, from ἐν and ψυχή, *soul*.

ἐν-μετρος, *metrical*, “ ἔμμετρος, from ἐν and μέτρον, *measure* [so in-modicus becomes im-modicus].

συν-ρέω, *I flow together*, “ συρρέω, from σύν and ρέω, *I flow* [so con-ruo becomes cor-ruo].

συν-λέγω, *I collect*, “ συλλέγω, from σύν and λέγω, *I gather* [so con-ligo becomes col-ligo].

Obs. 1.—ν in the preposition ἐν remains unchanged before ρ: ἐν-ρυθμος, *rhythmical*.

2.—ν is combined with ρ by means of δ in ἀν-δρός, Gen. of ἀνήρ, *man*. So is μ with ρ by β in μεσημ-β-ρία, *midday*, instead of μεσημ(ε)ρια (μέσος and ἡμέρα, compare § 61, c).

§ 51. Dialects.—In the Epic dialect β is often inserted between μ and ρ, and between μ and λ: μέ-μ-β-λωκα, *I have gone*, from Stem μολ, by metathesis (§ 59). μ before λ or ρ becomes β at the beginning of a word: βλώ-σκω, *I go*, Present of the Stem μολ; βροτός, *mortal*, for μροτος, from the Stem μρο or μορ [mor-ior, mortuus sum].

§ 52. 8. *Hard mutes* (tenues) unite with a following *rough breathing* (spiritus asper) into *aspirates* (χ, θ, φ): hence,

ἐπ' (ἐπι) and ἡμέρα, *day*, become ἐφήμερος, *for a day*.
 δεκ' (δέκα) “ ἡμέρα, *day*, “ δεχήμερος, *for ten days*.
 ten
 ἀντ' (ἀντί) “ ὑπατος, *consul*, “ ἀνθύπατος, *proconsul*.

§ 53. 9. At the end of a word, when the following word begins with a spiritus asper, the hard mute is changed into an aspirate:

οὐχ οὔτος, *not this*, for οὐκ οὔτος.
 ἀφ' ἐστίας, *from the hearth*, “ ἀπ' (ἀπό) ἐστίας.
 καθ' ἡμέραν, *by day*, “ κατ' (κατά) ἡμέραν.

Obs.—If another hard mute stands before the one to be aspirated, the first must also be aspirated (§ 45): ἐπτὰ and ἡμέρα form ἐφήμερος, *for seven days*; νύκτα and ὄλην become νύχθ' ὄλην, *totam noctem*.

§ 53b. 10. Two syllables immediately following one another can not both begin with aspirates in the following cases:

a) In reduplication the corresponding hard mute takes the place of the aspirate:

κε-χώρηκα for χε-χωρηκα, *I have proceeded*, from χωρέω, *I proceed*.
 τί-θημι “ θι-θημι, *I put*.
 πέ-φῦκα “ φε-φυκα, *I have become*.

b) The Aorists Passive of the verbal Stems θε (τίθημι, *I put*), θυ (θύω, *I sacrifice*), adopt the same modification: ἐ-τέ-θην, *I was put*, for ἐ-θε-θην; ἐ-τύ-θην, *I was sacrificed*, for ἐ-θυ-θην. (Compare § 298.)

c) In the Imperative of the First Aorist Passive (§ 297), on the contrary, the second aspirate is changed to a tenuis: σώ-θη-τι, *be saved*, for σω-θη-θι.

d) Isolated instances are: ἀμπέχω, *embrace*, for ἀμπεχω; ἐκεχειρία, for ἐχεχειρια, *armistice*, from ἔχειν, *to hold*, and χεῖρ, *hand*.

§ 52 and 53. *Dialects.*—The aspiration is omitted in New Ionic: ἐπήμερος, *for a day*; ἀπίημι, *I send away*; οὐκ οὔτως = οὐχ οὔτος, *not so*; ἀπ' οὔ, *from the time when*, Att. ἀφ' οὔ.

Obs.—Sometimes the spiritus asper is changed to the lenis, because the following syllable begins with an aspirate: δ -φρα, *till*, for δ -φρα, from the relative Stem δ (§ 213, 217), $\xi\chi\omega$ for $\xi\chi\omega$, from St. $\xi\chi$ (§ 327, 6).

§ 54. Some Stems beginning with τ change this letter to θ when an aspirate at the end can not be retained (§ 45). This happens:

a) In the Substantive Stem $\tau\rho\iota\chi$, whose Nominative is $\theta\rho\iota\xi$, *hair*, Dat. Plur. $\theta\rho\iota\xi\iota$. The other cases are regular, formed from the Stem $\tau\rho\iota\chi$ (Gen. $\tau\rho\iota\chi\acute{o}\varsigma$, Nom. Plur. $\tau\rho\iota\chi\epsilon\varsigma$).

b) In $\tau\alpha\chi\acute{\upsilon}\varsigma$, *quick*, whose comparative is $\theta\acute{\alpha}\sigma\sigma\omega\nu$ for $\tau\alpha\chi\iota\omega\nu$ (§ 57; compare § 198).

c) In the following Verbal Stems:

$\tau\alpha\phi$, Pres. $\theta\acute{\alpha}\pi\tau\omega$, <i>I bury</i> ,	Fut. $\theta\acute{\alpha}\psi\omega$, Aor. Pass. $\epsilon\tau\acute{\alpha}\phi\eta\nu$, Subs.
	<i>\tau\alpha\phi\acute{o}\varsigma</i> , <i>grave</i> .
$\tau\rho\epsilon\phi$, “ $\tau\rho\acute{\epsilon}\phi\omega$, <i>I nourish</i> ,	“ $\theta\rho\acute{\rho}\epsilon\psi\omega$, Subs. $\theta\rho\acute{\rho}\epsilon\mu\mu\alpha$, <i>cattle</i> .
$\tau\rho\epsilon\chi$, “ $\tau\rho\acute{\epsilon}\chi\omega$, <i>I run</i> ,	“ $\theta\rho\acute{\rho}\epsilon\chi\omicron\mu\alpha\iota$ } (§ 260).
$\tau\rho\nu\phi$, “ $\theta\rho\rho\acute{\upsilon}\pi\tau\omega$, <i>I rub to pieces</i> ,	“ $\theta\rho\rho\acute{\upsilon}\psi\omega$ }
$\tau\nu\phi$, “ $\tau\acute{\upsilon}\phi\omega$, <i>I smoke</i> ,	“ $\theta\acute{\upsilon}\psi\omega$ }

Obs.—In the Passive First Aorist (§ 296), and in the Infinitive of the Perf. Mid., the aspirate of the Stem remains unchanged, yet the initial tenuis is aspirated, because the Stem-consonant is not felt to be necessarily an original aspirate, as it might have been modified by the influence of the θ after it (§ 45): $\epsilon\theta\rho\acute{\rho}\epsilon\phi\theta\eta\nu$, $\tau\epsilon\theta\rho\acute{\rho}\alpha\phi\theta\alpha\iota$.

D. Other changes of Consonants and Vowels in the middle of a Word.

§ 55. Important changes of sounds are produced by the modifications of the soft vowel ι in connection with consonants (compare §§ 186, 198, 199, 250–253). Frequently, for instance,

1. ι after ν or ρ is put a syllable farther back, where it forms a diphthong with the preceding vowel. Hence,

τείνω,	from	τεν-ιώ, <i>I stretch,</i>	St. τέν [<i>tendo</i>].
μαίνομαι,	“	μαν-ιομαι, <i>I rage,</i>	“ μαν.
ἀμείνων,	“	ἀμεν-ίων, <i>better,</i>	“ ἀμεν.
κείρω,	“	κερ-ιω, <i>I shear,</i>	“ κερ.
δότεира,	“	δοτερ-ια, <i>the giver, fem.</i>	“ δοτερ (<i>δοτήρ, giver</i>).
χείρων,	“	χερ-ίων, <i>worse,</i>	“ χερ.

§ 56. 2. *ι* is assimilated to a preceding *λ* :

μᾶλλον,	from	μαλ-ιον, <i>more,</i>	from	μάλα, <i>much.</i>
ἄλλομαι,	“	άλ-ιομαι, <i>I spring,</i>	St. ἀλ [<i>salio</i>].	
ἄλλος,	“	άλ-ιος, <i>another</i>	[<i>alius</i>].	
στέλλω,	“	στέλ-ιω, <i>I send,</i>	St. στέλ.	

§ 57. 3. Gutturals (*τ* and *θ* less frequently) coalesce with a following *ι* to *σσ* (New Att. *ττ*) :

ἥσσω,	from	ἡκ-ίων, <i>less,</i>	St. ἡκ, superl. ἡκιστα.
Θραῖσσα,	“	Θρακ-ια, <i>Thracian, fem.</i>	(masc. Θραῖξ), St. Θρακ.
τάσσω,	“	ταγ-ιω, <i>I arrange,</i>	St. ταγ.
ἐλάσσω,	“	ἐλαχ-ίων, <i>smaller,</i>	“ ἐλαχ, superl. ἐλάχιστος.
Κρηῖσσα,	“	Κρητ-ια, <i>Cretan, fem.</i>	(masc. Κρηῖς), St. Κρητ.
κορύσσω,	“	κορυθ-ιω, <i>I arm,</i>	St. κορυθ (<i>κόρυς, helmet</i>).

§ 58. 4. *δ* and sometimes *γ* coalesce with a following *ι* to *ζ*.

ἕζομαι,	from	εδ-ιομαι, <i>I sit,</i>	St. ἐδ (<i>τὸ ἕδος, the seat</i>).
κράζω,	“	κραγ-ιω, <i>I cry,</i>	“ κραγ (Perf. κέ-κράγ-α).

Other changes of Sounds are :

§ 59. 1. *Transposition* (μετάθεσις), which most frequently occurs with *λ*, *ρ*, also with *μ* and *ν* :

θράσος,	together with	θάρσος, <i>boldness.</i>	
θρώσκω,	from the	St. θορ, <i>I spring,</i>	Second Aorist ἔθορον.
βέ-βλη-κα,	“	βαλ, <i>I have thrown,</i>	“ “ ἔβαλον.
τέ-θνη-κα,	“	θαν, <i>I am dead,</i>	“ “ ἔθανον.
τιμῆ-σις,	“	τεμ, <i>a cut,</i>	Pres. τέμνω, <i>I cut.</i>

Obs.—In the last four examples the vowel is moreover lengthened.

§ 59. *Dialects.*—Transposition is more frequent in the Homeric dialect (compare § 295, D.): καρτερός and κρατερός, *strong*; κάρσιστος = Att. κράσιστος, *the strongest*, from κράτος, *strength*; τραπ-είομεν (compare § 295, D.) for ταρπ-είομεν, *we desire to rejoice*, St. τερπ (τέρπομαι). So also in ἔδρακον, *I saw*, St. δερκ (δέρκομαι); ἔπραθον, *I destroyed*, St. περθ (πέρθω). Homer: ἀταρπός = Att. ἀτράπος, *path*.

§ 60. 2. The *weakening* of single consonants. The most important weakenings are:

a) The very frequent one, especially before *ι*, of *τ* to *σ*:

ἀναισθησία, *want of feeling*, for *ἀναισθητια*, from *ἀναισθητος*, *without feeling*.

φᾶσι for *φαντι*, *they say*.

On the rejection of *ν* and the compensation for it, which frequently occur in this case, see § 49, *Obs.* 3, *c*; compare § 187.

b) The weakening of initial *σ* before vowels to the spiritus asper:

ῥς, *swine*, together with *σῦς*. Compare Lat. *su-s*.

ῖ-στη-μι for *σι-στη-μι*, *I place*. Compare Lat. *si-sto* (§§ 308, 327, 5, 6).

§ 61. 3. The entire *rejection* of sounds. The following cases are important:

a) *σ* is rejected where it would have to stand between two consonants in inflexion:

γεγράφ-θαι for *γεγραφ-σθαι*, *to be written*, St. *γραφ*, Pres. *γράφω*.

τέτυφ-θε “ *τε-τυφ-σθε*, *be ye struck*, “ *τυπ*, “ *τύπτω*.

b) *σ* between two vowels is very often rejected:

λέγε-αι, *λέγγ* (§ 38), for *λεγεσαι*, *thou art said*, St. *λεγ*, Pres. *λέγω*.

ἐδύνα-ο, *ἐδύνω*, for *ἐδύνασο*, *thou couldst*, Pres. *δύναμαι*.

γένε-ος for *γενεσος*, *of the race*, St. *γενεσ* (§ 166).

c) The rejection of a vowel between consonants in the middle of a word is called *syncope* (*συγκοπή*): *ἐ-πτ-ό-μην* for *ἐ-πετ-ο-μην*, *I flew*, St. *πετ* (§ 326, 34). Compare § 51, *Obs.* 2.

§ 62. 4. The *doubling* of a consonant. This is rare,

§ 60. *Dialects*.—The Dorians retain *τ*: *φαντί* = *φᾶσι(ν)*, *they say*. The older Att. less frequently: *τήμερον* = *σήμερον*, *to-day*.

§ 61. *Dialects*.—Syncope is more frequent in Homer: *τίπτε* for *τίποτε*, *why ever? why?* *ἰκέλετο* = *ἰ-κε-κελετο*, *he called*, St. *κελ*.

§ 62. *Dialects*.—In Homer simple consonants are readily doubled; the mutes more rarely: *ὄππωσ* = Attic *ὄπωσ*, *how*; *ὄπποῖος* = Attic *ὄποῖος*, *qualis*; *ὄττι* = Attic *ὄτι*, *that*; the vocal consonants often:

when it has not arisen through the assimilations mentioned above (§§ 47, 50*b*, 51, 56). The liquid ρ is the most frequently doubled: ἔρρῖψα for ἔριψα, *I hurled*; ἄρρηκτος for ἄ-ρηκτος, *not breakable*. The aspirates can be doubled only by the corresponding tenuis: Βάκχος, Σαπφώ, Ἄρθις.

E. Changes of Sound at the end of a Word.

§ 63. When a word *ending* in a vowel is followed by another *beginning* with a vowel, whether accompanied by a spiritus lenis or asper, there is a *hiatus*. The Greeks very often suffer the hiatus in prose; but frequently the hiatus is avoided, especially if the first word is a shorter one and of itself of little importance. This is done in three ways, that is, either by *elision* (rejection of the final vowel), or by *crasis* (contraction of the two vowels), or by *synizesis* (collapse of two syllables into one).

ἔλλαβε = Attic ἔλαβε, *he took*; φιλομειδής = Attic φιλομειδής, *readily smiling*; ἔννητος = Attic εὔνητος, *well-woven*; ὄσσον = Attic ὄσον, *how great*; νέκυσσι = Attic νέκυσσι, *to the corpses*; ὀπίσσω = Attic ὀπίσω, *back*. On the contrary, Homer sometimes has a single ρ where the Attic has double: ὠκύροος = ὠκύρροος, *swift-flowing*. Often also both forms are usual together: Ἀχιλεὺς and Ἀχιλλεύς, Ὀδυσσεὺς and Ὀδυσσεύς.

§ 63. *Dialects*.—The Homeric dialect admits the hiatus in many cases: the most important are:

1. The hiatus is only apparent in words with the digamma: κατὰ οἶκον for κατὰ Φοῖκον, *at home*.

2. It is allowed after weak vowels in forms with which elision is not usual: παιδὶ ὄπασσεν, *he gave to the son*.

3. It is softened by a pause or a cæsure after the first short syllable of the third foot: κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, *sit down, and obey my word*; τῶν οἱ ἕξ ἐγένοντο ἐνὶ μεγάροισι, *of which six were born to him in the chambers*.

4. A long vowel or diphthong before another in the thesis becomes short, and causes only an *improper* or *weak* hiatus: Ἀτρεΐδαί τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί, *Ye Atridae and ye other well-greaved Achæans* ----- . Compare § 75, D., 2.

§ 64. 1. *Elision*, or the rejection of the final vowel, of which the apostrophe (§ 15) is the sign, occurs only with short final vowels, but never with *υ*; most frequently at the end of dissyllabic prepositions, conjunctions, and adverbs: ἐπ' αὐτῷ, *with him*, for ἐπὶ αὐτῷ; οὐδ' ἐδύνατο, *he could not even*, ἀλλ' ἦλθεν, *but he came*; less frequently at the end of nouns and verbs: οἱ πάντ' εἰσαγγέλλοντες, *i. e.*, οἱ πάντα εἰσαγγέλλοντες, *who reported the whole*.

Obs. 1.—The prepositions *περί*, *round*, *ἄχρι* and *μέχρι*, *till*, and the conjunction *ὅτι*, *that*, never suffer elision.

2. In compounds also the elision occurs, without, however, being indicated by the apostrophe: ἐπ-έρχομαι, from ἐπι-έρχομαι, *I come up*; but περιέρχομαι, *I go round*.

3. On the change of consonants occurring with elision (ἐφ' ἡμέρα), see § 52.

§ 65. 2. *Crasis* (κρᾶσις, *mixing*) is governed, on the

§ 64. *Dialects*.—Elision is much more frequent with the poets than in prose; thus, not only *ε* and *ι* even in nominal and verbal forms are elided, but also the diphthongs *αι* and *οι*, in the verbal terminations *μαι*, *σαι*, *ται*, *σθαι*, and in the forms *μοι* and *τοι*. In Homer, *ι* in *ὅτι*, *that*, is also sometimes elided.

A change of the final vowel, occurring only in poets, is the *apocope* (ἀποκοπή). It is the rejection of a short final vowel before a word beginning with a *consonant*. The apocope is frequent in Homer with the prepositions *ἀνά*, *κατά*, *παρά*, and with the conjunction *ἄρα*, *now*, seldom with *ἀπό* and *ὑπό*: it takes place in compounds as well as at the meeting of two separate words. The *υ* of *ἀν(ά)* then suffers the changes described in § 51; the *τ* of *κατ(ά)*, the *π* of *ἀπ(ό)* and *ὑπ(ό)*, are made like the following consonant: ἀνδύεται = ἀναδύεται, *emerges*; κάπ πεδῖον = κατὰ πεδῖον, *on the plain*; κάλλιπε = κατέλιπε, *left behind*; πάρθετο = παρέθετο, *put before*; ἀππέμψει = ἀποπέμψει, *will send away*; καταθανεῖν = καταθανεῖν, *die*.

§ 65. *Dialects*.—Crasis in Homer is very rare, but very frequent in the Attic poets: *e. g.*, οὐξ = ὀ ἐξ, κῶδύρεται = καὶ δόδύρεται, *and laments*; ὠναξ = ὦ ἀναξ, *O king*; χῶπόσοι = καὶ ὀπόσοι, *and how many*.—Herod. ἄλλοι = οἱ ἄλλοι, *the rest*. The loss of a short initial vowel is sometimes indicated by the apostrophe (§ 15): μῆ 'γῶ = μῆ ἐγῶ, *no ego*; ἦδη 'ξέρχεται = ἦδη ἐξέρχεται, *he is already coming out*.

whole, by the laws given for contraction (§ 36–39). It occurs chiefly after forms of the article, of the relative pronoun (especially ὃ, *quod*, and ἃ, *quæ*), after the preposition πρό, *for, before*, Latin *pro*, and the conjunction καί, *and*. The syllable produced by crasis is *necessarily long*. The sign of crasis is the coronis (§ 16): τὰγαθά, *bona*, from τὰ ἀγαθά; τᾶλλα, from τὰ ἄλλα, *the other things*; τοῦνομα, *the name*, from τὸ ὄνομα; ταυτό, *the same*, for τὸ αὐτό.

Obs. 1.—The rough breathing of the article or relative maintains its place in spite of crasis: ἀνὴρ, *the man*, irregular for ὁ ἀνὴρ, in which case the coronis disappears; in θοιμάτιον, from τὸ ἱμάτιον, *the dress*, the spiritus asper has changed τ into θ (§ 52); so also θάτερον, irregular for τὸ ἕτερον, *the other*.

2. The new syllable, formed by crasis, has ι subscript only when ι is the last of the contracted vowels: καὶ ἐν, *and in*, becomes κᾶν, but καὶ εἶτα, *and then*, becomes κᾶτα.

On the accent with crasis, § 89.

§ 66. 3. *Synizesis* (*sinking*, compare § 39) occurs at the meeting of two words only after a long vowel, especially after the conjunctions ἐπεὶ, *as*, ἢ, *or*, ἢ, *num*, μή, *not*, and after ἐγὼ, *I*: ἐπεὶ οὐ, *as not*; μὴ ἄλλοι, *ne alii*; ἐγὼ οὐ, *I not*. It is perceptible only in the poets, who reckon the two syllables as one.

§ 67. *No Greek word ends in any consonant except the vocal ones, ν, ρ, and ς (ξ, ψ)*. The only exceptions are: the negative οὐκ (before consonants οὐ) and the preposition ἐκ, *out of* (before vowels ἐξ), which attach themselves so closely to the following word that their κ can hardly be looked upon as final.

When any other consonant, except these three, appears at the end of a word, it is usually rejected:

μέλι, <i>honey (mel)</i> ,	for	μελιτ	(Gen. μέλιτ-ος)	} compare § 147b.
σῶμα, <i>body</i> ,	“	σωματ	(Gen. σώματ-ος)	
ἦσαν, <i>they were</i> ,	“	ἦσαντ	(compare Lat. <i>erant</i>).	

But mute Dentals in this case are often changed into vocal ς :

πρός for προτ, from προτί, to (Hom.).
 δός “ δοθ, “ δοθι, give.
 τέρας “ τερατ, Gen. τέρατ-ος, miracle.

§ 68. Certain words and forms have, after a short vowel at the end, a movable ν (ν ἐφελκυστικόν). This ν is used before words which begin with a vowel—by which the hiatus is avoided—and before longer pauses. Poets employ it also before consonants, especially at the end of the word, to make it more sonorous.

The words and forms which have a movable ν are the following:

1. The Dat. Plur. in $\sigma\iota(\nu)$: πᾶσιν ἔδωκα, *I gave to all*; but πᾶσι δοκεῖ οὕτως εἶναι, *to all it seems to be so*.

2. The designations of place in $\sigma\iota(\nu)$: Ἀθήνησιν ἦν, *he was at Athens*; but Ἀθήνησι τόδε ἐγένετο, *this happened at Athens*.

3. The single words εἴκοσι(ν), *twenty*; πέρυσι(ν), *last year*; and παντάπᾶσι(ν), *entirely*; εἴκοσιν ἄνδρες, *twenty men*; but εἴκοσι γυναῖκες, *twenty women*.

4. The third person Sing. in $\epsilon(\nu)$: ἔσωσεν αὐτούς, *he saved them*; but ἔσωσε τοὺς Ἀθηναίους, *he saved the Athenians*.

5. The third person Plur. as well as Sing. in $\sigma\iota(\nu)$: λέγουσιν εὔ, *they speak well*, but λέγουσι τοῦτο, *they say this*; δείκνυσιν ἐκεῖσε, *he points there*, but δείκνυσι τὸν ἄνδρα, *he points out the man*.

§ 68. Dialects.—To the words which have a movable ν there are added in Homer the adverbs of place in $\theta\epsilon(\nu)$: ἀνευθε(ν), *from afar*; πάροιθε(ν), *from before, formerly*; the particles κέ(ν), *perhaps*, and νύ(ν), *now*.

The New-Ionic dialect, which admits the immediate succession of vowels, omits the movable ν . On the κ in οὐκ before a spiritus asper, § 52, D.

- § 69. *Obs.* 1.—In like manner; οὐ, *not*, takes κ only before vowels, which becomes χ before the spiritus asper (§ 52): οὐ φησι, *he says not*; οὐκ αὐτός, *not he himself*; οὐχ οὕτως, *not so*. The κ appears also in οὐκέτι and μηκέτι, *no more*.
2. ἐκ, *out of*, is ἐξ before vowels (Lat. *ex*): ἐκ τῆς πόλεως, *out of the city*; ἐξ ἀκροπόλεως, *out of the acropolis or castle*; ἐκλέγω, *I speak out*; ἐξέλεγον, *I spoke out*.
3. Without any definite reason, the words οὕτως, *thus* (adverb of οὗτος, *this*), ἄχρις, μέχρις, *till*, very frequently lose their final ς; but πολλάκις, *many times*, loses it only in the poets.

CHAP. IV.—DIVISION OF SYLLABLES AND THEIR QUANTITY.

A. Division of Syllables.

§ 70. The Syllables (συλλαβή, *collection*) in Greek words are divided according to the following rules. Every vowel which stands before another, but does not form a diphthong with it, or collapse with it by synizesis (§ 39), is reckoned a separate syllable: ἰ-ατρός, *physician*, trisyllabic.

§ 71. A consonant which stands between two vowels belongs to the second syllable: ἔ-χει, *has*; οὗ-τος, *this*; ἰ-κα-νός, *capable*.

Two or more consonants usually belong to the following vowel: ἀ-πλοῦς, *simple*; ἀ-ρι-στε-ρός, *on the left hand*; ἔ-σχον, *I had*; ἀ-μνός, *lamb*; ἐ-χθρός, *inimical*; likewise double consonants: ὄ-ψο-μαι, *I shall see*; ἔ-ζω, *I place*.

§ 72. Exceptions. 1. Liquids and nasals join the preceding vowel: ἄρ-μα, *carriage*; ἀδελ-φός, *brother*; καγ-χάζω, *I laugh*; ἐν-δον, *within*; ἄμ-φω, *both, ambo*. μν only join the following vowel: κά-μνω, *I suffer*. 2. When a consonant is doubled, the first belongs to the preceding, the second to the following syllable: ἵπ-πος, *horse*; βάλ-λω, *I throw*; Πύρ-ρός. The same takes place when aspi-

rates follow the corresponding tenues: Ἄτ-θίς, Βάκ-χος, Σαπ-φώ.

§ 73. Compounds are divided into the elements out of which they are formed: συν-έχω, *I hold together*; ἐξ-άγω, *I drive out*.

B. Quantity

§ 74. With regard to the quantity (length or shortness) of syllables, the same rules, in general, hold good for the Greek as for the Latin. An important exception, however, consists in one vowel before the other not needing to be *short* in Greek: θωή, *penance*; λαός, *people*; βέλτιον, *better*. Nor do the special Latin rules for final syllables hold good in Greek.

§ 75. A syllable is long *by nature* when it contains a long vowel or diphthong: ὑμεῖς, *you*; κρίνω, *I decide*; ᾄδω, *I sing*. The recognition of quantity in Greek is rendered much easier by the characters: δόμος, *room, house*; δῶμα, *house*; in other cases by the accent (§§ 83, 84); the rest can be learned only by practice and from the lexicon.

Obs.—Every contracted syllable must, of course, be long: ἄκων, *unwilling* = ἀέκων, ἱρός = ἱερός, *holy*.

§ 76. A syllable is long *by position* when a vowel is fol-

§ 74. *Dialects.*—Diphthongs and long vowels are very seldom shortened before vowels in the same word: Hom. οἶος (*qualis* ~), and βέβληται, with short η.

§ 75. *Dialects.*—1. The quantity of the common vowels is very uncertain generally, but especially in Hom. ἴωμεν, *let us go*; Ἄρες, Ἄρες, *O Ares, Ares*.

2. A final syllable ending in a long vowel or diphthong in Homer and the tragic choruses is shortened before a following vowel: οἴκοι ἔσαν, *they were at home* (~ ~ ~); ἡμένη ἐν, *sitting in* (~ ~ ~). Compare § 63, D. 4. But those words which began with digamma (§ 34, D.) leave a preceding vowel long in Hom.: κάλλιέ τε στιλβων καὶ εἵμασιν (~ ~ ~ ~ ~ ~ ~ ~), *glittering with beauty and garments*.

lowed by two or more consonants, or a double consonant, whether—

a) both consonants or the double consonant stand in the same word: *χάρμα*, *joy* (˘˘); *ἔξις*, *mien* (˘˘); *Κάστωρ* (˘˘); or

b) the first concludes the first word, and the rest begin the second: *θεὸς δέ*, *but God* (˘˘˘); *ἐν τούτῳ*, *meanwhile* (˘˘˘); or

c) both or the double consonant stand at the beginning of the second word: *τὰ κτήματα*, *the goods* (˘˘˘); *ὁ ζῶν*, *the living one* (˘˘).

Obs.—When the vowel thus placed is already long by nature, this must be indicated in the pronunciation: the *a* in *πράσσω*, *I act*, sounds differently from that of *τάσσω*, *I arrange*, though both words make a spondee in verse; that in *μᾶλλον* different from that of *κάλλος*, *beauty*, though both form a trochee.

§ 77. When a vowel short by nature stands before a mute with *λ, ρ, ν, μ* following, the syllable may be long or short: *τέκνον*, *child* (˘˘); *τυφλός*, *blind* (˘˘); *τί δρᾷς*, *what art thou doing* (˘˘)?

The syllable, however, is necessarily long in the following cases:

§ 78. a) when the mute stands at the end of the first, the liquid or nasal at the beginning of the second word: *ἐκ νηῶν*, *out of the ships* (˘˘˘); and in compounds in which the mute belongs to the first element: *ἐκλέγω*, *I speak out* (˘˘˘);

b) when a soft mute (*β, γ, δ*) is followed by *λ, μ, ν*: *βίβλος*, *book* (˘˘); *τάγμα*, *task* (˘˘); *ἔχιδνα*, *snake* (˘˘˘).

§ 77. *Dialects.*—In Homer, a mute with *λ, ρ, ν, μ* following, almost regularly makes position: *τέκνον τί κλαίεις*, *child, why weepest thou* (˘˘˘˘)? *ὑπνος πανδαμάτωρ*, *all-subduing sleep* (˘˘˘˘˘). Nay, even *λ, ρ, ν, μ*, at the beginning of words, have often the power of lengthening the short final vowel of the preceding word: *καλὴν τε μεγάλην τε*, *a beautiful and great* (˘˘˘˘˘˘). *δ* in the Stem *δει* (*δεῖσαι*), *fear*, and in *δῆν*, *long*, has the same effect.

CHAP. V.—ACCENTS.

§ 79. The general rules for the *accentuation* of words are the following :

1. Every word *must* have *one*, and can *never* have *more than one* principal accent, which is called simply the accent: πολυπραγμοσύνη, *busy occupation*; ἀπαρασκευάστος, *unprepared*. On the designation of words according to the accent, see §§ 17, 19, 21.

§ 80. 2. There are two kinds of accents, the *sharp* accent or the *acute* (ὀξεῖα), and the lengthened or the *circumflex* (περισπωμένη). On the mode of using both, see §§ 17, 21.

§ 81. 3. The *acute* may be upon long or short syllables, the *circumflex* only upon such syllables as are long *by nature*: as, λέγω, *I say*; λήγω, *I cease*; καλός, *beautiful*; ἀληθής, *true*; ἄνθρωπος, *man*; κείμενος, *lying*; κείται, *he lies*; σῶμα, *body*; εὖ, *well*.

§ 82. 4. The *acute* accent can be only on *one of the last three* syllables, and on the last but two only when the *last* is *short*: ἀποικος, *colonist*, but not ἀποικου (Gen.); ἔλεγον, *I said*, but not ἔλεγην, *I was said*.

§ 83. 5. The *circumflex* can be only on *one of the last two* syllables, and on the last but one only when the *last* is *short* by nature: σῦκον, *fig*, but not σῦκου (Gen.); σῶμα, *body*, but not σῶματος (Gen.); πρᾶξις, *act*, but not πρᾶξεις (Nom. Plur.).

Obs. 1.—When the last syllable is long by position, it does not hinder the circumflex from being on the last syllable but one: αἰλάξ, *furrow*, Gen. αἰλάκος, but it does when it is long by nature as well as by position: θώραξ, *breast-plate*, Gen. θώρακος. Compare § 145.

2. Exceptions to 4 and 5 will be adduced separately in the chapters on inflexions. It is specially to be observed that most of

the exceptions occur with the final syllables in *αι* and *οι*: *ἄποικοι*, although *οι* is long; *γνώμαι*, *opinions*; *τύπεται*, *he is struck*. Compare §§ 108, 122 D. 3, 133, 157, 229, 268.

§ 84. 6. A last syllable but one, when long by nature, can have no other accent but the circumflex if the last is short by nature: *φεῦγε*, *flee*; not *φεύγε*; *ἤρχον*, *I reigned*, not *ἦρχον*; *ἤλιξ*, *of the same age*, not *ἦλιξ* (Gen. *ἤλικος*); *Κρατῖνος*, not *Κρατίνος*. It may, however, be without an accent: *εἶπέ*, *speak*; *ἄνθρωπος*, *man*.

Obs. 1.—Apparent exceptions, such as *ὥστε*, *so that*, *ἤδε*, *this*, are explained in § 94.

2. So fixed is the rule, apart from these cases, that the quantity of the final syllable, or of the last but one, may often be inferred from the accent: *ἴθι* (*i*), *go*; *πρῶτα* [*prima*, Nom. Plur.] (*ā*); *γυναικας* (*ā*), *women*, Acc. Plur.; *γνώμας* (*ā*), *opinions*, Acc. Plur.

§ 85. 7. Compound words have the accent on the last part but one of the word, as far as is possible according to § 82, etc.: *ἄπιθι*, *go away*; *ἄφιλος*, *friendless*; *φιλόγυνος*, *friendly to women*; *ἀπόδος*, *give back*; *παρένθες*, *put in besides*. (Compare § 359, *Obs.* 2.)

§ 86. The accent of a word is variously altered by the changes which a word undergoes, as well as by the connexion of a word with others in a sentence. That is:

1. Every oxytone subdues its sharp tone when followed by another word, so that the grave takes the place of the acute. (Compare § 20.)

§ 87. 2. In a contraction in the middle of a word, the syllable produced by contraction acquires no accent if none of the syllables to be contracted had it: *γένεος*, *γένουος*, *of the race*; *τίμαε*, *τίμα*, *honor*. The accent of a contracted last syllable but one is manifest of itself from the general rules on accent; hence *τιμῶντες*, *honoring* (Nom. Plur.), from *τιμάοντες*, *τιμώντων* (Gen. Plur.), from *τιμαόντων* (according to §§ 83 and 84). A contracted final syllable has

a) the *circumflex*, when the *first* of the uncontracted syllables was accented: τιμάει, τιμᾶ, *he honors*; χρυσέου, χρυσοῦ, *of golden*;

b) the *acute*, when the *last* was accented: ἑσταώς, ἑστώς, *standing*.

§ 88. 3. With *elision* (§ 64), oxytone prepositions and conjunctions entirely lose their accent; all other kinds of words throw it upon the previous syllable as acutes: ἐπ' αὐτῷ, *on him* = ἐπὶ αὐτῷ; οὐδ' ἔδυνάμην, *I could not even* = οὐδέ ἔδυνάμην; εἰμ' Ὀδυσσεύς, *I am Odysseus* = εἰμὶ Ὀδυσσεύς; ἕπτ' ἦσαν, *there were seven* = ἐπτὰ ἦσαν.

§ 89. 4. With *crasis* (§ 65) the accent of the first word is lost: τὰγαθά, *bona* = τὰ ἀγαθὰ; θοῖμάτιον, *the dress* = τὸ ἱμάτιον. Only when paroxytones change the first syllable by crasis into one long by nature, this receives a circumflex: τὰ ἄλλα, *alia*, gives τᾶλλα; τὸ ἔργον, *the work*, τοῦργον.

On the changes of the accent in declension, see §§ 107–109; on the accent of verbs, see §§ 229, and 331–333.

§ 90. The dissyllabic *prepositions*, with the exception of ἀμφί, ἀντί, ἀνά, διά, when placed after the *noun* or *verb* to which they belong, throw their accent on to the first syllable: τούτων περί, *about those* (περὶ τούτων); in like manner, when used adverbially, they include the substantive verb, as πάρα = πάρεστι, *it is there, near*; ἐνι = ἐνεστι, *it is therein, is possible*. This drawing back of the accent is called *anastrophe*. Compare § 446.

§ 91. Some words of one and of two syllables unite so closely with the *preceding* word that they throw their accent on to it. Such words are called *enclitics* (ἐγκλιτικά)

§ 90. *Dialects*.—Prepositions, whose final syllable is lost by elision, have not the accent even when they occupy the position indicated in § 90. Homeric τῆσι παρ' εἰνάετες χάλκεον, *among them I forged nine years long*.

λέξεις, *i. e.*, *inclining words*), and the *throwing back of the accent is called inclination*.

§ 92. The following are *enclitics* :

1. The indefinite pronoun τῖς, τὶ, *some one, something*, through all forms (§ 214).

2. The three personal pronouns, in the forms μου, μοί, μέ, *mei, mihi, me*; σου, σοί, σέ, *tui, tibi, te*; οὗ, οἱ, ἐ, *sui, sibi, se*; σφωίν, *to them two*; and σφίσι(ν), *to them*.

3. The Indicative Present of εἰμί, *I am*, and of φημί, *inquam*, with the exception of the second Pers. Sing. εἶ and φής.

4. The indefinite adverbs πού or ποθί, *somewhere*; πῆ, *somehow*; ποί, *somewhither*; ποθέν, *from somewhere*; ποτέ, *sometime*; πώς, *somehow*; πῶ, *yet*.

5. The particles γέ, *quidem*; τέ, *and*; τοί, *truly*; νύν or νύ, *now*; Hom. κέν or κέ, *perhaps, I suppose*; ῥά (ἄρα), *then*; Hom. θήν, *truly*; πέρ, *very*; and δέ (meaning *to-ward*, and as a demonstrative appendage). Compare § 212.

§ 93. These words throw their accent back on the preceding word, in the following manner :

a) A preceding *oxytone* leaves its sharp tone unsubdued (§ 20), and this then serves also for the enclitic: ἀγαθόν τι, *something good*; αὐτός φησιν, *he himself says*.

b) After a *perispome* the accent of the enclitic is entirely lost: ὄρω τινας, *I see some*; εὖ ἐστιν, *it is well*; τιμῶ σε, *I honor thee*.

c) After a *paroxytone*, enclitics of one syllable entirely lose their accent; but those of two syllables retain their accent on the last syllable: φίλος μου, *my friend*; λόγος τις, *a speech*; but λόγοι τινές, *some speeches*, λόγων τινῶν (Gen. Plur.).

§ 92. *Dialects*.—The Ionic additional form of εἶ = εἶς, is enclitic, so also σφέας (Acc. Plur.), *them* = Att. σφᾶς, and μίν, *him, her*, § 205, D.

d) *Proparoxytones* and *properispomes* retain their accent, but receive also from the following enclitic another accent as acute on the last syllable, which remains unsubdued: ἄνθρωπός τις, *a man*; βέβαιοί εἰσιν, *they are firm*; σῶμά γε, *the body at least*; παῖδες τινες, *some boys*.

e) *Atona* (§ 97) receive the accent of following enclitics as acutes: οὐ φησιν, *he says not*: ὡς τε, *and how*.

§ 94. *Obs.*—Several words of one syllable form *one* word with enclitics following: thus, ὡς τε, *so that*; εἶτε, *since*; οὐτε, *neque*; μήτε, *neque*; οἷός τε, *capable*; ὅστις, *whoever*; ἦτοι, *truly*; καιροί, *and yet*; to this also belongs the δέ mentioned in § 92, 5: ὅδε, *this one*; οἴκαδε, *homewards*. These words form partly apparent exceptions to §§ 79 and 84.

§ 95. f) When several enclitics follow one another, each throws its accent upon the preceding: εἴ τις μοί φησὶ ποτε, *if any one ever says to me*.

§ 96. The enclitics in certain cases retain their accent (become *orthotoned*), viz.:

1. when an enclitic forms the first word in the sentence, and therefore has nothing on which to throw its accent: τινὲς λέγουσι, *some say*. This position, however, is rare.

2. when an enclitic is made emphatic: σὲ λέγω, *I mean you—no one else*; εἰ ἔστιν, *if it is really so*. When ἔστι denotes *exist, be allowed, possible*, it retains the accent, and that, too, on the last syllable but one: ἔστι θεός, *there is a God*; οὐκ ἔστιν, *it is not allowed, not possible*. Compare § 315, *Obs.* 2.

3. After elision: ταῦτ' ἔστι ψευδῆ, *this is false* = ταῦτά ἐστι ψευδῆ.

4. Enclitics of two syllables, in the case mentioned § 93, c.

§ 97. *Atona*, i. e., words without accent, also called *proclitics*, or inclining forward, are several words of one syl-

lable, which have so little independence that, in regard to accent, they combine with the *following* word.

They are the following :

1. of the article, the forms $\acute{\omicron}$, $\acute{\eta}$, $\acute{\omicron}\acute{\iota}$, $\acute{\alpha}\acute{\iota}$;
2. the prepositions, $\acute{\epsilon}\nu$ (*in*, with the Dat.), $\acute{\epsilon}\varsigma$ or $\acute{\epsilon}\iota\varsigma$ (*into*, with the Acc.), $\acute{\epsilon}\kappa$ or $\acute{\epsilon}\xi$, *out of* ;
3. the conjunctions, $\acute{\epsilon}\iota$, *if*, and $\acute{\omega}\varsigma$, *how, that* ; the latter also in its use as preposition *to* ;
4. the negative $\acute{\omicron}\upsilon$ or $\acute{\omicron}\upsilon\kappa$ ($\acute{\omicron}\upsilon\chi$).

Obs.— $\acute{\omicron}\upsilon\chi\acute{\iota}$, a more emphatic $\acute{\omicron}\upsilon$, is always accented.

§ 98. Atona receive the accent only in two cases, viz. :

a) when they are at the end of a sentence, and therefore have no following word on which they can rest: $\phi\eta\grave{\varsigma}\ \acute{\eta}\ \acute{\omicron}\upsilon$; *do you say so or not?* so always $\acute{\omega}\varsigma$ when placed after the word with which a comparison is made: $\theta\epsilon\grave{\omicron}\varsigma\ \acute{\omega}\varsigma$, *like a god*, Hom. ;

b) when followed by an enclitic, which throws back its accent: $\acute{\omicron}\upsilon\ \phi\eta\sigma\iota$, *he says not*. Compare § 93, c.

§ 99. The following particles are distinguished according to the accent: $\acute{\eta}$, *than, or*, and $\acute{\eta}$, *truly*, or interrogative, Lat. *num* ; $\acute{\alpha}\rho\alpha$, *then, consequently*, and $\acute{\alpha}\rho\alpha$ as an interrogative ; $\nu\acute{\upsilon}\nu$, *now*, and enclitic $\nu\nu(\nu)$, *now*, particle of transition ; $\acute{\omega}\varsigma$, *how*, and $\acute{\omega}\varsigma$, *so* ; $\acute{\omicron}\upsilon\kappa\acute{\omicron}\upsilon\nu$, *therefore*, and $\acute{\omicron}\upsilon\kappa\acute{\omicron}\upsilon\nu$, *not therefore*.



II. INFLEXION.

A. INFLEXION OF NOUNS AND PRONOUNS.

CHAP. VI.—DECLENSION OF SUBSTANTIVES AND ADJECTIVES.

§ 100. Inflexion is the change which nouns, pronouns, and verbs undergo to indicate their relation in a sentence.

A distinction must be made in inflexion between *Stem* and *Termination*. Stem is the fixed part, Termination the changeable part which is appended to the Stem to indicate the different relations.

The inflexion of nouns and pronouns is called *Declension*. As the nominal and pronominal Stems are modified according to *Cases*, the terminations added to them are called *Case-endings*. The form which arises from a case-ending being added to a Stem is called the *Case-form*. Thus *πράγματ-ος* is a case-form of the Stem *πραγματ*, formed by means of the case-ending *-ος*.

Great care must be taken not to confound the Stem and the Nominative case. The Nominative is itself a case-form, often quite different from the Stem. Thus the Nominative of the Stem *πραγματ* is *πρᾶγμα*, *thing*. *λόγος*, *speech*, is the Nominative of the Stem *λογο*, which appears, for example, in the compound word *λογογράφος*, *a writer of speeches*.*

The Greeks distinguish in the Declension:

1. *Three Numbers*: the *Singular* for one, the *Dual* for two, the *Plural* for several.

2. *Five Cases*: Nominative, Genitive, Dative, Accusative, Vocative. The Dual has only two case-forms, one for the Nom., Acc., and Voc., the other for the Gen. and Dat. In the Plur., the Voc. is always like the Nom.

3. *Three Genders*: Masculine, Feminine, Neuter.

* The Stem will always be left unaccented.

§ 101. The gender is known :

1. From certain *general* characteristics of sex, in which the Greek language almost entirely coincides with the Latin. Besides the rule founded in the nature of things, that the designations of male persons are masculine, those of females feminine, the following rules are to be observed :

§ 102. *a*) The names of *rivers* and *winds* (gods of rivers and winds), and *months* (ὁ μήν, *the month*), are *masculine* : ὁ Εὐρώτας, *the River Eurotas* ; ὁ Ζέφυρος, *the west wind* ; ὁ Ἑκατομβαιών, *the month Hecatombæon*.

§ 103. *b*) The names of *trees*, *lands* (ἡ γῆ, *the land*), *islands* (ἡ νῆσος, *the island*), and *most cities*, are *feminine* : ἡ δρῦς, *the oak* ; ἡ Ἀρκαδία, *Arcadia* ; ἡ Λέσβος, *the island of Lesbos* ; ἡ Κολοφών, *the city of Colophon*. Most *abstract* substantives also, *i. e.*, those which denote a condition, relation, act, or property, are feminine : ἡ ἐλπίς, *hope* ; ἡ νίκη, *victory* ; ἡ δικαιοσύνη, *righteousness* ; ἡ ταχυτής, *quickness*.

§ 104. *c*) Many names of *fruits* are *neuter* : τὸ σῦκον, *the fig* ; most diminutives also, both of masculine and feminine words : τὸ γερόντιον, *dimin. of ὁ γέρον, the old man* ; τὸ γύναιον, *dimin. of ἡ γυνή, the woman*. Farther, every name and word which is adduced merely as a word : τὸ ἄνθρωπος, *the name "man,"* τὸ δικαιοσύνη, *the idea of "righteousness,"* and the names of the letters, τὸ ἄλφα, τὸ σῖγμα.

§ 105. 2. From the *ending* of the *Stem* the gender is known according to §§ 113, 125, 137–140.

3. In *Declension*, the Neuter may be distinguished from the Masculine and Feminine, for all Neuters have

a) no Accusative or Vocative distinct from the Nom.

b) no *ς* as case-sign of the Nom. Sing.

c) the ending *ᾶ* in Nom. Acc. and Voc. Pl.

§ 106. The Greek language, like the English, employs the definite *Article*. The forms of the Article are the following :

	Masc.	Fem.	Neut.	
Singular.				
<i>Nom.</i>	ὁ	ἡ	τό	<i>the.</i>
<i>Gen.</i>	τοῦ	τῆς	τοῦ	<i>of the.</i>
<i>Dat.</i>	τῷ	τῇ	τῷ	<i>to the.</i>
<i>Acc.</i>	τόν	τήν	τό	<i>the.</i>
Dual.				
<i>N. A.</i>	τώ	τά or τώ	τώ	<i>the.</i>
<i>G. D.</i>	τοῖν	ταῖν or τοῖν	τοῖν	<i>of or to the.</i>
Plural.				
<i>Nom.</i>	οἱ	αἱ	τά	<i>the.</i>
<i>Gen.</i>	τῶν	τῶν	τῶν	<i>of the.</i>
<i>Dat.</i>	τοῖς	ταῖς	τοῖς	<i>to the.</i>
<i>Acc.</i>	τούς	τάς	τά	<i>the.</i>

The following general rules on *accentuation* apply to all the declensions of substantives.

§ 107. *a*) The accent remains unaltered on the syllable on which it stood in the Nominative as long as the general laws of accent allow: ἄνθρωπος, *man*, ἄνθρωπε (Voc.); σῦκον, *fig*, σῦκα (Nom. Plur.). Exceptions, §§ 121 and 142, 181, 2.

b) But when the original accentuation becomes impossible by the length of the final syllable or by increase at the end, the accent is shifted only as near to the end of the word, and is changed only as much, as is absolutely necessary: ἄνθρωπος, *man*, ἀνθρώπον (Gen. Sing.), ἀνθρώποις (Dat. Plur.); σῶμα, *body*, σώματος (Gen. Sing.), σωμάτων (Gen. Plur.); τεῖχος, *wall*, τείχους (Gen. Sing.).

§ 108. *c*) The terminations *οι* and *αι* are not considered long in regard to accent; hence ἄνθρωποι, γνῶμαι (γνώμη, *opinion*).

§ 109. *d*) The Genitives and Datives of all numbers, if the last syllable is long, can never have the acute upon this syllable, but only the circumflex: ποταμοῦ, Gen. Sing.

of ποταμός, *river*; τιμῆ, Dat. Sing. of τιμή, *honor*; ποδῶν, Gen. Plur. of πός, *foot*; μηνῶν, Gen. Dual of μήν, *month*.

§ 110. Originally there was only a single declension, for which reason much has still remained common, which we shall put together below, § 173. But we distinguish *Two Principal Declensions* according to the ending of the Stems:

1. the *First Principal Declension* (*vowel declension*), which comprehends the Stems ending in *a* and *o*; and
2. the *Second Principal Declension* (*consonant declension*), which comprehends the Stems ending in consonants, but also those in the soft vowels *i, u*, in diphthongs, and a small number of Stems in *o*.

FIRST PRINCIPAL DECLENSION.

(*Vowel-declension.*)

§ 111. The first principal declension is subdivided into two, viz.:

- A. *The A Declension.*
- B. *The O Declension.*

What is common to both is put together below, § 134.

A. THE A DECLENSION

(*commonly called the First Declension.*)

§ 112. The A Declension comprehends those words whose Stems end in *a*. In certain cases, however, this *a* becomes *η*. Hence the A Declension of the Greeks corresponds both to the A, or first, and to the E, or fifth, Declension of the Latin language.

§ 113. The A Declension contains only *Masculines* and *Feminines*. The two genders are most easily distinguished in the Nom. Sing., in which the masculines take *ς*, the feminines no case-ending. Hence the terminations of

the Nom. Sing. are in the feminine *α, η*, in the masculine *ᾱς, ης*.

§ 114. 1. *Feminines.*

Examples. Stems.	χώρα, <i>land</i> . χωρα [terra]	γλῶσσα, <i>tongue</i> . γλωσσα	τιμή, <i>honor</i> . τιμα
Singular.			
Nom.	χώρᾱ [terra]	γλῶσσᾱ	τιμή
Gen.	χώρᾱς	γλώσσης	τιμῆς
Dat.	χώρᾱ [terræ]	γλώσση	τιμῇ [re-i]
Acc.	χώρᾱ-ν [terra-m]	γλῶσσᾱ-ν	τιμή-ν [re-m]
Voc.	χώρᾱ [terra]	γλῶσσᾱ	τιμή
Dual.			
N. A. V.	χώρᾱ	γλώσσᾱ	τιμά
G. D.	χώραιν	γλώσσαιν	τιμαῖν
Plural.			
Nom.	χώραι [terræ]	γλῶσσαι	τιμαί
Gen.	χωρῶν	γλωσσῶν	τιμῶν
Dat.	χώραις	γλώσσαις	τιμαῖς
Acc.	χώρᾱς [terras]	γλώσσᾱς	τιμάς
Voc.	χώραι [terræ]	γλῶσσαι	τιμαί

Examples for Declension.

θεά, *goddess*.δόξα, *opinion*.γῆ, *earth*.σκιά, *shadow*.πύλη, *gate*.γνώμη, *opinion*.βία, *force*.

§ 115. In certain cases in the Singular, but never in the Dual and Plural, *α* becomes *η*. Hence the following rules:

1. In order to form the Nom. Sing. from the Stem, or from a given case-form of the Dual or Plural:

§§ 115-117. *Dialects*.—1. The Doric dialect never changes *α* into *η*: τιμά, τιμάς; γλῶσσα, γλώσσας.

2. The Ionic dialect changes every long *α* in the Singular into *η*: σοφία, πέτρα, βασιλείης, μοῖρα. Short *α* is generally unchanged, as βασίλειᾱ, μοῖρᾱν: but in abstract substantives in -ειᾱ, -οιᾱ, *α* is likewise changed into *η*: ἀληθείη, *truth*, Att. ἀλήθεια; ἐπιλοία, *good passage*; and also in κνίσση, *steam from fat*, Σκύλλη. The *ᾱ* remains in θεά and some proper names.

3. The Voc. of νύμφη, *young woman*, is in Homer νύμφᾱ.

a) *a* remains in the Nom. Sing. after ε, ι, or ρ (§ 41): St. σοφία, Nom. Sing. σοφιά, *wisdom*; Dat. Plur. πέτραις, Nom. Sing. πέτρᾱ, *rock*.

b) *a* remains in the Nom. Sing. after σ, and after the double consonants ζ, ξ, ψ, σσ (or ττ), λλ, as well as in the feminine designations in -αινα: St. ἄμαξα, Nom. Sing. ἄμαξᾱ, *carriage*; Gen. Plur. λαινω̄ν, Nom. Sing. λαινά, *lioness*.

c) After other vowels and consonants *a* is generally changed into η in the Nom. Sing.: St. βοα, Nom. Sing. βοή, *cry*; Acc. Plur. γνώμας, Nom. Sing. γνώμη (opinion).

More important exceptions are: to a) κόρη, *girl*; κόρη, *temple*; δέιρη, *neck*—to b) ἔρη, *deu*—to c) στοά, *hall*; χροά, *color*; τόλμα, *boldness*; διαίτα, *mode of life*.

§ 116. 2. In order to form the other cases in the Singular according to a given Nom. Sing.:

a) If the Nom. Sing. ends in η, this letter remains throughout the Sing.: δίκη, *justice*, δίκης, δίκη, δίκη, δίκη.

b) If the Nom. Sing. ends in α, this letter remains *always* in the Acc. and Voc.: ἄμαξα, ἄμαξαν.

c) If the Nom. Sing. ends in α, this letter remains *also* in the Gen. and Dat. when preceded by a vowel or ρ (§ 41): Nom. Sing. σοφιά, *wisdom*, Gen. σοφιάς; Nom. Sing. στοά, *colonnade*, Dat. στοᾶ; also in some proper names with long α: Nom. Sing. Λήδα, Gen. Λήδᾶς; and in μνᾶ (contracted from μνάα), Gen. μνᾶς.

d) Otherwise *a* of Nom. Sing. becomes η in Gen. and Dat.: Nom. Sing. μουσα, Gen. μούσης; Nom. Sing. διαίτα, Dat. διαίτη.

§ 117. For the *quantity* of *a* in the Nom. and Acc. Sing., the general rule is: *a purum* (after vowels) and *a* after ρ is long, every other *a* is short: θεᾶ, *goddess*; ἄμλλα, *fight*.

The exceptions are generally shown by the accent (§ 84, Obs. 2).

The most important are the fem. designations in -τρια and -εια: ψάλτρια, *female player*; βασιλειᾶ, *queen* (but βασιλειᾶ, *dominion*); and several words with diphthongs in the last syllable but one, as σφαῖρα, *ball*; εὔνοιᾶ, *good will*; μοῖρα, *fate*.

§ 118. The Gen. Plur. has the ending *ων*, which combines with the Stem *a* to form *άων*, contr. *ών*. This is the reason that the *Gen. Plur. of all words in this declension has the circumflex*: *χώρα, χωρών*; *λείαινα, λειαινών* (Exceptions, § 181. Compare § 123).

§ 119. The Dat. Plur. originally ended in *σι*, before which *ι* is added to the *a* of the Stem. The *αισι* thus formed is usually shortened into *αις*, but the original form is found even in Attic writers in poetry and prose. (Compare § 128, D.)

§ 120. 2. *Masculines.*

Examples. Stems.	<i>νεανιάς, youth.</i> <i>νεανία</i>	<i>πολίτης, citizen.</i> <i>πολίτα</i>	'Ερμής, god <i>Hermes.</i> 'Ερμη (from 'Ερμεα)
Singular.			
<i>Nom.</i>	<i>νεανιάς</i>	<i>πολίτης</i>	'Ερμής
<i>Gen.</i>	<i>νεανίου</i>	<i>πολίτου</i>	'Ερμού
<i>Dat.</i>	<i>νεανίᾳ</i>	<i>πολίτῃ</i>	'Ερμῇ
<i>Acc.</i>	<i>νεανιάν</i>	<i>πολίτην</i>	'Ερμῆν
<i>Voc.</i>	<i>νεανία</i>	<i>πολίτα</i>	'Ερμῆ
Dual.			
<i>N. A. V.</i>	<i>νεανία</i>	<i>πολίτᾱ</i>	'Ερμᾶ, <i>statues of</i> <i>Hermes.</i>
<i>G. D.</i>	<i>νεανίαν</i>	<i>πολίταν</i>	'Ερμαῖν
Plural.			
<i>Nom.</i>	<i>νεανίαι</i>	<i>πολίται</i>	'Ερμαῖ
<i>Gen.</i>	<i>νεανιῶν</i>	<i>πολιτῶν</i>	'Ερμῶν
<i>Dat.</i>	<i>νεανίαις</i>	<i>πολίταις</i>	'Ερμαῖς
<i>Acc.</i>	<i>νεανιάς</i>	<i>πολιτᾶς</i>	'Ερμᾶς
<i>Voc.</i>	<i>νεανίαι</i>	<i>πολίται</i>	'Ερμαῖ

§ 118. *Dialects.*—4. The *-ων* of the Gen. Plur. is preserved in the Hom. dialect: *κλισιάων* (*κλισία, tent*), *ἀγοράων* (*ἀγορά, speech*); but *-εων* also occurs, in which case *ε* is generally lost by synizesis (§ 39): *πασιών, of all, fem.*

The Dorians contract *-αων* into *ᾶν* (§ 37, D. 3): *θεᾶν, dearum.*

§ 119. *Dialects.*—5. The Dat. Plur. in Ionic ends in *-ησι(ν), -ης* (but also in the Attic *-αις*): *κλισίῃσι, πέτρῃς.*

Examples for Declension.

ταμίης, *treasurer*.
 Νικίας, *Nicias*.
 κριτής, *judge*.

στρατιώτης, *warrior*.
 παιδοτριβης, *wrestling-
 master*.

ἀδολέσχης, *babbler*.
 Ἄλκιβιάδης.

§ 121. In the Masculines, as well as in the Feminines, when a vowel or ρ precedes, the *a* of the Stem *remains* and is long; after every other letter it becomes η in the Nom. Dat. and Acc. Sing.

Those words which in the Nom. Sing. end in τ η -ς, names of peoples, and compound words, have *a* short in the Voc. Sing.: πολίτᾱ, Πέρσᾱ (Nom. Sing. Πέρση-ς, *Persian*); γεωμέτρᾱ (Nom. Sing. γεωμέτρη-ς, *land-measurer*). The Voc. Δέσποτᾱ (Nom. Sing. δεσπότη-ς, *lord*) draws back the accent, contrary to § 107, *a*, to the first syllable. All others have η in the Vocative: Κρονίδη (Nom. Sing. Κρονίδη-ς).

§ 122. The Declension of the *Masculines* is distinguished from that of the *Feminines*:

1. in the Nom. Sing. by ς being added to the Stem;
2. by the Gen. Sing. ending in ο υ.

Obs.—The termination of the Gen. Sing. of the masculines is properly -ο, which, with the *a* of the Stem, forms -αο (see the Homeric *dialect*); by weakening *a* to ε (§ 118, D.) and contraction (§ 37) arises ου: πολίτᾱο (πολίτεο), πολίτου.

§§ 121 and 122. *Dialects*.—1. The Epic dialect in some words omits the ς of the Nom. Sing., in which cases the *a* remains short: ιππότᾱ, *horseman*; νεφεληγερέτᾱ, *cloud-gatherer*. (Compare Lat. *poëta*, *scriba*.)

2. The Dorians also in the masculines put ᾱ for η, and contract ᾱο into ᾱ. (§§ 24, D.; 37, D. 3.)

3. Homer has three forms in the Gen. Sing.:

a) the original -ᾱο: Ἀτρείδᾱο;

b) -εω with the quantity transposed (where ε is lost by synizesis, §§ 37, D., 39, D.): Ἀτρείδεω. The accent remains unchanged, in spite of the ω in the final syllable. The New-Ionic form is the same.

c) -ω by contraction: Ἑρμείω (Nom. Sing. Ἑρμείᾱ-ς = Attic Ἑρμῆς), Βορέω (Nom. Sing. Βορέᾱς). Compare § 37, *a*.

βορρᾶς (contracted from βορέᾱ-ς, *north wind*), contracts the original $\bar{a}o$ in the Gen. Sing., after Doric fashion, into \bar{a} : βορρᾶ. The same takes place with some Doric and Roman proper names, and a few other words: Σύλλας, *Sulla*; ὄρνιθοθήρας, *fowler*, Gen. Sing. \bar{a} .

§ 123. In the Dual and Plural the Declension of the Masculines is the same as that of the Feminines.

Exceptions to the accentuation prescribed in § 118 are χρήστη-ς, *usurer*; ἑτησῖαι, *trade-winds*, Gen. Plur. χρήστων (*χρηστῶν* in the O declension, from χρηστός, *good*) and ἑτησίων.

B. THE O DECLENSION

(commonly called the *Second Declension*).

§ 124. The O Declension comprehends those words whose Stems end in o , together with a few whose Stems end in ω (§ 132). It answers to the o - or Second Declension in Latin.

§ 125. The O Declension is the complement of the A Declension in regard to gender. It contains *Masculines* and *Neuters*, but only few *Feminines*.

The termination of the Masculines and Feminines in the Nom. Sing. is o -ς, that of Neuters o -ν [Lat. *u-s*, *u-m*].

The Masculines and Feminines are declined alike; the Neuters are distinguished from them (compare § 105) only by—

1. The Nom. and Voc. Sing. taking the Accusative ending ν : δῶρο-ν (*gift*) [*donu-m*].

2. The Nom. Acc. and Voc. Plur. ending in \check{a} : δῶρα [*dona*].

§ 126.

Examples. Stems.	ὁ ἄνθρωπο-ς, <i>man</i> ἀνθρωπο	ἡ ὁδό-ς, <i>way</i> . ὁδο	τὸ δῶρο-ν, <i>gift</i> . δωρο
Singular.			
<i>Nom.</i>	ἄνθρωπο-ς [dominu-s]	ὁδό-ς	δῶρο-ν [donu-m]
<i>Gen.</i>	ἀνθρώπου	ὁδοῦ	δώρου
<i>Dat.</i>	ἀνθρώπῳ [domino]	ὁδοῖ	δώρῳ [dono]
<i>Acc.</i>	ἄνθρωπον [dominu-m]	ὁδόν	δῶρον [donu-m]
<i>Voc.</i>	ἄνθρωπε [domine]	ὁδέ	δῶρον [donu-m]
Dual.			
<i>N. A. V.</i>	ἀνθρώπω	ὁδώ	δώρω
<i>G. D.</i>	ἀνθρώποιν	ὁδοῖν	δώροιιν
Plural.			
<i>Nom.</i>	ἄνθρωποι [domini]	ὁδοί	δῶρα [dona]
<i>Gen.</i>	ἀνθρώπων	ὁδῶν	δώρων
<i>Dat.</i>	ἀνθρώποις	ὁδοῖς	δώροις
<i>Acc.</i>	ἄνθρώπους [domino-s]	ὁδοὺς	δῶρα [dona]
<i>Voc.</i>	ἄνθρωποι [domini]	ὁδοί	δῶρα [dona]

Examples for Declension.

θεός, <i>God</i> .	ποταμός, <i>river</i> .	σῦκον, <i>fig</i> .
νόμος, <i>law</i> .	πόνος, <i>trouble</i> .	μέτρον, <i>measure</i> .
κίνδυνος, <i>danger</i> .	βίος, <i>life</i> .	ἱμάτιον, <i>dress</i> .
ταῦρος, <i>bull</i> .	θάνατος, <i>death</i> .	

§ 127. *Obs.*—The *Feminines* are partly known by the general rules already given (§§ 101, 103): ἡ φηγός, *esculent oak*; ἡ ἄμπελος, *vine*; ἡ νῆσος, *island*; ἡ ἥπειρος, *continent*; Κόρινθος.

The following also are feminine:

1. The names of different kinds of *earth* and *stones*: ψάμμος, *sand*; κόπρος, *dung*; γύψος, *chalk*; πλίνθος, *brick*; σποδός, *ashes*; ψήφος, *pebble*; βάσανος, *touch-stone*.
2. Different words for *way*: ὁδός, κέλευθος, ἀτραπός, *path*; ἀμαξιτός, *carriage-road*. In the same manner, ἡ τάφρος, *dike*, but ὁ στενωπός, *narrow way*.
3. Words conveying the idea of a *cavity*: χηλός, *chest of drawers*; γνάθος, *jaw*; κιβωτός, *chest*; σορός, *coffin*; ληνός, *wine-vat*; κάρδοπος, *kneading-trough*; κάμινος, *oven*.
4. Several adjectives used as substantives: ἡ διάμετρος (supply γραμμή, *line*), *diameter*; σύγκλητος (supply βουλή, *council*), *meeting of the council*.

5. Single words: βίβλος, *book*; ῥάβδος, *staff*; διάλεκτος, *dialect*; νόσος, *disease*; δρόσος, *dew*; δοκός, *beam*. Many designations of personal beings are *common*, that is, with the same form they are masculine when they denote a male, feminine when they denote a female: ὁ θεός, *god*; ἡ θεός, *goddess*; ὁ ἄνθρωπος and ἡ ἄνθρωπος.

§ 128. The ending of the Gen. Sing. is -ο, which, with the ο of the Stem, is contracted into ου (compare § 122): ἄνθρωπο-ο = ἄνθρώπου.

§ 129. The Nominative form is sometimes used instead of the Vocative form: the Vocative of θεός is always the same as the Nom.: ὦ θεός [Lat. *deus*]: ἀδελφός, *brother*, has ἄδελφε in the Vocative with the accent thrown back.

Contracted Declension.

§ 130. Several words which have ε or ο before the last letter of the Stem may contract these vowels with the ο. The rules of §§ 36 and 37 are here applied: εα, however, contrary to § 38, is contracted into \bar{a} .

§ 128. *Dialects.*—The Epic dialect in the Gen. Sing. has the older form ιο for the ending; ιο with ο of the St. produces οιο: ἄνθρώπιο, πεδίιο (πεδίο-ν), *field*. We also, however, find the Attic ου.

Other Epic peculiarities are: -ουν = οιν in the Gen. and Dat. Dual: ὤμου (ὤμος, *shoulder*):—οισι(ν) = οισ in the Dat. Plur.: ἄνθρώποισι(ν), which is also New-Ionic, and is found even in Attic writers (compare § 119).

§ 130. *Dialects.*—The Ionic dialect leaves the forms uncontracted.

Examples. Stems.	ὁ νοῦ-ς, <i>sense.</i> ν ο ο		τὸ ὀστοῦν, <i>bone.</i> ὀ σ τ ε ο	
Singular.				
<i>Nom.</i>	νόο-ς	νοῦς	ὀστέο-ν	ὀστοῦ-ν
<i>Gen.</i>	νόου	νοῦ	ὀστέου	ὀστοῦ
<i>Dat.</i>	νόφ	νῆ	ὀστέφ	ὀστῆ
<i>Acc.</i>	νόο-ν	νοῦ-ν	ὀστέο-ν	ὀστοῦ-ν
<i>Voc.</i>	νόε	νοῦ	ὀστέο-ν	ὀστοῦ-ν
Dual.				
<i>N. A. V.</i>	νόω	νώ	ὀστέω	ὀστώ
<i>G. D.</i>	νόοιν	νοῖν	ὀστέοιν	ὀστοῖν
Plural.				
<i>Nom.</i>	νόοι	νοῖ	ὀστέα	ὀστᾶ
<i>Gen.</i>	νόων	νῶν	ὀστέων	ὀστῶν
<i>Dat.</i>	νόοις	νοῖς	ὀστέοις	ὀστοῖς
<i>Acc.</i>	νόους	νοῦς	ὀστέα	ὀστᾶ
<i>Voc.</i>	νόοι	νοῖ	ὀστέα	ὀστᾶ

Examples for Declension.

πλοῦς, *voyage.*

ῥοῦς, *stream.*

ἀδελφιδοῦς, *brother's son.*

§ 131. Some irregularities of accentuation occur in the contraction, viz. :

1. the *Nom. Dual* is made oxytone, contrary to § 87.

2. compound words leave the accent on the last syllable but one, also contrary to § 87: περίπλω, *Dat.* of περίπλους, *circumnavigation*, for περιπλῶ, from -όφ.

3. the word κάνειον, *basket*, is contracted into κανοῦν, contrary to § 87.

On contracted adjectives, see § 183.

Attic Declension.

§ 132. A small number of words, instead of the short O-sound (ο), have the long (ω). This ω at the end of the

§ 131. *Dialects.*—A *Gen.* ending -ο appears in Homer in Περεῶ-ο, *Gen. Sing.* from the Nominative Περεῶ-ς.

Stem goes through all the cases, but at the same time takes the case-endings as far as possible. Most of these words have ϵ before ω , and for $-\epsilon\omega$ there also occurs the additional form $-\bar{a}o$: $\nu\epsilon\acute{\omega}-\varsigma$, *temple*, together with $\nu\bar{a}o\acute{\omega}-\varsigma$; $\lambda\epsilon\acute{\omega}-\varsigma$, *people*, together with $\lambda\bar{a}o\acute{\omega}-\varsigma$ (compare § 37, D.). This Declension is called the *Attic*.

On adjectives in $\omega-\varsigma$, see § 184; on some words which fluctuate between this and the second principal declension, see § 174.

Examples. Stems.	\acute{o} $\nu\epsilon\acute{\omega}-\varsigma$, <i>temple</i> . $\nu\epsilon\omega$	$\tau\acute{o}$ $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega-\nu$, <i>upper room</i> . $\acute{\alpha}\nu\omega\gamma\epsilon\omega$
Singular.		
<i>Nom.</i>	$\nu\epsilon\acute{\omega}-\varsigma$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega-\nu$
<i>Gen.</i>	$\nu\epsilon\acute{\omega}$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$
<i>Dat.</i>	$\nu\epsilon\acute{\omega}$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$
<i>Acc.</i>	$\nu\epsilon\acute{\omega}-\nu$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega-\nu$
Dual.		
<i>N. A. V.</i>	$\nu\epsilon\acute{\omega}$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$
<i>G. D.</i>	$\nu\epsilon\acute{\omega}\nu$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$
Plural.		
<i>Nom.</i>	$\nu\epsilon\acute{\omega}$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$
<i>Gen.</i>	$\nu\epsilon\acute{\omega}\nu$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\nu$
<i>Dat.</i>	$\nu\epsilon\acute{\omega}\varsigma$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\varsigma$
<i>Acc.</i>	$\nu\epsilon\acute{\omega}\varsigma$	$\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$

Another example: $\kappa\acute{\alpha}\lambda\omega\varsigma$, *rope*.

§ 133. The accentuation in these words has a twofold irregularity, viz.:

1. $\epsilon\omega$ passes always for only *one syllable* in regard to accent: $\text{Μεν}\acute{\epsilon}\lambda\epsilon\omega\varsigma$, apparently contrary to § 82;

2. even upon the Genitives and Datives, when they are accented, the accent is put, not as a circumflex, but as an acute, contrary to § 109.

§ 134. The A and O Declensions, that is, the Vowel or First Principal Declension, have the following points, in common:

1. the masculines have in the Nom. Sing. the ending $-\zeta$.
 2. the masculines have in the Gen. Sing. (§§ 122, 128) the ending $-\nu$.
 3. all three genders have ι subscriptum with a long vowel in the Dat. Sing.
 4. all three genders have $-\nu$ in the Acc. Sing.
 5. all three genders have the Stem vowel lengthened in the Nom. Acc. and Voc. Dual.
 6. all three genders affix $-\nu$ to the Stem vowel in the Gen. and Dat. Dual.
 7. all three genders have $-\omega\nu$ in the Gen. Plur.
 8. all three genders affix $-\sigma\nu$ or ζ with preceding ι to the Stem vowel in the Dat. Plur.
 9. the masculines and feminines affix $-\iota$ to the Stem vowel in the Nom. Plur.
 10. the masculines and feminines affix $-\zeta$ (for $\nu\zeta$) in the Acc. Plur., lengthening the Stem vowel to compensate for the ν dropped (§ 42).
- The difference, therefore, is only in the formation of the Gen. Sing. of the feminines and in the accentuation of the Gen. Plur.

SECOND PRINCIPAL DECLENSION.

CONSONANT-DECLENSION

(commonly called the Third Declension).

§ 135. The Second Principal Declension comprehends all the Stems which end in *consonants*, the *soft vowels* ι and ν , or *diphthongs*, and a small number of Stems in σ (Nom. ω). The Stem is best recognized in the Gen. Sing., where what remains after rejecting the termination $\sigma\zeta$ may generally be considered as the Stem: Gen. $\lambda\acute{\epsilon}\omicron\nu\tau\text{-}\sigma\zeta$, St. $\lambda\acute{\epsilon}\omicron\nu\tau$ (Nom. $\lambda\acute{\epsilon}\omega\nu$, *lion*); Gen. $\phi\acute{\upsilon}\lambda\alpha\kappa\text{-}\sigma\zeta$, St. $\phi\upsilon\lambda\alpha\kappa$ (Nom. $\phi\acute{\upsilon}\lambda\alpha\zeta$, *guard*).

Hence, for the exact recognition of a word of this declension, not only the Nominative, but also the Stem or the Genitive is necessary: as, Nom. *δαίς*, St. *δαιρ*, or Gen. *δαιρός*, *meal* [Lat. *rex*, St. *reg*, or Gen. *regis*].

To the second principal declension correspond in Latin the third and fourth declensions. In it the case-endings usually appear pure, *i. e.*, not mixed up with the end of the Stem.

The Stems ending in the soft vowels follow the third declension, because the soft vowels (§ 35, 1) can be used together with the vowels of the terminations: Gen. *πίτυ-ος* (Stem *πίτυ*, Nom. *πίτυ-ς*, *pine-tree*). In the Stems ending in diphthongs, the *υ* is sometimes resolved into *ϕ*: for example, the Stem *βου* (Nom. *βου-ς*, *ox*) was originally in some forms *βουϕ* (Latin *bov*), as Gen. *βουϕ-ός* (= *bov-is*). See § 35, *Obs.* The O Stems have probably lost a final consonant.

§ 136. The Second Principal Declension comprehends all three genders.

The *Neuters* may be recognized by the inflexion, according to § 105, from their having the Nom. and Acc. alike, and these cases in the Plur. always with the ending *-α*: *σώματ-α* (St. *σωματ*, Nom. Sing. *σῶμα*, *body*).

§ 137. For determining the *gender* from the Stem, the following are the most important rules:

a) *Masculine* are the Stems in *ε υ* (Nom. *εύ-ς*), *τη ρ* (Nom. *τηρ*), *το ρ* (Nom. *τωρ*), *υ τ* (with Nom. *ς* or *υ* preceded by a long vowel), as well as most Stems in *υ* (of various Nominatives) with a preceding long vowel: St. *γραφευ*, Nom. *γραφεύς*, *writer*; St. and Nom. *σωτήρ*, *savior*; St. *ρήτορ*, Nom. *ρήτωρ*, *orator*; St. *λεοντ*, Nom. *λέων*, *lion, leo*; St. and Nom. *ἀγών*, *contest*.

§ 138. b) *Feminine* are all Stems in *δ* (Nom. *-ῖς*, *-ᾶς*), most in *ι* (Nom. *-ι-ς*), those in *ο* (Nom. *-ω* or *-ω-ς*), and the names of qualities in *τητ* (Nom. *-τη-ς*): St. *ἐλπιδ*, Nom. *ἐλπιδίς*, *hope*; St. *πολι*, Nom. *πόλις*, *city*; St. *πειθο*, Nom. *πειθῶ*, *persuasion*; St. *ισοτητ*, Nom. *ισότης*, *equality*.

§ 139. c) *Neuter* are the Stems in *ματ* (Nom. *μα*), the substantive Stems in *ς* with Nom. *ος* or *ας*, those in *ι* or *υ* which append no *ς* in the Nominative, and those in *ρ* pre-

ceded by a short vowel in the Nom.: St. *σωματ*, Nom. *σῶμα*, *body*; St. *γενεσ*, Nom. *γένος*, *genus*; St. and Nom. *γῆρας*, *age*; St. and Nom. *σίνᾰπι*, *mustard*; St. and Nom. *ἄστν*, *city*; St. and Nom. *ἤτορ*, *heart*.

§ 140. The following words must be noticed separately: *ἡ γαστήρ* (St. *γαστερ*), *belly*; *ὁ πούς* (St. *ποδ*), *foot*; *ἡ χεῖρ* (St. *χειρ*), *hand*; *τὸ οὖς* (St. *ὠτ*), *ear*; *ὁ πῆχυς* (St. *πηχυ*), *forearm*; *ἡ φρήν* (St. *φρξν*), *diaphragm, mind*; *ὁ πέλεκυς* (St. *πελεκυ*), *axe*; *ὁ βότρυς* (St. *βοτρν*), *bunch of grapes*; *ὁ στάχυς* (St. *σταχυ*), *ear of corn*; *ὁ σφήξ* (St. *σφηκ*), *wasp*; *ὁ μῦς* (St. *μῦς*), *mouse [mus]*; *ὁ ἰχθύς* (St. *ιχθυ*), *fish*; *ὁ ἀήρ* (St. *ἄερ*), *air*; *τὸ πῦρ* (St. *πῦρ*), *fire*; *τὸ ὕδωρ* (St. *ύδατ*), *water*.

Of two genders (common) are several names of animals, as: *ὁ* and *ἡ ἀλεκτρών* (St. *ἀλεκτρον*), *cock and hen*; *ὁ* and *ἡ ὕς* or *σῦς* (St. *ύ* or *σν*), *swine [sus]*; *ὁ* and *ἡ αἶξ* (St. *αιγ*), *goat*; *ὁ* and *ἡ βοῦς* (St. *βου*), *ox*; and many names of persons: *ὁ* and *ἡ παῖς* (St. *παιδ*), *boy and girl*; *ὁ* and *ἡ δαίμων* (St. *δαιμον*), *god and goddess*; *ὁ* and *ἡ μάντις*, *prophet and prophetess*.

§ 141. The endings of the consonant declension are the following:

	<i>Masculines and Feminines.</i>	<i>Neuters.</i>
Singular.		
<i>Nom.</i>	ς, or compensation by lengthening	no ending.
<i>Gen.</i>	ος	
<i>Dat.</i>	ϊ	
<i>Acc.</i>	ᾶ or ν	no ending.
<i>Voc.</i>	no ending, or as in the <i>Nom.</i>	"
Dual.		
<i>N. A. V.</i>	ε	
<i>G. D.</i>	οιν	
Plural.		
<i>Nom.</i>	εις	ᾶ
<i>Gen.</i>	ων	
<i>Dat.</i>	σι(ν)	
<i>Acc.</i>	ᾶς	ᾶ
<i>Voc.=Nom.</i>	εις	ᾶ

§ 141. *Dialects.*—The Hom. dialect has *οιν* for *οιν* in Gen. and Dat. Dual (compare § 129, D.), *ποδ-οῖν*, and in Dat. Plur. frequently *εσσι(ν)* for *σι(ν)*: *πόδ-εσσι(ν)*, seldom *εσι(ν)*: *αἶγ-εσι(ν)*.

§ 142. The accent in the Second Principal Declension deviates from the rules laid down in § 107 in the following point:

Words of *one syllable* accentuate the *Gen.* and *Dat.* of all numbers on the case-ending (circumflex if the vowel be long, § 109): ποδ-ός, ποδ-ί (but πόδ-α), ποδοῖν, ποδῶν, ποσί.

EXCEPTIONS.—1. Participles, as: ὄν, *being*, ὄντος; βάς, *going*, βάντος—accentuate the Genitive and Dative of all numbers on the last syllable but one.

2. πᾶς, *omnis*, has παντός, παντί, but πάντων, πᾶσι(ν).

3. The words παῖς, *boy*; δμῶς, *slave*; θῶς, *jackal*; Τρώς, *Trojan*; τὸ φῶς, *light*; ἡ φῆς, *blister*; ἡ δᾶς, *torch*; τὸ οὖς, *ear*; ὁ σῆς, *moth*, are paroxytones in Gen. Plur. and Dual: παιδ-ων, δμῶ-ων, θῶ-ων, Τρώ-ων, φῶτ-ων, φῆδ-ων, δᾶδ-ων, ὄτ-οιν, σέ-ων (compare farther § 177, 9).

4. The words which have become monosyllables by contraction: ἦρ = ἔαρ, *spring (ver)*, ἦρος, ἦρι.

§ 142 b. In regard to the *quantity*, it must be observed that several monosyllables, in spite of the short Stem-vowel, are lengthened: St. π ο δ, Nom. Sing. πού-ς, *foot*; St. π α ν τ, Nom. Sing. Neut. πᾶν, *every thing*; St. πῦρ, Nom. Sing. πῦρ, *fire*; St. σ ῦ, Nom. Sing. σῦς, *boar*.

§ 143. The Stems of the Second Principal Declension are divided into three Classes with different subdivisions:

I. CONSONANT STEMS.

1. Guttural and Labial Stems.
2. Dental Stems.
3. Liquid Stems.

II. VOWEL STEMS.

1. Soft-vowel Stems.
2. Diphthong Stems.
3. ο Stems.

III. ELIDED STEMS.

1. ς Stems.
2. τ Stems.
3. ν Stems.

I. CONSONANT STEMS.

§ 144. 1. *Guttural and Labial Stems,**i. e., Stems in κ, χ, γ, π, φ, β.*

Examples. Stems.	ὁ φύλαξ, <i>guard.</i> φ υ λ ᾶ κ	ἡ φλέψ, <i>vein.</i> φ λ ε β
Singular. <i>Nom. V.</i> <i>Gen.</i> <i>Dat.</i> <i>Acc.</i>	φύλαξ [dux] φύλακ-ος [duc-is] φύλακ-ι [duc-i] φύλακ-ᾶ [duc-e-m]	φλέψ [pleb-s] φλεβ-ός [plēb-is] φλεβ-ι [plēb-i] φλέβ-ᾶ [plēb-e-m]
Dual. <i>N. A. V.</i> <i>G. D.</i>	φύλακ-ε φυλάκ-οιν	φλέβ-ε φλεβ-οῖν
Plural. <i>Nom. V.</i> <i>Gen.</i> <i>Dat.</i> <i>Acc.</i>	φύλακ-ες [duç-es] φυλάκ-ων [duc-um] φύλαξι(ν) φύλακ-ᾶς [duc-es]	φλέβ-ες φλεβ-ῶν φλεψί(ν) φλέβ-ᾶς

Examples for Declension.

Ὁ μύρμηξ, *ant*, St. μυρμηκ.ἡ μάστιξ, *whip*, St. μαστῖγ.ἡ βήξ, *cough*, St. βηχ.ἡ φόρμιγξ, *lyre*, St. φορμιγγ.ὁ Αἰθίοψ, *Æthiopian*, St. Αἰθιοπ.

§ 145. All these Stems are Masc. or Fem. The Nom. Sing. is formed by affixing ς to the Stem: the ς with the final consonant of the Stem forms ξ , ψ , as in the Dat. Plur. (§ 48). The Voc. is always the same as the Nom.

Obs.—The Stem ἀλωπεκ has the vowel irregularly lengthened in the Nom. Sing.: ἀλώπηξ, *fox*; while, on the contrary, the long vowel in the Stems κηρῦκ, φοῖνικ, is shortened in the Nom.: κῆρυξ, *herald*; φοῖνιξ, *palm-tree*, where the accent shows that the v and i are short by nature (compare § 83, *Obs.* 1). τριχ has Nom. Sing. θριξ, *hair*, Dat. Plur. θριξι(ν) (compare § 54, *a*).

§ 146. 2. *Dental Stems, i. e., Stems in τ, θ, δ, ν.*

Examples. Stems.	ἡ λαμπάς λαμπᾶδ <i>lamp.</i>	τὸ σῶμα σωμᾶτ <i>body.</i>	ὁ γέρωι γεροντ <i>old man.</i>	ὁ ἡγεμών ἡγεμον <i>leader.</i>
Singular. <i>Nom.</i>	λαμπᾶς	σῶμα	γέρων	ἡγεμών
<i>Gen.</i>	λαμπᾶδ-ος	σώμᾶτ-ος	γέροντ-ος	ἡγεμόν-ος
<i>Dat.</i>	λαμπᾶδ-ι	σώμᾶτ-ι	γεροντ-ι	ἡγεμόν-ι
<i>Acc.</i>	λαμπᾶδ-ᾶ	σῶμα	γέροντ-α	ἡγεμόν-ᾶ
<i>Voc.</i>	λαμπᾶς	σῶμα	γέρον	ἡγεμών
Dual. <i>N. A. V.</i>	λαμπᾶδ-ε	σώμᾶτ-ε	γέροντ-ε	ἡγεμόν-ε
<i>G. D.</i>	λαμπᾶδ-οιν	σωμάτ-οιν	γερόντ-οιν	ἡγεμόν-οιν
Plural. <i>N. V.</i>	λαμπᾶδ-ες	σώμᾶτ-ᾶ	γέροντ-ες	ἡγεμόν-ες
<i>Gen.</i>	λαμπᾶδ-ων	σωμάτ-ων	γερόντ-ων	ἡγεμόν-ων
<i>Dat.</i>	λαμπᾶ-σι(ν)	σώμᾶ-σι(ν)	γέρου-σι(ν)	ἡγεμό-σι(ν)
<i>Acc.</i>	λαμπᾶδ-ᾶς	σώμᾶτ-ᾶ	γέροντ-ᾶς	ἡγεμόν-ᾶς

Examples for Declension.

ἡ πατρί-ς, *native country*, St. πατριδ.

τὸ ὄνομα, *name*, St. ὄνοματ.

ἡ νύξ, *night* [*nox* for *noctis*], St. νυκτ [*noct*].

ἡ κακότη-ς, *badness*, St. κακοτητ.

τὸ μέλι, *honey* [*mel*], St. μελιτ.

ὁ ὀδούς, *tooth* [*den-s* for *dent-s*], St. ὀδοντ [*dent*].

ὁ δελφίς, *dolphin*, St. δελφιν.

ὁ ποιμήν, *shepherd*, St. ποιμεν.

ὁ Ἑλλην, *Hellen*, St. Ἑλλην.

ὁ ἀγών, *contest*, St. ἀγων.

Adjectives :

πένη-ς, *poor*, St. πενητ.

ἄκων, neut. ἄκον, *unwilling*, St. ἄκοντ.

ἀπράγμων, neut. ἀπραγμον, *inactive*, St. ἀπραγμον.

§ 147. In the dental Stems, as in the Stems to be noticed below, the Nom. Sing. Masc. and Fem. may be formed in two ways, viz. :

1. *With Sigma* affixed to the Stem. Before this sigma

the consonants τ , δ , θ , when they stand alone, disappear altogether (§ 49): $\lambda\alpha\mu\pi\alpha\delta\text{-}\varsigma$, $\lambda\alpha\mu\pi\acute{\alpha}\text{-}\varsigma$; $\kappa\omicron\rho\nu\theta\text{-}\varsigma$, $\kappa\acute{\omicron}\rho\ddot{\upsilon}\text{-}\varsigma$, *helmet*; but ν and $\nu\tau$ have the short vowels of the Stem lengthened by way of compensation (§ 42), so that $\acute{\alpha}$, $\acute{\iota}$, $\acute{\upsilon}$ become \bar{a} , \bar{i} , \bar{u} ; but ϵ becomes $\epsilon\iota$, and \omicron , $\omicron\upsilon$: $\pi\alpha\nu\tau\text{-}\varsigma$, $\pi\bar{\alpha}\text{-}\varsigma$, *every*; $\acute{\epsilon}\nu\text{-}\varsigma$, $\acute{\epsilon}\bar{\iota}\text{-}\varsigma$, *one*; $\acute{\omicron}\delta\omicron\nu\tau\text{-}\varsigma$, $\acute{\omicron}\delta\acute{\omicron}\upsilon\text{-}\varsigma$, *tooth*.

EXCEPTIONS.—The monosyllabic Stem $\pi\omicron\delta$ [*ped*] (§ 142 *b*) has the vowel lengthened exceptionally: $\pi\acute{\omicron}\upsilon\text{-}\varsigma$ [Lat. *pē-s*, *i. e.*, *ped-s*]; $\delta\alpha\mu\alpha\rho\tau$ has Nom. Sing. $\acute{\eta}\delta\acute{\alpha}\mu\alpha\rho$, *spouse*, for $\delta\alpha\mu\alpha\rho\varsigma$, because of its harshness.

2. *Without Sigma* being affixed to the Stem; but in its stead the Stem-vowel, in case it is short, *is lengthened*, so that by *this* lengthening (§ 42, *Obs.*) ϵ becomes η , and \omicron becomes ω : St. $\pi\omicron\iota\omicron\mu\epsilon\nu$, Nom. $\pi\omicron\iota\mu\acute{\eta}\nu$, *shepherd*; St. $\acute{\eta}\gamma\epsilon\mu\omicron\nu$, Nom. $\acute{\eta}\gamma\epsilon\mu\acute{\omicron}\nu$. If the Stem-vowel is long of itself, the Nom. Sing. is like the Stem: $\acute{\omicron}\acute{\alpha}\gamma\acute{\omicron}\nu$, *contest*.

The τ of the Stems in $\nu\tau$ in this formation is rejected, according to § 67: $\gamma\epsilon\rho\omicron\nu\tau$, Nom. $\gamma\acute{\epsilon}\rho\omega\nu$ (for $\gamma\epsilon\rho\omega\nu\tau$). The simple τ of the Participial Stems in $\omicron\tau$ is changed into ς : St. $\lambda\epsilon\lambda\nu\kappa\omicron\tau$, Nom. Sing. $\lambda\epsilon\lambda\nu\kappa\acute{\omicron}\varsigma$ (for $\lambda\epsilon\lambda\nu\kappa\omega\tau$), *having loosened*.

Obs. 1. The vowel ω shows that ς is not a mere affix in $\lambda\epsilon\lambda\nu\kappa\acute{\omicron}\varsigma$, *one who has loosened*. Compare $\chi\acute{\alpha}\rho\iota\text{-}\varsigma$, *favor*, St. $\chi\alpha\rho\iota\tau$.

Obs. 2. The Stems in δ , θ , as well as those in $\alpha\nu\tau$, $\epsilon\nu\tau$, always form the Nom. Sing. *with sigma*; but Stems of substantives in $\omicron\nu\tau$ and the Stems in ν generally *without* ς .

§ 147 *b*. The *Neuter* has the pure Stem in the Nom. Acc. and Voc. Sing. (§ 136), as far as the laws of sound in regard to final consonants (§ 67) admit it: $\lambda\upsilon\theta\acute{\epsilon}\nu(\tau)$, *loosened* (see § 187), $\lambda\epsilon\lambda\nu\kappa\acute{\omicron}\varsigma$ (for $\lambda\epsilon\lambda\nu\kappa\omicron\tau$); $\gamma\acute{\alpha}\lambda\alpha$, *milk*, from the Stem $\gamma\acute{\alpha}\lambda\alpha\kappa\tau$ (Gen. $\gamma\acute{\alpha}\lambda\alpha\kappa\tau\text{-}\omicron\varsigma$ = Lat. *lact-is*). On $\pi\bar{\alpha}\nu$ (Stem $\pi\alpha\nu\tau$), see § 142 *b*.

Obs.—On the Acc. Sing. in ν , belonging to some Stems in $\iota\tau$, $\iota\theta$, $\iota\delta$, $\upsilon\theta$, $\upsilon\delta$, see § 156.

§ 148. The *Vocative* of masculines and feminines sometimes has the pure Stem, as far as is possible: "Ἀρτεμι (St. Ἄρτεμιδ), Αἴαν (St. Αἰάντ), γέρον (St. γέροντ); sometimes it is like the Nom. (necessarily so when the accent is on the last syllable): ἡγεμίων; and in *all* participles even when the accent is not on the last syllable: λέγων (St. λεγοντ), *speaking*.

The Voc. παῖ, boy, from the St. παιδ, is specially to be observed.

Obs.—The Stems Ἀπόλλων, Ποσειδῶν, which are like the Nom., shorten the vowel and draw back the accent in the Vocative: Ἄπολλον, Πόσειδον. The accent is also drawn back in many compound words: Ἀγάμεμνον, Ἀριστόγειτον (§ 85).

§ 149. The formation of the Dat. Plur. results from the laws of sound (§§ 49, 50). τ, δ, θ, and simple ν, are dropped before σι(ν) without leaving any trace; but ντ is dropped with the previous vowel lengthened by way of compensation.

EXCEPTION.—The *adjectives* (not participles) in εντ admit no lengthening of the vowel by way of compensation: St. χαριεντ (Nom. Sing. χαριεις, *graceful*, Dat. Plur. χαριεσι(ν)). See Inflexion, § 187).

§ 148. *Dialects.*—The Vocative of the Stem ἀνακτ (Nom. Sing. ἄναξ, *ruler*) is in Homer ἄνᾶ (shortened from ἀνακτ: compare the neuter γάλα, § 147 b); some Stems in ντ lose the ν in the Voc.: Ἄτλᾶ for Ἄτλαν(τ).

§ 149. *Dialects.*—Homer forms the Dat. Plur. ποσσί(ν) instead of ποδ-σι(ν), Att. ποσίν (πούς, *foot*); the δ being assimilated instead of being rejected.

§ 150. 3. *Liquid Stems, i. e., Stems in λ and ρ.*

Examples. Stems.	ὁ ἄλς ἄλ <i>salt.</i>	ὁ ῥήτωρ ῥήτορ <i>orator.</i>	ἡ μήτηρ μητρερ <i>mother.</i>	ὁ θήρ θηρ <i>game.</i>
Singular.				
<i>Nom.</i>	ἄλ-ς [sal]	ῥήτωρ	μήτηρ [mater]	θήρ
<i>Gen.</i>	ἄλ-ός [sal-is]	ῥήτορ-ος	μητρ-ός [matr-is]	θηρ-ός
<i>Dat.</i>	ἄλ-ι [sal-i]	ῥήτορ-ι	μητρ-ί [matr-i]	θηρ-ί
<i>Acc.</i>	ἄλ-α [sal-e-m]	ῥήτορ-α	μητέρ-α [matr-e-m]	θηρ-α
<i>Voc.</i>	ἄλ-ς	ῥήτορ	μη̄τερ	θήρ
Dual.				
<i>N. A. V.</i>	ἄλ-ε	ῥήτορ-ε	μητέρ-ε	θηρ-ε
<i>G. D.</i>	ἄλ-οῖν	ῥητόρ-οιν	μητέρ-οιν	θηρ-οῖν
Plural.				
<i>N. V.</i>	ἄλ-εις [sal-es]	ῥήτορ-εις	μητέρ-εις [matr-es]	θηρ-εις
<i>Gen.</i>	ἄλ-ῶν [sal-um]	ῥητόρ-ων	μητέρ-ων [matr-um]	θηρ-ῶν
<i>Dat.</i>	ἄλ-σί(ν)	ῥήτορ-σι(ν)	μητρά-σι(ν)	θηρ-σί(ν)
<i>Acc.</i>	ἄλ-ας	ῥήτορ-ας	μητέρ-ας	θηρ-ας

Examples for Declension.

τὸ νέκταρ, *nectar.*ὁ κρατήρ, *mixing-jug*, St. κρατηρ.ὁ αἰθήρ, *æther*, St. αἰθερ.ὁ φῶρ, *thief (fur)*, St. φωρ.

§ 151. The only Stem in λ which forms the Nom. Sing. with sigma is ἄλ; all Masc. and Fem. Stems in ρ form the Nom. Sing. without sigma (§ 147, 2); hence with long Stem-vowels the Nom. Sing. is like the Stem; short Stem-vowels, however, are lengthened, *i. e.*, ε into η, ο into ω.

The neuter has the pure Stem in the Nom. Sing.: τὸ ἦτορ, *heart*. Only the monosyllabic Stem πῦρ lengthens the *v*: τὸ πῦρ, *fire* (§ 142, b).

§ 152. The Voc. Sing. has the pure Stem: ῥήτορ. The Stem σωτηρ (Nom. σωτήρ, *savior*) shortens η into ε, and draws back the accent (compare § 148): Voc. σῶτερ.

§ 153. The Stems πατερ, μητερ, θυγατερ, γαστερ,

§ 150. *Dialects.*—ἡ ἄλς, poet., *the sea*.

§ 153. *Dialects.*—The ε is often retained in the Gen. and Dat. by poets: μητέρος; while it is rejected in other cases: θύγατρα. Instead of ασι(ν) in the Dat. Plur., there may be the εσσι(ν) mentioned, § 141, D.: θυγατέρεσσι(ν).

Δημητερο (Noms. πατήρ, *father*; μήτηρ, *mother*; θυγάτηρ, *daughter*; γαστήρ, *belly*; Δημήτηρ), reject ε in the Gen. and Dat. Sing. (§ 61, c). The first four throw the accent on the case-ending; the last draws it back (πατρός, Δήμητρος). The ε is accented where it appears: μητέρα, in spite of μήτηρ, except in the Voc., where the accent is drawn back: πάτερ, in spite of πατήρ, but Acc. Sing. Δήμητρα. In the Dat. Plur. the syllable τερο becomes by metathesis (§ 59) τρα: μητέρα-σι(ν).

Obs.—The Stem ἀστερ (Nom. Sing. ἀστήρ, *star*) belongs to these words only in the formation of the Dat. Plur.: ἀστράσι(ν). For ἀνήρ (St. ἀνερο), see, under the irregular words, § 177, 1.

II. VOWEL STEMS.

§ 154. 1. *Soft-vowel Stems, i. e., Stems in ι and υ.*

Examples. Stems.	ἡ πόλις, <i>city</i> . πολι	ἡ σῦς, <i>sow</i> . σῦ	τὸ ἄστυ (ἀστυ), <i>city</i> .
Singular.			
Nom.	πόλι-ς	σῦ-ς	ἄστυ
Gen.	πόλε-ως	σῦ-ός	ἄστε-ος or ἄστε-ως
Dat.	(πόλε-ι) πόλει	σῦ-ί	(ἄστε-ι) ἄστει
Acc.	πόλι-ν	σῦ-ν	ἄστυ
Voc.	πόλι	σῦ-ς	ἄστυ
Dual.			
N. A. V.	πόλε-ε	σῦ-ε	(ἄστε-ε) ἄστη
G. D.	πολέ-οιν	σῦ-οῖν	ἄστέ-οιν
Plural.			
N. V.	(πόλε-ες) πόλεις	σῦ-ες	(ἄστε-α) ἄστη
Gen.	πόλε-ων	σῦ-ῶν	ἄστε-ων
Dat.	πόλε-σι(ν)	σῦ-σί(ν)	ἄστε-σι(ν)
Acc.	(πόλε-ας) πόλεις	σῦ-ας or σῦς	(ἄστε-α) ἄστη

Examples for Declension.

- ὁ βότρου-ς, *bunch of grapes*,
 - ἡ πίτυ-ς, *pine-tree*,
 - ὁ πῆχυ-ς, *fore-arm*,
 - ἡ δύναμι-ς, *power*,
 - ἡ στάσι-ς, *party, faction*,
- } according to § 157.
- } both according to § 157.

Adjectives, § 185.

§ 155. The Nom. Sing. Masc. and Fem. is always formed by Sigma. The Neuter Sing. as well as the Vocative Sing. of all genders has the pure Stem. Yet sometimes the Nom. form is used for the Vocative, and this is the case in all monosyllables. In the Acc. Sing. Masc. and Fem. *ν* is affixed to the Stem.

On the lengthening of monosyllabic Stems, § 142 *b*. But this lengthening takes place also in the Nom. and Acc. Sing. of some polysyllabic words.

§ 156. Barytones in *ιτ, ιδ, ιθ, υδ, υθ* (Nom. *ις, υς*), form the Acc. Sing. generally by affixing *ν* after rejecting the Stem-consonant: St. *ἐριδ* (Nom. *ἐρι-ς, strife*), Acc. *ἐρι-ν*; St. *κορυθ* (Nom. *κόρυ-ς, helmet*), Acc. *κόρυ-ν*; St. *ὄρνιθ* (Nom. *ὄρνι-ς, bird*), Acc. *ὄρνι-ν*. The Oxytones, on the contrary, always have *α*: *ἐλπί-ς, hope*, Acc. *ἐλπίδα*; *κλείς, key*, stands alone; St. *κλειδ*, Acc. *κλειν* (seldom *κλειδ-α*), Acc. Plur. *κλεις* or *κλειδας*.

Examples.	<i>ἡ ἐρι-ς, strife.</i>	<i>ἡ ἐλπί-ς, hope.</i>
Stems.	<i>ἐριδ.</i>	<i>ἐλπιδ.</i>
Singular.	<i>ἐρι-ς.</i>	<i>ἐλπί-ς.</i>
	<i>ἐριδ-ος.</i>	<i>ἐλπίδ-ος.</i>
	<i>ἐριδ-ι.</i>	<i>ἐλπίδ-ι.</i>
	<i>ἐρι-ν.</i>	<i>ἐλπίδ-α.</i>

§ 157. Most Stems in *ι*, as well as adjective and some substantive Stems in *υ*, *change* their final vowel to *ε* in Gen. and Dat. Sing., and in all the cases of the Dual and

§ 156. Dialects.—The Acc. Sing. in *α* of dental Stems is more frequent in Homer: *γλαυκώπιδ-α* (*γλαυκῶπις, bright-eyed*), *ἐριδ-α*; *κλείς* is *κλήις*, Acc. *κλήιδ-α*.

§ 157. Dialects.—The Ionic dialect leaves *ι* unchanged: Gen. *πόλι-ος*, Dat. *πόλι* (from *πόλι-ι*), Nom. Plur. *πόλι-ες*, Gen. *πολί-ων*, Dat. in Herod. *πόλι-σι(ν)*, Homer *πολί-εσσι(ν)*, Acc. *πόλι-ας* (Herod. also *πόλις*). Other additional forms of the Homeric dialect are: Gen. Sing. *πόλη-ος*, Dat. Sing. *πόλε-ι* and *πόλη-ϊ*, Nom. Plur. *πόλη-ες*, Acc. Plur. *πόλη-ας*.

The Stems in *υ* have always *ος* in the Gen. Sing. The Dat. Sing. only is contracted: *πήχει. εὐρύ-ς, broad*, has the additional form *εὐρέα* in the Acc. Sing.

Plur. Before the ending of the Gen. Sing. this ϵ remains unchanged; in the Stems, however, in ι , and in some substantive Stems in υ , ϵ is followed by $\omega\varsigma$ (instead of $ο\varsigma$), called the *Attic* termination, which does not prevent the accent from being on the antepenult: $\pi\acute{o}\lambda\epsilon\text{-}\omega\varsigma$, $\pi\epsilon\lambda\acute{\epsilon}\kappa\epsilon\text{-}\omega\varsigma$ ($\pi\acute{\epsilon}\lambda\epsilon\kappa\upsilon\text{-}\varsigma$, *axe*).

In the Dat. Sing. $\epsilon\ddot{i}$ is contracted into $\epsilon\iota$, in the Nom. Plur. $\epsilon\epsilon\varsigma$ and Acc. $\epsilon\alpha\varsigma$ into $\epsilon\iota\varsigma$, and $\epsilon\alpha$ of neuter *substantives* into η . *Adjectives* maintain the uncontracted form $\epsilon\alpha$: $\acute{\alpha}\sigma\tau\eta$, but $\gamma\lambda\upsilon\kappa\acute{\epsilon}\alpha$.

§ 158. The contraction of $\epsilon\epsilon$ to η in the Nom. Acc. and Voc. Dual is rare. The Gen. Plur. of Stems in ι follows the accent of the Gen. Sing.: $\pi\acute{o}\lambda\epsilon\text{-}\omega\upsilon\upsilon$ like $\pi\acute{o}\lambda\epsilon\text{-}\omega\varsigma$.

Most substantive Stems in υ leave this vowel unchanged; but others, like $\acute{\alpha}\sigma\tau\upsilon$, follow the analogy of Stems in ι , and change υ into ϵ . $\upsilon\epsilon$ are sometimes contracted into $\bar{\upsilon}$ in the Nom. Acc. and Voc. Dual; in the Acc. Plur. also we find $\iota\chi\theta\bar{\upsilon}\varsigma$, with $\iota\chi\theta\acute{\upsilon}\text{-}\alpha\varsigma$ ($\iota\chi\theta\acute{\upsilon}\text{-}\varsigma$, *fish*), and $\acute{o}\phi\rho\bar{\upsilon}\varsigma$, Acc. Plur. of $\acute{o}\phi\rho\acute{\upsilon}\text{-}\varsigma$, *eyebrow*.

$\acute{\epsilon}\gamma\chi\epsilon\lambda\upsilon\text{-}\varsigma$, *eel*, retains υ in the Sing.: Gen. $\acute{\epsilon}\gamma\chi\acute{\epsilon}\lambda\upsilon\text{-}\omega\varsigma$; but changes it in the Dual and Plur. into ϵ : Nom. Plur. $\acute{\epsilon}\gamma\chi\acute{\epsilon}\lambda\epsilon\iota\varsigma$.

The adjective $\acute{\iota}\delta\rho\iota\text{-}\varsigma$, *acquainted with*, St. $\iota\delta\rho\iota$, keeps its ι unchanged through all the cases.

§ 158. *Dialects*.—The Dat. $\iota\chi\theta\ddot{i}$ is in Homer contracted into $\iota\chi\theta\upsilon\ddot{i}$. In the Dat. Plur. σ is sometimes doubled: $\nu\acute{\epsilon}\kappa\upsilon\text{-}\sigma\sigma\iota(\nu)$ with $\nu\acute{\epsilon}\kappa\acute{\upsilon}\text{-}\epsilon\sigma\sigma\iota(\nu)$ ($\nu\acute{\epsilon}\kappa\upsilon\text{-}\varsigma$, *corpse*).

§ 159. 2. *Diphthong Stems, i. e., Stems in ευ, αυ, ου.*

Examples. Stems.	ὁ βασιλεύς βασίλευ <i>king.</i>	ἡ γραῦς γραυ <i>old woman.</i>	ὁ and ἡ βοῦς βου <i>ox or cow.</i>
Singular.			
<i>Nom.</i>	βασιλεύς	γραῦς	βοῦς [bo-s]
<i>Gen.</i>	βασιλέως	γραῶς	βοός [bov-is]
<i>Dat.</i>	(βασιλέϊ) βασιλεῖ	γραῖ	βοῖ [bov-i]
<i>Acc.</i>	βασιλέα	γραῦν	βοῦν [bov-e-m]
<i>Voc.</i>	βασιεῦ	γραῦ	βοῦ
Dual.			
<i>N. A. V.</i>	βασιλέε	γραῖε	βόε
<i>G. D.</i>	βασιλέοιν	γραῖοῖν	βοοῖν
Plural.			
<i>N. V.</i>	(βασιλέεσ) βασιλῆς or βασιλεῖς	γραῖεσ	βόεσ [bov-es]
<i>Gen.</i>	βασιλέων	γραῶν	βοῶν [bo-um]
<i>Dat.</i>	βασιλεῦσι(ν)	γραυσι(ν)	βουσι(ν)
<i>Acc.</i>	βασιλέας	γραῦς	βοῦς

Examples for Declension.

ὁ γονεύς, *parent.* ὁ ἱερεύς, *priest.* Ὀδυσσεύς, Ἀχιλλεύς.

§ 160. *All diphthong Stems affix σ in the Nom. Sing. and σι(ν) in the Dat. Plur.; those in αυ and ου affix ν in the Acc. Sing. to the full Stem. In the Voc. Sing. the Stem appears pure.*

Before vowel case-endings, *i. e.,* in all other forms, the ν of the Stem was changed into *σ* (§ 34, D.): βοσ-ός [bov-is], and then was entirely lost: βοός [βο-ῶν = bo-um] (§ 35, D. 2).

Obs.—An isolated diphthong Stem is οἰ, Nom. οἶς, *sheep* [ovi-s]: οἶος, οἶ, οἶν; Plur. οἶεσ, οἶων, οἶσι(ν), οἶς. Compare § 34, D.

§ 159. *Dialects.*—Homer has γρηῦς for γραῦς, Dat. γρηῖ, Voc. γρηῦ or γρηῦ; from βοῦς, Acc. Plur. βό-ᾶς, Dat. βό-εσσι(ν). The forms βῶς, Nom., βῶν, Acc. Sing., are Doric.

§ 160. *Dialects.*—Ionic οἶς (*ovis*) for οἶς, Gen. οἶος, Dat. Plur. οἶ-εσσι or ὄεσσι, Acc. οἶς.

Some compounds of πού-ς, *foot*, form the Acc. Sing. like Stems in ου: τρίπους, *three-footed*, Acc. τρίπουν. For ναῦ-ς, see among the irregular words, § 177, 11.

§ 161. The Stems in ε υ, moreover, have in the

a) Gen. Sing., ως for ος. Compare § 157.

b) Dat. Sing., ε ι always contracted for εἰ.

c) Acc. Sing. and Plur., α is long and not contracted.

d) Nom. and Voc. Plur., ε ες contracted by older Attic writers into ης, by the later into ε ις.

e) Words which have a vowel before ε υ may be contracted also in the Gen. and Acc. Sing., and in the Acc. Plur.: St. Πειραιε υ, Nom. Πειραιεύ-ς, *port of Athens*, Gen. Πειραιῶς, Acc. Πειραιᾶ; χοεύ-ς, *measure*, Acc. Plur. χοῶς.

Obs.—The Gen. in -ε ως has arisen by transmutation of quantity (§ 37, D. 2) out of the Hom. η ος. Hence the length of the final syllable. In the same manner, the Acc. Sing. εᾶ has arisen out of ηᾶ: still εᾶ is also found, like εᾶς in the Acc. Plural; εας is contracted by later writers into ε ις.

§ 162. 3. O Stems, i. e., Stems in ο and ω.

Examples. Stems.	ἡ πειθῶ, <i>persuasion</i> . π ε ι θ ο	ὁ ἥρως, <i>hero</i> . ἡ ρ ω	
Singular.			Plur.
Nom.	πειθῶ	ἥρω-ς	ἥρω-ες
Gen.	(πειθῶ-ος) πειθοῦς	ἥρω-ος	ἥρώ-ων
Dat.	(πειθῶ-ι) πειθοῖ	ἥρω-ι	ἥρω-σι(ν)
Acc.	(πειθῶ-α) πειθῶ	ἥρω-α ἥρω	ἥρω-ας or
Voc.	πειθοῖ	ἥρω-ς	ἥρως
Dual and Plural of πειθῶ are formed as in the ο declension.		Dual ἥρω-ε ἥρώ-οιν	

§ 161. Dialects.—The Epic dialect lengthens the ε of Stems in ε υ into η before vowels: βασιλῆ-ος, βασιλῆ-ι, βασιλῆ-α, βασιλῆ-ες, βασιλῆ-ων,

Examples for Declension.

ἡ ἠχώ (St. ἠχο), *echo*.

Καλυψώ, Λητώ, δμώ-ς (St. δμω), *slave*.

μήτρω-ς (St. μητρω), *avunculus*.

§ 163. The Stems in *ο*, all feminine, form the Nom. Sing. without sigma, except the Stem *αιδο*, Nom. Sing. *αιδώ-ς*, *shame*, Acc. *αιδῶ*. The Acc., which is like the Nom., is oxytone (contrary to § 87): *πειθῶ*, not *πειθῶ*.

The Vocative ends in *οι*; all other cases are contracted. The Acc. of Stems in *ω* usually remains uncontracted. The Stem *εω*, Nom. *ἠέω-ς*, *dawn*, has Gen. Sing. *ἔω*, Dat. *ἔω* (according to § 132), Acc. *ἔω* (from *ἔωα*).

Obs.—Several Stems in *ον* follow the above declension in some of their forms: *ἀηδών*, *nightingale*, Gen. *ἀηδοῦς*, with *ἀηδόνος*; *εἰκών*, *image*, Gen. *εἰκοῦς* (compare § 171).

ἀριστή-εσσι(ν) (*ἀριστεύ-ς*, *prince*); still there are Genitives also in *εος* and *εῦς* (*Ὀδυσσεῦς*), Datives in *εῖ*, *εἰ*, and Accusatives in *εα*, *η*: *Τυδῆ*.

The New-Ionic dialect leaves *ε* frequently uncontracted: *βασιλέ-ες*.

§ 163. *Dialects.*—Homer contracts *ἠρωῖ* into *ἠρω*, *Μίνωα* into *Μίνω*. The old and poetic form for *εω-ς* is *ἠώ-ς* (St. *ἠο*), declined like *αιδώ-ς*. Some proper names in *ω* in the Nom. Sing. have in the New-Ionic dialect an Acc. in *οῦν*: *Λητοῦν*, *Ἴοῦν*.

III. ELIDED STEMS, *i. e.*, Stems which reject the final consonant in certain forms.

§ 164. 1. Σ *Stems, i. e.*, Stems which elide sigma.

Examples. Stems.	τὸ γένος, <i>race</i> . γενεσ	M. εὐγενής, N. εὐγενές, <i>of good family</i> . εὐγενεσ
Singular.		
Nom.	γένος [genus]	M. εὐγενής N. εὐγενές
Gen.	(γένε-ος) γένους	(εὐγενέ-ος) εὐγενοῦς
Dat.	(γένε-ϊ) γένει	(εὐγενέ-ϊ) εὐγενεῖ
Acc.	γένος	(εὐγενέ-ᾱ) εὐγενῆ N. εὐγενές
Voc.	γένος	εὐγενές N. εὐγενές
Dual.		
N. A. V.	(γένε-ε) γένη	(εὐγενέ-ε) εὐγενῆ
G. D.	(γενέ-οιν) γενοῖν	(εὐγενέ-οιν) εὐγενοῖν
Plural.		
N. V.	(γένε-ᾱ) γένη	(εὐγενέ-εσ) εὐγενεῖς N. (εὐγενέα) εὐγενῆ
Gen.	(γενέ-ων) γενῶν	(εὐγενέ-ων) εὐγενῶν
Dat.	γένε-σι(ν)	εὐγενέ-σι(ν)
Acc.	(γένε-ᾱ) γένη	(εὐγενέ-ᾱς) εὐγενεῖς N. (εὐγενέα) εὐγενῆ

Examples for Declension.

τὸ εἶδος, *form*. κάλλος, *beauty*. μέλος, *song*. ἄχθος, *burden*.

Adjectives:

σαφής, Neut. σαφές, *clear*.

ἀκριβής, Neut. ἀκριβές, *exact*.

εὐήθης, Neut. εὐήθες, *simple*.

§ 165. The sigma Stems retain their final consonant only when it stands at the end, *i. e.*, in the Nom. Acc. and Voc. Sing. Neuter, and in the Nom. and Voc. Sing. Masc. and Fem.

The Neuter substantives change the Stem-vowel ε into ο in the Nom. Acc. and Voc. Sing.: St. γενεσ, γένος.

§ 165. *Dialects*.—The Epic dialect *frequently*, the New-Ionic *always*, leaves the vowels of the sigma Stems uncontracted: γένεος, γένεϊ. Hom. sometimes has the Gen. Sing. ευσ (from εος, § 37, D. 1): θάρσευς (θάρσος, *courage*).

In the Dative Plur. Homer has three endings: ε-εσσι(ν), εσ-σι(ν), and the usual ε-σι(ν): βελέ-εσσι(ν), βέλεσ-σι(ν), βέλε-σι(ν), (βέλος, *dart*).

Neuter adjectives leave ϵ unchanged: $\epsilon\upsilon\gamma\epsilon\nu\acute{\epsilon}\varsigma$. Masculines and Feminines form the Nom. Sing. by lengthening $\epsilon\varsigma$ into $\eta\varsigma$ (§ 147, 2), as ς can not be affixed: $\epsilon\upsilon\gamma\epsilon\nu\acute{\eta}\varsigma$ from $\epsilon\upsilon\gamma\epsilon\nu\epsilon\varsigma$, like $\rho\omicron\mu\acute{\eta}\nu$ from $\rho\omicron\iota\mu\epsilon\nu$.

Masculines and Feminines have the pure Stem in the Voc. Sing., and in compound words which are not oxytone in Nom. Sing. the accent is on the last syllable but two (compare §§ 148, 85): Nom. $\Sigma\omega\kappa\rho\acute{\alpha}\tau\eta\varsigma$, Voc. $\Sigma\acute{\omega}\kappa\rho\alpha\tau\epsilon\varsigma$; Nom. $\Delta\eta\mu\omicron\sigma\theta\acute{\epsilon}\nu\eta\varsigma$, Voc. $\Delta\eta\mu\acute{\omicron}\sigma\theta\epsilon\nu\epsilon\varsigma$.

Obs.—The Neuter $\acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma$ (Masc. $\acute{\alpha}\lambda\eta\theta\acute{\eta}\varsigma$, *true*) draws back the accent in interrogations: $\acute{\alpha}\lambda\eta\theta\epsilon\iota\varsigma$; *really?*

§ 166. In all other forms ς is rejected (§§ 61 and 49): $\gamma\acute{\epsilon}\nu\epsilon\text{-}i$ for $\gamma\acute{\epsilon}\nu\epsilon\sigma\text{-}i$ [*gener-i*]. Wherever two vowels meet they are contracted: $\epsilon\epsilon$ in the Nom. Acc. and Voc. Dual become η ; $\epsilon\alpha$ generally η ; but when another vowel stands before ϵ they sometimes become \bar{a} , according to § 41: St. $\acute{\epsilon}\nu\delta\epsilon\epsilon\varsigma$, Nom. $\acute{\epsilon}\nu\delta\epsilon\acute{\eta}\varsigma$, *defective*, Acc. $\acute{\epsilon}\nu\delta\epsilon\bar{a}$; St. $\acute{\upsilon}\gamma\iota\epsilon\varsigma$, Nom. $\acute{\upsilon}\gamma\iota\acute{\eta}\varsigma$, *healthy*, Acc. $\acute{\upsilon}\gamma\iota\bar{a}$, but also $\acute{\upsilon}\gamma\iota\eta$; St. $\chi\rho\epsilon\epsilon\varsigma$, Nom. $\tau\acute{\omicron}\chi\rho\acute{\epsilon}\omicron\varsigma$, *debt*, Neut. Plur. $\chi\rho\acute{\epsilon}\bar{a}$. The adjectives in $-\phi\upsilon\eta\varsigma$ (St. $\phi\upsilon\epsilon\varsigma$) have $\phi\upsilon\eta$ and $\phi\upsilon\bar{a}$: $\epsilon\upsilon\phi\upsilon\eta\varsigma$, *well-disposed*, $\epsilon\upsilon\phi\upsilon\eta$ and $\epsilon\upsilon\phi\upsilon\bar{a}$.

Obs.—Barytone adjectives have the accent in the Gen. Plur. on the last syllable but one, contrary to § 87: $\acute{\alpha}\upsilon\tau\acute{\alpha}\rho\kappa\omega\nu$ (Nom. $\acute{\alpha}\upsilon\tau\acute{\alpha}\rho\kappa\eta\varsigma$, *self-sufficient*). So also $\tau\rho\acute{\iota}\rho\eta\varsigma$, *trireme*, used as a substantive, Gen. Plur. $\tau\rho\acute{\iota}\rho\omega\nu$.

§ 167. Proper names in $-\kappa\lambda\epsilon\eta\varsigma$, compounded with $\kappa\lambda\acute{\epsilon}\omicron\varsigma$, *glory* (St. $\kappa\lambda\epsilon\epsilon\varsigma$), have a double contraction in the Dat. Sing., and a single one in all the other cases: Nom. (Περικλεης) Περικλῆς, Gen. (Περικλεος) Περικλέους, Dat. (Περικλεεί, Περικλέει) Περικλεΐ, Acc. (Περικλεα) Περικλέᾱ, Voc. (Περικλεες) Περικλείς.

§ 166. *Dialects.*—A vowel before ϵ is often contracted with it in Homer: $\sigma\pi\acute{\epsilon}\omicron\varsigma$ or $\sigma\pi\acute{\epsilon}\iota\omicron\varsigma$, *save*, Gen. $\sigma\pi\acute{\epsilon}\iota\omicron\upsilon\varsigma$, Dat. $\sigma\pi\eta\text{-}i$ (from $\sigma\pi\acute{\epsilon}\epsilon\acute{\iota}$), Dat. Plur. $\sigma\pi\eta\sigma\sigma\iota(\nu)$ and $\sigma\pi\acute{\epsilon}\sigma\sigma\iota(\nu)$; $\epsilon\upsilon\kappa\lambda\acute{\epsilon}\eta\varsigma$, *glorious*, Acc. $\epsilon\upsilon\kappa\lambda\epsilon\acute{\iota}\alpha\varsigma$ (from $\epsilon\upsilon\kappa\lambda\epsilon\acute{\epsilon}\alpha\varsigma$), but $\acute{\alpha}\kappa\lambda\eta\acute{\epsilon}\iota\varsigma$ (from $\acute{\alpha}\kappa\lambda\eta\acute{\epsilon}\eta\varsigma$, *inglorious*). Herodotus $\acute{\epsilon}\nu\delta\epsilon\acute{\epsilon}\epsilon\varsigma$ (*defective*), $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\phi\upsilon\eta\acute{\alpha}\varsigma$ (*human*).

§ 167. *Dialects.*—The Epic dialect forms Ἡρακλῆς, Ἡρακλῆ-ος, Ἡρακλῆ-ι, Ἡρακλῆ-α; the New-Ionic, Ἡρακλέης, Ἡρακλέ-ος, Ἡρακλέ-ι, Ἡρακλέ-α.

§ 168. 2. T *Stems, i. e.*, Stems which elide τ.

Examples. Stems.	τὸ κέρασ, <i>horn.</i> κερᾶτ	τὸ κρέας, <i>meat.</i> κρεατ
Singular. <i>N. A. V.</i>	κέρᾶς	κρέας
<i>Gen.</i>	κέρᾶτ-ος (κέραος) κέρωσ	(κρέαος) κρέωσ
<i>Dat.</i>	κέρᾶτ-ι (κέραϊ) κέρᾱ	(κρέαϊ) κρέᾱ
Dual. <i>N. A. V.</i>	κέρᾶτ-ε (κέραιε) κέρᾱ	
<i>G. D.</i>	κεράτ-οιν (κεράοιν) κερῶν	
Plural. <i>N. A. V.</i>	κέρᾶτ-α (κέραια) κέρᾱ	(κρέαια) κρέᾶ
<i>Gen.</i>	κεράτ-ων (κεράων) κερῶν	(κρεάων) κρεῶν
<i>Dat.</i>	κέρᾶ-σι(ν)	κρέᾶ-σι(ν)

§ 169. τ becomes ς in Nom. Acc. and Voc. Sing., according to § 67. In the other cases some words always reject it: *e. g.*, κρέας, σέλας, *splendor*; γῆρας, *age*; κνέφας, *gloom*. Others, like κέρασ, retain both forms together, with and without τ. The vowels which meet are regularly contracted. The quantity of α is very fluctuating. The Dat. Sing. is written also αι: σέλαι.

In prose, only a few Neuters (Nom. α ς) have a movable τ.

§ 169. *Dialects.*—Homer has δέπα-εσσι(ν) or δέπασ-σι(ν), Dat. Plur. of δέπας, *goblet*. In Ionic α often becomes ε: Homer οὔδας, *ground*, Gen. οὔδε-ος, κῶας, *fleece*, Nom. Plur. κώε-α; κέρασ, New-Ionic Gen. κέρεος.

A movable τ appears also in the Stems ἰδρωτ, γελωτ, χρωτ (Nom. ἰδρώς, *sweat*; γέλωσ, *laughter*; χρώσ, *skin*), Dat. ἰδρῶ, Acc. ἰδρῶ, together with Gen. ἰδρῶτος; γέλω; and regularly in Homer χρῶ-ός, χρῶ-ῖ (poet. χρῶ), χρῶ-α. Compare αἰδῶσ, ἠώσ, § 163.

§ 170. 3. N *Stems, i. e.*, Stems which elide *ν*.

Examples. Stems.	M. F. μείζων, <i>greater</i> . μ ε ι ζ ο ν	N. μείζον
Singular. N. V. Gen. Dat. Acc.	μείζων μείζον-ος μείζον-ι μείζον-α [μειζοα] μείζω	N. μείζον N. μείζον
Dual. N. A. V. G. D.	μείζον-ε μειζόν-οιν	
Plural. N. V. Gen. Dat. Acc.	μείζον-ες [μειζοες] μείζους μειζόν-ων μείζο-σι(ν) μείζον-ας [μειζοας] μείζους	N. μείζονα [μειζοα] μείζω N. μείζονα [μειζοα] μείζω

Examples for Declension.

βελτίων, *better*. αίσχίων, *more hateful*. ἀλγίων, *more painful*.

§ 171. The full and the contracted forms are equally in use. But the open ones (μειζοα) never occur. Comparatives of more than two syllables throw back the accent in the Nom. Acc. and Voc. Sing. Neuter upon the last syllable but two: βέλτιον, αἴσχιον.

Besides the *comparatives* (Nom. ω ν, ο ν), there are only the two proper names, Ἀπόλλων (Stem. and Nom.) and Ποσειδῶν (Stem and Nom.), Acc. Ἀπόλλω (also Ἀπόλλων-α), Ποσειδῶ (also Ποσειδῶν-α). On the Vocative, see § 148, *Obs.* We may compare several Stems which fluctuate between ο ν and ο (§ 163).

§ 171. *Dialects.*—Homer forms the Acc. κυκεῶ or κυκεῖῶ from κυκεών, *mixture*.

§ 172. Synopsis of terminations in the Second Principal Declension.

Nom.	Stem.		Gen.
in -α	-ατ	τὸ σῶμα, <i>body.</i>	σώματος
-αις	-αιδ -αιτ	ὁ παῖς, <i>boy.</i> ἡ δαίς, <i>meal.</i>	παιδός δαιτός
-ᾶν M. -αν N.	-αν -αντ	Πάν, <i>Pan.</i> Adj. τὸ πᾶν, <i>the whole.</i>	Πανός παντός
-αρ	-αρ -αρτ -α(ρ)τ	τὸ ἔαρ, <i>spring.</i> ἡ δάμαρ, <i>wife.</i> τὸ φρέαρ, <i>fountain.</i>	ἔαρος δάμαρτος φρέατος
-ᾶς F. -ᾶς N.	-αδ -α(τ)	ἡ λαμπάς, <i>lamp.</i> τὸ κρέας, <i>meat.</i>	λαμπάδος κρέως
-ᾶς M.	-αντ -αν	ὁ γίγᾶς, <i>giant.</i> Adj. μέλᾶς, <i>black.</i>	γίγαντος μέλᾶνος
-αυς F.	-α(υ)	ἡ γραῦς, <i>old woman.</i>	γραῖός
-ειρ	-ειρ	ἡ χεῖρ, <i>hand.</i>	χειρός
-εις M. F.	-εντ -εν -ειδ	Part. λυθείς, <i>loosed.</i> Adj. εἷς, <i>one.</i> ἡ κλείς, <i>key.</i>	λυθέντος ἑνός κλειδός
-εν N.	-εντ -εν	Part. λυθέν, <i>loosed.</i> Adj. ἄρρεν, <i>male.</i>	λυθέντος ἄρρενος
-ες N.	-ε(ς)	Adj. σαφές, <i>clear.</i>	σαφοῦς
-ευς M.	-ε(υ)	ὁ φονεύς, <i>murderer.</i>	φονέως
-ην M.	-εν -ην	ὁ λιμὴν, <i>harbor.</i> ὁ Ἕλλην, <i>Greek.</i>	λιμένος Ἕλληνος
-ηρ	-ερ -ηρ	ὁ αἰθήρ, <i>ether.</i> ὁ θήρ, <i>game.</i>	αἰθέρος θηρός

Nom.	Stem.		Gen.
-ης	-ητ -ε(ς)	ἡ βαρύτης, <i>weight</i> . ὁ, ἡ τριήρης, <i>trireme</i> .	βαρύτητος τριήρους
-ι N.	-ι -ιτ	Adj. ἴδρι, <i>acquainted with</i> . τὸ μέλι, <i>honey</i> .	ἴδιος μέλιτος
-ιν	-ιν	ὁ δελφίν, <i>dolphin</i> .	δελφίνος
-ις	-ι -ιδ -ιτ -ιθ -ιν	ἡ πόλις, <i>city</i> . ἡ ἐλπίς, <i>hope</i> . ἡ χάρις, <i>favor</i> . ὁ, ἡ ὄρνις, <i>bird</i> . ἡ Σαλαμίς, <i>Salamis</i> .	πόλεως ἐλπίδος χάριτος ὄρνιθος Σαλαμίνος
-ον N.	-ον -οντ	Adj. εὐδαίμων, <i>fortunate</i> . Part. λῦον, <i>loosing</i> .	εὐδαίμονος λύοντος
-ος N.	-ε(ς) -οτ	τὸ γένος, <i>race</i> . Part. πεφῦκός, <i>having become</i> .	γένους πεφῦκός
-ους	-οντ -οδ -ο(υ)	ὁ ὀδούς, <i>tooth</i> . ὁ πούς, <i>foot</i> . ὁ, ἡ βοῦς, <i>ox, cow</i> .	ὀδόντος πόδος βοός
-υ N.	-υ	τὸ ἄστυ, <i>city</i> .	ἄστεος
-υν M. N.	-υν -υντ	ὁ μὸσῦν, <i>wooden tower</i> . Part. δεικνύν, <i>showing</i> .	μὸσῦνος δεικνύντος
-υς M. F.	-υντ -υ -υδ	Part. δεικνύς, <i>showing</i> . ὁ ἰχθύς, <i>fish</i> . ὁ πῆχυς, <i>ell</i> . ἡ χλαμύς, <i>cloak</i> .	δεικνύντος ἰχθύος πῆχως χλαμύδος
-ω F.	-ο	ἡ πειθῶ, <i>persuasion</i> .	πειθοῦς
-ων M.	-ον -ων -οντ	ἡ ἀηδών, <i>nightingale</i> . ὁ ἀγών, <i>contest</i> . ὁ λέων, <i>lion</i> .	ἀηδόνης ἀγώνος λέοντος
-ωρ	-ορ	ὁ ῥήτωρ, <i>orator</i> .	ῥήτορος

Nom.	Stem.		Gen.
-ως M.	-ω	ὁ ἥρως, <i>hero.</i>	ἥρωος
	-ο	ἡ αἰδώς, <i>shame.</i>	αἰδοῦς
	-οτ	Part. πεφῦκώς, <i>having become.</i>	πεφῦκότης
	-ωτ	ὁ ἔρως, <i>love.</i>	ἔρωτος
-ψ	-π	ὁ γύψ, <i>vulture.</i>	γῦπος
	-β	ὁ χάλυψ, <i>steel.</i>	χάλυβος
	-φ	ἡ κατῆλιψ, <i>upper story.</i>	κατήλιφος
-ξ	-κ	ὁ φύλαξ, <i>guard.</i>	φύλακος
	-γ	ἡ φλόξ, <i>flame.</i>	φλογός
	-χ	ὁ ὄνυξ, <i>nail.</i>	ὄνυχος
	-κτ	ἡ νύξ, <i>night.</i>	νυκτός

§ 173. The Second Principal Declension agrees with the First in the following particulars :

1. Masculines have ς for the Nom. Sing. (or compensation for it); feminines are less consistent in this.

2. The Dat. Sing. affixes ι (subscribed in the First Principal Declension).

3. Vowel, and in part diphthongal, Stems take ν in the Acc. Sing.

Obs.—The original ending of the Acc. Sing. was also in the Second Principal Declension every where ν . This consonant was, however, connected with consonant-Stems by the connecting vowel α : $\delta\delta\omicron\nu\tau\text{-}\alpha\text{-}\nu$ = Lat. *dent-e-m*. Subsequently ν was dropped, and α left, generally as the only sign: $\delta\delta\omicron\nu\tau\text{-}\alpha$.

4. The Gen. and Dat. Dual have $\iota\nu$ ($\alpha\iota\nu$, $\omicron\iota\nu$).

5. The Gen. Plur. $\omega\nu$.

6. The Dat. Plur. $\sigma\iota(\nu)$ originally every where.

7. The Acc. Plur. ς every where.

Obs.—The original ending of all Acc. Plur. was $\nu\varsigma$, but ν was dropped after vowels of the First Principal Declension, and was compensated for by the lengthened $\bar{\alpha}\varsigma$, $\omicron\nu\varsigma$. After consonants there was the same process as in the Acc. Sing.: $\delta\delta\omicron\nu\tau\text{-}\alpha(\nu)\text{-}\varsigma$, Lat. *dent-ē-s* for *dent-em-s*.

8. Neuters all have $\check{\alpha}$ in Nom. Acc. and Voc. Plur.

The principal differences in the endings are:

1. In the Gen. Sing., where the Second Principal Declension always has ος (ως).

2. In the Nom. Plur., where Masc. and Fem. of the Second Principal Declension always have ες.

Irregularities in Declension.

§ 174. The mixing of two Stems which may have one Nom. is called *Heteroclizing* (ετεροκλισία, *different inflexion*): Nom. σκότος, *darkness*, Gen. σκότου (O-Declension), and σκότους (Second Principal Declension); λαγώς, *hare*, according to the Attic declension, but Acc. λαγῶ.

An important irregularity of this kind occurs with proper names in ης: Σωκράτης (St. Σωκρατες), but Acc. Σωκράτην (as if from Stem Σωκρατα of the A-Declension) with Σωκράτη. But those in -κλῆς (§ 167) follow the Second Principal Declension exclusively.

§ 175. The formation of some cases from a Stem which can not be that of the Nom. is called *Metaplasms* (μεταπλασμός, *change of formation*): Nom. Sing. τὸ δένδρον, *tree*, Dat. Plur. δένδρεσι(ν), as if from Stem δενδρες; Nom. Sing. τὸ δάκρυον, *tear*, Dat. Plur. δάκρυσι(ν), from St. δακρυ (poet. Nom. δάκρυ); τὸ πῦρ, *fire*, Plur. τὰ πῦρά, Dat. τοῖς πῦροῖς (O-Declension); Nom. Sing. ὄνειρο-ς, *dream*, Gen. ὄνειρατος, Nom. Plur. ὄνειρατα.

§ 176. A peculiar irregularity appears in several Neuter

§ 174. *Dialects.*—Several Masc. Stems in α, Nom. ης in Herodotus, have εα for ην in the Acc. Sing.: δεσπότη-ς, *master*, δεσπότεα. ὁ ὄχο-ς, *carriage*, in Homer has Plur. τὰ ὄχρα, ὄχεσφι(ν), from the St. ὄχε-ς. Οἰδίπους has poet. forms from a St. Οἰδιποδα, Gen. Sing. Οἰδιπόδαο, trag. Οἰδιπόδᾶ. Homeric Σαρπηδών, Stems Σαρπηδον and Σαρπηδοντ. Μίνως, Acc. Sing. Μίνωα (§ 163) and Μίνων.

§ 175. *Dialects.*—Hom. metaplasms are: Dat. Plur. ἀνδραπόδεσσι(ν), Nom. Sing. ἀνδράποδον, *slave*; Nom. Acc. Plur. προσώπατα, Nom. Sing. πρόσωπον, *countenance*; δέσματα, *bonds*, Sing. ὁ δεσμός; ἐρίηρο-ς, *trusty*, Nom. Plur. ἐρίηρες; ἀλκή, *strength*, Dat. Sing. ἀλκ-ί; ὑσμίνη, *battle*, ὑσμῖνι; ἰχώρ, *divine blood*, Acc. Sing. ἰχῶ.

Stems in *αρτ*, as *φρεαρτ*. They reject *τ* in the Nom. Acc. and Voc. Sing. and *ρ* in the other cases: τὸ φρέαρ, *well*, Gen. φρέατος (also φρητός); τὸ ἥπαρ, *liver*, Gen. ἥπατος; τὸ ἄλειφαρ and ἄλειφά, *salve*, Gen. ἀλείφατος.

To these correspond the Stems *σκα(ρ)τ* and *ύδα(ρ)τ*: Nom. σκῶρ, *dirt*, Gen. σκάτος; ὕδωρ, Gen. ὕδατος.

§ 177. Special irregularities in alphabetical order:

1. ἀνήρ, *man* (compare § 153), rejects *ε* of the Stem ἀνερ, and inserts *δ* in its place (§ 51, *Obs.* 2): ἀν-δ-ρ-ός, ἀνδρί, ἀνδρα; Voc. ἄνερ; Dual, ἄνδρε, ἀνδροῖν; Plur. ἄνδρες, ἀνδρῶν, ἀνδράσι(ν), ἀνδρᾶς.

2. Ἄρης (*the god Ares*): St. Ἄρες, Gen. Ἄρεως and Ἄρεος, Acc. Ἄρην, together with Ἄρη; Voc. regul. Ἄρες.

3. ἄρν, without Nom.: Gen. τοῦ and τῆς ἀρν-ός, *of the lamb*, ἀρνί, ἄρνα; Dat. Plur. ἀρνᾶσι(ν).

4. τὸ γόνυ, *knee (genu)*, Nom. Acc. Voc. All the rest from St. γονατ, Gen. γόνατος.

5. ἡ γυνή, *woman*. All the rest from St. γυναικ-, Gen. γυναικός, Dat. γυναικί, Acc. γυναικα, Voc. γύναι; Dual γυναικε, γυναικοῖν; Plur. γυναικ-ες, -ῶν, -ξι(ν), -ας.

6. τὸ δόρυ, *wood, spear*: St. δσρατ (comp. 4.). Gen. δόρατος, poet. δορός, Dat. δορί and δόρει.

7. Ζεὺς (*the god Zeus*), Gen. Διός, Dat. Διί, Acc. Δία, Voc. Ζεῦ.

8. ὁ and ἡ κύων, *dog*, with Voc. κύον, from St. κυον. All the rest from κῦν: Gen. κύνος, Dat. κύνί, Acc. κύνα; Plur. κύνες, κυνῶν, κῦσί(ν), κύνας.

9. ὁ λά-ς, *stone*, from Hom. λά-ς, Gen. λά-ος, Dat. λά-ϊ,

§ 177. Dialects.—The following forms are peculiar to dialects:

1. ἀνήρ, poet. ἄνερ-ος, ἄνερ-ι, ἄνερ-α; Dat. Plur. ἀνδρесси(ν).

2. Ἄρης, Homer Ἄρηος, Ἄρηϊ, Ἄρηα.

4. γόνυ, Ion. and poet. γούνᾱτ-ος, γούνᾱτ-ᾶ, γούνᾱσι(ν); Ep. Gen. Sing. γουνός; Plur. γοῦνᾶ, γούνων, γούν-εσσι(ν).

6. δόρυ, δούρατος, Ep. δουρός, δουρί, δοῦρε, δοῦρα, δούρων, δούρесси(ν).

7. Ζεὺς, poet. St. Ζην: Ζην-ός, Ζην-ί, Ζῆν-ᾶ (also Ζῆν, from Ζη).

Acc. $\lambda\bar{a}a-v$, $\lambda\bar{a}v$; Plur. $\lambda\bar{a}-\epsilon\varsigma$, $\lambda\acute{a}-\omega\nu$, $\lambda\acute{a}-\epsilon\sigma\sigma\iota(v)$ or $\lambda\acute{a}-\epsilon\sigma\iota(v)$, $\lambda\bar{a}-\alpha\varsigma$.

10. ὁ μάρτυρ-ς, *witness*, with Dat. Plur. μάρτυσι(v), from St. μαρτυρ. The rest from the St. μαρτυρ: μάρτυρος, μάρτυρι, etc.

11. ἡ ναῦ-ς, *ship*, νε-ώς, νη-ῖ, ναῦ-ν; Plur. νῆ-ες, νε-ῶν, ναυ-σί(v); ναῦς. Compare § 159.

Obs.—The Nom. Acc. Sing. and Dat. Acc. Plur. rest on the St. ναυ. Before vowels ναυ becomes (according to § 35, D. 2) νηF, νη; νε-ώς is for νη-ός (§ 37, D. 2).

12. ὁ and ἡ ὄρνις-ς, *bird*, St. ὄρνιθ and ὄρνι: ὄρνιθ-ος, ὄρνιθι, ὄρνιθα, and ὄρνιν; Plur. ὄρνιθες and ὄρνεις, ὄρνεων.

13. τὸ οὔς, *ear*. All the rest from St. ὠτ: ὠτός, ὠτί; Plur. ὠτα, ὠτων, ὠ-σί(v). (On the accent, § 142, 3.)

14. ἡ Πύξ (the *Pnyx*), St. πυκν, Πυκν-ός, Πυκν-ί, Πύκν-ᾶ.

15. ὁ πρέσβυ-ς, *the aged*, has in the Gen. and Dat. Sing., and throughout the Plur., its forms from πρεσβυτα (Nom. Sing. πρεσβύτης): πρέσβεις, πρέσβεων, πρέσβεσι(v), signifies *embassadors*, to which the Sing. is πρεσβευτής.

16. τάν. Only Voc. ᾧ τάν or ᾧ τᾶν, *friend* or *friends*, a defective Stem.

17. ὁ υἱός, *son*, St. υἱο, υἱ, υἱέυ, Gen. υἱός, Dat. υἱῖ, Acc. υἱέα (rare), Plur. υἱεῖς, υἱέων, υἱεῖσι(v), υἱεῖς. But also regularly υἱοῦ, etc.

18. ἡ χεῖρ, *hand*, St. χεῖρ, Dual χεροῖν, Dat. Pl. χερσί(v).

Dialects.—11. ναῦ-ς, from St. νηυ, Ion. νηῦ-ς, Hom. Acc. Sing. νῆ-α, Dat. Plur. νήεσι(v), νησι(v), Acc. νῆας.

from St. νευ, Ion. νε-ός, νε-ῖ, νέ-α, νέ-ες, νε-ῶν, νέ-εσσι, νέ-ας.

from St. ναυ, Dor. νᾶ-ός, να-ί (*navi*), νᾶ-εσσι(v).

13. οὔς, Ion. οὔας, οὔαρ-ος; Plur. οὔαρ-α, Dor. ὦς, ὠτ-ός.

17. υἱός, Ep. Gen. υῖ-ος, υῖ-ι, υῖ-α, υῖ-ες, υῖ-άσι(v), υῖ-ας.

18. χεῖρ, poet. and New-Ion. χερ-ός, χερ-ί, Ep. Dat. Plur. χεῖρ-εσι or χεῖρ-εσσι(v).

To these add the words which are anomalous only in dialects:

19. Homer Ἄιδης-ς (Att. Ἄιδης), St. Ἄϊδ, Gen. Ἄϊδ-ος, Ἄϊδ-ι, also Ἄϊδωνεύ-ς, with regular inflexion, according to § 159.

Case-like Terminations.

§ 178. Besides the case-endings, there occur certain *suffixes* or appendages, which in meaning very nearly resemble case-endings. To these belong :

1. -θι, answering to the question *where* : ἄλλο-θι, *elsewhere* ;
2. -θεν, answering to the question *whence* : οἴκο-θεν, *from home* ;
3. -δε, answering to the question *whither* : οἴκα-δε, *homewards*.

Dialects—20. ὁ ἔρωσ, *love*, Stems ἐρωτ and ἐρο, poet. Acc. ἔρο-ν.

21. θέμις, *justice*, St. θεμι and θεμιστ, Plur. θέμιστ-ες, θέμιστ-ας.

22. τὸ κάρα, *head*, Hom. St. κάρητ, κάρηατ, κρᾶατ, κρᾶτ, κάρ.

Hom. *Nom. Sing.* κάρη.

Gen. “ κάρητ-ος, κάρηατ-ος, κρᾶατ-ος, κρᾶτ-ός.

Dat. “ κάρητ-ι, κάρηατ-ι, κρᾶατ-ι, κρᾶτ-ί (trag. κάρα).

Acc. “ κάρη; τὸν κρᾶτ-α, τὸ κάρ.

Nom. Plur. κάρᾶ, κάρηατ-α, κρᾶατ-α, secondary form κάρηνα.

Gen. “ κρᾶτων, κάρηνων.

Dat. “ κρᾶσί(ν).

Acc. “ = *Nom.* (also τοὺς κρᾶτ-ας).

23. ἡ μάστιξ, *whip*, Hom. *Dat.* μάστι, *Acc.* μάστι-ν.

24. ὁ μείς, *month*, Ion. = Att. μήν.

25. ὄσσε, *eyes*. *Nom. Acc. Dual, Neut.* in Homer. The trag. have *Gen. Plur.* ὄσσων, *Dat.* ὄσσοις or ὄσσοισι(ν).

§ 178. **Dialects.**—The three local suffixes are very frequent in Hom. : οἴκοθι, *at home* ; Ἰλιόθι πρό, *in front of Ilios* ; οὐρανόθεν, *from heaven* ; ἀγορήθεν, *from the assembly*. θεν also supplies the place of the Gen.-ending : κατὰ κρῆθεν, *down from the head, entirely* ; ἐξ ἀλόθεν, *out of the sea*. -δε is generally affixed to the *Acc.* : οἰκόνδε, *homewards* ; κλισίηνδε, *into the tent* ; πόλινδε, *into the city* ; φόβονδε, *into flight*. φύγαδε, *into flight*, and ἔραζε, *to the earth*, are peculiar.

A suffix peculiar to the Hom. language is φι(ν) ; it is added to the Stem of nouns, and supplies the place of the Gen. or Dat. termination in both Sing. and Plur., as :

1. *A-decl.* : βίη-φι, *with force* ; κλισίη-φι, *in the tent* ; ἀπὸ νευρῆ-φιν, *from the bow-string*.

2. *O-decl.* : θεό-φιν, *from the gods* ; Ἰλιό-φιν, *from Ilios*.

3. *Cons.-decl.* : κοτυληδον-ό-φιν, *with the suckers* (on the feelers of the polypus) ; ἀπ' ὄχεσ-φι(ν), *from the carriage* ; παρὰ ναῦ-φι(ν), *alongside the ships* ; ἀπὸ κράτεσ-φιν, *from the head*. (§ 177, D. 22.)

These suffixes are joined to the Stem of the noun: Ἀθήνηθεν, *from Athens* (with Ion. η); κυκλόθεν, *from the circle* (κυκλό-ς). Sometimes ο comes in place of the Α-sound: ριζόθεν (*radicitus*), from ρίζα (*radix*); it also serves as a connecting vowel with consonant-stems: πάντ-ο-θεν, *from all sides*. The ο is sometimes accented, contrary to § 107, α: κυκλ-ό-θεν, Μαραθων-ό-θεν, *from Marathon*. The enclitic suffix δε (§ 92, 5) is often also combined with the Acc. form: Μέγαρα-δε, *to Megara*; Ἐλευσίν-ά-δε, *to Eleusis*. οἶκ-α-δε, *home*, from Stem οἶκο, is irregular.

For δε we find σε, ζε, with the same meaning: ἄλλοσε, *elsewhither*; Ἀθήναζε, *to Athens*; Θήβαζε, *to Thebes*; θύραζε (*foras*).

§ 179. Moreover, a few words have an old *Locative* in ι for the Sing., and σι(ν) (without a preceding ι) for the Plur., answering the question *where*: οἶκοι, *at home*; Πυθοῖ, *at Pytho*; Ἴσθμοῖ, *on the Isthmus*; Ἀθήνησι(ν), *in Athens*; Πλαταιᾶσι(ν), *in Plataea*; θύρασι(ν), *at the door (foris)*; ὥρασι(ν), *at the right time*.

CHAP. VII.—OTHER INFLEXIONS OF THE ADJECTIVE.

A. Inflexion according to Genders.

ADJECTIVES OF THE VOWEL DECLENSION.

§ 180. The most numerous class of adjectives is that which in the Masc. and Neut. follows the O-Declension, and in the Fem. the A-Declension; which, consequently, has in the Nom. Sing. ος, η (or α), ον [Lat. *us, a, um*].

§ 180. *Dialects*.—The Ionians have frequently here also η for Att. ā: αἰσχροῖ.

Singular.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>Nom.</i>	ἀγαθός	ἀγαθή	ἀγαθόν	φίλιος	φιλιᾶ	φίλιον
<i>Gen.</i>	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	φιλίου	φιλιᾶς	φιλίου
<i>Dat.</i>	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	φιλίῳ	φιλιᾷ	φιλίῳ
<i>Acc.</i>	ἀγαθόν	ἀγαθήν	ἀγαθόν	φίλιον	φιλιᾶν	φίλιον
<i>Voc.</i>	ἀγαθέ	ἀγαθή	ἀγαθόν	φίλιε	φιλιᾶ	φίλιον
Dual.						
<i>N. A. V.</i>	ἀγαθῷ	ἀγαθά	ἀγαθῷ	φιλίῳ	φιλιᾶ	φιλίῳ
<i>G. D.</i>	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	φιλίου	φιλιαῖν	φιλίου
Plural.						
<i>Nom.</i>	ἀγαθοί	ἀγαθαί	ἀγαθά	φίλιοι	φιλιαί	φιλιά
<i>Gen.</i>	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	φιλίων	φιλίων	φιλίων
<i>Dat.</i>	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	φιλίοις	φιλιαῖς	φιλίοις
<i>Acc.</i>	ἀγαθοῦς	ἀγαθάς	ἀγαθά	φιλίους	φιλιᾶς	φιλιά

In the *Nom. Sing. Fem.* *a* stands after a *vowel* or *ρ*, elsewhere *η*: δίκαιος, δικαία, δίκαιον, *just*; αἰσχρός, αἰσχρά, αἰσχρόν, *hateful*; σοφός, σοφή, σοφόν, *wise*.

Exception: *η* stands after *ο*, except when *ρ* precedes *ο*:

ἀπλόος, ἀπλόη, ἀπλόον, *simple*.

ἄθρόος, ἄθρόα, ἄθρόον, *assembled*.

§ 181. Though the declension of these adjectives conforms to §§ 114, 126, the following points must be observed:

1. *a* in the *Nom. Sing.* is always long.

2. In the accent of the *Nom.* and *Gen. Plur.* the *Fem.* follows the *Masc.*: βέβαιος, *firm*, *Nom. Plur. Masc.* βέβαιοι, *Fem.* βέβαιαι (§ 108 would require βεβαῖαι, from *Nom. Sing.* βεβαίᾱ); *Gen.* of all genders, βεβαίων (not even in the *Fem.* βεβαίων, as would be required by § 118).

§ 182. Many adjectives of this class have only *two end-*

§ 181. *Dialects.*—δῖα, *Fem.* of δῖος, *heavenly*, has in *Hom.* ᾶ: δῖα θεᾶων, *the heavenly one among the goddesses*.

§ 182. *Dialects.*—The poets form a peculiar *Fem.* from many compound adjectives: ἀβρότη (*Masc.* ἄμβροτος, *immortal*), ἀντιθέη (*Masc.* ἀντίθεος, *godlike*).

ings, the Masc. being used for the Fem. : Masc. and Fem. ἤσυχος, Neut. ἤσυχον, *quiet*. *Compound adjectives especially are all of only two endings* : ἄτεκνος, *childless* ; καρποφόρος, *fruitful*.

§ 183. Adjectives ending in εος and οος in the Nom. Masc. are generally contracted (§ 130) : χρύσεος, *golden*, and ἀπλός, *simple*, are thus contracted :

Singular.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	χρυσοῦς	χρυσῆ	χρυσοῦν	ἀπλοῦς	ἀπλῆ	ἀπλοῦν
Gen.	χρυσοῦ	χρυσῆς	χρυσοῦ	ἀπλοῦ	ἀπλῆς	ἀπλοῦ
Dat.	χρυσῷ	χρυσῇ	χρυσῷ	ἀπλῷ	ἀπλῇ	ἀπλῷ
Acc.	χρυσοῦν	χρυσῆν	χρυσοῦν	ἀπλοῦν	ἀπλῆν	ἀπλοῦν
Voc.	χρυσοῦς	χρυσῆ	χρυσοῦν	ἀπλοῦς	ἀπλῆ	ἀπλοῦν
Dual.						
N. A. V.	χρυσῶ	χρυσᾶ	χρυσῶ	ἀπλώ	ἀπλᾶ	ἀπλώ
G. D.	χρυσοῖν	χρυσαῖν	χρυσοῖν	ἀπλοῖν	ἀπλαῖν	ἀπλοῖν
Plural.						
Nom.	χρυσοῖ	χρυσαι̃	χρυσᾶ	ἀπλοῖ	ἀπλαῖ	ἀπλᾶ
Gen.	χρυσῶν	χρυσῶν	χρυσῶν	ἀπλῶν	ἀπλῶν	ἀπλῶν
Dat.	χρυσοῖς	χρυσαι̃ς	χρυσοῖς	ἀπλοῖς	ἀπλαῖς	ἀπλοῖς
Acc.	χρυσοῦς	χρυσᾶς	χρυσᾶ	ἀπλοῦς	ἀπλᾶς	ἀπλᾶ

The Fem. εα is contracted to η, except when preceded by a *vowel* or ρ ; it is then contracted to ā : ἀργυρέα, ἀργυρᾶ (*argentea*). The Nom. Plur. οα, οαι, produce ā : αι : ἀπλᾶ, ἀπλαῖ.

The contracted final syllable also receives the circumflex, contrary to § 87 : χρύσεος, χρυσοῦς. But compound adjectives retain the accent on the last syllable but one : εὔνους, *well-disposed*, Gen. εὔνου, Dat. εὔνῳ, Nom. Plur. εὔνοι.

§ 184. A few adjectives in ως in the Nom. follow the

§ 183. *Dialects*.—The adjectives in εος, οος, often remain uncontracted : Hom. χρυσέῳ (where ε disappears by synizesis), καλλίῳρος, *beautifully-flowing*.

§ 184. *Dialects*.—Hom. ἰλᾶος, πλείος, πλείη, πλείον ; New-Ion. εος = Att. εως ; for Att. σῶς (*salvus*), Hom. σόος, η, ον, comparative σαώτερος.

Attic O-Declension (§ 132): ἴλεως, Neut. ἴλεων, *gracious*; ἀξιόχρεως, Neut. -ων, *considerable*; πλέως, πλέᾱ, πλέων, *full*. σῶς (from σάος, *salvus*) has in the Nom. Sing. Fem. and Neut. Plur. σᾱ; but also the forms σῶος, σῶᾱ, Plur. σῶοι, σῶαι.

ADJECTIVES OF THE CONSONANT DECLENSION.

§ 185. Other adjectives in the Masc. and Neut. follow the Consonant Declension, and form from the Stem a peculiar Fem. with the ending *ια*, which, however, undergoes various changes in combination with the Stem. Such adjective-stems of three denominations are:

1. *Stems in υ* (Masc. and Neut., § 154). The Fem. is formed from the Stem as it appears in the *Gen.* (ἡδε); ε and *ια* are contracted, and the accent remains on the last syllable of the Stem: hence—

	Masc.	Fem.	Neut.
Nom.	ῥ-ς	εἰᾱ	ῥ
Singular.			
<i>Nom.</i>	ἡδύ-ς, <i>sweet</i> .	ἡδεῖα	ἡδύ
<i>Gen.</i>	ἡδέος	ἡδείας	ἡδέος
<i>Dat.</i>	ἡδεῖ	ἡδείᾱ	ἡδεῖ
<i>Acc.</i>	ἡδύν	ἡδείαν	ἡδύ
Dual.			
<i>Nom. Acc.</i>	ἡδέε	ἡδεῖᾱ	ἡδέε
<i>Gen. Dat.</i>	ἡδέοιν	ἡδείαιν	ἡδέοιν
Plural.			
<i>Nom.</i>	ἡδέεις	ἡδεῖαι	ἡδέα
<i>Gen.</i>	ἡδέων	ἡδειῶν	ἡδέων
<i>Dat.</i>	ἡδέοισι(ν)	ἡδείαις	ἡδέοισι(ν)
<i>Acc.</i>	ἡδέεις	ἡδείᾱς	-ἡδέα.

§ 185. *Dialects.*—Hom. sometimes has εη for Att. εια: βαθῆη (βαθεῖα, *deep*); the Ion. εα for εια: Hom. ὠκέα Ἴρις; *swift Iris*. Besides θῆλυς, *feminine*, we find also ἡδύς, πολύς (πολύς, *much*), as Fem. Sometimes εᾱ is used for υν in the Acc. Sing. Masc.: ἐρέα πόντον, *the wide sea*.

Examples for Declension.

γλυκός, *sweet*.
βραδύς, *slow*.

βραχύς, *short*.
ταχύς, *swift*.

εὐρύς, *broad*.

Obs.—θηλυς, *female*, differing also in accent, occurs as a Feminine.

§ 186. 2. *Stems in ν*. The *ι* in *ια* is transferred to the preceding syllable (§ 55): St. μελαν, Nom. Masc. μέλας, Fem. μέλαινα (from μελαν-ια), Neut. μέλαν, *black*.

Singular.	Masc.	Fem.	Neut.
Nom.	μέλας	μέλαινα	μέλαν
Gen.	μέλανος	μελαινης	μέλανος
Dat.	μέλανι	μελαίνῃ	μέλανι
Acc.	μέλανα	μέλαιναν	μέλαν
Voc.	μέλαν	μέλαινα	μέλαν
Dual.			
N. A. V.	μέλανε	μελαίνα	μέλανε
G. D.	μελάνοιν	μελαίνοι	μελάνοιν
Plural.			
Nom.	μέλανες	μέλαιναι	μέλανα
Gen.	μελάνων	μελαινών	μελάνων
Dat.	μέλασι	μελαίνας	μέλασι
Acc.	μέλανα	μελαίνας	μέλανα

Examples for Declension.

St. ταλαν, τάλᾱς; τάλαινα, τάλᾱν, *unfortunate*.

St. τερεν, τέρην, τέρεινα, τέρεν, *tender*.

§ 187. 3. *Stems in ντ*. To these belong especially the numerous participial forms. In the Fem. the *ντ* combines with the ending *ια* to form *σα*, the previous vowel being lengthened by compensation (§ 50): λεγοντ-ια becoming λέγουσα.

The *adjectives* in *εντ* have *εσσα* in the Fem.: χαρίεις, χαρίεσσα, χαρίεν, *pleasing*, St. χαριεντ. For the Dat. Plur., see § 149.

§ 187. *Dialects*.—Adjectives in *εντ* (Nom. Masc. εις) are sometimes contracted: Hom. τιμῆς=τιμήεις, *honorable*; λωτεῦντα=λωτόεντα, *abounding in lotuses*; poet. περοῦσσα=περόεσσα, *winged*.

Sing.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>loosing.</i>				<i>loosing.</i>		
<i>Nom.</i>	λύσᾱς	λύσᾱσα	λύσᾱν	λύων	λύουσα	λύων
<i>Gen.</i>	λύσαντος	λύσάσης	λύσαντος	λύοντος	λυούσης	λύοντος
<i>Dat.</i>	λύσαντι	λυσάσῃ	λύσαντι	λύοντι	λυούσῃ	λύοντι
<i>Acc.</i>	λύσαντα	λύσασαν	λύσαν	λύοντα	λύουσαν	λύων
<i>Voc.</i>	λύσας	λύσασα	λύσαν	λύων	λύουσα	λύων
Dual.						
<i>N. A. V.</i>	λύσαντε	λυσάσα	λύσαντε	λύοντε	λυούσα	λύοντε
<i>G. D.</i>	λύσάντοι	λυσάσαι	λυσάντοι	λύόντοι	λυούσαι	λύόντοι
Plural.						
<i>Nom.</i>	λύσαντες	λύσασαι	λύσαντα	λύοντες	λύουσαι	λύοντα
<i>Gen.</i>	λυσάντων	λυσασῶν	λυσάντων	λυόντων	λυουσῶν	λυόντων
<i>Dat.</i>	λύσᾱσι	λυσάσαις	λύσᾱσι	λύουσι	λυούσαις	λύουσι
<i>Acc.</i>	λύσαντας	λυσάσας	λύσαντα	λύοντας	λυούσας	λύοντα
Sing.	<i>loosed.</i>			<i>giv'ing.</i>		
<i>Nom.</i>	λυθείς	λυθεῖσα	λυθέν	διδούς	διδούσα	διδόν
<i>Gen.</i>	λυθέντος	λυθείσης	λυθέντος	διδόντος	διδούσης	διδόντος
<i>Dat.</i>	λυθέντι	λυθείσῃ	λυθέντι	διδόντι	διδούσῃ	διδόντι
<i>Acc.</i>	λυθέντα	λυθεῖσαν	λυθέν	διδόντα	διδούσαν	διδόν
<i>Voc.</i>	λυθείς	λυθεῖσα	λυθέν	διδούς	διδούσα	διδόν
Dual.						
<i>N. A. V.</i>	λυθέντε	λυθείσα	λυθέντε	διδόντε	διδούσα	διδόντε
<i>G. D.</i>	λυθέντοι	λυθείσαι	λυθέντοι	διδόντοι	διδούσαι	διδόντοι
Plural.						
<i>Nom.</i>	λυθέντες	λυθεῖσαι	λυθέντα	διδόντες	διδούσαι	διδόντα
<i>Gen.</i>	λυθέντων	λυθεισῶν	λυθέντων	διδόντων	διδουσῶν	διδόντων
<i>Dat.</i>	λυθεῖσι	λυθείσαις	λυθεῖσι	διδούσι	διδούσαις	διδούσι
<i>Acc.</i>	λυθέντας	λυθείσας	λυθέντα	διδόντας	διδούσας	διδόντα
Sing.	<i>pleasing.</i>			<i>show'ing.</i>		
<i>Nom.</i>	χαρίεις	χαρίεσσα	χαρίεν	δεικνύς	δεικνύσα	δεικνύν
<i>Gen.</i>	χαρίεντος	χαρίεσσης	χαρίεντος	δεικνύντος	δεικνύσης	δεικνύντος
<i>Dat.</i>	χαρίεντι	χαρίεσῃ	χαρίεντι	δεικνύντι	δεικνύσῃ	δεικνύντι
<i>Acc.</i>	χαρίεντα	χαρίεσσαν	χαρίεν	δεικνύντα	δεικνύσαν	δεικνύν
<i>Voc.</i>	χαρίεν	χαρίεσσα	χαρίεν	δεικνύς	δεικνύσα	δεικνύν
Dual.						
<i>N. A. V.</i>	χαρίεντε	χαρίεσσα	χαρίεντε	δεικνύντε	δεικνύσα	δεικνύντε
<i>G. D.</i>	χαρίέντοι	χαρίεσσαι	χαρίέντοι	δεικνύντοι	δεικνύσαι	δεικνύντοι
Plural.						
<i>Nom.</i>	χαρίεντες	χαρίεσσαι	χαρίεντα	δεικνύντες	δεικνύσαι	δεικνύντα
<i>Gen.</i>	χαρίέντων	χαριεσσῶν	χαρίέντων	δεικνύντων	δεικνυσῶν	δεικνύντων
<i>Dat.</i>	χαρίεσι	χαρίεσσαις	χαρίεσι	δεικνύσι	δεικνύσαις	δεικνύσι
<i>Acc.</i>	χαρίεντας	χαρίεσσας	χαρίεντα	δεικνύντας	δεικνύσας	δεικνύντα

Obs.—The form of the Fem. is explained from τ before ι becoming σ, according to § 60, ι being dropped after σ, and ν before σ being thrown out and compensated for by a lengthening of the vowel: παντια, πανσια, πανσα, πᾶσα; λιοντια, λιονσια, λιονσα, λίουσα.

§ 188. 4. *Stems in οτ.* The participles of the Perfect Active in οτ (Nom. Sing. Masc. ως, Neut. ος) have νια in the Fem.: λελυκώς, λελυκυῖα, λελυκός, *one who has freed.* See §§ 146, 147.

Singular.	Masc.	Fem.	Neut.
<i>Nom.</i>	λελυκώς	λελυκυῖα	λελυκός
<i>Gen.</i>	λελυκότος	λελυκυῖας	λελυκότος
<i>Dat.</i>	λελυκότι	λελυκυῖα	λελυκότι
<i>Acc.</i>	λελυκότα	λελυκυῖαν	λελυκός
<i>Voc.</i>	λελυκώς	λελυκυῖα	λελυκός
Dual.			
<i>N. A. V.</i>	λελυκότε	λελυκυῖα	λελυκότε
<i>G. D.</i>	λελυκότοιον	λελυκυῖαν	λελυκότοιον
Plural.			
<i>Nom.</i>	λελυκότες	λελυκυῖαι	λελυκότα
<i>Gen.</i>	λελυκότων	λελυκυῖων	λελυκότων
<i>Dat.</i>	λελυκόσι	λελυκυῖαις	λελυκόσι
<i>Acc.</i>	λελυκότας	λελυκυῖας	λελυκότα

Obs.—The strange difference of the Fem. from the Stem of the Masc. and Neut. is explained by the *Ϝ* which was originally before the ο. From *Ϝοτ-ια* came first *Ϝοσ-ια* (§ 60), then by a peculiar contraction (*Ϝο* becoming *ν*) *νσ-ια*, finally (*σ* being dropped, § 61, *b*) *ν-ια* and *νια*.

§ 189. The most important adjectives of *two endings* with Stems according to the Second Principal Declension are:

1. *Stems in ς* (Inflexion given under §§ 164, 165), as:

σαφής σαφές, *clear.* Gen. σαφοῦς.
ἀληθής ἀληθές, *true.* “ ἀληθοῦς.

Other Examples for Declension.

πλήρης, *full.* ψευδής, *false.* ἀσφαλής, *safe.* ἐσμενής, *hostile.*

2. *Stems in ν* (Inflexion given under §§ 146, 147), as:

πέπων πέπον, *ripe.* Gen. πέπον-ος.
εὐδαίμων εὐδαιμον, *happy.* “ εὐδαιμον-ος.
σώφρων σῶφρον, *reasonable.* “ σῶφρον-ος.

§ 189. *Dialects.*—Herod. ἔρηνη for ἄρηνη.

Other Examples for Declension.

μνήμων, *mindful of*.ἐπιλήσμων, *forgetful of*.πολυπράγμων, *much occupied*.

3. Isolated forms, as :

ἴδρις

ἴδρι, *acquainted with*.

Gen. ἴδρι-ος.

(Inflexion according to § 157, D.)

ἄρρην (ἄρσην), ἄρρην, *male*.

Gen. ἄρρην-ος.

Compounds of substantives, such as ἀπάτωρ, Neut. ἄπατορ, St. πατερ (Nom. πατήρ), *fatherless*; δυσμήτωρ, μήτηρ, *unmotherly*; φιλόπολις, -ι, Gen. -ιδ-ος, *loving the city*; εὐέλπις (Gen. εὐέλπιδ-ος), *hopeful*.

§ 190. 4. Besides these, there is a large number of adjectives which have only *one* ending, because either their meaning or form excludes a Neuter: ἄρπαξ, *ravenous*, St. ἄρπαγ; φυγᾶς, *fugitive*, St. φυγαδ; ἀγνώς, *unacquainted*, St. ἀγνωτ; ἄπαις, *childless*, St. ἀπαιδ; μακρόχειρ, *long-handed*; πένης, *poor*, St. πενητ; γυμνῆς, *light-armed*, St. γυμνητ. Some adjectives of one ending follow the A-Declension, and are almost substantives, as: ἑθελοντής, Gen. ἑθελοντοῦ, *voluntary*; they occur only in the Masc.

§ 191. The following adjectives are irregular: μέγας, *great*; πολύς, *much*; and πρᾶος, *gentle*, the forms of each being derived from different Stems, viz., in μέγας, from

§ 190. **Dialects.**—Hom. has also many adjectives in the Fem. only: καλλιγύναικα, Acc. Sing. e. g., Σπάρτην, *abounding in beautiful women*; βωτιάνειρα, e. g. Φθίη, *men nourishing*.

§ 191. **Dialects.**—In Hom. both Stems, πολυ and πολλο, in Masc. and Neut., are almost completely declined; the Fem. is regularly πολλή.

Sing.	N. πολύς	πούλύς or πολλός	N. πολύ	πούλύ	πολλόν
	G. πολλοῦ	or πολέος			
	D.			πολλῷ	
	A. πολύν	πούλύν	πόλλόν	N. πολύ	πούλύ
Plur.	N. πολέες	(πολεῖς)	πολλοί		πολλά
	G. πολλῶν	or πολέων			
	D. πολέεσσι(ν)	πολέεσσι(ν)	πολέεσι(ν)	or	πολλοῖς
	A. πολείας		πολλοῦς		N. πολλά

Herod. has scarcely any forms except from the Stem πολλο: πολ-
λόν, πολλοί:

the Stems *μεγα* and *μεγαλο*; in *πολύς*, from *πολυ* and *πολλο*; in *πρᾶος*, from *πραο* and *πραῦ*.

Sing.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
<i>Nom.</i>	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
<i>Gen.</i>	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
<i>Dat.</i>	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
<i>Acc.</i>	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
<i>Voc.</i>	μέγα	μεγάλη	μέγα	πολύ	πολλή	πολύ
Dual.						
<i>N. A. V.</i>	μεγάλῳ	μεγάλα	μεγάλῳ			
<i>G. D.</i>	μεγάλοιιν	μεγάλαιιν	μεγάλοιιν			
Plural.						
<i>Nom.</i>	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
<i>Gen.</i>	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
<i>Dat.</i>	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
<i>Acc.</i>	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά
Sing.				Plural.		
<i>Nom.</i>	πρᾶος	πραεῖα	πραῦ	πρᾶοι, or πραεῖς	πραεῖαι	πραεῖα
<i>Gen.</i>	πράου	πραεῖας	πράου	πραεῶν	πραεῖων	πραεῶν
<i>Dat.</i>	πράῳ	πραεῖα	πράῳ	πράοις, or πραεῖσι(ν)	πραεῖαις	πράοις, or πραεῖσι(ν)
<i>Acc.</i>	πρᾶον	πραεῖαν	πρᾶον	πράους	πραεῖας	πραεῖα

B. Comparison.

§ 192. *The first and most frequent ending of the Comparative is τερο. (Nom. τερος, τερα, τερον); of the Superlative τατο (Nom. τατος, τατη, τατον), with the usual inflexion of adjectives (§ 180). These endings are affixed to the pure Stem of the Masc., as:*

Positive.	Stem.	Comparative.	Superlative.
κοῦφος, <i>light.</i>	κουφο	κουφότερος, α, ον	κουφότατος, η ον
γλυκύς, <i>sweet.</i>	γλυκυ	γλυκύτερος	γλυκύτατος
μέλας, <i>black.</i>	μελαν	μελάντερος	μελάντατος
χαρίεις, <i>graceful.</i>	χαριεντ	χαριέστερος	χαριέστατος
		(from χαριεντ-τερος, according to §§ 46 and 49).	
σαφής, <i>clear.</i>	σαφες	σαφέστερος	σαφέστατος
μάκαρ, <i>happy.</i>	μακαρ	μακάρτερος	μακάρτατος
πένης, <i>poor.</i>	πενητ	πενέστερος	πενέστατος

(for πενητ-τερος, τατος, according to § 46, η being shortened).

§ 193. The following points are to be observed :

1 The Stems in *o* leave *o* unchanged only when the preceding syllable is long (§ 74, etc.), but lengthen it to *ω* when that is short: *πονηρό-τερος*, *worse*; *πικρό-τατον*, *most bitter*; *σοφώ-τερος*, *wiser*; *ἀξιω-τάτη*, *most worthy*. Every syllable with a vowel followed by two consonants or a double consonant is here considered long (§§ 76, 77).

§ 194. 2. The *o* is always rejected after *αι* in the adjective *γεραιός*, *senex*, sometimes in *παλαιός*, *antiquus*, and *σχολαῖος*, *at leisure*: *γεραιότερος*, *παλαιάτος*.

§ 195. 3. The *o* or *ω* is changed to *αι* in *μέσος*, *medius*; *ἴσος*, *like*; *εὐδιος*, *clear*; *πρώϊος*, *early*; *ὕψιος*, *late*: *μεσαιάτος*, *πρωϊάτερον*. *ἡσυχος*, *peaceful*, has *ἡσυχάϊτερος*, and *ἡσυχώτερος*; *φίλος*, *dear*, besides *φιλώτερος*, *-τατος*, also *φίλτερος*, *-τατος*, and *φιλαίτερος*, *-τατος*; *πλησιαίτερος*, *πλησιαίάτος*, belong to *πλησίον*, *near*, and *παραπλησιαίτερος*, *more like*, to the same; *προὔργιαίτερος* to *προὔργον*, from *πρὸ ἔργου*, *advantageously*.

§ 196. 4. The endings *εστερο-ς*, *εστατο-ς*, are inorganically applied:

a) to Stems in *ον*: *σωφρονέστερος* (St. *σωφρον*, Nom. *σώφρων*, *reasonable*), *εὐδαιμονέστερος* (St. *εὐδαιμον*, Nom. *εὐδαιμών*, *fortunate*). *πίότερος*, *-τατος*, from *πίων*, *fat*, and *πεπαιότερος*, *-τατος*, from *πέπων*, *ripe*, are exceptional.

b) to the Stems of *ἄκρατος*, *unmixed*; *ἔρρωμένος*, *strong*; *ἄσμενος*, *will-ling*: *ἀκρατίστερος*, *ἔρρωμενέστερος*. More seldom to others.

c) to some Stems in *οο* contracted: *εὐνούστερος* for *εὐνόεστερος*, from *εὔνους*, *well-disposed*.

§ 197. 5. *ιστερος*, *ιστατος*, occur with *λάλος*, *talkative*; *πτωχός*, *beggarly*; *ὀψοφάγος*, *epicure*; *μονοφάγος*, *eating alone*; and some adjectives of one ending, as *κλέπτη-ς*, *thievish*: *λαλίστερος*, *πτωχίστατος*, *κλεπίστερος*.

Others of one gender in *η-ς* follow the rule of those in *ο*: *ὕβριστό-τερος*, from *ὕβριστης*, *haughty*.

§ 193. **Dialects.**—The quantity of the *O-sound* in poets is rather doubtful: Hom. *διζῦρώτατος*, *the most wretched*.

Hom. has *ιθύντατα*, from *ιθύς*, *straight*; *φαάντατος*, from *φαεινός*, *glittering*; *ἀχαρίστερος* (for *ἀχαρι-τερος*, according to § 46), from *ἄχαρις*, *graceless*.

The compounds of χάρις, *grace, favor*, form their Comparative and Superlative as if they ended in χαριτο-ς: ἐπιχαριτώτερος, *more obliging*.

§ 198. The *second and rarer* termination of the Comparative is *ιον* (Nom., Masc., and Fem. *ιων*, Neut. *ιον*); of the Superlative, *ιστο* (Nom. *ιστος*, *ιστη*, *ιστον*). The Stem-vowel is rejected before *ι*. The accent is placed as far as possible from the end in the Comp. and Superl. Inflection of the Comp., § 170. So is formed from:

Positive.	Stem.	Comparative.	Superlative.
ἡδύς, <i>agreeable</i> .	ἡδυ	ἡδίων, -ον	ἡδιστος, -η, -ον
ταχύς, <i>swift</i> .	ταχυ	θάσσων, -ον (from ταχιων, according to §§ 54, 57).	τάχιστος, -η, -ον
μέγας, <i>large</i> .	μεγα	μειζων, -ον (from μεγαων, according to § 58).	μέγιστος

Obs.—The length of *a* in θάσσων (compare μάλλον, § 202), and the diphthong of μειζων, is explained from the *ι* passing into the preceding syllable, as in ἀμείνων (compare § 55):

Farther with suppression of *ρ*:

ἐχθρό, -ς, <i>hostile</i> .	ἐχθίων, -ον	Superl. ἐχθιστος.
αἰσχρό, -ς, <i>shameful</i> .	αἰσχίων, -ον	“ αἰσχιστος.
οἰκτρό, -ς, <i>pitiabie</i> .		“ οἰκτιστος.

ἐχθρ-ός and οἰκτρ-ός also have the forms in τερο-ς and τατο-ς.

§ 199. This comparison occurs also in connection with

§ 198. *Dialects.*—The endings *ιον*, *ιστος*, are more frequent in the poets: Hom. φιλίων (φίλος, *dear*); γλυκίων (γλυκός, *sweet*); ὤκιστος (ὠκός, *swift*); βάθιστος (βαθύς, *deep*); βράσσων = βραχίων (βραχύς, *short*), Sup. poet. βράχιστος, Hom. Superl. βάρδιστος (βραδύς, *slow*, § 59, D.); πάσων = παχίων (παχύς, *thick*); μάσων = μακίων (μακρός, *long*), Sup. μήκιστος (Dor. μάκιστος); κυδίων (κυδρός, *famous*); μέζων, New-Ion. for μειζων.

§ 199. *Dialects.*—1. Hom. Comp. ἀρείων, Positive κρατύ-ς, Superl. κάρτιστος; Comp. λωίτερος; New-Ion. κρέσων = κρείσων; poet. βέλτερος, βέλτατος, φέρτερος, φέρτατος, or φέριστος, *more excellent, most excellent*.

2. Hom. κακώτερος; χέρης, χερείων, χερειώτερος, χειρότερος; New-Ion. ἔσων = ἤσων. (Compare κρέσων, μέζων, § 198, *Obs.*)

4. Hom. ὑπ-ολίζων.

other peculiarities in the following adjectives, where the changes of sound of §§ 55–58 are often applied :

1. For the idea of *good* :

Positive	Comparative.	Superlative.
ἀγαθός		
[St. ἀμεν]	ἀμείνων, ἄμεινον	
[St. ἀρεσ]	[ἀρείων, Hom.]	ἄριστος, η, ον
[St. βελτο]	βελτίων, βέλτιον	βέλτιστος, η, ον
[St. κρατυ]	κρείσων (κρείπτων)	κράτιστος, η, ον
	N. κρείσσον (κρείπτου)	
[St. λωυ]	λωίων or λφών	λψστος, η, ον
	N. λώιον or λφον	

Obs.—ἀμείνων and ἄριστος rather express *excellence, capacity*; κρείσων, κράτιστος, *strength, preponderance* (Lat. *superior*); ἥσων is opposed to κρείσων.

2. For the idea of *bad* :

Positive.	Comparative.	Superlative.
κακός	κακίων	N. κάκιον
[St. χερ]	χειρών (<i>deterior</i>),	N. χείρον
[St. ἡκυ]	ἥσων (<i>inferior</i>),	N. ἥσων
		N. Pl. ἥκιστα, <i>least of all</i> .

3. μικρός, *small*, besides μικρότερος
μείων, *smaller*, N. μείον

4. ὀλίγος, *little*,
[St. ἐλαχυ], ἐλάσσων N. ἐλασσον ὀλίγιστος
ἐλάχιστος

5. πολύς, *much*,
πλείων (πλέων) N. πλέον (also πλείν) πλείστος

6. κάλος, *beautiful*; as if from
κάλλος, *beauty* καλλίων N. κάλλιον κάλλιστος

7. ῥάδιος, *easy*,
[St. ρα], ῥάων N. ῥᾶον ῥᾶστος

8. ἀλγεινός, *painful*, as if from
ἄλγος, *pain*, ἀλγίων N. ἄλγιον ἄλγιστος

Dialects.—5. Homer contracts πλέον to πλεῦν, πλέονες to πλεῦνες; Plur. also πλέες, πλέας, πλέα.

7. Ion. ῥηίδιος; Hom. ῥήτερος, ῥήσιτος, ῥήτατος. Hom. forms single degrees from substantives: κύντερος, *more doggish* (κύων, *dog*); ῥίγιον, *worse*; ῥιγος, *cold, shudder*.

Defectives: ἐνέρτεροι, also tragic νέρτεροι (*inferi*, for which Positive ἐνεροι); Hom. πύματος and λοισθος, λοισθιος, *last*; ὑστάτιος = ὑστατος, δεύτερος, in a like sense, πρώτιστος = πρῶτος, *the first*.

§ 200. Finally observe farther the Defectives :

	ὑστερος, <i>later</i> ,	ὑστατος, <i>ultimus</i> .
(νέος, <i>new</i>),		ἔσχατος, <i>extremus</i> .
(ὑπέρ, <i>over</i>),		νέατος, <i>novissimus</i> .
(πρό, <i>before</i>),	πρότερος, <i>prior</i> ,	ὑπατος, <i>summus</i> .
(πέραν, <i>on the other side</i>),	περαιτέρος.	πρῶτος, <i>primus</i> .

C. Adverbs of Adjectives.

§ 201. Adverbs are derived from the Adjective Stem by affixing to it the syllable $\omega\varsigma$. The \omicron of the Stem is entirely dropped: φίλος, adv. φίλως. The Stems of the Second Principal Declension have the same form as in the Genitive: ταχύς, *swift*, ταχέως; σαφής, *clear*, σαφέως, contr. σαφῶς; σῶφρων, *reasonable*, σωφρόνως. Contraction occurs only where the Genitive also has it. The accent of the adverb is always the same as that of the Genitive Plural of the corresponding adjective: ψυχρός, *cold*, ψυχρῶς; δίκαιος, *just*, δικαίως; πᾶς (St. παντ), πάντως, *every way*.

The Neuter Accusative, both of the Singular and the Plural, is moreover very often used as an adverb.

§ 202. An older adverbial form is that in \check{a} , as: τάχᾶ, from ταχύς, *quick* (meaning, in Att. prose, *perhaps*); ἄμα, *at the same time*; μάλα, *very*. The Comp. of μάλα is μᾶλλον (*potius*) = μάλιον (§ 56); Superl. μάλιστα (*potissimum*). εὔ, *well*, as an adverb to ἀγαθός, *good*, stands alone.

§ 203. Adverbs in $\omega\varsigma$ are also formed from Comparatives and Superlatives: βεβαιοτέρως, *more firmly*; καλλιόνως, *more beautifully*. But, as a rule, the *comparative* has the

§ 202. **Dialects.**—The adverbs in α are more numerous in Homer: ὤκα (*quickly*, ὠκύς); λίγα, *aloud*, λιγύς; κάρτα, *strongly, very*, to κρατύς, compare § 59, D.; σάφα (*clearly*, σαφής).

Homer has for εὔ or εὔ the adjective ἐὔς or ἡὔς, *good*.

§§ 203, 204. **Dialects.**—Homeric ἐκαστέρω, ἐκαστάτω (from ἐκάς, *far*); ἄσπον (= ἀγχιον), ἄσσοτέρω (ἄγχι, *near*), ἄγχιστα; New-Ion. ἀγχοτάτω, ἀγχότατα. In addition to this, there is the Hom. ἐπασσίτεροι, *crowded*, with υ instead of \omicron .

Neut. Acc. Sing., the *superlative* the *Neut. Acc. Plur.*, as an adverb: βεβαιότερον, κάλλιον; βεβαιότατα, κάλλιστα.

§ 204. Adverbs in ω, like ἄνω, *above*; κάτω, *below*; ἔσω, *inside*; ἔξω, *outside*, have no ε in Compar. and Superl.: ἀνωτέρω, κατωτέρω, likewise ἀπωτέρω, *farther* (from ἀπό); ἕγγυτέρω (or ἕγγύτερον), ἕγγυτάτω (or ἕγγύτατα), from ἕγγυς, *near*, and some others.

CHAP. VIII.—INFLEXION OF PRONOUNS.

§ 205. The *Personal Pronouns* are:

Singular.			
<i>Nom.</i>	ἐγώ, <i>I</i> [ego]	σύ, <i>thou</i> [tu]	
<i>Gen.</i>	ἐμοῦ, μοῦ	σοῦ	οὗ, <i>of him.</i>
<i>Dat.</i>	ἐμοί, μοί	σοί	οἱ
<i>Acc.</i>	ἐμέ, μέ [me]	σέ [te]	ἔ [se]
Dual.			
<i>N. A.</i>	(νῶι) νώ, <i>we.</i>	(σφῶι) σφώ, <i>ye.</i>	(σφῶέ), <i>they.</i>
<i>G. D.</i>	(νῶιν) νῶν	(σφῶιν) σφῶν	(σφῶίν)
Plural.			
<i>Nom.</i>	ἡμεῖς, <i>we.</i>	ὑμεῖς, <i>you.</i>	σφεῖς, <i>they.</i> <i>N.</i> σφέα
<i>Gen.</i>	ἡμῶν	ὑμῶν	σφῶν
<i>Dat.</i>	ἡμῖν	ὑμῖν	σφί-σι(ν)
<i>Acc.</i>	ἡμᾶς	ὑμᾶς	σφᾶς <i>N.</i> σφέα

§ 205. *Dialects.*—The following are special additional forms of the Ion. Dialect. (Those in brackets are merely New-Ion.)

Sing. <i>Nom.</i>	ἐγών	τύνη [tu]	
<i>Gen.</i>	{ ἐμέο, ἐμεῦ, μεῦ ἐμεῖο, ἐμέ-θεν (§ 178, D.)	{ σέο, σεῦ σεῖο, σέ-θεν	{ ἔο, εῦ εῖο, ἔ-θεν
<i>Dat.</i>		τοί, τεῖν	εἰοῖ } compare § 34,
<i>Acc.</i>			εἰέ } D. 4.
Plur. <i>Nom.</i>	(ἡμέες) ἄμμες	(ὑμέες) ὕμμες	
<i>Gen.</i>	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων, σφείων
<i>Dat.</i>	ἄμμι(ν)	ὕμμι(ν)	σφί(ν)
<i>Acc.</i>	ἡμέας, ἄμμε	ὑμέας, ὕμμε	σφάς, σφέας, σφεῖας, σφέ

An isolated Ionic form for the Accusative Sing. of the third person is μί ν, trag. νί ν, both enclitic; in a like sense σφέ occurs in the poets. νί ν seldom stands for the Plural.

§ 206. The Stems of the Sing. are: ἐμ ε, for the first person; σε, for the second; ἐ, for the third. The Nominative, however, is formed differently from them: ἐγώ, σύ, and that of the third person is entirely wanting.

Obs.—The σ of the Stem σε has arisen from τ (§ 60, a) [te], which remains in many dialect-forms. The Stem ἐ goes back to Fε, and this to a still older form, σFε [Lat. se for see]. (§ 60, b.) In the form σφε, the F is hardened into φ.

The Stems of the Dual are: νω [no-s], σφω, σφω. The Dual of the third person does not occur in prose.

The Stems of the Plural are: ἡμ ε, ὑμ ε, σφ ε (ε is generally contracted with the ending, hence the circumflex: see Dialects).

§ 207. When there is no emphasis on the Personal Pronouns, it becomes enclitic in the forms mentioned in § 92, 2; in that case the first person has the forms beginning with μ. But when emphatic, as well as generally after prepositions, it retains its accent, and the first person has the fuller forms: δοκεῖ μοι, *it seems to me*; ἐμοὶ οὐ σοὶ τοῦτο ἀρέσκει, *this pleases me, not you*.

The Gen., Dat., and Acc. Plur. of the first and second persons, when not emphatic, sometimes have the accent on the first syllable: ἡμων, ὑμων, and in this case the final syllable of the Dat. and Acc. is usually shortened: ἡμιν, ἡμας (Hom.). When emphatic, with the final syllable shortened, they are written ἡμίν, ὑμίν.

§ 208. The *Possessive Pronouns* are formed from the Stems of the Personal Pronouns:

St. ἐμ ε, ἐμός, *my*.

“ σε, σός, *thy*.

“ ἐ, ὅς, *his, her*.

St. ἡμ ε, ἡμέτερος, *our*.

“ ὑμ ε, ὑμέτερος, *your*.

“ σφ ε, σφέτερος, *their*.

Obs.—The ending τερος is that of the comparative (§ 192).

§ 208. *Dialects.*—Hom. additional forms of the Possessives: τεός [tuus], ἐός [suus], ἀμός (properly Dor.), ὑμός, σφός. From the Dual Stems νω, σφω: νωίτερος, *nos-ter*; σφωίτερος, *belonging to you two*; ἀμός (also ἄμός) often means *my*, ὅς sometimes means *own*, without any reference to a particular person.

§ 209. *αὐτό-ς, αὐτή, αὐτό, self*, is declined like a common adjective, except that the Neuter in the Nom. Acc. Voc. Sing. has no *ν* (compare the article *τό*).

ὁ αὐτός (αὐτός), ἡ αὐτή (αὐτή), τὸ αὐτό (ταυτό or ταυτόν), the same, Lat. idem.

§ 210. The Stems of the Personal Pronouns, combined with *αὐτός*, produce the *Reflexive Pronouns*.

Singular.	Gen. M. N. F.	Dat. M. N. F.	Acc. M. F. N.
1st person,	ἐμαυτοῦ -ῆς	ἐμαυτῷ -ῆ	ἐμαυτόν -ήν, <i>myself</i> .
2d person,	σεαυτοῦ -ῆς	σεαυτῷ -ῆ	σεαυτόν -ήν, <i>thyself</i> .
	or σαυτοῦ -ῆς	σαυτῷ -ῆ	σαυτόν -ήν
3d person,	ἐαυτοῦ -ῆς	ἐαυτῷ -ῆ	ἐαυτόν -ήν -ό, <i>himself, her-</i>
	or αὐτοῦ -ῆς	αὐτῷ -ῆ	αὐτόν -ήν -ό, <i>self, itself</i> .

In the plural, both Stems are declined together :

Plural.	Gen. M. F. N.	Dat. M. N. F.	Acc. M. F. N.
1st person,	ἡμῶν αὐτῶν	ἡμῖν αὐτοῖς	-αῖς ἡμᾶς αὐτούς -άς, <i>ourselves</i> .
2d person,	ὑμῶν αὐτῶν	ὑμῖν αὐτοῖς	-αῖς ὑμᾶς αὐτούς -άς, <i>yourselves</i> .
3d person,	σφῶν αὐτῶν	σφίσι αὐτοῖς	-αῖς σφᾶς αὐτούς -άς, <i>themselves</i> .
			Neut. σφέα αὐτά

Yet the 3d person plural has also the compound form :

ἐαυτῶν	ἐαυτοῖς -αῖς	ἐαυτούς -άς -ά
or αὐτῶν	αὐτοῖς -αῖς	αὐτούς -άς -ά

§ 211. *ἄλλο-ς, ἄλλη, ἄλλο, another (alius)*, is declined like *αὐτός*.

The Stem *ἄλλο* combined with itself produces the *Reciprocal Pronoun ἄλλ-ηλο* (for *ἄλλ-αλλο*), occurring only in the Dual and Plural.

§ 209. *Dialects*.—New-Ionic *ωῦτός, ωῦτή, τωῦτό*; Homeric *ωῦτός = ὁ αὐτός*.

§ 210. *Dialects*.—The Epic dialect declines both Stems together even in the sing. : *ἐμὲ αὐτόν = ἐμαυτόν, οἱ αὐτῷ = ἐαυτῷ*, etc.

New-Ionic *ἐμεωντοῦ, σεωντοῦ, ἐωντοῦ*, stand for the forms with *av*.

Dual.	Masc.	Fem.	Neut.
<i>G. D.</i>	ἀλλήλων	ἀλλήλων	ἀλλήλων
<i>Acc.</i>	ἀλλήλω	ἀλλήλα	ἀλλήλω
Plural.			
<i>Gen.</i>	ἀλλήλων	ἀλλήλων	ἀλλήλων
<i>Dat.</i>	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
<i>Acc.</i>	ἀλλήλους	ἀλλήλας	ἀλλήλα

§ 212. The two most important *Demonstrative Pronouns* are :

ὅδε, ἡδε, τόδε, *that*.

οὗτος, αὕτη, τοῦτο, *this*.

ὅδε consists of the article ὁ and the demonstrative enclitic δέ, and is therefore declined entirely like the article with δε affixed. οὗτος corresponds to the article with regard to the rough breathing and the τ at the beginning; it also has the diphthong α υ in the last syllable but one where the article has α or η (A-sound), and ο υ where the article has ο, ω, or ο υ (O-sound).

	Singular.			Plural.		
<i>Nom.</i>	{ ὁ	ἡ	τό	οἱ	αἱ	τά
	{ ὅδε	ἡδε	τόδε	οἶδε	αἶδε	τάδε
	{ οὗτος	αὕτη	τοῦτο	οὔτοι	αὗται	ταῦτα
<i>Gen.</i>	{ τοῦ	τῆς	τοῦ		τῶν	
	{ τοῦδε	τῆςδε	τοῦδε		τῶνδε	
	{ τούτου	ταύτης	τούτου		τούτων	
<i>Dat.</i>	{ τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
	{ τῷδε	τῇδε	τῷδε	τοῖςδε	ταῖςδε	τοῖςδε
	{ τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
<i>Acc.</i>	{ τόν	τήν	τό	τούς	τάς	τά
	{ τόνδε	τήνδε	τόδε	τούςδε	τάςδε	τάδε
	{ τοῦτον	ταύτην	τοῦτο	τούτους	ταύτας	ταῦτα

§ 212. *Dialects*.—In Homer, the article itself is a demonstrative pronoun, with these special forms: *Nom.* ὅ; *Gen.* τοῖο; *Gen. Dat. Dual* τοῖν; *Nom. Plur.* τοί, ταί; *Gen. Plur. Fem.* τᾶων; *Dat. Plur.* τοῖσι(ν), τῆσι(ν), or τῆς.

From ὅδε we have *Dat. Plur.* τοῖσδεσι or τοῖσδεσσι(ν), and κείνος, poet. for ἐκεῖνος.

Dual.

N. A. V.	τῷ	τά	τῷ	G. D.	τοῖν	ταῖν	τοῖν
	τῷδε	τάδε	τῷδε		τοῖνδε	ταῖνδε	τοῖνδε
	τούτω	ταῦτά	τούτω		τούτοιν	ταῦταιν	τούτοιν

The adverb of ὅδε is ὧδε; that of οὗτος, οὕτως or οὕτω, in this way.

Like οὗτος are declined:

ποσοῦτος	ποσαύτη	ποσοῦτο	or	ποσοῦτον, so great (tantus);
ποιοῦτος	ποιαύτη	ποιοῦτο	or	ποιοῦτον, such (talis);
τηλικούτος	τηλικαύτη	τηλικούτο	or	τηλικούτον, so old;

in which, however, the τ of the forms beginning with τ is dropped; ταῦτα, but τος-αῦτα; by affixing the enclitic δέ, we have the forms τοςόςδε, so large; τοιόςδε, of such quality; τηλικός-δε, of such an age, with a regular adjective declension before the syllable δε.

ἐκεῖνο-ς, ἐκεῖνη, ἐκεῖνο, that, is declined like αὐτός.

A long accented ι is often affixed to the Demonstrative Pronouns to strengthen the meaning without affecting the declension, but the ε of δε is lost: οὔτοςι, ὀδί, ἐκειωνί, αὐτηί, τοισδί. Compare the Lat. ce in his-ce, has-ce.

§ 213. The Relative Pronoun has the rough breathing in all cases, as:

	Singular.			Plural.			Dual.			
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	
Nom.	ὁς, who.	ἡ	ὅ	οἱ	αἱ	ἅ	N. A.	ὦ	ἄ	ᾠ
Gen.	οῦ	ἧς	οῦ		ῶν		G. D.	οῖν	αῖν	οῖν
Dat.	ᾧ	ᾗ	ᾧ	οἷς	αἷς	οἷς				
Acc.	ὄν	ἣν	ὄ	οὓς	ἄς	ἅ				

Obs.—In the phrases καὶ ὁς ἔφη, and he said, and ἡ δ' ὅς, but he said, ὅς is used as a Demonstrative (compare the Dialects).

§ 214. The Interrogative Pronoun has the same Stem as the Indefinite Pronoun, from which it is distinguished

§ 213. Dialects.—Hom. ὄ = ὅς, ὄου = οὔ, ἔης = ἧς, and signifies he. Ion. οἶο = οὔ, and the forms of the Article which begin with τ, are used instead of those of the Relative: τοῦ = οὔ, cujus; τᾷ = ᾧ, cui; τοῖς = οἷς, quibus.

§ 214. Dialects.—Hom., partly also New-Ion. forms are: Gen. τέο, τεῦ; Dat. τέφ, τᾷ; Gen. Plur. τέων; Dat. Plur. τέοισι(ν); Neut. Plur. ἄσσα. The

only by the accent. The Interrogative Pronoun has the accent always on the Stem syllable; the Indefinite is enclitic: hence *τίς, who?* *τίς*, enclitic, *some one*.

	Interrogative.	Indefinite.
	Singular.	Singular.
<i>Nom.</i>	τίς τί	τίς τί
<i>Gen.</i>	τίνος	τινός
<i>Dat.</i>	τίνι	τινί
<i>Acc.</i>	τίνα τί	τινά τί
	Dual.	Dual.
<i>Nom. Acc.</i>	τίνε	τινέ
<i>Gen. Dat.</i>	τίνοις	τινοῖν
	Plural.	Plural.
<i>Nom.</i>	τίνες τίνα	τινές τινά (ἄττα)
<i>Gen.</i>	τίνων	τινῶν
<i>Dat.</i>	τίσι(ν)	τισί(ν)
<i>Acc.</i>	τίνας τίνα	τινάς τινά (ἄττα)

Obs.—1. *τοῦ, τῷ*, which as indefinites are enclitic, are often used for *τίνος, τίνι*, and for *τινός, τινί*.

Obs.—2. The Relative and Indefinite combine to form *ὅστις, ἥτις, ὅτι, who*. Both Stems are declined together: *οὐτινος, ἧστινος, ᾧτινι, οἰντινοιν* (§ 93, *b*). A space is left between *ο* and *τι* in *ὅτι*, *which*, to distinguish it from the conjunction *ὅτι, that*.

The shorter forms of *τίς* are also used with *ός*; but the Stem *ό* is not declined: *Gen. ὅτον*; *Dat. ὅτῳ*; more rarely *Gen. Plur. ὅτων*, *Dat. ὄτροισι(ν)*. *ἄττα* is an additional form for *ἄτινα*, not to be confounded with *ἄττα* for *τινά*.

§ 215. Another Indefinite Pronoun is *δεῖνα*, of three genders, *quidam*, sometimes undeclined, sometimes declined as follows:

Sing.	ό, ή, τὸ δεῖνα,	δεῖνος, δεῖνι, δεῖνα.
Plur.	οἱ, αἱ, δεῖνες,	δεῖνων, δεῖνας.

The following are special forms of the compound Relative in Hom. and also in New-Ion.:

Sing.	ὅστις, N. ὅττι;	ὄθεν, ὄττεο, ὄττευ;	ὄτεψ;	ὄτινα, N. ὄττι
Plur.	N. ἕσσα;	ὄτεων	ὄτέοισι;	ὄτινας, N. ἕσσα

(for *ἄττα*, according to § 57).

The Stem of the Relative thus often remains unchanged.

§ 216. The following are called *Correlative Pronouns* :

Interrogative.	Indefinite.	Demonstrative.	Relative.
τις, <i>who?</i>	τις, <i>some one.</i>	ὅδε, οὗτος, <i>this.</i>	ὅς, ὅστις, <i>who.</i>
πότερος, <i>uter?</i> <i>which of two?</i>	πότερος, <i>one of</i> <i>two (alteruter).</i>	ἕτερος, <i>the one of</i> <i>two (alter).</i>	ὁπότερος, <i>which</i> <i>of two.</i>
πόσος, <i>how great?</i> <i>how much?</i> (<i>quantus, quot.</i>)	ποσός, <i>of some</i> <i>size or number.</i>	τόσος, τόσοςδε, το- σοῦτος, <i>so great,</i> <i>so much (tantus,</i> <i>tot).</i>	ὅσος, ὁπόσος, <i>how great, how</i> <i>much (quan-</i> <i>tus, quot).</i>
ποιός, <i>of what</i> <i>quality? (qualis).</i>	ποιός, <i>of some</i> <i>quality.</i>	τοῖος, τοῖόςδε, τοι- οῦτος, <i>of such a</i> <i>quality (talis).</i>	οἷος, ὁποῖος, <i>of</i> <i>what quality</i> <i>(qualis).</i>
πηλίκος, <i>how old?</i>	πηλίκος, <i>of some</i> <i>age.</i>	τηλίκος, τηλίκοςδε, τηλικούτος, <i>of</i> <i>such age.</i>	ἡλίκος, ὀπηλίκος, <i>of what age.</i>

Obs.—On the ending *τεροσ*, see §§ 192, 208, *Obs.*

In Attic prose of the Demonstratives generally only those in *-δε* and *-ουτο-ς* are used.

§ 217. *Correlative Adverbs* are formed from the same Pronominal Stems.

§ 216. *Dialects.*—ὅσος (add. form ὀσσάτιος), τόσος, are Epic for ὅσος, τόσος. For every Interrogative *π* the New-Ion. dialect has *κ*: κόσος, κοῖος, κότε, κοῦ.

§ 217. *Dialects.*—πόθι is Epic = ποῦ; ποθί = πού; dem. τόθι, *there*, rel. ὅθι, *where*. In poetry, τόθεν is dem. to πόθεν, New-Ion. ἐνθαῦτα for ἐνταῦθα, ἐνθεῦτεν for ἐντεῦθεν.

ὡς in the Poets, like οὕτως, means *so*, to be distinguished from ὠς (without accent), *how*; it is written also ὦς, with the meaning *yet*: καὶ ὦς, and *yet*. With the meaning *so*, τῶς also occurs. ἤχι is an additional form of ἤ. The *π* is doubled: ὅππως, ὅποτε (§ 62, D.).

Interrogative.	Indefinite.	Demonstrative.	Relative.
ποῦ, <i>where?</i> (<i>ubi?</i>)	πού } <i>some-</i> (<i>ali-</i>) } <i>where.</i> <i>cubi</i>	ἐνθα } <i>there</i> ἐνθάδε } (<i>ibi</i>). ἐνταῦθα	οὗ } <i>where</i> ὅπου } (<i>ubi</i>).
πόθεν, <i>whence?</i> (<i>unde?</i>)	ποθεν } <i>from</i> (<i>ali-</i>) } <i>some-</i> <i>cunde</i>) } <i>where.</i>	ἐνθεν } <i>from</i> ἐνθενδε } <i>there</i> ἐντεῦθεν } (<i>inde</i>).	ὅθεν } <i>whence</i> ὁπόθεν } (<i>unde</i>).
ποῖ, <i>whither?</i> (<i>quo?</i>)	ποί } <i>some-</i> (<i>ali-</i>) } <i>whither.</i> <i>quo</i>	ἐνθα } <i>thither</i> ἐνθάδε } (<i>eo</i>). ἐνταῦθα	οἷ } <i>whither</i> ὅποι } (<i>quo</i>).
πότε, <i>when?</i>	ποτέ, <i>sometime.</i>	τότε, <i>then.</i>	ὅτε, ὁπότε, <i>when.</i>
πηνίκα } <i>at</i> } <i>what</i> } <i>time?</i>		τηνίκα } <i>at that</i> τηνικάδε } <i>time.</i> τηνικαῦτα }	ἡνίκα } <i>at what</i> ὁπηνίκα } <i>time.</i>
πῶς, <i>how?</i>	πῶς, <i>somehow.</i>	ὥς } <i>thus.</i> ὡδε } οὕτως }	ὥς, ὅπως, <i>as.</i>
πῶ } <i>whither?</i> } <i>in what</i> } <i>way?</i>	πῶ } <i>some whither,</i> } <i>in some way.</i>	τῷδε } <i>thither,</i> ταύτῃ } <i>in this</i> } <i>way.</i>	ῶ } <i>whither,</i> ὅπῃ } <i>in what</i> } <i>way.</i>

Obs.—ἐνθα and ἐνθεν, in their original demonstrative sense, occur only in a few combinations in Attic prose (ἐνθα δὴ, *just then*; ἐνθα καὶ ἐνθα, *here and there*); but they are regularly used in a relative sense: *where, whence*.

To the Correlative Adverbs there belong also ἕως, *quamdiu* (Relative, *as long*); τέως, *tamdiu* (Demonstrative, *sō long*), as well as the poetic ὄφρα (for ὅφρα, § 53, c, *Obs.*) used in the same meaning as ἕως, and τόφρα as τέως.

To the simple ἐκεῖνος (*that*, § 212) correspond among the Adverbs of place ἐκεῖ, *there*; ἐκεῖθεν, *from there*; ἐκεῖσε, *thither*. The Demonstrative ὥς occurs in Attic prose only in καὶ ὥς, *even thus*, and οὐδ' ὥς, *not even thus*. It is also written ὡς in these combinations.

§ 218. The conjunctions δὴ, δὴποτε, and οὖν (meaning *ever*, Latin *cunque*), and the enclitic περ, may be joined to any relative pronoun or adverb to give prominence: ὅστις δὴ ποτε, *whosoever*; ὅπως οὖν (*utcunque*), ὥσπερ, *just as*.

Sometimes ἦ is affixed to the interrog. τί in the sense of *why?* and to the corresponding indirect interrogative ἅ τι: τίη, ὅτιη, *why?*

§ 219. There are also negative pronouns and adverbs to be noticed: οὐτις, μήτις, *no one*; οὐδέτερος, μηδέτερος, *neither, neuter*; οὐδαμοῦ, μηδαμοῦ, *nowhere*; οὐδαμῶς, μηδαμῶς, *in no way*.

CHAP. IX.—THE NUMERALS.

§ 220. The *Cardinal*, *Ordinal*, and *Adverbial* Numerals, with their value and signs, are :

1	ά	εἷς, μία, ἕν, <i>one</i> .	ὁ πρῶτος, <i>the first</i> .	ἅπαξ, <i>once</i> .
2	β'	δύο	δεύτερος	δίς
3	γ'	τρεις, τρία	τρίτος	τρίς
4	δ'	{ τέσσαρες, τέσ- σάρα, οἱ τέττα- ρες, τέτταρα }	τέταρτος	τετράκις
5	έ	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἑπτά	ἕβδομος	ἑπτάκις
8	ή	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνατος (ἐννατος)	ἐνάκις (ἐννάκις)
10	ι	δέκα	δέκατος	δεκάκις
11	ιά	ἐνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δωδέκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρικαίδεκα	τρικαιδέκατος	
14	ιδ'	{ τεσσαρεςκαιδεκα } { τεσσαρακαιδεκα }	τεσσαρακαιδέκατος	
15	ιέ	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ισ'	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ιζ'	ἑπτακαίδεκα	ἑπτακαιδέκατος	
18	ιη'	ὀκτωκαιδεκα	ὀκτωκαιδέκατος	
19	ιθ'	ἐννεακαιδεκα	ἐννεακαιδέκατος	
20	κ'	εἴκοσι(ν)	εἰκοστός	εἰκοσάκις
30	λ'	τριάκοντα	τριᾶκοστός	τριάκοντάκις
40	μ'	τεσσαράκοντα	τεσσαράκοστός	τεσσαράκοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ό	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	Ϛ'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ'	διᾶκόσιοι, αι, α	διακοσιοστός	διακοσιάκις
300	τ'	τριᾶκόσιοι, αι, α	τριακοσιοστός	
400	υ'	τετράκόσιοι, αι, α	τετρακοσιοστός	
500	φ'	πεντάκόσιοι, αι, α	πεντακοσιοστός	
600	χ'	ἑξᾶκόσιοι, αι, α	ἑξακοσιοστός	
700	ψ'	ἑπτάκόσιοι, αι, α	ἑπτακοσιοστός	
800	ω'	ὀκτακόσιοι, αι, α	ὀκτακοσιοστός	
900	Ϟ	{ ἐνάκόσιοι, αι, α ἐννάκόσιοι, αι, α	ἐνακοσιοστός Οἱ ἐννακοσιοστός	
1000	α	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2000	β	δισχίλιοι, αι, α	δισχιλιοστός	
3000	γ	τριεχίλιοι, αι, α	τριεχιλιοστός	
10000	ι	μύριοι, αι, α	μυριοστός	μυριάκις

Obs.—The letters of the alphabet are used in numbers also in un-interrupted succession. In the most frequent designation, given above, stigma (Ϛ) is inserted after *ε* for the number 6: *ά* to *θ* are therefore units; *ι* is 10, *κ* 20; after *π* (=80), *Ϟ* (koppa = 90) is inserted; and after *ω* (=800) *Ϛ* (sampi = 900). The alphabet begins again at 1000, but here each letter has the accent under it; hence *βτμδ* = 2344, *αωξβ* = 1862.

§ 221. The Cardinal Numbers 1 to 4 are declined:

1. <i>Nom.</i>	εἷς	μία	ἕν	2. <i>N. A.</i> δύο
<i>Gen.</i>	ἐνός	μιάς	ἐνός	<i>G. D.</i> δυοῖν
<i>Dat.</i>	ἐνί	μῦ	ἐνί	
<i>Acc.</i>	ἕνα	μίαν	ἕν	
3. <i>Nom.</i>	τρῆις	<i>N.</i> τρία	4. τέσσαρες	<i>N.</i> τέσσαρα
<i>Gen.</i>	τριῶν		τεσσάρων	
<i>Dat.</i>	τρισί(ν)		τέσσαρσι(ν)	
<i>Acc.</i>	τρῆις	<i>N.</i> τρία	τέσσαρας	<i>N.</i> τέσσαρα

οὐδεῖς, οὐδεμία, οὐδέν, and μηδεῖς, *no one*, are declined like εἷς. δύο is also used without inflexion. δυεῖν is another form for δυοῖν. ττ occurs for σσ in all forms and derivations of τέσσαρες. ἄμφω (*ambo, both*), *Gen. Dat.* ἀμφοῖν, is sometimes represented by the *Plur.* ἀμφοτέροι, *αι, α*, of which the *Singular* ἀμφότερον, *both*, is also in use.

§§ 220–223. *Dialects.*—1, Homer has the fem. ἱᾶ, ἱῆς, ἱῆ: also *Neut. Dat.* ἱφ.

2, δύο for all cases: *δοιῶ, δοιοί, δοιαί, δοιά*; *Dat.* *δοιοῖς*; *Acc.* *δοιούς, ἄς, ἄ*.

3, τρίτατος = τρίτος.

4, Hom. *Æol.* πίσυρες, *New-Ion.* τέσσερες, Hom. τέτρατος (§ 59, D.).

7, ἐβδόματος. 8, ὀγδόματος. 9, εἰνατος.

12, Hom. *δωδέκα*, and δύο καὶ δέκα, *δωδέκατος*.

20, Hom. *εἰκοσι, εικοστός*. 30, Hom. *τρίηκοντα*. 80, *ὀγδώκοντα*. 90, *ἐννήκοντα*. 200, etc., also *δικόσιοι*; Herod. *πεντηκόσιοι, εἰνακόσιοι*.

9000, Hom. *ἐνεάχιλοι*. 10,000, *δεκάχιλοι*.

δίχα, Hom. *διχθά*; likewise *τριχθά, τετραχθά, threefold, fourfold*; also *τριπλῆ, τετραπλῆ*.

§ 222. The numerals 5 to 199 are indeclinable.

We also find *τρεις, τρία και δέκα, τέσσαρες, τέσσαρα και δέκα*, for 13 and 14. The units and tens are united by *και*, in any order: *είκοσι και πέντε* and *πέντε και είκοσι*; or without *και* when the tens are first: *είκοσι πέντε*, 25; so also *έκατον δέκα*. For *twenty-first* we have *εις και είκοστός, ορ πρώτος και είκοστός*, and *είκοστός πρώτος*, etc.

The Cardinal numerals from 200 are, like the Ordinal, regular adjectives of three terminations: *διακόσιοι, αι, α*. The Ordinal numerals have the endings of the superlative, except *δύτερος*, which has that of the comparative (compare § 192).

§ 223. By combination with *σύν*, the numeral Stems form Distributives: *σύνδυο, two and two*; *σύντρεις, three and three*; Multiplicatives, by the syllable *πλοῦς* (from *πλόος*, Lat. *plex*): *άπλοῦς, simple*; *διπλοῦς, τριπλοῦς, πενταπλοῦς*, etc. Observe also *δισσός, twofold*; *τρισσός, threefold*; *διπλάσιος, twice as much*; *τριπλάσιος*, etc., *πολλαπλάσιος, many times as much*. Adverbs: *μοναχῆ, simply* (*μόνος, alone*); *διχῆ* or *δίχα, doubly*. Substantives: *μονάς* (St. *μ ο ν α δ*), *unity*; *δύας, τριάς, τετράς, πεμπάς, έξάς, έβδομάς, όγδοάς, έννεάς, δεκάς, εικάς, έκατοντάς, χιλιάς, μυριάς*; hence *τρεις μυριάδες = 30,000*.

§ 224. The most important *general* Adjectives of quantity are: *έκαστος, each*; *έκάτερος, either*; *πᾶς, πᾶσα, πᾶν* (St. *π α ν τ*), *all*; *ποστός, όπόστος* [quotus]; and the adverbs: *πολλάκις, many times, often*; *έκαστάκις, every time*; *όσάκις, as often as*; *τοσαντάκις, so often*; *πλειστάκις, very often*; *όλιγάκις, seldom*.

E

B. INFLEXION OF VERBS.

General Remarks.

§ 225. The Greeks distinguish in the Verb—

1. *Three Numbers: Singular, Dual, and Plural.*
2. *Three Voices:*

Active: ἔλυσα, *I loosed;*

Middle: ἐλυσάμην, *I loosed for myself;*

Passive: ἐλύθην, *I was loosed.*

Verbs which occur only in the Middle or Passive are called *Deponents*: δέχομαι, *I receive.*

Obs.—Only the Aorist and the Future have special forms for the Passive; and only the Aorist special forms for the Middle: in all other tenses the Middle forms have *also* a Passive meaning.

3. *Two classes of Tenses:*

A. *Principal, viz.:*

1. *Present:* λύω, *I loose;*

2. *Perfect:* λέλυκα, *I have loosed;*

3. *Future:* λύσω, *I shall loose.*

B. *Historical, viz.:*

1. *Imperfect:* ἔλυον, *I was loosing;*

2. *Pluperfect:* ἐλελύκειν, *I had loosed;*

3. *Aorist:* ἔλυσα, *I loosed.*

4. *Four Moods, viz.:*

Finite Verb.	{	1. <i>Indicative:</i> λύω, <i>I loose;</i>
		2. <i>Subjunctive:</i> λύω, <i>I may loose;</i>
		3. <i>Optative:</i> λύοιμι, <i>I would loose;</i>
		4. <i>Imperative:</i> λῦε, <i>loose.</i>

5. *Three Verbal Nouns, viz.:*

1. *Infinitive:* λύειν, *loose;*

2. *Participle:* λύων, *loosing;*

3. *Verbal Adjective:* λυτός, *to be loosed, sol- -vendus.*

§ 226. The *Personal Endings* had originally the following forms :

Active.			Middle.	
	Principal Tenses.	Hist. Tenses.	Principal Tenses.	Hist. Tenses.
Sing. 1.	-μι	-ν	-μαι	-μην
2.	-σι	-ς	-σαι	-σο
3.	-τι	—	-ται	-το
Dual 1.		-μεν		-μεθον
2.		-τον		-σθον
3.	-τον	-τήν	-σθον	-σθην
Plur. 1.		-μεν		-μεθα
2.		-τε		-σθε
3.	-ντι	-ν	-νται	-ντο

The Active personal endings of the principal tenses are most easily observed in the verb :

εἰ-μί, <i>I am.</i>	ἔσ-μέν	ἔσ-μέν.
ἔσ-σί (contr. εἶ)	ἔσ-τόν	ἔσ-τέ.
ἔσ-τι(ν)	ἔσ-τόν	εἰ-σί(ν) (σι = ντι, § 60).

The endings of the three persons in the Sing. are really the personal pronouns affixed, *I, thou, he*, and to be compared with the Stems of the Personal Pronouns : *μι* (St. *μ ε*), *σι* (*σ ε*), *τι* (the Stem of the article, *τ ο*). The 1 Dual in the Active is always identical with the 1 Plur. The ending of the 1 Sing. of the Historical Tenses was originally *μ* (Lat. *era-m*), which at the end of the word was changed into *ν*, according to § 67, *Obs.* The ending of the 3 Sing. was originally *τ*, which, however, could not continue at the end according to § 67 (compare § 233, 2); and that of the 3 Plur. *ντ* (Lat. *era-nt*); but the *τ* was dropped (§ 67).

§ 227. The tenses, moods, and verbal nouns are classified according to the *Stems (Tense-Stems)* from which they are formed. The Tense-Stems are the following :

1. The *Present Stem*, from which the Present and Imperfect are formed.

§ 226. *Dialects.*—Instead of *νται, ντο*, the Ion. (especially New-Ion.) often has *αται, ατο*, in 3 Plur. Mid. The vowel *α* is here properly a connecting vowel, as in the Acc. Sing. of the Second Principal Declens. (§ 173, 3, *Obs.*); and *ν* is dropped in both alike; hence *α-ται, α-το*, for *α-νται, α-ντο* (compare §§ 287, 302, 3).

2. The *Strong Aorist Stem*, from which the Second or Strong Aorist Act. and Mid. are formed.

3. The *Future Stem*, from which the Future Act. and Mid. are formed.

4. The *Weak Aorist Stem*, from which the First or Weak Aorist Act. and Mid. are formed.

5. The *Perfect Stem*, from which the Perfect, Pluperfect, and Future-Perfect are formed.

These five Stems belong to the Active and Middle. There are added to them, for the special forms of the Passive :

6. The *Strong Passive Stem*, from which the Second or Strong Aorist Passive and Second Future Passive are formed.

7. The *Weak Passive Stem*, from which the First or Weak Aorist Passive and First Future Passive are formed.

The form from which all the Tense-Stems of a verb may be derived is called the *Verbal Stem*.

§ 228. The *Subjunctive* is indicated between the Stem and the ending. Long vowels are peculiar to it: λύ-ω-μεν, *solv-ā-mus*; λύ-η-τε, *solv-ā-tis*.

The vowel ι is characteristic of the *Optative*, which generally becomes a diphthong with other vowels: λύ-οι-μεν, *we would loose*. The *Subjunctive* has the endings of the *principal tenses*; the *Optative* (except 1 Sing. Act.) those of the *historical tenses*.

The *Imperative* has the following peculiar endings :

	Active.	Middle.
Sing. 2.	-θι	-σο
3.	-τω	-σθω
Dual 2.	-τον	-σθον
3.	-των	-σθων
Plur. 2.	-τε	-σθε
3.	-των or -τωσαν	-σθων or -σθωσαν

§ 229. The general law for the *accentuation* of the verb is *that the accent is placed as far back as possible from*

§ 228. *Dialects*.—The Hom. dialect often shortens the long vowel of the Subjunctive in the Dual and Plural.

the end, final *αι* not being considered long except in the optative: *λύω, λύετε, λύομαι*.

Obs.—An exception is formed by the *Participles*, which in declension (chap. vii.), if possible (§§ 79–87), always keep the accent on the *same* syllable as in the Nom. Sing. Masc.: Part. Pres. Act. *βασιλεύων, regnans*, Neut. *βασιλεῦον* (not *βασιλευον*, according to § 84), Part. Fut. Act. *βασιλεύσων, regnaturus*, Neut. *βασιλεῦσον*. (The special exceptions, see §§ 331–333.)

§ 230. We distinguish *Two Principal Conjugations*:

1. The *First*—the far more frequent—connects the personal endings with the first two Tense-Stems by a connecting vowel: *λύ-ο-μεν*. The verbs belonging to it are called verbs in *ω* because the first Person Sing. Pres. Act. ends in *ω*: *λύω*.

2. The *Second*—the less frequent, but older—affixes the personal endings to the first two Tense-Stems *without a connecting vowel*: *ἔσ-μέν*. They are called verbs in *μι* because the 1 Sing. Pres. Act. preserves the original ending *μι*: *εἰ-μί*.

The forms of the other five Tense-Stems are common to both Conjugations.

The Paradigms of the verbs are given first: the formation of each Tense-Stem is then explained in order.

LIST OF THE PARADIGMS.

<i>Εἰμί, I am</i>	Table I.
Synopsis of <i>λύω, I loose</i> (exhibiting the meanings of the Tenses).....	“ II.
VERBS IN Ω.	
A. <i>Vowel Stems</i> .	
1. Uncontracted, <i>λύω</i>	“ III.
2. Contracted, <i>τιμάω, ποιέω, δουλόω</i>	“ IV.
B. <i>Consonant Stems</i> .	
1. Guttural Stems, <i>πλέκω, φεύγω, τάσσω</i>	“ V.
2. Dental Stems, <i>ψεύδομαι, πείθω, κομίζω</i>	“ VI.
3. Labial Stems, <i>πέμπω, λείπω, καλύπτω</i>	“ VII.
4. Liquid Stems, <i>δέρω, ἀγγέλλω, σπείρω</i>	“ VIII.
VERBS IN ΜΙ.	
First Class, <i>τίθημι, δίδωμι, ἵστημι</i>	“ IX.
Second Class, <i>δείκνυμι</i>	“ X.

PARADIGMS OF VERBS.

Εἶμι, *I am.* Stem εἰς.

Moods.	Numbers. Persons.	Present.	Imperfect.	Future.	
Indicative.	S.	1	εἶμι	ἦν or ἦ	ἔσομαι
		2	εἶ	ἦσθα	ἔσῃ or ἔσει
		3	ἔστί(ν)	ἦν	ἔσται
	D.	1			ἔσόμεθον
		2	ἔστόν	ἦστον or ἦτον	ἔσεσθον
		3	ἔστόν	ἦστην or ἦτην	ἔσεσθον
	P.	1	ἔσμεν	ἦμεν	ἔσόμεθα
		2	ἔστέ	ἦστέ or ἦτε	ἔσεσθε
		3	εἰσὶ	ἦσαν	ἔσονται
Subjunctive.	S.	1	ᾧ		
		2	ᾗς		
		3	ᾗ		
	D.	2	ᾗτον		
		3	ᾗτον		
	P.	1	ᾧμεν		
		2	ᾗτε		
		3	ᾧσι		
	Optative.	S.	1	εἶην	
2			εἶης		ἔσοιο
3			εἶη		ἔσοιτο
D.		1			ἔσοίμεθον
		2	εἶητον or εἶτον		ἔσοισθον
P.		3	εἶήτην or εἶτην		ἔσοῖσθη
		1	εἶημεν or εἶμεν		ἔσοίμεθα
		2	εἶητε or εἶτε		ἔσοισθε
3		εἶησαν or εἶεν		ἔσοιντο	
Imperative.	S.	2	ἴσθι		
		3	ἔστω		
	D.	2	ἔστον		
		3	ἔστων		
	P.	2	ἔστε		
		3	ἔστωσαν or ἔστων		
Infinitive.		εἶναι		ἔσεσθαι	
Participle.		ᾧν οὔσα ᾧν (Stem οντ)		ἔσόμενος ἔσομένη ἔσόμενον	

NOTE.—The formation of the tenses of this verb is explained in § 315, but they are inserted in this place because some of them are required in conjugating the Middle and Passive Voices of ordinary verbs.

Synopsis of the Verb λύ-ω, to loose (exhibiting the meanings of the Tenses).

Tense.	Mood.	Act. Voice.	Middle Voice.	Passive Voice.	
Pres.	Ind.	λύω	λύομαι	like the middle	<i>I am loosed (continued). I may, etc., be loosed " I might, etc., be loosed " be thou loosed " to be loosed " being loosed "</i>
	Subj.	λύω	λύωμαι		
	Opt.	λύοιμι	λύοιμαι		
	Imp.	λύε	λύεσθαι		
	Inf.	λύειν	λύεσθαι		
	Part.	λύων	λύόμενος		
Imperf.	Ind.	έλυον	έλυόμην	like the middle	<i>I was loosed (continued).</i>
Fut.	Ind.	λύσω	λύσομαι	λυθήσομαι	<i>I shall be loosed. [after].</i>
	Opt.	λύσοιμι	λύσοιμαι	λυθήσοιμην	<i>I might, etc., be loosed (here-</i>
	Inf.	λύσειν	λύσεσθαι	λυθήσεσθαι	<i>to be loosed (hereafter).</i>
	Part.	λύων	λύόμενος	λυθισόμενος	<i>about to be loosed.</i>
I Aor. (Weak)	Ind.	έλυσα	έλυσάμην	έλύθην	<i>I was loosed.</i>
	Subj.	λύσω	λύσωμαι	λυθῶ	<i>I may, etc., be loosed.</i>
	Opt.	λύσαιμι	λύσαιμην	λυθείην	<i>I might, etc., be loosed.</i>
	Imp.	λύσον	λύσαι	λύθητι	<i>be thou loosed.</i>
	Inf.	λύσαι	λύσεσθαι	λυθήναι	<i>to be loosed.</i>
	Part.	λύσας	λυσάμενος	λυθήναι	<i>loosed or having been loosed.</i>
I Perf. (Weak)	Ind.	έλελυκα	έλελυμαι	like the middle	<i>I have been loosed. I may, etc., have been loosed. I might, etc., have been loosed. do thou have been loosed. to have been loosed. having been loosed.</i>
	Subj.	έλελυκω	έλελυμένος ὦ		
	Opt.	έλελυκοιμι	έλελυμένος εἶην		
	Imp.	έλελυκε	έλελυσο		
	Inf.	έλελυκέναι	έλελυσθαι		
	Part.	έλελυκώς	έλελυμένος		
Plup.	Ind.	έλελύκειν	έλελύμην	like the middle	<i>I had been loosed.</i>
Fut. Perf.	Ind.	λελύσομαι	λελύσομαι	like the middle	<i>I shall have been loosed.</i>
	Opt.	λελύσοιμην	λελύσοιμην		
Verbal Adject.	λυτός,	loosed or looseable ;	λυτός,	(requiring) to be loosed.	
	λυτός,	loosed or looseable ;	λυτός,	(requiring) to be loosed.	

A. VOWEL STEMS.

ACTIVE

Tenses.	Numbers. Persons.	Indicative.		Subjunctive.
		Present.	Imperfect.	
Present.	S. 1 2 3	λύω	ἔλυον	λύω
		λύεις	ἔλυες	λύῃς
		λύει	ἔλυε(ν)	λύῃ
	D. 2 3	λύετον	ἐλύετον	λύητον
		λύετε	ἐλύετην	λύητον
	P. 1 2 3	λύομεν	ἐλύομεν	λύωμεν
		λύετε	ἐλύετε	λύητε
		λύουσι(ν)	ἔλυον	λύωσι(ν)
	Future.	S. 1 2 3	λύσω	
λύσεις				
λύσει				
D. 2 3		λύσετον		
		λύσετε		
P. 1 2 3		λύσομεν		
		λύσετε		
		λύσουσι(ν)		
1 Aorist (Weak).		S. 1 2 3	ἔλυσα	
	ἔλυσας			λύσῃς
	ἔλυσε(ν)			λύσῃ
	D. 2 3	ἐλύσατον		λύσητον
		ἔλυσάτην		λύσητον
	P. 1 2 3	ἐλύσαμεν		λύσωμεν
		ἐλύσατε		λύσητε
		ἔλυσαν		λύσωσι(ν)
	1 Perfect (Weak).	S. 1 2 3	λέλυκα	ἔλελύκειν
λέλυκας			ἔλελύκεις	λελύκῃς
λέλυκε(ν)			ἔλελύκει	λελύκῃ
D. 2 3		λελύκατον	ἐλελύκειτον	λελύκητον
		λελύκατον	ἐλελυκείτην	λελύκητον
P. 1 2 3		λελύκαμεν	ἔλελύκειμεν	λελύκωμεν
		λελύκατε	ἔλελύκειτε	λελύκητε
		λελύκασι(ν)	ἔλελύκεσαν or ἐλελύκεισαν	λελύκωσι(ν)
2 Aorist (Strong).			Wanting.	
2 Perfect and Pluperf.(Strong).		Wanting.		

Examples for

θύω, I sacrifice; θεραπεύω, I serve; βουλεύω, I advise; χορεύω, I dance;
ἐπαύσθην;

1. UNCONTRACTED.

VOICE.

Optative.	Imperative.	Infinitive.	Participle.
λύοιμι λύοις λύοι λύοιτον λυοίτην λύοιμεν λύοιτε λύοιεν	λύε λύέτω λύετον λύέτων λύετε λύόντων ΟΓ λύεωσαν	λύειν	λύων λύουσα λύων Gen. λύοντος λυούσης λύοντος St. λυοντ
λύσοιμι λύσοις λύσοι λύσοιτον λυσοίτην λύσοιμεν λύσοιτε λύσοιεν		λύσειν	λύσων λύσουσα λύσον Gen. λύσοντος λυσούσης λύσοντος St. λυσοντ
λύσαιμι λύσαις ΟΓ λύσειας λύσαι ΟΓ λύσειε(ν) λύσαιτον λυσαίτην λύσαιμεν λύσαιτε λύσαιεν ΟΓ λύσειαν	λύσον λυσάτω λύσαιτον λυσάτων λύσατε [σαν λυσάντων ΟΓ λυσάτω-	λύσαι	λύσας λύσασα λύσαν Gen. λύσαντος λυσάσης λύσαντος St. λυσαντ
λελύκοιμι λελύκοις λελύκοι λελύκοιτον λελυκοίτην λελύκοιμεν λελύκοιτε λελύκοιεν	λέλυκε λελυκέτω λελύκετον λελυκέτων λελύκετε λελυκόντων ΟΓ λελυκέωσαν	λελυκέναι	λελυκώς λελυκυία λελυκός Gen. λελυκότης λελυκυίας λελυκότης St. λελυκοτ

Conjugation.

δακρῶν, *I weep*; παύω, *I make to cease* (Mid., *I cease*). [1 Aor. Pass. Verbal, παυστίος.]

A. VOWEL STEMS.

MIDDLE AND

Tenses common to

Tenses.	Nos.	Persons.	Indicative.	Subjunctive.
Present.	S.	1	λύομαι	λύωμαι
		2	λύῃ οἱ λύει	λύῃ
		3	λύεται	λύηται
	D.	1	λύόμεθον	λύόμεθον
		2	λύεσθον	λύησθον
		3	λύεσθον	λύησθον
	P.	1	λύόμεθα	λύόμεθα
		2	λύεσθε	λύησθε
		3	λύονται	λύονται
Imperfect.	S.	1	ἐλύομην	
		2	ἐλύου	
		3	ἐλύετο	
	D.	1	ἐλύόμεθον	
		2	ἐλύεσθον	
		3	ἐλύεσθον	
	P.	1	ἐλύόμεθα	
		2	ἐλύεσθε	
		3	ἐλύοντο	
Future.	S.	1	λύσομαι [ομαι etc., as in the Pres. λύ-	
Perfect.	S.	1	λέλυμαι	λελυμένος ᾧ
		2	λέλυσαι	
		3	λέλυται	
	D.	1	λελύμεθον	
		2	λέλυσθον	
		3	λέλυσθον	
	P.	1	λελύμεθα	
		2	λέλυσθε	
		3	λέλυνται	
Pluperfect.	S.	1	ἐλελύμην	
		2	ἐλέλυσο	
		3	ἐλέλυτο	
	D.	1	ἐλελύμεθον	
		2	ἐλέλυσθον	
		3	ἐλελύσθον	
	P.	1	ἐλελύμεθα	
		2	ἐλέλυσθε	
		3	ἐλέλυντο	
Future Perfect.	S.	1	λελύσομαι [ομαι etc., as in the Pres. λύ-	



I. UNCONTRACTED.

PASSIVE VOICES. (§ 225, Obs. 2.)

both Voices.

Optative.	Imperative.	Infinitive.	Participle.
λυοίμην λύοιο — λύοιτο λυοίμεθον λύοισθον λυοίσθην λυοίμεθα λύοισθε λύοιντο	λύου λύέσθω λύεσθον λύέσθων λύεσθε λύέσθων ΟΥ λύέσθωσαν	λύεσθαι	λυόμενος λυομένη λυόμενον
λυσοίμην [οίμην etc., as in the Pres. λυ-		λύσεσθαι	λυσόμενος λυσομένη λυσόμενον
λελυμένος εἶην	λέλυσο λέλύσθω λέλυσθον λέλύσθων λέλυσθε λέλύσθων ΟΥ λέλύσθωσαν	λελύσθαι	λελυμένος λελυμένη λελυμένον
λελυσοίμην [οίμην etc., as in the Pres. λυ-		λελύσεσθαι	λελυσόμενος λελυσομένη λελυσόμενον

A. VOWEL STEMS.

MIDDLE AND

Tenses peculiar to

Tenses.	Numbers.	Persons.	Indicative.	Subjunctive.
1 Aorist (Weak).	S.	1	ἐλυσάμην	λύσωμαι
		2	ἐλύσω	λύσῃ
		3	ἐλύσατο	λύσῃται
	D.	1	ἐλυσάμεθον	λυσώμεθον
		2	ἐλύσασθον	λύσησθον
		3	ἐλυσάσθην	λύσησθον
	P.	1	ἐλυσάμεθα	λυσώμεθα
		2	ἐλύσασθε	λύσησθε
		3	ἐλύσαντο	λύσωνται
2 Aorist (Strong).			Wanting.	
<i>Tenses peculiar to</i>				
1 Aorist (Weak).	S.	1	ἐλύθην	λυθῶ
		2	ἐλύθης	λυθῆς
		3	ἐλύθη	λυθῆ
	D.	2	ἐλύθητον	λυθηῖτον
		3	ἐλυθήτην	λυθηῖτον
		3	ἐλυθήτην	λυθηῖτον
	P.	1	ἐλύθημεν	λυθῶμεν
		2	ἐλύθητε	λυθηῖτε
		3	ἐλύθησαν	λυθῶσι(ν)
1 Future (Weak).	S.	1	λυθήσομαι	
		2	λυθήσῃ οἱ λυθήσει	
		3	λυθήσεται	
	D.	1	λυθησόμεθον	
		2	λυθήσεσθον	
		3	λυθήσεσθον	
	P.	1	λυθησόμεθα	
		2	λυθήσεσθε	
		3	λυθήσονται	
2 Aorist (Strong).			Wanting.	
2 Future (Strong).			Wanting.	
Verbal Adjectives : λυτός, ἦ, ὄν. 2. λυτέος, α, ὄν.				

I. UNCONTRACTED.

PASSIVE VOICE.

the Middle Voice.

Optative.	Imperative.	Infinitive.	Participle.
λυσαίμην λύσαιω λύσαιτο λυσαίμεθον λύσαισθον λυσαίσθην λυσαίμεθα λύσαισθε λύσαιντο	λύσαι λυσάσθω λύσασθον λυσάσθων λύσασθε λυσάσθων ΟΓ λυσάσθωσαν	λύσασθαι	λυσάμενος λυσαμένη λυσάμενον

the Passive Voice.

λυθείην λυθείης λυθείη λυθείητον ΟΓ λυθεῖτον λυθείήτην ΟΓ λυθείτην λυθείημεν ΟΓ λυθείμεν λυθείητε ΟΓ λυθείτε λυθείησαν ΟΓ λυθείεν	λύθητι λυθήτω λύθητον λυθήτων λύθητε λυθήτωσαν ΟΓ λυθέντων	λυθῆναι	λυθείς λυθεῖσα λυθέν <i>Gen.</i> λυθέντος λυθείσης λυθέντος <i>St.</i> λυθεντ
λυθησοίμην λυθήσοιο λυθήσοιτο λυθησοίμεθον λυθήσοισθον λυθησοίσθην λυθησοίμεθα λυθήσοισθε λυθήσوينτο		λυθήσεσθαι	λυθησόμενος λυθησομένη λυθησόμενον

A. VOWEL STEMS.

Present and

		τιμάω, <i>I honor</i> [compare Lat. <i>am(a)</i>].		ποιέω, <i>I make</i> [comp. Lat. <i>moneo</i>].		δουλόω, <i>I subjugate.</i>		
		Stems: τιμα		ποιε		δουλο		
Active.								
Pres. Indicative.	S.	1	τιμάω	τιμῶ	ποιέω	ποιῶ	δουλόω	δουλῶ
		2	τιμάεις	τιμᾶς	ποιέεις	ποιεῖς	δουλόεις	δουλοῖς
		3	τιμάει	τιμᾶ	ποιέει	ποιεῖ	δουλόει	δουλοῖ
	D.	1						
		2	τιμάετον	τιμᾶτον	ποιέετον	ποιεῖτον	δουλόετον	δουλοῦτον
		3	τιμάετον	τιμᾶτον	ποιέετον	ποιεῖτον	δουλόετον	δουλοῦτον
	P.	1	τιμάομεν	τιμῶμεν	ποιόομεν	ποιοῦμεν	δουλόομεν	δουλοῦμεν
		2	τιμάετε	τιμᾶτε	ποιέετε	ποιεῖτε	δουλόετε	δουλοῦτε
		3	τιμάου- σι(ν)	τιμῶ- σι(ν)	ποιέου- σι(ν)	ποιοῦ- σι(ν)	δουλόου- σι(ν)	δουλοῦ- σι(ν)
	Subjunctive.	S.	1	τιμάω	τιμῶ	ποιέω	ποιῶ	δουλόω
2			τιμάης	τιμᾶς	ποιέης	ποιῆς	δουλόης	δουλοῖς
3			τιμάη	τιμᾶ	ποιέη	ποιῆ	δουλόη	δουλοῖ
D.		1						
		2	τιμάητον	τιμᾶτον	ποιέητον	ποιῆτον	δουλόητον	δουλωῶτον
		3	τιμάητον	τιμᾶτον	ποιέητον	ποιῆτον	δουλόητον	δουλωῶτον
P.		1	τιμάωμεν	τιμῶμεν	ποιέωμεν	ποιῶμεν	δουλόωμεν	δουλωῶμεν
		2	τιμάητε	τιμᾶτε	ποιέητε	ποιῆτε	δουλόητε	δουλωῶτε
		3	τιμάω- σι(ν)	τιμῶ- σι(ν)	ποιέω- σι(ν)	ποιῶ- σι(ν)	δουλόω- σι(ν)	δουλωῶ- σι(ν)
Optative.		S.	1	τιμάοιμι	τιμῶμι (-αοίην -φήν)*	ποιέοιμι	ποιοῖμι (εοίην -οίην)	δουλόοιμι
	2		τιμάοις	τιμῶς (-αοίης -φής)	ποιέοις	ποιοῖς (-εοίης -οοίης)	δουλόοις	δουλοῖς (-οοίης -οοίης)
	3		τιμάοι	τιμῶ (-αοίη -φή)	ποιέοι	ποιοῖ (-εοοίη -οοοίη)	δουλόοι	δουλοῖ (-οοοίη -οοοοίη)
	D.	1						
		2	τιμάοιτον	τιμῶτον (-αοίητον -φήτον)	ποιέοιτον	ποιοῖτον (-εοοίητον -οοοίητον)	δουλόοιτον	δουλοῖτον (-οοοίητον -οοοοίητον)
		3	τιμαοίτην	τιμῶτην (-αοοίητην -φήτην)	ποιεοίτην	ποιοοίτην (-εοοοίητην -οοοοίητην)	δουλοοίτην	δουλοοίτην (-οοοοοίητην -οοοοοοίητην)
	P.	1	τιμάοιμεν	τιμῶμεν (-αοοίημεν -φήμεν)	ποιέοιμεν	ποιοῖμεν (-εοοοίημεν -οοοοοίημεν)	δουλόοιμεν	δουλοῖμεν (-οοοοοοίημεν -οοοοοοοίημεν)
		2	τιμάοιτε	τιμῶτε (-αοοοίητε -φήτε)	ποιέοιτε	ποιοῖτε (-εοοοοοίητε -οοοοοοοίητε)	δουλόοιτε	δουλοῖτε (-οοοοοοοοίητε -οοοοοοοοοίητε)
		3	τιμάοιεν	τιμῶεν	ποιέοιεν	ποιοῖεν (-εοοοοοοοίησαν -οοοοοοοοοίησαν)	δουλόοιεν	δουλοῖεν

* Obs.—The more usual forms are those printed in spaced type.

II. CONTRACTED.

Imperfect Tenses.

Middle and Passive.

τιμάομαι	τιμῶμαι	ποιέομαι	ποιούμαι	δουλόομαι	δουλοῦμαι
τιμάγ, ει	τιμᾶ	ποιέγ, ει	ποιῆ, εἶ	δουλόγ, ει	δουλοῖ
τιμάεται	τιμᾶται	ποιέεται	ποιεῖται	δουλόετα	δουλοῦται
τιμαόμεθον	τιμῶμεθον	ποιεόμεθον	ποιούμεθον	δουλόόμεθον	δουλούμεθον
τιμάεσθον	τιμᾶσθον	ποιέεσθον	ποιεῖσθον	δουλόεσθον	δουλοῦσθον
τιμάεσθον	τιμᾶσθον	ποιέεσθον	ποιεῖσθον	δουλόεσθον	δουλοῦσθον
τιμαόμεθα	τιμῶμεθα	ποιεόμεθα	ποιούμεθα	δουλόόμεθα	δουλούμεθα
τιμάεσθε	τιμᾶσθε	ποιέεσθε	ποιεῖσθε	δουλόεσθε	δουλοῦσθε
τιμάονται	τιμῶνται	ποιέονται	ποιούνται	δουλόονται	δουλοῦνται
τιμάωμαι	τιμῶμαι	ποιέωμαι	ποιῶμαι	δουλόωμαι	δουλῶμαι
τιμάγ	τιμᾶ	ποιέγ	ποιῆ	δουλόγ	δουλοῖ
τιμάηται	τιμᾶται	ποιέηται	ποιῆται	δουλόηται	δουλῶται
τιμῶμεθον	τιμῶμεθον	ποιεῶμεθον	ποιῶμεθον	δουλόώμεθον	δουλώμεθον
τιμᾶσθον	τιμᾶσθον	ποιήσθον	ποιῆσθον	δουλόησθον	δουλῶσθον
τιμᾶσθον	τιμᾶσθον	ποιήσθον	ποιῆσθον	δουλόησθον	δουλῶσθον
τιμῶμεθα	τιμῶμεθα	ποιεῶμεθα	ποιῶμεθα	δουλόώμεθα	δουλώμεθα
τιμᾶσθε	τιμᾶσθε	ποιήσθε	ποιῆσθε	δουλόησθε	δουλῶσθε
τιμᾶνται	τιμῶνται	ποιέωνται	ποιῶνται	δουλόωνται	δουλῶνται
τιμαοίμην	τιμῶμην	ποιεοίμην	ποιοίμην	δουλοοίμην	δουλοίμην
τιμάοιο	τιμῶοιο	ποιεοιο	ποιοῖο	δουλόοιο	δουλοῖο
τιμάοιτο	τιμῶοιτο	ποιεοιτο	ποιοῖτο	δουλόοιτο	δουλοῖτο
τιμαοίμεθον	τιμῶμεθον	ποιεοίμεθον	ποιοίμεθον	δουλοοίμεθον	δουλοίμεθον
τιμάοισθον	τιμῶσθον	ποιεοίσθον	ποιοῖσθον	δουλόοισθον	δουλοῖσθον
τιμαοίσθον	τιμῶσθον	ποιεοίσθην	ποιοῖσθην	δουλοοίσθην	δουλοῖσθην
τιμαοίμεθα	τιμῶμεθα	ποιεοίμεθα	ποιοίμεθα	δουλοοίμεθα	δουλοίμεθα
τιμάοισθε	τιμῶσθε	ποιεοισθε	ποιοῖσθε	δουλόοισθε	δουλοῖσθε
τιμάοιντο	τιμῶντο	ποιεοίντο	ποιοῖντο	δουλόοίντο	δουλοῖντο

A. VOWEL STEMS.

Present and Imperfect Tenses,

		τίμαω, <i>I honor</i> [compare Lat. <i>am(a)o</i>]. Stems: τιμα	ποιέω, <i>I make</i> [comp. Lat. <i>monéo</i>]. ποιε	δουλώω, <i>I subjugate</i> . δουλο
Active.				
Imperative.	S. 2	τίμαε τίμα	ποίηε ποίει	δούλοε δούλου
	3	τιμαέτω τιμάτω	ποιεέτω ποιείτω	δουλοέτω δουλούτω
	D. 2	τιμάετον τιμάτον	ποιεέτον ποιείτον	δουλοέτον δουλούτον
	3	τιμαέτων τιμάτων	ποιεέτων ποιείτων	δουλοέτων δουλούτων
P.	2	τιμάετε τιμάτε	ποιέετε ποιείτε	δουλόετε δουλούτε
	3	τιμαόν- τιμών-	ποιεόν- ποιούν-	δουλούν- δουλούν-
		των των	των των	των των
		τιμαέτω- τιμάτω-	ποιεέτω- ποιείτω-	δουλοέτω- δουλούτω-
		σαν σαν	σαν σαν	σαν σαν
Infin.		τιμάειν τιμᾶν	ποιέειν ποιεῖν	δουλόειν δουλοῦν
Participle.		τιμάων τιμῶν	ποιέων ποιῶν	δουλόων δουλῶν
		τιμάουσα τιμῶσα	ποιέουσα ποιούσα	δουλόουσα δουλούσα
		τιμάον τιμῶν	ποιέον ποιούν	δουλόον δουλοῦν
Imperfect.	S. 1	ἐτίμαον ἐτίμων	ἐποίηον ἐποίουν	ἐδούλοον ἐδούλου
	2	ἐτίμαες ἐτίμας	ἐποίηες ἐποίεις	ἐδούλοες ἐδούλους
	3	ἐτίμαε(ν) ἐτίμα	ἐποίηε(ν) ἐποίει	ἐδούλοε(ν) ἐδούλου
	D. 1			
	2	ἐτιμαέ- ἐτιμαᾶ- τον τον	ἐποιεέτον ἐποιεῖ- τον τον	ἐδουλοέ- ἐδουλοῦ- τον τον
	3	ἐτιμαέ- ἐτιμά- την την	ἐποιεέ- ἐποιεί- την την	ἐδουλοέ- ἐδουλού- την την
	P. 1	ἐτιμάο- ἐτιμῶ- μεν μεν	ἐποιέομεν ἐποιού- μεν μεν	ἐδουλόο- ἐδουλοῦ- μεν μεν
2	ἐτιμάετε ἐτιμάτε	ἐποιέετε ἐποιείτε	ἐδουλόετε ἐδουλούτε	
3	ἐτίμαον ἐτίμων	ἐποίηον ἐποίουν	ἐδούλοον ἐδούλου	

The other Tenses are conjugated like the same Tenses in λύω.

Examples for

τολμάω, *I dare*.
σιγάω, *I am silent*.
βοάω, *I call out*.

ἐάω, *I let* (§ 236).
ἀσκέω, *I practise*.
κοσμέω, *I adorn*.

II. CONTRACTED.

Indicative Mood.

Middle and Passive.

τιμάου τιμῶ τιμάεσθω τιμάσθω τιμάεσθον τιμᾶσθον τιμάεσθων τιμάσθων τιμάεσθε τιμᾶσθε τιμάεσθων τιμάσθων	ποιέου ποιοῦ ποιέεσθω ποιείσθω ποιέεσθον ποιεῖσθον ποιέεσθων ποιεῖσθων ποιέεσθε ποιεῖσθε ποιέεσθων ποιεῖσθων	δουλόου δουλοῦ δουλόεσθω δουλούσθω δουλόεσθον δουλοῦσθον δουλόεσθων δουλούσθων δουλόεσθε δουλοῦσθε δουλόεσθων δουλούσθων
τιμάεσθω- τιμάσθω- σαν σαν	ποιέεσθω- ποιείσθω- σαν σαν	δουλόεσθω- δουλούσθω- σαν σαν
τιμάεσθαι τιμᾶσθαι	ποιέεσθαι ποιεῖσθαι	δουλόεσθαι δουλοῦσθαι
τιμαόμε- τιμῶμε- νος νος τιμαομένη τιμωμένη τιμαόμε- τιμῶμε- νον νον	ποιεόμε- ποιούμε- νος νος ποιοομένη ποιουμένη ποιεόμε- ποιούμε- νον νον	δουλοόμε- δουλούμε- νος νος δουλοομένη δουλουμένη δουλοόμε- δουλούμε- νον νον
ἐτιμαόμην ἐτιμῶμην ἐτιμάου ἐτιμῶ ἐτιμάετο ἐτιμᾶτο ἐτιμαόμε- ἐτιμῶμε- θον θον ἐτιμάε- ἐτιμᾶ- σθον σθον ἐτιμαέ- ἐτιμά- σθην σθην ἐτιμαόμε- ἐτιμῶμε- θα θα ἐτιμάεσθε ἐτιμᾶσθε ἐτιμάοντο ἐτιμῶντο	ἐποιεόμην ἐποιούμην ἐποιέου ἐποιοῦ ἐποιέετο ἐποιεῖτο ἐποιεόμε- ἐποιούμε- θον θον ἐποιέεσθον ἐποιεῖ- σθον σθον ἐποιεέσθην ἐποιεεί- σθην σθην ἐποιεόμε- ἐποιούμε- θα θα ἐποιέεσθε ἐποιεῖσθε ἐποιέοντο ἐποιοῦντο	ἐδουλοόμην ἐδουλούμην ἐδουλόου ἐδουλοῦ ἐδουλόετο ἐδουλοῦτο ἐδουλοόμε- ἐδουλούμε- θον θον ἐδουλόε- ἐδουλοῦ- σθον σθον ἐδουλόε- ἐδουλού- σθην σθην ἐδουλοόμε- ἐδουλούμε- θα θα ἐδουλόεσθε ἐδουλοῦσθε ἐδουλόοντο ἐδουλοῦντο

A. Synopsis of these Tenses is given in the following Table:

Conjugation.

ἀριθμέω, *I count.*δηλώω, *I make clear.*στεφανῶω, *I crown.*ζημιῶω, *I punish.*χρυσῶω, *I gild.*

A. VOWEL STEMS.

(Uncontracted)

Tenses	Indicative.	Subjunctive.	Optative.
Active Voice.			
Future.	τιμήσω ποιήσω δουλώσω		τιμήσοιμι ποιήσοιμι δουλώσοιμι
1 Aorist (Weak).	ἔτιμησα ἐποίησα ἐδούλωσα	τιμήσω ποιήσω δουλώσω	τιμήσαιμι ποιήσαιμι δουλώσαιμι
1 Perfect (Weak).	τετίμηκα πεποίηκα δεδούλωκα	τετιμήκω πεποιήκω δεδουλώκω	τετιμήκοιμι πεποιήκοιμι δεδουλώκοιμι
1 Pluperfect (Weak).	ἔτετιμήκειν ἐπεποίηκειν ἐδεδουλώκειν		
Middle and Passive Voices.			
Future.	τιμήσομαι ποιήσομαι δουλώσομαι		τιμησοίμην ποιησοίμην δουλωσοίμην
Perfect.	τετίμημαι πεποίημαι δεδούλωμαι	τετιμημένος ᾧ πεποιημένος ᾧ δεδουλωμένος ᾧ	τετιμημένος εἶην πεποιημένος εἶην δεδουλωμένος εἶην
Pluperfect.	ἔτετιμήμην ἐπεποίημην ἐδεδουλώμην		
Future Perfect.	τετιμήσομαι πεποιήσομαι δεδουλώσομαι		τετιμησοίμην πεποιησοίμην δεδουλωσοίμην
1 Aorist Pas- sive (Weak).	ἐτιμήθην ἐποίηθην ἐδουλώθην	τιμηθῶ ποιηθῶ δουλωθῶ	τιμηθείην ποιηθείην δουλωθείην
2 Future Pas- sive Weak).	τιμηθήσομαι ποιηθήσομαι δουλωθήσομαι		τιμηθησοίμην ποιηθησοίμην δουλωθησοίμην
Verbal Adjectives : 1. τιμητός ποιητός δουλωτός			
2. τιμητέος ποιητέος δουλωτέος			

1. UNCONTRACTED.

Tenses.)

Imperative.	Infinitive.	Participle.
Active Voice.		
	τιμήσειν ποιήσειν δουλώσειν	τιμήσων ποιήσων δουλώσων
τίμησον ποίησον δούλωσον	τιμῆσαι ποιῆσαι δουλώσαι	τιμήσας ποίησας δουλώσας
τετίμηκε πεποίηκε δεδούλωκε	τετιμηκῆναι πεποιηκῆναι δεδουλωκῆναι	τετιμηκώς πεποιηκώς δεδουλωκώς
Middle and Passive Voices.		
	τιμήσασθαι ποιήσασθαι δουλώσασθαι	τιμησόμενος ποιησόμενος δουλωσόμενος
τετίμησο πεποίησο δεδούλωσο	τετιμῆσθαι πεποιῆσθαι δεδουλώσθαι	τετιμημένος πεποιημένος δεδουλωμένος
	τετιμηθήσασθαι πεποιθήσασθαι δεδουλώσασθαι	τετιμησόμενος πεποιησόμενος δεδουλωσόμενος
τιμήθητι ποιήθητι δουλώθητι	τιμηθῆναι ποιηθῆναι δουλωθῆναι	τιμηθείς ποιηθείς δουλωθείς
	τιμηθήσασθαι ποιηθήσασθαι δουλωθήσασθαι	τιμηθησόμενος ποιηθησόμενος δουλωθησόμενος

B. CONSONANT STEMS.

πλέκω, *I plait* (Class 1); φεύγω, *I flee* (Class 2);

Tenses.	Indicative.	Subjunctive.
Active.		
Present.	Present. πλέκω φεύγω τάσσω	Imperfect. ἔπλεκον ἔφευγον ἔτασσον
Future.	πλέξω φεύξομαι τάξω	
1 Aorist (Weak). 2 Aorist (Strong). 1 Aorist (Weak).	ἔπλεξα ἔφυγον ἔταξα	πλέξω φύγω τάξω
1 Perfect (Weak). 2 Perfect (Strong). 1 Perfect (Weak).	Perfect. πέπλεχα πέφευγα τέταχα	Pluperfect. ἔπεπλέχην ἔπεφεύγειν ἔτετάχην
Middle and Passive.		
Present.	Present. πλέκομαι τάσσομαι	Imperfect. ἔπλεκόμην ἔτασσόμην
Future.	πλέξομαι τάξομαι	
1 Aorist Middle (Weak).	ἔπλεξάμην ἔταξάμην	πλέξομαι τάξομαι
Perfect.	Perfect. πέπλεγμαι τέταγμαί	Pluperfect. ἔπεπλέγμην ἔτετάγμην
Future Perfect.	πεπλέξομαι τετάξομαι	
2 Aorist Pass. (Strong). 1 Aorist Pass. (Weak).	ἔπλάκην ἔτάχθην	πλακῶ ταχθῶ
2 Future Pass. (Strong). 1 Future Pass. (Weak).	πλακήσομαι ταχθήσομαι	
Verbal Adjectives: 1. πλεκτός, φευκτός, τακτός.		

Examples for

ἄγω, *I drive* (Aor. ἤγαγον, Perf. Act. ἤχα); ἄρχω, *I rule*, both of Class (Pres. -σσω, rarely -ξω), see § 250. Nouns are formed from the Pure ἡ ἀρχή, *the government*.

I. GUTTURAL STEMS.

τάσσω, *I arrange* (Class 4). Verbal Stems: πλεκ, φυγ, ταγ.

Optative.	Imperative.	Infinitive.	Participle.
Active.			
πλέκοιμι φεύγοιμι τάσσοιμι	πλέκε φεύγε τάσσε	πλέκειν φεύγειν τάσσειν	πλέκων φεύγων τάσσων
πλέξοιμι φευξοίμην τάξοιμι		πλέξειν φεύξεσθαι τάξειν	πλέξων φευξόμενος τάξων
πλέξαιμι φύγοιμι τάξαιμι	πλέξον φύγε τάξον	πλέξαι φυγεῖν τάξαι	πλέξας φυγών τάξας
πεπλέχοιμι πεφεύγοιμι τετάχοιμι	πέπλεχε πέφευγε τέταχε	πεπλεχέαι πεφευγέαι τεταχέαι	πεπλεχώς πεφευγώς τεταχώς
Middle and Passive.			
πλεκοίμην τασσοίμην	πλέκου τάσσου	πλέκεσθαι τάσσεσθαι	πλεκόμενος τασσόμενος
πλεξοίμην ταξοίμην		πλέξεσθαι τάξεσθαι	πλεξόμενος ταξόμενος
πλεξάιμην ταξάιμην	πλέξαι τάξαι	πλέξασθαι τάξασθαι	πλεξάμενος ταξάμενος
πεπλεγμένος εἶην τεταγμένος εἶην	πέπλεξο τέταξο	πεπλέχθαι τετάχθαι	πεπλεγμένος τεταγμένος
πεπλεξοίμην τεταξοίμην		πεπλέξεσθαι τετάξεσθαι	πεπλεξόμενος τεταξόμενος
πλακείην ταχθείην	πλάκηθι τάχθητι	πλακῆναι ταχθῆναι	πλακεῖς ταχθεῖς
πλακησοίμην ταχθησοίμην		πλακῆσεσθαι ταχθῆσεσθαι	πλακησόμενος ταχθησόμενος
2. πλεκτός, φευκτός, τακτός.			

Conjugation.

1; ὀρύσσω, *I dig*, Stem ὀρυχ, Class 4, *a*; for other guttural Stems Verbal Stems, as τὸ πλέγ-μα, *the wreath* (§ 47); ἡ τάξι-ς, *arrangement*;

B. CONSONANT STEMS.

ψεύδομαι, *I lie* (Class 1); πείθω, *I persuade* (Class 2);

Tenses.	Indicative.		Subjunctive.
Active.			
Present.	Present. πείθω κομίζω	Imperfect. ἔπειθον ἐκόμιζον	πείθω κομίζω
Future.	πείσω κομιῶ		
1 Aorist (Weak).	ἔπεισα ἐκόμισα		πείσω κομίσω
2 Perfect (Strong). 1 Perfect (Weak).	Perfect. πέποιθα κεκόμικα	Pluperfect. ἐπεποίθειν ἐκεκομίκειν	πεποιθῶ κεκομίκω
Middle and Passive.			
Present.	Present. ψεύδομαι πείθομαι κομίζομαι	Imperfect. ἐψεδόμην ἐπειθόμην ἐκομιζόμην	ψεύδωμαι πείθωμαι κομίζωμαι
Future.	ψεύσομαι πείσομαι κομιούμαι		
1 Aorist Middle) (Weak).	ἐψενσάμην ἐπεισάμην ἐκομισάμην		ψεύσωμαι πείσωμαι κομισώμαι
Perfect.	Perfect. ἔψενσμαι πέπεισμαι κεκόμισμαι	Pluperfect. ἐψεύσμην ἐπεπείσμην ἐκεκομίσμην	ἐψενσμένος ὦ πεπεισμένος ὦ κεκομισμένος ὦ
1 Aorist Passive (Weak).	ἐψεύσθην ἐπέισθην ἐκομισθην		ψενσθῶ πεισθῶ κομισθῶ
1 Future Passive (Weak).	ψενσθήσομαι πεισθήσομαι κομισθήσομαι		
Verbal Adjectives: 1. ψενστός, πειστός, κομιστός.			

Examples for

σπένδω, *libo*, Fut. σπείσω, Perf. ἔσπικα, Perf. Mid. ἔσπειμαι, Aor. Pass. For verbs of a Dental Stem, with the Present ending in -σω, see § 250, *the lie*; ἡ πίσ-τι-ς, *the faith*; ἡ σπονδ-ή, *the libation*; ὁ κλύδ-ων, Gen.

II. DENTAL STEMS.

κομίζω, *I carry* (Class 1, b). Verbal Stems: ψευδ, πιθ, κομιδ.

Optative.	Imperative.	Infinitive.	Participle.
Active.			
πείθοιμι κομίζοιμι	πέιθε κόμιζε	πείθειν κομίζειν	πείθων κομίζων
πείσοιμι κομοῖμι		πείσειν κομιεῖν	πείσων κομιῶν
πείσαιμι κομίσαιμι	πέϊσον κόμισον	πείσαι κομίσαι	πείσας κομίσας
πεποιθοῖμι κεκομικόιμι	πέποιθε κεκόμικε	πεποιθέναι κεκομικέναι	πεποιθώς κεκομικώς
Middle and Passive.			
ψευδοίμην πειθοίμην κομιζοίμην	ψεύδου πέιθου κόμιζου	ψεύδεσθαι πείθεσθαι κομίζεσθαι	ψευδόμενος πειθόμενος κομιζόμενος
ψευσοίμην πεισοίμην κομοίμην		ψεύσεσθαι πείσεσθαι κομιεῖσθαι	ψευσόμενος πεισόμενος κομιούμενος
ψευσαίμην πεισαίμην κομισαίμην	ψεύσαι πέϊσαι κόμισαι	ψεύσασθαι πείσασθαι κομίσασθαι	ψευσάμενος πεισάμενος κομισάμενος
ἔψευσμένος εἶην πεπεισμένος εἶην κεκομισμένος εἶην	ἔψευσο πέπεισο κεκόμισο	ἔψευσθαι πεπέισθαι κεκομισθαι	ἔψευσμένος πεπεισμένος κεκομισμένος
ψευσθείην πεισθείην κομισθείην	ψεύσθητι πέισθητι κομισθητι	ψευσθήναι πεισθήναι κομισθήναι	ψευσθείς πεισθείς κομισθείς
ψευσθησοίμην πεισθησοίμην κομισθησοίμην		ψευσθήσεσθαι πεισθήσεσθαι κομισθήσεσθαι	ψευσθησόμενος πεισθησόμενος κομισθησόμενος
2. ψευστέος, πειστέος, κομιστέος.			

Conjugation.

ἐσπείσθην; κλύζω, *I wash against*; ἀρπάζω, *I snatch*; ἐλπίζω, *I hope*.Obs. Nouns are formed from the Pure Verbal Stem, as: τὸ ψεῦδ-ος, κλύδων-ος, *the wave*; ἡ ἀρπαγ-ή, *plunder*.

B. CONSONANT STEMS.

πέμπω, *I send* (Class 1); λείπω, *I leave* (Class 2);

Tenses.	Indicative.		Subjunctive.
Active.			
Present.	Present. πέμπω λείπω καλύπτω	Imperfect. ἔπεμπον ἔλειπον ἐκάλυπτον	πέμπω λείπω καλύπτω
Future.	πέμψω λείψω καλύψω		
Aorist 1 (Weak): 2 (Strong). 1 (Weak).	ἔπεμψα ἔλειπον ἐκάλυψα		πέμψω λίπω καλύψω
2 Perfect (Strong). 2 Perfect (Strong).	Perfect. πέπομφα λέλοιπα	Pluperfect. ἔπεπόμφειν ἔλελοίπειν	πεπόμφω λελοίπω
Middle and Passive.			
Present.	Present. πέμπομαι λείπομαι καλύπτομαι	Imperfect. ἔπεπόμην ἔλειπόμην ἐκαλυπτόμην	πέμπομαι λείπομαι καλύπτομαι
Future.	πέμψομαι λείψομαι καλύψομαι		
Aorist Middle { 1 (Weak). 2 (Str'ng). 1 (Weak).	ἔπεμψάμην ἔλειπόμην ἐκαλυψάμην		πέμψομαι λίπομαι καλύψομαι
Perfect.	Perfect. πέπεμμαι λέλειμμαι κεκάλυμμαι	Pluperfect. ἔπεπέμην ἔλελείμην ἐκεκαλύμην	πεπεμμένος ὦ λελειμμένος ὦ κεκαλυμμένος ὦ
Future Perfect.	λελείψομαι κεκαλύψομαι		
1 Aorist Passive (Weak).	ἔπέμφθην ἐλείφθην ἐκαλύφθην		πεμφθῶ λειφθῶ καλυφθῶ
1 Future Passive (Weak).	πεμφθήσομαι λειφθήσομαι καλυφθήσομαι		

Verbal Adjectives: 1. πεμπτός, λειπτός, καλυπτός.

Examples for

τρέπω, *I turn* (Class 1); ἀλείφω, *I anoint* (Class 2); τρίβω, *I rub* (§ 249). Nouns are formed from the Pure Verbal Stems, as ὁ πομπ-ός, *ing, manner*; τὸ ἀλειφ-αρ, *the ointment*; ὁ τάφ-ος, *the tomb*.

III. LABIAL STEMS.

καλύπτω, *I cover* (Class 3). Verbal Stems: *πεμπ, λιπ, καλυβ.*

Optative.	Imperative.	Infinitive.	Participle.
Active.			
πέμπομι λείπομι καλύπτομι	πέμπε λείπε κάλυπτε	πέμπειν λείπειν καλύπτειν	πέμπων λείπων καλύπτων
πέμψομι λείψομι καλύψομι		πέμψειν λείψειν καλύψειν	πέμψων λείψων καλύψων
πέμψαιμι λίπομι καλύψαιμι	πέμψον λίπε κάλυψον	πέμψαι λιπεῖν καλύψαι	πέμψας λιπών καλύψας
πεπόμοφομι λελοίπομι	πέπομφε λέλοιπε	πεπομφέναι λελοιπέναι	πεπομφώς λελοιπώς
Middle and Passive.			
πεμποίμην λειποίμην καλυπτοίμην	πέμπου λείπου καλύπτου	πέμπεσθαι λείπεσθαι καλύπτεσθαι	πεμπόμενος λειπόμενος καλυπτόμενος
πεμψοίμην λειψοίμην καλυψοίμην		πέμψεσθαι λείψεσθαι καλύψεσθαι	πεμψόμενος λειψόμενος καλυψόμενος
πεμψαίμην λιποίμην καλυψαίμην	πέμψαι λιποῦ κάλυψαι	πέμψασθαι λιπέσθαι καλύψασθαι	πεμψάμενος λιπόμενος καλυψάμενος
πεπεμμένος εἶην λελειμμένος εἶην κεκαλυμμένος εἶην	πέπεμψο λέλειψο κεκάλυψο	πεπέμφθαι λελείφθαι κεκαλύφθαι	πεπεμμένος λελειμμένος κεκαλυμμένος
λελειψοίμην κεκαλυψοίμην		λελείψεσθαι κεκαλύψεσθαι	λελειψόμενος κεκαλυψόμενος
πεμφθειήν λειφθειήν καλυφθειήν	πέμφθητι λειφθητι καλύφθητι	πεμφθῆναι λειφθῆναι καλυφθῆναι	πεμφθείς λειφθείς καλυφθείς
πεμφθησοίμην λειφθησοίμην καλυφθησοίμην		πεμφθήσεσθαι λειφθήσεσθαι καλυφθήσεσθαι	πεμφθησόμενος λειφθησόμενος καλυφθησόμενος
2. πεμπτέος, λειπτέος, καλυπτέος.			

Conjugation.

(Class 2), as to its Perf., see § 279; θάπτω, *I bury* (Class 3), Stem *ταφ* the escort; λοιπ-ό-ς, *remaining*; ἡ καλύβ-η, *the hut*; ὁ τρόπ-ο-ς, *the turn-*

B. CONSONANT STEMS.

δέρω, *I skin* (Class 1); ἀγγέλλω, *I announce* (Class 4, c); σπείρω, *I sow* (Class

Tenses.	Indicative.		Subjunctive.
Active. Present.	Present. δέρω ἀγγέλλω σπείρω μιαίνω	Imperfect. ἔδερων ἤγγελλον ἔσπειρον ἐμιαίνων	δέρω ἀγγέλλω σπείρω μιαίνω
Future.	δερωῶ ἀγγελοῶ σπερωῶ μιανωῶ		
1 Aorist (Weak).	ἔδειρα ἤγγειλα ἔσπειρα ἐμίαινα		δείρω ἀγγείλω σπείρω μιάνω
1 Perfect (Weak).	Perfect. ἤγγελκα ἔσπαρκα μεμιάγκα	Pluperfect. ἤγγέλκειν ἔσπάρκειν ἐμεμιάγκειν	ἤγγελκω ἔσπάρκω μεμιάγκω
Mid. and Passive. Present.	Present. δέρομαι ἀγγέλλομαι σπείρομαι μιαίνομαι	Imperfect. ἐδερόμην ἤγγελλόμην ἔσπειρόμην ἐμιαινόμην	δέρομαι ἀγγέλλωμαι σπείρωμαι μιαίνωμαι
Future.	δεροῦμαι ἀγγελοῦμαι σπεροῦμαι μιανοῦμαι		
1 Aorist Middle (Weak).	ἐδειράμην ἤγγειλάμην ἔσπειράμην ἐμιανάμην		δείρωμαι ἀγγείλωμαι σπείρωμαι μιάνωμαι
Perfect.	Perfect. δέδαρμαι ἤγγελμαι ἔσπαρμαι μεμιάσμαι	Pluperfect. ἐδεδάρμην ἤγγέλμην ἔσπάρμην ἐμεμιάσμην	δεδαρμένος ὦ ἤγγελμένος ὦ ἔσπαρμένος ὦ μεμιασμένος ὦ
Aorist Passive { 2 Strong. 1 Weak.	ἔδάρην ἤγγεθην		δάρω ἀγγεθῶ
Future Passive { 2 Strong. 1 Weak.	ἔσπάρην ἐμιάθηην		σπαρῶ μιαθῶ
Future Passive { 2 Strong. 1 Weak.	δαρήσομαι ἀγγεθήσομαι σπαρήσομαι μιαθήσομαι		
Verbal Adjectives: 1. δαρτός, ἀγγελτός, σπαρτός, μαντός.			

IV. LIQUID STEMS (λ, μ, ν, ρ).

4, d); *μιαίνω, Isoil* (Class 4, d). Verbal Stems: *δερ, ἀγγελ, σπερ, μίαν*.

Optative.	Imperative.	Infinitive.	Participle.
δέρομι ἀγγέλλοιμι σπείροιμι μιαίνοιμι	δέρε ἄγγελλε σπείρε μιάινε	δέρειν ἀγγέλλειν σπείρειν μιαίνειν	δέρων ἀγγέλλων σπείρων μιαίνων
δεροῖμι ἀγγελοῖμι σπεροῖμι μIANOῖμι		δερεῖν ἀγγελεῖν σπερεῖν μIANEῖν	δερῶν ἀγγελῶν σπερῶν μIANῶν
δείραιμι ἀγγεῖλαιμι σπείραιμι μIANAIμι	δείρον ἄγγειλον σπείρον μIANON	δείραι ἀγγεῖλαι σπείραι μIANAI	δείρας ἀγγεῖλας σπείρας μIANΑΣ
ἡγγέλκοιμι ἐσπάρκοιμι μεμιάγκοιμι	ἡγγελκε ἐσπαρκε μεμιάγκε	ἡγγελκέναι ἐσπαρκέναι μεμιαγκέναι	ἡγγελκῶς ἐσπαρκῶς μεμιαγκῶς
δεροίμην ἀγγελλοίμην σπειροίμην μIANOίμην	δέρου ἀγγέλλου σπείρου μIANOU	δέρεσθαι ἀγγέλλεσθαι σπείρεσθαι μIANEσθαι	δερόμενος ἀγγελλόμενος σπειρόμενος μIANOόμενος
δεροίμην ἀγγελοίμην σπεροίμην μIANOίμην		δερεῖσθαι ἀγγελεῖσθαι σπερεῖσθαι μIANEῖσθαι	δερούμενος ἀγγελούμενος σπερούμενος μIANOύμενος
δειραίμην ἀγγεῖλαίμην σπειραίμην μIANAIμην	δείραι ἄγγελαι σπείραι μIANAI	δείρασθαι ἀγγεῖλασθαι σπείρασθαι μIANASθαι	δειράμενος ἀγγεῖλάμενος σπειράμενος μIANÁμενος
δεδαρμένος εἶην ἡγγελμένος εἶην ἐσπαρμένος εἶην μεμιασμένος εἶην	δέδαρσο ἡγγελσο ἐσπαρσο μεμιάσο	δεδάρθαι ἡγγέλθαι ἐσπάρθαι μεμιάσθαι	δεδαρμένος ἡγγελμένος ἐσπαρμένος μεμιασμένος
δαρείην ἀγγελθείην σπαρείην μIANθEίην	δάρηθι ἀγγέλθητι σπαρήθι μIANθHTHτι	δαρήναι ἀγγεληθῆναι σπαρήναι μIANθHῆναι	δαρεῖς ἀγγελθείς σπαρεῖς μIANθEῖς
δαρησοίμην ἀγγελησοίμην σπαρησοίμην μIANθHσοίμην		δαρήσεσθαι ἀγγεληθήσεσθαι σπαρηθήσεσθαι μIANθHθήσεσθαι	δαρησόμενος ἀγγεληθόμενος σπαρηθόμενος μIANθHθόμενος
2. δαρτέος, ἀγγελτέος, σπαρτέος, μIANτέος.			

VERBS IN μ .

		<i>τί-θη-μι, I put.</i>	<i>δί-δω-μι, I give.</i>	<i>ἵ-στη-μι, I place.</i>
		Pure Stems $\theta\epsilon$ Present Stems $\tau\iota-\theta\epsilon$	$\delta\omicron$ $\delta\iota-\delta\omicron$	$\sigma\tau\alpha$ $\acute{\iota}-\sigma\tau\alpha$
Present. Active.				
Indicative.	S. 1	<i>τί-θη-μι</i>	<i>δί-δω-μι</i>	<i>ἵ-στη-μι</i>
	2	<i>τί-θη-ς</i>	<i>δί-δω-ς</i>	<i>ἵ-στη-ς</i>
	3	<i>τί-θη-σι(ν)</i>	<i>δί-δω-σι(ν)</i>	<i>ἵ-στη-σι(ν)</i>
	D. 1			
	2	<i>τί-θε-τον</i>	<i>δί-δο-τον</i>	<i>ἵ-στά-τον</i>
	3	<i>τί-θε-τον</i>	<i>δί-δο-τον</i>	<i>ἵ-στά-τον</i>
	P. 1	<i>τί-θε-μεν</i>	<i>δί-δο-μεν</i>	<i>ἵ-στά-μεν</i>
	2	<i>τί-θε-τε</i>	<i>δί-δο-τε</i>	<i>ἵ-στά-τε</i>
	3	<i>τι-θέ-α-σι(ν)</i>	<i>δι-δό-α-σι(ν)</i>	<i>ἰ-στά-σι(ν)</i>
Subjunctive.	S. 1	<i>τι-θῶ</i>	<i>δι-δῶ</i>	<i>ἰ-στώ</i>
	2	<i>τι-θῷ-ς</i>	<i>δι-δῷ-ς</i>	<i>ἰ-σῷ-ς</i>
	3	<i>τι-θῷ</i>	<i>δι-δῷ</i>	<i>ἰ-σῷ</i>
	D. 1			
	2	<i>τι-θῆ-τον</i>	<i>δι-δῶ-τον</i>	<i>ἰ-σῆ-τον</i>
	3	<i>τι-θῆ-τον</i>	<i>δι-δῶ-τον</i>	<i>ἰ-σῆ-τον</i>
	P. 1	<i>τι-θῶ-μεν</i>	<i>δι-δῶ-μεν</i>	<i>ἰ-σῶ-μεν</i>
	2	<i>τι-θῆ-τε</i>	<i>δι-δῶ-τε</i>	<i>ἰ-σῆ-τε</i>
	3	<i>τι-θῶ-σι(ν)</i>	<i>δι-δῶ-σι(ν)</i>	<i>ἰ-σῶ-σι(ν)</i>
Optative.	S. 1	<i>τι-θείη-ν</i>	<i>δι-δοίη-ν</i>	<i>ἰ-σταίη-ν</i>
	2	<i>τι-θείη-ς</i>	<i>δι-δοίη-ς</i>	<i>ἰ-σταίη-ς</i>
	3	<i>τι-θείη</i>	<i>δι-δοίη</i>	<i>ἰ-σταίη</i>
	D. 1			
	2	<i>τι-θείη-τον</i> <i>οἱ</i> <i>τιθεῖτον</i>	<i>δι-δοίη-τον</i> <i>οἱ</i> <i>διδούτον</i>	<i>ἰ-σταίη-τον</i> <i>οἱ</i> <i>ισταῖτον</i>
	3	<i>τι-θείη-την</i> <i>οἱ</i> <i>τιθεῖτην</i>	<i>δι-δοίη-την</i> <i>οἱ</i> <i>διδούτην</i>	<i>ἰ-σταίη-την</i> <i>οἱ</i> <i>ισταῖτην</i>
	P. 1	<i>τι-θείη-μεν</i> <i>οἱ</i> <i>τιθεῖμεν</i>	<i>δι-δοίη-μεν</i> <i>οἱ</i> <i>διδούμεν</i>	<i>ἰ-σταίη-μεν</i> <i>οἱ</i> <i>ισταῖμεν</i>
	2	<i>τι-θείη-τε</i> <i>οἱ</i> <i>τιθεῖτε</i>	<i>δι-δοίη-τε</i> <i>οἱ</i> <i>διδούτε</i>	<i>ἰ-σταίη-τε</i> <i>οἱ</i> <i>ισταῖτε</i>
	3	<i>τι-θείη-σαν</i> <i>οἱ</i> <i>τιθεῖεν</i>	<i>δι-δοίη-σαν</i> <i>οἱ</i> <i>διδούεν</i>	<i>ἰ-σταίη-σαν</i> <i>οἱ</i> <i>ισταῖεν</i>
Imperative.	S. 2	<i>τί-θει</i>	<i>δί-δου</i>	<i>ἵ-στη</i>
	3	<i>τι-θέ-τω</i>	<i>δι-δό-τω</i>	<i>ἵ-στά-τω</i>
	D. 2	<i>τί-θε-τον</i>	<i>δί-δο-τον</i>	<i>ἵ-στά-τον</i>
	3	<i>τι-θέ-των</i>	<i>δι-δό-των</i>	<i>ἵ-στά-των</i>
	P. 2	<i>τί-θε-τε</i>	<i>δί-δο-τε</i>	<i>ἵ-στα-τε</i>
	3	<i>τι-θέ-ντων</i> <i>οἱ</i> <i>τι-θέ-τωσαν</i>	<i>δι-δό-ντων</i> <i>οἱ</i> <i>δι-δό-τωσαν</i>	<i>ἰ-στά-ντων</i> <i>οἱ</i> <i>ἰ-στά-τωσαν</i>
Infin.		<i>τι-θέ-ναι</i>	<i>δι-δό-ναι</i>	<i>ἰ-στά-ναι</i>
Part.		<i>τι-θεί-ς, τι-θεί-σα,</i> <i>τιθέν</i> <i>Ἔ. τιθέντ-ος</i>	<i>δι-δού-ς, δι-δού-σα,</i> <i>διδόν</i> <i>Ἔ. δι-δόντ-ος</i>	<i>ἰ-στά-ς, ἰ-στά-σα,</i> <i>ιστάν</i> <i>Ἔ. ἰ-στάντ-ος</i>

FIRST CLASS.

This First Class consists of Verbs which affix their terminations directly to the Stem.

Present. Middle and Passive.

τί-θε-μαι	δί-δο-μαι	ἴ-σταῖ-μαι
τί-θε-σαι	δί-δο-σαι	ἴ-σταῖ-σαι
τί-θε-ται	δί-δο-ται	ἴ-σταῖ-ται
τι-θέ-μεθον	δι-δό-μεθον	ἰ-στά-μεθον
τί-θε-σθον	δί-δο-σθον	ἴ-στα-σθον
τι-θέ-σθον	δι-δό-σθον	ἴ-στα-σθόν
τι-θέ-μεθα	δι-δό-μεθα	ἰ-στά-μεθα
τί-θε-σθε	δί-δο-σθε	ἴ-στα-σθε
τί-θε-νται	δί-δο-νται	ἴ-στα-νται
τι-θῶ-μαι	δι-δῶ-μαι	ἰ-στῶ-μαι
τι-θῆ	δι-δῆ	ἰ-στῆ
τι-θῆ-ται	δι-δῶ-ται	ἰ-στῆ-ται
τι-θῶ-μεθον	δι-δῶ-μεθον	ἰ-στῶ-μεθον
τι-θῆ-σθον	δι-δῶ-σθον	ἰ-στῆ-σθον
τι-θῆ-σθον	δι-δῶ-σθον	ἰ-στῆ-σθον
τι-θῶ-μεθα	δι-δῶ-μεθα	ἰ-στῶ-μεθα
τι-θῆ-σθε	δι-δῶ-σθε	ἰ-στῆ-σθε
τι-θῶ-νται	δι-δῶ-νται	ἰ-στῶ-νται
τι-θεί-μην	δι-δοί-μην	ἰ-σταί-μην
τι-θεῖ-ο	δι-δοῖ-ο	ἰ-σταῖ-ο
τι-θεῖ-το	δι-δοῖ-το	ἰ-σταῖ-το
τι-θεί-μεθον	δι-δοί-μεθον	ἰ-σταί-μεθον
τι-θεῖ-σθον	δι-δοῖ-σθον	ἰ-σταῖ-σθον
τι-θεί-σθην	δι-δοί-σθην	ἰ-σταί-σθην
τι-θεί-μεθα	δι-δοί-μεθα	ἰ-σταί-μεθα
τι-θεῖ-σθε	δι-δοῖ-σθε	ἰ-σταῖ-σθε
τι-θεῖ-ντο	δι-δοῖ-ντο	ἰ-σταῖ-ντο
τί-θε-σο	δί-δο-σο	ἴ-σταῖ-σο
τι-θέ-σθω	δι-δό-σθω	ἰ-στά-σθω
τί-θε-σθον	δί-δο-σθον	ἴ-στα-σθον
τι-θέ-σθων	δι-δό-σθων	ἰ-στά-σθων
τί-θε-σθε	δί-δο-σθε	ἴ-στα-σθε
τι-θέ-σθων ΟΓ	δι-δό-σθων ΟΓ	ἰ-στά-σθων ΟΓ
τι-θέ-σθωσαν	δι-δό-σθωσαν	ἰ-στά-σθωσαν
τί-θε-σθαι	δί-δο-σθαι	ἴ-στα-σθαι
τι-θέ-μενο-ς, η, ο-ν	δι-δό-μενο-ς, η, ο-ν	ἰ-στά-μενο-ς, η, ο-ν

VERBS IN μ .

		<i>τί-θη-μι, I put.</i>	<i>δί-δω-μι, I give.</i>	<i>ἵ-στη-μι, I place.</i>
		Pure Stems $\theta\epsilon$ Present Stems $\tau\iota-\theta\epsilon$	$\delta\omicron$ $\delta\iota-\delta\omicron$	$\sigma\tau\alpha$ $\iota-\sigma\tau\eta$
Imperfect.	S. 1	ἔ-τι-θη-ν	ἔ-δί-δω-ν	ἵ-στη-ν
	2	ἔ-τι-θη-ς	ἔ-δί-δω-ς	ἵ-στη-ς
	3	ἔ-τι-θη	ἔ-δί-δω	ἵ-στη
	D. 1			
	2	ἔ-τι-θε-τον	ἔ-δί-δο-τον	ἵ-στᾶ-τον
	3	ἔ-τι-θέ-την	ἔ-δι-δό-την	ἵ-στά-την
	P. 1	ἔ-τι-θε-μεν	ἔ-δί-δο-μεν	ἵ-στᾶ-μεν
	2	ἔ-τι-θε-τε	ἔ-δί-δο-τε	ἵ-στᾶ-τε
	3	ἔ-τι-θε-σαν	ἔ-δί-δο-σαν	ἵ-στᾶ-σαν
Second or Strong Aorist. Active.				
Indicative.	S. 1	[ἔ-θη-ν]	[ἔ-δω-ν]	ἔ-στη-ν
	2	[ἔ-θη-ς]	[ἔ-δω-ς]	ἔ-στη-ς
	3	[ἔ-θη]	[ἔ-δω]	ἔ-στη
	D. 1			
	2	ἔ-θε-τον	ἔ-δο-τον	ἔ-στη-τον
	3	ἔ-θέ-την	ἔ-δό-την	ἔ-στή-την
	P. 1	ἔ-θε-μεν	ἔ-δο-μεν	ἔ-στη-μεν
	2	ἔ-θε-τε	ἔ-δο-τε	ἔ-στη-τε
	3	ἔ-θε-σαν	ἔ-δο-σαν	ἔ-στη-σαν
Subj.		$\theta\tilde{\omega}$ $\theta\tilde{\eta}-ς$	$\delta\tilde{\omega}$ $\delta\tilde{\eta}-ς$	$\sigma\tilde{\omega}$ $\sigma\tilde{\eta}-ς$ etc., as in the
Opt.		$\theta\epsilon\acute{\iota}\eta-ν$	$\delta\omicron\acute{\iota}\eta-ν$	$\sigma\tau\alpha\acute{\iota}\eta-ν$ etc., as in the
Imperative.	S. 2	$\theta\acute{\epsilon}-ς$	$\delta\acute{\omicron}-ς$	$\sigma\tau\acute{\eta}-θ\iota$
	3	$\theta\acute{\epsilon}-τω$	$\delta\acute{\omicron}-τω$	$\sigma\tau\acute{\eta}-τω$
	D. 2	$\theta\acute{\epsilon}-τον$	$\delta\acute{\omicron}-τον$	$\sigma\tau\acute{\eta}-τον$
	3	$\theta\acute{\epsilon}-των$	$\delta\acute{\omicron}-των$	$\sigma\tau\acute{\eta}-των$
	P. 2	$\theta\acute{\epsilon}-τε$	$\delta\acute{\omicron}-τε$	$\sigma\tau\acute{\eta}-τε$
	3	$\theta\acute{\epsilon}-ντων$ or $\theta\acute{\epsilon}-τωσαν$	$\delta\acute{\omicron}-ντων$ or $\delta\acute{\omicron}-τωσαν$	$\sigma\tau\acute{\alpha}-ντων$ or $\sigma\tau\acute{\eta}-τωσαν$
Infin.		$\theta\epsilon\acute{\iota}-ναι$	$\delta\omicron\upsilon-ναι$	$\sigma\tau\acute{\eta}-ναι$
Part.		$\theta\epsilon\acute{\iota}-ς, \theta\epsilon\acute{\iota}-σα, \theta\acute{\epsilon}-ν$ G. $\theta\acute{\epsilon}\nu\tau-ος$	$\delta\omicron\upsilon-ς, \delta\omicron\upsilon-σα,$ $\delta\acute{\omicron}-ν$ G. $\delta\omicron\upsilon\tau-ος$	$\sigma\tau\acute{\alpha}-ς, \sigma\tau\acute{\alpha}-σα,$ $\sigma\tau\acute{\alpha}\nu$ G. $\sigma\tau\acute{\alpha}\nu\tau-ος$

The following Tenses are formed

Active.			
Future.	$\theta\acute{\eta}\sigma\omega$	$\delta\acute{\omega}\sigma\omega$	$\sigma\tau\acute{\eta}\sigma\omega$
First or Weak Aorist.	$\xi\theta\eta\kappa\alpha$	$\xi\delta\omega\kappa\alpha$	$\xi\sigma\tau\eta\sigma\alpha$
Perfect.	$\tau\acute{\epsilon}\theta\epsilon\iota\kappa\alpha$	$\delta\acute{\epsilon}\delta\omega\kappa\alpha$	$\xi\sigma\tau\eta\kappa\alpha$
Pluperfect.	$\xi\tau\epsilon\theta\acute{\epsilon}\iota\kappa\epsilon\upsilon\upsilon$	$\xi\delta\epsilon\delta\acute{\omega}\kappa\epsilon\upsilon\upsilon$	$\xi\sigma\tau\acute{\eta}\kappa\epsilon\upsilon\upsilon$ or $\epsilon\acute{\iota}\sigma\tau\acute{\eta}\kappa\epsilon\upsilon\upsilon$
Verbals.			

FIRST CLASS.

This First Class consists of Verbs which affix their terminations directly to the Stem.		
<i>ἔ-τι-θέ-μην</i> <i>ἔ-τί-θε-σο</i> <i>ἔ-τί-θε-το</i> <i>ἔ-τι-θέ-μεθον</i> <i>ἔ-τί-θε-σθον</i> <i>ἔ-τι-θέ-σθην</i> <i>ἔ-τι-θέ-μεθα</i> <i>ἔ-τί-θε-σθε</i> <i>ἔ-τί-θε-ντο</i>	<i>ἔ-δι-δό-μην</i> <i>ἔ-δί-δο-σο</i> <i>ἔ-δί-δο-το</i> <i>ἔ-δι-δό-μεθον</i> <i>ἔ-δί-δο-σθον</i> <i>ἔ-δι-δό-σθην</i> <i>ἔ-δι-δό-μεθα</i> <i>ἔ-δί-δο-σθε</i> <i>ἔ-δί-δο-ντο</i>	<i>ἰ-στά-μην</i> <i>ἴ-στα-σο</i> <i>ἴ-στα-το</i> <i>ἰ-στά-μεθον</i> <i>ἴ-στα-σθον</i> <i>ἰ-στά-σθην</i> <i>ἰ-στά-μεθα</i> <i>ἴ-στα-σθε</i> <i>ἴ-στα-ντο</i>
Second or Strong Aorist. Middle and Passive.		
<i>ἔ-θέ-μην</i> <i>ἔ-θου</i> <i>ἔ-θε-το</i> <i>ἔ-θέ-μεθον</i> <i>ἔ-θε-σθον</i> <i>ἔ-θέ-σθην</i> <i>ἔ-θέ-μεθα</i> <i>ἔ-θε-σθε</i> <i>ἔ-θε-ντο</i>	<i>ἔ-δό-μην</i> <i>ἔ-δου</i> <i>ἔ-δο-το</i> <i>ἔ-δό-μεθον</i> <i>ἔ-δο-σθον</i> <i>ἔ-δό-σθην</i> <i>ἔ-δό-μεθα</i> <i>ἔ-δο-σθε</i> <i>ἔ-δο-ντο</i>	Wanting.
<i>θῶ-μαι</i> <i>θῷ</i> Pres. Subjunctive.	<i>δῶ-μαι</i> <i>δῷ</i>	Wanting.
<i>θεί-μην</i> Pres. Optative.	<i>δοί-μην</i>	Wanting.
<i>θοῦ</i> <i>θέ-σθω</i> <i>θέ-σθον</i> <i>θέ-σθων</i> <i>θέ-σθε</i> <i>θέ-σθων</i> or <i>θέ-σθωσαν</i>	<i>δοῦ</i> <i>δό-σθω</i> <i>δό-σθον</i> <i>δό-σθων</i> <i>δό-σθε</i> <i>δό-σθων</i> or <i>δό-σθωσαν</i>	Wanting.
<i>θέ-σθαι</i>	<i>δό-σθαι</i>	Wanting.
<i>θέ-μενο-ς, η, ο-ν</i>	<i>δό-μενο-ς, η, ο-ν</i>	Wanting.

on the analogy of Verbs in *Ω*.

Middle and Passive.		
<i>θήσομαι</i> PASSIVE. <i>τεθήσομαι</i>	<i>δώσομαι</i> <i>δοθήσομαι</i>	<i>στήσομαι</i> <i>σταθήσομαι</i>
MIDDLE. Wanting PASSIVE. <i>ἐτέθην</i>	Wanting <i>ἐδόθην</i>	<i>ἐστήσαμην</i> <i>ἐστάθην</i>
<i>τέθειμαι</i>	<i>δέδομαι</i>	<i>ἔσταμαι</i>
<i>ἐτεθείμην</i>	<i>ἐδεδόμην</i>	<i>ἐστάμην</i>
<i>θετός</i> <i>θετέος</i>	<i>δοτός</i> <i>δοτέος</i>	<i>στατός</i> <i>στατέος</i>

VERBS IN μ . SECOND CLASS.

This Second Class consists of Verbs which form the Present-Stem by adding ν to the Pure Stem.

δείκνυμι, <i>I show</i> . Pure Stem $\delta\epsilon\iota\kappa$. Present Stem $\delta\epsilon\iota\kappa-\nu$.			
Present Active.		Middle and Passive.	
Indicative.	S. 1	δείκ-νῦ-μι	δείκ-νῦ-μαι
	2	δείκ-νῦ-ς	δείκ-νῦ-σαι
	3	δείκ-νῦ-σι(ν)	δείκ-νῦ-ται
	D. 1		δείκ-νῦ-μεθον
	2	δείκ-νῦ-τον	δείκ-νυ-σθον
	3	δείκ-νῦ-των	δείκ-νυ-σθον
	Pl. 1	δείκ-νῦ-μεν	δείκ-νῦ-μεθα
	2	δείκ-νῦ-τε	δείκ-νυ-σθε
	3	δείκ-νῦ-ᾶσι(ν)	δείκ-νυ-νται
Subjunctive.		δεικνύω, $\eta\varsigma$, η , etc.	δεικνύομαι, η , η ται, etc.
Optative.		δεικνύοιμι, $οις$, $οι$, etc.	δεικνυοίμην, $οιο$, $οιτο$, etc.
Imperative.	S. 2	δείκ-νῦ	δείκ-νῦ-σο
	3	δείκ-νῦ-τω	δείκ-νύ-σθω
	D. 2	δείκ-νῦ-τον	δείκ-νυ-σθον
	3	δείκ-νῦ-των	δείκ-νύ-σθων
	Pl. 2	δείκ-νῦ-τε	δείκ-νυ-σθε
	3	δείκ-νῦ-ντων $οἱ$ δείκ-νῦ-τωνσαν	δείκ-νύ-σθων $οἱ$ δείκ-νύ-σθωσαν
Infinitive.		δείκ-νῦ-ναι	δείκ-νυ-σθαι
Participle.		δείκ-νύς, δείκ-νύσα, δείκ-νύς Stem $\delta\epsilon\iota\kappa-\nu\nu-\nu\tau$	δείκ-νῦ-μενος, η , $ο\nu$
Imperfect Indicative.	S. 1	ἐ-δείκ-νῦ-ν	ἐ-δείκ-νῦ-μην
	2	ἐ-δείκ-νῦ-ς	ἐ-δείκ-νῦ-σο
	3	ἐ-δείκ-νῦ	ἐ-δείκ-νῦ-το
	D. 1		ἐ-δείκ-νῦ-μεθον
	2	ἐ-δείκ-νυ-τον	ἐ-δείκ-νυ-σθον
	3	ἐ-δείκ-νῦ-την	ἐ-δείκ-νύ-σθην
	Pl. 1	ἐ-δείκ-νῦ-μεν	ἐ-δείκ-νῦ-μεθα
	2	ἐ-δείκ-νυ-τε	ἐ-δείκ-νυ-σθε
	3	ἐ-δείκ-νυ-σαν	ἐ-δείκ-νυ-ντο
Future.		δείξω	δείξομαι PASSIVE. δειχθήσομαι
First or Weak Aorist.		ἔδειξα	MIDDLE. ἔδειξάμην PASSIVE. ἔδειχθην
Perfect.		δέδειχα	δέδειγμαί
Pluperfect.		ἔδεδειχεν	ἔδεδείγην

CHAP. X.—FIRST PRINCIPAL CONJUGATION,
or Verbs in ω .

I. THE PRESENT-STEM.

A. *Inflexion of the Present-Stem.*

§ 231. The Present-Stem is the form which remains after rejecting ω in the 1 Sing. Pres. Act.

On the distinction of the Present-Stem from the Verbal-Stem, see § 245, etc.

The following Table exhibits the way in which the Personal Endings are affixed to the Present-Stem by means of the connecting vowels.

§ 232.		Active.	Middle and Passive.
Present Indicative.	1 Sing.	λύ- ω [solv-o]	λύ-ο-μαι
	2 "	λύ-ει-ς [solv-i-s]	λύ-η or λύ-ει
	3 "	λύ-ει [solv-i-t]	λύ-ε-ται
	1 Dual		λυ-ό-μεθον
	2 "	λύ-ε-τον	λύ-ε-σθον
	3 "	λύ-ε-τον	λύ-ε-σθον
	1 Plur.	λύ-ο-μεν [solv-i-mus]	λυ-ό-μεθα
	2 "	λύ-ε-τε [solv-i-tis]	λύ-ε-σθε
	3 "	λύ-ου-σι(ν) [solv-u-nt]	λύ-ο-νται
Present Subjunctive.	1 Sing.	λύ- ω [solv-a-m]	λύ-ω-μαι
	2 "	λύ-η-ς [solv-a-s]	λύ-η
	3 "	λύ-η [solv-a-t]	λύ-η-ται
	1 Dual		λυ-ώ-μεθον
	2 "	λύ-η-τον	λύ-η-σθον
	3 "	λύ-η-τον	λύ-η-σθον
	1 Plur.	λύ-ω-μεν [solv-a-mus]	λυ-ώ-μεθα
	2 "	λύ-η-τε [solv-a-tis]	λύ-η-σθε
	3 "	λύ-ω-σι(ν) [solv-a-nt]	λύ-ω-νται

		Active.	Middle and Passive.
Present Optative.	1 Sing. 2 " 3 " 1 Dual 2 " 3 " 1 Plur. 2 " 3 "	λύ-οι-μι λύ-οι-ς λύ-οι λύ-οι-μεθον λύ-οι-των λυ-οί-την λύ-οι-μεν λύ-οι-τε λύ-οι-εν	λυ-οί-μην λύ-οι-ο λύ-οι-το λυ-οί-μεθον λύ-οι-σθον λυ-οί-σθην λυ-οί-μεθα λύ-οι-σθε λύ-οι-ντο
Present Imperative.	2 Sing. 3 " 2 Dual 3 " 2 Plur. 3 "	λύ-ε [solv-e] λυ-έ-τω [solv-i-to] λύ-ε-των λυ-έ-των λύ-ε-τε [solv-i-te] λυ-ό-ντων [solv-u-nto] or λυ-έ-τωσαν	λύ-ου λυ-έ-σθω λύ-ε-σθον λυ-έ-σθων λύ-ε-σθε λυ-έ-σθων or λυ-έ-σθωσαν
Present Infinitive.		λύ-ειν	λύ-ε-σθαι
Present Participle.		Stem λυ-ο-ντ [solv-e-nt] λύ-ων λύ-ουσα λύ-ον Gen. λύ-ο-ντος [solv-e-nt-ís]	λυ-ό-μενο-ς λυ-ο-μένη λυ-ό-μενο-ν
Imperfect.	1 Sing. 2 " 3 " 1 Dual 2 " 3 " 1 Plur. 2 " 3 "	ἔ-λυ-ο-ν ἔ-λυ-ε-ς ἔ-λυ-ε(ν) ἔ-λύ-ε-των ἔ-λυ-έ-την ἔ-λύ-ο-μεν ἔ-λύ-ε-τε ἔ-λυ-ο-ν	έ-λυ-ό-μην έ-λύ-ου έ-λύ-ε-το έ-λυ-ό-μεθον έ-λύ-ε-σθον έ-λυ-έ-σθην έ-λυ-ό-μεθα έ-λύ-ε-σθε έ-λύ-ο-ντο

§ 233. *Obs.*—1. The E-sound ($\epsilon, \eta, \epsilon\iota$) is used as a connecting vowel except before nasals, where the O-sound ($o, \omega, o\nu$) is used.

2. In 1 Sing. Ind. Act. ω is the connecting vowel lengthened, the ending μ being dropped. In the 2 Sing. $\epsilon\iota\varsigma$ is for $\epsilon\sigma\iota$. In the 3 Sing. $\epsilon\iota$ for $\epsilon\tau\iota$: $\lambda\acute{\upsilon}\text{-}\epsilon\iota\text{-}\varsigma$ for $\lambda\nu\text{-}\epsilon\text{-}\sigma\iota$, $\lambda\acute{\upsilon}\text{-}\epsilon\iota$ for $\lambda\nu\text{-}\epsilon\text{-}\tau\iota$ [compare *solv-i-t*]. The *ou* of the 3 Plur. has arisen out of *o* by compensative lengthening (§ 42): $\lambda\acute{\upsilon}\text{-}\text{ou}\text{-}\sigma\iota$, from $\lambda\nu\text{-}o\text{-}\nu\sigma\iota$, for the original and Doric $\lambda\acute{\upsilon}\text{-}o\text{-}\nu\tau\iota$ [compare *solv-u-nt*]. In the 3 Sing. Imperf. $\epsilon(\nu)$ stands for original $\epsilon\text{-}\tau$ —compare *solveba-t*—as τ at the end could not maintain its ground (§ 67).

3. In the 2 Sing. Indic. Pres. Mid. η or $\epsilon\iota$ arose from $\epsilon(\sigma)\alpha\iota$ (§§ 61, 38): $\lambda\acute{\upsilon}\eta$, from $\lambda\nu\epsilon(\sigma)\alpha\iota$; the ending $\epsilon\iota$ is the Old Attic one exclusively used in *οἶε*, *thou thinkest*; *βούλει*, *thou wishest*; η is the one later in general use. Compare the Fut. *ὄψει* (§ 259).

4. The Subjunctive has always ω, η, η , for o (*ou*), $\epsilon, \epsilon\iota$; the η of the 2 Sing. Mid. is contracted from $\eta(\sigma)\alpha\iota$ (compare § 228).

5. In the 2 Sing. Imperat. Act. the termination after the connecting vowel is quite lost. *ou* in the 2 Sing. Imperat. and Imperf. Mid. has arisen from $\epsilon(\sigma)o, \epsilon o$: $\lambda\acute{\upsilon}\text{ou} = \lambda\nu\epsilon(\sigma)o, \epsilon\lambda\acute{\upsilon}\text{ou} = \epsilon\lambda\nu\epsilon(\sigma)o$ (§§ 61, 37); $\omicron\iota o$ in the 2 Sing. Opt. Mid. arose from $o\iota(\sigma)o$.

§ 233. *Dialects.*—1. The Epic dialect sometimes has the original ending $\mu\iota$ of the 1 Sing. in the *subjunctive*: $\epsilon\theta\acute{\epsilon}\lambda\omega\text{-}\mu\iota$, *velim*; the 2 Sing. Subj. and Opt. often has the fuller ending $\sigma\theta\alpha$ (for ς): $\epsilon\theta\acute{\epsilon}\lambda\eta\text{-}\sigma\theta\alpha = \epsilon\theta\acute{\epsilon}\lambda\eta\varsigma, \kappa\lambda\alpha\iota\omicron\iota\text{-}\sigma\theta\alpha = \kappa\lambda\alpha\iota\omicron\iota\varsigma$ (*κλαίω, I weep*); the 3 Sing. Subj. has the old ending $\sigma\iota(\nu)$, from $\tau\iota$: $\epsilon\theta\acute{\epsilon}\lambda\eta\text{-}\sigma\iota(\nu) = \epsilon\theta\acute{\epsilon}\lambda\eta$.

2. The long vowels of the subjunctive are often shortened in Homer: $\iota\theta\acute{\upsilon}\nu\epsilon\tau\epsilon$ for $\iota\theta\acute{\upsilon}\nu\eta\tau\epsilon$ (*ιθύνω, I put straight*) (compare § 228, D.).

3. The Epic dialect often has $\mu\epsilon\nu\alpha\iota$ or $\mu\epsilon\nu$ in the Inf. Act. connected with the Stem by an accented ϵ : $\acute{\alpha}\mu\acute{\upsilon}\nu\text{-}\acute{\epsilon}\text{-}\mu\epsilon\nu\alpha\iota$ or $\acute{\alpha}\mu\acute{\upsilon}\nu\text{-}\acute{\epsilon}\text{-}\mu\epsilon\nu = \acute{\alpha}\mu\acute{\upsilon}\nu\epsilon\iota\nu$, *to defend*.

4. The 2 Sing. Mid. often remains uncontracted in the Ion. dialect: $\lambda\lambda\alpha\iota\alpha\iota$, *thou wishest*; Subj. $\acute{\epsilon}\chi\eta\alpha\iota$ (*habearis*), also shortened, $\mu\acute{\iota}\sigma\gamma\epsilon\alpha\iota$ (*miscearis*); Imperat. $\acute{\epsilon}\pi\epsilon\omicron$, *follow*; Imperf. $\acute{\epsilon}\delta\acute{\epsilon}\upsilon\epsilon\omicron$, *thou wast in want of*. ϵo is also contracted to $\epsilon\nu$ (§ 37, D.): $\acute{\epsilon}\pi\epsilon\nu$.

5. The 1 Dual and 1 Plur. Mid. in poetry often has $\sigma\theta$ for θ : $\beta\omicron\nu\text{-}\lambda\acute{o}\mu\epsilon\sigma\theta\omicron\nu, \text{-}\mu\epsilon\sigma\theta\alpha$, *we wish*.

6. $\alpha\tau o$ (§ 226, D.) occurs in the Ion. dialect regularly for $\nu\tau o$ in 3 Plur. Opt.: $\mu\alpha\chi\acute{o}\iota\alpha\tau o (= \acute{\mu}\acute{\alpha}\chi\omicron\nu\tau o)$, *they may fight*. In New-Ion. $\alpha\tau\alpha\iota, \alpha\tau o$, are also sometimes found in other forms where ϵ is the connecting vowel instead of o : $\kappa\eta\delta\text{-}\acute{\epsilon}\text{-}\alpha\tau\alpha\iota = \kappa\eta\delta\text{-}o\text{-}\nu\tau\alpha\iota$, *they care*: $\acute{\epsilon}\beta\omicron\nu\lambda\text{-}\acute{\epsilon}\text{-}\alpha\tau o = \acute{\epsilon}\beta\omicron\upsilon\lambda\omicron\nu\tau o$.

B. *The Augment.*

§ 234. The Augment (*Augmentum, increase*) is the sign of the *past* in the Indicative of all the historical tenses (§ 225, 3. B.). It has two forms; that is, it appears either—

a) As a *Syllabic Augment*, in the syllable ε prefixed, or

b) As a *Temporal Augment*, in the lengthening of the initial vowel.

All verbs beginning with a *consonant* have the *Syllabic Augment*: ἔ-λυ-ο-ν, ἐ-τυπτ-ό-μην, *I was struck*. ρ is doubled after ε: ἔρρῖπτον, from ῥίπτω, *I hurl*.

Obs.—The Syllabic Augment appears in the stronger form of η instead of ε in ἤ-μελλ-ο-ν, *I was about to*, from μέλλω; ἤ-βουλ-ό-μην, *I wished*, from βούλομαι; ἠ-δυνά-μην, *I could*, from δύναμαι.

§ 235. The *Temporal Augment* is used in all verbs which begin with a *vowel*, whether aspirated or not. The *Temporal Augment* changes

α to η	: ἄγω, <i>I lead</i> .	Imperfect	ἤγ-ο-ν
ε “	η: ἐλαύνω, <i>I drive</i> .	“	ἤλανν-ο-ν
ο “	ω: ὀνειδίζω, <i>I reproach</i> .	“	ὠνειδίζ-ο-ν.
ι “	ῖ: ἵκετεύω, <i>I beseech</i> .	“	ἵκέτευ-ο-ν

7. Homer, quite peculiarly, has in the 3 Dual Imperf. τόν, σθόν, for τήν, σθήν: ἐτεύχετον, *the two made*; and Attic writers have τήν for the 2 Dual of an historic sense: εἰχέτην, *ye two had*; εὔρέτην, *ye two found*.

§ 234. *Dialects.*—In Homer, and also in other poets, the *Augment* may be entirely *omitted*: τεῦχε, *he made*; ἔχεν, *he had*. λ, μ, ν, σ are also sometimes doubled after the Syllabic Augment: ἐλλίσσετο (from λίσσομαι, *I beseech*); δ only in the Stem δι: ἐδδεια (*I feared*, § 317, 5). On the contrary, ρ is sometimes left single: ἐράπτομεν (ράπτω, *I sew, spin*).

§ 235. *Dialects.*—By the *Temporal Augment* ᾶ becomes ā in Doric: ᾶγον. The *Temporal Augment* is very often wanting in Herodotus, especially in the case of diphthongs.

ὑ	to	ῥ	: ὑβρίζω, <i>I insult.</i>	Imperfect	ὑβρίζ-ο-ν
αι	“	η	: αἰσθάνομαι, <i>I perceive.</i>	“	ἤσθαν-ό-μην
αυ	“	ην	: αὐξάνω, <i>I increase.</i>	“	ἤυξαν-ο-ν
οι	“	φ	: οἰκτείρω, <i>I pity.</i>	“	ᾔκτειρ-ο-ν

Before vowels, ῥ becomes ā, not η: ᾗτω, *I hear*, ᾗτιον.

The long vowels η, ω, ī, ū, and usually the diphthongs ει, ευ, ου, remain *without Augment*.

εικάζω, *I conjecture*, εἰκαζ-ο-ν (also ἤκαζον);
εὐρίσκω, *I find*, εὐρισκ-ο-ν (seldom Aorist ἤυρον);

also αυ and οι immediately before a vowel: αὐαίνω, *I dry*, αὐαινον; οἰακίζω, *I steer*, οἰάκιζον; and other diphthongs in isolated instances.

Obs.—The rough breathing precedes the augmented form when the verb in its unaugmented form had it.

§ 236. ε becomes ει (instead of η) in some verbs, viz., in ἐάω, *I leave*; ἐθίζω, *I accustom*; ἐλίσσω, *I roll*; ἔλκω or ἐλκύω, *I draw*; ἔπομαι, *I follow*; ἐργάζομαι, *I work*; ἔρπω or ἐρπύζω, *I creep*; ἐστιάω, *I entertain hospitably*; ἔχω, *I have*. Compare below the Aorists: εἴμην (§ 313), εἶλον (αἶ-ρέω, *I take*, § 327, 1), εἶσα, *I placed* (§ 269, D., and § 275).

Obs.—These verbs originally began with a consonant, and therefore had the Syllabic Augment: *Φεργαζ-ο-μαι* (§ 34, D.), ἐ-*Φεργαζ-ο-μην*; *σεχ-ω* (§ 327, 6), ἐ-*σεχ-ο-ν*. Then the consonant was dropped: ἐ-*εργαζ-ο-μην*, ἐ-*εχ-ό-ν*; finally εε was regularly contracted to ει (§ 36): *εἰργαζ-ό-μην*, *εἶχ-ο-ν*.

§ 237. ἐορτάζω, *I celebrate*, has the Augment in the second vowel: ἐώρταζον for ἠόρταζον (compare § 37, D. 2). Verbs which originally began with a digamma (§ 34, D.), consequently with a consonant, have the Syllabic Augment in spite of their initial vowel: ἀνδάνω, *I please*, ἐ-*ἀνδανον*; οὐρέω, *I make water*; ὠθέω, *I push*; ὠνέομαι, *I buy* (§ 275). Both Augments, Syllabic and Temporal, are combined in ὁράω, *I see*, ἐώραον (ἐώρων); ἀν-οίγω, *I open*, ἀν-ἐφυγ-ο-ν.

§ 238. *Verbs compounded with a preposition have the*

§ 237. *Dialects.*—Homer forms ἐμνοχόει from οἰνοχόεω, *I pour out wine*; ἐήνδανον (Herod. ἐάνδανον) and ἤνδανον from ἀνδάνω, *I please*. Compare § 34, D., 1 and 4.

Augment immediately after the preposition : εἰς-φέρ-ω, *I carry in*, εἰς-έ-φερ-ο-ν ; προς-άγ-ω, *I lead to*, προς-ἦγ-ο-ν ; ἐκ, *out of*, becomes ἐξ before the Augment : ἐξ-ἦγ-ο-ν, *I led out*. The true forms of ἐν, *in*, and σύν, *with*, altered by assimilation (§ 51) in the Present, appear again before ε : συλ-λέγ-ω, *I collect*, συν-έ-λεγ-ο-ν ; ἐμ-βάλλ-ω, *I invade*, ἐν-έ-βαλλ-ο-ν.

The final vowel of a preposition is elided : ἀπ-έ-φερ-ο-ν, *I carried away*, from ἀπο-φέρ-ω ; only περί and πρό never lose their final vowel ; but πρό is often contracted with ε : πρού-βαινον, from προ-έ-βαιν-ο-ν, *I marched on*.

§ 239. EXCEPTIONS.—Some verbs, which are not merely compounded with prepositions, but derived from already compound nouns (Decomposita), have the Augment at the *beginning* : ἐναντιόομαι (from ἐναντίος, *against*), ἠναντιούμην (from οομην), *I was against* ; poet. ἠναρον, from ἐναίρω, *I slay* ; παρρησιάζομαι (from παρρησία, *freedom of speech*), ἐπαρρησιαζόμην, *I spoke freely* ; but the majority nevertheless have it in the *middle* : ἐκκλησιάζω, *I assemble*, from ἐκκλησία, *assembly*, ἐξεκκλησίαζον ; ὑποπτέω, *I suspect*, from ὑποπτος, *suspicious*, ὑπώπτεουν ; κατηγορέω, *I accuse*, κατηγοροῦν (from εον). παρανομέω, *I act contrary to law* (from παρά-νομος, *contrary to law*), has irregularly παρηνόμουν (εόν).

§ 240. Many prepositions have in some compounds so far lost their distinctive meanings that the verbs are treated as simple : καθεύδω, *I sleep*, ἐκάθειδον, yet καθῆδον also ; καθίζω, *I sit*, ἐκάθιζον. Compare the verbs ἴημι (ἀφήμι, § 313), ἔννυμι (ἀμφιέννυμι, § 319, 5), ἦμαι (κάθημαι, § 315, 2). Some verbs also have a double Augment : ἀνέχομαι, *I endure*, ἠνειχόμην ; ἀνορθόω, *I raise up*, ἠνώρθουν (οον) ; ἐνοχλέω, *I encumber*, ἠνώχλουν (εον) ; παροινέω, *I act as a drunkard*, ἐπαρμόνουν. So also διαιτάω, *I live* (from διαίτα, *mode of life*), ἐδιήτων (αον) ; διακονέω, *I serve*, ἐδιηκόνουν (εον).

§ 241. δύς, *bad, ill*, in composition is *preceded* by the Augment when the second word begins with a consonant or long vowel : δυστυχέω, *I am unfortunate*, ἐδυστύχουν (εον) ; δυσωπέω, *I make a sour face*, ἐδυσώπουν (εον) ; but short vowels receive the Temporal Augment *after* δύς : δυσἄρεστέω, *I displease*, δυσηρέστουν (εον).

Compounds with εὖ generally have no Augment : εὐτύχουν (εον), *I was fortunate* ; but short vowels occasionally receive the Temporal Augment after εὖ : εὐηργέτουν (εον), together with εὐεργέτουν, from εὐεργετέω, *I do good*.

§ 242. All other compounds have the Augment at the beginning :
ἠθύμων, from *ἀθυμέω*, *I am without courage*.

C. Contracted Verbs

§ 243. Verbs whose Present-Stem ends in *a*, *ε*, or *ο*, regularly contract these vowels in all forms of the Present-Stem with the connecting vowel, and hence are called *Contracted Verbs*. The laws of contraction given in §§ 36–38

§ 243. *Dialects*.—The Ion. dialect *very often* does not contract; but the three kinds of contracted verbs are treated differently.

A. Homer inflects the *a*-Stems in three ways :

1. The syllables regularly contracted by the Attic writers remain *open* and unchanged : *ἀοιδιά-ει*, *he sings* ; *ναιερά-ουσι*, *they dwell* ; and the Fem. Part. *ναιεράωσα* for *ναιεράουσα*, with a remarkable change of *ου* to *ω*.

2. *Contraction* takes place : *ἀπερᾶ* = *ἀπερά-ει*, *he thrives*, from *ἀπεράω* ; *προς-ἠύδα* = *προς-ἠύδα-ε*, from *προς-ανδάω*, *I address*. Sometimes *a ε* becomes *η* (not *ᾶ*) : *προς-ανδήτην* (3 Dual Imperf.), *ῥῆται*—also with regular accent—(from *ὀρά-εαι*) = Att. *ὀρᾶ* (2 Sing. Pres. Ind. Mid.).

3. *Extension* instead of contraction takes place when a vowel of the same kind is inserted before the long one which results from contraction : *ὀράω*, *I see*, contracted *ὀρῶ*, extended *ὀρόω*.

a) This inserted vowel is usually *short*. Hence *ὀράω* is thus inflected :

Act. Pr. Ind.	<i>ὀρά-ω</i>	Att. <i>ὀρῶ</i>	Hom. <i>ὀρόω</i>
	<i>ὀρά-εις</i>	“ <i>ὀρᾶς</i>	“ <i>ὀράας</i>
	<i>ὀρά-ει</i>	“ <i>ὀρᾶ</i>	“ <i>ὀράα</i>
	<i>ὀρά-ουσι</i>	“ <i>ὀρῶσι</i>	“ <i>ὀρόωσι</i>
Subj.	<i>ὀρά-ω</i>	“ <i>ὀρῶ</i>	“ <i>ὀρόω</i>
	<i>ὀρά-ῃς</i>	“ <i>ὀρᾶς</i>	“ <i>ὀράας</i> , etc.
Opt.	<i>ὀρά-οιμι</i>	“ <i>ὀρῶμι</i>	“ <i>ὀρόωμι</i>
Inf.	<i>ὀρά-ειν</i>	“ <i>ὀρᾶν</i>	“ <i>ὀράαν</i>
Part.	<i>ὀρά-ων</i>	“ <i>ὀρῶν</i>	“ <i>ὀρόων</i>
	<i>ὀρά-ουσα</i>	“ <i>ὀρῶσα</i>	“ <i>ὀρόωσα</i>
Gen.	<i>ὀρά-οντος</i>	“ <i>ὀρῶντος</i>	“ <i>ὀρόωντος</i>
Mid. 2. Sing. Ind.	<i>ὀρά-ῃ</i>	“ <i>ὀρᾶ</i>	“ <i>ὀράα</i>
3. Plur.	<i>ὀρά-ονται</i>	“ <i>ὀρῶνται</i>	“ <i>ὀρόωνται</i>
Opt. 3. Plur.	<i>ὀρά-οιντο</i>	“ <i>ὀρῶντο</i>	“ <i>ὀρόωντο</i>
Inf.	<i>ὀρά-εσθαι</i>	“ <i>ὀρᾶσθαι</i>	“ <i>ὀράασθαι</i>
3. Plur. Impf.	<i>ἑωρά-οντο</i>	“ <i>ἑωρῶντο</i>	“ <i>ὀρόωντο</i>

are observed. Paradigms of the three verbs τιμάω, ποιέω, δουλόω, are given on p. 110–113.

Obs.—As the ει in the Infinitive ειν is not original, αειν, οειν do not become α̃ν, ο̃ιν, but α̃ν, ουνν (§ 37, *Obs.*).

Dialects.

b) sometimes long, e. g.,

ἡβά-ουσα Att. ἡβῶσα Hom. ἡβώωσα
from ἡβάω, *I am youthful*; so also from δράω, *I do*;

δρά-ουσι Att. δρῶσι Hom. δρώωσι
and from μνάομαι, *I remember*;

μνά-εσθαι Att. μνάσθαι Hom. μνάασθαι.

After long vowels, the one following is sometimes shortened:

μνα-όμενος Att. μνώμενος Hom. μνωόμενος
ἡβά-οντες “ ἡβῶντες “ ἡβώοντες

The metre chiefly determines which of the vowels should be long or short. Such forms, for instance, as ἀρετάα (˘˘˘˘), ἡβόωντες (˘˘˘˘), are inadmissible.

In Herod., the Stems in α often pass over into the conjugation of the Stems in ε: ὀρέω (but ὀρεῶς, ὀρεῶ), ὀρέομεν, ὀρέουσι, ὀρέοντες. Instead of εο we also find εω: ὀρέωντες. Homer also has ἦντεον = Att. ἦντων (from ἀντά-ω, *I meet*); χρεώμενος = Att. χρώμενος, *making use of*.

B. Stems in ε fluctuate between the open and contracted forms. εο is often monosyllabic by synizesis (§ 39): ἐθρήνεον, *I complained*; often also in Ionic contracted to εν: Hom. νεῦμαι = Att. νέομαι, *I return home*. εον rarely becomes εν: νεικεῦσι = νεικοῦσι, *they quarrel*. εε becomes η irregularly in Hom.: ὀμαρτήτην (ὀμαρτέω, *I meet with*), ἀπειλήτην (ἀπειλέω, *I threaten*), δορπήτην (δορπέω, *I surp*), Inf. φορήμεναι = Att. φορεῖν, *to carry*. An utterly anomalous Infinitive is φορήναι.

The second ε in the 2 Sing. Mid. is sometimes dropped: μθῆαι for μθῆεαι (Att. μθῆ, μθῆϊ, *thou sayest*); πωλέο = Att. ἐπωλοῦ, *thou hadst intercourse*; sometimes εε are contracted to ει: μθῆϊαι. The first way is usual in Herod. Homer also prolongs ε to ει without contraction: νεικίω = Att. νεικῶ; ἐτελείετο = Att. ἐτελεῖτο (τελῶ, *I complete*).

C. Stems in ο are mostly contracted: γοννοῦμαι, *I supplicate*. Some have an extension like those in α: ἀρόωσι(ν) = Att. ἀροῦσι(ν), *they plow*; δηϊόφεν = Att. δηϊοῖεν, *they would destroy*; ὑπνώοντας = Att. ὑπνῶντας, *the sleepers*.

In Herod. ο sometimes changes to ε, and with ο is contracted to εν: ἰδικαίενν = Att. ἰδικαίονν, *deemed right*.

§ 244. *Obs.*—1. Monosyllabic Stems in ε admit only the contraction ει. All syllables which, contracted, would produce another sound, remain uncontracted.

Stem π λ ε (Pres. πλέω, <i>I sail</i> , Inf. πλείν)			
πλέεις	πλεῖς,	but	πλέω
πλέει	πλεῖ,	“	πλέουσι
ἔπλεες	ἔπλεες,	“	ἔπλεον

δέω, *I bind*, forms an exception, having τὸ δοῦν (*δέον*), δοῦμαι, etc., to distinguish them from forms of δέω, *I am in want of*; δεῖ, *it is necessary*; τὸ δέον, *duty*.

2. Some Stems in α have a preference for η, which they admit in the place of ā: ζά-ω, *I live*, ζῆς, ζῆ, ζῆτε, ζῆν; πεινά-ω, *I am hungry*, πεινῆν; διψά-ω, *I thirst*, διψῆν; so also κνά-ω, *I scratch*; σμά-ω, *I stroke*; ψά-ω, *I scrape*; and χρά-ομαι, *I make use of*.
3. ῥιγό-ω, *I freeze*, has ω and φ for ον and οι: Inf. ῥιγῶν, Opt. ῥιγῆν.
4. λοῦω, *I wash*, *lav-o*, has a peculiar contraction; that is, the connecting vowel after ον disappears: ἔ-λου for ἔ-λου-ε; λοῦ-μαι for λού-ο-μαι, etc. In like manner, οἶ-ο-μαι is often contracted to οἶ-μαι, *I think*, and the Imperf. φῶ-ό-μην to φῶ-μην.

D. Distinction of the Present-Stem from the Verbal-Stem.

§ 245. We call that part of a verb the Verbal Stem from the combination of which with the terminations of persons, tenses, moods, infinitives, and participles, consistently with the laws of euphony, all the forms of the verb may be explained: λυ, Pres. λύω, Perf. λέλυκα, Fut. λύσω; τιμα, Pres. τιμάω, Perf. τετίμηκα, Fut. τιμήσω.

Obs.—From the Verbal-Stem also nouns are formed by means of the nominal suffixes: λύ-σι-ς, *loosing*; λυ-τήρ, *looser*; λύ-τρο-ν, *redemption fee*; τι-μη-σι-ς, *valuation*; τιμη-τή-ς, *ensor*.

When the Verbal-Stem can not be traced farther back, it is called a *Root*: λυ, and a verb formed from it, a *Root-Verb*: λύω. But when the Verbal-Stem is itself a Nom-

§ 244. *Dialects.*—2. For χρῆται Herod. has χρᾶται.

4. Hom. 3 Sing. Imperf. λόε (for λοφε, § 35, *Obs.*) = λοῦε, ελουε.

inal-Stem formed by means of a nominal suffix, it is said to be *derived*: $\tau\iota\mu\alpha$ is at once the Nominal-Stem of $\tau\iota\mu\acute{\eta}$, *honor*, formed by the nominal suffix $\mu\bar{a}$ from the root $\tau\iota$, and the verb formed from it is a *derivative* one: $\tau\iota\mu\acute{\alpha}\omega$.

Obs.—*Roots* are almost all of one syllable; derived Stems are of two or more syllables.

§ 246. The *Verbal-Stem* is not always like the *Present-Stem*, but the Present-Stem is frequently an *extension* of the Verbal-Stem: Pres. $\lambda\acute{\epsilon}\iota\pi\text{-}\omega$, *I leave*, Present-Stem $\lambda\epsilon\iota\pi$, Verbal-Stem $\lambda\acute{\iota}\pi$ (Aorist $\acute{\epsilon}\lambda\iota\pi\omicron\nu$).

Such additions are called *enlargements of the Present*; the Verbal-Stem divested of them is the *pure Verbal-Stem*.

Obs.—Where the Verbal-Stem differs from the Present-Stem, nouns are usually formed from the former, not from the latter: Verbal-Stem $\phi\upsilon\gamma$, Present-Stem $\phi\epsilon\upsilon\gamma$, substantive $\phi\upsilon\gamma\text{-}\acute{\eta}$ (*fug-a*), adj. $\phi\upsilon\gamma\text{-}\acute{\alpha}(\delta)\text{-}\varsigma$, *fugitive*.

§ 247. The relation of the Present-Stem to the Verbal-Stem produces four classes of verbs with some subdivisions.

1. FIRST CLASS (unenlarged).

The Present-Stem is like the Verbal-Stem.

This comprises, first of all, the *pure verbs*, *i. e.*, verbs whose stem ends in a vowel (with the exception of a small number in $\epsilon\omega$, § 248, and many others besides: $\tau\iota\mu\acute{\alpha}\text{-}\omega$, $\delta\omicron\upsilon\lambda\acute{o}\text{-}\omega$, $\pi\alpha\iota\delta\acute{\epsilon}\upsilon\text{-}\omega$, *I educate*; $\lambda\acute{\upsilon}\text{-}\omega$, *I loose*; $\tau\acute{\iota}\text{-}\omega$, *I honor*; $\acute{\alpha}\rho\chi\text{-}\omega$, *I rule*; $\acute{\alpha}\gamma\text{-}\omega$, *I lead*; $\lambda\acute{\epsilon}\gamma\text{-}\omega$, *I say*).

§ 248. 2. SECOND CLASS (lengthened class).

The Stem vowel is lengthened in the Present-Stem.

This comprises several verbs whose Stem ends in a *mute*, and which in the Present have a diphthong or a long vowel, as:

§ 248. *Dialects.*—To these belongs the Hom. $\sigma\acute{\epsilon}\iota\omega$, *I hurry*, from the Stem $\sigma\upsilon$.

φεύγ-ω, <i>I flee,</i>	Pure Stem	φ υ γ (φύγ-ή, <i>flight</i> , Lat. <i>fuga</i>).
λείπ-ω, <i>I leave,</i>	“	“ λ ι π
πειθ-ω, <i>I persuade,</i>	“	“ π ι θ (πιθ-ανός-ς, <i>persuasive</i>).
τήκ-ω, <i>I melt,</i>	“	“ τ ᾶ κ
τριβ-ω, <i>I rub,</i>	“	“ τ ρ ῖ β

But, besides these, there are also six verbs in ε ω, viz. :

πλέω, <i>I sail,</i>	Pure Stem	π λ υ
πνέω, <i>I blow,</i>	“	“ π ν υ
νέω, <i>I sail,</i>	“	“ ν υ
ῥέω, <i>I flow,</i>	“	“ ῥ υ
θέω, <i>I run,</i>	“	“ θ υ
χέω, <i>I pour,</i>	“	“ χ υ

Obs.—The *υ* of these Stems was lengthened to ε υ, but resolved to ε Ϝ before vowels (compare § 35, D. 2) ; finally the Ϝ was dropped : π λ υ - π λ ε υ ω - π λ ε Ϝ ω - π λ έ ω. The diphthong appears in the substantives unresolved : πνεῦ-μα, *breath* ; ῥεῦ-μα, *stream*. Compare § 260, 2.

§ 249. 3. THIRD CLASS (T-class).

The Present-Stem affixes τ to the Verbal-Stem.

This comprises only verbs whose Pure Stems end in *Labials*, as :

τύπτ-ω, <i>I strike,</i>	Pure Stem	τ υ π (τύπος, <i>stroke</i>).
βλάπτ-ω, <i>I injure,</i>	“	“ β λ α β (βλάβη, <i>injury</i>).
βάπτ-ω, <i>I dip,</i>	“	“ β α φ (βάφή, <i>a dip</i>).

and, besides—

τίκτ-ω, <i>I bring forth,</i>	“	“ τ ε κ (τέκος, <i>child</i>).
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The final consonant of the Pure Stem is called here, as in the verbs of the following class, the *character*. On the changes of sound, see § 45.

Other Examples.

κόπτω, <i>I cut,</i>	Stem	κ ο π
κλέπτω, <i>I steal,</i>	“	“ κ λ ε π
κρύπτω, <i>I hide,</i>	“	“ κ ρ υ φ ο Ϝ κ ρ υ β
θάπτω, <i>I bury,</i>	“	“ τ α φ (§ 54, c).

§ 249. *Dialects.*—The Stem βλαβ in Hom. has a Pres. βλάβεται, like class 1.

§ 250. 4. FOURTH CLASS (I-class).

The *Present-Stem* adds *ι* to the *Verbal-Stem* [Latin *fug-i-o*, Pure Stem *fug*]. The *ι* is here subject to the various changes and transpositions discussed in §§ 55–58, viz. :

a) The *Gutturals* κ, γ, χ form, with *ι*, the group σσ (New-Att. ττ) (§ 57):

φυλάσσω, <i>I guard</i> , instead of φυλακιω, Pure Stem φυλακ (φυλακή, <i>a guard</i>).				
τάσσω, <i>I arrange</i> ,	“	ταγιω,	“	“
ταράσσω, <i>I confuse</i> , <i>confusion</i>).	“	ταραχιω,	“	“
				ταγ (ταγός, <i>arranger</i>).
				ταραχ (ταραχή,

Other Examples.

ἐλίσσω(κ), <i>I roll</i> .	πράσσω(γ), <i>I do</i> .	δρύσσω(χ), <i>I dig</i> .
κηρύσσω(κ), <i>I proclaim</i> .	σφάττω(γ), <i>I slay</i> .	

Obs.—The character of the Presents ἀρμόττω, *I fit*; πάσσω, *I scatter*; πλάσσω, *I shape*; βράσσω, *I seethe*; ἐρέσσω, *I row*; πτίσσω, *I stamp*; βλίττω, *I abstract honey*, is a dental; πέσσω, *I boil*, has Stem πειπ irregularly.

§ 251. b) δ, and more rarely γ, with *ι*, form ζ (§ 58): ἕζομαι, *I sit*, instead of ἐδίομαι, Pure Stem ἐδ (ἕδ-ος, *seat*, Latin *sedes*); κράζω, *I cry*, instead of κραγιω, Pure Stem κρ α γ.

Other Examples.

φράζω(δ), <i>I say</i> .	ὄζω(δ), <i>I smell</i> .	σχίζω(δ), <i>I split</i> .
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Obs.—Present-Stems in ζ which express a sound have the Verbal-Stem in γ: στενάζω, *I sigh*; οἰμώζω, *I wail*; οἰμωγ-ή, *a wailing*; moreover, στάζω, *I trickle*; στίζω, *I prick*, Lat. *in-stig-o*; μαστίζω,

§ 250. *Dialects.*—The Stems of the Presents ἰμάσσω, *I whip*; λίσσομαι, *I beseech*; κορύσσω, *I arm*; Herod. ἀφάσσω, *I touch*, end in Dentals (λιτ, κορυθ); Hom. ἐνίσσω, *I blame*, has irregularly the Stem ἐνιπ.

§ 251. *Dialects.*—In all dialects, Presents in -ζω much more frequently have a Guttural for their character, in Hom. especially in ἀλαπάζω, *I conquer*; δαίζω, *I divide*; μερμηρίζω, *I ponder*; πολεμίζω, *I war*; στυφελίζω, *I strike*, etc.

I whip, and some others. κλάζω, *I call*, Stem κ λ α γ γ, κλαγγ-ή, *a call*; πλάζω, *I mislead*; σαλπίζω, *I blow a trumpet*, have a Pure Stem in γ γ; νίζω, *I wash*, has irregularly the Stem ν ι β.

§ 252. *c*) λ with ι forms λ λ (§ 56):

βάλλω, *I throw*, for βαλιω, Pure Stem β α λ (βέλ-ος, *a shot*).

ἄλλομαι, *I leap*, “ ἄλιομαι, “ “ ἄ λ [sal-i-o].

τίλλω, *I pluck*, “ τιλιω, “ “ τ ι λ

Other Examples.

θάλλω, *I bloom*. σφάλλω, *I cause to stagger*. στέλλω, *I send*.

πάλλω, *I wield*. ἀγγέλλω, *I announce*. ψάλλω, *I play on the lyre*.

§ 253. *d*) ν and ρ throw the ι into the preceding syllable of the Stem (§ 55):

τείνω, *I stretch*, for τενιω, Pure Stem τ ε ν (τόν-ος, *a stretching*, Latin *tendo*).

φθείρω, *I corrupt*, “ φθεριω, “ “ φ θ ε ρ (φθορ-ά, *corruption*).

φαίνω, *I show*, “ φανιω, “ “ φ α ν (ἄ-φᾶν-ής, *invisible*).

Other Examples.

μαίνομαι, *I rage*.

σπείρω, *I sow*.

ἐγείρω, *I awaken*.

αἴρω, *I raise*.

ἀγείρω, *I collect*.

ὑφαίνω, *I weave*.

Obs.—If the Stem syllable has ι or ν for its vowel, this is lengthened by the retreating ι: κρίνω, *I sever, judge*, from κρῖν-ιω; σύρω, *I drag*, from σῦρ-ιω.

A single Stem in λ also follows this formation, viz.: ὀφελ, Pres. ὀφείλω, *I owe*, for ὀφελιω, to distinguish it from ὀφέλλω, *I increase*, with the same Stem.

The ι unites immediately with the final vowels of the Stems καν and κλαν, which then sacrifice their ν (*F*): κα-ίω, *I burn*; κλα-ίω, *I weep*. Additional forms in Attic are κάω, κλάω (§ 35, *Obs.*).

N.B.—The other less usual classes of verbs are given below.

§ 253. *Dialects.*—Homer joins ι immediately with Vowel Stems: δα-ίω, *I burn*, Stem δ α: μα-ίομαι, *I seek*, Stem μ α; να-ίω, *I dwell*, Stem ν α; and he uses ὀφέλλω in the sense of the Att. ὀφείλω; but, on the other hand, he has εἶλω, *I press*, from the Stem εἶ λ for which one might expect εἶλω (Class 4, *c*).

II. THE STRONG OR SECOND AORIST-STEM.

§ 254. The Strong or Second Aorist Active and Middle is formed from the Strong Aorist-Stem, which is like the Pure Verbal-Stem, except the few cases named in § 257.

Pres. Stem	λείπ-ω, <i>I leave.</i> λ ῖ π	τύπτ-ω, <i>I strike.</i> τ ῦ π	βάλλ-ω, <i>I throw.</i> β ᾶ λ
Active.			
Aorist Ind.	ἔ-λίπ-ο-ν, <i>I left.</i> ἔ-λιπ-ε-ς etc., like the Imperfects ἔλειπον, ἔτυπτον, ἔβαλλον	ἔ-τύπ-ο-ν, <i>I struck.</i> ἔ-τυπ-ε-ς	ἔ-βάλλ-ο-ν, <i>I threw.</i> ἔ-βαλ-ε-ς
Subj.	{ λίπ-ω λίπ-ῃ-ς etc., like the Pres. Subjunctive λείπω, τύπτω, βάλλω	{ τύπ-ω τύπ-ῃ-ς	{ βάλ-ω βάλ-ῃ-ς
Opt.	{ λίπ-οι-μι λίπ-οι-ς etc., like the Pres. Optative λείποιμι, τύπτοιμι, βάλλοιμι	{ τύπ-οι-μι τύπ-οι-ς	{ βάλ-οι-μι βάλ-οι-ς
Imper.	{ λίπ-ε λιπ-έ-τω etc., like the Pres. Imper. λείπε, τύπτε, βάλλε	{ τύπ-ε τυπ-έ-τω	{ βάλ-ε βαλ-έ-τω
Infin.	λιπ-εῖν	τυπ-εῖν	βαλ-εῖν
Part.	λιπ-ών, λιπ-οῦσα, λιπ-όν, Gen. λιπ-όντος	τυπ-ών, τυπ-οῦσα, τυπ-όν, Gen. τυπ-όντος	βαλ-ών, βαλ-οῦσα, βαλ-όν, Gen. βαλ-όντος
Middle.			
Indic.	{ ἐ-λιπ-ό-μην ἐ-λίπ-ου etc., like the Imperf. ἐλειπόμην, ἐτυπτόμην, ἐβαλλόμην	{ ἐ-τυπ-ό-μην ἐ-τύπ-ου	{ ἐβαλ-ό-μην ἐ-βάλ-ου
Subj.	{ λίπ-ω-μαι λίπ-ῃ etc., like the Pres. Subj. λείπωμαι, τύπτωμαι, βάλλωμαι	{ τύπ-ω-μαι τύπ-ῃ	{ βάλ-ω-μαι βάλ-ῃ
Opt.	{ λιπ-οί-μην λίπ-οι-ο etc., like the Pres. Opt. λειπόιμην, τυπτοίμην, βαλλοίμην	{ τυπ-οί-μην τύπ-οι-ο	{ βαλ-οί-μην βάλ-οι-ο
Imper.	{ λιπ-οῦ λιπ-έ-σθω etc., like the Pres. Imper. λείπου, τύπτου, βάλλου	{ τυπ-οῦ τυπ-έ-σθω	{ βαλ-οῦ βαλ-έ-σθω
Infin.	λιπ-έ-σθαι	τυπ-έ-σθαι	βαλ-έ-σθαι
Part.	λιπ-ό-μενο-ς, η, ο-ν	τυπ-ό-μενο-ς, η, ο-ν	βαλ-ό-μενο-ς, η, ο-ν

§ 255. 1. The *Inflexion* of the Strong Aorist-Stem differs from that of the Present-Stem (Imperfect and Present tenses) only in the accent of the following forms: the Infin. Act. is perispome (λιπεῖν), the Infin. Mid. paroxytone (λιπέσθαι), the Part. Act. accents the O-sound (λιπών, λιποῦσα), the 2 Sing. Imper. Mid. is perispome (λιποῦ).

2. The Aorist Middle has not, like the Present Middle, the meaning also of the Passive: thus ἐβαλόμην means only *I threw for myself*, but not *I was thrown*.

On the Augment of the Indicative, §§ 234-242.

§ 256. The Strong Aorist can be formed only from such verbs as have a Present-Stem *different* from the Pure Verbal-Stem, therefore *not* from the verbs of the *First* (unenlarged) *Class* (§ 247). Also it is not usually formed from many verbs of other classes, and scarcely occurs at all from any but *Root-Verbs* (§ 245).

Obs.—On the Aorists of the verbs δύ-ω and φύ-ω (class 1), see §§ 316, 16, 17.

§ 257. In a few verbs the Strong Aorist Stem is distinguished from the Pure Verbal Stem; viz., instead of ε of the latter, the Strong Aor. sometimes has ᾶ, by which τρέπ-ω, *I turn*, though belonging to the first class, has a Strong Aor.: ἔ-τραῖπ-ο-ν (Impf. ἔ-τρεπ-ο-ν), ἐ-τραπ-ό-μην. An isolated formation is Pres. τρώγ-ω, *I gnaw*, Aor. ἔ-τραῖγ-ο-ν. ἄγ-ω, *I drive*, likewise belonging to the first class, by doubling the Verbal-Stem forms the Aorist-Stem ἀγ-αγ, whence Ind.: ἤγ-ᾶγ-ο-ν, Subj. ἀγ-άγ-ω, Inf. ἀγ-αγ-εῖν.

§ 255. *Dialects.*—1. All the peculiarities enumerated § 233, D., extend likewise to the Strong Aorist: 2 Sing. Subj. βάλησθα, 3 Sing. βάλησι, etc. The Inf. Aor. Act. ends in Hom. also in εῖν instead of εῖν (βαλέειν).

2. The Middle Aorist forms of the Stems κτᾶ (§ 316, 4), βλη (§ 316, 19), οὔτᾶ (§ 316, 20), exceptionally have a *Passive* meaning.

III. THE FUTURE-STEM.

§ 258. From the Future-Stem are formed the Fut. Active and Middle.

First Future (The σ Future).		Second Future (Contracted Future).
Pres.	λύω, Stem λ ῥ Fut. Stem λ ῥ σ	Pres. φαίνω, <i>I show</i> , Stem φ ἄ ν Fut. Stem φ ἄ ν ε
Active.		
Indic.	λύσ-ω, <i>I shall loose</i> . λύσ-εις, etc. like the Pres. λύω	φᾶνέω, ᾶ, <i>I shall show</i> . φᾶνέ-εις, εῖς, etc. like the Present ποιῶ
Opt. Infin. Part.	λύσ-οι-μι λύσ-ειν Masc. λύσ-ων Fem. λύσ-ουσα Neut. λῦσ-ον Gen. λύσ-οντος	φανε-οίην, οίην φανε-ειν, εῖν φανε-ων, ᾶν φανε-ουσα, οὔσα φανε-ον, οὔν φανε-οντος, οὔντος
Middle.		
Indic.	λύσ-ο-μαι, <i>I shall loose for myself</i> . like the Present λύομαι	φανε-ο-μαι, οὔμαι, <i>I shall appear</i> . like the Present ποιοῦμαι
Opt. Infin. Part.	λυσ-οί-μην λύσ-ε-σθαι λυσ-ό-μενος, η, ον	φανε-οί-μην, οίμην φανε-ε-σθαι, εἶσθαι φανε-ο-μενος, ούμενος, η, ον

§ 257. *Dialects*.—Hom., in the case of several Stems with ρ , forms the Strong Aorist by metathesis (§ 59), and by changing ϵ into α : δέρκ-ο-μαι, *I see*, ἔ-δρακ-ον; πέρθ-ω, *I destroy*, ἔ-πρᾶθ-ο-ν; in others by the syncope of ϵ (§ 61, c): ἐ-πτ-ό-μην (πέτ-ομαι, *I fly*), ἔ-γρ-ε-το (Stem ἔ γ ε ρ, Pres. class 4, d, ἐγείρω, *I awake*); Part. ἀγρ-ό-μενοι, *assembled*; Inf. ἀγερ-έσθαι (Pres. class 4, d, ἀγείρω).

Reduplication occurs in Homer in a great many Aorists: ἐ-πέ-φρᾶδ-ο-ν (Stem φ ρ α δ, Pres. class 4, b, φράζω, *I indicate*); πέ-πιθ-ο-ν (Stem π ῖ θ, Pres. class 2, πείθω, *I persuade*); πε-πᾶλ-ών (Pres. class 4, c, πάλλω, *I brandish*); Aor. Mid. 3 Sing.: τε-τάρπ-ε-το (τέρπ-ο-μαι, *I rejoice*);

§ 259. 1. The Inflexion of the Future-Stem is the same as that of the Present-Stem, *i. e.*, that of the σ Future is the ordinary Inflexion, that of the contracted future is the Inflexion of the contracted Present of ϵ Stems (§§ 231, 232, and 243).

§ 260. The σ Future forms the Future-Stem by adding σ to the Verbal-Stem: $\lambda\nu$, $\lambda\upsilon\sigma$. All Stems ending in a vowel or a mute have the σ Future. The σ , according to § 48, with gutturals makes ξ , with labials ψ , and admits of no dentals before it (§ 49): $\acute{\alpha}\gamma\text{-}\omega$, *I drive*, Fut. $\acute{\alpha}\xi\text{-}\omega$; $\gamma\rho\acute{\alpha}\phi\text{-}\omega$, *I write*, Fut. $\gamma\rho\acute{\alpha}\psi\text{-}\omega$; $\acute{\alpha}\delta\text{-}\omega$, *I sing*, Fut. $\acute{\alpha}\sigma\text{-}\omega$; $\sigma\pi\acute{\epsilon}\nu\delta\text{-}\omega$, *libo*, Fut. $\sigma\pi\acute{\epsilon}\iota\sigma\text{-}\omega$ for $\sigma\pi\epsilon\nu\delta\text{-}\sigma\omega$ (§ 50). About $\theta\rho\acute{\epsilon}\psi\omega$, Stem $\tau\rho\epsilon\phi$, $\theta\acute{\upsilon}\psi\omega$, Stem $\tau\nu\phi$, and others, see § 54.

2. Verbs of the second or extended class (§ 248) retain the extended Stem also in the Future: $\lambda\acute{\epsilon}\iota\pi\text{-}\omega$, $\lambda\acute{\epsilon}\iota\psi\text{-}\omega$; the six verbs in $\epsilon\omega$ mentioned in § 248 show their strengthened form in the Fut., though it is not seen in the Present: $\pi\lambda\acute{\epsilon}\omega$, $\pi\lambda\acute{\epsilon}\upsilon\sigma\omicron\mu\alpha\iota$; in like manner, $\kappa\lambda\alpha\acute{\iota}\omega$ brings out its Pure Stem $\kappa\lambda\alpha\nu$ in $\kappa\lambda\alpha\acute{\upsilon}\sigma\omega$, and $\kappa\alpha\acute{\iota}\omega$ in $\kappa\alpha\acute{\upsilon}\sigma\omega$ (§ 253). About $\chi\acute{\epsilon}\omega$, see § 265.

3. Of verbs of the third or T class, and of those of the fourth or I class (§ 249, etc.), the Pure Stem must be found in order to form the Future: $\tau\acute{\upsilon}\pi\tau\omega$ (class 4), Pure Stem $\tau\nu\pi$, Fut. $\tau\acute{\upsilon}\psi\omega$; $\phi\upsilon\lambda\acute{\alpha}\sigma\sigma\omega$, Pure Stem $\phi\nu\lambda\alpha\kappa$, Fut.

Stem $\phi\iota\delta$ (class 2), $\phi\acute{\epsilon}\iota\delta\omicron\mu\alpha\iota$, Inf. Aor. $\pi\epsilon\text{-}\phi\iota\delta\text{-}\acute{\epsilon}\text{-}\sigma\theta\alpha\iota$, also Fut. $\pi\epsilon\text{-}\phi\iota\delta\text{-}\acute{\eta}\text{-}\sigma\omicron\mu\alpha\iota$. Isolated Aorists are: $\acute{\epsilon}\text{-}\kappa\acute{\epsilon}\text{-}\kappa(\epsilon)\lambda\text{-}\epsilon\text{-}\tau\omicron$, *he called*, from $\kappa\acute{\epsilon}\lambda\omicron\mu\alpha\iota$; $\pi\acute{\epsilon}\text{-}\phi\nu\text{-}\omicron\text{-}\nu$, *I killed* (Stem $\phi\epsilon\nu$); $\tau\acute{\epsilon}\text{-}\tau\mu\text{-}\omicron\text{-}\nu$ (*I hit*, Stem $\tau\epsilon\mu$); $\tau\epsilon\text{-}\tau\alpha\gamma\text{-}\acute{\omega}\nu$ (*seizing*, Stem $\tau\alpha\gamma$, Lat. *tango*). $\acute{\eta}\nu\text{-}\acute{\iota}\pi\text{-}\acute{\alpha}\pi\text{-}\omicron\text{-}\nu$ (*I scolded*, Pres. $\acute{\epsilon}\nu\acute{\iota}\pi\tau\omega$), along with $\acute{\epsilon}\nu\text{-}\acute{\epsilon}\nu\acute{\iota}\pi\text{-}\omicron\text{-}\nu$, and $\acute{\eta}\rho\acute{\upsilon}\kappa\text{-}\acute{\alpha}\kappa\text{-}\omicron\text{-}\nu$ (*I kept back*, Pres. $\acute{\epsilon}\rho\acute{\upsilon}\kappa\omega$), have the reduplication in the middle of the word. The reduplication in this case every where belongs to the Tense-Stem, and, as in the Perfect-Stem (§ 273), is preserved in all the moods, in the Infin., and the Participle. The Indic. may add the Augment or omit it before the reduplication. (§ 234, D.)

§ 259. Dialects.—About the contraction, see § 243, D.

φυλάζω; φράζω, Pure Stem φ ρ α δ, Fut. φράσω. Accordingly, verbs ending in the Present in -σσω or -ττω generally make the Fut. in -ξω, and those having the Present in ζω generally have their Future in -σω.

According to this rule, let the Future be formed of ελίσσω, *I roll*; κηρύσσω, *I proclaim*; πράσσω, *I do*; σχίζω, *I split*; δικάζω, *I judge*; ὀπλίζω, *I arm*; and let the Presents be found to the Futures ὀρύξω, σφάξω, βιάσομαι, λογιόσομαι.

Verbs with a dental character ending in the Present in -σσω or -ττω, naturally (§ 250, *Obs.*) make the Future in -σω: πλάσω (Pres. πλάσσω, *I shape*), ἀρμόσω (Pres. ἀρμόττω, *I fit*); and, on the other hand, those with the character γ, which have the Present in -ζω (§ 251, *Obs.*), make their Future in -ξω: στενάξω (Pres. στενάζω, *I sigh*); στίξω (Pres. στίζω, *I prick*).

§ 261. Vowel-Stems have their vowels *long* before σ; a becomes ā if preceded by ε, ι, or ρ (§ 41), in all other cases it becomes η. Every other short vowel is changed into the corresponding long one: ἐά-ω, *I leave*, ἐάσ-ω; ἰά-ομαι, *I heal*, ἰάσ-ομαι; δρά-ω, *I do*, δράσ-ω; but τιμά-ω, *I value*, τιμήσ-ω; βοά-ω, *I cry out*, βοήσ-ομαι; ἐγγυά-ω, *I hand over*, ἐγγυήσ-ω; ποιέ-ω, ποιήσ-ω, δουλώ, δουλώσ-ω.

The Stem χ ρ α (χράω, *I give an oracle*; χράομαι, *I use*) exceptionally has η in the Future: χρήσω, χρήσομαι; whereas ἀκροάομαι, *I listen*, has ἀκροάσομαι.

Respecting the Future with a short vowel, see § 301.

§ 262. The contracted Future forms the Future-Stem

§ 261. **Dialects.**—The Ion. dialect has η even after ε, ι, ρ: πειρήσομαι, *I shall endeavor*. The Ep. dialect sometimes doubles the σ when the vowel is short: αἰδέσσομαι (αἰδέομαι, *I feel shame*). The Hom. Futures ἀλαπάξω, πολεμίζω, στυφελίζω, and others, with their Presents in -ζω, are explained in § 251, D.

§ 262. **Dialects.**—Stem θ ε ρ has in Hom. the Fut. θέρσομαι, Pres. θέρομαι, *I grow warm*; Stem κ ε ρ (Pres. class 4, δ, κείρω, *I shave*), Fut. κέρσω; Stem φ υ ρ, Pres. φύρω, *I mix*, Fut. φύρσω.

by adding ϵ to the Verbal-Stem: $\phi \check{\alpha} \nu$, $\phi \check{\alpha} \nu \epsilon$. This form of the Future occurs in Stems ending in λ , μ , ν , ρ ; and the Stem vowel is short: $\nu \acute{\epsilon} \mu \omega$, *I distribute*, Fut. $\nu \epsilon \mu \bar{\omega}$; $\acute{\alpha} \mu \ddot{\upsilon} \nu \omega$, *I defend*, $\acute{\alpha} \mu \ddot{\upsilon} \nu \bar{\omega}$. Verbs of the seventh class here show their Pure Stem (§§ 252, 253): $\beta \acute{\alpha} \lambda \lambda \omega$, *I throw*, $\beta \acute{\alpha} \lambda \bar{\omega}$; $\phi \acute{\alpha} \iota \nu \omega$, $\phi \acute{\alpha} \nu \bar{\omega}$; $\kappa \tau \acute{\epsilon} \iota \nu \omega$, *I kill*, $\kappa \tau \epsilon \nu \bar{\omega}$; $\phi \theta \acute{\epsilon} \iota \rho \omega$, $\phi \theta \epsilon \rho \bar{\omega}$; $\acute{\alpha} \gamma \gamma \acute{\epsilon} \lambda \lambda \omega$, $\acute{\alpha} \gamma \gamma \epsilon \lambda \bar{\omega}$.

According to this rule, let the Future be formed of $\sigma \phi \acute{\alpha} \lambda \lambda \omega$, *I cause to fall*; $\sigma \acute{\tau} \acute{\epsilon} \lambda \lambda \omega$, *I send*; $\mu \acute{\alpha} \iota \nu \omicron \mu \alpha \iota$, *I rave*; $\alpha \dot{\iota} \rho \omega$, *I lift*; and the Present (class 4) of $\sigma \pi \epsilon \rho \bar{\omega}$, $\pi \omicron \iota \kappa \iota \lambda \bar{\omega}$, $\sigma \eta \mu \alpha \nu \bar{\omega}$, $\eta \delta \nu \nu \bar{\omega}$.

Exceptions.—The Stems $\kappa \epsilon \lambda$ ($\kappa \acute{\epsilon} \lambda \lambda \omega$, class 4, *c*, *I knock against*) and $\kappa \upsilon \rho$ ($\kappa \upsilon \rho \acute{\epsilon} \omega$, *I meet*) have the σ form of the Future: $\kappa \acute{\epsilon} \lambda \sigma \omega$, $\kappa \acute{\upsilon} \rho \sigma \omega$.

Obs.—The contracted Future is properly a peculiar form of the σ Future, for $\phi \alpha \nu \acute{\epsilon} - \omega$ has arisen from $\phi \alpha \nu - \acute{\epsilon} - \sigma - \omega$ (§ 61, *b*), in which ϵ is the connecting vowel.

§ 263. Several Stems in ϵ (Pres. $\epsilon \omega$), $\alpha \delta$ (Pres. $\alpha \zeta \omega$), and $\iota \delta$ (Pres. $\iota \zeta \omega$), throw out the σ in the Future. Those in ϵ and $\alpha \delta$ then contract the vowels ϵ and α with the connecting vowel: $\tau \epsilon \lambda \acute{\epsilon} - \omega$, *I complete*, $\tau \epsilon \lambda \acute{\epsilon} \sigma - \omega$, $\tau \epsilon \lambda \acute{\epsilon} \omega$, $\tau \epsilon \lambda \bar{\omega}$; 1 Plur. $\tau \epsilon \lambda \acute{\epsilon} \omicron \mu \epsilon \nu$, $\tau \epsilon \lambda \omicron \upsilon \mu \epsilon \nu$ (as in the Present); $\beta \iota \beta \acute{\alpha} \zeta \omega$, *I bring*, $\beta \iota \beta \acute{\alpha} \sigma - \omega$, $\beta \iota \beta \acute{\alpha} \omega$, $\beta \iota \beta \bar{\omega}$; 1 Plur. $\beta \iota \beta \acute{\alpha} \omicron \mu \epsilon \nu$, $\beta \iota \beta \bar{\omega} \mu \epsilon \nu$. To these also belongs $\acute{\epsilon} \lambda \acute{\alpha} \omega$, $\acute{\epsilon} \lambda \bar{\omega}$, 2 Sing. $\acute{\epsilon} \lambda \acute{\alpha} \varsigma$, 3 Sing. $\acute{\epsilon} \lambda \bar{\alpha}$, from the irregular Present $\acute{\epsilon} \lambda \acute{\alpha} \upsilon \nu \omega$, *I drive*; compare § 321, 2.

Stems in $\iota \delta$ after dropping the σ insert ϵ , which is contracted with the connecting vowel: $\kappa \omicron \mu \acute{\iota} \zeta \omega$, *I carry*, Fut. Act. $\kappa \omicron \mu \acute{\iota} \sigma - \omega$, $\kappa \omicron \mu \acute{\epsilon} - \omega$, $\kappa \omicron \mu \iota \bar{\omega}$, 1 Plur. $\kappa \omicron \mu \acute{\iota} \omicron \mu \epsilon \nu$, $\kappa \omicron \mu \omicron \upsilon \mu \epsilon \nu$; Fut. Mid. $\kappa \omicron \mu \omicron \iota \omicron \upsilon \mu \alpha \iota$.

This form of the Future is called the *Attic*.

§ 264. Some verbs take an ϵ after the σ of the Future, which is contracted with the connecting vowel: $\pi \nu \acute{\epsilon} \omega$, *I breathe*, Stem $\pi \nu \upsilon$, $\pi \nu \epsilon \upsilon \sigma \omicron \upsilon \mu \alpha \iota$; $\pi \lambda \acute{\epsilon} \omega$, *I sail*, Stem $\pi \lambda \upsilon$,

§ 263. *Dialects.*—The Futures in $\alpha \omega$ in the Hom. dialect are treated exactly like the Presents (§ 243, D. A.), hence $\acute{\epsilon} \lambda \acute{\alpha} \omega$, $\acute{\epsilon} \lambda \acute{\alpha} \varsigma$, $\acute{\epsilon} \lambda \acute{\alpha} \alpha$.

πλευσοῦμαι along with πλεύσομαι; φεύγω, *I flee*, Stem φ υ γ, φευξοῦμαι and φεύξομαι. This kind of Future, which occurs only in the Middle voice with an Active meaning, is called the *Doric*.

§ 265. Few verbs form their Future without any tense sign: χέω, *I pour*, Fut. Act. χέω, Mid. χέομαι, and so also among the irregular verbs ἔδομαι, *I shall eat* (§ 327, 4), and πίομαι, *I shall drink* (§ 321, 4).

§ 266. The Future Middle generally has a Middle sense, but in many verbs it has a Passive, and in not a few an Active meaning; the last is the case especially in verbs denoting a bodily activity: ᾄδω, *I sing*; ἀκούω, *I hear*; ἀπαντάω, *I meet*; ἀπολαύω, *I enjoy*; βαδίζω, *I walk* (βαδιοῦμαι); βοάω, *I call out*; γελάω, *I laugh*; οἰμώζω, *I bewail*; σιγάω and σιωπάω, *I am silent*; σπουδάζω, *I am zealous*. Irregular verbs (§ 320, etc.) very frequently have a Middle Future with Active meaning.

§ 265. *Dialects*.—The Hom. βείομαι or βέομαι, *I shall live*, akin to βίωω, *I live*, is likewise formed without a tense sign.

IV. THE WEAK OR FIRST AORIST-STEM.

§ 267. From the Stem of the Weak or First Aorist are formed the *Weak* (or *First*) Aorist Active and Middle.

Pres. Stem	λύ-ω λ υ			φαίν-ω Pure Stem φᾶν
	1. σ Form.		2. Supplementary Form.	
	Stem of Weak Aorist λ ῶ σ ᾶ		φ η ν ᾶ	
	Active.	Middle.	Active.	Middle.
Indic.	ἔ-λύσα, <i>I loosed.</i> ἔ-λυσα-ς ἔ-λυσε(ν) ἔ-λύσα-τον ἔ-λυσά-την ἔ-λύσα-μεν ἔ-λύσα-τε ἔ-λυσα-ν	ἔ-λυσά-μην, <i>I loosed for myself.</i> ἔ-λύσω ἔ-λύσα-το ἔ-λυσά-με-θον ἔ-λύσα-σθον ἔ-λυσά-σθην ἔ-λυσά-μεθα ἔ-λύσα-σθε ἔ-λύσα-ντο	ἔ-φῆνα, <i>I showed.</i> ἔ-φῆνα-ς ἔ-φῆνε(ν) ἔ-φῆνα-τον ἔ-φῆνά-την ἔ-φῆνα-μεν ἔ-φῆνα-τε ἔ-φῆνα-ν	ἔ-φῆνά-μην ἔ-φῆνω ἔ-φῆνα-το ἔ-φῆνά-με-θον ἔ-φῆνα-σθον ἔ-φῆνά-σθην ἔ-φῆνά-με-θα ἔ-φῆνα-σθε ἔ-φῆνα-ντο
Subjunct.	λύσω λύσῃ etc., like the Pres. Act. and Mid.	λύσω-μαι λύσῃ	φῆνω φῆνῃς	φῆνω-μαι φῆνῃ
Optative.	λύσαι-μι λύσαι-ς ὄγ λύσειας λύσαι ὄγ λύσειε(ν) λύσαι-τον λυσάι-την λύσαι-μεν λύσαι-τε λύσαι-εν ὄγ λύσει-αν	λυσάι-μην λύσαι-ο λύσαι-το λυσάι-μεθον λύσαι-σθον λυσάι-σθην λυσάι-μεθα λύσαι-σθε λύσαι-ντο	φῆναι-μι φῆναι-ς ὄγ φῆνειας φῆναι ὄγ φῆνειε(ν) φῆναι-τον φῆναι-την φῆναι-μεν φῆναι-τε φῆναι-εν ὄγ φῆνει-αν	φῆναι-μην φῆναι-ο φῆναι-το φῆναι-μεθον φῆναι-σθον φῆναι-σθην φῆναι-μεθα φῆναι-σθε φῆναι-ντο
Imperat.	λύσο-ν λυσά-τω λύσα-τον λυσά-των λύσα-τε λυσά-ντων ὄγ λυσά-τωσαν	λύσαι λυσά-σθω λύσα-σθον λυσά-σθων λύσα-σθε λυσά-σθων ὄγ λυσά-σθωσαν	φῆνο-ν φῆνά-τω φῆνα-τον φῆνά-των φῆνα-τε φῆνά-ντων ὄγ φῆνά-τωσαν	φῆναι φῆνά-σθω φῆνα-σθον φῆνά-σθων φῆνα-σθε φῆνά-σθων ὄγ φῆνά-σθωσαν
Infinitive.	λύσαι	λύσα-σθαι	φῆναι	φῆνα-σθαι
Particip.	λύσᾶ-ς, ᾶσα, αν Gen. λύσαντ-ος	λυσά-μενο-ς, η, ο-ν	φῆνᾶ-ς, ᾶσα, αν φῆναντ-ος	φῆνά-μενο-ς, η, ο-ν

§ 268. The characteristic vowel in the inflexion of the Weak Aorist is α , which in the 3 Sing. Ind. Act. becomes ϵ , but every where else remains unchanged before the personal and modal signs. In the Subj. α is lengthened to ω and η , whereby the endings become the same as those of the Present. In the Optat. Act., the forms with $\epsilon\iota$ in the 2 and 3 Sing. and 3 Plur. are more common than those with $\alpha\iota$: $\lambdaύσειας$, $\lambdaύσειε(\nu)$, $\lambdaύσειαν$. In the 2 Sing. Imperat. Act. ν is added, by which the α is rendered so obscure as to become $ο$: $\lambdaῦσο-\nu$; and in 2 Imp. Mid. ι is added, which, with the α , makes $\alpha\iota$. In the 2 Sing. Ind. Mid. σ is thrown out, as in the Pres. and Fut., so that $\epsilon-\lambdaύσα(\sigma)ο$ becomes $\epsilon\lambdaύσω$, according to § 37.

Obs. 1.—Three forms of the Weak Aorist are the same, the 3 Sing. Opt. Act., the Infin. Active, and the 2 Imperat. Mid.; but in accent they differ; for, as the $\alpha\iota$ of the Optat. is regarded as long (§ 229), the first of these three forms is always paroxytone: $\lambdaύσαι$, $\gammaράψαι$ ($\gammaράφω$, *I write*), $\piαιδεύσαι$ ($\piαιδεύω$, *I educate*); the Infin. always has the accent on the penultima: $\lambdaῦσαι$, $\piαιδεῦσαι$, $\gammaράψαι$; the 2 Sing. Imperat. Mid., where possible, has the accent on the antepenultima: $\παιδενσαι$, $\lambdaῦσαι$, $\gammaράψαι$.

Obs. 2.—The 2 Sing. Imperat. of the Weak Aor. Act. is the same in form as the Neut. Partic. Fut. $\lambdaῦσον$, but in Verbal-Stems of more than one syllable it differs from it by the accent: $\παιδενσον$, but the Neut. Part. Fut. is $\παιδεῦσον$ (§ 229).

§ 269. The σ form of the Aorist differs from the Stem

§ 268. *Dialects.*—In the Ion. dialect, the 2 Sing. Indic. Mid. frequently leaves the vowels uncontracted: $\epsilon\lambdaύσαο$.

Some Aorists in Hom. take the vowels $ο$ and ϵ instead of α : $\i\epsilon\zeta\omicron\nu$, *I came*, $\i\epsilon\zeta\epsilon\varsigma$; $\i\epsilon\beta\acute{\eta}\sigma\epsilon\tau\omicron$ ($\beta\alpha\i\nu\omega$, *I walk*); $\delta\acute{\upsilon}\sigma\epsilon\tau\omicron$ (*he set or went down*, $\delta\acute{\upsilon}\omega$); so also the Imperatives $\acute{\upsilon}\rho\sigma\epsilon\omicron$, *arise*; $\acute{\alpha}\zeta\epsilon\tau\epsilon$, *bring*; $\omicron\i\sigma\epsilon$, *bring*; $\lambda\acute{\epsilon}\zeta\epsilon\omicron$, *lie down*; $\pi\epsilon\lambda\acute{\alpha}\sigma\sigma\epsilon\tau\omicron\nu$ = $\pi\epsilon\lambda\acute{\alpha}\sigma\alpha\tau\omicron\nu$, from $\pi\epsilon\lambda\acute{\alpha}\zeta\omega$, *I approach*.

§ 269. *Dialects.*— $\acute{\alpha}\phi\acute{\upsilon}\sigma\omega$, *I draw water*, has in Hom. the Fut. $\acute{\alpha}\phi\acute{\upsilon}\zeta\omega$, but the Aor. $\acute{\alpha}\phi\upsilon\sigma\sigma\alpha$. Irregular Hom. forms without σ are: $\i\epsilon\chi\epsilon\nu\alpha$ for $\i\epsilon\chi\epsilon\nu\sigma\alpha$, from Pres. $\chi\acute{\epsilon}\omega$, *I pour*; $\i\epsilon\kappa\eta\alpha$, 1 Plur. Subj. $\kappa\acute{\eta}\omicron\mu\epsilon\nu$ or $\kappa\acute{\epsilon}\i\omicron\mu\epsilon\nu$, Imperat. $\kappa\acute{\eta}\omicron\nu$ or $\kappa\acute{\epsilon}\i\omicron\nu$, Infin. $\kappa\acute{\eta}\iota\alpha$ or $\kappa\acute{\epsilon}\i\iota\alpha$, from Pres. $\kappa\alpha\i\omega$, *I burn*; Stem $\kappa\alpha\nu$ (Att. $\i\epsilon\kappa\alpha\nu\sigma\alpha$); $\i\epsilon\sigma\sigma\epsilon\nu\alpha$, Pres. $\sigma\acute{\epsilon}\omega$, *I drive away*; the Infinitives $\acute{\alpha}\lambda\epsilon\acute{\upsilon}\alpha\sigma\theta\alpha\iota$ or $\acute{\alpha}\lambda\epsilon\acute{\iota}\alpha\sigma\theta\alpha\iota$, *to avoid*; $\delta\alpha\tau\acute{\epsilon}\alpha\sigma\theta\alpha\iota$, from $\delta\alpha\tau\acute{\epsilon}\omicron\mu\alpha\iota$, *I distribute*.

of the Future only by the addition of the *a*: λῦσ, λῦσα; γραψ, γραψα; φυλαξ, φυλαξα. Respecting the change of vowels and consonants before *σ*, compare §§ 260, 261. The irregular χέω (§ 265) has the Aorist ἔχαι for ἔχευσα. Compare the irregularity in εἶπα, *I spoke*; ἦνεγκα, *I bore*, § 327, 12 and 13.

§ 270. The Stems in λ, μ, ν, ρ, forming their Future without *σ*, reject this consonant also in the Weak Aorist, which gives rise to the supplementary form, for the vowel of the Stem is lengthened by compensation for the loss of the *σ*.

	ᾶ after ι and ρ becomes	ᾶ: Pres. περαίνω (class 4, <i>d</i>), <i>I penetrate</i> , Stem περαυ, Fut. περᾶνῶ, Aor. ἐ-περᾶνα (§ 41);
	otherwise	η: Pres. φαίνω (class 4, <i>d</i>), Stem φαν; Fut. φᾶνῶ, Aor. ἔ-φηνα.
ε	becomes	ει: Pres. ἀγγέλλω (class 4, <i>c</i>), <i>I announce</i> , Stem ἀγγελ, Fut. ἀγγελῶ, Aor. ἦγγειλα.
	"	" " Pres. νέμω (class 1), <i>I distribute</i> , Fut. νεμῶ, Aor. ἔ-νειμα.
ι	"	ι: Pres. κρίνω (class 4, <i>d</i>), <i>I judge</i> , Stem κριυ, Fut. κρίνῶ, Aor. ἔ-κρινα.
υ	"	υ: Pres. ἀμύνω (class 4, <i>d</i>), <i>I defend</i> , Stem ἀμυυ, Fut. ἀμύνῶ, Aor. ἦμυνα.

Obs.—The Stems ἀρ (*αἶρω*, *I lift*) and ἀλ (*ἄλλομαι*, *I leap*) have in the Indic. η because of the Augment: ἦρα, ἠλάμην, but in the other forms *a*: ἄρας, ἀλάμενος. ᾶ instead of η occurs in some

εἶσα, *I placed*, is a defective poet. Aorist; the Hom. Infin. is ἔσαι, Part. εἶσας and ἔσας (*ἀνέσας*), 3 Sing. Mid. ἐέσσατο. On the doubling of the *σ*, see § 261, D.: λόεσσα (*λοφ-ε-σσα*) = ἔλουσα (*λούω*, *I wash*), with *ε* inserted. (Compare § 35, *Obs.*)

§ 270. *Dialects.*—1. Homer makes the Aorist of several Stems in λ, μ, ν, ρ with *σ*: ἔλσα, from εἶλω, *I press*; the defective ἀπόερα, *I tore away*.

2. In the *Æol.* dialect, *σ* is assimilated to preceding λ, μ, ν, ρ; an example of it in Hom. is ὤφελλα for ὤφελ-σα = Att. ὤφειλα, Pres. ὀφέλλω, *I increase*.

3. The Augment of the Hom. Aor. ἦμερα, Pres. εἶρω, *I join*, is quite irregular. Compare § 275, D. 2.

few verbs: κερδαίνω, *I gain*; ὀργαίνω, *I cause anger*; σημαίνω, *I indicate*—ἰσήμᾱνα along with ἰσήμηνα. On the other hand, η instead of *ā*, in spite of the ρ, occurs in τετραίνω, *I bore*, ἐτέτρινα.

§ 271. The Weak Aorist is the usual form in all verbs which, according to § 256, can not form the Strong Aorist, that is, in all derivative verbs and in verbs of the first class; but radical verbs of other classes, especially those with Stems in λ, μ, ν, ρ, also have the Weak Aorist.

The Weak Aorist Middle, like the Strong one, has only a Middle sense, and is never Passive (§ 477, etc.).

V. THE PERFECT-STEM.

§ 272. From the Perfect-Stem are formed the Perfect and Pluperfect Active and Middle, and the third Future (*Futurum exactum*), which occurs only in the Middle.

§ 273. The essential characteristic of the Perfect-Stem is the *reduplication* (compare πέ-πηγ-α with Lat. *pe-pig-i*), which generally takes the first place; but in verbs compounded with prepositions is put, like the Augment, after the preposition (§ 238): λέ-λυ-κα, but ἐκ-λέ-λυ-κα.

The reduplication belongs to the Perfect-Stem, and is therefore, unlike the Augment, preserved in all the moods, infinitives, and participles (compare 258, D.).

In verbs beginning with a consonant, it consists in the initial consonant with ε being placed before the Stem: Stem λυ, Perfect-Stem λελυ, 1 Sing. Perf. Ind. Act. λέ-λυ-κα.

§ 273. *Dialects.*—The reduplication can not, like the Augment, be omitted in the Epic dialect; δέγ-μαι forms an exception (3 Plur. δέχ-αται), though we also find δέ-δεγ-μαι, *I expect* or *receive*, Part. δε-δεγ-μένος, from Pres. δέχ-ο-μαι (compare § 316, 34). Some verbs beginning with a vowel do not lengthen it in the Perfect in the New-Ionic dialect.

I. Active.

	Present λύ-ω Stem λυ Perfect Stem λελυ Perfect: 1. Weak form	φαίν-ω Pure Stem φᾶν πεφην 2. Strong form
Indic.	λέ-λύ-κ-α, <i>I have loosed.</i> λέ-λυ-κ-α-ς λέ-λυ-κ-ε-(ν) λε-λύ-κ-α-τον λε-λύ-κ-α-τον λε-λύ-κ-α-μεν λε-λύ-κ-α-τε λε-λύ-κ-ᾶ-σι(ν)	πέ-φην-α, <i>I have appeared.</i> πέ-φην-α-ς πέ-φην-ε(ν) πε-φῆν-α-τον πε-φῆν-α-τον πε-φῆν-α-μεν πε-φῆν-α-τε πε-φῆν-ᾶ-σι(ν)
Subj.	λε-λύ-κ-ω λε-λύ-κ-ῃ-ς etc., like the Subj. Present, § 232.	πε-φῆν-ω πε-φῆν-ῃ-ς
Optat.	λε-λύ-κ-οι-μι or λελυκοίην etc., like the Optat. Present, § 232.	πε-φῆν-οι-μι or πεφηνοίην
Imperat.	λέ-λυ-κ-ε etc., like the Imperat. Present, § 232.	πέ-φην-ε
Infin.	λε-λυ-κ-έναι	πε-φην-έναι
Partic.	M. λε-λυ-κ-ώς F. λε-λυ-κ-υῖα N. λε-λυ-κ-ός Gen. λε-λυ-κ-ότ-ος (Inflexion, § 147, 2.)	πε-φην-ώς πε-φην-υῖα πε-φην-ός πε-φην-ότ-ος
Pluperfect.		
Indic.	ἐ-λε-λύ-κ-ει-ν, <i>I had loosed.</i> ἐ-λε-λύ-κ-ει-ς ἐ-λε-λύ-κ-ει ἐ-λε-λύ-κ-ει-τον ἐ-λε-λυ-κ-εί-την ἐ-λε-λύ-κ-ει-μεν ἐ-λε-λύ-κ-ει-τε ἐ-λε-λύ-κ-ε-σαν or ἐλελύκεισαν	ἐ-πε-φῆν-ει-ν, <i>I had appeared.</i> ἐ-πε-φῆν-ει-ς ἐ-πε-φῆν-ει ἐ-πε-φῆν-ει-τον ἐ-πε-φην-εί-την ἐ-πε-φῆν-ει-μεν ἐ-πε-φῆν-ει-τε ἐ-πε-φῆν-ε-σαν or ἐπεφῆνισαν

II. Middle and Passive.			
Perfect.			
Indic.	λέ-λύ-μαι, <i>I have loosed for myself, or have been loosed.</i> λέ-λυ-σαι λέ-λυ-ται	λέ-λύ-μεθον λέ-λυ-σθον λέ-λυ-σθον	λέ-λύ-μεθα λέ-λυ-σθε λέ-λυ-νται
Subj.	λε-λυ-μένος, ᾶ, ῆς, ῆ, etc., § 315.		
Optat.	λε-λυ-μένος, εἶην, εἶης, εἶη, etc., § 315.		
Imperf.	λέ-λυ-σο λέ-λύ-σθω	λέ-λυ-σθον λέ-λύ-σθων	λέ-λυ-σθε λέ-λύ-σθων or λέ-λύ-σθωσαν
Infin.	λε-λύ-σθαι		
Partic.	λε-λυ-μένο-ς, η, ο-ν		
Pluperfect.			
Indic.	ἐ-λε-λύ-μην, <i>I had loosed for myself, or had been loosed.</i> ἐ-λέ-λυ-σο ἐ-λέ-λυ-το	ἐ-λε-λύ-μεθον ἐ-λέ-λυ-σθον ἐ-λε-λύ-σθην	ἐ-λε-λύ-μεθα ἐ-λέ-λυ-σθε ἐ-λέ-λυ-ντο
Future Perfect.			
Indic. λε-λύ-σ-ο-μαι, <i>I shall have been loosed.</i> λε-λύ-σ-η, etc., like the usual Fut. Mid. (§ 258).			
Opt.	λε-λυ-σ-οί-μην	Inf. λε-λύ-σ-ε-σθαι	Part. λε-λυ-σ-ό-μενο-ς

§ 274. The following points, however, are to be observed:

1. An aspirate, according to § 53, *a*, is represented by the

§ 274. *Dialects.*—The full reduplication, in spite of the initial *ρ*, occurs in the Hom. ῥε-ρῶ-μῆνο-ς, *soiled*; on the other hand, the Perfects ἔμ-μορ-α (Pres. μείρομαι, class 4, *d*, *I obtain*) and ἔσ-σῶ-μαι (Pres. σέω, class 2, *I hasten*), instead of μέμορα, σέσυμα, are treated like Stems with *ρ*.

corresponding tenuis: Stem $\chi\omega\rho\epsilon$, $\chi\omega\rho\tilde{\omega}$, *I retreat*, $\kappa\epsilon\chi\acute{\omega}\rho\eta\text{-}\kappa\alpha$; Stem $\theta\upsilon$, $\theta\acute{\upsilon}\omega$, *I sacrifice*, $\tau\acute{\epsilon}\text{-}\theta\upsilon\text{-}\kappa\alpha$; Stem $\phi\alpha\nu$, $\pi\acute{\epsilon}\text{-}\phi\eta\nu\text{-}\alpha$.

2. When a verb begins with two consonants, only the first appears in the reduplication, and even this only when it is a *mute* followed by λ , μ , ν , or ρ : Stem $\gamma\rho\alpha\phi$, $\gamma\rho\acute{\alpha}\phi\omega$, *I write*, $\gamma\acute{\epsilon}\text{-}\gamma\rho\acute{\alpha}\phi\text{-}\alpha$; Stem $\pi\lambda\acute{\alpha}\gamma$, $\pi\lambda\acute{\eta}\sigma\sigma\omega$, *I strike*, $\pi\acute{\epsilon}\text{-}\pi\lambda\eta\gamma\text{-}\alpha$; Stem $\pi\nu\upsilon$, $\pi\nu\acute{\epsilon}\omega$, *I breathe*, $\pi\acute{\epsilon}\text{-}\pi\nu\epsilon\upsilon\text{-}\kappa\alpha$.

3. In every other case a Stem beginning with two consonants takes only ϵ for its reduplication: Stem $\kappa\tau\epsilon\nu$, $\kappa\tau\acute{\epsilon}\iota\nu\omega$, *I kill*, $\acute{\epsilon}\text{-}\kappa\tau\omicron\nu\text{-}\alpha$; Stem $\zeta\eta\tau\epsilon$, $\zeta\eta\tau\acute{\omega}$, *I seek*, $\acute{\epsilon}\text{-}\zeta\acute{\eta}\tau\eta\text{-}\kappa\alpha$.

4. Stems beginning with ρ likewise have only ϵ , after which the ρ is doubled: Stem $\rho\iota\phi$, $\rho\acute{\iota}\pi\tau\omega$, *I throw*, $\acute{\epsilon}\rho\text{-}\rho\acute{\iota}\phi\text{-}\alpha$ (compare §§ 62, 234).

EXCEPTIONS.—Verbs beginning with $\gamma\nu$, $\gamma\lambda$, and sometimes those beginning with $\beta\lambda$, have a simple ϵ for their reduplication. Stem $\gamma\nu\omega$, $\acute{\epsilon}\text{-}\gamma\nu\omega\text{-}\kappa\alpha$, *I have come to know*; Stem $\beta\lambda\alpha\sigma\tau\epsilon$ ($\beta\lambda\alpha\sigma\tau\tilde{\omega}$, *I germinate*), $\acute{\epsilon}\text{-}\beta\lambda\acute{\alpha}\sigma\tau\eta\text{-}\kappa\alpha$. The Stems $\kappa\tau\alpha$ ($\kappa\tau\tilde{\omega}\mu\alpha\iota$, *I acquire*) and $\mu\nu\alpha$, on the other hand, have $\kappa\acute{\epsilon}\text{-}\kappa\tau\eta\text{-}\mu\alpha\iota$ and $\mu\acute{\epsilon}\text{-}\mu\eta\eta\text{-}\mu\alpha\iota$, *I remember, me-min-i*. Compare $\pi\acute{\epsilon}\text{-}\pi\tau\omega\text{-}\kappa\alpha$, *I have fallen*, and $\pi\acute{\epsilon}\text{-}\pi\tau\alpha\text{-}\mu\alpha\iota$, *I am spread out*, §§ 319, 3, 327, 15.

Instead of the reduplication $\epsilon\iota$ appears in $\acute{\epsilon}\iota\text{-}\lambda\eta\phi\text{-}\alpha$, *I have taken* (§ 322, 25); $\acute{\epsilon}\iota\text{-}\lambda\eta\chi\text{-}\alpha$, *I have obtained* (§ 322, 27); $\acute{\epsilon}\iota\text{-}\lambda\omicron\chi\alpha$ (from $\lambda\acute{\epsilon}\gamma\omega$, *I gather*); $\delta\iota\text{-}\acute{\epsilon}\iota\text{-}\lambda\epsilon\gamma\text{-}\mu\alpha\iota$ (from $\delta\iota\alpha\lambda\acute{\epsilon}\gamma\omicron\mu\alpha\iota$, *I converse*); $\acute{\epsilon}\iota\text{-}\rho\eta\text{-}\kappa\alpha$, *I have said* (§ 327, 13); and in the aspirated $\acute{\epsilon}\iota\text{-}\mu\alpha\rho\text{-}\tau\alpha\iota$, *it is fated*, Stem $\mu\epsilon\rho$.

§ 275. Initial vowels are lengthened as in the case of the

§ 275. *Dialects*.—1. The Attic reduplication is more frequent in Homer, as: $\acute{\alpha}\rho\text{-}\acute{\eta}\rho\omicron\text{-}\tau\alpha\iota$, from $\acute{\alpha}\rho\acute{\omega}$, *I plough*; $\acute{\alpha}\lambda\text{-}\acute{\alpha}\lambda\eta\text{-}\mu\alpha\iota$, from $\acute{\alpha}\lambda\acute{\alpha}\text{-}\omicron\text{-}\mu\alpha\iota$, *I wander*; $\acute{\alpha}\rho\text{-}\eta\rho\text{-}\alpha$, *I am joined*, Stem $\acute{\alpha}\rho$; $\tilde{\omicron}\delta\text{-}\omega\delta\text{-}\alpha$, *I smell*, $\tilde{\omicron}\zeta\omega$, compare $\omicron\delta\text{-}\omicron\text{-}\rho$; $\tilde{\omicron}\pi\text{-}\omega\pi\text{-}\alpha$, *I have seen*, from the Stem $\delta\pi$; and with a ν inserted: $\acute{\epsilon}\mu\nu\text{-}\acute{\eta}\mu\nu\text{-}\kappa\alpha$, from the Pres. $\acute{\eta}\mu\acute{\upsilon}\text{-}\omega$, *I droop the head*. Herod. has $\acute{\alpha}\rho\text{-}\acute{\alpha}\iota\rho\eta\text{-}\kappa\alpha$, from $\acute{\alpha}\iota\rho\acute{\epsilon}\omega$, *I take*.

2. Instead of $\acute{\epsilon}\iota\text{-}\omega\theta\alpha$, Hom. also has $\acute{\epsilon}\text{-}\omega\theta\alpha$, which is the only form used by Herod. From the Stem $\acute{\epsilon}\lambda\pi$ (originally $F\epsilon\lambda\pi$) $\acute{\epsilon}\text{-}\omicron\lambda\pi\text{-}\alpha$, *I hope*; from Stem $\acute{\epsilon}\rho\gamma$ ($F\epsilon\rho\gamma$), $\acute{\epsilon}\text{-}\omicron\rho\gamma\text{-}\alpha$, *I have done*. From the Stem $\acute{\epsilon}\rho$ (Lat. *sero*), Pres. $\acute{\epsilon}\rho\omega$, 3 Sing. Pluperf. Mid. $\acute{\epsilon}\epsilon\rho\tau\omicron$, Part. Perf. Mid.

Temporal Augment (§ 235): Stem $\acute{\omicron}\rho\theta\omicron$, $\acute{\omicron}\rho\theta\omega$, *I raise up*, $\acute{\omicron}\rho\theta\omega$ -κα. The verbs mentioned in § 236 have ϵ here also: $\epsilon\acute{\iota}\lambda\iota\gamma\mu\alpha\iota$, Pres. $\epsilon\lambda\acute{\iota}\sigma\sigma\omega$, *I roll*.

1. Some Stems beginning with α , ϵ , or \omicron exceptionally take what is called the *Attic reduplication* instead of the mere lengthening of the vowel. This reduplication consists in the initial vowel with its following consonant being repeated, and the vowel of the second syllable being lengthened: Stem $\acute{\alpha}\lambda\iota\phi$ ($\acute{\alpha}\lambda\epsilon\acute{\iota}\phi\omega$, class 2, *I appoint*), $\acute{\alpha}\lambda$ - $\acute{\eta}\lambda\iota\phi$ - α ; Stem $\acute{\alpha}\kappa\omicron$, $\acute{\alpha}\kappa\omicron\omega$, *I hear*, $\acute{\alpha}\kappa$ - $\acute{\eta}\kappa\omicron$ - α (for $\acute{\alpha}\kappa\acute{\eta}\kappa\omicron\omicron\alpha$, § 35, *Obs.*), but Mid. $\acute{\eta}\kappa\omicron\sigma\mu\alpha\iota$; Stem $\acute{\omicron}\rho\nu\chi$ ($\acute{\omicron}\rho\acute{\upsilon}\sigma\sigma\omega$, class 4, *I dig*) $\acute{\omicron}\rho$ - $\acute{\omega}\rho\acute{\upsilon}\chi$ - α ; Stem $\acute{\alpha}\gamma\epsilon\rho$ ($\acute{\alpha}\gamma\epsilon\acute{\iota}\rho\omega$, class 4, *d*, *I collect*), $\acute{\alpha}\gamma$ - $\acute{\eta}\gamma\epsilon\rho$ - $\kappa\alpha$; Stem $\acute{\epsilon}\lambda\alpha$ (Pres. $\acute{\epsilon}\lambda\alpha\acute{\upsilon}\nu\omega$, *I drive*, § 321, 2), $\acute{\epsilon}\lambda$ - $\acute{\eta}\lambda\alpha$ - $\kappa\alpha$, Mid. $\acute{\epsilon}\lambda$ - $\acute{\eta}\lambda\alpha$ - $\mu\alpha\iota$; Stem $\acute{\epsilon}\lambda\epsilon\chi$, Pres. $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\chi\omega$, *I refute* (class 1), Perf. Mid. $\acute{\epsilon}\lambda$ - $\acute{\eta}\lambda\epsilon\gamma$ - $\mu\alpha\iota$ (compare § 286, *Obs.*); $\acute{\epsilon}\gamma\rho$ - $\acute{\eta}\gamma\rho$ - α , *I am awake*, from the Stem $\acute{\epsilon}\gamma\epsilon\rho$, Pres. $\acute{\epsilon}\gamma\epsilon\acute{\iota}\rho\omega$, *I awaken* (class 4, *d*), is irregular.
2. The Stems $\acute{\alpha}\lambda\omega$ ($\acute{\alpha}\lambda\acute{\iota}\sigma\kappa\omicron\mu\alpha\iota$, § 324, 17, *I am made prisoner*), $\acute{\alpha}\gamma$ ($\acute{\alpha}\gamma\nu\mu\iota$, § 319, 13, *I break*), $\acute{\epsilon}\acute{\iota}\kappa$ (not used in the Pres., § 317, 7), and $\acute{\omega}\nu\epsilon$ ($\acute{\omega}\nu\acute{\epsilon}\omicron\mu\alpha\iota$, *I buy*) are likewise irregular; but originally they had an initial consonant (§ 34, D.): $\acute{\epsilon}$ - $\acute{\alpha}\lambda\omega$ - $\kappa\alpha$, $\acute{\epsilon}$ - $\acute{\alpha}\gamma$ - α , $\acute{\epsilon}$ - $\acute{\omicron}\iota\kappa$ - α , $\acute{\epsilon}$ - $\acute{\omega}\nu\eta$ - $\mu\alpha\iota$; the Stem $\acute{\alpha}\nu\omicron\iota\gamma$ ($\acute{\alpha}\nu\omicron\acute{\iota}\gamma\omega$, *I open*) has $\acute{\alpha}\nu$ - $\acute{\epsilon}\phi\gamma$ - α . To these may be added $\acute{\epsilon}\acute{\iota}$ - $\acute{\omega}\theta$ - α , *I am accustomed*, from the Stem $\acute{\epsilon}\theta$, originally $F\epsilon\theta$ (compare §§ 236, 237).

1. The Perfect Active.

§ 276. The terminations of the principal tenses are appended to the Perfect-Stem in the Indicative by means of the connecting vowel α . The first person has no personal ending at all; in the third, α is changed into ϵ . The Subjunctive, Optative, and the Imperative (which rarely occurs) have the vowels of the Present; the Infinitive ends in $-\acute{\epsilon}\nu\alpha\iota$ (always paroxytone), and the Participle in $-\acute{\omega}\varsigma$, $-\acute{\upsilon}\acute{\iota}\alpha$, $-\acute{\omicron}\varsigma$, Gen. $-\acute{\omicron}\tau\omicron\varsigma$ (Stem $\omicron\tau$, § 188).

$\acute{\epsilon}\epsilon\rho\mu\acute{\epsilon}\nu\omicron\varsigma$ (compare § 270, D., 3). The following two are defective Perfects in Hom.: $\acute{\alpha}\nu$ - $\acute{\eta}\nu\omicron\theta$ - $\epsilon(\nu)$, *it gushes forth*; $\acute{\epsilon}\nu$ - $\acute{\eta}\nu\omicron\theta$ - $\epsilon(\nu)$, *it is upon*. Both also occur as Pluperfects.

§ 276. *Dialects*.—In the Hom. dialect, the Part. Perf. Act. sometimes has ω instead of \omicron : $\tau\epsilon\theta\nu\eta\acute{\omega}\tau\omicron\varsigma$ = Att. $\tau\epsilon\theta\nu\eta\kappa\acute{\omicron}\tau\omicron\varsigma$ (from $\theta\nu\acute{\eta}\sigma\kappa\omega$, *I die*); $\kappa\epsilon\kappa\lambda\eta\gamma\acute{\omega}\tau\epsilon\varsigma$ for $\kappa\epsilon\kappa\lambda\eta\gamma\acute{\omicron}\tau\epsilon\varsigma$, *calling*, from Pres. $\kappa\lambda\acute{\alpha}\zeta\omega$.

Obs.—The Subjunctive and Optative are not unfrequently formed periphrastically by the Participle with the corresponding forms of εἰμί, *I am*.

§ 277. The Perfect Active is formed in two different ways:

1. THE STRONG PERFECT (SECOND PERFECT)

is formed, like the Strong Aorist, directly from the Stem: Stem $\pi\rho\bar{a}\gamma$, Pres. (Class 4, *a*) πράσσω, *I do*, Perf. $\pi\acute{\epsilon}\pi\rho\bar{a}\gamma\text{-}\alpha$. The Strong Perfect, like the Strong Aorist, occurs almost exclusively in the case of radical verbs (§ 245), and is generally the older and rarer form.

§ 278. The following changes of vowels are to be observed in its formation:

ǎ	after ρ	becomes	ā	: Stem κρᾶγ, Pres. κράζω, <i>I scream</i> , Perf. κέ-κρᾶγ-α.	} Compare § 40 to § 43.
ǎ	otherwise	becomes	η	: Stem πλᾶγ, Pres. πλήσσω, <i>I strike</i> , Perf. πέ-πληγ-α.	
				: Stem φᾶν, Pres. φαίνω, <i>I show</i> , Perf. πέ-φην-α.	
ε		becomes	ο	: Stem στρεφ, Pres. στρέφω, <i>I turn</i> , Perf. ἔ-στροφ-α.	
ι		“	οι	: Stem λιπ, Pres. λείπω, <i>I leave</i> , Perf. λέ-λοιπ-α.	}
υ		“	ευ	: Stem φυγ, Pres. φεύγω, <i>I flee</i> , Perf. πέ-φενγ-α.	

The change of ǎ into ω is quite isolated: Stem ρᾶγ, Perf. ἔρ-ρῶγα, *I am torn*, Pres. ρήγνυ-μι (§ 319, 24), and

§ 277–280. *Dialects.*—The Hom. dialect is partial to the Strong Perfect; the aspiration does not occur in it: Stem κοπ, (κόπτω), κεκοπώς. The Part. $\pi\epsilon\text{-}\phi\upsilon\zeta\text{-}\acute{o}\tau\text{-}\epsilon\varsigma$, from Stem φυγ (φεύγω), is quite an isolated Hom. form. Hom. forms the Weak Perfect only from Vowel-Stems, and even here he has sometimes strong secondary forms: Stem φυ, 3 Plur. Perf. Act. $\pi\epsilon\phi\acute{\upsilon}\alpha\sigma\iota$ = Att. $\pi\epsilon\phi\acute{\upsilon}\kappa\alpha\sigma\iota$, from φύω, *I beget*; Stem κοσε (κοτέω, *I am angry*), Part. Perf. κεκοτηώς, § 317, D. In the Fem. Part. Perf. shortenings of vowels often occur: Stem ἄρ, Masc. Part. Perf. ἄρ-ηρ-ώς, *joined*, Fem. ἄρ-ἄρ-υῖα; Stem θαλ (θάλλω, *I bloom*), Masc. Part. Perf. τε-θηλ-ώς, Fem. τε-θᾶλ-υῖα. The Perf. $\tau\acute{\epsilon}\text{-}\tau\rho\eta\chi\text{-}\alpha$, *I am restless*, Pres. $\tau\acute{\alpha}\rho\alpha\sigma\omega$, *I disturb*, Stem $\tau[a]\rho\alpha\chi$, is irregular.

so also that of ϵ into ω : Stem $\xi\theta$, Perf. $\epsilon\dot{\iota}\text{-}\omega\theta\text{-}a$, *I am accustomed* (§ 275). With the Attic reduplication, and in some other cases also, there is no lengthening of the vowel: Stem $\acute{\omicron}\rho\upsilon\chi$, $\acute{\omicron}\rho\text{-}\acute{\omicron}\rho\upsilon\chi\text{-}a$, Pres. $\acute{\omicron}\rho\upsilon\sigma\sigma\omega$, *I dig*; $\gamma\acute{\epsilon}\text{-}\gamma\rho\alpha\phi\text{-}a$, from $\gamma\rho\acute{\alpha}\phi\omega$, *I write*.

§ 279. Some Stems ending in the consonants κ , γ , π , β , change these into the corresponding aspirates, generally without any lengthening of the vowels:

Stem $\kappa\eta\rho\nu\kappa$, Pres. $\kappa\eta\rho\upsilon\sigma\sigma\omega$, <i>I proclaim</i> , Perf. $\kappa\epsilon\text{-}\kappa\acute{\eta}\rho\upsilon\chi\text{-}a$.		
“ $\acute{\alpha}\gamma$,	“ $\acute{\alpha}\gamma\omega$, <i>I lead</i> ,	“ $\acute{\eta}\chi\alpha$ ($\acute{\alpha}\gamma\acute{\eta}\omicron\chi\text{-}a$).
“ $\kappa\omicron\pi$,	“ $\kappa\acute{\omicron}\pi\tau\omega$, <i>I hew</i> ,	“ $\kappa\acute{\epsilon}\text{-}\kappa\omicron\phi\text{-}a$.
“ $\beta\lambda\acute{\alpha}\beta$,	“ $\beta\lambda\acute{\alpha}\pi\tau\omega$, <i>I hurt</i> ,	“ $\beta\acute{\epsilon}\text{-}\beta\lambda\acute{\alpha}\phi\text{-}a$.

In spite of the aspiration, the vowels are changed in $\kappa\acute{\epsilon}\text{-}\kappa\lambda\omicron\phi\text{-}a$, Stem $\kappa\lambda\epsilon\pi$, Pres. $\kappa\lambda\acute{\epsilon}\pi\tau\omega$, *I steal*; $\pi\acute{\epsilon}\text{-}\pi\omicron\mu\phi\text{-}a$, Stem $\pi\epsilon\mu\pi$, Pres. $\pi\acute{\epsilon}\mu\pi\omega$, *I send*; $\tau\acute{\epsilon}\text{-}\tau\rho\omicron\phi\text{-}a$, Stem $\tau\rho\epsilon\pi$, $\tau\racute{\rho}\acute{\epsilon}\pi\omega$, *I turn*, which is in form the same as the Perf. of the Stem $\tau\rho\epsilon\phi$ (Pres. $\tau\racute{\rho}\acute{\epsilon}\phi\omega$, *I nourish*); $\epsilon\dot{\iota}\text{-}\lambda\omicron\chi\text{-}a$ (compare § 274), Stem $\lambda\epsilon\gamma$, Pres. $\lambda\acute{\epsilon}\gamma\omega$, *I gather*.

- Obs.* 1.—Few verbs have both forms with and without the aspirate: the Stem $\pi\rho\alpha\gamma$ (Pres. $\pi\racute{\alpha}\sigma\sigma\omega$, *I do*) has both $\pi\acute{\epsilon}\text{-}\pi\rho\acute{\alpha}\gamma\text{-}a$ (intransitive, *I have fared*) and $\pi\acute{\epsilon}\text{-}\pi\rho\acute{\alpha}\chi\text{-}a$ (transitive, *I have done*); Stem $\acute{\alpha}\nu\omicron\iota\gamma$, Pres. $\acute{\alpha}\nu\omicron\iota\gamma\omega$, *I open*, Perf. $\acute{\alpha}\nu\text{-}\acute{\epsilon}\phi\gamma\text{-}a$ (intrans., *I stand open*) and $\acute{\alpha}\nu\text{-}\acute{\epsilon}\phi\chi\text{-}a$ (transit., *I have opened*).
2. The aspirated form of the Perfect, contrary to § 277, occurs also in a number of derivative verbs: Stem $\acute{\alpha}\lambda\lambda\alpha\gamma$, $\acute{\alpha}\lambda\lambda\acute{\alpha}\sigma\sigma\omega$, *I change*, from $\acute{\alpha}\lambda\lambda\omicron\varsigma$, Perf. $\acute{\eta}\lambda\lambda\alpha\chi\text{-}a$.

§ 280. 2. THE WEAK PERFECT (FIRST PERFECT)

is formed from the Stem by the insertion of κ : Stem $\lambda\nu$, $\lambda\acute{\epsilon}\text{-}\lambda\nu\text{-}\kappa\text{-}a$. The Weak Perfect is the more recent form, and with all Vowel-Stems it is the only one in use, while it is the more common with Stems ending in τ , δ , θ , and those in λ , μ , ν , ρ .

Obs.—The only complete Strong Perfect of a Vowel-Stem in Attic prose is $\acute{\alpha}\kappa\acute{\eta}\kappa\omicron\alpha$ (§ 275, 1); but compare § 317.

§ 281. In regard to the vowel, the Weak Perfect follows the σ Future (§§ 260, 261): Stem $\delta\rho\alpha$, $\delta\rho\acute{\alpha}\sigma\omega$, $\delta\acute{\epsilon}\text{-}\delta\rho\acute{\alpha}\text{-}\kappa\alpha$;

Stem *τιμα*, *τιμήσω*, *τετίμηκα*; Stem *πλυ*, *πλεύσω*, *πέπλευκα*; Stem *πιθ* (*πείθω*, *I persuade*), *πείσω*, *πέπεικα*. *χέω*, *I pour*, Perf. *κέχϋκα*, is an exception (§ 265). For other exceptions, see § 301.

Stems in *τ*, *δ*, *θ* throw out these consonants before *α*, without any other change: Stem *κομιδ*, *κομίζω*, *I carry*, *κεκόμικα*.

§ 282. The monosyllabic Stems in *λ*, *ν*, *ρ*, having *ε* in the Stem syllable, change this *ε* in the Weak Perf. into *α*: Stem *στέλλω*, *I send*, Perf. *ἔσταλ-κα*; Stem *φθέρω*, *φθείρω*, *I destroy*, Perf. *ἔφθαρ-κα*. Several in *ν* throw out the *ν*: Stem *κρίνω*, *I judge*, Perf. *κέ-κρί-κα*; Stem *κλίνω*, *I incline*, Perf. *κέ-κλί-κα*; Stem *πλύνω*, *I wash*, Perf. *πέ-πλύ-κα*; Stem *τείνω*, *I stretch*, Perf. *τέ-τᾶ-κα*. Wherever *ν* is not thrown out before *κ*, it becomes, according to § 51, a nasal *γ*: Stem *φαίνω*, *I show*, Perf. *πέ-φαγ-κα*.

Other Stems of this kind, and some in *μ*, admit of metathesis (§ 59): Stem *βάλλω*, *I throw*, Perf. *βέ-βλη-κ-α*; Stem *κάμνω*, *I grow tired*, Perf. *κέ-κμη-κ-α* (§ 321, 9).

2. The Pluperfect Active.

§ 283. The Pluperfect takes the Augment before the Perfect-Stem; its terminations are those of the historical tenses. Between the Stem and the termination the diphthong *ει* steps in, which in the 3 Plur. is reduced to *ε*.

Obs.—The 3 Plur. in *εισαν* is rare and more modern.

The Temporal Augment of verbs beginning with a vowel is not recognizable, because their Perfect-Stem has already

§ 282. *Dialects.*—The Hom. *μέ-μβλω-κα* for *μέ-μλω-κα*, from the Stem *μολ* (*Aor. ἔμολον*, *I went*), is explained by metathesis. Compare §§ 51, D., 324, 12.

§ 283. *Dialects.*—The Ionic dialect has the antiquated endings of the Pluperf.: 1 Sing. *εα*, 2 Sing. *εας*, 3 Sing. *εε(ν)*, contracted *ει*, *ειν*, or *η*; the 2 Plur. New-Ion. *εα-τε*. Hom. *ἔτε-θήπ-εα*, *I was astonished*; 3 Sing. *δεδειπνήκ-ειν*, from *δειπνέω*, *I dine*.

ἔ-μέμηκ-ον (Perf. *μέμηκα*, *I bleat*) and *ἦνωγον*, along with *ἦνώγεα* (Perf. *ἄνωγα*, *I compel*), are formed quite irregularly, according to the manner of Imperfects.

a long vowel: Verbal-Stem ἄγω, ἄγω, *I drive*, Perfect-Stem ἤχ, ἤχ-ει-ν. The Syllabic Augment is often omitted. The 1 and 3 Sing. in the older Attic dialect have η instead of ει and ειν, as ἐ-λελύκ-η.

The formation of the Pluperfect is exactly the same as that of the Perfect, and, like it, it is either strong or weak, and has the vowel long or short, or unchanged.

§ 284. 3. *The Perfect Middle and Passive*

can be formed only in one way, that is, by appending the personal endings of the principal tenses of the Middle, without any connecting vowel, to the Perfect-Stem, *i. e.*, to the reduplicated Verbal-Stem: Stem λυ, Perf. Mid. λέ-λυ-μαι.

The Infinitive and the Participle always have the accent on the penultima: λελύσθαι, λελυμένος; Stem παιδευ, πεπαιδεῦσθαι, from παιδεύω, *I educate*.

§ 285. The vowels are treated in the same way as in the Weak Perfect: Stem τιμα, τετίμηκα, τετίμημαι; Stem πιθ, πέπεικα, πέπεισμαι; Stem φθερ, ἔφθαρκα, ἔφθαρμαι; Stem βᾶλ, βέβληκα, βέβλημαι. The verbs τρέφω, *I nourish*, τρέπω, *I turn*, and στρέφω, *I turn*, also take α instead of ε: τέθραμ-μαι, τέτραμ-μαι, ἔστραμ-μαι.

§ 286. The final Consonants of Consonantal-Stems change according to the general laws of sound (§§ 45–49):

§ 284. *Dialects.*—In the Hom. dialect, the σ of the 2 Sing. Perf. and Pluperf. Mid. is sometimes thrown out between two vowels: μέμνηαι = μέμνησαι (*meministi*), contracted μέμνη; so also in the New-Ionic the Imperat. μέμνεο for μέμνησο.

§ 285. *Dialects.*—The Hom. πέ-πρω-ται, Stem πορ (Strong Aorist ἔπορον, *I gave*), is explained by metathesis. The following have a short vowel: τέτυγμαι, from τέυχω, *I prepare*, 3 Plur. τετεύχεται; πεφυγμένος, from φεύγω, *I flee*; ἔσσυμαι, from σεύω, *I hasten*; ῡ instead of ευ: πε-πνῦ-μαι, from πνέω, § 248.

§ 286. *Dialects.*—The θ of the Stem κορθ (κορύσσω, *I arm*) remains unchanged in Homer: κε-κορθ-μένος. αἰσχύνω, *I put to shame*, has ἤσχυμαι.

1. Before all terminations beginning with μ

every guttural becomes γ : Stem $\pi\lambda\epsilon\kappa$, $\pi\lambda\acute{\epsilon}\kappa\omega$, *I twist*, $\pi\acute{\epsilon}\text{-}\pi\lambda\epsilon\gamma\text{-}\mu\alpha\iota$;
 “ dental “ σ : Stem $\pi\iota\theta$, $\pi\epsilon\acute{\iota}\theta\omega$, *I persuade*, $\pi\epsilon\text{-}\pi\epsilon\acute{\iota}\sigma\text{-}\mu\epsilon\theta\alpha$;
 “ labial “ μ : Stem $\gamma\rho\alpha\phi$, $\gamma\rho\acute{\alpha}\phi\omega$, *I write*, $\gamma\epsilon\text{-}\gamma\rho\alpha\mu\text{-}\mu\acute{\epsilon}\nu\omicron\varsigma$.

Obs.—When a guttural or labial is preceded by a nasal, the latter is thrown out before μ : Stem $\kappa\alpha\mu\pi$, $\kappa\acute{\alpha}\mu\pi\tau\omega$, *I bend*, $\kappa\acute{\epsilon}\kappa\alpha\mu\mu\alpha\iota$;
 Stem $\epsilon\lambda\epsilon\gamma\chi$, $\epsilon\lambda\acute{\epsilon}\gamma\chi\omega$, *I refute*, $\epsilon\lambda\acute{\epsilon}\lambda\epsilon\gamma\mu\alpha\iota$ (§ 275, 1). Some Stems in ν , by way of exception, do not change the ν before μ into σ , but into μ : $\acute{\omega}\xi\upsilon\mu\mu\alpha\iota$, from $\acute{\omega}\xi\acute{\upsilon}\nu\omega$, *I sharpen*; those which throw out the ν in the Perf. Active do the same here (§ 282): $\kappa\acute{\epsilon}\kappa\rho\mu\alpha\iota$ (compare $\pi\acute{\epsilon}\text{-}\phi\alpha\sigma\text{-}\mu\alpha\iota$, from the Stem $\phi\acute{\alpha}\nu$): $\sigma\pi\acute{\epsilon}\nu\delta\omega$, *I offer a libation*, Fut. $\sigma\pi\epsilon\acute{\iota}\sigma\omega$, has $\acute{\epsilon}\sigma\pi\epsilon\acute{\iota}\sigma\mu\alpha\iota$.

. Before σ

every guttural becomes κ , and this with σ becomes ξ : $\pi\acute{\epsilon}\text{-}\pi\lambda\epsilon\xi\alpha\iota$;
 “ labial “ π , “ “ “ ψ : $\gamma\acute{\epsilon}\text{-}\gamma\rho\alpha\psi\alpha\iota$;
 “ dental is thrown out: $\pi\acute{\epsilon}\text{-}\pi\epsilon\acute{\iota}\sigma\alpha\iota$.

3. Before τ

every guttural becomes κ : $\pi\acute{\epsilon}\text{-}\pi\lambda\epsilon\kappa\tau\alpha\iota$; Stem $\lambda\epsilon\gamma$, $\lambda\acute{\epsilon}\text{-}\lambda\epsilon\kappa\text{-}\tau\alpha\iota$;
 “ labial “ π : $\gamma\acute{\epsilon}\text{-}\gamma\rho\alpha\pi\tau\alpha\iota$;
 “ dental (exc. ν) “ σ : $\pi\acute{\epsilon}\text{-}\pi\epsilon\acute{\iota}\sigma\text{-}\tau\alpha\iota$ (Stem $\phi\alpha\nu$, $\pi\acute{\epsilon}\text{-}\phi\alpha\nu\text{-}\tau\alpha\iota$).

4. The σ of $\sigma\theta$ after consonants (§ 61) is dropped, and then

every guttural becomes χ : $\pi\acute{\epsilon}\text{-}\pi\lambda\epsilon\chi\text{-}\theta\omicron\nu$ for $\pi\epsilon\text{-}\pi\lambda\epsilon\kappa\text{-}\sigma\theta\omicron\nu$;
 “ labial “ ϕ : $\gamma\acute{\epsilon}\text{-}\gamma\rho\alpha\phi\text{-}\theta\epsilon$ for $\gamma\epsilon\text{-}\gamma\rho\alpha\phi\text{-}\sigma\theta\epsilon$;
 “ dental (exc. ν) “ σ : $\pi\epsilon\text{-}\pi\epsilon\acute{\iota}\sigma\text{-}\theta\alpha\iota$ for $\pi\epsilon\text{-}\pi\epsilon\acute{\iota}\theta\text{-}\sigma\theta\alpha\iota$.

ν , λ , and ρ remain unchanged before the θ which has arisen from $\sigma\theta$: Stem $\phi\alpha\nu$, $\pi\epsilon\phi\acute{\alpha}\nu\theta\alpha\iota$; Stem $\acute{\alpha}\gamma\gamma\epsilon\lambda$, $\acute{\eta}\gamma\gamma\acute{\epsilon}\lambda\theta\alpha\iota$.

§ 287. The ending $\nu\tau\alpha\iota$ of the 3 Plur. is irreconcilable with Consonantal-Stems. Sometimes the Ionic $\alpha\tau\alpha\iota$ takes

§ 287. *Dialects.*—In the Ion. dialect, the forms $\alpha\tau\alpha\iota$ and $\alpha\tau\omicron$ for the 3 Plur. are common: Hom. has $\beta\epsilon\text{-}\beta\lambda\acute{\eta}\text{-}\alpha\tau\alpha\iota$ ($\beta\acute{\alpha}\lambda\lambda\omega$, *I throw*), $\pi\epsilon\pi\omicron\tau\acute{\eta}\alpha\tau\omicron$ ($\pi\omicron\tau\acute{\alpha}\omicron\mu\alpha\iota$, *I flutter*), $\delta\epsilon\delta\alpha\acute{\iota}\alpha\tau\alpha\iota$ ($\delta\alpha\acute{\iota}\omega$, *I divide*), $\acute{\epsilon}\rho\chi\alpha\tau\alpha\iota$, $\acute{\epsilon}\rho\chi\alpha\tau\omicron$ ($\acute{\epsilon}\rho\gamma\omega$, *I shut in*, § 319, 15); in New-Ionic, $\pi\alpha\rho\epsilon\sigma\kappa\epsilon\nu\acute{\alpha}\delta\alpha\tau\omicron$ ($\pi\alpha\rho\alpha\sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$, *I prepare*), $\kappa\epsilon\kappa\omicron\sigma\mu\acute{\epsilon}\alpha\tau\alpha\iota$ ($\kappa\omicron\sigma\mu\acute{\epsilon}\omega$, *I adorn*). Three Homeric forms insert δ : $\acute{\epsilon}\rho\acute{\rho}\acute{\alpha}\text{-}\delta\text{-}\alpha\tau\alpha\iota$ ($\rho\acute{\alpha}\acute{\iota}\nu\omega$, *I besprinkle*), $\acute{\alpha}\kappa\eta\chi\acute{\epsilon}\text{-}\delta\text{-}\alpha\tau\omicron$ ($\acute{\alpha}\chi\eta\nu\mu\alpha\iota$, *I am grieved*), $\acute{\epsilon}\lambda\eta\lambda\acute{\alpha}\text{-}\delta\text{-}\alpha\tau\omicron$ (Stem $\acute{\epsilon}\lambda\alpha$, $\acute{\epsilon}\lambda\acute{\alpha}\nu\omega$, *I drive*); $\acute{\epsilon}\rho\eta\acute{\rho}\acute{\epsilon}\delta\alpha\tau\alpha\iota$, from $\acute{\epsilon}\rho\epsilon\acute{\iota}\delta\omega$, *I support*, is irregular.

its place (§ 226, D.), before which γ , κ , β , and π are aspirated: $\gamma\epsilon$ -γράφ-αται, $\tau\epsilon$ -τάχ-αται (Stem $\tau a \gamma$, $\tau\acute{\alpha}\sigma\omega$, *I arrange*), $\tau\epsilon$ -τρίφ-αται (Stem $\tau \rho \iota \beta$, $\tau\rho\acute{\iota}\beta\omega$, *I rub*). But the common practice is to use the periphrasis by means of the Participle with $\epsilon\acute{\iota}$ -σί(ν): $\gamma\epsilon\gamma\rho\alpha\mu\acute{\mu}\epsilon\nu\omicron\iota$ εἰσίν. Compare Lat. *scripti sunt* and § 276, *Obs.*

The following paradigms supply examples of the above-mentioned changes.

Perfect Middle and Passive.		
Guttural Stems.	Dental Stems.	Labial Stems.
$\pi\acute{\epsilon}$ -πλεγ-μαι	$\pi\acute{\epsilon}$ -πεισ-μαι	$\gamma\acute{\epsilon}$ -γραμ-μαι
$\pi\acute{\epsilon}$ -πλεξαι	$\pi\acute{\epsilon}$ -πεισαι	$\gamma\acute{\epsilon}$ -γραψαι
$\pi\acute{\epsilon}$ -πλεκ-ται	$\pi\acute{\epsilon}$ -πεισ-ται	$\gamma\acute{\epsilon}$ -γραπ-ται
$\pi\epsilon$ -πλέγ-μεθα	$\pi\epsilon$ -πέισ-μεθα	$\gamma\epsilon$ -γράμ-μεθα
$\pi\acute{\epsilon}$ -πλεχ-θε	$\pi\acute{\epsilon}$ -πεισ-θε	$\gamma\acute{\epsilon}$ -γραφ-θε
$\pi\epsilon$ -πλεγ-μένοι εἰσί	$\pi\epsilon$ -πεισ-μένοι εἰσί	$\gamma\epsilon$ -γραμ-μένοι εἰσί

§ 288. After Vowel-Stems, σ is frequently inserted before the terminations beginning with μ and τ , but more especially when the Stems have the vowel short: Stem $\tau\epsilon\lambda\epsilon$, $\tau\epsilon\lambda\omega$, *I complete*, Perf. $\tau\epsilon$ -τέλε-σ-μαι; Stem $\sigma\pi\acute{\alpha}$, $\sigma\pi\acute{\alpha}\omega$, *I draw*, 3 Sing. $\acute{\epsilon}$ -σπα-σ-ται; but it also occurs in not a few Stems with long vowels and diphthongs: $\acute{\alpha}\kappa\omicron\upsilon\omega$, *I hear*, $\acute{\eta}\kappa\omicron\upsilon\sigma\mu\alpha\iota$; $\kappa\epsilon\lambda\acute{\epsilon}\upsilon\omega$, *I order*; $\kappa\upsilon\lambda\acute{\iota}\omega$, *I roll*; $\lambda\acute{\epsilon}\upsilon\omega$, *I stone to death*; $\xi\acute{\upsilon}\omega$, *I polish*; $\pi\alpha\acute{\iota}\omega$, *I strike*; $\pi\lambda\acute{\epsilon}\omega$ ($\pi\acute{\epsilon}\pi\lambda\epsilon\upsilon\sigma\tau\alpha\iota$), *I sail*; $\pi\rho\acute{\iota}\omega$, *I saw*; $\sigma\acute{\epsilon}\iota\omega$, *I shake*; $\chi\rho\acute{\iota}\omega$, *I anoint*; $\psi\acute{\alpha}\upsilon\omega$, *I touch*. Others fluctuate: $\kappa\lambda\acute{\epsilon}\iota\omega$ or $\kappa\lambda\acute{\eta}\omega$, *I close*; $\kappa\rho\acute{\upsilon}\omega$, *I push*.

§ 289. The Subjunctive and Optative are generally formed by periphrasis with the Participle and the corresponding forms of $\epsilon\acute{\iota}\mu\iota$. (Compare Lat. *solutus sim, essem*.) These moods are but rarely evolved out of Vowel-Stems themselves: $\kappa\acute{\tau}\alpha\omicron\mu\alpha\iota$, *I acquire*, $\kappa\acute{\epsilon}$ -κτη-μαι, Subj. $\kappa\epsilon$ -κτῶ-μαι, $\kappa\epsilon$ -κτῆ, $\kappa\acute{\epsilon}$ -κτη-ται, Opt. $\kappa\epsilon$ -κτῆ-μην (from $\kappa\epsilon$ -κταοί-μην), $\kappa\epsilon$ -κτῆ-το; besides these, we also have $\kappa\epsilon\kappa\tau\acute{\eta}\mu\eta\nu$, $\tilde{\eta}\sigma$, $\tilde{\eta}\tau\omicron$.

§ 289. *Dialects.*—The Hom. Subj. from Stem $\mu\nu\alpha$ ($\mu\acute{\epsilon}\mu\nu\eta\mu\alpha\iota$, *memini*), 1 Plur. $\mu\epsilon\mu\nu\acute{\omega}\mu\epsilon\theta\alpha$ (New-Ion. $\mu\epsilon\mu\nu\acute{\epsilon}\omega\mu\epsilon\theta\alpha$), Opt. $\mu\epsilon\mu\nu\acute{\eta}\mu\eta\nu$; 3 Sing. $\lambda\epsilon\lambda\upsilon\tau\omicron$, 3 Plur. $\lambda\epsilon\lambda\upsilon\tau\omicron$, instead of $\lambda\epsilon\lambda\upsilon$ -ι-το, $\lambda\epsilon\lambda\upsilon$ -ι-ντο, § 28.

§ 290. 4. *The Pluperfect Middle and Passive*

differs in every verb from the corresponding Perfect only by the addition of the Augment and the personal endings, which are those of the historical tenses. Respecting the 3 Plur. in *ντο* and *ατο*, and their places being supplied by periphrasis, see § 287, which is here applicable also.

§ 291. 5. *The Future Perfect or Futurum Exactum*

adds *σ* to the Perfect-Stem with the Inflexion of the Future-Middle; the *σ* produces the same changes in the preceding consonants as in the ordinary Future Middle: *πεπράξεται* (Stem *πραγ*, *πράσσω*, *I do*), *it will have been done*; *γεγράψεται* (Stem *γραφ*, *γράφω*, *I write*), *it will have been written*.

There are two isolated Future Perfects with Active endings: *εστήξω* (§ 311), *I shall stand*, and *τεθνήξω* (§ 324, 4), *I shall be dead*, from the Perf. *ἕστηκα*, *τέθνηκα*.

Otherwise its place in the Active is supplied by the Part. of the Perf. with the Fut. of *εἰμί*, *I am* (*ἔσομαι*): *λελυκώς ἔσομαι*, *I shall have loosed* (*solvero*).

VI. THE STRONG PASSIVE STEM:

§ 292. From the Strong Passive Stem are formed the *Strong* or *Second Aorist*, and the *Strong* or *Second Future Passive*.

Present : φαίνω, Pure Stem φ ἄ ν, Strong Passive Stem φ ἄ ν ε.					
1. <i>Strong</i> or <i>Second Aorist Passive</i> .					
Indicative.	ἐ-φάνη-ν, <i>I appeared.</i>	Subjunctive.	φᾶνῶ	Optative.	φανείη-ν
	ἐ-φάνη-ς		φανῆ-ς		φανείη-ς
	ἐ-φάνη		φανῆ		φανείη
	ἐ-φάνη-τον		φανῆ-τον		φανείη-τον οἱ φανείτον
	ἐ-φανή-την		φανῆ-τον		φανείη-την οἱ φανείτην
	ἐ-φάνη-μεν		φᾶνῶ-μεν		φανείη-μεν οἱ φανείμεν
	ἐ-φάνη-τε		φανῆ-τε		φανείη-τε οἱ φανείτε
	ἐ-φάνη-σαν		φᾶνῶ-σι(ν)		φανείη-σαν οἱ φανείεν
Imperative.	φάνη-θι	Inf.	φανῆ-ναι	Part.	φανείς, φανείσα, φανέν
	φάνη-τω				Gen. φανέ-ντ-ος
	φάνη-τον				
	φάνη-των				
	φάνη-τε				
	φάνη-τωσαν οἱ				
	φανέ-ντων				
2. <i>Strong</i> or <i>Second Future Passive</i> .					
Ind.	φάνη-σομαι	} etc., the same as the Future Middle.			
Opt.	φάνη-σοίμην				
Inf.	φάνη-σεσθαι				
Part.	φάνη-σόμενος, η, ον				

§ 293. The personal endings of the Aorist Passive are of an *Active* nature, those of the Future Passive of the nature of the *Middle*. They are appended, as in the Sec-

§ 293. *Dialects*.—The Hom. dialect has the shorter ending εν in the 3 Plur. Ind. Aor. Pass. : ἐ-φάνε-ν οἱ φάνε-ν ; τράφε-ν = ἐτράφησαν, from τρέφω. The Ion. dialect leaves the ε in the Subj. uncontracted : μῆγέ-ω (μίγω, *I mix*). Homer often lengthens the ε in the Subj., sometimes to ει : δᾶμει-ω = δαμῶ, Stem δ ἄ μ, Pres. δάμνημι, *I tame* ; and some-

ond Principal Conjugation (§ 302), to the Stem without a connecting vowel, and the ϵ of the Stem is lengthened in the Indicative and Imperative to η . In the Subjunctive, the ϵ is contracted with the vowels of the Subjunctive: $\phi\acute{\alpha}\nu\acute{\epsilon}\text{-}\omega$, $\phi\acute{\alpha}\nu\acute{\omega}$; in the Optative, the ϵ , combined with the modal sign $\iota\eta$, becomes $\epsilon\iota\eta$: $\phi\alpha\nu\epsilon\text{-}\acute{\iota}\eta\text{-}\nu$. The Infinitive always has the circumflex on the penultima, and the Participle in the Nom. Sing. Masc. the acute on the last.

§ 294. The Strong Passive Stem, just like the Strong Aorist Active and Middle (§ 256), is formed very rarely from derivative Stems; but it occurs in verbs of all classes, even the first (§ 247), ϵ being added to the pure Verbal-Stem: Pres. $\acute{\rho}\acute{\alpha}\pi\tau\text{-}\omega$ (class 3, *I sew*), Pure Stem $\acute{\rho}\acute{\alpha}\phi$, Strong Passive Stem $\acute{\rho}\acute{\alpha}\phi\epsilon$, Aor. Pass. $\acute{\epsilon}\acute{\rho}\acute{\rho}\acute{\alpha}\phi\eta\text{-}\nu$; $\sigma\acute{\phi}\acute{\alpha}\tau\tau\omega$ (class 4, *I slaughter*), Pure Stem $\sigma\phi\alpha\gamma$, Strong Passive Stem $\sigma\phi\alpha\gamma\epsilon$, Aor. Pass. $\acute{\epsilon}\sigma\acute{\phi}\acute{\alpha}\gamma\eta\text{-}\nu$, Fut. Pass. $\sigma\acute{\phi}\acute{\alpha}\gamma\eta\text{-}\sigma\omicron\mu\alpha\iota$; Pres. $\gamma\rho\acute{\alpha}\phi\text{-}\omega$ (class 1), Strong Pass. Stem $\gamma\rho\acute{\alpha}\phi\epsilon$, Aor. Pass. $\acute{\epsilon}\gamma\rho\acute{\alpha}\phi\eta\text{-}\nu$. The Strong Passive Aor. occurs only in such verbs as have *no* Strong Active Aorist. The only exception is $\tau\rho\acute{\epsilon}\pi\omega$, *I turn*, Aor. Act. $\acute{\epsilon}\text{-}\tau\rho\acute{\alpha}\pi\text{-}\omicron\text{-}\nu$, Pass. $\acute{\epsilon}\text{-}\tau\rho\acute{\alpha}\pi\eta\text{-}\nu$.

Obs.—By way of exception, $\acute{\eta}\lambda\lambda\acute{\alpha}\gamma\eta\nu$ is formed from the derivative Stem $\acute{\alpha}\lambda\lambda\alpha\gamma$, Pres. $\acute{\alpha}\lambda\lambda\acute{\alpha}\sigma\sigma\omega$, *I change*.

§ 295. As in the Strong Aorist Active (§ 257), the ϵ is sometimes changed into $\acute{\alpha}$: $\kappa\lambda\acute{\epsilon}\pi\text{-}\tau\text{-}\omega$, *I steal*, $\acute{\epsilon}\text{-}\kappa\lambda\acute{\alpha}\pi\eta\text{-}\nu$; $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$, *I send*, $\acute{\epsilon}\text{-}\sigma\tau\acute{\alpha}\lambda\eta\text{-}\nu$; $\tau\rho\acute{\epsilon}\phi\text{-}\omega$, *I nourish*, $\acute{\epsilon}\text{-}\tau\rho\acute{\alpha}\phi\eta\text{-}\nu$; $\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$, *I twist*, $\acute{\epsilon}\text{-}\pi\lambda\acute{\epsilon}\kappa\eta\text{-}\nu$ and $\acute{\epsilon}\text{-}\pi\lambda\acute{\alpha}\kappa\eta\text{-}\nu$; $\pi\lambda\acute{\eta}\sigma\sigma\omega$, *I strike*,

times to η : $\phi\acute{\alpha}\nu\acute{\eta}\text{-}\gamma$ = $\phi\acute{\alpha}\nu\acute{\eta}$. In the Dual and Plur., the modal vowel is shortened where this lengthening of the ϵ occurs: $\delta\alpha\mu\acute{\epsilon}\text{-}\epsilon\tau\epsilon$ (for $\delta\alpha\mu\acute{\epsilon}\eta\tau\epsilon$, Att. $\delta\alpha\mu\acute{\eta}\tau\epsilon$). In the Infinitive we find the Hom. $\mu\epsilon\nu\alpha\iota$ or $\mu\epsilon\nu$: $\mu\iota\gamma\acute{\eta}\mu\epsilon\nu\alpha\iota$, $\delta\alpha\mu\acute{\eta}\mu\epsilon\nu$.

§ 295. *Dialects.*—Homer here also employs metathesis (§ 59), as in the Strong Aor. Act. and Mid. (§ 357, D.): Pres. $\tau\acute{\epsilon}\rho\pi\text{-}\omega$, *I delight*, Aor. Pass. $\acute{\epsilon}\text{-}\tau\acute{\alpha}\rho\pi\eta\text{-}\nu$, Subj. $\tau\rho\acute{\alpha}\pi\acute{\epsilon}\text{-}\omega$, 1 Plur. $\tau\rho\acute{\alpha}\pi\epsilon\acute{\iota}\omicron\mu\epsilon\nu$ (*gaudeamus*), Inf. $\tau\rho\acute{\alpha}\pi\acute{\eta}\text{-}\mu\epsilon\nu\alpha\iota$.

has ἐ-πλήγη-ν, πληγή-σομαι, but in composition ἐξ-ε-πλάγη-ν, ἐκ-πλάγή-σομαι; the Pure Stem of verbs of the second class here reappears: σήπ-ω (Stem σ ᾶ π, *I corrupt*), ἐ-σάπη-ν; τήκ-ω (Stem τ ᾶ κ, *I melt*), ἐ-τάκη-ν; ῥέω (Stem ρ ῶ, *I flow*), ἐ-ῥύη-ν, ῥύη-σομαι.

VII. THE WEAK PASSIVE STEM.

§ 296. From the Weak Passive Stem are formed the *Weak* or *First Aorist* and the *Weak* or *First Future* Passive.

Pres. λύω, Stem λυ, Weak Passive Stem λῦθε.		
1. <i>Weak</i> or <i>First Aorist</i> Passive.		
Ind. ἐ-λύθη-ν, <i>I was loosed.</i> ἐ-λύθη-ς etc., like the Strong or Second Aorist Passive.	Subj. λυθῶ λυθῶ-ς	Opt. λυθείη-ν λυθείη-ς
Imp. λύθη-τι λυθή-τω	Inf. λυθῆ-ναι	Part. λυθεί-ς, λυθείσα, λυθέν Gen. λυθέντ-ός etc., like the Strong or Second Aorist Passive.
2. <i>Weak</i> or <i>First Future</i> Passive.		
Ind. λυθή-σομαι	Opt. λυθη-σοίμην	Inf. λυθή-σεσθαι Part. λυθη-σόμενος, η, ο-ν

§ 297. The inflexion of the Weak Passive Stem is entirely like that of the Strong. Respecting the τ of λύθη-τι, instead of λυθη-θι, see § 53, c.

§ 296. *Dialects.*—The Weak Fut. Pass. is wanting in the Homeric dialect.

§ 297: *Dialects.*—Respecting the inflexion, see § 293, D.

§ 298. *Dialects.*—The Hom. dialect after some Vowel-Stems inserts ν before θ: ἀμπνύ-ν-θη (Stem π ν ν, πνέω, *I breathe*), ἰδρύν-ν-θη (ἰδρύω, *I set firm*), and changes the ε of the Stem φαε ν (φαείνω, φαίνω, *I make appear*) into α, φαάνθην.

§ 298. The Weak Passive Stem is formed from the Verbal-Stem by appending the syllable $\theta\epsilon$. Before this syllable the vowels of Vowel-Stems are lengthened as in the Future, the Weak Aorist Active, and the Perfect: $\tau\iota\mu\alpha$, $\epsilon\tau\iota\mu\acute{\eta}\theta\eta\nu$; $\pi\epsilon\iota\rho\alpha$, $\epsilon\pi\epsilon\iota\rho\acute{\alpha}\theta\eta\nu$, *I tried*. As to the exceptions, see § 301. As in the Perfect Middle, σ is inserted before θ , especially after short vowels, but often also after long ones: $\acute{\epsilon}\text{-}\tau\epsilon\lambda\acute{\epsilon}\text{-}\sigma\text{-}\theta\eta\nu$, from $\tau\epsilon\lambda\acute{\epsilon}\omega$, *I complete*; $\acute{\epsilon}\text{-}\kappa\epsilon\lambda\acute{\epsilon}\upsilon\text{-}\sigma\text{-}\theta\eta\nu$, from $\kappa\epsilon\lambda\acute{\epsilon}\upsilon\omega$, *I order*; and this is the case in the verbs mentioned in § 288, and especially in $\gamma\epsilon\lambda\acute{\alpha}\omega$, *I laugh*, $\acute{\epsilon}\gamma\epsilon\lambda\acute{\alpha}\sigma\theta\eta\nu$; $\delta\rho\acute{\alpha}\omega$, *I do*, $\acute{\epsilon}\delta\rho\acute{\alpha}\sigma\theta\eta\nu$; $\pi\alpha\acute{\upsilon}\omega$, *I cause to cease*, $\acute{\epsilon}\pi\alpha\acute{\upsilon}\sigma\theta\eta\nu$, but also $\acute{\epsilon}\pi\alpha\acute{\upsilon}\theta\eta\nu$. The Aor. Passive of $\sigma\acute{\omega}\zeta\omega$, *I save*, on the other hand, is formed from the shorter Stem $\sigma\omega$ without the σ : $\acute{\epsilon}\sigma\acute{\omega}\theta\eta\nu$.

As in the Weak Perfect Active and the Perfect Middle, the ϵ before λ , ν , ρ is sometimes changed into α : Stem $\tau\epsilon\nu$ ($\tau\epsilon\acute{\iota}\nu\omega$, *I stretch*), $\acute{\epsilon}\text{-}\tau\acute{\alpha}\theta\eta\text{-}\nu$ (compare § 282).

The changes of the consonants before θ are explained by the laws of sound (§ 45): Stem $\pi\rho\bar{\alpha}\gamma$, $\pi\rho\acute{\alpha}\sigma\sigma\omega$, *I do*, $\acute{\epsilon}\text{-}\pi\rho\acute{\alpha}\chi\text{-}\theta\eta\text{-}\nu$; Stem $\psi\epsilon\nu\delta$, $\psi\acute{\epsilon}\upsilon\delta\omega$, *I deceive*, $\acute{\epsilon}\text{-}\psi\acute{\epsilon}\upsilon\sigma\text{-}\theta\eta\text{-}\nu$; Stem $\pi\epsilon\mu\pi$, $\pi\acute{\epsilon}\mu\pi\omega$, *I send*, $\acute{\epsilon}\text{-}\pi\acute{\epsilon}\mu\phi\text{-}\theta\eta\text{-}\nu$. Respecting $\acute{\epsilon}\theta\rho\acute{\epsilon}\phi\theta\eta\nu$ (Pres. $\tau\rho\acute{\epsilon}\phi\omega$), $\acute{\epsilon}\theta\acute{\alpha}\phi\theta\eta\nu$ (Pres. $\theta\acute{\alpha}\pi\tau\omega$), see § 54, *Obs.*, and respecting $\acute{\epsilon}\tau\acute{\epsilon}\theta\eta\nu$, $\acute{\epsilon}\tau\acute{\upsilon}\theta\eta\nu$ (Stems $\theta\epsilon$, $\theta\nu$), see § 53, *b*.

§ 299. The Weak Aorist Passive and the Weak Future Passive are, on the whole, more common than the Strong, and in the case of derivative verbs, as of nearly all Vowel-Stems, they are the only customary forms of the Aorist and Future Passive.

There are some primitive verbs of which both Passive Stems are in use: Stem $\beta\lambda\alpha\beta$, Pres. $\beta\lambda\acute{\alpha}\pi\tau\omega$, *I hurt*, Aor. Pass. $\acute{\epsilon}\beta\lambda\acute{\alpha}\beta\eta\nu$ and $\acute{\epsilon}\beta\lambda\acute{\alpha}\phi\theta\eta\nu$.

VERBAL ADJECTIVES.

§ 300. The Verbal Adjectives are a kind of Passive Participles.

Pres. λύω, Stem λυ, 1. λῦ-τός, ή, όν, *loosed, capable of being loosed.*

2. λῦ-τέο-ς, α, ον, *to be loosened, solvendu-s, a, um.*

The First Verbal Adjective is formed by means of the syllable το (Nom. το-ς, τη, το-ν) from the Verbal-Stem, and has the meaning either of a Participle Perfect Passive, λυ-τό-ς = *solu-tu-s*, or of possibility, *capable of being loosened.*

The Second Verbal Adjective is formed by means of the syllable τέο (Nom. τέο-ς, τέα, τέο-ν), which is never contracted, from the Verbal-Stem, and has the meaning of necessity, like the Latin gerundive: λυ-τέο-ς, *one who is to be loosened*; λυτέον *ιστί, loosening must take place, solvendum est.*

The vowels preceding the τ are in general treated exactly in the same manner as in the Weak Passive Aorist; σ is inserted in the same cases as in the Aor. Pass.: τελε-σ-τός, κελευ-σ-τέον. The consonants before τ are treated in accordance with the laws of sound: πρακ-τό-ς (Stem π ρ ᾱ γ, Pres. πράσσω); γραπ-τό-ς (γράφω); κομισ-τέο-ν (Stem κομιδ, κομιζω, *I carry*).

Verbs which leave their Stem Vowel short in the formation of their Tenses.

§ 301. The Vowel remains short throughout in:

§ 300. *Dialects.*—δοα-τό-ς is derived by metathesis (§ 59) from the Stem δερ (δέρω, *I flay*).

§ 301. *Dialects.*—The Hom. dialect ἐράω, *I love*, Aor. Mid. ἠράσάμην; ἀρκέω, *I ward off*, ἠρκεσα; κορέω, *I satisfy*, ἐκόρεσα; κοτέω, *I grudge*, κοτέσσατο; ἐρύω, *I draw*, εἶρῶσα. On the usual doubling of the σ after short vowels (ἐράσσατο, ἐρύσσατο), see § 261, D.

γελάω,	<i>I laugh,</i>	Fut. γελάσομαι,	Aor. Act. ἐγέλασα, Aor. Pass. ἐγελάσθην, Fut. Pass. γελασθήσομαι.
θλάω,	<i>I squeeze,</i>	Fut. θλάσω,	Aor. Act. ἐθλάσα, Verb. Adj. θλαστός.
κλάω,	<i>I break,</i>	Fut. κλάσω,	Aor. Pass. ἐκλάσθην, Perf. Mid. κέκλασμαι.
σπάω,	<i>I draw,</i>	Fut. σπάσω,	Aor. Act. ἐσπάσα, Aor. Pass. ἐσπάσθην, Perf. Act. ἐσπάκα, Perf. Mid. ἐσπασμαι, Verb. Adj. σπαστός.
χαλάω,	<i>I slacken,</i>	Fut. χαλάσω,	Aor. Pass. ἐχαλάσθην.
αἰδέομαι,	<i>I dread,</i>	Fut. αἰδέσομαι,	Aor. Pass. ᾗδέσθην (328), Perf. ᾗδεσμαι.
ἀκέομαι,	<i>I heal,</i>	Fut. ἀκέσομαι,	Aor. ἠκεάμην.
ἀλέω,	<i>I grind,</i>	Fut. ἀλέσω (ῶ),	Perf. Act. ἀλήλεκα, Perf. Mid. ἀλήλεσμαι.
ἀρκέω,	<i>I satisfy,</i>	Fut. ἀρκέσω,	Aor. Act. ἤρκεσα.
ἐμέω,	<i>I vomit,</i>		Aor. Act. ἤμεσα.
ζέω,	<i>I seethe,</i>	Fut. ζέσω,	Aor. Act. ἔζεσα, Verb. Adj. ζεστός.
ξέω,	<i>I scrape,</i>	Fut. ξέσω,	Verb. Adj. ξεστός.
τελέω,	<i>I finish,</i>	Fut. τελέσω (ῶ),	Aor. Act. ἐτέλεσα, Aor. Pass. ἐτελέσθην, Verb. Adj. τελεστός, Perf. Act. τετέλεκα, Perf. Mid. τετέλεσμαι.
ἀρώω,	<i>I plow,</i>	Fut. ἀρόσω,	Aor. Act. ἤρῳσα, Aor. Pass. ἤρόθην.
ἀρύω,	<i>I draw,</i>	Fut. ἀρύσω,	Aor. Act. ἤρύσα.
	addit. form ἀρύτω.		
ἐλκύω,	<i>I draw,</i>		Aor. Act. εἴλκυσα. Fut. Pass. ἐλκυσθήσομαι, Perf. Act. εἴλκυκα, Perf. Mid. εἴλκυσμαι.
πτύω,	<i>I spit,</i>		Aor. Act. ἐπτύσα. Verb. Adj. πτυστός.

2. *The vowel is long in the Weak Aor. Act., and short in the Perf., the Aor. Pass., and the Verbal Adjective in*

δέω,	<i>I bind,</i>	Fut. δήσω,	Aor. Act. ἐδησα, Perf. Act. δέδεκα, Aor. Pass. ἐδέθην, Verb. Adj. δετός, Perf. Mid. δέδεμαι, 3 Fut. δεδήσομαι.
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θύω,	<i>I sacrifice,</i>	Fut. θύσω,	Aor. Act. ἐθύσα,
			Perf. Act. τέθυκα, Aor. Pass. ἐτυθην,
			Perf. Mid. τέθυμαι.
λύω,	<i>I loose,</i>	Fut. λύσω,	Aor. Act. ἐλύσα,
			Perf. Act. λέλυκα, Aor. Pass. ἐλύθην,
			Verb. Adj. λυτός, Perf. Mid. λέλυμαι.

3. *The Vowel is short* in the Future and Weak Aorist Active and Middle, but *long* in the Perfect, Aorist Passive, and Verbal Adjective of καλέω, *I call*, καλέσω, κέκληκα, ἐκλήθην, κλητός; αινέω, *I praise*, has αινέσω, ἤνεκα, ἤνέθην, αινετός, but Perf. Mid. ἤνημαι.

4. ποθέω, *I long for*; πονέω, *I toil*; and δύω, *I sink*, fluctuate between the short and long vowels: ποθέσομαι and ποθήσω; πονέσω, ἐπονησάμην; δύσω, Aor. Pass. ἐδύθην.

CHAP. XI.—SECOND PRINCIPAL CONJUGATION, or Verbs in *μ*.

PRELIMINARY OBSERVATIONS.

§ 302. The Second Principal Conjugation differs from the First only in the inflexion of the *Present* and *Strong Aorist-Stems*, and in the case of a few verbs also in the Perfect and Pluperfect Active.

The special terminations of this conjugation are:

1. The 1 Sing. Pres. Ind. Act. retains the ancient *μ*: φη-μί, *I say* (§ 226).
2. The 3 Sing. Pres. Ind. Act. retains the ancient *σι(ν)* (for *τι*): φησί(ν) (§ 226).
3. The 3 Plur. Pres. Ind. Act. inserts the vowel *α* before the termi-

§ 302. *Dialects.*—The Hom. dialect often has the ending *σθα* in the 2 Sing. Ind. Act.: *τιθη-σθα*, *thou puttest*; *ἔ-φη-σθα*; and *μεναι* or *μεν* instead of *ναι* in the Inf.: *φά-μεναι*, *φά-μεν*; and a short *ν* instead of the *σαν* of the 3 Plur. of the Preterite: *ἔ-φᾶ-ν*.

The Hom. dialect sometimes lengthens the Stem-vowel in the Subj. and shortens the Modal-vowel as in the Aor. Pass. (§ 298): *ἴομεν* = *ἴωμεν* (*eamus*).

nation σ (for $\nu\tau$) (§ 226, compare Dialects), and this α is lengthened by compensation ($\ddot{i}\text{-}\bar{\alpha}\sigma(\nu)$, *they go*, from the Stem \dot{i}), and unites with the α of the Stem: $\phi\bar{\alpha}\sigma\dot{\iota}(\nu)$.

4. In the Optative, η (ϵ , ι), the Modal-sign attaches itself directly to the Stem: $\phi\alpha\text{-}\dot{\eta}\nu$; compare § 293.

5. The 2 Sing. Imperat. has the ending $\theta\iota$: $\phi\acute{\alpha}\text{-}\theta\iota$. } Compare § 292.

6. The Infinit. has the ending $\nu\alpha\iota$: $\phi\acute{\alpha}\text{-}\nu\alpha\iota$.

7. The 3 Plur. of the Preterite has $\sigma\alpha\nu$: $\xi\text{-}\phi\check{\alpha}\text{-}\sigma\alpha\nu$ (3 Plur. Imperf.).

All terminations of these two tenses are appended to the Stem *without a connecting vowel*: $\phi\check{\alpha}\text{-}\mu\acute{\epsilon}\nu$ (compare $\tau\acute{\iota}\mu\acute{\alpha}\text{-}\sigma\text{-}\mu\epsilon\nu$), $\phi\acute{\alpha}\text{-}\tau\omega$ (compare $\tau\acute{\iota}\mu\alpha\text{-}\acute{\epsilon}\text{-}\tau\omega$); in the Participle, also, $\nu\tau$ attaches itself directly to the Stem: $\phi\alpha\text{-}\nu\tau$, of which the Nom. is formed by the addition of σ : $\phi\acute{\alpha}\varsigma$; Stem $\delta\sigma$, $\delta\acute{\omicron}\upsilon\varsigma$ (compare § 147, 1). In the Subjunctive alone the final vowels of the Stems are contracted with the long connecting vowels, as in the ordinary contracted verbs (§ 243): $\phi\acute{\alpha}\text{-}\omega$, $\phi\bar{\omega}$; $\tau\iota\text{-}\theta\acute{\epsilon}\text{-}\omega$, $\tau\iota\text{-}\theta\bar{\omega}$; $\delta\acute{\omicron}\text{-}\omega\text{-}\mu\alpha\iota$, $\delta\bar{\omega}\mu\alpha\iota$.

§ 303. In the vowel-Stems of this conjugation a change of quantity takes place in such a manner that vowels in themselves short are lengthened in the Singular Indicative Active, α and ϵ becoming η , σ , ω , and \check{y} \bar{v} : $\phi\eta\text{-}\mu\acute{\iota}$, *I say*, Plur. $\phi\check{\alpha}\text{-}\mu\acute{\epsilon}\nu$, $\xi\text{-}\phi\eta\text{-}\nu$, Dual $\xi\text{-}\phi\check{\alpha}\text{-}\tau\omicron\nu$; [$\xi\text{-}\theta\eta\text{-}\nu$, *I placed*], Plur. $\xi\text{-}\theta\epsilon\text{-}\mu\epsilon\nu$; $\delta\acute{\epsilon}\iota\kappa\nu\text{-}\mu\iota$, *I show*, Plur. $\delta\acute{\epsilon}\iota\kappa\nu\check{\upsilon}\text{-}\mu\epsilon\nu$.

Obs.—Those forms which always have the vowel long are specially noticed below.

§ 304. All verbs in $\mu\iota$ are divided into 2 classes:

1. Those which in the Present join their terminations directly to the Stem: $\phi\eta\text{-}\mu\acute{\iota}$;

2. Those which form the Present-Stem by adding $\nu\nu$ to the Pure Stem: $\delta\acute{\epsilon}\iota\kappa\text{-}\nu\bar{\nu}\text{-}\mu\iota$, *I show*, Pure Stem $\delta\epsilon\iota\kappa$, Present-Stem $\delta\epsilon\iota\kappa\nu\nu$.

I. FIRST CLASS OF VERBS IN μ .

§§ 305 and 306. The Paradigms of this Class of Verbs are inserted on p. 124, fol. *sqq.*

§ 307. Some few forms of the Verbs in μ are formed

§§ 305, 306. *Dialects.*—The following are Ionic secondary forms, those inclosed in brackets being the New-Ionic.

Active.

2 Sing. Pres. Ind.	$\tau\acute{\iota}$ -θη-σθα	δι-δοῖ-σθα, also δι-δοῖ-ς	
3 " " "	$\tau\acute{\iota}$ -θεῖ	δι-δοῖ	[<i>ἰ-στᾶ</i>]
3 Plur. " "	$\tau\acute{\iota}$ -θεῖσι(ν)	δι-δοῦσι(ν)	[<i>ἰ-στᾶ-ᾶσι(ν)</i>]
	also (προ)θέουσι(ν)		
2 Sing. Pres. Imperat.		δι-δω-θι	(καθ)-ἰ-στα
Inf. Pres.	$\tau\acute{\iota}$ -θή-μεναι	δι-δό-μεν	
		δι-δοῦ-ναι	
Imperf. 1 Sing.	[<i>ἔ-τί-θε-α</i>]	[<i>ἔ-δι-δου-ν</i>]	
3 " "	[<i>ἔ-τί-θε-ε</i>]		[<i>ἴ-στα</i>]

Middle.

3 Plur. Pres. Ind.	[<i>τι-θέ-αται</i>]	δι-δό-αται	ἰ-στέ-αται]
3 " Imperf. "			[<i>ἰ-στέ-ατο</i>]
Pres. Part.	$\tau\acute{\iota}$ -θή-μενος		

Active.

2 Aor. Ind. 3 Plur.			ἔσταν
			ἔστασαν
" Subj. 1 Sing.	θεῖω [<i>θέω</i>]		
" " 2 "	θείης or θήγης	δῶς	στήγης
" " 3 "	θείῃ	δώσι(ν) or	
		δώσι(ν)	
" " 2 D.			στήετον (§ 302, D.)
" " 1 Plur.	θέωμεν or	δώμεν	στέωμεν or
	θείομεν		στέιομεν
" " 3 "		δώσι(ν)	[<i>στέωσι</i>]
" Inf.	θέμεναι, θέμεν	δόμεναι, δόμεν	στήμεναι

Middle.

" Ind.	ἔθεο, ἔθεν (§ 37, D., 1)	
	[<i>Herod. προςθήκαντρο</i>]	
" Subj.	[<i>θέωμαι</i>] θείομαι	
" Imper.	θέο, θεῦ.	

after the First Principal Conjugation, as, *e. g.*, the 2 Sing. Imperf. ἐτίθεις, the 3 Sing. ἐτίθει, as if from the Stem τ ι θ ε. In the Imperf., the forms ἐδίδουν, ἐδίδους, ἐδίδου are the only ones in use from the Stem δι δ ο; they are formed in the same manner as those of contracted verbs (§ 243). Other similar forms will be noticed in treating of the separate verbs.

In the 3 Plur. Pres. Ind. contraction is sometimes employed: τιθεῖσι, διδοῦσι.

In the 2 Sing. Imperat. Pres. Act. the real ending θι is dropped, and the Stem-vowel is lengthened to compensate for it: δίδου for δίδοθι.

In the same person of the Aorist after a short vowel ι only is dropped, and the remaining θ, according to § 67, is changed to ς: δο-θι, δός, but στῆ-θι, which only in compounds sometimes appears as στᾶ, *e. g.*, κατάστᾶ.

In the 2 Sing. Mid. of the Present and Imperfect the σ between the two vowels is preserved: τίθεσαι, τίθεσο, ἐτίθεσο; only the 2 Sing. of the Subj. is treated entirely like the contracted verbs of the First Principal Conjugation. In the 2 Sing. Mid. of the Strong Aorist, on the other hand, the σ is thrown out, which gives rise to a contraction: ἔ-θεσο, ἔ-θεο, ἔ-θου; Imper. θέσο, θέο, θοῦ.

Obs.—The forms of the 2 Sing. Imperat. Mid. compounded with monosyllabic prepositions, after contraction, throw the accent as a circumflex upon the last syllable: προ-θοῦ; but Homer has σύν-θεο and περί-θου.

§ 308. The three verbs conjugated above (p. 124) distinguish the *Present-Stem* from the *Pure Stem* by *reduplication*, that is, the initial consonant with ι is prefixed before the Stem: δ ο, δι δ ο; θ ε, τ ι θ ε (§ 53 b); ι-σ τ α for σι-σ τ α, according to § 60, b (compare Latin *si-sto*). In like manner, the Stem χ ρ α in the Pres. becomes κ ι-χ ρ α (κί-χρημι, *I lend*); π λ α and π ρ α, with the insertion of a nasal, become π ι-μ-π λ α, π ι-μ-π ρ α (πίμπλημι, *I fill*; πίμπρημι, *I burn*); but συμ-πί-πλημι, ἐμ-πί-πλημι; the

Stem ϵ becomes $\acute{\iota}$ - η - μ , *I send*; and, with the reduplication within the Stem itself, $\acute{\omicron}$ ν a becomes $\acute{\omicron}$ - $\nu\acute{\iota}$ - $\nu\eta$ - μ , *I benefit*.

§ 309. The Deponents $\acute{\delta}\nu\alpha\mu\alpha\iota$, *I can*; $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\alpha\mu\alpha\iota$, *I understand*; $\kappa\rho\acute{\epsilon}\mu\alpha\mu\alpha\iota$, *I hang*; together with the Aorists $\acute{\epsilon}\pi\rho\acute{\iota}\alpha\mu\eta\nu$, *I bought*; $\acute{\omega}\nu\acute{\eta}\mu\eta\nu$, *I benefited*, withdraw the accent, even in the Subjunctive and Optative, as far as possible from the end: $\acute{\delta}\nu\omega\mu\alpha\iota$, $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\alpha\acute{\iota}\nu\tau\omicron$ (compare $\acute{\iota}\sigma\tau\acute{\omega}\mu\alpha\iota$, $\acute{\iota}\sigma\tau\acute{\alpha}\acute{\iota}\nu\tau\omicron$).

Other peculiarities of verbs of this class are :

§ 310. The three Stems $\theta\epsilon$ ($\tau\acute{\iota}\theta\eta\mu\iota$), $\delta\omicron$ ($\delta\acute{\iota}\delta\omega\mu\iota$), and $\acute{\epsilon}$ ($\acute{\iota}\eta\mu\iota$) form an irregular Weak Aorist in $\kappa\alpha$: $\acute{\epsilon}\theta\eta\kappa\alpha$, $\acute{\epsilon}\delta\omega\kappa\alpha$, $\acute{\eta}\kappa\alpha$, but in the Middle we find only $\acute{\eta}\kappa\acute{\alpha}\mu\eta\nu$. In the Sing. of the Indicative the Active forms are customary instead of those of the Strong Aorist, but in the Dual and Plural of the Indicative they are rare. The other moods and the Participles have the strong forms exclusively.

The really customary forms of the Aorist, therefore, are these :

Ind.	Subj. $\theta\acute{\omega}$	Mid. $\acute{\iota}\theta\acute{\epsilon}\mu\eta\nu$
$\acute{\epsilon}\theta\eta\kappa\alpha$	Opt. $\theta\acute{\epsilon}\acute{\iota}\eta\nu$	Subj. $\theta\acute{\omega}\mu\alpha\iota$
$\acute{\epsilon}\theta\eta\kappa\alpha\varsigma$	Imp. $\theta\acute{\acute{\epsilon}}\varsigma$	etc.
$\acute{\epsilon}\theta\eta\kappa\epsilon(\nu)$.	Inf. $\theta\acute{\acute{\epsilon}\iota}\nu\alpha\iota$	
$\acute{\epsilon}\theta\epsilon\tau\omicron\nu$	Part. $\theta\acute{\acute{\epsilon}\iota}\varsigma$	
$\acute{\iota}\theta\acute{\acute{\epsilon}}\tau\eta\nu$		
$\acute{\epsilon}\theta\epsilon\mu\epsilon\nu$ (seldom $\acute{\iota}\theta\acute{\eta}\kappa\alpha\mu\epsilon\nu$)		
$\acute{\acute{\epsilon}}\theta\epsilon\tau\epsilon$ (" $\acute{\iota}\theta\acute{\eta}\kappa\alpha\tau\epsilon$;		
$\acute{\acute{\epsilon}}\theta\epsilon\sigma\alpha\nu$ (" $\acute{\acute{\iota}}\theta\eta\kappa\alpha\nu$).		

§ 311. 2. The *rough breathing* instead of the σ of the Stem $\sigma\tau a$ is also used in the Perf. (§ 60, *b*): $\acute{\acute{\epsilon}}\text{-}\sigma\tau\eta\text{-}\kappa\alpha$ for $\sigma\epsilon\text{-}\sigma\tau\eta\text{-}\kappa\alpha$. On the shorter forms, $\acute{\acute{\epsilon}}\sigma\tau\acute{\alpha}\mu\epsilon\nu$, etc., see § 317, 4. $\acute{\acute{\epsilon}}\sigma\tau\acute{\eta}\xi\omega$, *I shall stand*, is a Third Future Active. The Perfects of $\theta\epsilon$ and $\acute{\epsilon}$ are $\tau\acute{\acute{\epsilon}}\theta\epsilon\iota\kappa\alpha$, $\acute{\acute{\epsilon}}\kappa\alpha$; the same vowel also remains in the Perf. Mid. $\tau\acute{\acute{\epsilon}}\theta\epsilon\mu\alpha\iota$, $\acute{\acute{\epsilon}}\mu\alpha\iota$. The Stems $\delta\omicron$ and $\sigma\tau a$ leave their vowel *short* in the Perf. Mid. and Aor.

§ 310. *Dialects*.—From the Stem $\delta\omicron$ Hom. has sometimes Fut. $\delta\acute{\iota}\text{-}\acute{\delta}\acute{\omega}\text{-}\sigma\omega$ instead of $\acute{\delta}\acute{\omega}\sigma\omega$.

Pass., and $\theta\epsilon$ in the Aor. Pass.: $\delta\acute{\epsilon}\text{-}\delta\omicron\text{-}\mu\alpha\iota$, $\acute{\epsilon}\delta\acute{\omicron}\theta\eta\nu$, $\acute{\epsilon}\sigma\tau\acute{\alpha}\theta\eta\nu$, $\acute{\epsilon}\tau\acute{\epsilon}\theta\eta\nu$, $\tau\epsilon\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$. On the meaning of the different forms of $\acute{\iota}\sigma\tau\eta\mu\iota$, see § 329, 1.

§ 312. To the *First Class* of the Verbs in μ there also belong:

A) Verbs whose Stem ends in a (compare $\acute{\iota}\sigma\tau\eta\mu\iota$):

1. $\eta\text{-}\mu\acute{\iota}$ (compare Lat. $\bar{a}\text{-}\acute{\iota}\omicron$), *I say*, only in the Imperf. $\eta\nu$, 3 Sing. η (compare § 213, *Obs.*).

2. $\acute{\omicron}\text{-}\nu\acute{\iota}\text{-}\nu\eta\text{-}\mu$ (Stem $\acute{\omicron}\nu a$, § 308), *I benefit*, Mid. $\acute{\omicron}\nu\acute{\iota}\nu\acute{\alpha}\mu\alpha\iota$ (§ 309), *I have advantage*, Strong Aor. Mid. $\acute{\omicron}\nu\acute{\eta}\mu\eta\nu$, $\acute{\omicron}\nu\eta\sigma\omicron$, $\acute{\omicron}\nu\eta\tau\omicron$; Opt. $\acute{\omicron}\nu\acute{\alpha}\acute{\iota}\mu\eta\nu$, Imperat. $\acute{\omicron}\nu\eta\sigma\omicron$, Inf. $\acute{\omicron}\nu\acute{\alpha}\sigma\theta\alpha\iota$, Fut. $\acute{\omicron}\nu\acute{\eta}\sigma\omega$, $\acute{\omicron}\nu\acute{\eta}\sigma\omicron\mu\alpha\iota$; Aor. Pass. $\acute{\omicron}\nu\acute{\eta}\theta\eta\nu$.

3. $\pi\acute{\iota}\text{-}\mu\text{-}\pi\lambda\eta\text{-}\mu$ (Stem $\pi\lambda a$, § 308). Additional form, $\pi\lambda\acute{\eta}\theta\acute{\omega}$, *I fill* [Lat. $pl\bar{e}\text{-}o$], Fut. $\pi\lambda\acute{\eta}\sigma\omega$, Perf. Mid. $\pi\acute{\epsilon}\pi\lambda\eta\text{-}\sigma\mu\alpha\iota$, Aor. Pass. $\acute{\epsilon}\pi\lambda\acute{\eta}\sigma\theta\eta\nu$.

4. $\pi\acute{\iota}\text{-}\mu\text{-}\pi\rho\eta\text{-}\mu$ (Stem $\pi\rho a$). Additional form, $\pi\rho\acute{\eta}\theta\omega$ (quite like 3).

5. $\phi\eta\text{-}\mu\acute{\iota}$ (Stem ϕa), *I say*, 2 Sing. Imperf. $\acute{\epsilon}\phi\eta\sigma\theta a$ (enclitic in Pres. Ind. except 2 Sing., compare § 92, 3). Imperat. $\phi\acute{\alpha}\theta\acute{\iota}$ or $\phi\acute{\alpha}\theta\iota$; compare $\phi\acute{\alpha}\sigma\kappa\omega$, 324, 8.

6. $\chi\rho\acute{\eta}$ (Stem $\chi\rho a$, $\chi\rho\epsilon$), *one must*, Subj. $\chi\rho\eta$, Opt. $\chi\rho\epsilon\acute{\iota}\eta$, Inf. $\chi\rho\eta\nu\acute{\alpha}\iota$, Part. $\chi\rho\epsilon\acute{\omega}\nu$ (only Neut. from $\chi\rho\acute{\alpha}\omicron\nu$ according to § 37, D.). Imperf. $\acute{\epsilon}\chi\rho\eta\nu$ or $\chi\rho\eta\nu$, Fut. $\chi\rho\acute{\eta}\text{-}\sigma\epsilon\iota$; $\acute{\alpha}\pi\acute{\omicron}\chi\rho\eta$, *it suffices*, also 3 Plur. $\acute{\alpha}\pi\omicron\chi\rho\acute{\omega}\sigma\iota(\nu)$, etc., as above $\acute{\alpha}\pi\omicron\chi\rho\acute{\alpha}\omega$.

7. $\kappa\acute{\iota}\text{-}\chi\rho\eta\text{-}\mu$ (Stem $\chi\rho a$, § 308), *I lend*, Inf. $\kappa\iota\chi\rho\acute{\alpha}\nu\acute{\alpha}\iota$, Fut. $\chi\rho\acute{\eta}\sigma\omega$, Aor. $\acute{\epsilon}\chi\rho\eta\sigma a$. Farther the *deponents*:

8. $\acute{\alpha}\gamma a\text{-}\mu\alpha\iota$ (Stem $\acute{\alpha}\gamma\acute{\alpha}$), *I admire*, Fut. $\acute{\alpha}\gamma\acute{\alpha}\sigma\omicron\mu\alpha\iota$, Aor. Pass. $\eta\acute{\gamma}\acute{\alpha}\sigma\theta\eta\nu$, Verb. Adj. $\acute{\alpha}\gamma\acute{\alpha}\sigma\tau\acute{\omicron}\varsigma$.

9. $\delta\acute{\upsilon}\nu\acute{\alpha}\text{-}\mu\alpha\iota$ (Stem $\delta\nu\nu\acute{\alpha}$), *I can*, 2 Sing. Ind. $\delta\acute{\upsilon}\nu\eta$ is rare (§ 309), Imperf. $\acute{\epsilon}\delta\nu\acute{\alpha}\mu\eta\nu$, 2 Sing. $\acute{\epsilon}\delta\acute{\upsilon}\nu\omega$, Fut. $\delta\nu\acute{\nu}\eta\sigma\omicron\mu\alpha\iota$,

§ 312. *Dialects*.—3. Hom. has the Aor. $\pi\lambda\acute{\eta}\tau\omicron$, *it was filled*, 3 Plur. $\pi\lambda\acute{\eta}\nu\tau\omicron$, Opt. $\pi\lambda\acute{\eta}\mu\eta\nu$ or $\pi\lambda\acute{\epsilon}\mu\eta\nu$, Imper. [$\acute{\epsilon}\mu$] $\pi\lambda\eta\sigma\omicron$.

6. Herod. $\acute{\alpha}\pi\acute{\epsilon}\chi\rho a$.

8. Hom. $\acute{\alpha}\gamma\acute{\alpha}\sigma\omicron\mu\alpha\iota$, $\acute{\alpha}\gamma\acute{\alpha}\acute{\iota}\omicron\mu\alpha\iota$.

Aor. ἔδυνήθην, seldom ἐδυνάσθην. *The Augment is frequently η* (§ 234, *Obs.*), Perf. δεδύνημαι, Verb. Adj. δυνάτος, *capable, possible.*

10. ἐπίστα-μαι (Stem ἐπιστᾶ), *I understand*, 2 Sing. ἐπίστασαι, Imperf. ἠπιστάμην, ἠπίστω, Fut. ἐπιστήσομαι, Aor. ἠπιστήθην, Verb. Adj. ἐπιστητός.

11. ἔρα-μαι (Stem ἐρᾶ), poetic, *I love* (commonly ἐράω), Aor. Pass. ἠράσθην.

12. κρέμα-μαι (Stem κρεμᾶ), *I hang* (§ 309). Fut. κρεμήσομαι, Aor. ἐκρεμάσθην. Additional forms, § 319, 2.

Obs.—The following may serve as examples of the formation of words: τὸ θέ-μα, *the position*; ὁ δο-τήρ, *the giver*; ἡ στά-σι-ς, *the rise*; ἡ ὄνη-σι-ς, *the benefit*, from the Pure Verbal-Stem, differing from the Present-Stem; ἡ φή-μη, *fā-ma, talk*; ἡ δύναμι-ς, *power*; ἡ ἐπιστή-μη, *knowledge*, from the Verbal-Stem, which is the same as that of the Present.

Dialects.—13. Hom. ἄμενα, *satiate*, Stem ἄ, Subj. ἔωμεν.

14. Stem βα, Part. βιβάς, *stepping*.

14. *b.* Stem δεα, 3 Sing. Imperf. δέατο, *seemed*, Aor. δοά-σατο.

15. Stem ιλα, ἰλάσκομαι, ἰλάομαι, *I am gracious*, Hom. Imperat. ἴληθι.

16. Stem κερα (compare κεράννυμι, *I mix*), Hom. 3 Plur. Subj. Mid. κέρωνται. To these belong also, in regard to the inflexion of the Present-Stem, those Hom. verbs which either are used only in the Present-Stem, or form the Present-Stem from the Verbal Stem by affixing the syllable *-να*:

a) δάμ-νη-μι (also δαμ-νά-ω), *I tame*, Mid. δάμ-νᾶ-μαι, Fut. δαμόω, δαμάας, Weak Aor. Inf. δαμάσαι, δαμάσασθαι, Perf. δέδμημαι, Aor. Pass. ἐδμήθην, δαμάσθην, and Strong Aor. Pass. ἐδάμην (Subj. δαμείω).

b) κίρνημι (also κεράννυμι, § 319, 1), *I mix*, Part. κινάς, 3 Sing. Imperf. ἐκίρνᾶ. Compare § 319, 1.

c) κρήμνᾶμαι, poetic additional form of κρέμα-μαι (12). Compare also § 319, 2.

d) μάρνημαι, *I contend*, 2 Sing. Imperf. ἐμάρνᾶο.

e) πέρνημι, *I sell*, Part. περνάς, περνᾶμενος.

f) πίλναμαι, *I approach*, Stem πελ, Aor. 3 Sing. ἔ-πλη-το.

g) πίτνημι, *I spread*, Part. πιτνάς, Imperf. πίτναντο. Compare 319, 3.

h) σκιδνημι, *I scatter*, σκιδνάται. Compare § 319, 4.

§ 313. B) Verbs whose Stem ends in ϵ (compare $\tau\acute{\iota}\theta\eta\mu\iota$):

1. $\acute{\iota}\eta\text{-}\mu\iota$ (Stem $\acute{\iota}$, Present-Stem $\acute{\iota}\text{-}\epsilon$, *i. e.*, $\acute{\iota}\text{-}\acute{\epsilon}$, according to § 308), *I send*.

Act. Pres. 3 Plur. Ind. $\acute{\iota}\acute{\alpha}\sigma\iota(\nu)$, Opt. $\acute{\iota}\acute{\epsilon}\eta\nu$ (secondary forms $\acute{\iota}\acute{\omicron}\mu\iota$, 3 Plur. $\acute{\iota}\acute{\omicron}\epsilon\nu$).

Imperf. $\acute{\iota}\eta\text{-}\nu$ (secondary forms [$\acute{\iota}\acute{\omicron}\nu\nu$], $\acute{\iota}\acute{\epsilon}\iota\varsigma$, $\acute{\iota}\acute{\epsilon}\iota$), Plur. $\acute{\iota}\acute{\epsilon}\mu\epsilon\nu$, 3 Plur. $\acute{\iota}\acute{\epsilon}\text{-}\sigma\alpha\nu$, $\acute{\alpha}\phi\acute{\iota}\epsilon\iota$ and $\acute{\eta}\phi\acute{\iota}\epsilon\iota$ ($\acute{\alpha}\phi\acute{\iota}\eta\mu\iota$, *I send away*). Compare § 240.

Aor. $\acute{\eta}\text{-}\kappa\text{-}\alpha$, $\acute{\eta}\kappa\alpha\varsigma$, $\acute{\eta}\kappa\epsilon(\nu)$, $\acute{\epsilon}\acute{\iota}\tau\omicron\nu$, $\acute{\epsilon}\acute{\iota}\tau\eta\nu$, $\acute{\epsilon}\acute{\iota}\mu\epsilon\nu$, $\acute{\epsilon}\acute{\iota}\tau\epsilon$, $\acute{\epsilon}\acute{\iota}\text{-}\sigma\alpha\nu$.

Subj. $\acute{\omega}$, Opt. $\acute{\epsilon}\acute{\iota}\eta\nu$, Imperat. $\acute{\epsilon}\varsigma$, Inf. $\acute{\epsilon}\acute{\iota}\nu\alpha\iota$, Part. $\acute{\epsilon}\acute{\iota}\varsigma$ (Stem $\acute{\epsilon}\nu\tau$). On this Aor., compare § 310.

Fut. $\acute{\eta}\sigma\omega$, Perf. $\acute{\epsilon}\acute{\iota}\text{-}\kappa\text{-}\alpha$.

Mid. Pres. $\acute{\iota}\text{-}\epsilon\text{-}\mu\alpha\iota$, *I hasten, strive*, Subj. $\acute{\iota}\acute{\omega}\mu\alpha\iota$, $\acute{\iota}\acute{\eta}$, etc.

Opt. $\acute{\iota}\acute{\epsilon}\acute{\iota}\mu\eta\nu$ (additional form $\acute{\iota}\acute{\omicron}\acute{\iota}\mu\eta\nu$), Imperat. $\acute{\iota}\acute{\epsilon}\sigma\omicron$ or $\acute{\iota}\acute{\omicron}\nu$, Imperf. $\acute{\iota}\text{-}\acute{\epsilon}\mu\eta\nu$.

Aor. $\acute{\epsilon}\acute{\iota}\mu\eta\nu$, $\acute{\epsilon}\acute{\iota}\sigma\omicron$, $\acute{\epsilon}\acute{\iota}\tau\omicron$, Subj. $\acute{\acute{\omega}}\mu\alpha\iota$, Opt. $\acute{\epsilon}\acute{\iota}\mu\eta\nu$ (additional form $\acute{\omicron}\acute{\iota}\mu\eta\nu$).

Obs.—The $\epsilon\iota$ of the Ind. $\acute{\epsilon}\acute{\iota}\text{-}\mu\eta\nu$ is caused by the Augment (§ 236), that of the Opt. by the Mood-sign (§ 302, 4).

Fut. $\acute{\eta}\text{-}\sigma\omicron\mu\alpha\iota$, Perf. $\acute{\epsilon}\acute{\iota}\text{-}\mu\alpha\iota$, Plur. $\acute{\epsilon}\acute{\iota}\text{-}\mu\eta\nu$.

§ 313. *Dialects.*—1. Hom. 2 and 3 Sing. Pres. $\acute{\iota}\acute{\epsilon}\iota\varsigma$, $\acute{\iota}\acute{\epsilon}\iota$; 3 Plur. $\acute{\iota}\acute{\epsilon}\acute{\iota}\sigma\iota(\nu)$; 1 Sing. Imperf. $\acute{\iota}\acute{\epsilon}\iota\nu$, $\acute{\iota}\acute{\epsilon}\iota\varsigma$, $\acute{\iota}\acute{\epsilon}\iota$; 3 Plur. $\acute{\iota}\acute{\epsilon}\nu\nu$, 3 Sing. Subj. $\acute{\iota}\acute{\eta}\sigma\iota(\nu)$; Inf. $\acute{\iota}\acute{\epsilon}\mu\epsilon\nu\alpha\iota$; Aor. Act. $\acute{\epsilon}\acute{\eta}\kappa\alpha$; 3 Plur. $\acute{\epsilon}\acute{\sigma}\alpha\nu$; Subj. $\acute{\acute{\epsilon}\acute{\iota}\omega}$; Aor. Mid. 3 Plur. $\acute{\acute{\epsilon}\nu\tau\omicron}$.

2. Fut. $\acute{\eta}\sigma\omega$ and ($\acute{\acute{\alpha}}\nu$) $\acute{\acute{\epsilon}}\sigma\omega$ [Herod. $\mu\epsilon\mu\epsilon\tau\iota\mu\acute{\epsilon}\nu\omicron\varsigma$, as a Part. Perf. of $\mu\epsilon\tau\acute{\iota}\rho\eta\mu\iota = \mu\epsilon\theta\acute{\iota}\eta\mu\iota$, § 52, D., as if from $\mu\epsilon\tau\acute{\iota}\omega$, with irregular reduplication].

Moreover:

3. Stem $\acute{\acute{\alpha}}(F)\epsilon$, Pres. $\acute{\acute{\alpha}}\eta\mu\iota$, *I blow*, 2 Dual $\acute{\acute{\alpha}}\eta\tau\omicron\nu$, 3 Sing. Imperf. $\acute{\acute{\alpha}}\eta$ and $\acute{\acute{\alpha}}\acute{\epsilon}\iota$, Inf. $\acute{\acute{\alpha}}\acute{\eta}\nu\alpha\iota$ and $\acute{\acute{\alpha}}\acute{\eta}\mu\epsilon\nu\alpha\iota$, Part. Aor. Nom. Plur. $\acute{\acute{\alpha}}\acute{\epsilon}\nu\tau\epsilon\varsigma$, Mid. $\acute{\acute{\alpha}}\acute{\eta}\mu\epsilon\nu\omicron\varsigma$.

4. Stem $\delta\iota\acute{\epsilon}$, ($\acute{\acute{\epsilon}}\nu$) $\delta\acute{\iota}\acute{\epsilon}\sigma\alpha\nu$, *they frightened*; $\delta\acute{\iota}\acute{\epsilon}\nu\tau\alpha\iota$, *they flee*; Opt. $\delta\acute{\iota}\text{-}\omicron\iota\sigma\omicron$.

5. Stem $\delta\iota\acute{\zeta}\epsilon$, $\delta\acute{\iota}\zeta\eta\mu\alpha\iota$, additional form, $\delta\acute{\iota}\zeta\omega$, *I seek*; 2 Sing. $\delta\acute{\iota}\zeta\eta\tau\alpha\iota$, Inf. $\delta\acute{\iota}\zeta\eta\sigma\theta\alpha\iota$, Fut. $\delta\acute{\iota}\zeta\acute{\eta}\sigma\omicron\mu\alpha\iota$.

6. Pres. $\kappa\acute{\iota}\chi\eta\mu\iota$ (compare § 322, 18), *I obtain*; Subj. $\kappa\acute{\iota}\chi\acute{\epsilon}\omega$, Opt. $\kappa\acute{\iota}\chi\acute{\epsilon}\eta\nu$, Inf. $\kappa\acute{\iota}\chi\acute{\eta}\nu\alpha\iota$, Part. $\kappa\acute{\iota}\chi\acute{\epsilon}\iota\varsigma$, Mid. $\kappa\acute{\iota}\chi\acute{\eta}\mu\epsilon\nu\omicron\varsigma$.

Imperf. 2 Sing. $\acute{\acute{\epsilon}}\kappa\acute{\iota}\chi\acute{\epsilon}\iota\varsigma$, 3 Dual $\kappa\acute{\iota}\chi\acute{\eta}\tau\eta\nu$.

Aor. Pass. εἶθην, Subj. ἐθῶ. Fut. ἐθήσομαι.

Verb. Adj. ἐτός, ἐτέος.

2. δέ-δη-μι (Stem δε), *I bind*, a rare additional form of δέ-ω (§ 244, 1).

§ 314. C) Verbs whose Stem ends in ι :

1. εἰ-μι (Stem ι , Lat. *i-re*), *I go*.

Pres. Ind. εἰ-μι	ἴ-μεν	Subj. ἴ-ω	ἴ-ης, etc.
εἶ	ἴ-τον	Opt. ἴ-οιην	ἴ-οις, etc.
εἶ-σι(ν)	ἴ-τον	Imperat. ἴ-θι	ἴ-τω, etc.
		3 Plur. ἴ-όντων or ἴ-τωσαν	
Inf. ἰ-έ-ναι	Part. ἰ-όν, ἰ-ούσα, ἰ-όν	(Gen. ἰ-όντ-ος, compare Lat. <i>e-unt-is</i>)	

Imperf. ᾗ-ειν or ᾗ-α ᾗ-μεν or ᾗ-μεν
 ᾗ-εις “ ᾗ-εισθα, ᾗ-ειτον, ᾗ-ειτον, ᾗ-ειτε “ ᾗ-τε
 ᾗ-ει “ ᾗ-ειν, ᾗ-ειτην, ᾗ-την, ᾗ-εσαν.

Verbal Adj. ἰτός, ἰτέος (additional form ἰτητέον, *it is necessary to go*).

Obs.—The Present, especially in the Indicative, has a *Future* meaning; the Imperfect has the endings of a Pluperfect; ᾗ is produced by the Augment preceding $\epsilon\iota$.

2. κεῖ-μαι (Stem κε ι), *I lie*, has the Inflexion of a Perfect. 2 Sing. κεῖ-σαι, 3 Plur. κείνται, Subj. 3 Sing. κήται, Opt. κέοιτο, Imperat. κείσο, Inf. κείσθαι, Part. κείμενος; the compound παράκειμαι, Inf. παρακείσθαι. (Compare ἦμαι, § 315, 2).

§ 314. Dialects.—1. Stem ι , 2 Sing. Pres. Ind. εἶσθα, Subj. ἦσθα, ἦσιν, 1 Plur. ἴομεν, ἴομεν, and ἴωμεν, Opt. ἴοι, ἴειη or εἶη, Inf. ἴμεναι, ἴμεν.

Imperf. ἦια and ἦιον, 3 Sing. ἦιε(ν) or ἦε(ν), 1 Plur. ᾗομεν, 3 Plur. ᾗιον, ᾗισαν, with ἦτην, ἦμεν, ἴσαν.

Fut. εἴσομαι, Aor. εἰσάμην and ἔεισάμην.

2. Stem κε ι , 3 Plur. κείαται, κείαται, κέονται, Imperf. κείατο, κέατο [κείαται = κείται], Part. Fut. κέων, *cubiturus*, Inf. κείμεν.

ὄνο is an Hom. Stem in ο, Pres. ὄνομαι, *I vituperate*, ὄνοσαι, 3 Sing. Opt. ὄνοιτο (§ 309), Fut. ὄνοσομαι, Aor. ὠνοσάμην, and, from the Stem ὄνο, ὠνάμην.

ῥύ or ἔρϋ is an Hom. Stem in ν, 3 Plur. εἰρύαται, *they rescue, protect*, Inf. ῥύσθαι, ἔρυσθαι, εἰρύμενος, Imperf. 2 Sing. ἔρῦσο, 3 Plur. ῥύατο, ἔρῦατο, εἶρυντο; moreover, Inf. Act. εἰρῦμεναι, *to draw*; Aor. Mid. ῥύσατο, *he rescued*; ἔρῦσατο, *he drew*.

Obs.—When compounded with prepositions, *κεῖμαι* is almost identical in meaning with the Perf. Pass. of the corresponding compounds of *τιθημι*: *ὑποτίθημι*, *I lay as a foundation*; *ὑπόκειται*, *it is laid as a foundation*.

§ 315. D) Verbs whose Stem ends in a consonant (σ):

1. *εἰμί* (Stem *ές*, Lat. *es-se*), *I am*.

Pres. Ind.	<i>εἰ-μί</i> (for <i>έσμι</i>)	<i>έσ-μέν</i>
	<i>έι</i> (for <i>έσσι</i>)	<i>έσ-τόν έσ-τέ</i> (<i>es-tis</i>)
	<i>έσ-τί(ν)</i> (Lat. <i>es-t</i>)	<i>έσ-τόν εἰ-σί(ν)</i>
Subj.	<i>έω έωμεν</i>	Opt. <i>έιην έιημεν</i> or <i>έιμεν</i>
	<i>ής ήτον ήτε</i>	<i>είης είητον</i> or <i>είτον είητε</i> or <i>είτε</i>
	<i>ή ήτον ώσι(ν)</i>	<i>είη είήτην</i> or <i>είτην είησαν</i> or <i>είεν</i>
Imperat.	<i>έσθι έστων έστε</i>	Inf. <i>είναι</i>
	<i>έστω έστων έστωσαν</i>	Part. <i>ών ούσα όν</i> (Stem <i>ο ν τ</i>)
	(Lat. <i>esto</i>) <i>έστων, όντων</i>	
Imperf.	<i>ήν</i> or <i>ή</i>	<i>ήμεν</i>
	<i>ήσθα ήστον</i> or <i>ήτον</i>	<i>ήτε</i> or <i>ήστε</i>
	<i>ήν ήστην</i> or <i>ήτην</i>	<i>ήσαν</i>
Imperf. Mid.	<i>ήμην</i> (rare)	
Fut.	<i>έσομαι</i> , 3 Sing. <i>έσται</i>	
Verb. Adj.	<i>έστέον</i> .	

Obs.—1. The loss of the *σ* of the Stem is compensated for by the vowel being lengthened in the 1 Sing. (§ 42): *εἰμί* for *έσμι*, in the 2 Sing. *έι* for *έσι*, which has arisen from the *έσσι* preserved in Homer (compare §§ 49, 61, *b*). In the 3 Sing. the original ending *τι* is retained: *έστί(ν)*, the 3 Plur. has *εἰσί(ν)*, from *έσ-ντι*. The Subj. *έω* stands for *έω* (Hom.), from *έσω*; the Opt. *είην* for

§ 315. *Dialects.*—*Ionic additional forms*: 2 Sing. *έσ-σί* or *είς*, 1 Plur. *είμέν*, 3 Plur. *έάσι(ν)*; *έσσί* is also enclitic, but not *έασι(ν)*.

Subj. 1 Sing. *έω, είω*, 2 Sing. *έης*, 3 Sing. *έησι(ν), ήσι(ν), έη*, 3 Plur. *έωσι(ν)*.

Opt. also *έοις, έοι*, 2 Sing. Imperat. Mid. *έσσο*, 3 Act. *έστω*, 3 Plur. *έστων*.

Inf. *έμμεναι* (for *έσ-μεναι*), *έμμεν, έμμεναι, έμμεν*.

Part. *έών, έούσα, έόν* (Stem *έ ο ν τ*).

Imperf. 1 Sing. *ήα, έα, έον*; 2 Sing. *έησθα* [*έας*], 3 Sing. *ήεν, έην, ήην* [2 Plur. *έατε*], 3 Plur. *έσαν*; 3 Plur. Mid. *είατο* (*ήντο*).

Fut. *έσομαι*, 3 Sing. *έσεται, έσσεται, έσσειται* (§ 264).

2. From *ήμαι*, 3 Plur. *έαται, είαται*, Imperf. *έατο, είατο*.

3. Inf. *έδμεναι*, *to eat*, Pres. *έσθω, έσθίω, έδω* [Lat. *es-tis = editis*]. Compare § 327, 4.

4. 2 Plur. Imperf. *φέρτε = φέρετε, bring* [Lat. *ferte*].

ἔσ-ην, as the Inf. εἶναι for ἔσ-ναι; ὦν for ἔων (Hom.), from ἔσ-ων. In the Imperf. the Dual has most fully preserved the σ .

Obs. 2.—εἰμί is enclitic in the Pres. Ind. except the 2 Sing. εἶ (compare § 92, 3); ἔστι is paroxytone when it denotes existence, or means the same, as ἔξεστι, “it is possible,” as well as at the beginning of a sentence and after the particles οὐ, μή, εἰ, ὥς, καί: ἔστι θεός, *there is a God*; οὐκ ἔστι, *it is not possible*. When merely external causes prevent it from being enclitic (§ 93, c), ἔστ(ι)ν is oxytone: φίλος ἐστίν ἐμοῦ, *he is my friend*.

Obs. 3.—In the compounds of εἰμί the accent remains on the Stem-syllable; e. g., in the Imperf. παρῆν, in the Subj. and Opt. ἀπῶ, ἀπέειν, in the Inf. and Part. ἀπεῖναι, παρών, in the 3 Sing. Fut. παρέσται.

2. ἡμαί (Stem ἡς), *I sit*, has, like κεῖμαι, the Inflection of a Perfect.

Pres. ἡμαί	ἡμεθον	ἡμεθα	Imperat. ἦσο.
ἦσαι	ἦσθον	ἦσθε	ἦσθω, etc.
ἦσται	ἦσθον	ἦνται	Inf. ἦσθαι.
			Part. ἦμενος.
Impf. ἦμην	ἦσο, etc.		

In Attic prose we find almost exclusively the compound κάθημαι, of which 3 Sing. κάθηται, Subj. καθῶμαι, Opt. καθοίμην, 3 Plur. καθοῖντο, Imperat. κάθησο or κάθου (from καθεσο), Inf. καθῆσθαι, Part. καθήμενος, Imperf. ἐκαθήμην (§ 240) or καθήμεν, 3 Sing. ἐκάθητο or καθῆστο, 3 Plur. ἐκάθηντο or καθῆντο.

§ 316. The following *Strong Aorists*, formed *without a connecting vowel* from verbs whose Present-Stem mostly follows the First Principal Conjugation, likewise belong to the First Class of Verbs in μ :

Stems in α .

1. ἔ-βη-ν (Stem β α), Pres. βαίνω, *I go*, Imperat. βῆθι; in compounds also β $\bar{\alpha}$ (κατάβ $\bar{\alpha}$), Inf. βῆναι, Part. βάς.

§ 316. Dialects.—1. 3 Plur. ἔβαν, Subj. βείω, βῆη or βείη, βείομεν [Her. βέωμεν], Inf. βήμεναι.

2. γηρᾶ-ναι (Stem γηρα), Inf. to the Pres. γηρά-σκω, *I grow old*, § 324, 1.

3. ἔδρᾶ-ν (Stem δρᾶ), Pres. δι-δρά-σκω, § 324, 2, *I run*, Inf. δρᾶ-ναι, Part. δράς.

4. ἔκτᾶ-ν (Stem κτᾶ), Pres. κτείνω, *I kill*, Part. κτάς, Part. Mid. κτά-μενος (*killed*).

5. ἔπτη-ν (Stem πτα, πτε), Pres. πέτομαι, *I fly*, Part. πτάς, Mid. πτάμενος, Inf. πτέσθαι.

6. ἔτλη-ν (Stem τλᾶ), *I endured*, Subj. τλῶ, Opt. τλαίην, Imperat. τλήθι, Inf. τλήναι, Fut. τλήσομαι, Perf. τέτληκα (§ 317, D., 10).

7. ἔφθη-ν (Stem φθα), Pres. φθάνω, *I anticipate*, Inf. φθῆναι.

8. ἐπριά-μην (Stem πρια), *I bought*, Imperat. πρίω.

Stems in ε.

9. ἔσβη-ν (Stem σβε), Pres. σβέννυμι, *I quench*, § 319, 7, Inf. σβῆναι.

10. ἔσκλη-ν (Stem σκλε), Pres. σκέλλω, *I dry*, Inf. σκλήναι.

11. Imperat. σχές, from σχέ-θι (Stem σχε), Pres. ἔχω, § 327, 6, 1 Sing. Ind. ἔσχο-ν.

Stems in ω.

12. ἐάλω-ν (Stem ἄλω), *I was caught*, Pres. ἀλίσκομαι (§ 324, 17), Opt. ἀλοίην, Inf. ἀλῶναι, Part. ἀλούς.

13. ἐβίω-ν (Stem βιω), Pres. βίωω, *I live*, Opt. βιώην, Inf. βιῶναι, Part. βιούς.

Dialects.—2. Part. γηράς.

3. [Her. ἔδρην.]

4. 3 Sing. ἔκτᾶ, 3 Plur. ἔκτᾶν, Subj. κτέωμεν, Inf. κτάμεναι, Mid. ἐκτάτο (*he was killed*, § 225, D., 2), Pass. Aor., 3 Plur. ἔκτᾶθεν.

5. Mid. ἔπτᾶτο, Subj. πτῆται, Dor. 1 Sing. Act. ἔπτᾶν.

6. 3 Plur. ἔτλᾶν.

7. Subj. 3 Sing. φθήγ or φθῆσι(ν), (παρα)φθαίησι(ν), 1 Plur. φθέωμεν.

12. ἦλων, Subj. ἀλώω, Opt. 3 Sing. ἀλοίη, Inf. ἀλώμεναι.

14. ξ - $\gamma\nu\omega$ - ν (Stem $\gamma\nu\omega$), Pres. $\gamma\iota$ - $\gamma\nu\acute{\omega}$ - $\sigma\kappa\omega$, *I come to know* (§ 324, 14), Opt. $\gamma\nu\omicron\iota\eta\nu$, Imperat. $\gamma\nu\acute{\omega}\theta\iota$, Inf. $\gamma\nu\acute{\omega}\nu\alpha\iota$, Part. $\gamma\nu\acute{\omega}\varsigma$.

Stems in ι .

15. Imperat. $\pi\acute{\iota}$ - $\theta\iota$ (Stem $\pi\iota$), Pres. $\pi\acute{\iota}\nu\omega$, *I drink*, 1 Sing. Aor. Ind. $\xi\pi\iota\omicron\nu$ (§ 321, 4).

Stems in υ .

16. ξ - $\delta\bar{\upsilon}$ - ν (Stem $\delta\nu$), Pres. $\delta\bar{\upsilon}\omega$, *I dive*, Imperat. $\delta\bar{\upsilon}\theta\iota$, Inf. $\delta\bar{\upsilon}\nu\alpha\iota$, Part. $\delta\bar{\upsilon}\acute{\varsigma}$. As to its meaning, see § 329, 4.

17. ξ - $\phi\bar{\upsilon}$ - ν (Stem $\phi\upsilon$), *I became*, Pres. $\phi\bar{\upsilon}\omega$, *I produce*, Inf. $\phi\bar{\upsilon}\nu\alpha\iota$.

Dialects.—14. Subj. $\gamma\nu\acute{\omega}\omega$, Inf. $\gamma\nu\acute{\omega}\mu\epsilon\nu\alpha\iota$.

15. Imperat. $\pi\acute{\iota}\epsilon$.

16. 3 Plur. $\xi\delta\bar{\upsilon}$ - ν , Subj. $\delta\bar{\upsilon}\omega$, $\delta\bar{\upsilon}\theta\eta\varsigma$, 3 Sing. Opt. $\delta\bar{\upsilon}\theta\eta$ (from $\delta\nu$ - $\iota\eta$), Inf. $\delta\bar{\upsilon}\mu\epsilon\nu$.

17. 3 Plur. $\xi\phi\bar{\upsilon}\nu$.

Besides these, the following are peculiar to the Ep. Dialect:

18. Part. $\acute{\alpha}\pi\omicron\upsilon\acute{\rho}\alpha\varsigma$, Pres. $\acute{\alpha}\pi\alpha\nu\acute{\rho}\alpha\omega$, *I take away*.

19. Stem $\beta\lambda\eta$, Pres. $\beta\acute{\alpha}\lambda\lambda\omega$, *I throw*, 3 Dual $\xi\nu\mu\beta\lambda\acute{\eta}\tau\eta\nu$ (*met together*), Fut. $\xi\nu\mu\beta\lambda\acute{\eta}\sigma\omicron\mu\alpha\iota$, Mid. $\xi\beta\lambda\eta\tau\omicron$ (*was hit*, § 255, D. 2), Subj. $\beta\lambda\acute{\eta}$ - ϵ - $\tau\alpha\iota$, 2 Sing. Opt. $\beta\lambda\epsilon\acute{\iota}\omicron$, Inf. $\beta\lambda\acute{\eta}\sigma\theta\alpha\iota$, Part. $\beta\lambda\acute{\eta}\mu\epsilon\nu\omicron\varsigma$ (*hit*).

20. Stem $\omicron\upsilon\tau\alpha$, Pres. $\omicron\upsilon\tau\acute{\alpha}\omega$, *I wound*, 3 Sing. $\omicron\upsilon\tau\acute{\alpha}$, Inf. $\omicron\upsilon\tau\acute{\alpha}\mu\epsilon\nu\alpha\iota$, Part. Mid. $\omicron\upsilon\tau\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$ (*wounded*), Verb. Adj. $\omicron\upsilon\tau\acute{\alpha}\tau\omicron\varsigma$.

21. Stem $\pi\tau\alpha$, Pres. $\pi\tau\acute{\eta}\sigma\omega$, *I stoop*, 2 Dual $\acute{\epsilon}$ - $\pi\tau\acute{\eta}$ - $\tau\eta\nu$, Part. Perf. $\pi\epsilon\pi\tau\acute{\eta}\omega\varsigma$.

22. Stem $\pi\lambda\alpha$, Pres. $\pi\epsilon\lambda\acute{\alpha}\zeta\omega$, *I approach*, Aor. Mid. $\pi\lambda\acute{\eta}\tau\omicron$.

23. Stem $\beta\rho\omega$, Pres. $\beta\iota$ - $\beta\rho\acute{\omega}$ - $\sigma\kappa\omega$, *I eat* (§ 324, 13), Aor. $\acute{\epsilon}\beta\rho\omega\nu$.

24. Stem $\pi\lambda\omega$, Pres. $\pi\lambda\acute{\omega}\omega$, *I sail*, 2 Sing. Aor. $\acute{\epsilon}\pi\lambda\omega\varsigma$, Part. $\pi\lambda\acute{\omega}$ - ς .

25. Stem $\kappa\tau\iota$, Pres. $\kappa\tau\acute{\iota}\zeta\omega$, *I found*, Part. Aor. Mid. $\acute{\epsilon}\upsilon$ - $\kappa\tau\acute{\iota}$ - $\mu\epsilon\nu\omicron\varsigma$ (*well-founded*).

26. Stem $\phi\theta\iota$, Pres. $\phi\theta\acute{\iota}\nu\omega$, *I waste away*, Subj. Aor. Mid. $\phi\theta\acute{\iota}\epsilon\tau\alpha\iota$, Opt. $\phi\theta\acute{\iota}\mu\eta\nu$, $\phi\theta\acute{\iota}\tau\omicron$, Inf. $\phi\theta\acute{\iota}\sigma\theta\alpha\iota$, Part. $\phi\theta\acute{\iota}\mu\epsilon\nu\omicron\varsigma$.

27. Stem $\kappa\lambda\nu$, Pres. $\kappa\lambda\acute{\upsilon}\omega$, *I hear*, Imperat. Aor. $\kappa\lambda\bar{\upsilon}\theta\iota$ or $\kappa\acute{\epsilon}\kappa\lambda\bar{\upsilon}\theta\iota$, $\kappa\lambda\bar{\upsilon}\tau\epsilon$ or $\kappa\acute{\epsilon}\kappa\lambda\bar{\upsilon}\tau\epsilon$.

28. Stem $\lambda\nu$, Pres. $\lambda\acute{\upsilon}\omega$, *I loose*, Aor. Mid. $\lambda\acute{\upsilon}\mu\eta\nu$, $\lambda\acute{\upsilon}\tau\omicron$ or $\lambda\bar{\upsilon}\tau\omicron$.

29. Stem $\pi\nu\nu$, Pres. $\pi\nu\acute{\epsilon}\omega$, *I breathe*, Aor. Mid. $\acute{\alpha}\mu\pi\nu\bar{\nu}\tau\omicron$ (*he recovered breath*).

30. Stem $\sigma\nu$, Pres. $\sigma\acute{\epsilon}\acute{\iota}\omega$, *I scare*, Aor. Mid. $\sigma\acute{\upsilon}\tau\omicron$, Part. $\sigma\acute{\upsilon}\mu\epsilon\nu\omicron\varsigma$.

31. Stem $\chi\nu$, Pres. $\chi\acute{\epsilon}\omega$, *I pour* (§ 248), Aor. Mid. $\acute{\epsilon}\chi\nu\tau\omicron$, $\chi\nu\tau\omicron$, Part. $\chi\nu\mu\epsilon\nu\omicron\varsigma$.

§ 317. Several *Perfects* also have some forms without a connecting vowel:

A) *Vowel Stems*.

A number of Vowel-Stems form the Sing. Perf. Ind. Act. regularly, but in the Dual and Plural of the Perfect and Pluperf. Ind., in the other moods, and in the Infinitive and Participle, may connect the endings immediately with the Perfect-Stem.

1. Stem $\beta\alpha$, Pres. $\beta\alpha\acute{\iota}\nu\omega$, *I go* (§ 321, 1).

Perf. Ind. $\beta\acute{\epsilon}\beta\eta\kappa\text{-}\alpha$

$\beta\acute{\epsilon}\beta\check{\alpha}\text{-}\mu\epsilon\nu$

$\beta\acute{\epsilon}\beta\eta\kappa\text{-}\alpha\varsigma$

$\beta\acute{\epsilon}\beta\check{\alpha}\text{-}\tau\omicron\nu$

$\beta\acute{\epsilon}\beta\check{\alpha}\text{-}\tau\epsilon$

$\beta\acute{\epsilon}\beta\eta\kappa\text{-}\epsilon$

$\beta\acute{\epsilon}\beta\check{\alpha}\text{-}\tau\omicron\nu$

$\beta\epsilon\beta\check{\alpha}\text{-}\sigma\iota(\nu)$.

3 Plur. Subj. $\beta\epsilon\beta\omega\sigma\iota(\nu)$, Part. $\beta\epsilon\beta\acute{\omega}\varsigma$, $\beta\epsilon\beta\acute{\omega}\sigma\alpha$, Gen. $\beta\epsilon\beta\acute{\omega}\tau\omicron\varsigma$.

2. Stem $\gamma\alpha$ (for $\gamma\epsilon\nu$), Pres. $\gamma\acute{\iota}\gamma\upsilon\omicron\mu\alpha\iota$, *I become*, Perf. $\gamma\acute{\epsilon}\text{-}\gamma\omicron\nu\text{-}\alpha$, Plur. also $\gamma\acute{\epsilon}\text{-}\gamma\check{\alpha}\text{-}\mu\epsilon\nu$ (§ 327, 14), Part. $\gamma\epsilon\gamma\acute{\omega}\varsigma$, Gen. $\gamma\epsilon\gamma\acute{\omega}\tau\omicron\varsigma$.

Dialects.—32. Stem $\acute{\alpha}\lambda$ ($\acute{\alpha}\lambda\lambda\omicron\mu\alpha\iota$, *I spring*), Aor. Mid. $\acute{\alpha}\lambda\sigma\omicron$, $\acute{\alpha}\lambda\tau\omicron$, Subj. $\acute{\alpha}\lambda\epsilon\tau\alpha\iota$, Part. $\acute{\alpha}\lambda\mu\epsilon\upsilon\omicron\varsigma$.

33. Stem $\gamma\epsilon\nu$, only in $\gamma\acute{\iota}\nu\tau\omicron$, *he took*.

34. Stem $\delta\epsilon\chi$ (Pres. $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$, *I accept*), Aor. $\acute{\iota}\delta\acute{\epsilon}\gamma\mu\eta\nu$, 3 Sing. $\delta\acute{\epsilon}\kappa\tau\omicron$, Imperat. $\delta\acute{\epsilon}\xi\omicron$, Inf. $\delta\acute{\epsilon}\chi\theta\alpha\iota$ (compare § 273, D.).

35. Stem $\lambda\epsilon\gamma$ ($\lambda\acute{\epsilon}\gamma\omega$, *I collect*), Aor. Mid. $\lambda\acute{\epsilon}\kappa\tau\omicron$, *he counted*.

36. Stem $\lambda\epsilon\chi$ (no Pres.), Aor. Mid. $\lambda\acute{\epsilon}\kappa\tau\omicron$ (*he laid himself*), Imperat. $\lambda\acute{\epsilon}\xi\omicron$, Inf. $\lambda\acute{\epsilon}\chi\theta\alpha\iota$, Part. ($\kappa\alpha\tau\alpha$) $\lambda\acute{\epsilon}\gamma\mu\epsilon\upsilon\omicron\varsigma$, Aor. Act. $\acute{\epsilon}\lambda\epsilon\acute{\xi}\alpha$, Mid. $\acute{\epsilon}\lambda\acute{\epsilon}\acute{\xi}\alpha\tau\omicron$, Fut. $\lambda\acute{\epsilon}\acute{\xi}\omicron\mu\alpha\iota$.

37. Stem $\mu\iota\gamma$, Pres. $\mu\acute{\iota}\sigma\gamma\omega$, *I mix*, Aor. Mid. $\acute{\epsilon}\mu\acute{\iota}\kappa\tau\omicron$, $\mu\acute{\iota}\kappa\tau\omicron$.

38. Stem $\acute{\omicron}\rho$, $\acute{\omicron}\rho\upsilon\upsilon\mu\iota$, *I excite*, Aor. Mid. $\acute{\omega}\rho\tau\omicron$, Imperat. $\acute{\omicron}\rho\sigma\omicron$ or $\acute{\omicron}\rho\sigma\epsilon\omicron$ ($\acute{\omicron}\rho\sigma\epsilon\nu$), Inf. $\acute{\omicron}\rho\theta\alpha\iota$, Part. $\acute{\omicron}\rho\mu\epsilon\upsilon\omicron\varsigma$.

39. Stem $\pi\alpha\gamma$ ($\pi\acute{\eta}\gamma\upsilon\upsilon\mu\iota$, *I fix*), Aor. Mid. $\acute{\epsilon}\pi\eta\kappa\tau\omicron$, *it was fixed*.

40. Stem $\pi\alpha\lambda$ ($\pi\acute{\alpha}\lambda\lambda\omega$, *I wield*), Aor. Mid. $\pi\acute{\alpha}\lambda\tau\omicron$.

41. Stem $\pi\epsilon\rho\theta$ ($\pi\acute{\epsilon}\rho\theta\omega$, *I destroy*), Inf. Aor. Mid. $\pi\acute{\epsilon}\rho\theta\alpha\iota$ (*to be destroyed*):

To these are to be added the Participles which have become Adjectives, $\acute{\alpha}\sigma\mu\epsilon\upsilon\omicron\varsigma$, *glad* (Stem $\acute{\alpha}\delta$, $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$, *I please*); $\acute{\iota}\kappa\mu\epsilon\upsilon\omicron\varsigma$, *favorable* (Stem $\acute{\iota}\kappa$, $\acute{\iota}\kappa\acute{\nu}\acute{\epsilon}\omicron\mu\alpha\iota$, *I come*).

§ 317. **Dialects.**—1. Hom. 3 Plur. $\beta\epsilon\beta\alpha\alpha\sigma\iota(\nu)$, Part. $\beta\epsilon\beta\alpha\acute{\omega}\varsigma$, Dual $\beta\epsilon\beta\alpha\acute{\omega}\tau\epsilon$.

2. Hom. 3 Plur. $\gamma\epsilon\gamma\alpha\acute{\alpha}\sigma\iota(\nu)$, Part. $\gamma\epsilon\gamma\alpha\acute{\omega}\varsigma$, $\gamma\epsilon\gamma\alpha\nu\acute{\iota}\alpha$, Gen. $\gamma\epsilon\gamma\alpha\acute{\omega}\tau\omicron\varsigma$, 3 Dual Plup. ($\acute{\epsilon}\kappa$) $\gamma\epsilon\gamma\alpha\tau\eta\nu$.

3. Stem $\theta\nu\alpha$, Pres. $\theta\nu\eta$ -σκω, *I die*, Perf. $\tau\acute{\epsilon}$ - $\theta\nu\eta$ -κα, Plur. $\tau\acute{\epsilon}$ - $\theta\nu\check{\alpha}$ -μεν, etc., Inf. $\tau\epsilon\theta\nu\acute{\alpha}\nu\alpha\iota$, Part. $\tau\epsilon\theta\nu\epsilon\acute{\omega}\varsigma$, $\tau\epsilon\theta\nu\epsilon\acute{\omega}\sigma\alpha$, $\tau\epsilon\theta\nu\epsilon\acute{\omicron}\varsigma$, Pluperf. 3 Plur. $\acute{\epsilon}\tau\acute{\epsilon}\theta\nu\check{\alpha}\sigma\alpha\nu$ (§ 324, 4).

4. Stem $\sigma\tau\alpha$, Pres. $\acute{\iota}$ -στη-μι, Perf. $\acute{\epsilon}$ -στη-κα, *I stand*, Plur. $\acute{\epsilon}$ - $\sigma\tau\check{\alpha}$ -μεν, Subj. $\acute{\epsilon}\sigma\tau\acute{\omega}\mu\epsilon\nu$, $\acute{\epsilon}\sigma\tau\acute{\omega}\sigma\iota(\nu)$, Opt. $\acute{\epsilon}\sigma\tau\acute{\alpha}\iota\eta\nu$, Imperat. $\acute{\epsilon}\sigma\tau\acute{\alpha}\theta\iota$, $\acute{\epsilon}\sigma\tau\acute{\alpha}\tau\omega$, $\acute{\epsilon}\sigma\tau\acute{\alpha}\tau\omicron\nu$, $\acute{\epsilon}\sigma\tau\acute{\alpha}\tau\epsilon$, Inf. $\acute{\epsilon}\sigma\tau\acute{\alpha}\nu\alpha\iota$, Part. $\acute{\epsilon}\sigma\tau\acute{\omega}\varsigma$, $\acute{\epsilon}\sigma\tau\acute{\omega}\sigma\alpha$, $\acute{\epsilon}\sigma\tau\acute{\omicron}\varsigma$, Gen. $\acute{\epsilon}\sigma\tau\acute{\omega}\tau\omicron\varsigma$, 3 Plur. Pluperf. $\acute{\epsilon}\sigma\tau\acute{\alpha}\sigma\alpha\nu$ (§ 306, etc.).

5. Stem $\delta\iota$, Perf. $\delta\acute{\epsilon}$ - $\delta\acute{\iota}$ -α or $\delta\acute{\epsilon}$ - $\delta\omicron\iota$ -κα, *I fear*, Plur. $\delta\acute{\epsilon}\delta\iota$ -μεν, $\delta\epsilon\delta\iota\acute{\alpha}\sigma\iota(\nu)$, Subj. $\delta\epsilon\delta\iota\acute{\omega}$, Opt. $\delta\epsilon\delta\iota\acute{\epsilon}\iota\eta\nu$, Imperat. $\delta\acute{\epsilon}\delta\iota\theta\iota$, Inf. $\delta\epsilon\delta\iota\acute{\epsilon}\nu\alpha\iota$, Part. $\delta\epsilon\delta\iota\acute{\omega}\varsigma$, Pluperf. $\acute{\epsilon}\delta\epsilon\delta\iota\acute{\epsilon}\nu$, 3 Dual $\acute{\epsilon}\delta\epsilon\delta\iota\tau\eta\nu$, 3 Plur. $\acute{\epsilon}\delta\acute{\epsilon}\delta\iota\sigma\alpha\nu$, also Aor. $\acute{\epsilon}\delta\epsilon\iota\sigma\alpha$, Fut. $\delta\acute{\epsilon}\iota\sigma\omicron\mu\alpha\iota$.

Obs.—The regular and irregular forms are mostly both in use.

B) Consonant Stems.

In these the peculiar changes of the vowels (§ 303) and consonants (§§ 45–49) must be observed.

6. Stem $\acute{\iota}\delta$ (Aor. $\acute{\epsilon}\iota\delta\omicron\nu$, *I saw*, § 327, 8).

Perf. Ind.	$\omicron\acute{\iota}\delta$ -α, <i>I know</i> ,	$\acute{\iota}\sigma$ -μεν, Subj. $\acute{\epsilon}\iota\delta\acute{\omega}$	$\acute{\epsilon}\iota\delta\acute{\omega}\mu\epsilon\nu$			
	$\omicron\acute{\iota}$ -σθα	$\acute{\iota}\sigma$ -τον	$\acute{\iota}\sigma$ -τε	$\acute{\epsilon}\iota\delta\acute{\eta}\varsigma$	$\acute{\epsilon}\iota\delta\acute{\eta}\tau\omicron\nu$	$\acute{\epsilon}\iota\delta\acute{\eta}\tau\epsilon$
	$\omicron\acute{\iota}\delta$ -ε(ν)	$\acute{\iota}\sigma$ -τον	$\acute{\iota}\sigma$ - $\acute{\alpha}\sigma\iota(\nu)$	$\acute{\epsilon}\iota\delta\acute{\eta}$	$\acute{\epsilon}\iota\delta\acute{\eta}\tau\omicron\nu$	$\acute{\epsilon}\iota\delta\acute{\omega}\sigma\iota(\nu)$
Opt.	$\acute{\epsilon}\iota\delta\acute{\epsilon}\iota\eta\nu$, Imp.	$\acute{\iota}\sigma$ -θι	$\acute{\iota}\sigma$ -τον	$\acute{\iota}\sigma$ -τε	Inf. $\acute{\epsilon}\iota\delta\acute{\epsilon}\nu\alpha\iota$	
		$\acute{\iota}\sigma$ -τω	$\acute{\iota}\sigma$ -των	$\acute{\iota}\sigma$ -τωσαν	Part. $\acute{\epsilon}\iota\delta\acute{\omega}\varsigma$, $\acute{\epsilon}\iota\delta\acute{\nu}\theta\iota\alpha$,	
					$\acute{\epsilon}\iota\delta\acute{\omicron}\varsigma$, Gen. $\acute{\epsilon}\iota\delta\acute{\omicron}\tau\omicron\varsigma$	
Plup.	$\acute{\eta}\delta\epsilon\iota\nu$ or $\acute{\eta}\delta\eta$ (<i>I knew</i>)				$\acute{\eta}\delta\epsilon\iota\mu\epsilon\nu$ or $\acute{\eta}\sigma\mu\epsilon\nu$	
	$\acute{\eta}\delta\epsilon\iota\sigma\theta\alpha$ “ $\acute{\eta}\delta\eta\sigma\theta\alpha$	$\acute{\eta}\delta\epsilon\iota\tau\omicron\nu$ or $\acute{\eta}\sigma\tau\omicron\nu$			$\acute{\eta}\delta\epsilon\iota\tau\epsilon$ “ $\acute{\eta}\sigma\tau\epsilon$	
	$\acute{\eta}\delta\epsilon\iota(\nu)$ “ $\acute{\eta}\delta\eta$	$\acute{\eta}\delta\epsilon\iota\tau\eta\nu$ “ $\acute{\eta}\sigma\tau\eta\nu$			$\acute{\eta}\delta\epsilon\sigma\alpha\nu$ “ $\acute{\eta}\sigma\alpha\nu$	
Fut.	$\acute{\epsilon}\acute{\iota}\sigma\omicron\mu\alpha\iota$, Verb. Adj. $\acute{\iota}\sigma\acute{\tau}\acute{\epsilon}\omicron\nu$.					

Dialects.—3. Imperat. $\tau\acute{\epsilon}\theta\nu\check{\alpha}\theta\iota$, Inf. $\tau\epsilon\theta\nu\acute{\alpha}\mu\epsilon\nu(\alpha\iota)$, Gen. Part. $\tau\epsilon\theta\nu\epsilon\acute{\omega}\tau\omicron\varsigma$, $\tau\epsilon\theta\nu\acute{\eta}\acute{\omega}\tau\omicron\varsigma$, $\tau\epsilon\theta\nu\epsilon\acute{\iota}\omega\tau\omicron\varsigma$, $\tau\epsilon\theta\nu\eta\acute{\omicron}\tau\omicron\varsigma$, $\tau\epsilon\theta\nu\epsilon\acute{\iota}\omicron\tau\omicron\varsigma$, Fem. $\tau\epsilon\theta\nu\eta\check{\nu}\theta\iota\alpha$.

4. 2 Plur. Ind. also $\acute{\epsilon}\sigma\tau\eta\tau\epsilon$, Part. $\acute{\epsilon}\sigma\tau\acute{\alpha}\omega\varsigma$, Gen. $\acute{\epsilon}\sigma\tau\acute{\alpha}\omicron\tau\omicron\varsigma$ [Her. $\acute{\epsilon}\sigma\tau\acute{\epsilon}\omega\varsigma$, $\acute{\epsilon}\sigma\tau\acute{\epsilon}\omega\sigma\alpha$].

5. $\delta\acute{\epsilon}\iota\delta\iota\alpha$, $\delta\acute{\epsilon}\iota\delta\iota\mu\epsilon\nu$, Imperat. $\delta\acute{\epsilon}\iota\delta\iota\theta\iota$, 1 Sing. Perf. also $\delta\acute{\epsilon}\iota\delta\omicron\iota\kappa\alpha$, Aor. $\acute{\epsilon}\delta\acute{\epsilon}\delta\epsilon\iota\sigma\alpha$ (compare § 77, D).

6. 1 Plur. $\acute{\iota}\delta$ -μεν [Herod. and sometimes also in Att. writers $\omicron\acute{\iota}\delta\alpha\mu\epsilon\nu$, 3 Plur. $\omicron\acute{\iota}\delta\alpha\sigma\iota$], Subj. $\acute{\epsilon}\iota\delta\acute{\epsilon}\omega$ or $\acute{\iota}\delta\acute{\epsilon}\omega$, Plur. $\acute{\epsilon}\iota\delta\omicron\mu\epsilon\nu$, $\acute{\epsilon}\iota\delta\epsilon\tau\epsilon$, Inf. $\acute{\iota}\delta\mu\epsilon\nu(\alpha\iota)$, Fem. Part. $\acute{\iota}\delta\acute{\nu}\theta\iota\alpha$, Plup. [$\acute{\eta}\delta\epsilon\alpha$] $\acute{\eta}\acute{\epsilon}\iota\delta\eta\varsigma$, $\acute{\eta}\delta\epsilon\epsilon(\nu)$ or $\acute{\eta}\acute{\epsilon}\iota\delta\eta$ [2 Plur. $\acute{\eta}\delta\acute{\epsilon}\alpha\tau\epsilon$], 3 Plur. $\acute{\iota}\sigma\alpha\nu$, Fut. $\acute{\epsilon}\iota\delta\acute{\eta}\sigma\omega$.

Obs.—Besides $\sigma\theta\alpha$, we rarely have $\sigma\delta\alpha\varsigma$, more frequently $\eta\delta\epsilon\iota\varsigma$, $\eta\delta\eta\varsigma$, together with $\eta\delta\epsilon\iota\sigma\theta\alpha$, and $\eta\delta\epsilon\mu\epsilon\nu$, $\eta\delta\epsilon\tau\epsilon$, instead of $\eta\delta\epsilon\mu\epsilon\nu$, $\eta\delta\epsilon\iota\tau\epsilon$.

7. Stem $\iota\kappa$, only in the Perf. $\xi\omicron\iota\kappa\alpha$, *I resemble, appear*, 1 Plur. poet. $\xi\omicron\iota\gamma\mu\epsilon\nu$, 3 Plur. quite irregularly $\epsilon\iota\tilde{\xi}\tilde{\alpha}\sigma\iota(\nu)$ (compare $\iota\sigma\alpha\sigma\iota$), Inf. $\epsilon\iota\kappa\acute{\epsilon}\nu\alpha\iota$ (poet. with $\epsilon\iota\omicron\kappa\acute{\epsilon}\nu\alpha\iota$), Part. $\epsilon\iota\kappa\acute{\omega}\varsigma$ (with $\epsilon\iota\omicron\kappa\acute{\omega}\varsigma$), $\epsilon\iota\kappa\upsilon\acute{\alpha}$, $\epsilon\iota\kappa\acute{\omicron}\varsigma$, Plur. $\acute{\epsilon}\omega\kappa\epsilon\iota\nu$.

8. Stem $\kappa\rho\alpha\gamma$, Pres. $\kappa\rho\acute{\alpha}\zeta\omega$, *I cry*, Perf. $\kappa\acute{\epsilon}\kappa\rho\acute{\alpha}\gamma\alpha$, Imperat. $\kappa\acute{\epsilon}\text{-}\kappa\rho\alpha\chi\text{-}\theta\iota$.

II. SECOND CLASS OF VERBS IN μ .

§ 318. 1. The Second Class of the Verbs in $\mu\iota$ belongs to this conjugation only in regard to the inflexion of the

Dialects.—7. Imperf. $\epsilon\iota\kappa\epsilon$, Perf. [Her. $\sigma\iota\kappa\alpha$, $\sigma\iota\kappa\acute{\omega}\varsigma$], Dual $\epsilon\iota\kappa\tau\omicron\nu$, 3 Dual Plur. $\epsilon\iota\kappa\tau\eta\nu$, 3 Sing. Plur. Mid. $\eta\iota\kappa\tau\omicron$ or $\epsilon\iota\kappa\tau\omicron$.

Besides :

9. Stem $\mu\alpha$, 2 Dual Perf. $\mu\acute{\epsilon}\mu\acute{\alpha}\tau\omicron\nu$, *strive*, $\mu\acute{\epsilon}\mu\acute{\alpha}\mu\epsilon\nu$, $\mu\acute{\epsilon}\mu\acute{\alpha}\tau\epsilon$, $\mu\epsilon\mu\acute{\alpha}\sigma\iota$, Imperat. $\mu\epsilon\mu\acute{\alpha}\tau\omega$, Part. $\mu\epsilon\mu\acute{\alpha}\omega\varsigma$, $\upsilon\acute{\alpha}$, $\acute{\omicron}\varsigma$, Gen. $\acute{\omega}\tau\omicron\varsigma$, 3 Plur. Plur. $\mu\acute{\epsilon}\mu\acute{\alpha}\sigma\alpha\nu$.

10. Stem $\tau\lambda\alpha$, Perf. $\tau\acute{\epsilon}\tau\lambda\eta\kappa\alpha$, *I am patient*, 1 Plur. $\tau\acute{\epsilon}\tau\lambda\acute{\alpha}\mu\epsilon\nu$, Opt. $\tau\epsilon\tau\lambda\alpha\iota\eta\nu$, Imperat. $\tau\acute{\epsilon}\tau\lambda\acute{\alpha}\theta\iota$, Inf. $\tau\epsilon\tau\lambda\alpha\mu\epsilon\nu(\alpha\iota)$, Part. $\tau\epsilon\tau\lambda\eta\acute{\omega}\varsigma$, $\eta\upsilon\acute{\alpha}$, Gen. $\tau\epsilon\tau\lambda\eta\acute{\omicron}\tau\omicron\varsigma$.

11. Stem $\acute{\alpha}\nu\omega\gamma$, Perf. $\acute{\alpha}\nu\omega\gamma\alpha$, *I command*, 1 Plur. $\acute{\alpha}\nu\omega\gamma\mu\epsilon\nu$, Imperat. $\acute{\alpha}\nu\omega\chi\theta\iota$, 3 Sing. $\acute{\alpha}\nu\omega\chi\theta\omega$, 2 Plur. $\acute{\alpha}\nu\omega\chi\theta\epsilon$, Plur. $\acute{\eta}\nu\acute{\omega}\gamma\epsilon\alpha$.

12. Stem $\acute{\epsilon}\gamma\epsilon\rho$, Perf. $\acute{\epsilon}\gamma\rho\text{-}\acute{\eta}\gamma\omicron\rho\text{-}\alpha$, *I am awake*, 2 Plur. Imperat. $\acute{\epsilon}\gamma\rho\acute{\eta}\text{-}\gamma\omicron\rho\theta\epsilon$, 3 Plur. Ind. $\acute{\epsilon}\gamma\rho\eta\gamma\acute{\omicron}\rho\theta\acute{\alpha}\sigma\iota(\nu)$.

13. Stem $\epsilon\lambda\nu\theta$, Perf. $\epsilon\iota\lambda\acute{\eta}\lambda\omicron\upsilon\theta\alpha$, *I have come*, 1 Plur. $\epsilon\iota\lambda\acute{\eta}\lambda\omicron\upsilon\theta\mu\epsilon\nu$.

14. Stem $\pi\epsilon\nu\theta$, Perf. $\pi\acute{\epsilon}\pi\omicron\nu\theta\alpha$ (Pres. $\pi\acute{\alpha}\sigma\chi\omega$, *I suffer*, § 327, 9), 2 Plur. $\pi\acute{\epsilon}\pi\omicron\sigma\theta\epsilon$ (for $\pi\epsilon\pi\omicron\nu\theta\text{-}\tau\epsilon$), Fem. Part. $\pi\epsilon\pi\acute{\alpha}\theta\upsilon\acute{\alpha}$.

15. Stem $\pi\iota\theta$, Perf. $\pi\acute{\epsilon}\pi\omicron\iota\theta\alpha$ (Pres. $\pi\acute{\epsilon}\iota\theta\omega$, *I persuade*), 1 Plur. Plur. $\acute{\epsilon}\pi\acute{\epsilon}\pi\iota\theta\mu\epsilon\nu$, Imperat. $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\iota$.

Farther the Participles :

16. Stem $\beta\rho\omega$ ($\beta\iota\beta\rho\acute{\omega}\sigma\kappa\omega$, *I eat*, § 324, 13), Part. Perf. $\beta\epsilon\beta\rho\acute{\omega}\varsigma$, Gen. $\beta\epsilon\beta\rho\acute{\omega}\tau\omicron\varsigma$.

17. Stem $\pi\tau\epsilon$, $\pi\tau\omega$ ($\pi\acute{\iota}\pi\tau\omega$, *I fall*, § 327, 15), Perf. $\pi\acute{\epsilon}\pi\tau\omega\kappa\alpha$, Part. Gen. $\pi\epsilon\pi\tau\epsilon\acute{\omega}\tau\omicron\varsigma$, Nom. $\pi\epsilon\pi\tau\acute{\omega}\varsigma$.

§ 318. **Dialects.**—Ion. 3 Plur. Pres. Ind. Act. $\text{-}\tilde{\upsilon}\sigma\iota(\nu)$, together with $\text{-}\tilde{\upsilon}\tilde{\alpha}\sigma\iota(\nu)$. Hom. 2 Sing. Imperat. $\text{-}\tilde{\upsilon}$ and $\text{-}\tilde{\upsilon}\theta\iota$ ($\delta\alpha\iota\nu\tilde{\nu}$, $\delta\omicron\mu\nu\tilde{\nu}\theta\iota$), Inf. Hom. $\text{-}\tilde{\upsilon}\mu\epsilon\nu\alpha\iota$, $\tilde{\upsilon}\mu\epsilon\nu$ ($\zeta\epsilon\upsilon\gamma\eta\nu\mu\epsilon\nu$). Hom. forms from $\delta\alpha\iota\nu\tilde{\nu}\mu\alpha\iota$, *I feast*, the Opt. $\delta\alpha\iota\nu\tilde{\nu}\tau\omicron$, for $\delta\alpha\iota\nu\nu\text{-}\iota\tau\omicron$. Similar cases see below, § 319, 32. In

Present-Stem. The Present-Stem of this Second Class is formed by adding the syllable $\nu\nu$ to the Pure Stem.

2. The quantity of the ν is determined by the rules in § 303, hence $\delta\epsilon\acute{\iota}\kappa\nu\bar{\nu}\mu$, but $\acute{\epsilon}\delta\epsilon\acute{\iota}\kappa\nu\ddot{\nu}\mu\epsilon\nu$.

3. Vowel-Stems double ν in the Present-Stem: Stem $\kappa\epsilon\rho\alpha$, $\kappa\epsilon\rho\acute{\alpha}\text{-}\nu\bar{\nu}\mu$, *I mix*.

4. Here also numerous additional forms are in use according to the First Principal Conjugation ($\delta\epsilon\acute{\iota}\kappa\nu\acute{\omega}$), especially in the 3 Plur. Pres. Ind.: $\delta\epsilon\acute{\iota}\kappa\nu\acute{\omega}\nu\sigma\iota(\nu)$; and these forms are exclusively used in the Pres. Subj. and Opt.

5. Most of the Verbs of this class have the *Weak Aorist*; only $\sigma\beta\acute{\epsilon}\nu\nu\mu$, *I quench* (Stem $\sigma\beta\epsilon$), forms the 2 *Aorist* $\acute{\epsilon}\sigma\beta\eta\nu$, Inf. $\sigma\beta\eta\nu\alpha\iota$. Compare §§ 316, 9; 319, 7.

The Paradigms of this Class of Verbs are inserted on p. 128.

§ 319. The following verbs belong to the Second Class of Verbs in μ :

Stems in a.

- | | | |
|---|---|---|
| 1. $\kappa\epsilon\rho\acute{\alpha}\nu\nu\mu$ (Stem $\kappa\epsilon\rho\acute{\alpha}$, $\kappa\rho\acute{\alpha}$), <i>I mix</i> . | | |
| Aor. $\acute{\epsilon}\kappa\epsilon\rho\acute{\alpha}\sigma\alpha$ | Perf. Act. $\acute{\epsilon}\kappa\epsilon\rho\acute{\alpha}\kappa\alpha$ | Aor. Pass. { $\acute{\epsilon}\kappa\rho\acute{\alpha}\theta\eta\nu$ |
| | “ Mid. $\acute{\epsilon}\kappa\epsilon\rho\acute{\alpha}\mu\alpha\iota$ | { $\acute{\epsilon}\kappa\epsilon\rho\acute{\alpha}\sigma\theta\eta\nu$ |
| 2. $\kappa\rho\epsilon\mu\acute{\alpha}\nu\nu\mu$ (Stem $\kappa\rho\epsilon\mu\alpha$), <i>I hang</i> , trans. | | Mid. $\kappa\rho\acute{\epsilon}\mu\alpha\mu\alpha\iota$, <i>I hang</i> , intrans. (§ 312, 12) |
| Fut. $\kappa\rho\epsilon\mu\acute{\omega}$ (§ 263) | | $\acute{\epsilon}\kappa\rho\epsilon\mu\acute{\alpha}\sigma\theta\eta\nu$ |
| Aor. $\acute{\epsilon}\kappa\rho\acute{\epsilon}\mu\acute{\alpha}\sigma\alpha$ | | |
| 3. $\pi\epsilon\tau\acute{\alpha}\nu\nu\mu$ (Stem $\pi\epsilon\tau\alpha$), <i>I spread</i> . | | |
| $\pi\epsilon\tau\acute{\omega}$ (§ 263) | | $\acute{\epsilon}\pi\epsilon\tau\acute{\alpha}\sigma\theta\eta\nu$ |
| $\acute{\epsilon}\pi\acute{\epsilon}\tau\acute{\alpha}\sigma\alpha$ | $\pi\acute{\epsilon}\pi(\epsilon)\tau\acute{\alpha}\mu\alpha\iota$ [<i>pate-o</i>] | |
| 4. $\sigma\kappa\epsilon\delta\acute{\alpha}\nu\nu\mu$ (Stem $\sigma\kappa\epsilon\delta\alpha$), <i>I scatter</i> ; additional form $\sigma\kappa\acute{\iota}\delta\nu\eta\mu$ (§ 312, D. 16, h) | | |
| $\sigma\kappa\epsilon\delta\acute{\omega}$ (§ 263) | | $\acute{\epsilon}\sigma\kappa\epsilon\delta\acute{\alpha}\sigma\theta\eta\nu$ |
| $\acute{\iota}\sigma\kappa\acute{\epsilon}\delta\acute{\alpha}\sigma\alpha$ | $\acute{\iota}\sigma\kappa\acute{\epsilon}\delta\acute{\alpha}\sigma\mu\alpha\iota$. | |

the New-Ion. Dialect the ι of the Stem $\delta\epsilon\iota\kappa$ is lost in $\delta\acute{\epsilon}\xi\omega$, $\acute{\epsilon}\delta\epsilon\zeta\alpha$, $\delta\acute{\epsilon}\delta\epsilon\gamma\mu\alpha\iota$, $\acute{\epsilon}\delta\acute{\epsilon}\chi\theta\eta\nu$; Hom. Pf. ($\delta\acute{\epsilon}\iota\delta\epsilon\gamma\mu\alpha\iota$, *I salute*) 3 Plur. $\delta\epsilon\iota\delta\acute{\epsilon}\chi\alpha\tau\alpha\iota$.

§ 319. *Dialects.*—1. Compare § 312, D. 16, and § 312, D. 16, b. Other forms: $\kappa\epsilon\rho\acute{\alpha}\omega$, $\kappa\epsilon\rho\acute{\alpha}\omega$, Aor. $\acute{\epsilon}\kappa\rho\eta\sigma\alpha$.

2. Fut. $\kappa\rho\epsilon\mu\acute{\omega}\omega$, $\kappa\rho\epsilon\mu\acute{\alpha}\rho\varsigma$ (§ 243, D.).

Stems in ϵ .

Obs.—Several of these Stems originally ended in ς .

5. $\epsilon\nu\nu\mu$ (Stem originally $F\epsilon\varsigma$, compare Lat. *ves-tis*), *I clothe* (only $\acute{\alpha}\mu\phi\iota\text{-}\epsilon\nu\nu\mu$ is in use).

$\acute{\alpha}\mu\phi\iota\text{-}\omega$ (§ 263)

Fut. Mid. $\acute{\alpha}\mu\phi\iota\text{-}\acute{\epsilon}\sigma\mu\alpha\iota$ $\eta\mu\phi\acute{\iota}\epsilon\sigma\mu\alpha\iota$

Aor. $\eta\mu\phi\acute{\iota}\text{-}\epsilon\sigma\alpha$ (§ 240)

Inf. Aor. Mid. $\acute{\epsilon}\pi\acute{\iota}\epsilon\sigma\alpha\sigma\theta\alpha\iota$

6. $\kappa\omicron\rho\acute{\epsilon}\nu\nu\mu$ (Stem $\kappa\omicron\rho\epsilon$), *I satisfy*.

$\acute{\epsilon}\kappa\omicron\rho\epsilon\sigma\alpha$

$\acute{\epsilon}\kappa\omicron\rho\acute{\epsilon}\sigma\theta\eta\nu$

$\kappa\epsilon\kappa\omicron\rho\epsilon\sigma\mu\alpha\iota$

7. $\sigma\beta\acute{\epsilon}\nu\nu\mu$ (Stem $\sigma\beta\epsilon$), *I quench*.

$\sigma\beta\acute{\epsilon}\sigma\omega$ } transitive

$\acute{\epsilon}\sigma\beta\epsilon\sigma\alpha$ }

$\acute{\epsilon}\sigma\beta\eta\nu$

(§ 316, 9)

$\acute{\epsilon}\sigma\beta\epsilon\sigma\mu\alpha\iota$

$\acute{\epsilon}\sigma\beta\acute{\epsilon}\sigma\theta\eta\nu$

$\acute{\epsilon}\sigma\beta\eta\kappa\alpha$ }

} intransitive (§ 329, 5)

Fut. $\sigma\beta\acute{\eta}\sigma\mu\alpha\iota$

8. $\sigma\tau\omicron\rho\acute{\epsilon}\nu\nu\mu$ (Stem $\sigma\tau\omicron\rho\epsilon$) (compare 11 and 25), *I spread*
(compare Lat. *ster-n-o*)

$\sigma\tau\omicron\rho\omega$ (§ 263).

$\acute{\epsilon}\sigma\tau\omicron\rho\epsilon\sigma\alpha$.

$\acute{\epsilon}\sigma\tau\omicron\rho\epsilon\sigma\mu\alpha\iota$

Stems in ω .

9. $\zeta\acute{\omega}\nu\nu\mu$ (Stem $\zeta\omega$), *I gird*.

$\zeta\acute{\omega}\sigma\omega$

$\acute{\epsilon}\zeta\omega\sigma\alpha$ (Mid.)

$\acute{\epsilon}\zeta\omega\sigma\mu\alpha\iota$

$\acute{\epsilon}\zeta\omega\sigma\acute{\alpha}\mu\eta\nu$

10. $\rho\acute{\omega}\nu\nu\mu$ (Stem $\rho\omega$), *I strengthen*.

$\rho\acute{\omega}\sigma\omega$

$\acute{\epsilon}\rho\acute{\rho}\omega\mu\alpha\iota$ (*I am strong*)

$\acute{\epsilon}\rho\acute{\rho}\omega\sigma\theta\eta\nu$

11. $\sigma\tau\rho\acute{\omega}\nu\nu\mu$ (Stem $\sigma\tau\rho\omega$). Compare No. 8.

$\sigma\tau\rho\acute{\omega}\sigma\omega$

$\acute{\epsilon}\sigma\tau\rho\omega\mu\alpha\iota$

$\acute{\epsilon}\sigma\tau\rho\acute{\omega}\sigma\theta\eta\nu$

$\acute{\epsilon}\sigma\tau\rho\omega\sigma\alpha$

12. $\chi\rho\acute{\omega}\nu\nu\mu$ (Stem $\chi\rho\omega$), *I color*.

$\acute{\epsilon}\chi\rho\omega\sigma\alpha$

$\kappa\acute{\epsilon}\chi\rho\omega\sigma\mu\alpha\iota$

$\acute{\epsilon}\chi\rho\acute{\omega}\sigma\theta\eta\nu$.

Consonant-Stems.

13. $\acute{\alpha}\gamma\nu\nu\mu$ (Stem $\acute{\alpha}\gamma$, originally $F\alpha\gamma$, § 34, D.), *I break*.

$\acute{\alpha}\zeta\omega$

$\acute{\epsilon}\acute{\alpha}\gamma\alpha$ (*I am broken*)

$\acute{\epsilon}\acute{\alpha}\gamma\eta\nu$

$\acute{\epsilon}\alpha\zeta\alpha$ (§ 237)

(§ 275, 2)

Dialects.—5. Imperf. $\acute{\epsilon}\acute{\iota}\nu\nu\omicron\nu$ for $\acute{\epsilon}\sigma\text{-}\nu\nu\omicron\nu$ [Inf. Pres. $\acute{\epsilon}\acute{\iota}\nu\nu\sigma\theta\alpha\iota$], Fut. $\acute{\alpha}\mu\phi\acute{\iota}\sigma\omega$, $\acute{\epsilon}\sigma\omega$, Aor. $\acute{\epsilon}\sigma\sigma\alpha$, Mid. $\acute{\epsilon}\acute{\epsilon}\sigma\sigma\alpha\tau\omicron$, Perf. Mid. $\acute{\epsilon}\acute{\iota}\mu\alpha\iota$, $\acute{\epsilon}\sigma\sigma\alpha\iota$, Part. $\acute{\epsilon}\acute{\iota}\mu\acute{\epsilon}\nu\omicron\varsigma$, 2 Sing. Plup. $\acute{\epsilon}\sigma\sigma\omicron$, 3 Sing. $\acute{\epsilon}\sigma\sigma\omicron$, $\acute{\epsilon}\acute{\epsilon}\sigma\tau\omicron$, 3 Plur. $\acute{\epsilon}\acute{\iota}\alpha\tau\omicron$.

6. Aor. Mid. $\kappa\omicron\rho\acute{\epsilon}\sigma\sigma\alpha\tau\omicron$, Part. Perf. Act. $\kappa\epsilon\kappa\omicron\rho\eta\acute{\omega}\varsigma$, *satiated*, Mid. $\kappa\epsilon\kappa\acute{\omicron}\rho\eta\mu\alpha\iota$.

13. $\eta\zeta\alpha$ with $\acute{\epsilon}\alpha\zeta\alpha$ [Her. Perf. $\acute{\epsilon}\eta\gamma\alpha$].

14. δείκνυμι, see § 318.
15. εἶργνυμι (Stem εἶργ), *I shut in* (addit. form εἶργω)
 εἶρξω εἶρχθην
 εἶρξα Part. ἔρξας, εἶργμαι
16. ζεύγνυμι (Stem ζυγ), *I bind*.
 ζεύξω ἐζύγην
 ἐζευξα ἐζευγμαι [ἐζεύχθην]
17. κτίννυμι (Stem κτεν), *I kill*, with κτείνω (§ 253)
18. μίγνυμι (Stem μιγ), *I mix*, with μίσγω (§ 327, 7)
 μίξω μέμιχα } ἐμίχθην
 ἔμιξα μέμιγμαι } ἐμίγην
19. οἶγνυμι (Stem οἶγ), *I open* (with οἶγω)
 οἶξω ἔφχα and ἔφγα (§ 279) ἐφχθην
 ἔφξα (§ 237) ἔφγμαι
20. ὄλλυμι (Stem ὄλ and ὄλε), for ὄλνυμι, *I destroy*.
 ὄλω (§ 262) ὄλώλεκα (§ 275, 1)
 ὄλεσα
- Fut. Mid. ὄλοῦμαι ὄλωλα } intrans., *I perish*.
 ὄλόμην
21. ὀμνυμι (Stem ὀμ, ὀμο), *I swear*.
 ὀμοῦμαι (Act.) ὀμόμοκα (§ 275, 1) ὀμόσθην
 ὀμοσα 3^d Sing. Perf. Mid. { ὀμόμοσαι Verb. Adj. (άν)ώμοτος
 ὀμόμοσαι
22. ὀμόργνυμι (Stem ὀμοργ), *I wipe out*.
 ὀμορξα (Mid.) ὀμόρχθην
23. πήγνυμι (Stem πᾶγ), *I fix* [compare Lat. *pingo*]
 ἐπηξα πέπηγα (*I am fixed*) } ἐπήχθην
 } ἐπάγην
24. ῥήγνυμι (Stem ῥαγ), *I tear*.
 ῥήρξα (Mid.) ῥήρωγα (*I am torn*) ῥήράγην
 (§ 278) ῥαγήσομαι
25. στόρνυμι (Stem στορ), with στορέννυμι (8) and στρώννυμι (11)
26. φράγνυμι (Stem φραγ), also φάργνυμι, and, according to
 Class 4, a, φράσσω, *I shut in, lock in*.

Dialects.—15. Imperf. ἐέργνῦ, with ἔεργω [ἔργω], 3 Plur. Perf. Mid. ἐρχαται, Plup. ἐρχατο (§ 287), Part. Perf. ἐεργμένος, Aor. Pass. ἐρχθεῖς, with Imperf. ἐργαθον.

18. Aor. Mid., § 316, 37.

19. ὠῖξα, ῥῖξα [ἄνοιξα], Imperf. ὠίγνυντο.

20. ὀλέσσω [ὀλέω], Part. Aor. οὐλόμενος (*destructive*), with ὀλέκω.

21. ὠμοσσα or ὀμοσσα.

To these also belong:

27. αἶννυμαι, ἀποαἶννυμαι, *I take away*, used only in the Pres.

Obs.—Nouns are formed from the Pure Verbal-Stems, as: ἡ δειξις, the announcement; ὁ κρᾶ-τήρ, the mixing bowl; τὸ εἶ-μα, the clothing—for *Φεσ-μα*; ἡ ζώ-νη, the girdle; ἡ ῥώ-μη, the strength; τὸ στρῶ-μα, the carpet; τὸ ζυγ-όν, the yoke; ὁ ὄλε-θρο-ς, the ruin; ὁ συν-ωμό-τη-ς, the conspirator; ὁ πά-γο-ς, the frost, hoar-frost.

CHAP. XII.—IRREGULAR VERBS OF THE FIRST PRINCIPAL CONJUGATION.

§ 320. The irregularities of the Greek Verb chiefly consist in the Present-Stem differing from the Verbal-Stem in a way different from that which has been pointed out above, § 245, etc. To the four classes there enumerated the following four classes are to be added.

Obs.—In these as well as in the following lists, the principal forms only are given, from which the rest are easily formed. (Mid.), added to a tense, denotes that, in addition to the Active, the

Dialects.—28. ἀννυμι (and ἀνύω), *I complete*, only Imperf. Mid. ἡνῦτο.

29. ἀρνυμαι, *I acquire*, Aor. ἠρόμην, Inf. ἀρέσθαι, 1 Aor. 2 Sing. ἦραο, 3 Sing. ἦρατο.

30. ἀχνυμαι, *I grieve*, Aor. ἀκάχοντο (§ 257, D.), Perf. ἀκάχημαι (§ 275, 1), 3 Plur. ἀκηχέδαται (§ 287, D.), 3 Plur. Plup. ἀκαχέιατο, Part. ἀκαχήμενος and ἀκηχήμενος. Moreover, the Active ἀκαχίζω (*I grieve*), Aor. ἦκαχον and ἀκάχησα (compare § 326).

31. γάννυμαι, *I rejoice*, Fut. γανύσεται.

32. δαίνυμι, *I entertain*, Opt. Pres. Mid. 3 Sing. δανῦτο (§ 318, D.), 3 Plur. δαινῦατ', Fut. δαίσω (Mid.), Aor. ἔδαισα (Mid.).

33. καίνυμαι (Stem κα ὀ), *I surpass*, Perf. κέκασμαι (*I am distinguished*).

34. κίνυμαι, *I move*, additional form of κινέω, Preterite ἐ-κι-ο-ν, *I went*, Subj. κί-ω, Opt. κί-οι-μι, Part. κί-ών.

35. τίνυμι, τινῦμαι, additional form of τίνω, § 321, D. 5.

36. ὀρέγγυμι, additional form of ὀρέγω, *I stretch out*, 3 Plur. Perf. Mid. ὀρωρέχαται (§ 287).

37. ὀρνυμι (Stem ὀρ), *I excite*, Fut. ὀρσω, Aor. ὤρορον (§ 257, D.), Perf. ὀρωρα (§ 275, 1), *I have arisen* [Lat. *or-ior*], Aor. Mid. 3 Sing. ὤρο, *arose* (§ 316, 38), Perf. Mid. 3 Sing. Ind. ὀρώρ-ε-ται, Subj. ὀρώρηται, with Imperf. Mid. ὀρέοντο.

38. τάννυμαι, with τανύω, τείνω, *I extend, stretch*.

corresponding Middle form is also in use; *e. g.*, in addition to *ἔρισα* (No. 5) *ἐρισάμην* also is used.

Fifth, or Nasal Class.

§ 321. The Verbal-Stem is strengthened by the addition of *ν*, or of a syllable containing *ν*, to form the Present-Stem.

a) *ν* alone, often united with lengthening of the vowel, is added to the following Stems:

1. Stem <i>βα</i> , Pres. <i>βαίνω</i> , <i>I go</i> .			
Aor. Act.	Fut.	Perf.	Pass.
ἔ-βη-ν (§ 316, 1)	βήσομαι	βέβηκα (§ 317, 1)	
ἔβη-σα	βήσω (§ 329, 2)		Verb. Adj. βᾶτός
2. Stem <i>ἐλα</i> , Pres. <i>ἐλάων</i> , <i>I drive</i> .			
ἤλα-σα	ἐλώ (§ 263)	ἐλήλακα (§ 275, 1)	ἤλαθην
		ἐλήλαμαι	Verb. Adj. ἐλατίος
3. Stem <i>φθα</i> , Pres. <i>φθάνω</i> , <i>I anticipate</i> .			
{ ἔ-φθη-ν (§ 316, 7)	φθήσομαι	ἔφθακα	
{ ἔ-φθᾶ-σα			
4. Stem <i>πι</i> , Pres. <i>πίνω</i> , <i>I drink</i> (additional Stem <i>πo</i>). Compare § 327, 10.			
ἔ-πι-ο-ν (§ 316, 15)	πίομαι (§ 265)		
5. Stem <i>τι</i> , Pres. <i>τίνω</i> , <i>I pay penalty</i> .			
ἔ-τι-σα (Mid.)	τίσω	τέτικα	τίσθην
		τέτισμαι	
6. Stem <i>φθι</i> , Pres. <i>φθίνω</i> , <i>I perish, waste away</i> .			
ἔ-φθι-σα	φθίσομαι	ἔφθιμαι	ἐφθίθην
7. Stem <i>δν</i> , Pres. <i>δύνω</i> (with <i>δύω</i> , Class 1), <i>I immerge</i> .			
ἔ-δν-ν (§ 316, 16)	δύσω	δέδυκα	ἐδύθην
ἔδνσα, <i>I dipped</i> .			
8. Stem <i>δακ</i> , Pres. <i>δάκνω</i> , <i>I bite</i> .			
ἔ-δακ-ο-ν	δήξομαι	δέδηχα	ἐδήχθην

§ 321. Dialects.—1. Aor. Mid. *ἐβήσαιο*, § 268, D.

2. Pres. *ελάω*, Fut. *ἐλώω*, *ελάας*, § 243, D., Aor. *ἐλασσα*, Mid. *ἤλασάμην*.

3 Plup. Mid. *ἐηλάδατο* (§ 287, D.) [*ἠλάσθην*].

3. Ep. *φθάνω*, Part. Aor. Mid. *φθάμενος*.

5. Ep. *τίνω*, with *τί-ω* and *τίννμι*, § 319, D. 35.

6. Ep. *φθίνω*, *φθίω*, Aor. *ἐφθίμην*, *ἐφθίτο*, § 316, D. 26; with Pres. *φθινύθω*.

7. Aor. Mid. *ἐδύσαιο*, § 268, D. [Pres. *ἐνδυνέω*, *I put on*. Compare § 323].

9. Stem $\kappa \alpha \mu$, Pres. $\kappa \acute{\alpha} \mu \nu \omega$, *I weary*.
 ἔ-καμ-ο-ν καμῶμαι κέκμηκα (§ 282)
10. Stem $\tau \epsilon \mu$, Pres. $\tau \acute{\epsilon} \mu \nu \omega$, *I cut*.
 ἔ-τεμ-ο-ν (ἔτᾰμον) τεμῶ τέτμηκα (§ 282) ἐτμήθην

§ 322. *b*) The syllable $\acute{\alpha} \nu$ is added to the following Stems :

11. Stem $\alpha \iota \sigma \theta$, Pres. $\alpha \iota \sigma \theta - \acute{\alpha} \nu - \omicron - \mu \alpha \iota$, *I perceive*.
 ῥῥσθ-ό-μην αἰσθ-ή-σομαι ῥῥσθ-η-μαι
12. Stem $\acute{\alpha} \mu \alpha \rho \tau$, Pres. $\acute{\alpha} \mu \alpha \rho \tau - \acute{\alpha} \nu - \omega$, *I err, sin*.
 ἡμαρτ-ο-ν ἄμαρτ-ή-σομαι ἡμάρτ-η-κα ἡμαρτή-θην
13. Stem $\alpha \upsilon \xi$, Pres. $\alpha \upsilon \xi - \acute{\alpha} \nu - \omega$ and $\alpha \upsilon \xi \omega$, *I increase* [*aug-εο*]
 ἠῦξ-η-σα αὐξήσω ἠῦξηκα ἠῦξήθην
 αὐξήσομαι (Passive)
14. Stem $\beta \lambda \alpha \sigma \tau$, Pres. $\beta \lambda \alpha \sigma \tau \acute{\alpha} \nu \omega$, *I bud*.
 ἔ-βλαστ-ο-ν βλαστ-ή-σω ἐβλάστηκα (§ 274 exc.)
15. Stem $\delta \alpha \rho \theta$, Pres. $\delta \alpha \rho \theta \acute{\alpha} \nu \omega$, *I sleep*.
 ἔ-δαρθ-ο-ν δαρθ-ή-σομαι δεδάρθηκα
16. Stem $\epsilon \chi \theta$, Pres. $(\acute{\alpha} \pi) \epsilon \chi \theta \acute{\alpha} \nu \omicron \mu \alpha \iota$, *I am hated*.
 (ἀπ)ηχθ-ό-μην (ἀπ)εχθ-ή-σομαι (ἀπ)ήχθημαι
17. Stem $\iota \zeta$, Pres. $\iota \zeta \acute{\alpha} \nu \omega$ and $\iota \zeta \omega$, *I seat myself*.
18. Stem $\kappa \iota \chi$, Pres. $\kappa \iota \chi \acute{\alpha} \nu \omega$, *I meet* (compare § 313, D. 6)
 ἔ-κιχ-ο-ν κίχ-ή-σομαι
19. Stem $\omicron \iota \delta$, Pres. $\omicron \iota \delta \acute{\alpha} \nu \omega$ and $\omicron \iota \delta \acute{\epsilon} \omega$, *I swell*.
 οἰδή-σω οἰδήκα
20. Stem $\omicron \lambda \iota \sigma \theta$, Pres. $\omicron \lambda \iota \sigma \theta \acute{\alpha} \nu \omega$, *I slip*.
 ὠλισθ-ο-ν ὀλισθ-ή-σω
21. Stem $\omicron \sigma \phi \rho$, Pres. $\omicron \sigma \phi \rho \alpha \iota \nu \omicron \mu \alpha \iota$, *I smell*.
 ὠσφρ-ό-μην ὀσφρ-ή-σομαι
22. Stem $\omicron \phi \lambda$, Pres. $\omicron \phi \lambda - \iota \sigma \kappa - \acute{\alpha} \nu - \omega$ (compare § 324) and
 ὀφείλω, *I owe*.
 ὠφλ-ο-ν ὀφλ-ή-σω ὠφληκα

Dialects.—9. Part. Perf. *κεκμηώς*, Gen. *κεκμηῶτος*.

10. With *τμήγω*, Aor. Pass. 3 Plur. *ἔτμαγεν*, with Pres. *τέμει*.

Peculiar to the Hom. dialect are: Aor. *φά-ε(ν)*, *illucit*, Fut. *πε-φή-σομαι*, from Stem *φα*, Pres. *φαίνω* (*φαείνω*), *I shine, show*, Aor. Pass. *φάανθην*.

§ 322. **Dialects.**—12. Aor. *ἡμβροτον* for *ἡμράτον* (§ 257, D. Compare § 51, D.).

13. *ά(F)έξω*.

15. Aor. *ἔδρᾰθον* (§ 257, D.).

18. Ep. *κίχάνω*.

21. [Herod. *ὀσφράμην*, 1 Aor.]

23. Stem $\acute{\alpha}\delta$, Pres. $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omega$, *I please*.
24. Stem $\theta\acute{\iota}\gamma$, Pres. $\theta\iota\gamma\gamma\acute{\alpha}\nu\omega$, *I touch*.
 $\acute{\epsilon}\text{-}\theta\acute{\iota}\gamma\text{-}\omicron\text{-}\nu$ $\theta\acute{\iota}\xi\omicron\mu\alpha\iota$
25. Stem $\lambda\acute{\alpha}\beta$, Pres. $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$, *I take*.
 $\acute{\epsilon}\text{-}\lambda\acute{\alpha}\beta\text{-}\omicron\text{-}\nu$ $\lambda\acute{\eta}\psi\omicron\mu\alpha\iota$ $\acute{\epsilon}\lambda\eta\phi\alpha$ (§ 274) $\acute{\epsilon}\lambda\acute{\eta}\phi\theta\eta\nu$
 $\acute{\epsilon}\lambda\eta\mu\mu\alpha\iota$ (seldom $\lambda\acute{\epsilon}\lambda\eta\mu\mu\alpha\iota$)
26. Stem $\lambda\acute{\alpha}\theta$, Pres. $\lambda\alpha\nu\theta\acute{\alpha}\nu\omega$, *I am hidden*, with $\lambda\acute{\eta}\theta\omega$ (Class 3),
 Mid., *I forget*.
 $\acute{\epsilon}\text{-}\lambda\acute{\alpha}\theta\text{-}\omicron\text{-}\nu$ $\lambda\acute{\eta}\sigma\omega$ $\lambda\acute{\epsilon}\lambda\eta\theta\alpha$
 Mid. $\acute{\epsilon}\lambda\alpha\theta\acute{\omicron}\mu\eta\nu$ $\lambda\acute{\eta}\sigma\omicron\mu\alpha\iota$ $\lambda\acute{\epsilon}\lambda\eta\sigma\mu\alpha\iota$
27. Stem $\lambda\acute{\alpha}\chi$, Pres. $\lambda\alpha\gamma\chi\acute{\alpha}\nu\omega$, *I attain*.
 $\acute{\epsilon}\text{-}\lambda\acute{\alpha}\chi\text{-}\omicron\text{-}\nu$ $\lambda\acute{\eta}\xi\omicron\mu\alpha\iota$ $\acute{\epsilon}\lambda\eta\chi\alpha$ (§ 274)
 $\acute{\epsilon}\lambda\eta\gamma\mu\alpha\iota$
28. Stem $\mu\acute{\alpha}\theta$, Pres. $\mu\alpha\nu\theta\acute{\alpha}\nu\omega$, *I learn*.
 $\acute{\epsilon}\text{-}\mu\acute{\alpha}\theta\text{-}\omicron\text{-}\nu$ $\mu\alpha\theta\text{-}\acute{\eta}\text{-}\sigma\omicron\mu\alpha\iota$ $\mu\epsilon\mu\acute{\alpha}\theta\eta\kappa\alpha$
29. Stem $\pi\acute{\upsilon}\theta$, Pres. $\pi\nu\nu\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$, *I learn*, with $\pi\acute{\epsilon}\upsilon\theta\omicron\mu\alpha\iota$, Class 2.
 $\acute{\epsilon}\text{-}\pi\acute{\upsilon}\theta\text{-}\acute{\omicron}\text{-}\mu\eta\nu$ $\pi\acute{\epsilon}\upsilon\sigma\omicron\mu\alpha\iota$ $\pi\acute{\epsilon}\pi\upsilon\sigma\mu\alpha\iota$
30. Stem $\tau\acute{\upsilon}\chi$, Pres. $\tau\nu\gamma\chi\acute{\alpha}\nu\omega$, *I meet*, with $\tau\acute{\epsilon}\upsilon\chi\omega$, *I prepare*, Cl. 2.
 $\acute{\epsilon}\text{-}\tau\nu\chi\text{-}\omicron\text{-}\nu$ $\tau\acute{\epsilon}\upsilon\zeta\omicron\mu\alpha\iota$ $\tau\epsilon\text{-}\tau\acute{\upsilon}\chi\text{-}\eta\text{-}\kappa\alpha$
 seldom $\tau\acute{\epsilon}\tau\upsilon\epsilon\upsilon\chi\alpha$
31. Stem $\phi\nu\gamma$, Pres. $\phi\nu\gamma\gamma\acute{\alpha}\nu\omega$, *I flee*, with $\phi\acute{\epsilon}\upsilon\gamma\omega$ (Class 2).

Obs. 1.—The verbs in 23–31, whose Stem forms a short syllable, insert another nasal in addition to the affix $\alpha\nu$. In $\beta\acute{\alpha}\iota\nu\omega$ (1) and $\delta\sigma\phi\rho\alpha\acute{\iota}\nu\omicron\mu\alpha\iota$ (21) ι has crept in (§ 253), as well as in $\kappa\epsilon\rho\delta\acute{\alpha}\iota\nu\omega$, *I gain*, which forms only the Perf. $\kappa\epsilon\kappa\acute{\epsilon}\rho\delta\eta\kappa\alpha$, from the Stem $\kappa\epsilon\rho\delta\alpha$; all the other forms are regular, according to Class 4. A large part of the verbs (No. 11–16, 18–22, 28, and 30) form either some or all the tenses, except those of the Present-Stem, from a Stem in ϵ (compare below, § 326).

Obs. 2.—The following may serve as examples of the formation of nouns: $\tau\acute{\omicron}$ $\beta\eta\text{-}\mu\alpha$, *the step*; $\acute{\eta}$ $\phi\theta\acute{\iota}\text{-}\sigma\iota\text{-}\varsigma$, *the consumption*; $\acute{\omicron}$ $\kappa\acute{\alpha}\mu\text{-}\alpha\tau\omicron\text{-}\varsigma$,

Dialects.—23. Imperf., § 237, D., Aor. [$\acute{\epsilon}\alpha\delta\omicron\nu$] $\acute{\epsilon}\upsilon\alpha\delta\omicron\nu$ (§ 237), [$\acute{\alpha}\delta\acute{\eta}\sigma\omega$] $\acute{\epsilon}\alpha\delta\alpha$.

25. [Her. Fut. $\lambda\acute{\alpha}\mu\psi\omicron\mu\alpha\iota$, Perf. $\lambda\epsilon\lambda\acute{\alpha}\beta\eta\kappa\alpha$, Aor. Pass. $\acute{\epsilon}\lambda\acute{\alpha}\mu\phi\theta\eta\nu$.
 $\lambda\acute{\epsilon}\lambda\alpha\mu\mu\alpha\iota$, Verb. Adj. $\lambda\alpha\mu\pi\tau\acute{\omicron}\varsigma$.]

Hom. Inf. Aor. Mid. $\lambda\epsilon\lambda\alpha\beta\acute{\epsilon}\sigma\theta\alpha\iota$ (§ 257, D.).

26. Pres., with $\acute{\epsilon}\kappa\lambda\eta\theta\acute{\alpha}\nu\omega$, *cause to forget*, Aor. $\acute{\epsilon}\lambda\eta\sigma\alpha$ and $\lambda\acute{\epsilon}\lambda\acute{\alpha}\theta\omicron\nu$ (§ 257, D.), $\acute{\epsilon}\lambda\alpha\theta\acute{\omicron}\mu\eta\nu$ (*I forgot*), Perf. Mid. $\lambda\acute{\epsilon}\lambda\alpha\sigma\mu\alpha\iota$.

27. Aor. $\lambda\acute{\epsilon}\lambda\alpha\chi\omicron\nu$, *I shared with* [Fut. $\lambda\acute{\alpha}\zeta\omicron\mu\alpha\iota$], Perf. $\lambda\acute{\epsilon}\lambda\omicron\gamma\chi\alpha$.

29. Aor. Opt. $\pi\epsilon\pi\acute{\upsilon}\theta\omicron\iota\tau\omicron$ (§ 257, D.).

30. Also $\tau\acute{\epsilon}\upsilon\chi\omega$, Aor. $\tau\epsilon\tau\upsilon\kappa\acute{\epsilon}\upsilon\nu$, Mid. $\tau\epsilon\tau\acute{\upsilon}\kappa\omicron\nu\tau\omicron$, Perf. $\tau\acute{\epsilon}\tau\upsilon\gamma\mu\alpha\iota$, 3 Plur. $\tau\epsilon\tau\acute{\epsilon}\upsilon\chi\alpha\tau\alpha\iota$, Aor. $\acute{\epsilon}\tau\acute{\upsilon}\chi\theta\eta\nu$, with the Pres. $\tau\iota\upsilon\sigma\kappa\omicron\mu\alpha\iota$ (§ 324, D. 37), *I aim at*, Aor. $\acute{\epsilon}\tau\acute{\upsilon}\chi\eta\sigma\alpha$, *I met* (§ 326).

the exhaustion; τὸ λῆμ-μα, the assumption; ἡ λήθ-η, the forgetting; ἡ τύχ-η, the chance, accident; and from Stems which are lengthened by ε: ἡ αἴσθ-η-σι-ς, the sensation; τὸ ἀμάρτ-η-μα, the error; ὁ μαθ-η-τή-ς, the scholar.

§ 323. c) The syllable ν ε is added to the following Stems:

32. Stem β ν, Pres. β ν ν ᾶ, I stop up.
 ἔ-βῦ-σα βόσω Mid. βέβυσμαι
33. Stem ι κ, Pres. ι κ ν ο ὦ μ α ι, I come, with ικάνω, according to § 322
 ικ-ό-μην ἴξομαι ἴγμαι
34. Stem κ ῦ, Pres. κ ν ν έ ω, I kiss.
 ἔ-κν-σα
35. Stem π ε τ, Pres. π ι τ ν έ ω, I fall (compare πίπτω, § 327, 15)
 ἔ-πεσ-ο-ν (for ἔ-πετ-ο-ν), together with ἔ-πιτν-ο-ν
36. Stem ὑ π ε χ, Pres. ὑ π ι σ χ ν ο ὦ μ α ι, I promise (compare ἔχω, § 327, 6)
 ὑπεσχόμεν ὑποσχίσομαι ὑπέσχημαι
 so likewise ἀμπισχνοῦμαι, I wear (also ἀμπέχομαι), Aor. ἤμπισχον, Inf. ἀμπισχεῖν.

§ 324. Sixth Class, or Inchoative Verbs.

The Verbal-Stem is enlarged by affixing σ κ to form the Present-Stem. This σ κ is added to Vowel-Stems (exc. 21) at once, but to Consonant-Stems after the insertion of the connecting vowel ι. Several of the verbs belonging to this class (Nos. 2, 6, 7, 13, 14, 16, 20) farther strengthen the Present-Stem by means of a reduplication with the vowel ι: γι-γνώ-σκ-ω [Lat. (g)-no-sc-o].

§ 323. Dialects.—32. [Herod. βύνω.]

33. ἴκω, Aor. ἴξον (§ 268, D.), Part. ἴκμενος, favorable (§ 316, D.).

34. κύσσα.

Moreover (to a—c), the Verbs:

37. Stem ἀ λ ι τ, Pres. ἀ λ ι τ α ἴ ν ω, I sin, Aor. ἤ λ ι τ ο ν, Mid. ἀ λ ι τ ο ν τ ο, Part. Perf. ἀ λ ι τ ῆ μ ε ν ο ς, sinful.

38. Stem ἀ λ φ, Pres. ἀ λ φ ᾶ ν ω, I acquire, Aor. ἤ λ φ ο ν.

39. ἀ γ ι ν έ ω, only in Pres., I lead, with ἄ γ ω.

40. ἐ ρ υ γ γ ᾶ ν ω, I roar, Aor. ἤ ρ υ γ ο ν, Pres. also ἐ ρ ε ύ γ ο μ α ι.

41. Stem χ ᾶ δ, Pres. χ ᾶ δ ᾶ ν ω, I embrace, Aor. ἐ χ ᾶ δ ο ν, Fut. χ ε ἴ σ ο μ α ι, Perf. κέχανδα.

As many of these verbs denote a beginning or coming into being, all of them are usually called Inchoatives.

Stems in a.

1. Stem $\gamma\eta\rho\alpha$, Pres. $\gamma\eta\rho\acute{\alpha}\text{-}\sigma\kappa\text{-}\omega$, *I grow old* (seldom $\gamma\eta\rho\acute{\alpha}\text{-}\omega$). Compare *sene-sc-o*
 $\xi\text{-}\gamma\eta\rho\acute{\alpha}\text{-}\sigma\alpha$ $\gamma\eta\rho\acute{\alpha}\text{-}\sigma\omicron\mu\alpha\iota$ $\gamma\epsilon\text{-}\gamma\eta\rho\alpha\text{-}\kappa\alpha$
 Inf. $\gamma\eta\rho\acute{\alpha}\text{-}\nu\alpha\iota$ (§ 316, 2)
2. Stem $\delta\rho\alpha$, Pres. $\delta\iota\text{-}\delta\rho\acute{\alpha}\text{-}\sigma\kappa\text{-}\omega$, *I run* (used only in compounds)
 $\xi\text{-}\delta\rho\acute{\alpha}\text{-}\nu$ $\delta\rho\acute{\alpha}\text{-}\sigma\omicron\mu\alpha\iota$ $\delta\acute{\epsilon}\text{-}\delta\rho\acute{\alpha}\text{-}\kappa\alpha$ (§ 316, 3)
3. Stem $\eta\beta\alpha$, Pres. $\eta\beta\acute{\alpha}\text{-}\sigma\kappa\text{-}\omega$, *I become marriageable* (compare *rube-sc-o*)
 $\eta\beta\eta\text{-}\sigma\alpha$
4. Stem $\theta\nu\alpha$ (from $\theta\acute{\alpha}\nu$), Pres. $\theta\nu\eta\text{-}\sigma\kappa\text{-}\omega$, *I die* (usually $\acute{\alpha}\pi\omicron\theta\nu\eta\sigma\kappa\omega$)
 $\xi\text{-}\theta\acute{\alpha}\nu\text{-}\omicron\nu$ $\theta\acute{\alpha}\nu\text{-}\omicron\upsilon\mu\alpha\iota$ $\tau\acute{\epsilon}\text{-}\theta\nu\eta\text{-}\kappa\alpha$ (§ 317, 3)
 Fut. 3, $\tau\epsilon\theta\nu\eta\acute{\xi}\omega$, § 291 $\theta\nu\eta\text{-}\tau\acute{\omicron}\text{-}\zeta$
 (mortal)
5. Stem $\iota\lambda\alpha$, Pres. $\iota\lambda\acute{\alpha}\text{-}\sigma\kappa\text{-}\omicron\mu\alpha\iota$, *I conciliate*.
 Mid. $\iota\lambda\acute{\alpha}\text{-}\sigma\acute{\alpha}\text{-}\mu\eta\nu$ $\iota\lambda\acute{\alpha}\text{-}\sigma\omicron\text{-}\omicron\mu\alpha\iota$ $\iota\lambda\acute{\alpha}\text{-}\sigma\theta\eta\text{-}\nu$
6. Stem $\mu\nu\alpha$, Pres. $\mu\iota\text{-}\mu\nu\eta\text{-}\sigma\kappa\text{-}\omega$, *I remember*.
 $\xi\text{-}\mu\nu\eta\text{-}\sigma\alpha$ $\mu\nu\eta\text{-}\sigma\omega$ $\xi\text{-}\mu\nu\eta\text{-}\sigma\theta\eta\text{-}\nu$
 $\mu\acute{\epsilon}\text{-}\mu\nu\eta\text{-}\mu\alpha\iota$ $\mu\nu\eta\text{-}\sigma\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$
 [*memini*]
7. Stem $\pi\rho\alpha$, Pres. $\pi\iota\text{-}\pi\rho\acute{\alpha}\text{-}\sigma\kappa\text{-}\omega$, *I sell*.
 (for the Aor. and Fut. $\acute{\alpha}\pi\epsilon\delta\acute{\omicron}\mu\eta\nu$ $\pi\acute{\epsilon}\text{-}\pi\rho\acute{\alpha}\text{-}\kappa\alpha$ $\xi\text{-}\pi\rho\acute{\alpha}\text{-}\theta\eta\nu$
 $\acute{\alpha}\pi\omicron\delta\acute{\omega}\sigma\omicron\mu\alpha\iota$) $\pi\acute{\epsilon}\text{-}\pi\rho\acute{\alpha}\text{-}\mu\alpha\iota$ $\pi\rho\alpha\text{-}\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$
 $\pi\epsilon\text{-}\pi\rho\acute{\alpha}\text{-}\sigma\omicron\mu\alpha\iota$
8. Stem $\phi\alpha$, Pres. $\phi\acute{\alpha}\text{-}\sigma\kappa\text{-}\omega$, *I say*. Compare $\phi\eta\text{-}\mu\acute{\iota}$, § 312, 5.
9. Stem $\chi\alpha$ and $\chi\acute{\alpha}\nu$, Pres. $\chi\acute{\alpha}\text{-}\sigma\kappa\text{-}\omega$, *I open the mouth*.
 $\xi\text{-}\chi\acute{\alpha}\nu\text{-}\omicron\nu$ $\chi\acute{\alpha}\nu\text{-}\omicron\upsilon\mu\alpha\iota$ $\kappa\acute{\epsilon}\text{-}\chi\eta\nu\text{-}\alpha$.

Stem in ε.

10. Stem $\acute{\alpha}\rho\epsilon$, Pres. $\acute{\alpha}\rho\acute{\epsilon}\text{-}\sigma\kappa\text{-}\omega$, *I please*.
 $\eta\rho\epsilon\text{-}\sigma\alpha$ $\acute{\alpha}\rho\acute{\epsilon}\text{-}\sigma\omega$ $\eta\rho\acute{\epsilon}\text{-}\sigma\theta\eta\nu$.

Stems in ω.

11. Stem $\beta\iota\omega$, Pres. $(\acute{\alpha}\nu\alpha)\beta\iota\acute{\omega}\text{-}\sigma\kappa\text{-}\omicron\mu\alpha\iota$, *I revive*.
 ($\acute{\alpha}\nu$) $\epsilon\text{-}\beta\iota\omega\text{-}\nu$ (§ 316, 13)
 ($\acute{\alpha}\nu$) $\epsilon\beta\iota\omega\sigma\acute{\alpha}\mu\eta\nu$, *I revived*. Compare § 329.

12. Stem βλω (from μολ, § 51, D.), Pres. βλώ-σκ-ω, *I go*.
 ξ-μολ-ον μολ-οῦμαι

13. Stem βρω, Pres. βι-βρώ-σκ-ω, *I consume*.
 βι-βρω-κα (Part. βειβρώς, § 317, D. 16)
 βι-βρω-μαι

14. Stem γνω, Pres. γι-γνώ-σκ-ω, *I recognize* [Lat. (g)no-sc-o]
 ξ-γνω-ν (§ 316, 14) γνώ-σομαι ξ-γνω-κα ξ-γνώ-σθην
 ξ-γνω-σ-μαι

15. Stem θρω (from θορ), Pres. θρώ-σκ-ω, *I leap*.
 ξ-θορ-ον

16. Stem τρω, Pres. τι-τρώ-σκ-ω, *I wound*.
 ξ-τρω-σα τρώ-σω τί-τρω-μαι ξ-τρώ-θην

17. Stem άλ and άλω, Pres. άλ-ί-σκ-ο-μαι, *I am taken*.
 { ξ-άλ-ω-ν άλώ-σομαι ξ-άλω-κα or ήλω-κα
 { ήλων (§ 316, 12) (compare § 237)

18. Stem άμβλ and άμβλω, Pres. άμβλ-ί-σκ-ω, *I miscarry*.
 ήμβλω-σα ήμβλω-κα

19. Stem άναλ and άναλω, Pres. άναλ-ί-σκ-ω, *I expend*.
 άνάλω-σα or άνήλωσα άναλώ-σω { άνάλω-κα { άναλώ-θην
 also ήνάλω-σα { άνήλω-κα { άνηλώ-θην

Stem in ι.

20. Stem πι, Pres. πι-πί-σκ-ω, *I give to drink*. Compare πί-ν-ω,
 § 321, 4.
 ξ-πι-σα πι-σω

Stems in υ.

21. Stem κυ, Pres. κυ-ί-σκ-ω, *I fructify*.

22. Stem μεθυ, Pres. μεθύ-σκ-ω, *I make drunk*, Mid., *I become drunk*.
 ξ-μέθυ-σα ξ-μεθύ-σθην.

Consonant-Stems.

23. Stem άμπλäck, Pres. άμπλäck-ί-σκ-ω, *I fail*.
 ήμπλäck-ον άμπλäck-ή-σω

24. Stem (έπ)αύρ, Pres. (έπ)αύρ-ί-σκ-ο-μαι, *I enjoy*.
 έπηυρ-όμην

Inf. έπαυρ-ίσθαι

§ 324. Dialects. — 12. Perf. μέ-μ-β-λω-κα (compare § 51, D., and § 282, D.).

13. Aor. ξ-βρω-ν (§ 316, D. 23), with the Pres. βειβρώθω.

15. 3 Plur. Fut. θορέονται [with θόρ-νυ-μαι, according to § 319].

16. With τρώ-ω.

24. Aor. έπηύρον, Inf. έπαυρεῖν.

25. Stem εὐρ, Pres. εὐρ-ί-σκ-ω, *I find*.
 εὐρ-ον (Mid.) εὐρ-ή-σω εὐρ-η-κ-α εὐρ-έ-θην
 εὐρ-η-μαι εὐρ-ε-θή-σομαι
26. Stem στειρ, Pres. στειρ-ί-σκ-ω, *I deprive* (with στερω, Mid.
 στέρομαι, *I am deprived*).
 ἐ-στέρ-η-σα στερ-ή-σω ἐ-στέρ-η-κα ἐ-στερ-ή-θην
 ἐ-στέρ-η-μαι

27. Stem ἀλυκ, Pres. ἀλύ-σκ-ω, *I shun*.

ἡλυξα ἀλύξω

28. Stem διδάχ, Pres. διδά-σκ-ω, *I teach*.

ἐ-δίδαξα διδάξω δε-δίδαχ-α ἐ-δι-δάχθην
 δε-δίδαγμαι

29. Stem λακ, Pres. λά-σκ-ω, *I utter, speak*.

ἐ-λάκ-ον λακ-ή-σομαι { λέ-ληκ-α
 ἐ-λάκ-η-σα { λέ-λάκ-α.

Obs. 1.—The last three Stems suppress a Guttural before σκ. Several of the Stems quoted form a part of the tenses by affixing ε to the Stem (compare § 322, *Obs.*, and § 326), especially Nos. 23, 25, 26, 29.

Obs. 2.—The following may serve as examples of the formation of nouns: ὁ θάν-α-το-ς, *death*; τὸ μνη-μεῖο-ν, *the memorial*; ὁ αὐτό-μολ-ο-ς, *the deserter*; ἡ γνώ-μη, *the opinion*; ἡ ἄλω-σι-ς, *the capture*; ὁ διδάσκ-αλο-ς (from the Present-Stem), *the teacher*; ἡ διδάχ-ή (from the Verbal-Stem), *the instruction*; and from Stems which are enlarged by ε: τὸ εὐρ-η-μα, *the discovery*; ἡ στέρ-η-σι-ς, *the deprivation*.

Dialects.—26. Aor. στερέσαι, Part. Pass. Aor. στερείς.

28. [διδασκῆσαι] a secondary Stem is δα, Aor. δέδαον, *I taught* (§ 326, D. 40).

29. Ion. form ληκέω (§ 325), Fem. Part. Perf. λελάκνυα.

And the Special Verbs:

30. Stem ἀλδα, Pres. ἀλδήσκω, *I become great*, Aor. ἤλδανον, *I made great*.

31. Stem κλε, Pres. κικλήσκω, with καλέω, *I call*.

32. Stem φαυ, Pres. [φαύ-σκ-ω] πι-φαύ-σκ-ω, *I call*.

33. Stem ἀπαφ (from ἀφ), Pres. ἀπ-αφ-ί-σκ-ω, *I deceive*, Aor. ἤπαφον, Subj. ἀπάφω.

34. Stem ἀρ, Pres. ἀρ-αρ-ί-σκ-ω, *I fit*, Aor. ἤραρον, *I fitted*, Perf. ἄρηρα, *I suit*, Fem. Part. ἀρᾶρυῖα, Part. Mid. ἄρμενος, *suitable*, Weak Aor. ἤρσα, *I fitted*, Aor. Pass. ἄρθην.

35. Stem ικ, Pres. ἐ-ί-σκ-ω, *I make equal* (compare § 317, B. 7).

36. Imperf. ἴσκε(ν), *he spoke*.

37. Stem τυχ (compare § 322, 30), Pres. τιτύσκομαι, *I aim at*.

Obs.—In some verbs the Stem with ϵ extends even farther than the Present-Stem. Examples of the formation of nouns: $\acute{\omicron}$ γάμ-ο-ς, *the wedding*; η δόξα, *the appearance*; τὸ μαρτύρ-ιο-ν, *the testimony*; η ὤ-σι-ς or ὠθη-σις, *pushing*.

§ 326. B) The shorter Stem is the Present-Stem; the enlarged one in ϵ serves to form the other tenses.

10. Stem $\alpha\iota\delta(\epsilon)$, Pres. $\alpha\iota\delta$ -ο-μαι and $\alpha\iota\delta\acute{\epsilon}$ -ομαι, *I am ashamed*.

11. Stem $\acute{\alpha}\lambda\epsilon\zeta(\epsilon)$, Pres. $\acute{\alpha}\lambda\epsilon\zeta$ -ω, *I ward off*.

$\eta\lambda\epsilon\zeta$ -άμην

$\acute{\alpha}\lambda\epsilon\zeta$ -ή-σομαι

12. Stem $\acute{\alpha}\chi\theta(\epsilon)$, Pres. $\acute{\alpha}\chi\theta$ -ο-μαι, *I am vexed*.

$\acute{\alpha}\chi\theta\acute{\epsilon}$ -σομαι

$\eta\chi\theta\acute{\epsilon}$ -σθην

$\acute{\alpha}\chi\theta\epsilon$ -σθήσομαι

13. Stem $\beta\omicron\sigma\kappa(\epsilon)$, Pres. $\beta\acute{\omicron}\sigma\kappa$ -ω, *I pasture*.

$\beta\omicron\sigma\kappa\eta$ -σω; from the Stem $\beta\omicron$ the Verb. Adj. $\beta\omicron$ -τός

14. Stem $\beta\omicron\nu\lambda(\epsilon)$, Pres. $\beta\omicron\acute{\upsilon}\lambda$ -ο-μαι, *I will*.

(Augment, § 234)

$\beta\omicron\nu\lambda\eta$ -σομαι $\beta\epsilon$ - $\beta\omicron\nu\lambda\eta$ -μαι $\acute{\iota}$ - $\beta\omicron\nu\lambda\eta$ -θην

15. Stem $\delta\epsilon(\epsilon)$, Pres. $\delta\acute{\epsilon}$ -ω, *I need* ($\delta\epsilon\acute{\iota}$, *it is necessary*), Mid. $\delta\acute{\epsilon}\omicron$ μαι, *I require*.

$\acute{\iota}$ - $\delta\acute{\epsilon}\eta$ -σα

$\delta\acute{\epsilon}\eta$ -σω

$\delta\epsilon$ - $\delta\acute{\epsilon}\eta$ -κα

$\acute{\iota}$ - $\delta\acute{\epsilon}\eta$ -θην (§ 328, 2)

16. Stem $\acute{\iota}\rho(\epsilon)$, Pres. not usual (§ 327, 13)

$\eta\rho$ -όμην, *I asked*.

$\acute{\epsilon}\rho\eta$ -σομαι, Inf. $\acute{\epsilon}\rho\acute{\epsilon}\sigma\theta\alpha\iota$

17. Stem $\acute{\epsilon}\rho\acute{\rho}(\epsilon)$, Pres. $\acute{\epsilon}\rho\acute{\rho}$ -ω, *I go away*.

$\eta\rho\acute{\rho}$ -σα

$\acute{\epsilon}\rho\acute{\rho}$ -σω

$\eta\rho\acute{\rho}$ -κα

Dialects.—*g*) Stem $\kappa\tau\nu\pi$, Pres. $\kappa\tau\nu\pi\acute{\epsilon}$ -ω, *I ring*, Aor. $\acute{\epsilon}\kappa\tau\upsilon\pi$ -ον.

h) Pres. $\pi\acute{\iota}\zeta\omega$ and $\pi\acute{\iota}\zeta\acute{\epsilon}$ -ω, *I press*, Aor. $\acute{\iota}\pi\acute{\iota}\epsilon\sigma\alpha$.

ι) Stem $\rho\acute{\iota}\gamma$, Pres. $\rho\acute{\iota}\gamma\acute{\epsilon}$ -ω, *I shudder*, Perf. $\acute{\epsilon}\rho\acute{\rho}\acute{\iota}\gamma\alpha$.

k) Stem $\sigma\tau\nu\gamma$, Pres. $\sigma\tau\nu\gamma\acute{\epsilon}$ -ω, *I hate*, *shun*, Aor. $\acute{\epsilon}\sigma\tau\nu\gamma\omicron\nu$ and $\sigma\tau\nu\gamma\eta\sigma\alpha\iota$, $\acute{\epsilon}\sigma\tau\nu\zeta\alpha$, *I made dreadful*.

l) Stem $\phi\acute{\iota}\lambda$, Pres. $\phi\acute{\iota}\lambda\acute{\epsilon}\omega$, *I love*, Aor. $\acute{\iota}$ - $\phi\acute{\iota}\lambda$ -ά-μην.

m) Pres. $\chi\rho\alpha\iota\sigma\mu\acute{\epsilon}\omega$, *I help*, Aor. $\acute{\epsilon}\chi\rho\alpha\iota\sigma\mu\omicron\nu$.

Three Verbs in $\alpha\omega$ with a movable α are here to be noticed:

n) Stem $\gamma\omicron$, Pres. $\gamma\omicron\acute{\alpha}$ -ω, *I wail*, Imperf. $\acute{\epsilon}$ - $\gamma\omicron$ -ον.

ο) Stem $\mu\acute{\alpha}\kappa$, Pres. $\mu\eta\kappa\acute{\alpha}$ -ο-μαι, *I low*, Perf. $\mu\acute{\epsilon}$ - $\mu\eta\kappa$ -α, Aor. $\acute{\epsilon}$ - $\mu\acute{\alpha}\kappa$ -ον.

p) Stem $\mu\acute{\upsilon}\kappa$, Pres. $\mu\upsilon\kappa\acute{\alpha}$ -ο-μαι, *I roar*, Perf. $\mu\acute{\epsilon}$ - $\mu\upsilon\kappa$ -α, Aor. $\acute{\epsilon}$ - $\mu\upsilon\kappa$ -ον.

§ 326. **Dialects.**—10. $\eta\delta\acute{\epsilon}\sigma\alpha\tau\omicron$, Imperat. $\alpha\acute{\iota}\delta\epsilon\sigma\sigma\alpha\iota$, Fut. $\alpha\acute{\iota}\delta\acute{\epsilon}$ -σομαι, Aor.

Pass. 3 Plur. $\alpha\acute{\iota}\delta\epsilon\sigma\theta\epsilon\nu$.

11. $\acute{\alpha}\lambda\alpha\lambda\kappa\omicron\nu$ (§ 257).

14. Pres. $\beta\acute{\omicron}\lambda\epsilon\tau\alpha\iota$, Imperf. $\acute{\iota}\beta\acute{\omicron}\lambda\omicron\nu\tau\omicron$, Perf. $\beta\acute{\iota}\beta\omicron\nu\lambda\alpha$.

15. Aor. $\acute{\iota}\delta\acute{\epsilon}\upsilon\eta\sigma\alpha$, once $\delta\eta\sigma\alpha$, *I was in want of*, also Pres. $\delta\acute{\epsilon}\upsilon\omicron$ μαι.

16. Pres. $\acute{\epsilon}\acute{\iota}\rho\omicron$ μαι, Fut. $\acute{\epsilon}\acute{\iota}\rho\eta$ σομαι.

18. Stem εὐδ(ε), Pres. εὐδω, *I sleep* (generally καθεύδω)
Augment, § 240 (καθ)εὐδῆ-σω
19. Stem ἐψ(ε), Pres. ἔψω, *I cook*.
ἤψη-σα ἐψή-σομαι ἤψη-μαι ἤψή-θην
Verb. Adj. ἐφθός
20. Stem θελ(ε) or ἐθελ(ε), Pres. θέλω or ἐθέλω, *I will*.
ἠθέλη-σα (ἐ)θελή-σω ἠθέλη-κα
21. Stem ἰζ(ε), Pure Stem ἐδ, Pres. ἴζομαι, *I seat myself*; also ἰζάνω, Class 5. Compare ἔζομαι.
ἐκαθισάμην (§ 240) καθιζήσομαι and καθεδούμαι (§ 263)
22. Stem κλαυ and κλαιε, Pres. κλαίω (κλάω), *I weep*. Compare § 253.
ἔκλαυ-σα κλαιήσω with κλαύσομαι
23. Stem μαχ(ε), Pres. μάχομαι, *I fight*.
ἐμαχε-σάμην μαχοῦμαι (§ 263) με-μάχη-μαι
24. Stem μελ(ε), Pres. μέλει μοι, *it is a care to me*; Mid. μέλομαι, *I care for, take care of*.
ἐμέλη-σε μελή-σει με-μέλη-κε ἐ-μελή-θην
(ἐπι)μελήσομαι
25. Stem μελλ(ε), Pres. μέλλω, *I am on the point, hesitate*.
ἠ-μέλλη-σα μελλή-σω
(§ 234, Obs.)
26. Stem μεν(ε), Pres. μένω, *I remain* [*mane-o, man-si*], Verbal Adj. μεν-ε-τός
ἔ-μεινα μεν-ῶ με-μένη-κα
27. Stem μυζ(ε), Pres. μύζω, *I suck*.
ἐ-μύζη-σα μυζή-σω
28. Stem νεμ(ε), Pres. νέμω, *I assign*.
ἔ-νειμα νεμ-ῶ νε-νέμη-κα (Mid.) ἐ-νεμή-θην
29. Stem όζ(ε), Pure Stem όδ, Pres. όζω, *I smell*.
ώζη-σα όζή-σω όδ-ωδ-α (§ 275, D.) [Lat. *od-or*]
30. Stem οἰ(ε), Pres. οἶομαι, *I think* (compare § 244)
οἰή-σομαι οἰή-θην
31. Stem οἰχ(ε), Pres. οἶχομαι, *I am off*.
οἰχή-σομαι οἶχ-ωκ-α

Dialects.—19. [Imperf. ἔψεε.]

23. μαχέ-ομαι, Part. μαχιόμενος or μαχεούμενος, Fut. μαχήσομαι and μαχέσομαι.

24. Perf. μέμηλε, Plup. μεμήλει, Perf. Mid. μέ-μ-β-λε-ται (Plup. -το), § 51, D.

26. Perf. μέμονα, *I am disposed, strive*.

30. Pres. ότ-ομαι, ότ-ω, Aor. Mid. όισατο, Aor. Pass. ώισθην.

31. Perf. οἰχηκα (οἰχημαι), with the Pres. οἶχ-νέ-ω, according to § 323.

(οἶχ-ωκ-α, with irreg. Reduplication [§ 275] for οἶχ-ωχ-α. Compare § 35, *a*)

32. Stem $\delta\phi\epsilon\iota\lambda(\epsilon)$, Pure Stem $\delta\phi\epsilon\lambda$, Pres. $\delta\phi\epsilon\iota\lambda\omega$, *I owe* (§ 253, *Obs.*)

$\acute{\omega}\phi\epsilon\lambda\text{-}\sigma\upsilon\upsilon$ [*utinam*] $\delta\phi\epsilon\iota\lambda\text{-}\sigma\omega$ $\acute{\omega}\phi\epsilon\iota\lambda\text{-}\kappa\alpha$
 $\acute{\omega}\phi\epsilon\iota\lambda\text{-}\sigma\alpha$

33. Stem $\pi\epsilon\rho\delta(\epsilon)$, Pres. $\pi\acute{\epsilon}\rho\delta\omega$

$\acute{\epsilon}\text{-}\pi\alpha\rho\delta\text{-}\sigma\upsilon\upsilon$ $\pi\alpha\rho\delta\eta\text{-}\sigma\omicron\mu\alpha\iota$ $\pi\acute{\epsilon}\text{-}\pi\omicron\rho\delta\text{-}\alpha$

34. Stem $\pi(\epsilon)\tau(\epsilon)$, Pres. $\pi\acute{\epsilon}\tau\text{-}\omicron\mu\alpha\iota$, *I fly*.

$\acute{\epsilon}\text{-}\pi(\epsilon)\tau\text{-}\acute{\omicron}\text{-}\mu\eta\nu$ $\pi(\epsilon)\tau\eta\text{-}\sigma\omicron\mu\alpha\iota$

(§ 61, *c*)

35. Stem $\rho\nu(\epsilon)$, Pres. $\rho\acute{\epsilon}\omega$, *I flow* (§ 248).

$\acute{\epsilon}\rho\rho\epsilon\upsilon\text{-}\sigma\alpha$ (rare, § 260, 2) $\rho\acute{\nu}\eta\text{-}\sigma\omicron\mu\alpha\iota$ $\acute{\epsilon}\rho\rho\acute{\nu}\eta\text{-}\kappa\alpha$ $\acute{\epsilon}\rho\rho\acute{\nu}\eta\nu$
 (with $\rho\acute{\epsilon}\upsilon\sigma\omicron\mu\alpha\iota$)

36. Stem $\sigma\tau\iota\beta(\epsilon)$, Pres. $\sigma\tau\epsilon\iota\beta\text{-}\omega$, *I tread*.

$\acute{\epsilon}\text{-}\sigma\tau\iota\beta\eta\text{-}\mu\alpha\iota$

37. Stem $\tau\upsilon\pi\tau\epsilon$, Pure Stem $\tau\upsilon\pi$ (§ 249), Pres. $\tau\acute{\upsilon}\pi\tau\omega$, *I strike*.

$\acute{\epsilon}\text{-}\tau\upsilon\pi\text{-}\sigma\upsilon\upsilon$ $\tau\upsilon\pi\tau\eta\text{-}\sigma\omega$ Mid. $\tau\acute{\epsilon}\text{-}\tau\upsilon\mu\text{-}\mu\alpha\iota$ $\acute{\epsilon}\text{-}\tau\acute{\upsilon}\pi\text{-}\eta\nu$

38. Stem $\chi\alpha\iota\rho\epsilon$, Pure Stem $\chi\alpha\rho$, Pres. $\chi\alpha\iota\rho\omega$, *I rejoice* (§ 253)

$\chi\alpha\iota\rho\eta\text{-}\sigma\omega$ $\kappa\epsilon\text{-}\chi\acute{\alpha}\rho\eta\text{-}\kappa\alpha$ $\acute{\epsilon}\text{-}\chi\acute{\alpha}\rho\text{-}\eta\nu$
 $\kappa\epsilon\text{-}\chi\acute{\alpha}\rho\eta\text{-}\mu\alpha\iota$

Obs.—The ϵ sometimes appears in all the tenses except the Present, sometimes only in some of them; sometimes it is added to the pure, sometimes to the strengthened Stem: $\mu\epsilon\nu\text{-}\epsilon$, $\sigma\tau\iota\beta\text{-}\epsilon$, $\iota\zeta\epsilon$, $\delta\zeta\epsilon$, $\tau\upsilon\pi\tau\epsilon$. The formation of nouns shows the same varieties: $\alpha\iota\delta\eta\text{-}\mu\omega\nu$, *shame-faced*; $\eta\text{-}\beta\omicron\upsilon\lambda\eta\text{-}\sigma\iota\text{-}\varsigma$, *voluntas*; $\iota\theta\epsilon\lambda\eta\text{-}\mu\omega\nu$, *voluntary*;

Dialects.—38. Part. Perf. $\kappa\epsilon\chi\alpha\rho\eta\acute{\omega}\varsigma$, Fut. $\kappa\epsilon\chi\alpha\rho\eta\acute{\sigma}\omega$, Aor. $\acute{\epsilon}\chi\eta\rho\alpha\tau\omicron$, and 3 Plur. $\kappa\epsilon\chi\acute{\alpha}\rho\omicron\nu\tau\omicron$, § 257, D.

Besides:

39. Stem $\acute{\alpha}\lambda\theta(\epsilon)$, Pres. $\acute{\alpha}\lambda\theta\text{-}\omicron\mu\alpha\iota$, *I become well*, Fut. $\acute{\alpha}\lambda\theta\eta\text{-}\sigma\omicron\mu\alpha\iota$.

40. Stem $\delta\alpha$, Aor. $\delta\acute{\epsilon}\delta\alpha\omicron\nu$ (§ 257, D.), *I taught*, Aor. Mid. Inf. $\delta\epsilon\delta\acute{\alpha}\alpha\text{-}\sigma\theta\alpha\iota$ (*to get to know*), Aor. Pass. $\acute{\epsilon}\delta\acute{\alpha}\eta\nu$ (*I learned*), besides Fut. $\delta\alpha\eta\acute{\sigma}\omicron\mu\alpha\iota$, Perf. $\delta\epsilon\delta\acute{\alpha}\eta\kappa\alpha$, Part. Perf. $\delta\epsilon\delta\alpha\acute{\omega}\varsigma$.

41. Stem $\kappa\eta\delta(\epsilon)$, Pres. $\kappa\eta\delta\text{-}\omega$, *I grieve*, Fut. $\kappa\eta\delta\eta\text{-}\sigma\omega$, Perf. $\kappa\acute{\epsilon}\kappa\eta\delta\text{-}\alpha$ (*I am concerned*), Fut. $\kappa\epsilon\kappa\acute{\alpha}\delta\eta\sigma\omicron\mu\alpha\iota$.

42. Stem $\mu\epsilon\delta(\epsilon)$, Pres. $\mu\acute{\epsilon}\delta\text{-}\omega$, *I rule*, Mid., *I reflect*, Fut. $\mu\epsilon\delta\eta\text{-}\sigma\omicron\mu\alpha\iota$.

43. Stem $\pi\iota\theta$, Pres. $\pi\epsilon\iota\theta\omega$, *I persuade*, Fut. also $\pi\iota\theta\eta\sigma\omega$, Part. Aor. $\pi\iota\theta\eta\sigma\alpha\varsigma$.

44. Stem $\tau\omicron\rho(\epsilon)$, Aor. $\acute{\epsilon}\text{-}\tau\omicron\rho\text{-}\sigma\upsilon\upsilon$ and $\acute{\epsilon}\text{-}\tau\omicron\rho\eta\text{-}\sigma\alpha$, *I bored through*, Fut. $\tau\epsilon\tau\omicron\rho\eta\text{-}\sigma\omega$.

45. Stem $\phi\iota\delta$, Pres. $\phi\epsilon\iota\delta\omicron\mu\alpha\iota$, *I spare*, Aor. Mid. $\pi\epsilon\phi\iota\delta\acute{\epsilon}\sigma\theta\alpha\iota$ (§ 257, D.), Fut. $\pi\epsilon\phi\iota\delta\eta\text{-}\sigma\omicron\mu\alpha\iota$.

ὁ μαχη-τή-ς, *the warrior*; ἡ μέλλη-σι-ς, *the delay*; μόν-ιμο-ς, *remain-
ing*; ὁ νόμο-ς, *the law*; ἡ ὀδ-μή, *the smell*; ἡ χαρ-ά, *the joy*.

§ 327. Eighth, or Mixed Class.

Several essentially different Stems unite to form one verb :

1. Present αἶρ ἐ-ω, *I take*; Mid., *I choose*; Stems αἶρ ε and ἐλ.
ἐλ-ον (§ 236) αἶρή-σω ἤρη-κα ἤρέ-θην

Inf. ἐλεῖν

ἐιλόμην αἶρή-σομαι ἤρη-μαι

2. Pres. ἔρχ-ομαί, *I go, come*; Stems ἐρχ and ἐλ(ν)θ

ἤλ[ν]θ-ον ἐλεύ-σομαι ἐλ-ήλυθ-α (§ 275)

Imperat. ἐλθέ (§ 333, 12)

Inf. ἐλθεῖν. The place of the Fut. is generally supplied by εἶμι.

3. Pres. ἔρδ-ω and ῥέζ-ω, *I do*; Stems ἐρδ, ἐργ, ῥεγ

ἔρεξα ἔρξω ἐρέχθην

Obs.—The original Verbal-Stem is *Φεργ*, hence τὸ *Φέργ-ο-ν* (§ 34, D.), Att. *ἔργ-ο-ν*, *work*; from (*Φ*)*εργ*, by the addition of the enlargement of the Present ι (Class 4), arose (*Φ*)*εργ-ι-ω*, and from this *ἔρδ-ω*. But by metathesis *Φεργ* became *Φρεγ*, and, with loss of the *Φ*, ῥεγ, whence the regular Present, according to Class 4, is ῥέζ-ω, *i. e.*, ῥεγ-ι-ω (§ 251).

4. Pres. ἐσθί-ω, *I eat*; Stem ἐσθι, ἐδ(ε) [*ed-o*], and φᾶγ

ἐ-φᾶγ-ον Fut. ἔδ-ομαι ἐδ-ήδοκα (§ 275) ἠδέ-σθην

(§ 265) ἐδ-ήδεσμαι

5. Pres. ἕπ-ομαί, *I follow* (Imperf. εἰπόμην, § 236); Stems ἐπ and

σ(ε)π

ἐ-σπ-όμην ἕψομαι Subj. σπῶ-μαι Inf. σπέσθαι

Obs.—The original Stem is *σπεπ*, from which ἐπ has arisen by weakening σ to the rough breathing (§ 60, *b*). In the Aor. Ind. the rough breathing is not organic, ε being properly only the Augment. Besides this there is a syncope (§ 61, *c*).

§ 327. *Dialects.*—1. [*ἀραίρηκα, ἀραίρημαι*, § 275.]

2. Aor. ἠλύθον, Perf. ειλίλουθα (§ 317, D. 13), Part. ἐηλουθώς.

3. [Pres. ἔρδ-ω] Perf. ἔοργα (§ 275, D. 2), Plup. ἐώργειν, Aor. ἔρξα and ἔρεξα.

4. Pres. ἔσθω and ἔδω, Inf. ἔδ-μεναι, Perf. ἔδ-ηδ-α, Mid. ἐδήδοται.

5. Pres. Act. ἔπω, *I am occupied*, Aor. ἔ-σπ-ον, Inf. σπεῖν, Part. σπών, Fut. ἔψω, Subj. Aor. Mid. ἔσπωμαί, ἐσποίμην, ἐσπέσθαι, ἐσπόμενος.

6. Pres. $\xi\chi\text{-}\omega$, *I have, hold* (Imperf. $\epsilon\dot{\iota}\chi\omicron\nu$, § 236); Stems $\xi\chi$ and $\sigma\chi(\epsilon)$
 $\xi\text{-}\sigma\chi\text{-}\omicron\nu$, *I seized.* 1. $\xi\xi\omega$ (Mid.)
 Subj. $\sigma\chi\tilde{\omega}$, Opt. $\sigma\chi\omicron\iota\eta\nu$
 Inf. $\sigma\chi\epsilon\dot{\iota}\nu$, Part. $\sigma\chi\tilde{\omega}\nu$ 2. $\sigma\chi\eta\text{-}\sigma\omega$ $\xi\text{-}\sigma\chi\eta\text{-}\kappa\alpha$ $\xi\text{-}\sigma\chi\acute{\epsilon}\text{-}\theta\eta\nu$
 Imperat. $\sigma\chi\acute{\epsilon}\text{-}\epsilon$ (§ 316, 11) $\xi\text{-}\sigma\chi\eta\text{-}\mu\alpha\iota$ $\epsilon\dot{\iota}\kappa\omicron\tau\acute{\omicron}\varsigma$ $\sigma\chi\epsilon\tau\acute{\omicron}\varsigma$
 Mid. $\xi\text{-}\sigma\chi\text{-}\acute{\omicron}\mu\eta\nu$, $\sigma\chi\tilde{\omega}\mu\alpha\iota$, etc.
 Ind. $\sigma\chi\text{-}\acute{\epsilon}\sigma\theta\alpha\iota$

Obs.—The original Stem is $\sigma\epsilon\chi$, from which $\xi\chi$ has arisen by weakening σ to the rough breathing (§ 60, *b*). From $\sigma\epsilon\chi$ by syncope came $\xi\text{-}\sigma\chi\text{-}\omicron\nu$, by metathesis $\sigma\chi\epsilon$, from which $\sigma\chi\acute{\epsilon}\text{-}\epsilon$, $\xi\text{-}\sigma\chi\eta\text{-}\kappa\alpha$. From $\xi\chi$ came the Future $\xi\xi\omega$ and the Verbal Adj. $\epsilon\dot{\iota}\kappa\text{-}\tau\acute{\omicron}\text{-}\epsilon$, while in the Present-Stem the rough breathing was changed into the soft breathing, because of the aspirate in the following syllable (§ 53, *b*, *Obs.*): $\xi\chi\text{-}\omega$ for $\epsilon\chi\text{-}\omega$. Compare also $\acute{\upsilon}\pi\sigma\chi\nu\acute{\epsilon}\omicron\mu\alpha\iota$ and $\acute{\alpha}\mu\text{-}\pi\iota\sigma\chi\nu\acute{\epsilon}\omicron\mu\alpha\iota$, § 323, 36. All the Stem forms also appear in the formation of nouns: $\tau\acute{\omicron}\delta$ $\sigma\chi\eta\text{-}\mu\alpha$, *the form*; η $\xi\xi\iota\text{-}\epsilon$, *the bearing*; $\epsilon\chi\text{-}\nu\rho\acute{\omicron}\text{-}\epsilon$, *firm, tenable*.

7. Pres. $\mu\acute{\iota}\sigma\gamma\text{-}\omega$, *I mix, misc-eo*; Stems $\mu\iota\sigma\gamma$ and $\mu\iota\gamma$, additional form $\mu\acute{\iota}\gamma\nu\nu\mu\iota$ (§ 319, 18).

8. Pres. $\acute{\omicron}\rho\acute{\alpha}\text{-}\omega$, *I see*; Stems $\acute{\omicron}\rho\alpha$, $\acute{\iota}\delta$, $\acute{\omicron}\pi$
 $\epsilon\dot{\iota}\delta\text{-}\omicron\nu$ (Mid.) $\acute{\omicron}\psi\omicron\mu\alpha\iota$ $\acute{\epsilon}\text{-}\acute{\omicron}\rho\tilde{\alpha}\text{-}\kappa\alpha$ $\acute{\omicron}\phi\theta\eta\nu$
 $\acute{\omicron}\pi\text{-}\omega\pi\text{-}\alpha$ (§ 275)

- Imperat. $\acute{\iota}\delta\acute{\epsilon}$ Mid. $\acute{\iota}\delta\omicron\tilde{\upsilon}$ (§ 333, 12)
 Inf. $\acute{\iota}\delta\text{-}\epsilon\dot{\iota}\nu$ $\acute{\iota}\acute{\omicron}\rho\tilde{\alpha}\text{-}\mu\alpha\iota$ $\acute{\omicron}\rho\tilde{\alpha}\tau\acute{\omicron}\varsigma$
 $\acute{\omicron}\mu\text{-}\mu\alpha\iota$ $\acute{\omicron}\pi\tau\acute{\omicron}\varsigma$

Obs.—On the irregular Augment of the Stem $\acute{\omicron}\rho\alpha$ (Imperf. $\acute{\epsilon}\acute{\omicron}\rho\omega\nu$), § 237. The Stem $\acute{\iota}\delta$ was originally $F\acute{\iota}\delta$ (§ 34, *D*). Compare $\nu\acute{\iota}\delta\text{-}e\text{-}\omicron$; the Aor. Ind. therefore, $\acute{\iota}\text{-}F\acute{\iota}\delta\text{-}\omicron\nu$, with Syllabic Augment, contracted to $\epsilon\dot{\iota}\delta\text{-}\omicron\nu$, but Subj. $\acute{\iota}\delta\text{-}\omega$, Opt. $\acute{\iota}\delta\text{-}\omicron\iota\text{-}\mu\iota$. The Perf. of this Stem is $\omicron\dot{\iota}\delta\alpha$, *I know* (§ 317, 6). All three Stems appear also in the formation of nouns: $\tau\acute{\omicron}\delta$ $\acute{\omicron}\rho\tilde{\alpha}\text{-}\mu\alpha$, *the spectacle*; $\tau\acute{\omicron}\delta$ $\epsilon\dot{\iota}\delta\text{-}\omicron\varsigma$, *the form, appearance*; η $\acute{\omicron}\psi\iota\text{-}\epsilon$, *the sight*; $\tau\acute{\omicron}\delta$ $\acute{\omicron}\mu\text{-}\mu\alpha$, *the eye, look*.

9. Pres. $\pi\acute{\alpha}\sigma\chi\text{-}\omega$, *I suffer*; Stem $\pi\alpha\sigma\chi$, $\pi\alpha\theta(\epsilon)$, $\pi\epsilon\nu\theta$
 $\xi\text{-}\pi\acute{\alpha}\theta\text{-}\omicron\nu$ $\pi\acute{\epsilon}\text{-}\sigma\omicron\mu\alpha\iota$ $\pi\acute{\epsilon}\text{-}\pi\omicron\nu\theta\text{-}\alpha$ $\pi\alpha\theta\eta\text{-}\tau\acute{\omicron}\varsigma$
 (for $\pi\epsilon\nu\theta\text{-}\sigma\omicron\mu\alpha\iota$, § 50)

Dialects.—6. Perf. $\acute{\omicron}\chi\text{-}\omega\kappa\text{-}\alpha$ (§ 326, 31), Perf. Mid. $\acute{\omicron}\gamma\mu\alpha\iota$, 3 Plur. Plup. $\acute{\omicron}\chi\alpha\tau\omicron$.

8. Aor. $\acute{\iota}\delta\omicron\nu$, Weak Aor. Mid. $\acute{\epsilon}\acute{\iota}\sigma\alpha\tau\omicron$ and $\acute{\epsilon}\acute{\iota}\sigma\alpha\tau\omicron$, Part. $\acute{\epsilon}\acute{\iota}\sigma\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$ to the Pres. $\epsilon\dot{\iota}\delta\omicron\mu\alpha\iota$, *I appear, resemble* (compare § 34, *D*. 4). As a shorter additional form of the Stem $\acute{\omicron}\rho\alpha$, we find in Homer the Stem $\acute{\omicron}\rho$ (*For*), thence 3 Plur. Pres. $\acute{\epsilon}\pi\acute{\iota}$ $\acute{\omicron}\rho\text{-}\omicron\nu\tau\alpha\iota$, *they overlook*.

9. 2 Plur. $\pi\acute{\epsilon}\pi\omicron\sigma\theta\epsilon$ (§ 317, *D*. 14), Part. $\pi\epsilon\pi\alpha\theta\upsilon\acute{\iota}\alpha$.

Obs.—From the shorter Stems we have the nouns: τὸ πάθ-ος, *the suffering*; τὸ πένθ-ος, *the mourning*.

10. πίν-ω, *I drink*; Stems πιν, πι, πο [Latin *po-tus*]. Compare § 321, 4.

ἔ-πι-ον	Fut. πί-ομαι (§ 265)	πέ-πω-κα	ἐ-πό-θην
Imperat. πῖ-θι (§ 316, 15)		πέ-πο-μαι	πο-τός

Obs.—From the Stem πο we have the nouns: ὁ πό-τη-ς, *po-tor*; ἡ πό-σι-ς, *po-tio*; τὸ πο-τήρι-ον, *po-culu-m*.

11. Pres. τρέχ-ω, *I run*; Stems τρεχ and δρεμ

ἔ-δρᾶμ-ον	δρᾶμοῦ-μαι	δε-δράμη-κα	θρεκτέον
	θρέξομαι (§ 54, c)		

Obs.—Nouns from both Stems: ὁ τροχ-ός, *the wheel*; ὁ δρομ-εύ-ς, *the runner*.

12. Pres. φέρ-ω, *I carry* [*fero*]; Stems φερ, ἐνε(γ)κ, οἰ

ἦνεγκ-ον	οἶ-σω	ἐν-ήνοχ-α (§ 275)	οἰ-σ-θήσομαι
			οἰ-σ-τός
ἦνεγκ-α (§ 269)			ἦνέχ-θην
ἦνεγκ-ά-μην	οἶσομαι	ἐν-ήνεγ-μαι	ἐνεχ-θήσομαι

Obs.—From the Stem φερ we have the nouns: τὸ φέρ-ε-τρο-ν, *the bier*; ὁ φόρ-ος, *the contribution, tax*; ὁ φόρ-το-ς, *the burden*.

13. Aorist εἶπ-ον, *I spoke*; Stems εἶπ, ἔρ, and ῥε

εἶπ-ον			
εἶπ-α (§ 269)	ἐρ-ῶ	εἶ-ρη-κα (§ 274, <i>Obs.</i>)	ἔρρηθην
Imperat. εἶπ-έ	Inf. εἶπ-εῖν	εἶ-ρη-μαι	ῥη-θήσομαι
	(§ 333, 12)		
		εἰ-ρή-σ-ομαι	ῥη-τός

Obs.—The Stem εἶπ has arisen by contraction from ἐ-επ, and ἐ-επ from *Fε-Fεπ*, the *reduplicated* Aorist-Stem of the Verbal-Stem *Fεπ* (ἔπος, *word*, § 34, D. 1). This is the reason why the diphthong εἶ belongs not to the Indicative alone (§ 257, D.). The Stem ἔρ (Fut. ἐρῶ), to which the Mid. ἐρέσθαι, *to ask* (§ 326, 16) belongs, has likewise lost *F*, it being originally *Fερ* (compare Lat. *ver-bu-m*). From *Fερ*, by metathesis (§ 59), arose *Fρε*, after the loss of the *F*, ῥε,

Dialects.—11. ἔθρεξα [*δραμέομαι*], *δέδρομα*.

12. 2 Plur. Imperat. Pres. φέρ-τε [Lat. *fer-te*], Aor. ἦνεικα, 3 Sing. Opt. ἐνείκαι (ἐνεΐκοι) [Perf. ἐνήνειγμα], Imperat. Aor. οἶσε, Inf. οἰσέμεναι (§ 268, D.).

13. Pres. εἶρω (Class 4, *d*), Aor. ἔσπ-ον (Stem σεπ, compare 5), *I spoke*, Imperat. ἔσπ-ερε, Pres. ἐν-έπ-ω, Imperat. ἐννεπε (§ 62, D.), Aor. ἐνισπον, Subj. ἐνίσπω, Opt. 2 Sing. ἐνίσποις, Imperat. ἐνισπε and ἐνισπες, Fut. ἐνίψω and ἐνισπήσω.

hence εἰ-ρη-κα for *Fe-Fρη-κα*, ἐρρή-θη-ν for *ε-Fρη-θη-ν*, ῥη-τό-ς for *Fρη-το-ς*. As Present forms, φημί, λέγω, and, especially in compounds, ἀγορεύω may be used, *e. g.*, ἀπαγορεύω, *I forbid*; Aor. ἀπέϊπον, Fut. ἀπερῶ, Perf. ἀπείρηκα. Nouns from the Stems *ι π* and *ρ ε*: ἡ ὄψ, *the voice*; τὸ ῥή-μα, *the word*; ὁ ῥή-τωρ, *the orator*.

In addition to these, there are three verbs which reduplicate the Stem in the Present:

14. Present γί-γν-ομαι (also γίν-ομαι), *I become*.

Stem γι-γ(ε)ν and γεν(ε) (Lat. *gi-g(e)n-o*, Perf. *gen-ui*)

ἑ-γεν-ό-μην	γενή-σομαι	γέ-γον-α
		γε-γένη-μαι

Obs.—From the Stem *γεν* we have τὸ γέν-ος, *the race, genus*; οἱ γον-εῖς, *the parents*, from *γενε*, ἡ γένε-σι-ς, *the origin*.

15. Pres. πῖ-πτ-ω (from *πι-πετ-ω*), *I fall*; Stem πῖπτ, πετ, πτω
ἑ-πεσ-ον, from ἑ-πετ-ον (§ 60, *a*), πεσ-οῦμαι (§ 264), πέ-πτω-κα (compare § 323, 35).

Obs.—From the Stem *πτω*: ἡ πτῶ-σι-ς, τὸ πτῶ-μα, *the fall*.

16. Pres. τι-τρᾶ-ω, *I bore*; Stems τιτρα and τρα

ἑ-τρη-σα	τρή-σω
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(§ 270, *Obs.*).

IRREGULARITIES OF MEANING.

§ 328. The most important irregularities of meaning consist in the fluctuation between the Active, Middle, and Passive, as well as, on the other hand, between the transitive and intransitive meaning.

A) Active, Middle, and Passive Meaning.

1. Very many *Active* verbs have a *Middle* Future with *Active* meaning (§ 266). This is the case with most verbs of Classes 5 to 8.

2. The *Deponent* verbs are to be regarded as *Middle*,

Dialects.—14. Perf. 1 Plur. γέ-γᾶ-μεν, § 317, D. 2. Compare § 329, 8.

15. Perf. Part. πε-πτε-ώς, § 317, D. 17,

Besides:

17. *i-αύω*, Stem *αύ*, *αF*, *I sleep* (*i* as Reduplication, compare § 308),

Aor. ἄεσα.

and also make most of their tenses in the *Middle* form. Those are called *Passive Deponents* whose Aorist has a Passive form: *e. g.*, βούλομαι, *I wish*, ἐβουλήθην, *I wished*. The most important Passive Deponents are the following, of which those marked * have a Passive Future, which is used along with the Middle:

ἀγαμαι, *I admire* (§ 312, 8).
 *αἰδέομαι, *I dread* (§ 301, 1).
 ἀλάομαι, *I ramble*.
 ἀμιλλάομαι, *I rival*.
 *ἀρνέομαι, *I deny*.
 *ἄχθομαι, *I am indignant* (§ 326, 12).
 βούλομαι, *I wish* (§ 326, 14).
 δέομαι, *I need* (§ 326, 15).
 δέρομαι, *I look*.
 *διαλέγομαι, *I converse*.
 δύναμαι, *I can* (§ 312, 9).
 ἐναντιόομαι, *I am opposed*.
 ἐπίσταμαι, *I know* (§ 312, 10).

εὐλαβέομαι, *I am on my guard*.
 *ἠδομαι, *I rejoice*.
 *ἐν } θυμέομαι { *I take to heart*.
 προ } { *I am inclined*.
 *ἐπι } μέλομαι { *I am anxious*.
 μετα } { *I repent*.
 ἀπο } { *I despair*.
 *δια } νοέομαι { *I reflect*.
 ἐν } { *I ponder*.
 προ } { *I anticipate*.
 οἴομαι, *I am of opinion* (§ 326, 30).
 σέβομαι, *I reverence*.
 φιλοτιμέομαι, *I am ambitious*.

Obs.—Several of these verbs have the Middle Aorist as well as the Passive.

3. The *Passive Aorists* of several *Active* verbs have a *Middle* meaning: εὐφραίνω, *I rejoice*, εὐφράνθην, *I rejoiced*; στρέφω, *I cause to turn*, ἐστράφην, *I turned—myself*; φαίνω, *I show*, ἐφάνην, *I appeared*, etc.

4. The *Passive* forms of several *Deponents* have also a *Passive* meaning: ἰάομαι, *I heal*, ἰάθην, *I was healed*; δέχομαι, *I receive*, ἐδέχθην, *I was received*; in some even the *Middle* forms have both *Active* and *Passive* meaning: μιμέομαι, *I imitate*, μεμίμημαι, *I have imitated or have been imitated*.

§ 329. B) *Transitive and Intransitive Meaning.*

When the meaning of a verb fluctuates between *Trans-*

§ 329. *Dialects.*—The Strong Aor. ἐτραφον (τρέφω, *I nourish*) in Hom. has an intransitive meaning, *I grew up*. In Herod., ἀνέγνω (ἀναγιγνώσκω) means *I read*, ἀνέγνωσα, *I persuaded*; Hom. ἤριπον, *I fell*, Aor. to ῥεῖπω (Class 2), *I throw down*; ἔνασσα, *I caused to dwell*, Aor. to ναίω, *I dwell*.

sitive and Intransitive, the *Strong Aorist* has the *intransitive*, and the *Weak Aorist* and *Future Active* the *transitive* meaning; when there are two Perfects, the *Strong* likewise has the *intransitive* and the *Weak* the *transitive* meaning; if there is only one Perfect, it is *intransitive*. The most important cases of this kind are:

1. Stem $\sigma\tau\alpha$, Pres. ἵστημι, *I place*, Weak Aor. ἔστησα, *I placed*, Fut. στήσω, *I shall place*, Pres. Mid. ἵσταμαι, *I place myself*, Strong Aor. ἔστην, *I placed myself—stood*, Perf. ἔστηκα, *I have placed myself*, or *stand* (§ 503), Plup. ἐστήκειν, *I stood*, Fut. ἐστήξω (§ 291), *I shall stand*.

Obs.—This same important distinction appears in the numerous compounds: ἀφίστημι, *I cause to revolt, to separate*, ἀπέστην, *I revolted—separated*, ἀφέστηκα, *I have revolted*; ἐφίστημι, *I put over*, ἐπέστην, *I put myself over*, ἐφέστηκα, *I am put over*; καθίστημι, *I put down*, κατέστην, *I put myself forward*, καθέστηκα, *I stand there or forward*. The Aor. Mid. has a specially Middle meaning, e. g., κατεστήσατο, *he determined for himself* (compare § 479).

2. Stem $\beta\alpha$, Pres. βαίνω, *I go*, is commonly intransitive with the Fut. βήσομαι; but in the poets, *I cause to go*, also in the Weak Aor. ἔβησα, Fut. βήσω; but intransitive in the Strong Aor. ἔβην, *I went*, βέβηκα, *I have advanced, stand firm* (βέβα-ιο-ς, *firm*).

3. Stem $\phi\nu$, Pres. φύω, *I beget*, Weak Aor. ἐφῦσα, φύσω; but the Strong Aor. ἐφῦν, *I was begotten*, πέφῦκα, *I am by nature*, to which the Pres. is φύομαι.

4. Stem $\delta\nu$, Pres. δύω, *I sink, hide*, often transitive; καταδύω, *I cause to sink*, also ἔδῦσα, δύσω; but ἔδῦν, *I sunk myself, I dived*; ἐνέδῦν, *I put on*; ἐξέδῦν, *I put off*.

5. Stem $\sigma\beta\epsilon(\varsigma)$, Pres. σβέννυμι, *I quench*, Weak Aor. ἔ-σβε-σα, *I quenched*, Strong Aor. ἔσβην, *I was quenched*, ἔσβηκα, *I am quenched*. The Pres. to it is σβέννυμαι.

6. Stem $\sigma\kappa\epsilon\lambda$, Pres. σκέλλω, *I dry*, but Aor. ἔσκλην, *I grew dry*, with the Pres. σκέλλομαι.

7. Stem $\pi\iota$, Aor. $\xi\pi\iota\omicron\nu$, *I drank*, $\xi\pi\iota\sigma\alpha$ ($\pi\iota\pi\iota\sigma\kappa\omega$), *I caused to drink*.

8. Stem $\gamma\epsilon\nu$, Pres. $\gamma\epsilon\iota\nu\omicron\mu\alpha\iota$ (compare § 327, 14), *I am born*, Aor. $\epsilon\gamma\epsilon\iota\nu\acute{\alpha}\mu\eta\nu$, *I beget*.

9. Stem $\omicron\lambda$, Pres. $\omicron\lambda\lambda\acute{\upsilon}\mu\iota$, *I ruin*, strong Perf. $\omicron\lambda\omega\lambda\alpha$, *I am ruined*, *perii*, Weak Perf. $\omicron\lambda\acute{\omega}\lambda\epsilon\kappa\alpha$, *I have ruined*, *perdidī*.

§ 330. In a number of verbs the *Strong Perfect* alone has only an intransitive meaning, as :

1. $\acute{\alpha}\gamma\nu\mu\iota$, *I break*, Perf. $\xi\acute{\alpha}\gamma\alpha$, *I am broken* (§ 275, 2).
2. $\epsilon\gamma\epsilon\iota\rho\omega$, *I awake*, “ $\epsilon\gamma\rho\acute{\eta}\gamma\omicron\rho\alpha$, *I am awake* (§ 275, 1).
3. $\pi\epsilon\iota\theta\omega$, *I persuade*, “ $\pi\acute{\epsilon}\pi\omicron\iota\theta\alpha$, *I trust* ($\pi\epsilon\iota\theta\omicron\mu\alpha\iota$, *I follow*, *obey*).
4. $\pi\acute{\eta}\gamma\nu\mu\iota$, *I fasten*, “ $\pi\acute{\epsilon}\pi\eta\gamma\alpha$, *I stick fast*.
5. $\rho\acute{\eta}\gamma\nu\mu\iota$, *I tear*, “ $\xi\rho\acute{\rho}\omega\gamma\alpha$, *I am torn* (§ 278).
6. $\sigma\acute{\eta}\pi\omega$, *I cause to rot*, “ $\sigma\acute{\epsilon}\sigma\eta\pi\alpha$, *I am rotten*.
7. $\tau\acute{\eta}\kappa\omega$, *I melt*, “ $\tau\acute{\epsilon}\tau\eta\kappa\alpha$, *I am melted*.
8. $\phi\alpha\acute{\iota}\nu\omega$, *I show* (rarely *shine*), Perf. $\pi\acute{\epsilon}\phi\eta\nu\alpha$, *I have appeared* ($\phi\alpha\acute{\iota}\nu\omicron\mu\alpha\iota$, *I appear*).

On the distinction between $\acute{\alpha}\nu\acute{\epsilon}\omega\gamma\alpha$ and $\acute{\alpha}\nu\acute{\epsilon}\omega\chi\alpha$, and between $\pi\acute{\epsilon}\pi\rho\acute{\alpha}\gamma\alpha$ and $\pi\acute{\epsilon}\pi\rho\acute{\alpha}\chi\alpha$, see § 279.

§ 331. GENERAL VIEW OF THE ACCENTUATION OF VERBAL FORMS.

The general rule given in § 229, that in the verb the accent is removed *as far back as possible from the end*, is subject to the following exceptions :

For all contracted syllables the accentuation is seen from § 87. Hence $\delta\omicron\kappa\acute{\omega}$, $\acute{\epsilon}\lambda\acute{\omega}\mu\epsilon\nu$ (§ 263), $\pi\epsilon\sigma\omicron\upsilon\mu\alpha\iota$ ($\pi\acute{\iota}\pi\tau\omega$, § 327, 15), $\tau\iota\theta\acute{\omega}\mu\alpha\iota$ (§ 302), $\lambda\upsilon\theta\acute{\omega}$, $\lambda\upsilon\theta\acute{\eta}\varsigma$ (§ 296). Compare, however, § 307, *Obs*.

§ 330. Dialects.—9. Hom. $\delta\alpha\acute{\iota}\omega$, *I set fire to*, Perf. $\delta\acute{\epsilon}\delta\eta\alpha$, *I have caught fire*.

10. Hom. $\acute{\epsilon}\lambda\pi\omega$, *I give hope*, Perf. $\acute{\epsilon}\omicron\lambda\pi\alpha$, *I hope*.

11. Hom. $\phi\theta\epsilon\acute{\iota}\rho\omega$, *I destroy*, Perf. $(\delta\iota)\acute{\epsilon}\phi\theta\omicron\rho\alpha$, *I am destroyed*.

§ 332. Compound Verbal forms follow the general rule laid down in § 85, with the following limitations :

1. The accent never goes back beyond the syllable on which the first word had it before the composition: ἀπόδοϛ, *give back* (ἀπό), not ἄποδοϛ; ἐπίσχεϛ, *hold in* (ἐπί), not ἔπισχεϛ.

2. In double compounds the accent never goes back beyond the first: συνέκδοϛ, *give out with*; παρίνθεϛ, *put in besides*.

3. The accent never passes beyond the Augment or Reduplication: ἀπῆλθε, *he went away*; ἀφῖκται, *he has arrived*. This is the case even when the Augment or Reduplication is not expressed: ὑπέικον, *I gave way*; ἀνέυρε, *he found again*; σύννοϊδα, *I know along with*, from οἶδα, *I know*, forms an exception.

§ 333. The other exceptions are :

1. All Infinitives in ναι have the accent on the penultima: τιθέναι, θεῖναι, λελυκέναι, λυθῆναι.

2. the Infinitive of the Strong Aorist Active of verbs in ω is perispome: λαβεῖν.

3. the same form in the Middle is paroxytone: λαβέσθαι.

4. the Infinitive of the Weak Aorist Active has the accent on the penultima: παιδεῦσαι, ἐπαινέσαι (§ 268, *Obs.* 1).

5. so likewise the Infinitive of the Perfect Middle: πεπαιδεῦσθαι, κεκομίσθαι.

6. the Participle of the Strong Aorist Active of verbs in ω is oxytone: λαβών.

7. the Participle of the Present and of the Strong Aorist Active of verbs in μι is oxytone: τιθείϛ, ἀποδοούϛ.

8. so likewise the Participle of the Perfect Active: λελυκώς (νῖα, όϛ, Gen. ότοϛ); and,

9. that of both Aorists Passive: λυθείϛ, γραφείϛ.

10. the Participle of the Perfect Middle is paroxytone : λελυμένος.

11. the contracted 2 Sing. Imperat. of the Strong Aorist Middle is perispome : λαβοῦ. Only the compounds of monosyllabic forms with dissyllabic prepositions form an exception : περίθου (περιτίθημι). Compare § 307, *Obs.*

12. The 2 Sing. Imperat. of the Strong Aorist Active in the following verbs is oxytone : εἰπέ, *speak* ; ἐλθέ, *come* ; εὔρέ, *find* ; ἰδέ, *see* ; λαβέ, *take*. But ἄπειπε, etc., according to § 85.

On the accentuation of the three equal forms of the Weak Aorist, see § 268, *Obs.* 1.

PECULIAR FORMS OF VERBS IN THE IONIC DIALECT.

§ 334. *Dialects.*—The *Iterative* form, denoting the repetition of an act, is frequent in Homer and Herodotus, though foreign to Attic prose. Its characteristic sign is the letters σκ affixed to the historical person-endings, in the Active as well as in the Middle, by means of the connecting vowels ο and ε; hence 1 Sing. Act. σκον, Mid. σκομην. The Augment is generally wanting, in Herod. always. The inflexion is quite the same as that of the Imperfect.

§ 335. *Dialects.*—The Iterative σκ may be affixed to the Present as well as to both the Strong and Weak Aorist-Stems; hence we distinguish *Iterative Imperfects*, as : ἔχ-ε-σκον, *I used to have*, and *Iterative Aorists*, as : ἰδ-ε-σκον, *I used to see* ; ἐλάσα-σκ-ε-ν, *he used to drive* ; the former denote the repetition of continuance, the latter the repetition of the occurrence of an action (§ 492).

§ 336. *Dialects.*—In verbs of the First Principal Conjugation, ε is the constant connecting vowel for the Iterative Imperfects and the Iteratives of the Strong Aorist : μέν-ε-σκον (μένω, *I remain*), βοσκ-έ-σκοντο (βόσκω, *I pasture*), φύγ-ε-σκε (φύγω, *I flee*) ; α occurs rarely in its stead : ρίπτ-α-σκον (ρίπτω, *I hurl*), κρύπτ-α-σκον (κρύπτω, *I hide*). Contracted verbs in the Iteratives either leave the two vowels uncontracted : καλέσκον (καλέω, *I call*), or reject one of them : ὤθεσκον (ὠθέω, *I push*), εἴασκον (εἶω, *I leave*) ; the Stems in α sometimes change αε to αα : ναιετάασκον (ναιετάω, *I inhabit*). Compare ναιετάα, § 243, D.

§ 337. *Dialects.*—In verbs of the Second Principal Conjugation σκ is affixed immediately to the Stem : ἔ-φα-σκον (Stem φ α, φημί, *I say*),

στά-σκον (ἔστην, *I placed myself*), ἔσκον instead of ἐσ-σκον (Stem ἐς, εἰμί, *I am*), κέ-σκετο (Stem κ ε ι, κεῖμαι, *I lie*), τί-θε-σκοῖν (τίθημι, *I put*), ῥήγνυ-σκον (ῥήγνυμι, *I tear*). For the Stem ὀ λ, as in other formations (ᾠλεσα, ὀλέσω), ε is the connecting vowel: ὀλ-έ-σκετο.

σκ is farther appended directly to the Weak Aorist-Stem: ἐρητύσα-σκε (ἐρητύω, *I pacify*), μνησά-σκετο (μνάομαι, *I remember*).

§ 338. *Dialects.*—Many Stems of the *Present* and *Strong Aorist* in poetry (seldom in Attic prose) have θ added without any particular modification of meaning. The Preterite is the most frequent of the Stems thus strengthened. The θ is connected with the Stems sometimes by α, sometimes by ε. The most important forms of this kind are :

διώκω, additional form	διωκάθω, <i>I pursue.</i>
εἶκω, “ “	εἰκάθω, <i>I yield.</i>
ἀμύνω, “ “	ἡμύναθον, <i>I warded off.</i>
εἶργω, “ “	ἔργαθον (ἔεργαθον), <i>I separated, shut off.</i>
κίω, “ “	ἐκίαθον, <i>I went.</i>
ἀείρομαι, “ “	ἠερέθονται, <i>they hover.</i>
ἀγείρω, “ “	ἠγερέθοντο, <i>they were assembled.</i>
φθίνω, “ “	φθινύθω.
ἔχω, “ “	σχεθέειν, Aor. Inf., <i>to hold.</i>



III. DERIVATION.

CHAP. XIII.

§ 339. A word is either *simple*, *i. e.*, sprung from a single Stem: λόγ-ος, *speech* (Stem λεγ), γράφ-ω, *I write* (Stem γρ α φ), or *compound*, *i. e.*, formed from two or more Stems: λογό-γράφο-ς, *speech-writer*.

A) SIMPLE DERIVATION.

Simple words are either *primitive* (*Verbalia*), *i. e.*, are formed directly from a *Verbal-Stem* (§ 245): ἀρχ-ή, *beginning*, from the *Verbal-Stem* ἀρχ (ἄρχω, *I begin*), or *derived* (*Denominativa*), *i. e.*, formed from a *Nominal-Stem* (§ 100): ἀρχα-ῖο-ς, *incipient, ancient*, from the *Nominal-Stem* ἀρχα, *Nom.* ἀρχή, *beginning*.

§ 340. *Nouns* are usually formed—whether from a *Verbal* or from a *Nominal-Stem*—by means of a termination. This termination, added to the Stem, is called a derivative-ending or *suffix*. Thus λόγο-ς is formed by means of the suffix ο from the *Verbal-Stem* λεγ, ἀρχα-ῖο-ς by means of the suffix ιο from the *Nominal-Stem* ἀρχα. The suffixes serve more clearly to define the idea of the noun, or to mark the different relations in which the general idea of the Stem is to be conceived: *Verbal-Stem* ποιε (ποιῶ, *I produce, compose*), ποιη-τή-ς, *compos-er*; ποιη-σι-ς, *composi-tion*; ποιη-μα(τ), *composition, poem*; *Verbal-Stem* γραφ (γράφω, *I write*), γραφ-εύ-ς, *writer*; γραφ-ί-ς, *writing instrument*; γράμ-μα, *writing*; γραμ-μή, *a line*; *Nom.-Stem* δικα (δίκη, *right*), δικά-ιο-ς, *right, just*; δικαιο-σύνη, *righteousness*; *Nom.-Stem* βασιλευ (βασιλεύ-ς, *king*), βασιλε-ῖα, *queen*; βασιλε-ῖα, *kingdom*; βασιλικό-ς, *kingly*.

Obs. 1.—Only few primitive nouns are formed without a suffix: φύλαξ, *guard*, *Nominal* and *Verbal-Stem* φυλακ (φυλάσσω, *Class 4, a, I guard*); ὄψ, *voice*, *Stem* ὀπ, *Verb.-Stem* ἔπ (εἰπεῖν).

Obs. 2.—The Consonant-Stems undergo the necessary changes before suffixes beginning with a consonant (§ 44, etc.): γράφ, γράμ-μα, λεγ, λέξις, *word*; δικάδ (δικάζω), δικασ-τής, *judge*. Vowel-Stems readily lengthen the vowel and sometimes insert σ before several suffixes, as in the Perf. Mid. (§ 288), and in the Weak Passive-Stem (§ 298): ποιή-μα (compare πε-ποιή-μαι), σει-σ-μός, *shaking* (compare σέ-σει-σ-μαι).

Obs. 3.—In many primitive words the Stem undergoes a change in its vowel, which generally is like that of the Strong Perfect (§ 278): Stem λαθ, λήθ-η, *forgetfulness*, compare λέ-ληθ-α; Stem πεμπ, πομπ-ή, *escort*, compare πέ-πομφ-α; Stem λιπ, λοιπό-ς, *remaining*, compare λέ-λοιπ-α. The most frequent vowel-change is that of ε to ο: Stem πεμπ (πέμπω, *I escort*), πομπ-ή, *escort*; Stem φλεγ (φλέγω, *I burn*), φλόξ, *flame*; Stem τρεπ (τρέπω, *I turn*), τρόπ-ος, *turning, manner*.

Obs. 4.—A general rule for the accent of nouns is that the Neuters are almost all barytone (§ 19): τὸ γέν-ος, *the race*; δῶρο-ν, *gift*; λείψανο-ν, *remains*; πνεῦ-μα, *breath*.

§ 341. I. *The most important Suffixes for forming Substantives.*

A) Substantives denoting an *agent* are called *nomina agentis*. The person *acting* or occupied in and belonging to something is indicated by the following suffixes:

1. εν, Nom. εν-ς (always oxytone), Masc. (§ 137).

Examples of Primitive words are:

γραφ-εύ-ς, <i>writ-ER</i> ,	Verb.-Stem	γράφ,	Pres.	γράφω (Class 1).
γον-εύ-ς, <i>begett-ER</i> ,	“	γεν,	“	γίγνομαι (Class 8).
κουρ-εύ-ς, <i>barb-ER</i> ,	“	κερ,	“	κείρω (Class 4, d).

An example of the not very numerous Denominatives is:

πορθμ-εύ-ς, *ferry-MAN*, Nom.-Stem πορθμο, Nom. πορθμός, *passage*.

Obs.—Several Masculines in εν-ς have Feminines in εια (proparoxytones): βασιλεύς, *king*; βασίλεια, *queen*.

2. τηρ, Nom. τηρ	} Masc.	τειρα, Nom. τεира	} Fem.
τορ, “ τωρ		τρια, “ τρία	
τα, “ τη-ς		τριδ, “ τρί-ς	
		τιδ, “ τι-ς	

Examples of Primitive nouns are :

Stem and Nomin.	σω-τήρ, <i>deliver-ER</i> , Masc.	} Verb.-Stem σω (σώζω)
“ “ “	σώ-τειρα, “ Fem.	
“ ῥή-τορ, “	ῥή-τωρ, <i>ora-TOR</i> , Verb.-Stem ῥε, Fut. ἐρῶ (§ 327, 13).	} “
“ κρι-τα, “	κρι-τή-ς, <i>judge</i> , “ κρι, Pres. κρίνω (§ 253, Obs.).	
“ ποιη-τα, “	ποιη-τή-ς, <i>poet</i> }	} “ ποιε, Pres. ποιέω (Cl. 1).
Stem and Nomin.	ποιή-τρια, <i>poetess</i> }	
“ ἀύλη-τα, “	ἀύλητή-ς, <i>flute-play-ER</i> , Masc. }	} Verbal-Stem ἀύλε,
“ ἀύλη-τριδ, “	ἀύλητρι-ς, “ Fem. }	

Examples of Derived words are :

Stem πολῖ-τα, Nom.	πολίτη-ς, <i>citizen</i> , Nom.-Stem πολῖ, Nom. πόλι-ς.	} Stem οἶκο, Nom.
“ οἶκε-τα, “	οἰκέτη-ς, <i>domestic</i> , Masc. }	
“ οἶκε-τιδ “	οἰκέτι-ς, “ Fem. }	οἶκο-ς.

§ 342. B) Substantives expressing an *action* are called *nomina actionis*; the following suffixes are the most common for them :

1. τι, Nom. τι-ς	} Feminine, Barytones.
σι, “ σι-ς, from τι-ς, according to § 60, a [compare Lat. <i>tio</i>]	
σια, “ σια	

All nouns of this kind are Primitives, as :

πίσι-τι-ς, <i>faith</i> ,	Verb.-Stem πιθ, Pres. Mid. πείθομαι (Class 2).
μίμη-σι-ς, <i>imitation</i> ,	“ μιμε, Pres. (Dep.) μιμέομαι (Class 1).
σκέψι-ς, <i>contemplation</i> ,	“ σκεπ, “ “ σκέπτομαι (Class 3).
πρᾶξι-ς, <i>action</i> ,	“ πρᾶγ, Pres. Act. πράσσω (Class 4, a).
γένε-σι-ς, <i>origin</i> ,	“ γεν(ε), Pres. Mid. γίγνομαι (§ 327, 14).
δοκιμα-σί-α, <i>examination</i> ,	“ δοκιμαδ, Pres. δοκιμάζω (Class 4, b).

2. μο, Nom. μό-ς (always oxytone), Masc.

σπα-σ-μό-ς, <i>cramp</i> ,	Verb.-Stem σπα, Pres. σπάω (Class 1), <i>I draw</i> .
δε-σ-μό-ς, <i>bond</i> ,	“ δε, “ δέω, “ <i>I bind</i> .
ὄδυρ-μό-ς, <i>wailing</i> ,	“ ὄδυρ, “ ὀδύρομαι (Class 4, d, Obs.).

Obs.—From verbs in ενω substantives in εἰᾶ are derived, which denote the action, and are all paroxytone: παιδεῖώ, *I educate*, παιδεία, *education*; βασιλειώ, *I am king*, βασιλεία, *king's rule*. Compare § 341, 1, Obs.

§ 343. C) The *result* of an action is indicated by :

1. ματ, Nom. μα, Neuter (accent, § 340, *Obs.* 4).

πρᾶγ-μα[τ], *the thing done*, Verb.-Stem πρᾶγ, Pres. πράσσω (Class 4, a) (almost the same as τὸ πεπραγμένον, Lat. *factum*).

ῥῆ-μα[τ], *word*, Verb.-Stem ῥε, Fut. ἔρῶ (§ 327, 13) (compare τὸ εἰρημένον, Lat. *dictum*).

τμη-μα[τ], *cut*, Verb.-Stem τεμ, Pres. τέμνω (§ 321, 10) (compare τὸ τετμημένον, *the piece cut off*).

2. ες, Nom. ος, Neuter (accent, § 340, *Obs.* 4). [27].

Stem λαχ-ες, Nom. λάχος, *lot*, Verb.-Stem λαχ, Pres. λαγχάνω (§ 322,

“ ἔθ-ες, “ ἔθος, *custom*, “ ἔθ, Perf. εἴωθα (§ 275).

“ τεκ-ες, “ τέκος, *child*, “ τεκ, Pres. τίκτω (Class 3).

Obs.—The same suffix in derived words denotes a quality :

βάρος, *weight*, Adjective-Stem βαρν, Nom. βαρύν-ς.

βάθος, *depth*, “ βαθν, “ βαθύ-ς.

μῆκος, *length*, “ μακρν, “ μακρό-ς.

§ 344. D) The *instrument* or means for an action is expressed by :

τρο, Nom. τρο-ν [Lat. *tru-m*] (accent, § 340, *Obs.* 4).

ἄρο-τρο-ν, *plow*, Verb.-Stem ἄρο, Pres. ἀρώ (Cl. 1) [*ara-tru-m*].

λύ-τρο-ν, *redemption money*, “ λν, “ λύω (Class 1).

δίδακ-τρο-ν, *a teacher's fee*, “ διδαχ, “ διδάσκω (§ 324, 28).

Obs.—The meaning of the kindred feminine suffix τρα is less fixed :
ξύ-σ-τρα (ξύω, *I scrape*), *scraper, instrument for rubbing* ; ὀρχή-σ-τρα (ὀρχέομαι, *I dance*), *dancing place* ; παλαί-σ-τρα (παλαίω, *I wrestle*), *wrestling school*.

§ 345. E) *Place* is indicated by :

1. τηριο, Nom. τηριο-ν, Neuter proparoxytone.

ἄκροα-τήριο-ν, *audi-torium*, Verb.-Stem ἀκροα, Pres. ἀκροάομαι (Cl. 1).

δικασ-τήριο-ν, *judgment hall*, “ δικαδ, “ δικάζω (Cl. 4, b).

2. ειο, Nom. ειο-ν, Neuter proparoxytone.

λογ-ειο-ν, *speaking place*, from the Nom.-Stem λογο, Nom. λόγο-ς.

κουρ-ειο-ν, *barber's shop*, “ “ κουρην, “ κουρεύ-ς.

Μουσ-ειο-ν, *seat of the Muses*, “ “ Μουσα, “ Μοῦσα.

3. ων, Nom. ων, Masc. oxytone,

denotes a place where any thing is in *abundance* : ἀμπελών, *vineyard* ; ἀνδρών, *men's room* ; οἰνών, *wine vault*.

§ 346. F) Substantives of *quality* are derived from Adjective-Stems by means of the following suffixes :

1. *τητ*, Nom. *τη-ς*, Fem. [Lat. *tat, tut*, Nom. *tās, tūs*].

Stem *παχυ-τητ*, Nom. *παχύτης*, *thickness*, Adj.-Stem *παχυ*, Nom.

			<i>παχύ-ς</i> .
“ <i>νεο-τητ</i> ,	“ <i>νεότης</i> ,	“	<i>νεο</i> , Nom. <i>νέο-ς</i> .
“ <i>ίσο-τητ</i> ,	“ <i>ισότης</i> ,	“	<i>ίσο</i> , “ <i>ίσο-ς</i> .

2. *συνα*, Nom. *σύνη*, Fem. *paroxytone*.

δικαιο-σύνη, *justice*, Adj.-Stem *δικαιο*, Nom. *δικαιο-ς*.

σωφρο-σύνη, *soberness*, “ *σωφρον*, “ *σώφρων*.

3. *ια*, Nom. *ια*, Fem. *paroxytone*.

σοφ-ια, *wisdom*, Adj.-Stem *σοφο*, Nom. *σοφό-ς*.

εὐδαιμον-ια, *bliss*, “ *εὐδαιμον*, “ *εὐδαιμων*.

The suffix *ια*, with the vowel *ε* of the Adjective-Stems in *-ες*, Nom. *-ης*, becomes *ειᾶ* ; and when the final *ο* of an Adjective-Stem is preceded by another *ο*, it becomes *οια*, *οιᾶ* (*proparoxytone*):

ἀλήθε-ια, *truth*, Adj.-Stem *ἀληθε[ς]*, Nom. *ἀληθής* (§ 165).

εὐνο-ια, *benevolence*, “ *εὐνοο*, “ *εὔνου-ς*.

4. *ες*, Nom. *ος*, Neuter, § 343, 2.

§ 347. G) *Diminutives* are formed from Nominal-Stems by the suffixes :

1. *ιο*, Nom. *ιο-ν*, Neuter.

παιδ-ιο-ν, *little boy*, Nom.-Stem *παιδ*, Nom. *παῖ-ς*.

κηπ-ιο-ν, *little garden*, “ *κηπο*, “ *κῆπο-ς*.

Obs.—Other forms of *ιο* are *ιδιο* (Nom. *ιδιο-ν*), *αριο* (Nom. *αριο-ν*), *υδριο* (Nom. *υδριο-ν*), *υλλιο* (Nom. *υλλιο-ν*): *οἰκίδιο-ν*, *a little house* (*οἶκο-ς*); *παιδάριο-ν*, *a little boy* (*παῖ-ς*); *μελύδριο-ν*, *a little song* (*μέλος*); *εἰδύλλιο-ν*, *a little picture* (*εἶδος*).

2. Masc. *ισκο*, Fem. *ισκα*, Nom. *ισκο-ς*, *ισκη*, *paroxytone*.

νεαν-ισκο-ς, *adolescentulus*, Nom.-Stem *νεανια*, Nom. *νεανία-ς*.

παιδ-ισκη, *girl*, “ *παιδ*, “ *παῖ-ς*.

στεφαν-ισκο-ς, *a little garland*, “ *στεφανο*, “ *στέφανο-ς*.

§ 348. H) *Patronymics* or substantives which denote *descent* from a father (or ancestor)—more rarely the descent from a mother—are most frequently formed by the suffix *δα* (Nom. *δη-ς*) for the Masculine, and only *δ* (Nom.

-ς) for the Feminine. The Masculines are paroxytone, the Feminines oxytone. This suffix is added to Stems in *a* without any connecting vowel :

Masc. Βορέᾱ-δῆ-ς, Fem. Βορεα-ς, Nom.-Stem Βορεα, Nom. Βορέᾱ-ς.
 “ Αἰνειᾱ-δῆ-ς, “ Αἰνεια, “ Αἰνειᾱ-ς.

The same is affixed to *Consonant*-Stems by means of the vowel *ι* :

Masc. Κεκροπ-ῖ-δῆ-ς, Fem. Κεκροπ-ῖ-ς, Nom.-Stem Κεκροπ, Nom. Κέ-
 κροψ.

Stems in *ευ* and *ο* of the Second Principal Declension also adopt the connecting vowel *ι*, before which the *υ* of *ευ* is dropped :

Πηλε-ῖ-δῆ-ς, from the Nom.-Stem Πηλευ, Nom. Πηλεύ-ς. Homeric ad-
 ditional form Πηληϊάδῆ-ς (compare § 161, D.).

Λητο-ῖ-δῆ-ς, from the Nom.-Stem Λητο, Nom. Λητώ, *son of Leto*.

The Stems of the O-Declension substitute *ι* for *ο* :

Masc. Τανταλ-ῖ-δῆ-ς, Fem. Τανταλ-ῖ-ς, Nom.-Stem Τανταλο, Nom. Τάν-
 ταλο-ς.

“ Κρον-ῖ-δῆ-ς, “ Κρονο, Nom. Κρόνο-ς.

Only those in *ιο* (Nom. *ιο-ς*) change these letters to *ια* :

Masc. Θεστιά-δῆ-ς, Fem. Θεστιά-ς, Nom.-Stem Θεστιο, Nom. Θέστιο-ς.

“ Μενοιτιά-δῆ-ς, “ Μενοιτιο, Nom. Μενοί-
 τιο-ς.

Obs.—A more rare suffix for Patronymics is ἰον or ἰων, Nom. ἰων :
 Κρονίων, *son of Κρόνο-ς*. The Poets take many liberties with regard to the metre.

§ 349. I) *Gentile* names, or substantives describing persons as natives of certain towns or countries, have the suffixes :

1. *ευ*, Nom. *ευς* (compare § 341), oxytone.

Μεγαρ-εύ-ς, Nom.-Stem Μεγαρο, Nom. τὰ Μέγαρα.

Ἐρετρι-εύ-ς, “ Ἐρετριο, “ Ἐρέτρια.

2. *τα*, Nom. *τη-ς*, paroxytone.

Τεγέα-τη-ς (Τεγέα), Αἰγινή-τη-ς (Αἰγίνη), Ἴππειρώ-τη-ς (Ἴππειρο-ς), Σικελιώ-τη-ς (Σικελία).

Obs.—The feminine *gentile names* end in δ (Nom. $-\varsigma$): Μεγαριδ, Nom. Μεγαρίς; Τεγεατιδ, Nom. Τεγεαίτις; Σικελιωτιδ, Nom. Σικελιωτίς.

§ 350. II. *The most important Suffixes for forming Adjectives.*

1. $\iota\omicron$, Nom. $\iota\omicron-\varsigma$ (proparoxytone),

expresses the most general relation to the idea of the *substantive* from which the adjective is formed: οὐράν- $\iota\omicron-\varsigma$, *heaven-ly* (οὐρανός); ἑσπέρ- $\iota\omicron-\varsigma$, belonging to evening (ἑσπέρα). The ι sometimes combines with the final vowels of Vowel-Stems to diphthongs, which then frequently receive the circumflex: ἀγορα- $\iota\omicron-\varsigma$, *forensis* (ἀγορά); αἰδο- $\iota\omicron-\varsigma$, *modest*, from the Stem αἰδο (Nom. αἰδώς); but δικά- $\iota\omicron-\varsigma$, *just*, from the Stem δικά (Nom. δίκη, *justice*); so also, after rejecting the ς , we have from the Stem θερες (τὸ θέρος, *summer*), θέρε- $\iota\omicron-\varsigma$, *summer-like*. By the suffix $\iota\omicron$, adjectives are also formed from *Adjective-Stems*: ἐλευθέρ- $\iota\omicron-\varsigma$, *liber-alis* (ἐλεύθερο- ς , *liber*), and *gentile adjectives* (§ 349) from names of places, which, however, are also used substantively: Μιλήσ- $\iota\omicron-\varsigma$ (for Μιλητ- $\iota\omicron-\varsigma$, from Μίλητο- ς , according to § 60), Ἀθηνα- $\iota\omicron-\varsigma$ (Ἀθῆναι).

§ 351. 2. $\kappa\omicron$, Nom. $\kappa\acute{\omicron}-\varsigma$ (always oxytone),

is mostly affixed to the Stem by the connecting vowel ι , and, in words derived from Verbal-Stems, denotes *fitness*: ἀρχ- $\iota\kappa\acute{\omicron}-\varsigma$, *suitable* for governing; γραφικός, *suitable* for writing or painting (picturesque). Many Verbal-Stems insert the syllable $\tau\iota$ before the suffix $\kappa\omicron$ (§ 342): αἰσθη- $\tau\iota\kappa\acute{\omicron}-\varsigma$, *capable of perceiving*; πρα- $\kappa\tau\iota\kappa\acute{\omicron}-\varsigma$, *suitable for acting*. From Nominal-Stems the suffix $\kappa\omicron$, Nom. $\kappa\omicron-\varsigma$, forms adjectives denoting what is *peculiar*, belonging or referable to the thing expressed by the noun: βασιλικός, *kingly*; φυσικός, *natural*; πολεμικός, *warlike*.

Obs.—By means of this suffix are formed the names of many arts and sciences, the Feminine being used substantively, originally with the addition of τέχνη, *art, science*; ἡ μουσ- $\iota\kappa\acute{\eta}$, *music*; ἡ

γραμματ-ική, from τὰ γράμματα, *litteræ, grammar, the art of writing*; ἡ τακτ-ική, *tactics*. The corresponding Masculine denotes one who is experienced in such art or science: ὁ μουσικό-ς, *musician*; ὁ γραμματικό-ς, *grammarian*; ὁ τακτικό-ς, *tactician*.

§ 352. 3. ι ν ο, Nom. ι νο-ς, proparoxytone, and

4. ε ο, Nom. ε ο-ς [Lat. *eu-s*], proparoxytone (ους perispome, § 183), denote the *material* of which any thing consists: λίθ-ι ν ο-ς, *of stone* (λίθο-ς); ξύλ-ι ν ο-ς, *wood-en* (ξύλο-ν); χρύσ-ε ο-ς, *gold-en* [aur-*eu-s*] (χρυσό-ς).

Obs.—ι ν ο, Nom. ι νό-ς, oxytone, forms adjectives of time: χθεσ-ι ν ό-ς, *yesterday's*, from χθές, *yesterday*; ἑαρ-ι ν ό-ς, *vernus*; with enlarged suffix: νυκτ-ερ-ι ν ό-ς, *noct-ur-nu-s*.

5. ε ν τ, Nom. Masc. ε ι-ς, Fem. ε σσα, Neut. ε ν, denotes *abundance*: χαρί-ε ι-ς, *grace-ful* (χαρί-ς); ὕλῃ-ε ι-ς, *wood-y* (ὕλη); ἡμαθό-ε ι-ς, *sand-y* (ἄμαθο-ς). Compare Lat. *osu-s*: *gratiosus, silvosus, arenosus*.

6. μ ο ν, Nom. Masc. μ ων, Neut. μ ον, denotes the *bent* or *inclination* to something: μνή-μ ω ν, *mindful*; τλή-μ ω ν, *patient*; ἐπιλήσ-μ ω ν, *forgetful*.

Obs.—Adjective suffixes of less defined meanings are:

- ν ο, Nom. ν ο-ς, oxytone, mostly passive: δει-ν ό-ς, *terrible*; σεμ-ν ό-ς (σέβ-ο-μαι), *venerable*.
- λ ο, “ λ ο-ς, mostly oxytone and active: δει-λ ό-ς, *fearful*; ἀπατη-λ ό-ς, *deceitful*.
- μ ο, “ μ ο-ς, proparoxytone, partly active: μάχ-ι-μ ο-ς, *warlike*; and partly passive: ἀοιδ-ι-μ ο-ς, *capable of being sung*; akin to it is
- σιμ ο, “ σιμ ο-ς, proparoxytone: χρήσιμ ο-ς, *useful*; φύξιμ ο-ς, *capable of being fled from, avoidable*.
- ε ς, “ ης, Neut. ε ς: ψευδ-ής, *false*, almost exclusively in compound words (§ 355).

§ 353. III. *Derived Verbs*

are formed in various ways from *Nominal-Stems*. The most important endings of derived verbs, differing little from one another in meaning, are the following, arranged according to their forms of the Present:

- | | | |
|-----------|-----------------------------------|--|
| 1. ο-ω : | μισθό-ω, <i>I hire</i> | (μισθό-ς, <i>hire</i>). |
| | χρυσό-ω, <i>I gild</i> | (χρυσό-ς, <i>gold</i>). |
| | ζημιό-ω, <i>I punish</i> | (ζημία, <i>punishment</i>). |
| 2. α-ω : | τιμά-ω, <i>I honor</i> | (τιμή, <i>honor</i>). |
| | αιτιά-ομαι, <i>I blame</i> | (αίτια, <i>blame</i>). |
| | γοά-ω, <i>I wail</i> | (γόο-ς, <i>wailing</i>). |
| 3. ε-ω : | ἀριθμέ-ω, <i>I number</i> | (ἀριθμό-ς, <i>number</i>). |
| | εὐτυχέ-ω, <i>I am fortunate</i> | (εὐτυχής, <i>fortunate</i>). |
| | ἰστορέ-ω, <i>I search</i> | (ἴστωρ, <i>searcher</i>). |
| 4. ευ-ω : | βασιλεύ-ω, <i>I am king</i> | (βασιλεύ-ς, <i>king</i>). |
| | βουλεύ-ω, <i>I advise</i> | (βουλή, <i>advice</i>). |
| 5. ιζ-ω : | ἐλπίζ-ω, <i>I hope</i> | (ἐλπί-ς, <i>hope</i>). |
| | ἑλληνίζ-ω, <i>I speak Greek</i> | (Ἑλλην). |
| | φιλιππίζ-ω, <i>I am inclined</i> | } (Φίλιππο-ς). |
| | to Philip | |
| 6. αζ-ω : | δικάζ-ω, <i>I judge</i> | (δικη, <i>justice</i>). |
| | ἐργάζ-ομαι, <i>I work</i> | (ἔργο-ν, <i>work</i>). |
| | βιάζ-ομαι, <i>I use violence</i> | (βία, <i>violence</i>). |
| 7. αυ-ω : | σημαίν-ω, <i>I sign</i> | (σήμα, <i>sign</i>). |
| | λευκαίν-ω, <i>I whiten</i> | (λευκό-ς, <i>white</i>). |
| | χαλεπαίν-ω, <i>I am indignant</i> | (χαλεπό-ς, <i>severe, indignant</i>). |
| 8. υν-ω : | ἠδύν-ω, <i>I sweeten</i> | (ἠδύ-ς, <i>sweet</i>). |
| | λαμπρύν-ω, <i>I brighten</i> | (λαμπρό-ς, <i>bright</i>). |

Obs. 1.—From a few Nominal-Stems verbs are derived with different endings and with different meanings; thus from *δουλο*, Nom. *δοῦλο-ς*, *slave*: *δουλό-ω*, *I enslave*, *δουλεύ-ω*, *I am a slave*; from *πολεμο*, Nom. *πόλεμο-ς*, *war*, *πολεμέ-ω* and *πολεμιζ-ω*, *I make war*, *πολεμό-ω*, *I make hostile*.

Obs. 2.—A desiderative meaning belongs to verbs in *σειω*, as well as to several in *αω* and *ιαω*: *γελασειω*, *I am inclined to laugh*; *δρασειω*, *I desire to do*; *φονάω*, *I want to murder*; *κλανσιάω*, *I want to weep*. The verbs of the last two terminations frequently indicate a bodily weakness or illness: *ώχριάω*, *I am pale*; *όφθαλμάω*, *I suffer in the eyes*.

IV. Adverbs.

§ 353, b. On the Adverbs formed from *Adjectives*, compare §§ 201–204.

From *Verbal* and *Substantive*-Stems adverbs are formed by the suffixes:

δόν, oxytone : ἀνα-φαν-δόν, *openly* ; ἀγελη-δόν, *gregatim*.

δην (αδην), paroxytone : κρύβ-δην, *clam* ; συλλήβ-δην, *collectively, briefly* (Stem λαβ) ; σπορ-ἀδην, *scatteredly* (Stem σπερ), σπείρω, *I sow*.

τί, oxytone : ὀνομασ-τί, *by name* (ὀνομάζω) ; ἑλλημισ-τί, *grace* (ἑλληνίζω).

B) COMPOSITION.

§ 354. I. *Form of Composition.*

A *noun*, standing *first* in a compound, appears in the form of its Stem : ἀστυ-γείτων, *neighbor to the city* ; χορο-διδάσκαλο-ς, *teacher of the chorus* ; σακίς-παλος, *shaker of the shield* (τὸ σάκος).

Consonant-Stems are usually united to the second part by the *connecting-vowel* ο : ἀνδριαντ-ο-ποιός-ς (ὁ ἀνδριά-ς), *maker of statues, statuary* ; πατρ-ο-κτόνο-ς, *murderer of a father*. This ο, farther, is frequently inserted after *weak vowels* : φυσι-ο-λόγο-ς, *acquainted with nature* ; ἰχθυ-ο-φάγο-ς, *fish-eating* ; and regularly stands in place of *a* in the Stem : ἡμερο-δρόμο-ς, *a runner by day* ; χωρο-γράφο-ς, *describer of a country*. The ο is dropped before vowels : χορ-ηγός-ς, *leader of the chorus* ; πατρ-ἀδελφο-ς, *a father's brother* ; it remains, however, where the word originally began with digamma (§ 34, D.) : Hom. δημοεργός-ς, Att. δημιουργός, *artisan*.

Obs.—Exceptions to these rules are frequent. Thus Stems in σ often appear in an abbreviated form in compounds : ξιφο-κτόνος, *killing with the sword* (Stem ξιφες) ; τειχο-μαχία, *a contest at the wall* (Stem τειχες) ; the final vowel of A-Stems is sometimes preserved as *ā* or *η* : ἀρετᾶ-λόγος, *a speaker about virtue* ; χοη-φόρος, *bearer of funeral offerings*. A case-form seldom occurs instead of the Stem-form : νεώς-οικος, *shed for ships* ; ὄρεσσι-βάτης, *wandering on the hills*.

§ 355. The *ending* of a word is often somewhat altered in composition, especially when the compound word is an adjective : τιμή, φιλό-τιμο-ς, *ambitious* ; πρᾶγμα, πολυ-πράγμων, *much occupied*. The ending ης Masculine and

Feminine, ες Neuter, deserves special notice; this ending occurs:

a) in many adjectives formed directly from Verbal-Stems: ἀ-βλαβ-ής, *uninjured* (βλαβ, Pres. βλάπτω); αὐ-τάρκ-ης, *self-sufficient* (αὐτό-ς and ἀρκέω).

b) in adjectives, whose second part comes from a substantive in ες (Nom. ος): δεκα-ετής, *ten years old* (ἔτος); κακο-ήθης, *of a bad nature* (ἦθος).

Obs.—Observe also the compound adverbs in ει or ι, oxytone: αὐτο-χει-ι, *with one's own hand*; ἀ-μυσθ-ι, *without pay*; παν-δη-ει, *with the whole people*.

§ 356. A verb—without changing its nature—can only be compounded with a preposition. The looseness of the connection in such compounds is the reason for the position of the Augment mentioned in § 238: ἀποβάλλω, *I throw away*; ἀπέβαλον, *I threw away*. For the same reason, prepositions are frequently separated from their verbs in the poets and in Herodotus, and in some cases even in Attic prose (compare § 446). This separation is called *tmesis*.

When any other word is to be compounded with a Verbal-Stem, a noun is first formed of the two, e. g., from λίθο-ς and Stem βαλ, λιθο-βόλο-ς, *throwing stones*, and thence λιθοβολέ-ω, *I throw stones*; so likewise from ναῦ-ς and μάχομαι comes first ναυ-μάχο-ς, *fighting at sea*, and thence ναυμαχέω; from εὔ and Stem ἐργ, εὐεργέτης, *benefactor*, εὐεργετέω, *I do good*.

§ 357. A substantive of an abstract meaning can only be compounded with a preposition without changing its termination: πρό and βουλή make προβουλή, *previous consultation*. In every other compound the abstract substantive must take a derivative ending: λίθος and βολή make λιθοβολία, *throwing stones*; ναῦς and μάχη, ναυμαχία, *sea-fight*; εὔ and πρᾶξις, εὐπραξία, *well-being*.

§ 358. Compounds having the first part formed directly

from a Verbal-Stem are rarely met with except in the poets. They are formed in two ways, viz. :

1. the Verbal or the Present-Stem is joined directly to Stems beginning with a vowel, and to those beginning with a consonant by means of the connecting-vowels ϵ , ι , or o : $\delta\alpha\kappa\text{-}\acute{\epsilon}\text{-}\theta\upsilon\mu\omicron\text{-}\varsigma$ (Pres. $\delta\acute{\alpha}\kappa\nu\text{-}\omega$, Class 5), *heart-gnawing*; $\pi\acute{\epsilon}\iota\theta\text{-}\alpha\rho\chi\omicron\text{-}\varsigma$, *obedient to order* ($\pi\acute{\epsilon}\iota\theta\omicron\mu\alpha\iota$ and $\acute{\alpha}\rho\chi\acute{\eta}$); $\acute{\alpha}\rho\chi\text{-}\iota\text{-}\tau\acute{\epsilon}\kappa\tau\omega\nu$, *master-builder*; $\mu\iota\sigma\text{-}\acute{o}\text{-}\gamma\upsilon\nu\omicron\text{-}\varsigma$, *hater of women* ($\mu\iota\sigma\acute{\epsilon}\omega$).

2. A form strengthened by σ , and resembling the Weak Aorist-Stem, is joined in the same way to the second part of the word : $\lambda\bar{\upsilon}\sigma\text{-}\acute{\iota}\text{-}\pi\omicron\nu\omicron\text{-}\varsigma$, *freeing from trouble*; $\pi\lambda\acute{\eta}\xi\text{-}\iota\pi\pi\omicron\text{-}\varsigma$ ($\pi\lambda\acute{\eta}\sigma\omega$, Class 4, a), *whipping horses*; $\sigma\tau\rho\epsilon\psi\acute{\iota}\text{-}\delta\iota\kappa\omicron\text{-}\varsigma$ ($\sigma\tau\rho\acute{\epsilon}\phi\omega$, Class 1), *perverter of right*.

§ 359. II. *Meaning of Compounds.*

In regard to their meaning, compound Adjectives and Substantives are divided into *three* principal classes :

1. *Determinative* compounds. In them the second word is the principal, which, without in any way altering its meaning, is merely defined by the first. These compounds may be paraphrased by changing the first part either into an Adjective or an Adverb : $\acute{\alpha}\kappa\rho\acute{o}\text{-}\pi\omicron\lambda\iota\text{-}\varsigma$, *high town, castle*, *i. e.*, $\acute{\alpha}\kappa\rho\alpha$ $\pi\acute{o}\lambda\iota\varsigma$ (Hom. $\pi\acute{o}\lambda\iota\varsigma$ $\acute{\alpha}\kappa\rho\eta$); $\mu\epsilon\sigma\text{-}\eta\mu\beta\rho\acute{\iota}\alpha$, *midday*, *i. e.*, $\mu\acute{\epsilon}\sigma\eta$ $\acute{\eta}\mu\acute{\epsilon}\rho\alpha$; $\psi\epsilon\upsilon\delta\omicron\text{-}\kappa\acute{\eta}\rho\upsilon\acute{\xi}$, *i. e.*, $\psi\epsilon\upsilon\delta\eta\varsigma$ $\kappa\acute{\eta}\rho\upsilon\acute{\xi}$, *false herald*; $\acute{o}\mu\acute{o}\text{-}\delta\omicron\upsilon\lambda\omicron\text{-}\varsigma$, *fellow-slave*, *i. e.*, $\acute{o}\mu\omicron\upsilon$ $\delta\omicron\upsilon\lambda\acute{\epsilon}\omega\nu$; $\mu\epsilon\gamma\alpha\text{-}\lambda\omicron\pi\rho\epsilon\pi\acute{\eta}\varsigma$, *grand, properly, appearing as great*; $\acute{o}\psi\acute{\iota}\text{-}\gamma\omicron\nu\omicron\text{-}\varsigma$, *late born*, *i. e.*, $\acute{o}\psi\grave{\epsilon}$ $\gamma\epsilon\nu\acute{o}\mu\epsilon\nu\omicron\varsigma$. This class is the least numerous.

2. *Attributive* compounds. In them the second word is indeed also defined by the first, yet so that the latter alters its meaning, and, together with the first, forms a new idea, which is attributed as a quality to another word. These compounds can generally be paraphrased by employing the Participle of $\acute{\epsilon}\chi\omega$, or a verb akin to it in meaning, and adding to this the second word as an object, the first be-

coming an attribute to the object : μακρό-χειρ, *longi-manus*, *long-handed*, *i. e.*, μακρὰς χεῖρας ἔχων (not the long hand itself); ἀργυρό-τοξο-ς, *provided with a silver bow*, *i. e.*, ἀργυροῦν τόξον φέρων; ὁμό-τροπο-ς, *of the same kind*, *i. e.*, ὁμοῖον τρόπον ἔχων; γλαυκ-ῶπι-ς, *bright-eyed*, *i. e.*, γλαυκούς ὀφθαλμούς ἔχουσα; πικρό-γαμο-ς, *having a bitter wedding*; κουφό-νου-ς, *frivolous, trifling*; σώ-φρων, *of sound sense, sober*; δεκα-ετής, *ten years old*, *i. e.*, *having or lasting ten years*; αὐτό-χειρ, *making use of one's own hands*.

Obs.—To these belong the numerous adjectives in -ωδης and οειδης : γυναικώδης = γυναικο-ειδης (εἶδος), *womanlike, womanish*.

3. *Objective* compounds, or those of dependency. In them, either the first word is grammatically governed by the second or the second by the first, so that in the paraphrase one of the two must be put in an oblique case : ἡνί-οχο-ς = τὰ ἡνία ἔχων, *guiding the reins, driver*; λογο-γράφο-ς, *speech-writer*, *i. e.*, λόγους γράφων; ἀξιό-λογο-ς, *worth speaking*, *i. e.*, λόγου ἄξιος; φιλό-μουσο-ς, *loving the Muses*, *i. e.*, φιλῶν τὰς Μούσας; δεισι-δαίμων, *fearing the gods*, *i. e.*, δεδιώς τοὺς δαίμονας; χειροποίητος, *made by hand*, *i. e.*, χερσὶ ποιητός; θεοβλαβής, *injured by God*, *i. e.*, ὑπὸ θεοῦ βεβλαμμένος; οἰκογενής, *born in the house*, *i. e.*, ἐν οἴκῳ γενόμενος.

Obs. 1.—Prepositions may be joined with substantives in any of the three principal classes—(1) *Determinative* : ἀμφι-θέατρον, *a round theatre*, *i. e.*, a theatre extending itself round in a circle; ἀπ-ελεύθερος, *one who has been freed by another, not by himself*, *i. e.*, a freedman (ὁ ἀπὸ τινος ἐλεύθερος ὢν); (2) *Attributive* : ἐν-θεος, *i. e.*, ἐν ἑαυτῷ θεὸν ἔχων, *carrying a god in himself, god-inspired*; ἀμφικίων, *viz.*, νεώς, *i. e.*, κίονας ἀμφ' ἑαυτὸν ἔχων, *a temple encompassed around with pillars*; (3) *Objective* : ἐγχώριος, *i. e.*, ἐν τῇ χώρᾳ ὢν, *at home*; ἐπίππιος, *i. e.*, ἐφ' ἵππῳ ὢν, *being on a horse, belonging to a horse*.

Obs. 2.—Against the general rule (§ 85), according to which compound words draw back the accent as far as possible from the end, those compounds in -ο-ς in the Nominative, whose second part comes directly from a Verbal-Stem (§ 356), usually *accent*

this Stem if it has an *active* meaning. They are paroxytone when the last syllable but one is short, oxytone when it is long: λογο-γράφο-ς, *speech-writer*; μητρ-ο-κτόνος, *mother-murderer*; παιδ-αγωγό-ς, *boy-leader*; μελο-ποιός, *composer of songs*. When the meaning is *passive*, the second word remains *unaccented*: αὐτό-γραφο-ς, *written by one's self*; μητρ-ό-κτονο-ς, *murdered by the mother*; δυσ-άγωγος, *hard to guide*.

§ 360. The prefix ἀν [compare ἄνευ, *without*, Lat. *in-*, Engl. *un-*], before consonants ἀ [compare Lat. *i-* in *i-gna-ru-s*], called *alpha privative* on account of its meaning, is found in a very large number of compounds, which belong to the *determinative* class if the second part has arisen from a verb or an adjective, but chiefly to the *attributive* if from a substantive: ἄ-γραφος, *unwritten*, *i. e.*, οὐ γεγραμμένος; ἀν-ελεύθερος, *unfree*, *i. e.*, οὐκ ἐλεύθερος; ἀν-αιδής, *shameless*, *i. e.*, αἰδῶ οὐκ ἔχων; ἄπαι-ς, *childless*, *i. e.*, παῖδας οὐκ ἔχων. Determinatives with ἀν (ἀ) from substantives are rare and poetic: μήτηρ ἀμήτωρ, *an unmotherly mother*, *i. e.*, μήτηρ οὐ μήτηρ οὔσα.

Obs.—Words originally beginning with digamma (§ 34, D.) have ἀ, not ἀν: ἀ-έκων, contracted ἄκων, *unwilling*; ἀ-εικ-ής, contracted αἰκ-ής, *reproachful* (Stem εἰκ, εἶκα); ἀ-εργό-ς, contracted ἀργό-ς, *inactive* (ἔργο-ν, *work*).

The prefix δυσ corresponds to the English *mis*, and, as the opposite to εὖ, denotes something *unfortunate*, *awkward*, *difficult*: δυσάρεστος (§ 324, 10), *displeased*; δύν-βουλος, *ill advised*, *i. e.*, κακὰς βουλὰς ἔχων (attributive); δυσάλωτος, *hard to capture* (§ 324, 17). Here, too, determinative compounds from substantives are rare: Hom. Δύσπαρις, *unfortunate Paris*.

PART SECOND.

S Y N T A X .

Preliminary Remarks.

§ 361. 1. Syntax (*σύνταξις*, *arrangement*) teaches the use of the forms discussed in the first part of the grammar, and the way in which words are arranged into sentences, and sentences are combined together.

2. A sentence is either simple or compound. Every sentence is simple in which the necessary parts of a sentence occur only once.

3. The necessary parts of a sentence are :

a) the *Subject*, *i. e.*, the person or thing about which something is stated ;

b) the *Predicate*, *i. e.*, that which is stated.

Obs. 1.—Every form of the finite verb (§ 225, 4) contains a complete sentence in itself, in which the personal ending contains the Subject and the Verbal-Stem the Predicate : *φημί*, *I say* ; *ἔφαμεν*, *we said*.

Obs. 2.—In many cases the Subject remains *undefined* : *φασί*, *they say*, *people say* ; or it is not defined, because readily understood by the Greeks : *ῥεῖ*, *he rains*, *i. e.*, *Zeus*, for he alone can cause rain ; *ἑσάλπιγξε*, *he blew the trumpet*, *i. e.*, the trumpeter, for it is his business. The Subject of the impersonal verbs *δεῖ*, *χρή*, *it is necessary*, is also undefined.

4. The *Predicate* is either *Verbal* or *Nominal* ; it is *Verbal* when expressed in the form of a *finite verb* : *Κῦρος ἐβασίλευσε*, *Cyrus ruled* ; it is *Nominal* when expressed in the form of a *noun* (substantive or adjective) : *Κῦρος βασιλεὺς ἦν*, *Cyrus was king*.

5. The Predicate must agree with the Subject, *viz.*, the *Verbal Predicate* in number, the *Nominal* in number and case, and, when it is an adjective, in gender also : *οἱ πολέ-*

μοι ἐνίκησαν, *the enemies conquered*; ἡ μάχη μεγάλη ἦν, *the battle was great*.

Exceptions, §§ 362–366.

6. In many cases this agreement alone is sufficient to express the *relation* of a Nominal Predicate to the Subject: ὁ μέγας ὄλβος οὐ μόνιμος, *great prosperity is not lasting*; Λέριοι κακοί, *the Lerians* (inhabitants of the island of Lerros) *are bad*. But mostly the Nominal Predicate is more clearly connected with its Subject by the verb *to be* (substantive verb): ὁ μέγας ὄλβος οὐ μόνιμός ἐστιν, Λέριοι κακοί εἰσιν. This verb, thus used, is called the *Copula*.

7. The intransitive and passive verbs, which denote *to become, be made, appear, be named, designated, chosen*, and the like, in order to produce a complete sentence, often require a Nominal Predicate along with the Verbal one. In this case also the Nominal Predicate must agree with the Subject: Κῦρος ἐγένετο βασιλεύς, *Cyrus became king, Cyrus rex factus est*. Compare § 392.

8. The Greek language expresses many definitions of time, order, and kind, less frequently of place, by *adjectives*, which are expressed in English by adverbs or prepositions with substantives. These adjectives, which must agree with the Subject, are to be considered as *supplementary Predicates*: τριταῖοι ἀπῆλθον, *they went away on the third day*; Λακεδαιμόνιοι ὕστεροι ἀφίκοντο, *the Lacedæmonians arrived later, posteriores advenerunt*; ὕρκίῳ σοι λέγω, *I tell you on oath*.

On the similar use of the participle as a supplementary Predicate, see § 589, etc.

9. A simple sentence is enlarged by an *Object* being added to the verb. The Object is that to which the action of the verb extends: οἱ Ἀθηναῖοι ἀπέκτειναν τὸν Σωκράτην, *the Athenians killed Socrates*.

On the different kinds of Objects and the manner in which they are indicated, see §§ 395–402.

10. The Active verbs, which correspond in meaning to the Intransitive and Passive ones mentioned in 7, *i. e.*, the verbs which denote *to make, name, designate, choose*, and the like, frequently also require a *Nominal Predicate*. But, as this belongs to the Object, it must agree with it: οἱ Πέρσαι τὸν Κῦρον εἵλοντο βασιλεία, *the Persians chose Cyrus king* [*Persæ Cyrum regem elegerunt*]. Compare § 404. This kind of Predicate is called a *Dependent Predicate*. As the Dependent Predicate here appears in the Accusative, so it may in other cases appear in the Genitive or Dative. Compare § 438; *Obs.* § 589, etc.

11. Another enlargement of the sentence is the *Attribute*, *i. e.*, any nominal definition added to a substantive as essentially belonging to it and forming with it one idea: καλὸς ἵππος, *a fine horse*; ὁ παρὼν καιρὸς, *the present time* (the present).

Obs.—The Greek language in many cases adds an Attribute to the designation of a person, expressive of a generic idea: Hom. ἦρωες Δαναοί, *ye heroes Danaï* (ye warring Danaï); ἄνδρες δικασταί, *ye judges, judices*.

12. Different from the Attribute is the *Apposition*. Apposition is such a subordinate definition added to a substantive as does not exactly form *one* idea with it, but is superadded rather for describing or illustrating it, and hence might generally be expressed in the form of a descriptive clause: Παρύσατις, ἡ τοῦ Κύρου μήτηρ, τοῦτον μᾶλλον ἐφίλει ἢ τὸν Ἄρταξέρξην, *Parysatis, the mother of Cyrus—who was Cyrus's mother—loved him more than Artaxerxes*; ἐντεῦθεν Κῦρος ἐξελαύνει διὰ Φρυγίας εἰς Κολοσσούς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην, *from there Cyrus marches through Phrygia to Colossi, a populous, prosperous, and large city* (which was a . . . city).

The Attribute and Apposition must agree with the substantive to which they belong, in the same way as the Predicate (5, 7).

CHAP. XIV.—NUMBER AND GENDER.

§ 362. The singular sometimes has a *collective* sense, denoting a plurality: ἔσθής, *clothing, clothes*; πλίνθος, *bricks*; ἡ ἵππος, *cavalry*; ἡ ἀσπίς, *the heavy-armed*.

Sometimes a Predicate or Apposition in the *Plural* refers to collective substantives in the *Singular*: Ἀθηναίων τὸ πλῆθος οἴονται Ἱππάρχον τύραννον ὄντα ἀποθανεῖν, *the mass of the Athenians believe Hipparchus died as ruler*; τὸ στράτευμα ἐπορίζετο σῖτον κόπτουτες τοὺς βοῦς καὶ ὄνους, *the army obtained food by killing the oxen and asses*.

A *Plural* is formed in Greek from many words, especially abstracts, which have no plural in English, especially when the repetition of an idea is to be expressed: αἱ ἐπιφάνειαι καὶ λαμπρότητες ἐκ τῶν ἀγώνων γίγνεσθαι φιλοῦσιν, *celebrity and glory usually arise from the contests*; ἐμοὶ αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσιν, *your (repeated) great success does not please me*; Hom. πάντες θάνατοι στυγροί, *all kinds of death are hateful*.

Obs. 1.—Poets frequently use the *Plural* in a generic sense where we employ the *Singular* with the indefinite article: οὐκ ἂν γυναικῶν ἡσσονες καλοίμεθ' ἄν, *I should not like to be called inferior to a woman*; φίλοι, *a friend*.

Obs. 2.—The speaker often uses the first person *Plural* of himself [compare Lat. *nos*]. In this case the *Masculine* is used even when a woman is the speaker. Thus Electra says: πεσοῦμέθ', εἰ χρή, πατρὶ τιμωρούμενοι, *I will fall, if it must be, as my father's avenger*.

Obs. 3.—In Homer there are many *Plurals* of abstract ideas, which we express in the *Singular*; the *Plural*, however, properly denotes the various manifestations of such ideas: ἵπποσύνης ἐκέκαστο, *by horsemanship he was distinguished*; ἀφραδίησι νόοιο, *in the foolishness (the foolish thoughts) of his mind*.

§ 363. The *Neuter Plural* comes very near in its meaning to the *Singular*. This explains the peculiar Greek custom, *that the Neuter Plural has the verb in the Sin-*

gular: πῶς ταῦτα παύσεται; *how is this to end?* τὰ πράγματα ταῦτα δεινά ἐστίν, *these things are terrible*.

Obs. 1.—Some Plural Neuters, which denote a plurality of persons, sometimes have the verb in the Plural, as: τὰ τέλη, in the sense of *the authorities*; τὰ ἔθνη, *the peoples*.

Obs. 2.—The Homeric and the Common Greek Dialects (Introduction, 4) generally allow the Plural Verb with the Neuter Plural: Hom. σπάρτα λέλυνται, *the ropes are loosed*.

§ 364. With an indefinite Neuter Subject (in English, *it*) the Adjective Predicate is frequently in the Plural: ἀδύνατά ἐστιν ἀποφυγεῖν, *it is impossible to escape*; this is the case especially with the Verbal Adjective in τειο-ς: ἐπιχειρητέα ἦν, *it was to be attempted*.

§ 365. When *two* persons or things are spoken of, the Plural is always admissible as well as the Dual, and both numbers may be used in referring to the same thing: ἐγελασάτην ἄμφω, βλέψαντες εἰς ἀλλήλους, *they both laughed after looking at one another*; δότε παράδειγμα, ὦ Λάχης τε καὶ Νικία, *give an example, Laches and Nicias*; ὦ Λάχης τε καὶ Νικία, εἶπατον, *O Laches and Nicias say*.

§ 366. The Neuter of an adjective in the Singular as well as in the Plural easily becomes a substantive: ἐν μέσῳ, *in medio, in the midst*; ἐν τῷ παρόντι, *at the present moment, for the present*; ἐκ πολλοῦ, *for a long time*; δεινά, *terrible things*.

Hence a *Neuter Adjective* often stands as Predicate to one or more Masculine or Feminine substantives to express a class or genus in general: Hom. οὐκ ἀγαθὸν πολυκοιρανίη, *the government of many is not a good thing*; ὁρθὸν ἀλήθει' αἰεί, *truth is always the right thing*; δεινὸν οἱ πολλοί, κακούργους ὅταν ἔχωσι προστάτας, *a bad thing is the many when they have base leaders*; ταραχαὶ καὶ στάσεις ὀλέθρια ταῖς πόλεσιν, *disturbance and discord are ruinous to states*.

§ 367. The demonstrative pronoun, instead of being in the Neuter as in German, frequently agrees in gender and number with the *Predicate* to which it refers, just as in Latin: οὗτοί εἰσιν ἄνδρες, *those are men*; οὗτος ὅρος ἐστὶ δικαιοσύνης ἀληθῆ τε λέγειν καὶ ἂν λάβῃ τις ἀποδιδόναι, *this is the idea of justice, to speak the truth, and to give back what we have received* [*hæc notio justitiæ est*].

The relative pronoun also often agrees in Gender and Number, not with the preceding substantive to which it refers, but with the substantive following, which is added as a *Predicate*: φίλου, ὃ μέγιστον ἀγαθόν ἐστιν, οὐ φροντίζουσιν, *they do not care for a friend, which is the greatest good*.

CHAP. XV.—THE ARTICLE.

§ 368. The Article ὁ, ἡ, τό is originally a *demonstrative pronoun*, and still employed as such in Homer, both in a substantive and adjective sense, and frequently also in the language of the other poets: Hom. τὴν ἐγὼ οὐ λύσω, *I will not give up*; poet. τὸν, ὃ Ζεῦ πάτερ, φθίσον, *HIM, father Zeus, destroy*; Hom. φθίσει σε τὸ σὺν μένος, *this thy courage will be thy ruin*.

§ 369. The Article in this *demonstrative* sense is also employed in the following cases in Attic prose:

1. In connection with μέν and δέ: ὁ μέν, *the one*; ὁ δέ, *the other*.

Obs.—Used adverbially, τὸ (τὰ) μέν—τὸ (τὰ) δέ, mean *partly—partly*.

2. Sometimes also with καί and δέ: καὶ τὸν κελεῦσαι, *and that he ordered*; τὸν καὶ τόν, *the one and the other*.

3. In πρὸ τοῦ, *before that, formerly*.

§ 370. The real Article generally corresponds to the English *definite* article. It serves to set forth an object,

either as a single one (the individualizing article) or as a class (the generic article).

Obs.—ὁ, ἡ, τό in Homer almost always has a demonstrative power. Yet in many cases—compare especially § 379—the use of these forms approaches very near to that of the Attic Article. The Article, however, in Homer is *scarcely ever necessary*, and is frequently omitted also in the Tragic writers.

§ 371. 1. The *Individualizing Article* sets forth a single object above others of the same kind, and that:

a) as known or having been pointed out before: Herod. Χαλκιδέες τὰς ἐπ' Ἀρτεμισίῳ εἴκοσι νῆας παρέιχοντο, *the Chalcideans furnished the (before mentioned) twenty ships at Artemision*; Ξέρξης ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, *after having collected the (well-known) innumerable army, Xerxes marched against Greece.*

Obs.—In this sense proper names also, which in general do not need it, may take the Article: ὁ Σοκράτης, *Socrates*, whom you know, or who was mentioned before.

§ 372. b) A thing as distinguished from others by the addition of *distinguishing circumstances*: ὁ τῶν Ἀθηναίων δῆμος, *the Athenian people (no other)*; ἡ πόλις ἦν πολιορκουμένη, *the city which we are besieging (just this).*

§ 373. The distinguishing circumstance expressed by the Article is often indicated in English by the *possessive pronoun*: ἕκαστος τῶν δημιουργῶν τὴν τέχνην καλῶς ἐξεργάζετο, *each of the artisans practised his art well.*

§ 374. In connexion with numerals, the Article sometimes denotes that the number to which it is added stands in a defined relation to another number: τὰ δύο μέρη, *two thirds*; τῶν τριήρων τριακοσίων οὐσῶν τῶν πασῶν τὰς διακοσίας ἡ πόλις παρέσχετο, *of the triremes, of which there were three hundred in all, the city furnished two hundred.* The Article has a similar effect with quantitative adjectives of a more general kind: πολλοί, *many*—οἱ πολ-

λοιί, *most*; πλέονες, *more*—οί πλέονες, *the greater part*; ἄλλοι, *alii*—οί ἄλλοι, *cæteri*; ὀλίγοι, *a few*—οί ὀλίγοι, *the oligarchs*.

§ 375. 2. The *Generic Article* indicates a whole class of homogeneous objects: οἱ πολῖται, *all the citizens*; ὁ ῥήτωρ, *the orator* (by profession); δεῖ τὸν στρατιώτην τὸν ἄρχοντα μάλλον ἢ τοὺς πολεμίους φοβεῖσθαι, *the soldier must fear his superior rather than the enemy*.

Obs.—Hence the Article may also be used with proper names in the plural when a whole class is to be described: οἱ Δημοσθένης, *orators like Demosthenes* (a Demosthenes, compare § 362, *Obs.* 1).

§ 376. The Article is not used when a substantive only expresses an idea in general: ἀνθρώπου ψυχὴ τοῦ θεοῦ μετέχει, *man's soul partakes of the divine*; so θεός denotes *the deity*; ὁ θεός, *a particular god*; so likewise, in many other current expressions, the more ancient method of not using the Article has been preserved: νυκτός, *by night*; ἡμέρας, *by day*; ἐπὶ θαλάσση, *at sea*; πρὸς ἄστυ, *to town*; κατ' ἀγρόν, *in the country*; κατὰ γῆς, *under the earth*; ἐν δεξιᾷ, *on the right*; ἕξαιρῶ λόγου, *I exempt*.

§ 377. The Article is omitted with a number of substantives, which by custom have almost acquired the force of proper names: βασιλεύς, *the king* (of the Persians); πρυτάνεις, *the presidents* (as officials); ἐν ἀκροπόλει, *in the Acropolis* (Athens).

§ 378. The *Predicate* (§ 361, 3, 10) generally has no Article: Κῦρος ἐγένετο βασιλεὺς τῶν Περσῶν, *Cyrus became king of the Persians*; πόνος εὐκλείας πατήρ, *labor is father of fame*; οἱ Ἀθηναῖοι Περικλέα εἵλοντο στρατηγόν, *the Athenians chose Pericles general* (compare §§ 387, 392, 403, and 438, *Obs.*

§ 379. By means of the Article, any adjective, participle, or adverb, as well as the infinitive, may be made a *substantive*: Hom. ὁ γέρων, *the old man*; οἱ πλούσιοι, *the rich*; ὁ λέγων, *the speaker*; ὁ πέλας, *the neighbor*; οἱ

παρόντες, *those present*; τὰ κάτω, *the under* (part); οἱ παῖλαι, *the ancients*; τὸ μισεῖν, *hating* or *hatred*.

Obs.—With the Neuter Article, any word, or even a whole sentence, may be represented as one object: τὸ ἀνὴρ, the word ἀνὴρ or the idea “man;” τὸ Γνωθὶ σεαυτόν, the saying or rule “Know thyself.”

§ 380. The Generic Article (§ 375) generalizes the idea of a *participle*, which then is to be translated by a relative phrase: ποιείτω τοῦτο ὁ βουλόμενος, *do that, who will*; μὴ ζητεῖτε τὸν ταῦτα λέξοντα, *seek not (one) who will say this* (compare § 500).

§ 381. By the Article, many *adverbs*, placed between it and a substantive, become *attributive adjectives*: οἱ τότε ἄνθρωποι, *the people of that time*; ἡ παραυτίκα ἡδονή, *the momentary pleasure*; αἱ ἐνθάδε γυναῖκες, *the women of this place*; ἡ ἄγαν ἐλευθερία, *the excessive freedom*.

§ 382. In the same way, a genitive, or a preposition with a substantive, placed between the Article and another substantive, becomes an *attributive clause*: τὰ τῶν Ἀθηναίων πράγματα, *the affairs of the Athenians*; οἱ ἐν τῇ πόλει ἄνθρωποι, *the people in the city*; ἡ καθ' ἡμέραν τροφή, *the daily nourishment*; αἱ ἄνευ λυπῶν ἡδοναί, *the painless pleasures*.

§ 383. The Article often stands alone, sometimes with the Genitive of a substantive (compare §§ 409, 410), sometimes with a preposition followed by a substantive; in such a construction the Article has the force of a *substantive* (§ 379): τὰ τῶν Ἀθηναίων, *the affairs* (possessions, interests) *of the Athenians*; οἱ ἐν τῇ πόλει, *the* (people) *in the city*; τὰ μετὰ ταῦτα, *what follows, the later* (events).

§ 384. When a substantive with an *attributive* (§ 361, 11) adjective has the Article, *the adjective stands between the substantive and the article*: ὁ ἀγαθὸς ἀνὴρ, *the good man*.

§ 385. If the substantive alone is to be prominent, and the adjective to be added as *apposition* (§ 361, 12), the substantive stands first, and the *adjective with the article follows*, thus:

a) *The substantive without Article*, when the case is such that the substantive, if put alone, would have no article: τί διαφέρει ἄνθρωπος ἀκρατῆς θηρίου τοῦ ἀκρατεστάτου; *in what does an ungovernable man differ from the most ungovernable beast?* for if θηρίον stood alone it would be without Article, θηρίου, *from a beast*.

b) *The substantive has the Article* when by itself, even without an adjective, it must have the Article: οἱ Χίοι τὸ τεῖχος περιεῖλον τὸ καινόν, *the Chians pulled down (their) wall—the new one* (which they themselves had built); for, even without the adjective, it would have to be τὸ τεῖχος περιεῖλον (§ 373).

§ 386. The same rule holds good with regard to the position of the attributive additions mentioned in §§ 381 and 382: ὁ Ἀθηναίων δῆμος, *the Athenian people*; ὁ δῆμος, ὁ τῶν Ἀθηναίων, *the people, that is, the Athenian*; ὁ μετὰ ταῦτα χρόνος, *the after time*; ὁ χρόνος ὁ μετὰ ταῦτα, *the time which followed this*.

§ 387. An adjective which, *without* the Article, either precedes or follows a substantive having the Article, is *predicative*, *i. e.*, the character is assigned to the substantive only by this word (§ 361, 4, 8, and 10): ἀγαθὸς ὁ ἀνὴρ or ὁ ἀνὴρ ἀγαθός (*viz.*, ἐστίν), *the man is good*; ἅπαντες ἔχομεν τὸ σῶμα θνητόν, *we all have a body* (which is) *mortal*. The translation may often be effected by a relative clause: οἱ Ἀθηναῖοι ἠγοῦντο αὐτονόμων τὸ πρῶτον συμμάχων, *the Athenians had the lead of allies (who) at first (were) independent*; φαίνομαι μεγάλας τὰς ὑποσχέσεις ποιοῦμενος, *I seem to make promises which are great*. Compare § 378.

Obs.—With proper names, the use of the Article is very uncertain when the class is added to which they belong: ὁ Εὐφράτης ποταμός or ὁ ποταμὸς ὁ Εὐφράτης, *the river Euphrates*; ἡ Αἴτνη τὸ ὄρος, *Mount Etna*; Σικελία ἡ νῆσος, *the island of Sicily*; ἡ πόλις οἱ Ταρσοί, *the city of Tarsi*.

§ 388. The *possessive pronoun* is preceded by the Article when a single definite object is referred to: ὁ ἐμὸς

ἑταῖρος, *my* (particular) *friend*; ἑμὸς ἑταῖρος, *a friend of mine*.

§ 389. αὐτός, as a *predicate*, put before or after a substantive with the Article, means *self*: αὐτὸς ὁ πατήρ or ὁ πατήρ αὐτός, *the father himself, ipse pater*; but as an *attribute* it is put between the Article and the substantive, and means *same*: ὁ αὐτὸς ἀνὴρ, *the same man, idem vir*.

With the *demonstrative pronouns* οὗτος, ὅδε, ἐκεῖνος, a substantive, not being a predicate, has regularly the Article: οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος, *this man*; ἐκεῖνο τὸ δῶρον, *that gift*. But when the substantive is a predicate the Article is wanting: ἐν Πέρσiais νόμος ἐστὶν οὗτος, *among the Persians this is law*. Compare § 367.

§ 390. πᾶς without the Article before a substantive without the Article means in the Singular *every*: πᾶσα πόλις, *every city*. The Article before πᾶς gives it the meaning of *whole*: ἡ πᾶσα πόλις, *the whole city*; τοὺς πάντας ὀπλίτας, *the whole of the heavy-armed*. Most generally πᾶς as well as ὅλος without the Article precedes or follows a substantive provided with the Article: πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ, *I will tell you the whole truth*; τὸν ἀριθμὸν πάντα δίχα διελάβομεν, *we divided the whole number into two parts*; τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, *during the whole day they proceeded no more than twenty-five stadia*.

Obs.—πᾶς, with the Article added to a numeral, may often be translated by “altogether” or “in all.” Δαρεῖος ἐβασίλευσε τὰ πάντα ἕξ καὶ τριάκοντα ἔτη, *Darius ruled altogether thirty-six years*.

§ 391. Expressions for measures are to be understood differently, according to the position of the Article: ἔσχατον τὸ ὄρος, *the extreme end of the mountain*; τὸ ἔσχατον ὄρος, *the farthest mountain* (in contrast to other mountains); ἡ ἀγορὰ μέση, *the middle* (of the) *market-place*; ἡ μέση ἀγορὰ, *the middle market*, that placed in the middle of several others. In Latin, *forum medium* means both.

CHAP. XVI.—USE OF THE CASES.

A) *The Nominative.*

§ 392. The *Nominative* is the case of the *subject* and of the predicate belonging to the subject (§ 361, 3, 4).

Hence, as in Latin with *fio, dicor, videor, creor*, etc., so in Greek with verbs of the same meaning, the predicative noun referring to the subject is in the *Nominative*: καθίσταται βασιλεύς, *he is appointed king*; Ἀλέξανδρος θεὸς ὠνομάζετο, *Alexander deus appellabatur*. Compare § 361, 7; §§ 378, 403.

Obs.—ἀκούω, *I hear*, in the sense of *I am called* [Lat. *audio*], also belongs to these verbs: οἱ ἐν Ἀθήναις φιλιππιζοντες κόλακες καὶ θεοῖς ἐχθροὶ ἠκουοῦν, *the Philippizers in Athens were called flatterers and objects of the gods' hatred*.

§ 393. The *Nominative* is frequently used instead of the *Vocative* in addressing a person, especially in connection with οὗτος: ὁ Ἀπολλόδωρος οὗτος, οὐ περιμενεῖς; *You! Apollodorus, won't you stop?* and also in exclamations: νήπιος, *the fool!*

B) *The Vocative.*

§ 394. The person or thing addressed is in the *Vocative*. In Attic prose ὦ is generally put before it, except sometimes in animated discourse: μὴ θορυβεῖτε, ὦ ἄνδρες Ἀθηναῖοι, *don't make a disturbance, Athenians*; ἀκούεις Αἰσχίνη; *do you hear, Æschines?*

Obs.—The *Vocative*, like interjections, does not belong to the structure of a sentence, whence a word in the *Vocative* is inclosed by commas.

C) *The Accusative.*

§ 395. The *Accusative*, *Genitive*, and *Dative* mark an object as dependent, whence they are called cases of dependence (*casus obliqui, oblique cases*).

The *Accusative* is the case of the *Object*, and therefore denotes generally the person or thing to which an action is directed.

The Object is either external to the action by which it is affected: *τύπτω τὸν δοῦλον, I strike the slave*, or internal, *i. e.*, already contained in the action itself: *τύπτω πενήκοντα πληγάς, I strike fifty blows*.

Obs.—The Accusative, therefore, in the great majority of cases, is dependent on a *verb*. Only in a very few cases does it happen that a *substantive* after the manner of a verb is followed by an Accusative: *οἱ σύμμαχοι τεθνήασι τῷ δέει τοὺς τοιοῦτους ἀποστόλους, the allies are dead (beside themselves) from fear of such ambassadors*.

§ 396. 1. The *External Object*

is expressed by the Accusative with *transitive* verbs as in other languages. Several verbs, however, are treated in Greek as transitive which in other languages are intransitive. Such verbs are:

a) Those which signify to *benefit* or *injure*, whether it be by act or speech: *εὖ* or *ἀγαθὸν ποίεω, εὐεργετέω, I benefit* (τοὺς εὐεργετήσαντας, *my benefactors*); *ὀνίνημι, ὠφελέω, I am useful*; *κακῶς* or *κακὸν ποίεω, κακῶ, I do ill*; *ἀδικέω, I do wrong*; *ὕβριζω, I insult*; *βλάπτω, I hurt*, etc.; also *κολακεύω, I flatter*, and *τιμωρέομαι, I avenge myself* (τὸν ἐχθρόν, *on my enemy*); *ὁ Σωκράτης οὐδένα τῶν πολιτῶν ἠδίκησεν, Socrates acted unjustly to none of his fellow-citizens*.

§ 397. Not unfrequently the verb of a principal clause takes as its object what should properly be the subject of a subordinate clause: *καί μοι τὸν υἱὸν εἰπέ, εἰ μεμάθηκε τὴν τέχνην, more animated than καί μοι εἰπέ, εἰ ὁ υἱὸς μεμάθηκε τὴν τέχνην, and tell me about my son, whether he has learned his trade*. Compare § 519, 5, *Obs.* 2.

§ 398. *b)* The Accusative of the external Object is used with the verbs: *φεύγω* (compare *fugio*), *ἀποδιδράσκω, I run away from*; *φθάνω, I get before*; *θηράω, θηρεύω, I hunt after*; *μιμέομαι* (compare *imitator*), *ζηλώω, I rival*; *ἀμείβομαι, I repay, I respond to*; *λανθάνω* (compare *lateo*), *ἐκλείπω* (compare *deficio*); *ἐκλείπει με ἢ ἐλπίς, spes me deficit*.

§ 399. *c*) This Accusative is farther used with verbs of *emotion*: αἰδέομαι, αἰσχύνομαι, *I am ashamed* (τὸν πατέρα, *before my father*); φυλάττομαι, εὐλαβέομαι, *I am on my guard against*; θαρρέω, *I have confidence* (τὴν ἰσχύ, *in my strength*); ἐκπλήττομαι, καταπλήττομαι, *I am amazed at*; similarly with ὄμνυμι, *I swear by* (τοὺς θεούς, *the gods*).

Obs.—As with ὄμνυμι, so in exclamations, the Accusative is used even without a governing verb: ναὶ μὰ τὸν Δία, *Yes, by Zeus!* (§ 643, 16).

§ 399*b*. The *Space and Time* over which an action extends are often expressed by the Accusative: κοινὴν ὁδὸν ἦλθομεν, *we came by a common road*; Hom. κλίμακα ὑψηλὴν κατεβήσето, *she came down the high ladder*; πλεῖν θάλασσαν, *to navigate the sea*; ἐνταῦθα Κῦρος ἔμεινε ἡμέρας πέντε, *there Cyrus remained five days*. Compare § 405.

On the Accusative of the *aim*, see § 406.

§ 400. 2. The *Internal Object*

is expressed by the Accusative not only with transitive, but also with intransitive and passive verbs.

The internal Object is:

a) a word of cognate *origin* with the verb: Hom. ἄλλοι δ' ἄμφ' ἄλλησι μάχην ἐμάχοντο πύλῃσιν, *alii circa alias portas pugnam pugnant*; τεῖχος τειχίζονται, *they wall (build) a wall*; πομπὴν πέμπειν, *to send an escort, make a solemn procession*; κακίστην δουλείαν ἐδούλευσεν, *he served the worst service (endured the worst slavery)*; Hom. τῷ πείσει ὅς κεν ἀρίστην βουλήν βουλεύσῃ, *you will obey him who advises (gives) the best advice*; τὴν ἐναντίαν νόσον νοσοῦμεν, *we suffer (sicken) from the opposite sickness*; μεγάλην τινὰ κρίσιν κρίνεται, *he is judged (tried) in a great trial*;

b) or a word *akin* to the verb in *meaning*; πληγὴν τύπεται βαρυτάτην, *he is struck a very severe blow*; πάσας

νόσους κάμνει, *he suffers from all diseases*; poet. ὀδύρματα γοᾶσθαι, *to moan lamentations*; πόλεμον ἐστράτευσαν τὸν ἱερὸν καλούμενον, *they marched out to the so-called holy war*; γραφὴν διώκειν, *to pursue with a writ* (compare γραφὴν γράφεισθαι);

c) or a substantive defining the verb: Ὀλύμπια νικᾶν, *to conquer in the Olympic games*; γάμους ἐστιᾶν, *to give a marriage-feast*; Hom. νόστον ὀδυρόμενοι, *weeping for the return*; μένεα πνεύοντες Ἀχαιοί, *the courage-breathing Achæans*; ἀγγελίην ἐλθεῖν, *to go a message*; πῦρ ὀφθαλμοῖσι δεδορκώς, *looking fire with the eyes* (flashing fiery looks);

d) or the result of the action expressed by the verb: ἔλκος οὐτάσαι, *to strike a wound* (produce by blows); ὄρκια τάμνειν, *foedus ferire, i. e., foedus hostiam feriendo efficere*; poet. ἦδε (ἢ ἀναρχία) τροπὰς καταρρήγνυσι, *it (anarchy) breaks flight, i. e., produces flight by breaking through the ranks*.

§ 401. Often, especially in the poets, a neuter adjective or pronoun in the Accusative is added to a verb as a special qualification, almost like an adverb (§ 400, c): ὀλίγον ἀπεῖναι, *to be a little way off*; μέγα ψεύδεται, *he tells a great lie* (compare μέγα ψεῦδος ψεύδεται); τοῦτο χαίρω, *at this I rejoice*; τί χρήσομαι τούτῳ; *what use shall I make of this?* πάντα πείσομαι, *I will obey in all things*.

§ 402. 3. Double Object.

Many verbs have a double object, consequently a *double Accusative*; the following, which most frequently occur with this construction, may serve as examples: διδάσκω (ἐδίδαξαν τὸν παῖδα τὴν μουσικὴν, *docuerunt puerum musicam*); κρύπτω, *I hide*; ἐρωτάω, *I ask*; αἰτέω, *I demand*; πράττομαι, *I acquire* (ἀργύριον τοὺς παρόντας, *money from those who are present*); κακὸν λέγω τοὺς ἐχθρούς, *I speak*

ill of my enemies; ἀφαιρέομαι, ἀποστερέω, *I deprive of*; ἀναμνησκω, *I remind of*; ἐνδύω, ἀμφιέννυμι, *I put on* (τινὰ χιτῶνα, *a coat on some one*); περιβάλλομαι, *I encircle* (τείχη τὴν πόλιν, *the city with walls*). Hom.: ἡ δὲ μέγαν ἰστὸν ὕφαινε διπλάκα, *she wove a double garment at the loom* (§ 399, b).

Obs. 1.—In the passive construction the *thing* remains in the Accusative: διδάσκομαι τὴν μουσικὴν; ἀφῆρμαι τὸν ἵππον, *I am robbed of the horse*.

Obs. 2.—Many other verbs besides these have a double Accusative, by an external object being added to the internal one: Hom. ὃν Ζεὺς φιλει παντοίην φιλότητα, *whom Zeus loved with multiform love, i. e., to whom Zeus manifested love in various ways* (§ 400, a); Αἰσχίνης Κτησιφῶντα γραφὴν παρανόμων ἐδίωκεν, *Æschines prosecuted Ktesiphon with a charge of violating the law* (§ 400, b); poet. πολλά σε ὀδύσματα κατείδον τὴν Ἡράκλειον ἔξοδον γοωμένην, *many wailings I saw you give vent to about the departure of Heracles* (§ 400, c); Hom. ἔλκος ὃ με βροτὸς οὔτασεν ἀνήρ, *the wound which a mortal man struck me* (§ 400, d).

§ 404. 4. *The Accusative as a Predicate.*

A *dependent Predicate relating to an Object* is in the Accusative. Hence the verbs mentioned in §§ 361, 10, and 392, which signify *naming, deeming, making, appointing, choosing, representing, and the like*, have a *double Accusative* in the Active—one of the external Object, and one of the *Predicate*: οἱ κόλακες Ἀλέξανδρον θεὸν ὠνόμαζον, *the flatterers used to call Alexander a god*; αἰρεῖσθαι τινα στρατηγόν, *eligere aliquem ducem*; οὐ τοὺς πλεῖστα ἔχοντας εὐδαιμονεστάτους νομίζω, *I do not deem those possessing most the happiest*; παρέχω ἑμαυτὸν εὐπειθῆ, *I show myself obedient*; ἔλαβε τοῦτο δῶρον, *he received this (as) a gift*.

Obs.—The want of the Article often of itself distinguishes the predicative accusative from the objective (§ 378). In the passive construction both Accusatives must become Nominatives, according to § 392.

§ 404. 5. In a *freer way* the Accusative is joined to

verbs and adjectives, to point out to what the idea of these words refers, *in reference to what they are to be understood*: κάμνω τὴν κεφαλὴν, *I suffer in the head* (compare § 400, *b*); ἄδικος πᾶσαν ἀδικίαν, *unjust in every (kind of) injustice* (in every way, compare § 400, *a*); Ἕλληνες εἰσι τὸ γένος, *they are Greeks in race*; εὖ ἔχομεν τὰ σώματα, *we are well in body*; Hom. ὄμματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ, *in eyes and head like thunder-loving Zeus*; παρθένος καλὴ τὸ εἶδος, *a maiden beautiful in form, or of beautiful form* (*facie pulchra*); οὐδεὶς ἄνθρωπος αὐτὸς πάντα σοφός, *no man is himself wise in every thing*; ὁ Μαρσύας ποταμὸς εἴκοσι καὶ πέντε πόδας εἶχε τὸ εὖρος, *the River Marsyas was twenty-five feet in breadth*. This Accusative is called the *Accusative of reference*.

Obs.—Hence a great number of independent, almost *adverbial*, Accusatives: τὸ ὄνομα, *in name, by name*; τὸ πλῆθος, *in number*; τὸν τρόπον, *in character*; τοῦτον τὸν τρόπον, *in this way*; τὴν φύσιν, *by nature*; πρόφασιν, *on the pretext, ostensibly*; δίκην, *like*; χάριν, *for the sake of (gratia)*; τὸ πᾶν, *altogether, on the whole*; πολὺ, *by far*; τί, *quid, what? why? τί κλαίεις; why weepest thou? αὐτὰ ταῦτα ἦκω, for this very reason I have come.*

§ 405. In regard to the ideas of space and time, the Accusative expresses *extension* (compare § 399, *b*): Hom. πᾶν ἡμῶν φερόμην, *a whole day I was borne along, totum diem ferebar*; βασιλεὺς καὶ Ἕλληνες ἀπέιχον ἀλλήλων τριάκοντα στάδια, *the king and the Hellenes were thirty stadia distant from each other*; Hom. λείπετο δουρὸς ἐρωήν, *he remained a spear's throw behind*; τὸν μὲν εὖ παθόντα δεῖ μεμνησθαι τὸν πάντα χρόνον, τὸν δὲ ποιήσαντα εὐθὺς ἐπιλελῆσθαι, *he who has received kindnesses ought to remember them throughout all time, but he who has done them immediately to forget them.*

Obs. 1.—An Accusative used with ordinal numerals, in regard to time, is to be translated *by since before or ago*: ἐβδόμην ἡμέραν ἡ θυγάτηρ αὐτῆ ἔτετελευτήκει, *his daughter had died seven days before.*

Obs. 2.—Freer Accusatives, referable chiefly to time, are: τοῦτον τὸν χρόνον, *at this time*; τὸ λοιπόν, *for the future, henceforth*; τέλος, *at last*; πρότερον, *formerly*; ἀρχήν, *up to the beginning, hence entirely*; τὴν ταχίστην, supply ὁδόν, *the quickest (way)*; μακράν, *far, distant*.

§ 406. In the poets, the Accusative joined to verbs of motion also denotes the *place toward* which an action is directed: Hom. τοῦ δὲ κλέος οὐρανὸν ἵκει, *his fame reaches up to heaven*; πῶς ἦλθες Ἄργος; *quomodo Argos venisti?* On the absolute Accusative of participles, see § 586.

D) *The Genitive.*

§ 407. The Genitive generally denotes a thing *belonging* to another.

Obs.—Hence the Genitive is most commonly dependent on a *noun*, and, even where it is governed by a verb, its use resembles that with a noun.

§ 408. 1. *The Genitive with Substantives.*

One Substantive may be joined to another in various ways; the most common are:

1. Σωκράτης ὁ Σωφρονίσκου υἱός, *Socrates son of Sophroniscus: Origin.*

2. ἡ οἰκία τοῦ πατρός, *the father's house: Possession.*

3. νόμισμα ἀργυρίου, *a silver coin: Material.*

Hom. δέπας οἴνου, *a cup of wine: Contents.*

4. οἱ πλείστοι τῶν Ἑλλήνων, *most of the Hellenes: Partitive Genitive.*

5. ὁ φόβος τῶν πολεμίων, *metus hostium, i. e., either*
a) the fear of the enemy, i. e., the fear which the enemy feels (Subjective Genitive), or,
b) the fear about the enemy, i. e., the fear of which the enemy is the object (Objective Genitive).

6. δοῦλος πέντε μινῶν, *a slave worth five minæ: Value.*

7. γραφὴ κλοπῆς, *an accusation of theft: Cause.*

8. πολίτου ἀρετή, *a citizen's virtue: Quality.*

9. Hom. Τροίης πολίεθρον, *the city of* (called) *Troy*: *Designation.*

Which of the two substantives in any particular case has to be expressed by the Genitive is generally quite as clear from their meaning as in English.

But the following special peculiarities in the use of the different kinds of Genitives deserve to be noticed:

§ 409. *a*) The Genitive denotes descent from a father, even without the addition of a Substantive: Σωκράτης ὁ Σωφρονίσκου, *Socrates, the son of Sophroniscus*; Μιλτιάδης Κίμωνος, *Miltiades, son of Kimon*; poet., Διὸς Ἄρτεμις, *Artemis, daughter of Zeus.*

§ 410. *b*) The Neuter of the Article with a Genitive has very different meanings (compare § 383): τὰ τῶν Ἑλλήνων, *the affairs, interests, possessions of the Hellenes* (compare τὰ Ἑλληνικά); τὸ τῆς ὀλιγαρχίας, *the nature of the oligarchy*; on the other hand, τὸ τοῦ Δημοσθένους, *the word of Demosthenes*; τὰ τῶν φίλων κοινά, *the property of friends is common.*

§ 411. *c*) The idea of abode is to be supplied in the expressions: εἰς διδασκάλου φοιτᾶν, *to go to the master's* (house), *i. e.*, to go to school; ἐν ἢ εἰς Ἄιδου (Homer, εἰν Ἄϊδαο δόμοις, *in Hades' dwelling, dominion*), *in or into the lower world.*

§ 412. *d*) The *Partitive Genitive* (4), denoting a whole to be divided, is most common with numerals and superlatives: πολλοὶ τῶν Ἀθηναίων, *multi Atheniensium*; πότερος τῶν ἀδελφῶν; *which of the two brothers?* πάντων ἄριστος, *omnium optimus*; but also with various adjectives: οἱ σπουδαῖοι τῶν πολιτῶν, *the assiduous among the citizens.* So, more freely in the Homeric poems: διαθεάων, *the divine one among goddesses*; δήμου ἀνὴρ, *a man of the people*; and similarly, ἀνὴρ τῶν ῥητόρων, *a man from the number of the orators.*

The Partitive Genitive with names of places denotes the whole territory: Θῆβαι τῆς Βοιωτίας, *Thebes in Bœotia*; with Neuter pronouns it sometimes denotes a whole which is attained by degrees: εἰς τοῦτο ἀνοίας ἦλθον, *eo usque insanis progressi sunt*.

Obs.—Adjectives which have a Partitive Genitive sometimes follow the gender of the Genitive dependent upon them: ὁ ἡμις τοῦ χρόνου, *the half of the time* (instead of τὸ ἡμισυ τοῦ χρόνου); ἡ πλείστη τῆς χώρας, *most of the land*.

§ 413. *e*) The *Objective Genitive* (5, *e*) may be translated by various prepositions: εὐνοια τῶν φίλων, *benevolence toward friends*; ἀπορία σίτου, *want of food*; Hom., ἔρος ἐδητύος ἠδὲ ποτήτος, *eagerness for food and drink*; ἡσυχία ἐχθρῶν, *peace from enemies*; ἀγῶνες λόγων, *contests in speeches*; ἀφορμὴ ἔργων, *stimulus to deeds*; ἀπόστασις τῶν Ἀθηναίων, *defection from the Athenians*; λύσις θανάτου, *deliverance from death*; βία πολιτῶν, *with violence against the citizens, in spite of the citizens*.

2. Genitive with Adjectives and Adverbs.

§ 414. The Genitive is joined to many *relative* adjectives and their adverbs, *i. e.*, to such adjectives and adverbs as are conceivable *only in reference to something*, and points out the person or thing they refer to. The most important adjectives of this kind are:

1. κοινός, *common*; ἴδιος, οἰκεῖος, *own, peculiar*, and others which imply *property* or *belonging to*, as: ναὸς ἱερὸς τοῦ Ἀπόλλωνος, *a temple sacred to Apollo* (possession, compare § 408, 2).

2. Adjectives denoting *plenty* and *want* (contents, § 408, 3), as: μεστός, ἔμπλεως, πλήρης, *full*; πλούσιος, *rich*; ἐνδεής, πένης, *necessitous*; farther, the adverb ἄλις, *enough*: πάντα εὐφροσύνης πλέα ἦν, *all was full of joy*.

3. Those signifying *acquainted* or *unacquainted with*: ἔμπειρος, *peritus*; ἄπειρος, *imperitus*; ἐπιστήμων, *skilled*

(τέχνης, *in an art*); μνήμων, ἀμνήμων, *mindful and unmindful*.

4. ἄξιος, *worthy*; ἀνάξιος, *unworthy*; πλείστου ἄξιον, *worth most, the worthiest thing* (§ 408, 6):

5. Adjectives implying *participation* (§ 408, 4), whether it be positive or negative: μέτοχος τοῦ πόνου, *particeps laboris*; ἄμοιρος, *without a share*; αἴτιος, *author, guilty, reus*.

Obs.—To these belong many adjectives compounded with ἀν (*ἀ*, § 360) privative, which, especially in poets, are joined with the genitive: poet. αἰὼν κακῶν ἄγευστος, *a life which has not tasted of misfortunes*; φίλων ἄκλαυτος, *unwept by friends*.

6. Adjectives in -ικός (§ 351) denoting *capability* or *fitness for* (compare 3) something: διδασκαλικὸς γραμματικῆς, *capable of teaching grammar*; παρασκευαστικὸς τῶν εἰς τὸν πόλεμον, *skilled in obtaining the necessaries for war*.

§ 415. Many *Adverbs of Place* are joined with a Genitive, which is mostly of a Partitive nature (compare § 412): ποῦ γῆς; *where on earth?* so with ἐντός, *within*; εἴσω, *inside*; ἐκτός, *without*; ἔξω, *outside*; ἄγχι, ἐγγύς, πλησίον, *near*; πρόσω or πόρρω, *forward*; πέρα, *beyond*; εὐθύ, *straight towards*; πρόσθεν, ἔμπροσθεν, *in front*; ὀπίσθεν, *behind*; ἀμφοτέρωθεν, *on both sides*; ἄνω, *upward* (ποταμῶν, *up-stream*); and corresponding with these also some adverbs of *time* and *manner*: πηνίκα τῆς ἡμέρας; *at what time of the day?* πῶς ἔχεις τῆς γνώμης; *what do you think?* λάθρα τῶν γονέων, *secretly from the parents*.

§ 416. The *Comparative* may have the object with which any thing is compared in the Genitive (as in the Ablative in Latin): μείζων τοῦ ἀδελφοῦ, *major fratre, i. e., ἢ ὁ ἀδελφός, than the brother*; οὐ προσήκει τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον εἶναι, *i. e., ἢ τοὺς ἀρχομένους, it is not becoming that the governor should be worse than the governed*.

Obs. 1.—This Genitive is used most frequently where it represents

ἤ with the Nominative or Accusative; yet it may also more freely represent ἤ with the Dative: poet. πλείων χρόνος, ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε (ἢ τοῖς ἐνθάδε), *longer is the time that I must please those below than that I must please those here.*

Obs. 2.—Like the Comparative, the Superlative is sometimes joined with the Genitive of the things with which any thing is compared: poet. φάος κάλλιστον τῶν προτέρων, *a light most beautiful in comparison with the former ones*, where we might have expected φάος κάλλιον τῶν προτέρων, *lux prioribus pulchrior*, or φάος κάλλιστον πάντων, *omnium pulcherrima.*

Obs. 3.—All adjectives expressive of a comparison follow the rule of Comparatives: διπλάσιος, *doubly* (as great as); δεύτερος (οὐδένης), *second* (to none); ὕστερος, *later than*; ἕτερος, *another than.*

3. The Genitive with Verbs.

Very many verbs are joined with the Genitive on the general principles mentioned in § 408.

§ 417. 1. The Genitive represents a *Predicate* (§ 361, 7 and 10) with verbs which denote *being, becoming, making, deeming*, in order to predicate something of a substantive, as originating from, possessing, consisting of, or in any other way qualifying it, § 408: Σωκράτης Σωφρονίσκου ἦν, *Socrates was Sophroniscus's son* (§ 408, 1); ἡ οἰκία τοῦ πατρὸς ἐγένετο, *the house became the father's property* (§ 408, 2); τὸ τεῖχος λίθου πεποιήται, *the wall has been made of stone* (§ 408, 3); οἱ Θεσσαλοὶ τῶν Ἑλλήνων ἦσαν, *the Thesalians belonged to the Hellenes* (§ 408, 4); πολίτου ἀγαθοῦ νομίζεται θαρρῆν, *to be courageous is deemed a good citizen's quality* (§ 408, 8).

Obs.—The Genitive often occurs with verbs of perception and observation in such a way that it is properly dependent on a noun or pronoun: τοῦτο ὑμῶν μάλιστα θαυμάζομεν, *this we most admire in you* (properly: this of you we most admire).

§ 418. 2. The Genitive of *Material* (§ 408, 3) is also used with verbs of *plenty* and *want* (compare § 414, 2): πίμπλημι, πληρώω, *I fill*; πλήθω, γέμω, *I am full*; δεόμαι (δεῖ μοι), *I need*; τὰ ὦτα ἐνέπλησαν δαιμονίας σοφίας, *they filled the ears with wondrous wisdom*; ὁ παρῶν καιρὸς

πολλῆς φροντίδος καὶ βουλῆς δεῖται, *the present time is in need of much reflection and advice.*

§ 419. 3. The *Partitive Genitive* (§ 408, 4) is used with many verbs which *only partially* affect the object of the action :

a) With all verbs which contain the idea of *sharing* : μετέχω (μέτεστί μοι), *I have a share in* ; μεταλαμβάνω, *I take a share in* ; μεταδίδωμι, *I give a share* (τῆς λείας, *of the booty*) ; κοινωνέω, *I share* (compare § 414, 5) ; Hom. σῖτον δ' αἰδοίη ταμίη παρέθηκε χαριζομένη παρεόντων, *the modest stewardess brought bread supplying from the store.*

* Obs.—ὄζω, *I smell*, also belongs to these : μύρων ὄζει, *he smells of myrrh.*

b) With verbs which denote *touching, laying hold of, seizing* : ἄπτομαι, ψάω, *I touch* ; ἔχομαι, *I hold by, border* (τινός) *on something* ; ἀντέχομαι, ἐπιλαμβάνομαι, *I lay hold of* ; λαμβάνω τινὰ τῆς χειρός, *I seize one by the hand* ; ἄρχομαι, *I begin* (τῆς παιδείας, *with the education*) ; poet. θανόντων οὐδὲν ἄλγος ἄπτεται, *no pain touches the dead.*

c) With verbs which denote *striving, aiming at* : στοχάζομαι τοῦ σκοποῦ, *I aim at the goal* ; ὀρέγομαι, *I strive* ; διψάω, *I thirst* ; τυγχάνω, *I hit, attain* (ἔτυχε τῶν ἄθλων, *he won the prizes*) ; ἐφικνοῦμαι, *I reach, attain* ; ἦκω, *I have attained* (Herod. δυνάμιος, *power*).

d) With verbs which denote *enjoying* : ἐσθίω, *I eat* ; πίνω, *I drink* ; γεύω, *I give a taste* ; ἐστιάω, *I entertain* ; ἀπολαύω, *I enjoy* (μεγίστων ἀγαθῶν, *the greatest blessings*) ; ἐνὸς ἀνδρὸς εὖ φρονήσαντος πολλοὶ ἂν ἀπολαύσειαν, *many would enjoy a man who has thought sensibly.*

e) With verbs denoting the opposites of the ideas enumerated under a—d, that is, the *exclusion* from a share in something : ἀπέχομαι, *I refrain* (σίτου, *abstineo cibo*) ; χωρίζω, *I separate* ; εἴργω, *I keep off* ; στερίσκω, *I deprive* ; παύομαι, *I cease* ; εἴκω, παραχωρέω, *I yield* ; λύω, *I loose* ;

ἐλευθερόω, *I free*; φείδομαι, *I spare*; ἁμαρτάνω, ἀποτυγχάνω, *I miss*; ψεύδομαι, σφάλλομαι, *I am deceived* (τῆς ἐλπίδος, *in my hope*).

Obs.—Many of these verbs are also joined with an Accusative when an object is to be expressed as *wholly* encompassed by the action: πλεῖστον μέρος τινὸς μετέχειν, *to have the greatest part in any thing*; πίνω οἶνον, *I drink wine*; οἶνον, *some wine*; λαγχάνω τι, *I attain something*; τινός, *a share in something*.

§ 420. 4. The Genitive is joined with many verbs denoting a *sensuous* or *moral perception* or *emotion* (compare § 414, 3), as: ἀκούω, ἀκροάομαι, *I hear*; αἰσθάνομαι, *I perceive*; μιμνήσκομαι, *I remember* (τοῦ φίλου, *memini amici*); ἐπιλανθάνομαι, *I forget*; μέλει μοί τινος, ἐπιμελέομαι, *I am concerned about something, I care*; ἐντρέπομαι, Hom. ἀλέγω, ἀλεγίζω, *I concern myself*; ἀμελέω, *I neglect*; ὀλιγωρέω, *I care little about*; ἐράω, *I love* (§ 419, c); ἐπιθυμέω, *I desire*; πυνθάνομαι τί τινος, *I learn something about one*.

Obs.—The Accusative also is admissible with several of these verbs: with ἀκούω, if the object is directly audible: φθόγγον, *a sound*, but τοῦ διδασκάλου, *the teacher*.

§ 421. 5. With verbs of *estimating*, *buying*, *selling*, etc., the Genitive denotes the *value* or *price* (compare § 408, 6, and § 417): ὁ δοῦλος πέντε μινῶν τιμᾶται, *the slave is valued at five minæ*; πολλοῦ ὠνεῖσθαι, *magni emere*; ταλάντου ἀποδόσθαι, *to sell for a talent*.

§ 422. 6. With verbs of *judicial proceedings* the Genitive denotes the *cause* (§ 408, 7, § 414, 5): κλοπῆς γράφεσθαι αἰσχρόν, *furti accusari turpe est*; φόνου διώκειν, *to prosecute for murder*; φεύγει παρανόμων, *he is charged with violating the law*; ἀπέφυγε κακηγορίας, *he was acquitted of libel*; ἐάλωσαν προδοσίας, *proditionis condemnati sunt*.

Obs.—With verbs of *emotion* the Genitive likewise expresses the cause, as: θαυμάζω σε τῆς σωφροσύνης, *I admire thee for thy moderation*; Hom. χωόμενος γυναικός, *angry about the woman*.

§ 423. 7. The Genitive is also joined with verbs which imply the meaning of a Comparative (§ 416), as: κρατέω (κρείττων εἰμί), ἄρχω (Κροῖσος Λυδῶν ἤρχεν, *Cræsus ruled over the Lydians*); βασιλεύω, *I rule*; περιέιμι, περιγίγνομαι, *I am superior*; ἡττάομαι (ἡττων εἰμί), *I am inferior*; λείπομαι, ὑστερέω, *I am behind*; διαφέρω τινός, *differo ab aliquo*; βαρβάρων Ἑλλήνας ἄρχειν εἰκόσ, *it is reasonable that Hellenes should rule over barbarians*.

§ 424. 8. The Genitive is joined with verbs compounded with prepositions, which either always, or in the sense which they have in the compound verb, require the Genitive (compare Chapter XVII.): ἐκβάλλω τινὰ τιμῆς, *I eject some one from office*; προστατεύει τῆς πόλεως, *he presides over the state*; ἰσχὺν τοῦ δικαίου προτίθησιν, *he prefers might before right*; καταφρονεῖν τινος, *to despise any one*; κατηγορεῖν τί τινος, *to accuse one of a thing*; πάτριον ἦν τῇ Ἀθηναίων πόλει προεστάναι τῶν Ἑλλήνων, *it was a hereditary custom for the city of the Athenians to be at the head of the Hellenes*.

4. Freer use of the Genitive.

§ 425. The Genitive, without immediate connection with a noun or verb, expresses:

1. *Place* (local Genitive), almost exclusively in the language of poetry, and that either the place *from* which something is removed: ἵστασθε βάθρων, *get up from the steps*; ὑπάγειν-τῆς ὁδοῦ, *to go out of the way* (compare § 419, e);—or the space *within which* something takes place (compare §§ 412, 415): τῆς Ἰωνίας τοῦτο αἰσχρὸν νενόμισται, *within Ionia that is considered disgraceful*; Hom. νέφος οὐ φαίνεται πάσης γαίης, *no cloud appeared within the compass of the whole earth*; ἔρχονται πεδίοιο, *they go through or within the plain* (compare the German *ich gehe des Weges*).

On another local Genitive, see § 412.

§ 426. 2. *Time* (temporal Genitive), in which case it is a Partitive Genitive expressing the *whole of a space of time* (§ 412) within which something takes place: τρίς τοῦ ἐνιαυτοῦ, *thrice in the year*; ἡμέρας, *by day*; νυκτός, *by night*; τοῦ αὐτοῦ χειμῶνος, *in the same winter*; τοῦ λοιποῦ, *for the future*; χρόνου συχνοῦ, *for some time*; ἐκάστου ἔτους, *each year*.

§ 427. 3. *Cause* (causal Genitive, compare § 408, 7, § 422), in exclamations: οἶμοι τῆς τύχης, *alas! for my fortune* (compare the German *O des Leides*); and in Infinitives with the Genitive of the Article (in order to). § 574, 3, *Obs.*

§ 428. 4. *Occasion, time, circumstances, etc.*, as an *absolute Genitive*, in connection with *participles*, just like the absolute Ablative in Latin: Κύρου βασιλεύοντος, *Cyro regnante*, § 584 (compare the German: *stehenden Fusses*).

Obs.—The absolute Genitive very rarely occurs, like the absolute Ablative of the Latins, without a participle; when the verb *to be* occurs in the clause the participle ὄν is to be used: *te puero, σοῦ παιδὸς ὄντος.*

E) *The Dative.*

§ 429. The Dative denotes, in general, the person or thing more *remotely connected* with an action.

Obs.—The Dative, therefore, depends just as often on verbs as on adjectives (adverbs), but very rarely on a substantive.

§ 430. 1. *Dative of the person concerned.*

As in Latin and English, so in Greek, the person more remotely affected by something is in the Dative, and:

a) with transitive verbs it is the so-called *indirect object*: Hom. ἐπτά δέ οἱ δώσω ἐνναίόμενα ππολίεθρα, *and I will give him seven flourishing cities.*

b) with intransitive verbs it expresses the person or a thing conceived as a person to which the action refers:

πρέπει μοί τι, *a thing becomes me*; δεῖ μοί τινος, *I need something*; ἐμοὶ οὕτω δοκεῖ ἔχειν, *it seems to me to be so*; βοηθῶ τοῖς συμμάχοις, *succurro sociis*; πείθου τοῖς νόμοις, *obey the laws*; εὐχέσθε τοῖς θεοῖς, *pray to the gods*; μέμφομαι τοῖς μαθηταῖς, *I reproach the scholars*.

Obs.—Substantives derived from such verbs are sometimes followed by the Dative: ἡ ἐν τῷ πολέμῳ τοῖς συμμάχοις βοήθεια, *the help to the allies in the war*.

c) with Adjectives: ὁ ἀγαθὸς τῷ ἀγαθῷ μόνος φίλος, *the good alone is dear to the good*.

431. 2. Dative of interest.

The Dative denotes the person *for* whom—for whose interest—something is or takes place; hence

a) the person *benefited or injured* (*dat. commodi, incommodi*): πᾶς ἀνὴρ αὐτῷ πονεῖ, *every man toils for himself*; φθόνος μέγιστον κακὸν τοῖς ἔχουσιν αὐτόν, *envy is the greatest evil to them that have it*.

432. b) the *possessor* with εἰμί, γίγνομαι, and similar verbs: πολλοὶ μοι φίλοι εἰσίν, *I have many friends*.

Obs.—The possessive Dative is sometimes, like the Genitive, joined with a Substantive: Herod., οἱ σφι βόες, *their oxen*.

§ 433. c) the *sympathizing person* (*ethical Dative*): poet. ὦ τέκνον, ἢ βέβηκεν ἡμῖν ὁ ξένος; *O child, has the stranger left us?* τί γὰρ πατήρ μοι πρέσβυς ἐν δόμοισι δρᾷ; *for what is my aged father doing in the house?*

§ 434. d) the *acting person* with passive verbs (commonly ὑπό with the Genitive), which is then to be viewed as one interested in the action: Hom. πολέες δάμεν Ἐκτορι δίῳ, *many were overcome by godlike Hector*; τί πέπρακται τοῖς ἄλλοις; *what has been done by the rest?* This Dative is regularly joined with the Verbal Adj. in -τέος: ἐμοὶ πολεμητέον ἐστίν, *mihī pugnandum est*.

§ 435. e) the person *remotely connected* with an action: τίθνηχ' ὑμῖν πάλαι, *he died to you long ago*; Hom. πᾶσιν

κεν Τρώεσσι κῦδος ἄροιο, *thou mightest get thee fame with all Trojans*; Hom. τοῖσιν ἀνέστη, *among them arose*; ὑπολαμβάνειν δεῖ τῷ τοιοῦτῳ ὅτι εὐήθης ἐστίν, *in regard to such a one we must suppose him simple*.

Obs.—In this manner *participles* are most frequently used, partly with, partly without, an accompanying noun: Hom. ἡμῖν εἵνατός ἐστι περιτροπέων ἐνιαυτός ἐνθάδε μιμνόντεσσι, *it is the ninth year for us lingering here*; ἢ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ὁδός, *the road westward when you have crossed the river*; γίγνεται τι ἐμοὶ βουλομένῳ, *something happens to me as I wish*; συνελόντι οἱ ὡς συνελόντι εἰπεῖν, *to speak briefly*.

§ 436. 3. Dative of *community*.

With verbs, adjectives, and adverbs, which denote community, agreement, friendly or hostile meeting, the person or thing *with* which such a community, agreement, or such a meeting takes place, is in the Dative.

a) *Verbs* of this kind are: κοινωνέω, *I share* (τινὶ τινος, *something with one*); συμφωνέω, ὁμολογέω, συνάδω, ὁμοноέω, *I agree*; ὁμοιόομαι, *I resemble*; ὁμιλέω, *I associate with*; διαλέγομαι, *I converse*; διαφέρομαι, *I differ*; μάχομαι, *I fight*; ἐρίζω, *I dispute*; τὰ ἔργα οὐ συμφωνεῖ τοῖς λόγοις, *the deeds do not harmonize with the words*; poet. κακοῖσιν μὴ προσομίλει ἀνδράσιν, ἀλλ' αἰεὶ τῶν ἀγαθῶν ἔχεο, *with bad men do not associate, but always hold to the good*.

b) *Adjectives*: ἴσος, *like*; ὅμοιος, παραπλήσιος, *similar*; ὁ αὐτός, *the same*; οἰκεῖος, ἴδιος, *peculiar*; κοινός, *common* (compare 414, 1); ὁμώνυμος, *of like name*; συνώνυμος, *of like meaning*; διάφορος, *different*; ἐναντίος, *opposite*: ὠπλισμένοι ἦσαν τοῖς αὐτοῖς Κύρῳ ὄπλοις, *they were armed with the same weapons as Cyrus*.

c) *Adverbs*: besides those derived from the adjectives just mentioned, especially ἅμα, *at the same time*; ὁμοῦ, *together*: ἅμα τῷ ἐταίρῳ, *at the same time with his friend*.

§ 437. The Dative is used with many verbs which, com-

pounded with prepositions, denote a contact or union, especially with such as are compounded with ἐν, σύν, ἐπί, yet also with those compounded with πρός, παρά, περί, ὑπό, as: ἐπιστήμην ἐμποιεῖν τῇ ψυχῇ, *to bring knowledge into the soul*; ἐπικεῖσθαι τινι, *to press upon, to urge, one*; ἐπιτιμᾶν τινί τι, *to reproach one with something*; προσιέναι τῷ δήμῳ, *to come before the people*; παρίστασθαι, παρεῖναι τινι, *to support one*; περιπίπτειν τινί, *to meet one*.

§ 438. 4. The *Instrumental Dative*, answering to the Latin Ablative, denotes that *by* or *by means of* which an action is brought about: hence

a) the *means* or *instrument* (compare διά, § 458): Hom. τὸν μὲν κατὰ στήθος βάλε δουρί, *the one he struck on the breast with the spear*; ὄρωμεν τοῖς ὀφθαλμοῖς, *we see with the eyes*; οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο, *no one gained praise by pleasures*; Ζημιούν τινα θανάτῳ, *to punish one with death*; Hom. τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσι, *may the Danaei pay for my tears by thy darts*.

Obs.—Hence the Dative is used with χρῆσθαι, *to make use of*; as the Ablative with *uti* in Latin. A second predicative Dative is often added (§ 361, 10): τούτων τισὶ φύλαξιν ἐχρήτο, *some of them he used as guards*.

§ 439. b) the *operating power* or *cause* from which an action proceeds: ἄνθρωπος φύσει πολιτικόν, *man (is) by nature fitted for the state*; πολλάκις ἀγνοία ἀμαρτάνομεν, *we often err from ignorance*; φόβῳ, *from fear*.

Obs.—With verbs of emotion, the Dative expresses the ground or occasion of the emotion: ἡδομαι, χαίρω τῇ μουσικῇ, *I delight in music*; λυποῦμαι, *I am grieved*; χαλεπαίνω, *I am angry*; στέργω, ἀγαπῶ, *I am satisfied (with something)*; αἰσχύνομαι, *I am ashamed (about something)*.

§ 440. c) the *measure, by which* a thing is measured, *by which* one thing surpasses another, *by which* it is distinguished: τὰ μέλλοντα κρίνομεν τοῖς γεγενημένοις, *the fu-*

ture we judge of by the past; δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι μάχης οἱ Ἀθηναῖοι ἐν Μαραθῶνι ἐνίκησαν, *ten years before the battle of Salamis the Athenians conquered at Marathon*; πολλῶ μείζων, *multo major* (also πολύ, § 404, Obs.); διαφέρειν τινὸς φρονήσει, *to differ from any one in insight*.

§ 441. 5. The *freer use* of the Dative expresses:

a) the way and manner, or an accompanying circumstance: τούτῳ τῷ τρόπῳ, *in this way*; βία, *by force*; σπουδῇ, *with zeal*; σιγῇ, *in silence*; ἔργῳ, *in fact*; τῷ ὄντι, *in truth*; ἰδίᾳ, *privatim*; δημοσίᾳ, *publice*; Hom. ηπιέρσι, *in his folly* (§ 362, Obs.).

Obs.—The Dative with αὐτός should be particularly noticed: ὁ Φίλιππος πεντακοσίους ἰππέας ἔλαβεν αὐτοῖς τοῖς ὄπλοις, *Philip took five hundred horse together with their armor*. (Compare the Dative of community, § 436.)

§ 442. b) The *place where* something happens is expressed by the Dative more rarely in prose than in poetry: Μαραθῶνι, *at Marathon*; Hom. Ἑλλάδι οἰκία ναίων, *inhabiting his house in Hellas*; Hom. τόξ' ὤμοισιν ἔχων, *having the bow on his shoulders*; poet. ὁδοῖς, *on the way*.

§ 443. c) *Time* is expressed by the Dative as definitely limited in answer to the question *when*: τῆδε τῇ νυκτί, *hac nocte*; τῇ ὑστεραία, *on the following day*; τετάρτῳ ἔτει, *in the fourth year*; Ὀλυμπίοις, *at the Olympic games*; poet. χειμερίῳ νότῳ, *in a stormy south wind*.

Obs.—Notice the difference between the Accusative (§ 405) and the Genitive (§ 426), in their application to relations of time.

CHAP. XVII.—THE PREPOSITIONS.

§ 444. Prepositions have a double use. Either they are combined with a verb, to define the direction which the action of the verb takes, or they are used independently, and serve, in connection with different cases, to point out the relation of single words in a sentence to one another more distinctly than could be done by the cases alone.

§ 445. *Obs. 1.*—As the name *præpositio* (πρόθεσις) points to the first of these uses, those prepositions which are not combined with verbs, such as: *ἄνευ*, *without* (poet. *δίχα*, *χωρίς*); *ἄχρι*, *μέχρι*, *till*; *μεταξύ*, *between*; *ἔνεκα*, *on account of*; *πλήν*, *besides*, are called *spurious*. They are all used with the Genitive (compare § 415), except *ὡς*, *to*, which has the Accusative.

§ 446. *Obs. 2.*—All Prepositions were originally *adverbs*; many of them are still used as such in poetry, and a few even in prose: *περί*, *beyond*, *very*; *μετά*, *later*; *πρός*, *in addition*. On account of this origin, their position in Homer is very free; they may be separated from their verb as well as from their substantive: Hom. *ἐν δ' αὐτὸς ἐδύσετο νώροπα χαλκόν*, *and he himself put on the glittering brass*; *ἀμφὶ δὲ χαῖται ὤμοις ἀίσσονται*, *and the manes wave around the shoulders*. On the *anastrophe* in placing the Prepositions behind, see § 90. In prose only *περί* is sometimes thus used.

§ 447. With regard to the cases joined with Prepositions, the following general rules are to be noticed:

1. The *Accusative* with Prepositions expresses the object *upon* which, *over* which, *toward* which an action *extends* (§§ 395, 405), and with many Prepositions the *goal* of an action itself (§ 406).

2. The *Genitive* frequently denotes the *place from* which an action proceeds (§ 425), often also a moral relation (§ 408, etc.), while it depends on other Prepositions in the same way as on the adverbs mentioned in § 415:

3. The *Dative* denotes a more external connection (§§ 435, 442).

GENERAL VIEW OF THE PREPOSITIONS.

§ 448. I. Prepositions which can have only *one case* :

A) the *Accusative* : εἰς, ὡς.

B) the *Genitive* : ἀντί, ἀπό, ἐκ (ἐξ), πρό—ἄνευ, ἄχρι, μέχρι, μεταξὺ, ἕνεκα, πλήν.

C) the *Dative* : ἐν, σύν (ξύν).

II. Prepositions which can have two cases :

A) the *Genitive* and *Accusative* : διά, κατά, ὑπέρ.

B) the *Dative* and *Accusative* : ἀνά.

III. Prepositions which can have all the *three oblique cases* : ἀμφί, ἐπί, μετά, παρά, περί, πρόσ, ὑπό.

I. PREPOSITIONS WHICH CAN HAVE ONLY ONE CASE.

§ 449. A) *Prepositions with the Accusative.*

1. εἰς or ἐς (Lat. *in*, c. *Accus.*, and *inter*), *to, into*, points out the *goal toward* which the action is directed. The opposite is ἐξ, *out*. εἰς is used :

a) *of place* : οἱ Λακεδαιμόνιοι εἰσέβαλον εἰς τὴν Ἀττικὴν, *the Lacedæmonians invaded Attica*; εἰς δικαστήριον εἰσ-ιέναι, *to come into court*; λέγειν εἰς τὸ πλῆθος, *to speak to the multitude*; εἰς ἄνδρας ἐγγράφειν, *to enroll among men*. Compare ἐν, § 456, a.

b) *of time* : εἰς τὴν ὑστεραίαν, *in diem proximum, for the next day*; εἰς ἑσπέραν, *toward evening*; poet. ἔτος εἰς ἔτος, *year by year*; εἰς καιρόν, *for the right time*.

c) *of measure and number* : εἰς διακοσίους, *up to two hundred*; εἰς δύναμιν, *up to one's power, as much as is in one's power*.

d) *of purpose* : χρήσιμον εἰς τὸν πόλεμον, *useful for the war*; εἰς τόδε ἤκομεν, *for that we have come*.

In compounds it is to be translated by *into, in, to*.

§ 450. 2. ὡς (compare § 631), *to*, only of persons : Hom.

αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὡς τὸν ὁμοῖον, *God always brings like to like.*

§ 451. B) *Prepositions with the Genitive.*

1. ἀντί (compare Hom. ἄντα, ἄντην, ἀντικρύ), originally *opposite to* (compare ἐν-αντί-ος), then *instead of, for*: Hom. ἀντὶ κασιγνήτου ξεινός θ' ἰκέτης τε τέτυκται, *a stranger and a suppliant is instead of a brother (like a brother)*; ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀλλάξασθαι, *to exchange a mortal body for immortal glory.*

In compounds it signifies *against*.

§ 452. 2. ἀπό (Lat. *ab, a*, Engl. *off*), *from*, in the sense of *separation, severance, and origin*:

a) *of place*: Hom. ἀφ' ἵππων ἄλτο χαμαῖζε, *he sprang off the chariot to the ground.*

b) *of time*: *from, since*: ἀπ' ἐκείνης τῆς ἡμέρας, *from that day.*

c) *of cause*: *by, from, through*: αὐτόνομος ἀπὸ τῆς εἰρήνης, *independent through the peace.*

Phrases: ἀπὸ σκοποῦ, *far from the goal*; ἀπὸ γνώμης, *contrary to expectation*; ἀπὸ στόματος λέγειν, *to speak from memory*; οἱ ἀπὸ σκηνῆς, *those of the stage, the actors.*

In compounds it signifies *from, off, away*.

§ 453. 3. ἐκ, before vowels ἐξ (Lat. *ex, e*), *out of* (opposed to εἰς), denotes removal from within or from among:

a) *of place*: ἐκ Σπάρτης φεύγει, *he is banished out of Sparta.*

b) *of time*: ἐκ παιδῶν, *from boyhood (a pueris).*

c) *of origin*: ἐκ πατρὸς χρηστοῦ ἐγένετο, *he sprang from a brave father*; seldom with a Passive verb: τιμᾶσθαι ἐκτινος, *to be honored by any one.*

d) *close connection and conformity with*: *after, secundum*: λόγον ἐκ λόγου λέγειν, *to deliver speech after speech*;

ἐκ τῶν ὁμολογουμένων, according to the agreement (Lat. *secundum*).

Phrases: ἐκ δεξιᾶς, on the right; ἐξ ἴσου, equally; δῆσαι, κρεμάσαι τι ἐκ τινος, to fasten, to hang one thing to another (Lat. *pendere ex, ab aliqua re*).

In compounds: out, away.

§ 454. 4. πρὸ (Lat. *pro*), for, before, instead.

a) of place, before: πρὸ θυρῶν, before the door.

b) of time: πρὸ τῆς μάχης, before the battle.

c) of preference: πρὸ τούτων τεθνάναι μᾶλλον ἂν ἔλοιτο, he would choose death before this, i. e., rather than this.

d) for, a rare use: πρὸ παιδῶν μάχεσθαι, to fight for the children.

Phrase: πρὸ πολλοῦ ποιεῖσθαι (c), to prefer greatly.

In compounds: before, forth, beforehand, forward.

§ 455. The spurious Prepositions:

5. ἄνευ, without (poet. χωρίς, δίχα, ἄτερ).

6. ἄχρι, μέχρι, until.

7. μεταξύ, between.

8. ἔνεκα, also ἔνεκεν, εἴνεκα (poet. οὐνεκα), for the sake of an object to be attained (Lat. *causâ*): τῆς ὑγείας ἔνεκα χρῶμεθα τῷ ἱατρῷ, we employ a physician for the sake of health. (Compare διά with Acc., § 458, B.)

9. πλὴν, besides (*præter*).

Obs.—πλὴν is often used quite adverbially without governing a case: poet. οὐκ ἄρ' Ἀχαιοῖς ἄνδρες εἰσι πλὴν ὄδε; have then the Achæans no men but this? It might be πλὴν τοῦδε, besides this?

§ 456. C) Prepositions with the Dative.

1. ἐν (Hom. ἐνί, ἐν, Lat. *in*, c. Ablat., and *inter*), in, answers to the question where?

a) of place: ἐν Ἀθήναις, in Athens; also among (*inter*): ἐν τούτοις, among them; ἐν δήμῳ λέγειν, to speak before the people (compare § 449, a).

b) of time : ἐν τούτῳ τῷ ἔτει, *in that year.*

c) a moral relation : with : ἐν τῷ θεῷ τὸ τῆς μάχης τέλος, *the result of the battle rests with God.*

Phrases : ἡ ἐν Μαραθῶνι μάχη, *the battle at Marathon* ; ἐν τοῖς πρώτοις, *first by far* ; ἐν καιρῷ, *at the right time* ; ἐν προσθήκης μέρει, *in addition* ; ἐν χερσὶ τιθέναι, *to put into the hands* (compare Lat. *in mensa ponere*).

In compounds : *in, into, on.* The accented ἐνι=ἔνεστι signifies *it is in, it exists, it is possible.*

§ 457. 2. σύν or ξύν (Lat. *cum*), *with*, denotes companionship (opposed to ἄνευ, compare μετά with Gen., § 464, B) ; σύν Ἀθήνῃ ἐνίκησεν, *he conquered (with the help of) Athens* ; σύν νόμῳ, *in accordance with the law* (opposed to παρά with Acc., § 465, C, b).

In compounds : *with, together.*

II. PREPOSITIONS WHICH CAN HAVE TWO CASES.

The Genitive and Accusative.

Obs.—Here, as every where in what follows, that use of a Preposition is placed first in which its original meaning is most manifest.

§ 458. 1. διά (akin to δύο, as *between* is to *two* [*twain*]), originally *between*, then *through*.

A) with the *Genitive* :

a) of space : most frequently *through* (Lat. *per*) : Hom. διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, *through the glittering shield pierced the mighty lance.*

b) *instrumental* : *by* or *with* : διὰ τῶν ὀφθαλμῶν ὁρῶμεν, *by (by means of) the eyes we see* (compare § 438).

c) of space and time : *among* (*inter*), *during*, *in* : διὰ χειρῶν ἔχειν, *to have in hand* ; διὰ νυκτός, *during night* ; διὰ φιλίας ἵέναι, *to be on friendly terms.*

Phrases : διὰ στόματος ἔχειν, *to have in the mouth, to*

be talking about; δι' οὐδενός ποιῆσθαι, *to deem as nothing*; διὰ μακροῦ, *after a long interval, interruption*.

B) with the *Accusative* :

a) of *space* and *time*, almost exclusively in the poets: *through, during*: Hom. διὰ δώματα, *through the rooms*; διὰ νύκτα, *during night*.

b) usually *causal*: *on account of* (the operating cause) (compare ἔνεκα, § 455, 8): διὰ τὴν νόσον χρώμεθα τῷ ἱατρῷ, *we employ the physician on account of the illness*.

Phrases: αὐτὸς δι' ἑαυτόν, *by himself*; διὰ τί; *why?*

In compounds, διά is *through*, or denotes *separation*, like Lat. *dis-*: διαφέρω = *differre*, διαιρέω, *I sever*.

§ 459. 2. κατὰ (compare Adv. κάτω, *down*), originally *downward, down* (the opposite to ἀνά).

A) with the *Genitive* :

a) of *space*: *down from*: Hom. βῆ δὲ κατ' Οὐλύμπου καρήνων, *he came down from the heights of Olympus*; below (*sub*): τὰ κατὰ γῆς, *things below the earth*.

b) tropically: *about, against*: λέγειν κατὰ τινος, *to speak about, against one*.

Phrases: πόλιν κατ' ἄκρας ἐλεῖν, *to capture a city completely*; κατὰ νότου, *behind*.

B) with the *Accusative* it denotes in its most general sense extension *over*, relation *to*, direction *toward* something:

a) of *place*: κατὰ ῥέον, *down a stream*; κατὰ γῆν καὶ θάλασσαν, *by land and sea*; Hom. Ζεὺς ἔβη κατὰ δαῖτα, *Zeus went to the feast*.

b) of *time*: κατ' ἐκείνον τὸν χρόνον, *at that time*; οἱ καθ' ἡμᾶς, *our contemporaries*.

c) of *other relations*: κατὰ τοῦτον τὸν τρόπον, *in this way*; κατὰ πάντα, *in every respect*; κατὰ δύναμιν, *according to ability, as much as possible*; κατὰ τοὺς νόμους, *in accordance with the laws*; κατ' ἐμέ, *as regards me*; κατὰ Πίνδαρον ἄριστον ὕδωρ, *according to Pindar, water is best*.

d) distributive in divisions: Hom. κατὰ φύλα, *by tribes*; κατὰ τρεῖς, *by threes*; καθ' ἡμέραν, *daily*.

In compounds: *down, downward, against, toward*, very often untranslatable.

§ 460. 3. ὑπέρ, Hom. also ὑπείρ (Lat. *super*), radical meaning *over*.

A) with the *Genitive*:

a) *of space*: ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται, *the sun passes over us*.

b) *tropically, for*: μάχεσθαι ὑπὲρ τινος, *to fight for any one* (originally *over*, e. g., over a corpse): ὁ ὑπὲρ τῆς πατρίδος κίνδυνος, *the danger for one's country*; *instead of*: ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι, *I will answer instead of you*.

B) with the *Accusative*:

over, beyond—of *space and measure*: Hom. ὑπὲρ οὐδὸν ἐβήσετο, *he went over or beyond the threshold*; ὑπὲρ δύναμιν, *beyond (his) power*.

In compounds: *over, away over, excessively, for*.

With the Dative and Accusative.

§ 461. 4. ἀνά (compare adv. ἄνω, *above*), originally *upon*, *up* (opposed to *κατά*).

A) with the *Dative* only poet., *on the top of, upon*: Hom. χρυσεῶ ἀνὰ σκῆπτρῳ, *on the top of a golden staff*.

B) with the *Accusative* ἀνά denotes the direction *upward, up toward* something, then spreading out *over* something (compare *κατά*).

a) *of space*: ἀνὰ ῥόον, *up the stream*; ἀνὰ πᾶσαν τὴν γῆν, *over the whole earth, over the whole country*.

b) *of time*: ἀνὰ πᾶσαν τὴν ἡμέραν, *per totum diem*.

c) *tropically*: ἀνὰ λόγον, *in accordance with*.

d) *distributive*: ἀνὰ τέτταρας, *by fours* (four men deep, compare *κατά*, § 459, d).

Phrase: ἀνὰ στόμα ἔχειν, *to have in the mouth, to be talking about* (compare *διά*).

In compounds: *up, upward, again, back*.

III. PREPOSITIONS WHICH CAN HAVE THREE CASES.

Obs.—The original meaning is usually most manifest in connection with the Dative.

§ 462. 1. ἀμφί (Lat. *amb-*, German *um*, akin to ἄμφω, *both*), radical meaning *around* (*i. e.*, on both sides, compare περί).

A) with the *Dative* :

only poet. : Hom. ἰδρώσει τελαμῶν ἀμφὶ στήθεσσι, *the belt around the breast will sweat* ; ἀμφὶ φόβῳ, *from fear*.

B) with the *Genitive* :

Hom. ἀμφὶ φιλότητος αἶδειν, *to sing about love*.

C) with the *Accusative* :

of place, time, measure, occupation : ἀμφὶ τὰ ὄρια, *about the boundaries* ; ἀμφὶ τοῦτον τὸν χρόνον, *about this time* ; ἀμφὶ τὰ ἑξήκοντα, *circiter sexaginta* ; ἀμφὶ δεῖπνον πονεῖν, *to be occupied about a meal*.

Phrase : οἱ ἀμφὶ τινα, *any one with his attendants* ; hence even : οἱ ἀμφὶ Πλάτωνα, *Plato and his followers*.

In compounds : *about, around, on two sides, doubly*.

§ 463. 2. ἐπί, radical meaning *upon, on, on the surface, by*.

A) with the *Dative* :

a) *of space* : Hom. ἐπὶ χθονὶ σῖτον ἔδοντες, *eating bread on earth* ; ἐπὶ τῇ θαλάσῃ οἰκεῖν, *to dwell by the sea*.

b) *of time* : ἐπὶ τούτοις, *thereupon*.

c) *of an ethical relation* : ἐπὶ τοῖς πράγμασιν εἶναι, *to preside over the business* ; ἐπὶ τοῖς πολεμίοις εἶναι, *to be in the power of the enemy* ; ἐπὶ τινι χαίρειν, *to rejoice at a thing* ; especially also of *purpose* : ἐπὶ παιδείᾳ τοῦτο ἔμαθες, *you learned this for education* ; and of *condition* : ἐπὶ τόκοις δανείζειν, *to lend on interest* ; ἐπὶ τούτῳ, *on this condition*.

B) with the *Genitive* :

a) *of space*, in answer to the question *where* : Κῦρος

προῦφαίνεταιο ἐφ' ἄρματος, *Cyrus appeared on a chariot*; and to the question *whither*: ἐπὶ Σάμου πλεῖν, *to sail to Samos*. (Compare § 419, c.)

b) *of time*: ἐπὶ Κροίσου ἄρχοντος, *in the reign of Cræsus*; also in many connections: *near, by*.

C) with the *Accusative*:

on, on-to: ἀναβαίνειν ἐφ' ἵππον, *to mount (on-to) a horse*; ἐπὶ δεξιά, *on the right*.

Phrases: ὡς ἐπὶ τὸ πολὺ, *for the most part*; τὸ ἐπ' ἐμέ, *for my part*.

In compounds: *on, at, by, in addition, be-*, very often untranslatable.

§ 464. 3. μετὰ (German *mit*), radical meaning *in the midst*.

A) with the *Dative*:

in poet. only: *amid, among (inter)*: Hom. Ἔκτορα, ὃς θεὸς ἔσκε μετ' ἀνδράσι, *Hector, who was a god among men*.

B) with the *Genitive*:

with, in the sense of participation *with* (compare σύν, § 457): μετὰ τῶν ξυμμάχων κινδυνεύειν, *to fight with (in alliance with) the allies*; μετὰ δακρύων, *with tears*.

C) with the *Accusative*:

a) *into the midst, among*: poet.: Hom. ἰὼν μετὰ ἔθνος ἑταίρων, *going among the crowd of companions*.

b) usually *after*: Hom. οἴχονται μετὰ δεῖπνον, *they go after (for) a meal*; μετὰ τὸν Πελοποννησιακὸν πόλεμον, *after the Peloponnesian War*.

c) seldom *in* (as with the *Dative*): μετὰ χεῖρας ἔχειν, *to have in hand* (compare διά): μεθ' ἡμέραν, *interdiu*.

In compounds: *with, after, trans-* (μετατιθέναι, *trans-posed*).

§ 465. 4. παρά (Hom. πάρ, παραί), radical meaning *be-side, near*.

A) with the *Dative*:

at or near: Hom. παρὰ νηυσὶ κορωνίσι μμνάζειν, *to linger*

near the curved ships; καὶ παρ' ἐμοί τις ἐμπειρία ἐστίν, *I also have some experience (with me also is, etc.)*.

B) with the *Genitive* :

a) *from*, with verbs of motion, and such as denote receiving either bodily or mentally : Hom. ἀπονοστεῖν παρὰ νηῶν, *to return from the ships*; λαμβάνειν, μαθάνειν παρὰ τινος, *to receive, learn from some one*.

b) *by*, very rare, and only poet. : ναιετῶν παρ' Ἴσμήνου ρείθρων, *dwelling by the waters of the Ismenus*.

C) with the *Accusative* :

a) *to* : Hom. τὼ δ' αὖτις ἴτην παρὰ νῆας, *they went again to the ships*.

b) *along, near by* :

of place : Hom. παρὰ θίνα θαλάσσης, *along the sea beach*.

of time : *during* : παρ' ὅλον τὸν βίον, *per totam vitam, during the whole of life*;

compared with : δεῖ τὰς πράξεις παρ' ἀλλήλας τιθέναι, *you must put the acts by the side of (or compare with) one another*; with the comparative : μεῖζόν τι παρὰ τοῦτο, *something greater than this*;

on account of (compare *propter, near, and on account of*): παρὰ τὴν ἡμετέραν ἀμέλειαν Φίλιππος αὖξεται, *on account of our neglect Philip becomes great*.

Taken negatively; *besides* : ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν, *we have something else to say besides this*;

contrary to (opposed to κατά with the Acc. : παρὰ τὸν νόμον, *contrary to the law*, properly past the law, by evading the law).

Phrases : παρὰ μικρόν, *nearly*; παρ' οὐδὲν ποιῆσθαι, *to deem as nothing*.

In compounds : *near, at, past, beyond, over* (παραβαίνειν, *overstep*).

§ 466. 5. περί (Hom. adv. περί, *very* = Lat. *per* in *per-magnus*), radical meaning *around* (from above), compare ἀμφί.

A) with the *Dative* :

round, around, near, for : Hom. *περὶ Σκαιῆσι πύλῃσι, round the Skæan gate*; *περὶ τοῖς φιλότατοις κυβέειν, to gamble for what is dearest.*

Hom. *περὶ κῆρι, at heart*; *περὶ φόβῳ, from fear.*

B) with the *Genitive* :

a) mostly in a figurative sense, *about*, Lat. *de* : *τίνα δόξαν ἔχεις περὶ τούτων; what opinion have you about this?* *βουλευόνται περὶ τοῦ πολέμου, they consult about the war.*

b) in Hom. *over, above* : *περὶ πάντων ἔμμεναι ἄλλων, to be above all others*; hence the prose phrases: *περὶ πολλοῦ ποιῆσθαι, to place above much, i. e., estimate highly*; *περὶ οὐδενὸς ποιῆσθαι, place above nothing, i. e., estimate at nothing at all.*

C) with the *Accusative* :

almost the same as *ἀμφί* (§ 462) : *περὶ Αἴγυπτον (around, i. e., every where in Egypt), about the country of Egypt*; figuratively: *in regard to, about, concerning* : *περὶ φιλοσοφίαν σπουδάζειν, to be zealous about philosophy.*

In compounds (with adjectives = Latin *per-*): *round, round about, besides, over.*

§ 467. 6. *πρός* (Hom. *πρῶτι, ποτί*), akin to *πρό*, radical meaning *at, to* (toward the front), compare *παρά*.

A) with the *Dative* :

a) *at, near* : *ὁ Κῦρος ἦν πρὸς Βαβυλῶνι, Cyrus was near Babylon.*

b) *on, to* : Hom. *ποτὶ δὲ σκῆπτρον βάλε γαίῃ, he threw the staff on the ground*; *τὸν νοῦν προσέχετε πρὸς τούτῳ, give your mind to this.*

c) *besides, in addition to* : *πρὸς τούτοις, besides this*; *πρὸς τοῖς ἄλλοις, besides the rest.*

B) with the *Genitive* :

a) *with*, in the sense of community : Hom. *πρὸς γὰρ Διὸς εἰσιν ἅπαντες ξεινοί τε πτωχοί τε, with (protected by)*

Zeus are all strangers and the poor; πρὸς τινος εἶναι, *to be with* (on the side of) *any one*; πρὸς ἰατροῦ ἐστίν, *it is with* (belongs to) *a physician, medici est*; πρὸς τινος λέγειν, *to speak for* (in behalf of) *any one*; πρὸς θεῶν, *with* (in presence of, by) *the gods, per deos*, form of an oath.

b) *toward* (*versus*): πρὸς μεσημβρίας, *toward the south*, compare πρὸς with Acc.

c) *from, by* (compare παρά with Gen.): ὄλβος πρὸς θεῶν, *blessing from the gods*; sometimes with Passive verbs: πρὸς τινος φιλεῖσθαι, *to be loved by some one*.

C) with the *Accusative*:

a) *to*: ἔρχονται πρὸς ἡμᾶς πρέσβεις, *embassadors come to us*; πρὸς τὸν δῆμον ἀγορεύειν, *to speak to the people*.

b) *toward, against* (*versus, adversus, erga*): πρὸς βορρᾶν, *toward the north* (compare πρὸς with Gen.); δικάζεσθαι πρὸς τινα, *to enter an action against any one*; πιστῶς διακεῖσθαι πρὸς τινα, *to be faithfully disposed toward some one*; πρὸς βασιλέα σπονδὰς ποιῆσθαι, *to make a treaty toward* (with) *the king*.

c) *in regard to, according to*: διαφέρειν πρὸς ἀρετὴν, *to differ in regard to virtue*; πρὸς τὰ κάλλιστα τῶν ὑπαρχόντων δεῖ τὰ λοιπὰ πράττειν, *we ought to arrange the future according to the best of the present means*; πρὸς ταῦτα, *according to this*.

Phrases: πρὸς ἡδονήν, *according to pleasure*; πρὸς χάριν, *in favor of*; πρὸς βίαν, *by force*; οὐδὲν πρὸς ἐμέ, *nothing to me*.

In compounds: *to, in addition, near, together with*.

§ 468. 7. ὑπό (Hom. also ὑπαί, Lat. *sub*), radical meaning *under, below*.

A) with the *Dative*:

under: Hom. τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα, *under their feet the earth loudly groaned*; ὑπ' Ἀθηναίους εἶναι, *to be under* (subject to) *the Athenians*; poet. χερσὶν

ὑφ' ἡμετέρησιν ἀλοῦσα, (Troy) *conquered under (by) our hands.*

B) with the *Genitive* :

a) *under*, in space: ὑπὸ γῆς, *under the earth*; in the sense of dependency: ὑπ' αὐλητῶν χορεύειν, *to dance under (the guidance of) flute-players*; hence

b) *by*, with Passives and verbs of Passive meaning: ἡ πόλις ἐάλω ὑπὸ τῶν Ἑλλήνων, *the city was taken by the Hellenes*; πολλοὶ ἀπέθανον ὑπὸ τῶν βαρβάρων, *many were killed by the barbarians.*

c) *from, because of*: ὑπὸ γήρωσ ἀσθενῆς ἦν, *he was weak from old age.*

C) with the *Accusative* :

a) *under*: Hom. ὡς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα, *having thus spoken, he dived under the billowy sea*; ὑπὸ τὸ ὄρος ἠύλιζοντο, *they spent the night under (at the foot of) the mountain.*

b) *of time; toward* (Lat. *sub*): ὑπὸ νύκτα, *toward night*; ὑπὸ τὴν νύκτα, *during the night.*

In compounds: *under, down under, gradually, secretly*, often untranslatable.

CHAP. XVIII.—THE PRONOUNS.

§ 469. 1. The Nominative of the *Personal Pronouns* is used, as in Latin, only when the person is to be mentioned with special emphasis: καὶ σὺ ὄψει αὐτόν, *tu quoque eum videbis, i. e., οὐ μόνον ἐγώ (not merely I).*

§ 470. 2. The place of the *Possessive Pronoun* is frequently supplied by the article (§ 373). On the article with the *Possessive Pronoun*, § 388.

a) Instead of the *Possessive Pronoun*, the Greek likes to use the *Genitive* of the corresponding *Personal Pronoun*. Such a *Genitive*, when the substantive to which it belongs has the article, usually stands either *before* the article or

after the substantive: σοῦ ὁ υἱός or ὁ υἱός σου, *thy son*, not ὁ σοῦ υἱός.

b) As the Possessive Pronoun approaches very near to a possessive Genitive (§ 408, 2), it may be qualified by a Genitive: τὰμὰ δυστήνου κακά, *my ills, the unfortunate one's* [*mea miseri mala*].

§ 471. 3. The *Reflexive Pronoun* refers either to the subject of the clause in which it occurs: ὦ ἀγαθέ, μὴ ἀγνόει σεαυτόν, *good friend, be not ignorant of thyself*; or, in dependent clauses, it refers back to the subject of the *leading* clause: εἰσιέναι ἐκέλευσεν, εἰ μέλλοις σὺν ἑαυτῷ ἐκπλεῖν, *he bade you enter, if you were going to sail away with him (secum)*.

Obs. a)—Instead of the Reflexive Pronoun, the usual Personal Pronouns also *may* be employed: δοκῶ μοι οὐκ ἀπαρασκευοῦς εἶναι, *I think myself not to be unprepared*.

Obs. b)—The simple Pronoun of the third person, οὗ, οἷ, ἐ, etc., is commonly used reflexively by the Attic writers, but in Hom. it is exactly like the English, of him, to him, him, etc. (like the Attic αὐτοῦ, αὐτῷ, αὐτόν, etc., according to § 474): λέγεται Ἀπόλλων ἐκδῆραι Μαρσύαν ἐρίζοντά οἱ περὶ σοφίας, *dicitur Apollo Marsyam cutem detraxisse de arte secum certanti*; Hom. αὐτόματος δὲ οἱ ἦλθε —Μενέλαος, *sponte sua ad eum venit Menelaus*.

Obs. c)—The Reflexive of the third person sometimes supplies the place of that of the first and second: δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς, *we must ask ourselves*; in like manner, the Possessive οὗ sometimes stands for the Possessive of the first two persons: Hom. οὐ γὰρ ἔγωγε ἤς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι, *for I can see nothing sweeter than my own country*.

§ 472. The following are used as *Possessives of the Reflexive Pronouns*:

a) the Genitives of the Reflexive Pronouns, especially in the Singular: ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ. When the substantive to which they are joined has the article, the Genitives stand between the article and the substantive: Ζεὺς τὴν Ἀθηνᾶν ἔφυσεν ἐκ τῆς ἑαυτοῦ κεφαλῆς, *Zeus produced Athene out of his own head*.

b) the Possessives of the Personal Pronouns, especially

in the plural: ἡμέτερος, ὑμέτερος: σφέτερος is exclusively Reflexive.

c) The Possessives in connection with the Genitives of αὐτός: ἡμέτερος αὐτῶν, etc.

§ 473. The *Reflexive Pronoun in the Plural* is also used instead of the *Reciprocal Pronoun* ἀλλήλων: διελεγόμεθα ἡμῖν αὐτοῖς, *we conversed with one another* (among ourselves).

§ 474. On αὐτός, *self*, and ὁ αὐτός, *the same*, see § 389.

αὐτός in the oblique cases, like the Lat. *is, ea, id*, is used as a Personal Pronoun referring to some person or thing mentioned before: ἐδέοντο αὐτοῦ παραμεῖναι, *they wanted him to remain*.

The Genitive αὐτοῦ, ἧς, ὧν, like the Lat. *ejus, eorum*, is the Engl. *his, her, their*, when it does not refer to the subject. Its position is that pointed out in § 470, a: ὁ υἱὸς αὐτοῦ or αὐτοῦ ὁ υἱός, *filius ejus*. Still the Genitive of αὐτός often supplies the place of the Reflexive of the third person.

§ 475. Of the *Demonstrative Pronouns*, οὗτος points more to what precedes and is already known; ὅδε to what follows and has not yet been named; so likewise are distinguished τοιοῦτος, *of such quality*; τοσοῦτος, *so great*; τηλικούτος, *so old*—from τοιόςδε, τοσόςδε, τηλικόςδε. On the article with these Pronouns, § 389.

On the demonstrative uses of ὅς, § 213, *Obs.*

§ 475b. The *Interrogative Pronouns* mentioned in § 216: τίς, πότερος, ποῖος, etc., are used exclusively in direct questions. In indirect ones the compound Relatives ὅστις, ὁπότερος, ὁποῖος, etc., are employed. The former, however, are often used in indirect questions, though the latter never in a direct one: τίς εἶ; *who are you?* εἰπέ μοί, ὅστις εἶ, or τίς εἶ, *tell me who you are*.

On the *Attraction* with *Relative Pronouns*, §§ 597–603.

CHAP. XIX.—THE VOICES OF THE VERB.

§ 476. 1. *The Active Voice.*

1. The Active voice not unfrequently has an intransitive as well as a transitive meaning. Thus ἐλαύνειν means *to drive* and *to ride*; ἔχειν, *to have, hold, and to be in a condition* (καλῶς ἔχει, *bene se habet*); πράττειν, *to do and to be* (εὖ πράττω, *I am doing well*); δηλοῦν, *to make and to become manifest.*

In some verbs different tenses are assigned to the different meanings. See above, §§ 329, 330.

2. Simple verbs which are transitive often become intransitive when compounded: βάλλειν, *to throw*—μεταβάλλειν, *to change*; ἐςβάλλειν and ἐμβάλλειν, *to fall into, issue* (of rivers); δίδοναι, *to give*—ἐνδίδοναι, *to give in*; ἐπιδίδοναι, *to grow*; κόπτειν, *to cut*; προκόπτειν, *proficere, make progress*; φέρειν, *to bear*; διαφέρειν, *differre, to differ or be distinguished.*

3. The Active often denotes an action which the subject accomplishes not *immediately*, but *mediately*, that is, *causes* or *allows* to be done by others: ὁ Κῦρος κατέκαυσε τὰ βασιλεια, *Cyrus had the royal castle burned down.* This is called the *Causative* use.

§ 477. 2. *The Middle Voice.*

Its primary meaning is *reflexive*, i. e., the action of the verb in the Middle refers back to the subject from which it issues.

The Middle, in the first place, may be either *transitive* or *intransitive*; it is transitive when it can have an object in the Accusative: πράττομαι χρήματα, *I gain for myself money*; intransitive when it is incapable of having such an object: ἀπέχομαι, *I restrain myself.*

The Middle, farther, can vary much in its mode of referring back to the subject. We distinguish:

§ 478. 1. The *Direct Middle*, in which the subject is at the same time the *direct object* of the verb: λούομαι, *I wash myself*; τρέπομαι, *I turn myself*; ἐπιδείκνυμαι, *I show myself*; ἵσταμαι, *I place myself*; καλύπτομαι, *I hide myself*. This kind of Middle is the rarest. The Active with the reflexive pronoun in the Accusative is more generally used to express direct Reflexion.

Obs.—Through the direct Middle, several middle verbs have become intransitive or passive: παύω, *I cause to stop*; παύομαι, *I stop myself, cease*; φαίνω, *I show*; φαίνομαι, *I show myself, appear*; ἵημι, *I send*; ἵεμαι, *I send myself, hurry*.

§ 479. 2. The *Indirect, or Dative-like Middle* (§ 431), in which the subject is but indirectly affected by the action. Here the action takes place *for* or in the *interest* of the subject, so that in other languages the Dative may generally be used to denote the reflex influence: πορίζω, *I provide*; πορίζομαι, *I provide for myself, e. g., χρήματα, money*; ἄγομαι γυναῖκα, *I take a wife to myself*; μισθοῦμαι στρατιώτας, *I hire soldiers for myself* (but μισθοῦν, *hire out, μισθοῦν ἑαυτόν, to hire one's self out*); μεταπέμπομαι τινα, *I send for some one*; Hom. αὐτὸς ἐφέλκεται ἄνδρα σίδηρος, *the iron itself draws a man to it*. Hence the Athenian says: ὁ νομοθέτης τίθησι νόμους, *the lawgiver gives laws*, but ὁ δῆμος τίθεται νόμους, *the people gives laws to itself*.

Obs.—The interest of the subject sometimes consists in an object being removed *from its reach*: ἀμύνομαι κίνδυνον, *I ward off danger from me*; ποιῶμαι τινα, *I send some one away from me*; ἀποδόσθαι ναῦν (to give away for one's interest), *to sell a ship*. (Compare § 324, 7).

§ 480. 3. The *Subjective* or ethical Middle.

This denotes that an action originates not only externally, but also internally from the subject, *i. e.*, from its means, power, or disposition: παρέχειν, *to furnish*; παρέχεσθαι, *to furnish from one's own means*; ποιεῖν εἰρήνην, *to make peace*; ποιῆσθαι εἰρήνην, *to strive to make peace*; λαμ-

βάλλειν τι, *to take something*; λαμβάνεσθαι τινος, *to lay hold of something*; σκοπεῖν, *to look at*; σκοπεῖσθαι, *to reflect*.

Obs.—The subjective Middle is formed also from intransitive verbs; it then expresses a state more intensively than the active: πολιτεύειν, *to be a citizen*; πολιτεύεσθαι, *to act as a citizen*; βουλεύειν, *to give advice*; βουλεύεσθαι, *to deliberate with one's self*.

§ 481. 4. The Causative Middle.

As the Causative Active (§ 476, 3) expresses an action only *occasioned* by the subject, so the Middle is often used to denote that the subject *has* an action *done for* or *on* itself: ὁ πατήρ διδάσκειται τὸν υἱόν, *the father has his son instructed*; παρατίθεμαι δεῖπνον, *I have a meal placed before me*; δικάζομαι, *I have judgment pronounced for me*; ἀποτέμνομαι τὰς χεῖρας, *I have my hands cut off*.

§ 481*b*. As examples, the following more important verbs may be adduced, whose meaning in the Middle essentially differs in various ways from that of the Active: ἄρχω, *I am first*, ἄρχομαι, *I begin*; ὁ ῥήτωρ γράφει νόμον, *the orator proposes (writes down) a law*; ὁ κατήγορος γράφεται τὸν ἀδικήσαντα, *the accuser prosecutes (has the name written down) the wrong doer*; τιμωρῶ τι, *I help one*; τιμωροῦμαι τινα, *I avenge myself on one*; αἰρῶ, *I take*, αἰροῦμαι, *I choose*; δανείζω, *I put out to interest*; δανείζομαι, *I borrow at interest*; πείθω, *I persuade*, πείθομαι, *I allow myself to be persuaded*, ὀβέω.

One and the same Middle may occur in different senses: διδάσκομαι (4), *I cause to teach*, or (1) *I teach myself, learn*; τρέπομαι (1), *I turn myself*, or (2) *I turn to myself*; τρέπονται τὰς γνώμας, *they change their opinion*; τρέπονται τοὺς πολεμίους, *they turn away (put to flight) the enemy* (§ 479, Obs.).

§ 482. Obs.—The *deponents* are distributed among the different kinds of Middle verbs, and differ from the verbs mentioned only by having no active form. Thus ὑπισχοῦμαι, *I pledge myself*, is a direct Middle; but δέχομαι, *I receive*; κτάομαι, *I acquire*, are indirect; ἄγω-

νίζομαι, I contend; *οἶμαι, I think*, are subjective: *ἀναβιώσασθαι, to revive*, is causative. On the Passive Deponents, § 328.

§ 483. 3. *The Passive Voice*

has a freer use in Greek than in Latin, viz.:

1. even such verbs as in the Active take a different case from the Accusative, form a Passive: *καταφρονῶ τινος* (§ 424), *I despise one*; *καταφρονεῖται τις ὑπ' ἐμοῦ*; *πιστεύουσι τῷ βασιλεῖ, they trust the king*; *ὁ βασιλεὺς πιστεύεται ὑπ' αὐτῶν*; *ἐπιβουλεύει τῷ πολεμίῳ, he plots against the enemy*; *ὁ πολέμιος ἐπιβουλεύεται ὑπ' αὐτοῦ, a plot is made against the enemy by him*.

2. Neuters of Passive participles may be formed even from intransitive verbs: *τὰ στρατευόμενα, the warlike measures*; *τὰ σοὶ πεπολιτευμένα, your political course, your policy*.

3. The exclusively Passive forms even of Deponents are sometimes used in a Passive sense; *βιάζομαι, I force*, *ἐβιάσθην, I was forced*; in like manner a Passive may be formed from a Middle: *αἰρέω, I take*, *αἰρέομαι, Pass., I am chosen*; *μετεπέμφθη, he was sent for*, *μεταπέμπομαι, I send for* (§ 479).

CHAP. XX.—USE OF THE TENSES.

§ 484. In marking the time, the Greeks distinguished:

1. The ORDER of time. The three Orders of time being the *Present*, the *Past*, and the *Future*.

2. The KIND of time. In regard to the Kind of time, an action is either

a) *going on*, e. g., *γινώσκειν* (gradually), *to learn to know*; or,

b) *momentary*, e. g., *γνῶναι, to perceive, know*; or,

c) *completed*, e. g., ἐγνωνκέμαι, to have learned, to know (Lat. *nosse*).

Obs.—The momentary action may be compared to a *point*, the action going on to a *line*, and the completed action to a *surface*.

An action *going on* is indicated by the forms of the *Present-Stem*.

A *momentary* action is indicated by the forms of the *Aorist-Stems*.

A *completed* action is indicated by the forms of the *Perfect-Stem*.

The *Future* denotes the future *Order* of time of an action going on, as well as of a momentary action: γνώσομαι, *I shall (gradually) get to know*, and *I shall perceive*; the Third Future (*futurum exactum*) that of a completed action: ἐγνωνκώς ἔσομαι, *I shall have learned* (Latin *no-vero*).

In the Present, Aorist, and Perfect, *only the Indicative* indicates a definite *Order* of time; the other Moods, the Infinitive and the Participle, resemble the corresponding Indicative only in regard to the Kind, not in regard to the *Order* of time.

The following table presents a general view of these relations:

	Present.	Past.	Future.
Going on.	Ind. Pres.	Imperf.	Future.
	Subj., Opt., Imperat., Inf., Part., of the <i>Present</i> .		
Momentary.		Aor. Ind.	
	Subj., Opt., Imperat., Inf., of the <i>Aorist</i> .		
Completed.	Perf. Ind.	Pluperf.	Futurum exact.
	Subj., Opt., Imperat., Inf., Part., of the <i>Perfect</i> .		

§ 485. *Obs.*—As the English as well as the Latin language generally neglects the distinction between an action *going on* and a *Momentary* action, it is difficult to comprehend it. A similar distinc-

tion, however, may be perceived in some English verbs, as *flee* (φεύγειν) and *escape* (φυγεῖν); *flicker* and *flash*; *fear* (φοβεῖσθαι) and *be frightened* (φοβηθῆναι, δεῖσαι); *wonder* (θαυμάζειν) and *to be surprised* (θαυμάσαι); *to be busy about* (πράσσειν) and *to accomplish* (πρᾶξαι); γεῶν, *to be laughing*, and γελάσαι, *to burst out laughing*.

1. FORMS OF AN ACTION IN PROGRESS.

a) *The Present Indicative.*

§ 486. The Present Indicative denotes, as in English and Latin, an action going on or in progress *at the present time*: ἵκετεύομέν σε πάντες, *we all implore thee*. Hence by the Present are expressed general assertions, valid for all times, and therefore also for the Present: ἔστι θεός, *there is a God*.

Obs.—Actions whose commencement indeed belongs to the Past, but whose effects extend to the Present, are sometimes expressed by this tense: ἀκούω, *I hear*, also in the sense, *I have heard* and still bear in mind; νικάω, *I conquer*, i. e., *I am victorious*; φεύγω, *I am banished*; ἀδικέω, *I am wrong* (have done wrong); θνήσκει, *he is dead*. In this sense alone are used ἵκω, *I am come*; οἴχομαι, *I am gone*.

§ 487. By a lively apprehension a past action may be represented as present, hence the use, very frequent in Greek, of the *Historical Present*, which frequently alternates with past tenses: poet. καὶ πῶς ὀράται καὶ ἤρέθη; *and how is she seen, and was she captured?* ἐπεὶ ἠγέϊτο Ἀρχίδαμος καὶ ἐπορεύετο ἐπὶ τοὺς ἀντιπάλους, ἐνταῦθα οὔτοι οὐκ ἐδέξαντο τοὺς περὶ τὸν Ἀρχίδαμον, ἀλλ' ἐγκλίνουσιν, *as Archidamus took the lead and marched against the enemy, the latter did not wait for the troops of Archidamus, but retreat*.

§ 488. b) *The Imperfect*

is the Preterite of an action in progress, like the Latin Imperfect.

The Greek therefore uses the Imperfect where he wishes to *describe* past states or past actions in their progress, in their continuance along with others, or in their frequent,

continued repetition: Hom. οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, οἱ δ' αὐτε σπόγγοισι πολυτρήτοισι τραπέζας νίζον καὶ προτίθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο, *some were mingling wine and water in mixing-bowls, others cleaning tables with porous sponges, and placing them, the rest were carving much meat*; τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο, *the barbarians met the peltasts, and then were fighting*,—Hom. ὄφρα μὲν ἠὼς ἦν καὶ ἀέξετο ἱερὸν ἡμαρ, τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτέ τε λαός, *as long as it was morning, and holy day increasing, so long the darts of both were striking and people falling*. —οὐποτε μείον ἀπεστράτοπεδεύοντο οἱ βάρβαροι τῶν Ἑλλήνων ἐξήκοντα σταδίω, *the barbarians (did not encamp) used never to encamp less than sixty stadia from the Hellenes*.

§ 489. *Obs. 1.*—The Imperfect frequently expresses a merely attempted but not accomplished action: πρῶτος Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι, οἱ δὲ αὐτὸν ἐβαλλον, ὕστερον δὲ ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν, *first Clearchus tried to force his soldiers to go, but they shot at him; afterward, however, as he perceived he would not be able to force them, he summoned a meeting*. So εἶδου sometimes means *he offered to give*, to distinguish it from εἶδωκεν, *he gave*.

§ 490. *Obs. 2.*—The Imperfects of the verbs which denote *should* and *must* are used, just as in Latin, to denote what *should* be done in opposition to what was done: εἶδε τοὺς λέγοντας μήτε πρὸς ἔχθραν ποιῆσθαι τὸν λόγον μήτε πρὸς χάριν, *the speakers ought to have made their speeches neither from fear nor from favor* (Lat. oportebat); so χρῆν, *it ought*; εἰκὸς ἦν, *it would be fair*.

On the Imperf. with ἄν, § 494, *Obs. 1*, and § 537, etc.

§ 491. c) *The Subjunctive, Optative, Imperative, Infinitive, and Participle Present*

simply express an action in progress, whether it lie in the present, past, or future: μαινόμεθα πάντες, ὁπότεν ὀργιζώμεθα, *we are all mad when we are angry*; ἔλεγον τῷ Εὐθυδήμῳ, ὅτι πάντες ἔτοιμοι εἶεν μαθάνειν, *they told Euthydemus that they were all ready to learn*; οὕτω ποιήσω,

ὅπως ἂν σὺ κελεύης, *I will do as you may bid me (sic agam, ut tu me agere jubebis)*; ταῦτα λέγων θορύβου ἤκουσε, διὰ τῶν τάξεων ἰόντος καὶ ἤρετο, τίς ὁ θόρυβος εἶη, *saying this, he heard a noise pass through the ranks, and asked what the noise was.*

Obs.—These Present forms sometimes, like the Imperfect (§ 489), express a mere attempt: τὸ ἀποδιδράσκοντα μὴ δύνασθαι ἀποδρᾶναι πολλή μωρία, *for a man not to be able to run away when he tries to run away is great stupidity.*

§ 492. 2. FORMS OF A MOMENTARY ACTION.

a) *The Aorist Indicative*

is the Preterite of a Momentary action, and therefore denotes the actual beginning of an action in the past, similar to the Historical Perfect of the Latins.

The Greeks employ the Aorist Indicative when they wish to *narrate* past facts, to state past actions simply as having happened, or to represent them as individual facts without reference to other actions: μετὰ τὴν ἐν Κορωνείᾳ μάχην οἱ Ἀθηναῖοι ἐξέλιπον τὴν Βοιωτίαν πᾶσαν, *after the battle at Coronea the Athenians left all Bœotia*;—Παυσανίας ἐκ Λακεδαιμόνος στρατηγὸς ὑπὸ Ἑλλήνων ἐξεπέμφθη μετὰ εἴκοσι νεῶν ἀπὸ Πελοποννήσου, ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ καὶ ἰστράτευσαν ἐς Κύπρον καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο, *Pausanias was sent out from Lacedæmon as general by the Hellenes, with twenty ships from the Peloponnese, but Athenians also accompanied him (accompanying circumstance) with thirty ships, and they proceeded to Cyprus and subdued the greater part of it*; τοξικὴν καὶ ἰατρικὴν καὶ μαντικὴν Ἀπόλλων ἀνεῦρεν, *Apollo invented the arts of archery, medicine, and prophecy*;—Hom. τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδῆς, βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ ξείνον δηθὰ θύρησιν ἐφεστάμεν, ἐγγύθι δὲ στὰς χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος, *but her first Telemachus of form divine beheld, and he went straight to the porch, and was grieved*

at heart that a stranger stood a long time at the door, and going near he took him by the right hand and eased him of his brazen spear.

§ 493. As the Aorist Indicative simply expresses an action as having taken place in the past, it answers to all the different Preterites in other languages, especially often in subordinate sentences to the Latin and English *pluperfect*: Δαρείος Κῦρον μεταπέμπεται (§ 487) ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησεν, *Darius has Cyrus sent for from the province, over which he had made him satrap (fecerat)*. Thus the Aorist is used with the Conjunctions of time, ἐπί, ὡς, ὅτε, *as, when*, like the Latin Perfect with *postquam, ubi, ut*: ὡς ὁ Κῦρος ἤσθετο κραυγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον ὡσπερ ἐνθουσιῶν, *when Cyrus perceived (ut audivī) a cry, he sprang upon his horse like one inspired.*

§ 494. The Aorist Indicative is used in *statements of experience* implying that a thing once *happened*, but admitting an application to all times: poet. τῷ χρόνῳ ἡ δίκη πάντως ἦλθ' ἀποτισαμένη, *with time avenging justice always came* (and hence always comes); καὶ βραδὺς εὐβουλος εἶπεν ταχὺν ἀνδρὰ δῶκων, *even a slow man, when well advised, overtook (overtakes) by pursuit a quick man*. In English we employ the Present in such general assertions, and often add such adverbs as *usually, commonly, always, etc.*: τὰς τῶν φαύλων συνουσίας ὀλίγος χρόνος δίαλυσεν, *a short time usually dissolves the associations of the bad*. This Aorist is called the *gnomic Aorist*, because it is often used in *gnomes, proverbs, or maxims*. In Hom. it is often also used in comparisons.

Obs. 1.—In expressing what *usually* happens, the Aorist sometimes has ἄν in order to express the case as one *that may have occurred*, and therefore *may occur oftener*: ἐλέξεν ἄν, *he may have said*. In the same way the Imperfect is used, but referring to an action in progress: ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἄν, τί λέγοιεν, *taking up their poems I would ask what they meant*.

Obs. 2.—The Aorist Indicative, especially in the 1 Pers. Sing., is frequently used to express actions and states beginning only at the moment of speaking: ἐγέλασα, *I burst out laughing*; poet. ἐπῆνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου, *I praise the deed and the prudence which you have exercised*.

On the Hypothetical Aorist, § 537, etc.

§ 495. *b) The Aorist Subjunctive, Optative, Imperative, and Infinitive*

denote a Momentary action *simply*, whether of the present, past, or future: οἱ τριάκοντα προσέταξαν ἀπαγαγεῖν Λέοντα, ἰν' ἀποθάνοι, *the Thirty commanded to take Léon away to die*; ἀπορῶ, τί πρῶτον μνησθῶ, *I am in doubt what first to mention*; μὴ θαυμάσητε, ἂν παράδοξον εἶπω τι, *be not surprised if I say something strange*; σὺ μοι ἀπόκρισαι, ὦ παῖ, *give me an answer, boy*; μέγα οἶμαι ἔργον τὸ ἀρχὴν καταπρᾶξαι, πολὺ δ' ἔτι μείζον τὸ λαβόντα διασώσασθαι, *I deem it a great thing to found a government, but a still greater to maintain it after acquiring it*.

Obs.—The Subjunctive, Optative, Imperative, and Infinitive Aorist, therefore, differ from the corresponding forms of the Present, just as the Aorist Indicative differs from the Imperfect; the Aorist forms express a single fact, conceived as a point, the Present, as a *state* or condition, sometimes of long duration: χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥάδιον, *it is difficult to do, easy to command*; εἴ πη ἔχεις ἀντιλέγειν, ἀντίλεγε· εἰ δὲ μή, παῦσαι πολλάκις λέγων τὸν αὐτὸν λόγον, *if you have any thing to say in reply, reply (even in a long speech), if not, cease (at once) frequently repeating the same statement*.

§ 496. The *Aorist Participle* regularly expresses something which *took place earlier* or *before* the act of the principal verb: Κροῖσος ἄλυν διαβὰς μεγάλην ἀρχὴν καταλύσει, *Cræsus, after crossing the Halys, will overthrow a great empire*; παθὼν δέ τε νήπιος ἔγνω (§ 494), *after suffering (by suffering) even a fool becomes knowing*.

Obs.—As the Aorist generally indicates the moment at which an action actually *begins* (§ 485), so the Aorist Participle also only expresses that the *beginning* of an action took place *before* another action, while its progress may continue simultaneously with that other: γελάσας εἶπε, *he began to laugh and said (laughing) [risu oborto dixit]*. Ἡὸμ. ὧδε δὲ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον, *thus would say many a one while looking at his neighbor*; χάρισαι μοι ἀποκρινάμενος, *answer and oblige me*, inasmuch as the *χαρίσασθαι* follows immediately after the beginning of the answer.

§ 497. As the Aorist Indicative may frequently be translated by the Pluperfect (§ 493), so also the Aorist *Optative* and *Infinitive* in assertions generally denotes something which *took place before*: οἱ Ἴνδοὶ ἔλεξαν ὅτι πέμφειε σφᾶς ὁ Ἴνδῶν βασιλεύς (Ind. ὅτι ἔπεμφε), *the Indians said that the king of the Indians had sent them*; Κύκλωπες λέγονται ἐν Σικελίᾳ οἰκῆσαι, *the Cyclops are said to have dwelt in Sicily*.

§ 498. Many verbs whose Present-Stem expresses a *state*, denote in all the Aorist forms the *entrance into this state*: ἄρχειν, *to rule*, ἄρξαι, *to obtain dominion*; βασιλεύειν, *to be king*, βασιλεῦσαι, *to become king*; ἰσχύειν, *to be strong*, ἰσχῦσαι, *to become strong*; σιγᾶν, *to be silent*, σιγῆσαι, *to become silent*; ἔχειν, *to have*, σχεῖν, *to obtain*; φαίνεσθαι, *to appear*, φανῆναι, *to become apparent*; νοσεῖν, *to be ill*, νοσῆσαι, *to become ill*; πολεμεῖν, *to be at war (bellum gerere)*, πολεμῆσαι, *to begin war (bellum inferre)*. (Compare § 485.)

Obs.—This meaning, however, is not always attached to these forms; and ἐπολέμησαν may also signify simply *bellum gesserunt* (§ 492).

§ 499. 3. THE FUTURE

expresses the futurity both of an action in progress and of a Momentary action: ἄρξω, *I shall become ruler, and I shall rule*.

Obs. 2.—The 2 Person Future with οὐ nearly resembles the negative Imperative: οὐκ ἐπιορκήσεις, *thou wilt (shalt) not swear falsely*.

§ 500. The Future Indicative in relative clauses, and in clauses with ὅπως, *that*, is worthy of notice, for there the Future denotes what *may* or *should* happen: οὐκ ἔχομεν ὅτου σῖτον ὠνησόμεθα, *we have nothing with which we can buy food (non habemus, quo cibum emamus)*; δεῖ ἅπαντα ἄνδρα τοῦτο παρασκευάζεσθαι, ὅπως ὡς σοφώτατος ἔσται, *every man should take care to be (that he shall be) as wise as possible* (compare § 553). The Participle is similarly used: ἡ χώρα πολλὴ καὶ ἀγαθὴ ἦν καὶ ἐνήσαν οἱ ἐργασόμενοι, *the land was large and good, and there were people to (who could) cultivate it*; τίς ἔσται ὁ ἡγησόμενος; *who will be there to (who can) guide us?* (compare §§ 380, 578).

Obs.—ἄν (Hom. κέ) is sometimes added to the Future Indicative to denote that a case may possibly occur: εὖ οἶδ' ὅτι ἄσμενος ἄν

πρὸς ἄνδρα οἷος σὺ εἶ ἀπαλλαγῆσεται, *I well know that he will be glad to be reconciled to a man such as you are*; Hom. ὁ δὲ κεν κεχολώσεται ὃν κεν ἴκωμαι, *and he will doubtless be in wrath whom I come upon*.

§ 501. The verb μέλλω is used with the Present, Future, or, though more rarely, the Aorist Infinitive, to express an *immediately approaching*, or, at least, intended action: μέλλω ὑμᾶς ἄγειν εἰς Ἀσίαν, *I am going to lead you to Asia (in Asiam vos ducturus sum)*. This is called the *periphrastic Future*.

Obs. 1.—μέλλω may also be used in other tenses than the Present with an Infinitive, like *esse* in Latin, with the Part. Fut.: πλησίον ἦδη ἦν ὁ σταθμὸς ἔνθα ἔμελλον καταλύσειν, *jam prope aderat statio ubi deversuri erant, where they wished to rest*.

Obs. 2.—πῶς or τί οὐ μέλλω, is elliptical in the sense of *Why should I not?*

4. FORMS OF A COMPLETED ACTION.

§ 502. a) *The Perfect Indicative*

is the *Present* of a completed action, *i. e.*, by the Perfect the Greeks denote an action completed *for* and *with reference to the Present*: poet. λόγος λέλεκται πᾶς, *the whole speech has been spoken [dixi]*; εὔρηκα, *I have found, I have it*; Hom. ἦδη γὰρ τετέλεσται ἃ μοι φίλος ἤθελε θυμὸς, *for now has been finished what my dear soul desired*; ἡ πόλις ἔκτισται παρὰ τῶν Κορινθίων, *the city has been founded by the Corinthians (of a still existing city)*; τὰ χρήματα τοῖς πλουσίοις ἡ τύχη οὐ δεδώρηται ἀλλὰ δεδάνεικεν, *Fortune has not given, but lent (at interest) their money to the rich*.

§ 503. Obs.—Several Perfects have an entirely Present meaning, inasmuch as they present in a completed state the action of which the gradual accomplishment is expressed by the present: μνησκόμαι, *I remind myself*; μέμνημαι, *I bear in mind, remember (memini)*; καλέομαι, *I am named*; κέκλημαι, *my name is*; πείθομαι, *I follow*; πέποιθα, *I confide in*; ὄλλωμι, *I am perishing*; ὄλωλα, *I am lost*; κτάομαι, *I acquire*; κέκτημαι, *I possess*; ἵσταμαι, *I place myself*; ἔστηκα, *I stand*; βαίνω, *I go*; βέβηκα, *I am gone*.

§ 504. *b) The Pluperfect*

is the *Preterite* of a completed action, *i. e.*, by the Pluperfect the Greeks express an action completed for and with reference to a *past time*: Hom. δὴ τότε γ' ἀπρέμας εὔδε λελασμένος ὅσσ' ἐπεπόνθει, *then truly he slept quietly, forgetting what he had suffered*; ἐν τοῖς Δράκοντος νόμοις μία ἅπασιν ὄριστο τοῖς ἀμαρτάνουσι ζῆμία θάνατος, *in Draco's laws death had been appointed for all criminals as the only punishment*—says an Athenian after the laws were abolished. (As long as they were in force: ὄρισται.)

Obs.—The Pluperfects of the Perfects enumerated in § 503 are to be translated by Imperfects.

On the Aorist in the sense of the Latin Pluperfect, § 493.

§ 505. *c) THE FUTURE PERFECT (FUTURUM EXACTUM)*

is the *Future* of a completed action, *i. e.*, it denotes an action which will be completed in the future. It is only in the Middle that the Greeks have a special form for this Third Future, which has generally a Passive meaning. In the Active, the circumlocution by means of the Perfect Participle and the Future of εἶναι must be used (§ 291): ἂν ταῦτ' εἰδῶμεν, τὰ δεόντα ἐσόμεθα ἐγνωκότες, *when we know this, we shall (thence) have got to know our duty*; Hom. ἐμοὶ δὲ λελείπεται ἄλγεα λυγρά, *but I shall have gloomy woes left me.*

Obs.—The *Future Perfect* of the Perfects mentioned in § 503 serves as a common Future: μεμνήσομαι, *meminero*, etc.

§ 506. *d) The Perfect of all the Moods, of the Infinitive, and of the Participle,*

expresses a completed action generally, and may refer to any of the three Orders of time: οὐ βουλευέσθαι ὥρα ἀλλὰ βεβουλευῆσθαι, *now is not the time to consult, but to have consulted (to be resolved)*; Ξέρξης ὡς ἐπύθετο τὸν Ἑλλήσποντον ἐξεῦχθαι, προῆγεν ἐκ τῶν Σάρδεων, *when Xerxes*

learned that the Hellespont had been bridged over (and was still provided with a bridge, ὅτι ἔζευκτο), he marched forward from Sardis; ταῦτα μὲν οὖν προειρήσθω, thus much be said beforehand (now to something else); Hom. ἔσσειται ἡμαρ ὅτ' ἄν ποτ' ὀλώλη Ἴλιος ἱρή, a day will come when holy Ilios will be lost. (has been lost); χρήσιμόν τι ἔσκεμμένος ἦκω, I am come after having devised something useful.

CHAP. XXI.—USE OF THE MOODS.

A) THE MOODS IN SIMPLE SENTENCES.

§ 507. 1. *The Indicative.*

The Indicative, in accordance with the usage of other languages, is employed simply to state something positively or negatively, or simply and directly to ask a question: poet. τῆς ἀρετῆς ἰδρῶτα θεοὶ προπάροιθεν ἔθηκαν, the gods placed sweat before virtue; Hom. πόθεν εἰς ἀνδρῶν; from what class of men are you?

Obs.—On the Indicative in hypothetical sentences with or without ἄν, § 536, etc.; in sentences expressing a wish, § 515. On the Aorist Ind. with ἄν, to express what usually happens, see § 494.

2. *The Subjunctive.*

§ 508. The Subjunctive expresses what *ought to* take place; it always refers to the present, to reality. Hence it is used in the following cases:

§ 509. 1. as a challenge in the first person: ἴωμεν, let us go [*eamus*]; φέρε δὴ, τὰς μαρτυρίας ὑμῖν ἀναγνώ, well, come! let me read you the testimonies [*recitem*].

§ 510. 2. with the negative μή in prohibitions and in negative admonitions (compare § 518): μὴ τοῦτο ποιήσης, ne hoc feceris, you ought not to do this.

§ 511. 3. In hesitating questions, where it is asked what

should be done: τί φῶ; *what am I to say?* Hom. πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν; *how shall any of the Achæans willingly trust thy words?* δέξεσθε ἡμᾶς ἢ ἀπίωμεν; *will you receive us, or are we to depart?*

§ 512. 4. with μή in sentences expressing *fear* or *anxiety*: μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν, *if it be not rather rude to say the truth*. If the anxiety is to be negatively expressed, μὴ οὐ is used: Hom. μὴ νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο, *lest the staff and wreath of the god should not help thee, i. e.*, it will certainly be of little help to thee [Lat. *vereor ne non* or *ut te juvet*]. Compare §§ 533, 616, *Obs.* 3, § 621, *a.*

§ 513. *Obs.*—The Homeric language employs the Subjunctive of future events, quite like the Fut. Ind., to express a thing that is to be expected (§ 545): οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι, *for never yet did I see such men nor may (shall) I see them*. ἄν is sometimes added in Hom. to this Subjunctive: οὐκ ἄν τοι χραίσμη κίθαρις τὰ τε δῶρ' Ἀφροδίτης, *the lyre and Aphrodite's gifts would not help thee*. Compare § 500, *Obs.*

3. The Optative.

§ 514. 1. The Optative alone (without the particle ἄν) is used to express a *wish* that something *may* take place: poet. ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, *O boy! may you be happier than your father* [Lat. Pres. or Perf. Subj.].

The particles used (like Latin *utinam*) to introduce a wish are: εἰ (Hom. αἰ), εἴθε (Hom. αἴθε), εἰ γάρ, ὥς.

§ 515. *Obs.*—If it is to be intimated that a wish is *not to be realized*, it is referred to the past, and expressed by the *Imperfect* or *Aorist Indicative*: εἴθ' ἦσθα δυνατὸς δρᾶν ὅσον πρόθυμος εἶ, *would that you were able to do what you wish*; εἴθε σοὶ τότε συνεγενόμην, *would that I then had met you*. The same kind of wish is expressed by the Aorist ὄφελον (properly "I owed") and the Infinitive: ὀλέσθαι ὄφελον τῇδ' ἡμέρᾳ, *would that I had perished on that day* [Lat. Imperf. and Plup. Subj.]. Compare § 537.

§ 516. 2. The Optative with the particle ἄν (Hom. κέ or

κέν) expresses *possibility*: τοῦτο γένοιτ' ἄν, *that (could) might be*; τί γὰρ γένοιτ' ἄν ἕλκος μείζον ἢ φίλος κακός; *what greater evil could there be than a bad friend*; ποῦ δῆτ' ἄν εἶεν οἱ ξένοι; *why! where can the strangers be?* [Latin Pres. and Perf. Subj.]. The Optative with ἄν is therefore called the *potential Optative*.

§ 517. *Obs. 1.*—Hence the Optative with ἄν is used in modestly expressed assertions: οὐκ ἄν λέγοιμι, *I would not say [non dixerim]*; ὦρα ἄν συσκευάζεσθαι εἶη, *it is perhaps time to break up*; οὐκ ἄν δύναιο μὴ καμῶν εὐδαιμονεῖν, *you could not, without taking trouble, be happy*.

Obs. 2.—In the poets the Optative in a potential sense is also used without ἄν: Hom. ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαῶσαι, *a god who is willing can easily save a man even afar off*. But this use of the Optative to denote a possible and merely imaginary case is originally peculiar to this mood, and hence is preserved in dependent clauses, §§ 528, 529, 532, *Obs.*, 546, 552, *Obs.*

§ 518. 4. *The Imperative.*

The Imperative is the mood of command, and, with negatives, of prohibition.

A prohibition in the second person can be expressed *only* in two ways, viz., *either* with μὴ and the *Present Imperative*: μὴ πρᾶττε, of a *continued* action, *or* with μή and the *Aorist Subjunctive*: μὴ πράξης, of a *Momentary* action, *do not do*: ταῦτά μοι πρᾶξον, τέκνον, καὶ μὴ βράδυνε μηδ' ἐπιμνησθῆς ἔτι Τροίας, *do me this, child, and delay not nor think farther of Troy*.

In the third person also μή with the *Aorist Imperative* is admissible: μηδεὶς ὑμῶν προσδοκησάτω ἄλλως, *let none of you expect otherwise*.

On the Infinitive instead of the Imperative, see § 577. On the Imperative as a substitute for a hypothetical clause, § 545, *Obs. 3.*

B) THE MOODS IN COMPOUND SENTENCES.

§ 519. Preliminary remarks on the connection of sentences with one another.

1. Two simple sentences (§ 361, 2) may be combined in two ways, viz., either

a) so that the one may be quite independent of the other—this combination is called *Co-ordination*, or *Parataxis* (παράταξις).

b) so that they mutually are referred to each other, and express a complete thought only in their combination—this combination is called *Subordination*, or *Hypotaxis* (ὑπόταξις).

2. Of two *Co-ordinate* sentences each is a principal sentence, and in every respect independent of the other: κοινή ἡ τύχη καὶ τὸ μέλλον ἀόρατον, *fortune is common, and the future invisible*; τοῦτο ἐγὼ οὐτ' εἶρηκα, οὔτε λέγοιμι ἄν, *I have neither said that, nor could I say it*.

On the manner in which co-ordinate sentences may be combined, § 624, a.

3. By *Subordination* two sentences are combined in such a way that one expresses the principal idea, the other a secondary one. The former is called the *leading* sentence, the latter the secondary, dependent or *Subordinate*. One leading sentence often has several subordinate ones dependent on it. The moods of subordinate sentences are in many ways determined by the leading sentence: Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ, *Tissaphernes brings a calumny against Cyrus before his brother, (saying) that he was plotting against him*; Hom. σοὶ ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρης, *we have followed thee that thou mayst rejoice*.

4. The *Correlative* connection of sentences is a special kind of subordination. Of two correlative sentences, one always refers to the other. The one is called the *Protasis*, and the other the *Apodosis*. The *Protasis*, which requires to be completed by another sentence, is subordinate (3). The *Apodosis* is a leading sentence, which furnishes the necessary completion: Hom. ὡς ἴδεν, ὥς μιν ἔδν χόλος,

as he saw it wrath seized him; Hom. ὀπποῖόν κ' εἶπησθα ἔπος τοῖόν κ' ἐπακούσαιοι, *the kind of word you speak, such you will hear.*

Obs. 1.—This correlation is frequently expressed by two Pronouns or Particles referring to each other (§§ 216, 217), as in the examples just quoted, but not always: εἴ πῃ ἔχεις ἀντιλέγειν, ἀντίλεγε, *if you can in any way reply, reply.*

Obs. 2.—The Apodosis often precedes the Protasis: οὗτος βέλτιστος ἂν εἴη ὅστις κοσμιώτατα τὰς συμφορὰς φέρειν δύναται, *he would be the best who can bear calamities with most dignity.*

5. From the subordination of one clause to another there arises a *compound* sentence.

Obs. 1.—The same thought may often be as well expressed in two Co-ordinate sentences as in one Compound sentence: μηδενὶ συμφορὰν ὀνειδίσγεις, κοινὴ γὰρ ἡ τύχη, *reproach no one with a calamity, for fortune is common*; or ἐπεὶ ἡ τύχη κοινὴ ἐστὶ, μηδενὶ συμφορὰν ὀνειδίσγεις, *since fortune is common, reproach no one with a calamity.* The Homeric language abounds in series of Co-ordinate sentences (the paratactic arrangement).

Obs. 2.—Frequently a word belonging to the Dependent sentence is drawn into the Principal sentence, where it may appear in different cases. If the Principal sentence stands first, the arrangement is called *prolepsis* (πρόληψις, *taking beforehand*): καὶ μοι τὸν υἱὸν εἰπέ, εἰ μεμάθηκε τὴν τέχνην = καὶ μοι εἰπέ, εἰ ὁ υἱὸς μεμάθηκε τὴν τέχνην (§ 397). Hom. Τυδείδην δ' οὐκ ἂν γνοιήσ, ποτέροισι μετείη, *you could scarce perceive on which side Tydides stood*; καὶ τῶν βαρβάρων ἐπεμελεῖτο, ὡς πολεμεῖν ἱκανοὶ εἴησαν, *he also took care that the barbarians should be capable of carrying on war.* On the other hand, a substantive may pass from the Principal to the Subordinate sentence: Hom. μετὰ δ' ἔσσειται ἡν τὸτ' ἀπήρῳων κοῦρην Βρισηῖος, *among them also will be the daughter of Brises, whom I then took away* (compare § 602).

6. On the different kinds of sentences according to their *substance*, § 624, etc. Only those kinds will here be noticed which are most important in regard to the use of the Moods.

§ 520. The use of the Moods in Dependent sentences is subject to the following *general* rules:

1. The *Indicative* in Greek is very extensively used

even in Dependent sentences, the Greeks merely annexing or inserting many sentences without any mark of dependence where the Latin language marks the dependence by the Subjunctive or Infinitive: μή μ' ἀνέρω, τίς εἰμι, *ask me not who I am* [*ne me interroges, quis sim*].

✓ § 521. 2. The *Subjunctive* in Dependent sentences also denotes always that which *ought* to take place, and can generally be employed only when the leading sentence contains a principal tense.

Every verbal form is regarded as a Principal tense which connects the action with the *present*; hence the *Present* (except the Historical Present, § 487), the *Perfect*, and the *Future Indicative*, and all tenses of the *Subjunctive* and *Imperative*.

§ 522. 3. The *Optative* (without ἄν) denotes something merely conceived or supposed (§ 517, *Obs.* 2), and generally can be employed only when the Principal sentence contains an *Historical tense*.

Every verbal form, however, is regarded as an Historical tense which connects the action with the past, hence the *Historical Present* (§ 487), the *Indicative* of the *Aorist*, the *Imperfect* and *Pluperfect*.

A Dependent clause, moreover, frequently has the *Optative* when this mood occurs in the Principal sentence.

§ 523. 4. In *indirect speech* (*oratio obliqua*) the *Optative* (without ἄν), but only after an *Historical tense*, is used to denote something which is to be stated, not as the opinion of the speaker, but of another person: οἱ Ἀθηναῖοι Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι ἐπὶ τοὺς πολεμίους, *the Athenians reproached Pericles because, being a general, he did not lead them out against the enemy* [*quod non duceret*]; εὗξαντο σωτήρια θύσειν ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοντο, *they vowed to offer thank-offerings whenever they should first come to a friendly land*; εἰ τις πόλις ἐπὶ πόλιν στρατεύσοι, ἐπὶ ταύτην ἔφη ἰέναι, *si qua civ-*

itas contra [aliam] civitatem pugnatura esset, contra hanc se dixit iturum.

In this case, however, the Indicative also is admissible according to § 520, but *never* the Subjunctive, even after a Principal tense, its employment being limited to the case mentioned in § 527.

§ 524. 5. The *Potential Optative* (with ἄν) may occur in Dependent, in the same sense as in Independent, sentences (§ 516), to denote something as merely possible: λέγω, ὅτι τοῦτο οὐκ ἄν γένοιτο, *I say that this probably could not happen.*

The farther use of the Moods in Dependent sentences is treated of specially in what follows, according to the different kinds of Dependent sentences.

I. MOODS IN DEPENDENT ASSERTIONS AND IN DEPENDENT INTERROGATIVE SENTENCES.

§ 525. Sentences containing Dependent assertions are those which annex the substance of a speech or opinion to a Principal sentence by means of the conjunctions, ὅτι, ὡς, *that*; Dependent or indirect Interrogative sentences are connected with the Principal sentence by means of εἰ, *if*; πότερον... ἢ [*utrum... an*], *whether... or* (in double questions), or Interrogative Pronouns (§ 214) or Adverbs.

§ 526. 1. The *Indicative* is used in those sentences which, when conceived independently, would have the Indicative, and thus,

a) when the leading sentence has a *Principal tense*, the Indicative *must* be used (§ 521): εἰπέ μοι, τίνα γνώμην ἔχεις, *tell me, what opinion you have* (direct: τίνα γνώμην ἔχεις) [*Lat. dic mihi, quam sententiam habes*];

b) when the leading sentence has an *Historical tense* the Indicative *may* be used (§ 522): εἶπον, ἦντινα γνώμην εἶχον, *dixi quam sententiam haberem*; ἦκεν ἀγγέλλων τις,

ὡς Ἐλάτεια κατείληπται, *some one came bringing the news that Elatea was taken* (direct: Ἐλάτεια κατείληπται).

Besides the Indicative, the Optative also is in this case admissible, § 528, a.

§ 527. 2. The Subjunctive

can not occur at all in Dependent assertions, and in Dependent Interrogative sentences *only* if, when conceived as independent, they would necessarily have the Subjunctive, and thus

a) when the leading sentence has a *Principal tense* the Subjunctive *must* remain: βουλεύομαι, πῶς σε ἀποδρῶ, *I am planning how to escape from you* (direct according to § 511: πῶς σε ἀποδρῶ [*delibero, quo modo te effugiam*]);

b) when the leading sentence has an *Historical tense* the Subjunctive *may* sometimes occur: ἐβουλευόμην, πῶς σε ἀποδρῶ; but the Optative is more frequent in this case than the Subjunctive (§ 528, b). The Subjunctive in Dependent Interrogative sentences accordingly is to be translated by *may* or *shall*.

§ 528. 3. The Optative (without ἄν)

may occur in such sentences:

a) *as a substitute for the Indicative* (§ 526, b), *i. e.*, when there is an *Historical tense* in the leading sentence, in case the *Dependent sentence*, if conceived independently, ought to have the Indicative: εἶπον, ἦντινα γνώμην ἔχοιμι (direct: εἶχον) [*Lat. dixi, quam sententiam haberem*]; ἔγνωσαν ὅτι κενὸς ὁ φόβος εἶν, *they knew that the fear was groundless* (direct: ὁ φόβος κενὸς ἦν), compare § 523.

b) *as a substitute for the Subjunctive* (§ 527, b), *i. e.*, when an *Historical tense* occurs in the leading sentence, in case the *Dependent sentence*, if conceived independently, ought to have the Subjunctive: ἐβουλευόμην, πῶς σε ἀποδραίην (direct: πῶς σε ἀποδρῶ) [*Lat. deliberabam, quo*

modo te effugerem], *I was reflecting how I should escape you.*

In the second case the Optative is to be translated by *should*.

Obs.—Which of the two meanings belongs to the Optative is generally perceived from the connection quite as easily as in the Latin *nesciebat quid faceret*, *he knew not what he did or what he should do.*

§ 529. The Optative as a substitute for the Indicative is found also without a Conjunction in the continuation of a direct speech: *ἔλεγον πολλοί, ὅτι παντός ἄξια λέγει* (§ 526, *b*), *χειμῶν γὰρ εἶη καὶ οἴκαδε ἀποπλεῖν οὐ δυνατὸν εἶη*, *many said that he says what is worthy of the utmost regard, for that it was winter, and that it was impossible to sail home.*

On the Infinitive in assertions, § 560. On the Participle in assertions, § 593.

Mixed examples:

Πυθαγόρας ὁ Σάμιος πρῶτος ἐν τοῖς Ἑλλησιν ἐτόλμησεν εἰπεῖν, ὅτι τὸ μὲν σῶμα τεθνήξεται (§ 291), *ἡ δὲ ψυχὴ ἀναπτῦσα* (§ 316, 5) *οἰχήσεται ἀθάνατος καὶ ἀγήρως*, *Pythagoras the Samian was the first among the Greeks who ventured to maintain that the body will be dead, but the soul, flying upward, will depart immortal and ever young*; *Θεμιστοκλῆς νέος ἔτι ὢν ἔλεγεν, ὡς καθέδδειν αὐτὸν οὐκ ἐῴη τὸ τοῦ Μιλτιάδου τρόπαιον*, *Themistocles, when still young, used to say that the trophy of Miltiades would not let him sleep*; *Ἀπορῶ, τοῦ* (§ 214, *Obs.* 1) *πρῶτον μνησθῶ*, *I am at a loss what to mention first*; *οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπήροντο, εἰ παραδοῖεν Κορινθίοις τὴν πόλιν*, *the Epidamnians asked the god whether they should give up their city to the Corinthians.*

II. MOODS IN SENTENCES OF PURPOSE, OR FINAL SENTENCES.

§ 530. Sentences which express an object or a purpose are introduced by the Conjunction *ἵνα* (Hom. ὄφρα), *ὡς, ὅπως*, *in order that, that, in order to*, *μή*, or *ὅπως μή, ἵνα μή*, *in order that not.*

As such sentences express something which *is expected* to happen, they take :

§ 531. 1. The *Subjunctive*

a) *necessarily* when the leading sentence has a Principal tense: εἰς καιρὸν ἦκεις, ὅπως τῆς δίκης ἀκούσης, *you have come at the right time to hear the trial [in tempore ades, ut causam audias]*.

b) *more rarely* when the leading sentence has an Historical tense: εἰς καιρὸν ἦκεις, ὅπως τῆς δίκης ἀκούσης [*aderas ut audires*]; ἐπίτηδές σε οὐκ ἤγειρον, ἵνα ὡς ἥδιστα διάγῃς, *I purposely did not wake you, that you might pass your time as pleasantly as possible.*

Obs.—The Conjunctions ὡς, ὅπως, sometimes have ἄν (Hom. κέ, κέν) added to them in this sense: τοῦτ' αὐτὸ νῦν διδάσχ', ὅπως ἄν ἐκμάθω, *explain that very thing now that I may learn it.* The purpose is thereby represented as one whose attainment depends on conditions (as here, if you explain it). Compare § 554.

§ 532. 2. The *Optative*

as a regular substitute for the Subjunctive (§ 531, b), when the leading sentence has an Historical tense: ἐπίτηδές σε οὐκ ἤγειρον, ἵνα ὡς ἥδιστα διάγοις; Hom. Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος ἵν' ἐκδηλος μετὰ πᾶσιν Ἀργείοισι γένοιτο, *to Tydides Diomedes Pallas Athene gave strength and courage that he might be distinguished among all the Argives [Diomedei Minerva animos dedit, ut insignis fieret inter cunctos Argivos]*.

Obs.—The distinction between the Subjunctive and Optative in sentences of purpose after an Historical tense consists in the rarer Subjunctive expressing the sentence more as an object or demand that may be attained, the Optative more as the thought or conception of the acting person (compare §§ 521, 522).

On the Future Indicative with ὅπως, §§ 500, 553. On the hypothetical Indicative in Sentences of Purpose, § 500. On the non-intended consequence (ὥστε), § 565.

§ 533. Sentences expressive of *fear*, introduced by μή (Lat. *ne*) or μή οὐ (Lat. *ut*), follow the construction of sentences of purpose (compare § 512). They have the *Subjunctive* necessarily when dependent

on a *Principal tense*: οὐ φοβεῖ, μὴ ἤδη πρεσβύτερος ᾔς; *do you not fear to be already too old* [nonne times, ne atate provecior sis]? The *Optative* is commonly used after an *Historical tense*: ἐφοβοῦντο, μὴ τι πάθοι, *they feared he might suffer somewhat* [verebantur ne quid illi accideret]; but not unfrequently also the *Subjunctive*: οἱ Ἀθηναῖοι τοὺς ξυμμάχους ἐδεδίσαν, μὴ ἀποστῶσιν, *the Athenians were alarmed lest the allies should revolt* (compare § 519, 5, *Obs.* 2).

Obs.—μὴ and ὅπως μὴ after verbs of fearing seldom have the *Future Indicative*, oftener the *Perfect Indicative* when the fear refers to a completed action: φοβούμεθα, μὴ ἀμφοτέρων ἡμαρτήκαμεν, *we fear we have failed in both*.

Mixed examples:

τοῦτο οὐ προήρημαι λέγειν, ἵνα τισὶν ὑμῶν ἀπεχθάνωμαι, *I have not chosen to say this in order to be hateful to some of you*; Κῦρος φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχει, *Cyrus thought friends necessary that he might have helpers*; Δέδοικα, μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ, *I am afraid lest we should forget the way home*; Φίλιππος ἐν φόβῳ ἦν, μὴ ἐκφύγοι τὰ πράγματα αὐτόν, *Philip was in fear lest the affairs might escape him*.

III. THE MOODS IN CONDITIONAL SENTENCES.

§ 534. *Conditional* or *hypothetical sentences* belong to the *Correlative sentences* (§ 519, 4). The *Protasis* states a condition under which something is to occur; the *Apodosis* states that something happens under a certain condition. Both sentences together form a *Hypothetical Period*.

§ 535. In the *Protasis*, εἰ (Hom. αἰ), ἐάν (*i. e.*, εἰ-άν), contracted to ἦν or ἄν (Hom. εἶ κε-ν), *if*, are employed; in the *Apodosis* the particle ἄν is sometimes used to show that it is true only under certain conditions.

In Greek there are *four* principal forms of the *Hypothetical Period*:

§ 536. 1. in the *Protasis* εἰ with the *Indicative*, in the *Apodosis* the *Indicative* without ἄν, or the *Imperative*.

This form of the Hypothetical Period is employed when the relation between the Protasis and Apodosis is to be represented as one *absolutely necessary, actual*, without any opinion being expressed by the speaker as to the probability or improbability of the case: εἰ θεοὶ εἰσίν, ἔστι καὶ ἔργα θεῶν, *if there are gods, there are also works of gods*; σοὶ εἴ πη ἄλλη δέδοκται, λέγε καὶ δίδασκε, *if you have any different opinion, speak and explain*.

Obs.—All tenses may be used in this form, consequently also Historical tenses. If these latter occur, care must be taken not to confound this first principal form with the second: ἐξῆν σοι ἀπιέναι ἐκ τῆς πόλεως, εἰ μὴ ἤρεσκόν σοι οἱ νόμοι, *you were free to leave the city if its laws did not please you* (in the present: ἔξεστι—εἰ μὴ ἀρέσκουσι); εἴ τι τῶν δεόντων ἐπράχθη, τὸν καιρὸν, οὐκ ἐμέ φησιν αἴτιον γεγενῆσθαι, *if any thing right was done, he says that the occasion, not I, was the cause*. A sure sign of the second principal form is the particle ἂν in the apodosis.

§ 537. 2. in the Protasis, εἰ with the Indicative of an *Historical* tense; in the Apodosis, ἂν with the Indicative of an *Historical* tense.

This form of the Hypothetical Period is applied when the relation between the Protasis and Apodosis is to be represented indeed as one *quite necessary*, but at the same time *neither of them as real*. The Indicative in such conditional sentences is called the *Hypothetical Indicative*, which, therefore, always denotes the *opposite to reality* (compare § 515).

In such Conditional Sentences, a sentence contradictory of the Protasis may always be supplied in thought.

Hence the *Protasis* may have the following forms:

§ 538. a) The *Imperfect* is used when a condition is stated as *not existing at present*: εἰ τὸν Φίλιππον τὰ δίκαια πράττοντα ἑώραν, σφόδρα ἂν θαυμαστὸν ἠγούμην αὐτόν, *if I saw (were to see) Philip acting justly, I should deem him very admirable*. Here we may oppose to the Protasis the thought νῦν δὲ οὐχ ὄρω τὰ δίκαια πράττοντα, *but now*

I see him not act justly. The verb of this contradiction to be supplied is in the *Present*.

To this form corresponds in Latin the Imperfect Subjunctive: *si viderem, putarem.*

§ 539. *b)* The *Aorist* Indicative is used when a condition is stated which did *not* take place in the *past*: ἀπέθανον ἂν, εἰ μὴ ἢ τῶν τριάκοντα ἀρχὴ κατελύθη, *I should have died if the government of the thirty had not been overthrown.*

Here we may oppose to the Protasis the thought κατελύθη δέ, *but it was overthrown.* The verb of this contradiction to be supplied is in the *Aorist*.

To this form corresponds in Latin the Pluperfect Subjunctive: *periissem, nisi dominatio eversa esset.*

§ 540. *c)* The *Pluperfect* is used when a *non-completed* condition is stated: εἰ τοῦτο ὠμολόγητο ἡμῖν, ῥαδίως ἂν διεμαχόμεθα, *if in this we had been agreed, we should easily carry the contest through.*

Here we may oppose to the Protasis the thought ἀλλ' οὐχ ὠμολόγηται, *but we have not been agreed.* The verb of this contradiction to be supplied is in the *Perfect*.

To this form corresponds in Latin the Pluperfect Subjunctive: *si inter nos convenisset.*

§ 541. The *Apodosis* to a Hypothetical Protasis of this kind may have either the *Imperfect* or the *Aorist Indicative*, or the *Pluperfect* with ἂν [Hom. κέ-ν], and that quite independently as to which of the three tenses occurs in the Protasis. In this case, also, the Imperfect corresponds to the Latin Imperfect Subjunctive; the Aorist and Pluperfect, to the Latin Pluperfect Subjunctive: εἰ τότε ἐβοηθήσαμεν, οὐκ ἂν ἠνώχλει νῦν ὁ Φίλιππος, *if we then had rendered help, Philip would not now be troublesome*; εἰ αὐτάρκη τὰ ψηφίσματα ἦν, Φίλιππος πάλαι ἂν ἐδεδώκει δίκην, *si plebiscita per se sufficerent, Philippus dudum pœnam dedisset.*

§ 542. *Obs. 1.*—The particle *ἄν* is sometimes omitted in the apodosis: ὅσχυρόμην, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην, *I should be ashamed if I had been deceived by an enemy.*

§ 543. *Obs. 2.*—The Imperfect sometimes refers to a past time when the continuance of an action is to be made particularly emphatic: εἰ τοῦτ' ἐποίει (not ἐποίησεν) ἕκαστος, ἐνίκων ἄν, *if each had been acting so, they would be victorious.* On the other hand, the Aorist is sometimes used referring to present time, when the rapid commencement of an action is to be indicated: εἴ τις σε ἤρετο, τί ἄν ἀπεκρίνω (not ἀπεκρίνου); *if any one asked you, what answer would you give?*

§ 544. *Obs. 3.*—A Hypothetical Apodosis may stand alone, the Protasis being supplied in thought or deduced from the context: ἐβουλόμην ἄν, *I should like* (εἰ ἐδυνάμην, *if I could, dared*); δι' ὑμᾶς αὐτοὺς πάλαι ἄν ἀπολώλειτε, *you would long since have perished through yourselves* (i. e., if left to yourselves).

§ 545. 3. in the *Protasis*, ἐάν (ἦν, ἄν, Hom. εἴ κε-ν) with the *Subjunctive*; in the *Apodosis*, the *Indicative* of a *Principal tense* or the *Imperative*.

This form of the Hypothetical Period is used to express or prescribe something in regard to a case that is *to be taken for granted* and *expected*. It is admissible only in connection with *present and future time* (§ 521), and is met with chiefly in maxims or proverbs: δεῖ τὰ βέλτιστα ἀντὶ τῶν ἡδέων, ἄν μὴ συναμφότερα ἐξῆ, λαμβάνειν, *you must choose what is best rather than what is agreeable, when both together are not allowed*; ἄν τὰ παρεληλυθότα μνημονεύης, ἄμεινον περὶ τῶν μελλόντων βουλεύσει, *if you remember the past, you will judge better about the future.*

Obs. 1.—The *Aorist Subjunctive* in such conditional sentences often comes very near to the Latin *Future Perfect*: νέος ἄν ποιήσης, γῆρας ἔξεις εὐθαλές, *si juvenis laboraveris, senectutem habebis jucundam.*

Obs. 2.—We find *εἰ* with the *Subjunctive* in Homer, and occasionally also in Attic writers, in the same sense as *ἐάν, εἰ ἄν*, and *εἴ κε-ν*: Soph. ἄνδρα, κεί τις ᾗ σοφός, τὸ μανθάνειν πόλλ', αἰσχρὸν οὐδέν, *for a man, even if he is wise, to learn much, is no disgrace.*

Obs. 3.—The *Subjunctive* in Conditional sentences is akin to the

Subjunctive of Challenging (§ 509). The speaker thereby puts or demands an assertion, to which, for the present, he requires the hearer's assent: τοῦτο ἰὰν σκοπῆτε, εὐρήσετε, ὅτι πάντων ἀριστα ἔχει, *if you consider this you will find that it is the best of all*; which is almost identical with the challenge: consider this, etc. [compare Lat. *Naturam expellas furca, tamen usque recurret*]. In a similar way the *Imperative* sometimes takes the place of a *Hypothetical Protasis*: Poet. πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα καὶ ζῆ τύραννον σχῆμ' ἔχων, ἰὰν δ' ἀπῆ τούτων τὸ χαίρειν, τὰλλ' ἐγὼ καπνοῦ σκιᾶς οὐκ ἂν πριαίμην, *for be rich, if you will, at home, and live in the splendor of a great ruler; but if joy be wanting to it, I would not give the shadow of smoke for the rest*. (Compare § 549.)

§ 546. 4. in the Protasis, εἰ with the *Optative*; in the Apodosis, ἄν (κέ-ν) with the *Optative*.

This form of the *Hypothetical Period* is employed intentionally to represent what is said as quite uncertain, as *merely possible*, as a merely conceived case: εἴ τις κεκτημένος εἴη πλοῦτον, χρῆτο δὲ αὐτῷ μί, ἄρ' ἂν εὐδαίμονοι; *should any one possess wealth and not make use of it (suppose any one possessed), would he be happy?* Compare §§ 516, 517, *Obs.* 2. The *Present* or *Perfect Subjunctive* in Latin corresponds to this form: *si possideat (or possederit), num beatus sit?*

Obs.—In Homer the Protasis of such a period also sometimes has κέ-ν or ἄν: εἰ τούτω κε λάβοιμεν, ἀροίμεθά κεν κλέος ἰσθλόν, *if we should get these two, we should get glorious fame*. The Attic writers very rarely use ἄν in the Protasis.

§ 547. Since εἰ with the *Optative* intimates that a thing is merely possible, it expresses in reference to the past what possibly might have been, *i. e.*, a *repeated* case (compare § 494, *Obs.* 1); the Apodosis then usually has the *Indicative*: εἴ που ἐξελαύνοι Ἀστυάγης, ἐφ' ἵππου χρυσοχαλίνου περιῆγε τὸν Κῦρον, *if ever Astyages rode out (might ride out), he took Cyrus with him on a horse with a golden bridle*.

§ 548. εἰ with the *Optative* in the *oratio obliqua* takes the place, according to § 523, of εἰ with the *Ind.* (1), or

ἐάν with the Subjunctive (3), when a Hypothetical sentence depends on a *Historical tense*: ἤδει Κῦρος, ὅτι εἴ τι μάχης ποτὲ δεήσοι, ἐκ τῶν φίλων αὐτῷ παραστάτας ληπτέον εἶη, *Cyrus knew that, if ever any battle should be necessary, he would have to take his supporters from his own friends.* In direct language, Cyrus would say, ἤν ποτε δεήσῃ or εἴ ποτε δεήσει—ληπτέον ἐστί. If, in its relation to the time of the governing verb, the condition lies in the Future, the Future Optative is used. We seldom, in this case, find ἐάν with the Subjunctive.

The following general remarks also are to be observed in regard to Conditional sentences.

§ 549. 1. The two members of a Hypothetical Period are not so dependent on each other as that the one necessarily requires a special form in the other. A Protasis of one form may, on the contrary, be joined with the Apodosis of another form. It occurs very frequently that a Protasis is in the first or third form, and the Apodosis in the fourth, in order to represent the Assertion which it contains as *merely possible*: εἰ τοῦτο λέγεις, ἀμαρτάνοις ἂν, *if you mean this, you would be in error*; ἐὰν ἐθελήσητε πράττειν ἀξίως ὑμῶν αὐτῶν, ἴσως ἂν μέγα τι κτήσασθε ἀγαθόν, *if you should be disposed to act in a manner worthy of yourselves, you would perhaps gain great good.* The connection of a Protasis of the second form with an Apodosis of the fourth is rare: Hom. καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὄξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη, *and now assuredly Aeneas, ruler of men, would there have perished, if Zeus's daughter Aphrodite had not kept a sharp lookout.*

§ 550. 2. A Hypothetical Period may partly or entirely be inserted in another sentence. The most peculiar in this respect are sentences expressing a purpose, when connected with Conditional sentences: εἰ γὰρ ὄφελον οἰοίτε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἰοίτε ἦσαν αὐ καὶ ἀγαθὰ τὰ μέγιστα, *I would that the many were capable of doing (to a man) the greatest evil, in order that they might also, on the*

other hand, be capable of (effecting) the greatest good (instead of: for if they were capable, they would also be capable). The Hypothetical Indicative here denotes the impracticable purpose (§§ 515, 537).

On the Hypothetical Participle, §§ 583, 595. On the Hypothetical Infinitive, § 575, etc.

Mixed examples :

Εἰ ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον, *if you wish to be loved by your friends, you must benefit your friends*; Εἰ τὸ ἔχειν οὕτως ὥσπερ τὸ λαμβάνειν ἡδὺ ἦν, πολὺ ἂν διέφερον εὐδαιμονία οἱ πλούσιοι τῶν πενήτων, *if having were as sweet as getting, the rich would be greatly distinguished above the poor in blessedness*; Poet. Εἰ πᾶσι ταὐτὸ καλὸν ἔφν σοφὸν θ' ἄμα, οὐκ ἦν ἂν ἀμφίλεκτος ἀνθρώποις ἕρις, *if the same things were to all beautiful and wise, people would have no bitter disputes*; Πλάτων πρὸς τινα τῶν παίδων, μεμασίγωσο ἄν, ἔφη, εἰ μὴ ὠργιζόμεν, *Plato said to one of his servants, you would have been flogged if I were not angry*; Ἐὰν μὲν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ξυνομολογήσατε, *if you think I utter any truth, agree with me*; Εἰ πόλις ἀνδρῶν ἀγαθῶν γένοιτο, περιμάχητον ἂν εἴη τὸ μὴ ἄρχειν, ὥσπερ σὺν τὸ ἄρχειν, *if there were a state (consisting) of good men, it would be an object of contention to avoid ruling (how one might not rule), as now to rule*; Ἦν τῶν στρατιωτῶν δόγμα, εἴ τις, ὅποτε ἢ στρατιὰ ἐξίει, ἰδίᾳ ληίζοιτο, δημόσια εἶναι τὰ ληφθέντα, *it was a decision of the soldiers, if, when the army went out, any one took booty by himself, what he took was common property (direct εἰ μὴ ληίζονται—δημόσια ἔστω).*

IV. THE MOODS IN RELATIVE SENTENCES.

§ 551. *Relative sentences* are those which are connected with others by means of Relative pronouns (§§ 213, 214, 216) or Relative adverbs (§ 217).

§ 552. In Relative sentences *all moods* are possible in the same meanings as in independent or hypothetical sen-

tences: οὐκ ἔχω ὅ τι πρῶτον λάβω, *I have (know) not what I shall take first* (§ 511, compare § 527); ὄρω σε διώκοντα ὦν μὴ τύχοις, *I see you pursuing what, I pray, you may not attain* (§ 514); ὑμεῖς ἐστε παρ' ὧν ἂν κάλλιστά τις τοῦτο μάθοι, *you are they from whom any one might best learn this* (§ 516); οὐκ ἤθελον λέγειν πρὸς ὑμᾶς τοιαῦτα οἷ ἂν ὑμῖν ἤδιστ' ἦν ἀκούειν, *I did not wish to say to you such things as might be pleasantest to you to hear*. Compare § 544.

Obs.—Sometimes, especially in the Poets, Relative sentences have the Optative without ἂν in an indefinite assertion, very much like the potential Optative with ἂν: ὃν πόλις στήσειε, τοῦδε χρη κλέειν, *whom the state may appoint, him we must listen to* (compare § 517, *Obs.* 2).

§ 553. On the *Future Indicative* in Relative sentences expressive of purpose, see § 500. ὅπως, *how, that, in order that*, very frequently has the Future Indicative (yet, according to § 531, also the Subjunctive of other tenses) after verbs which denote *looking after, caring for, striving, avoiding*: σκόπει, ὅπως τὰ πράγματα σωθήσεται, *see that the affairs (the state) shall be safe*; δεῖ ἐκ παντὸς τρόπου ἅπαντα ἄνδρα τοῦτο παρασκευάζεσθαι, ὅπως ὡς σοφώτατος ἔσται, *every one ought to take care in every way to (that he shall) become as wise as possible*.

Obs.—ὅπως is often used in challenges and warnings in such a manner that the governing sentence has to be supplied: ὅπως παρέσει εἰς τὴν ἑσπέραν, *that you shall be here for the evening* (more completely somewhat like: σκόπει ὅπως, *see that you, etc.*); ὅπως περὶ τοῦ πολέμου μηδὲν ἐρεῖς, *that you shall say nothing about the war* (supply something like: φυλάττου, *take care*).

§ 554. The particle ἂν (Hom. κέ-ν) is added to the Relative when the Relative sentence expresses something *merely conceived*, so that the assertion contained in the leading sentence is true only when what is asserted in the Relative sentence really occurs. Such a Relative is called a *Hypothetical Relative*. The Hypothetical Relative with ἂν in

general is used only where the verb in the leading sentence is in a *principal tense*, and is then accompanied by the *Subjunctive*. Such a Relative sentence may easily be changed to a Hypothetical sentence of the third form (§ 545); *πᾶν ὃ τι ἂν μέλλῃς ἐρεῖν πρότερον ἐπισκόπει τῇ γνώμῃ*, *whatever you may be about to say* (= *ἐάν τι ἐρεῖν μέλλῃς*), *examine it first in your mind*; in which it is left quite undecided whether one wishes to say any thing; *ἔπειθε ὅπῃ ἂν τις ἡγήται*, *follow wherever any one may lead you* (= *ἐάν τις πῇ ἡγήται*), where you must first wait to know whether any one leads.

Obs. 1.—As the Relative is generalized by the addition of *ἂν*, it may often in English be translated by *ever* (Lat. *cumque*): *ὅς ἂν τούτων τι ὀρᾷ τεθνάτω*, *quicumque horum aliquid fecerit, perit*; *λέγε ὅσ' ἂν θέλῃς*, *say whatever you wish* (compare *ἐάν τι θέλῃς λέγε*).

Obs. 2.—In the same sense the Poets use the Subjunctive with a Relative without *ἂν* (or *κέ-ν*): *τῶν δὲ πημονῶν μάλιστα λυπούσ' αἰ φανῶσ' ἀθαιρέτοι*, *the sufferings afflict most which appear self-caused* (compare *εἰ* with the Subj., § 545, *Obs. 2*). Homer has also the Fut. Ind. with *κέ* and the Relative (§ 500, *Obs.*).

§ 555. If the verb in the leading sentence is an *Historical tense* or an *Optative*, the Relative *without ἂν* with the *Optative* is used, quite in the same sense, as a substitute for the Subjunctive (§§ 522, 523). These Relative sentences take the place of those mentioned in § 554, in the same way as the *fourth* kind of Conditional sentences takes the place of the third (§ 548): *ἐκέλευσεν αὐτοῖς ἔπεισθαι, ὅποι τις ἡγοῖτο*, *he bade them follow wherever any one might lead*. Thus we read in Homer: *ὄν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω μιμνάζειν, οὐ οἱ ἔπειτα ἄρκιον ἐσσεῖται φυγέειν κύνας ἢ δ' οἰωνούς*, *but whomsoever I may see inclined to remain away from the battle, to him there shall be no security of escaping dogs and birds (i. e., death)*; but: *ὄντινα μὲν βασιλῆα καὶ ἕξοχον ἄνδρα κίχρη, τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε*, *but whatever (where a king or prominent man he might meet with, him he*

soothed with gentle words. Hom. ὡς ἀπόλοιτο καὶ ἄλλος ὃ τις τοιαῦτά γε ῥέζοι, *so may any other perish who shall do such things* (but ὃς ἂν ῥέζη—ἀπολέσθω).

Obs. 1.—This Optative often implies repetition: ὄντινα·κιχείη, *as often as he might find one* (§ 547).

Obs. 2.—The Subjunctive and the Relative with ἂν occur only exceptionally after an Historical tense, and the Optative with the Relative and ἂν, in the same case (compare § 546, *Obs.*).

V. THE MOODS IN TEMPORAL SENTENCES.

§ 556. Temporal Sentences, *i. e.*, those which indicate time, are properly only a particular kind of Relative sentences, and follow them almost entirely in the use of the Moods. The particles of time employed in such sentences are: ἐπί, ἐπειδή, ὡς (*when, after, as*); ὅτε, ὁπότε, ἡνίκα, *when, as*; ἕως, ἕστε, μέχρις, *till*; πρίν, *before*; in Hom. ὄφρα, *as long as, till*; ἤμος, *when*; and besides the Relative expressions: ἀφ' οὗ, ἐξ οὗ, *since*; ἐν ᾧ, *whilst*; ἄχρι οὗ, εἰς ὃ, *until*.

In these sentences the *Indicative* is used when any thing *actual* is stated; the *Optative* may supply the place of the Indicative in indirect speech after an Historical tense (§ 522).

§ 557. When a Temporal sentence states something merely *conceived*, occurring only conditionally, the particle of time, like the Relative, has ἂν (κέ-ν) joined to it (§ 554). This occurs usually only when the leading sentence has a *principal tense*, and the *Subjunctive* must then follow. By combination with ἂν are formed the Hypothetical particles of time: ὅταν, ὁπότεν, ἐπεάν or ἐπήν, ἐπειδάν: ἐπειδάν πάντα ἀκούσητε, κρίνατε, *when ye have heard all, judge*; ἕως ἂν σώζηται τὸ σκάφος, τότε χρῆ καὶ ναύτην καὶ κυβερνήτην καὶ πάντ' ἄνδρα προθύμους εἶναι, *as long as the vessel is safe, the sailor, the pilot, and every one ought to be zealous*.

Obs.—Here also ἂν is sometimes wanting (§ 554, *Obs. 2*).

§ 558. If the leading verb is in an *Historical tense*, the particle of time with the Optative without *ἄν* occurs in the same sense: ἔλεγεν ὅτι, ἐπειδὴ πάντα ἀκούσειαν, κρίνειαν.

Obs. 1.—Here, too, the Optative often implies repetition (compare § 554, *Obs.*, and § 547), so that ὅτε, ὁπότε, ἐπεὶ, with the Optative, may be translated by “as often as,” “whenever:” ὁπότε οἱ Ἕλληνες τοῖς πολεμίοις ἐπίοιεν, ῥαδίως ἀπέφευγον, *as often as the Hellenes went up to the enemy, the latter readily fled.*

Obs. 2.—Here, too, exceptionally, *ἄν* and the Subjunctive sometimes occur after an Historical tense (§ 555, *Obs. 2*).

On *πρὶν* with the Infinitive, § 565.

Mixed Examples of Relative and Temporal Sentences.

Ἵμεῖς πάντα λογισάμενοι ταῦτα χειροτονεῖθ', ὃ τι ἂν ὑμῖν δοκῇ μάλιστα συμφέρειν τῇ πόλει, *after having weighed all this, vote for what you think will most benefit the state*; Οἱ τῶν βαρβάρων ἰππεῖς, ὅτινι ἐντυγχάνοιεν Ἕλληνι, πάντας ἐκτείνου, *the cavalry of the barbarians, whatever Greek they met, killed them all*; Μέχρις ἄν ἐγὼ ἦκω, αἱ σπονδαὶ μενόντων, *till I come, let the treaty remain*; Poet. Μήποτ' ἐπαινήσης, πρὶν ἄν εἰδῆς ἄνδρα σαφηνῶς, ὄργην καὶ ῥυθμὸν καὶ τρόπον ὅστις ἄν ἦ, *never praise a man before you clearly know his temper, and bearing, and character*; Ἐπειδὴ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο, *after having eaten something, they rose and proceeded*; Ὁ Σωκράτης τοὺς συνόντας ἐποίει, οὐ μόνον ὁπότε ὑπὸ τῶν ἀνθρώπων ὀρῶντο, ἀπέχεσθαι τῶν ἀδίκων καὶ αἰσχρῶν, ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ εἶεν, *Socrates caused his disciples to abstain from what was unjust and shameful, not only when they were seen by men, but also when they were in solitude.*

CHAP. XXII.—THE INFINITIVE.

A) *The use of the Infinitive generally.*

§ 559. 1. The Infinitive is a *verbal noun* (§ 225, 5) which, as such, has certain properties in common with a verb, others with a noun.

With a *noun* the Infinitive agrees

a) in expressing the action of a verb in general, like the *nomina actionis* (§ 342): ποιεῖν, πράττειν, *doing*; compare ποίησις, πράξις.

b) in the fact that it may have the article like nouns: τὸ ποιεῖν, τὸ πράττειν, *the doing*; compare ἡ ποίησις, ἡ πράξις.

With the verb, on the other hand, the Infinitive agrees

a) in its power of denoting different *times*: ποιεῖν, ποιῆσαι, πεποιηκέναι, and of being formed from the Active, the Middle, and the Passive: ποιῆσαι, ποιήσασθαι, ποιηθῆναι.

b) in being occasionally joined with ἄν, and thereby sharing the functions of mood (§ 575, etc.).

c) in governing the same case as the verb to which it belongs: ποιεῖν τὰ δέοντα, *doing your duty*; χρῆσθαι τοῖς ὅπλοις, *making use of arms*.

d) in being qualified, like the finite verb, by *adverbs*, never by *adjectives*: καλῶς πράττειν, *doing nobly*, but καλὴ πράξις, *a noble action*.

2. The Infinitive is used very extensively in Greek. Very often, besides the more definite mode of expression, by means of a *Conjunction* with a *finite verb*, the less definite, by means of the Infinitive, is admissible.

§ 560. The Infinitive serves to complete and qualify different sorts of verbs, viz.:

1. those which express the occasion, capability, modality of an action: δύνανται ἀπελθεῖν, *they can go away*; μεῖζόν

τι ἔχει εἰπεῖν, *he has something greater to say (can say)*; Poet. οὐτοὶ συνέχθην ἀλλὰ συμφιλεῖν ἔφυν, *I am born not to join in hating but in loving*; ἄρχομαι λέγειν, *I begin to speak*; ἐπιτρέπω σοι ποιεῖν ὅ τι ἂν βούλη, *I leave you to do whatever you wish*;

2. such verbs as denote appearance, perception, opinion: δοκεῖς ἁμαρτεῖν, *you seem to have erred*;

3. such verbs as denote striving after something, impelling toward, or frightening, deterring, preventing something: μὴ σπεῦδε πλουτεῖν, *do not hasten to be rich*; Hom. κέλευαί με μωθήσασθαι, *you bid me to speak*; πάντες αἰτοῦνται τοὺς θεοὺς τὰ φαῦλα ἀποτρέπειν, *omnes homines precantur deos, ut mala avertant*; φοβοῦμαι διελέγχειν σε, *I am afraid of refuting you*; ἔλεγόν σοι μὴ γαμεῖν, *dixi tibi, ne uxorem duceres*; τίς αὐτὸν κωλύσει δεῦρο βαδίζειν; *quis eum impediet, quominus huc veniat?* ἀνεβάλλετό μοι διαλεχθῆναι, *he put off conversing with me*.

§ 561. Even the *purpose* of an action may be expressed by the mere Infinitive, as in English by the Infinitive with *to* or *in order to*: Ξενοφῶν τὸ ἥμισυ τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον, *Xenophon left half the army behind to guard the camp*; παρέχω ἑμαυτὸν τῷ ἰατρῷ τέμνειν καὶ καίειν, *I give myself up to the physician to cut and burn (me)*; πιεῖν διδόναι τινί, *to give any one (something) to drink*.

Obs.—Not only with verbs of this kind, but also with those mentioned in § 560, this Infinitive has a much wider application in Homer: ἀριστεύεσκε μάχεσθαι, *he used to be the first in fighting*; εἰσὶ καὶ οὔδε τὰδ' εἰπέμεν, *these too, then, are (able) to say this*; βῆ ἰέναι, *he started to go*; ζυνέηκε μάχεσθαι, *he urged (them) to fight*.

§ 562. The Infinitive serves to complete or qualify *adjectives* of different kinds, partly in the sense of the English Infinitive with *to*, partly corresponding to the Latin supine in *u*: χαλεπὸν εὑρεῖν, *difficult to find* [*difficile inventu*]; οἰκία ἡδίστη ἐνδιαυτᾶσθαι, *a house very pleasant to*

live in; ἀξίος ἐστι πληγὰς λαβεῖν, *he deserves to get blows*; ὀξύτατοί ἐστε γινῶναι τὰ ῥηθέντα, *you are very keen in perceiving what is said*; δεινὸς λέγειν, *powerful in speaking*; ὁ χρόνος βραχύς ἀξίως διηγῆσασθαι τὰ πραχθέντα, *the time is short for worthily narrating what has happened*.

Obs.—In Homer such Infinitives are particularly frequent: μέγα καὶ ἰσσομένοισι πυθέσθαι, *great also for posterity to learn*; θείειν ἀνέμοισιν ὅμοιοι, *like the winds in running*; so with some substantives: θαῦμα ἰδέσθαι, *a wonder to see*.

On οἶος, οἴοσθε, and ὅσος, with the Inf., § 601.

§ 563. The Infinitive, as in English and Latin, is used as the *Subject* of a sentence to which the predicate is a neuter adjective, a substantive, or an intransitive verb: πᾶσιν ἀδεῖν χαλεπόν, *to please all is difficult*; κίνδυνός ἐστιν ἠττάσθαι, *there is danger of being worsted*; σὸν ἔργον λέγειν, *speaking is your business*.

§ 564. The Infinitive is used in a freer way, without depending on a particular word, with and without the particle ὡς, in several phrases almost like a free Accusative (§ 404): ὡς εἰπεῖν, *so to speak*; ἐμοὶ δοκεῖν, *as seems to me*; ὀλίγου δεῖν, *almost*; τὸ νῦν εἶναι, *for the present*; κατὰ τοῦτο εἶναι, *in this respect*.

On ἐκὼν εἶναι, § 570, *Obs.*

§ 565. The *Conjunctions* ὥστε, *so that*; πρὶν, *before*, and its Homeric synonym πάρος, are joined with the Infinitive: Φιλομαθέστατος ἦν ὁ Κῦρος, ὥστε πάντα πόνου ἀνατλήναι τοῦ ἐπαινέσθαι ἔνεκα, *Cyrus was very fond of learning, so as to endure any trouble for the sake of being praised*; πρὶν τὴν ἀρχὴν ὀρθῶς ὑποθέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς ὄντινοῦν ποιεῖσθαι λόγον, *before properly establishing the foundation, I deem it useless to make any words whatever about the end*.

Obs. 1.—These conjunctions may also be joined with the finite verb (compare § 556); ὥστε with the indicative represents a sentence as an actual consequence more independent and by itself, and may accordingly be often translated by *therefore, hence*: εἰς τὴν ὑστεραίαν οὐχ ἦκεν, ὡςθ' οἱ Ἕλληνες ἐφρόντιζον, *he came not on the following day, therefore the Hellenes became anxious*.

Obs. 2.—For *πρίν* we also find *πρίν ἤ*, *prius-quam*; properly *πρίν*, when it means *sooner than*, is always to be regarded as an abbreviation for *πρίν ἤ*, *πρίν* originally answering entirely to the Latin *prius*. On the Infinitive after *ἤ*, *than*, see the following §.

On *ἐφ' ᾧ*, *on condition that*, with the Inf., § 601.

§ 566. After a comparative, the Infinitive is preceded by *ἢ ὥστε* or *ἢ* alone in the sense of *than that*: *φοβοῦμαι μή τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆναι*, *I fear, lest too great an evil should befall the state for it to be able to bear (greater than that it should be able)*.

On the Genitive of the Infinitive with the Article, which also is possible here, § 574, 3, *Obs.*

B) *The case of the Subject and Predicate with the Infinitive.*

§ 567. The *Subject* of the Infinitive is that word from which the action of the verb in the Infinitive proceeds. When the Subject is to be expressed with the Infinitive, it appears:

1. *most generally*, as in Latin, in the *Accusative*, which gives rise to the construction of the *Accusative* with the *Infinitive*: *ἠγγειλαν τὸν Κύρον νικῆσαι*, *nuntiabant Cyrum vicisse*. The use of the *Accusative* with the *Infinitive*, like that of the *Infinitive* alone (§ 559, etc.), is more common in Greek than in Latin. Not only can the substance of a statement or perception—which, however, may be also expressed in one of the forms discussed, § 525, etc.—be given in this construction, but also the effect and consequence of an action. Hence the *Accusative* with the *Infinitive* also occurs after verbs of happening, and is admissible after verbs of commanding, demanding, forbidding: *πάντες ὁμολογοῦσι τὴν ὁμόνοιαν μέγιστον ἀγαθὸν εἶναι*, *all agree that concord is a very great good*; *συνέβη μηδένα τῶν στρατηγῶν παρῆναι*, *it happened that none of the generals was present*; *ἔγραψα ἀποπλεῖν τὴν ταχίστην τοὺς πρέσβεις*, *proposui ut quam celerrime legati proficiscerentur*.

The Accusative with the Infinitive is properly dependent on the verb of the leading sentence (compare the English: I hear you sing, I bid you go), and is explained by the *prolepsis* mentioned in § 519, 5, *Obs.* 2. Instead of ἤγγειλαν ὅτι ὁ Κῦρος ἐνίκησεν, we might have: ἤγγειλαν τὸν Κῦρον ὅτι ἐνίκησεν; and for ὅτι ἐνίκησεν, νικῆσαι, according to § 560, 2; thus we obtain ἤγγειλαν τὸν Κῦρον νικῆσαι. If the governing verb is intransitive or passive, the Accusative is of a freer kind (§ 404): ἐλπὶς ἐστὶ πάντα καλῶς ἔχειν, *there is hope that all is well.*

Obs. 1.—The impersonal verbs δεῖ and χρῆ, *it is necessary*, are joined with the Accusative and Infinitive like the Latin *oportet*: χρῆ τολμᾶν χαλεποῖσιν ἐν ἄλγεσι κείμενον ἄνδρα, *the man that lies in painful sufferings ought to be courageous.*

Obs. 2.—As a continuation of an Accusative with the Infinitive, the same construction may be employed in indirect speech in Relative sentences and after Conjunctions, denoting time and circumstances: τοιαῦτ' ἄττα σφᾶς ἔφη διαλεχθέντας ἰέναι· ἐπεὶ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνος, ἀνεωγμένην καταλαμβάνειν τὴν θύραν, *he said that after such conversation they went; but that, when they reached Agathon's house, they found the door open.*

§ 568. 2. A Predicate referring to such a Subject must necessarily be in the Accusative: τὸν ἄδικον καὶ πονηρὸν ἄνδρα φημὶ ἄθλιον εἶναι, *I maintain that the unjust and bad man is miserable.*

Not unfrequently a Predicative expression requires an indefinite Subject (τινά) to be supplied: τὰ τοιαῦτα ἔξεστι (τινα) μετρήσαντα καὶ ἀριθμήσαντα εἰδέναι, *one may know such things by measuring and counting.*

§ 569. 3. When the Subject of an Infinitive is *the same* as that of the leading sentence, it is usually *not* expressed at all: νομίζω νενικηκέναι, *puto me vicisse, I think I have conquered*; ἐλπίζεις τεύξεσθαι ὧν ἂν δέη, *you hope to obtain what you need*; ὑπέσχετο παρέσεσθαι εἰς τὴν ἑσπέραν, *promisit se affuturum ad vesperam.*

Obs.—For greater emphasis, especially when opposition to something else is to be expressed, the subject may be added, and that either in the Accusative or Nominative: Herod. οἱ Αἰγύπτιοι ἐνόμιζον ἑωυτοὺς πρώτους γενέσθαι ἀνθρώπων, *the Egyptians thought that they first of all men came into existence*; εἰ οἴεσθε Χαλκιδίας ἢ Μεγαρέας τὴν Ἑλλάδα σώσειν, ὑμεῖς δὲ ἀποδράσεσθαι τὰ πράγματα,

οὐκ ὀρθῶς οἰεσθε, *if you think the Chalcidians and Megarians will save Greece, but you escape from trouble, you are mistaken.*

§ 570. 4. *Predicative* qualifications referring to the *Principal Subject* are in the *Nominative*: ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *Alexander dicebat se esse Jovis filium*; ἐγὼ οὐκ ὁμολογήσω ἄκλητος ἦκειν, ἀλλ' ὑπὸ σοῦ κεκλημένος, *I will not acknowledge that I am come uninvited, but invited by you*; οἱ δοκοῦντες σοφοὶ εἶναι, *they who seem to be wise.*

Obs.—From the Predicate, ἐκὼν, joining the freer Infinitive, εἶναι (§ 564), arises the combination ἐκὼν εἶναι: τοῦτο ἐκὼν εἶναι οὐ ποιήσω, *this (if I am) to be of free will I will not do.*

§ 571. 5. In many cases a *personal* instead of an *impersonal* form of expression is used in Greek, the Subject of the Infinitive being made the Subject of the leading sentence; so, instead of the English “it was announced that Cyrus had conquered” (ἠγγέλθη τὸν Κῦρον νικῆσαι), we have, ὁ Κῦρος ἠγγέλθη νικῆσαι, *Cyrus was announced to have conquered.* This form of expression occurs not only—as in Latin with *dicitur, videtur*—with *δοκεῖ, ἔοικε, it seems*; *λέγεται* [*dicitur, traditur*]; *ἀγγέλλεται, it is announced*; *ὁμολογεῖται, it is agreed*, but also with *συμβαίνει, it happens*, and with several adjectives with *εἰμί*, as: *δίκαιος, just*; *ἐπιτήδειος, ἐπικαίριος, fitting*; *ἐπίδοξος, probable*; *ἀναγκαῖος, necessary*; *αὐτός μοι δοκῶ ἐνθάδε καταμενεῖν, it appears to me that I myself shall remain here*; *δίκαιος εἶ ἄγειν ἀνθρώπους, it is just that you should lead men* (you are justified in leading men); *ἐπίδοξοί εἰσι τὸ αὐτὸ πείσεσθαι, it is to be expected that they will suffer the same*; *Poet. πρέπων ἔφυς πρὸ τῶνδε φωνεῖν, it becomes you to speak in their presence.*

The personal construction is explained, like that of the Accusative with the Infinitive (§ 567), by prolepsis (§ 519, 5, *Obs.* 2). For ἠγγέλθη ὅτι ὁ Κῦρος ἐνίκησε there might be ἠγγέλθη ὁ Κῦρος ὅτι ἐνίκησε, and for this again ἠγγέλθη

ὁ Κῦρος νικῆσαι; for ἐπίδοξόν ἐστιν ὅτι τὸ αὐτὸ πείσονται—ἐπίδοξοί εἰσι ὅτι τὸ αὐτὸ πείσονται, and hence ἐπίδοξοί εἰσι τὸ αὐτὸ πείσεσθαι.

Obs.—The Accusative construction, however, is almost every where applicable: λέγεται τὸν Κῦρον νικῆσαι, *dicunt Cyrum vicisse.*

§ 572. 6. Predicative qualifications referring to a *Genitive or Dative* may be in these cases: ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι, *I came to one of those who seem to be wise*; ἔλεγον τοῖς δοκοῦσι σοφοῖς εἶναι, *I said to those, etc.*; Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι, *they begged Cyrus to be as ready as possible*; παντὶ ἄρχοντι προσήκει φρονίμῳ εἶναι, *it becomes every ruler to be judicious.*

Still the Predicate is often in the Accusative: συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους, *it is to their advantage rather to be friends than enemies.*

C) *The Infinitive with the Article.*

§ 573. The Substantive nature of the Infinitive is made more manifest by prefixing the *Article*. Yet the Infinitive with the Article must nevertheless have a noun in the case required by the verb to which the Infinitive belongs: τὸ τὰς ἡδονὰς φεύγειν, *the shunning of pleasures*; the Infinitive in this case also is qualified by adverbs: τὸ καλῶς ζῆν, *living rightly.*

The rules given §§ 567–572 for the case of the Subject and Predicate are applicable also to the Infinitive with the Article. Thus the Accusative with the Infinitive is often preceded by the Article: τὸ προειδέναι τὸν θεὸν τὸ μέλλον καὶ τὸ προσημαίνειν ᾧ βούλεται, καὶ τοῦτο πάντες καὶ λέγουσι καὶ νομίζουσι, *God's foreknowing the future and pointing it out beforehand to whom he will, all assert and believe.*

§ 574. By having the Article prefixed the Infinitive becomes *declinable*, and thus answers to the Latin Gerund.

1. *Nominative :*

Poet. τὸ φρονεῖν εὐδαιμονίας πρῶτον ὑπάρχει, *to be thoughtful is the first step to happiness*; τὸ ἀμαρτάνειν ἀνθρώπους ὄντας οὐδὲν θαυμαστόν, *that those should commit errors who are human is nothing surprising*.

2. *Accusative :*

αὐτὸ τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται, *dying itself no one dreads*. Especially to be noticed is the Accusative with the Prepositions εἰς, κατά, *in reference to*; διά, *on account of, because*; πρὸς, ἐπί, *besides*: Κῦρος διὰ τὸ φιλομαθῆς (Nominative according to § 570) εἶναι πολλὰ τοὺς παρόντας ἀνηρώτα, *Cyrus, through being eager for knowledge, asked those present about many things*; πρὸς τὸ μετρίων δεῖσθαι καλῶς πεπαιδευμαι, *I have been well trained to require what is moderate*.

Obs.—This Accusative of the Infinitive with the Article has sometimes a freer connection with a verb or adjective after the manner of the freer Accusative (§ 404): οἱ Πελοποννήσιοι ἀνέλπιστοί εἰσι τὸ ἐς τὴν γῆν ἡμῶν ἐσβάλλειν, *the Peloponnesians have no hope in regard to invading our country*.

3. *Genitive :*

ἐπιθυμία τοῦ πιεῖν, *desiderium bibendi*; τὸ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν τοῖς ἀνοήτοις γίγνεται, *prosperity without merit is an occasion to fools of base sentiments*; ἐμοὶ οὐδὲν πρεσβύτερον τοῦ ὅτι βέλτιστον ἐμὲ γενέσθαι (§ 416), *nothing is more important to me than my becoming as good as possible*. Especially to be noticed is the Genitive with the prepositions ἐκ, *from*; πρό, *before*; ἕνεκα, *because, on account of*; ὑπέρ, *for, for the sake of, in order to*; διά, *by, through*; ἄνευ, *without*; οἱ ἄνθρωποι πάντα ποιῶσιν ὑπὲρ τοῦ μὴ δοῦναι δίκην, *people do every thing in order not to suffer punishment*.

Obs.—Purpose is often expressed by the Genitive of the Infinitive even without a preposition: τοῦ μὴ διαφεύγειν τὸν λαγῶν ἐκ τῶν δικτύων σκοποῦς καθίσταμεν, *we place scouts that the hare may not escape from the nets*. (Compare the rare use of the Lat. Genitive of the Gerundive: *arma cepit opprimundæ libertatis*.)

4. *Dative.*

The Dative is especially frequent to express *instrumentality* (§ 438); it is then, like the Latin Ablative of the Gerund, to be translated, *by*: Φίλιππος κεκράτηκε τῷ πρότερος (§ 570) πρὸς τοὺς πολεμίους ἰέναι, *Philip has gained the victory by going first against the enemy* [compare the Latin *docendo discimus*], also with the prepositions ἐν, *in*; ἐπί, *on*, *on condition that*; πρὸς, *besides*, and others: πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν τοὺς αἰχμαλώτους ἐκ τῶν ἰδίων ἐλυσάμην, *besides gaining nothing from the embassy, I set free the captives at my own expense.*

D) *The Infinitive with ἄν.*

§ 575. By the addition of ἄν the Infinitive acquires a potential or hypothetical meaning, and denotes therefore either that something only *might happen*, or that under certain circumstances something *would happen* or *would have happened*. Here two cases are possible:

1. the Infinitive with ἄν can be replaced by the *Optative with ἄν*: μάλιστα οἶμαι ἄν σοῦ πυθέσθαι (πυθοίμην ἄν), *I think I could learn it best from you*; δοκεῖτέ μοι πολὺ βέλτιον ἄν περὶ τοῦ πολέμου βουλευσασθαι (βέλτιον ἄν βουλεύσαισθε), εἰ τὸν τόπον τῆς χώρας πρὸς ἣν τολεμεῖτε ἐνθυμηθείητε, *it seems to me you would much better settle about the war, if you took into account the localities of the country against which you are making war.*

This Infinitive with ἄν therefore answers either to the Potential Optative (§ 516), or to the apodosis of a Hypothetical Period of the fourth form (§ 546).

§ 576. 2. The place of an Infinitive with ἄν can be supplied by the *Hypothetical Indicative with ἄν*: Κῦρος εἰ ἐβίωσεν, ἄριστος ἄν δοκεῖ ἄρχων γενέσθαι (ἄριστος ἄν ἐγένετο), *if Cyrus had lived, it seems he would have become one of the best of rulers*; τοὺς ταῦτα ἀγνοοῦντας Σωκράτης ἀνδραποδώδεις ἄν κεκλήσθαι ἠγεῖτο (εἴ τινες ταῦτα ἠγγόου,

ἐκέκληντο ἂν ἀνδραποδώδεις), *Socrates thought that, if any did not know this, they would be called slavish.*

This Infinitive with ἂν thus answers to the apodosis of a Hypothetical Period of the second form (§ 537, etc.).

Obs.—The context must show into which of the two forms the Infinitive with ἂν is to be resolved.

E) *The Infinitive instead of the Imperative,*

§ 577, belongs almost entirely to poetry; it is used for the second, and rarely for the third person. The *Subject* and *Predicate* are in the *Nominative*: Hom. θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι, *courageously now, Diomedes, fight against the Trojans*; παῖδα δ' ἐμοὶ λῦσαι τε φίλην τὰ τ' ἄποινα δέχεσθαι, *deliver up to me my dear child and accept the ransom.*

CHAP. XXIII.—THE PARTICIPLES.

Preliminary Remark.

A Participle, like the Infinitive (§ 559, 1), is a *verbal-noun* (§ 225, 5). It has the same things in common with the verb as the Infinitive, the same points also in common with the noun; but it is distinguished from the Infinitive inasmuch as the latter resembles a *nomen actionis*, whereas the Participle has the nature of an adjective.

A) *Their Attributive Use.*

§ 578. A Participle, corresponding to an adjective or to a relative sentence, is joined to a substantive, to ascribe to it a permanent quality: πόλις εὐρείας ἀγυιάς ἔχουσα, *i. e.*, Hom. εὐρυάγυια or ἡ εὐρείας ἀγυιάς ἔχει, *a city having broad streets*; αἱ καλούμεναι Αἰόλου νῆσοι, *the so-called islands of Æolus*; ὁ παρῶν καιρός, *the present opportunity* (compare § 361, 11).

Obs.—Like an adjective, the Participle also becomes a substantive by having the article prefixed: οἱ παρόντες, *those present* (compare § 379): ὁ τυχών, *the first comer*. Such participles may often be translated by substantives: ὁ δράσας, *the doer*; οἱ λέγοντες, *the speakers*; τὸ συμφέρον, *the advantage*; τὰ δεόντα, *the duty*; πρὸς τὸ τελευταῖον (§ 361, 8) ἐκβάν ἕκαστον τῶν πρὶν ὑπαρξάντων κρίνεται, *every thing that happened before is judged of in accordance with its final result*.

On the peculiar use of the Fut. Part. with the Article, § 500.

B) *Their Appositive Use.*

§ 579. The Participle serves to ascribe to a substantive a merely transient quality or activity. In this case the Participle is a shorter and less definite mode of expression for what is otherwise expressed by subordinate clauses with conjunctions of the most different kinds (compare § 583, *Obs.*).

A Participle used in this way is:

§ 580. 1. Temporal,
with the distinctions of time mentioned in Chap. XX. (esp. § 496): προσέχετε τούτοις ἀναγιγνωσκομένοις τὸν νοῦν, *give attention to this while being read*; Hom. ὧς ἄρα φωνήσας ἀπεβήσето = ἐπεὶ ὧς ἐφώνησε, *after having thus spoken he went away*. Observe especially ἔχων and φέρων in descriptions, which may frequently be translated by the English *with*: τὰς ναῦς ἀπέστειλαν ἔχοντα Ἀλκίδα, *they sent away Alcidas with (having) the ships*; χρώμενος, in a similar sense: πολλῇ τέχνῃ χρώμενος, *with (using) much skill*. So, also, ἀρχόμενος, *at first*; τελευτῶν, *at last*; διαλιπὼν χρόνον, *after a time*; εὖ ποιῶν, *fortunately*; καλῶς ποιῶν, *justly*. The Participle ὢν can not be omitted when *being* is to be ascribed to a substantive: Ἀλκιβιάδης ἔτι παῖς ὢν ἐθαυμάζετο, *while yet a boy (Lat., merely puer) Alcibiades was admired* (§ 428, *Obs.*).

§ 581. 2. Causal and final,
where the Participle is to be resolved by *since*, *by* or *by*

the fact that, when referring to the present or past, and by *that, in order that*, when referring to the future: οὐκ ἔστιν ἀδικοῦντα δύναμιν βεβαίαν κτήσασθαι, *firm power is not to be gained by acting unjustly*; τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δώσοντα, *he who acts unjustly ought to be brought before the judges in order that he may suffer punishment*.

§ 582. 3. Concessive,

a somewhat rarer use: τὸ ὕδωρ εὐωτότατον ἀριστον ὄν, *water is the cheapest though it is the best*; ὑμεῖς ὑφορώμενοι τὰ πεπραγμένα καὶ δυσχεραίνοντες ἤγετε τὴν εἰρήνην ὅμως, *though suspicious of what had been done, and indignant, you still maintained the peace*.

§ 583. 4. Hypothetical,

a very frequent use, where the Participle is to be resolved by *if*, and corresponds to one of the forms of the Hypothetical *Protaseis* mentioned in § 534, etc.: τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν, *if you benefit your friends you will be able also to punish your enemies (ἐάν)*; also with the article: ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται, *a person is not educated if he has not been beaten*. Such a Participle with *μή* may often be translated by *without*: οὐκ ἔστιν ἄρχειν μὴ διδόντα μισθόν, *a man can not rule without giving pay*.

Obs.—With the varied use of the Appositive Participles, it must not be overlooked that such a Participle of itself does not clearly express any of the meanings developed in §§ 580–583, but that we make use of the one or the other turn in translating only in order to express in a more precise way what is simply suggested by the Participle. Hence there are many transitions between these meanings, especially between the Temporal and Causal, but also between the Temporal and Hypothetical meanings, just as in Latin sentences introduced by *quum*: πάντα ταῦτα συνιδόντας ἅπαντας (ὑμᾶς) δεῖ βοηθεῖν, *it becomes every one of you, when you have considered all these things, to render help*; νομίζω ἄμεινον ἂν ὑμᾶς περὶ ὧν νῦν ἐρῶ κρῖναι, μικρὰ τῶν πρότερόν ποτε ῥηθέντων μνημονεύσαντας, *I think you would better judge about what I am now going to say, when you remember a little what was said before*.

C) *The Participle with an Absolute Case.*

§ 584. The Participle with a noun or pronoun in the Absolute Genitive (§ 428) or Accusative serves to point out the circumstances mentioned in §§ 579–583. The noun or pronoun to which the Participle refers may be regarded as its *subject*, since from it proceeds the action expressed by the Participle. This construction, therefore, may be resolved by a separate clause, beginning with a conjunction, in which the word in the Genitive or Accusative must appear in the Nominative: *τούτων ἀναγιγνωσκομένων τὸν νοῦν προσέχετε, attend while this is being read* (compare § 580).

1. *The Absolute Genitive* (compare § 428), for which may be substituted clauses with temporal, causal, concessive, or hypothetical conjunctions: *Περικλέους ἡγουμένου πολλὰ καὶ καλὰ ἔργα ἀπεδείξαντο οἱ Ἀθηναῖοι, as long as Pericles led them (Pericle duce), the Athenians produced many and splendid works; ναυμαχίας γενομένης τέτταρας τριήρεις λαμβάνει Γοργώπας, navali pugna facta Gorgopas quattuor triremes capit; ὅλης τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τὰ τ' ἀγαθὰ κατορθοῦντος αὐτοῦ, καὶ τὰ κακὰ διαμαρτάνοντος εἰκὸς γενέσθαι, as the whole state in the dangers of war is committed to the care of the general, it is natural both that great good should happen when he is successful, and great evil when he fails. Poet. γένοιτ' ἂν πᾶν θεοῦ τεχνωμένου, all may be done if a God contrives it (εἰ τεχνῶτο).*

§ 585. The Absolute Genitive differs from the corresponding Latin construction of the *Ablative Absolute* in the following points:

a) The subject of the Participle is more frequently omitted in Greek when it is either easily understood from what precedes, or from the meaning of the verb, or when it remains indefinite (compare § 361, 3, *Obs.* 2): *προϊόντων, as (they) went forward; ὕντος, when he (Zeus) rains; ἐξαγγελθέντων, when it had been announced.*

b) On the necessity of the Participle of *εἶναι*—*σοῦ παιδὸς ὄντος* [Lat. *te puero*], see §§ 580, 482, *Obs.* An exception occurs in the case of the adjectives *ἐκῶν* and *ἄκων*, which very much resemble Participles: *ἐμοῦ ἐκόντος, with my will; ἐμοῦ ἄκοντος, me invito.* The Poets take other licenses.

c) As the Greeks have two active Participles to express a past action, they use the Absolute Genitive of a Passive Participle less fre-

quently than the Romans do their Absolute Ablative: ὁ Κῦρος, τὸν Κροῖσον νικήσας, κατεστρέψατο τοὺς Λυδοὺς, *Cyrus, Cræso victo, Lydos sibi subjecit.*

d) The Absolute Genitive is employed even where the subject of the Participle is mentioned also in the leading sentence: ταῦτ' εἰπόντος αὐτοῦ ἔδοξε τι λέγειν τῷ Ἀστυάγει, *after thus speaking he seemed to Astyages to say something (of importance).* [Lat. *ita locutus—visus est.*]

§ 586. 2. *The Absolute Accusative*

is usual in the case of some impersonal verbs, especially δέον, *it being a duty*; ἐξόν, παρόν, *it being allowed, feasible*; προσῆκον, *it being befitting*; δόξαν, *it having been decided*; οὐδεὶς ἐξὸν εἰρήνην ἄγειν πόλεμον αἰρήσεται, *no one, being allowed to be at peace, will choose war*; πολλάκις ὑμῖν ἐξὸν πλεονεκτῆσαι οὐκ ἠθελήσατε, *though it was often easy for you to gain more, you were unwilling*; οἱ Συρακούσιοι κραυγῇ οὐκ ὀλίγη ἐχρῶντο, ἀδύνατον ὄν ἐν νυκτὶ ἄλλῳ τῷ σημῆναι, *the Syracusans raised no small shout, it being impossible to make a signal during the night by any thing else.*

D) *Supplements to Participles.*

§ 587. For the sake of greater clearness, certain particles are added to Appositive Participles, as well as to Participles joined with an absolute case; they give more distinct prominence to the idea expressed by the Participle. Such *Supplements to Participles* are:

1. ἅμα, *at the same time*, denoting contemporaneousness: οἱ Ἕλληες ἐμάχοντο ἅμα πορευόμενοι, *the Hellenes fought while marching.*

2. μεταξύ, *between, amidst*, with pretty nearly the same meaning: ἐπέσχε με λέγοντα μεταξύ, *he checked me in the midst of my speech.*

3. αὐτίκα and εὐθύς, to express immediate succession: τῷ δεξιῷ κέρα εὐθύς ἀποβεβηκότι ἐπέκειντο, *they pressed upon the right wing immediately after its landing.*

4. τότε, εἶτα (κατὰ), ἔπειτα, οὕτως, are added to the principal verb to indicate that the action of the Participle was past before, and take up the substance of it with various accessory ideas: καταλιπὼν φρουρὰν οὕτως ἐπ' οἴκου ἀνεχώρησεν, *after having left a garrison, he thus went*

away home; Poet. μή νῦν φυγόντες εἶθ' ἀλωμεν ὕστερον, *lest though now escaping we should afterward be caught*.

5. *καίπερ* (more rarely *καί* alone), with a Participle, to be translated *though*, renders prominent the *concessive* meaning: *καίπερ οὕτω σοφὸς ὢν βελτίων ἂν γένοιο*, *though so wise, you might perhaps become better*; Homer often separates *καί* from *περ*: οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὸν γέλασαν, *and though vexed they heartily laughed at him*; ὅμως, in the same sense *though* or *yet*, is used with the principal verb: Herod. ὕστερον ἀπικόμενοι τῆς συμβολῆς ἰμέροντο ὅμως θεήσασθαι τοὺς Μήδους, *though they did not come till after the engagement, yet they desired to see the Medes*.

6. *ἄτε*, with a Participle (like *οἶον*, *οἶα δὴ*), answers to the English *in as far as*, *since*, and brings into prominence its causal meaning: *κατέδαρθε πᾶν πολὺ ἄτε μακρῶν τῶν νυκτῶν οὐσῶν*, *he slept a great while since the nights were long*. [Compare Lat. *quippe quum*, *quippe qui*.]

§ 588. 7. *ὥς* and *ὥςπερ* added to a Participle suggest that what is expressed in the participle is *subjective*, *i. e.*, is the opinion, the conception, the view of the principal subject. Both particles are joined to the Appositive Participle as well as to a Participle connected with an absolute case, either the absolute Genitive or the absolute Accusative. The latter case in this connection is far more extensively used than without those particles (§ 586). If the opinion expressed in the Participial construction is to be characterized at once as false, *ὥς* and *ὥςπερ* may be translated by *as if*: *δεδίασι τὸν θάνατον ὥς εὔ εἰδότες ὅτι μέγιστον τῶν κακῶν ἐστίν*, *they fear death as if they well knew that it was the greatest of evils*; but by *in the belief that*, *since*, *in the feeling that*, etc., if the correctness of the opinion is to be left undecided: *ἡμεῖς πάντες ἐβλέπομεν πρὸς αὐτὸν ὥς αὐτίκα μάλα ἀκουσόμενοι θαυμασίους τινὰς λόγους*, *we all looked at him, expecting immediately to hear some wonderful statements*; Poet. ἔξεστι φωνεῖν ὥς ἐμοῦ μόνης πέλας, *you may speak out since* (in the conviction that) *I alone am near*; λέγει ὥς διδακτοῦ οὔσης τῆς ἀρετῆς, *he speaks thinking that virtue is capable of being taught*; ἀπεβλέφατε πρὸς ἀλλήλους ὥς αὐτὸς μὲν ἕκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλησίον πράζοντα (absolute

Accusative), *you looked at one another thinking that each one of you would not do what was decided upon, but that his neighbor would.*

E) *The Predicative Participle.*

§ 589. The Participle, like the Infinitive (§ 560), serves to complete a verb, by attributing to a word contained in the sentence something which is not a mere addition, but an essential part of the statement. The Supplementary or Predicative Participle may refer either

1. to the *subject* of the sentence (§ 361, 5, 7, 8): *παύεσθε ἀεὶ περὶ τῶν αὐτῶν βουλευόμενοι, cease always consulting about the same things; ἴσθι λυπηρὸς ὦν, know that you are troublesome, or*

2. to a *dependent word* in the sentence (compare § 361, 10, and § 403): *ὁ πόλεμος ἔπαυσε τοὺς Ἀθηναίους ἀεὶ περὶ τῶν αὐτῶν βουλευομένους, the war caused the Athenians to cease from always consulting about the same things; οἶδα αὐτὸν λυπηρὸν ὄντα, I know him to be troublesome.*

In English such Predicative Participles are mostly expressed by the Infinitive with *to*, or by sentences with *that*, sometimes also in other ways. In some cases, however, the English language also makes use of a Participle in a similar way: *I feel myself affected by it, he found him armed* (compare § 361, 10, *Obs.*).

The verbs which admit of a Supplementary Participle may be classified as follows:

§ 590. 1. Verbs which express *a condition*, as: *ἔχω, I am in a condition; τυγχάνω, I chance to be* (Poet. *κυρέω*); *λανθάνω, I escape notice; φαίνομαι, δηλώω, φανερός, δῆλός εἰμί, I am manifest; ἔοικα, I seem; διατελέω, διάγω, I continue; ἀνέχομαι, καρτερέω, I hold out, endure; κάμνω, I grow weary; ἀπαγορεύω, I despair; as well as the verbs which denote the *beginning, interrupting, or ending* of a condition; *ἄρχομαι, I begin; φθάνω,**

I am beforehand; οἴχομαι, *I depart, I am off*; ἐπι-, διαλείπω, *I break off, I suspend*; παύω, *I make to cease* (παύομαι, *I cease*). In translating we frequently change the Participle into the principal verb, and render the principal Greek verb by an adverb. Examples: κηρύξας ἔχω (more emphatic than ἐκήρυξα, compare Latin *nuntiatum habeo*), *I have announced*; τίς ἔτυχε παραγενόμενος; *who happened to be present?* διατελῶ εὖνοϊαν ἔχων πᾶσιν ὑμῖν, *I continue cherishing a kindly feeling for you all*; μὴ καμῆς φίλον ἄνδρα εὐεργετῶν, *don't grow weary of benefiting a friend*; ἄλλα μυρία ἐπιλείπω λέγων, *I refrain from saying innumerable other things*; Hom. ᾤχετ' ἀποπτάμενος, *he was gone flying away*.

Obs.—Even the verb εἰμί may be joined with a Participle: ἢ τοῦτο οὐκ ἔστι γιγνόμενον παρ' ἡμῖν; *is this not happening* (usual) *among us?* A Participle is necessarily so used with εἰμί to complete certain verbal forms (compare §§ 287, 291), especially the Participle of the Perfect or Aorist with εἰμί instead of the *Future Perfect*: δεδωκώς or δοὺς ἔσει = *dederis*.

§ 591. 2. Verbs of *perceiving*,

as: ὁράω, *I see* (περιοράω, *I overlook, endure*); ἀκούω, *I hear*; οἶδα, *I know*; μανθάνω, *I learn*; γιγνώσκω, *I get to know*; αἰσθάνομαι, *I perceive*; εὕρισκω, *I find*; μέμνημαι, *I remember*. In several of these the object is in the Genitive, according to § 420. Examples: ὡς εἶδον αὐτοὺς πελάζοντας, οἱ λεηλατοῦντες εὐθὺς ἀφέντες τὰ χρήματα ἔφευγον, *cum eos appropinquantem vidissent, prædantes præda statim relicta fugam capessiverunt*; ἤκουσά ποτε Σωκράτους περὶ φίλων διαλεγόμενου, *I once heard Socrates discoursing about friends* [*audivi Socratem disputantem*]; Χερρόνησον κατέμαθε πόλεις ἑνδεκά ἢ δώδεκα ἔχουσαν, *he learned that the Chersonese had eleven or twelve cities*; ἄνθρωποι καλοὶ κάγαθοὶ ἐπειδὴν γνῶσιν ἀπιστούμενοι (compare § 483, 1), οὐ φιλοῦσι τοὺς ἀπιστοῦντας, *when good men perceive that they are distrusted, they do not like those who distrust them*.

Obs.—With σύνοιδά μοι, *I am conscious*, the Participle may be connected with the Nominative of the Subject or the Dative (μοί): ἐμαντῷ συνήδειν οὐδὲν ἐπιστάμενος or ἐπισταμένῳ, *I was conscious of knowing nothing*. In the sense of “to be aware” it may also have the Accusative with the Participle.

§ 592. 3. Verbs of *emotion*,

as: χαίρω, ἠδομαι, τέρπομαι, *I rejoice*; ἀγαπάω, *I am satisfied*; χαλεπῶς φέρω, *ægre fero*; ἄχθομαι, *I am dissatisfied*; ἀγανακτέω, *I am vexed*; αἰσχύνομαι, *I am ashamed*; μεταμέλομαι or μεταμέλει μοι, *I repent*. Examples: Hom. ὁ δὲ φρεσὶ τέρπετ' ἀκούων, *but he rejoiced in heart at hearing (it)*; μεταμέλει αὐτῷ ψευσαμένῳ, *he repents having told a lie*.

§ 593. 4. Verbs of *pointing out and asserting*,

as: δείκνυμι, ἀποφαίνω, *I show*; ἐξελέγχω, *I prove, convict*; ἀγγέλλω, *I announce*; ὁμολογέω, *I assent*. Examples: Φίλιππος πάντα ἔνεκα ἑαυτοῦ ποιῶν ἐξελίλεγκται, *it has been proved that Philip does every thing for his own sake*; ἀποφαίνουσι τοὺς φεύγοντας πάλαι πονηροὺς ὄντας, *they make manifest that the banished had long been base*.

§ 594. *Obs.*—The Infinitive, according to § 560, may be used as well as the Participle with many of the verbs enumerated in §§ 590–593, but in a somewhat different sense: ἄρχομαι διδάσκων, *I begin to be a teacher*; ἄρχομαι διδάσκειν, *I begin to teach (my teaching)*; αἰσχύνομαι λέγων, *I am ashamed though I say it*; αἰσχύνομαι λέγειν, *shame prevents me from saying*.

F) *The Participle with ἄν*.

§ 595. By the addition of the Particle ἄν the Participle, in every case like the Infinitive (§§ 575 and 576), acquires the meaning of *possibility* or that of an *Apodosis* in a *Hypothetical Sentence*, and may therefore be resolved in two ways:

1. by the *Optative* with ἄν (§§ 516 and 546):

ἐγὼ εἶμι τῶν ἠδέως μὲν ἄν ἐλεγχθέντων, ἠδέως δ' ἄν ἐλεξάντων, *I am one of those who would gladly be refuted (οἱ ἄν ἐλεγχθεῖεν), and would gladly refute (οἱ ἄν ἐλέγ-*

Ξιαν); εὐρίσκω ταύτην ἂν μόνην γενομένην τῶν μελλόντων κινδύνων ἀποτροπὴν, *I find this would be the only prevention of the coming dangers* (ὅτι ἂν γένοιτο); ἴσμεν καὶ ὑμᾶς ἂν καὶ ἄλλους, ἐν τῇ αὐτῇ δυνάμει ἡμῖν γενομένους, δρῶντας ἂν αὐτό, *we know that you as well as others in the same position would do the same thing, i. e., ὅτι εἰ γένοισθε δρῶτε ἂν.*

2. By the *hypothetical Indicative* with ἂν (§ 536, etc.): Φίλιππος Ποτίδαιαν ἐλὼν καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, Ὀλυνθίοις ἀπέδωκεν, *when Philip had taken Potidea, and might have* (ὅτε ἐδυνήθη ἂν) *kept it himself, if he had wished, he gave it back to the Olynthians.*

G) *The Verbal Adjectives.*

§ 596. Verbal Adjectives are, like Participles, verbal nouns of an adjective kind, but differ from participles by a usage much more restricted, and referring to no special time, which has been treated of generally in § 300:

The Verbal Adjectives in -τέος, implying *necessity*, are worthy of notice. A double construction is here possible:

1. The *object* of a necessary action becomes the *subject*, and the Verbal Adjective agrees with it: ὁ πατήρ σοι τιμητέος ἐστίν, *pater tibi venerandus est*; ἡ πόλις τοῖς πολίταις ὠφελητέα, *the state must be assisted by its citizens.* In this construction the subject is emphatic.

2. The Neutral or impersonal construction, where the necessity of the *action* is made specially prominent; the object of the action is in each instance in the case required by the verb: διωκτέον τὴν ἀρετὴν, *we must pursue virtue*; εἰρήνην ἀκτέον ἐστίν, *pac agenda est*; ἀπτέον τοῦ πολέμου, *you must try war*; βοηθητέον ἡμῖν ἐστι τοῖς πράγμασιν, *we must help the state.*

The person who is to, or must do something, is in both cases in the Dative: in the second, according to the analogy of δεῖ (§ 567, *Obs.* 1), sometimes in the Accusative:

οὐδενὶ τρόπῳ ἐκόντας ἀδικητέον, *in no way must you willingly do injustice.*

Obs. 1.—The Verbal Adjective sometimes has the meaning of a Middle: πιστέον ἐστίν, *we must obey* (πειθομαι, not πείθω).

Obs. 2.—In the Neuter construction we often find the Plural: πολεμητέα ἐστίν, *we must fight*. (compare § 364).

CHAP. XXIV.—SOME PECULIARITIES OF RELATIVE CLAUSES.

A) *Attraction.*

§ 597. 1. The Relative Pronoun in general follows the rule that it agrees in Gender and Number with its antecedent, that is, with the word to which it refers, but in Case with what *follows*; that is, it accommodates itself to the sentence in which it stands: μέμνησθε τοῦ ὄρκου ὃν ὁμωμόκατε, *be mindful of the oath which you have sworn.*

2. An exception from this rule is the *Attraction*, or the process by which the Relative is *attracted* in Case also by the word to which it refers, so as to take its case: μέμνησθε τοῦ ὄρκου οὗ ὁμωμόκατε.

3. With *Attraction* another process is frequently combined, viz., *shortening*. This consists in the Article or the Demonstrative Pronoun being left out, and the Relative, with the word to which it refers, being drawn together into a single clause: μέμνησθε οὗ ὁμωμόκατε ὄρκου.

4. If the word referred to by the Relative is a mere pronoun, the Relative remains quite alone, but stands in the case which the Demonstrative would have had: μέμνησθε οὗ ὁμωμόκατε = μέμνησθε τούτου ὃ ὁμωμόκατε, *remember that which you have sworn*; ἀμελῶ ὧν με δεῖ πράττειν = ἀμελῶ τούτων ἃ με δεῖ πράττειν, *I neglect what I should do.*

§ 598. Attraction, however, can occur only under the following conditions :

1. The *Relative clause* must be closely connected with the word to which it refers, must be an *essential* part of it. Attraction is inadmissible in a Relative clause, which only loosely adds a remark to a substantive, which might quite as well be wanting, or be annexed by means of *καί* and a demonstrative pronoun.

2. The sentence must be such as would have the Relative pronoun in the *Accusative*, but its antecedent in the *Genitive* or *Dative* : *τίς ἢ ὠφέλεια τοῖς θεοῖς τυγχάνει οὔσα ἀπὸ τῶν δῶρων ὧν παρ' ὑμῶν λαμβάνουσιν, what advantage have the gods from the presents which they receive from you? εἰσφέρετε ἀφ' ὧσων ἕκαστος ἔχει, contribute from what each has (ἀπὸ τοσοῦτων ὄσα); λέγεις οὐ σύμφωνα οἷς τὸ πρῶτον ἔλεγες, you do not say what harmonizes with what you first said (τούτοις ᾗ); τῷ ἡγεμόνι πιστεύομεν ᾧ ἂν Κῦρος δῶ, we shall trust the commander whom Cyrus gives (us) (τούτῳ ὄν).*

Obs.—Attraction very seldom takes place with other cases: *ὧν ἐν-τυγχάνω μάλιστα ἄγαμαι σέ, i. e., τούτων οἷς, I admire you most of all I meet.*

§ 599. All clauses subordinate to a Relative Sentence, so far as they consist of words referring to the Relative, and are capable of inflexion, must likewise be modified in the Attraction : *οἷς οὔσιν ὑμετέροις ἔχει, τούτοις πάντα τᾶλλα ἀσφαλῶς κέκτηται, i. e., ᾧ ὄντα ὑμέτερα ἔχει, τούτοις, he keeps all the rest in safety by means of what he has of yours.*

§ 600. *οἷος*, and sometimes *ὅσος* and *ἡλίκος*, have quite a peculiar attraction; viz., *εἶναι* is often omitted when it would stand with *οἷος* in the nominative, and the latter is put in the same case as its antecedent: *οἷφ γε ἐμοὶ παντάπασιν ἄπορον τοῦτο, i. e., τοσοῦτῳ οἷος ἐγὼ εἶμι, that is quite impossible to such a man as I am.* Sometimes the article is prefixed at the same time: *τοῖς οἷοις ἡμῖν, to such as we.* By the same ellipsis *ὅστις* acquires the fixed meaning, *whoever, i. e., any whatever*: *οὐκ ἔστι δικαίον ἀνδρὸς βλάπτειν ὄντινόν ἀνθρώπων, it is not a just man's nature to injure any person whatever (i. e., any one, who-*

ever he may be). [Compare Lat. *cuiuscunque homini nocere.*] So ὅστις βούλει means the same as οὗτος ὃν βούλει, like *quivis*.

§ 601. Other Relative expressions, all involving either Shortening or Attraction, are:

ἀνθ' ὧν, *because, i. e., ἀντὶ τούτων ἃ, or ἀντὶ τούτων ὅτι*: σὺ εὖ ἐποίησας ἀνθ' ὧν ἔπαθες, *you did good because you received good* (for that which you received).

ἐφ' ᾧ, ἐφ' ᾧτε (Herod. ἐπὶ τούτῳ, ἐπ' ᾧτε), *for the purpose of, on condition that, i. e., ἐπὶ τούτῳ ὥστε*, often with the Infinitive: οἱ τριάκοντα ἤρέθησαν ἐφ' ᾧτε συγγράψαι νόμους, *the thirty were chosen for the purpose of drawing up laws.*

ἐξ οὗ, ἀφ' οὗ, *ex quo, since, i. e., since the time that.* On ἐν ᾧ, εἰς ᾧ, ἄχρι οὗ, § 556.

οἶος, more complete τοιοῦτος οἶος, with the Infinitive, *of the kind that, of the kind to*, and οἷός τε, with the Infinitive, *able, possible*: οὐκ ἦν ὥρα οἷα ἄρδεν τὸ πεδῖον, *it was not the season to water the field*; οὐχ οἷοί τε ἦσαν βοηθῆσαι, *they were not able to render help* (compare § 562). ὅσον, for τοσοῦτο ὅσον, *enough to*, with the Infinitive: ἔχομεν ὅσον ἀποζῆν, *we have enough to live on.*

§ 602. An *inverted* Attraction takes place when a noun or pronoun is put in the same case as the Relative which refers to it: τὴν οὐσίαν ἣν κατέλιπε τῷ υἱεὶ οὐ πλείονος ἀξία ἐστίν, *the property which he left his son is not worth more*, instead of ἡ οὐσία ἣν; Poet. τάςδε δ' ἄσπερ εἰσορᾶς ἤκουσι πρὸς σέ, *those whom you see (the girls) have come to you* (αἶδε ἄς). So οὐδείς, μηδείς, become one word, as it were, with ὅστις οὐ: οὐδενὶ ὅτῳ οὐκ ἀποκρίνεται, properly οὐδείς ἐστὶν ὅτῳ οὐκ, *nobody whom he does not answer.* Observe also such expressions as: θαυμαστὸς ὅσος, *i. e., θαυμαστόν ἐστὶν ὅσος, wonderfully great*; θαυμαστῶς ὡς, *i. e., θαυμαστόν ἐστὶν ὡς, it is wonderful how.* Compare § 519, 5, Obs. 2.

§ 603. A singular anomaly is presented by Relative sentences after ἔστι, in the sense of "there is." ἔστι is in the Singular even when the

relative is in the Plural: ἔστιν οἱ, *there are those who, i. e., some*; ἔστιν οἷς οὐχ οὕτως ἔδοξεν, *there are some to whom it did not appear so*. So ἔστιν ὅτε (= ἐνίοτε), *sometimes*; ἔστιν οὐ, *in some places*; ἔστιν ἧ, *in some ways*.

B) *Complication.*

§ 604. In translating Greek Relative clauses into English, difficulties sometimes arise through the particular relations of the sentences:

1. When the Relative as an *Accusative of the Subject* belongs to an Infinitive: οἱ πολέμοι, οὓς ᾤοντο ἀποφυγεῖν, ἐξαίφνης παρήσαν, *hostes, quos aufugisse putabant, subito aderant, the enemy, whom they thought to have fled, were suddenly there*.

2. When the Relative depends on a *participle*: καταλαμβάνουσι τείχος ὃ τειχισάμενοί ποτε Ἀκαρνανῆες κοινῇ δικαστηρίῳ ἐχρῶντο (= ᾧ ἐχρῶντο τειχισάμενοι αὐτό), *they take possession of the fort which the Acarnanians, after building it, used as a common judgment hall*.

3. When the Relative is in the *Genitive* dependent on a *comparative*: ἀρετή, ἧς οὐδὲν κτῆμα σεμνότερον, *virtue, than which no possession is more venerable* (§ 416).

4. When the Relative depends on the verb of an inserted clause: αἰρούμεθα αὐτομόλους, οἷς ὅποταν τις πλείονα μισθὸν διδῶ, μετ' ἐκείνων ἀκολουθήσουσιν (*duces*) *eligimus transfugas, quibus si quis plus stipendii præbuerit illos sequentur (i. e., οἱ, ὅποταν τις—διδῶ, ἀκολουθήσουσιν, qui, si iis—præbuerit, sequentur), we choose deserters, who, if any one gives them more pay, will follow him*.

Obs.—In the cases enumerated under 2 and 4, as well as those discussed in § 605, and others besides, the Greek language satisfies itself with putting *only once* a word which has to be supplied in different cases for several clauses belonging to one another.

§ 605. C) *Combination of several Relative Clauses.*

When several Relative clauses follow one another, the Relative pronoun need be expressed only once, even when, the second time, it would require to be in a different case: Hom. ἀνωχθι δὲ μιν γαμέεσθαι

τῷ ὅτεω τε πατήρ κέλεται καὶ ἀνδάνει αὐτῇ, *bid her marry whomsoever her father urges and (who) pleases herself*; Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι καὶ [ῥ] ἐδώκαμεν καὶ [ἀφ' οὗ] ἐλάβομεν πίστα, οὗτος ἡμᾶς κακῶς ποιεῖν πειρᾶται, *Ariæus, whom we wished to make king, and (to whom we) gave and (from whom we) received pledges of fidelity, attempts to ill use us.*

Obs.—Sometimes, instead of the repeated Relative, αὐτός is substituted in the case required by the construction of the sentence. So likewise μὶν in Homer: οἱ πρόγονοι, οἷς οὐκ ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτούς, ὥσπερ ὑμᾶς οὗτοι νῦν, πέντε καὶ τετταράκοντα ἔτη τῶν Ἑλλήνων ἤρξαν ἐκόντων, *your ancestors, whom the speakers did not gratify, nor did they flatter them, as these now do you, ruled forty-five years over the readily submitting Hellenes.* Hom.: ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον πᾶσιν Κυκλώπεσσι, Θώωσα δὲ μιν τέκε νύμφη, *godlike Polyphemus, whose power is the greatest among all the Cyclops, and him (whom) the nymph Thoösa bore.*

CHAP. XXV.—INTERROGATIVE SENTENCES.

§ 606. 1 The simple direct question may be introduced by the Interrogative pronouns or adverbs mentioned § 214, etc. In Greek several different questions may be included in one interrogative sentence: Hom. τίς πόθεν εἰς ἀνδρῶν; *what man, whence are you?* ἀπὸ τούτων φανερόν γενήσεται, τίς τίνος αἰτίος ἐστίν, *from this it will be clear who is chargeable with what (who is chargeable and with what).*

Obs. 1.—An Interrogative pronoun may be joined with a demonstrative: ἀγγελίαν φέρω βαρεῖαν· τίνα ταύτην; *I bring heavy tidings; what (is) that?* (τίς αὕτη ἐστίν;)

Obs. 2.—A question may also be expressed in a subordinate clause and by a participle: πότε ἂ χρὴ πράξετε; ἐπειδὴν τί γένηται; *when will you do your duty? when what shall happen?* τί ἰδὼν τὸν Κριτόβουλον ποιῶντα ταῦτα κατέγνωκας αὐτοῦ; *what have you seen Critobulus doing that you have charged him with this?* οἱ πάλαι Ἀθηναῖοι οὐ διελογίσαντο, ὑπὲρ οἷα πεποιηκότων ἀνθρώπων κινδυνεύσουσιν, *the old Athenians did not calculate how much people have*

done for whom they were going to incur risk. Of this kind also are the phrases: τί παθῶν; *what have you passed through, that?* τί μαθῶν; *what have you got to know, that?* τί παθῶν ἀδικεῖς τὴν πατρίδα; *what have you passed through to make you act unjustly toward your country?*

§ 607. 2. When the question refers not to a single word, but to a whole sentence, it may be indicated

a) merely by the *tone* of voice: οὐ φοβεῖ μὴ ἤδη πρεσβύτερος ᾔς; *do you not fear that you are already too old?*

b) by *Interrogative particles*, which, in translating into English, can not always be expressed by separate words, but often may be rendered by the position of the words and the tone of pronunciation. The most important Interrogative particles are ἄρα and ἤ, both comparable to the Latin affix *-ne*. Which answer is expected is indicated by neither of these particles: ἄρ' εἰμὶ μάντις; *am I a prophet?* ἤ οὗτοι πολέμοι εἰσιν; *are those enemies?*

Obs.—If an *affirmative* answer is to be specially indicated οὐ is added; if a *negative*, μὴ is added to ἄρα. Hence ἄρα οὐ corresponds to the Latin *nonne*. ἄρα μὴ to the English *surely not*.

§ 608. Of other Interrogative expressions the following may be noticed: ἢ γάρ; *isn't it?* ἢ που; *surely?* ἄλλο τι ἢ, properly ἄλλο τι ἔστιν ἢ; *does any thing else happen than?* hence, also with ἢ omitted (compare § 626, *Obs.*), like the Lat. *nonne*, where an affirmative answer is expected: ἄλλο τι ἢ ἀδικοῦμεν; *are we not doing wrong?* ἄλλο τι οὖν πάντα ταῦτα ἂν εἴη μία ἐπιστήμη; *would not this, then, be all one science?* οὐ put in a question also anticipates an *affirmative* answer, and may be compared with *nonne* and the English *not*. The opposite to it is μὴ, which may often be translated by *surely*, as μῶν, formed from μὴ οὖν, *surely not*, always points to a negative answer. μὴ Ἀχιλλεῖα οἶει φροντίσαι θανάτου καὶ κινδύνου; *surely you do not think Achilles cared about death and danger?*

§ 609. 3. The indirect question in Greek, according to § 520, is by no means clearly distinguished in regard to Mood from the direct. So likewise the direct Interrogatives, pronouns and adverbs, are often used instead of the indirect ones: αἱ γυναῖκες ἠρώτων αὐτούς, τίνες εἶεν, *the women asked them who they were* (§ 475, b).

§ 610. 4. The English indirect Interrogative *if* or *whether* is represented by εἰ (§ 525, etc.), more rarely by εἰάν (with the Subj.), sometimes by ἄρα, and in Homer by ἦ (ἦέ). *Whether or not* or *whether perhaps* may be rendered by μή: σκοπεῖτε, εἰ δίκαιώς χρήσομαι τῷ λόγῳ, *see whether I speak justly*; ὄρα, μὴ παίζων ἔλεγεν, *see whether or not he spoke in jest*.

On the subject of the Interrogative Sentence being drawn proleptically into the principal sentence, see §§ 397, 519, 5, *Obs.* 2.

§ 611. The direct *double question* (disjunctive question) is most generally introduced by πότερον (πότερα)—ἦ, Lat. *utrum*—*an*: πότερον δέδρακεν ἦ οὐ; πότερον ἄκων ἦ ἐκῶν; *has he done it or not? willingly or unwillingly?* In an indirect double question the same Interrogatives may be used, but also εἰ—ἦ, *whether*—*or*, and εἶτε—εἶτε: ἀποροῦμεν, εἶτε ἄκων εἶτε ἐκῶν δέδρακεν, *we are in doubt whether he did it willingly or unwillingly*.

Obs.—The Homeric language has for the direct, but more frequently for the indirect double question, the conjunctions ἦ (ἦέ), ἦ (ἦέ): ἦ ὑμῖ ἐν νήεσσι Ποσειδάων ἐδάμασσαν, ἦ που ἀνάρσιοι ἄνδρες ἐδηλῆσαντ' ἐπὶ χέρσῳ; *did Poseidon overpower you in your ships, or have hostile men injured you on land?* εἰπέ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε, ἦέ μένει παρὰ παιδί καὶ ἔμπεδα πάντα φυλάσσει, ἦ ἦδη μιν ἔγημεν Ἀχαιῶν ὅστις ἄριστος, *tell me the purpose and inclination of the wooed wife, whether she remains with the son and guards all carefully, or whether he who is the best of the Achæans has already married her.* ἦ (ἦέ) is also used for ἦ (ἦέ) in the second member.

CHAP. XXVI.—THE NEGATIVES.

A) Simple Negatives.

§ 612. The Greeks have two different negatives, οὐ and μή. Numerous compounds and derivatives are formed

from each, as: οὔτε, μήτε, οὐδείς, μηδείς, οὐδαμῶς, μηδαμῶς. The principal distinction between οὐ and μή is that οὐ *denies*, but μή *declines*. Hence arise the following special rules:

§ 613. 1. οὐ is used in all direct statements, whether the reality of something is denied by the *Indicative*, or the possibility or probability of something by the *Optative with ἄν*: Φίλιππος οὐκ ἄγει εἰρήνην, *Philip does not maintain peace*; οὐκ ἄν ἄγοι εἰρήνην, *he would not (will hardly) maintain peace*; οὐκ ἄν δύναιο μὴ καμῶν εὐδαιμονεῖν, *you could not be happy without laboring* (§ 516).

Obs.—οὐ is also used in the peculiar Subjunctive of the Homeric language mentioned § 513.

2. οὐ is used in direct questions to which an affirmative answer is expected (§ 608), but μή when a negative answer is expected (§ 608).

§ 614. 3. In independent sentences μή is used with the *Subjunctive* (§§ 510, 512), with the *Optative of wishing* (§ 514), with the *Indicative of wishing* (§ 515), and with the *Imperative*: μὴ θορυβήσητε, *do not make a disturbance*; μὴ γένοιτο, *may it not happen*; Hom. ὡς μὴ ὄφελλε γειέσθαι, *would it never happened!* μήποτ' ἐπ' ἀπρήκτοισι νόον ἔχε, *never devote your thoughts to what is impracticable*.

Obs.—In these cases μή generally corresponds to the Latin *ne*. It is often used in negative oaths with the *Indicative*, in so far as the swearer declines something (§ 612): Hom. ἴστω νῦν τόδε Γαῖα . . . μὴ δ' ἐμήν ἰότητα Ποσειδάων . . . πημαινεῖ Τρῶας, *let Gaea now know this . . . not with my consent does Poseidon afflict the Trojans*.

§ 615. 4. οὐ in general is used in all those dependent sentences which do *not* express a negative *purpose* or a *condition*: ἤδειν, ὅτι οὐ ῥάδιον εἶη, *I knew it was not easy*; ἂ οὐκ ἔατε τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ποιεῖτε, *what you do not allow your children to do you do yourselves*.

Obs. 1.—In indirect questions οὐ as well as μή may be used with εἰ in the sense of *whether*: σκοπῶμεν, εἰ πρέπει ἢ οὐ, *let us consider whether it is becoming or not*; πειράσομαι μαθεῖν, εἰ ἀληθές ἢ μή, *I will try to learn whether it is true or not*.

Obs. 2.—In such Relative Sentences as contain quite a general idea, μή may be used: ἄ μή οἶδα, οὐδὲ οἶομαι εἶδέναι, *what I do not know, I do not think I know*.

§ 616. 5. μή in general is used in all those dependent sentences in which a *negative purpose* or a *condition* is expressed; hence μή is the negative in *sentences denoting intention or purpose* (§ 530), in those indirect Interrogative and Relative sentences where a purpose of *hindering* is implied, in all the *Protaseis of Hypothetical Periods* (§ 534, etc.), and lastly in *Hypothetical Relative* (§ 554) clauses, as well as in *Hypothetical Temporal* clauses (§§ 556, 557): εἰάν τις κάμῃ, παρακαλεῖς ἰατρόν, ὅπως μὴ ἀποθάνῃ, *when any one is ill, you send for a physician, that he may not die*; ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει, *vote for such things as will never cause you to repent* [*ea quorum numquam vos pœniteat*]; ὄρα, ὅπως μή σοι ἀποστήσονται, *see that they do not abandon you*; ἐξῆν σοι ἀπιέναι ἐκ τῆς πόλεως, εἰ μὴ ἤρεσκόν σοι οἱ νόμοι, *it was at your choice to leave the state, if its laws did not please you*; θεάσασθε, ὡς σαθρόν ἐστι πᾶν, ὅ τι ἂν μὴ δικαίως ἢ πεπραγμένον, *see, how rotten every thing is, which is not justly done*; μεγίστη γίνεταί σωτηρία, ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ, *it is the greatest safety when a wife is not at variance with her husband*.

Obs. 1.—In sentences of this kind, sometimes οὐ is used to negative a *single word*: πάντως οὕτως ἔχει, εἰάν τε οὐ φῆτε εἰάν τε φῆτε, *it is entirely so whether you deny or assert it*.

Obs. 2.—The Optative expressing repetition likewise has μή (§ 547).

Obs. 3.—With verbs of fearing, μή, like the Latin *ne*, signifies *lest* or *that*: δέδοικα, μὴ ἐπιλαθόμεθα τῆς οἴκαδε ὁδοῦ, *I fear lest we forget the way home* (compare § 533). Even without a governing verb the fear that something may happen is introduced by μή, which in this case is to be translated *if only not*, or *if but not*: μὴ ἐπι-

λαθώμεθα τῆς οἴκαδε ὁδοῦ, *if only we do not forget the way home* (compare §§ 620, 621, and 512).

§ 617. 6. The *Infinitive* generally has μή, particularly when the Infinitive has the article: τὰς ὁμοίας χάριτας μὴ ἀντιδιδόναι αἰσχρόν, *not to return equal thanks is base*; σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν, *it remained for you not to be silent*.

Obs. 1.—οὐ may be put with the Infinitive after verbs of declaring and conceiving: ὁμολογῶ οὐ κατὰ τούτους εἶναι ῥήτωρ, *I acknowledge I am not an orator in their sense*.

Obs. 2.—ὥστε, *so that*, when joined with the Infinitive generally has μή, more rarely οὐ.

Obs. 3.—After verbs of hindering, forbidding, refusing, denying, and others which contain the idea of declining (§ 612), μή is usually added to the Infinitive, and is rendered in English by *from*, or not expressed at all: κωλυόμεθα μὴ μαθεῖν, *we are hindered from learning*; ἠρνοῦντο μὴ πεπτωκέναι, *they denied having fallen*.

§ 618. 7. With *Participles* μή is used when they are to be understood hypothetically, *i. e.*, in the sense of a *Hypothetical Protasis* (§ 583): οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν, *i. e.*, εἰ μὴ κάμοις (§ 613); so, likewise, when the Participle has the article, if it can be resolved into a hypothetical or a hypothetical relative clause: ὁ μὴ δαρεῖς ἀνθρώπος οὐ παιδεύεται, *i. e.*, ἔάν τις μὴ δαρῆ, or ὅς ἂν μὴ δαρῆ (§ 583).

Obs. 1.—When μή is added as a Negative to single words, they are likewise to be taken hypothetically: τὸ μὴ ἀγαθόν, *the not good*, *i. e.*, ὃ ἂν μὴ ἀγαθὸν ᾖ.

Obs. 2.—With Participles as well as with other words μή often occurs as a Negative on account of the prohibitive, declining, or hypothetical nature of the whole sentence: ψηφίσασθε τὸν πόλεμον μὴ φοβηθέντες τὸ αὐτῶν δεινόν, *determine upon the war without fearing the immediate danger*.

B) Several Negatives combined.

§ 619. 1. A Negative is not neutralized by a subsequent *compound* Negative of the same kind, but only continued. In translating, the Negative is employed *only once* in En-

glish, and the place of the other Negative is supplied by an indefinite: Poet. οὐκ ἔστιν οὐδὲν κρεῖσσον ἢ νόμοι πόλει, *there is not any thing better for a state than laws*; οὐδεὶς πώποτε Σωκράτους οὐδὲν ἀσεβῆς οὐδὲ ἀνόσιον οὔτε πρᾶτοντος εἶδεν, οὔτε λέγοντος ἤκουσεν, *no one ever either saw Socrates doing or heard him saying any thing impious or unholy.*

Obs.—A Negative is neutralized by a subsequent *simple* Negative of the same kind: οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποδώσει, *no one who does wrong will not (i. e., every one will) pay the penalty.*

§ 620. 2. οὐ followed by μή with the Subjunctive or Future Indicative is an *emphatic* negative. This mode of speaking is to be explained by the idea of fear being supplied after οὐ (compare § 616, *Obs.* 3): οὐ μὴ ποιήσω, about the same as οὐ φοβητέον μὴ ποιήσω, *there is no fear that I shall do it, i. e., I shall certainly not do it*: οὐδεὶς μήποτε εὔρησει τὸ κατ' ἐμὲ οὐδὲν ἐλλειφθέν, *no one will ever find that any thing, as far as depends on me, is neglected*; οὐ μήποτε ἔξαρνος γένωμαι, *I shall certainly never deny.*

§ 621. 3. μή followed by οὐ is used in very different ways:

a) After verbs of *fearing*, μὴ οὐ corresponds to the Lat. *ne non* or *ut*, and is to be translated by *that not*: δέδοικα, μὴ οὐ θεμιτὸν ᾗ, *vereor, ne non justum sit, I fear that it is not just* (compare § 616, *Obs.* 3); also without a governing verb, μὴ οὐ θεμιτὸν ᾗ, if it be but not *not right, i. e., if it be only not wrong* (compare § 512, and § 616, *Obs.* 3); Hom. μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο, *the god's staff and garland will surely not help you.*

b) In indirect questions where μὴ would mean *if perhaps* (§ 610), μὴ οὐ means *if or whether perhaps not*: ἄθρει μὴ οὐ τοῦτο ᾗ τὸ ἀγαθόν, *look whether perhaps this is not the good.*

Obs.—In the cases adduced under *a* and *b*, μὴ is a Negative *Conjunction*, and οὐ the Negative to a special word.

c) *μη οὐ* is used with the Infinitive after *Negative* expressions, in the sense of *so as not*, or *not to*: οὐδεὶς οἴσεται ἄλλως λέγων μη οὐ καταγέλαστος εἶναι, *no one speaking otherwise is able not to be ridiculous*.

d) *μη οὐ* is farther used with the Infinitive after *negative* verbs, or questions containing verbs of hindering, forbidding, denying, refusing (§ 617, *Obs.* 3). The Infinitive in this case is often preceded by the Article. In English the negative is not expressed: οὐ κωλυόμεθα μη οὐ μαθεῖν, *we are not hindered from learning*; μη παρῆς τὸ μη οὐ φράσαι, *do not omit saying it*; τίνα οἶσι ἀπαρνῆσθαι μη οὐχὶ ἐπίστασθαι τὰ δίκαια; *who do you think will deny at all understanding what is just?*

Obs.—*οὐ* is here only a repetition of the Negative contained in the principal sentence.

C) Some Negative Phrases.

§ 622. 1. οὐδέν, μηδέν, and οὔτι, μήτι, *nothing*, are often used as free Accusatives, like the Latin *nihil* , meaning *not, not at all*; compare § 404, *Obs.*

2. οὐπω, μήπω, *not yet*, are to be carefully distinguished from οὐκέτι, μηκέτι, *no longer*: οὐπω πεποίηκα, *nondum feci*; οὐκέτι ποιήσω, *non amplius faciam*.

3. οὐχ ὅτι stands for οὐ λέγω ὅτι, *I do not say that, not to mention*; καὶ οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, *and not to mention (i. e., not only) Crito was quiet, but his friends also were*.

4. μη ὅτι for μη εἶπω ὅτι (*μη ὅπως*) means *don't suppose, nedum*, by which the mention of something is declined as unnecessary, and hence may sometimes be translated in Negative sentences by *not only not*: μη ὅτι θεός, ἀλλὰ καὶ ἄνθρωποι οὐ φιλοῦσι τοὺς ἀπιστοῦντας, *don't suppose that only God, but men also do not love the faithless [non homines infidos amant; nedum deus]*. In like manner οὐχ ὅπως, properly *not that, don't suppose*, may frequent-

ly be rendered in connection with Negatives by *not only not*.

5. *μόνον οὐ, μόνον οὐχί, only not*, is equivalent to *almost, nearly*; *ὄσον οὐ*, temporal [*tantum non*], *nearly, almost*: *καταγελαῖ ὑπ' ἀνδρῶν οὓς σὺ μόνον οὐ προσκυνεῖς, you are ridiculed by men whom you almost worship*.

6. *οὐ μὴν* or *οὐ μέντοι ἀλλά, however, notwithstanding*, is to be explained by an ellipsis: *ὁ ἵππος μικροῦ ἐκεῖνον ἐξετραχίλισεν· οὐ μὴν (viz., ἐξετραχίλισεν) ἀλλὰ ἐπέμεινεν ὁ Κύρος, the horse nearly threw him off, (did) not, however, but Cyrus kept his seat*.

On *οὔτε, μήτε, οὐδέ, μηδέ*, § 625.

CHAP. XXVII.—THE PARTICLES.

§ 623. Particles are also indeclinable words which serve partly to connect sentences, partly to give emphasis to particular parts of a sentence, and to enliven language. The Particles which serve to connect sentences are called *Conjunctions*; those which give prominence to particular parts of a sentence, or impart animation by making entire sentences prominent, are called *emphatic particles*.

In regard to position, they are either *prepositive, i. e.*, take the first place in a sentence, or *postpositive, i. e.*, always stand after at least one other word in a sentence.

Obs.—The Conjunctions are divided into various classes according to their meaning. Several Conjunctions, however, belong equally to different classes. They will be arranged according to their original or primitive signification.

A) Conjunctions.

Preliminary Remark.

§ 624. a. The Conjunctions are here enumerated without regard to the formal relation of sentences to one another (§ 519). But

1. *Co-ordination* is implied in all Copulative and Disjunctive Conjunctions, the Adversative Conjunctions with the exception of ὅμως, which is used principally in the Apodosis, among the Causal Conjunctions γάρ, and all Illative Conjunctions except ὥστε;

2. *Subordination* is implied in all the rest.

Obs.—Much more rarely than in modern languages, more rarely also than in Latin, is one word or one sentence added to another in Greek without some Conjunction. The *Asyndeton* (ἀσύνδετον, *want of connection*) takes place more frequently only in an *Epegesis* (ἐπεξήγησις), i. e., a subsequent explanatory addition to something already alluded to in the previous sentence: εἰμί τις γελοῖος ἰατρός· ἰώμενος μείζον τὸ νόσημα ποιῶ, *I am an odd physician; by curing the disease I make it worse*. Wherever the *Asyndeton* occurs in other cases, the speaker generally intends to produce a special effect by it.

I. Copulative Conjunctions.

§ 624. b. 1. The two Copulative Conjunctions are καί, which in general corresponds to the Latin *et*, and the post-positive enclitic τέ, which in general corresponds to the Latin *que*. The language of poetry has besides ἠδέ and ἴδέ, with the meaning *and* [compare *atque*].

2. The Greeks, like the Romans, are fond of expressing the idea of addition in two connected parts of a sentence, either by καί—καί or τέ—καί, or τέ—τέ: καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, *both by land and by water*; Hom. Ἄτρεΐδαί τε καὶ ἄλλοι ἔυκνήμιδες Ἀχαιοί, *ye Atridae as well as ye other well-greaved Achæans*; Hom. αἰὲ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε, *for strife is always pleasant to you, and wars and battles*. We may farther add the Epic ἠμέν—ἠδέ, *as well—as also*.

Obs.—In single instances we also find τέ—δέ, where the second member is made more prominent by contrast.

3. καί has, moreover, the meaning *also*: Hom. παρ' ἔμοιγε καὶ ἄλλοι, οἳ κέ με τιμήσουσι, *with me are also others, who will honor me*.

In this sense, also, *καί* is frequently used in both the connected parts of a sentence: *καὶ ἡμῖν ταῦτὰ δοκεῖ ἄπερ καὶ βασιλεῖ*, *we also approve the same thing as the king (does also)*. The meaning *also* by intensification becomes *even*: *καὶ λίαν*, *even very much*; and in the opposite case *even but*: *καὶ βραχὺν χρόνον*, *even but a short time*. *καὶ δέ* answers to the English *and also*: *δίκαιον καὶ πρέπον δὲ ἅμα*, *just and at the same time also becoming*.

After words of resemblance or likeness *καί* means *as*: *ὁμοίως καί*, *æque ac*.

4. *ἄλλως τε καί* properly means "both in other respects, and also;" it serves to give prominence to the subsequent word or words, and may be translated by *especially*: *χαλεπὸν ἐστὶ διαβαίνειν τὸν ποταμὸν ἄλλως τε καὶ πολεμίων πολλῶν ἐγγὺς ὄντων*, *it is difficult to cross the river, especially as many of the enemy are near*. *καὶ δὴ καί* is used to make the last part of a series emphatic: *Ἡεροδ. Κροίσου βασιλεύοντος ἀπικνέονται ἐς Σάρδις ἄλλοι τε οἱ πάντες ἐκ τῆς Ἑλλάδος σοφισταί, καὶ δὴ καὶ Σόλων*, *during the reign of Cræsus there came from Hellas both all the other wise men and especially Solon* [Lat. *cum—tum*].

5. In the Epic Dialect *τέ* is frequently employed to indicate the agreement not only of separate parts of a sentence, but of whole sentences, often, too, in connection with other Particles, such as *καί*, *μέν*, *δέ*, *ἀλλά*, and with relatives (*ὅς τε*, *ὅσοι τε*). In these cases *τέ* must generally be left untranslated or rendered by an unaccented *also*: *Hom. ὅς κε θεοῖς ἐπιπείθηται μάλα τ' ἔκλυον αὐτοῦ*, *whoever obeys the gods they greatly listen to him also*.

Obs.—The *τε* in *ὥς τε*, *οἷός τε*, which occurs also in prose, is of the same origin.

6. The rising climax is also expressed by *οὐ μόνον—ἀλλὰ καί*, *not only—but also*. On *οὐχ ὅτι*, *μηδ' ὅτι*, *οὐχ ὅπως*, see § 622.

§ 625. 1. The Particles *οὐδέ*, *μηδέ* and *οὔτε*, *μήτε*, serve to form a negative series. Two different meanings belong to *οὐδέ* and *μηδέ*, viz.:

a) nor either, and not; in this sense they are used to connect a single member of a sentence with a preceding one negatively: *Hom. βρώμης οὐχ ἄπτει οὐδὲ ποτῆτος*, *you touch not meat nor drink either*; *πρὸς σοῦ οὐδ' ἐμοῦ φράσω*, *to your advantage and not to mine I will speak*.

b) *also not, not even*: ἐλπίζω οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, *I hope that the enemy also will not longer stay*; οὐδὲ τοῦτο ἐξῆν, *not even this was allowed* [*ne hoc quidem liceret*].

2. οὔτε—οὔτε, μήτε—μήτε, are used with mutual reference to each other, and may be translated *neither—nor*: Hom. οὔτε ποτ' ἐς πόλεμον πωλέσκετο, οὔτε ποτ' εἰς ἀγορήν, *he neither went to war nor to the assembly*. Sometimes a negative member of a sentence is brought into relation with a positive one by means of οὔτε or μήτε—τέ [*Latin neque—et*]: ὤμοσαν μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι, *they swore not to betray one another and to be allies*.

Obs.—If something else be added to two members connected by οὔτε—οὔτε, or μήτε—μήτε, it may be done by οὐδέ, μηδέ. When, on the contrary, οὐδέ or μηδέ corresponds to a preceding οὔτε or μήτε, it must be called an irregularity (compare τέ—δέ, § 624, 2, *Obs.*), and the member thus added is emphatic: ἀλλὰ γὰρ οὔτε τούτων οὐδέν ἐστιν ἀληθές, οὐδέ γ' εἴ τινος ἀκηκόατε, ὡς ἐγὼ παιδεύειν ἐπιχειρῶ ἀνθρώπους, *but neither is any of these things true, nor even if you have heard from any one that I undertake to train men*.

II. Disjunctive Conjunctions.

§ 626. 1. ἢ, carefully to be distinguished from ἤ (§§ 643, 607), means

a) *or*, and in this sense is often doubled: ἢ—ἢ, *either—or*, for which ἤτοι—ἢ is used when greater emphasis is to be given to the first member of a sentence: ἢ ἀστός τις ἢ ξένος, *either some citizen or a stranger*.

b) *than*, after comparatives and comparative adjectives like ἄλλος, *alius*; ἕτερος, *alter*; διάφορος, *different*; ἐναντίος, *opposed to*, etc.: τίμι ἂν μᾶλλον πιστεύσαιμι ἢ σοί; *whom should I trust more than you?* οὐδὲν ἄλλο ἐπιτηδεύουσιν ἢ ἀποθνήσκειν, *they think upon nothing else than dying*.

Obs.—After πλέον (*πλείον*, contracted *πλείν*), *more*, and ἑλαττον, *μείον*, *less*, ἢ is sometimes omitted with numerals, just as *quam* is after

plus: ἔτη γεγονώς πλείον ἐβδομήκοντα, *more than seventy years old* [*plus septuaginta annos natus*]. The same is the case also after ἄλλο τι in questions (§ 608).

§ 627. 2. εἴτε—εἴτε, εἴαντε—εἴαντε, are used like the Latin *sive—sive*, when it is to be left undecided which of two sides is to be chosen: εἴτε ἀληθὲς εἴτε ψεῦδος, οὐ καλόν μοι δοκεῖ τοῦτο τοῦνομα ἔχειν, *whether true or false, it seems to me not fair to have this name.*

III. Adversative Conjunctions.

§ 628. 1. δέ expresses so slight a contrast or opposition that, though it is generally rendered by *but*, it may also, and especially in Hom., be translated by *and*. The Greeks, however, also like to indicate the first of two sentences which are contrasted to one another, and this they do by μέν, *in truth, truly, indeed*; but it may often be left untranslated: Hom. ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνθρωποι ἵπποκορυσταὶ εὐδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος, *the other gods, indeed, and the horse-hair crested men slept through the night, but sweet sleep did not hold Zeus*. As here, μέν—δέ express a contrast, so elsewhere they indicate only a difference: Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος, *Darius and Parysatis had two children, the elder Artaxerxes, the younger Cyrus*; Hom. περὶ μὲν βουλῇ Δαναῶν περὶ δ' ἔστε μάχεσθαι, *in council on the one hand, and in battle on the other, you are distinguished among the Danaï*.

Obs.—In Homer an Apodosis also may be opposed to its Protasis by means of δέ, especially when the Protasis is introduced by a temporal conjunction: ἕως ὃ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν, ἦλθε δ' Ἀθήνη, *while he pored on this in his mind and spirit Athene came*. This is founded on a combination of co-ordination and subordination. Compare § 519, 1 and 5, *Obs.*

§ 629. 2. ἀλλά, *yet, but* (originally Acc. Plur. Neut. of ἄλλος), denotes a stronger contrast than δέ: Hom. ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί—ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ, ἀλλὰ κακῶς ἀφίει, *then all the*

other Achæans assented, yet it did not meet the feelings of Atrides Agamemnon, but he harshly dismissed him.

Obs. 1.—After a hypothetical sentence either expressed or understood, ἀλλά, sometimes with a strengthening γέ added to it, may frequently be rendered by *but* or *yet at least*: εἰ μὴ πάντα, ἀλλὰ πολλά γ' ἴστε, *if not all, yet you know at least much*; Poet. ὦ θεοὶ πατρῶοι συγγένεσθέ γ' ἀλλὰ νῦν, *oh gods of my fathers, be with me at least now* [if not before].

Obs. 2.—ἀλλά frequently serves to break off a long discussion and emphatically to introduce a request: Hom. ἀλλὰ πίθεσθε καὶ ἕμεις, *but do you also follow me.*

Obs. 3.—After negatives ἀλλ' ἢ or ἀλλά alone means *except*: ἀργύριον μὲν οὐκ ἔχω ἀλλ' ἢ μικρόν τι, *I have no money except a little.* Ὁν οὐ μὴν ἀλλά, § 622, 6.

§ 630. Other Conjunctions which point out a contrast or a transition to something different are:

3. αὖ, αὖτε, properly *again*, then *on the other hand, yet.*
4. Hom. αὐτάρ, and ἀτάρ, *but, on the contrary, yet.*
5. μέντοι, *certainly, however*, see § 643, 13.
6. καίτοι, *and yet, still.*
7. ὅμως, *nevertheless, yet*, denotes a strong contrast [Lat. *tamen, nihilominus*]. Ὅμως as a supplement to a participle, § 587, 5.

IV. Conjunctions of Comparison.

§ 631. 1. ὥς, *as* (Lat. *ut*), is properly the adverb of ὄς, ἦ, ὄ. It differs in accent from ὦς, *so* or *thus* (§ 99), except when in poets and the Homeric Dialect it is placed after the word compared (§ 98, a), in which case it is oxytone: πατήρ ὥς ἡπιός ἦεν, *he was gentle as a father.* Like the Lat. *ut*, it is employed in very different ways:

a) In its original *comparative* sense ὥς means *as* or *how*, and is used in *comparisons*: ὥς βούλει, *as you wish*; μακρὸν ὥς γέροντι, *far for me an old man* (Lat. *tanquam*); Hom. ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεὶ (*how with me one evil always follows another*, Lat. *quam*); with superlatives

like the Lat. *quam* : ὡς τάχιστα, *quam celerrime, as quickly as possible* (compare ὅτι). In statements of number and measure it means *about, nearly* : ὡς δέκα, *about ten* ; ὡς ἐπὶ τὸ πολὺ, *for the most part* ; with verbs of motion or action it indicates what is merely intended, apparent : ἀπήει ὡς εἰς τοὺς πολεμίους, *he went away in the direction of the enemy* (as if he went against the enemy) ; hence it occurs with *participles* in the manner described § 588. On its use with the Infinitive, § 564, and on ὡς as a preposition, § 450.

b) In a *temporal* sense ὡς means *when, as soon as* (compare Lat. *ut*) : Hom. ὡς εἶδ', ὡς μιν μᾶλλον ἔδν χόλος, *when he saw him, anger pierced him the more* ; ὡς τάχιστα ἔως ὑπέφαιεν, ἐθύοντο, *as soon as dawn appeared, they sacrificed* [Lat. *ut primum*].

c) In a *causal* sense ὡς means *as* (Latin *quum*), *since*, and with subsequent statement of the reason, *for* : εἰομαι σοῦ παραμεῖναι, ὡς ἐγὼ ἡδιστα ἀκούσαιμι σοῦ, *I beg you to stay here, as I should hear you with the greatest pleasure*.

d) After verbs of saying and declaring ὡς means *that* : ἦκεν ἀγγέλλων τις, ὡς Ἐλάτεια κατείληπται, *some one came announcing that Elatæa has been taken*. § 526, b.

e) ὡς is rarely used in a *consecutive* sense, *so that* (ὥστε).

f) In a *final* sense ὡς means *in order that* : ὡς μὴ πάντες ὄλωνται, *in order that all may not perish*. Compare § 530, etc.

g) On ὡς expressing a wish (Lat. *utinam*), see § 514.

§ 632. 2. ὥσπερ, *as*, is only a strengthened ὡς (compare § 641, 3), and is used only in a comparative sense.

3. ὅπως, *how, that, in order that*, is principally used as a *final* Conjunction, and may then

be translated by *that*, or *in order that*, compare § 530, etc. On οὐχ ὅπως, § 622, 4.

4. ὥστε, *as, so that*,

has rarely the comparative meaning *as*, generally the consecutive *so that*, when it is followed either by an Infinitive or a finite verb. Compare § 565.

5. Hom. ἡύτε, *as, just as, like*, only in comparisons.

§ 633. V. *Declarative Conjunctions.*

1. ὅτι, *that, because* [Lat. *quod*],

is originally nothing but the Neuter of the pronoun ὅστις, ὅτι, on the distinction of which from ὅτι, compare § 214, *Obs.* 2. Like the Latin *quod*, ὅτι has two principal meanings, the *declarative that* and the *causal because*.

a) ὅτι means *that* after verbs of saying and declaring (compare § 525): Ἡράκλειτος λέγει, ὅτι πάντα χωρεῖ καὶ οὐδὲν μένει, *Heraclitus says that every thing moves, and nothing is stationary*. Hence the phrase δῆλον ὅτι (also written δηλονότι), *it is clear that, manifestly*.

Obs.—Sometimes, also, a direct speech is introduced by ὅτι, so that the Conjunction is, as it were, a mere sign of quotation: εἰδήλον ἡ γραφή, ὅτι Θεμιστοκλῆς ἦκω παρὰ σέ, *the letter stated (that) I Themistocles am come to you*.

b) *because, that* [Lat. *quod*]: Hom. χῳόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας, *angry that you have not honored the best of the Achæans*.

The use of ὅτι (or ὅτι) with a superlative deserves attention: ὅτι τάχιστα like ὥς τάχιστα, *as quickly as possible*; and ὅτι μὴ, *except, besides*: οὐκ ἦν κρήνη ὅτι μὴ μία, *there was no fountain except one*.

2. ὥς, *that*, § 631, d.

3. διότι, *that*, § 636, 2.

4. οὐνεκα, *that*, § 636, 3.

VI. *Temporal Conjunctions.*

§ 634. (Respecting the Moods, see § 556, etc.)

1. ὅτε, ὁπότε, *when, as* [*quando, cum*]: ὅταν, ὁπότεν, *when, if*: ἦν ποτε χρόνος, ὅτε θεοὶ μὲν ἦσαν, θνητὰ δὲ γέννη οὐκ ἦν, *there once was a time when gods existed, but mortal races did not exist*; Hom. οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἴκοντο, ἰστία μὲν στείλαντο, *but when they got within the deep harbor they furled the sails*. ὅτε and ὁπότε with the Optative, according to § 558, *Obs.* 1, mean *whenever, as often as*: Hom. ἔνθα πάρος κοιμᾷθ' ὅτε μιν γλυκὺς ὕπνος ἰκάνοι, *where formerly he used to lie down whenever sweet sleep came upon him*. Sometimes ὅτε has the causal meaning *since*.

2. Hom. εὔτε = ὅτε.

3. ἠνίκα, ὀπηνίκα, *when, at the time when* (§ 217), denotes rather a point of time: ἠνίκα ἦν δείλη, ἕξαπίνης ἐπιφαίνονται οἱ πολέμοι, *when it was evening the enemy suddenly appeared*.

4. ἦμος, poet. *when*:

Hom. ἦμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκει, καὶ τότε δὴ χρύσεια πατήρ ἐτίταινε τάλαντα, *when (at the moment) the sun had entered mid heaven, just then the father raised the golden scales*.

§ 635. 5. ἐπεὶ, *after, when, as*: ἐπεὶ ἄν, ἐπὶ ἄν, ἐπὶ ἄν, *when*; Hom. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἐντο, *but when they had quenched the desire for food and drink*; Kῦρος ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὶ ἄν εἰς Βαβυλῶνα ἦκωσιν, *Cyrus promised to give each man five silver minæ when they should come to Babylon*. ἐπεὶ frequently introduces a *reason*, and then is to be translated by *because* or *for*: Hom. ἀλλὰ πίθεσθε καὶ ἕμμες, ἐπεὶ πειθεσθαι ἄμεινον, *but do you also obey me, for it is better to obey*.

6. ἐπειδὴ, *now since, since*: ἐπειδὴ ἄν, *when*, is ἐπεὶ strengthened by δὴ (§ 642), and points more strongly to the reason

assigned than ἐπεὶ: ἐπειδὴ ἀνεύχθη τὸ δεσμωτήριον, εἰς-
ἤλθομεν, *now since the prison was opened we entered.*

7. ἕως, *as long as, till* [*quamdiu, dum, donec*]: ἕως ἔτι
ἐλπίς, *as long as there is still hope*; περιεμένομεν ἕως ἀνοι-
χθείη τὸ δεσμωτήριον, *we waited till the prison should be
opened.*

8. ἕσπε

9. μέχρι, ἄχρι (compare § 455) } = ἕως.

10. poet. ὄφρα, *as long as, till*:

Hom. ὄφρα μὲν ἠὼς ἦν, *as long as it was morning*; Hom. ἔχει κότον,
ὄφρα τελέσῃ, *he nurses wrath till he fulfills it.* ὄφρα is very often
a Particle of purpose or intention, and then to be translated by
that, in order that: Hom. ὄφρα μὴ οἶος ἀγέραστος ἔω, *in order that
I may not be alone unhonored.*

11. πρὶν, *before, sooner* [*priusquam*] (compare § 565),
is joined sometimes with the Infinitive, sometimes with a
finite verb. Its original adverbial meaning, *previously,*
earlier, has been preserved, especially in τὸ πρὶν, *formerly.*
In Hom. the Conjunction πρὶν may refer back to the ad-
verb πρὶν: οὐδ' ὄγε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπόσει,
πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην, *and he
will not avert the dreadful suffering from the Danaei be-
fore they have given back the quick-eyed maiden to her
father.*

12. πάρος, Hom. = πρὶν.

VII. Causal Conjunctions.

§ 636. 1. ὅτι, § 633, b.

2. διότι, *because*, properly διὰ τοῦτο ὅτι, *for this reason
that, or that.*

3. οὖνεκα, *because*, poet., from οὖ ἔνεκα, *for τούτου ἔνεκα
ὅτι, for this reason that*; *because*, also declarative *that.*
So likewise ὁθούνεκα from ὅτου (οὔτινος) ἔνεκα.

4. ἐπεὶ, § 635, 5.

5. ὅτε, § 634, 1.

6. γάρ (always postpositive), *for, namely, to wit.* Spe-
cial peculiarities in the use of γάρ are:

a) In animated discourse the sentence containing a reason is often put before the one for which the reason is given, especially after a Vocative: Hom. Ἄτρείδῃ, πολλοὶ γὰρ τεθνᾶσι καρηκομόωντες Ἀχαιοί—τῷ σε χρὴ πόλεμον παῦσαι, *Atrides, for many rich-haired Achæans have died, therefore you ought to put an end to the war.*

b) By *namely*, γάρ may be translated when it introduces the substance of a speech or opinion before announced, so especially after τεκμήριον δέ, μαρτύριον δέ (supply ἔστι), *for that there is a proof, a testimony.*

c) In answers γάρ may often be rendered by *yes, certainly*, but must in reality be explained by an ellipsis: ἀγωνιστέον μὲν ἄρα ἡμῖν πρὸς τοὺς ἄνδρας; ἀνάγκη γάρ, ἔφη, *must we then contend with the men? yes, it is necessary, said he*—the complete answer would be, *we must contend, for it is necessary.*

d) In animated questions γάρ serves to give emphasis like the Lat. *nam*: τί γάρ; *quidnam? how so?* ἢ γάρ; οὐ γάρ; *is it not so?* πῶς γὰρ οὐ; *how could it be otherwise?* εἰ γάρ is the Lat. *utinam*. ἀλλὰ γάρ [*at enim*] corresponds to the English *but surely*; οὐ γὰρ ἀλλά properly: *for it is not so, but, hence however.*

VIII. Inferential Conjunctions.

§ 637. 1. ἄρα (Ep. ἄρ and enclitic ρά, poet. also ἄρα, postpositive), *then, therefore, accordingly*, always refers to something known or resulting from what has gone before. It is most frequently used in Homer to connect sentences slightly: ὣς ἄρ' ἔφη, *thus then he spoke*; Ἄτρείδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν, *and Atrides accordingly drew the fleet ship to the sea* (as was to be expected). οὐκ ἄρα often means *not forsooth*, εἰ ἄρα *if then* or *if perhaps*, and in indirect questions *whether perhaps*.

On the Interrogative ἄρα, § 607, b.

2. οὖν (New Ion. οὖν, postpositive), *then, consequently*, is

more emphatic than ἄρα: Hom. ἦτοι νόστος ἀπόλετο πατρὸς ἐμοῖο· οὐτ' οὖν ἀγγελίη ἔτι πείθομαι, εἰ ποθεν ἔλθοι, οὔτε θεοπροπίης ἐμπάζομαι, *surely my father's return is lost, therefore I no longer believe a message, if one comes from any where, nor concern myself about prophecy.* μὲν οὖν (compare § 643, 12), *no doubt, certainly, well then;* δ' οὖν, *certainly;* ἀλλ' οὖν, *but certainly;* γὰρ οὖν, *yet surely.* When joined to relatives, οὖν has the generalizing meaning of the Lat. *cunq̄ue*: ὅστιςοὔν, *whoever, quicunq̄ue* (§§ 218, 600).

By combination with οὖν we obtain the *Negative* οὐκ-οὖν, *not then*, to be carefully distinguished from οὐκοὔν, which is properly an Interrogative, *not then?* but as an *affirmative* answer is expected after an interrogative with οὐ (§ 608), it has acquired the *positive* meaning, *therefore, accordingly, now*: οὐκ οὖν ἔμοιγε δοκεῖ, *hence I do not think so*; Poet. οὐκοὔν ὅταν δὴ μὴ σθένω, πεπαύσομαι, *well, then, I will cease when I really have no strength.*

3. νῦν (enclitic, postpositive), a weakened νῦν, corresponds to the unaccented English *now*.

4. τοίνυν, *hence, therefore, surely*, is a νῦν strengthened by the assuring τοί (§ 643, 10).

5. τοίγαρ, *so then, therefore, yet*; more emphatic τοίγαρ-τοι, τοίγαροῦν.

6. ὥστε, *so that*, § 632, 4.

IX. Final Conjunctions.

(Respecting the Moods, § 530, etc.)

§ 638. 1. ἵνα, *that, in order that, in order to* [Lat. *ut*], as an adverb also signifies *where* in a relative sense and in indirect questions: οὐχ ὁρᾷς ἴν' εἶ κακοῦ; *do you not see in what (position of) evil you are?* ἵνα as a Particle of *purpose* is elliptical in ἵνα τί; where γένηται must be supplied, *i. e., that what may happen? why?*

On 2. ὡς and

3. ὅπως, see §§ 631, 632, 3.

4. ὅφρα, § 635, 10.

5. μή = Lat. *ne, that not, in order that not*, §§ 530, etc., 614; after verbs of fearing, § 616, *Obs.* 3.

X. Hypothetical Conjunctions.

(Respecting the Moods, § 535, etc.)

§ 639. 1. εἰ, *if*,

in indirect questions *whether*, § 610; in wishes (where εἴθε, εἰ γάρ are also used), *if only, if but*, § 514. Observe also εἰ μή in the sense of *except*, like the Lat. *nisi*: ἡμῖν οὐδέν ἐστιν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετή, *we have no other good except weapons and valor*; εἰ μὴ εἰ, *nisi si, unless*; εἴπερ, *siquidem, if indeed, certainly if*, contains an emphatic assurance: Poet. ἦ καὶ γεγηθῶς ταῦτ' ἀεὶ λέξεν δοκεῖς; εἴπερ τί γ' ἔστι τῆς ἀληθείας σθένος, *do you really think you will always speak thus joyously?* (answer) *if indeed* (certainly if) *there is any force in truth*.

2. εἰάν, *i. e.*, εἰ ἂν (ἂν, ἦν), *if*;

in indirect questions, *whether*, § 610.

3. ἄν, *I suppose, perhaps* (postpositive),

always denotes that something may happen only under certain conditions, and hence is often untranslatable.

On ἄν with the (potential) Optative, § 516.

“ “ (hypothetical) Indicative, § 537.

“ “ Indicative, denoting repetition, § 494.

“ “ Future Indicative, § 500, *Obs.*

“ “ Subjunctive with relatives, § 554.

“ “ “ with particles of time, § 557.

“ “ Infinitive, §§ 575, 576.

“ “ Participles, § 595.

Obs.—ἄν is often used twice in the same clause: οὐκ ἂν ὀρθῶς οὐδ' ὑγιῶς ὁ τοῦτο ποιήσας περὶ οὐδενὸς ἂν λογίσαιτο, *he who did this would not, I suppose, judge correctly or soundly about any thing*.

4. Hom. *κέ, κέν* (enclitic and postpositive) is used almost entirely like *άν*.

XI. Concessive Conjunctions.

§ 640. 1. *εἰ καί* (*ἐάν καί*), *if even, although*, denotes a simple concession: poet. *πόλιν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἶα νόσῳ ξύνεστιν*, *though you have not sight, yet you are aware in what misery the city is involved*.

2. *καὶ εἰ* (*καὶ ἐάν, κᾶν*), *even if, even though*, denotes an emphatic concession, like *etiamsi*: *ἠγείτο ἀνδρὸς εἶναι ἀγαθοῦ ὠφελεῖν τοὺς φίλους, καὶ εἰ μηδεὶς μέλλοι εἴσεσθαι*, *he deemed it to belong to a good man to benefit his friends, even if no one should know it*.

Obs.—The distinction between *εἰ καί* and *καὶ εἰ* consists mainly in the former giving the emphasis of the *καί* to the Protasis, the latter to the Apodosis. Hence the meaning is in many cases almost the same.

3. *καίπερ* with the participle, § 587, 5.

In the Apodosis, the Concessive Conjunctions are often followed by *ὅμως*, *notwithstanding*, § 630, 7.

B) Particles of Emphasis.

§ 641. 1. *γέ* (enclitic and postpositive), *at least* [Latin *quidem*], gives the word before it greater weight, and is often represented in other languages merely by a more emphatic accent on the word to which *γε* is attached: Hom. *εἴπερ γὰρ Ἑκτωρ γε κακὸν καὶ ἀνάλκιδα φήσει, ἀλλ' οὐ πείσονται Τρῶες*, *for if Hector shall call (you) base and effeminate, yet the Trojans will not believe (it)*; Hom. *ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδός*, *but do you, if you can, protect your son*; *τοῦτό γε οἶμαι ὑμᾶς ἅπαντας ἦσθησθαι*, *this at least I think you all have perceived*; Hom. *ὅτις τοιαῦτά γε ῥίζοι*, *whoever should do such things*. *γε* is very frequently affixed to pronouns: *ἐγώγε*, *ego qui-*

dem, ὄγε (Hom. *he, he specially*); ὄσγε strengthened ὄς, *qui quidem*.

2. γοῦν (postpositive), *at least* [Lat. *certe*], is compounded of γέ and οὔν, and hence more emphatic than γε alone.

3. πέρ (enclitic and postpositive), *just, exactly, very*, shortened from the adverb περί, *very* (§ 466), serves to give precision to the relative: ὄσπερ (§ 218), *the very one who*; ὡσπερ, *just as*. In Homer it is added to participles in a sense similar to that of καίπερ (§ 587, 5): μηδ' οὔτως ἀγαθός περ ἐὼν θεοείκελ' Ἀχιλλεῦ κλέπτε νόω, *be not so stealthy in purpose, divine Achilles, though you are so very noble (ironical)*.

§ 642. 4. δή (*certainly, to be sure, well then, therefore*), points to what is *obvious* in a single idea or in a whole sentence. δή is used principally in three ways:

a) to emphasize single words: ποῖά ἐστιν ἃ ἡμῶς ὠφελεῖ; ὑγίεια καὶ ἰσχύς καὶ κάλλος καὶ πλοῦτος δή, *what kind of things are those which benefit us? health, and strength, and beauty, and, certainly, wealth*; δῆλα δή, *to be sure it is clear*; νῦν ὀρᾶτε δή, *now you surely see*; ἄγε δή, *well! come*; τί δή; *what then?* μάλιστα δή, *very much so*, at the beginning of an apodosis; καὶ τότε δή, *now, just then*. On καὶ δὴ καί, § 624, 4.

b) to confirm a sentence by referring to what precedes: τὸν μὲν δὴ πέμπει, *him, then, he sends*; Poet. οἱ τηλικοῖδε καὶ διδασκόμεσθα δὴ φρονεῖν πρὸς ἀνδρὸς τηλικουδε; *we even at such an age are, then* (according to the preceding speeches), *to be taught wisdom by a man of such an age?* ὡς ἔν τινι φρουρᾷ ἴσμεν οἱ ἄνθρωποι, καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λύειν, *we men are, as it were, placed at some post, and it is therefore not proper to abandon it*.

c) referring to time, very much like the particle of time, ἤδη, Lat. *jam*: καὶ πολλὰ δὴ ἄλλα λέξας εἶπεν, *and after having already stated many other things, he said*; νῦν δὴ,

just now. Hom. τὰ δὴ νῦν πάντα τελεῖται, *all that is just now being done.*

5. δῆπον, *surely, I suppose*, also δῆπουθεν, is often used ironically in assertions which admit of no reply: τρέφεται δὲ ψυχὴ τίνι; μαθήμασι δῆπον, *the soul is nourished by what? (answer) surely by learning.* τί δῆπον, *well, then, what do you suppose?*
6. δῆτα, *certainly*, negative οὐ δῆτα, *certainly not*; τί δῆτα, *well! what then?*
7. δῆθεν, *clearly, evidently.*
8. δαί, another form of δῆ, but only used in questions: τί δαί; *well! what? how so?*

§ 643. 9. ἦ, *verily, truly* (to be distinguished from ἦ, *or, than*, § 626), strengthens an assurance. ἦ μὴν (Hom. ἦ μὲν) is the common form of an oath: ὤμοσαν ὄρκους ἦ μὴν μὴ μνησικακήσειν, *they swore that they would truly not cherish revenge.* On the Interrogative ἦ, §§ 607, 608.

In Homer ἦ is appended to ἐπεὶ and τί, to add strength to them: ἐπεὶ ἦ, τί ἦ, for which also ἐπειή, τιή is written.

10. τοί (enclitic and postpositive), *I assure you, let me tell you.* οὔτοι, *truly not*; strengthened forms: τοίγαρ, τοιγαροῦν, τοιγάρο (§ 637, 5).
11. ἦτοι, *verily, faith* (ἦ and τοί), serves as a naïve assurance in Epic poetry: ἦτοι ὄγ' ὡς εἰπὼν κατ' ἄρ' ἔζετο, *now when he had so spoken he sat down.* On the disjunctive ἦτοι—ἦ, *either, or*, see § 626, a.

12. μὴν (Hom. μάν, μέν), *verily, truly* [Latin *verum, vero*],

Hom. ὦδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται, *for so will I speak out, and truly it will be fulfilled*; τί μὴν; *why! what? why not?* (compare § 404, *Obs.*).

13. μέντοι, *yet, however, certainly*, Lat. *vero*, from μέν, the weaker form of μὴν: ἐς Οἰνιάδας ἐστράτευσαν καὶ ἐπολιόρουν, οὐ μέντοι εἶλόν γε, ἀλλ' ἀνεχώρησαν ἐπ' οἴκου, *they made an expedition against Œniadæ, and be-*

sieged it; yet they did not conquer it, but returned home.

14. *ναί*, *yea*, *in fact*.

15. *νή*, *truly*,

followed by the names of gods in the Accusative, who are invoked as witnesses in an oath: *νῆ Δία*, *by Zeus*.

16. *μά*, *truly*,

in negative oaths: *οὐ μὰ Δία*, *no, by Zeus*; also in positive ones, when *ναί* precedes: *ναὶ μὰ Δία*, *truly by Zeus* (§ 399, *Obs.*).

17. Hom. *θήν* (enclitic), *truly*, *surely*,

similar to the Attic *δήπου* (§ 642, 5), often with an ironical meaning: *οὐ θήν μιν πάλιν αὐτίς ἀνήσει θυμὸς ἀγήνωρ νεικέειν βασιλῆας*, *his courageous heart will surely not again incite him to taunt kings*.





ENGLISH INDEX.

(The numbers indicate the §, not the pages.)

ABODE.	ATTRIBUTE.	COMPLETED.
<p>"<i>Abode</i>," to be supplied, 411. <i>Absolute Genit.</i>, 428; 584—<i>Acc.</i>, 586. <i>Abstracts</i> in the <i>Plur.</i>, 362, <i>Obs.</i>—mostly <i>Fem.</i>, 103. <i>Accent</i>, 17, etc.—General rules, 79, etc.—of <i>Nouns</i>, 107, etc.; 118; 123; 148—of <i>Comparatives</i>, 171—of <i>Pron.</i>, 207—Irregularities in the declensions, 121; 123; 131; 133; 142; 163; 166; 181; 183—in <i>Adverbs</i>, 201; 165—in <i>Verbs</i>, 229; 331, etc.—in the <i>Strong Aor.</i>, 255—in the <i>Perf.</i>, 276; 284—in the <i>Strong Pass. Stem</i>, 293—<i>irreg.</i>, 332, etc.—in derivation, 340, <i>Obs.</i> 4, etc. <i>Accusative</i>, orig. ending, 173, <i>Obs.</i>—meaning, 395—of the outer obj., 396, etc.—of the inner obj., 400, etc.—of double obj., 402, etc.—of the predicate, 403—free <i>Acc.</i>, 404, etc.—<i>Adverbial</i>, 201; 203; with <i>Prep.</i>, 447, 1—<i>with the Inf.</i>, 567, etc. "<i>Accustomed to</i>," expressed by <i>Aor.</i> and <i>Imperf. Ind.</i>, with <i>äv</i>, 494, <i>Obs.</i> 1. "<i>Acquainted with</i>," or "<i>ignorant of</i>," with <i>Genit.</i>, 414, 3. <i>Action</i>, Suffixes for, 342. <i>Active</i>, 476—<i>Act.</i>, <i>Mid.</i>, <i>Pass.</i> meaning, 323. <i>Acute Accent</i>, 17; 80, etc.—87, 2. "<i>Adapted for</i>" Suffix, 351. <i>Adjectives</i>, declens., 114; 126; 154; 164, etc.—<i>Compar.</i>, 197—<i>Genders</i>, 180, etc.—of 3 Endings, 185, etc.—of 2 Endings, 182; 189—of 1 Ending, 190—<i>Derived</i>, 350—<i>Contr.</i>, 183—<i>Subs. fem.</i>, 127, 4—<i>with Art.</i>, 379—follow the <i>Genit.</i>, 412, <i>Obs.</i> <i>Adverbs</i>, 201, etc.—<i>Correlative</i>, 217, etc.—<i>Num. Adv.</i>,</p>	<p>223—<i>with the Art.</i>, 379—<i>as Adject.</i>, 382. "<i>Aim</i>," expressed by <i>Acc.</i>, 406. <i>Alphabet</i>, 3. <i>Anastrophe</i>, 90. <i>Aorist</i>, weak, with transitive meaning, 329—<i>with κ</i>, 310—<i>strong with intransitive meaning</i>, 329—of <i>proverbs and gnomes</i>, 494—<i>Ind.</i>, 492, etc.—in <i>Condit. sentences</i>, 543—in <i>Condit. sentences</i>, 539; 541—<i>Moods</i>, 495, etc.—<i>Subj.</i> in <i>cond. sent.</i>, 545, <i>Obs.</i> 1—<i>Opt.</i> and <i>Inf.</i> 497—<i>Part.</i>, 496. <i>Apocope</i>, 64, D. <i>Apoptrophe</i>, 15; 64; 65, D. <i>Apposition</i>, 361, 12; 385—<i>Appositive Partic.</i>, 579; 583. <i>Article</i>, 106—<i>Crisis</i>, 65—<i>without Accent</i>, 97, 1—<i>as Demonstr. Pron.</i>, 212, D.—<i>for the Relative</i>, 213, D.—<i>Origin in Homer</i>, 368; 370, <i>Obs.</i>—<i>omitted</i>, 376, etc.—<i>Meaning</i>, 369, etc.—<i>Neut.</i> with <i>Genit.</i>, 381; 410—<i>Position</i>, 383—390. <i>Aspirates</i>, 32; 52, etc.—<i>at the begin.</i> of two successive syll., 53; 274, 1—<i>Reduplicated by Tenués</i>, 62. <i>Aspiration</i> dropped or removed, 32, D.—<i>thrown back</i>, 54—<i>omitted</i>, 52, D.—<i>in the strong Perf.</i>, 279. <i>Assimilation</i>, 45; 47, etc.; 50 b; 51; 56. <i>Asyndeton</i>, 624 a, <i>Obs.</i> <i>Atona</i>, 97—<i>before Enclit.</i>, 93 e; 98. "<i>Attempting an action</i>," expressed by the <i>Imperf.</i>, 489. <i>Attic Decl.</i>, 132—<i>Ending</i>, 157—<i>Future</i>, 263—<i>Reduplic.</i>, 275, 1; 278. <i>Attraction</i>, 597, etc.—<i>inverted</i>, 604. <i>Attribute</i>, 361, 11—<i>Attributive Adjective Art.</i>, 384—</p>	<p><i>Attrib. compounds</i>, 359, 2, and <i>Obs.</i> (<i>Comp.</i> 360)—<i>Attributive additions</i>, 383—386—<i>Attrib. Partic.</i>, 578. <i>Augment</i>, 234, etc.—<i>Omitted</i>, 234, D.; 235—<i>Double</i>, 237; 240—in <i>Compounds</i>, 238, etc.—<i>irreg.</i>, 270, D. <i>Barytones</i>, 19. "<i>Be</i>," "<i>become</i>," "<i>make</i>," etc., 417; 361, 7. "<i>Begin</i>," "<i>interrupt</i>," "<i>end</i>," verbs with <i>Part.</i>, 590—<i>with Genit.</i>, 419 b. "<i>Benefiting</i>," <i>Verbs</i> of, 396. "<i>Buy</i>," <i>Verbs</i> with <i>Genit.</i>, 421. "<i>Capability</i>," etc., <i>Verbs</i> with <i>Inf.</i>, 560, 1. <i>Cardinal Num.</i>, 220. <i>Case</i>, 100—<i>Use of</i>, 392, etc.—<i>Endings</i>, 100—<i>Acc.</i>, 142; 153—in <i>Comps.</i>, 354, <i>Obs.</i> "<i>Cause</i>," in the <i>Genit.</i>, 408, 7—422; 426—<i>Dat.</i>, 439—<i>Part.</i>, 581. <i>Challenge</i> or <i>Command</i>—in the <i>Subjunc.</i>, 509—by <i>ἄνωος</i>, 553, <i>Obs.</i> <i>Characteristic</i>, 249. <i>Circumflex</i>, 21; 80; 83, etc.; 87 a. <i>Classes of Verbs</i> in <i>ω</i>, 247—250; 320—327; of <i>Verbs</i> in <i>υ</i>, 305—319. <i>Collective Sing.</i>, 362. <i>Common Genit.</i>, 127, 5; 140. "<i>Community</i>," expressed by <i>Dat.</i> 436. <i>Comparative</i>, 192, etc.—<i>declens.</i>, 170, etc.—<i>irreg.</i>, 199—<i>Adv.</i>, 203—<i>with Genit.</i>, 416—<i>Adj.</i> and <i>Verbs</i> with <i>Genit.</i>, 416, <i>Obs.</i> 3; 423. <i>Compensation</i> by lengthening, 42—<i>for υ</i>, 49, <i>Obs.</i> 3; 147, 1; 233, 2—<i>for υτ, υθ, υδ</i>, 50; 147, 1; 187—<i>for σ</i>, 270. <i>Completed Action</i> in <i>Verbs</i>, 484; 435; 502—506.</p>

- COMPOUNDS.**
Compounds, Divis. of Syll., 73
 — Accent, 85; 131; 165; 183; 332—Adj., 182, etc.; 189, 3—Augm. in Comp. Verbs, 238, etc.—treated as simple Verbs, 402—with Genitive, 424—with Dat., 437.
Concessive Participle, 532.
Conditional Sentences, 534, 549—negat., 616.
Conjunctions, 623, etc.
Connecting Vowels, 233, 1, 2, 5; 262, etc.; 275.
Consonants, Divis. of, 30, etc., 44—in dividing Syll., 71, etc.
Contraction, 36, etc.—in Declens., 118; 122; 128; 130, etc.; 163, D.; 166; 168—Double, 167—Omitted, 35, D. 1; 165; 166, D.; 233, D. 4; 243, D.; 263, D.—of the Pres. Stem, 243, etc.—of Adv., 201—Contr. Syll. long, 75, Obs.—Accent, 57; 163; 331—Contr. Fut., 259; 262, etc.
Co-ordination, 519, 1 a, 2.
Coronis, 16; 65.
Correlation, 519, 4—Correl. Pron. 216; 218—Adv., 217, etc.
Crisis, 16; 65—Accent in, 89.
Dative, Perispome, 109—Oxytone, 133, 2—in Monosyll., 142—in $\sigma(\nu)$, 68; 165, D.—represented by $\phi\nu$, 178, D.—Meaning, 429, etc.—with Prepos., 447, 3—of advant. and disadv., 431—of interest, 431, etc.—ethical, 433—of community, 436, etc.—of instrument, 438, etc.—of measure, 440—free, 441–443.
 “*Declaration*,” Verbs of—with Acc. and Inf., 567—with Inf., 560, 2—with Part., 593—with $\sigma\nu$, 617, Obs. 1—Sentences of, 525.
Decomposites, Augment in, 239.
Defectives in Compar., 200.
Defining Object, 400 c —Inf., 562.
Demonstrative Article, 369—Pron., 212; 216; 475—follows the predicate, 367—Art. with, 389.
Denominatives, 339.
Dental Cons., 30—dissim. 46—become σ , 47; 67—mutes dropped before σ , 49; 147, 1; 149; 260—in Perf., 281—Charact. in Verbs, 250, Obs.—Fut., 260, 3.
- GENDER.**
Deponents, 482—Pass., 328, 2—Pass. Mean., 328, 4; 483, 3.
Derivative Ending in Comparatives, 357.
Description expressed by the Imperf., 458.
Desideratives, 353, Obs. 2.
Determinative Comps., 359, 1, and Obs. (Comp. 360).
Dieresis, 9; 22, Obs.
Digamma, 3, D.; 34, D.; 35, D. 2; 63, D.; 75, D.; 160; 237; 233, Obs.; 360, Obs.
Diminutives, 347; 104.
Diphthongs, Pronunciation, 8—Origin, 26; 35, 2—before Vowels, 35, Obs.; 160; 248, Obs.—without Augm., 235—spurious, 27.
Disjunctive questions. (See Double question.)
Dissimilation, 46.
Distributives, 223.
Doric Fut., 264.
Doubling of Conson., 62; 34.
Double questions, 611— $\sigma\nu$ and $\mu\eta$, 615, Obs. 1.
Dual represented by Pl., 365.
Effect and Consequence expressed by Acc. and Inf., 567.
Elision, 64—Accents, 88—before Enclit., 96, 3.
Enclitics, 92, etc.—retaining the Accent, 96.
Ending, 100—changed in Comps. 355—of the 1st Declens., 134—of 2d, 172.
Enjoying, verbs of, with Genitive, 419 d.
Epexegetis, 624 a, Obs.
Ethical Dative, 433.
Exclamations, 393—in Acc., 399, Obs.—in Genit., 427.
Extent, exp. by Acc., 405.
Fear and Anxiety, 533; 512; 616, Obs. 3.
Feeling, verbs of, with Acc., 399—with Dat., 439, Obs.—with Genitive, 422, Obs.—with Part., 592.
Feminines, 103; 127; 138; 163.
Final letters, 67, etc.—Syll. long—bef. vowels short, 75, D. 2—Contr. Accent, 87; 183.
Future, 499, etc., 484—Act. with trans. Meaning, 329—periphrastic, 501—Fut. Perf., 505—Ind. with $\kappa\epsilon$, 554, Obs. 2—Particip. with Art., 500.
Gender, known by general rules, 101, etc.; 127—by ending of Stem, 125; 137,
- INTERROGATIVE.**
 etc.—by Declens., 105; 122—in A Declens., 122—in O Declens., 127—in Conson. Declens., 137, etc.
Generic Article, 375.
Genitive Perispome, 100; 118—Oxytone, 133, 2—Paroxytone, 181—in Monosyll., 142—represented by $\theta\epsilon\nu$ and $\phi\nu$, 178, D.: 118—Meaning, 407—with Prepos., 447, 2—with Subst., 408, etc.—with Adj. and Adv., 414, etc.—with Verbs, 417, etc.—free Genit., 425, etc.
Gentile Names, 349; 350.
Grave accent, 19, etc.; 86.
Gutturals, 30—with σ form ξ , 43; 260—before μ , become γ , 47—with ι , become $\sigma\sigma$, 57—Charact. of Pres., 250; 251, D.
Heteroclitics, 174.
Hiatus, 63—apparent, 63, D. 4.
Hypothetical Sent. (See Conditional Sent.).
Imperative, 223—1 Aor., 53—263, D.; 518—in Cond. Sent., 545, Obs. 3—exp. by 2 Pers. Fut. with $\sigma\nu$, 499, Obs.—supplied by Inf., 577.
Imperfect, 488, etc.—in Cond. Sent., 543—in Prot. and Apod., 538; 541.
Inclination, 91, etc.
Incomplete Action, 484, etc.
Indefinite Subject, 361, 3, Obs. 2—in Neut., 364.
Indefinite Pronouns, 214, etc.; 216—Adv., 92, 4.
Indicative, 507—in Depend. Sent., 520; 523—in depend., declar., and interrog. Sent., 526—in Condit. Sent., 536, etc., 545—in temp. Sent., 556—hypoth. Ind. in Cond. Sent., 537—in Sent. of purpose, 550.
Indirect Object, 430 a.
Individualizing Article, 371, etc.
Infinitive Act., in $\mu\epsilon\nu\alpha\iota$, $\mu\epsilon\nu$, 233, D. 3; 255, D.—in $\nu\alpha\iota$ Aor. and Perf. Accent, 333, 1–5; 268, Obs. 1—Use, 559—with Art., 379—as Subject, 563; 574, 1—Acc., 2—Gen., 3—Dat., 4—with $\mu\eta$, and $\sigma\nu$, 617—with $\mu\eta$ $\sigma\nu$, 621 c , d —for Imper., 577.
 “*Injure*,” Verbs—with Acc., 396.
Instrument, suffix, 344—Dative of, 438; 574, 4.
Interest or Advantage, Dat. of, 431, etc.—Middle of, 479.
Interrogative Pron., 214; 216

- IRREGULAR.**
 —direct and indirect, 475 *b*;
 609—in depend. Sent., 525
 —joined with Demonstr.,
 606, Obs. 1.
Irregular Nouns, 177—Verbs,
 320, Obs.
Iterative form, 334, D., etc.—
 in Imperf. and Aor., 335, D.
Judicial Proceedings, Verbs
 of—with Genit., 422.
Kinds of Verbs, 225, 2.
Labials, 30—before μ , 47—
 before σ , 48; 260—verbal
 stem, 249.
Lengthening, 40, etc.: 147;
 155; 165; 173, Obs.—in
 Pres., 24S—in the Fut., 260,
 2; 261—in Redupl., 275
 (Comp., 273, D.; 278)—of
 Vowels, 243, D. 3; 263, D.
Liquids, 33—in divis. of Syll.,
 72, 1.
Locative, 179.
Long by Nature, 75.
Manner, exp. by Dat., 441.
Masculines, 102; 137—disting.
 from Fem., 113; 122; 134
 —for Fem., 362, Obs. 2.
Material, suffix, 352, 3, 4—
 Genit., 408, 3; 414, 2; 418.
Measure, in Dat., 440.
Media, 32.
Metaplasm, 175.
Metathesis, 59; with strong
 Aor. Act. and Mid., 257;
 D., 252, 285; with strong
 Aor. Pass., 295, D.
Middle, 477, etc.—direct, 47S
 —indirect, 479—Subjective,
 480—Causative, 481—
 Aor. with Mid. meaning,
 255, 2; 271—Fut. with Act.
 meaning, 264; 266; 328, 1
 —with Pass. meaning, 266.
Modesty of Assertion, exp. in
 Opt., with $\acute{\alpha}\nu$, 517, Obs. 1.
Momentary Action, 484; 492—
 498.
Monosyllabic Stems, lengthened,
 142 *b*—in λ, ν, ρ , Perf.,
 282—Accent of Mon. words,
 142—with Enclit., 94.
Moods, 225, 4.
Multiplicatives, 223.
 “*Must*” and “*Should*,” Verbs
 of, in Imperf., 490.
Mutes, 31, etc.—Assimilation,
 49, D.; 52—before Liquids
 and Nasals, 78—Stems of
 Verbs, 248.
Name in Genit., 408, 9—of
 Animals, Gender, 140.
 “*Name*,” “*Select*,” etc., Verbs
 of, 361, 7, 10; 392; 403.
- PASSIVE.**
Narrative in Aor. Ind., 492.
Nasals, 33—in divis. of Syll.,
 72, 1.
Necessity, expressed by Verbal
 Adj., 300.
Negatives, 619, and Obs.
Negative Pron. and Adv., 219.
Neuters, 104; 139—Dental
 Stems, 147 *b*; —Liquid
 Stems, 151—Sigma Stems,
 165—Marks of, 105, 3; 125;
 136—Accent, 340, Obs. 4—
 as Adv., 201; 203; 401—
 Plu. with Sing. Verbs, 363
 —Adj. as Predic., 366.
Nominal Predicate, 361, 4,
 etc.
Nominative Dual oxytone,
 131, 1—for Voc., 129; 393—
 meaning, 392.
Nouns from Verbal Stems,
 245.
Numbers, 100, 1; 225, 1—
 “two” in the Pl., 365.
Numerals, 220, Obs.—with
 Art., 374.
Objective Inf., 561—Genit.,
 574, 3, Obs.—Part., 581; 361,
 9; 395.
Objective Comp.s., 359, 3, and
 Obs.—Genit., 408, 5 *b*; 413.
 “*Opinion to be of*,” Verb,
 with Inf., 560, 2; 567.
Optative, 228—Pres., 2 Pers.
 Sing. in $\sigma\theta a$, 233, D. 1—
 Perf. Mid., 289—514—poten-
 tial with $\acute{\alpha}\nu$, 517, Obs. 2;
 552, Obs.—in dep. sent., 524
 —Opt. in dep. Sent., 522, etc.—
 in indir. Speech, 523—in
 depend. declar., and inter.
 Sent., 528—in Sent. of pur-
 pose, 532—in Sent. of fear,
 533—in Condit. Sent., 546,
 etc.—in Relat. Sent., 555—
 in tempor. Sent., 556; 558
 —exp. interest, 430.
Ordinal Numbers, 220—in
 Acc., 405, Obs. 1.
Oxytones, 17—before Enclit.,
 93 *a*.
Paroxytones, 17—in Crasis,
 89—before Enclit., 93 *c*.
Participles, Declens., 187—
 Voc. Sing., 148—Perf. Act.,
 276, D.—Fem., 188; 277,
 D.—Pres., Aor., and Perf.
 Mid., 333, 6—10—with Art.,
 379, etc.; 578, Obs.—in
 Dat., 435, Obs.—hypoth.
 with $\mu\acute{\eta}$, 583, 618.
Particles, 92, 5; 623, etc.
Partitive Genitive, 408, 4;
 412; 419.
Passive, 483—with Dative,
 434—Aor. in Active verbs
 with Mid. meaning, 328, 3.
- PRESENT.**
Patronymics, 348.
Peculiar Charact. Suffix, 351
 —Genit., 408, 8.
 “*Perceive*,” Verbs of, with
 Genit., 420; 417, Obs.—
 with Infin., 560, 2—with
 Part., 591.
Perfect, weak, 277, D.; 280,
 etc.—strong, 277, etc.—in-
 trans. meaning, 330—trans.
 and intrans. meaning, 329
 —use of the Ind., 502—
 Moods, Inf., Part., 506—
 Perfects with Pres. mean-
 ing, 503.
Period, hypoth., 534—inter-
 posed, 550—Negative, 616.
Perispomes, 21—before En-
 clit., 93 *b*.
Personal Endings, 226—Pron-
 noun, 250, etc.; 92, 2—
 Meaning, 469—Genit., 470 *a*
 —for reflex. pron., 471, Obs.
a, b—Personal Constr., 571.
Place, Suffix of, 345—Genit.
 of, 412; 415; 425—Dative,
 442—Adv. with Genit., 415
 —Desig. of, 82, 2; 179; 412.
Plenty and Want, Adject. of,
 414, 2—Verbs, 418.
Plural, 3 Pers. Pl. Mid. in
 - $\alpha\tau a$, - $\alpha\tau o$, 226, D.; 233, D.
 6—1 Mid. in $\mu\epsilon\sigma\theta a$, 233, D.
 5; 362, etc.
Position, 71, etc.; 193.
Possessive Article, 373—
 Pron., 208—with Art., 388;
 470—of the reflective, 472
b, c—Poss. exp. by Genit.,
 408, 2; 414, 1—by Dat., 422.
Possibility, exp. by Verb Adj.,
 300—by Opt. with $\acute{\alpha}\nu$, 516,
 etc.; 546—by Part. with
 $\acute{\alpha}\nu$, 595.
Predicate, 361, 3, etc.—de-
 pend. 361, 10; 589, 2—
 without Art., 378, 387.
Predicative Acc., 403—Genit.,
 417—Acc. with Inf., 570—
 Gen. or Acc., 572—Part.,
 589.
Prepositions, lose their Ac-
 cent, 88—Elision in dissyll.,
 64; 90; 238—Anastrophe,
 90—Augm. aft. Prep., 238,
 etc.—Use, 444—Adverbial,
 446—with Acc., 449 *f*—
 Genit., 451, etc.—Dat., 456,
 etc.—Genit. and Acc., 458—
 with three cases, 462, etc.—
 spurious, 445.
Present Ind., 486, etc.—
 Moods, Inf. Part., 491—
 hist., 487—exp. by Ind.
 Aor., 494, Obs. 2—enlarge-
 ment of, 246—Stem, 231—
 like the Verb Stem, 247—
 with lengthened Stem
 Vowel, 248—from Verb

PRIMITIVE.	SUBJUNCTIVE.	WORTH.
Stem with τ , 249—with ι , 250, etc.	<i>Result</i> of an Act, 343—in the Acc., 400 d.	—in tempor. sent., 557, 558, Obs. 2.
<i>Primitive</i> words, 339.	<i>Root</i> , 245.	<i>Subordination</i> , 519, 3.
<i>Principal</i> Conjugations, 230—first, 231, etc.; 320, etc.—second, 302—319—Declensions, 111—first, 112—134—second, 135.	“ <i>Scare</i> ,” “ <i>Obstruct</i> ,” a d other Verbs, with the Inf., 560, 3.	<i>Substantive</i> , degrees of, 199, D.—joined to the Dat., 430, Obs., 432, Obs.
<i>Proclitics</i> (see <i>Atona</i>).	<i>Semivowels</i> , 31.	<i>Suffixes</i> , 340; 178.
“ <i>Prohibition</i> ,” 518; 510; 499—Prohibit, Hinder, Deny, etc.—have the Infinitive with $\mu\eta$, 617, Obs. 3—with $\mu\eta$ $\acute{o}\nu$, 621 d.	<i>Sentences</i> , Compound, 519, 3, 5—Principal, Subordinate, 519, 4—Moods of, 525, etc.—Condit., 534; 549, etc.—Negat., 616—of Experience in Aor. Ind., 494—Interr., 525—of Purpose, 530—533—Negat., 616.	<i>Superlatives</i> , Adv., 203—with Genit., 416, Obs. 2—with $\acute{o}\varsigma$, 631 a—with $\acute{o}\tau\iota$, 633, 1 b.
<i>Prolepsis</i> , 519, 5, Observ. 2 (Comp., 567; 571).	<i>Shortening</i> , at the beginn., 74, D.—of the final syll., 75, D. 2—in the Perf., 285, D.—in the Subj., 228, D.; 233, D. 2—in Rel. Sent., 597, 3.	<i>Supplements</i> to the Part., 361, 8.
<i>Pronunciation</i> , 4, etc.	“ <i>Should</i> ,” exp. in depend. Sent. by the Subj., 527 b, Opt., 528 b.	<i>Supplementary</i> Aorist, 270, etc.
<i>Proparoxytons</i> , 17—before Encl., 93 d.	“ <i>Show</i> ,” Verbs of with Part., 593; 580.	<i>Syllabic</i> Augm., 234—with initial vowel, 237—omitted, 283.
<i>Properispomes</i> , 21—before Encl., 93 d.	<i>Sigma</i> , future, 259; 260, etc.—Aor., 269.	<i>Syllables</i> of both quantities, 75, D., 1; 77.
<i>Proper</i> Names in -a, 115, D. 2— $\eta\varsigma$, 174— $\kappa\lambda\eta\varsigma$, 167—with Art., 371, Obs.; 375, Obs.; 387, Obs.	<i>Singular</i> , 3 Pers. in ϵ (ν), 68, 4—Accent on Imp. Mid., 263, 2—Accent on 2 Aor. Imper. Act. and Mid., 333, 11, 12, 362.	<i>Synæresis</i> , 39; 66; 243, D., 3.
“ <i>Property</i> ,” Suffix of, 346; 343, Obs.	“ <i>Space</i> ,” exp. by the Accus., 399 b.	<i>Syncope</i> , 61 c; 257, D.
<i>Quantity</i> , in Crasis, 65—in Monosyll., 142—doubtful, 75, D., 1—reversing quant., 37, D., 2; 161, Obs.	<i>Spiritus</i> , position, 12; 22—with ρ and $\rho\rho$, 13—Spir. Asper, 60 b—in Augment, 235, Obs.—Spir. Lenis, 11.	“ <i>Taking part in</i> ,” with Genitive, 414, 5; 419 a.
<i>Quantitative</i> Adj. and Adv., 224—with Art., 374.	<i>Stem</i> , 100—St. Vowel lengthened, 147, 2; 248; 253, Obs.; 261, 270, changed to ϵ , 157.	<i>Temporal</i> Adj., 352, 4, Obs.—Augm., 234 b; 235.
<i>Questions</i> , dubious in the Subj., 511.	“ <i>Strive</i> ,” “ <i>Aim at</i> ,” Verbs with Genitive, 419 c—with Inf., 560, 3.	<i>Tenses</i> , 225; 3 Prin. Tenses, 521—Subord., 522—Tense Stems, 227.
<i>Reciprocal</i> Pron., 211.	<i>Subject</i> , 361, 3—Omitted, Obs. 2—with Genit. Abs., 535 a—of a Subordinate Sent. as Object of the Principal Sent., 397; 519, 5—Obs. 2—Subj. of Prin. Sent. in the Subord. Sent., 602; 519, 5, Obs. 2.	<i>Tenuis</i> , 32—for Aspirates, 32, D.
<i>Reduplication</i> , 53, 10 a—in the Perf., 273, etc.—in the 2 Aor., 257 d—in Verbs in μ , 308.	<i>Subjective</i> Genit., 408, 5 a.	<i>Time</i> , in Acc., 399 b; 405—in Genit., 426—in Dat., 443 Adv. of with Genit., 415—kinds, degrees of, 434, 1, 2.
<i>Reflective</i> Pron., 210—Meaning, 471—3d for 1st and 2d Pers., Obs. c—to denote possession, 472—for Reciprocal, 473.	<i>Subjunctive</i> , 228—Shortened, 233, D. 2; 255, D. 1; 302, D.—of the Perf. Mid., 289—of verbs in μ , accent, 309—Meaning, 508, etc.—similar to Fut., 513—in dep. sent., 521—in depend. assert. and interrog., 527—in sent. of purpose, 531, 532, Obs.—exp. fear, 533—in condit. sent., 545, 554, 555, Obs. 2	<i>Transitive</i> and Intransitive Meaning, 329, etc.; 476—Mid., 477.
<i>Relative</i> Adj., 414.	“ <i>Touch</i> ,” and other Verbs with Genitive, 419 d.	<i>Uncontracted</i> Syll., 35, D., 1.
<i>Relative</i> Pron., 213; 216—Crisis, 65—Compound, 214, Obs. 2—Hypoth., 554—follows the Predic. Subst., 367—used once only, 605.	<i>Verba Contracta</i> among Iteratives, 336 d—V. pura, impersonal, 247.	<i>Verba Contracta</i> among Iteratives, 336 d—V. pura, impersonal, 247.
<i>Relative</i> Sentences, 551—with Future Ind., 500—with $\mu\eta$, 615, Obs. 2—complication, 604—Connection, 605.	<i>Verbal</i> Pred., 361, 4—Nouns, 225, 5—Stem, 245, etc.—Pres. Stem, 246; 260, 3.	<i>Verba Contracta</i> among Iteratives, 336 d—V. pura, impersonal, 247.
“ <i>Reference to</i> ,” exp. by the Acc., 404.	<i>Vocal</i> Stems, 1 Perf. 230.	<i>Vocal</i> Stems, 1 Perf. 230.
<i>Rejection</i> of letters, 61—of a Vowel at begin., see Syncope—of a vowel at end, see Elision.	<i>Vowels</i> , 24, etc.—in divis. of Syll., 470—before others, 74—long without Augm., 235—Changes, 40, etc.—in 2 Perf., 278—in derivation, 340, Obs. 3.	<i>Weakening</i> of Conson., 60.
<i>Repetition</i> , exp. by the Opt., 547 (Negative, 616, Obs. 2) 555, Obs. 1; 558, Obs. 1.	“ <i>When</i> ,” expressed by Dat., 443.	“ <i>Whither</i> ,” expressed by Accusative, 406.

GREEK INDEX.

ᾱ.	ἀκούω.	ἄμηναι.
<p>ᾱ for η, 24, D. 2; 41, D.; 115, D. 1; 121, D. 2; 235 D.; 270, Obs.</p> <p>ᾱ for η, 277, D.</p> <p>α bec. ω, 268; 278—bec. ο, 268.</p> <p>α bec. η, 40; 115, 1, c; 116, d; 235; 270; 268; 278; 303.</p> <p>α bec. ε, 37, D. 2; 169 D.; 243, D. 3.</p> <p>α bec. αι, 24, D. 3.</p> <p>ᾱ from αο, αω, see αο.</p> <p>ᾱ after ε, ι, ρ, 41; 115, 1, α; 116, c; 121; 180; 261; 270; 278.</p> <p>α before vowels, 235.</p> <p>α, connecting vowel, 276; 336, D.; 338, D.—in the 3 Plur., 302, 3.</p> <p>α, characteristic of the First or Weak Aorist, 268.</p> <p>α, privative, 360—in Adj. with the Genit. 414, Obs. 5.</p> <p>-α, ending of the Accus., 141; 156; 173, Obs.; 181; 276.</p> <p>-α, quantity of, 117; 121; 161; 169; 181, 1.</p> <p>-α, Plur. ending of Neuters, 125, 2; 136; 141; 173.</p> <p>-α, Adverbs in, 202.</p> <p>-α, Nom. of Substant. in, 172.</p> <p>-α, from αο in the Genit., 122, Obs.</p> <p>ἄγαθος, Comparison, 199, 1.</p> <p>ἄγαμαι (ἄγάσμαι), 312, 8—Pass. Depon., 323, 2.</p> <p>ἄγανακτέω, with the Partic., 592.</p> <p>ἄγαπῶ, with the Dative, 439, Obs.—with the Partic., 592.</p> <p>ἄγγελλομαι, construed personally, 571—ἄγγέλλω, with a Partic., 593.</p> <p>ἄγε δή, 642, 4 α.</p> <p>ἄγείρω, 2 Aor., 257, D.—Perf., 275, 1.</p> <p>ἄγήσχα, 279.</p> <p>ἄγινέω, 323, D. 39.</p> <p>ἄγνυμι, 319, 13—Perf., 275, 2—Signif. 330, 1.</p> <p>ἄγχι, Comparison of, 203, D.—with the Genit., 415.</p> <p>ἄγω, 2 Aor., 257—Imper. of 1 Aor., 268, D.</p> <p>ἄδελφός, Voc. Sing., 129.</p>	<p>ἀδικέω, with the Accus., 396—Signif., 486, Obs.</p> <p>αε (αν) into ᾱ, 38; into η, 243, D. 2—into αα, 336, D.</p> <p>αει into α, 38—into α, 243, Obs.—into αι, 38, Obs.</p> <p>ἄέξω, 322, D. 13.</p> <p>ἄεσα, 327, D. 17.</p> <p>-αἰω, Verbs in, 353, 6—Fut. 263.</p> <p>ἄηδών, Gen. Sing., 163.</p> <p>ἄημι, 313, D. 3.</p> <p>ἄηρ, Masc., 140.</p> <p>αι, in the Compar. for ο ορ ω, 195—into η, 235.</p> <p>-αι, Elided, 64, D.—Short in regard to the Accent, 83, Obs. 2; 108; 229; 268, Obs. 1.</p> <p>αι, αἶθε, see εἶ, εἶθε.</p> <p>αἰδέομαι, αἰδομαι, 301, 1; 326, 10—Pass. Depon., 323, 2—with the Accus., 399.</p> <p>ἰδῆς, 177, D. 19—ἐν, εἰς, Αἰδου, 411.</p> <p>αἰδώς, 163.</p> <p>-αιν, in the Dual, 173, 4.</p> <p>-αινα, Fem. ending, 115, 1 b.</p> <p>αἰνέω, 301, 3.</p> <p>αἰνυμαι, 319, D. 27.</p> <p>-αινω, Verbs in, 353, 7.</p> <p>αἰψ, of both genders, 140.</p> <p>αἰρέω, 327, 1—Perf., 275, D. 1—Distinct. between Act. and Mid., 481 b—Passive meaning, 483, 3.</p> <p>αἶρω, Aor., 270, Obs.</p> <p>-αις, Subst. in, 172.</p> <p>-αις, in the Dat. Pl., 119.</p> <p>αἰσθάνομαι, 322, 11—with the Gen., 420—with the Partic., 591.</p> <p>αἰσχύρος, Comparison of, 193.</p> <p>αἰσχύνομαι, with Acc., 399—with Dat., 439, Obs.—with Partic., 592—with the Inf., 594—αἰσχύνω, Perf., 286, D.</p> <p>αἰτώ, with double Acc., 402.</p> <p>ἄκαχίζω, 319, D. 30.</p> <p>ἄκεομαι, 301, 1.</p> <p>ἄκηκος, 275, 1; 280, Ob</p> <p>ἄκηχέδατο, 287, D.</p> <p>ἄκούω, Perf. Act., 275, 1—Perf. Mid., 288—with the Nom., 392, Obs.—with</p>	<p>Gen., 420, and Obs.—with Partic., 591.</p> <p>ἄκρατος, Comparison of, 196 b.</p> <p>ἄκροάομαι, Fut., 261—with Gen., 420.</p> <p>ἄκων, Gen. Abs., 585 b.</p> <p>ἄλακτον, 326, D. 11.</p> <p>ἄλάλημαι, 275, D.</p> <p>ἄλάομαι, Pass. Depon., 323, 2—Perf., 275, D. 1.</p> <p>ἄλγεινός, Comparative of, 199, 8.</p> <p>ἄλδησκω, 324, D. 30.</p> <p>ἄλέσθαι, 269, D.</p> <p>ἄλειφαρ, 176.</p> <p>ἄλείφω, Perf., 275, 1.</p> <p>ἄλεκτρων, of both genders, 140.</p> <p>ἄλεν, ἄλημεναι, 325, D. d.</p> <p>ἄλέξω, 326, 11.</p> <p>ἄλέω, 301, 1.</p> <p>ἄληθες, 165.</p> <p>ἄλθομαι, 326, D. 39.</p> <p>ἄλις, with Gen., 414, 2.</p> <p>ἄλίσκομαι, 327, 17—Perf., 275, 2—Aor., 316, 12—with the Genit., 422.</p> <p>ἄλιταίνω, 323, D. 37.</p> <p>ἄλιχ, Dat. Sing., 175, D.</p> <p>ἄλλά, 629—ἄλλά γάρ, 636, 6, d; ἄλλ' ἢ, 629, Obs. 3—ἄλλ' οὖν, 637, 2.</p> <p>ἄλλασσω, 1 Aor. Pass., 294, Obs.</p> <p>ἄλλήλων, etc., 211.</p> <p>ἄλλομαι, 1 Aor., 270, Obs.—2 Aor., 316, D. 32.</p> <p>ἄλλο, 211—ἄλλο τι ἢ; ἄλλο τι; 608.</p> <p>ἄλλως τε καί, 624, 4.</p> <p>ἄλς, 150.</p> <p>ἄλύσκα, 324, 27, Obs.</p> <p>ἄλφάνω, 323, D. 33.</p> <p>ἄλῶναι, 324, 17.</p> <p>ἄλώπηξ, irr' g. Nom. Sing., 145.</p> <p>ἄμα, with Dat., 436 c—with Part., 587, 1.</p> <p>ἄμαρτάνω, 322, 12—with Gen., 419 e.</p> <p>ἄμβλισκα, 324, 18.</p> <p>ἄμείβομαι, with Acc., 398.</p> <p>ἄμειναν, Signif., 109, 1, Obs.</p> <p>ἄμελέω, with Genit., 420.</p> <p>ἄμηναι, 312, D. 13.</p>

βασιλεύω.	δεύτερος.	δρατός.
βασιλεύω, with Genit., 423— Diff. of Pres. and Aor., 498.	2—with Genit., 417—with Dat., 432.	δέχομαι, Perf., 273, D—2 Aor., 316, D. 34—Aor. Pass. Sig- nif., 328, 4.
βεβρώθω, 324, D. 13.	γιγνώσκω, 324, 14—Aor., 316, 14—with Part., 591.	δέω (I bind), 301, 2—Contra- ction, 244, 1.
βέιομαι, βέομαι, 265, D.	γλ, γν, Redupl. with, 274, Ex.	δέω, δέομαι (I am in want of), 326, 15—with Genit., 418.
βείω, βήη, etc., 316, D. 1.	γούα, 325, D. n.	δή, 642, 4—Affix, 218.
βελτίων, βέλτιστος, 199, 1.	γόνυ, 177, 4.	δι,θεν, 642, 7.
βιάζομαι, Pass. meaning, 483, 3.	γούν, 641, 2.	δι,λον οτι, 633, 1 a.
βιβάς, 312, D. 14.	γρανς, 159.	δηλώω, Meaning, 476, 1—δη- λώω and δηλός είμι, with Part., 590.
βίβλος, Fem., 127, 5.	γράφομαι, with Genit., 422. γράφομαι and γράφω, Diff., 451 b.	Δημήτηρ, 153.
βιβρώσκω, 324, 13—Aor., 316, D. 23—Perf. Part., 317, D. 16.	γυνή, 177, 5.	δήν, makes position, 77, D.
βιώω, Aor., 316, 13.	δ inserted betw. ν and ρ, 51, Obs. 2; 287, D.; 612—Char- acter, 251. See Dentals.	δηποτε, Affix, 218.
βλ, Redup., 274, Ex.	δαί, 642, 8.	δηπου, δηπουθεν, 642, 5.
βλάβεται, Hom. Pres., 249, D.	δαιμων, of two Genders, 140.	δης, Masc. in, 348.
βλάπτω, Aor. Pass., 299—with Acc., 396.	δαινυμι, 319, D. 32—Opt., 318, D.	δησα, 326, D. 15.
βλαστάνω, 322, 14.	δαίω, meaning, 330, D. 9.	δητα, 642, 6.
βλῆσθαι, etc., 316, 19.	δάκνω, 321, 8.	δι into ζ, 58; 251.
βλίττω, 250, Obs.	δάκνον, 175.	διά, 448; 458—without Ana- strophe, 90—with Inf. and Article, 574, 2, 3.
βλώσκω, 324, 12; 51, D.	δάμπα, 147, 1, Ex.	δια, 181, D.
βοάω, Fut. Mid. with Act. meaning, 236.	δάμνημι, 312, D. a—Aor. Subj. Pass., 293, D.	διάγω, διαλείπω, διατελέω, with Part., 590.
βόλεται, 366, D. 14.	δανείω, Diff. of Act. and Mid., 481 b.	δίατα, 115.
βορράς, Genit. Sing., 122, Obs.	δαρθάνω, 322, 15.	διατάω, with double Augm., 240.
βόσκω, 326, 13.	δατέομαι, 325, D. b—1 Aor. Inf., 269, D.	διακονέω, with doub. Augm., 240.
βότρης, Masc., 140.	-δε, affixed, 94; 212; 216— Enclitic, 92, 5—Local Suf- fix, 178.	διαλέγομαι, Depon. Pass., 328, 2—Redupl., 274, Ex.—with Dat., 436 a.
βούλομαι, 326, 14—Augm., 234, Obs.—2 Sing. Pres. Mid., 233, 3—Depon. Pass., 328, 2.	δέ, 628—δ ούν, 637, 2.	διάλεκτος, Fem., 127, 5.
βούσσω, 250, Obs.	δέατο, 269, D.	διαφέρω, 423; 440.
βραχύνω, with Inf., 562.	δέγμαι, 312, D. 14, b.	διάφορος, 436 b.
βροτός, 51, D.	δέδαον, 324, D. 28; 326, D. 40.	διάσσω, 324, 28, Obs.—Aor., 326, D. 40—with double Acc., 402—διάσσομαι, 481.
βυνία, 323, 32.	δέδεγμα, δέξω, etc., 318, D.	δίδημι, 313, 2.
βώσας, 35, D. 1.	δέδα, δέδοικα, 317, 5, and D. δει (see δέω), with Acc. and Inf., 567, Obs. 1—ξει, 490.	δίδοωμι, Compounds—Mean- ing, 476, 2—with Inf., 561.
γ, Pronunt., 4—Character of Verbs, 251, Obs.—their Fut., 260, 3—Perf., 279.	δειδω, forms Position, 77, D.— doubling of the δ, 234, D.	διδρασκω, 324, 2—Aor., 316, 3.
γαμέω, 325, 1.	δεικνυμι, 318—with Partic., 593.	δίσαν, etc., 313, D. 4.
γάνυμαι, 319, D. 31.	δείνα, Indef. Pronoun, 215.	διζήμαι, διζω, 313, D. 5.
γάρ, 636, 6—γάρ ούν, 637, 2.	δεινός, with Inf., 562.	δικάζομαι, Meaning, 461.
γαστήρ, 153—Fem., 140.	δειρη, 115.	δικαίος είμι, construed per- sonally, 571.
γγ, Char. of Verbal Stems, 251, Obs.	δειρην, 175.	δικην, free Acc., 404, Obs.
γέ, 641, 1—Affix, <i>ibid.</i>	δέομαι, Depon. Pass., 328, 2. See δέω.	διότι, 636, 2.
γέγονα, 327, 14.	δέον, 586.	διπλάσιος, δισός, etc., 223— with Genit., 416, Obs. 3.
γεγονέω, 325, D. a.	δέπας, Dat. Pl., 169, D.	δίχα, 445.
γεινομαι, Signif., 329, 8.	δέρατος, Depon. Pass., 328, 2 —2 Aor., 257, D.; 59, D.— with Acc., 400 c.	διψάω, Contr., 244, 2.
γελάω, 301, 1—Aor. Pass., 293 —Fut. Mid. with Act. meaning, 266.	δέσμιος, Nom. and Acc. Pl., 175, D.	διώκω, with Genit., 422.
γέλωσ, 169, D.	δέσποτης, Voc. Sing. 121—Acc. Sing. 174, D.	διώκος, Gen. Pl. and Dual, 142, 3. δοίω, etc., 220, D.
γέμω, with Genit., 418.	δέομαι, 326, D. 15.	δοκέω, 325, 3—with Inf., 560, 2 —constr. personally, 571.
γενέσθαι, γενήσομαι, etc., 327, 14.	δέυατος, 199, D. (Defectives). δεύτερος, with Genitive, 416, Obs. 3.	δοκός, Fem., 127, 5.
γέντο, 316, D. 33.		δόξαν, Acc. Abs., 586.
γεραίός, Compar., 194.		δόρυ, 177, 6.
γεώω, with Genit., 419, D.		δουπέω, 325, D. c.
γηθέω, 325, 2.		δραμειν, δραμούμαι, etc., 327, 11.
γηράσκω, 324, 1—Aor., 316, 2.		δρατός, 300, D.
γι into ζ, 58; 251.		
γίγνομαι, 327, 14—Perf., 317,		

δράω.	εἶπον.	ἐμπειρος.
δράω, Aor. Pass., 298.	ἐγγήγορα, 275.	-ειρ, Subs. in, 172.
δρόσος, Fem., 127, 5.	ἐγγελευς, 158.	εἶργυνμαι, 319, 15.
δύναμαι, 312, 9—Augm., 234, Obs.—Subj., Opt., Accent, 309—Depon. Pass., 328, 2—with Inf., 560, 1.	ἐγών, Synzesis, 66 — ἔγωγε, 641, 1.	εἶργω, Perf. and Plup., 287, D.—with Genit., 419 <i>e</i> .
δύς, Compounds with, 360, Obs.—Augm., 241.	ἐδομαι, 315, D. 3; 327, D. 4.	εἶρηκα, 274, Ex.; 327, 13.
δύω, δύνω, 321, 7; 301, 4—1 Aor. Mid., 263, D.—2 Aor., 316, 16—Meaning, 329, 4.	ἐδομαι, Fut., 265. See ἐσθίω.	εἶρομαι, 326, D. 16.
ε for α, 268, D.—bec. α, 257; 282; 285; 295; 298.	εε bec. ει, 36—bec. ει and η, 243, D. B.—bec. η in the Dual. See η.	εἶρω, 1 Aor., 270, D.—Perf. and Plup., 275, D. 2.
ε for η, 40; 147, 2; 151; 161, D.; 233, 4; 235; 293.	ἐέρχατο, 287, D.	εἶς, 2 Sing. of εἰμί, 92, D.
ε bec. ει, 24, D. 3; 42; 147, 1; 236; 243, D. B.; 270; 293, D.	-ees bec. εις in Nom. Pl., 157—bec. εις and ης, 161 <i>d</i> .	εἶς, 2—with Inf. and Art., 574, 2—εις δ, 556.
ε bec. ο, 165; 278; 340, Obs. 3—bec. ω, 278.	-εη for -εια, 185, D.	-εις, Nom. Pl., 157; 161 <i>d</i> .
ε for digamma, 34, D. 4; 237, D.	ἔη, 213, D.	-εις, Masc. and Fem. in, 172.
ε inserted, 264; 269, D.	ἔθιζω, Augm., 236.	-εις, 2 Sing. Ind. Act., 233, 2.
ε rejected, 153; 243, D. B.; 257, D.—in Synzesis, 59, D.	εἰ for ε, 24, D. 3—for α, 267, etc.—from ε, ι, see ε, ι.	-εις-εσσα-ε, Adj. in, 352, 5; 187—Dat. Plur., 50, Obs. 1; 149.
ε contr. with preceding vowel, 166, D.	εἰ, Redupl., 274, etc.—in the Plup., 283.	εἶσα, def. Aor., 269, D.
ε affixed to the Stem, 322, Obs.; 324, Obs.; 325, etc.—considered as Stem-vowel, 43.	-ει in the Dat. Sing., 157; 161 <i>b</i> —connecting vowel, 233, 1—3 Sing. Ind. Act., 233, 2—2 Sing. Ind. Mid., 233, 3.	εἶσκω, 324, D. 35.
ε in the Augm., 236; 275. See Syllabic Augm.	εἰ, 639, 1—Atonon, 97, 3—in Cond. Sent., 535—with Inf., 536—with Opt., 546, etc.—for ἐάν, 545, Obs. 2.	εἶσομαι, etc., 314, D. 1.
ε in Redupl., 275—as Redupl., 274, 3, 4.	εἰ, εἶθε, εἰ γάρ, in a wish, 514—“whether” in Depend. Interr. Sent., 525; 610.	εἶσω, with Genit., 415.
ε connecting vowel, 233, 1, and D. 3, 6; 262; 336, D.; 333, D.	εἰ-ἦ, 611—εἶ κεν, see ἐάν—εἰ ἄρα, 637, 1—εἰ γάρ, 637, 6—εἰ καί, 640, 1—εἰ μή, 639, 1.	εἶτα, with Part., 587, 4.
-ε in Nom. Acc. and Vocative Dual, 141.	-εια, Fem. in, 185—Quantity, 117; 341, Obs.; 342, Obs.	εἶτε, 94—εἶτε-εἶτε, 611; 627.
εα bec. α, 130—bec. η, 38.	εἶατο, 315, D. 2.	εἶωθα, 275, 2; 278.
-εα for εια, 185, D.—for υν in Acc. Sing., 185—in ι and υ Stems, 157—in Diphth. Stems, 161—bec. η and α, <i>ibid.</i> —bec. η in the Acc. Pl., <i>ibid.</i> —bec. α or η in Fem. of Adj., 183—Ending of the Plup., 283, D.	εἶδον, 327, 8.	εἶ, 69, Obs. 2; 448; 453—with Augm., 238—Atonon, 97, 2—with Inf. and Art., 574, 3—unaltered, 45, Obs.; 47, Ex.—εἶ οὐ, 556; 601.
εἶα, 275, 2; 319, 13.	-ειη, Fem. in, 115, D. 2.	εἶ, 69, Obs. 2; 448; 453—with Augm., 238—Atonon, 97, 2—with Inf. and Art., 574, 3—unaltered, 45, Obs.; 47, Ex.—εἶ οὐ, 556; 601.
εαι bec. η, 38—bec. ει, <i>ibid.</i> , Obs.	εἰε, ἔικον, 317, D. 7.	εἶκάς, Compar., 203, D.
εάν, 639, 2—in Condit. Sent., 535; 545; 548—“whether,” 610—Comp. ει.	εἰκοσ(ν), 68, 3; 220.	εἶκενος, 212.
εάντε-εάντε, 627.	εἶκω, with Genit., 419 <i>e</i> .	εἶκλετο, 257, D.; 61, D.
εαφα, 319, 13.	εἶκόν, Genit., 163.	εἶκεχρηία, 53, 10 <i>d</i> .
-εας bec. -εις in Acc. Pl., 157—from ηας, 161, Obs.	εἶλω, 625, D. <i>d</i> .	εἶκλησιαζω, Augm., 239.
εαται, etc., 315, D. 2.	εἶλῶ, 625, D. <i>d</i> .	εἶκλειπω, with Acc., 398.
εαυτοῦ, 210—used as a possessive, 472 <i>a</i> .	εἶληθα, 40, D.; 317, D. 13.	εἶκληθάνω, 322, D. 26.
εάω, Augm., 236.	εἶληφα, εἶληχα, 274, Ex.	εἶκλήττομαι, with Acc., 399.
εγγός, Compar., 204—with Genit., 415.	εἶλοχα, 274, Ex.; 279.	εἶκτός, 327, 6.
εγγόπιησα, 325, D. <i>e</i> .	εἶλον, etc., 327, 1.	εἶκτός, with Genit., 415.
εγγείρω, 2 Aor., 275, D.—Perf., 275, 1; 317, D. 12—Meaning, 330, 2.	εἶλον, 253, D.—1 Aor., 270, D.	εἶκός, Genit. Abs., 585 <i>b</i> —εἶκόν εἶναι, 570, Obs.
	εἶμαι, 319, D. 5.	εἶλάσων, ἐλάχιστος, 199, 4—ἐλαττον, without ἦ, 626, Obs.
	εἶμαρτα, 274, Ex.	εἶλαίνω, 321, 2—Fut., 263—Perf., 275, 1—Plup., 287, D.—Meaning, 476, 1.
	εἶμι, 315, 1—Enclit., 92, 3; 315, Obs. 2—with Partic., 287; 289; 291; 505; 590, Obs.—with Genit., 417—with Dat., 432—Accent of compounds of εἰμί, 315, Obs. 3—ών, 428, Obs.: 580; 585 <i>b</i> —τῷ ὄντι, 441.	εἶλεγχω, Perf. Mid., 275, 1; 286, Obs.
	εἶμι, 314, 1—Meaning, 314, Obs.	εἶλεῖν, 327, 1.
	εἶνεκα, see ἔνεκα.	εἶλευθέρω, with Genit., 419 <i>e</i> .
	εἶπερ, 639, 1.	εἶλευθεῖν, ἐλεύσομαι, 327, 2.
	εἶπον, 327, 13—Aor. Imper. Accent, 333, 12.	εἶληδάτο, 287, D.
		εἶλισσω, 236.
		εἶλικία, ἔλκω, 301, 1—Augm., 236.
		εἶμι, 50, Obs. 2.
		εἶπιζω, with Inf., 569.
		εἶπω, Perf., 275, D. 2—Meaning, 330, D. 10.
		εἶσα, 270, D.; 325, D. <i>d</i> .
		εἶμαντοῦ, 210—Poss., 472 <i>a</i> .
		εἶμέμην, 253, D.
		εἶμέω, 301, 1.
		εἶμμεναι, 315, D. 1.
		εἶμμορα, 274, D.
		εἶμνημκα, 275, D. 1.
		εἶμπειρος, with Genit., 414, 3.

- ἔμπλεως, with Genit., 414, 2.
 ἔμπροσθεν, with Genit., 415.
 ἐν (ἐνί), 448; 456—unaltered
 in compounds, 49, Obs. 1—
 bef. ρ, 51, Obs. 2—Atonon,
 97, 2—with Inf. and Art.,
 574, 4—ἐν φ̄, 556.
 -εν, 3 Sing., 68, 4.
 -εν, Nom. of Neuters, 272.
 -εν, 3 Pl. Aor. Pass., 293, D.
 -έναί, Inf., 276.
 ἐναίρω, Augm., 239.
 ἐναντιόομαι, Depon. Pass.,
 328, 2—Augm., 239.
 ἐναντίος, with Dat., 436 b.
 ἐνάσσα, Meaning, 329, D.
 ἐνδεής, with Genit., 414, 2.
 ἐνδύς, with double Acc., 402
 —Meaning, 329, 4.
 ἐνείκαι (ἐνεικοί), 327, D. 12.
 ἐνεκα, 445; 448; 445, 8—with
 Inf. and Art., 574, 3.
 ἐνέπω, ἐνεπε, ἐνίσπω, etc.,
 327, D. 13.
 ἐνέρτεροι, 199, D. (Defect.).
 ἐνήνοσθε, 275, D. 2.
 ἐνηνοχα, 327, 12.
 ἐνι, 90.
 ἐνίπτω, 2 Aor., 257, D.
 ἐνίσσω, 250, D.
 ἐννυμι, 319, 5.
 ἐνοχλῶ, double Augm., 240.
 ἐντός, with Genit., 415.
 ἐντρέπομαι, with Genit., 420.
 ἐξελέγχω, with Part., 593.
 ἐξικνούμαι, with Genit., 419 c.
 ἐξόν, 586.
 ἔξω, Comparative, 204—with
 Genit., 415.
 εο bec. ου, 37—bec. ευ, 37, D.
 1; 165, D.; 233, D. 4; 243,
 D. B., C.
 εο, εὔ, είο, etc., 205, D.
 εοι bec. οι, 37.
 εοικα, 317, 7; 275, 2—con-
 strued personally, 571—
 with Part., 590.
 εὐλοπα, 275, D. 2.
 εὐργα, 327, D. 3.
 εὐρτάω, Augm., 237.
 εὔος, 208, D.
 -εος, Genit. in 161, D.
 -εος, Adj. in 352, 4; 183—for
 -εως, 184, D.
 εου bec. ου, 37—bec. ευ, 37, D.
 1; 243, D. B.
 ἐπαρισκῶμαι, 324, 24.
 ἐπεί, 556—ἐπεάν, ἐπὶν, ἐπὶν,
 557; 635, 5—in Synuizesis,
 66—with Aor. Ind., 493—
 “whenever,” 558, Obs. 1.
 ἐπειδή, 556; 635, 6.
 ἐπειτα, with Part., 587, 4.
 ἐπί, 448; 463—with Inf. and
 Art., 574, 2, 4.
 ἐπίδοκος, ἐπικαίριός εἰμι, con-
 strued personally, 571.
 ἐπίεσασθαι, 319, 5.
 ἐπιθνήμω, with Genit., 420.
- ἐτάθην.
 ἐπιλαβίνομαι, ἐπιλανθάνο-
 μαι, with Genit., 419 b; 420.
 ἐπιλείπω, with Part., 590.
 ἐπιμέλομαι, Depon. Pass., 328,
 2—with Genit., 420.
 ἐπίσταμαι, 312, 10—Accent. of
 Subj. and Opt., 309—Depon.
 Pass., 328, 2.
 ἐπιστήμων, with Genit., 414, 3.
 ἐπιτήδεός εἰμι, construed per-
 sonally, 571.
 ἐπιτρέπω, with Inf., 560, 1.
 ἐπλητο, 312, D. f.
 ἔπομαι, 327, 5—Augm., 236.
 ἔραζε, 178, D.
 ἔραμαι, 312, 11.
 ἐράω, Aor. Mid., 301, D.—with
 Genit., 420.
 ἐργάζομαι, Augm., 236.
 ἐργαθον, 319, D. 15.
 ἐρώω, 327, 3.
 ἐρέσσω, 250, Obs.—Fut., 260, 3.
 ἐρεύγομαι, 322, D. 40.
 ἐρηρέδαται, 287, D.
 ἐρίζω, with Dat., 436 a.
 ἐρίπρος, Nom. Pl., 175, D.
 ἐρπω, ἐρπύζω, Augm., 236.
 ἐρράδαται, 287, D.
 ἐρρώ, 326, 17.
 ἐρρωγα, 278; 319, 24.
 ἐρρωμένος, Compar., 196 b.
 ἐρση, 115.
 ἐρσην, 189, D.
 ἐρρηγάνω, 323, D. 40.
 ἐρύκω, 2 Aor., 257, D.
 ἐρυσθαί, etc., 314, D.
 ἐρύω, Aor., 301, D.
 ἐρχαται, etc., 319, D. 15.
 ἐρχομαι, 327, 2.
 ἐρώ, 327, 13, and Obs.
 ἔρωσ, 177, D. 20.
 ἐρωτάω, with doub. Acc., 402.
 -es, Nom. of Neuters, 172.
 -es, Ending of Nom. Pl., 141;
 173, 8, 2.
 ἐσθίω, 315, D. 3 (ἔσθω); 327, 4
 —with Genit., 419 d.
 ἔσκον, 337, D.
 ἔσκεισμαι, 286, 1, Obs.
 ἔσπόμην, etc., 327, 5.
 ἔσπον, 327, D. 13.
 -εσσα, Fem. of Adj., 187.
 ἔσσαι, etc., 269, D.
 -εσσαί(ν), Dat. Pl., 141, D.; 153,
 D.; 158, D.; 165, D.
 ἔσσωμαι, 274, D.
 ἔσσων, 199, D. 2.
 ἔστε, “until,” 556.
 -εστερος, -εστατος, Compar.
 Ending, 196.
 ἐστήγης, 311, 291.
 ἐστί, Accented, 96; 315, Obs.
 2—ἔστιν οἱ, οὐ, etc., 603.
 ἐστιάω, Augm., 236—with
 Acc., 400 c—with Genit.,
 419 d.
 ἔσχατος, 200; 391.
 ἔσω, Compar., 204. See εἶσω.
 ἐτάθην, 298.
- ζώννυμι.
 ἐτάθην, see θάπτω.
 ἕτερος, with Genit., 416, Obs. 3.
 ἕτησμαι, Genit. Pl., 123.
 ἔτορον, 326, D. 44.
 ευ bec. εϛ, 35, D. 2; 248, Obs.
 —from εο, εου, see εο, εου.
 εὔ, 202—Augm. in Com-
 pounds, 241—εὔ ποιῶ, with
 Acc., 396.
 εὔαδον, 322, D. 23.
 εὔδιος, Compar., 195.
 εὐεργετός, with Acc., 396.
 εὐθύ, with Genit., 415—εὐθύς,
 with Part., 587, 3.
 εὐκτίμενος, 316, D. 25.
 ἐυλαβέομαι, Depon. Pass., 328,
 2—with Acc., 399.
 εὔνοος, Accent, 183—Compar.,
 196 c.
 εὐρίσκα, 324, 25—with Part.,
 591.
 εὐρύς, Acc. Sing., 157, D.
 -εϛ, Genit. in 161, D.; 165, D.
 -εϛ, Nom. Sing., 341, 1; 349,
 1; 137; 172.
 εὔτε, see ὅτε.
 εὐφραίνω, Meaning of the Aor.
 Pass., 328, 3.
 -εϛω, Verbs in 353, 4.
 ἐφαγον, 327, 4.
 ἐφ' ᾱ, ἐφ' ὧτε, 631.
 ἐχθα, 269.
 ἐχθρός, Compar., 198.
 ἔχω, 327, 6—Augm., 236—
 Meaning, 476, 1—Diff. of
 Pres. and Aor., 498—with
 Inf., 560, 1—with Part., 590
 —ἔχων, 630—ἔχομαι, with
 Genit., 419 b.
 ἔψω, 326, 19.
 εω for αο, see αο—in the At-
 tic Declens., 132, etc.—in
 Contracted Verbs, 243, D.,
 Herod.—as one Syll., 121,
 D. 3 b; 133, 1; 157.
 εω, Genit. Sing., 121, D. 3 b;
 177, 11—Verbs in 248;
 253, 3—Fut., 260, 2; 264;
 268.
 ἔωθα, 275, D. 2.
 ἔωμεν, etc., 312, D. 13.
 -εων, Genit. of a-Declens.,
 118, D.
 ἔως (“till”), 556; 635, 7.
 ἔως, Decl., 163.
 -εως, Genit., 161, Obs.
- ζ, Pronunt., 5—Pres. Stems
 in 251, Obs.
 ζάω, Contract., 244, 2.
 -ζε, Local Suffix, 178.
 ζεύγνυμι, 319, 16.
 Ζεύς, 177, 7.
 ζέω, 301, 1.
 ζηλώω, with Acc., 398.
 -ζω, Char. of Verbs, 251, Obs.
 and D.—Fut., 260, 3. Comp.
 263.
 ζώννυμι, 319, 9.

- η for α, 24, D. 1; 115, D. 2; 180, D.; 244, 2; 161, D.; 270, Obs. See ε.
 η after α, 180, Ex.—bec. ω, 43.
 η, Syll. Augm., 234, Obs.
 -η, Voc. Sing., 121—in Acc. Pl., 157—in the Dual, 158; 166—in the Acc. Sing., 161, D.; 166—Conn. Vowel, 233, 1—Ending of 1 and 3 Plur. Plur., 283.
 -η, 2 Sing. Ind. and Subj. Mid., 233, 3, 4.
 ἦ and ἦ, Synizesis, 66—Diff., 99; 643, 9.
 ἦ (ἦέ)—ἦ (ἦε), 611, Obs.
 ἦ, in indir. questions, 610—ἦ and ἦ-ἦ, 626 a, and Obs.—ἦ and ἦ ὥστε, with Inf., 566.
 ἦ, Interr., 607 b—“really?” 643, 9—ἦ γάρ, ἦ πῶν, 608; 636, 6 d—ἦ μὲν, 643, 9.
 ἦ, “he spoke,” 312, 1.
 ἦα, ἦειν, 314.
 ἦβίσκω, 324, 3.
 ἦγαγον, 257.
 ἦδέ, 624 b, 1.
 ἦδομαι, Depon. Pass., 328, 2—with Dat., 439, Obs.—with Part., 592.
 ἦδύς, Fem., 185, D.
 ἦειρα, 270, D.
 ἦκα, 313.
 ἦκιστα, 199, 2.
 ἦκω, Meaning, 486, Obs.
 ἦλικός, Attr. in, 600.
 ἦλιτον, 323, D. 37.
 ἦλυθον, 327, 2.
 ἦμαι, 315, 2.
 ἦμβροτον, 322, D. 12.
 ἦμεν-ἦδέ, 624 b, 2.
 ἦμι, ἦν, ἦ, 312, 1.
 ἦμος, 556; 634, 4.
 ἦμιπσχον, 323, 36.
 ἦμιπλάκον, 324, 23.
 ἦμφίεσα, 319, 5.
 -ην, Nom., 172.
 ἦν, see εἶν.
 ἦνεγκον, ἦνεικα, 327, 12.
 ἦνικά, 556; 634, 3.
 ἦνίπαπον, 257, D.
 ἦνντο, 319, D. 28.
 ἦο bec. ω, 37—-ἦος, ἦα, ἦας, 161, Obs.—ἦου bec. ω, 37.
 ἦπαρ, 176.
 ἦπαφον, 324, D. 33.
 -ἦρ, Nom. 172.
 ἦρ, 142, 4.
 ἦρακλῆς, 167, D.
 ἦραρον, 324, D. 34.
 ἦριπον, Meaning, 329, D.
 ἦρόμην, 326, 16.
 -ἦς, Nom. Pl., 161 d.
 -ἦς, Nom. Sing., 172; 174, D.
 -ἦς, Prop. Names in, 174.
 -ἦς, Adj. in, 355—Comp., 197.
 -ἦσι(v), Dat. Plur. of α-Decl., 119, D.
 ἦσσαν, 199, 2.
 ἦσυχος, Compar., 195.
 ἦτοι, 94; 643, 11—ἦτοι-ἦ, 626 a.
 ἦτορ, Gender, 139.
 ἦττωμαι, with Genit., 423.
 ἦττων, 199, 2.
 ἦτε, 632, 5.
 ἦφειε, 240; 313, 1.
 ἦχα, 279.
 ἦχι, 217, D.
 ἦως, 163, D.
 θ, Pronunt., 7—in the Perf., 286, 4—in the Weak Pass. Stem, 298—Nom. Sing. of Stems in, 147, Obs. 2—Affixed to Pres. and 2 Aor. Stems, 338, D.—bec. σ, 307. See also Dentals.
 θανεῖν, 324, 4.
 θάπτω, 54 c; 298.
 θαρρέω, with Acc., 399.
 θάσσον, see ταχύς.
 θίτερον, 65, Obs. 1.
 θαυμάζω, with Genit., 417, Obs.; 422, Obs.
 θαυμαστός ὄσος, etc., 602.
 θεά, 115, D. 2; 117.
 θέλω, ἐθέλω, 326, 20.
 θέμις, 177, D. 21.
 -θε(v), Suffix, 178, 2; 68, D.—for the Genitive, 205, D.; 178, D.
 θεός, Voc. Sing., 129, D.
 θέρειος, 350.
 θέρομαι, Fut., 262, D.
 θέω, 248—Fut., 260, 2.
 θήλυς, as Fem., 185, Obs.
 θήν, Enclit., 92, 5; 643, 17.
 θηράω, with Accus., 598.
 θι bec. σ, 57.
 -θι, Loc. Suffix, 178, 1—Ending of 2 P. Imper., 228; 302, 5; 307.
 θιγγάνω, 322, 24.
 θλάω, 301, 1.
 θνήσκω, 324, 4—Perf., 317, 3—Perf. Part., 276, D.—3 Fut., 291—Signif., 486, Obs.
 θοιμάτιον, 65, Obs. 1.
 θορυνμαι, 324, D. 15.
 θριε, 54 a; 145.
 θρύπτω, 54 c.
 θρώσκω, 59; 324, 15.
 θυγάτηρ, 153.
 ἐν-προ-θυμέομαι, Depon. Pass., 328, 2.
 θυράσι(v), 179.
 θύω, 301, 2—Aor. Pass., 53, 10 b.
 θώς, Genit., Pl. and Du., 142, 3.
 ι, Pronunt., 4—Long by Nat., 83, Obs. 1—Lengthened, 253, Obs.—ι bec. ι, ει, οι, 40; 273—ι of the Stem bec. ε, 157—Changes, 55; 168; 250, etc.
 ιός.
 -ι, Locative Ending, 179—Demonst., 212—Neut. in, 139; 172.
 -ι, Nom. Ending in the Pl., 134, 9—Dat. Sing., 141; 173, 2.
 ι, Sign of the Opt., 228—Redupl., 308; 327, D. 17—Connect. Vowel, 348; 351—Affixed to the Stem in the Dat. Pl., 119; 134, 8.
 ι, Subscribed, 8; 12; 27; 65, Obs. 2—Dat. Sing., 134, 3; 169; 173, 2.
 ι, Verbs in the Pres. with, 250, etc.; 322, Obs.—their Fut., 260, 3; 262.
 ια for ιο, 348.
 -ια, Fem. in, 346, 3; 185, etc.
 ια, ἰης, ἰῆ, ἰω, 220, D. 1.
 ἰάομαι, Meaning of the Aor. Pass., 328, 4.
 ἰαυώ, 327, D. 17.
 -ιαω, Verbs in, 353, Obs. 2.
 ἰδέ (Conj.), 624 b, 1—(Imper.), 327, 8; 333, 12.
 -ιδιον, Neut. in, 347, 1, Obs.
 ἰδύς, with Genit., 414, 1—with Dat., 436 b.
 ἰδρύς, 158; 189, 3.
 ἰδρύω, Aor. Pass., 298, D.
 ἰδρύω, 169, D.
 ἰερός, with Genit., 414, 1.
 ἰζάνω, 322, 17.
 ἰζομαι, 326, 21.
 -ιζω, Verbs in, 353, 5—Fut., 263.
 ιη, Char. of the Op^t 293; 302, 4.
 ἰημι, 313, 1.
 ἰθὺς, Superl., 193, D.
 ἰκένος, 316, D.; 323, D. 33.
 ἰκνέομαι, ἰκνούμαι, 323, 33—1 Aor., 268, D.
 -ικός, Adj. in, 351—with Genit., 414, 6.
 ἰλάσκομαι, 324, 5—Imper., 312, D. 15.
 ἰλεως, 184.
 ἰμάσσω, 250, D.
 -iv, Subs. in, 172—iv, Dual Ending in Genit. and Dat., 134, 6; 173, 4.
 ἰνα, 638, 1—in Sentences of Purpose, 530.
 -ινος, Adj. in, 352, 3, 4, Obs.
 -ιο, Genit. Ending, 128, D.
 -ιον, Neut. in, 347, 1.
 -ιος, Adj. in, 350.
 ἰζον, 323, D. 33.
 ἰρός, 35, D. 1.
 -ις, Nom. of Fem. in, 138; 172—Barytones in Acc. Sing., 156.
 ἰσκε, 324, D. 36.
 -ισκος, -ισκη, Subs. in, 347, 2.
 ἰσος, Compar., 195—with Dat., 436 b.

-ιστερος.	κυνέω.	μακράν.
-ιστερος, -ιστατος, Compar., 197.	κεράννυμι, 319, 1—Sub. Mid., 312, D. 16.	κύντερος, 199, D.
ἰστημι, Perf., 317, 4—Meaning, 329, 1—of the Perf., 503.	κερδαίνω, Aor., 270, Obs.—Perf., 322, Obs.	κυρέω, κύρω, 325, 4—Future, 262, Ex.—with Part., 590.
ἰσχύω, Diff. of Pres. and Aor., 498.	κέσκετο, 337, D.	κύσαι, κύσσα, 323, D. 34.
ἰχθύς, Dat. Sing., 158, D.—Acc. Pl., 158—Masc., 140.	κῆα, etc., 269, D.	κύων, 177, 8.
ἰχώρ, Acc. Sing., 175, D.	κῆθα, 326, D. 41.	καλύω, with Inf., 560, 3.
-ίων, Nom. of Masc. in 348, Obs.	κῆρυξ, 83, Obs. 1; 145.	
-ίων, -ιστος, Compar., 198.	κικλήσκω, 324, D. 31.	
κ, in οὐκ, 69, Obs. 1—New-Ion. for π, 216, D—Asp. in the Perfect, 279. See also Gutturals.	κίβνηται, 319, D. 34.	
-καί, 1 Aor. in, 310.	κίρνημι, 312, D. δ.	λ doubled after the Syll. Augm., 234, D.—Character, 252.
καθεδούμαι, 326, 21.	κίχάνω, 321, 18.	λ, μ, ν, ρ, Metathesis, 59—Position, 77, f. and D.—Redupl., 274, 2—Fut. of Stems in, 262—Aor., 270—Perf., 280.
καθεύδω, 326, 18—Augm., 240.	κίχημι, 313, D. 6; 322, 18.	λ, ν, ρ, Monos. Stems in, Perf., 278—Aor. Pass., 298.
κάθημαι, 315, 2—Augm., 240.	κίχηρημι, 312, 7.	λαγχάνω, 322, 27—with Genit. and Acc., 419, Obs.
καθίζω, Fut., etc., 326, 21—Augm., 240.	κίχηρη, etc., 319, D. 34.	λαγών, 322, 25—Perf., 274, Ex.—with Genit., 419 b—Meaning, 490.
καί, 624 δ—Crisis, 65—with Numbers, 222—with Part., 587, 5—καί ὅς, καί τόν, 369, 2—καί δέ, 624, 3—καί-καί, 624, 2, 3—καί δὴ καί, 624, 4—καί εἰ, 640, 2—καί τότε δὴ, 642, 4 a.	κλάω, 251, Obs.—Meaning of the Perf. Act., 276, D.	λαμβάνω, 322, 25—Perf., 274, Ex.—with Genit., 419 b—Meaning, 490.
καίνυμαι, 319, D. 33.	κλαίω, 253, Obs.; 326, 22—Fut., 260, 2.	λάμψομαι, 322, D. 25.
καίπερ, with Part., 587, 5.	κλάω, 301, 1.	λανθάνω, 322, 26—with Acc., 398—with Part., 590.
καίτοι, 650, 6; 94.	κλείς, Acc., 156.	λαῖ, 177, 9.
καίω, 35, Obs.; 253, Obs.—Future, 260, 2—1 Aorist, 269, D.	κλείω, κλήω, Perf. Mid., 288.	λάσκα, 324, 29, and Obs.
κακόν λέγω, κακῶς ποιέω, with Acc., 402; 396.	κλέπτω, Compar., 197.	λέγομαι, construed personally, 571.
κακός, Compar., 199, 2.	κλέπτω, Perfect, 279—Aorist Pass., 295.	λέγω (collect), Perf., 279—2 Aor. M., 316, D. 35.
καλέω, 301, 3.	-κλής, Proper Names in, 167; 174.	λείπομαι, with Genit., 423.
καλός, Compar., 199, 6.	κλίω, Perf., 282.	λέκτο, λέγμενος, etc., 316, D. 36; 268, D.
κάμνω, 321, 9—Perfect, 282—with Acc., 400 δ—with Part., 590.	κλίω, Aor., 316, D. 27.	λέληκα, 324, 29.
κάνεον, κανοῦν, 131, 3.	κνώω, Contr., 244, 2.	λέλογχα, 322, D. 27.
κάρα, 177, D. 22.	κνίσση, 115, D. 2.	λέω, Perf. Mid., 288.
καρτερέω, with Part., 590.	κοινός, κοινωνέω, with Genit., 414, 1; 419 a—with Dat., 436 a, b.	λήθω, 322, 26.
κατά, 443; 459—Aprocope, 64, D.—with Inf. and Art., 574, 2.	κοίτος, κόσος, etc., 216, D.	ληκέω, 324, D. 29.
καταπλήττομαι, with Acc., 399.	κολακεύω, with Acc., 396.	λήξομαι, 322, 27.
κατηγορέω, Augm., 239.	κόπτω and compounds, Meaning, 476, 2.	λήψομαι, 322, 25.
κάτω, Compar., 204.	κορέννυμι, 319, 6.	λι bec. λλ, 56; 252.
κεῖαι, etc., 269, D.	κορέω, Aor., 301, D.	λίσσομαι, 250, D.
κεῖμαι, 314, 2.	κόρη, κόρρη, 115.	λλ, Pres. Stems in, 252.
κεῖνος, see ἐκεῖνος.	κορύσσω, 250, D.—Perfect, 286, D.	λόε, 244, D. 4.
κεῖρω, Fut., 262, D.	-κός, Adj. in, 351.	λόεσσα, 269, D.
κέκασμαι, 320, D. 33.	κοστέω, Aor., 301, D.—Perf. Part., 277, D.	το λοιπόν, 405, Obs. 2.
κέκλημαι, Meaning, 503.	κράζω, 251—Perf., 317, 8.	λοῖσθος, λοῖσθιος, 199, D.
κέκτημαι, 274, Ex.—Moods, 289—Meaning, 503.	κράτέω, with Genit., 423.	-λος, Adj. in, 352, Obs.
κελαδέω, 325, D. e.	κράτος, etc., see κάρα.	λοῦω, Constr., 244, 4—1 Aor., 269, D.
κελεύω, Perf., 288.	κράτυς, Positive, 199, D. 1.	λυπῶμαι, with Dat., 439, Obs.
κέλλω, Fut., 266, Ex.	κρείσσω, 199, D. 1.	λύω, 301, 2—Perf. Opt. Mid., 289, D.—Aor., 316, D. 28—with Genit., 419 e.
κέλλομαι, Aor., 257, D.	κρείσσω, κράτιστος, 199, 1, Obs.	λοιῶν, λῶστος, 199, 1.
κε(ν), 68, D.—Enclit., 92, 5. See ἄν.	κρεμάννυμι, κρέμαμαι, 319, 2; 312, 12—Acc. of Sub. and Opt., 309.	
κεντέω, 325, D. f.	κρεμύω, 319, D. 2.	
	κρέσσω, 199, D. 1.	
	κρήνναμι, 312, D. c.	
	κρίνω, 253, Obs.—Perf., 282; 286, Obs.	
	κρούω, Perf. Mid., 288.	
	κρύπτω, with double Acc., 402.	
	κτείνω, Aor., 316, 4.	
	κτίννυμι, 319, 17.	
	κτυπέω, 325, D. g.	
	κνίσκω, 324, 21.	
	κνικέω, Acc. Sing., 171, D.	
	κνιλώ, Perf. Mid., 288.	
	κυνέω, 323, 34.	

μάλα.	véatos.	oíkade.
μάλα, μάλλον, μάλιστα, 202— μάλιστα δὴ, 642 a.	Verbs of fearing, 512; 533; 616, Obs. 3—with Future and Perf. Ind., 533, Obs.— with Hypoth. Part., 583— in questions, 603—"wheth- er perchance," 610—μὴ οὐ, 621; 512; 533—μὴ ὅτι, 622, 4.	νέμω, 326, 28. νέω, 243—Fut., 260, 2. νή, 643, 15. νίζω, 251, Obs.
μάν, see μῆν. μανθάνω, 322, 28—with Part., 591.	μηδεῖς, μήπω, etc., see οὐδεῖς, οὐπω, etc.	νικάω Ὀλύμπια, 400 c—Mean- ing, 486, Obs.
μάντις, of both Genders, 140. μάρναμαι, Imper., 312, D. d. μαρτυρέω, 325, 5.	μηκίομαι, 325, D. o.	νίν, 205, D.
μάρτυρ, 177, 10.	μῆν, 643, 12.	ἀπο-, δια-, ἐν-, προ- νοίομαι, Dep. Pass., 328, 2.
μάσων, μήκιστος, 198, D. μαστιζώ, 251, Obs.—Future, 260, 3.	μῆνη, 150, 153.	νομιζώ, with Genitive, 417— with Inf., 569.
μάστιξ, 177, D. 23.	-μι, 1 Pers. Sing. Act., 226; 302, 1—Subj., 283, D. 1; 255, D.	-νος, Adj. in, 352, Obs.
μάχομαι, μαχέομαι, 326, 23, and D.—with Dat., 436 a.	μίγνυμι, 319, 18.	νοσέω, Diff. of Pres. and Aor., 498.
μέγας, 191—Compar., 198— μέγα, 401.	μικρός, Compar., 199, 3.	νόσος, Fem., 127, 5.
μέδομαι, 326, D. 42.	μικροί, Meaning, 328, 4— with Acc., 398.	-ντι, 3 Plur. of Princ. Tenses Act., 226.
μεθύσκω, 324, 22.	μιμήσομαι, 324, 6— μιμήσκω, 274, Ex.; 324, 6— μιμήσκομαι, with Genit., 420.	-ντων, 3 Pl. Imper. Act., 228.
μείρομαι, Perf., 274, D.	μίν, 205, D.	-νν affixed to Verb.-Stems, 304, 2; 318, 1.
μείς, 177, D. 24.	Μίνως, Acc. Sing., 163, D.; 174, D.	νύμφα, Voc. Sing., 117, D. 3.
μείων, see μικρός—μείον with- out ἦ, 626, Obs.	μίσγω, 327, 7—Aor. Mid., 316, D. 37.	νύ(ν), 68, D.—Enclit., 92, 5— Diff. of νόν and νῦν, 99; 637, 3—νῦν δὴ, 642, 4 c.
μέλας, 186.	μν, in divis. of Syll., 72, 1.	νωίτερος, 208, D.
μέλει, 326, 24—with Genit., 420.	μνᾶ, Genit. Sing., 116 c.	ξ, 34; 48; 260.
μέλλω, 326, 25—Angm., 234, Obs.—as Fut., 501—πῶς, τι οὐ μέλλω, 501, Obs. 2.	μνημον, with Genit., 414, 3.	-ξ, Masc. and Fem. in, 172.
μέματον, etc., 317, D. 9.	μολοῦμαι, 324, 12.	ξέω, 301, 1.
μέμβλεται, etc., 326, D. 24.	μόνον οὐ, οὐχί, 622, 5.	Ξέρω, 325, 6.
μέμβλωκα, 51, D.; 282, D.; 324, D. 12.	μονοπάγος, comp., 197.	ξύω, Perf. Mid., 288.
μεμετιμένος, 313, D. 1.	-μος, Masc. in, 342, 2—Adj. in, 352, Obs.	ο, bec. ου, 24, D. 3; 42; 147, 1; bec. οι, 24, D. 3—bec. ω, 40; 147, 2; 151; 193; 233, 4— bec. ε, 243, D. c—dropped after α, 194—for α, 268, D.; 354—Conn. Vowel, 178; 233, 1; 354.
μέμημαι, 274, Ex.—Sub. Opt., 289, D.—Meaning, 503— with Part., 591.	μύζω, 326, 27.	-ο; Genit. Ending, 122, Obs.; 123; 131, D.
μέν, comp. μῆν—μέν-δέ, 628— μέν οὖν, 637, 2.	μυκάομαι, 325, D. p.	ὄ, for ὄρ, 213, D.—Nunt. for ὄτι, 633, 1—Crisis, 65.
-μεν, 1 Pers. Dual and Plural Act., 226.	μῦς, Masc., 140.	ὄ μέν—ὄ δέ, 369, 1—τόν καί τόν, 369, 2. See τὸ.
-μεναι, -μεν, Inf. Act., 233, D. 3; 255, D.—Aor. Pass., 293, D.—in Verbs in μι, 302, D.	ν, before σ (and ζ) dropped, 49; 147, 1; 149; 187—bef. other Conson., 51—bec. γ, 51; 282—Present Stems in, 253—dropped in Perfect Stems, 282; 286, 1, Obs.— inserted in 1 Aor. Pass., 298, D.—affixed to Verb.- Stem, 321—doubled after the Syll. Angm., 234, D.— doubled in the Pres. Stem, 318, 3—movable, 68.	οα bec. ω, 37—bec. α, 183.
μέντοι, 630, 5.	-ν, in the Acc. Sing., 134, 4; 141; 155, etc.; 173, 3—in Neuters, 125—1 Pers. Sing. in Hist. Tenses Act., 226— 3 Pl. in Hist. Tenses, 226; 302, D.	ὄδε, 212; 475. See also De- monst. Pron.
μένω, 326, 26.	-να, affixed to Verb.-Stems, 312, D.	ὄδρεσθαι, with Acc., 400 c.
μενημβρία, 51, Obs. 2.	-ναι, Inf., 302, 6; 333, 1.	ὄδαδα, 275, D. 1.
μέσος, Compar., 195—Mean- ing, 301.	ναι, 643, 14.	οε bec. ου, 37.
μέστος, with Genit., 414, 2.	ναιετάω, Contr., 243, D. 1.	οει bec. οι or ου, 37; 243, Obs.
μετά, 448; 464—Adverb, 446.	ναῖς, 177, 11.	-οειδης, Adj. in, 359, 2, Obs. :
μεταίδωμι, μεταλαμβάνω, with Genit., 419 a.	νδ, νθ, ντ, dropped before σ, 50—147, 1; 149.	ζζω, 326, 29—Perf. 275, D. 1.
μεταμέλομαι, Dep. Pass., 328, 2—with Part., 592.	-νε, affixed to Verb.-Stems, 323.	ση bec. ω, 37.
μεταξί, 445; 448; 455, 7—with Part., 587, 2.	νέατος, 200.	ῥθι, πόθι, τόθι, 217, D.

ο. κείος.	οὐξ.	πάσχω.
οἰκέτος, with Genit., 414, 1— with Dat., 436 b.	ἔπος μή, with Verbs of Fearing, 533, Obs.	οὔτω, 622, 2.
οἴκοι, 179.	οράω, 327, 8—Double Augm., 257—Perf., 327, 8; 275, D. 1 —with Part., 591.	οὔρω, Augment, 237.
οἰκτρός, Compar., 158.	οργαίνω, Aor., 270, Obs.	-ους, Adj. in, 153; 352, 4— Nom. of Subs., 172.
οἴμαι, 244.	ορέγγυμι, 319, D. 36.	οὔς, 177, 13; 142, 3—Neut., 140.
οἰμῶζω, 251, Obs.—Fut., 260, 3 —Mean. of Fut. Mid., 266.	ορέγομαι, with Genit., 419 c.	οὔτάω, Aor., 316, 20, D.
-οιν, ending of Genitive and Dative Dual, 141; 173, 4.	ορέοντο, 320, D. 37.	οὔτε, 94—οὔτε-οὔτε, οὔτε-οὔδέ, 625, 2, and Obs.
οινοχοεῖω, Augm., 237, D.	ορύς, 177, 12—Acc. Sing., 156.	οὔτι, 622, 1.
-οιο, in the Genit., 128, D.— 2 Pers. Sing. Opt. Mid., 233, 5.	ορύνημι, 319, D. 37—2 Aorist Mid., 316, D. 38.	οὔτοι, 643, 10.
οἶο, 213, D.	ορύονται, 327, D. 8.	οὔτος, 212; 475; —in address- ing, 393—οὔτοσί, 212.
οἶομαι, οὔομαι, 326, 30—2 Pers. Sing. Pres., 233, 3—Dep. Pass., 323, 2.	ορόω, 243, D. 3 a.	οὔτω(s), 69, Obs. 3—with Part., 587, 4.
οἶος, Attr. and Article, 600— with Inf., 601—οἶόσθε, 94 —οἶον, οἶα δή, with Part., 587, 6.	ορσοο, 268, D.	οὔχι, 97, Obs.
οἶς, 160.	ορίσσω, Perf., 275, 1.	οὔχ ὅτι, οὔχ ὅπως, 622, 3, 4.
οἶσε, 268, D.—οἶσει, 327, 12.	ορώρα, 320, D. 37.	ὀφείλω and ὀφέλλω, Diff., 253, Obs.
-οισι(v), Dat. Pl., 128, D.	ορως, Neuters in, 243, 2, and Obs.; 139; 172—Ending of Genit., 141; 157, D.; 173, 8, 1.	ὀφείλω, 326, 32.
οἶσω, etc., 327, 12.	ὄς, Relative, 213—Demonst., 212, D.; 213, Obs., and D.— for the Possess. of 1 and 2 Pers., 471, Obs. c.; 208, D.	ὀφέλλω, 1 Aor., 270, D.
οἶχμαι, οἶχνέω, 326, 31, and 2 D.—Meaning, 486, Obs.— with Part., 590.	ὄσος, Attr., 600—ὄσον, 601— ὄσον οὐ, 622, 5.	ὀφλισκανώ, 322, 22.
ὀλέκω, 319, D. 20.	ὄσσάτιος, 216, D.	ὀφρα, 556; 635, 10.—See ἵνα.
ὀλίγος, Compar., 199, 4.	ὄσσε, 177, D. 25.	ὀφρός, Acc. Pl., 158.
ὀλιγαρώω, with Genit., 420.	ὄστις, 94—214, Obs. 2—ὄστις and ὄστισιν, Mean., 600.	ὄχος, Pl., 174, D.
ὀλιθαίνω, 322, 20.	ὄσφραϊνομαι, 322, 21, and Obs.	ὄχκα, 327, D. 6.
ὀλλυμι, 319, 20—Meaning of Perf., 329, 9; 503—Itera- tive, 337, D.	ὄστε, ὅταν, 556; 634, 1—with Aor. Ind., 493—“as often as,” 558, Obs. 1.	ὄχως, Comp., 195.
ὄλος, Position, 390.	ὄστις, 94—214, Obs. 2—ὄστις and ὄστισιν, Mean., 600.	ὄχομαι, 327, 8.
ὄλυμπια, 400 c.	ὄσφραϊνομαι, 322, 21, and Obs.	ὄψοφάγος, Compar., 197.
ὄμαλέω, with Dat., 436 a.	ὄτε, ὅταν, 556; 634, 1—with Aor. Ind., 493—“as often as,” 558, Obs. 1.	-ωω, Length in Contr. Verb, 243, D. A. 3—Attic Fut., 263, D.—Verbs in, 353, 1, and Obs. 1.
ὄμνημι, 319, 21—with the Acc., 399.	ὄτι, 633, 1—without Elision, 64, Obs. 1—in Dependent Declarative Sentences, 525 —ὄτι μή, 633, 1 b.	π, doubled, 217, D. (62, D.)— Aspir. in Perf., 279.
ὄμοιος, ὀμοίομαι, ὀμολογέω, ὀμού, etc., with Dat., 436 a, b, c.	ὄτις, 215.	παῖς, Genit., Plur. and Dual, 142, 3—Voc. Sing., 148—of two Genders, 140.
ὀμολογέομαι, constr. person- ally, 571.	ὄτις, 214, D.	παῖω, Perf. Mid., 288.
ὀμόργνημι, 319, 22.	οἰ, See ο.	παλαιός, Compar., 194.
ὀμῶνμος, with Dat., 436 b.	-ου, Genitive ending, 122, 2; 128; 134, 2—Conn. Vowel, 233, 1—2 Pers. Sing. Imper. and Imperf. Mid., 233, 5.	πάνιν, in Compos. before σ, 49, Obs. 1.
ὀμως, 630, 7—after Participle, 587, 5.	οὐ, οὐκ, οὐχ, 69, Obs. 1; 52, D. —Atonous, 97, 4; 612, etc. —with Prohibitives, 499, Obs.—in questions, 608— γάρ, οὐ γάρ ἀλλά, 636, 6 d. —οὐ ὄντα, 642, 6—οὐκ ἄρα, 637, 1—οὐ μή, 620—οὐ μὴν (μένοντι) ἀλλά, 622, 6—οὐ μόνον—ἀλλὰ καί, 624, 6.	πάλιν, in Compos. before σ, 49, Obs. 1.
-ον, Nom. of Neuters, 172.	οὐ, οἶ, ε, etc., Meaning, 471, Obs. b.	πάλλω, Aor. 257, D.—2 Aor. Mid., 316, D. 40.
ὄνειρος, 175.	οὐδέ, 625, 1.	πάν, 142, b—in Compos. be- fore σ, 49, Obs. 1.
ὄνινημι, 312, 2—Acc. of Aor. Sub. and Opt. Mid., 309— with Accus., 396.	οὐδείς, 221—Attr., 602—οὐδέν, 622, 1.	παντάσασι(v), 68, 3.
ὄνομαι, 314, D.	οὐκέτι, 622, 2.	παρά, παραι, πάρ, 448, III.; 465—Ἀπος., 64, D.
ὀξύνω, Perf. Mid., 286, Obs.	οὐκοῦν and οὐκοῦν, Diff. 99; 637, 2.	πάρα, 90.
οὐ bec. ον, 36; 130.	οὐλόμενος, 319, D. 20.	παρανομέω, irreg. Augm., 239.
-ος, Adj. in, 183.	οὐν, 637, 2—Affixed, 218.	παραπλήσιος, with Dat., 436 b—Compar., 195.
ὄου, 213, D.	-οῦν, Acc. Sing., 163, D.	παρατίθεμαι, 481.
ὄπηνικά, 634, 3.	οὐνεκα, 636, 3.	παραχωρέω, with Genit., 419 c.
ὄπισθεν, with Genit., 415.	οὐξ, 65, D.	παρέχω and παρέχομαι, 480.
ὄπότε, ὅπταν, 556; 634, 1— “as often as,” 558, Obs. 1.		παρέχω, with Inf., 561.
ὄπωπα, 275, D. 1.		παροινέω, double Aug., 240.
ὄπως, 632, 3—in sentences of purpose, 530—with ἄν, 531 b, Obs.—with Future Ind., 500; 653—in Challenges and Warnings, 553, Obs.—		παρόν, 586.

- πατέομαι, 325, 7.
πατήρ, 153.
παύομαι, Aorist, 298 — with Genit., 419 *e* — with Part. mean., 590.
παίθω, Aorist, 257, D. — Perf., 317, D. 15 — Fut. and Aor. Part., 326, D. 43 — Meaning, 330, 3; 503.
πεινάω, Contr., 244, 2.
πείσομαι, 327, 9.
πελάζω, 1 Aor. Imper., 268, D.
πέλεκυς, Masc., 140; 157.
πέμπω, Perf., 279.
πένης, Compar., 192 — with Genit., 414, 2.
πέποιθα, 317, D. 15.
πέπουθα, 317, D. 14.
πέπραγα and πέπραχα, Diff., 330.
πέπρωται, 285, D.
πέπταμαι, 274, Ex.
πέπτωκα, 214, Ex.; 327, 15.
πέπωκα, 327, 10.
πέπων, Compar., 196 *a*.
πέρ, 641, 3 — Enclit., 92, 5 — Affix, 218.
πέρα, with Genit., 415 — Compar., 200.
πέρδω, 326, 33.
πέρθω, 2 Aor., 257, D.; 59, D. — Aor. Inf. Mid., 316, D. 41.
περί, 448, III.; 466 — without Elision, 64, Obs. 1 — Anastr., 446 — Adverb, *ibid.* — with Augm., 238.
περιβάλλομαι, with double Acc., 402.
περιγίγνομαι, περιέιμι, with Genit., 423.
πέρνημι, Part., 312, D. *e*.
πέρυν(ν), 68, 3.
πεσεῖν, 327, 15.
πέσσω, 250, Obs.
πετάννυμι, 319, 3.
Πετωός, Genit. Sing., 131, D.
πέτομαι, 326, 34 — 2 Aor., 61 *c*; 257, D.; 316, 5.
πέυθομαι, 322, 29.
πέφνον, 257, D.
πέφυζοτες, 277, D.
πή, Enclit., 92, 4.
πήγνυμι, 319, 23 — 2 Aorist Mid., 316, D. 39 — Meaning, 330, 4.
πηνίκα, with Genit., 415.
πήχυς, Masc., 140; 154.
πιεζέω, πιέζω, 325, D. *h*.
πίθι, 316, 15.
πίλναμαι, Aor., 312, D. *f*.
πίμπλημι, 312, 3 — with Genitive, 418.
πίμπρημι, 312, 4.
πίνω, 321, 4; 327, 10 — Future, 265 — Aor., 321, 4; 316, 15 — Meaning, 329, 7 — with Genitive, 419 *d*, and Obs.
πίομαι, 265; 327, 10.
πιπίσκω, 324, 20.
- πράττω.
πιπράσκω, 324, 7.
πίπτω, 327, 15 — Perf. Part., 317, D. 17.
πίσυρες, 220, D. 4.
πιτυνάω, 323, 35.
πίτυνημι, 312, D. *g*.
πιφάυσκα, 324, D. 32.
πίων, Compar., 196 *a*.
πλάζω, 251, Obs.
πλάσσω, 250, Obs. — Future, 260, 3.
πλέων, πλεῖστος, 199, 5 — πλέων, without ἦ, 626, Obs. — πλεῦν, 199, D. 5.
πλέω, Aor. Pass., 295.
πλέω, 248 — Fut., 260, 2; 264 — Perf. Mid., 288.
πλέωσ, 184 — with Genitive, 414, 2.
πλήθω, 312, 3 — with Genit., 418.
πλήν, 445; 455, 9.
πληρης, πληρώω, with Genit., 414, 2; 418.
πλησιον, Compar., 195 — with Genit., 415.
πλήσσω, 2 Aorist and Future Pass., 295.
πλήτο, 316, D. 22.
-πλοῦς, in Multiplicat., 223.
πλούσιος, with Genit., 414, 2.
πλύνω, Perf., 282.
πλώω, Aor., 316, D. 24.
πνώω, 248 — Fut., 260, 2; 264 — Perf., 285, D. — with Acc., 400 *c*.
Πνύξ, 177, 14.
ποδός, see ποῦς.
ποθέν, Encl., 92, 4.
ποθέω, 301, 4.
ποί, see ποῦ.
ποι, Encl., 92, 4.
ποιέω and ποιέομαι, 480 — with Genit., 417.
πόλις, 157, D. — Gender, 138 *b* — Compos., 189, 3.
πολιτεύω and πολιτεύομαι, 450, Obs.
πολλάκι(ς), 69, Obs. 3; 224.
πολύς, 191 — Compar., 199, 5 — πολύ, 404, Obs. — πολλῶ, with Comp., 440.
πονέω, 301, 4.
πόρρω, with Genit., 415.
Ποσειδών, Acc. Sing., 171 — Voc., 148, Obs.
ποτέ, Encl., 92, 4.
πότερον ἦ, 611 — in Depend. Inter. Sentences, 525.
ποτί, see πρόσ.
πού, with Genitive, 415.
πού(ποθί), Encl., 92, 4.
πούλις, Fem., 185, D.
πούς, 142 *b*; 147, 1; Ex. — Dat. Plur., 49, D.; 141, D.; 149, D. — in Compos., 160 — Masc., 140.
πρῶς, 191.
πράττω, Meaning, 476, 1 —
- σ.
πράττομαι, with double Acc., 402.
πρόσβυς, 177, 15.
πρήθω, 312, 4.
πρίαμαι, 2 Aorist, 316, 8 — Accent. of Aor. Sub. Opt., 309.
πρίν, 556; 635, 11 — with Inf., 565, and Obs. 1, 2.
πρίω, Perf. Mid., 288.
πρό, 448, B; 454 — Crasis, 65 — with Augm., in Compos., 238 — with Inf. and Art., 574, 3 — πρό τοῦ, 369, 3.
πρός (ποτί, προτί), 448, III.; 467 — Adv., 446 — with Inf. and Art., 574, 2, 4.
πρόσθεν, πρόσω, with Genit., 415.
προσῆκον, 586.
προσωπον, Nom. Acc. Plur., 175, D.
πρότερος, πρῶτος, 200.
προῦργον, Compar., 195.
πρώιος, Compar., 195.
πῆσσω, 316, D. 21.
πίσσω, 250, Obs. — Future, 260, 3.
πτύω, 301, 1.
πταχός, Compar., 197.
πυθέσθαι, 322, 29.
Πυκνός, 177, 14.
πύματος, 190, D. (Defect.).
πυθάνομαι, 322, 29 — with Genit., 420.
πῦρ, 142 *b*; 151; 175; Nent., 140.
πῶ, πῶ(ς), Encl., 92, 4.
πῶς, with Genit., 415 — πῶς γάρ οὐ, 636, 6 *d*.
- ρ, doubled, 62 — after the Augm., 234 — after Redupl., 274, 4 — Metathesis, 59 — in 2 Aor., 257, D. — ρ, ῥ, 13.
ρά, Encl., 92, 5. — See ἄρα.
ράβδος, Fem., 127, 5.
ράδιος, Compar., 199, 7.
ραῖνω, Plur.; 287, D.
ρέζω, 327, 3.
ρερτυμένος, 274, D.
ρέω, 248; 326, 35 — Fut., 260, 2.
ρήγνυμι, 319, 24; 278 — Meaning, 330, 5.
ρήθησομαι, etc., 327, 13.
ρήγας, 325, D. *i*.
ρίγινον, 199, D.
ρίγω, Contr., 244, 3.
ρίπτω, ῥίπτω, 325, 8.
ρίσθαι, etc., 314, D.
ρόννυμι, 319, 10.
- σ, 2; 33 *c* — effect on preceding Vowel and Cons., 46, etc.; 260, etc.; 286 — Combin., 48 — Assim. to ρ, 50 *b* — το λ, μ, ν, ρ, 270, D. — bec. Spir. Asp., 60 *b*; 308; 327, 5 Obs. — from τ, see τ.

σ.	σφέ.	τι.
σ, dropped, 61 <i>a</i> , <i>b</i> —in Sigma Stems, 166—in Pres. Stems, 233, 3, 4, 5—in the Future, 262, Obs., etc.—in the 1 Aor., 263; 269, D.; 270—in the 2 Aor. Mid., 307—in the Perf. and Plup. Mid., 284, D.	-σια, -σις, Fem. in, 342, 1. -σιγάω, Diff. of Pres. and Aor., 498—Mean. of Fut. Mid., 266. -σιμος, Adj. in, 352, Obs. -σιωπάω, Meaning of Fut. Mid., 266. σκ, in forming Inchoatives, 324—Iteratives, 334, D., etc. σκαδάννυμι, 319, 4. σκέλλω, Aor., 316, 10—Meaning, 329, 6. σκιδνήμι, 312, D. <i>h</i> ; 319, 4. σκοπέω and έομαι, 480. σκότος, 174. σκύλλη, 115, D. 2. σκάρ, 176. σιμαί, Contr., 244, 2. -σο, 2 Person Sing. Imper. Mid., 223. στάω, 301, 1—Perf. Mid., 288. σπένδω, Fut., 260, 1—Perf. Mid., 286, Obs. σπέος, 166, D. σπέσθαι, etc., 327, 5. σπεύδω, with Inf., 560, 3. σπουδάω, Meaning of Fut. Mid., 266. σσ, 57; 250. -σσω, Verbs in, 250—Future, 260, 3. -στα, 307. στάζω, 251, Obs.—Fut., 260, 3. στάχυς, Masc., 140. στειβω, 326, 36. στελλω, Perf., 282—Aorist Pass., 295. στενάζω, 251, Obs.—Future, 260, 3. στενωπός, Masc., 127, 2. στέργω, with Dat., 459, Obs. στερισκω, 324, 26—with Genitive, 419 <i>e</i> . στιζω, 251, Obs.—Fut., 260, 3. στοά, 115 (Ex.). στορέννυμι, 319, 8. στόρνυμι, 319, 25. στοχαζομαι, with Genitive, 419 <i>c</i> . στρέφω, Perf., 285—Meaning of Aor. Pass., 328, 3. στρώννυμι, 319, 11. στυγέω, 325, D. <i>k</i> . συμβαίνω, Constr. personally, 571. συμφωνέω, συνάδω, with Dat., 436 <i>a</i> . σύν, έν, in Compos. bef σ and ζ, 49, Obs. 1—in Distributives, 223. -συνη, Fem., 346, 2. -συνιόδα μοι, with Part., 591, Obs. συνώνυμος, with Dat., 436 <i>b</i> . σύν, 142 <i>b</i> —of two Genders, 140. σφάλλομαι, with Gen., 419, <i>e</i> . σφέ, 205* D.—σφέτερος, 472 <i>b</i> —σφός, 208, D.	σφήξ, Masc., 140. σχεθέειν, 338, D. σχές, etc., 316, 11; 327, 6. σχολαίος, Compar., 194. σώω, 1 Aor. Pass., 298. Σωκράτης, 174. σώς, 184. σωτήρ, Voc. Sing., 152.
σ, inserted in the Perf., 288—in the Weak Pass. Stem, 298—in the Verb. Adj., 300—in Deriv., 340, Obs. 2—in Compos., 358, 2.	σ, doubled in the Dat. Plur., 158, D.—in the Fut., 261, D.—in the 1 Aor., 269, D.—after Syl. Augm., 234, D.	τ, Pronunt., 4—bec. θ, 54—becomes σ, 60 <i>a</i> ; 67; 187—dropped, 147, 2; 169—in the Perfect, 281—changes before, 286, 3—affixed to Verb. Stem, 249—movable, 169, D. τάν, Defect., 177, 16. τάννυμαι, 319, D. 38. τάχα, 212—τήν ταχίστην, 405, Obs. 2.
ς, dropped, 69, Observ. 3—in Compar., 204.	ς, ending of Nom. Sing., 173, 1; 113; 122, 1; 134, 1; 141; 145; 147, 1; 155; 160—wanting, 122, D. 1; 147, 2; 151; 163.	ταχύς, Compar. θάσσων, 54 <i>b</i> ; 198. -τε, 2 Pers. Plur. Act., 226—2 Plur. Imper. Act., 228. -τέ, 624 <i>b</i> —Euclit., 92, 5—Affix, 94; 624, 5—τε-καί, τέ-δέ, 624, 2, and Obs. τεθνήξω, 291. τέιν, 205, D. τείνω, Perfect, 282—1 Aorist Pass., 298.
ς, ending of Dat. Plur., 119; 134, 8—of Acc. Pl., 134, 10; 173, 7—of 2 Person Sing. in Hist. Tenses Act., 226—Nom. of Fem., 348; 349, Obs.	-σα, Fem. ending, 187. σαλπίζω, 251, Obs. -σαν, 3 Pl. in Preter., 302, 7. Σαρπηδών, 174, D. σβέννυμι, 319, 7—2 Aor., 316, 9; 318, 5—Meaning, 329, 5. -σε, Local Suffix, 178. σεαυτοῦ, 210—Poss., 472 <i>a</i> . σέβομαι, Dcp. Pass., 328, 2. -σειω, Verbs in, 353, Obs. 2. σειω, Perf. Mid., 288. σειώω, 248, D.—1 Aor., 269, D.—Perf. Mid., 274, D., 285, D.—2 Aor., 316, D. 30. σήπω, Mean. of Perf., 330, 6. σίς, Gen., Pl. and Du., 142, 3. σθ, after Cons., 61 <i>a</i> ; 286, 4. -σθα, in the 2 Pers. Sing. Sub. and Opt., 233, D. 1; 255, D. 1—Ind., 302, D.—in the 1 Person Plur. Pres. Mid., 233, D. 5.	-τε, 2 Pers. Plur. Act., 226—2 Plur. Imper. Act., 228. -τέ, 624 <i>b</i> —Euclit., 92, 5—Affix, 94; 624, 5—τε-καί, τέ-δέ, 624, 2, and Obs. τεθνήξω, 291. τέιν, 205, D. τείνω, Perfect, 282—1 Aorist Pass., 298. -τετα, Fem., 341, 2. τεκμήριον δέ, 636, 6 <i>b</i> . τελέω, 301, 1—Perf. Mid., 288. τέμει, 321, D. 10. τέμνω, 321, 10. τέω, τέυ, τέω, etc., 214, D. τεός, 208, D. -τεος, Verb. Adj., 300; 596—with Dat., 434. -τερος, Compar., 192; 208, Obs.; 216. τέρομοι, Aorist, 59, D.; 257, D.; 295, D.—with Partic., 592.
-σθε, 2 Pers. Plural, Imper. Mid., 228. -σθον, 1 Pers. Du. Pres. Mid., 233, D. 5—3 Person Dual Imperf., 233, D. 7—2 Pers. Du. Imper. Mid., 228. -σθω, -σθαν, -σθασαν, 3 Pers. Sing. Du. Pl. Imper. Mid., 228. -σι, 2 Pers. Sing. of Princ. Tenses Act., 226; 302, 2. -σι(ν), Dat. Plur., 68, 1; 119; 134, 8; 141; 160; 173, 6—3 Pers. Sing. Pres. Subj., 233, D. 1; 255, D. 1—Local ending, 179; 68, 2—3 Pers. Plur. and Sing., 68, 5.	-στω, Verbs in, 250—Future, 260, 3. -στα, 307. στάζω, 251, Obs.—Fut., 260, 3. στάχυς, Masc., 140. στειβω, 326, 36. στελλω, Perf., 282—Aorist Pass., 295. στενάζω, 251, Obs.—Future, 260, 3. στενωπός, Masc., 127, 2. στέργω, with Dat., 459, Obs. στερισκω, 324, 26—with Genitive, 419 <i>e</i> . στιζω, 251, Obs.—Fut., 260, 3. στοά, 115 (Ex.). στορέννυμι, 319, 8. στόρνυμι, 319, 25. στοχαζομαι, with Genitive, 419 <i>c</i> . στρέφω, Perf., 285—Meaning of Aor. Pass., 328, 3. στρώννυμι, 319, 11. στυγέω, 325, D. <i>k</i> . συμβαίνω, Constr. personally, 571. συμφωνέω, συνάδω, with Dat., 436 <i>a</i> . σύν, έν, in Compos. bef σ and ζ, 49, Obs. 1—in Distributives, 223. -συνη, Fem., 346, 2. -συνιόδα μοι, with Part., 591, Obs. συνώνυμος, with Dat., 436 <i>b</i> . σύν, 142 <i>b</i> —of two Genders, 140. σφάλλομαι, with Gen., 419, <i>e</i> . σφέ, 205* D.—σφέτερος, 472 <i>b</i> —σφός, 208, D.	τεταγών, 257, D. τέτακα, 322. τέτληκα, 317, D. 10. τέτμον, 257, D. τετραίω, Aor., 270, Obs. τέτρηχα, 277, D. τετυκείν, 322, D. 30. τεύχω, 322, 30—Perf. Mid., 285, D. τήκω, Meaning, 330, 7. τηλκοῦτος, τηλικόδε, 212; 475. -την, Ending of the 3 Person Dual of the Hist. Tenses, Act., 226—of the 2 Person Dual, 233, D. 7. -τηρ, Masc. in, 341, 2; 137. -τηριον, Neut. in, 345, 1. -της, Nom. of Masc. in, 341, 2; 349, 2—Voc. Sing., 121—Nom. of Fem. in, 346, 1; 138.
-σι, 2 Pers. Sing. of Princ. Tenses Act., 226; 302, 2. -σι(ν), Dat. Plur., 68, 1; 119; 134, 8; 141; 160; 173, 6—3 Pers. Sing. Pres. Subj., 233, D. 1; 255, D. 1—Local ending, 179; 68, 2—3 Pers. Plur. and Sing., 68, 5.	-στω, Verbs in, 250—Future, 260, 3. -στα, 307. στάζω, 251, Obs.—Fut., 260, 3. στάχυς, Masc., 140. στειβω, 326, 36. στελλω, Perf., 282—Aorist Pass., 295. στενάζω, 251, Obs.—Future, 260, 3. στενωπός, Masc., 127, 2. στέργω, with Dat., 459, Obs. στερισκω, 324, 26—with Genitive, 419 <i>e</i> . στιζω, 251, Obs.—Fut., 260, 3. στοά, 115 (Ex.). στορέννυμι, 319, 8. στόρνυμι, 319, 25. στοχαζομαι, with Genitive, 419 <i>c</i> . στρέφω, Perf., 285—Meaning of Aor. Pass., 328, 3. στρώννυμι, 319, 11. στυγέω, 325, D. <i>k</i> . συμβαίνω, Constr. personally, 571. συμφωνέω, συνάδω, with Dat., 436 <i>a</i> . σύν, έν, in Compos. bef σ and ζ, 49, Obs. 1—in Distributives, 223. -συνη, Fem., 346, 2. -συνιόδα μοι, with Part., 591, Obs. συνώνυμος, with Dat., 436 <i>b</i> . σύν, 142 <i>b</i> —of two Genders, 140. σφάλλομαι, with Gen., 419, <i>e</i> . σφέ, 205* D.—σφέτερος, 472 <i>b</i> —σφός, 208, D.	τι bec. σσ, 57—inserted in Derivation, 351.

-τι.	φείδομαι.	χρῶ.
-τι, 3 Pers. Sing. Act. in the Princip. Tenses, 226.	τυγχάνω, 322, 30, etc. — with the Genitive, 419 c — with Part., 590.	φέρτε, 315, D. 4.
τι; why? 404, Obs.—τι γάρ; 630, 6 d — τι δὲ; 642, 4 a — τι δήπου; 642, 5 — τι δῆτα; 642, 6 — τι μαθῶν; τι παθῶν; 606, Obs. 2 — τι μὴν; 643, 12.	τύννη, 205, D. τίπτω, 326, 37. τύφω, 54 c. τυχεῖν, 322, 30.	φέρτερος, φέρτατος, φέριστος, 199, D. 1.
τιή, 218.	-τω, -των, 3 Pers. Sing. and Du. Imper. Act., 228.	φέρω, 327, 12—Imperat. of 1 Aor. Act., 268, D.—Meaning, 476, 2—φέρων, 580.
τιθήμι, Aor. Pass., 53 b.	-τωσαν, 3 Pers. Plur. Imper. Act., 228.	φείγω, 322, 31—Fut. Mid., 264 — Perf. Mid., 285, D.—with Acc., 398—with Genit., 422 — Meaning, 486, Obs.
τίκτω, 249.	ν	φημί, 312, 5—Pres. Ind. Encl., 92, 3.
τιμάω, with Genit., 421.	ν	φθίνω, 321, 3—2 Aor., 316, 7 — with Acc., 398 — with Part., 590.
τιμωρέομαι and -έω, 481 b — -έομαι, with Acc., 396.	ν	φθίρω, Perf., 282—Meaning, 330, D. 11.
τίννμι, 319, D. 35.	ν	φθίω, 321, 6—Aor. Mid., 316, D. 26.
τινώ, 321, 5.	ν	φιλέω, 325, D. 1.
τίπτω, 61, D.	ν	φίλος, Compar., 195.
Τίρυνς, 50 b, Obs. 2.	ν	φιλοτιμέομαι, Dep. Pass., 323, 2.
-τις, Nom. Fem., 341, 2; 342, 1.	ν	-φι(ν), 178, D.
τις, τί, 214—for ἔστις, 609.	ν	φοβοῦμαι, Meaning of Aor., 328, 3—with Inf., 560, 3.
τις, τί, 214—Encl., 92, 1—τινά, to be supplied, 568.	ν	φοιτῆς, 83, Obs. 1; 145.
τιτράω, 327, 16.	ν	φορῆναι, see φέρω.
τιτρώσκω, 324, 16.	ν	φράγγνμι, φάγγνμι, 319, 26.
τιτρώσκωμαι, 322, D. 30; 324, D. 37.	ν	φράζω, Aor., 257, D.
τλῆναι, etc., 316, 6.	ν	φρέαρ, 176.
τμήγω, 321, D. 10.	ν	φρῆν, Fem., 140.
τό, 379, Obs.; 104; 559 b—τό μέν, τό δέ, 369; Obs.—τό πρῖν, 635, 11.	ν	φύγαδε, 178, D.
τόθι, τόθεν, τῶς, 217, D.	ν	φυγγάω, 322, 31, and Obs.
τοί, 643, 10—Encl., 92, 5.	ν	-φυής, Adj. in Acc. Sing., 166.
τοίγαρ, τοιγαροῦν, τοιγάροι, 643, 10; 637, 5 — τοινυν, 637, 4.	ν	φυλάττωμαι, with Acc., 399.
τοῖο, etc., 212, D.	ν	φύρω, Fut., 262, D.
τοιούτος, τοιοῦδε, 212; 475.	ν	φύω, Aor., 316, 17—Meaning, 329, 3.
τοῖςδεσι, 212, D.	ν	φῶς, φῶς, Genit. Plur. and Dual, 142, 3.
τόλμα, 115 (Ex.).	ν	χαίρω, 326, 38—with Dat., 439, Obs.—with Part., 592.
-τον, 2 and 3 Pers. Du. Act., 226—3 Pers. Dual Imperf., 233, D. 7—2 Pers. Du. Imperf., 228.	ν	χαλάω, 301, 1.
-τός, Verbal Adj. in, 300.	ν	χαλεπαίνω, with Dat., 439, Obs.
τοσοῦτος, τοσοῦδε, 212; 475.	ν	χαλεπός, with Inf., 562.
τότε, with Part., 587, 4.	ν	χαλεπῶς φέρω, with Part., 592.
τοῦ, τῶ, 214, Obs. 1.	ν	ξανθάω, 323, D. 41.
-τρα for -τερ in the Dat. Plur., 153.	ν	ξανθίμαι, 324, 9.
-τρα, Fem. in, 344, Obs.	ν	χάριν, 404, Obs.
τρέπω, 2 Aorist Act., 257—2 Aorist Pass., 294—Perf., 279; 285.	ν	χάρις, Compar. of compounds with, 197.
τρέφω, 54 c—Perf., 279; 285—Aor. Pass., 295—Aor. Act. Meaning, 329, D.	ν	χάσσω, 324, 9.
τρέχω, 54 c; 327, 11.	ν	χείρ, 177, 18—Fem., 140.
τρήσω, 327, 16.	ν	χείρων, χείριστος, 199, 2.
-τρια, Fem. in, 341, 2—Quantity, 117.	ν	χείσομαι, 323, D. 41.
τριήρης, Genit. Pl., 166.	ν	χέρης, etc., 199, D. 2.
-τρις, Fem. in, 341, 2.	ν	χῆω, 248—Fut., 265—Perf., 281—1 Aor., 269—2 Aor., 316, D. 31.
τριχός, see θρίς.	ν	χραιμέω, 325, D. m.
-τρον, Neut. in, 344.	ν	χράομαι, χρώω, Contr., 244, 2 — Future, 261—with Dat., 438, Obs.
τρώγω, 2 Aor. Act., 257.	ν	χρή, 312, 6—χρῶν, 490—with Acc. and Inf., 567, Obs. 1.
τρώς, Gen. Pl. and Du., 142, 3.	ν	χρήσθης, Genit. Pl., 123.
τρώω, 324, D. 16.	ν	χρῶν, Perf. Mid., 288.
ττ, -ττω, see σσ, -σσω.	ν	

χροα.	ὤς.	ὤφελον.
χροα, 115 (Ex.).	ὠθέω, 325, 9—Syll. Angm., 237.	ὤς, Atonon, 97, 3; 98—with Compar., 631 <i>a</i> —with Inf., etc., 564—"as though," etc., with Part., 588—"when," "as," 556—with Aor. Ind., 493—"that," in Dependent Declarative Sentences, 525—"in order that," in Sentences of Purpose, 530—with <i>ἄν</i> , 631 <i>b</i> , Obs.—in expressing a wish, 514.
χρώννυμι, 319, 12.	ὠλλοι, 65, D.	ὤς, Preposit., 445; 448, A.; 450.
χρῶς, 169, D.	ὠμμαί, 327, 8.	ὠσπερ, 632—with Part., 588.
χωρίζω, with Genit., 419 <i>e</i> .	-ων, Nom. of Masc. and Fem., 172; 345, 3—Genit., 118; 134, 7; 141; 173, 5.	ὠστε, 94; 566; 632, 4—with Inf., 566—joined with <i>μη</i> , 617, Obs. 2.
χωρίς, 455, 5.	ὠνάμην, etc., 3 <i>i</i> , D.	ὠτός, see οὗς.
ψ, 34; 48; 260.	ὠναξ, 65, D.	ὠν, Diphth., 26, D.
-ψ, Subs. in, 172.	ὠνόσμαι, Syll. Angm., 237—Perf., 275, 2—with Genit., 421.	ὠντός, etc., 209, D.
ψαύω, Perf. Mid., 288—with Genit., 419 <i>b</i> .	ὠξυμιαί, 286, 1, Obs.	ὠφελέω, with Acc., 396.
ψάω, Contr., 244, 2.	-ωρ, Subs. in, 172.	ὠφελον, 326, 32—in expressing a wish, 515.
ψεύδομαι, with Genit., 419 <i>e</i> .	ὠρασι(ν), 179.	
ω, for ο, 276, D.—See Att. Declens.—from ο, see ο— from η, see η.	-ως, Nom. 172—Adj., 184—Perf. Part., 276; 188—Fem., 138—Adv., 201; 203—Ending of Genit. Sing. in, 161—with <i>ι</i> - and <i>υ</i> -Stems, 157—in <i>-εν</i> Stems, 161 <i>a</i> .	
-ω, Fem. in, 138—Nom., 172—Adv. in, 204—Proper Names in Acc. Sing., 163, D.—in the Genit., 122, D. 3 <i>c</i> —Conn. Vowel, 233, 1—1 Pers. Sing. Ind. Act., 233, 2.	ὠς and ὠς, 217.	
ὠγμαί, 327, D. 6.	ὠς and ὠς, Diff., 99; 217, D.; 631.	
-ωδης, Adj. in, 359, 2 Obs.		

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